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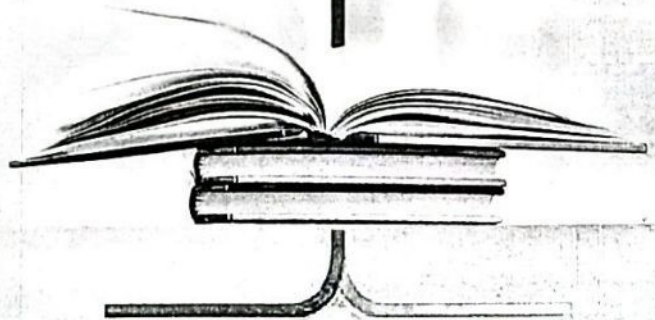
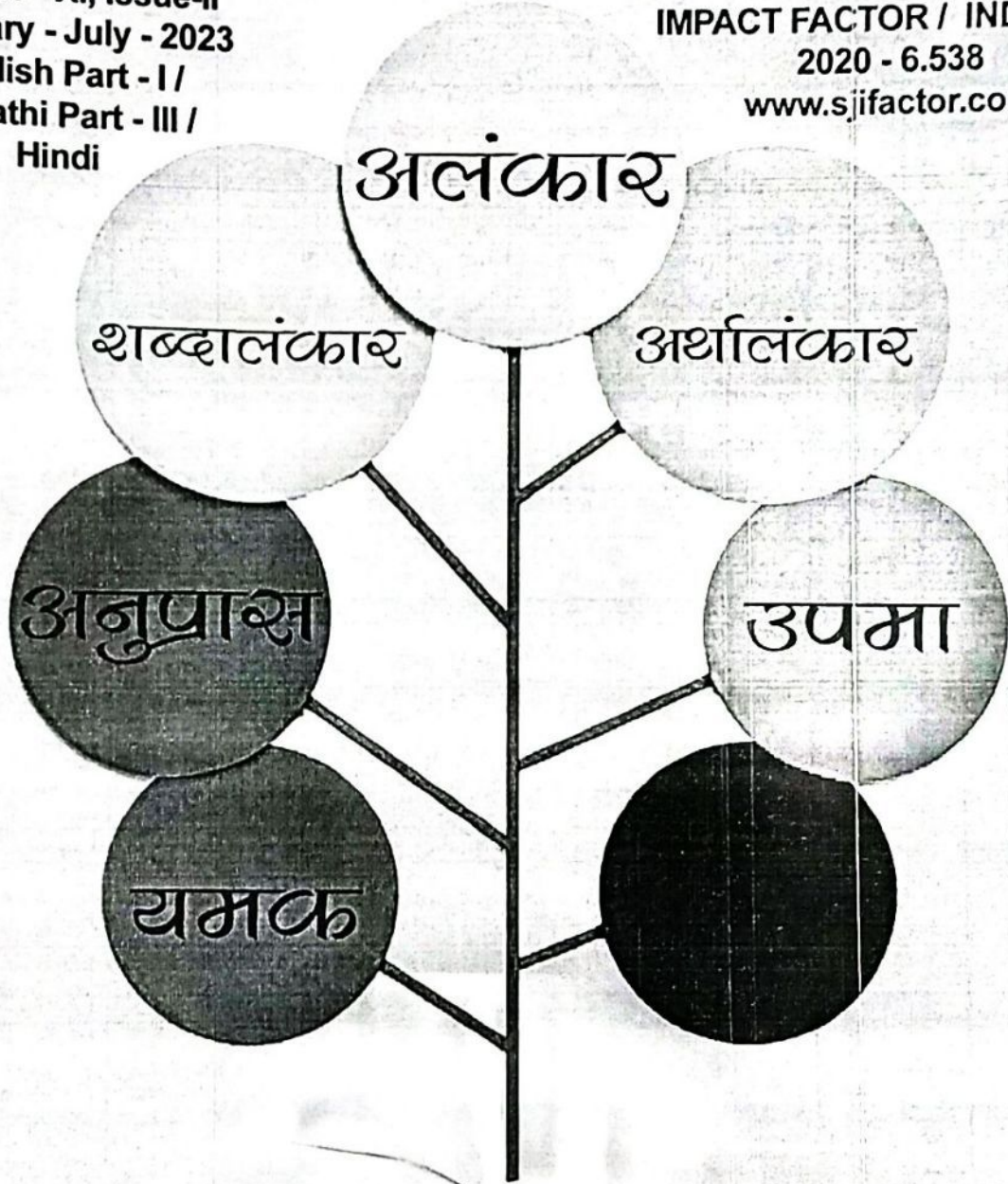


