## International Seminar 2016 Of Nation and Nationalism: Contexualising Plural Voices & Bhojpuri/Folk Cultural Programme Held On 17" &16" December 2016

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Organized By



# तेलुगु कविता में राष्ट्रीय स्वर

डॉ. करि . सुधा सह–आचार्य, विमागाध्यक्ष, हिन्दी विमाग, विशाखा गयनेमंट डिग्री –पी जी कॉलिज पर विमन, विशाखपट्टणम्, आध्रप्रदेश । 530020 मो न. 09849196582

'जननी जन्म भूमिश्च : स्वर्गादपी गरीयसी' जननी और जन्म भूमि स्वर्ग से भी महान हैं । दोनों जीवन प्रदायनी है और त्यागमयी है । इनकी निस्वार्थ सेवा इसमें पले हरेक संतान के लिए इनकी रक्षा करने का दायित्व है । इसे निभाने के लिए अपने सर्वस्व धन-मान-प्राण सहित अपिंत करने के लिए हरेक को समर्पित रहना ही है । स्वतंत्र माता या देश अपने संतान के समूचे विकास का द्योतक होता है । जब यह स्वतंत्रता उससे छीन ली जाती है तब वृद्धि का अवरूद्ध हो जाती है । स्वतः सिद्ध प्राकृतिक संपत्ति से सुसंपन्न भारत माता पर विदेशी सत्ता की दुरी नजर जब पडी, तब उससे बचने का प्रयास अनुक्षण करता ही रहा गया । लेकिन उससे विमुक्त होने के लिए बहुत दिन संघर्शरत रहना ही पडा । आखिर मारतीय इस संघर्श में सफल हुए । भारत स्वतंत्र हुआ . लेकिन इस स्वतंत्रता के सुवर्ण-पाल को सैनिक बनकर आजीवन हमें रक्षा करना ही पडता है ।

विदेशी दासता के कबंध हस्तों में बंधित भारत माता को बंधन मुक्त करने की आकांक्षा से महात्मा गाँधी जैसे कई भारतीय कर्मठ वीरों ने प्रयास किया । स्वतंत्रता आंदोलन से प्रभावित होकर कुछ कविसाएँ लिखी गयी सो स्वतंत्रता आंदोलन को प्रभावित करनेवाली कविताएँ भी, यह कविता काल्पनिक जगत में विचरण नहीं करती । स्वतंत्रता आंदोलनकारों की पुकार से प्रेरणा पाकर कई कवि यथार्थ धरातल को जागृत कर दी । दक्षिण आफिका में आंदोलनों के नेतृत्व के पश्चात गोंधीजी जब भारत में कदम रखें तब से भारतीय स्वतंत्रता आंदोलन का रूप पूरी तरह परिवर्तित हो गया । सत्य, अहिंसा, त्याग, मानवता, कर्मठता आदि सिद्धांतों से जनता प्रमावित हुए । रायप्रोलु सुब्बाराव, विश्वनाथ सत्यन्नारायण कोडालि सुब्बाराव, गरिमेल्ल सत्यन्नारायण, एटुकूरि वेंकट नरसयया, तुम्मला सीताराममूर्ति चीधरी जैसे कवियों की रचनाओं में गोंधीवादी दर्शन ज्यादा मिलता है । श्री पिंगलि वेंकय्या ने स्वराज्य डांड के रूप शिल्पी हँ राश्ट्रीय एकता को साध्य करने केलिए जाति एवं वर्ण व्यवस्था के दुराचारों को अवरोध मानकर अछूतोद्धार केलिए प्रयास किया । कंदूकूरि यीरेशलिंगम् एवं उनकी सहधर्मचारिणी कंदुकूरि राज्यलक्ष्मी की पत्रिकाएँ सतीहित संबोधनी'. 'विवेक वर्धिनी' नारी शिक्षा को महत्व दिया । बिलकमति लर्मी नरसिंहम् की 'मनोरमा, 'देशमाता, कॉडा वेंकटप्पयया की कृष्णा पत्रिका', काशी नाधुनि नागेश्वर राव पंतुलु की 'आध पत्रिका जीबीजी तिलक जी की 'प्रजा पत्रिका' जैसी पत्रिकाओं के माध्यम से स्वतंत्रता आंदोलन का प्रचार किया गया ।

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समिहती adefees volume an unge wa वर्ष 2 जर्क 3 जुसाई-सितंबर 2016
संपादक डॉ. अमरेंद्र मिश्र
संपादकीय संपर्क एवं रचनाएं भेजने का पता
भौसम' 4/516, पार्क एवेन्यू, वैश्वाली, गाजियाबाद-201010 प्रतेन : 09873525132 0120-2779707 इं-पेल : samhutpatrika@gmail.com
कला-सञ्जा लिटिल बर्ड एफ-ड बी, हॉर सदन, असारी रोड, दर्गियागंज, विल्ली-2 कॉन : 011-43511966
मुद्रक ग्रोग्रेसिव प्रिंटर्स ए-21, ग्रिलमिल, इंडस्ट्रियल परिया, शाहदस, दिल्ली-110095 फोम: 011-22582847
पूल्य : ६ ३० (एक प्रति) अधिरु : ठ १२० वैयापिंह : ह ३६० पांचवर्ष : ह ६०० आजीयन : ह ६०००
<u>संख्याओं के लिए</u> वार्थिक : 15 240 आजीवन : 15 7000
शुलकः पनीआर्डर, चैक, वैक इरफ्ट से लंपादकीय पते वर भिजवाएं । दिल्ली से बाहर का चैक प्रेजने की सियति में हा 40% असिरिक्त जोड़ें ।
अल्पुस : बंशीलाल परमार (मी. १९७१२६४७४४७७) रेक्षापित : विज्ञान ब्रेस (मी. १९७१११९४७२१)

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लोक कवि

# तेलुगु के लोक कवि संत वेमना

करीं सुधा

सुं दर सुगंधित सम्मोहित पुष्मों को गुंबन शक्ति मानवता के घागे में रियत है। मानवता वैश्विक एकता की नींव है। मानवतावादी साहित्य 'वसुचैव कुटुंबकम्' का सुदृढ़ निमांण करता है। ऐसे महानू मानवतावादी साहित्यकारों में तेलुगु के संत कवि वेमना महत्वपूर्ण रूप से उल्लेखनीय हैं। इन्होंने वाणी समय, वर्ग, वर्ण, जाति एवं समाज की सीमाओं को लांधकर एक समान रूप से जनता को प्रभावित किया। वेमना तेलुगु संतमत के प्रवर्तक कहे जाते हैं। आंध्र साहित्य के क्षेत्र में एक विश्लेष परंपरा के जनक हैं। वेमना लोक कवि हैं। इनके पय कालजयी हैं। वैमना के विचार स्वच्छंद हैं। वे प्रतिभावान और मौलिक साहित्यकार है। इनकी वाणी मौलिक धी। इसमें अतिज्ञयोक्ति नहीं कि जिस प्रकार बारिश में न भीगने वाला आदमी इस विश्व में नहीं होता है उसी प्रकार वेमना के पयों को म जाननेवाला आंध्रप्रदेश का आदमी भी नहीं रहता है। कवि चौडप्पा के शब्दों में ज

### ''वाननु दर्डियनि वारूनु पुनुक वेमन्न चेत बोरियनि वारूनु माना दिक्कुलु वेदकिन गानमुरा मेंत वानि कवि चौडप्पा।।''

वेमना प्रतिभावान, शाँतिकारी विचारक, उल्कृष्ट चिंतक, प्रबल अलोचक, प्रकांड दार्शनिक , युगप्रवर्तक और समाज सुधारक हैं। इनकी कविता उदारवादी, जनवादी एवं मानवतावादी विचारधाराओं से ओतप्रोत है। वेमना धार्मिक एवं सामाजिक विद्यूपताओं के पाखंड विरोधी हैं। कलापक्ष एवं भावपक्ष की दृष्टि से इनकी कविता अति यथार्थ के घरातल पर सही उतरती हैं। सहज, सरल एवं सपट वाणी से इसने पॉडित जनों के हृदय को आकर्षित किया है। इनकी दृष्टि अत्यंत नंभीर है। इनकी निरीक्षण शक्ति जत्यंत सूक्ष्म है। जनाचार, अपमान एवं अत्याचारों की कटु निंदा की। ये रूटियों और अनाचारों के शनु माने जाते हैं। अपनी वाणी के माध्यम से इन्होंने सामाजिक विडंबनाओं एवं रूढ़ि यों का खंडन करके तत्कालीन जनता में मानवता की भावना को उजागर करने का सफल प्रयास किया।

वेमना के व्यक्तित्व के संदर्भ में कई किंवदतियाँ प्रचलित हैं। कहा जाता है कि वेमना वेश्या लोलुप थे। विश्वचा नामक वेक्ष्या के कारण जीवन से विरक्त हो गये। कुछ विद्वान इनको कोमटि -वैश्य-परिवार के मानते हैं और कुछ विद्वान इनको रेड्डी परिवार से मानते हैं। वेमना की जीवनी एवं समय के बारे में कई मतभेद हैं। निष्ट्रियत रूप से इनका समय नहीं बताया गया है। वेमना का परिचय सर्व प्रथम सन् 1808 में पाश्चात्व आलोचक कांबिल ने मदास के इस्टियन कॉलेज की पत्रिका में दिया। इन्होंने बताया कि आंध्र के ब्राह्मण वेमना के सिद्धांतों का विरोध किया। इनके पश्चात् चार्लेस पिफलिप ब्रीन ने वेमना के 696 पयों का संकलन प्रकाशित किया । सन् 1817 में चार्लेस इ

गोवेर ने दक्षिण भारत के लोकगीती व प्रस्ताव के संदर्भ में वेमना के बारे में लिखा। विन्सेंट स्मित नामक पाप्रवाय विद्वान भारतीय जाति व्यवस्था के रोषों की चर्चा करते हुए वेमना के पद्यों को उदाहरण के रूप में लिया। तेलुगु साहित्य में सर्वप्रयम वेमना पर आलोचना कान का श्रेय डॉ. कद्दटमचि रामलिंगा रेइई को मिलता है।

वेमना की तुलना हिन्दी के प्रमुख संत कवि कबीर से की जाती है। झ दोनों की तुलना में कई साम्य दिखाने देते हैं। इनकी वाणी अनुभव का सार है। तत्कालीन समाज इनकी वाणी में प्रस्कृष्ठि होता है। कभी-कभी ऐसा लगता है कदी से वेमना प्रभावित हुए हैं या वेमना से कबीर । इन दोनों की याणी से कबीर की यह परित सच साथित होती हे कि 'व कहता कागद लेखी में कहता आखिन देखी''। संत कवीर और वेमना दोन लोककवि हैं। वेमना और कबीर की बाने में एक ऐसी शक्ति निहित है जिसे देखने से ऐसा लगता है कि यह आज के लिय भी प्रासींगेक हो। मानवतावादी कवि वेनन ने जाति पाति की निंदा की। सदी में तइपने वाली एक अपूत वृद्ध को मंदिर में ले जाकर उसे ठंड से बचाने के लिए देवता की मूर्ति पर ओड़ा हुआ वस्त्र उसे दे देता है। उस वक्त अछूत जाति क लोगों को खूना अत्यंत पाप समझा जात या। लेकिन वेमना ने इस बात को लब्ध नहीं किया। प्रसंग है कि वेमना के कर

भागहता/ जुलाई-सितवर/ 2016



मग्ग्वला

### दलित आत्मकथात्मक कविता (जन्दी और तेतुनु समित के सिर्गर साले में)

की, कर्ति सुधा

पहला कवि शायद दियोगी होगा । वेदना से कविता जमही होगी । अश्रु रूपी स्वाही से कविता निकली होगी । दलित कवि की आत्मकथा केलिए ये शब्द सही उतरती है । वेदना से भरी हुई कविता सहृदय के हृदयातराल को छुती हे । पीडितो की व्यथा को सहृदय आत्मसात करने में सक्षम होती है । पंत जी की ये भावना वाली पंक्तियाँ 'वियोगी होगा पहला कवि

आह से निकला होगा गान उमडकर आँखों से चुपचाप बही होगी कविता अनजान । "

शोषित एवं फीडितों की कविता है। दलित कविता है । दलितों के लिए दलितों के द्वारा लिखी जानेवाली कविता दलित कविता कही जाती है । वासाव में दलित शब्द का अर्थ होता है, शोषित, अछुत, पीढित, लांफ्रित, उपेक्षित, दवेकूचले वर्ग आदि । कुछ विद्वान समझते हैं कि दलित कविता अछूतों की कविता है । किंतु वास्तव में अछूतों की कविता दलित कविता नहीं वह है उत्पीड़ितों की कविता । दलित कवियों को दो वर्गों में विभाजित कर सकते हैं । दलित कवि और गेर दलित कवि । जो स्वय समस्याओं को अनुभव करके लिखते हैं, वे दलित कदि है और जो समस्याओं को देखकर या सुनकर कविताएँ लिखते हैं, वे गैर दलित कवि होगे । अर्थात् सगरवा को देखकर, सुनकर या पढकर प्रतिस्पंदित होकर लिखनेवालों की कविता सहानुभूति की कविता है, वह गैर दलित साहित्यकारों की कविता और दूसरी कविता यह है कि अनुभूति की खविता, जिसे सहम करके, अपनी अनुभूति को कविता के माध्यम से व्यक्त करते हैं, वह दलित साहित्यकारों की कविता है । ऐसे कविताओं से दर्द प्रकट होता है । लेकिन वास्तव में जो भी दलितों की पीढा को समझ कर उसकी सफल अभिवाक्ति कर सकता है वह चाहे जो भी हो सच्या कवि है । नवे एवं दशवें दशक में इसकी प्रचुरता अधिक है । इसकी जड़े तो प्राचीन काल में ही है. लेकिन इसका विकास तो अब अधिक रूप से हो रहा है । इन कवियों में 'पुरुषांताम सत्यप्रेमी', 'इयौराज सिंह बेचैन, 'कुसुम वियोगी', 'कर्मशील भारतीय'', भीमशरण सिंह", "शिवनाथ-शीलयोधि आदि उल्लेखनीय है । "दलित कविता" सब्द आठवें दशक की देन है । 'हिन्दी साहित्य में कविता के साथ 'दलित' विशेषण जोडकर एक अलग काव्य-धारा को देखने, समझने तथा जॉचने परखने की आवश्यकता आठवे दशक के उत्तराई में महसून की गई । सन् 1975 में जमलेश्वर के सपादकत्व में "सारिका" के दो दलित साहित्य विशेषांक निकले । इनमें मराठी दलित साहित्य की बहुचर्चित कृतियों के कुछ अंश भाषांतरित रूप में प्रकाशित किये गये थे । 'सारिका' के बाद के अंकों में इन विशेषांकों पर पाठकों की मार्मिक प्रतिकियाएँ छपी थीं । इन प्रतिकियाओं से पता चलता है कि हिन्दी जगत के एक विशेष पाठक वर्ग ने इन अको को हृदय से पसंद किया था। " इसके परचात डॉ महीप सिंह और डॉ. चंद्रकांता

लेखकः गुरुगोलम सत्यप्रेमी : आत्र्यस्तः, संताता परमारः पृष्ट संख्याः ।

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अंतर्राष्ट्रीय रांगोष्ठी हिन्दी तथा अन्य भावतीय भाषाओं पव वैश्वित्तीकवण का प्रभाव

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संपादक डॉ. पी. के. जयलक्ष्मी D중 관령 - fitm ftall - Vishw Martin ---

# 12. वैश्विकता के परिवेश में परिवर्तित हिन्दी

डॉ के.सुधा, एम.ए., एम.फिल.,पीएव.डी; पाध्यापिका एवं अध्यक्षा, हिन्दी विभाग विभाणा मरकारी महिला महा विद्यालय, विभारणपट्टणम

धूकडीसवी बयी जन विक्षान का लुला दरवाजा है। भूमंडलीकरण, वाजारयाद, मूचना पीद्योगिकी अतिथियों है। हुय सुविधा की तलाज़ में दुनिया जपनी मीमा से घटित होकर वैत्यिक मौव 'ग्लोवल विलेज' के रूप में परिवर्तित हुई। परिवर्तन तो प्रकृति का ही नियम है। विज्ञीकरण के इस वदलते परिवेज में हिन्दी भाषा भी परिवर्तित होती जा रही है। मयी अत्तियों का आहवान करके अपनी क्षमता के विकास से सर्वोध्व स्थान पर स्थित होने की दिशा में हिन्दी सक्षम है। विज्ञ बंघल की माथना में जोतप्रोत हमारा भारत हिन्दी के माध्यम में अतीत के मूलाधार पर वर्तमान की नींच

विज्ञ्य बंघुत्व की माथना से जातपात हमारा मारल किन्दा ने गोलन के विकित्सा, मनोरंजन, व्यापार, कृषि पर भविष्य भवन के निर्माण में संसन्द है। भाषा एवं माहित्य, जिसा, विज्ञान, तकनीक, विकित्सा, मनोरंजन, व्यापार, कृषि सामगो जैसी अवधारणाएँ इस निर्माण कार्यक्रम में सहायकारी होते है। इस दिज्ञा में हिन्दी भाषा भी अपनी महत्वपूर्ण भूमिका सामगो जैसी अवधारणाएँ इस निर्माण कार्यक्रम में सहायकारी होते है। इस दिज्ञा में हिन्दी भाषा भी अपनी महत्वपूर्ण भूमिका सामगो जैसी अवधारणाएँ इस निर्माण कार्यक्रम में सहायकारी होते है। इस दिज्ञा में हिन्दी भाषा भी अपनी महत्वपूर्ण भूमिका निभा रही है। हिन्दी भारत नाता की विंदी है। भारत मां की जोभा बढ़ानेवाली सर्व-जक्तिमान साखन हिन्दी है। भारतीयता की अभिव्यक्ति का सही माध्यम हिन्दी है।

तित्विभाग भा जागमा के वितक संस्कृति को एकता की स्थापना की मंथाहिका है। संस्कृत की बड़ी बेटी मानी जानेवानी हिन्दी का संबंध यूरोपीय तया भारतीय भाषाओं के ऐतिहामिक एवं भीमोनिव बुद्धि में है। विश्व की प्रमुरा भाषाएँ जैसे हिन्दी का संबंध यूरोपीय तया भारतीय भाषाओं के ऐतिहामिक एवं भीमोनिव बुद्धि में है। विश्व की प्रमुरा भाषाएँ जैसे यूरोपीय भाषाओं का गंवध हिन्दी से स्वीकारा जाता है। हिन्दी भाषा ते जुड़ी हुई उर्दू, हिन्दुस्तानी, वकिडनी जैसी भाषाएँ यूरोपीय भाषाओं के गंवध हिन्दी से स्वीकारा जाता है। हिन्दी भाषा ते जुड़ी हुई उर्दू, हिन्दुस्तानी, वकिडनी जैसी भाषाएँ यूरोपीय भाषाओं के ज्वसन प्रमाण है। ये भावनाएँ वैश्विक एकता की मीव है। भाषा एवं साहित्य वैश्विक संस्कृति की एकता वैश्विकारी है। विश्व के सभी भाषाओं को मोखना हर एक व्यक्ति के लिए संभव की वात नहीं है। इसीनिए की संवाहिकाएँ हैं। विश्व के सभी भाषाओं को मोखना हर एक व्यक्ति के लिए संभव की वात नहीं है। इसीनिए आजकल अनुवाद की प्रक्रिय तीवर्गति से विस्तृत व्याप्त से छी है। फलत: वैश्विक माहित्य को हिन्दी तथा अपनी क्षेत्रीय भाषाओं में अनुवाद किया जा सकता है। इससे देखें भाषाओं का मंद्वार भी समृत्व होगा। विश्व स्तर के चितन को आसानी से आम आदमी भी गहण कर सकते है। इसी तरह से विश्व के वारों ओर विस्तृत प्रवासी भारतीयों से विर्यक्त साहित्य तथा उनके चिंतन में आए हुए परिवर्तन की तुलना भी कर सकते है।

विश्वक एकता में संचार कांति का योगदान अत्यंत महत्वपूर्ण है। एक नारा या कि 'मविष्य में वे देज पिछड़े माने जाएंगे जो संचार कांति से अधूते रहेंगे। पूरी दुनिया को सिमटाका एक गाँव बना देने का श्रेय संचार कांति को ही मिलता है। हमारे तीयन के हर एक कोने को यह प्रमावित करता जा रहा है। हिन्दी भाषा पुगानुरूप अपनी सांभा को विन्तृत करती जा रही है। yahoo, google जांदि सर्च इंजन में हिन्दी का प्रयोग विस्तृत रूप से किया जा रहा है। विभिन्न माया वैज्ञानिकों का अभिमल यह है कि 'व्यक्ति भाषा का प्रयोग अपने परिवेज, स्थिति लया संदर्भ के अनुसार करता है। आजकल हिन्दी भाषा का कार्य शाहित्य एवं श्वेषण की सांभा को पार कर विज्ञान, तकनालनी, प्रीसोगिकी, विधि, विक्तिना, वाणिज्य के साथ-साथ संगणक, इंटरनेट आदि क्षेत्रों में विस्तृत रूप से प्रयोग की जा रही है। क्रिन्दी का प्रयोग मेंवाइल्स, रेडियो, टेलिविजन, कम्प्यूटर, उपगह के साथ टेलिटेक्ट, विडियो टेक्ट, ई-मेल, ई-कानर्स जैसे संचार माध्रामें वे विस्तृत रूप से जारी हो रहा है। मूचना पीर्यागिकी के प्रमाव से हिन्दी भाषा में ज्यादा परिवर्तन आ रहे है। ज्यादता अंगेजी मिश्रित हिन्दी का प्रयोग वद्रता जा रहा है। आई.आई.टी. कानपुर के सहयोग से हैदराबाद विज्ञ विद्यालय में 'अनुसारक' नामक स्वयंसंघालित मजीनी जनुवार प्रणाली के बहयोग से मारतीय माधाओं में परस्पर आव्विक जनुवाद की मंथिस है।

आज की हिन्दी में व्याकरण में हिन्दी की है और बचे हुए जन्द जो हैं ये अंग्रेजी के हैं। इसमें पूरे झब्दु न दियें के और न अंग्रेजी के। इसे कई लोग 'हिंग्लिज' की ग्रजा देते हैं। विझपनों की रंगीन दुनिया से लेकर व्यवसाय के सेंग

### JOURNAL OF NATIONAL ASSOCIATION OF PHYSICAL EDUCATION & SPORTS SCIENCES

VOLUME - 1

ISSN 2229-70

2016 NATIONAL SEMINOR ON

"FITNESS - A WAY OF LIFE "

3rd & 4th FEBRUARY 2016 Sponsored by : University Grants Commission



Organized by : Department of Physical Education S.V.D.GOVERNMENT DEGREE COLLEGE (W) NIDADAVOLE - 534301. W.G.Dt. A.P

## YOGA AWAY OF MODERN LIFE STYLE

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The conditions of modern life offers much less in spite of material wealth, than it did to the previous generations. Many suffer from the modern diseases - stress, competitiveness, acquisitiveness and insensitivity to the destruction of our human relations and environmental degradation. As a result, we suffer from all sports of physical and mental illnesses which even our modern schools of medical science cannot alleviate. City inhabitants face problems due to industrial pollution yoga has proved to be of immense help in avoiding breathing and chest problems.

