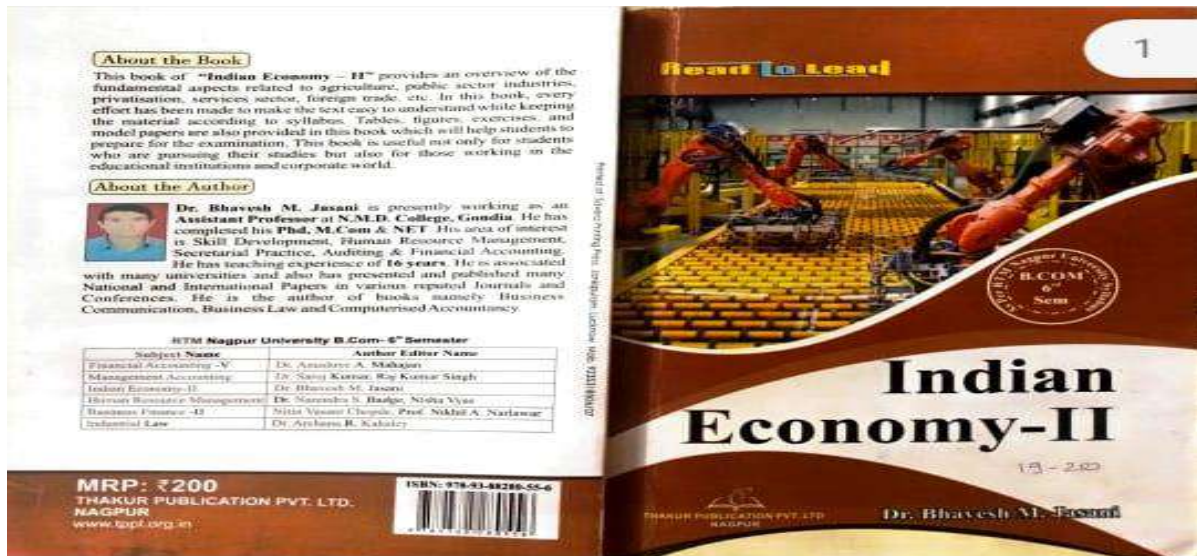


3.3.2: Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

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समाजशास्त्र विभागाच्या पुस्तकांचे चळवळी विषयांची भूमिका

प्रा. बबन पवनदास मेश्राम

समाजशास्त्र विभाग, प्रमुख, एन.ए.प.डी, महाविद्यालय, गोंदिया

प्रस्तावना :

महात्मा फुल्यानंतर समात प्रस्थापित करणारी चळवळ ही जनआंदोलन म्हणून पुढे आली. या चळवळीचे नेतृत्व डॉ. आंबेडकरांकडे आले. सर्व साधारणपणे १९२० पासून ही चळवळ सुरू झाली, ती आजतागायत सुरूच आहे. परंतु या चळवळीचा १९२० ते १९५६ हा काळ सुवर्णकाळ म्हणून ओळखला जातो. डॉ. बाबासाहेबांनी स्थापन केलेल्या बहिष्कृत हितकारणी सभे पासून या अध्यायाची सुरुवात होते. डॉ. बाबासाहेब आंबेडकर यांनी बौध्द धम्माचा स्वीकार केला त्यावेळी या चळवळीचा उच्चांक पाठला गेला. या आंदोलनाचे स्वरूप आंदोलन विद्रोहवादी रस्ता, पूर्णे सामाजिक, शैक्षणिक, आर्थिक राजकीय व धार्मिक असे व्यापक होत गेले आहे. यामध्ये सामाजिक हक्क व मानवी प्रतिष्ठा मिळवून देण्यासाठी १९२७ मध्ये केलेल्या महाडच्या चबदार तळ्याच्या सत्याग्रह त्याचप्रमाणे मानवी हक्क प्रस्थापित करण्यासाठी सर्वजनिक ठिकाणे अस्पृश्यतासाठी खुले करण्याच्या हक्कासाठी १९३० मध्ये नाशिक येथे झालेल्या काळाराम मंदिर सत्याग्रहाचा समावेश होतो. अमरावती येथील अंबादेवी मंदिर सत्याग्रह, पुण्याचा पर्वती सत्याग्रह, मुंबई, जि. नाशिक येथील पांडवप्रताप निवडणूक सत्याग्रह, इत्यादी सत्याग्रहांतून माणूस येवून तेथून समान असून, जात वंश, धर्म, स्पर्ध व जस्पृश्य याच्या आधारे माणसा माणसात भेदभाव करता येणार नाही हा दृष्टिकोन उरविण्यात आला. माणसामाणसात भेदभाव केल्यास त्याचा प्रतिकार करून प्रस्थापित धर्म-समाजव्यवस्थेविरुध्द विद्रोह केला जाईल. ही भूमिका यातून पुढे आली. देव-दानव नरे निर्मिले हे मत लोकांना कळू द्या अशी व्यापक भूमिका घेऊन केला होण कितो नर हे वास्तव लोकांना कळू द्यावे, ह्या साठी लोकशिक्षणाचा प्रयत्न म्हणून हे सत्याग्रह झाले. देवदर्शन हे निमित्तमात्र होते. त्यापेक्षा समतेचे तत्व समाजाने स्वीकारावे ही त्या मार्गील संदेश होता. पारंपरिक समाजव्यवस्था न त्यानुसार आचार-विचार करणाऱ्या समाजाला जागृत करून त्यांना विचार करावयास प्रवृत्त

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करण्यास या सत्याग्रहाने महत्वाचे कार्य केले आहे. त्या काळात असा प्रयत्न होणे हा व्यवस्थेला सुरुंग लावण्याचा प्रयत्न होता. त्याच्या स्फोटाने हिंदू समाजाची झोप उडाली. अस्पृश्यांचा प्रश्न केवळ सहभोजन व त्यांच्याप्रती सहातुपुत्री दाखविण्याइतका पर्वाहित नसून तो मानवी हक्कांच्या प्रस्थापनेचा प्रश्न असल्याची जाणीव या आंदोलनामुळे निर्माण झाली. अस्पृश्यता व जातीव्यवस्था ही विपमतेची बोजे आहेत, म्हणून ते नष्ट करण्यासाठी सर्वोतोपरी प्रयत्न होणे आवश्यक आहे, ही जाणीव या सत्याग्रहांमुळे समाजमनामध्ये निर्माण झाली. आचार धर्म आणि विचार धर्म यातील विसंगतीवर चोट ठेवून त्याविरुध्द विचार व कृती याद्वारे धार्मिक दांभकतेवर हे केले गेले. भारतीय स्वातंत्र्यलढया सोबत सामाजिक पुनर्रचना या संयंभीचा विचार या चळवळीने करावयास लावला. नव्या मुल्यांवर आधारलेल्या स्वातंत्र्येतर भारताचे स्वप्न या चळवळीने जनतेसामोर चित्रित केले.

समतेच्या या चळवळीचे पुढे राजकीय शक्तीचे रूप धारण केलेले दिसेते. राजकीय हक्क मिळविण्यासाठी डॉ. आंबेडकरांनी या चळवळीचे रूपांतर स्वतंत्र मजूर पक्ष, त्यानंतर शेड्युल्ड कास्ट फेडरेशन व पुढे रिपब्लिकन पार्टी ऑफ इंडिया असे केले. राजकीय हक्क पदरत पडल्याशिवाय येथल्या दलित, पीडित लोकांना समतेची वागणूक मिळणार नाही हे डॉ. आंबेडकरांना माहित होते. त्यासाठी त्यांनी राजकीय पक्ष निर्माण केले व त्यांच्या माध्यमातून राजकीय लढे दिले. भारतीय लोकशाहीची बीजे रूजविण्यात या राजकीय चळवळीचा फार मोठा वाटा आहे. समता, स्वातंत्र्य व बंधुभाव या लोकशाही मुल्यांचा आग्रह या चळवळीने सतत धरला आहे. डॉ. बाबासाहेब आंबेडकर व त्यांच्या चळवळीने या देशातील सामान्य माणसाला त्याच्या हक्काबद्दल जागरूक केले व त्यासाठी लढण्याचे नैतिक बळ मिळवून दिले.

लोकशाही समाजव्यवस्था येथे निर्माण होऊ न देण्यास हिंदू धर्म व त्यानुसार विचार-आचार करणारा समाज कारणीभूत आहे. लोकशाहीची मुळे रूजविण्यास तो मारक आहे. यासाठी नव्या मुल्यांवर आधारलेला असा जीवनमार्ग या देशातील लोकांनी स्वीकारला पाहिजे, असे त्यांचे मत होते. त्यासाठी त्यांनी समतेचा पुरस्कार करणाऱ्या बौध्दधर्माचा पुरस्कार केला. लोकशाही केवळ राजकीय व्यवस्था नसून, ती एक जीवनप्रणाली आहे. या जीवनप्रणालीस सहायभूत व प्रेरक होईल असा जीवनमार्ग या देशातील जनतेने स्वीकारावा यासाठी त्यांनी बौध्द धम्माचा स्वीकार केला. अस्पृश्यत्वाला

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संपादक की कलम से...

प्राचार्य डॉ. शहाबुद्दीन शेख जी हमारे न्यू आर्ट्स कॉमर्स एण्ड साइंस कॉलेज, अहमदनगर (महाराष्ट्र) के हिंदी विभाग के प्रथम वैच के विद्यार्थी रहे हैं। अहमदनगर जिला मराठा विद्या प्रसारक समाज संस्था से संलग्नित न्यू आर्ट्स, कॉमर्स एण्ड साइंस कॉलेज, अहमदनगर का आरंभ जून 1970 में हुआ है। उस समय डॉ. शहाबुद्दीन शेख जी का महाविद्यालय में छठे क्रमक का प्रवेश रहा है तथा 1974 के प्रथम वैच में उन्होंने हिंदी विषय में बी.ए. की परीक्षा उत्तीर्ण की। उस समय प्री-विटी आर्ट्स में 120 तथा प्री-डिग्री कॉमर्स में लगभग 80-70 विद्यार्थी संख्या थी। इस वर्ष महाविद्यालय अपना 'स्वर्ण महोत्सव वर्ष' मना रहा है। हमें गर्व है कि इस उपलक्ष्य में हमारे महाविद्यालय के प्रथम वैच के विद्यार्थी प्राचार्य डॉ. शहाबुद्दीन शेख जी का 'गौरव समारोह' आयोजित करने का सौभाग्य हमें प्राप्त हुआ है। इसी समारोह का शायद महाविद्यालय का हिंदी विभाग और डॉ. शहाबुद्दीन शेख जी के उच्चशिक्षित पूर्व छात्रों ने तन, मन, धन से निमाने का बौद्धा उल्लेख है।