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CONTENTS OF ENGLISH PART - I

S.No.	Title & Author	Page No.
1	Role of Women Empowerment in India Amita Sannaki	1-5
2	Swami Vivekananda's Role in Social Reforms - A Study Joygopal Singha	6-10
3	Social and Religious Reforms in 19th Century: Pandita Ramabai Sarasvati Ranjalkar K. M. N. Ramakrishna E. Srinivas Reddy Dinesh Vivigiri	11-15
4	Pandita Ramabai Sarasvati: A Contribution in Women's Education Kiran F. Shelke	16-18
5	Importance of Pandita Ramabai's Work Compared to Contemporary Reformers. Dr. Nandkumar Dnyanoba Jadhav	19-24
6	Pandita Ramabai's Role in the Upliftment of Women! Dr. Prakash Laxmanrao Dompale	25-31
7	Pandita Ramabai's Contribution of for Women Empowerment through Education in India Mr. Prashant Vasant Ransure	32-36
8	Social and Religious Reform Movements in 19th Century India Dr. Simon Yesu	37-43
9	A Study of Pandita Ramabai's Contribution to Social Work Dr. Sunita Dnyandeo Bankar	44-48
10	19th Century Maharashtra: Missionaries Work & their Impact Dr. Suraj Laxman Sonawane	49-54
11	The Study of the Social Life Status of Indian Women in the 19th Century Dr. Vijay Bankar	55-61
12	Social and Religious Reflections from Pandita Ramabai's Selective Writings Asst. Prof. Vikas Dattatray Dhumal Dr. Sunita Dnyandev Bankar Mr. Pranay Nandkumar Jadhav	62-66

11. The Study of the Social Life Status of Indian Women in the 19th Century

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Abstract

The social reformers of the 19th century got full support for the promotion and development of progressive social elements from the modern ideology and outlook. In the course of social reform, the attention of the reformers went toward different aspects of the then-social system. In this sequence, the question of how to improve the condition of women came in the form of a challenge. At the same time, Christian missionaries and Western-educated intellectuals started many efforts to upgrade the downtrodden condition of women. There were many social evils related to women in the then-Indian society, such as child marriage, infanticide, sati-practice, the pathetic condition of widows, and low-level female education, etc. Initially, the British government took some steps to end some of these evils. For example, efforts were made to ban infanticide by the Bengal Regulation Act of 1793 and 1804 A.D, but all these steps and efforts went in vain and the evils related to women remained the same in society. Various social reformers made concerted efforts to improve the condition of women. Since then there has been some improvement in the condition of women. The purpose of this research paper is to study the status of the social life of Indian women in the 19th century.

Keywords: Indian Women, Social Life, Economic Status, Social Evils

Research Methodology

Data for the research has been collected from secondary sources.

The Objective of Research

1. To study the status of social life of Indian women in the 19th century.
2. To know the problems of Indian women in the 19th century.

Introduction

The status of women in India has faced many major changes in the last few centuries. From a position of equal status with men in ancient times to a low standard of living in the medieval period as well as the promotion of equal rights by several reformers, the history of



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Volume 12 Special Issue 1

Depiction of Caste and Untouchability as a Root Cause of Discrimination in Daya Pawar's *Baluta* and Sharankumar Limbale's *The Outcaste*

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Abstract-

For centuries Untouchables were treated inhumanly and worse than animals, by Savarna Hindus. Several movements were made to fight against caste injustices. But it was Dr. Ambedkar who made them realize that they too are human beings like all other upper caste people. Taking inspiration from Dr. Ambedkar's works and words a new literate generation of untouchables started writing poems, stories, and autobiographies. This writing was a new movement in contemporary Marathi literature in Maharashtra, its motto was not art for art's sake instead it was art for life's sake. This literature is referred as Dalit literature and sometime Ambedkarite literature. Dalit writers realistically portrayed the caste system and untouchability as being soul cause of discrimination in their writing. The scope of Dalit literature is vast. For the sake of convenience for the present paper, the genre of autobiography is taken in which we could find a full sketch of life, and from vast Dalit autobiographies two Dalit autobiographies are selected. These are Daya Pawar's *Baluta* and Sharankumar Limbale's *The Outcaste*, which was originally titled *Akkarmashi*. Both narratives delineate caste injustices and atrocities on the Mahar community. Both autobiographies were primarily written in the Marathi language and later on they were translated into many other Indian and foreign languages. In 2015 Jerry Pinto translated *Baluta* into the English language with the same title. While Sharankumar Limbale's work *Akkarmashi* is translated into English by Santosh Bhoomkar in 2003.

