

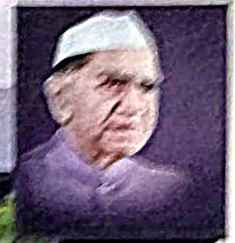


AN INTERNATIONAL MULTIDISCIPLINARY
QUARTERLY RESEARCH JOURNAL

Peer Reviewed Referred
and UGC Listed Journal



AJANTA



Volume-VI
Issue-III

July - September 2017



**AJANTA
PRAKASHAN**

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'अजिंठा' या त्रैमासिकात प्रसिध्द झालेली मते मुख्य संपादक, संपादक मंडळ व सल्लागार मंडळास मान्य असतीलच असे नाही. या नियतकालिकात प्रसिध्द करण्यात आलेली लेखकाची मते ही त्याची वैयक्तिक मते आहेत.

तसेच शोधनिबंधाची जबाबदारी स्वतः लेखकावर राहिल. हे नियतकालिक मालक मुद्रक प्रकाशक विनय शंकरराव हातोले यांनी अजिंठा कॉम्प्युटर अँड प्रिंटर्स जयसिंगपूरा विद्यापीठ गेट औरंगाबाद येथे मुद्रित व प्रकाशित केले.

5

The Journey of the National Museum New Delhi

Dr. S. P. Takle

Associate Professor, Lalbahadur Shastri College, Partur.

Introduction

The new museum movement in India has been born, in recent years, out of the realization that museums are epiphenomena of the museumization of the world. The UNESCO (2009) has advocated policy based research in social and human sciences for mitigating climatic change; combating racism, xenophobia and related intolerance; promoting sustainable management of natural resources; transforming world views from conflict to peace orientation, from domination of to reconciliation with nature; and correcting the unequal exchange between developing and developed countries and regions. The UNESCO resolutions should be seen before the background of the fact that the current rate of extinction of species has accelerated to a 40 thousand times higher than the background extinction rate, in consequence of destruction of habitat, reduction of sacred and ecological categories to economic and production categories, substitution of commodity diversity, and monoculture of seeds, organisms and the mind. The planet earth has been in existence for 4.54 billion years, but museums have grown apace in the past 200 years to reflect the destruction of habitats and communities as a result of predatory human activity and unsustainable mega developmental projects.

There is a long debate between good and evil of western civilization as well as culture. The debate is on-going, but emergence of museum in Indian society is definitely a tangible achievement of good of western civilization. A historian reasonably said that, "The foundation of great museums in some European capitals in the second half of the eighteenth and early nineteenth centuries must have inspired the building of museums on those lines at the important centers of British administration in India"

In 1851, the Great Exhibition was held at the specially created Crystal Palace building in London. It was to celebrate the advances in the industry, and arts & crafts of the day. Britain took a leading role in it, after all, it was co-organized by Prince Albert, husband of Queen Victoria. Around 60 lakh people visited this exhibition in 6 months, where a carved ivory throne, a coat embroidered with precious stones, and an elephant's howdah represented India. Most of the objects



ISSN 2394-5303

GOLDEN JUBILEE YEAR
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■ NAAC RE-ACCREDITED AT 'B' LEVEL ■

International Multilingual Research Journal

Printing

Special Issue

Area

December 2017

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Class Character of Farmers Movement in Maharashtra

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Introduction:-

The farmer movement in Maharashtra mobilized farmer on a mass scale under the banner of shetkari sanghatna in the late 1970. Sharad Joshi a career bureaucrat turned ideologue of farmer who first articulated the demand for remunerative prices for farm produce with ideological sophistication it needed badly. Shetkari Sanghatna every time claims that its programmers and agitation have served the interests of all classes in rural India. But when we check its intrinsic character that time we find out that this movement struck of populism in an ideology is a form of hegemony of exercised by a class of dominant rich farmer over the middle and small produce whose cause the Shetkari Sanghatna. The farmer's movement in Maharashtra claim to have espoused and whom it has successfully mobilized during the 1980s.

The farmer movement always tended to avoid violence as a mean of collective protest¹. The logic underlying this argument is simple these upper echelons of the rural society have to more lose than to gain from a militant

mass upsurge and destructive agitation. Historically rich farmer and landowning classes participate in nonviolence protest². Some observers tracing this relatively quiescent character of farmers movement conclude that the peaceful ascertain in a way, defines its way, defines its class character³. One of the Omvelt Gail commented that the movement Sharad Joshi's campaign shifted from onion prices to sugarcane prices in 1980-81. The class form of this peasant movement is had become clear⁴. Gail Omvelt argued that 85 percent of all sugarcane is grown by capitalist farmer. It is this classes who grow cash crop and sell them in the market that would stand to gain from remunerative prices in ample measure⁵. Here again the argument is logical and deductive but not sufficiently empirical. The rise of class rich farmers is a fact that the rural development strategy adopted and implement in independent India has led to the emergence of class of rich farmer⁶.

