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Contribution of Revolutionary Movements

Dr. Motiraj Ramdas Chavhan

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Abstract :

India got independence on 15 August 1947 after approximately 200 years of British rule. Many great personalities from various provinces of British India dedicated their whole life for an independent nation.

But not all of these freedom fighters followed the same ideology. Some believed to make India independent by non-violent protests and in a peaceful way by negotiations. On the other hand, some believed that India can be freed from British rule only by revolutionary movements. Several Revolutionary groups started emerging in the whole Indian subcontinent in the early twentieth century, but after 1936 there was a significant decline in these revolutionary movements.

We will see how this ideology of revolution emerged and what impact did their had on the Independence struggle.

Research Methodology -

The research methodology adopted for this research study is doctrinal research also known as secondary research. All the data is collected from various sources like Books, Research articles and other Online sources.

Objectives -

- 1) To study the emergence of various revolutionary associations in India.
- 2) To study some famous revolutionary activities and their impact in independence movement.

The emergence of revolutionary ideals across the subcontinent :-

There were many external as well as internal factors that led to a sense of nationalism in the hearts of youth in India at a large scale in the early twentieth century. One of these factors was the deterioration of Indian economy due to many unfair economic policies of the government which favored the industrialized market of Britain. This was the true nature of colonization.

(२२२)

The majority of youth in the country were not impressed with the congress's approach of freedom struggle after the failure of widespread movements like swadeshi and boycott movement. Also, there were restrictions on protests and similar activities which left no choice for people to express their dissatisfaction. By their supreme sacrifice, these young revolutionaries were able to attract the masses.

Many revolutionary movements across the globe like Irish and Italian Nationalist movements inspired Indian youth. Some were also inspired by communist ideology and thought of the upliftment of lower class of the society I.e. [social reconstruct of the society].

These revolutionaries believed in overthrowing the British government through mass movements, and striking terror in the hearts of Britishers by assassinating British officials. Many secret societies came into existence in 1900s. They mainly had two objectives first was conducting organized dacoities to gather funds for the purchase of weapons and finance their activities. The second was assassination of oppressive government officials.

Various revolutionary societies across India and outside India :-

Initially Bengal, Punjab, Maharashtra, Uttar Pradesh, and Bihar were the emerging centers for revolutionary associations. Here are some major organizations which were established in different states.

BENGAL :

If we talk particularly about Bengal, in the year 1905 Bengal Province was divided into two halves on a religious basis. This triggered widespread protests and also gave rise to the Swadeshi movement and at the same time stimulated radical nationalist sentiments in the Bengali community.

In the year 1902, Anushilan Samiti was formed by Satish Chandra Babu this group had three



different societies working under it. Many members of Anushilan samiti held high posts in congress also many actively participated in swadeshi and boycott movement. This group participated in many revolutionary operations like Kakori train robbery and Chittagong Armoury raid in the 1930s.

Many members of the Samiti were also the founding members of Hindustan Socialist Republic Association in United Province. Jugantar was yet another secret society in Bengal similar to Anushilan Samiti. Jugantar was active in the manufacturing of explosives and frequent dacoities.

Maharashtra :

Maharashtra is often quoted as the birthplace of revolutionary movement in India. The first political murder was committed in Maharashtra by Damodar Chafekar and Bal Krishna Chafekar on 22nd June 1897. They assassinated the Plague Commissioner of Poona.

In the year 1904 Abhinav Bharat Secret Society was founded in Nasik by Vinayak Sawarkar and Ganesh Sawarkar. It was formerly known as Mitra Mela, this group attracted hundreds of revolutionaries and had many branches across the country. This society was also responsible for the assassination of William Curzon-Wyllie who was the political aide-de-camp to the Secretary of State for India. After few months A.M.T. Jackson, the District Magistrate of Nasik was also assassinated and this later came to known as "Nasik conspiracy case".

Uttar Pradesh :

In 1920, Non-Cooperation Movement was suspended by Mahatma Gandhi after the infamous Chauri Chaura incident. This demoralized a majority of youth in United Province and therefore they choose a much violent approach to overthrow the imperial power.

The Hindustan Republican Association was formed in the year 1923. Its name was later changed to 'The Hindustan Socialist Republic Association'[HSRA]. It was founded by Ram Prasad Bismil and had many prominent

revolutionaries as its members like Chandrashekhar Azad, Sukhdev Thapar, Sachindra Nath Sanyal and Bhagat Singh. HSRA was inspired by socialist ideology and sought to make India a Federal Republican state. This group had carried out many revolutionary activities like Central Assembly Bomb Case and assassinations of a Police Officer.

Secret Societies Abroad :

As we know in the year 1858, Queen Victoria declared that throughout the Empire Indian people would enjoy equal privileges irrespective of their colour, creed or race. This resulted in Significant population growth of Indians in several European countries as well especially in the first half of twentieth century. Many Indians also got admitted in foreign universities for higher studies and this young population closely examined the developments in the national freedom struggle. This young population was influenced by revolutionary ideals and soon started establishing secret societies on foreign soil.

a) India House -

India House was a mansion in North London which was initially a student hostel. It was founded by Shyamji Krishna Varma in 1905 who was a former Diwan in many Princely States in India. India House soon became a hotbed for the propagation of nationalist ideology among the youth. This association also gave scholarships to students to pursue higher education in UK. The first Indian Marxist Journal "Indian Socialist" was also associated with India House. This English Weekly was later banned by The British Raj. Madan Lal Dhingra a member of India House was responsible for the assassination of Curzon Wyllie a British Police Officer. India House also played a key role in the Hindu German Conspiracy during the First World War. Many prominent Indian Revolutionaries like Vinayak Sawarkar were the members of India House.

b) Ghadar Party -

Ghadar Party was formed in 1913 in the United States but had large support base in Canada, East Africa and many Asian Countries. Ghadar Party



was responsible for smuggling of Arms to soldiers in British Army in India for a Revolt. This soldier mutiny was later known as Ghadar Mutiny. In 1914-1917 Party also worked in collaboration with Germany and Ottoman Empire against the British Raj. Ghadar Party had a remarkable impact on Indian Revolutionary movement as its work inspired many prominent figures like Bhagat Singh.

We saw that Secret societies were being formed not only in the subcontinent but also in various parts of the globe and a sense of Radical Nationalism was attracting many. Now let's see some Notable Revolutionary Activities in the History.

Some Notable Events of Indian Revolutionary Movement :-

Assassination of Rand by Chapekar Brothers (1897) :

This was the First Political Assassination of a British Official after The Sepoy Mutiny. Damodar Chapekar and Balkrishna Chapekar murdered Plague Commissioner of Poona W.C. Rand.

During the Plague Epidemic of 1896 Government took harsh measures to control the spread of disease but ended up hurting the sentiments of people. Soldiers were allowed to enter houses and examining residents. During this many officers allegedly vandalized religious symbols which resulted in anger in public. Therefore Chapekar Brothers decided to assassinate the official who was responsible for this. Chapekar Brothers were then Tried and Hanged in 1899.

Alipore Bomb Conspiracy (1908) :

In the year 1908 D.H. Kingford was the British Chief Magistrate of Muzaffarpur. He was targeted in a Bomb attack on 30 April 1908. The task was given to Khudiram Bose and Prafulla Chaki but they mistakenly killed two innocent women outside Magistrate's Residence. Later Prafulla Chaki committed suicide and Khudiram Bose was arrested and given a Death Penalty.

Anushilan Samiti was also actively involved in plotting the assassination plan. Therefore around 30 other members of samiti were also tried which included Aurobindo Ghosh and his brother Barin Ghosh.

Howrah Gang Case (1910) :

Shamsul Alam was a Police official and Intelligence Officer in Bengal Police who was murdered on 24 Jan 1910 in Calcutta. He disclosed undercover Bengali Revolutionary network especially of Anushilan Samiti. This helped the police to solve previous cases of robberies and murders committed by Samiti's members.

This resulted in arrests and trails of around 47 Bengali Revolutionaries affiliated to Anushilan Samiti.

Delhi Lahore Conspiracy Case (1912) :

On 23 Dec 1912 an attempt was made to assassinate the then Viceroy of India, Lord Hardinge. A handmade bomb was thrown in the carriage placed on the elephant where the Viceroy was sitting.

However, in this attack Viceroy narrowly survived but an Indian servant behind him died. Rash Behari Bose and Sachindra Sanyal led the assassination. After the incident the British Intelligence heavily cracked down on many Revolutionary groups.

Kakori Train Robbery (1925) :

Kakori train robbery was an armed robbery of a train which was heading towards Lucknow from Shahjahanpur. In the train was the cash belonging to the government treasure which was to be deposited in Lucknow. It was a well-planned operation of Hindustan Republican Association led by Ramprasad Bismil and 10 other revolutionaries. They stopped the train on 9 Aug 1925 before reaching its destination and looted the cash in the safe before fleeing the spot.

Later around 29 people were tried in Lucknow and eventually 4 of them were given death sentence. Chandrashekar Azad was also found linked to the robbery but he escaped the arrest till his death in an encounter in 1931. This was a major setback to the Hindustan Republican Association as there was a leadership void.

Central Assembly Bombing (1929) :

On 8th April 1929 revolutionary Bhagat Singh and Batukeshwar Dutt throwed a low intensity bomb in the Central Assembly. Both of them started raising the slogans of "Inquilab Zindabad" and "Down the



Imperialism. In the bomb explosion there was no loss of life but the hall was filled with smoke.

Bhagat Singh was the mastermind of the plan. Their intention behind the bombing was not to kill or injure anyone but they wanted to "make the deaf hear". Singh was inspired by Auguste Vaillant's way of bombing French Chamber of Deputies in 1893. Although after the attack both Bhagat Singh and B.K. Dutt didn't even try to escape in contrast they willingly got arrested. After their trials both of them were sentenced "transportation for life" but meanwhile, the murder case of officer John Saunders was also linked with Bhagat Singh.

Therefore, on 23 March 1931 Bhagat Singh along with Sukhdev Thapar and Rajguru were executed.

Chittagong Armoury Raid (1930) :

Chittagong was a port city in Bengal Presidency of British India. On 18 April 1930 around 65 revolutionaries raided Chittagong police Armoury and then were able to cut telephone wires in order to cut the contact between Calcutta and Chittagong. However, they were not able to locate Arms and Ammunition. Indian Flag was also hoisted outside the Police Armoury by the revolutionaries and Surya Sen who led the operation. Before the arrival of troops revolutionaries fled the city and found a safe place to hide in the nearby hills. But many of them were either arrested or killed in encounters afterwards. Government took intense action on those who were involved in the raid. Surya Sen was then sentenced to death and hanged in 1934.

After 1935 Revolutionary Activities throughout the subcontinent were almost ceased. But, in the year 1940 Udham Singh assassinated Michael O'Dwyer in London. Michael O'Dwyer the then Lieutenant Governor of Punjab was said to be majorly responsible for Jallianwala Bagh Massacre.

Downfall of Indian Revolutionary Movement

Revolutionary groups across India gained significant popularity and attracted many youngsters but eventually failed to achieve its objectives. There were several reasons for the failure of these groups.

The foremost reason was absence of a central

organization to coordinate revolutionary activities across India. If such an organization was there then the energy of youth could have been articulated in much more efficient way. Also, many of the revolutionaries belonged to Urban belt but majority of population was in rural India. Therefore, the lack of participation of rural youth was a setback to the movement.

Another reason was the arms and funds which Germans were supposed to deliver did not reach India due to Germany's deteriorating condition in World War II.

Also, these movements lacked the support of congress and other political leaders and at the same time Gandhian Ideology gained much more support.

Impact of Revolutionary Movements on Indian Freedom Struggle -

Despite failing their ultimate objective of freeing India via armed revolt these revolutionary groups were successful in overthrowing the fear of authority from the minds of people and strike terror in the hearts of Oppressors. These groups changed the mindsets of masses and a whole new wave of energy was flowing throughout the Nation.