Yoga can be applied to various situations in life. We are aware that the application of yoga to modern life is a new approach. Undoubtedly, the conditions in ancient times were different. But the quest for happiness has existed since the dawn of civilization. In earlier times the emphasis was on spiritual development. These days the requirement is for physical and mental fitness. The pace of life necessitates that we speed up our activities beyond our actual biological capabilities. The modern man is constantly worried about time, either devising ways to save it or ways to spent it. Usually motivated by material benefits. This dosire has been created by increased production of material, greater pressure by advertising to make us buy and to work harder to earn more. But nature has certain laws and regulations. For one thing, we have to learn that impatience and anxiety don't necessarily make things happen just when we want them to. Our present attitude towards life is no longer healthy and we are constantly subjected to unnecessary tensions because of our inability to think realistically and to set positive life.

But what is basically wrong with modern life is our life style. More and more people seem to be migrating towards cities, where problems of overcrowding, shortage of housing, transport and employment as it is said " City life is biological death ". The interferences with emotional responses affects behavior patterns. According to an eminent stress researcher most of our modern diseases are adaptation disorders, which means our inability to adjust to the circumstances. Take a simple example like appearing for an examination. If you have not done sufficient preparation, you will find the test paper too difficult and this will create a panic reaction. Even what you know, you might forget, you perspire, your mouth goes dry, your heartbeat increases. These changes occur because you have failed to adapt to the circumstances. We have problems adjusting to society and family. The less able we are to adjust, the more we suffer. Some situations create so much tension that a personal crisis ensues relationship may be destroyed, we may have to lose the job or become ill. The most fundamental requirement in life is to be able to adapt or to be able to cope in calm and responsible way with the situations that arise in our daily lives.

Yoga has a role to play in everyday life by teaching us how to become physically strong and give us emotional resistance. The later is very important. Physically strong people some time collapse in the face of an emotional crisis. Yoga can, therefore, strengthen your weaknesses of personality.

The stress disorders take many more channels to express the stress syndrome. Some of the common stress disorders seen in modern society are Hypertension, Heart diseases, Bronchial Asthma, Chronic Peptic Ulcer, Diabetes Mellitus, Cancer, Arthritis, Anxiety Neurosis, Migraine headache & etc. When one learns through the practice of Asanas to stretch and relax the muscles that have been chronically tensed, may experience a state of relief that may not have been experienced before. Stretch through Asanas is really an antidote for stress.

Yoga relaxation exercise are effective in reducing anxiety and psychosomatic complaints and in releasing repressed emotions. These techniques enhance parasympathetic nervous system and response to acute and chronic anxiety. These techniques enable to remain calm and alert despite his external surroundings and internal thoughts. Emotional arousal requires nervous system response and if the nervous system is trained to remain balanced, disruptive emotional states will not occur. Thus the individual can learn to be less reactive and to recover a state of equilibrium more quickly following an emotional reaction. An integrated yoga practice contributes to this achievement. Research studies proved that regular integrated practice of Yoga would not only promote health and prevent diseases, but also act as one of the important therapeutic methods. Through Yoga therapeutic measures a large number of psychosomatic functional disorders could be successfully treated.

The spine has four movements and so it should be exercised in all these directions: forward, backward, sideways and twisting For instance. Pachimuthanasan for forward bending. Dhanurasan for backward bending, Chakrasan stretches the body sideways and Vakrasan or one of its variations twists the spine. Also in your programme a balancing posture should be included like Vriksasan and ofcourse. Savasan is essential for relaxation after every Asan. There are many variations to all these Asanas but here we are only concerned with suggesting a minimum programme. For



### YOGA IS DIVINE MEDICINE FOR ALL

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#### INTRODUCTION OF YOGASANA

The word yoga is derived from the Sanskrit word "Yuj" which means to "Join", "Unite" or "Merge". The practice of yoga integrates the body with the mind and the mind.

Maharishi Patanjali explained yoga as "Chitta Viitti Nirodhah, which means yoga is the control of thought waves in the mind.

Asana means posture (Sitting, Standing, Sleeping). It is derived from the Sanskrit word 'as' which means 'to sit'. According to patanjalis yoga sutra 'Sthira, Sukhari, Asansam''. Sthira is Stradiness and alertness. Sukha refers to ability to remain comfortable in a posture.

#### PRANAYAMA

Pranayama means control of vital force by regulated breathing. Pranayama is essential for purification of mind.

- Nadi Suddhi
- Nadi Shodhana
- Surva bhedana.
- Ujjavi
- 5. Bastrika
- 6. Bhramari
- 7. Sitakari
- 8. Sitah

#### BANDHAS

Bandhas means certain specific locks and holds of the Semi-voluntary and involuntary muscles in the body. Bandhas tones up the internal organs help to decongest them and stimulate healthy functioning.

- 1. Mula Bandha (Anus lock)
- 2. Jalandhara Bandha (Glottis lock)
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# 26. Anthropogenic Impacts on Bio Diversity

P.Padmapriya Lecturer in English VisakhaGovt Degree (W)

Biodiversity is an umbrella term which covers a wide variety of plant and animal life, including microorganisms and eco systems in the world or of a region or a habitat. United Nations designated 2011-2020 as the "United Nations Decade on Biodiversity". Ozone depletion, Acid rains and Global Warming are the results of anthropogenic activities which in turn are causing huge changes in biodiversity and posing a serious threat to species and their habitats. Many species were extinct and many more are in endangered situation. Globalisation, industrialization and liberalised policies of governments are also a reason for extinction of species. Natural or human induced factors that directly or indirectly cause a change in biodiversity are referred to as drivers. These drivers also include oil spillages, plastic wastage, population explosion, over fishing and hunting etc.

#### Climate change:

Climate change is causing huge damage to biodiversity, and it will continue to threaten species and their habitats for the foreseeable future. The Earth's climate changes slowly over time, as we know from the fact that there were ice ages in the past and warmer periods (like now). These natural changes occur over tens of thousands of years. The problem now is with anthropogenic climate change-that is, climate change caused by human activity, which is making the climate, change faster than it normally would. Since the industrial revolution in the 1850s, our society has been burning fossil fuels like coal, oil, and natural gas. Fossil fuels are full of carbon because they are made of plants and other organic matter that was crushed under intense pressure over millions of years. According to a study done by NASA, global temperatures are rising from 1880 onwards. The final residue of oil refining is very harmful. The pungent fumes can seriously pollute the air. Unseasonal rains, cyclones and hurricanes occur due to climate changes.Climate change affects physical processes on the Earth. Glaciers are melting at increasingly fast rates, and lakes freeze over later in the season and thaw earlier. In dry areas such as the American West, Argentina and Australia, longer drought periods result in intense wildfires. These wild forest fires and other physical changes cause intense damage to bio diversity. The melting of Arctic ice caps and glaciers causes sea level to rise, since more water is in the ocean. Rising sea level threatens both humans and other things that live in coastal areas, since low-lying coastal areas will be flooded as sea level rises. Miami, New York and even whole countries like Bangladesh and the Philippines are facing the possibility of being flooded. Sea level rise is already impacting South Florida. The oceans actually absorb a good chunk of the carbon dioxide emitted each year, but as it does, ocean water becomes more acidic. Increased temperatures and lower pH in the ocean are causing problems for marine life. Corals reefs are experiencing coral bleaching. Corals are dependent on little photosynthetic microorganisms called zooxanthellae. The zooxanthellae capture sunlight and turn it into food for the

biodiversity. Encouraging a variety of flowering plants will attract pollinators and can reduce invasive and harmful species without using pesticides, awareness about use of pesticides and genetically modified species production. Expand funding for research on public crop breeding so farmers are able to better diversify crops and to find less-harmful means of managing pests, weeds, drought and so forth. Political activists can get the message to crucial voters, organize rallies. Social media like Facebook, Twitter can be effectively used. A social media campaign can help capture the attention of thousands of Internet browsers, thereby raising awareness and support for biodiversity.

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### 7. Bio-diversityand Literature

Dr.K.Sudha, Lecturer and Head of the Dept. Of Hindi, Visakha Govt. Degree and P.G.College for Women, Visakhapatnam-530020, Andhra Pradesh, India. Mobile No. 098491 96582

#### Abstract :

Main Objective of the Seminar Research Paper is to bring awareness and Consciousness of Bio-diversity in the people about consciousness through the Literature. This statement is really true that 'A Drop of Ink. Million People Think'. The Research paper deals with the topics Importance of Biodiversity, Protection of Bio-diversity in literature. The main purpose of this paper is to bring the Knowledge of environment as simple as possible to the common man. The healthy Environmental benefits should reach an Ordinary Human Being through literature. This paper deals with the Bio-diversity conditions of the world in the literature. Contemporary Hindi Poets highlight this issue through their poems. Their writings are about the condition of environment and its dangerous situation. They highlighted the importance of environment through their poems.

"Maa nishadapratistham tvamagamahsäsvati samaa yatkraunchamithunaadekam avadhi kaamamohitam" "Valmiki"s these words proves the unbreakable relation of Bio-diversity and Literature. Nature and environmental conditions is the base of Ramayana. The Ramayana begins with the story of the Hunter who happened to kill the 'Krauncha' (heron) bird – and thus the sadness of Valmiki is brought out with spontaneity through a mighty holler. Ma Nishada, meaning 'refrain, wild hunter!' or 'Don't do that, wild hunter!' From the Ramayana to the present times, the scene is continues. There is no change in the scenario. Our ancient literature is the treasury of bio-diversity. The literature treats the environment as god. Our culture gives the shape to Nature as god. Itpersonifiedthe natureas God. The gods arecreated with the base of biodiversity.

Samudra-Vasane Devi Parvata-Stana-Mannddale |

Vissimu-Patni Namas-Tubhyam Paada-Sparsham Kssamasva-Me ||

The aim of our literature is protection of bio-diversity. Our literature highlights the importance of peace everywhere in the universe. The prayer is for the universe, space, earth, water, vegetation, all learned people, all gods and even peace be free from harm and be conducive for peace. The Heaven Be Peace, The Sky, Earth, water, The Herbs, Trees, All The Gods Be Peace.

## 21. Natural landscaping and biodiversity conservation.

T.M. A Nivedima

Introduction:

Natural landscaping is adapted to the <u>climate</u>, <u>geography</u> and <u>hydrology</u> and should require no <u>pesticides</u>, <u>fertilizers</u> and watering to maintain, given that native plants have <u>adapted</u> and evolved to local conditions over thousands of years(Henry, 2007) Plants we grow in our gardens have the critical role of sustaining, directly or indirectly, all of the animals with which we share our living spaces( Douglas Tallamy 2009 'Native Plants, Natural Landscapes promotes environmentally sound landscaping practices to preserve biodiversity through the preservation, restoration and establishment of native plant communities

Our natural areas are too small and isolated to sustain the plants and animals that run our eccesystems. By using native plants in our neighborhood and corporate landscapes we can restore vital eccesystem functions where we live and work. We can all play a role in stitching the natural world together again, creating networks for life.

Landscape is an integral part of sustainable development, it plays an active role in the preservation, improvement and enhancement of environment. As the urban eities are growing scamlessly, there is an urgent need for solving environmental issues. India is a country with diverse ecological and elimatic regions ranging from mountains to valleys dry lands to flood plains and from coastal belts to plateaus. In biodiversity conservation dead trees are also important.

Urban development layouts should be developed to ensure natural areas with signiccant numbers of habitat trees and dead trees are retained as part of common land or in public reserves.

Although not always practical or possible, there is a real value to keeping parts of a severely . damaged or standing dead tree (snag) in the urban landscape. Proximity to "targets" (houses, picnic sites, fences, people, etc.) is the consideration here. Safety always comes first, But in the right setting, allowing a damaged tree or snag to remain is a great benefit to animals and birds who "make their living" and their homes in these trees. Snags provide an incredibly diverse range of microhabitats, crucial to insects, invertebrates, cavity nesting birds and small mammals.

The present study reported the importance of natural landscapes with native plants in biodiversity conservation.

Indian Journal of Natural Products and Resources Vol. 7(2), June 2016, pp. 181-184

#### SHORT COMMUNICATION

#### Thysanolaena latifolia (Roxb. ex Hornem.) Honda as natural resource and product for the tribals of Srikakulam District, Andhra Pradesh, India

T M A Niveditha\* and P Balarama Swamy Yadav Department of Botany, Andhra University, Visakhapatnam, Andhra Pradesh-530003, India

#### Received 22 September 2015: Revised 23 January 2016

Thysonolaena latifolia (Roxh. ex Hornem.) Honda, popularly known as tiger or broom grass is one among the non-timber forest products gathered by the tribals of Srikakulam district. Andhra Pradesh. The study documented the process of making brooms and its economic viability. The brooms made using these plants are an important seasonal livelihood for the local people. *T. latifolia* can be grown in a wide range of agro-climatic conditions and soils up to 2,000 m above the sea level. It grows easily on shady slopes, damp and steep river banks, degraded areas and gravelly soil on weathered rock surfaces. The study recommenda cultivation of broom grass on a large scale as an effective source for income generation in tribal areas of Andhra Pradesh.

Keywords: Broom grass. Economic benefit. India. Thysanolaena latifolia (Roxb. ex Homern.) Honda, Tiger grass, Tribals. IPC coder Int. cl. (2015.01)-A01G 23/00

#### Introduction

The tribal areas of any region are the remaining perennial reserves of natural resources, products and traditional handicraft skills. The documentation of traditional knowledge and skills of ethnic people is necessary for various needs, besides conservation. This knowledge may play a crucial role in achieving sustainable development and establishing intimate relationship between man and nature. The tribal communities depend on nature for their varied needs. Besides agriculture, they also depend considerably on all other forest resources for their sustenance. Therefore, importance should be given to encourage their traditional skills and products. Here non-timber forest products (NTFPs) play a vital role to help millions of forest dwellers globally and provide instant money to meet the basic needs of tribal people.

\*Correspondent author

Email: nivedithachiru@gmail.com

Thysanolaena latifolia (Roxb. ex Homem.) Honda syn. T. maxima (Roxb.) Kuntze (Plate 1a) popularly known as Broom grass (Konda cheepuru gaddi in Telugu) is a member of family Poaceae. It is one of the important NTFPs of tribal areas of the Eastern Ghats of India. It grows in almost all parts of South and Southeast Asia up to an elevation of 1,600 m. Main economic product of the plant is terminal culms bearing inflorescence. Earlier studies on T. latifolia were on exporting brooms to Thailand and to the Northern provinces of Laos\*, bioengineering device for soil erosion control on hill tops and slope stabilization3, leaves as elephant fodder, growth pattern, production and marketing as fodder in fodder scarce areas4, in conservation and development<sup>4</sup>, non-perishable cash crop<sup>6</sup> and as a major economic activity<sup>7,8</sup>. Besides panicles, other vegetative parts of the broom grass are also economically important: culms are used as raw material in paper, small scale cottage and other industries. It is an important minor forest product of Meghalaya growing wild in almost all parts of the state<sup>9,10</sup>. Conversely, attempt has not been made so far to document the traditional handicraft skill of broommaking from the terminal culms of broom grass and its economic viability. Hence, the present study attempts to document the traditional skill of the ethnic people in preparation of brooms and to identify the commercial viability of broom grass, which is a natural resource and product in natural habitats.

#### Materials and Methods

#### Study area

The study area is located in Srikakulam district of Northeastern Andhra Pradesh, India (180° 5'-19° 12' N and 83° 32'-84° 47' E). Although within the State, the district ranks low in terms of area (5837 km<sup>2</sup>) and population (27,08,114). It possesses considerable tribal population 1,66,118 (6.15 %)<sup>11</sup> in hilly and forest habitats. The dominant ethnic groups are *Konda Savara*, *Jatapu* and *Kapu Savara*, in which *Konda Savara* is considered as particularly vulnerable tribal group.

#### Collection of data

Collection of the data was mainly based on interviews, interactions and field surveys undertaken in National Seminor on Green Wealth for Global Health

## Importance of Gene Pool Diversity of Crop Plants

S. Padmavathi<sup>1</sup> & T.M.A. Niveditha<sup>2</sup> <sup>1,2</sup>Lecturer in Botany, Visakha Govt. Degree College for Women , Vsp

#### Abstract

The importance of gene pool diversity or plant genetic diversity (PGD) is now being accepted as an explicit area since exploding population with urbanization and decreasing cultivable lands are the critical factors contributing to food insecurity, health and other needs in developing world. This paper scrupulously reviews two important areas; (i) the significance of plant genetic diversity (PGD) (mostly field crops) (ii) methods of conservation of gene pool diversity. Agricultural scientists realized that PGD can be captured and stored in the form of plant genetic resources (PGR) such as gene banks, which preserve genetic material for long period.; and (iii) Utilization of plant gene pool diversity. Conserved PGR must be utilized for crop improvement in order to meet future global challenges in relation to food and nutritional security and health. For this purpose Crop Wild Relatives' (C W R s) should be exploited as they have provided a source of genes that have allowed significant advances in crop productivity

Key words: gene pool diversity,( plant genetic diversity), plant genetic resources, crop wild relatives' Introduction

The gene pool is the set of all genes, or genetic information, in any population, usually of a particular species. A large gene pool indicates extensive genetic diversity, which is associated with rebust populations that can survive bouts of intense selection. Meanwhile, low genetic diversity can cause reduced biological fitness and increased chance of extinction,

#### Importance of gene pool diversity.

The world population is estimated to reach to more than 10 billion by the year 2050. These projections pose a challenging situation for the agricultural scientists to increase crops productivity to meet the growing food demands. Incidentally, most of the desired genes reside in the wild genetic relatives of the crop species. Therefore, exploration and characterization of wild genetic resources of important crop species is vital for the efficient utilization of these gene pools for sustainable genetic improvements to assure food security

Although species diversity is significant in that it essentially provides genetic diversity, it also has importance of its own to the human species by playing a significant role in agriculture. Many plants rely on other species, such as birds and insects, to pollinate them. More than one third of the human civilizations crops are dependent on such methods of pollination to reproduce. (5) The involvement of different species in the crop reproduction cycle becomes even greater when other assistance, such as dispersal of seed by birds through their excrement, in accounted for. The diverse species also play an important role in protecting plants from pests. It is estimated that close to 99 percent of pests are controlled by other organisms such as insects and birds. (5) These natural pesticide are far effective than their counterpart in that they do not harm the soil and pest do not develop resistance to them like they do to chemical agents. Without species diversity, the human race will suffer not only a lack of

National Seminor on Green Wealth for Global Health

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### Wild Edible Fruits-with Nutraceutical Potentials- A Review.

T. M. A. Niveditha<sup>1</sup> & S. Padmavathi<sup>2</sup>

<sup>1</sup>Department of Botany, Visakha Govt Degree College for Women, Visakhaatnam, Andhra Pradesh - 530017 <sup>2</sup>Department of Botany, Visakha Govt Degree College For Women, Visakhapatnam, Andhra Pradesh - 530017. <sup>4</sup>E-mail: nivedithachiru@gmail.com, <sup>2</sup>botanyvgdcw@gmail.com

#### Abstract

12

Since early times, man had used plants for medicine, fuel, timber and food. The traditional knowledge on the use of plants as medicine is well documented, however, the knowledge on the use of wild plants as food is very much limited. The traditional and herbal medicines are known as essential resources of nutraceuticals which could provide a variety of beneficial effects on human health. Food and optimal health are closely correlated. About 2500 years ago, Hippocrates (460-377 BC), the renowned father of modern medicine, conceptualized the relationship between the use of appropriate health foods and their therapeutic benefits and quoted, "Let food be thy medicine, and medicine be thy food". Nutraccuticals have thus dual role to play: as food and therapeutic agent i.e. aids in prevention and/or treatment of disease and/or disorder. The other benefit is, being natural, they have no side effects as other therapeutic agents. Notracenticals may be used to improve health, delay the aging process, prevent chronic diseases, increase life expectancy, or support the structure or function of the body. Nowadays, nutraceuticals have received considerable interest due to potential nutritional, safety and therapeutic effects. Searching of the nutraceutical properties of foods has in recent years received much attention in different part of the world owing to its relevance in discovery of health beneficial foods. Fruits have been recognized as one of the most valuable sources of nutracauticals due to presence of bioactive compounds like alkaloids, terpenoids, tannins, saponins and polyphenols. The present study reviewed the nutraceutical potentialities of 10 wild edible fruits viz, Aegle marmelos, Anthocephalus cadamba, Cassia fistula, Dillenia Indica, Flacourtia jangomas, Ficus racemosa, Terminalia bellirica, Terminalia chebula, Trapa natans and Ziziphus mauritiana. Wild edible are less susceptible to diseases, can be grown easily without application of pesticides. Gradually these plant species will be popularized, domesticated into farmyards, Minimizing the usage of pesticide will enrich the blodiversity, leads to healthy globe with healthy population.