The proportion of small and marginal to the total holding in Maharashtra in 1980-1981 was 50 % and they together controlled just 16% of the total operated area (table 1.1) at the other hand of the agrarian even spread of landed property arriving the upper middle and large (rich) holder having for hectors of more. In Maharashtra about 24% of the total landholding families belonged to the two top categories in 1980-81 and together. They controlled over 60% of the total land.

The average holding in Maharashtra is also and half time larger than the size of average holding at the all India level significantly, this average of the large rich landholders categories smaller, than the national average for the corresponding categories of land holders (table 1.1) The changes in structure of land controlled and in the pattern in land holding are more apparent than real (Table 1.2). Out of the total number of landholding 30% were larger than four hectors in 1970-71, however their

ISSN 2277 - 5730
AN INTERNATIONAL MULTIDISCIPLINARY
QUARTERLY RESEARCH JOURNAL

AJANTA

Volume - VIII Issue - I English Part - I January - March - 2019

Peer Reviewed Refereed
and UGC Listed Journal

Journal No. 40776



ज्ञान-विज्ञान विमुक्तये

IMPACT FACTOR / INDEXING
2018 - 5.5

www.sjifactor.com

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❖ PUBLISHED BY ❖



Ajanta Prakashan

Aurangabad. (M.S.)

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19. Rural Society and Balutedari System in Maharashtra

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Introduction

The term used for village in medieval Deccan was ganva, mauje or deh.¹ A bigger village that included a market place was called kasbe. The cultivable area comprising of black soil was known as kali. Kali was divided into blocks called thal (derived from Sanskrit word, sthal) or land and each thal was named after its original proprietor. Thal consisted of fields called shet or set (Sanskrit is kshetra) or zamin. The inhabited area called pandhari comprised of white soil that was unfit for cultivation. The pandhari was divided into house-sites, gharthana or gharthikana, each of which was owned by the patil (village headman) and his family, other village officers, peasants and village servants and artisans. When a family left the village and migrated, its land was called gatkul (gat means gone and kul means a lineage or a family) and the house site and the house left behind was called gatkul gharthana and gatkulvada respectively. Around the cultivable area were the meadows (kuran). It was meant for common village use and was called people's meadow (lokacha kuran).²

The Rural Society of Deccan Consisted of Primarily Five Groups

- 1) The large landholders who held administrative positions in the village. They were primarily the deshmukhs and deshpandes.
- 2) Village officers such as the headman or patil and muqaddam, accountant or kulkarni and so on.
- 3) Proprietary peasants called mirasdars or thalkari or thalvaik.
- 4) Temporary peasants called uparis.
- 5) Village servants and artisans collectively called balutedars.³

The patil usually belonged to the peasant caste of Kunbis that later came to be assimilated into the Maratha caste.⁴ The accountant was generally a brahmana and the balutedars were usually menials or untouchables. The upper strata of the rural society thus comprised of the deshmukhs, deshpandes, patils and kulkarni collectively forming the zamindar class and were

ISSN 2277 - 5730
AN INTERNATIONAL MULTIDISCIPLINARY
QUARTERLY RESEARCH JOURNAL

AJANTA

Volume - VIII

Issue - I

January - March - 2019

Marathi Part - II & III

Peer Reviewed Referred
and UGC Listed Journal

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Ajanta Prakashan

Aurangabad. (M.S.)

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प्रा. डॉ. टकले एस. पी.

इतिहास विभाग प्रमुख, लाल बहादूर शास्त्री महाविद्यालय, परतूर, ता. परतूर, जि. जालना.

प्रस्तावना

हैदराबाद मुक्ती संग्रामात मराठवाडा मुक्त करण्यासाठी मंठा तालुक्याचे योगदान उल्लेखनीय आहे. मंठा तालुका विदर्भ आणि मराठवाड्याच्या सीमेवर वसलेला असून मंठा हे शहर औरंगाबाद - नांदेड या राष्ट्रीय महामार्गावर वसलेले आहे. या तालुक्याची निर्मिती 15 ऑगस्ट 1992 रोजी झालेली आहे.