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WOMEN IN PERILS**

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REVITALIZATION OF ORTHODOX RELIGIOUS DOGMAS AND GENDER SENSITIZATION: A PRAGMATIC STUDY TO UNCOVER ENDURING SOLUTIONS TO ALLEVIATE THE WOES OF WOMEN IN PERILS

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Abstract

The identity crisis that women often confront with since times immemorial is perennial in nature. It seems that there is no retrieval from the stigma that has been forced upon women since long. Resultantly, gender-based chauvinism imposed upon women is there since long and it has penetrated so deep into the socio-economic-political fabric of India. In sharp contrast to the narratives of the well-heeled and affluent women, the uncanny preposition about the unvoiced rather voiceless class who contribute a lion's share towards Nation Building is never sung about. Every day the media uncovers stories of new incidents of injustice meted out to hapless women. Sexual exploitation, especially gang rape and intimidation of women in India has assumed a new dimension today. The unrestrained growth of capitalist culture and callous human psychology linked with urbanization paved the way for alarming rise in rape cases across the country. Another significant reason for the increasing number of violence against women is attributed to Digital Revolutions. Every Institution in the society is equally answerable for the inhuman treatment meted out to women. A revamping of the very edifice of the socio-political structures of the society has to be reinstated. Moral education is the most neglected area in our current system of education.

Keywords

Perennial, stigma, subjugations, chauvinism, well-heeled, affluent, uncanny, miasma, hapless, incontrovertible, niche, cutback, mettle, dichotomy, bedraggled, doleful, galvanize, lecherous, abatement, ignominy, impervious, intimidation, impetus, perpetrator, harnessed, grotesque, servitude, anecdotes, stomached, snubbed, Digital highhandedness, annulment, dispiriting, recuperation, scot-free, volte-face, edifice, revitalizing

The identity crisis that women often confront with since times immemorial is perennial in nature. It seems that there is no retrieval from the stigma that has been forced upon women since long. Resultantly, gender-based chauvinism imposed upon women is there since long and it has penetrated so deep into the socio-economic-political fabric of India. All these years what has noticed around us is the miasma of women's timeless crusade to establish their footing with the opposite sex. It is an incontrovertible truth that women ought to bear the brunt of uncanny ordeals throughout the saga of their lives-from womb to tomb. Over the years women have imprinted their niche in every sphere they walked in, sometimes even better than men, may it be globally or locally. But, there is no cutback in their agonies-rather it is perpetual in tone and tune. Regardless of the significant triumphs many women achieved in diverse spheres, they continue to suffer subjugations and thus they are victimized by men. It is indeed an absurd dichotomy.

Stardoms who have attested their mettle in different walks of life are acknowledged of their achievements on the occasion of International Women's Day on 8th of March every year. Though the purpose of celebrating such events ought to sensitize women across the globe about their significance, most significantly about their contributions, whether it is in the field of education or Community Development, the enigma still persists uncared for. In sharp contrast to the narratives of the well-heeled and affluent women, the uncanny preposition about the unvoiced, rather voiceless class who contribute a lion's share towards Nation Building is never sung about. Mostly, these unorganized women work under bedraggled and unsafe living conditions adding more peril to their chaos. They too deserve recognition. However, they are the most vulnerable set of people who are subject to spineless exploitations by the privileged ones. They work sans adequate wages and social security. There is no job security for them. The predicaments of Domestic Workers are even more doleful. They are doomed to toil under unsatisfactory working conditions. They are not even provided with basic protections which are given to other workers and hence they are the most vulnerable ones in the world. They work relentlessly to feed their families amidst embarrassing working conditions. Guaranteed Legal protections are in fact a distant dream for these unorganized workers leading to their perpetual isolation and exploitation. Some of them even become prey to human trafficking and bondage.

The data pertaining to violence against women, especially sexual abuse and physical assault, available with the National Crime Record Bureau, is appalling. Every day the media uncovers stories of new incidents of injustice meted out to hapless women, which speak about volumes of torments and trauma they have been undergoing. As has been reported in the media often, the percentage of atrocities, especially the heinous acts of rapes, are alarmingly rising without being thwarted. Rape is the worst ignominy that could be inflicted upon women by men ever. Not that this heinous crime did not awaken bitter reactions earlier. The media these days rises to the occasion and gives extensive reportage to such inhuman acts of violence against women. Obviously, the media succeeds to galvanize public wrath against the architects of such ferocious lechers. However, the media coverage and public agitations and uproars do not put an end to the ceaseless sufferings of women. On the contrary, the narratives of women's sufferings are on the constant rise. There may be scores of women, rather victims of such barbaric acts, who do not have enough nerve to report cases of rape to the authorities concerned due to social stigma making their lives more poignant than ever before. In fact, the

lecherous and barbaric assaults on women show no signs of abatement. Moreover, the ignominy attached to the disgraceful act that the victim is forced to undergo is so intense and devastating such that it makes her so apathetic and impervious towards everything that happens around her but swallows the pain mutely leaving her bruised for life.

The ordeal of the victim continues even after the rape case is reported. Later on, when it is brought under trials, the trauma of woman is repeated in the Court Room adding more injury to her already bruised wounds. This time woman undergoes psychological turbulences too-leaving her condition worse than ever before. The humiliating and disgusting reactions of the public towards the rape victims are inexplicable as if the victim is looked at as a ludicrous object of mockery. At times the Judiciary too remains a mere spectator due to the want of sufficient evidences to bring the real culprits under the ambit of law. Even if it is often proclaimed that truth prevails over falsehood, sometimes it appears that our criminal justice system concerns itself more with the offender and his constitutional rights rather than with the agony and stigma of the wounded.

Sexual exploitation, especially gang rape and intimidation of women in India has assumed a new dimension today. Lecherous gratification by men is not the lone reason for this heinous crime. There are myriad reasons attributed to the brutalities imposed upon women by the menfolk. Mostly such acts are perpetrated because of family feud, ancestral properties, religion, caste and creed or any other matter as the case may be. In some cases mere revenge ends up in gang rape. In a few cases people seated at the helm of affairs ask for sexual favours. Women at times become prey to such intimidation and extortion to fulfill their fancies. Sometimes caste dominations in some parts of the country lead to organized gang rape. There are cases where men rape women for fun. Inaction on the part of the legal system gives more impetus to such perpetrators. Whatsoever be the case women are always subject to grotesque subjugations by men under dissimilar situations. Sexual abuse takes an ugly turn when women from the poor strata of society are traumatized. Sexual gratification is not the only motto behind rape. It is more about fear and favour rather than domination and suppression. The grotesque turmoil and battles in the country, where women were subdued and exploited by the victors, had its lion's share. Then it was a forced servitude. At times it was covered up by the male community as false anecdotes. However, history beckons to that. Most convincingly, as understood, rape is stomached and even snubbed by the powerful, presumably often downplayed by the protectors of the secular and democratic fabric of our country, may it be politicians, legal fraternity, or even the medical system. The civil society, most apparently, seems convinced.

The unrestrained growth of capitalist culture and callous human psychology linked with urbanization paved the way for alarming rise in rape cases across the country. Another significant reason for the increasing number of violence against women is attributed to Digital Revolutions. Vulgarism is at its zenith today. Due to the unrestrained Digital revolutions, people of all age groups easily become prey to the alluring filmy world of Obscenity. Obscene films and videos readily available with the emergence of Smart Phones and Internet facilities gave stimulus to rape and similar crimes against women. 'Woman' the epitome of Indian culture, the well revered 'deity' in Indian ethos is purposefully depicted in the Digital world merely as an object of sexual gratifications. Incessant exposures to such wild scenes create lasting impressions in the inner psyche of men, which at length tempt them

to recreate whatever they have seen in the Digital World into reality. It is imperative to assert that the meddling of such unrestrained Digital highhandedness in maligning the people, particularly the tender ones, is to be harnessed judiciously. Mere amendments in the prevalent legal system are not enough to tame the menace. New laws are to be enacted to strengthen the legal system-empowering them to act heavily on the perpetrators of such heinous crimes. It is undisputed that today people react abruptly when a rape case is reported and at times they risk out to the streets to express solidarity with the victim. However, the worst part is still awaited. But nothing substantial has ever been done either by the authorities concerned or by the mourners for the recuperation of the traumatized.

The protectors of law sometimes turn into its perpetrators. There are instances of sexual abuses of women by the protectors of law and order. May not necessarily be all. In many cases the Police even refuse to register complaints brought by the survivors of sexual abuses and intimidations. Money plays a significant role in such cases. Even if such cases are registered in the Police Diary, most of them are not recorded properly and hence there is no satisfactory breakthrough in many rape cases. Because of this annulment, towards the end, the victim is deprived of proper justice while the respondent slips out of the hand and becomes scot-free. Presumably, in many cases, instead of dispiriting the rapists, the Investigating Agency's volte-face provokes the rapist to do such heinous crimes again. During the Trials too, rape victims are embarrassed to vindicate their evidences in defense of their allegations because of which most of them desist from reporting such matters before law. In spite of the fact that the Indian Constitution, which is considered as the most revered in the world, gives equal rights to men and women, women are most vulnerable to discrimination in every field. Though law guarantees to shield women from all sorts of exploitations, they are seldom given due protection and respect. Nothing substantial has ever been done in this accord. Feminists make hue and cry when rape cases are reported. Sometimes they conduct candle marches to show solidarity to the victim. However, such wild agitations fade away over a period of time. The truth remains the same.

It is unethical to blame the Judicial System alone for what has been happening around us against women. Every Institution in the society is equally answerable for the inhuman treatment meted out to women. Whether it is the unproductive legal system, male-dominated socio-political structures, outdated and sometimes repressive governance, the onus of this socio-political discrimination against women cannot be justified. A revamping of the very edifice of the socio-political structures of the society has to be reinstated. Basically, the prejudiced mindset of people ought to be sanctified. Religion, no matter, what cult one belongs to, can play a decisive role in sowing the seeds of virtues like unconditional love and respect towards fellow human beings especially towards women. Sarcastically speaking, the radicals take the support of certain Religious Scriptures, which endorse supremacy of men over women, to downsize the extent of discrimination they have been exerting against women in the society. These radicals desperately try to establish, on many counts, that men are superior to women.

It is an undisputed fact that in most of the religions across the globe women are restricted from performing religious rites. The reasons may be attributed to mere religious conventions, which would have been in force from centuries. Over the years, women themselves have conceded to this doctrine as part of their personality.

Law alone cannot give women the much needed solace and self-esteem. Unless the attitude of men towards women is changed, we cannot expect any considerable amount of reduction in injustice against women. There needs an overhaul of the existing educational system in the country. Moral education is the most neglected area in our current system of education. Though there had been many Commissions and Committees to frame Educational Policies and evolve educational strategies in India, no significant decisions or policies had ever been framed on gender sensitization. The current educational system in India seldom focuses on character formation, but mostly on academic results and employability. Lessons on gender sensitization must be introduced at the elementary level in the country. Lessons in good behaviour and decorum must be part of the pedagogy from the elementary levels of education. Showing respect and honour towards a woman was not old fashioned, but virtue for all times. Gender sensitization is an effective tool that can control, if not stop the misconducts against women. It is high time for the religious leaders to come out of the shell of religious hypocrisy. The orthodox mindset of the hypocrites must be ordained to accept the changes that have been taking place today due to the emergence of Science and Technology. All Religions should respect the unprecedented changes that Science brings in the lives of human beings. People should be taught to cope up with the innovations that have been taking place in the world today. Religion is nothing but a ray of hope-a way of life for leading a meaningful, yet respectful life. Religious leaders should not desist from reacting sharply when any injustice is done on any woman. They must stand with the victim and condemn the heinous act. They must teach the people to respect women and any discrimination against them should be considered as a sin. All organizations, whether they are Religious Organizations or Women's Movements, they should protest against all sorts of discriminations on women and must plead for dignity and equality for women in every sphere. The religious scholars of all religions must stand together and shall work for communal harmony and mutual respect-respect for women. United they must stand and denounce what is wrong in their practices and embrace what is good-good for revitalizing the morale and self-esteem of women in Indian Society and the world at large.

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Relevance of Gandhian Philosophy in Post-Independence Indian English Fiction

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Abstract :

There seems to be shift of emphasis in the perspectives in the Post-Independence fiction. Most of the novelists give the impression to have felt that, after the achievement of freedom which was the cause worth fighting for, and the early ecstasy that went with it, much of the uproar was lost. However, it is not to suggest that Gandhian ideology that sustained the pre-independence fiction, lost its relevance, nor was it relegated to the background.

Key words : freedom, partition, philosophy, suffering, kindness.