Key words: Nutracenticals, wild edible fruits, popularized, domestication.

#### Introduction:

Since early times, man had used plants for medicine, fuel, timber and food. The traditional knowledge on the use of plants as medicine is well documented, however, the knowledge on the use of wild plants as food is very much limited. Nutraceuticals or functional foods are natural bioactive, chemical compounds that have health promoting, disease preventing or medicinal properties. The term "nutraceutical" combines two words - "nutrient" (a nourishing food component) and "pharmaceutical" (a medical drug). Nutraceuticals have thus dual role to play: as food and therapeutic agent i.e. aids in prevention and/or treatment of disease and/or disorder. Food and optimal health are closely correlated is not a novel concept. About 2500 years ago, Hippocrates (460-377 BC), the renowned father of modern medicine, conceptualized the relationship between the use of appropriate health foods and their therapeutic benefits and quoted, "Let food be thy medicine, and medicine be thy food".Nutraceuticals studies on wild edibles consumed by the tribes will be morebeneficiali.e conservation of less known or unknown plant biodiversity, provides food and health security to the poor.

Nutraceutical term was coined by Dr. Stephen De Felice of the foundation for innovative medicine

ISBN : 978-93-85101-47-2

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RNI REGN. NO. : DELHIN/2013/53581 ISSN NO. : 2456 5598

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सन् पॉब्त वापका के तक्तव स्पृति पटल में कुछ ऐसे विधरण करती रहती है कि जिस तरह पानी में तैरने वाली मछली के पानी पीने का बान किसे को जी के कि उसी प्रकार सरकारी वफ्तारी में प्रष्टावार को अंजाम कव, कयों और कैसे दिया जा रहा है इसकी मनक तक नहीं पढ़ती किसी की। काले हैं ना कि जल के हर र में "बेर्डमानी का काम पूरे इंमानवारी से किया जाता है। बांप हाव से किने गए काम का बोच दाड़िने हाय तक को नहीं किसी को। काले हैं ना कि जल के हर सर्वा है। इसमें ओरिक्योंकित नहीं है कि वर्तमान समाज में ऐसा कोई क्षेत्र नहीं जहां के इसकी मनक तक नहीं पढ़ती किसी को। काले हैं ना कि जल के हर सर्वा है। इसमें ओरिक्योंकित नहीं है कि वर्तमान समाज में ऐसा कोई क्षेत्र नहीं जहां कर दावनीतिक और औयोगिक सभी देनमव्यवार में जल तर आते हैं। क्या जनता, क्या नेता और क्या सरकार- समी एक हो रंग में सराबोर हैं। क्षास बात यह है कि प्रष्टावार पर अंकुज रावने वाले विभागों के कॉकाने तर अते हैं। क्या जनता, क्या नेता और क्या सरकार- समी एक हो रंग में सराबोर हैं। क्षास बात यह है कि प्रष्टावार पर अंकुज रावने वाले विभागों के कॉकाने और अच्छार सामा को यह विदित भी है। परन्तु कब यह परंपरा का कुछी है। "क्योंसती वाजी बनियर के जनुसार शाहनजों और औरमलेब के दरकार में का नान को में मध्यावार व्यापत था। उनका कहना या कि पूर्व में परंपरानुस्तर कड़े तोनों के प्रास खाली संघ नहीं जाया करते थे। नजराने की यहा कताबियों दुराने है। आत नजराने का निकटतमा साची भव्यवार व्यापक होता जा रहा है और अपनी गहारी हो बाया करते थे। नजराने की यहा प्रया जताबियो दुराने है। अगल नजराने का निकटतमा साची भव्यवार व्यापक होता जा रहा है और अपनी गहारी जहें तमाता जा रहा है। विश्वन्वना तो इस बात की है कि भ्रायावर उन सरहार अगलरों जो महत्वपूर्ण पदी पर आसीन है उनने भी व्याप्त है। "सॉप" के प्रतीक के द्वारा कोई कि वाला का रहा है। विश्वन्वना तो इस बात की है कि भ्रायावर उन सरहारी अगलररों जो महत्वपूर्ण पदी पर आसीन है उनने भी व्याप्त है। "सोप" के प्रतीक के द्वारा कोई कित्तामाल समाज में वाहन करते है।

"इस मगानगर में जतों मी जाता हूँ कुमें पर एक सॉप को कुपरनी मारे बैठा पाला हूँ सहफ पर जब मैं बेखबर चल रहा होता हूँ नुपके से बगल से एक रंगी सॉप सरफ जाता है

पासी की बाली पर इनी लाग्रल रेखता हूं वन्तरों और रेस्टारंडी व इनकी पुलकारें उठती है ।\* ती. करि सथा

मध्याचार की व्यापित की कोई सीमा नहीं रही। जहाँ देखों वहीं प्रध्याबार नज़र आता है। उसका बेज अनंत है, असीम है। नेता, प्रवक्षार और बुद्धिजीवि सभी जैसे देखें के दास बन चुके हैं। उन्हें पैसी से खरीद सकना शायद आज कटिन नहीं है। बायद उनकी अपनी दरें पूंचक-पूथकतों सकती है। जहाँ देखों वहीं पर प्रध्यावार ही दिवाजें पहता है।

"निर्तित के लिख होने की त्यागिमानी के दरवारी बनने की, नेताओं की करवट बालने की, पत्रकारी के संबाध देने की,

और न देने को, मुफिर्नाविमों के आगम समर्पण की, मजबुरियों नहीं, मूल्यों के साईम-बोर्ड है,\*

पन-पनिकार्य भी मध्याचार को आवभ देनेवाते हो गये। क्योंक ये हमेबा स्ताधारी दन के समर्पक हो होते हैं। उनके निखाती का सिद्धुत प्रचार करते रहते हैं। उनिक दनों के सही सिखांतों को भी जपने से जैसे इन्हें परवेज कोता है। क्यों-कमें इनमें प्रकारक विवारत विवारत के सिद्धुत प्रचार करते रहते हैं। उनिक और अपना सर्वस खो देते हैं।जनता के लिए पनिका और अखबार अल्पन ही मूलवतन है। उसके लिए तो प्रचार करों का साधाक स्व्यास राजकर कई तोन घोखा कते हैं विस्वसतीय है क्योंकि उनके पाष्टम से जनता के सरकार्य व गैरसरकारी योगों है मकार की खबरे व स्वयनत दिन हों से साधाक स्व्यासित एव राजा दी जा सकती है। इसी अमें विस्वास के वराण उनका क्रूटे और बनावरी विवापनों के बंधुक में ज प्रसार कि ही है। लिस मां के विदे को विकास की राजा दी जा सकती है। इसी अमें विस्वास के वराण उनका क्रूटे और बनावरी विवापनों के बंधुक में ज प्रसार्ग के करता ने बाखार करते हैं। जीव के मुखिज से राज इसके गंभीर परिणान भी हो सकते हैं। उदातरणनदस्त गांव का मुखिया एक बार झुठ बोसता है तो उनके किस्ती के भी करते का कारा कुतना के साखा रहते हैं। गौव के मुखिज से राज इसके गंभीर परिणान भी हो सकते हैं। उदातरणनदस्त गांव का मुखिया एक बार झुठ बोसता है तो उनके किस्ती के बी के की है। क्याबार करते हैं: गांव के मुखिज से तमने तो सुना सब हुठ था।सुट की करते वकानत ये वहीं अलवार भी। आम आपमी के सुध की विज्ञा की सित्ता के बी के की है। जनका को बाबार करते हैं: गांव के मुखिज ते तमने तो सुना सब हुठ था।सुट की करते वकानत ये वहीं अलवार भी। आम आपमी के सुध की किता कित्ता के यो की है। जनका का तमल सर कर के मौंव ने मुखिज ती तमने तो सुना सब हुठ था।सुट की करते वकानत ये वहीं अंतर वही जारे की प्रत के कहा। राज मुललकायों को बस्वार करते हैं जांव के मुखक तान है। इन जादतियों की लितना मिलता है उत्ता था ते हे कोर तो क्या उसने सोरे से के करा। राज मुललकायों के अन्छ ही अलवात का कर उन्ह तान है। हा जादति में बी वितना मिलता मिलता है और की किस्त अत्र अत्यार से के की स्वाय के के करता राजकर हो स्वाह क तान है। हा नाता है। वाता कर का के स्वार साधकर की किसी करी जाया के के करता का स्वार करा कर करा राजकर हो स्वान की तानका की लितना मिलता मिलता मिलता है करता खा करा आतमरक है। राज-स्वारच के की रा बता है का सहता से अन्य साह करा के तानका है। का ताती है। स

पुनिस विमाग की रिख्ततवोरी और जान-जादनी की विवलल का बचतां मिलन सनवलीन की समय-सनव पर कर रहे हैं। जान जाम जावनी को पुलिस से बोर्ड राहत नहीं है। यह पैसा नहीं बुका सकता, परिणामता न्याम से पंचित रहता है। रिख्ला न देने की विवलता में वह पुलिस कमी उस जादनी से नजा और संकटन सिपेट की मॉम करता है। सिपाही बतदेव के स्वयं पुलिस शावा में लिपाही होने के बावजूद भी जपनी में की मूख के बाद जब वह कास लौटकर खने जाता है से दात है कि एक दीवान पिटे हुये व्यक्ति की रिपोर्ट लिखने के लिए रिजात मॉम रहा है। रिजात के अबाद में लिखता में सिखता . "रीवान काला है

विस कलप से करने चोरों की कलप से करने सीने की कलप से करने कि लाकड़ी को कलप से कहा जान प्रायं कुला जात्मी निसित्तला है "कानून की काला से करें?" कल्टून की कलन सकता की तोती है देखन पहला है कहा आसा, मगर जगमा गरात की साथ साला और दिस्ती दीक्षर से यह की लिखन स्टल कि जुम मान साली ही साली है।"



### TEJASVI ASTITVA Multi-lingual multi-disciplinary research journal ISSN NO. 2581-9070 ONLINE

## साहित्य और समकालीनता

🕞 September 2017 - 🛗 September 21, 2017

## साहित्य और समकालीनता डॉ. कर्रि. सुधा

संपादक तेजस्वी अस्तित्व (शोध पत्रिका) सह-आचार्य विभागाध्यक्ष – हिन्दी विभाग विशाखा गवर्नमेंट डिग्री और पी.जी. विमन कॉलेज, विशाखापट्टणम्, आन्ध्र प्रदेश – 530020. मो.नं. 09849196582

समकालीन यथार्थ का चित्रात्मक स्वरूप ही साहित्य है । समकालीन विसंगतियों का व्यंग्य-विद्रूप साहित्य की विशेषता है । साहित्य का समकालीन परिस्थितियों से गहरा संबंध है । इसीलिए शायद साहित्य को समाज का दर्पण कहा गया । कहने का तात्पर्य यह है कि युगीन परिस्थितियों के अनुसार साहित्य सृजन होता है । उससे प्रेरणा पाकर साहित्यकार साहित्य सृजन करता है । किसी भी युग की राजनीतिक, सामाजिक, आर्थिक, धार्मिक, सांस्कृतिक समस्याओं का समग्र चित्रण ही समकालीन-बोध है । जैसे-जैसे ये परिस्थितियाँ बदलती हैं, उन्हीं के साथ-साथ सांस्कृतिक एवं ऐतिहासिक मान्यताएँ भी स्वयं ही परोक्ष रूप में नित्य नवीन रूप धारण कर लेती हैं । कुछ समय के पश्चात् परंपरागत विचारधारा गौण होती है तथा प्रचलित भावधारा प्रमुख बन जाती है । उपर्युक्त विवेचनों से यह स्पष्ट होता है कि प्रचलित भावधारा परंपरागत विचारधारा का स्थान ले लेती है और परंपरागत विचारधारा गौण बन जाती है । साहित्यकार समाज में प्रचलित स्वरूप को व्यक्त किये बिना नहीं रह सकता । इस प्रकार तत्कालीन साहित्य को प्रभावित करने का श्रेय समकालीनता को ही है । निस्संदेह हम यह कह सकते हैं कि साहित्य में समकालीनता का अत्यंत महत्व है ।

साहित्य और समकालीनता संबंध के मूल पर विचार करते समय प्रायः चार हिन्दी कवियों का नाम उल्लेखनीय है: कबीर, निराला, अज्ञेय, मुक्तिबोध ।' इस आधार पर 'समकालीन कविता की भूमिका की लेखिका डॉ. सुधा रणजीत ने 'कबीर' से समकालीन कविता का आरंभ माना है । उन्होंने अपना तर्क देते हुए कहा है: 'निरंतर परंपरा की कोई अपेक्षा जरूरी न हो तो फिर कबीर को समकालीन कविता का प्रवर्तक क्यों माना जा सकता है, क्योंकि विचार बोध काव्य बोध और स्वभाव: बोध की दृष्टि से अधिकांश समकालीन कवि अपने किसी पूर्वज से प्रेरित होते रहे हैं तो कबीर से भी ।''1, लेकिन इसके मूल आदिकालीन साहित्य से ही मिलता है । अगर इस समय के साहित्य को देखें तो उसमें तो सारी की सारी रचनाएँ राजाओं की प्रशंसा करते हुए ही लिखी गयी । उस समय साहित्य की रचना राजाओं की प्रशंसा के लिए लिखा जाता था । इस युग में साम्राज्यकांक्षा के कारण अधिक युद्ध होते थे । युगीन परिस्थितियों से प्रेरणा पाकर कवियों ने साहस और उूर्जा का संचार करना अपना कर्तव्य समझा । भक्तिकाल में मुसलमान राज्य भारत वर्ष में प्रायः प्रतिष्ठित हो चुका था । वैसे नैराश्य और अवसाद के वातावरण में कवियों ने अपने उपास्य देव के स्वरूप और चरित्र निरूपण में डूब



## संत कवि वेमना और मानव-मूल्य

#### भी नरि. सुया

भागवता देशियक एकळ की मैंच है । यमकतावार्क कॉलल 'बसुवेध कुटुंकरुए' क युद्ध निर्माण करती है । ऐसे मयान मामवलावर्क साइत्यकारों में तेलूपू के संत कार्य रेमना उल्लेखनेत है । इनकी वाली स्मय, वर्ग वर्ण व्यक्ति की स्माल की सीमाओं की नोपकर एक रूल से जनत की प्रधानित किया । यमना तेलूपु के संतमत के प्रवर्त कड़े जाते हैं । आप साहित्य के सेव में रूल विधेष परपरा के जनक थे । देमना लोक कता है । इनके प्रय करजज्ञा है । वेगता के तियार एक्छर छे । ये प्राणमातन और मैसिल्प के स्वर्त कड़े जाते हैं । आप साहित्य के सेव में रूल विधेष परपरा के जनक थे । देमना लोक कता है । इनके प्रय करजज्ञा है । वेगता के तियार एक्छर छे । ये प्राणमातन और मैसिल स्वर्त कड़े जाते हैं । इनकी क्षण मौलिक यो । वेगना प्रतिमालों, क्रॉक्सिल की सेव में रूल विधेष परपरा के जनक थे । देमना लोक कता है । इनके प्रय करजज्ञों है । वेगता के तियार एक्छर छे । ये प्राणमातन और मौलिक संग्रेज्यकार थे । इनकी क्षण मौलिक यो । वेगना प्रतिमालाज़ों, क्रॉक्सि धीनेंग एवं सानामिक विद्यपाओं के प्रखंड विरोधी, प्रबंग अलीवज, जनोड वाओलिक , पुराप्रवर्तन, जनवची, मानकत्तवाची की एवं समाज सुधारक है । कलतप्रा एवं मालयक के वुष्टि से इनकी कतिता अति प्रवार दे परात्र पर सरी उतरात है । इनकी द्वीरिक , पुराप्रवर्तन, जनवची, मानकत्तवाची की एवं समाज सुधार करते का सपन जिल्ला उननी काल्यना विवेजलाए थी । उनकी वाणी के माध्यम से इन्कीने राण्यलिक विद्यनाओं एवं रुकियों का संडल करके तालालीन जनता में मानका की उतरात करने का सपन किया ।

आज की दुनिया में बढती स्पर्ध के कारण मैतिव मूल्ये की ध्रीमा, सिंसालकता सेता का रस है। इनक तुष्ठभाव सामन्य जनता के आत्म विश्वस के गांध वस्ती है। जब तक सरवारी अंकसर और राजनीतिक व्यवस्था समय तेती तब तक जनता सुख झात से जियेगे। दुविद्धेन पर्व दुपूर्णों को अधिकार सींपों से जनता को विधालन के समान की की स्थित होगी है। जब तक सरवारी अंकसर और राजनीतिक व्यवस्था समय रहना चहिए। जान के इस लेजतन व्यवस्था में बनता से प्रभु है। ध्रीम की मांचन के कारण दुनिय के समय मंदिय रूप से व्यवस्थ नाम के सिंध रही है ते कि स्थत होगी है। जब तक सरवारी अंकसर समय जर्वन सावधान रहना चहिए। जान के इस लेजतन व्यवस्था में बनता से प्रभु है। ध्रीम की मांचन के करण चुनाव के समय मंदिय रूप से व्यवस्थ नारते हैं ते विश्वम धर्मर सिंध समय करना घटना है। जिस तरह जूले खानेवाले कुलों को ने जावत देव विश्वान से उसे स्थार्थ को नहीं जान पाती है, जमी प्रकार अपर गीम जुरे तोने को कॉर्यवसर सौंपा दिवा जान ती वह उन्हों लोगों को दूर करेगा।

> "जनगतुद्धि जनि कविकार गिण्यन देशहरवारे नेलन दोलन गोरट नेप्पु निरेद कुनक घेरूक गैपेरूआ विकायामिरम । विभुर विमा ।

इस मुनिया में अच्छे और चुरे लोगों भी प्रस्वान आवंच कटिन हैं । लेकिन समय से पता ब्लेना । देखने केलिए नमक और कट्टर एक वैसा विधायों देते हैं । वेजिल उनका भी स्वम है का अलग होता है । यो मुख्यों में भारतनु पुरुष होता है का अलग होता है ।

> "उपु रुपुरेषु मेक्क गोरिक मुंदू पूट मुंट स्पूर्णु बाट देख एस्ट्राल्ड् प्राप्य प्रस्कृषु वेश्वा सिल्ल्याकर्म्य क्रिन्ट्रा वेशा ॥"

ज्याग लोग भेतर से चुसिस्त रहते है और बाहर से अच्छे दिखते हैं । इसको ही ग्रेमुख व्याह करते हैं । व्यविर रामधोरी सिंह दिस्तर की मान्यता के अनुसर "बाहर की बेवत्त महुल विखते है । इसने की मानत हुकुछ लिखते हैं '' । उनकी पाताकी के कारण जामननता को मोखा देने पर भी मनवान को मोखा नहीं कर सकते ।

> "अंतरम्मद् अपराम्भूतु वैसि मीमधाम मने मनुदुदुदु इतरु लेल्पकुल ईम्वेस्ट्रेस्ट्रेग्व विव्यवस्थितमे । विनुष्टेमा ।"

अगर कोई बलवान निर्कत का आवर काला है जे उस वल्यीन कोंने अपल में गौरव फिलेग और पुल्ब भी कवेगा। गणिक में स्वीकृति से पुल्बमिन सेंघ को में मूल्य कोगा। आज के इस बालारी मुभिया में मूल्यहीन कई वस्तु मुल्यशन मन कर किछे जा रहे हैं।

> "अविकृष्टेम राष्ट्र अल्पनि वेपरिट् वानिमार चेल्तु वसुव जोन गलिकुलेलिक पुल्न नव्यतु वेल्लवा विवेददाश्विराम विनुर वेना ॥"

वनना मनवता वायों है। वनना ने लाति गाति की निश्च की। तसी में तरूपने वली एक अधूत सुरक्ष की मंपिर में ने जन्मर उने ठंड से बचाने केलिए देवता की पूर्ति पर ओयी हुई तरक को जो दे रेता है। उस वजन अधुत नाति के तोगों की पूना अत्यत पाप समझा नाता था। लेकिन वेमण ने इस बज का तथ्य नहीं किया। वेमना के बई क्रिय गण है। एक दिन वे उनको विलाने के लिए तरह नरह के वकवान वनाकर ताते है। लेकिन की एक बुट्री विधुणों के प्रस जाकर वे पाना खाते हैं। एकने का ताएम बा है कि जो प्रेय और प्रतिच्छा नहीं के किया। वेमना के बई क्रिय गण है। एक दिन वे उनको विलाने के लिए

> 'पनि नेवु पशु गरिटेडेक्स सामु बडेव डेम वीम करमु पीतु मंत्रित करमु बहुर पट्टेटेक्स कानु विश्वयासिराम । विनुरवेमा ) ''



ोनस्वी अस्तित्व



## समकालीन मानवतावादी कवि धूमिल

#### डॉ. करि. सुथा

धादिरणवार समाज से पैया दोता है, राभाज के दित के बारे में लोगता है। समाज के अंतनिर्धि बनकर रचनाएँ करता है। सपरामयिंग परिश्वियों को पूष्टि में रफकर तनाज के बताई केलिए अपनी तेखने पदाना है। 'पूर्विल' एक ऐसे बवाने की हो लो लमाज की किर्दातगतिमें वा अवर्थ अंकन अर्थन गठाइयों तक लाकर सुवन किया है। इनके कविता आमेंग एनं म्हाननरीय परिस्थियिंग तथा यदी के आमजारनों के दुस्थित को दुन्दि में रखकर किना गण है। शहर में दुहतपूर्ण तोवन, अभावप्रत परिपति ती पिछ, दोटल तथा कल सरस्तृति के जिंदन अपने के परिस्थियिंग को दुस्थि के किंदा आमेंग एनं म्हाननरीय परिस्थियिंग तथा यदी के आमजारनों के दुस्थित को दुन्दि में रखकर किना गण है। शहर में दुहतपूर्ण तोवन, अभावप्रत परिपति से पीछ, दोटल तथा कल सरस्तृति के फिल्ट सर आदि अनेक समस्ताओं का विवन समकलोंन कविता में दिलता है। शहरों में एस वर्ग ती ऐसा में जो कटोर परिकाम के बाग में जीवनवापत के प्रयोग साधन जुट की पता, जब कि दुसरे और एक ऐसा में को समस्ताओं का विवन समकलोंन कविता में दिलता है। शहरों में एस वर्ग ती ऐसा में जो कटोर परिकाम के बाग में जीवनवापत के प्रयोग साधन जुट की पता, जब कि दुसरे और एक ऐसा में को ते जो न कर्गव और न इंगानवार आलीवान वीटली जी रित्तों में परिवर्ग के जो के साथ निवन्धी को ती को प्रायत में स्तुपिय है जो न कर्गव और न इंगानवार अलीवान वीटली की एस में में परिवर्ग के जो करेग परिवर्ग के बाग में केवार्य संपत साधन है जो न कर्गव और न इंगानवार वालीवान वीटली में प्रति में प्रयोग्ति या सलगीकओं के साथ निवर्श और कार्यजी के जापनी प