Keywords- *Baluta, the Outcaste, Caste discrimination, Untouchable, Dalit, slavery.*

Depiction of Caste and Untouchability in Daya Pawar's *Baluta*

Daya Pawar's Autobiography *Baluta* is a landmark in the history of Dalit Literature. It paved the way for many other Dalit writers to write in this literary genre. While dealing with his life experiences he has exposed his victimization and humiliation due to his untouchable Caste.

Caste-based Nomenclature

The earlier name of Daya Pawar which was given by his parents was *Dagadu*. This name is caste-indicative and humiliating. If we just glance over the names of untouchables before their historic conversion to Buddhism led by Dr. Ambedkar we could find out such names as *Kacharu, Karu, Satwa, Zingru, Botaru, Sadkya, Sukya, Jogya*, etc. These names of untouchables were predefined by Caste System. Brahmins were named Vidyadhar, Shatriyas were named as Balram, Vaishyas were named as Lakshmikant whereas Shudras and untouchables were given shameful names as mentioned above.

Discrimination in School

Ancient Greek philosopher Plato defines education as a means to achieve individual and social justice. But this justice was a mirage to Indian untouchables, until the arrival of British rule and revolutionary movements by Mahatma Jyotirav Phule and Dr. Babasaheb Ambedkar. Like all other untouchables, Daya Pawar faced so many problems in his school life. He was not allowed to sit with upper-caste Maratha students. His mere touch could pollute them; he had to carry a granary sack for his sitting. The caste System denied him access to common drinking water and he had to go to *Maharwada* to quench his thirst. Even the teacher was not free from caste bias. His behavior was the same as that of other villagers.

Humiliating treatment in village rituals and festivals

Traditionally Mahars were art lovers. They were part of Tamasha, the village theater. They were experts in singing and playing musical instruments. When festivals were celebrated in the village untouchables were asked to entertain upper-caste people without giving them a paisa. There was a custom that on *Padwa* Untouchables must give music free of cost.

Balutedari another form of slavery

The *Balutedari* system was a practical application of the caste system based on the division of labor. There were twelve *Balutedars* in the village system. Here Brahmins were