स्मरण दि. 13 दिसंबर 1953 को महाराष्ट्र के अहमदनगर जिले से संलग्नित पारनेर तहसील के पिंपळगांव तुर्क इस ग्राम में जन्मे प्राचार्य डॉ. शहाबुद्दीन शेख जी के पिताजी प्राथमिक शिक्षक थे। उनकी प्राथमिक शिक्षा घासी नं.15, (तहसील राहता), जखनगाव (तहसील अहमदनगर), पिंपळगाव तुर्क (तहसील पारनेर), करंदी (तहसील पारनेर) में संपन्न हुई। माध्यमिक शिक्षा जनता विद्या मंदिर कान्हेर पठार (तहसील पारनेर), स्नातक स्तर की शिक्षा न्यू आर्ट्स, कॉमर्स एण्ड साइंस कॉलेज, अहमदनगर में तथा स्नातकोत्तर शिक्षा अहमदनगर महाविद्यालय, अहमदनगर में संपन्न हुई। रयत शिक्षण संस्था, सातारा से संलग्नित श्रीरामपुर (जि. अहमदनगर) के स्वामी सहजानंद भारती शिक्षा महाविद्यालय से डॉ. शेख जी ने बी.एड. की शिक्षा प्राप्त की। डॉ. शहाबुद्दीन शेख जी की प्राथमिक शिक्षा से लेकर स्नातकोत्तर व एम.फिल, पीएच.डी. उपाधि तक मार्गदर्शन करनेवाले समस्त अध्यापक गणों में मुख्यतः देरपाड़े गुरुजी, स्वयं उनके पिताजी हाजी नियाज मुहम्मद शेख, छिपसे गुरुजी, बागल गुरुजी, शिवसन शिंदे गुरुजी, दशरथ दगडू तुंबे गुरुजी तथा

हिन्दी में रोजगार के अवसर

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हिंदी विभागाध्यक्ष, म.भा.द.महाविद्यालय, गोविन्दा

हिंदी का बढ़ता महत्व:

भाषा नदी की धारा की तरह बंधन है। यह रुकना नहीं जानती। यदि कोई इसे बलपूर्वक रोकना भी चाहे, तो यह उसके बंधन को तोड़ आगे निकल जाती है। यह उसकी स्वाभाविक प्रवृत्ति है। भारत एक प्राचीन देश है। यहाँ के लोग चिन्-चिन् काजी में चिन्-चिन् भाषाएँ बोलते और लिखते आये हैं। 'संस्कृत' इस देश की सबसे पुरानी भाषा है, जिसका व्यवहार हमारे पुराने ऋषि-मुनियों, विद्वानों और कवियों ने समस्त-समय पर किया है। इसका प्राचीनतम रूप संसार की सर्वप्रथम कृति 'ऋग्वेद' से देखने को मिलता है। संस्कृत को 'आर्यभाषा' या 'देवभाषा' भी कहते हैं। यह आर्यभाषा अनुमान है लगभग ३४०० वर्ष पुरानी है। हिंदी इसी कार्यभाषा 'संस्कृत' की उत्तराधिकारिणी है। इसी हिंदी भाषाने राष्ट्रभाषा एवं राजभाषा का दर्जा प्राप्त किया है। हिंदी ने इतना उंचा मकाम हासिल करने के बाद भी हिंदी भाषा वालों के लिए रोजगार की तलाश संघर्षों की राहपर चलने जैसी है। लेकिन आज हालात बदल चुके हैं। हिंदी विषय में स्नातक, स्नातकोत्तर तथा शोधकार्य करने वालों के लिए रोजगार के अवसर बढ़े हैं।

१. मिडिया:

आज मिडिया के क्षेत्र में भी रोजगार के अवसर काफी उपलब्ध हैं। आप में खबरों की समझ हो, प्रस्तुतिकरण की बारीकियों का ज्ञान हो तो, आपके लिए पत्र-पत्रिका, दूरदर्शन, फिल्मों-रेडियो में भी संवाददाता, उपसंपादक, उद्बोधक, पटकथा लेखक के तौर पर असीमित व आकर्षक अवसर उपलब्ध हैं। जाहिर तौर पर अगर आप हिंदी विषय व माध्यम से पढ़े लिखे हों, तो अवसर की तलाश शुरु कर दें। क्योंकि अब हिंदी बाजार के साथ-साथ रोजगार की भाषा बन चुकी है। अतः यह कहा जा सकता है कि हिंदी के माध्यम से पढ़ाई करने वाले छात्र-छात्राओं का रोजगार की दृष्टि से भविष्य उज्ज्वल है।

२. अध्यापक/विद्वान:

आज हिंदी अध्यापक को अध्यापन के तौर पर काफी अवसर उपलब्ध हैं। कई अध्यापक आज भारत के साथ-साथ विदेश में ब्रिटेन, फ्रान्स, अमरिका जैसे देशों में जाकर हिंदी पढ़ा रहे हैं। केन्द्र सरकार के मंत्रालयों संबंध कार्यालयों, सार्वजनिक क्षेत्र के प्रतिष्ठानों एवं राष्ट्रीयकृत बैंकों में अधिकारियों व कर्मचारियों के लिए समय-समय पर हिंदी सम्मेलनों-संगोष्ठीयों एवं कार्यशालाओं का आयोजन किया जाता है। प्रत्येक कार्यालय में ऐसा कम से कम तीन माह में एक बार होता रहा है। इन कार्यशालाओं में हिंदी भाषा का विशेष-ज्ञान रखने वाले विद्वानों को बुलाया जाता है। औसतन दो-तीन घंटे के इस व्याख्यान के लिए आमंत्रित व्याख्यान को हजार


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

2020-2021

तुलनात्मक राजनीति विज्ञान की एक शाखा एवं विधि है जो तुलनात्मक अध्ययन पर आधारित है। तुलनात्मक राजनीति में दो या अधिक देशों की राजनीति की तुलना की जाती है या एक ही देश की अलग-अलग समय की राजनीति की तुलना की जाती है और देखा जाता है कि इनमें समानता क्या है और अन्तर क्या है। राजनीति विज्ञान में तुलनात्मक अध्ययन क्रान्तिकारी और नया नहीं है। राजनीति में प्रारम्भ से ही तुलनात्मक अध्ययन का प्रयोग किया जाता रहा है।

डॉ. शारदा इंद्रजीत महाजन आपने एम.पी.बोर्ड. से 1981 में मैट्रिक किया। आपने पं. रविशंकर शुक्ला विश्वविद्यालय से बी.ए. 1984 में, एम.ए. (राजनीतिशास्त्र) 1986 तथा 1989 से एल.एल.बी. की डिग्री प्राप्त की। आपने पं. रविशंकर शुक्ला विश्वविद्यालय रायपुर (म.प्र.) से 1999 में आचार्य पदवी प्राप्त की। आप लेखन से जुड़े रहे। विभिन्न पत्र-पत्रिकाओं में राजनीति/विज्ञान विषय पर आपके लेख प्रकाशित होते रहे हैं। आज तक आपके मार्गदर्शन में 9 विद्यार्थियों को आचार्य पदवी प्राप्त हो चुकी और 6 संशोधक आपके मार्गदर्शन में संशोधन कार्य कर रहे साथ ही एम.फिल. एवं मास्टर ऑफ सोशलवर्क में संशोधन का आपने मार्गदर्शक भी कार्य किया। आपको स्नातक, स्नातकोत्तर, एम.फिल. के विद्यार्थियों को अध्यापन का 32 वर्ष से अधिक का अनुभव है। आपने राष्ट्रीय तुकड़ोजी महाराज नागपुर विश्वविद्यालय के विभिन्न समितियों, बोर्ड ऑफ स्टडीज विजिलेन्स स्कॉर्ड अफ़्स के रूप में कार्य किया है और कर रहे हैं। आपका अनेक सामाजिक संस्था से संबंध है। समग्रता आप एन.एम.डी. कॉलेज, गोंदिया (म.प्र.) में विभाग प्रमुख के रूप में कार्यरत हैं।


तुलनात्मक राजनीति




डॉ. शारदा इंद्रजीत महाजन

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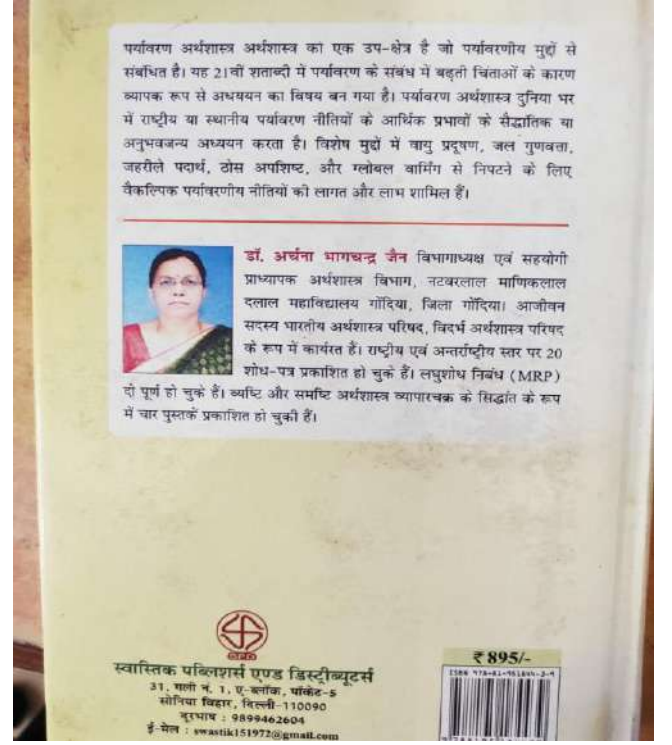
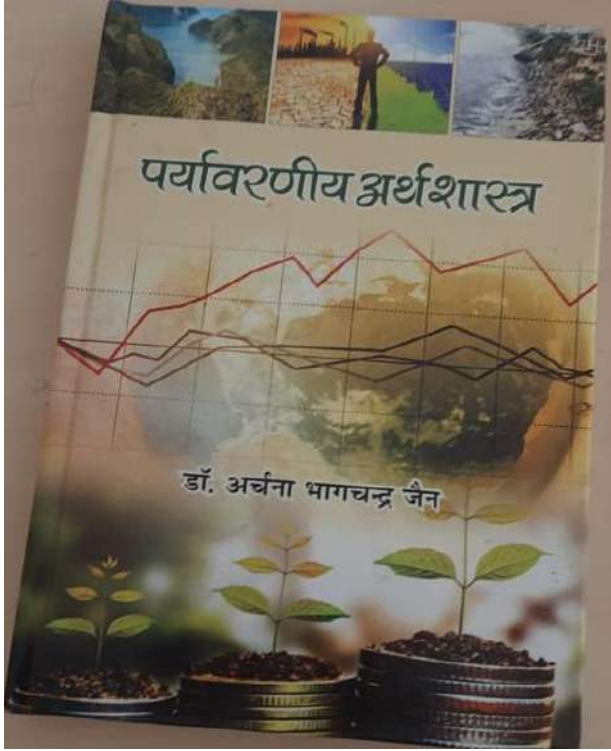