> "अज्ञादी इस दरिद परिवार की बीस सालबिटिय पालिक धर्म में दूवे सापरिक्षन की आग से अपि जलीत और लंगदे भोक्य की वितन्त भर रार्ट है ।"

स्थतंत्र पारत में गीती के विकटेपन, उनमें बचल अनेकानेक समस्याओं का 'घवल करते हुए, उनमें सुकार लाने की दिशाओं की ओर निर्देश किया है। ''म्यतंत्रता प्रतिन के प्रव्यात रॉवों की बता सुधारने की दिशा में अनेक प्रयत्न किये गये किन्तु अपितत सकतता प्रान्त न तूई। पारस्थरिक संपर्ध, तहाई, अगढे, 'तेताओं जारा अपना उल्लू सीया किये जाना, पंचायत और युलिस विभाग में व्यान संपत् अतिहित जनता क गुमराज कर जाता अधि ऐसी अनेक समस्यार्थ है, विनदीने अपने योवन को आज भी दुषित बना रक्ष है।'' 'खेवनी' कतिता युर्थन की अपने गीव पर कियी गया बयिता है जिसमें उन्होंने अपने सम्यासियों की वयनीय एवं डीवनीय द्या क वर्णन विवय है

> 'सीच में दूने दूथ सेहरों और वहीं सी दरवी हुई जमोन में सोई पार्ड रही है। बारी सोई समन नहीं है। व सीडये था कर बच्चों को सुलाकर नीरों खेत पर क्वी वई हैं। खाने साने नापठ सुछ भी बोर की है। वहां सब दूछ सहावार की ताल सपट जौर ईमानदारी की ताल काम सप दूसको का वाल सप | इसके बार करम को माइसे के लिए जीने का कीन का ज्या श्रेव रहा जाता है, यद मुख फरने प्रदर्शन से और बार में दर्शन का जया।''



अभीग जनता भेटने भारते जिखते हैं । साथ में गौन में कुरणताओं का भी चेनवाता है । छोटी-छोटी बाती को लेकर भारणतिक संघर्ष के भीषण पुश्च कड़े से जाते हैं । एक एक इस जमीन के प्रस्त को तेकर साहित्यों पत जाती है । गौन की प्रान तथा की साहटेन का सीता पुर जना इसका स्पष्ट प्रमाण है । गौन में आपनी विषय आपनी विषय सीम पार कर रहा है, तभी तो :

> "तलकूरी की राजिय इस्ता हो गये है उनमें अब लडियों बदली है और पाने की जगह आदमी का कून रिस्ता है।"

गोरों में छोटे-छोटे विषयों को लेबर 38 हुए विवाद कुए-खराबा में बरल नाल है । गाँव का उम्पण्ट किसान वाने-कप्सरी का चवकर लगता सुरू करता है । पूरे पैसे वा खत्तों से जता है तथा डोडीवारों का काम भी तोंक से नहीं कर करता । इसेंबर कमी पानी पर हो कमी जमीन पर इन्हें आवल में झगड़ा फाले रडता है ।

> "मेरे गांव में बही आलल्प, बही पूर्व बही बरनड, बही तटस्थता इन जगह और इन रोज :"

ोजस्वी अस्तित्व



## हिन्दी कविता और समकालीन पारिवारिक-मूल्य

#### ज के सुवा

भारतीय संस्कृति में पारिवारिक जैवन को आरवंदिक मलसपूर्ण माना गया है। जैतेल समकलीन ससान में पारिवारिक नीवन कलाना कुलार बन गया है। ज्यान्तवावी वितन एवं प्ररापलन मुल्यों का विवरन दोने के करण संकुक कुटुंब वणाती तूटने लगे। और परिवर पूरीपीच इंग की "कैंमिले" जैती खुलग इकई के रूप में बा नजर आ रही है और पत्तव परिवर को प्रजुत्ति करती है। जीन नगरीत समयता की और आवागीत हो तहे हैं। उभरते तमाजी के प्रयाद संवत परिवर में भी रक्ष संस्कार राजकमन सीपरी ने "मेरे पितार को प्रवत के रही है। जीन नगरीत समयता की और आवागीत हो तहे हैं। उभरते तमाजी के प्रयाद संवत में भी रक्ष संस्कार उपन को रहे हैं। राजकमन सीपरी ने "मेरे पिता क परिवर" नामक वर्त्वता में ऐसे एक परिचर का विवन किया है, जर्रा भई-भाई परस्पर एवरी-वाधक है, बच्चे इयर-उपर प्रको के राज

> ''जीवत तो अलुभव ता एक बोल पड़ता हूँ । बाथ कमी म बनना पुरी न ही यदि, बेटे और बेटियाँ कोथ से वयना ।''

परिवार समान की न्यूनतम इकाइ है। उन्च परिवार में सावसी को बांच एकरसता, एकमज एकरुस्ता देशी जाती है। उन्च परिवार में आवक के मूल्य प्रान होते है। परिवार में स्वत प्रत्नों के बाव, माई-बहनों के बीच, बच्ची के प्रति, प्रेमशाच की जनिवायंत मतसुम की गयी है। चस्तुल का उत्यान और एतन इसी नीव पर से आपत है। जनित के परिवार में स्वत पर की उनक मानिताव निर्भर तरता है। जनितायों का परस्यर व्यवहर, सावसेंग, संवेदन आदि माल जना संस्थाओं की आपत है स्वतिपर में आपक हुए और समायक सुब में मुस्लिय से से उनक परिवार में मानिताव निर्भर तरता है। जनितायों का परस्यर व्यवहर, सावसेंग, संवेदन आदि माल जना संस्थाओं की आपता में प्रत्न पर मारतीय समान में प्राचीनकाल से संयुक्त परिवार की प्रथा चलतों आ रही है। "सम्प्रतिक धम के दाया जनित" बाता सिखात सर्वप्रयम संयुक्त परिवार में की दर्जत के लिवन बीचिक चेतन के विवस से उपनेन व्यक्ति स्वातंड्य की गीन, अविकार का प्रश्न तथा प्रतने थे में बीच उद्धुत देवारिक संपर्थ में परिवार में की दर्जत हुआ है। लोकन बीचिक चेतन के लेकिन उत्यन से एक ब्लावट बरहु बन गया है।

> "मगर व्यार में लोग क्यों छट्टे जाम हर दिम्हा एक दवस्ता है हर दिल में एक मेंद्रुक हर मेंथ मूल तम्हता है।"

सामाजिक तथा आर्थिव विभवताओं के कारण स्वी तुर्थ के बीच कींक संबंध एटने था रहे हैं। आर्थिक प्रश्न से संवर्ध ठीकर परिवार्थक पूर्ण एटने जा रहे हैं। आयीचता में विदाह का तक पुलेलालि द्वारा परिवार की समुद्धि में उसी वाली थे। तीस्त आज करवे भार स्वरूप में गये हैं। इस कर दिवा है अव/वस्त्री का प्रवत्त / गण्म के कार का रहे हैं। आयीचता में विदाह का तक पुलेलालि द्वारा परिवार की समुद्ध में उसी वाली थे। तीस्त आज करवे भार स्वरूप में गये हैं। इस कर दिवा है अव/वस्त्री का प्रवत्त / गण्म के कार का जैना हरन हो जा है।' पति पती के बीच का परस्थर प्रेम और अनुराग हो परिवारक जीवन का आगर है। मुखी विदाय की बिना की परिवार की मुख मधुद्ध में सरका है। तजरा समाज भी जाने कर तो है। वेयव जीवन में अलसका पा असलीय जनेक समलयाजों के बानन देता है। नारी सार्वायूत के गॅंग का प्रभाव देवाय नीतन तर पहा है। आप तो विवाह की बंगन पत्न हो है, जो म्लुप्य के स्वाम में असक है। की जर्ड पर दिवाह एक तक्स्प्रेम माला ना रहा है। समकानीत पुरा पंरक्षकर संस्कृति के प्रयाद ते विवाह की पर पहि ही के प्रत्य के स्वान पत्न हो है। तारा समाज में का का प्रति के मंग के स्वान में असक है। की जर्ड पर दिवाह एक तक्स्प्रेम माला ना रहा है। समकानीत पुर पिरकार संस्कृति के प्रमाह ते विवाह की पर प्रहे हैं। वाय से स्वान के स्वान में जरा की स्वान में का पत्र है। की पत्र ही के माल की साम में जर के स्वान में जरा से स्वान संस संवत्त साम में का के स्वान में जरा है। विवाह बायक है। की जर्ड पर दिवाह एक तक्स्प्रेम आगले के साम है। समकानीत पुर पिरकार संस्कृति के प्रयाह ते विवाह में के स्वान संपत्न में करा की पत्र ही तिकल की के प्रती का सर होता जरा है। वार्टर स्वान में दान ख़ स्वीय का भी जरिक इस्टिश के प्रेम के से के के से साल से करा से से पत्र प्रत की पत्र से से से के से से से से के स्वान में जरी है। इस्ट स्वी के प्रमाह की बाय स्वी के स्वाल के स्वान से पत्र के साम से स्वर के पत्र से से की से स्वाल की पत्र के से से के से से के से साल की स्वार स्वर का स्वर के सी पत्र की प्रती की सरकोता जा रही है। वार से साम में तक्स ख़े का स्वीक स्वा के साम स्वीत के प्रतास से से सी ती ते से सा की प्रवत की संपत्त से कर से पात के से से के साई से साम स्वर कर से साम की साम की की के से सान की साम स्वी के सा संवर की संपत्त की करते

> "सर बाग्से कुवा मर्च लगपर है, सर बाग्से शुपा नारों प्रारंहरू है क्योंकि है एक पूरारे को प्यार नहीं जासे क्योंकि के एक दूसरे को तेम समझो है क्योंकि उनके एक रठने से एक दूसरे को करिया हि दियाई ठेती हैं। औषनारिक्ता के परिश्वा में सोमते रहते हैं एक दूसरे को जनर पेन की बादी।"

वर्तमाल पुरा व्यक्ति स्वतंत्र्य का पूरा भी है। मणाय, सेवा मावता, भड़ी के प्रति अवस तथा गीरय आपि के स्वान पर वैयतितक चेवता को विशेष मगल दे रहे हैं। आज का पारिकारिक-संघर्ष के वीदियों के बीच का नैकारिक संघर्ष है। भिन्न-भिन्न हुनियों और विद्यार्थितां वे व्यक्ति है कि द्वारा के दिलेष मगल दे रहे हैं। आज का पारिकारिक-संघर्ष के वीदियों के बीच का नैकारिक संघर्ष है। भिन्न-भिन्न हुनियों के प्रति विदुध्ध बनाया है। व्यक्ति स्वान पर वैयतितक चेवता को विशेष मगल दे रहे हैं। अन का पारिकारिक-संघर्ष के बेटते हैं। इस परिकार्य ने उसे अधिकारों के प्रति दी सजग किया के प्रति विदुध्ध बनाया है। व्यक्ति स्वान स्वायं प्रति के प्रत के अन्त के स्वान आखिर अपने भी बाद के चरे में सोचने थी स्थिति से भी खुटुर सत्ता जा रहा है। समय की पात्री के समक्रम परिवर में से प्रत के प्रति के स्वान में प्रति के प्रता में प्रत के स्वान स्वायं प्रति के स्वान स्वायं प्रत के प्रत के प्रत के प्रत मि के चरे में सोचने थी स्थिति से भी खुटुर सत्ता जा रहा है। समय की पात्री के समक्रम प्रदेश के प्रयास में सम्बद्ध श्रूलकर परियोरिक स्वानों की भी तोडते हुए अलताने भन्य और निरतर पीडने के चरे में सोचने थी स्थिति से भी खुटुर सत्ता जा रहा है। समय की पात्री के समक्रम प्रदेश के प्रयास में सम्बद श्रूत प्रत कर रहा है। वरियामाल आज मानवल के चम पर पर और तगाल से 'युद्ध'रिकेल' के प्रयास में स्वान प्रत के प्रत की भातना न्दी है। चेता छल पुत्र की ओर पुत्र द्वार पिता की अवहेतना तथा रुपने सुख तक सीमित रहने की संक्रीन मनोड़ीहत इनेमन समाज का प्रमुख लागण बन गया है।

> "'आत्मप बास के आवसे में कोई गर्झी पुछला जाने ऐम के चारे में कोई मही पुछला रंगी ने, बीडला नेफरजी उसके प्राण्डी इक्वओं के करें में कोई नहीं पुछला ओर्डों में बसे उसके सपनी के बारे में ।''

इस प्रकार विश्ववित पारिपारिक शुल्ये के प्रति कॉग अपनी संवेदना प्रकट करते हैं । विश्रुव्यातापूर्ण स्वतंत्रता और प्रासोनमुध सानवैध एवं पारिपारिक शुल्ये के लिख्य इन कॉयमें से अपना आक्रोज प्रकट किया । नोपर्य प्रयं प्रति ३. रिपारियों स्था अपन कॉमैताएँ । जोनक कियोर ३. त्यानन से इटकर : कैल्ला गारगियों ३. त्यानन से इटकर : कैल्ला गारगियों ३. जगदन के कॉवता : इटिया हुई, सात्रियकविंकी प्रयान से : अपूर्णपुरी 12


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सन् पॉब्त वापका के तक्तव स्पृति पटल में कुछ ऐसे विधरण करती रहती है कि जिस तरह पानी में तैरने वाली मछली के पानी पीने का बान किसे को जी के कि उसी प्रकार सरकारी वफ्तारी में प्रष्टावार को अंजाम कव, कयों और कैसे दिया जा रहा है इसकी मनक तक नहीं पढ़ती किसी की। काले हैं ना कि जल के हर र में "बेर्डमानी का काम पूरे इंमानवारी से किया जाता है। बांप हाव से किने गए काम का बोच दाड़िने हाय तक को नहीं किसी को। काले हैं ना कि जल के हर सर्वा है। इसमें ओरिक्योंकित नहीं है कि वर्तमान समाज में ऐसा कोई क्षेत्र नहीं जहां के इसकी मनक तक नहीं पढ़ती किसी को। काले हैं ना कि जल के हर सर्वा है। इसमें ओरिक्योंकित नहीं है कि वर्तमान समाज में ऐसा कोई क्षेत्र नहीं जहां कर दावनीतिक और औयोगिक सभी देनमव्यवार में जल तर आते हैं। क्या जनता, क्या नेता और क्या सरकार- समी एक हो रंग में सराबोर हैं। क्षास बात यह है कि प्रष्टावार पर अंकुज रावने वाले विभागों के कॉकाने तर अते हैं। क्या जनता, क्या नेता और क्या सरकार- समी एक हो रंग में सराबोर हैं। क्षास बात यह है कि प्रष्टावार पर अंकुज रावने वाले विभागों के कॉकाने और अच्छार सामा को यह विदित भी है। परन्तु कब यह परंपरा का कुछी है। "क्योंसती वाजी बनियर के जनुसार शाहनजों और औरमोलक से बिभागों के कॉकाने का में मार्थवार व्याप्त था। उनका कहना या कि पूर्व में परंपरानुसार कड़े तोनों के प्रास खाली संघ नहीं जाया करते थे। नजराने की यहा कतालियों पुराने है आन नजराने का निकटतमा साची भव्यवार व्याप्रक होता जा रहा है और अपनी गहारी हो बाया करते थे। नजराने की यहा प्रया जताबियों पुराने है। अपसरों जो महत्वपूर्ण पदी पर आसीन है उनने भी व्याप्त है। "सॉप" के प्रतीक के द्वारा कवि किसी मांग करते थे। नजराने की विभाज का ही के अपसर जनका के सरकार है कि अच्छावार उन सरहारे अपसरों जो महत्वपूर्ण पदी पर आसीन है उनने भी व्याप्त है। "सॉप" के प्रतीक के द्वारा कवि किसी माने का का की है कि अच्छावर उन सरहारे अपसरों जो महत्वपूर्ण पदी पर आसीन है उनने भी व्याप्त है। "सॉप" के प्रतीक के द्वारा कवि किसी मां महत हा बाने की है कि अच्छावर उन सरहारे

"इस मगानगर में जतों मी जाता हूँ कुमें पर एक सॉप को कुपरनी मारे बैठा पाला हूँ सहफ पर जब मैं बेखबर चल रहा होता हूँ नुपके से बगल से एक रंगी सॉप सरफ जाता है

पासी की बाली पर इनी लाग्रल रेखता हूं वन्तरों और रेस्टारंडी व इनकी पुलकारें उठती है ।\* ती. करि सथा

मध्याचार की व्यापित की कोई सीमा नहीं रही। जहाँ देखों वहीं प्रध्याबार नज़र आता है। उसका बेज अनंत है, असीम है। नेता, प्रवक्षार और बुद्धिजीवि सभी जैसे देखें के दास बन चुके हैं। उन्हें पैसी से खरीद सकना शायद आज कटिन नहीं है। बायद उनकी अपनी दरें पूंचक-पूथकतों सकती है। जहाँ देखों वहीं पर प्रध्यावार ही दिवाजें पहता है।

"निर्तित के लिख होने की त्यागिमानी के दरवारी बनने की, नेताओं की करवट बहलने की, पत्रकारी के संबाध देने की,

और न देने को, मुफिर्नाविमों के आगम समर्पण की, मजबुरियों नहीं, मूल्यों के साईम-बोर्ड है,\*

पन-पनिकार्य भी मध्याचार को आवभ देनेवाते हो गये। क्योंक ये हमेबा स्ताधारी दन के समर्पक हो होते हैं। उनके निखाती का सिद्धुत प्रचार करते रहते हैं। उनिक दनों के सही सिखांतों को भी जपने से जैसे इन्हें परवेज कोता है। क्यों-कमें इनमें प्रकारक विवारत विवारत के सिद्धुत प्रचार करते रहते हैं। उनिक और अपना सर्वस खो देते हैं।जनता के लिए पनिका और अखबार अल्पन ही मूलवतन है। उसके लिए तो प्रचार करों का साधाक स्व्यास राजकर कई तोन घोखा कते हैं विस्वसतीय है क्योंकि उनके पाष्टम से जनता के सरकार्य व गैरसरकारी योगों है मकार की खबरे व स्वयनत दिन हों से साधाक स्व्यासित एव राजा दी जा सकती है। इसी अमें विस्वास के वराण उनका क्रूटे और बनावरी विवापनों के बंधुक में ज प्रसार कि ही है। लिस मां के विदे को विकास की राजा दी जा सकती है। इसी अमें विस्वास के वराण उनका क्रूटे और बनावरी विवापनों के बंधुक में ज प्रसार्ग कि की के साखार करते हैं। जीव के मुखिज से राजा दसके गंभीर परिणान भी हो सकते हैं। उदाहरणस्वरूप गोव का मुखिया एक बार झुठ बोसता है हो उनके जिल्की है। किसाल में उनका कि स्वार के सुधक है जराव के मुखिज से राज हरके गंभीर परिणान भी हो सकते हैं। उदाहरणस्वरूप गोव का मुखिया एक बार झुठ बोसता है तो उनके किस्ती के बी की है। ज्यावार करते हैं जीव के मुखिज से तमने जो सुना सब हुठ था।सुट की करते वकालत ये वहीं अजवार भी।" आम आपमें के मुख की विन्नी किसी कि बी जे की है। जयवार करते हैं जोव के मुखिय के तमने जो सुना सब हुठ था।सुट की करते वकालत ये वहीं अजवार भी।" आम आपमें के मुख दी किसी की तारा दिल्ली को थे नहीं है। उस्ता क साहत ज्या के तमने गो सुना सब हुठ था।सुट की करते वकालत ये वहीं अंतर वे बचा उसे गोर और मुख दीके के जाय। सती के बिस्ता का स्वाय जाता है। इन जादतियों की जितना मिलता है उतना था तेते है और को बचा उसे गोर सात के कही स्वार क्राय करता है के दी है और वी उनता के बार है के साधार स्वार तान है। हा जादतियों की जितना मिलता है खा सुलेस प्राय सेना आत्यत आवसक है। रात-स्वायच के ते हे तिया ताती है। नागत स्वार क्या स्वाय क्रा के तानका मुंग ताती है। नायर सरकरों तं की जिती-भावत से उसे कठोर यातनाय ने कही स्वातक कुततती पर जाती है। निर्वाल से अन्य संवल की ता राक्य में सांत है। वायर सरकरों तं के किसी-भावत से उसे करों आवसकही अपराधि के जेहकर, निरंक तना पर आयधार को का ह राम

पुनिस विमाग की रिख्ततवोरी और जान-जादनी की विवलल का बचतां मिलन सनवलीन की समय-सनव पर कर रहे हैं। जान जाम जावनी को पुलिस से बोर्ड राहत नहीं है। यह पैसा नहीं बुका सकता, परिणामता न्याम से पंचित रहता है। रिख्ला न देने की विवलता में वह पुलिस कमी उस जादनी से नजा और संकटन सिपेट की मॉम करता है। सिपाही बतदेव के स्वयं पुलिस शावा में लिपाही होने के बावजूद भी जपनी में की मूख के बाद जब वह कास लौटकर खने जाता है से दात है कि एक दीवान पिटे हुये व्यक्ति की रिपोर्ट लिखने के लिए रिजात मॉम रहा है। रिजात के अबाद में लिखता में सिखता . "रीवान काला है

दिस कलप से करने चोरी की कलम से करने सीने की कलम से करने कि लाकड़ी को कलम से कहा जान प्रायं कुला जात्मी निसित्तला है "कानून की काल से करें?" कल्टून की कलन सकता की तोती है देखन पहला है कहा आसा, मगर जगमा गरात की साथ साला और दिस्ती दीक्षर से यह की लिखन स्टल कि जुम मान साली ही साली है।"

## NATIONAL LEVEL RESEARCH BOOK

# Entrepreneurship Development For Rural Women

(Multidisciplinary Research in 21st Century)

Vol - 1st , December-2017



ISBN 978-93-5267-823-5







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ISSN 2231-3265 (Online and Print)

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International Federation of Physical Education, Fitness and Sports Science Associations

Published by : Indian Federation of Computer Science in Sports www.ijhpecss.org & www.ifcss.in

Organized by : Department of Physical Education, ST. JOSEPH'S COLLEGE FOR WOMEN (A) Visakhapatnam - 530 004, A.P. India.