मंठा या गावी रेणुकामातेचं अत्यंत प्राचीन असं मंदिर आहे. एका उंच टेकडीवर हे मंदिर असून नवरात्रात येथे फार मोठी यात्रा भरते. ठिक-ठिकाणाहून भाविक येथे दर्शनाला येतात. एक जागृत देवस्थान म्हणून याची ख्याती आहे. आठवड्यातून मंगळवार व शुक्रवार या दोन दिवशी भाविकांची मोठी गर्दी असते. तसेच मंठा या ठिकाणी जालना जिल्ह्यातील सर्वात मोठा गुरांचा बाजार भरतो.¹ अशा या मंठा तालुक्यामध्ये निजामाच्या अन्यायी व अत्याचारी राजवटीच्या विरोधात जो लढा लढल्या गेला तो निश्चितच गौरवास्पद असा आहे. समाजातील सर्व स्तरातून निजामविरोधी प्रतिकार झालेला आपणास दिसून येतो.

जंगल सत्याग्रह व मंठा तालुका

15 सप्टेंबर 1947 पासून जंगल सत्याग्रहाला सुरुवात झाली. पोलिस आणि रझाकार शिंदी पिऊन धुंदीमध्ये गरिबांना व शेतकऱ्यांना विनाकारण जबर मारहाण करीत. याला प्रतिकार करण्यासाठी शिंदीची झाडे तोडण्याचा निर्णय घेण्यात आला. कारण शिंदीच्या झाडापासून शिंदी निघत असे. शिंदीच्या झाडाच्या लिलावापोटी निजाम सरकारला मिळणारा महसूल बंद व्हावा हा जंगल सत्याग्रहाचा हेतू होता. निजामाच्या राज्यात शिंदीची झाडे तोडणे हा गुन्हा होता.²

अशा या जंगल सत्याग्रहात मंठा तालुक्यातील जनतेने हिरिरीने भाग घेतला. ग्रामीण भागातील लढ्याला अधिक स्फोटक आणि व्यापक स्वरूप आले ते जंगल सत्याग्रहापासून. खेडोपाडी जंगल सत्याग्रह झाले. काही सामुदायिक होते तर काही व्यक्तिगत स्वरूपाचे होते. जंगल सत्याग्रहापासून सरकार आणि जनता एकमेकांच्या समोरासमोर मैदानात उतरले.³

कृती समितीच्या आदेशाप्रमाणे सप्टेंबर 1947 मध्ये सर्वत्र शिंदीची झाडे तोडून मोठ्या प्रमाणात जंगल सत्याग्रह करण्यात आला. शिंदीची व मोहाची झाडे तोडण्यास कायद्याने मनाई करण्यात आली होती. शिंदबनामुळे शेतकऱ्यांची जमीन व्यापल्या जावू लागली शिवाय शिंदीच्या झाडामुळे शेतातील पिकांचे होणारे नुकसान पत्करूनही शिंदीच्या गुत्तेदारांचा व सरकारचा असा दुहेरी जाच शेतकऱ्यांना सहन करावा लागे. या सर्व परिस्थितीचा विचार करून स्टेट काँग्रेसच्या कृती समितीने शिंदीची झाडे व्यक्तिशः व सामुदायिकरित्या तोडून जंगल सत्याग्रहाचा कार्यक्रम दिला.

MAH/MUL/ 03051/2012

ISSN :2319 9318



July To Sept. 2019
Issue-31, Vol-05

Date of Publication
01 August 2019

Editor

Dr. Bapu g. Gholap

(M.A.Mar.& Pol.Sci.,B.Ed.Ph.D.NET.)

विद्येविना मति गेली, मतीविना नीति गेली
नीतिविना गति गेली, गतिविना वित्त गेले
वित्तविना शूद्र रवचले, इतके अनर्थ एका अविद्येने केले

-महात्मा ज्योतीराव फुले

❖ विद्यावार्ता या आंतरविद्याशाखीय बहुभाषिक त्रैमासिकात व्यक्त झालेल्या मतांशी मालक, प्रकाशक, मुद्रक, संपादक सहमत असतीलच असे नाही. न्यायक्षेत्र:बीड

“Printed by: Harshwardhan Publication Pvt.Ltd. Published by Ghodke Archana Rajendra & Printed & published at Harshwardhan Publication Pvt.Ltd.,At.Post. Limbaganesh Dist,Beed -431122 (Maharashtra) and Editor Dr. Gholap Bapu Ganpat.

Reg.No.U74120 MH2013 PTC 251205

Harshwardhan Publication Pvt.Ltd.