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COVID - 19: IMPACT AND RESPONSE

.....
**COMPILATION OF REVIEWS ON
 COVID-19 PANDEMIC**



Editors:
 Dr. Sagar A. Vhanalakar
 Dr. Sharadrao A. Vanolekar
 Mr. Chetan P. Bhagat

PUBLISHED BY: BHUMI PUBLISHING, INDIA

REPERCUSSION IN VARIOUS ASPECTS OF SOCIETY, POLITICAL, ECONOMICAL ACTIVITY IN THE WORLD

Trupti K. Patel
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Abstract:

Before March 2020 the whole world was flowing in its original way. The progress of world was tremendous. Every country was in progress. Each and every country was enjoying its economic progress. There was a positive working atmosphere in the whole world. Society was enjoying the social activity as well as social development. But after Covid-19 People were suffering from the major problem of unemployment. Every country is now suffering from the fear of the corona Virus. Now corona is become world's dangerous virus. Every country started fearing from the danger of Corona. Every country is in the Lock-down situation. Every movement of the world is stopped. Now no body is traveling from one place to another place.
 Every economic condition has stopped. Political activity is no longer activity. Every person is in fear of virus. Corona- Virus has attacked whole economy of the world.

Keywords: Economic, Social, Political, Development, Virus

Introduction

The working of whole world is the combination of different activity. There is a combination of different activity just like Social, Economical, Political activity etc. World is continuously working with the aim of progress of society. Society is always working for the welfare of the world. Each and every country is aiming of progress but not on the cost of world's health. Society is in an upward direction but there are some obstacles also. Society needs support for the development. Each and every person of the society wants its progress. Every person wants to increase its income and other sources. Whole society wants to work for the development of the people. No body in the world wants progress.

To manage the social activity of the society every organisation as well as every country is targeting to work for the prosperity. To work socially it is necessary that it is supported by good Political atmosphere. Every country wants to progress and it depends on its political atmosphere also. But Social and Political activity always depends on the Economic activity of the nation. Economic activity includes import, export or production of semi finished goods. Production of finished goods which support to each and every country. Every country in the world wants economic progress. Without economic activity it is impossible for each and every country to be progressed. Now every country has to work hard for the progress as well as to compete to the competitor's country.

Object of the Study:

1. To know the social activity of the country
2. To improve the political atmosphere of the country
3. To understand and boost the economic condition of the country

Importance of Study:

1. Helps to understand the social activity of the country
2. Support to maintain political atmosphere of the Nation.

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COVID - 19: IMPACT AND RESPONSE

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Mr. Chetan P. Bhagat

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SOCIO-ECONOMIC IMPACT OF COVID-19 ON INDIA AND WORLD AT LARGE

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Abstract:

COVID-19 a horrible truth of today's world. This is the first time in a country that such a virus is so dangerous for the world. Even it has hampered the whole economy of the world. Nobody can move from one place to another. No one is allowed to come out of their home. It seems to be unbelieveable for this type of virus which is unseen and there is no medicine of the virus. Whole world is blocked. There is no economic activity in the world since march 2020. Every country is facing with the problem of Corona Virus. Corona Virus has infected the whole world. Each and every country is facing with the problem of virus. Every Economic activity of the world is suffering from lock-down. The economic activity is slower down. No international trade is going today. This is the first time that world market is totally suffering from this type of non-economic activity. Every activity is blocked and world as well as India is suffering from the straight down in the Economic activity.

Keywords: Economic, Virus, World, Market, Socio

Introduction:

Every country survives and progress with its economic activity. No country can be progressed without its economic activity. Economic activities are related to business activity with world. Economic activity includes import, export and some part of goods and services. To maintain economic condition of each and every country needs some economic transaction.

The outbreak of Coronavirus disease 2019 (COVID-19), the world's worst Virus was first identified in Wuhan, the capital of Hubei, China, in December 2019 and since then having spread globally, has been recognised as a pandemic by the World Health Organization (WHO) on 11 March 2020. India is widely affected by this pandemic. As on 29.04.2020, more than 3,000 cases of Coronavirus have been confirmed in India with more than 1000 deaths. And as per today's statistics it shows 938 new cases in India and total death in India is 8640, and total cases in India on 06th June 2020 is 2,36,637.

Economic Effect on India:

In India the Economic capital (Mumbai) has affected at large by this virus. It has collapsed the whole economic activity of India. Every industry and every business houses of India has badly affected by Corona Virus. India was bound to be affected not only because of its domestic slowdown but also because of international recession. Learning the lessons from the developed countries like Spain and Italy, USA, Britain, Indian Government has to put all its efforts to run the business activity and/or to prevent the disease. Finally Government started an one day *Aatma Nirbhar* on 22.01.2020 by the Prime Minister of India and lockdown by some of the state government, the entire country was declared to be under lockdown from the midnight of 24.03.2020, and the same continues to be so till now.

The Finance minister of India has announced in their Union Budget that India's GDP will be 10% during financial year 2020-21. But due to attack of the Corona Virus the situation changed and it is believed that India's aggressive lockdown could bring the country's growth down to 2.5 percent from 4.5 percent it had earlier estimated.

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या पुस्तकातील कोणताही भाग प्रकाशकाच्या लेखी परवानगी शिवाय कुठल्याही नमुन्यात पुनमुद्रित अथवा कुठल्याही भाषेत भाषांतरीत करता येणार नाही. तसे केलेले आढळल्यास कोणतीही पुनसूचना न देता संबधीत व्यक्ती अथवा संस्थेवर कायदेशीर कार्यवाही केली जाईल.

महाराष्ट्राची जडणघडण व मा. ना.
शंकरराव चव्हाण

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न. मा. द. महाविद्यालय, गोंदिया

प्रस्तावना

शैक्षणिक जिवनापासून शंकरराव चव्हाणांचा राजकीय प्रवास प्रारंभ झाला. स्वामी रामानंद तीर्थ यांच्या मार्गदर्शनाखाली, व पी. व्ही. नरसिंहराव यांच्या सहवासात त्यांचे व्यक्तिमत्त्व विकसित होत गेले. त्यांच्या नेतृत्वाची चुणूक त्यांनी नांदेड नगर परिषदेचे अध्यक्ष म्हणून केलेल्या कार्यातून मुख्यत्वे दिसून आली. या कार्यातूनच त्यांचा राजकीय उत्कर्ष होऊन पुढे राज्य व राष्ट्रीय राजकारणातील त्यांचा केवळ प्रवेशच सुनिश्चित झाला नाही तर या दोन्ही पातळ्यांवर शंकरराव चव्हाण हे मैलाचा दगड ठरले.

स्वातंत्र्योत्तर भारताच्या ५० वर्षात महाराष्ट्राला लाभलेल्या द्रष्ट्या ने- त्यामुळे येथील राजकीय, आर्थिक, कृषी व उद्योग, सिंचन, सामाजिक अशा वि विध पातळ्यांवर महाराष्ट्र अन्य राज्यांच्या तुलनेत अधिक सक्षम बनला. अर्थात याचे श्रेय जसे या कालावधीत महाराष्ट्राला लाभलेल्या मुख्यमंत्र्यांना जाते, तितके -च किंबहुना कणभर जास्त त्यांच्या मंत्रीमंडळात काम करणाऱ्या मंत्र्यांना जाते. शिक्षण, व्यवसाय, कृषी, उद्योग, सिंचन, यांत्रिकीकरण, प्रशासकीय लवचिकता, राजकारणाचे सामाजीकरण अशा वेगवेगळ्या प्रश्नांवर महाराष्ट्र आजगायत प्रगतशील आहे तो या द्रष्ट्या नेत्यांमुळे. या नेत्यांमध्ये शंकररावांचे स्वतःचे स्वतंत्र व वेगळे स्थान आहे. हैद्राबाद मुक्ती संग्रामातून तापून सखालून उजळलेले हे नेतृत्व शेटपर्वत मातीशी आपली नाळ जुळवून ठेवणारे होते. इथल्या मातीची, माणसांची