> Publication Impact Factor I2OR 3.565 ISRA Journal Impact Factor 4.005 Index Journal of







International Journal of Health, Physical Education & Computer Science in Sports

UGC APPROVED JOURNAL

J-Gate

A Peer Reviewed (Refereed) nternational Research Journal ISSN 2231-3265 International Journal of Health, Physical Education and Computer Science in Sports Volume No.28, No.2pp27-28 Publication Impact Factor 4.005(UGC Approved Journal) A Peer Reviewed (Refereed) International Research Journal

#### "A Review On Life Style Modification With Increased Physical Activity As The First Line Of Approach In Managing Pcos In Women"

#### R.Kiranmayi \* Dr T. Seshulatha\*\*

#### \* Lecturer In Physical Education, Visakha Govt. Deg.College (W), Visakhapatnam, Ap. \*\*HOD, Department Of Physical Education, St. Jospens College For Women (A), Vsp, Ap, India.

#### Abstract

PCOS is the commonest endocrine disorder that effects 9-18% of women in reproductive age. It's a leading cause of Anovulation, Infertility, Miscarriages as well as Insulin Resistance and Cardo metabolic disturbances. According to Dinka P. Baldaniand MiroKasum, amongst therapies such as Oral Contraceptives and anti-Androgenic medications, change in life style is the first line of treatment in managing PCOS. Different data bases were searched. Studies that based on increased Physical activity effects in evaluating Cardio-Metabolic risk factors, Insulin Resistance, Obesity and Reproductive Measures in women with PCOS were reviewed systematically. Several Manuscripts were studied. These studies were pertaining to Physical Exercise Therapy (Both Aerobic/Resistance training) experimented for 24 weeks duration. Almost all cases shown improvements in improved Ovulation, reduced Insulin Resistance and Weight loss. Varied designs, outcome measures and intensities have been noticed. Hence 100% clear perception was not allowed (Eusive result). Larger, optimally designed studies are needed specifically in India to evaluate the exercise intervention in PCOS.

Keywords: PCOS, Anovulation, Obesity, Exercise, Insulin Resistance, Cardio metabolic disorders. Introduction:

Polycystic Ovary Syndrome (PCOS) is the commonest Endocrine disorder that affects 9-18 % of women in reproductive age. It is identified as the leading cause of Anovulatory Infertility and Miscarriages (LissaVizza,CarolineSmity: Researchgate.net: Dec'2016.). Insulin Resistance is strongly implicated in the Etiology of PCOS (Corbould et al., 2005) and is tightly associated with the reproductive and Cardio metabolic complications (Teede et al., 2006,2007). Furthermore, 40 to 60 % of women with PCOS are either over weight (BMI > 25 kg/M<sup>2</sup>) or Obese (BMI > 30 kg/M<sup>2</sup>).

Among Therapies such as OralContraceptives and Androgenic medications used to manage reproductive issues in PCOS (Research gate.net/Pub 320006258 Sep'17, Dinka P Baldavi and Miro Kasum), Changes in Lifestyle is the first line of treatment for most overweight and obese women with PCOS and 5 to 10% of weight loss restores Ovulation. Even moderate exercise for 16 weeks, alone without any diet change, shown to improve Ovulation.

PCOS represents a significant burden on the health care system. In USA \$4.36 Billion was spent in 2004 on PCOS (Intertility and PCOS-related diabetes ,Azziz et al., 2005). Optimal treatments are needed to reduce the economic burden and improve health outcomes for women with PCOS.

Incorporating moderate exercise as a treatment for clinical complications in PCOS may be favorable, considering the beneficial effects of exercise has in other Insulin Resistant populations (Hamdy et al., 2001, Bruce et al., 2004). Similarly, resistance of weight bearing exercise training in combination with aerobic exercises or alone, has also shown to improve health outcomes in PCOS (Maiorana et al., 2002, Cuff et al., 2003). Inspite of the potential beneficial effects of exercise in PCOS, there are no systematic reviews that evaluate the independent effects of exercise on Cardiovascular and Reproductive outcomes (Thomson et al., 2010). Therefore the aim of this review is to spot and explain the effect of exercise on Clinical outcomes as an independent intervention in women with PCOS.

# INDIAN JOURNAL OF PHYSICAL EDUCATION AND ALLIED SCIENCES

## PROCEEDINGS OF THREE DAY INTERNATIONAL CONFERENCE ON PHYSICAL EDUCATION. SPORTS & FITNESS 27" to 29" January. 2017

Published by : Dr. T. Prabhakar Reddy Organising Secretary, ICPESF-2017 & Dept. of Physical Education, KMC, WGL

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<sup>संपादक</sup> डॉ. हरिराम प्रसाद पसुपुलेटि

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115229-78-948-299-115BN NO. 570-1010

गोस्वामी तुलसीक्षस विरक्षित रामचरितमानस पर्यावरण ज्ञान-विज्ञान का कोशागार है । मानवता ,धर्म एवं विज्ञान का पवित्र संगम है। इस काव्य की गहराई और गंभीरता शांत सागर जैसा है। 'नाना पुराण निगमागम का सार' रामचरित मानस है । वाल्मीकी रामायण की कवा को आधार बनाकर तुलसीदास अपनी कल्पना शक्ति से तत्कालीन यथार्थ के धरातल से परे आदर्श समाज की स्थापना का सफल प्रयास किया । प्राचीनकाल से पर्यावरण के महत्व को पहचानने में भारत सक्षम है । मानव जाति के संपूर्ण विकास में पर्यावरण का योगदान तुलसीवास जी ने पहचान लिया । वास्तव में पर्यावरण संरक्षण तथ उसका महत्व के संदर्भ में निगूढ़ ज्ञान प्राचीन भारतीय ग्रंथों में निहित है । किन्तु यह सारा ज्ञान संस्कृत में या । सामान्य जनता तक नहीं पहुँचा । इसी को दृष्टि में रखकर तुलसीदास भारतीय संस्कृति की महानता के सार को सामान्य जनता तक पहुंचाने का प्रयास किया। जिससे 'स्वांतः सुखाय बहुजन हिताय' का संमव हो जाय। रामचरितमानस में अनेक प्रसंग इसी बात की पुष्टि करते हैं । पंचमहाभूतों के महत्व को स्पष्ट करते हुए तुलसीदास कहते हैं कि

छिति जल पावक गगन समीरा । पंच तत्व से रवित शरीरा । ' 9

हमारा शरीर पंचतत्वों से बना है। हमारा जीवन पर्यावरण से जी जुडा हुआ है। अगर पर्यावरण प्रदूषित होगी तो हमारा अस्तित्व ही मुक्तिल हो जाएगा । मानव समाज सुख रहना है तो समस्त प्रकृति शांत रहन वाहिए। इसी को दूष्टि में रखकर रामराज्य की कल्पना की गयी। मर्यादा पुरुषोत्तम श्री राम के सिंहासन पर आसीन होते ही सर्वत्र हर्थ व्याप्त हो गया, सारे मय-शोक दूर हो गए एवं देहिक, दैविक और भौतिक तायें में जाता. से मुक्ति मिल गई। इसका प्रमुख कारण यह है कि रामराज्य में पर्यावरण का संतुलन या। कहीं भी किसी अ स मुगग गण पर राज छ किसी मी तरह का प्रदूषण नहीं दिखता था । इसीलिए कोई भी अल्पमृत्यु, व्याचियों से पीडित नहीं था, सभी किसा मा तरह का गहर . स्वस्य, बुन्द्रिमान, मानवतावादी थे। इस राज्य में वृत्त्वों का भी मृत्यु नहीं होती है। स्वियों विना काट के प्रसर्व

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18SN : 2348 - 5884

## विमल-विमर्श <sub>वार्षिक शोध-पत्रिका</sub>

A Multi-disciplinary Refereed Research Journal

Vol. 1 (Special Edition)

Year : 6, 2018

## INTERNATIONAL CONFERENCE

Executive Editor Dr. P.K. Jayalakshmi

Editor Vinay Kumar Shukla 'Vidrohi'



St. Joseph's College for Women (A)

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= ISSN : 2348-5884 ৯৫৯৩ - ৯৫৯ - বিমল-বিমগ - Vimal-Vimarsh ==

## **22**. తెలుగు సాహిత్యంలో మహికా సాధికారత

**త్రీమతి** నేమాని శార్య తెలుగు ఉపన్యాసకురాలు విశాఖ ప్రభుత్వ మహిళ డిగ్రీ <sub>కళాశాల</sub> విశాఖ పట్టణం

ంహార్హాతం: ''మహిళా సాధికారత'' అనే ఈ పదం కొత్తది కాదు. అందరికీ తెలిసిన పదమే. <sup>దర్</sup>త ఉపాద్దాతం: ఎంది సంధర్యంలో సాధరారత కోసం పోరాడుతూనే పున్నారు. అయితే సాధికారత అంటే ఏమిట్రి ్రసారంథం నుండి జ్రాట్ ఈ సాధకారం రాజకీయంగా అన్ని రంగాలలోనూ,అన్ని వైపుల నుండీ (స్త్రీలు సమృద్ధి సాధించదవ్చే అర్థికంగా,సామాజికంగా ,రాజకీయంగా అన్ని రంగాలలోనూ,అన్ని వైపుల నుండీ (స్త్రీలు సమృద్ధి సాధించదవ్చే అంతారా బాబింది గ్రామా స్ట్రీలు తమదైన ముద్రను బలంగా చూపించగలిగిన నాడే సమాజ అభివృద్ధి సాధ్యమవుతుంది.

ార్లె వివేకానంద ఏమన్నారంటే "సమాజంలో (స్త్రీల పరిస్థితి మెరుగుపదనంత వరకూ (ప్రపంచ ్రకేయిస్సు అధివృధ్ధి చెందదు.పక్షి ఒక రెక్కతో ఎగరదమనేది అసంభవం."

కాంద్రీ ప్రరుషులు తమతో బాటు సగం జనాభా వున్న (స్త్రీలను కూడా ఎదగనిచ్చినప్పుడు మాత్రమే ంధార్మారివృద్ధి సాధ్యమవుతుంది.

ధారకదేశంలో మ**హిళా**సాధికార**త**: 7 దశాబ్దాల స్వాతంత్ర్రంలో భారతదేశ (స్త్రీలు ఎంతో కొంత అభివృద్ధి సాధించినా.యింటా బయటా యింకా అనేక సమస్యలను ఎదుర్కుంటూనే వున్నారు. వైజ్ఞానికాభివృద్ధి. ప్రపందీకరణ పందివి స్రేల జీవితాన్ని మరింత దుర్భరం చేస్తున్నాయి గానీ, వారిలో ఆత్మగౌరవాన్ని, అత్మహ్మాస్ని పాదుకాల్పే దిశగా సాగదం లేదు. సమాజంలో సగం మందిగా వున్న (బ్రీల అభివృద్ధికి ఆటంకాలు పంధదమనేది ఆసమాజానికే సిగ్గుచేటు భారత రాజ్యాంగం (స్త్రీ సాధికారత కోసం అనేక

ఆర్జికల్ 14: సమన్యాయం: చట్రం ముందు స్ర్రీ పురుషలిరువురూ సమానం. ఆర్జికల్ 39(డి): సమానవేతనాలు.

- 1961 : వరకల్న నిషేధ చట్రం
- 2005 : గృహ హింస చట్టం

2013 : పని ప్రదేశాలలో ట్రీలపై లైంగిక వేధింపుల చట్టం.

మహిళా సంక్షేమం కోసం (పభుత్వం ఇన్ని చట్టాలు చేసినా యింకా మనదేశంలో (స్టీలపై వివక్షతలు. అత్యాచారాలు, వరకట్న వేధింపులు, యాసిద్ దాడులు, లైంగిక వేధింపులూ కొనసాగుతూనే వున్నాయి. అంతర్జాతీయ లెక్కల (పకారం డ్రీలు నివసించడానికి అనువుగాని దేశాలలో భారతదేశం 4వ స్థానంలో వుంది. దీనిని బట్టి మనదేశంలో (స్ట్రీల పరిస్థితి ఎంత దయనీయంగా వుందో అర్ధమవుతుంది.

అయినప్పటికీ మనదేశంలో బ్రీలు ఈ అవరోధాలను దాటుకుంటూ అన్ని రంగాలలో ముందుకు కి ।పయతాలు చేస్తూ విజయా శేశాలా రాజను దాటుకుంటూ అన్ని రంగాలలో ముందుకు వెళ్ళదానికి ప్రయత్నాలు చేస్తూ. విజయ కేతనాలు ఎగురువేస్తున్నారు. మనదేశంలో సివిల్ సర్విసేస్



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# Indian Literature: Texts and Contexts

Department of English In collaboration with Shiksha Sanskriti Utthan Nyas (SSUN)

## Traces of Feminism in Ancient Indian Texts and Feminist Perspectives in the Fiction of the Postcolonial Writers

### P. PadmaPriya Asst. Professor in English Visakha Govt. Degree College(W) Visakhapatnam

**Attended:** in India has its roots in the ancient Indian texts. Vedas and Upanishads preached period authenticated the supremacy of men, due to which the status of women deteriorated over authenticated the supremacy of men, due to which the status of women deteriorated over authenticated it was reflected in Itihasas, the later Indian texts. Feminism in West is period of timeand it was reflected to ancient India. The first phase of feminist authenticated the credit for the white women movement of the West for equal rights. movement acclaims the credit for the white women movement of the West for equal rights. movement acclaims the credit for the unit oppression and suppression which ultimately soletyespecially the women, realize their oppression and suppression which ultimately soletyespecially the Feminist perspectives of the West. Postcolonial women writers and adapt the Feminist perspectives of the West. Postcolonial and diaspora and y of feminism in ancient India as well feminist concerns in postcolonial and diaspora and y of feminism in ancient India as well feminist concerns in postcolonial and diaspora and y of feminism in ancient India as well feminist concerns in postcolonial and diaspora

KeyWords: ancient Indian Texts, Brahmavadinis, patriarchy, oppression, subjugation, female expression, postcolonial and diaspora writing

India has an established history of feminist consciousness from Vedic period. Ancient Indian mythological texts disseminated equal status for women on par with men, into its society and culture. Women were accorded equal status in Vedic period in India which was later deteriorated in due course of time from Manu Smriti. The intellectuality and equal status enjoyed by Rigvedicwomen was mentioned in ancient Indian literature. Brahmavadinis and Sadyodvahas were the learned, highly qualified women in Sanskrit texts. Brahmavadinis bestowed their life to the study and practise of Vedas and remained spinsters throughout their life whereas Sadyodvahas studied Vedas till their marriage. Women played key role in politics and even ruled kingdoms as efficiently as their counterparts whereas in post Manu Suriti period study of Vedas, chanting of some of the vibrant mantras and practice of many

the Indian context Vedas, Upanishads and ancient Indian Hindu texts considered women as the Indian context Vedas, Upanishads and ancient Indian Hindu texts considered women as embodiment of goddess trio: Lakshmi, Saraswati and Parvathi. According to Hindu tythology Lord Shiva, the destructor or the transformer of the universe had given an equal tythology Lord Shiva, the destructor or the transformer of the universe had given an equal tythology i.e., the left half of his divine self to his consort Parvati, which depicts the futus i.e., the left half of his divine self to his consort Parvati, which depicts the Arthnariswaratatva, a harmonious coexistence of male and female entities. Lord Vishnu the Arthnariswaratator had given a place to his concert Lakshmi on his chest "vakshasthala" and Lord brahma, the Creator of Universe made his wife, Saraswathi sit on his lap. All the above

St. Joseph's College for Women (A) KARARANANANANANANANANANANA (Reaccredited by NAAC with A Grade) Visakhapatnam - 530 004 रत्रीवादी - लेखकों का प्रगतिशील चिंतन స్తీ వాద రచయితల ప్రగతిశీల ధోరణులు 952 201 DYNAMICS OF FEMINIST WRITERS: वैश्विकपरिप्रेक्ष्ये लेखिकानां प्रगतिशीलचिन्तनम् GLOBAL PERSPECTIVES International Conference Certificate Certified that Ar. / Mrs. / Dr. has Participated / Presented a Paper in the Two-Day U.G.C. International Conference on "Dynamics of Feminist Writers: Global perspectives" jointly organised by the Language Departments, St. Joseph's College for Women (A) and Dakshin Bharateeya Rajbhasha Sansthan on 14th & 15th July 2018. Title of the Paper : Eco Ferninism - A Unda : With lesence to Anita Desais SA. sen any Maray Salsh Dr. T. Bhashow S Dr. P.K. Jayalakshmi Dr. Sr. Shyil'P.D. Dr. S. Krishna Babu Dr. T. Bhaskara Sudha Convoner, International Conference Principal Co-Convener, International Conference Co-ordinator, International Conference St. Joseph's College for Women (A). Charmsn, D.B. Rajbhasha Sansthan Assistant Professor, HOD, English Associate Professor, HOD, Hindi Visakhapatnam. Visakhapatnam St. Joseph's College for Women (Å), Vizag St. Joseph's College for Women (A), Vizag PROPERTY

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ISSN: 2348 - 5884

## विमल-विमर्श <sub>वार्षिक शोध-पत्रिका</sub>

A Multi-disciplinary Refereed Research Journal

Vol. 1 (Special Edition)

Year : 6, 2018

## INTERNATIONAL CONFERENCE

Executive Editor Dr. P.K. Jayalakshmi

Editor Vinay Kumar Shukla 'Vidrohi'



St. Joseph's College for Women (A)

Reaccredited by NAAC with A Grade Visakhapatnam - 530 004 (A.P.), Ph. : 0891-2558346 e-mail : sjcwvizag@gmail.com, web : www.stjosephsvizag.com



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FEMINISM-A STUDY: WITH REFERENCE TO AND DE MINISM-A STUDY: WITH REFERENCE

P. Padma Priya Asst. Professor in English Visakha Govt. Degree College (W) Visakhapatnam

### Abstract

Peterm Ecofeminism, comparatively a recent trend in literature has gained the literary circles. Ecofeminism entwines the movement the term Ecoreminism circles. Ecofeminism entwines the movements and in the literary circles. Ecofeminism entwines the movements and in the link feminism and ecology. The term suggests the interrelated the in the interact of the exploitation of both, the women as well economic and and dominance. Ecofeminism concepts entities and the exploitation of both, the women as well economic and the exploitation of both and a dominance. whiles that link remember and the exploitation of both, the women as well ecosystem by and dominance. Ecofeminism concepts establish connections bet and nature and the conferminism concepts establish connections between by dominance. Ecofeminism concepts establish connections between by and nature in particular and the oppressed and the marginalized sections and the marginalized sections. dominant concepts establish connections between marked nature in particular and the oppressed and the marginalized sections of was well, therefore this movement preaches the eradication of social interview. and nature in particulation of this movement preaches the eradication of social injustice well, therefore this movement preaches the eradication of social injustice well, therefore this movement witters of 20<sup>th</sup> century reflected in the investor in the walks of life. Several women writers of 20<sup>th</sup> century reflected the eco walks of the spects in their works. Vandana Shiva, Anita Desai, Arundhati Mehtaare a fewto name Indian women writers. This paper aims to study Menual Anita Desai's The Fire on the Mountain.

Key words: gender domination, patriarchy, exploitation The term Ecofeminism, comparatively a recent trend in literature has gained The term in the literary circles. Ecofeminism entwines the movements and whiles that links feminism and ecology, coined by the French writer Francoise induces under the book Le Femimismeou la Mort (1974). The term suggests the interiments of women and nature and the exploitation of both, the women as 1 sousystem by the patriarchal dominance. Ecology is an umbrella term, subjects a number of aspects related to earth, environment, living and non-living refeminism defines, establishes and strives to achieve gender equality in all ersoflife. Hence feminism and ecology together conceptualizes ecofeminism. siminism concepts establish connections between women and nature in particular the oppressed and subjugated sections of the society as well, therefore this rment preaches the eradication of social injustice from all walks of life. atminists believe that these connections are illustrated through traditionally which are present throng women and in nature." (Wikipedia)Priyanka Chanda quotes that eco wikipedia)r rivalika Chanter quelle in nature. (wikipedia)r rivalika Chanter quelles, childbirth and

Zon etc.

Modernization, westernization and capitalism reduced the importance of and traditional values and brought drastic changes in the viewpoints. Women Required tional values and brought drastic changes in the viewpointer reads tedestruction of the both and eventually the culture and values. According to

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Disel-Delug- Rem Rest - Vimal-Vimarah -----Chen Ling "Thus, as a radical green political slogan, ecofeminism aims to reveal the Chen Ling "Thus, as a radical of domination and gender domination, pays attention internal link between the natural domination and gender domination, pays attention internal link between the natural criticism so as to realize the dual liberation of internal link between the trainer of the solution of nature to its social cause and social criticism so as to realize the dual liberation of nature to its social cause and social criticism so as to realize the dual liberation of nature and women."(C. L.2014)

women have inclination towards nature more than men. Both of them

Women have included is a concern for feminist writers. Anita Desai is in fragile and vulnerable, which is a concern for feminist writers. Anita Desai's Finance of contemporary Indian English novelists. Anita Desai's Finance fragile and vulnerative, the providence of the second seco eminent writer of contents and the light of eco feministic, eco critical approach the Mountain can be studied under the light of eco feministic aspects enables the readers to understand the Mountain can be studied feministic aspects enables the readers to understand effect study of eco critical, eco feministic and psychological characteristics of human effect study of eco critical, eco n physical and psychological characteristics of human beings of environmental forces on physical and psychological and psychological beings of environmental to of the novels, as well physical and psychological balance in and the characters of the novironment. Environment and nature also and the characters of and environment. Environment and nature play a major role hence understanding the role and impact of it, is necessary.