With the dawn of freedom, an age of uncertainty seemed to have practically ended. The vast subcontinent engaged in the world's largest democracy experienced a period of relative tranquility after the traumas of subjugation for nearly two centuries. The post-independence fiction befittingly endorsed the luxuriant moods of the nation that awoke into freedom and literal transformations it underwent as a large Republic. The subsequent partition of India, based on the two-nation theory, once again opened the floodgates of anger and resentment, for it was an experience that caused lot of heart burns. The changing political scenario and the changing contexts of social reality had unleashed this uneasy accommodation in national conscience which ensued in the rich proliferation of fiction that was at once passionately self-critical and corrosively cynical. Literature is the portrayal of a real society with addition, omission and modification of certain aspects. Dr K.R. Rao observes :

In the post-independence fiction, there is however, a shift of emphasis. The writers who came after 1947 express a sense of disenchantment and frustration although their anger includes humanistic compassion. Their work is burdened by an adverse and contrary awareness of the

contemporary reality, so full of hatred, violence and orgiastic self-seeking. (Fiction of Raja Rao 5)

To quote K. R. S. Iyenger, again :

No literature based on hate and prejudice can really be great. It was a drama of degradation and shame, a drama of human decay, showing how the minds of the two communities poisoned by the dogma of two nation theory. (Indian Writing in English 324)

K. A. Abbas's *Inquilab* (1958) is primarily concerned with the Gandhian ideology. *Inquilab* was written between 1942-1949, in parts, partially when struggle for freedom was at its height and partly after the achievement of independence. Anwar, the protagonist of the novel, tries to comprehend the inherent contradictions in Gandhism, and is baffled by the efficacy of Satyagraha as a political weapon.

His father explains to him the relevance of Gandhian economics involved in putting on the home-made cloth :

He also comprehends the significance of 'Satyagraha,' both as a creed and as a political expediency as he matures into experience. Those were the days when Gandhiji's struggle for freedom was at its peak, when Gandhiji enthused people into political activism. Anwar, who is still young and impressionable, decides to court arrest-and discard foreign clothes. He is much pained to notice the violence that the civil disobedience movement has unleashed in its early phase, and when the Hindu-Muslim riots rocked the country, he dares to approach Gandhiji with a request to subdue the violence, and bring peace in the sub-continent. He announces his intention to go on a fast, for twenty-one days, to instill confidence both in the Hindus and the Muslims. Anwar finds the Mahatma completely tranquil in spite of the inner turbulence.



As the novelist describes :

On his face was a look of such suffering, kindness and pity, as if he personally felt the misery, of every single human being. But there was also infinite calm and serenity and the boy's spirit revolved as he looked into those gentle eyes. (Inquilab 116)

Anwar finds it difficult to resist the contradictory pulls of politics and the creedal philosophies, represented by both Gandhiji and Nehru but comes to conclude that the greatest triumph of the Gandhian strategy is the merging of these contradictions into harmony.

He comes to Gandhi's Sabarmati Ashram in order to cover Gandhi's Dandi March, which is a nation-wide campaign meant to rouse the popular feeling against the colonial rulers. Anwar's another encounter with the Mahatma clarifies some of the confusing issues which troubled him all along. As the novelist says :

Could it be that there was a design in the odd circumstances of his birth and up bringing? He was.... The natural-born son of a Hindu, born out of a woman of the most unfortunate and despised class, and brought up in a Muslim family? He was a strange symbol of unity, a human 'Sangam' in which such diverse streams of blood and cultures had met. (Inquilab 348)

At the end of the novel, Anwar is annoyed to notice the growing recurrence of communal violence. As the novelist writes :

Could it be that he who by birth, was neither a Hindu nor wholly a Muslim or rather who was both, an oddly symbolic son of India, was in a peculiarly advantageous position to understand both communities and to work for the synthesis that was already symbolized in his person, which the memory of his mother, would ever be there to identify him with the cause of the unfortunate, the under-privileged and the oppressed? (349)

Abbas keeps up the authenticity and retains the fictional veracity as close as to the real incidents that took place during those momentous periods of the freedom struggle.

K. Nagarajan's *The Chronicles of Kadaram*, (1961) is a much more ambitious work than his earlier novel *Athwar House* (1939), which introduces Gandhi in person, and deals with the national resurgence at length. It is concerned with the life of an orthodox Brahmin Youth, Gokarna, popularly known as Koni who is in the words of Henry James, "the central consciousness" of the novel. Though Koni does not approve of Gandhiji's economic and social reforms, he cannot but acknowledge Gandhiji's greatness. Even Vanchi, in his own way, uses his name to win the support of the masses, and even writes to Gandhiji to visit Kadaram. Gandhiji did later visit Kadaram and addressed the people.

The entire action of the novel is thus polarized, between the old and the new, the British rulers and the Indians, between Congress and Justice Party, between the Hindus and Muslims, between the Brahmins and non-Brahmins, between Tengalis and Vadegalis. It is Gandhiji again who intervenes to settle the internal feud between these two factions. Thus, the novel is truly an sinister projection of the two Tamil factions which add to the triviality of the whole affair. Nagarjan's passion for the particular and the 'illustrational' is lost in the depiction of infelicitous factional wars which contribute to diffuse his perspectives.

Bhabani Bhattacharya's *Shadow from Ladakh* (1966) is set against the backdrop of the Chinese aggression of India in 1962 and deals with the conflicting ideals and ideations represented by Satyajit, an old timer, and Bhaskar Roy, an egregious, outward-going, westernized Indian.

Bhattacharya says that *Shadow from Ladakh* is 'rooted deeply in Gandhian thought'. Though the Gandhian ideology as presented by the novelist stands questionable, his intentions cannot be disputed. He seems to say that India needs 'a blending of divergent sets of values if she is to cope with the challenge of the times'.

Thus, preserving the best in our own traditions, particularly those treasured in the teachings of



Gandhiji, is a way out. The theme of the novel centers round this synthesis of the spinning wheel and the spindle, a synthesis of Gandhian and Nehruvian ideals, and of asceticism of Gandhiji and the aestheticism of Tagore.

Gandhigram and steel town are the two polarizing worlds. Satyajit, a Cambridge educated man represents the simplicity of the rural life on Gandhian lines. There is an intimate account of the traumas of Chinese aggression, and Satyajit's leaning to take a delegation to Ladakh to plead with the Chinese Government to recede and followed by Suruchi's transformation-from an ascetic to the life of continence, and her total immersion in life by choosing the 'Karmic' ends. This restores peace in the life of Satyajit. And on the other side of the spectrum, Bhaskar and Sunita are deeply involved in love-life and they even decide to enter into a marital alliance thus warding off all speculations that they would drift apart. Thus, the novel ends with a happy note, after a series of epiphanic transformations.

It is Satyajit who holds the attention of the readers by virtue of his engaging naivete, self-certitude, and intellectual bravura. He is a true Gandhian and is given to simple living, and lives with an abiding faith in human perfection, exactly in the manner in which Gandhiji had held his life. Though Satyajit and Bhaskar exemplify two contrary modes of life, the clash between them whittles away gradually, thus, effecting, a true transformation. As the novelist observes :

There could be no easier intermingling, when the visitors had crossed the threshold of the homes, all barriers between city and village were gone. The slogan of brotherhood, enriched with emotional content, because real... The divisions were gone. Gandhi gram was a frieze carved on the slab of the rock. And it was rock that lived. And would make itself deathless through death. (Shadow from Ladahak 352)

After the 1950's and 1960's there has been a rich harvest of novels. Indo-English novel seems

to have acquired a definite edge of appropriateness and concinnity, both in theme and form, and in its all-encompassing vision. After 1947, when the partition of India became a certainty, which unleashed the orgy of violence let loose upon the innocent people, the novelists attempted to endorse all the facticity in fiction. The two-nation theory as propagated by the politicians is pooh-poohed by common man, and the actual demarcation between India and Pakistan which became the line of control became a line of perpetual controversy.

Khushwant Singh's Train to Pakistan (1956) is s an epic of suffering. As a legend of untold miseries that visited the whole of the Indian sub-continent, the novel derides all our sympathy. It is pitiless in its exposure of the sham and cynicism of the two-nation theory which most of the politicians conveniently used for propagating their own warped ideas of the nations involved. The holocaust, death and mutilation that engulfed the whole subcontinent only speaks of the sheer shallowness of the politicians. Khushwant Singh writes of the horrors let loose by the communal frenzy that visited even a most remote village like Mono Manjra which turns out to be the very eye of the storm.

The people - both Muslims and Sikhs considered the genocidal killings as a ritual, and offered prayers to-God to grant them victory, while Gandhian ideals do not approve of the violence because it is basically against the main tenet of the principle of non-violence. But Khushwant Singh in fact attempts to focus his attention on the value of non-violence. As he writes :

The (Sikh) boy cleared his throat, shut his eyes and began to recite the names of Gurus. He ended by asking for the Guru's blessings for the venture. The assembly went down on the knees and rubbed their forehead on the ground loudly proclaiming.... By the grace of God.... 'We bear the world nothing but good will.' (Train to Pakistan 151)

He wanted to ask God to forgive these people and felt that human beings, with no faith in God,



were animals. Only such people would indulge in communal frenzy, and indulge in killing thousands of innocent people.

All the world respects religious men look at Share and the angel along with his Vedas and Shastras. People sing his praise in the four corners of the earth. I have seen pictures in the newspapers of Gandhi's prayer meeting. It showed a lot of white men and women sitting cross-legged. One white girl had her eyes shut. They said she was the Big Lord's daughter. (Train to Pakistan 152)

Manohar Malgonkar's *A Bend in the Ganges* (1964) is another significant work that throws up flood of light on the agonies of the partition, and the lacerations that went by it in the whole of the sub-continent. Malgonkar turns his attention to the turbulent years of the pre-independence phase of Indian history to celebrate a set of passing values and to probe the ideology of Ahimsa, the non-violence, which Mahatma Gandhi offered to the world as a gift. The mood of the novel is one of celebration and denunciation, and is laconically pointed out by the novelist himself in the epigraph:

This non-violence, therefore, seems to be due mainly to our helplessness. It almost appears as if we are nursing in our bosoms the desire to take revenge the first time we get the opportunity. Can it be true, that the voluntary nonviolence coming out of this seemingly forced non-violence of the weak? What if, when the fury bursts, not a man, woman or child is safe and every man's hand is raised against his neighbor? (*A Bend in the Ganges* 291)

The novel shows how violence is self-consuming and self-destructive, and how love transcends both violence and non-violence, and brings about freedom and fulfilment to the individuals. This is the value that Gian Talwar, the unheroic hero, and, Debi Dayal the heroic hero, discovered in their acts of living out their separate, and yet involved lives.

The whole action of the novel is appropriated by the two pivotal characters, Gian Talwar and Debi Dayal, who represent the two sides of

Gandhian ideology. Gian is evidently a Gandhian, at least in the initial stage, and believes in the rule of non-violence, until he is transformed into an agent provocateur by the sheer force of exigency. On the other hand, Debi Dayal, who is associated, right from the beginning with violence, begins to see its futility at the end of the novel, when it becomes too late for him to set things right. Debi Dayal symbolized the ineffectiveness of violence that breeds violence and prefers to undergo the gyrating processes of transformation to give up the creed of violence. These antipodal valuations in terms of character and incident and the emerging vision only shows the utter futility of Gandhi's non-violence as a political creed. In fact, this is what Malgonkar wanted to reveal and hence the elaborate fictionalization of the historical events, which verily build up his thesis. As Prof G. S. Amur points out:

A Bend in the Ganges, is a highly satisfying account of an individual's attempt at survival and search for moral identity and read as such. offers but critical problems. The novel is not content to operate on a purely personal level. It is intended to be a political and philosophical allegory as well. (Manohar Malgaonkar 108)

Chaman Nahal's *Azadi* (1975) is a novel dealing with the horrors of the partition of India. Chaman Nahal is more interested in presenting the partition tragedy than Gandhism per se. Thus, the focus is more on the people who are otherwise peace-loving and who have been ruthlessly misused by the unscrupulous politicians for their selfish ends than on the projection of Gandhian values.

Arun, the central character of the novel, finds fault with both Jinnah and Nehru, besides Liaquat Ali Khan, for creating Pakistan which led to the fissiparous tendencies. Niranjana Singh, another character, is very angry with Nehru, for his part in hastening up 'Azadi' which would ruin and destroy its unity.

It is as though the people have forgotten the Gandhian values when they indulged in all kinds of heinous and nefarious activities, thus heaping



humiliations, sufferings and hardships on one another. All this is attributed to the needless suspicion of each other. As Lala Kanshi Ram says: "Whatever the Muslim did to us in Pakistan, we are doing it to them here" (Azadi 200). This is basically against the Gandhian tenet of Ahimsa which is no solution to harmony and unity. But at a later stage, people seem to realize their mistakes and give vent to their magnificent ways of forgiveness, a quality which Gandhiji held in great reverence. As one of the characters in Chahal's second novel, *The Crown and the Loincloth* observes :

We have sinned as much. We need their forgiveness.