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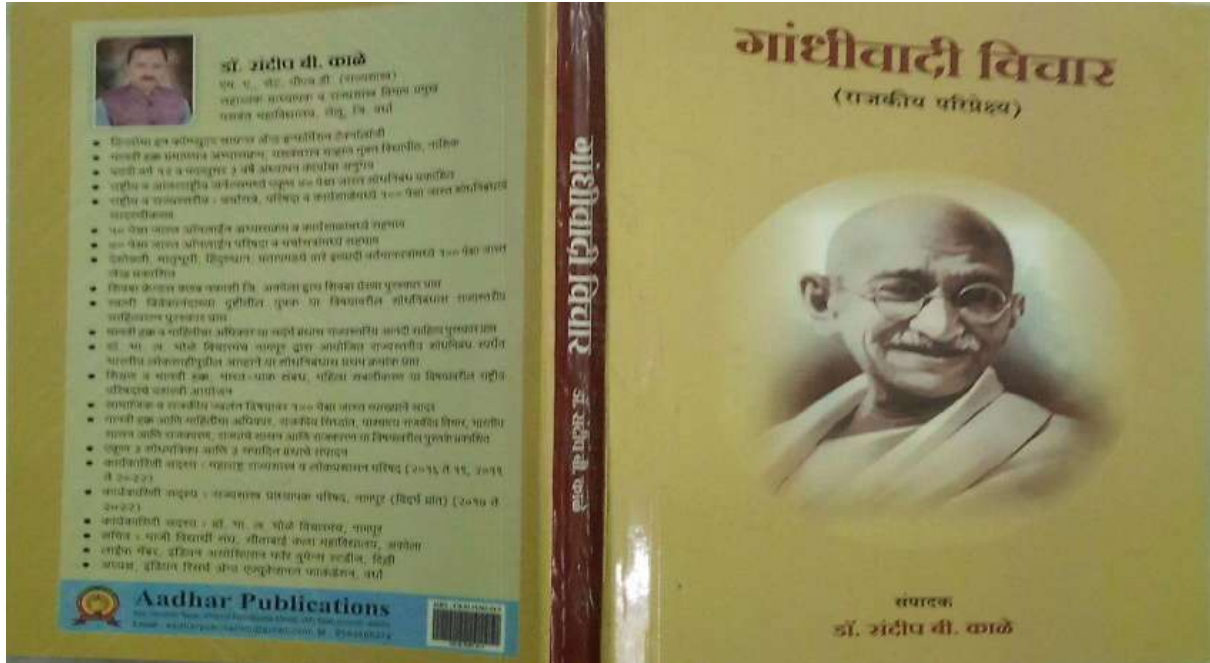
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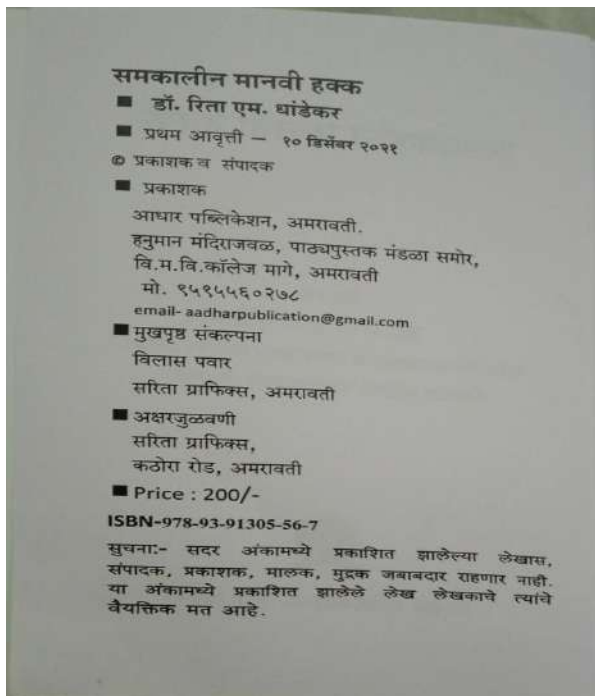
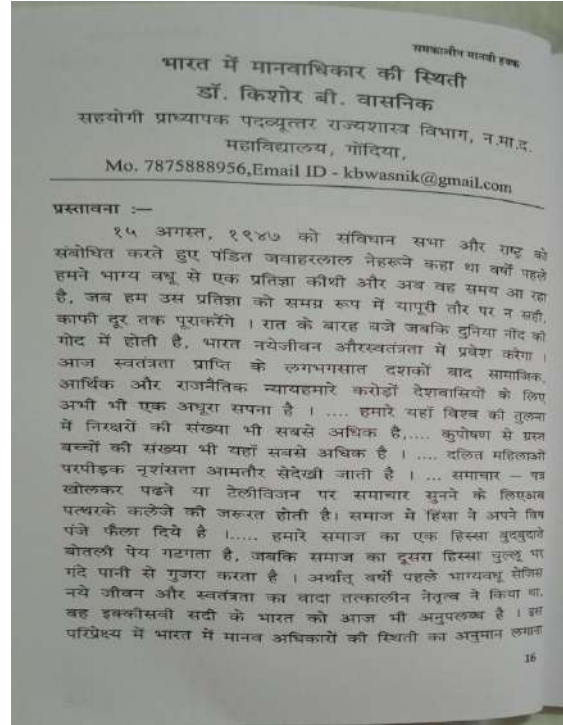
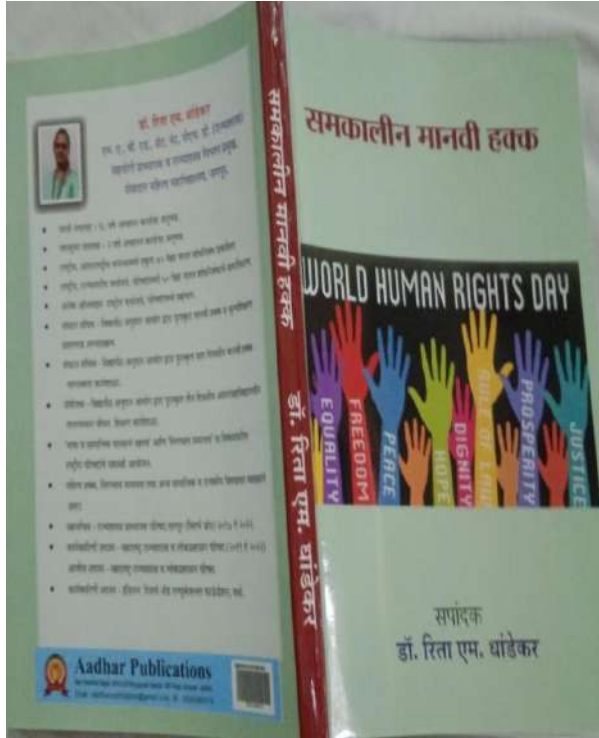
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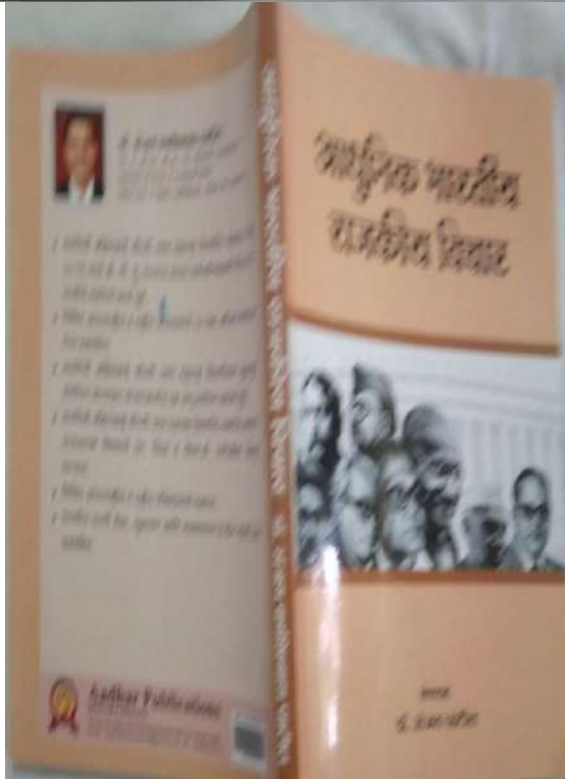
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प्रस्तावना :-

मानवेंद्र नाथ रॉयको मानवतावाद का संसिद्धा माना जाता है। श्री एम.एन. रॉय जिनके बचपन का नाम जेरेन्द नाथ भट्टाचार्य था, एक अत्यन्त उच्च कोटि के विद्वान और विचारक तथा एक प्रभावशाली लेखक और चर्चक थे। उन्होंने विपुल साहित्य लिखा और लगभग छह-छार पुस्तों की एक विराट पुरस्कृत आधुनिक विज्ञान के दार्शनिक परिणाम (The Philosophical Consequences of Modern Science) भी लिखी जो प्रकाशित होने पर सम्भवतः कई जिल्लों में हमारे सामने आएगी। भारत के आधुनिक राजनीतिक चिन्तकों में एम.एन. रॉयका महत्वपूर्ण स्थान कभी भूलना नहीं जा सकता। उन्होंने हमारे समस्त मौलिक मानववाद(Redical Humanism)का सिध्दान्त प्रस्तुत किया जो राजनीतिक विचारों के क्षेत्र में एक नवीन योगदान माना जा सकता है। रॉयके मौलिक मानववाद को नव-मानववाद (New Humanism)यफ्लोक (Materialism) की भी एक नई व्याख्या की और इसे एक नैतिक मुद्दे प्रदान किया। व्यक्ति की स्वतन्त्रता और समानता का जयघोष करके उन्होंने व्यक्ति की गरिमा को आगे बढ़ाया। रॉय ने दलबिहीन लोकतन्त्र का सिध्दान्तभीहमारे सामने रखाजो चाहे व्यावहारिक नहीं पर आकर्षक अवश्य है। उन्होंने समाज में नैतिक मूल्यों के पुनः प्रतिष्ठापन का आग्रह किया और साम्यवाद को मानाशाही प्रवृत्ति से बचाने का प्रयास किया। इन विभिन्न दृष्टियों से रॉय के योगदान को हम बड़ी प्रशंसा की दृष्टि से देखते हैं, पर उन्होंने जिस रूप में और जिस दुराग्रह के नाम गांधीवाद, धर्म, ईश्वर एवं राष्ट्रवाद की आलोचना की, वह निश्चयही उनके चिन्तन का अशोभनीय पहलू माना जायेगा।

रॉयके नव-मानवतावाद पर विचार

रॉयके दर्शन को खिविधनामों से जाना जाता है। इसेनव-मानवतावाद यावैज्ञानिक मानववाद या समग्र मानववाद या उग्र मानववाद कहकर पुकारा जाता है। इसकी पृष्ठभूमि में पुराना मानववाद समिहित है। रॉयके शब्दों में परम्परागत मानववाद यह

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डिजिटल पुस्तकालय आकार और दायरे में काफी घिन हो सकते हैं, और व्यक्तियों या संगठनों द्वारा बनाए रखा जा सकता है। डिजिटल सापत्नी को स्थानीय रूप से संग्रहीत किया जा सकता है, या कंप्यूटर नेटवर्क के माध्यम से दूरस्थ रूप से पर्यवेक्षित किया जा सकता है। ये सूचना पुनर्गणना प्रणाली और और स्थिरता के माध्यम से एक-दूसरे के साथ सूचना का आदान-प्रदान करने में सक्षम हैं। कुछ पारस्परिक डिजिटल पुस्तकालय सीर्कलरिजिक अभिलेखागार के रूप में कार्य करते हैं, जैसे कि अणुसिन्धु और इंटरनेट आर्काइव। अन्य, जैसे कि अमेरिका की डिजिटल पब्लिक लाइब्रेरी, विभिन्न संस्थानों से डिजिटल जानकारी को व्यापक रूप से ऑनलाइन मुलत बनाने की कोशिश करती है।