In Fire on the Mountain, Desai has symbolically used flora and fauna to depict the characteristic features of her creations. One of the major features of her novels is the interconnectedness of nature with inner psyche of her female characters. Her description of nature is a soothing source for a troubled soul and a thing of joy and amusement for the rest. She used nature as imagery and symbolism to dwell into the psychological realms of her female characters: Nanda Kaul, Ila Das and Raka in Fire on the Mountain. Nature is a strong binding force in the characterization of The Fire on the Mountain.

Nanda lives a solitary life from her family at Carignano, in Kasauli Hills, in the lap of nature searching for solace from the busy life and far away from the maddening crowd of the city.Nanda doesn't want to find any difference between her and the pine trees of her garden. She wants to be one among them. "She was grey, tall" like pine trees "and thin . . . she fancied she could merge with the pine tree and be mistaken for one. To be a tree, no more and no less, was all she was prepared to undertake." (p.4) Tall pine trees are symbolically used for self-confidence and stubbornness as Nanda left all her family members and living alone without their assistance at her twilight age. She just "wanted was to be alone, to have Carignano to herself in this period of her life when stillness and clam were all that she wished to entertain." (p.18) The postman mockingly enquires "No visitors yet?" When Ram Lal gestured him no, then "The postman gave a snorting laugh" (p.13), which indicates the general male attitude towards a single lady.

Nanda Kaul is so engrossed in her solitude that even news of the arrival of her great grand-daughter Raka pinched her.Raka suffered from typhoid, comes to Cargnino to live with Nanda but Nanda is reluctant to welcome her. "She wanted no one and nothing else. Whatever else came, or happened here, would be an unwelcome intrusion and distraction."(p.3) Nanda had a busy life as a Vice-Chancellor's wife and managed burk in the second busy life as a Vice-Chancellor's wife and managed her husband's guests, rearing of her children and household works

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owd-owd-and - And - Vimal-Vimarah - Vimarah -

Mentally she stalked through the rooms of that house his house, never (herace. 0). <sup>1</sup><sup>20</sup><sup>20</sup><sup>3</sup> instance is tolerating his lifelong infidelity auffering of her husband's never this and also tolerating his lifelong infidelity a lifelong affair with husband's a lifelong affair with Miss with here by choice—she lived here alone because that of Nanda at the here duced to doing." Nanda's childhood on the second se This and also the novel Anita Desai reveals the actual fate of her husband's also the novel Anita Desai reveals the actual fate of husband's here by choice—she lived here alone because that was affair with Miss what she are alone that was what she At the end of the managinalized of Nanda as "She was the second friend lia Das was the At the here by the doing." Nanda's childhood friend lia bas was take was the w and do death-an extra she was the was the dominating forces just because IIa is fighting against section of the society and the domination of the society welfare of the girls. welfare of the girls. welfare of the patriarchal set up no one appreciates the harsh realities of how a woman welfare all the household responsibilities without any complaints the woman

In the patrial the household responsibilities without any complaints like Nanda doulders all the duty that no one had noticed or defined." She is so glad to "ironic bow is the had been glad to leave it all behind, in the plains, is the set of th heavy difficult book that she had read through and was not required to the plains, heavy difficult book that she had read through and was not required to the plains, heavy done enough and had enough? I want a <sup>1</sup><sup>geal</sup>, heavy and ponders over her fulfilment of responsibilities towards her family <sup>1</sup><sup>geal</sup>, Nanda ponders over her fulfilment of responsibilities towards her family <sup>1</sup><sup>geal</sup>, Nanda ponders over her fulfilment of responsibilities towards her family "Nanda per sough and had enough? I want no more. I want nothing. Can I with nothing?" The responsibility of Raka at least for that with nothing. "" I not done in the responsibility of Raka at least for that summer was <sup>k</sup> left with not her consent. Here we can observe the agony of the protagonist. when her what and a "Now, to bow again, to let that noose slip once more the agony of the protagonist." the arriver that she had thought was freed, finally." (p. 20)

"Discharge me" Nanda groans "I'hv discharged all my duties. Discharge." "Discharged all my duties. Discharge." reisalso over exploited in the name of development of mankind. Nanda receives freisalso of the Asha, her daughter informing the situations that forced her to send her at from Astronomic Asha explains a bunch of responsibilities she is sharing though she became a grandmother, which depicts the restless life and relentless sion women throughout the life without any slightest acknowledgement. Nature and women nurture, protect and conserve yet dominated and

righted by patriarchal society. Capitalist society is destructing nature in terms of relepment. Nanda, the great grandmother compares Raka to a mosquito "an intruder, rotsider, a mosquito flown up from the plains to lease and worry." (44) Gradually simale instinct of nurturing and caring over takes her initial disapproval and she ontake care of Raka. This is an instance of similarity between the benevolence intre and women attitude in general is an eco-feministic concern or trait.

derences:

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The Unknown Errors of Our Lives

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#### Abstract:

Globalization, industrialisation, development of science and technology are some of the major reasons for Indian diaspora spread across the world. Multiculturalism and pluralism enriched the diaspora expression as they experience the culture of home land as well as the first-hand experience of a foreign culture which is alien to them. This new experience is more specific to the migrants of the first generation which paves way for the feelings of alienation, dislocation, displacement, cross cultural conflicts, ethnic issues and racial discrimination. Psycho-somatic experience, a deep sense of alienation from the home land and socio-economic conditions plays key role in the diaspora writing.

Even though Indian diaspora spread across the continents, the literary works created by them shows a silver thread which unites them with the home land. The writings of educated Indian diaspora have won many accolades. The literary diaspora includes V.S. Naipaul, Anita Desai, Kiran Desai, Jhumpa Lahiri, Bharati Mukherjee, Chitra Banerjee Divakaruni and Salman Rushdie etc.. The main aim of this paper is to explore the effects caused by dislocation and displacement in Chitra Banerjee Divakaruni's "The Unknown Errors of Our Lives" a collection of short stories.

Key words: alienation, displacement, dislocation, cross cultural conflicts psycho-somatic experience.







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International Journal of Talugu, Literary, Culture & Longuage Study Special Edition, Vol - IL, Dec - 2018 ISSN No. 2456-4702 (USC approved Journal No. 4260)

Organised by Telugu & Oriental Languages (Sanskrit & Hindi)

Affiliated to Adikavi Nannaya University. Rajamahendravaram (THRICE ACCREDITED AT 'A' LEVEL BY NAAC, BENGALURU, COLLEGE WITH ROTENTIAL FOR EXCELLENCE)

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ఇంధదేశంలో సంఘ సంస్మరణోద్యమం :-

పంది ప్రముఖులు వీతేశలింగం గారి బాటలో పయనించారు.

సంఘ సంస్మరణ- తెలుగు నాటక రంగం :

భివిధ సమరూర్చింది.

జెలుగు నాటక రంగంపై సంఘ సంస్కరణోద్యమ ప్రభావం ఎస్.శారద ఎం.ఎ. ఎంఫిర.

<sub>జరు</sub>నిక భారతదేశ చరిత్రలో 19వ శతాబ్ది ఉత్తరార్ధం (పధానంగా సంస్కరణోద్యమాల కాలంగా చెప్పవచ్చు. మన

1న20 ప్రాంతంలో పశ్చిమ బెంగాల్లోని సేరంపూర్లో క్రైస్తవ మిషనరీ కేంద్రాలు ఏర్పాటయ్యాయి. వారు మొదట

న్రమేపి భారతదేశంలో సంఘ సంస్మరణవాదం ప్రబలింది. అది భారతీయ సామాజిక జీవనంలో ఇలమైన చూర్పులు

19వ శతాబ్ది ఉత్తరార్థం నాటికి అంగ్లవిద్యాభ్యాసకులు ప్రారంభమై నవీన భావాలను తమలో నింపుకున్నారు. అంద్రవేశంలో

ఈ విధంగా వీరుచేసిన అభ్యున్నతికి వీరేశరింగంగారు సంస్ధాగత స్వరూపాన్ని అందించారు. బ్రీ విద్య, మాధనమ్మరాలు,

అంధ్రదేశంలోని సంఘ సంస్మరణోద్యమాల ప్రధావం తెలుగు నాటకరంగంపై అధికంగా వుంది. ఈ నాటకాలకు

విశంతు పునర్తివాహలకు వేశ్యావ్యవస్త నిర్మూలనకు. వీరేశరింగంగారు చేసిన కృషి యావద్భారత దేశంలోను సంస్కర్తలకు పరణ నిట్టింది. రఘుపతి వేంకటరత్నంనాయుడు గారు, ఉన్నవ, టంగుటూరి ప్రకాశం పంతులుగారు, అయ్యదేవర కాళేశ్వరరావు

ుధు సంస్కరణోధ్యమ ప్రారంభకులు కందుకూరి వీరేశలింగం పంతులుగారు. వారి జీబితకాలమంతా సంస్కరణకే అంకితం ేసారు. వీరేశలింగం పంతులుగారి కన్నా ముందు కోమలేశ్వరం శ్రీనివాసపిక్ష్మె అనే ఆయన స్ర్రీ విద్యావ్యాప్తి కోసం కృషిచేసారు. గాజుల లక్ష్మీనరసుచెట్టి చెట్టి చాకిరీ నిరోధానికి, సామినేని ముద్ద నరసింహంగారు హేతువాద దృష్టిలో ద్రాసన వ్యాసాలు

్ర్జుకాని వచ్చింది. కొన్ని ఉద్యమాలు, అగ్రవర్మాల వారు, కొన్ని నిమ్నపర్గాల నారు నిర్వహించారు. వీటిలో కొన్ని ఉద్యమాలు ్రంతక్వాన్ని, అగ్రవర్ణ ఆధిపత్యాన్ని బలంగా (పశ్చిచాయి. మహారాష్ట్రలో జ్యోతిభా పూలే సత్యకోధక్ సమాజాన్ని స్థాపించారు. ్రా వి.శర్. అంబేద్కర్ వారిత్రాత్మక పోరాటాలు నిర్వహించారు. బెంగాల్లో రాజా రామ్మోహన్రాట్, ప్రారంభించిన సంఘ

్రా సంలు. అనాధశరణాలయాల ఏర్పాటు, విద్యాగంధాన్ని పెంచడానికి కళాశాలల ఏర్పాటు, స్రీ విద్యా వికాసం వంటి అనేక సాహాం కార్యకమాలు ఈ మిషనరీలు కేందరాగా ఎకుకు కళాశాలల ఏర్పాటు, స్రీ విద్యా వికాసం వంటి అనేక ్లానింది. జాక్టోద్దరణ కార్యక్రమాలు ఈ మిషనరీలు కేంద్రంగా జరుగుతూ వుండేవి. అంగ్ర విద్యసభ్యసించిన భారతీయులు పాశ్చాత్య రాజాలకు ఆకరితులే 1కమేపీ పాంహిళ సేవాన కిరీ రాజాలకు కెంద్ర విద్యసభ్యసించిన భారతీయులు పాశ్చాత్య ్లార్ రాజులు ఆకర్షితులై క్రమేపీ సాంఘిక సేవాదృష్టినీ హైందవ పరిరక్షణా దృష్టినీ, క్రమేపీ జాతీయవాద భావాన్ని వారివాద భావాలకు ఆకర్షితులై క్రమేపీ సాంఘిక సేవాదృష్టినీ హైందవ పరిరక్షణా దృష్టినీ, క్రమేపీ జాతీయవాద భావాన్ని

జర్గాల్ సంఘుసంస్మరణ ఉద్యమంపై (బిటిషు చారి పాలనా ప్రధానంగా సంస్మరణోద్యమాల కాలంగా చెప్పవచ్చు. మన సార్ సంఘుసంస్మరణ ఉద్యమంపై (బిటిషు చారి పాలనా ప్రధానం కూడా కొంత ఉందనేది కాదనలేని నిజం. పారి(కామిక ్లంథావం కూడా కొంత ఉందనేది కాదనలేని నిజం. పార్మితావం భారతీయ సమాజం పై కూడా పడింది. ప్రజంలో ప్రార్థించేతత్వం స్పాటి, ప్రారిస్ సంప్రదాయాలలోని మూధనమ్మకాలపై తిరుగుణాటు పార్యాలా పడింది. ప్రజలలో ప్రార్థించేతత్వం ్లు సంత్రించిన సంప్రదాయాలలోని మూఢనమ్మకాలపై తిరుగుబాటు ప్రారంభమైంది. ప్రజలలో ప్రార్థించేతత్వం సంత్రించిన అనంతరపు జాతీయ వాదోద్యమానికి ప్రధారణం కోటండి

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్రవైఫ సమకాలీన జీవితం. ఆనాటి వలసపాలన, అవసరమైన స్వేచ్ఛ, సమానత్వం, సమాజంలో మూధనమ్మకాలు, సాంఘిక సరావారాలు మస్తుపులుగా అనేక నాటకాలు వచ్చాయి. నాటక వికాసం మలిదశలో ఈ సంఘ సంస్కరణోద్యమం నాటకానికి

## Ambedkar's Vision on Women Emancipation and Empowerment

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#### Abstract

Ambedkar, as a social activist, sought to highlight the fact that only through the organised and collective effort, a change of qualitative nature could be brought about in the Indian society. He was of the view that women should be encouraged to take active part in organised social mobilisation activities which, in a long run, would enable them to assess their own position in the society. Participation in an organisation, he believed, to be the first step towards 'capacity -building' for the women. He strongly advocated that women should recognise their worth as social forces, organize themselves so that they could participate in social and political agitations. The processes adopted by Ambedkar to emancipate and empower women were primarily founded upon two premises: educate women and encourage them to participate in public events, this would subsequently create sense of self-respect in them and to reform the social order of Indian society such that the root causes of degradation and oppression of women were taken care of. His policy prescription for women emancipation and empowerment encompasses two domains: 'Social' and 'Political'. In social domain, he prescribed 'Educate, Organise and Agitate' as the motto for emancipation and empowerment of women. In the Political domain, he wanted multi-pronged interventions in terms of 'legal safeguard against exploitation', 'economic rights', positive discrimination for underprivileged' and 'legal sanction of new social order based on trinity principles' of Liberty, Equality and Fraternity.

Keywords: Ambedkhar; Women; Emancipation; Empowerment

#### INTRODUCTION

Dr. B.R Ambedkar was among the most outstanding intellectuals of India in the 20th century. Dr. Ambedkar also an outstanding example of what Antonio Gramsci called an organic intellectual, that is, one who represents and articulates the interests of an entire social class. Dr. Ambedkar - the determined fighter and a deep scholar, secured the highest academic honors from some of the most prestigious universities of the world. He made significant efforts to lead the society on the path of Liberty, Equality and Fraternity.

Ambedkar was not only the father of Indian Constitution; he was a great freedom fighter, political leader, chilosopher, thinker, economist, editor, social reformer, revivalist of Buddhism and was first Indian to break where the barriers in the way of advancement of women in India. He laid down the foundation of concrete and succre efforts by codifying the common Civil Code for Hindus and other sections of the Indian society. He stated that women should be given all round development more importantly social education, their well being and sociocultural rights. He emphasized that each and every section of Indian women be given their due share and it is a must to maintain and protect dignity and modesty of women (Shukla, 2011).

## Ambedkar's Philosophy on Education

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#### Abstract

Education is most important component of any society. It leads to increased awareness and social consciousness of the people and provides for more responsible leadership of the nation. Ambedkar thought that education was of tremendous importance as a foundation of progress. He considered education as the most powerful agent for bringing about desired changes in society and a prerequisite for organised effort for launching any social movement in modem times. For him education was an instrument to liberate the people from illiteracy, ignorance and superstitions and thus enable them to fight against all forms of injustice, exploitation and oppression. Ambedkar upheld the democratic concept in education propounded by Dewey. Any education given by a group tends to socialize its members. Thus it is the responsibility of the society to impart education. Ambedkar has stressed the fact that in order to realise the aim of education such as Modernisation; character formation and self realisation; Science and Technology in Curriculum would go a long way in developing rationality in the learner. The educational thoughts of Dr. Ambedkar are more realistic pragmatic than idealistic. He never believed in mere bookish education. He knew the importance of informal education along with formal education. The modem concept of education is comprehensive and lays more stress on the all-round development of a child. Ambedkar also believed in this concept. Thus he was one of the great educationists of India. He believed that education was one of the strongest means to uplift the community as well as the whole nation.

Keywords: Education; Ambedhkar; Democratic concept; Great Educationist

#### INTRODUCTION

Philosophy of education is a careful, critical and systematic intellectual endeavour to see education as a whole and as an integral part of man's culture, the more precise meaning of the term varying with the systematic point of view of the stipulator or any Philosophy dealing with or applied to the process of public or private education and used as a basis for the general determination, interpretation and evaluation of educational problem having to do with objectives, practices, outcomes, child and social needs, materials of study and all other aspect of the field (Good, C.V., 1959). Education is the most important component of any developed society. Education is the corner stone of progress and upliftment. It leads to increased awareness and social consciousness of the people and provides for more responsible leadership of the nation. Education includes knowledge imparts through reading, speaking, listering and writing. However, education embodies and affects the daily actionar habits of people and the interrelationship among the people. Thus we are constantly being educated and educating each other.

The present paper deals with the philosophy of Education. Dr. Babasaheb Ambedkar's Educational philosoph as reflected in his Educational thoughts. Ambedkar knew well that the more the education, the more the chance for progress and the easier the opportunities for his people. But since he thought that by giving his people politicpower, the problem of their education would be automatically solved through Governmental efforts and agencies



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## SILVER NANOPARTICLE COATED GREEN ACTIVATED CARBON FOR WATER DISINFECTION

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Removal of microorganisms from drinking water to obtain potable water is a critical requirement in various societies across the world, and particularly in India. World Health Organization (WHO) investigation showed that 80% of diseases are due to contaminated drinking water. Therefore, there is an urgent need to re-evaluate conventional disinfection methods and to consider innovative approaches that enhance the reliability and robustness of disinfection while avoiding harmful disinfection byproducts (DBP) formation. Activated carbon (AC) has been the adsorbent of choice for removal of colour, odour and other impurities from water. The need for production of activated carbon from locally available agricultural wastes is gaining prominence as they offer the most available and cheapest of all the known raw materials. Silver nanoparticles are effective in combating E. coli, as well as other forms of gram-positive and negative bacteria. Hence, in order to impart antimicrobial properties to activated carbon, it is necessary to establish the maximum possible contact area between Ag with any microorganisms present in the water flowing through the activated carbon. This paper highlights the high efficiency of silver nanoparticles (Ag-NPs) coated activated carbon (AC) granules in antimicrobial onte activities for Water purification. Combined with low cost and effectiveness in prohibiting the growth of E, coli. such materials should have wide applications to drinking water disinfectant.

Keywords: Water purification: Activated Carbon: Silver Nanoparticles: Applications

13-15 July 2019 Wht. Conf. Conducted by AU

PP No: 3

### AN OUTLINE OF NANOTECHNOLOGY FOR WASTE WATER TREATMENT

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Today there is a significant need for novel water purification technologies that are economical and provide high-quality drinking water. Nanotechnology provides the innovative solution for water treatment. Nanotechnology-enabled processes for the water treatment represent major challenges to existing conventional purification methods. Nanotechnology can also be extended to the purification and utilization of unconventional water sources in an economic way. The purpose of this review was to identify and examine the most extensively studied nanomaterials, zero-valent metal nanoparticles (Ag, Fe, and Zn), metal oxide nanoparticles (TiO2, ZnO, and iron oxides), carbon nanotubes (CNTs), and nanocomposites for developing rapid water-treatment technology by elimination of metal ions, anions, organic compounds, and microorganisms. Furthermore, their applications in water and wastewater treatment were discussed in depth. The future of the nanoparticles in waste water treatment is quite progressive, but is requires combined efforts of academic and industrial resources to materialize a fast, economical, and practical water-treatment technology.

Keywords: Waste water; Nanotechnology; Treatment; Applications



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🗁 proceedings Higher eduation today - 🋗 October 30, 2019

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పత్ర సమర్పణ : నేమాని శారద, తెలుగు ఉపన్యాసకురాలు, విశాఖ ప్రభుత్వ మహిళా కళాశాల, విశాఖపట్నం.

ఉపోద్యాతం:- "నేషనల్ నాలెడ్జి కమీషన్" సిఫార్సుల మేరకు యూనివర్సిటీ గ్రాంట్స్ కమీషన్ (యు.జి.సి) మన దేశంలో ఉన్నత విద్యారంగంలో 2015-16 సంవత్సరం నుండి "ఛాయిస్ బేస్డ్ (కెడిట్ సిస్టమ్" (సి.బి.సి.ఎస్.)ను అమలుచేస్తోంది. సాంప్రదాయ విద్యావిధానంలోని లోపాలను సవరించే నిమిత్తం మరియు ఉన్నతవిద్యా ప్రమాణాలను పెంచేందుకు ఈ నూతన విద్యావిధానాన్ని కళాశాల మరియు విశ్వవిద్యాలయ స్థాయిలో ప్రవేశపెట్టడం జరిగింది.

సి.జి.సి.యస్. విద్యావిధానం:- ఈ విద్యావిధానంలో విద్యార్థికి అధిక ప్రాధాన్యత యివ్వబడుతుంది. పాఠ్యప్రణాళిక రూపకల్పన–మార్పుల విషయంలో, బోధనాభ్యసనంలోనూ, పరీక్షలు మరియు మూల్యాంకనంలోనూ సరళీకరణ ఈ విధానం యొక్క ప్రత్యేకత. విద్యా విధానంలో నాణ్యతా ప్రమాణాలను మెరుగుపరచుట, ప్రణాళికాబద్ధమైన, విద్యనందించుట, విద్యార్థులలో నైపుణ్యాలను పెంపొందించుట ఈ సి.బి.సి.యస్. విధానం యొక్క ముఖ్యోద్దేశ్యం.