This is the greatest awareness of Gandhian values. Even Arun also feels that the tragedy of partition with all its holocaust will eliminate all the barriers of caste and class that alienate man from man and turn them enemies of one another. Really it is a fond hope, in Gandhian terms, but the hopes are yet to be realized. In the process of such a realization, the character like Arun found a new identity for himself, an identity which had partly been thrust on him by the surge of events, and which partly he had worked out for himself metaphysically. (*The Crown and the Loin Cloth* 190)

Chaman Nahal's novel, *The Crown and the Loincloth* (1981) deals with general Dyer's ruthless methods of suppression and ruthless persecution. 'The Loin Cloth' is symbolic of Gandhi who used to wear it as a sign of Indian poverty. Together these novels, dealing extensively with the terror of the partition, have successfully projected the tragedy of the partition days. Khushwant Singh endeavours to chart out the cruelty and cynicism, the brutality and utter inhumanity on the part of the racist groups who brought about the national holocaust in the

wake of the partition of India. The massacres and mayhem which are perpetuated by the Hindus and Muslims left deep scars on the national consciousness. Since Khushwant Singh is so near to the tragedy which is perpetuated with obvious relish, the novel acquires the immensity of an epic whose parameters are to be located in the intensity of collective suffering. Manohar Malgonkar, on the other hand, is more interested in the evolution of the character and is more concerned with the fictionalization of his pet thesis than in the efficacy of nonviolence. The contrastive juxtaposition between the two modes of nonviolence as a personal creed seem to have been overplayed by the novelist, though he succeeds in presenting the ineffectiveness of the Gandhian ideology as amoral percept. The novels of Chaman Nahal, though operate on a low key are yet significant achievements in terms of their acerbic contemporaneity.

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इतिहासाचार्य वि. का.राजवाडे संशोधन मंडळ, धुळे



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॥ संशोधक ॥

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महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळाने या नियतकालिकेच्या प्रकाशनार्थ अनुदान दिले आहे. या नियतकालिकेतील लेखकांच्या विचारांशी मंडळ व शासन सहमत असेलच असे नाही.



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कोरोना विषाणूचा भारतीय अर्थव्यवस्थेवर होणारा परिणाम

डॉ. राजेश सं. बहूरुपी
भिवापूर महाविद्यालय, भिवापूर

प्रस्तावना :

कोरोना आल्यानंतर जगातील मोठमोठ्या देशाने त्याचे अनेक दुष्परिणाम वेगवेगळ्या देशांमध्ये त्यामधला एक परिणाम म्हणजे बेरोजगारी होय. संपूर्ण जगामध्ये बेरोजगारी निर्माण झालेली आहे वृहान व गरीब देशांमध्ये याचा परिणाम मोठ्याप्रमाणात झालेला आहे. चीन मधील वुहान या राज्यातून हा विषाणू संपूर्ण जगात पसरलेला आहे. हा विषाणू घोरपड या पक्ष्यापासून निर्माण झालेला आहे असे म्हणतात. या वायरस ने संपूर्ण जगात थैमान मांडलेलं आहे. हा विषाणू अत्यंत घातक असल्यामुळे तो एका व्यक्तीकडून दुसऱ्या व्यक्तीकडे पसरत जातो. त्यामुळे संपूर्ण जग घाबरलेलं आहे. बलाढ्य शक्तीमान अमेरिका या देशाने देखील आपले हात टेकलेले आहे. संपूर्ण जग घरी बसलेलं दिसते. यावर एक उपाय आणि तो म्हणजे सोशल डिस्टन्स हो एकमव उपाय आहे. परंतु सर्वच देशांना हा उपाय परवडणारा नसतो. कारण यामुळे मोठ्याप्रमाणात अर्थव्यवस्थेचे नुकसान होते. संपूर्ण जगाची अर्थव्यवस्था विस्कळीत झालेली आहे. चीनमधून सुरु होऊन अमेरिकेपर्यंत मोठ्याप्रमाणात पसरलेला आहे. त्याचप्रकारे आपल्या देशाची अर्थव्यवस्था विस्कळीत झालेली होताना दिसून येत आहे. दुसरा उपाय म्हणजे जास्तीत लोकांनी वॅक्सीन घेणे अत्यंत आवश्यक आहे. वॅक्सीनमुळे पुष्कळ लोकांचे प्राण वाचलेले आहे. कोरोनाचा जगातील सर्व क्षेत्रावर परिणाम झालेला आहे. या सर्वात जास्त परिणाम औद्योगिक क्षेत्रावर देखील होताना दिसून येतो. यामुळे भारतातील उद्योग पूर्णपणे बंद होताना दिसून येत आहे. त्याचप्रकारे वर्षी क्षेत्र बांधकाम क्षेत्र मानोरजन क्षेत्र वाहतूक क्षेत्र तसेच शैक्षणिक क्षेत्र यावर देखील परिणाम झालेला आहे. या सर्व क्षेत्रामुळे देशाचा अर्थव्यवस्थेवर मोठ्याप्रमाणात परिणाम झालेला आहे. आपल्या देशाची अर्थव्यवस्था पूर्णपणे विस्कळीत झालेली आहे. चीन नंतर जवळपास २०० देशांना कोरोनाचा विळखा बसलेला आहे. सर्व जगाची ५३ टक्के अर्थव्यवस्था विस्कळीत झालेली आहेत.

या कोरोना विषाणूमुळे समाजातील लोकांचे राहाणीमान बदलून गेलेले आहे. भारतीय अर्थव्यवस्थादेखील मोठ्या प्रमाणात परिणाम झाला आहे. मागील दोन वर्षांपासून

अर्थव्यवस्था विस्कळीत झालेली आहे.

कोरोना व्हायरस अर्थ :

कोरोना या विषाणूचं नाव पुढील कारणाने ठेवण्यात आले. कोरोना शब्द हा लॅटीन भाषेतील आला असून त्याचा अर्थ मुकूट असा होतो. कोरोना विषाणूला सूक्ष्मदर्शिकेने पाहिल्यास त्याची रचना मुकूटासारखी असते. त्यामुळे या विषाणूला कोरोना विषाणू असे म्हणतात. कोरोनाची जगात महारोगाची स्थिती निर्माण झाल्यामुळे जागतिक आरोग्य संघटनेने कोविड १९; (Covid १९ असे नाव दिलेले आहे. Co चा अर्थ कोरोना व्हायरस तर vi चा अर्थ व्हायरस तसेच D चा अर्थ आजार असा होतो व तो २०१९ मध्ये चीन मध्ये दिसून आल्यामुळे त्याला १९ असे म्हणतात. कोरोना व्हायरस आपले रूप प्रत्येक वेळेस बदलवित असतो आणि तो दिवसेंदिवस अधिक घातक होत चालेला आहे.

कोरोना विषाणूचा रोजगारावर परिणाम :

कोरोना विषाणूमुळे संपूर्ण जग हादरलेल आहे. दोन होऊन देखील अर्थव्यवस्था पटरीवर आलेली नाही. कोरोना विषाणूचा अनेक क्षेत्रांवर परिणाम झालेला आहे त्यापैकी बेरोजगारी यावर मोठ्या प्रमाणात परिणाम झालेला आहे. देशामध्ये बेरोजगारी मोठ्याप्रमाणात वाढलेली आहे व बेरोजगारीचा परिणाम गुन्हेगारीवर झालेला आहे. गुन्हेगारी मोठ्याप्रमाणात वाढलेली आहे. २०२० साली विकास दर ५.३ टक्के अपेक्षित होता परंतु करोनामुळे तो २.५ टक्के पर्यंत राहाला. २०२०-२१ मध्ये अंदाजे ५ लाख कोटींचे नुकसान अर्थव्यवस्थेला झाले होते व त्याचा परिणाम उद्योग धंद्यावर व बेरोजगारीवर झाला.

मोठमोठ्या बँका व रेटिंग कंपन्यांनी बेरोजगारी संबंधी अनुमान केले आहे की मोठ्या प्रमाणात भारतात बेरोजगारी निर्माण होण्याची शक्यता आहे. करोनामुळे आपल्या देशात मोठ्याप्रमाणात मंदीची परिस्थिती निर्माण होऊ शकते. लॉकडाऊन जसजसा वाढत जाईल तसतशी भारतीय अर्थव्यवस्था विस्कळीत होत जाईल आणि मंदीमध्ये मोठ्या प्रमाणात बेरोजगारी वाढत जाते. जसजशी मागणी कमी होत जाते तसतसे उद्योजक कामगारांना कमी करीत जातात व त्यामुळे लोकांकडे पैसा कमी होतो व त्यामुळे खरेदी कमी होऊन मंदी वाढत जाते. देशामध्ये ऑनलाईन व्यवहाराचे



प्रमाण दिवसेंदिवस वाढत आहे त्याचा देखील देशाच्या बेरोजगारीवर होत आहे.

कोरोना विषाणूने १३० काटी लोकसंख्या असलेल्या देशाला मागील ४० दिवसांपसून घरात बसून ठेवलेले आहे. भारतातील सर्व आर्थिक व्यवहार विस्कळीत झालेले आहे व त्याचा परिणाम देशाच्या अर्थव्यवस्थेवर मोठ्याप्रमाणात होताना दिसून येत आहे. म्हणून असे म्हटले जात आहे की, कोरोनाने कमी लोक मरतील त्यापेक्षा जास्त लोक उपासमारीने मारले जातील, याही गोष्टींचा विचार करणे आवश्यक आहे. त्यामुळे कही ठिकाणी लॉकडाऊन उठविला जात आहे.

नॅशनल हॉकर्स फेडरेशन नुसार ४ कोटी हातगाडी वाल्यांपैकी ९५ टक्के हातगाडीवाले घरी बसलेले आहे. फक्त जिवनावश्यक वस्तुचीच विक्री होताना दिसून येते. ८ हजार कोटी रुपयाचे दैनिक व्यवहार होणारी भारतीय अर्थव्यवस्था विस्कळीत झालेली आहे.

फेडरेशन ऑफ इंडियन चेंबर्स ऑफ कॉमर्स नुसार भारतीय अर्थव्यवस्थेला दररोज ४०००० कोटीचे नुकसान होत आहे. हिच परिस्थिती राहिली तर एप्रिल ते सप्टेंबर या कालावधीत ४ कोटी लोक बेरोजगार होण्याची शक्यता आहे.

कोरोनाचे अर्थिक परिणाम :

संपूर्ण जगामध्ये मागील चार महिन्यांपासून संपूर्ण जगाची अर्थव्यवस्था विस्कळीत झालेली आहे. त्याचे परिणाम आपल्या देशावर देखील होताना दिसून येतो. कोरोनाचे जगावर अर्थिक परिणाम अत्यंत भिन्न आहे. जगामध्ये पुरवठा करण्यामध्ये चीनचा मोठा वाटा आहे. कच्च्या मालाच्या बाबतीत चीन एशिया मध्ये सर्वात मोठा आहे. ऑपलची ५० टक्के उत्पादने चीनमध्ये तयार होतात, तसेच मॅक्रोसॉफ्टची उत्पादने चीनमध्ये तयार होतात त्यामुळे अमेरिकादेखील हादरलेला आहे. कोरोना आल्यानंतर चीनच्या ७०००० कंपन्या बंद पडलेल्या आहे. याचा आपल्या अर्थव्यवस्थेवर मोठ्या प्रमाणात होणार आहे. हि अत्यंत चिंतेची बाब आहे.

कोरोनामुळे महागाई वाढण्याची शक्यता आहे :

भारत व चीनचा व्यापार हा १०० अब्ज डॉलरचा आहे. अँटिबायोटिक चीनकडून आयात केली जाते. त्यामुळे औषधांच्या किंमती वाढतील. भारताने ३ ते ४ टक्के महागाई नियंत्रणात ठेवलेली आहे. चीनकडून वस्तू येणे बंद झाल्या तर महागाई मोठ्याप्रमाणात वाढण्याची शक्यता आहे, कारण

उत्पादकांची तेवढी क्षमता नाही.