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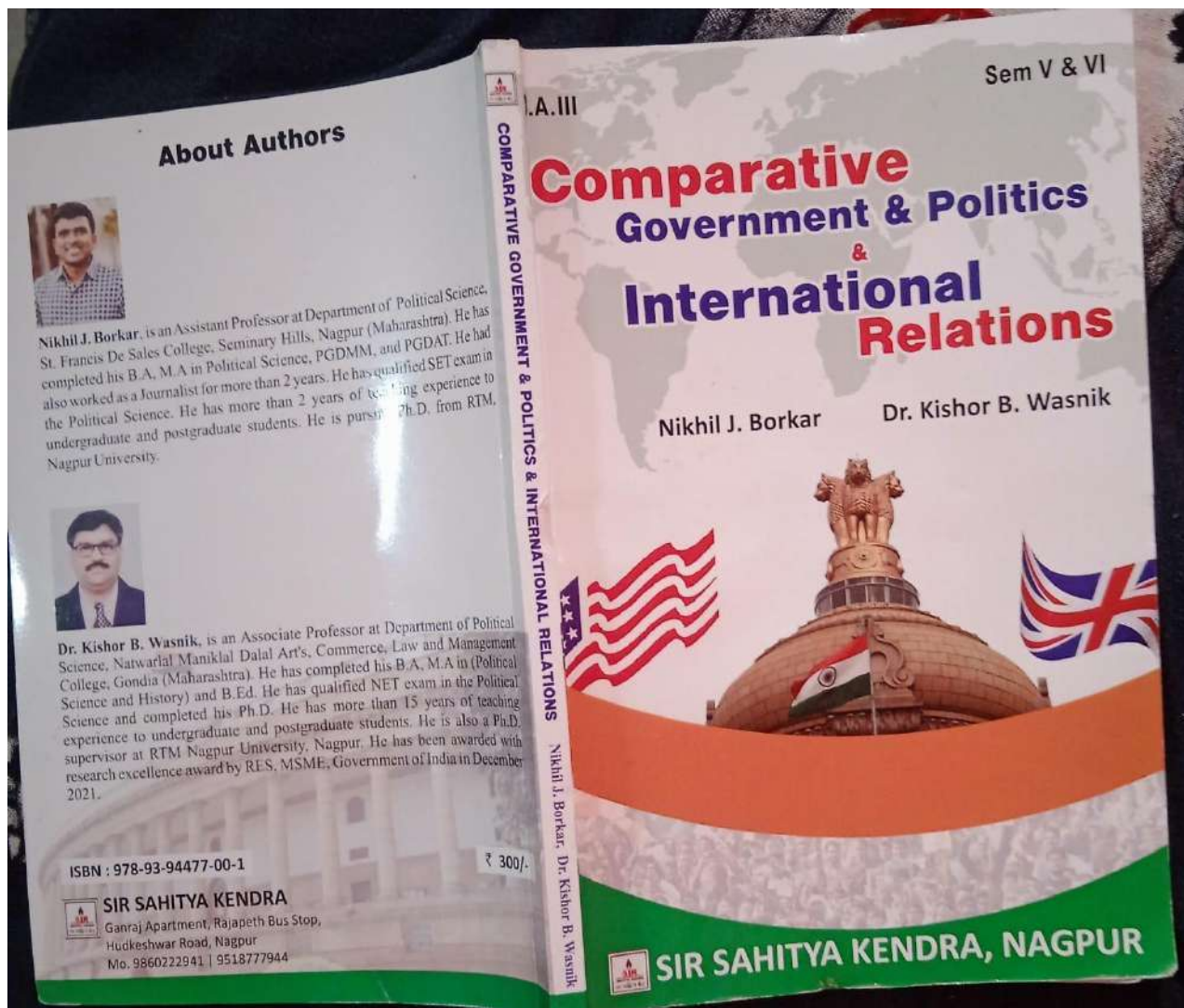
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2022-2023



महात्मा गांधी म्हणून ओळखले जाणारे मोहनदास करमचंद गांधी यांचा जन्म 2 ऑक्टोबर 1869 रोजी गुजरातमध्ये झाला. 1920 ते 1947 हा काळ भारतीय राजकारणात गांधीयुग म्हणून ओळखला जातो. भारतीय वकील, राजकारणी, सामाजिक कार्यकर्ते आणि लेखक जे भारतवर्षीय ब्रिटिश राजवटीविरोध राष्ट्रवादी चळवळीचे नेते बनले. महात्मा गांधी यांनी भारताला ब्रिटिश राजवटीतून मुक्त करण्यासाठी अथक परिश्रम केले. महात्मा गांधी यांच्या जीवन आणि कार्यावर प्रमथ टाकणारे अनेक लेखकांच्या संशोधनपर लेखांचा या पुस्तकाच्या माध्यमातून आढावा घेण्यात आलेला आहे.



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१. प्रस्तावना :
भारतीय जनतन्त्र के निर्माण का प्रारम्भ ०९ दिसम्बर, १९४६ की संविधान सभा की उस प्रथम बैठक से माना जा सकता है, जिसकी अध्यक्षता श्री सच्चिदानंद सिन्हा द्वारा की गई थी। २६ नवम्बर, १९४९ को हमारा संविधान बनकर तैयार हो गया था। निःसन्देह किसी भी तंत्र व व्यवस्था का एक प्रमुख आधार उसका औपचारिक संविधान होता है। इस आधार पर हम यह कह सकते हैं कि २६ नवम्बर, १९४९ को हमारे जनतन्त्र की रचना पूर्ण हुई। २६ नवम्बर, १९४९ तक विश्व के मंच पर मानव अधिकारों का अभिलेखीय स्वरूप में आगमन हो चुका था। वस्तुतः संयुक्त राष्ट्र की स्थापना में ही यह उद्देश्य निहित था कि मानव को अन्या से बचाना है और प्रगति की समस्त आवश्यक परिस्थितियाँ मानव को सुलभ कराना है। इस आधार पर यह कहा जा सकता है कि २४ अक्टूबर, १९४५ को ही मानव अधिकारों का संस्थानिक स्वरूप में अंतर्राष्ट्रीय व्यवस्था में समावेश हो चुका था। मानव अधिकारों की सार्वभौमिक घोषणा की माना जा सकता है। इस सार्वभौमिक घोषणा के माध्यम से संयुक्त राष्ट्र जैसी प्रमुख वैश्विक संस्था द्वारा मानव अधिकारों हेतु जिस प्रतिबद्धता का प्रदर्शन किया गया था, उससे भारत जैसे नवोदित जनतन्त्र का प्रभावित होना अवश्यम्भावी था। भारत ने १५ अगस्त, १९४७ के पहले तक जिस प्रकार सदियों दासता का दारुण दुःख भोगा था, उस कष्ट अनुभव ने भी भारतीय जनतन्त्र के निर्माताओं की मानसिक भूमिका को मानव अधिकारों की दृष्टि से उर्वर बना रखा था। इस सबके अतिरिक्त भारतीय जनतन्त्र के आधार-भारतीय संविधान-के रचयिता इस तथ्य से भी सजग थे कि भारतीय राजनीतिक व्यवस्था की प्रतिरोधक क्षमता इतनी सशक्त होनी चाहिए कि भविष्य में मानव, मानव का अपमान करने में सक्षम होने न पाये।

02 Oct 2021

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Dr. Bhavesh M. Jasani is presently working as an Assistant Professor at N.M.D. College, Gandia. He has completed his Ph.D., M.Com. & NET. He is having 16 years of teaching experience. He is associated with many universities and also has presented and published many National and International papers in various reputed journals and conferences. He is Ph.D. guide also. He is the author of books namely Business Communication, Business Law, Indian Economy and Computerised Accountancy.



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Business Skills

Dr. Bhavesh M. Jasani
Dr. Amita D. Raghatate

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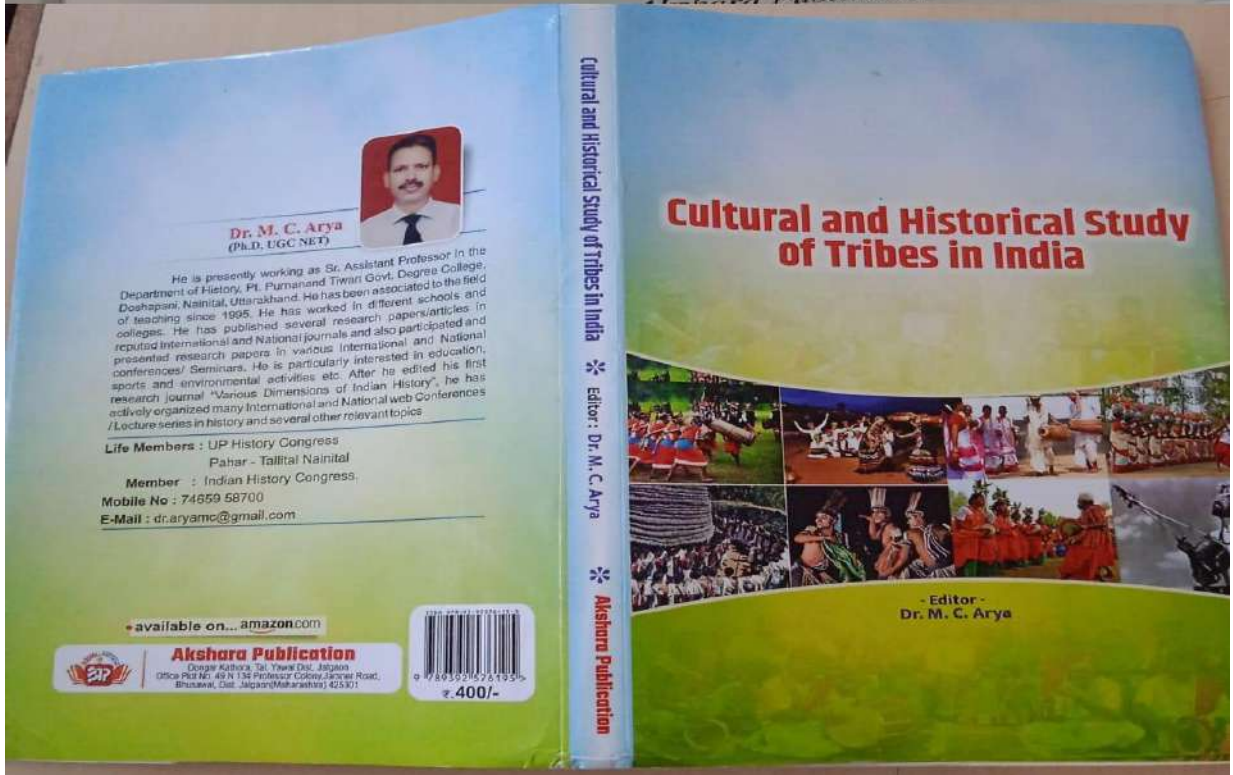
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02

BIOPIRACY: TRESPASS ON TRADITIONAL KNOWLEDGE

Dr. Ashwini Dalal
N.M.D College, Gondia

Abstract:

Biodiversity refers array of living organisms and ecosystems on earth and the natural patterns it forms. It includes all terrestrial, marine, and other aquatic organisms. It also covers diversity within species, between species as well as the variations among ecosystems. Biodiversity is the earth's primary life support system and is a precondition for human survival. The biodiversity has consumptive, instrumental, medicinal, and commercial values. Biological Diversity found across the earth, this biodiversity is evidence of the evolution of many natural medicines (herbs, shrubs fruits animals and microorganisms, etc.) and other traditional knowledge of material benefits known to the indigenous people. This indigenous knowledge passes from generation to generation without its publication or documentation. And this vacuum in the area of tacit Traditional knowledge is an opportunity for the giant company to take that Traditional Knowledge, without giving the credit to the indigenous people, get it patented in its name or in else way, and flourish in every way. It is an unfastened act of Biopiracy thereby trespassing on the traditional knowledge. And mostly the sufferers are the citizens of underdeveloped or developing countries. In this paper, the researcher tries to explore its magnitude thereby pinpointing the threats and some viable opportunities for its preservation.