### సి.జి.సి.యస్. విధానంలోని ముఖ్యాంశాలు :-

- విద్యా సంవత్సరం రెండు సెమిష్టర్లుగా విభజింపబడుతుంది.
- విద్యార్ధులు తమకు నచ్చిన సబ్జెక్టును ఎంచుకుని చదువుకునే వీలు కల్పిస్తుంది.
- ఇందులో 3 రకాలైన కోర్పులుంటాయి.
  - ఎ. కోర్
  - బి. ఎలక్షివ్
  - సి. మైనర్ లేదా సాఫ్ట్ స్కిల్స్
- 3.(ఎ) కోర్సులన్నింటికీ ఒకే సమయ నిర్ధారణ వుందదు. విద్యార్ధి అభిరుచిని అనుసరించి కోర్సు కాలపరిమితిని నిర్దారించుకోవచ్చు.
- (బి) కోర్సు అభ్యసనా లక్ష్యాలు, అభ్యసనా ఫలితాలకనుగుణంగా రూపొందించబడుతుంది.
- (సి) కోర్సు లెక్చర్స్, ట్యుటోరియల్స్, లేబరేటరీ వర్క్, ఫీల్డ్వర్క్, ప్రాజెక్టువర్క్ సెమినార్లు, ఎసైన్మెంట్లు, సెల్ఫ్యేడీ వంటి విభాగాలుగా విభజించబడుతుంది.
- క్రెడెట్స్:- విద్యార్ధులకు ఫలితాలను '(కెదిట్స్' రూపంలో యిస్తారు.



## Integration of Education Technology and Traditional Classroom Teaching at Undergraduate Level-P. Padma Priya

🗁 proceedings Higher eduation today, Research Journal - 🋗 October 30, 2019

#### Integration of Education Technology and Traditional Classroom

Teaching at Undergraduate Level

Abstract:

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Integration of traditional classroom teaching with education technology is gaining momentum in higher education both at Post Graduation Level and Under Graduation Level. In this technological era traditional classroom teaching alone is unable to meet the aspects of knowledge acquisition and the educational requirements of the present day generation. A combination of traditional teaching with ample use of technology based e-learning has been yielding more qualitative outcomes in higher education. The youth population of India is eager to reap the fruits of the education technology and also technology in general to achieve their dreams and aspirations. Accordingly teaching faculty also needs to improve their skill sets to cater to the needs of the students. They need to possess better knowledge of available online learning resources and e-learning material. Digital technology, Virtual classrooms, learning Management System-LMS, effective of use of Youtube, Smart Phones and mobile apps are being effectively used at Under Graduate level.

Key Words: education technology, inclusion of technology in higher education, under graduate level, digital and virtual technology, mobile enabled learning (m-learning) Introduction:

The Mission 2030 of Higher Education aims at quality learning outcomes through innovative approaches in higher education. Education technology is fast growing and it has been influencing the institutions like the University Grants Commission (UGC), Rashtriya Uchchattar Shiksha Abhiyan (RUSA) and the Central and State governments of India in policy making in the field of education. The focus was shifted from teacher-centric methods to learner-centric methods. Students are of utmost importance in the present-day education



## IMPORTANCE OF TECHNOLOGY IN EDUATION-AHD PUSHPALATHA

🗁 proceedings Higher eduation today, Uncategorized - 🋗 October 30, 2019

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#### Abstract :

Technology has the ability to enhance relationships between teachers and students. There are many reasons why technology is a key aspect of learning. Technology is everywhere. To survive in higher education and business world students must know technology. Today technology in teaching is of great importance because of the use of information and communication technologies. With the help of various applications for distance education, the internet, teacher and students themselves, they see the advantage of educational technology. The range of possible benefits pervaded practically all areas of activities in which knowledge and communication play a vital role. It is involved from improved teaching and learning processes to better student outcome, increased student engagement and seamless communication with teachers and parents. There is a significant gap between knowledge and skills students learn in institution. Technology may bridge that gap. This paper deals with role of technology and it's importance in education.

Key words: technology, teaching and learning processes, information and communication technologies.

#### Introduction

The era of 21st century is regarded as era of technology. Technology, today, plays a very important role in our life. Technology is seen as a basis of growth of an economy. An economy which is poor in technology can never grow in today's scenario. This is because technology makes our work much earlier and less time consuming. The impact of technology can be felt in every possible field one such field is education.



జానపద గేయ సాహిత్యంలో (స్త్రీ దేవతలు – శ్రీమతి నేమాని శారద

🗁 visionary women seminar proceedings - 🛗 November 6, 2019
# జానపద గేయ సాహిత్యంలో స్త్రీ దేవతలు

పరిశోధకురాలు : నేమాని శారద ఎం.ఎ.ఎంఫిల్, నెట్ తెలుగు ఉపన్యాసకురాలు, విశాఖ (పభుత్వ మహిళా కళాశాల, విశాఖపట్టణం - 20.

మానపుడి తొలితరంలో 'స్ట్రీ'ని దేవతగా ఆరాధించదం కనిపిస్తుంది. ఆదిమానపుని కాలం నుండీ స్టీదేవతారాధన ప్రచురంగా ఉంది. సింధు నాగరికతా కాలంలో "అమ్మతల్లి" ని ఆరాధించినట్లుగా చారిత్రక ఆధారాలున్నాయి. ఈ మాతృదేవతారాధన కేవలం మనదేశంలోనే కాదు, పాశ్చాత్యదేశాలలో కూదా వుంది. ఈజిప్పల దేశీయుల ఐసిన్, రోమన్ల–సిరిన్, తెల్లస్, (గీకుల–గియా వంటి (స్త్రీ దేవతలు ప్రాచీన కాలంలో పూజలందుకున్నారు.

### భారతదేశంలో స్త్రీ దేవతారాధన :

మన దేశంలో ద్రావిదులు ప్రధానంగా వ్యవపాయంపై ఆధారపడి జీవించేవారు. వీరు వ్యవసాయానికి ప్రధానదేవతగా అధికంగా స్త్రీలనే ఆరాధించేవారు. కానీ వేదాలలో ఇంద్రుడు, వరుణుడు, సూర్యుడు వంటి పురుషదేవతలే కనిపించారు. ఆర్యులు యుద్ధప్రియులు, అందువల్ల వీరు అధికంగా యుద్ధ సంబంధ దేవతలైన ఇంద్రుడు, వరుణుడు, సూర్యుడు మొదలైన పురుషదేవతలనే ఆరాధించేవారు.

### గ్రామదేవతలు - లక్షణాలు :

హిందూదేశంలో గ్రామాలలో అనేక మంది గ్రామదేవతలు వున్నారు. వీరు గ్రామానికి చివరగా వుంటూ ఆ గ్రామాన్ని పరిరక్షిస్తూ వుంటారని ప్రజల నమ్మకం ముఖ్యంగా మన ఆంధ్రదేశంలో అనేక గ్రామదేవతలు పూజలందుకుంటున్నారు.

ఈ గ్రామదేవతలు ఉద్భవించదానికి కారణం మానవులే. ఈ దేవతల పుట్టకకు ప్రధాన కారణం అదిమకాలంలో మానవులకు ఎదురయైన సమస్యలే అనిపిస్తుంది. ప్రకృతిశక్తుల పట్ల అతనికి ఏర్పడిన భయమే ఈ దేవతారాధనకు కారణం కావచ్చు. అంతేకాకుండా ఆదిమ మానవుడు తనకు జీవన మనుగదలో సహకరిందిన జెట్జ, పుట్ట, గీరు, నిష్పు, ఆకారాంను జేవతలుగా భావించి కొలిచాడు. ఈ విధంగా అనేక కారణాల రీత్యా మనిషి దేవతలను సృష్టించి ఆరాధించాడు.



# STATUS OF INDIAN WOMEN IN HIGHER EDUCATION-Ch.s..Anuradha,Ch.Shanthi Devi DR. R.Haritha

▷ proceedings Higher eduation today - 🛗 October 20, 2019

### STATUS OF INDIAN WOMEN IN HIGHER EDUCATION

- 1. Ch.S.Anuradha, Lecturer in Chemistry
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The higher education system of India is the third largest system in the world in terms of students next to China and United states. Higher education is recognized as the powerful instrument of socioeconomic advancement of the society. As Mahatma Gandhi said, 'If you educate a man you educate an individual ,but if you educate a woman you educate the nation.' So the women education is an indispensable tool for bringing about gender equality and simultaneously catalysing national development. An educated woman has the skills, information and self confidence that she needs to become a better parent,worker and citizen.

Women education has two major aspects ,one is individual and other is social aspect. In individual aspect ,the higher education improves her abilities to deal with the problems of her life, family, society and nation. It also helps her to develop the attitude of gender parity among her children right from health care, nutrition, education and even career. The fruits of her education will lead to overall development of the society.

### STATISTICS OF HIGHER EDUCATION OF INDIAN WOMEN



# WOMEN'S NUTRITION : WHY IT MATTERS ? 1.CH.S.ANURADHA 2.CH.SHANTHI DEVI 3.Dr.R.HARITHA

🗁 visionary women seminar proceedings - 🋗 November 6, 2019

### WOMEN'S NUTRITION : WHY IT MATTERS?

### 1.CH.S.ANURADHA 2.CH.SHANTHI DEVI 3.Dr.R.HARITHA

### VISAKHA GOVERNMENT DEGREE COLLEGE (W), VISAKHAPATNAM

#### INTRODUCTION

Nutrition is the process of providing or obtaining the food necessary for health and growth. The health of women is linked to their status in the society. Malnutrition poses a variety of threats to women. It weakens women's ability to survive childbirth, makes them more susceptible to infections, and leaves them with fewer reserves to recover from illness. Malnutrition undermines women's productivity, capacity to generate income, and ability to care for their families.

#### HOW NUTRITION AFFECTS WOMEN

Women are more likely to suffer from nutritional deficiencies than men are, for reasons including women's reproductive biology, low social status, poverty, and lack of education. Sociocultural traditions and disparities in household work patterns can also increase women's chances of being malnourished. Globally, 50 percent of all pregnant women are anaemic, and at least 120 million women in less developed countries are underweight. Research shows that being underweight hinders women's productivity and can lead to increased rates of illness and mortality.

Many women who are underweight are also stunted, or below the median height for their age. Stunting is a known risk factor for obstetric complications such as obstructed labour and the need for skilled intervention during delivery, leading to injury or death for mothers and their newborns. It also is associated with reduced work capacity.

Adolescent girls are particularly vulnerable to malnutrition because they are growing faster than at any time after their first year of life. They need protein, iron, and other micronutrients to support the



### Impact of Corona virus on Environment-Smt.P.Mangamma,

COVID-19 International Seminar, Research Journal - June 6, 2020

### Impact of Coronovirus on Environment

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#### Abstract

In this paper both positive and negative effects of COVID-19 on the environment are been discussed. Natural ecosystems and protected species are at risk during the coronavirus crisis. In many countries, environmental protection workers at national parks and land and marine conservation zones are required to stay at home in lockdown, leaving these areas unmonitored. Their absence has resulted in a rise of illegal deforestation, fishing and wildlife hunting. Most environmental impacts of the coronavirus pandemic, such as a decline in carbon emissions and increase in medical waste, will be temporary.

Keywords: Pandemic, environment, climate, Pollution.

### Introduction

Coronavirus disease (COVID-19) is an infectious disease caused by a newly discovered coronavirus.

Most people infected with the COVID-19 virus will experience mild to moderate respiratory illness and recover without requiring special treatment. Older people, and those with underlying medical problems like cardiovascular disease, diabetes, chronic respiratory disease, and cancer are more likely to develop serious illness.

The COVID-19 virus spreads primarily through droplets of saliva or discharge from the nose when an infected person coughs or sneezes, so it's important that you also practice respiratory etiquette (for example, by coughing into a flexed elbow).



# नारी शोषण के प्रति समकालीन हिन्दी कवि -Dr. सुधा करीं

🗁 Violence Against Women Seminar Proceedings - 🋗 February 18, 2020

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Andhrapradesh, India.

युग-युगों से नारी का शोषण होता जा रहा है। पुरूष प्रधान समाज में कठपुतली सी जी रही है। आज के इस वैज्ञानिक युग में भी इसकी स्थिति में बदलाव नहीं है। जितनी वैज्ञानिकता की प्रगति हो रही है उसके ऊपर अत्याचारों की संख्या बढ़ती जा रही है। साथ –साथ आज की नारी का दायित्व बढ गया है। उसे गृहस्थी संभालनी है, बच्चों की देखभाल करनी है, पति के आने पर रमणी बनकर रिझाना है, और बाहर जाकर कमाना का भी है तथा घर बाहर के अत्याचारों को सहना है। इन सभी को दृष्टि में रखकर समस्याओं को कई समकालीन हिन्दी कवि उजागर किये हैं। "वह आज भी मूक है। उसके साथ आज भी पशुवत व्यवहार हो रहा है, सामूहिक बलात्कार की वह शिकार हो रही है, उसकी हत्याऐं हो रही हैं, उसे सरेआम नंगा घुमाया जा रहा है, किन्तु उसकी कहीं सुनवाई नहीं होती। पुलिस और प्रशासक रक्षक के बजाय भक्षक का रोल अदा करते हैं। उषा धीमान और भंवरी देवी प्रकरण इसके ज्वलंत उदाहरण हैं। कमजोर वर्ग की इन महिलाओं ने न्याय पाने के लिए पुलिस, प्रशासन, न्यायालय, राष्ट्रीय महिला आयोग, सभी के दरवाजें खटखटाये किन्तु कहीं से भी उन्हें न्याय नहीं मिला।" 1 नारी के इन सभी शोषण परिस्थितियों का समग्र आकलन समकालीन हिन्दी कवियों ने किया

नारी समस्याओं को केन्द्र बिंदु में रखकर लिखने वाले समकालीन हिन्दी कवियों में कैलाश वाजपेयी, मदन वात्सायन, सर्वेश्वर दयाल सक्सेना, दुश्यंत कुमार, पुरूषोत्तम सत्य प्रेमी, किशेरी लाल व्यास 'नीलकंठ", रघुवीर सहाय, भीम शरण सिंह, कुमारेंद्र, रजनी तिलक आदि का नाम महत्वपूर्ण रूप से उल्लेखनीय हैं । पुरूष सत्तात्मक, इस समाज में नारी का शोषण किस प्रकार हो रहा है कवि इसका सजीव चित्र प्रस्तुत करते हैं : "पुरूष के हाथ की/ कठपुतली बन गयी/ यातनाएँ उसके/देह का श्रृंगार हो गई/ और अश्रु की अविरल धारा/ उसका आत्मबल / हो गई कहीं दुर्गा/ कहीं सावित्री/ कहीं सरस्वती/ लक्ष्मी, लोपमुद्रा ।" नारी की असहायता एवं उसके उत्त्यीडन से कवि हृदय उद्वेलित है । नारी पर होनेवाले अत्याचारों को देखकर कवि हृदय द्रवित होने



# स्ती मुक्ति की दिशा में सुदूरदरर्शी स्त्री साहित्यकार -डॉ .सुधा कर्री

🗁 visionary women seminar proceedings - 🋗 November 6, 2019

### स्ती मुक्ति की दिशा में सुदूरदरर्शी स्त्री साहित्यकार

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"इस विनीलाकाश में आधा हिस्सा तू और आधा मैं" मावो महाशय की ये पंक्तियाँ सुदूरदरर्शी समसामयिक स्त्री साहित्यकार आत्मसात् कर लिए हैं, ऐसा कहने में अतिशयोक्ति नहीं है, क्योंकि नारी समाज का आधा हिस्सा ही है । उसके अस्तितव के बिना समाज की कल्पना तक ही नहीं किया जा सकता । वह सामाजिक व्यवस्था का पूरक तत्व है । यही भावना रूढ़िगत व्यवस्था के विरूद्ध उनकी आवाज की नींव है । अति उपेक्षित, अत्यंत पिछडी हुई महिलाओं का उद्धार इन महिला साहित्यकारों का लक्ष्य साबित होता हे। शोषित नारी को उत्पीडन से मुक्त कराने केलिए तथा मानवीय अधिकारों की रक्षा के लिए कई महिला साहित्यकार आजीवन प्रतिबद्ध कार्यरत हैं। वे अपनी रचनाओं के माध्यम से नारी मुक्ति की आकांक्षा को प्रकट की । महादेवी वर्मा, सुभद्राकुमारी चोहान, मृदुला गर्ग, मेत्रेयीपुष्पा, कृष्णा सोबती, प्रभाखेतान, मृणाल पांडे, चित्रामुद्रल आदि साहित्यकार इस संदर्भ में महत्वपूर्ण रूप से उल्लेखनीय हैं। ये साहित्कार नारी अस्मिता से संबंधित कई प्रश्नों का समाधान निकालने का भरपूर प्रयास किये हैं। सामाजिक रूढिगत मान्यताएँ रीति -रिवाज, अंधविश्वास आदि विद्रूपताओं के विरूद्ध अपनी चेतावनी दिये हैं । इन सांकलियों से मुक्त करने के अथक प्रयास में ये कवइत्री अपनी कलम चला दी । समकालीन नारी जीवन को प्रतिबिंबित करते हुए कवयित्री 'विद्या भंडारी' अपनी संवेदना को यों अभिव्यक्त करती हैं :

"नारी गमले का एक पौधा है।

जिसे नहीं मिलता खुला आकाश/

जिस फैलना है/

दीवारों के भीतर ।"1



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सिदित्वकार का प्रादुमंद सामाजिकता के गंधाये और कल्पना कोमत भावनाओं के सम्मेलन से होता है। उसकी दृष्टि हमेशा समाज से संबंधित घटनाओं क इदेनिवे विचरित होती है। समयानुसार इनकी भावनाएँ साहित्य के माध्यम से जनिय्यका होते है। जपनी शब्द संपत्ति के माध्यम से कवि अपनी भावनाओं का सुंदर शब्द वित्र बनाता है। अपनी शब्द संपत्ति के माध्यम से जनता में चेतना जागृत करने का एवास करता है। समाज का प्रतिनिधि बनता है। अपनी वेदना से परे होकर संवेदन के प्रतास की दिशा पर कदम बढ़ाता है। समाज का विकास ही स्वयं का विकास मानता है। एसे समाजवादी भावनाओं से प्रेरित कवियों में भजानन माध्यत एक है। जो मुक्तियांध नाम से प्रचलित है। इनकी राजनाएँ खतान भावनाओं के सागर से मरे कामर है। इनका काल संग्रह 'बॉन का मूंह देवा है' इसका ज्यलंत प्रमाण है।

अमकातीन समाज का यथाये चित्रण करने वाले मुक्तिबोध अपनी कविताएँ अपने में "इहमराक्षस आदि के माध्यम से समसामग्रिक विद्रूपताओं का खुला सा वित्रज अत्यत व्यग्याभव रूप से करते हैं । आजीधन सत्तर्षरत असफल जनता झैं मानसिकना ययांचे चित्रण इस कविता के माध्यम से हुआ है । कृष्णदेव शर्मा का अभिन्त वह है कि जो व्यक्ति दूसरे की पत्नी का हरण करता है, वह मृत्यु के बाद जगल के किसी निजेन प्रदेश में जॉकट ब्रहमराक्षस का हो जाता है । किन्तु मुक्तियोध की धरिकल्पना कुछ मिन्न हे, उसका ब्रहमराक्षस का हो जाता है । किन्तु मुक्तियोध की धरिकल्पना कुछ मिन्न हे, उसका ब्रहमराक्षस एक ऐसे व्यक्ति का प्रतीक्र है य व्यक्ति के भीतर की उन चेदना का प्रतीक्र हे जो जीवन भर कुछ अधिक उत्तम य एक्त्रब्ट पाने कतिए संघर्षता रतते हुए ज्याने आप में ही निर्वासन मोगता है । वह अपन मन की ही जतल पहराइयों में पक्ष हुआ जीवन के चिविंघ पक्षों में सामजस्व संघाधित करने कलिए गणित करता हे और एक दिन अनचीन्हा ही मर जाता है । संघाज के शारयातरिक विरोधों ने उसे नष्ट कर दिया । मुक्तियोध की यह कविंगी इसी मावना को स्वरह करती है

> ंपिस पया वह मीतरी जी बाहरी यो कतिन पाटों के बीच, ऐसी ट्रेंजरी हैं जीघ ए

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# Importance of Child Rights in the present Electronic Environment – Dr. R.Dharini & Dr.K.Geetanjali

🗁 visionary women seminar proceedings - 🋗 November 6, 2019

### Importance of Child Rights in the present Electronic Environment

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#### Abstract

The globe is a place of numerous happenings. Earth is the home for a number of species and from which one is a human being and their children. At this moment some of these children might be playing, enjoying and many will be celebrating. The other side some of them might be working, begging or struggling for their basic rights due to poverty and illiteracy. The present paper describes the basic needs of child rights namely need for education, need for shelter, need for food. It also stress on the importance of child rights in the present digital environment for a meaningful childhood irrespective of his gender, caste, class, religion. Each and every child should have equal, opportunity to grow as a human being in the best way and grip all the basic facilities as the other privileged children do. They have the right to survive, develop be protected and participate in decisions that impact their lives.

Key Words: Child Rights, Digital Environment, Childhood, Declaration of the rights of the child.

### 1.Introduction

The old saying that "Child is the father of a man" is true in more than one sense. Children are an end and a means of progress. It is a high time to attend to the needs of children not as a mere by product of progress but as a end and means of progress itself. Children are backbone of a nation. The term child is derived etymologically from the Latin infans which means 'the one who does not speak'. For the Roman, this term designates the child from its birth up to the age of 7 years.