भारतीय शेतीवर कोरोनाचा आर्थिक परिणाम :

सध्याची परिस्थिती तेवढी चिंताजनक नव्हती परंतु लॉकडाऊन एका महिन्यापेक्षा जास्त वाढल्याने चिंतेची बाब निर्माण झालेली आहे. पुरवठासाखळी विस्कळीत झाल्यामुळे जिवनावश्यक वस्तूंच्या किंमती वाढत जात आहेत. एकूण वरवर पाहता परिस्थिती सामान्य वाटत असली तरीही पुरवठा साखळी आणि शेतीतील कामकाज सुरळीत करणे आवश्यक आहे, नाही तर जिवनावश्यक वस्तूंच्या किंमती वाढत जाईल. तसेच वाहतूक व्यवस्था विस्कळीत असल्यामुळे शेतमालाचे मोठ्याप्रमाणात नुकसान होत आहे. दुसरे म्हणजे या अडथळ्यामुळे शेतमालाच्या किंमती खाली आल्या आहेत. टमाटर २ रु. किला नी विकले जात आहेत. मागणी घटल्यामुळे द्राक्ष उत्पादकांना ११०० कोटी रु. चे नुकसान सहन करावे लागत आहे. पंजाबमध्ये १५ रु. किलो विकला जाणारा भाजीपाला १ रु. विकला जात आहे. अशीदेखील परिस्थिती निर्माण झालेली आहे. दिल्ली मध्ये बॉयलर कोबंडीची किंमत ५५ रु. किलो वरून ११ रु. किलो झालेली आहे. तामीळनाडूमध्ये अंड्याचे दर ४ रु. प्रती अंड्यावरून १.९५ रु. प्रती अंड्यापर्यंत घसरलेले आहे. लॉकडाऊनचा काळ जसजसा वाढत जाईल त्याच प्रकारे वस्तूंचा किंमती वाढण्याची शक्यता आहे. परंतु याचा फायदा शेतकऱ्याला होताना दिसून येत नाही.

आणि तिसरी बाब म्हणजे बरेच कामगार आपल्या राज्यात पलायन करताना दिसून येतात. त्यामुळे शेतमजूर मिळणे कठिण झालेले आहे. त्यामुळे शेतातील माल शेतातच खराब होताना दिसून येत आहे. त्याच प्रकारे पशुधन आहारातील कमतरता आणि त्याची उपलब्धता पशुसंवर्धन घटकामध्ये उत्पादन खर्च वाढवित आहे. यामुळे शेतीतील अनेक प्राणी मरण पावत आहेत. शेतकरी या कारणामुळे अत्यंत कमी किंमतीत त्याची विक्री करीत आहे. सरकारच्या योजनेमुळे शेतकऱ्याला काही प्रमाणात दिलासा मिळालेला आहे. २० लाख कोटींचा सरकारच्या घोषणेमध्ये यामध्ये शेतकऱ्यांसाठी ३०००० कोटीची मदत नाबार्ड मार्फत मदत केली जात आहे.

भारतीय कापूस उद्योगावर परिणाम :

चीन मधील कोरोना विषाणूने थैमान घातलेले आहे. त्याचा परिणाम भारतीय कापूस उद्योगावर होताना दिसून येतो. निर्यात कमी झाल्यामुळे या व्यवसायात मंदी निर्माण झालेली आहे. चीन बांगलादेश व पाकीस्तान या देशात



कापसची निर्यात होते. कोरोना विषाणूमुळे निर्यात घटलेली आहे. भारतातील कापूस उद्योगाला अर्थिक नुकसान होत आहे.

कोरोना विषाणूचा कापड उद्योगावर होणारा परिणाम :

भारत आणि चीन हे देश कापड उद्योगाकरीता मोठे देश म्हणून ओळखले जातात. भारतामध्ये कापड उद्योगाकरीता लागणारे कापड उद्योग यंत्राचे भाग चीन मधून आयात केले जातात. कोरोना विषाणूमुळे या कापड उद्योगातील लागणारे यंत्राचे सुटे पार्ट आयात होणे बंद झालेले आहे. त्याचा परिणाम कापड उद्योगावर होताना दिसून येतो. त्याचप्रकारे कापड उद्योगाकरीता लागणारे रसायन देखील चीनमधून आयात केले जाते. ते वेळेवर मिळाले नाही तर त्याचा परिणाम कापड उद्योगावर होईल.

यंत्रांवर विणलेल्या कापडावर प्रकीया झाली नाही तर पुढील सर्व प्रक्रीया विस्कळीत होईल व त्याचा परिणाम कापड उत्पादनावर होईल व कापडाची निर्यात होणार नाही. त्याचप्रकारे चीन मध्ये आयात होणाऱ्या वस्तुंचा पुरवठा थांबल्यास त्याचा परिणाम उद्योगावर झाल्याविषय राहणार नाही.

चीनमधून आलेल्या विषाणूचा परिणाम सध्यातरी कापड उद्योगावर जाणवत नसला तरीही अशीच परिस्थिती राहिली तर त्याचा परिणाम मोठ्याप्रमाणात दिसून येईल.

कापसाचा दरात घट होण्याची शक्यता :

चीनमधून बांगलादोमार्फत मोठ्या प्रमाणात कापडाची आयात केली जाते. ती बंद होईल. भारतातून केली जाणारी सुत आणि कापसाची निर्यात थांबविली जाईल. त्यामुळे कापसाचा आणि सुताच्या दरात घट होईल.

हिरे व्यवसायावर परिणाम :

चीनमधील कोरोना विषाणूचा परिणाम हिरे व्यापारावर देखील मोठ्या प्रमाणात दिसून येतो. कोरोना विषाणू मुळे सुरतमधील हिरे व्यवसायाला ८००० कोटींचे नुकसान होण्याची शक्यता आहे कारण पुढील दोन महिने हाँगकाँगमध्ये केली जाणारी निर्यात बंद राहू शकते कारण मार्चपर्यंत तिथे आयातीचे व इतर व्यवहार बंद केलेले आहे.

कोरोनामुळे सुपूर्ण अर्थव्यवस्था धोक्यात आहे :

चीनमधून आलेल्या कोरोना विषाणामुळे भारतीय अर्थव्यवस्थेवर गंभीर परिणाम जाणवत आहे व ही परिस्थिती अजून किती दिवस राहिल सांगता येत नाही. सुरवातीला भारतीय अर्थव्यवस्था चांगली होती परंतु २०२० च्या सुरवातीपासून या अर्थव्यवस्थेला सुरंग लागलेला आहे.

वरील सर्व गोटी लक्षात घेता कोरोना विषाणूचा भारतीय अर्थव्यवस्थेवर मोठ्याप्रमाणात परिणाम होताना दिसून येतो.

सामाजिक व आर्थिक व्यवस्थेवर उपाय :

- * प्रत्येक व्यक्तीने बाहेर जाताना तोडाला मास्क व हँडलोज लावणे गरजेचे आहे.
 - * सामाजातील लोकांनी एकमेकांपासून जवळपास जास्तीत ६ फूट अंतर ठेवणे आवश्यक आहे.
 - * कोरोना हो विषाणू काही लवकर संपणारा विषाणू नाही. योग्य उपाय योजना करून काही प्रमाणात आर्थिक व्यवहार सुरु करणे आवयक आहे.
 - * जास्तीत जास्त कोरोना हॉस्पिटल व कोरोना विषाणू तपासण्याची व्यवस्था करणे आवश्यक आहे.
 - * उद्योगांना चालना मिळण्यासाठी उद्योग धंद्यांना जिवंत करण्यासाठी सरकारने मदत करणे आवयक आहे.
 - * कोरोना विषाणूची साखळी तोळड्याकरीता लॉकडाऊन करणे आवयक आहे.
 - * वळोवेळी सॅनीटाईजर किंवा हँडवॉशनी हात साफ करणे आवश्यक आहे.
 - * सरकारने उद्योगांना बिन व्याजी किंवा कमी दराने कर्ज उपलब्ध करून देणे आवश्यक आहे.
 - * सरकारने आजारी उद्योगांना पुन्हा सुरु करणे गरजेचे आहे.
 - * जास्तीत जास्त विदेशी कंपन्या आपल्या देशात आणणे आवश्यक आहे.
 - * नविन व्यवसायिकांना उद्योगधंद्यासाठी प्रोत्साहित करणे आवश्यक आहे.
 - * सरकारनी उद्योगांना वेगवेगळ्या पॅकेजची घोषना करणे गरजेचे आहे.
- * संदर्भ :**
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'संशोधक त्रैमासिक राजवाडे मंडळ, धुळे' या नावाने पाठवावी.

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महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळाने या नियतकालिकेच्या प्रकाशनार्थ अनुदान दिले आहे. या नियतकालिकेतील लेखकांच्या विचारांशी मंडळ व शासन सहमत असेलच असे नाही.



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Impact of Covid-19 on E-Commerce

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Abstract :

E-Commerce is most considered and chosen way of purchasing different types of products and services. Nowadays E-commerce has to be replaced with traditional purchasing. The only reason behind is a lot of variety is available to customers to choose their own product in fingertips from all over world. Due to this covid-19 pandemic, E-Commerce business also facing some challenges which are not expected before. This paper studies about how Covid-19 impacts e-commerce business and change in demand and buying behaviour of consumer all of a sudden.

The term Electronic Commerce (E-Commerce) refers to a business model that allows companies and individuals to buy and sell goods and services over the Internet. Ecommerce operates in four major market segments and can be conducted over computers, tablets, smartphones, and other smart devices.

Introduction :

The aim of this paper is to examine the impact of Covid-19 on E-Commerce. On 24 March 2020, the Government of India under Prime Minister Mr. Narendra Modi ordered a nationwide lockdown for 21 days, limiting movement of the entire 1.3 billion population of India as a preventive measure against the COVID-19 pandemic in India. It was followed by a 14-hour voluntary public curfew on 22 March, after enforcing a series of regulations in

the country's COVID-19 affected regions. Ever Since then, the corona virus positive cases are increasing at a rapid rate and hence the lockdown also got extended.

E-commerce business is taking place when buyer and seller conduct their business transactions with the help of internet. The term electronic commerce or e-commerce refers to any sort of business transaction that involves the transfer of information through the internet.

Key Words: Covid-19, Pandemic, lockdown, corona virus, E-Commerce

Methodology :

This research paper elicits different perspectives of investing in India by drawing on secondary research of academic literature, newspaper reports and government publications.

As well as the Internet helps to prepare the topic more confidently.

Aims & Objectives :

1. To know the meaning, types, Advantages & Disadvantages of E-Commerce
2. To know the benefits of online shopping to people.
3. To understand the present status and trends of E-Commerce
4. To reveal the key variables influencing the increased usage of E-Commerce.
5. To analyze the impact of Covid 19 on E-commerce in India and the World



What is E-Commerce?

E-Commerce or Electronic Commerce means buying and selling of goods, or services over the internet. E-commerce is also known as electronic commerce or internet commerce. These services provided online over the internet network. Transaction of money, funds, and data are also considered as E-commerce.

E-Commerce has a lot faster internet connectivity and also get much more powerful tools on websites.

E-Commerce is not just on the web, in fact E-Commerce was alive and well in business to business transactions before the web back in 70's via Electronic Data Interchange through value Added Networks.

Types of E-Commerce :

These business transactions can be done in four ways :

1. **Business to Business (B2B) :** In a B2B E-Commerce environment, companies sell their online goods to other companies without being engaged in sales to consumers. In most B2B E-Commerce environments entering the web shop will require a log in. B2B web shop usually contains customer & specific pricing, customer specific assortments and customer specific discounts.

2. **Business to Customer (B2C) :** Here the company will sell their goods and/or services directly to the consumer. The consumer can browse their websites and look at products, pictures, read reviews. Then they place their order and the company ships the goods directly to them. Popular examples are Amazon, Flipkart, Jabong etc.

3. **Customer to Customer (C2C) :** where the consumers are in direct contact with each other. No company is involved. Generally these transactions are conducted through a third party,

which provides the online platform where the transactions are actually carried out. It helps people sell their personal goods and assets directly to an interested party. Usually, goods traded are cars, bikes, electronics etc. OLX, Quikr etc follow this model.

4. **Customer to Business (C2B) :** This is the reverse of B2C, it is a consumer to business. So the consumer provides a good or some service to the Company. A consumer review the bids and select the company that meets his price expectations. Say for example an IT freelancer who demos and sells his software to a company. This would be a C2B transaction.

5. **Business-to-Administration (B2A) :** This part of E-Commerce includes all transactions conducted online between companies and public administration. This is an area that involves a large amount and variety of services, particularly in areas such as Fiscal, Social, security, employment, legal documents and registers, etc.

6. **Consumer-to-Administration (C2A) :** The Consumer-to-Administration model encompasses all electronic transactions conducted between individuals and public administration.