Keywords: Biodiversity, Biopiracy, Traditional Knowledge, Medicine Biodiversity and its importance for sustenance of life :

Biodiversity is all the different kinds of leaving organisms to find in one place. The variety of plants shrubs, animals, microorganisms, aquatic life, life beneath the soil, alga, fungi, etc make our natural environment a better living place for all. Each of these species and organisms works together in the ecosystem like an intricate web to maintain balance and support life in that place. It refers to all living organisms, their genetic material, and the ecosystems of which they are a part. It is usually described at three levels: genetic, species, and ecosystem. Biological diversity is the cornerstone of sustainable agriculture and world food security. The loss of cultural diversity in all aspects of languages, living attributes, etc is directly linked with traditional knowledge which was transferred from one generation to another without its documentation which is intricately linked to the loss of biological diversity. Indigenous peoples and farming communities are the creators, custodians, and continuing innovators of biological knowledge and resources.

Biological Diversity found across the earth, this biodiversity is evidence of the evolution of many natural medicines (herbs, shrubs fruits animals and microorganisms, etc.) and other traditional knowledge of material benefits known to the indigenous people. This indigenous knowledge passes from generation to generation without its publication or documentation. And this vacuum in the area of tacit Traditional knowledge is an opportunity for the giant company to take that Traditional Knowledge, without giving the credit to the indigenous people, get it patented in its name or in else way, and flourish in every way. It is an unfastened act of Biopiracy thereby trespassing on the traditional knowledge. And mostly the

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Role Of Human Rights In Women's Empowerment

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Abstract:

Women are entitled to enjoy the equal human rights and fundamental freedoms as other as individuals. The Charter of the United Nations guarantees the equal rights of women and men. Almost all countries have ratified the Convention on the Elimination of All forms of Discrimination against Women (CEDAW). India is also signatory of this Convention. Women and girls rights are human rights. They cover every aspect of life, health, education, political participation, economic well-being and freedom from violence, among many others. Women and girls are entitled to the full and the same enjoyment of all of their human rights. Dr. B.R. Ambedkar drafted the Constitution of India and guaranteed the Fundamental Rights to citizen and non citizens. The guarantee of life, liberty, freedoms is an assurance of protection of human rights of the citizen. The Constitution of India confers equal rights and duties upon the citizens. The special provisions for empowerment and upliftment of the women as enshrined under the Constitution are required to be taken into account in the light of settled legal proposition. Article 14 states equality before law and equal protection of the law, Article 15 (3) of the Constitution speak to enact the special laws for the welfare of women and children. Article 15(1) also says that there shall not be discrimination on the basis of religion, race, caste, place of birth and sex. Article 15 prevents gender bias. Article 21 speaks about the Right to life; it is a guarantee of dignified life. Though the Law conferred equal status on women but there are many hurdles for its implementation. In the present scenario, the world witnesses the violence, crimes, and atrocities in a various forms against women. The many forms of violence directed explicitly toward women and girls deny them their rights and all too often their lives. The Convention on the Elimination of Discrimination against Women (CEDAW) adopted in the year 1979 by the General Assembly. The CEDAW Convention has been instrumental in shaping the legal and policy framework and furthering the international agenda on the human rights of women. It has been an inspiration for women in all parts of the world and has been responsible for significant change at the country level.

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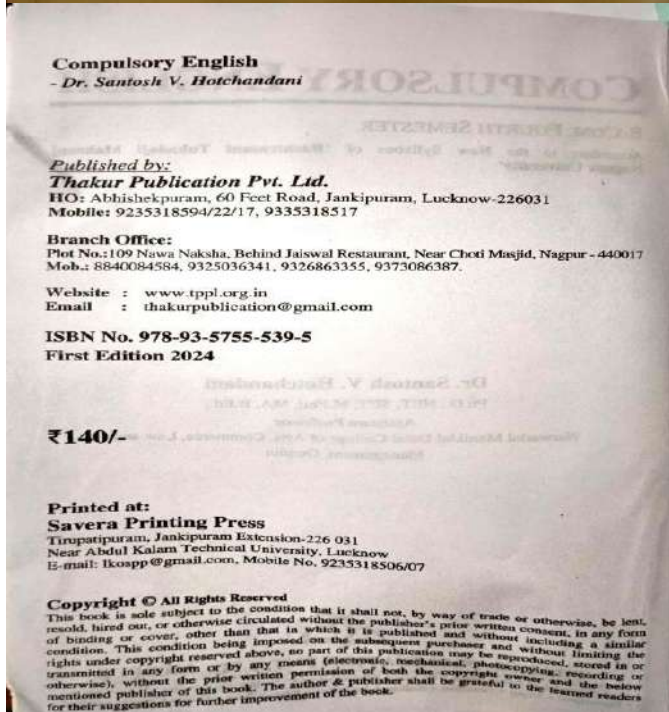
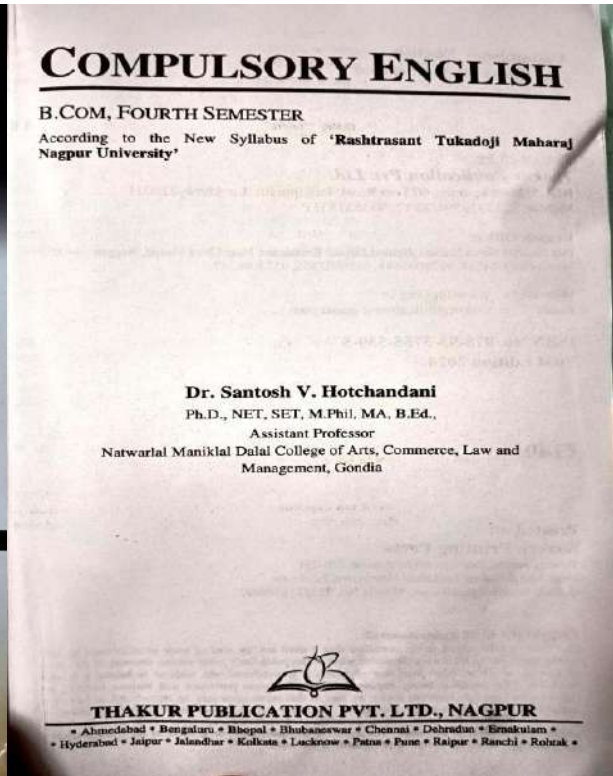
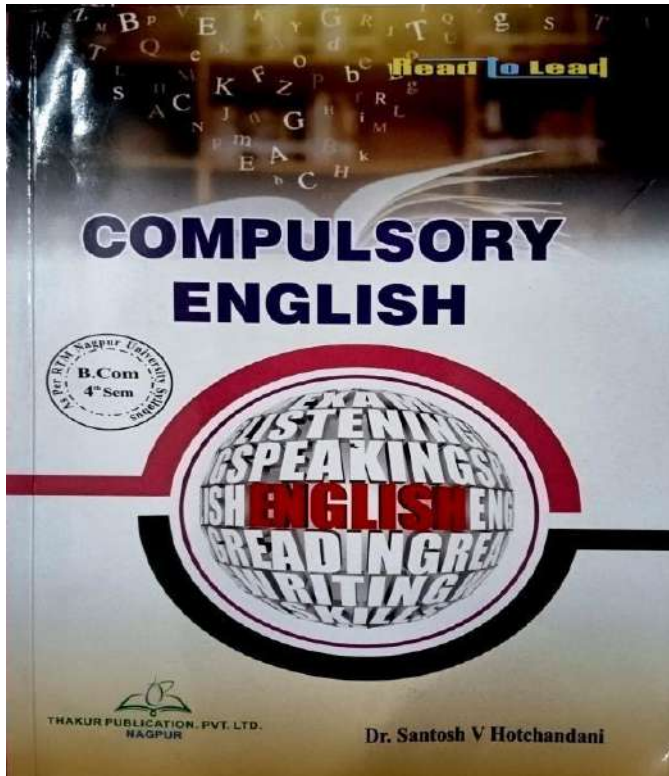


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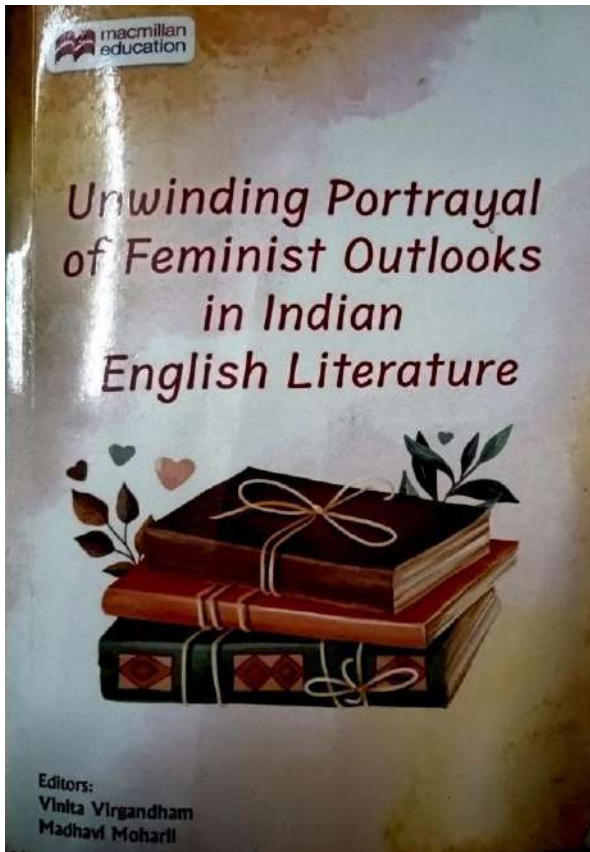


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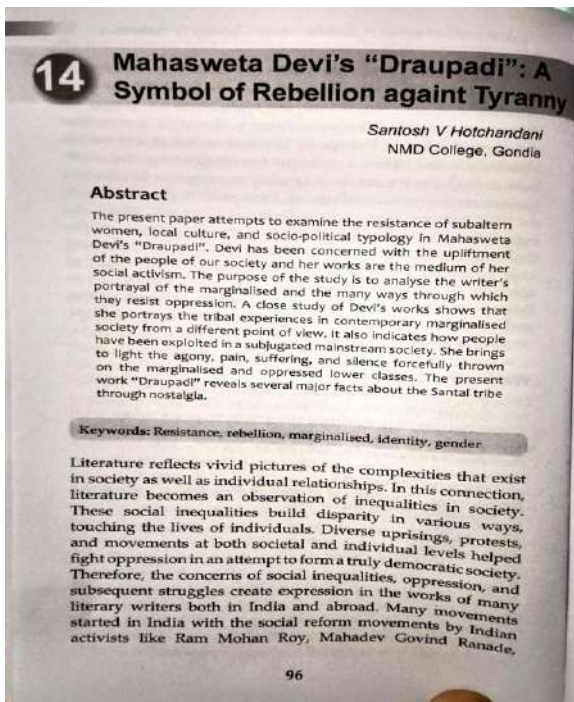


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INDIAN FREEDOM STRUGGLE AND UNSUNG HEROES: A UNIQUE NARRATIVE

Edited by
Urmila Dabir and Jobi George



13 Ganju: Hero of Rebellion in *Two Leaves and a Bud*

Shafiulla M Alim Khan
DMTR, NMD College, Gondia

Abstract

Pre- and post-Independence Indian writers in English and literatures of other languages have a remarkable influence of Gandhism. Particularly the pre-Independence writers can be clearly seen writing under the shadow of Gandhism. Mulk Raj Anand is no exception and his novel *Two Leaves and a Bud* has characters who appear to fight for their rights and it is their anger against the colonial oppression, which induces them to fight.