At.Post.Limbaganesh,Tq.Dist.Beed

Pin-431126 (Maharashtra) Cell:07588057695,09850203295

harshwardhanpubli@gmail.com, vidyawarta@gmail.com

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Museum Movement in India- Colonial and Postcolonial

Dr. S. P. Takle
Associate Professor,
Lal Bahadur Shastri Senior College Partur

Introduction:

Museum is an institution. A museum tells the story of man throughout the world. It narrates how humanity has survived in its environment over the years. It houses things created by nature and by man. In modern society it houses the cultural soul of the nation. The word museum is derived from the Greek word Mouseion which means the seat of Muses. The name museum indicates a temple of Muses. Greek mythology tells us that Muses were the daughter of Zeus, the Greek Jupiter. They were born in Peira at the foot of Mount Olympus - the mountain of gods. Nine of them were regarded as the divinities who presided over arts and science.

Origin of Museum:

We find the word museum used in its original sense in the Alexandrian Museum, a temple dedicated to the Muses-the goddess of learning. The important collection of books, products of art and crafts were placed under the charges of distinguished scholars there. Scholars from different countries used to gather there to learn at the feet of 2 famous matters whose names had not yet been forgotten- Ptolemy, Hero, Euclid and others. After the destruction of Alexandrian Museum nothing was known for long of any attempt at establishing an institution like it anywhere else. The oldest surviving museum on a sound basis is the Ashmolean - Oxford. Apart from this the great and typical

museum was established in the year 1753. Much later the Fitz William Museum of Art and Archaeology was established at Cambridge and it is now a department of the Cambridge University. In Europe towards the latter part of 16th century and beginning of 17th century, the collection of amusement led to the actual beginnings of some of the great museums of today. Museum, therefore is not a modern innovation. The first museum as already mentioned is accepted to have established in Alexandria in 283 B.C. However, the evidence of a certain kind of museum in Babylon and small private collection of curiosities had been reported to exist earlier than this museum. They were like the collections in our modern museums.

History of Indian Museum:

Hindi term for Museum is Ajayabghar (wonder house) or Jadughar (Magic house) and now it is known as Sangrahalaya. The first museum collection in India started in 1796. The Asiatic Society of Bengal, Calcutta founded in 1784 decided to house and exhibit whatever it had accumulated. In 1814, the society was able to establish a proper museum and since then it was known as Indian museum. The museum was divided into two sections: 1) Archaeology and Ethnology and Technology 2) Geology and Zoology 3) Meanwhile, in other parts of India the idea of museum sprang up. In 1819 efforts were made to establish a museum in Madras but it took a long time to materialize it on a sound basis. A few years later, the pathology museum of Grand Medical College, Bombay, the first medical museum in Asia was opened. It was not until 1863 that museums were also established in Lucknow and Nagpur. Afterwards, other museums were born gradually at Bangalore-1865, Faridabad-1867, Raipur-1875, Jaipur-1887, Rajkot-1888, Pune-1890, Baroda-1890, Trichinopoly-1895. In the 20th century when Lord Curzon was the viceroy, there was an outbreak of activity for establishing archaeological

आंतरराष्ट्रीय बहुभाषिक शोध पत्रिका

प्रिंटिंग एरिया

Printing Area International Interdisciplinary Research
Journal in Marathi, Hindi & English Languages

August-2019, Issue-56, Vol-02

Editor

Dr. Bapu g. Gholap


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"Printed by: Harshwardhan Publication Pvt.Ltd. Published by Ghodke Archana Rajendra & Printed & published at Harshwardhan Publication Pvt.Ltd.,At.Post. Limbaganesh Dist,Beed -431122 (Maharashtra) and Editor Dr. Gholap Bapu Ganpat." 



Harshwardhan Publication Pvt.Ltd.

At.Post.Limbaganesh,Tq.Dist.Beed

Pin-431126 (Maharashtra) Cell:07588057695,09850203295

harshwardhanpubli@gmail.com, vidyawarta@gmail.com

Reg.No.U74120 MH2013 PTC 251205

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आधुनिक महाराष्ट्राच्या जडणघडणीत ज्या महापुरुषांनी सामाजिक, धार्मिक, वैचारिक योगदान दिले त्यात आगरकरांचे नाव घ्यावे लागते. आगरकरांनी धर्माचे चिंतन करून भारतीय समाजाला परिवर्तनाची वाट दाखवली. समता, स्वातंत्र्य, बंधुता या आधुनिक मुल्यांनी त्यांना झपाटून टाकले होते, स्पेन्सर, बॅन्थॅम, मिल या तत्वज्ञांच्या विचारांचा त्यांच्यावर प्रभाव होता.