Let's look at some of the biggest Advantages (Benefits) of e-commerce:

1. **Convenience:** Online Commerce makes purchases simpler, faster, and less timeconsuming, allowing for 24-hour sales, quick delivery, and easy returns.

2. **Personalization and customer experience :** E-commerce marketplaces can create rich user profiles that allow them to personalize the products offered and make suggestions for other products that they might find interesting. This improves the customer experience by making shoppers feel understood on a personal level, increasing the odds of brand loyalty.



3. **Global marketplace:** Customers from around the world can easily shop E-Commerce companies are no longer restricted by geography or physical barriers.

4. **Minimized expenses:** Since brick and mortar is no longer required, digital sellers can launch online stores with minimal start-up and operating costs.

E-commerce is a popular term for electronic commerce or even internet. The name is self-explanatory, it is the meeting of buyers and sellers on the internet. This involves the transaction of goods and services, the transfer of funds and the exchange of data.

Examples of E-Commerce

- Amazon
- Flipkart
- eBay
- Fiverr
- Upwork
- Olx
- Quikr

Few more Advantages of E-Commerce

■ E-commerce provides the sellers with a global reach. They remove the barrier of place.

Now sellers and buyers can meet in the virtual world, without the hindrance of location.

■ Electronic commerce will substantially lower the transaction cost. It eliminates many fixed costs of maintaining brick and mortar shops. This allows the companies to enjoy a much higher margin of profit.

■ It provides quick delivery of goods with very little effort on part of the customer.

Customer complaints are also addressed quickly. It also saves time, energy and effort for both the consumers and the company.

■ One other great advantage is the convenience it offers. A customer can shop 24x7. The website is functional at all times, it does not have working hours like a shop.

■ Electronic commerce also allows the customer and the Business to be in touch directly, without any intermediaries. This allows for quick communication and transactions. It also gives a valuable personal touch.

Disadvantages of E-Commerce:

1. The start-up costs of the e-commerce portal are very high. The setup of the hardware and the software, the training cost of employees, the constant maintenance and upkeep are all quite expensive.
2. Although it may seem like a sure thing, the e-commerce has a high risk of failure. Many companies riding the dot-com wave of the 2000s have failed miserably. The high risk of failure remains even today.

3. At times, e-commerce can feel impersonal. So it lacks the warmth of an interpersonal relationship which is important for many brands and products.

This lack of a personal touch can be a disadvantage for many types of services and products like interior designing or the jewellery business.

4. Security is another area of concern. Only recently, we have witnessed many security breaches where the information of the customers was stolen. Credit card theft, identity theft etc. remain big concerns with the customers.
5. Then there are also fulfilment problems. Even after the order is placed there can be problems with shipping, delivery, mix-ups etc. This leaves the customers unhappy and dissatisfied.
6. People who prefer and focus on product will not buy online.
7. There may be hidden fees that wants show up your purchasing bill but will show up on your form of payment.



8. There is chance of delay in receiving goods also chance that your product may be lost or delivered to the wrong address.
9. Because of online trading, there is lack of interaction between buyer & seller.
10. Internet access is not free and if you are using free wifi, there is a chance of information theft over an unsecure site.

Present status and trends of E-Commerce in India :

India's e-commerce industry will grow 84 per cent to \$111 billion by 2024 as it gains from demand created by the coronavirus pandemic's impact, said a report. The 2021 Global Payments Report by Worldpay FIS, a financial technology product and services provider, tracked trends in 41 countries to find that digital commerce accelerated during the pandemic.

"The Indian E-Commerce industry has witnessed a huge upsurge due to COVID-19 and there is substantial room for future growth," said Phil Pomford, managing director of Asia Pacific, Worldpay from FIS. The report said India's e-commerce market will be driven by mobile shopping, projecting it to grow 21 per cent annually over the next four years. Digital wallets (40 per cent) followed by credit cards (15 per cent) and debit cards (15 per cent) were the most popular payment methods online in 2020.

The Indian E-commerce industry has been on an upward growth and is expected to surpass the US to become the second largest E-commerce market in the world by 2034. India ecommerce sector is expected to reach US\$ 111.40 billion by 2025 from US\$ 46.20 billion in 2020. According to Forrester Research, Indian e-commerce sales rose by ~7-8% in 2020. The Indian online grocery market is estimated to reach US\$ 18.2 billion in 2024 from US \$1.9 billion in 2019.

The India's e-commerce market is expected to reach US\$ 350 billion by 2030. By 2021, total e-commerce sales are expected to reach US\$ 67-84 billion from the US\$ 52.57 billion recorded in 2020.

Key variables influencing the increased usage of E-Commerce :

The Indian e-commerce sector is ranked 9th in cross-border growth in the world, according to Payoneer report. Indian e-commerce is projected to increase from 4% of the total food and grocery, apparel and consumer electronics retail trade in 2020 to 8% by 2025. India's ecommerce orders volume increased by 36% in the last quarter of 2020.

Huge investments from global players—such as Facebook, which is investing in Reliance Jio—are being recorded in the e-commerce market. Google also reported its first investment worth US\$ 4.5 billion in Jio Platforms. This deal was followed by the purchase of Future Group by Reliance Retail, expanding the presence of the Ambani Group in the e-commerce space.

Much of the growth in the industry has been triggered by increasing internet and smartphone penetration. As of July 2021, the number of internet connections in India significantly increased to 784.59 million, driven by the 'Digital India' programme. Out of the total internet connections, ~61% connections were in urban areas, of which 97% connections were wireless. Online penetration of retail is expected to reach 10.7% by 2024 compared with 4.7% in 2019. Moreover, online shoppers in India are expected to reach 220 million by 2025.

Smartphone shipments in India increased by ~23% to reach 38 million units in the first quarter of 2021, driven by new product launches and delayed demand from 2020. Xiaomi led the Indian smart phone market with 26% shipping, followed by Samsung (20%).



The Government of India's policies and regulatory frameworks such as 100% Foreign Direct Investment (FDI) in B2B E-commerce and 100% FDI under automatic route under the marketplace model of B2C E-commerce are expected to further propel growth in the sector.

As per the new FDI policy, online entities through foreign investment cannot offer the products which are sold by retailers in which they hold equity stake.

Through its Digital India campaign, the Government of India is aiming to create a trilliondollar online economy by 2025. It has formed a new steering committee that will look after the development of a government-based e-commerce platform.

E-commerce and online shopping are often used interchangeably but at its core ecommerce is much broader than this – it embodies a concept for doing business online, incorporating a multitude of different services e.g. making online payments, booking flights etc. The power of e-commerce should not be underestimated as it continues to pervade everyday life and present significant opportunities for small, medium, and large businesses and online investors.

Impact of Covid 19 on E-commerce in India and the World

Economy will never be the same as before COVID - 19. Our country went into complete lockdown from 23rd march. On 23 March, the first day of the lockdown, almost services and factories were suspended. Now, offline shopping becomes difficult as well as risky. It will attract the shoppers to take the advantages of internet technology by shopping online.

Therefore, there is a need to understand the influence on online buying behaviour of customers due to this pandemic. The objectives of this study will be to explore drivers of Eshopping in the situation of COVID-19

pandemic and to know about preferred products that customers want to purchase more through online after COVID 19 pandemic.

Forbes survey data shows that women are more likely to be concerned about the effects of COVID-19, it also shows that men are more likely to have it impact their shopping behaviours. One-third of men, compared to 25% of women, reported the pandemic affecting how much they spend on products. In India, a great majority of B2C ecommerce retailers draw customers to shop online by offering bargains such as free delivery, discounts, buy-one-get-one-free and exchange offers. However, many Indian shoppers known to be costconscious and conservative as a part of their value system, are generally not attracted into making quick decisions based on promotions and advertisements. Moreover, online shoppers, many-a-times, come across problems concerning product delivery timelines and customer support services. Customers perception of risk toward online web sites is aggravated due to the inferior IT set-up used by several e-tailors, resulting in hacking of personal information. Enter the novel corona virus which causes a highly infectious disease Corona virus disease (COVID-19) that has infected more than 4 lakh people worldwide.

Since it spreads primarily through contact with an infected person (when they cough or sneeze) or when a person touches a surface that has the virus on it, the best way to guard against it is to stay at home. This has increased online shopping usage, globally.

The global e-commerce industry report indicated that the impact of COVID-19 on these sectors has been constant due to uncertainty in the supply chain and consumer demand worldwide. E-commerce supply chains are mainly stressful. In addition to closing factories in China, the United States and other countries.



The most affected part of the industry due to the outbreak of COVID-19 is electronics products as China accounts for most of the cases of COVID-19 and according to the International Federation, the country is the largest producer of electronics and its parts globally. A large amount of China's imports of electronic parts that are assembled into finished products, such as consumer electronic products and computers, are then included. However, due to the factory shutdown, the electronics product supply chain is now close to affecting the e-commerce electronics industry.

(Fernandes,2020). E-commerce in various regions such as America, Europe, Asia and the rest of the world has been affected by the new COVID-19 epidemic. Countries in which most cases were recorded include Italy, Spain, Germany, France in Europe and China in Asia. Chinese company Alibaba, a giant provider of e-commerce services, has struggled to maintain growth rates during the economic slowdown in its domestic market and faced the uncertainty of coronavirus outbreaks.

But after covid-19, there are various other factors or drivers which motivate the customers for online shopping. Limited movement among people, COVID-19 fear, rapid growth of mobile devices, and scarcity of products in physical stores, Convenience and Time saving and Digital transformation of local kirana shops are the main drivers of online buying post COVID-19. Covid-19 fear or risk The fear or risk due to covid-19 increases the use of online shopping. People will be worry even after the quarantine ends, and many shoppers will also favour online shopping for security purposes. Rapid growth of mobile devices There is a continuous development in the production of mobile phones and increasing awareness about the use of mobiles and internet technology leads to

shoppers to search for and shop online their preferred products and services. Shoppers can make orders at all times from their favorite websites or mobile apps. Scarcity of products in physical stores There were shortage of some products in physical stores or shops due to the lockout situation, but there were different choices for online shopping. Therefore, it is the motivator to customers to shop online. E-retailers provide the services of delivery of products or services at our home.

Purchasers would prefer buying online in the coming years rather than from shops or other offline medium. Quarantine, on the other hand, is another explanation to online buying of goods. Throughout this time, so many people have faced different problems. People do not want to go from their home to shop because of the panic of get in touch with the corona positive person.

Conclusion :

In this article, We are primarily interested in how corona virus spread and affects the e-commerce. Awareness almost this topic can countersign better information in people and deliberation to how e-commerce, business, and economies of countries effected by corona virus. How e-commerce provides alternative way to people to meet their demands. Ecommerce enhanced by COVID-19. How it impacted e-commerce will be encouraging other researchers to investigate more deeply in this area such as ecommerce trends how changed by corona and future trends.

This study will help the online shopping service providers to make better strategies for providing more satisfaction to customers, and to win the competition. The study recommended that businesses in the e-commerce sector should concentrate on making effective marketing strategies. Conclusion In India, Electronic buying



will be bright in the coming time. After COVID-19 in India, attitude towards online shopping is getting better. It will be very helpful in stopping panic of spreading the Corona from person to person. The Covid-19 pandemic has encouraged online shopping activities of consumers more active.

Now a day, E-shopping is become a better source in this situation of Corona virus, and Eretailers supply products that are normally purchased in the supermarket by consumers.

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Phytochemical Screening of Flower Extract of *Butea Monosperma*.

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Abstract:

Butea monosperma (B.M.) belongs to Fabaceae family, in Hindi commonly known as 'Palash'. Due to its bright orange and scarlet colour flowers the palash tree is also known as the flame of the forest. It is well-known medicinal plant which is a medium sized deciduous tree widely distributed in India, Sri Lanka, Bangladesh, Nepal, Myanmar, Thailand, Laos, Cambodia etc. Flowers are used as drug in many ailments like eye disease, chronic fever, enlargement of spleen, leucorrhoea, epilepsy, leprosy, antifungal activity, anti-inflammatory activity, liver disorders, antifertility activity and gout. etc. The present study revealed that alkaloid, phenols, tannins, flavonoids, saponins, glycosides, oil & fats, protein & amino acids, steroids, carbohydrates etc.