Keywords: Struggle, colonial masters, satyagraha, ahimsa, civil disobedience

Pandit Jawaharlal Nehru has rightly pointed out Gandhi's contribution to the Indian freedom struggle in one of his articles. Nehru says that the greatest contribution of Gandhi is that he inspired people to shed fear and come out of their houses and fight for their rights and ultimately for their freedom. Mohandas Karamchand Gandhi, the biggest mass leader the world has ever seen, inspires and influences people through his own life and deeds. The writers of this period had the opportunity to read Gandhi as well as to see Gandhi experiment with truth. Gandhi with his idea of non-cooperation and fight for national independence become a ray of hope for all those who faced exploitation either by colonial masters or their Indian agents.

In the novel *Two Leaves and a Bud*, Ganju is a coolie who is deprived of his house and premises in Hoshiarpur district of Amritsar. He was promised money, land and a secure life by an agent, Buta who works in a tea estate in Assam. Ganju with his wife Sujani, daughter Leila and son Buddha leave for the

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आधुनिक काल में भारतीय राजनीतिक दर्शन और संस्कृति के व्यवस्थित अध्ययन का आरम्भ 18वीं शताब्दी के अन्त में माना जाता है। सन् 1784 में बंगाल में एशियाटिक सोसाइटी की स्थापना होने के बाद राजनीतिक विचारों को एक नूतन दिशा मिली। इसमें कोई सन्देह नहीं कि इस सोसाइटी की स्थापना में ब्रिटिश हित भी छिपे हुये थे जो अपनी सत्ता को सुदृढ़ करने के लिए भारतीय परम्पराओं और उसके इतिहास का परिचय प्राप्त करना चाहते थे। लेकिन एशियाटिक सोसाइटी की स्थापना से भारतीय राजनीति खो भी हवा मिली। 19वीं शताब्दी के आरम्भ में दर्शन और धर्म के अनेक प्राचीन ग्रन्थों का संस्कृत से अंग्रेजी तथा अन्य यूरोपीय भाषाओं में अनुवाद कर लिया गया था। सामान्यतः राजनीतिक चिन्तन को केवल पश्चिम की ही परम्परा एवं याती माना जाता है परन्तु भारत की लगभग पाँच हजार वर्षों से भी अधिक प्राचीन सभ्यता एवं संस्कृति में राजनीतिक चिन्तन की पर्याप्त गौरवशाली परम्परा रही है। पश्चात्य राजनीतिक चिन्तन की तुलना में भारतीय राजदर्शन व्यापक धर्म की अवधारणा से समृद्ध है।

अनुरूपिका: राजा राम मोहन राय • महात्मा ज्योतिबा फुले • डॉ. भीमराव अम्बेडकर • अबुत कताम आजाद • विनायक दामोदर सावरकर • महात्मा गांधी • बाल गंगाधर तिलक • पंडित जवाहरलाल नेहरू • राम मनोहर लोहिया • ई.वी. रामास्वामी नायकर • संतमं ग्रंथ मूची



डॉ. किशोर भाऊदास वासनिक

एम.ए. (राजनीति विज्ञान एवं इतिहास), बी.एड., नेट, पीएच.डी. गोर्दिया शिक्षण संस्था द्वारा संचालित एस्.एन. और महाविद्यालय, तुमसर एवं नटवरलाल माणिकलाल दलाल महाविद्यालय गोर्दिया के राजनीति विज्ञान के पदवी एवं पर्युत्तर विभाग में 16 वर्ष अध्यापन का अनुभव।

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सन् 2015 में डॉ. आम्बेडकर समाजसल पुरस्कार, सन् 2021 में Research Excellence Award, सन् 2022 में Best Faculty Award एवं सन् 2023 में डॉ. बाबासाहेब आम्बेडकर राष्ट्रीय शिक्षक पुरस्कार से सम्मानित। तुलनात्मक शासन एवं राजनीति तथा अंतरराष्ट्रीय संबंध पुस्तक का प्रकाशन। 04 राष्ट्रीय किताबों का सहसंपादन।

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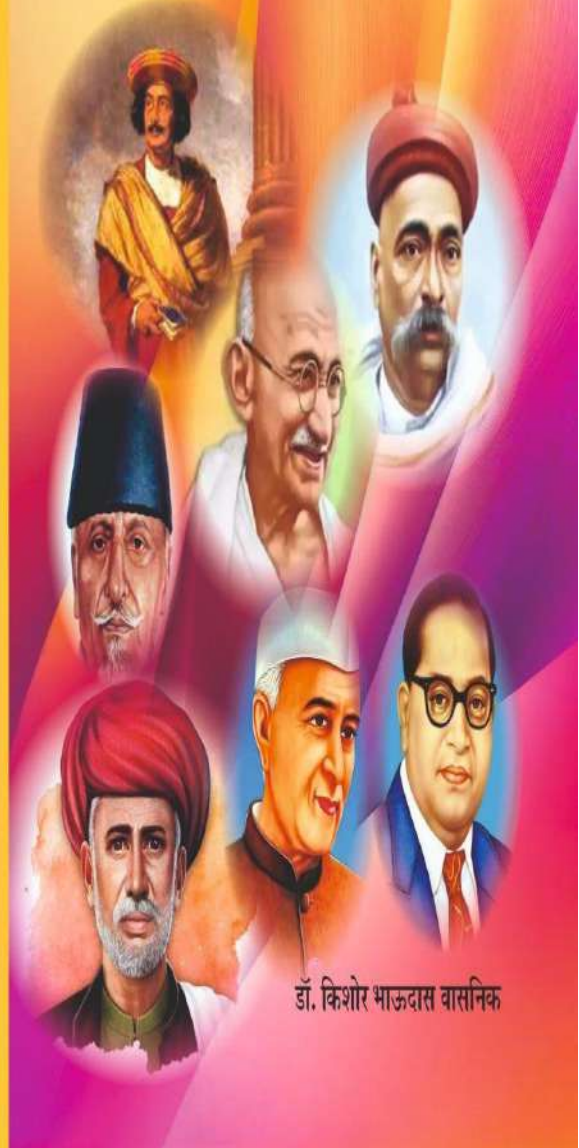
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आधुनिक भारतीय राजनीतिक विचार

डॉ. किशोर भाऊदास वासनिक

आधुनिक भारतीय राजनीतिक विचार



डॉ. किशोर भाऊदास वासनिक

About the Book

This book is designed specially on the new syllabus of **Rashttrasant Tukadoji Maharaj Nagpur University** for **B.Com** students. It covers the topics like commercial banking, NPA, e-banking, core banking, banker & customer relationship, central bank, etc. The basic objective of this book is meant to acquaint the students with concepts & techniques used in banking and to provide a comprehensive picture of Indian banking sector.

About the Author



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RTM Nagpur University B.Com- 4th Semester

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Monetary Economics - II	Dr. Pratap Mansukhlal Chauhan, Dr. Bhavesh M. Jasani, Dr. Archana Kahale Patki
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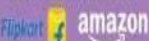


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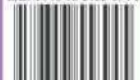
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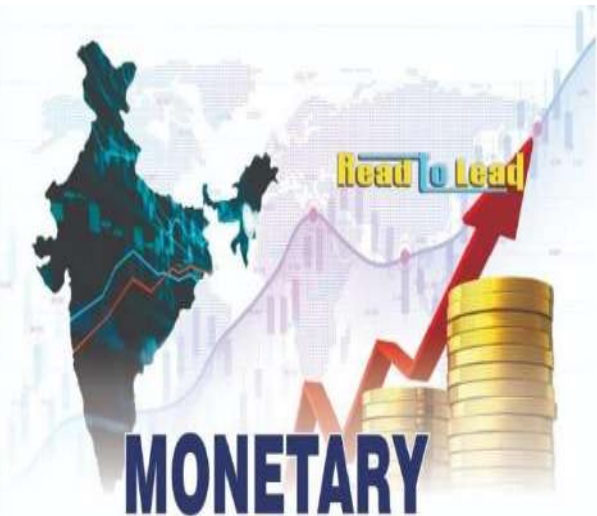
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MONETARY ECONOMICS - II

4TH SEM



MONETARY ECONOMICS - II




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Syllabus

Course Code: 4T2 Monetary Economics - II

UNIT-I

Commercial Banking Evolution, Meaning, Functions of Commercial Banks, Role of Commercial Banks in a Developing Economy, Process of Credit Creation by Commercial Banks & its Limitations, Investment Policy of Commercial Banks, Non-Performing Assets- Meaning, Criteria and Causes.

UNIT-II

E-Banking & Core Banking Meaning, Features, Advantages & Disadvantages of ATM (Automated Teller Machines) Meaning, Features, Merits and Demerits of Credit Cards, Plastic Cards, Smart Cards, E-purse, Laser Cards, EFT (Electron Fund Transfer), ECS (Electronics Clearing System).

UNIT-III

Banks and Customers Relationship and Services Introduction, Meaning of Customer, Bank & Customer Relationship- Debtor & Creditor, Trustee and Beneficiary, Agent and Principal, Bailor and Bailee, Opening, Operating and Closing of Various Bank Accounts, Demat Account -Advantages, Opening and Operation of Demat Account, Methods of Calculating Interest Rates on Deposits and on Loans.