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सत्यवती

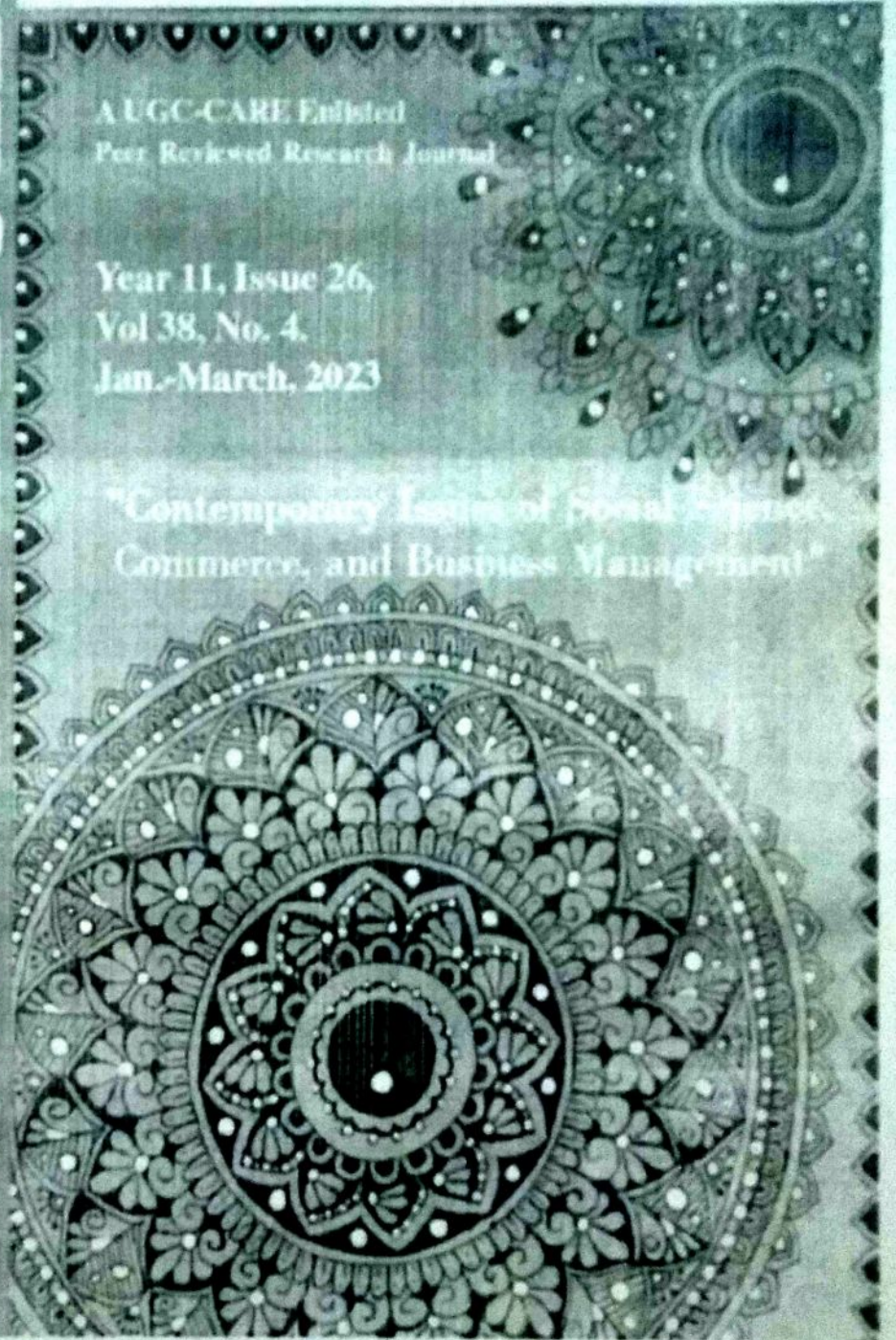
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- 245 :: गढ़वाँ जिले के आदिवासी बहुल ग्रामीण क्षेत्रों में राजगार वृद्धि के संदर्भ में पारंपरिक स्नातकस्तर शिक्षा का योगदान - क्रिशीर नुकुंद बागल
प्रा. डॉ. राजेश पी. कांबले
- 249 :: पिछले 75 वर्षों के दौरान भारतीय राजनीति में महिलाओं की भूमिका - डॉ. मनोज कृष्णराव सराव
- 256 :: नागपुर जिले की समीकृत बाल विकास सेवा योजनान्तर्गत संचालित आंगनवाड़ियों की समस्याओं का अध्ययन - मंगेश्वर बा. शेट्टी
डॉ. श्रीकान्त पांडेयकर
- 261 :: आदिवासी समुदाय में गर्भावस्था की समस्या : एक अध्ययन - डॉ. प्रशांत बांबडे
- 263 :: चंद्रपुर जिले के सामाजिक और आर्थिक विकास के लिए नीति निर्माण में जिन्ना पॉपुलर सदस्यों की भूमिका - रचना धर्मदास शंकरवार
डॉ. पी.एस. शंभरकर
- 270 :: भारत में मौलिक मानवाधिकारों का इतिहास और विकास - प्रो. राहुल एन. राउत
- 276 :: विदर्भ की कृषि प्रश्नों का राजकीयकरण : एक चिकित्सकीय अध्ययन - डॉ. सन्दिप एम. तुन्दरवार
प्रा. राजू पा. लिपटे
- 280 :: गढ़वाँ जिले में अनुसूचित जाति के विकास में रमाई आवास योजना के योगदान की समीक्षा - सतिश शामराव खात्रागड
प्रा. डॉ. राजेश पी. कांबले
- 284 :: गोंदखा जिले की ग्रामीण आधवासी का भौगोलिक अध्ययन 2011 - सनीप कुमार पा. शंकर
बी. क्रिशीर बाब. शंकर
- 292 :: डिजिटल वॉकेस के व्यवहारों की आर्थिक मूला 'डिजिटल रुपया' : E-RUPI और E-RUPEE - कृ. शंभांगी दिलीप नायकर
डॉ. विज्ञान एन. दनराण
- 300 :: नागपुर शहर के एकल परिवार की कामकाजी महिलाओं के बच्चों में बढ़ती हुई सामाजिक समस्याओं का विश्लेषण - डॉ. सुजाता भास्कर
- 306 :: महिला खिलाड़ियों की खेल के दरम्यान आने वाली अन्य समस्याओं का अध्ययन - डॉ. सुनीता एस. मोनार
- 309 :: मध्यप्रदेश राज्य के चंद्रपुर जिले में निवास करने वाले लाल समाज के श्रमिकों में कच्छ सरकार द्वारा कार्यान्वित विकास योजनाओं की जागरूकता - गणपती मरेश बाबर
- 317 :: भारत में जीवन के अधिकार और व्यक्तिगत स्वतंत्रता की जागरूकता : एक विश्लेषणात्मक अध्ययन - संदीप ई. गोस्वामी
डॉ. एन. आर. चिमुरकर