Keywords: - *Phytochemical screening, Flowers, Butea monosperma, Qualitative Analysis.*

Introduction:

Umred Karhandla Wildlife Sanctuary is a protected area located about 50 km from Nagpur city and 60 km from Bhandara district in the Indian state of Maharashtra. It is spread over the Pauni tahsil of Bhandara district and the Umred, Kuhi, and Bhiwapur Talukas of Nagpur district. The sanctuary is home to a diverse range of flora and fauna, including several endangered species. *Butea monosperma* (BM) is a plant species from fabaceae family. The most common name of this tree is palash. It is deciduous tree with small to medium size generally about ten-meter height palash is a beautiful tree with number of traditional and medicinal uses. It is called as "The flame of forest". It is widely used in the medicines.¹ Its flowers are odourless and looks reddish in the flowering season during springs and leaves are trifoliate. The plant is having numerous medicinal properties like appetizer, laxative, anthelmintic and aphrodisiac etc. The following parts of plants may be used such as flower, gum, seed, leaf, and bark.²⁻⁹ As per Ayurveda, BM also has the property of reducing Kapha and Vata¹⁰. The various parts of BM contain many active constituents e.g. butein, butrin, flavonoids and steroids (flower), glucose, glycosides (roots) tannins (gum), oil, proteinase and polypeptidase (seed) etc.¹⁰ BM has a great impact as a medicinal herb used in Ayurvedic medicine. The specific name monosperma means one seeded and refers to the fruit with a single seed near its apex¹¹. On exhaustive review of Ayurveda, BM was originated as Palash. Its characteristic is well defined in Charaka Samhita, Susruta Samhita, Astanga Sangraha, Astanga Hridaya, Vedas and Upanisads. In Charaka Samhita, the plant is defined in Mahakasaya¹². Present study describes the phytochemical Screening of the flowers of *butea monosperma*.

Methodology:

All the flowers of *Butea monosperma* are collected from Umred Karhandla reserve forest in March 2022. The handpicked select method was used to separate and to get good quality flowers, further the flowers are allowed to dry in shadow at room temperature and converted in powdered form with the help of mortar and pestle and passed through 0.4 mm mesh screen. The prepared sample was kept in tight borosile glass container and store at room temperature for an analysis.

Phytochemical screening (Qualitative analysis):

Extraction : The powdered flowers of *butea monosperma* was subjected to extraction with methanol using Soxhlet apparatus. Qualitative phytochemical test were carried out adopting standard procedure¹.

Results and Discussion: The present study deals with the phytochemical analysis of flowers of *butea monosperma*. The powdered flowers of *butea monosperma* was subjected to extraction with methanol using Soxhlet apparatus. The qualitative phytochemical analysis results are shown in Table 1.

Table 1:- Qualitative Phytochemical Analysis

Sr. No.	Name of Activity	Name of Test	Procedure	Observation	Results
1.	Alkaloids	Detection of Alkaloids (Hager Test)	2 ml extract + picric acid	yellow PPT obtained	Present
2.	Saponins	Detection of	2ml extract + small	Foam	Present

		Saponin (Foam Test)	quantity of distilled water	formation persist 10 min.	
3.	Tannins/Phenols	Detection of Phenolic and Tannins	2 ml extract+ 5% ferric chloride	Deep blue colour obtained	Present
4.	Carbohydrates	Detection of Carbohydrates (Benedict Test)	2 ml extract + 2ml benedict's reagent heated 5 min.	Green Yellow PPT obtained	Present
5.	Oil & fats	Detection of Oil and Fats (Soap Test)	2ml extract + ether benzene and chloroform, formed PPT and insoluble in ethanol.	Formation of soap	Present
6.	Glycosides	Detection of Glycosides (Killer kiliani Test)	2ml extract+ acetic acid+ FeCl ₃ + H ₂ SO ₄	Reddish brown color appeared at junction of two liquid layer and upper layer appeared bluish green color	Present
7.	Proteins and amino acids	Detection of Proteins and amino acids (Biuret Test)	2ml extract+ sodium hydroxide+ copper sulphate solution	Appeared purple violet colour	Present
8.	Steroids	Detection of Steroids (Salkowski Test)	2 ml extract + chloroform+ H ₂ SO ₄	Appeared acid layer & greenish yellow color obtained	Present
9.	Flavonoids	Detection of Flavonoids (Alkaline Reagent Test)	2 ml extract + few drop sodium hydroxide solution	Intense yellow colour appears but it gradually becomes colourless in presence few drops of dil. HCl	Present

Conclusion :

Preliminary phytochemical screening of the powdered flower contains various phytochemicals such as alkaloids, glycosides, phenolic compounds, flavonoids, , tannins and saponins qualitatively , which can be used as a potential source for useful therapeutics. Truly butea monosperma is an gift from mothers nature.

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आज़ादी का
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इतिहासाचार्य वि. का.राजवाडे संशोधन मंडळ, धुळे



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दूरध्वनी (०२५६२) २३३८४८, ९४०४५७७०२०

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“ग्रामीण विद्युतीकरणात वसंतराव नाईक यांचे योगदान”

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भिवापूर महाविद्यालय, भिवापूर

जि. नागपूर

मो.नं. ९३७३६०५११२

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सारांश :

वसंतराव नाईक मुख्यमंत्री झाल्यावर महाराष्ट्र राज्य विद्युत मंडळाला अधिक गतिमान करण्यात आले. महाराष्ट्रातील खेडयापाडयांमध्ये वीज पोहोचविण्याचा चंग बांधला गेला. वीज उत्पादनावर भर देण्यात आला. राज्यात वीजनिर्मिती केंद्रांची मालिका उभारण्याचे प्रयत्न सुरू झाले. खापरखेडा, पारस, भुसावळ (औष्णिक), पोफळी, वेलदरी (जलविद्युत) हे प्रकल्प उभारले गेले. त्याचवेळी विविध महाविद्यालयांतून विद्युत अभियांत्रिकीचे शिक्षण मोठया प्रमाणात सुरू झाले. त्याचा परिणाम होऊन या क्षेत्रातील तंत्रज्ञ व कर्मचारी यांची उणीव भासली नाही. प्रारंभी काही मोजक्या शहरांमध्येच विद्युतीकरण झाले होते. मात्र, ही वीज गावागावांत पोहोचविण्याचे ध्येय त्यांनी उराशी बाळगले. विद्युतीकरणाच्या माध्यमातून खेडयापाडयांचे रूपच पालटले. नवनवीन उद्योगांना चालना मिळाली. शेतीला वीज मिळाल्यामुळे दुबार पीक येणे शक्य होऊ लागले. त्याचा परिणाम उत्पादन वाढीवर झाला. वसंतराव नाईकांच्या अविरत प्रयत्नातून घराघरातला काळोख दूर होऊन समृद्धीचा उजेड अवतरला.

सूचनक शब्द: औष्णिक प्रकल्प, विद्युतीकरण, औद्योगिक

प्रस्तावना:

वसंतराव नाईक यांची खरी ओळख ही महाराष्ट्राच्या हरितक्रांतीचे जनक अशी आहे. राजकारणात सर्वोच्च पदावर पोहचूनही ते मनाने शेतकरीच होते. वसंतरावाच्या कार्यकाळात समर्थ, एकसंघ, सामाजिकदृष्ट्या पुरोगामी, औद्योगिकदृष्ट्या प्रगत आणि आर्थिकदृष्ट्या संपन्न महाराष्ट्राची उभारणी झाली. ही उभारणी करतांना ग्रामीण भागाकडे त्यांनी विशेष लक्ष दिले. विशेषतः ग्रामीण भागातील लोकांचा व्यवसाय हा शेती होता. त्यामुळे माझा शेतकरी हा सुखी कसा होईल याचा ध्यास वसंतराव नेहमी घेत असत. शेतीमध्ये भरपूर उत्पादन घेण्यासाठी मुबलक सिंचनाची आवश्यकता असते आणि जलसिंचनासाठी विजेची आवश्यकता असते. परंतु त्यावेळी विजेची फारच कमतरता होती. त्याकरिता वसंतराव नाईक यांनी विजेची निर्मिती

करण्याकरिता वेगवेगळे प्रकल्प हाती घेतले. त्यापैकी कोराडी येथील औष्णिक प्रकल्प, चंद्रपूर येथील औष्णिक प्रकल्प, पारस औष्णिक वीज प्रकल्प, उजनी महाकाय प्रकल्प, जायकवाडी प्रकल्प, परळी औष्णिक केंद्र इत्यादी प्रकल्पाची मोठया ताकदीने उभारणी केली. या सर्व प्रकल्पाची उभारणी करून खेडयापाडयापर्यंत वीज निर्मिती कशी होईल याचा प्रयत्न वसंतराव नाईक यांनी केला.

संशोधन पध्दती:

उपरोक्त शोध निबंधासाठी विविध मासिकांचा वापर करण्यात आला. तसेच ‘आवाहन’, समृद्धीच्या वाटा, हिरवी क्षितिजे, दूत पर्जन्याचा, महानायक, श्री. वसंतराव नाईक गौरव ग्रंथ, महाराष्ट्राचे वसंतवैभव तसेच महाराष्ट्राचे शिल्पकार वसंतराव नाईक, महानायक यासारख्या ग्रंथाची मदत मिळाली.

संशोधनाची उद्दिष्टे :

वसंतराव नाईक यांनी शेतकरी हा कारखानदार झाला पाहिजे आणि त्यासाठी ग्रामीण विद्युतीकरणासाठी त्यांचे कोणते धोरण होते. ते समोर आणणे गरजेचे आहे.

- १) ग्रामीण विद्युतीकरणासाठी वसंतराव नाईक यांच्या धोरणाचा अभ्यास करणे.
- २) ग्रामीण विद्युतीकरणासाठी त्यांनी राबविलेल्या प्रकल्पाचे अध्ययन करणे.
- ३) ग्रामीण विद्युतीकरणामुळे महाराष्ट्रातील लाभाध्यांचा अभ्यास करणे.

महाराष्ट्र राज्याची निर्मिती झाली तेव्हा १ मे १९६० रोजी मुंबई, नागपूर, पूणे, ठाणे काही प्रमाणात औरंगाबाद, कोल्हापूर, सोलापूर, नाशिक, अहमदनगर अशी काही शहरांची विद्युतीकरण झालेली होती. महाराष्ट्र राज्याच्या निर्मितीपूर्वी तीन महानगरपालिका (मुंबई, नागपूर व पूणे) आणि बाकी जिल्हा पातळीवरच्या शहरांना वीजपुरवठा होत होतो.

परंतु महाराष्ट्रातले जवळपास सर्व तालुके आणि त्यामधली सर्व खेडी विजेपासून वंचितच होती. ‘इलेक्ट्रीकल इंजिनिअरिंग’



हा विषय शिकवणारी महाविद्यालये फार नव्हती. टाटा कंपनीच्या भिरा, खोपोली येथील वीजनिर्मिती केंद्रामधून मिळणारी वीज मुंबई, पुण्याकडेच जात होती. आजही टाटाची वीज मुंबईला वीजपुरवठा करते आहे. महाराष्ट्र राज्याची बांधणी करताना मुख्य विषय होता, त्यात शेतीला पाणी, त्यासाठी धरणे, रस्ते, उद्योग आणि वीज हे अग्रक्रमाचे विषय होते. त्यानंतर शिक्षण आणि आरोग्य, १९५६-५७ पासून म्हणजे मुंबईद्विभाषिक राज्य असताना कोयना जलविद्युत केंद्राचे काम सुरू झाले होते. त्याची पाहणी करायला पंडित जवाहरलाल नेहरू स्वतः आले होते आणि हेल्मेट घालून ना. यशवंतराव चव्हाण यांच्यासोबत त्यांनी कोयनेची पाहणी केली होती. कोयना जलविद्युत निर्मितीचा प्रकल्प २५ जानेवारी १९६२ रोजी पूर्ण झाला आणि २६ जानेवारी १९६२ रोजी म्हणजे १२व्या प्रजासत्ताक-दिनी कोयनेची वीज खेडयापाडयात पोहोचविण्याच्या कामाला सुरुवात झाली. कोकणातल्या रत्नागिरी आणि कुलाबा या दोन जिल्हयांत आणि ठाणे जिल्हयातील ग्रामीण भागात कोयनेच्या विजेचा बल्ब पहिल्यांदा लकाकला. आज खरे वाटणार नाही, पण पन्नास वर्षापूर्वी २६ जानेवारीला जेव्हा कोकणातल्या खेडयापाडयात काही नागरिकांनी आपल्या घरी वीज घेतली आणि बाजारपेठा उजळल्या त्यावेळी विजेचे दिवे कसे दिसतात हे बघायला ज्यांच्या घरी वीज घेतली नव्हती त्या त्या घरातले स्त्री-पुरुष -मुले झुंडीने बाहेर पडली होती. त्यावेळी विजेचे अप्रूप किती होते याची कल्पना आज करता येणार नाही.