UNIT-IV

Central Bank Meaning, Objectives, Functions, Role of Central Bank, Credit Control- Meaning, Objectives, Methods: Quantitative- Bank Rate, Open Market Operations, Cash Reserve Ratio (CRR), Statutory Liquidity Ratio (SLR), Repo Rate, Qualitative - Varying Margin Requirement, Regulation of Consumer's Credit, Issuing Directives, Publicity Measure, Moral Suasion, Credit Rationing and Limitations.

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general insurance company, liquidation of company, final accounts, syllabus. Efforts has been made to present the material in easy, systematic and conceptual manner. Apart from the study notes, we have also provided exercises and question papers for the students at the end of the book. We hope this book will be welcomed by the teachers and the students.

About the Author



Prof. Dr. Narendra S. Bagde is presently working as Assistant Professor at P.W.S. Arts & Commerce College, Nagpur. He has completed his Ph.D., M.Com., B.Ed., M.Phil. and P.G.D.E.S. His areas of interest are Business Communication, Principles of Business Management, Financial Accounting, Cost & Management Accounting and Research Methodology. He has 25 years of teaching experience.



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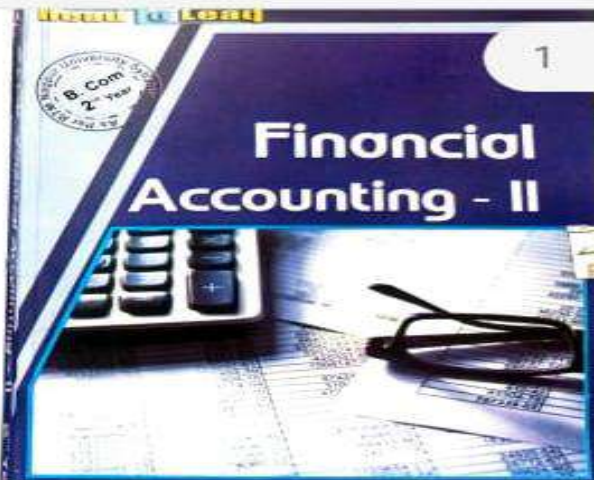
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About the Book

This book of "Financial Accounting-II" helps to build knowledge and understand the principles of accounting among the students. This book seeks helps the students to prepare final accounts of banking and general insurance companies & to know how to evaluate the goodwill, prepare liquidator's final statement, etc. This book is useful not only for students who are pursuing their studies but also for those working in the educational institutions and corporate world.

About the Author



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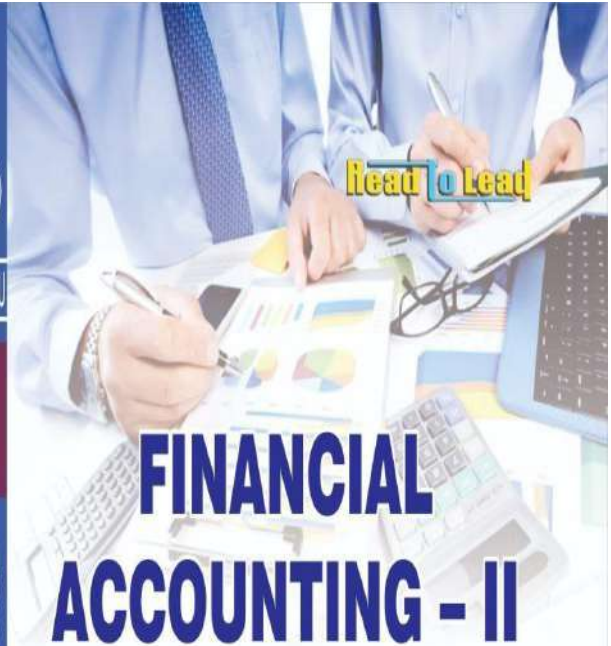
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♦ ABSTRACT:

The Constitution is the basic law of a State. India's Constitution is the supreme law of India. It defines the framework and procedure of the government, defines powers and functions, rights and duties of the government and citizens. It guarantees the citizens certain protection against arbitrary governmental action. In India, the rule of law is regarded as part of natural justice. The rule of law is used in contradiction of the rule of man. The rule of law excludes the arbitrary authority of the government and protects the individual from unlawful action of the Government. Dr. Ambedkar, a main architect and father of the Constitution of India have given the Constitution to the Constituent Assembly on 26th November, 1949 and it came into force on 26th January, 1950. Since 1950, citizens are entitled to get the benefits of the Constitution. Part-III of the Constitution provides Fundamental Rights, these rights are essential for the overall development of the human being. Fundamental rights in the part-III of the Constitution are the human rights of the citizen. Fundamental rights of equality, freedoms and liberty assure the dignity to the citizen. Part-III of the Constitution provides remedy in case of the infringement of the fundamental rights.

Keywords: Constitution, Fundamental Rights, Equality, Freedom Liberty

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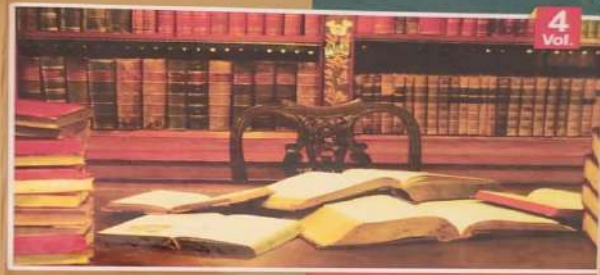
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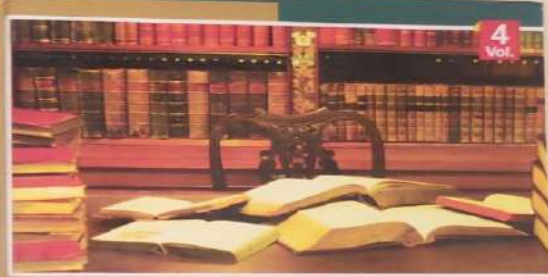
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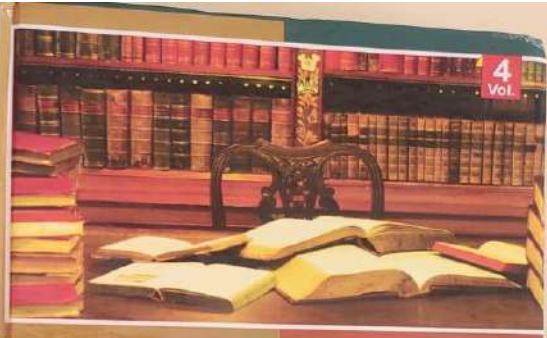
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जाणता राजा : छत्रपती शिवाजी महाराज

स्वराज्य: लोककल्याणकारी राज्याची संकल्पना

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संपादक

डॉ. अनंत आ. रिडे



आधार पब्लिकेशन, अमरावती.

प्रस्तावना

स्वातंत्र्योत्तर भारताची वाटचाल विभिन्न प्रामाणिक अडचणी आणि घोरणात्मक आव्हानांना मोबला घेत प्रारंभ झाली. स्वातंत्र्याची उमेद भारतीय जनमानसात रुजवित भारतीय राष्ट्रवादाने खऱ्या अर्थाने भारतीय जनतेला (विविध बंधनांच्या परिघाबाहेर जात) एकसंध केले. स्वाभिमानाची आत्मजाणीव पुढच्या पिढीत रुजवत नव्या भारताची बांधणी या राष्ट्रवादानून घडून आली. ज्यामुळे मागील ७० वर्षात जातीयवादीशक्तींना डोके वर काढता आले नाही. स्वातंत्र्याची ही जाणीव महाराष्ट्राला नवीन नव्हती, छत्रपती शिवाजी महाराजांनी उभ्या केलेल्या रयतेच्या स्वराज्यांत त्यांनी १७ व्या शतकांत खोल नांगरणी करून त्यात या राष्ट्रवादाची बीजे पेरली. वासाहतिक सत्तेच्या विरोधात ही पेरणी स्वातंत्र्याचा अंदा रोवणारी ठरली. महात्मा फुले व लोकमान्य टिळक या महान विभूतींनी शिवाजी महाराजांची सामाजिक व राजकीय आत्मजाणीव महाराष्ट्रात प्रज्वलित केली. छत्रपती शिवाजी महाराज वासाहतिक महाराष्ट्राचे 'राष्ट्रपुरुष' या नात्याने ऐतदेशीय राष्ट्रवादाचे मार्गदर्शक बनले.

२१ व्या शतकाच्या प्रारंभातच राष्ट्रवादाची 'प्रजाहित' दृष्टी व्यावसायीकरणात परावर्तित झाली. या बदलाने समाजाचे विभाजीकरण, विभेदीकरण मोठ्या प्रमाणात होऊ लागले. यातील मोठा विपर्यास म्हणजे या विभेदीकरणाचे समर्थन जातीयवादी शक्ती, छत्रपती शिवरायांचे नाव घेत करू लागले. शिवरायांनी रचनेत स्वराज्याची संकल्पना मांडताना त्यांची अंमलबजावणी करताना उपयोगात आणलेल्या "संज्ञा" आजच्या" राजकारणाची आयुधे" बनतांना दिसत आहे. त्या पार्श्वभूमीवर छत्रपती शिवाजी महाराजांची

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आधार नॅशनल पब्लिकेशन, अमरावती.



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आधुनिक महाराष्ट्राची जडण-घडण

(इ.स. १८१८ ते १९६० पर्यंत)

◉ संपादक ◉

डॉ. धर्मराज शिवाजी पवार
डॉ. मल्हारी गुरीनाथ शिंदे
डॉ. बाळासाहेब बाबुराव टेकाळे



एज्युकेशनल पब्लिशर्स

LOKMANYA BAL GANGADHAR TILAK'S VIEWS ON WOMEN'S EDUCATION

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The 20th century is an appropriate time to look back and take a review of the historical changes that this century has brought. It was a period of transition and so of confrontation on various social issues. Women's education and overall reforms in women's social status was one such hot issue that had caught the attention of all social thinkers in particular and society in general. Especially the last two decades of the 19th century and the first three decades of the 20th century is the period of the tussle between radical social reformists and orthodox Hindu traditionalists over the education of women - whether they should at all be educated and if so what kind of education they be given. Being a hard patriarchal society, no one thought it worth considering what were the views of the women over their own issues. Women played a secondary marginal role in society and that was mostly of a housewife, who was caught in a trap of various age-old customs and traditions. In this context it would be interesting to see what views did a contemporary nationalistic leader, an editor of a newspaper and basically a teacher of a school and even society like Lokmanya Tilak holds about women's education. The views of a person on any issue cannot be inspected arbitrarily. Especially when one talks of women's education, it is entangled with various issues of the period like child-marriages, dishevelled-widows, widow-remarriages etc. It is along with these issues that we have to