बुद्धीप्रामाण्यवाद हा आगरकरांच्या धर्मचिंतनाचा कणा म्हणता येईल. या विषयी आळतेकर म्हणतात, 'अज्ञेयाची पटले दूर करणे, ज्ञानापासून अज्ञाताकडे बुद्धीच्या बळाने जाणे आणि बुद्धीला जी गोष्ट पटते ती मान्य करण्याची नेहमी तयारी असणे याला यथार्थ नाव बुद्धीवाद असे मिळते.' सान्या आशेवाचा, अनिष्टांचा, अश्रेयाचा उगम समाजाची घडण आणि बाह्य परिस्थिती यांचा व्यवस्थित मेळ घालण्याच्या अक्षमतेतून होतो.^१ स्पेन्सरचा हा सिद्धांत आगरकरांनी प्रमाण मानला होता. सुधारणेची व्याख्या करताना आगरकर म्हणतात, "स्वदेश, धर्म, रिती, रिवाज व लोक यांचा त्याग करून युरोपीय लोकांचे अंधानुकरण करणारे किंवा यहुदी महंमदी, ख्रिस्ती वगैरे एखाद्या धर्माचा अंगिकार करणारे हे सुधारक नसून दुर्धारक आहेत.

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आगरकरांनी धर्माचे चिंतन करित असतांना स्पेन्सर व डार्विनच्या उत्क्रांतीचा सिद्धांत स्विकारलेला होता. त्यांनी उत्क्रांतीला विकास परिणिती हे शब्द वापरले आहे. डार्विन हे उत्क्रांती मताचे आद्यप्रवर्तक असे मानले जाते. पण डार्विन यांचा 'The origin of species' हा ग्रंथ प्रसिद्ध होण्यापूर्वीच स्पेन्सर यांनी उत्क्रांती तत्व प्रतिपादलेले होते.^२ यानुसार मानवामध्ये जेव्हा धर्मकल्पनेचा उद्भव होतो तेव्हा ती अत्यंत प्राथमिक स्वरूपाची असते. ऊन, वारा, पाऊस, निर्जिव सृष्टीबाबत व पशू यांच्या भितीतून धर्मकल्पनेची मूळ कशी आलेली आहे, मानवी मनात आलेली ही भिती कशी वाढत गेली या विषयी आगरकर म्हणतात, 'मनुष्याची पाश्वास्था किंचित नाहीशी होऊन तो विचार करू लागला म्हणजे सृष्टीतील भव्य जड पदार्थाविषयी झाडाझुडपा विषयी व लहान मोठ्य जंतूविषयी त्याला एक भिती उत्पन्न होऊन त्यांच्या अंतःकरणात धर्मकल्पनेचा अविर्भाव होतो व उत्तरोत्तर तिचा स्पष्ट विकास होत जाऊन ती शुद्ध होत जाते.'^३

काळानुसार धर्मांमध्ये बदल न झाल्यास जून्या व नव्या पिढीत नास्तिकतेचा ठपका ठेवीत असते. या विषयी आगरकर म्हणतात, "अशा प्रकारच्या एकदेशीय अतिशयोक्तिमय व भेकड कल्पनात जरी विशेष अर्थ नसला तरी थोडा सत्यांश असतोच. नव्या पिढीच्या धर्मकल्पना कधीच हुबेहुब जुन्या पिढीसारख्या असू शकत नाहीत." या विषयी आगरकरांनी टिळकांना रोखठोकपणे म्हटले होते की, "ख्रिस्ताच्या हातचे आणि पोर्तूगिजाच्या मेसमनच्या हातचा भात व बिस्कीटे चहा सोडून श्री शंकराचार्य वर्दळ घालत बसण्यात काहीही अर्थ नाही."^४ पुढे आगरकर म्हणतात "धर्माच्या शुद्ध स्वरूपाची लोकांना ओळख करून दिल्याशिवाय महाराष्ट्रातील सामाजिक सुधारणा होणार नाही."^५ असे आगरकरांनी मत व्यक्त केल्यानंतर सनातन लोकांनी त्यांना त्रास दिला. ज्यावेळी इंग्लंडसारख्या प्रगतीशील देशांतही प्रस्तापित धर्मकल्पनेला हादरे देणाऱ्या डार्विन, स्पेन्सर यांच्यासारख्या विज्ञाननिष्ठ समाजचिंतकांनी आपले विचार मांडले, तेव्हा परंपरेला चिटकून असलेल्या लोकांनी त्यांना त्रास दिला.^६ परंतु आगरकर म्हणतात "धर्मसंबंधाने चोहोकडे आता ज्या समजूती आहेत