१९६२ नंतर अवघ्या एक वर्षात ना. वसंतराव नाईक मुख्यमंत्री झाल्यावर त्यांच्या सव्वाअकरा वर्षांच्या कारकीर्दीत महाराष्ट्र राज्य विद्युत मंडळाला अधिक गतिमान करण्यात आले. वीजउत्पादनावर अधिक भर देण्यात आला. त्यासाठी वीजनिर्मिती केंद्रांची अधिक जोमाने उभारणी करण्याचे काम सुरू झाले. खापरखेडा, पारस, भुसावळ (सर्व औष्णिक) पोफळी, येलदरी (जलविद्युत) हे प्रकल्प प्रामुख्याने सुरू झाले. त्याचवेळी विविध महाविद्यालयांतून विद्युत अभियंत्याचे शिक्षण मिळण्याची व्यवस्था झपाट्याने करण्यात आली. त्याचा परिणाम राज्याला आवश्यक असलेल्या वीज अभियांत्रिकी अधिकाऱ्याची आणि कर्मचाऱ्याची उणीव भासेनाशी झाली. त्याचवेळी १५ नोव्हेंबर १९७१ रोजी परळी थर्मल पावर स्टेशनमधून ३० मेगावॉटच्यासंचाने आंतरराज्य ग्रीडसाठी आणि नाशिक येथील विद्युत केंद्रातून १४० मेगावॉट विजेची ग्रीडसाठी योजना करण्यात आली. याच वर्षात कोराडी येथून ६०० मेगावॉट अधिक वीजनिर्मितीचा परवाना मिळविण्यात ना. वसंतराव नाईक यांना यश आले आणि मग सर्वाधिक विजेची निर्मिती कोराडीहून सुरू झाली. श्री. वसंतराव नाईक आणि त्यांच्या मंत्रिमंडळातील

त्या त्या वेळच्या वीज आणि पाटबंधारेमंत्र्यांनी ग्रामीण विद्युतीकरण आणि त्याचवेळी शेतीपंपाला वीजपुरवठा करण्याचा एक मोठा कार्यक्रम हाती घेतला. आजच्या महाराष्ट्राच्या आर्थिक समृद्धीचा जो काही झगमगाट दिसतो आहे, त्याची सुरुवात अतिशय प्रयत्नपूर्वक वसंतराव नाईक यांनी केलेली आहे. शेती, पाणी, वीज या त्रिसूत्रीवर महाराष्ट्राची बांधणी करण्यात ना. वसंतराव नाईक यांची दूरदृष्टी किती विशाल होती, याचा प्रत्यय आल्याशिवाय राहत नाही.

१९७४ च्या सुरुवातीला ना. वसंतराव नाईक यांनी वीजनिर्मितीचा आढावा घेतला होता. ते मुख्यमंत्री असताना महाराष्ट्रात ११ लाख ७८ हजार ९९६ किलोवॉट विजेची निर्मिती होत होती. त्यावेळी १५ लाख ३१ हजार ४३७ किलोवॉटची महाराष्ट्राला गरज होती. त्यावेळीही काही प्रमाणात विजेची तूट होती. मात्र भांडवली गुंतवणूक करण्यासाठी आतासारखी खाजगी क्षेत्रे पुढे येत नव्हती. मोठया प्रमाणात भांडवल गुंतवणूक करायला सरकारच्या पैशाशिवाय दुसरा पर्याय नव्हता. त्या स्थितीमध्ये ना. नाईकसाहेबांच्या कारकिर्दीत जेवढी वीजनिर्मिती झाली तेवढी निर्मिती नंतरच्या ३५ वर्षांत झाली नाही. ५ डिसेंबर १९६३ ते २० फेब्रुवारी १९७५ या ना. वसंतराव नाईकसाहेबांच्या मुख्यमंत्रिपदाच्या काळात १२ लाख ८२ हजार ८४७ ग्राहकांना वीजपुरवठा करण्यात आला. त्यावेळची आकडेवारी पाहिली तर महाराष्ट्रातल्या एकूण खेडयांपैकी १९७१ सालपर्यंत १२ हजार ८२८ खेडयांना वीज पुरविण्यात आली. तर ज्या दिवशी ना. नाईकसाहेबांनी राजीनामा दिला, त्या दिवशी राज्यातल्या १४ हजार १६७ खेडयांना वीजपुरवठा केलेला होता. म्हणजे त्यांच्या मुख्यमंत्रिपदाच्या काळात ३५ हजार खेडयांच्या महाराष्ट्रात जवळपास एकतृतीयांशपेक्षा जास्त खेडयांना वीजपुरवठा करण्यात त्यांना यश आले होते.

घरगुती वापराकरिता दिली जाणारी वीज जेवढी महत्वाची आहे, त्याचप्रमाणे शेतीच्या पंपाला वीजपुरवठा करणे ही आणखी एक महत्वाची भूमिका ना. वसंतराव नाईक यांनी स्वीकारली. त्यामुळे एकाच वेळी महाराष्ट्रात घोघर वीज पोहोचविणे, रस्त्यावर वीजपुरवठा करणे आणि त्याचवेळी शेतीपंपाला वीज देण्याचा कार्यक्रम मोठया प्रमाणात हाती घेण्यात आला. 'ग्रामीण विद्युतविस्तार' असेच ना. नाईकसाहेबांच्या या निर्णयाचे स्वरूप होते. त्यांच्या काळात खेडी उजळली नसती आणि वीजपंपाला पुरवठा झाला नसता तर महाराष्ट्राची परिस्थिती आणखीनच अवघड झाली असती. ते मुख्यमंत्रिपदारून पायउतार होईपर्यंत महाराष्ट्रातल्या २ लाख ३९ हजार ९१५ शेतीपंपाना वीजपुरवठा करण्यात सरकारला यश लाभले होते. १९७१ ते १९७४ या काळात



ग्रामीण विद्युतीकरणाच्या धडक योजना ना. वसंतराव नाईक यांनी अतिशय अग्रक्रमाने हाताळल्या. त्यामुळे त्या काळातल्या गावागावातील काळोख दूर करण्यात ना. नाईकसाहेबांना यश आले. विद्युत मंडळाच्या अधिकाऱ्याशी दर महिन्याला बैठक घेऊन ग्रामीण वीजपुरवठा आणि शेतीपंपाचा पुरवठा याची माहिती ते स्वतंत्रपणे घेत होते आणि तसा कार्यक्रम त्यांना देत होते. त्यामुळे महाराष्ट्र राज्य विद्युत मंडळावर मुख्यमंत्र्यांची थेट देखदेख होती. त्याचाच परिणाम ज्या काळात पुरेशी साधनसामग्री नव्हती आणि प्रशिक्षित अधिकारीवर्गही संख्येने कमी होता, त्या काळात महाराष्ट्रातली ग्रामीण विद्युतीकरणाची योजना ना.

वसंतराव नाईक यांनी परिश्रमपूर्वक यशस्वीपणे राबवून घेतली. विद्युतीकरणाच्या विस्तार योजना :

महाराष्ट्राच्या कृषी विकासात्मक धोरणात विजेची महत्वपूर्ण भूमिका दिसून येते. महाराष्ट्राचे औद्योगिकीकरण व कृषिविकास झपाटयाने व्हायचा असेल तर अधिक प्रमाणात वीजपुरवठा करण्याची गरज आहे. ही गरज ओळखून महाराष्ट्र सरकारने वीजनिर्मिती वाढविण्याचा प्रयत्न केला. सरकारी व खाजगी क्षेत्रात तिसऱ्या पंचवार्षिक योजनेच्या अखेरीस वीजनिर्मिती किती प्रमाणात झाली, हे पुढील तक्त्यावरून दिसून येईल.

राज्यातील स्थापित विद्युत निर्माण शक्ती (किलोवॉट)

क्षेत्र	जलविद्युत	औष्णिक	डिझेल	एकुण
सरकारी
राज्यवीजमंडळ	३९५,८२४	१,७२,५००	९,६११	५,७७,९४३
मध्यवर्ती रेल्वे	..	१,३६,०००	...	१,३६,०००
खाजगी
टाटा व इतर	२,७६,०९०	३,३७,५००	९,९५२	६,२३,५४२
एकुण	६,७१,९१४	६,४७,०००	१९,५७१	१३,३७,४८५

पहिल्या पंचवार्षिक योजनेच्या सुरुवातीला राज्यातील स्थापित विद्युत निर्माण शक्ती ३,३८,००० किलोवॉट होती. पहिल्या योजनेच्या शेवटी ती ४,३१,००० किलोवॉट झाली. दुसऱ्या पंचवार्षिक योजनेच्या शेवटी ती विद्युत शक्ती ६,९४,००० किलोवॉटपर्यंत वाढली. तिसऱ्या योजनेच्या शेवटी १३,३७,४८५ किलोवॉट इतकी वाढली. म्हणजे चौथ्या पंचवार्षिक योजनेच्या आरंभी ही विद्युत शक्ती पूर्वीपेक्षा जवळजवळ ४० टक्क्यांनी वाढली.

वाढत्या विजेच्या मागणीनुसार राज्य सरकारने कोयना प्रकल्पाचे काम सुरू केले. पश्चिम महाराष्ट्रात कोल्हापूर जिल्ह्यात राधानगरी जलविद्युत केंद्रातून ४,८०० किलोवॉट आणि पूणे जिल्ह्यातील भाटघर केंद्रातून १,०२४ किलोवॉट वीज निर्माण करण्यात आली.

विदर्भ व मराठवाडयात प्रामुख्याने खापरखेडा औष्णिक विद्युत केंद्र, भुसावळ विद्युत केंद्र, पूर्णा जलविद्युत योजना, चैतरणा जलविद्युत योजना, सहस्रकुंड जलविद्युत योजना हाती घेण्यात आली.

ग्रामीण विद्युतीकरणात शेतीचे उत्पादन ज्यामुळे वाढते अशा योजनांना मंडळाने अग्रहक दिला आहे. त्यामुळे गावात दिव्याकरिता वीज कशी मिळेल, यापेक्षा जासतीतजास्त

विहिरीवरील पंपाना वीज कशी मिळू शकेल, याचा विचार प्रामुख्याने केला जातो. वीज मंडळाने शेतीच्या कामी येणाऱ्या वीजपुरवठ्याबाबत अनेक सवलती वेळोवेळी दिल्या गेल्या. ग्रामीण वीजपुरवठ्याच्या योजना महाराष्ट्र वीज मंडळाला फायदेशीर पडत नाही, उलट त्यात मंडळाला नुकसान सोसावे लागते. परंतु, महाराष्ट्र सरकारने या योजनांना आर्थिक मदत देण्याचे धोरण स्वीकारल्यामुळे वरील सवलती देणे शक्य झाले. सध्या एका खेडयामागे १० विहिरींना विजेचे पंप असे सरासरी प्रमाण आहे. बऱ्याच गावात विहिरीची संख्या याहून फार मोठी आहे. तेव्हा हे प्रमाण वाढून निदान दर गावामागे २० ते २५ झाले पाहिजे. दुसऱ्या पंचवार्षिक योजनेअखेर २.४ टक्के गावांना वीजपुरवठा झाला होता. तिसऱ्या पंचवार्षिक योजनेअखेर हे प्रमाण १३ टक्के झाले आहे. व चौथ्या योजनेअखेर हे प्रमाण ४० टक्क्यांपर्यंत जाऊन पोहोचल्याचे दिसून येते.

निष्कर्ष :

वसंतराव नाईक यांनी शेती ही बऱ्याच अंशी सिंचनाखाली आली पाहिजे त्यासाठी त्यांनी प्रयत्न केले. विविध प्रकल्पांच्या माध्यमातून त्यांनी विजनिर्मितीचे कार्य पूर्णत्वास आणण्याचा प्रयत्न केला. अशारितीने उद्योगधंदे व शेती



बांची सांगड घातली गेली, कारण, शेतकरी आपल्या शेतमालाचे पक्क्या मालात रूपांतर करणारा कारखानदार झाला पाहिजे हे वसंतरावांचे स्वप्न होते. त्यासाठीच त्यांनी वीजनिर्मितीस अग्रक्रम दिला. विजेचा पुरवठा शेती व उद्योगधंद्यांना मोठ्या प्रमाणावर होऊ लागला. या भागातील दारिद्र्य नष्ट होऊन कृषी-उद्योग समाजरचनेचे आपले स्वप्न साकार होऊ शकते.

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