महाराष्ट्र राज्य के चंद्रपुर जिले में निवास करने वाले लोहार समाज के श्रमिकों में केन्द्र सरकार द्वारा कार्यान्वित विकास योजनाओं की जागरूकता

○ सुषमा सुरेश मंदरे•

संक्षिप्त :

चंद्रपुर जिले में अनेक कुटीर उद्योग स्थापित हैं जिसमें अलग अलग समाज के लोग कार्यरत हैं। जागतिकीकरण तथा आधुनिकीकरण की वजह से इन पारंपरिक उद्योगों में काम करनेवाले श्रमिकों को भारी नुकसान हुआ है। आधुनिकीकरण के साथ ही उन्हें मिलनेवाले रोजगार के स्रोतों में गिरावट आ गई तथा उनका आय पर भी नकारात्मक प्रभाव हुआ है। प्रस्तुत अनुसंधान कार्य में केन्द्र सरकार द्वारा कार्यान्वित अनेक विकास योजनाओं के विषय में लोहार समाज के श्रमिकों की जागरूकता के विषय में अध्ययन किया गया। अध्ययन हेतु महाराष्ट्र राज्य के चंद्रपुर जिले में निवास करनेवाले 500 श्रमिकों का सर्वेक्षण पद्धति के द्वारा चलाया गया। प्रस्तुत अनुसंधानकार्य में प्रश्नावली का उपयोग करके तथ्यों का संकलन किया गया। अनुसंधान में प्राप्त परिणाम यह दर्शाते हैं कि चंद्रपुर जिले में निवास करनेवाले अधिकांश लोहार समाज के श्रमिक केन्द्र सरकार द्वारा कार्यान्वित कुछ योजनाएं जैसे अंत्योदय खाद्य योजना, राष्ट्रीय ग्रामीण स्वास्थ्य मिशन, आम आदमी बिमा योजना एवं सर्व शिक्षा मिशन के विषय में जागरूक पाए गए। जबकि वे अन्य योजनाओं के विषय कुछ हद तक जागरूक पाए गए।

बीज शब्द : महाराष्ट्र राज्य, चंद्रपुर जिला, लोहार समाज, केन्द्र सरकार, विकास योजना, जागरूकता

1.0. प्रस्तावना

समाज में जितनी तेजी से बदलाव हो रहा है उतनी ही तेजी से पारंपरिक कुटीर उद्योग भी लुप्त होते गए। अब ग्रामीण क्षेत्रों में भी बटुई कुम्हार मोची मिलने मुश्किल हो गए हैं। इन पारंपरिक उद्योगों से किनासा कर रही युवा पीढ़ी को अब इन्हीं क्षेत्रों में रोजगार के अवसर प्रदान किए जा रहे हैं। इन कार्यों में कौशल दक्षता की ट्रेनिंग के साथ ही आधुनिक टूल किट दिए जा रहे हैं। केन्द्र राज्य सरकार के संगठित असंगठित क्षेत्र के श्रमिकों के कल्याण हितों के लिए श्रम कल्याण विभाग अंतर्गत विभिन्न योजनाएं संचालित हैं। मगर