According to the International Save the Children Union held at Geneva on 23 February, 1923 stated that "The child must be given the means the requisite for its normal development, both materially and spiritually. The child that is hungry must be fed the child that is sick must be nursed, the child that is backward must be helped, the delinquent child must be reclaimed, and the orphan and the waif must be sheltered and succoured. The child must be the first to receive relief in times of distress. The child must be put in a position to earn a livelihood, and must be protected against every form of exploitation. The child must be brought up in the consciousness



# Expansion of Distance Education in Higher Education-Dr.A.Dharini & Dr.K.Geetanjali

🗁 proceedings Higher eduation today, Research Journal - 🋗 November 6, 2019

### Expansion of Distance Education in Higher Education

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### Abstract

Distance education has been recognised as an alternative to formal education. It is an alternate route for development of mankind. It can act as a social catalyst for the developing World. It is rightly said that education is recognised as a strategy for development and distance education focuses on technology and instructional systems design that aims to deliver education to students who are not physically on site. The present paper discuss the role played by distance education in meeting the problems faced by a number of students. It also refers to different distance learning Universities offered in India with special reference to Indira Gandhi National Open UniversityNew Delhi. and Dr. B.R. Ambedkar Open University, Hyderabad.

Key Words: Distance Education, Open Universities, Developing Countries, Learning courses.

### Introduction

Distance education has been widely recognised as an alternative route for educating masses. Conventional education could not achieve the target of democratising educationespecially in developing countries. It is in thia context that those poor and low income countries took distance education as a new force so that masses can be liberated from farkness of illiteracy. Nearly one billion people in the developing countries are still illiterate and the challenge of educating them can only be taken up by distance education. Multimedia approach is the basic feature of distance education and with the help of modern communication technologies the barriers of time and space can be overcome to provide distance education tyo largeb group of masses.

Distance Education "is a process to create and provide access to learning when the source of information and the learners are separated by time and distance, or both." In other words, distance learning is the process of creating an educational experience of equal qualitative value for the learner to best suit their needs outside the



# WOMEN IN GOVERNANCE AND POLICY MAKING- SMT. P. MANGAMMA

🕒 visionary women seminar proceedings - 🛗 November 6, 2019

### WOMEN IN GOVERNANCE AND POLICY MAKING

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#### Abstract:-

Women are often dynamic leaders of change, galvanized women and men to get involved, claim their rights, strengthen their communities and protect their planet. Their participation is fundamental to democratic governance. Women make up 48.5% of India's population. Yet, their presence in key decision making positions-be it governance, law enforcement or corporate leadership-is far from proportionate. A leader takes people where they want to go. A great leader takes people where they don't necessarily want to go, but ought to be. Women in government in the modern era are generally underrepresented in most countries. Increasing women's representation in the government can empower woman and is necessary to achieve gender party. The notion of women's empowerment is rooted in the human capabilities approach.

#### Introduction:-

Democracy implies equality for all human persons, men and women. As against this basic notion of democracy what is normally seen is that women are excluded from different walks of life, more visibly in Politics. In any political system, right from the developed to the developing countries, presence of women is very low compared to men. In many countries women had to wage long battles to get right to vote. Today the percentage of women as voters has increased considerably, but their political participation is not equal to men and therefore women are unable to get an equal share in organization that require decision making.

#### Political Participation – Definition:-

"Political participation has been defined in various ways. Political participation means not only exercising the right to vote, but also power sharing, co-decision making, policy making at all levels of governance of the state".



# WOMEN ISSUES AND CHALLENGES AT WORKPLACE-A.H.D.PUSHPA LATHA

🗁 visionary women seminar proceedings - 🋗 November 6, 2019

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#### Abstract

Modern women facing trouble to strike a balance between workplace and family life, often sacrificing the latter to succeed and gain status within the workplace and society. Role of the women in India mostly is household and limited to domestic issues. Working woman faces so many problems associated with her time allocation while engaging in income earning activities outside. It includes problems related to health, psychological, social and family problems. They are strong, smart, technically competent and emotionally variant in comparison to their male counterparts. The challenges unique to women include lack of training and development, gender stereotypes, being excluded from useful information that are not accessible to women due to their gender or due to their unique roles and responsibilities in family. This paper deals with problems faced by women employs especially in India.

Key words: psychological problems, technical competent, emotional variant

#### Introduction

In developing countries like India, changing economic and social condition necessitated working of women irrespective of their religion, class or social status. But at the same time, it raised number of related issues like managing for family adjustment, working environment, etc. Status of women can be broadly defined as the degree of socio-economic equality and freedom enjoyed by women. Economic, social and cultural factors interplay for reinforcing the gender differences in ownership, control and access to land trough inheritance, marriage or informal networks (Arun, 1994). Women's economic status in the household, depends on three levels of influence, viz., women's acquired economic and social power, the socio-economic status of their households and the level of support and opportunities in the community (Zhao, 1991).Women's economic well-being is usually enhanced by



# स्ती मुक्ति की दिशा में सुदूरदरर्शी स्त्री साहित्यकार -डॉ .सुधा कर्री

🗁 visionary women seminar proceedings - 🋗 November 6, 2019

### स्ती मुक्ति की दिशा में सुदूरदरर्शी स्त्री साहित्यकार

Dr.KARRI SUDHA,

### SR.ASST. PROFESSOR, DEPARTMENT OF HINDI,

### VISAKHA GOVT. DEGREE COLLEGE FOR WOMEN,

VISAKHAPATNAM, ANDHRAPRADESH, INDIA

"इस विनीलाकाश में आधा हिस्सा तू और आधा मैं" मावो महाशय की ये पंक्तियाँ सुदूरदरर्शी समसामयिक स्त्री साहित्यकार आत्मसात् कर लिए हैं, ऐसा कहने में अतिशयोक्ति नहीं है, क्योंकि नारी समाज का आधा हिस्सा ही है । उसके अस्तितव के बिना समाज की कल्पना तक ही नहीं किया जा सकता । वह सामाजिक व्यवस्था का पूरक तत्व है । यही भावना रूढ़िगत व्यवस्था के विरूद्ध उनकी आवाज की नींव है । अति उपेक्षित, अत्यंत पिछडी हुई महिलाओं का उद्धार इन महिला साहित्यकारों का लक्ष्य साबित होता हे। शोषित नारी को उत्पीडन से मुक्त कराने केलिए तथा मानवीय अधिकारों की रक्षा के लिए कई महिला साहित्यकार आजीवन प्रतिबद्ध कार्यरत हैं। वे अपनी रचनाओं के माध्यम से नारी मुक्ति की आकांक्षा को प्रकट की । महादेवी वर्मा, सुभद्राकुमारी चोहान, मृदुला गर्ग, मेत्रेयीपुष्पा, कृष्णा सोबती, प्रभाखेतान, मृणाल पांडे, चित्रामुद्रल आदि साहित्यकार इस संदर्भ में महत्वपूर्ण रूप से उल्लेखनीय हैं। ये साहित्कार नारी अस्मिता से संबंधित कई प्रश्नों का समाधान निकालने का भरपूर प्रयास किये हैं। सामाजिक रूढिगत मान्यताएँ रीति -रिवाज, अंधविश्वास आदि विद्रूपताओं के विरूद्ध अपनी चेतावनी दिये हैं । इन सांकलियों से मुक्त करने के अथक प्रयास में ये कवइत्री अपनी कलम चला दी । समकालीन नारी जीवन को प्रतिबिंबित करते हुए कवयित्री 'विद्या भंडारी' अपनी संवेदना को यों अभिव्यक्त करती हैं :

"नारी गमले का एक पौधा है।

जिसे नहीं मिलता खुला आकाश/

जिस फैलना है/

दीवारों के भीतर ।"1





## Digital Education—Advantages and Disadvantages – Smt. S.Padmavathi,

🗁 proceedings Higher eduation today - 🋗 October 30, 2019

Digital Education—Advantages and Disadvantages

Smt. S.Padmavathi, Lecturer in Botany.

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Abstract

Learning is no longer restricted to the school or college days. As we all aware, there are a number of institutions offering courses online which can be accessed from anywhere, on any device, where as traditional learning is a lot more rigid. Digital learning makes use of the information technology to impart knowledge. Digitalization in education is not about just shifting from pencil to screen; it's about allowing students to truly enhance their learning and enabling institutions to deliver impactful learning experience in a more accessible and personalized way. Although many people still consider traditional universities as a best way to achieve knowledge and get a diploma, online learning proves to be a great alternative. Students have the chance to study in their own time and especially for free. This paper discusses the advantages and disadvantages of digital education over the conventional method.

Introduction:

Technology is one of the most popular inventions of man which has a greater impact over us influencing our daily life. The inclusion of technology is not new to western world. Technology and education will go hand in hand only when it is executed well with proper guidance and supervision. Digital education is essentially a product of the past several, although in different forms it already existed slightly earlier. It is evident; however, that modern devices and means of information transfer are necessary for its development. This type of education would not therefore be possible without the proper development of computers and internet. However, the reality is often different from the theoretical assumptions. According to the Centre for Education and Development currently



# DEVADASI SYSTEM–A SOCIAL EVIL IN INDIA-S.PADMAVATHI

🗁 visionary women seminar proceedings - 🛗 November 6, 2019

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#### Abstract

The word ` devadasi' originates from two Sanskrit words: Deva meaning God and Dasi meaning a female servant. As the name implies, girls were married to God or goddesses and they are designated ae servants of God..The tradition of Devadasi culture exists in India from time immemorial. In ancient days they were well treated and used to enjoy high social status. But now they are nothing more than prostitutes. However in reality, they became the sexual interests of priests of the temples, the king's, zamindars, and other high profile men. In short, a devadasi became a common property for all high ranking men in ancient kingdoms. Even after the law enacted by government to ban the devadasi system in India, this system is still exists in the in different parts of the country The practice is still practiced by the families of poor, untouchables, Dalits and lower castes. Eliminating devadasi system is difficult.

Key words: Devadasi

Introduction:

Devadasis are also known by various other local names, such as Jogini in telangana. The Devadasi practice is known as Basivi in Karnataka, Matangi in Maharashtra and Bhavin and Kalavantin in Gao. It is also known as Venkatasani, nails, muralis and theradiyan. The tradition of Devadasi culture can be traced back to as early as the 7th centuary, particularly in southern parts parts of India, during the reigns of the Cholas, Chelas, and Pandyas.

Categories of Devadasis:

In the ancient times Devadasis were diided into seven categories. They are known as

Metallic nanoparticles are produced by various methods, the more common ones being chemical and physical methods. The aforesaid methods produce pure and well-defined nanoparticles, but the chemicals used in the synthesis are toxic, energy-consuming, expensive, and not suitable for biological applications. The syntheses of metal nanoparticles are covered in the past three decades, but research plant extract-based nano synthesis mushroomed only in the last decade. Synthesis of nanoparticles using algae can be performed in three important steps, (1) preparation of algal extract in water or in an organic solvent by heating or boiling it for a certain duration, (2) preparation of molar solutions of ionic metallic compounds and (3) incubation of algal solutions and molar solutions of ionic metallic compounds followed either by continuous stirring or without stirring for a certain duration under controlled conditions. An important aspect of nanobiotechnology is to design economical and eco-friendly technique for the synthesis of nanomaterials and advancing the use of nanotechnology-based materials in different applications.



Ronanki Manjula Nookala Supraja



I am Mrs. R. Manjula working as an Assistant Professor at Visakha Govt. Degree College For Women, Vishakapatnam. I published papers in national and international journals and presented many papers in national and international conferences. Finally, am very much thankful to my Family members.

# Physico-chemical metallic nanoparticles for industrial applications

Metallic nanoparticles synthesis from Algaes (Brown) Sargassum muticum and (Red) Gracilaria corticata



Manjula , Supraja





# Seriousness of Academic expectation stress and perceptions of parental Pressures among Junior College Students- a Dialogue By Dr.Deepthi Balla

🗁 proceedings Higher eduation today - 🛗 October 20, 2019

### Seriousness of Academic expectation stress and perceptions of parental Pressures among Junior College Students- a Dialogue

### By Dr.Deepthi Balla

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### **Guest Faculty, Psychology**

### Visakha Govt. Degree College for Women

Lot of studies showed that academic stress has negative effects on children. "Academic stress was positively correlated with parental pressure and with psychiatric problems. " It is so predominantly observed in nearly two thirds of senior high school students (Sibnath Deb, Esben Strodl, Jiandong Sun, 2015) Parental aspirations showed little significance to academic anxiety (Dr.Richa Mehta , 2016).

But in reality more than academic stress, students' perceptions of academic stress is important. This is known among scholars as "academic expectation stress". An inventory named Academic Expectation Stress Inventory (AESI) was specially made to measure this in 2006 by Ang RP and Huan V.S, who assessed this in two factors namely –self-standards and others (parents and teachers) (Ang, R. P., & Huan, V. S., 2006). Though it is not mentioned as academic expectation stress, one study showed that nearly 86 % of high school students (i.e., among 954) felt pressure from parents and 57 percentage of students expressed that this is effecting their academic performance (Dr. Zeetha M Sangma , Dr. Shantibala K ,Prof. Brogen Singh Akoijam , Dr. Annie B Maisnam , Dr. Vizovonuo Visi, Dr.Vanlalduhsaki, 2018).In particular, academic expectation stress from teachers/parents effects on stress from self-standards leading to psychological problems (Chellamuthu, Subramani & J, Venkatachalam, 2017).

Academic Expectation Stress is playing an important role in depression and suicide ideation. Depression is the partial mediator between academic expectation stress and suicide ideation (Ang, Rebecca & Huan, Vivien, 2006). This partial relationship indicates that there is some other factor which is still undiscovered that plays a



Academic Impact of Choice Based Credit System on Colleges in Indian Universities Dr S. Shobha Rani Msc, M Phil, Ph.D.

🗁 proceedings Higher eduation today - 🛗 October 20, 2019

### Academic Impact of Choice Based Credit System on Colleges

### in Indian Universities

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#### Abstract

The continuous accumulation of knowledge from different directions is education. A person with complete knowledge will be able to meet the challenges of the society efficiently. It is also conceived to be the adjustment of man to his environment to the end that the most enduring satisfaction may accrue to the individual and society. Man has been changing by contributing his best to the society. When everything is changing decisions regarding the type of education for the right type of people gained momentum with time. As time and tide wait for none so also education system incorporated strategies keeping in mind the needs of the society that changed with time. In India, The Higher Education is a part of the education system that has assumed major importance through The Five Year Plans proposed various academic reforms through National Knowledge Commission (2008-2009), Yashpal Committee Report in 2009 recommended overhauling of higher education through academic and administrative reforms. The purpose of such reforms is to establish the Higher Education of India on an international level equivalent to developed nations. University Grants Commission in its 11th plan and Association of Indian Universities stressed on Choice Based Credit System (CBCS). The



# Pros and cons of Artificial Intelligence in Higher Education – J.Kavitha

🗁 proceedings Higher eduation today, Research Journal - 🛗 November 4, 2019

### Pros and cons of Artificial Intelligence in Higher Education

\* J.Kavitha., Lecturer in English Visakha Govt. Degree College (W), VSP

Artificial Intelligence has been gaining momentum across all industries and all spectrums of the world.

According to the father of A.I John McCarthy "It is the science and engineering of making intelligent machines, especially intelligent computer proogrammes".

The idea to create A.I is to make the lives of humans easier. Researchers of A.I want to bring the emotional quotient to the machines along with general intelligence, i.e. Artificial intelligence is designing machines that have the ability to think. It is the intelligence of machines. A.I. development has begun with an intention of developing intelligence in machines similar to that of humans.

The man focus of A.I is to bring in advancement to computer functions associated with humans intelligence, which includes reasoning, Learning and problem solving. This intends to develop systems which can understand, think, learn and behave like humans.

It's Role in Higher Education:-

The 21st Century University is the "Udacity it is a start up of Sebastian Thrun and his former Stanford A.I colleague David Stevens. "Udacity" is an online education provider that offers online courses, popularly know as "Moocs" or massive open online courses. As compared to other Mooc providers, "Udacity" has a stronger focus on job training. Udacity offers a Micro-Credential called Nano degree. This results of Artificial intelligence. A.I technology evolves and joins various industries, it could allow colleges and universities to pursue an adaptive, rigorous and individualized experience for students. Al could results in a less expensive and more responsive approach to higher education by improving students outcomes and helping institutions scale quality education for students.

### Students Affairs:-

With A.I students could receive resources such as tutoring or advising based on their pervious and predicted



## Impact of COVID-19 – Pros & Cons – Dr.Suneetha Kumari

🗁 COVID-19 International Seminar, Research Journal - 🛗 June 6, 2020

### Dr.Suneetha Kumari, Guest faculty, Department of Psychology,

Visakha Govt. Degree College for Women (UG & PG Courses), Visakhapatnam

### Abstract

This paper deals with information to getting knowledge about COVID-19 – its pros and cons. It is not the time to look at the negative side. Amidst the entire negativity, let us be a bit positive and see the positive outcomes and stand united. This paper covers how COVID-19 helps to develop a positive outlook by recalling our responsibility and changing our thought process.

### **Introduction**

Coronavirus disease 2019 (COVID-19) is an infectious disease caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). It was first identified in December 2019 in Wuhan, China, and has since spread globally, resulting in an ongoing pandemic As of 9 May 2020, more than 3.93 million cases have been reported across 187 countries and territories, resulting in more than 274,000 deaths. More than 1.31 million people have recovered.

Common symptoms include fever, cough, fatigue, shortness of breath, and loss of smell and taste .While the majority of cases result in mild symptoms, complications include acute respiratory distress syndrome (ARDS), multi-organ failure, septic shock, and death. The time from exposure to onset of symptoms is typically around five days but may range from two to fourteen days.

According to the World Health Organization, there are neither vaccines available nor specific antiviral treatments for COVID-19. On 1 May 2020, the United States gave Emergency Use Authorization to the antiviral remedies for people hospitalized with severe COVID-19 Management involve the treatment of symptoms, supportive care, isolation, and experimental measures. The World Health Organization (WHO) declared the COVID-19 outbreak a Public Health Emergency of International Concern on 30 January 2020 and a pandemic on 11 March 2020 Local transmission of the disease has occurred in most countries across all six WHO regions.



# COVID-19 Challenges Preparedness and Management-Dr S. Shobha Rani

🗁 COVID-19 International Seminar, Research Journal - 🛗 June 6, 2020

### **COVID-19 Challenges Preparedness and Management**

Dr S. Shobha Rani, M.Sc., M.Phil., Ph D

Principal

### Visakha Government Degree & PG College for Women

#### Visakhapatnam.

### Introduction

At the end of December 2019, Chinese public health authorities reported several cases of acute respiratory syndrome in Wuhan City, Hubei province, China. Chinese scientists soon identified a novel coronavirus as the main causative agent. The disease is now referred to as coronavirus disease 2019 (COVID-19). It is a large family of viruses that cause illness ranging from the common cold to more severe disease. The causative virus is called severe acute respiratory syndrome **coronavirus 2** (SARS-CoV-2). It is a new strain of coronavirus that has not been previously identified in humans. It is an infectious disease. The COVID -19 pandemic is rapidly evolving. The major symptoms observed range from mild cold to moderate illness.

Coronavirus Disease 2019 (COVID-19) is a respiratory disease caused by the SARS-CoV-2 virus. It has spread from China to many other countries around the world, including the United States. Depending on the severity of COVID-19's international impacts, outbreak conditions—including those rising to the level of a pandemic—can affect all aspects of daily life, including travel, trade, tourism, food supplies, and financial markets. The initial outbreak in Wuhan spread rapidly, affecting other parts of China. Cases were soon detected in several other countries. Outbreaks and clusters of the disease have since been observed in Asia, Europe, Australia, Africa and the America. On January 30, WHO declared a public health emergency of international concern and urged international coordination to investigate and control the spread of COVID-19. In just 12 weeks, the outbreak of a novel coronavirus disease (COVID-19) has gone from an initially discrete



## Impact of Covid 19 on the Gobal Environment-Dr A.Dharini

🗁 COVID-19 International Seminar, Research Journal - 🎬 June 6, 2020

### Impact of Covid 19 on the Gobal Environment

Dr A.Dharini

Librarian

### Visakha Government Degree College for Women

### Visakhapatnam.530020.

### Abstract

The worldwide disruption caused by the COVID-19 pandemic has resulted in numerous impacts on the environment and the climate. There is a severe decline in air pollution that has caused many regions to experience a drop in the emissions of poisonous gases in the atmosphere. It has been observed that there was an increase in the amount of greenhouse gases produced since the beginning of the industrialization era that caused average global temperatures on the Earth to rise resulting in the melting of glaciers and rising sea levels. In various forms, human activity caused environmental degradation and an anthropogenic impact. This paper describes the impacts and changes in the environment observed during the COVID-19 pandemic. Further it implicates the measures that were expected to follow to improve one's health like quarantines, health awareness and social distancing.

Key Words: Environment, Social Distancing, Air Pollution, COVID 19 and Nature.

#### Introduction

In India the lockdown announced by Prime Minister Narendra Modi, seems to have had a positive impact on rivers in the country. With industrial units shut, river water has been clean since the lockdown. Pollution in major cities of India has dipped as a result of the lockdown. Vehicular emission and dust from construction sites have reduced helping India breather clean air.



# Impact of Corona virus on Environment-Smt.P.Mangamma,

🗁 COVID-19 International Seminar, Research Journal - 🋗 June 6, 2020

### Impact of Coronovirus on Environment

Smt.P.Mangamma,

Lecturer in Mathematics

### Visakha Govt.Degree College(W),Visakhapatnam

#### Abstract

In this paper both positive and negative effects of COVID-19 on the environment are been discussed. Natural ecosystems and protected species are at risk during the coronavirus crisis. In many countries, environmental protection workers at national parks and land and marine conservation zones are required to stay at home in lockdown, leaving these areas unmonitored. Their absence has resulted in a rise of illegal deforestation, fishing and wildlife hunting. Most environmental impacts of the coronavirus pandemic, such as a decline in carbon emissions and increase in medical waste, will be temporary.

Keywords: Pandemic, environment, climate, Pollution.

#### Introduction

Coronavirus disease (COVID-19) is an infectious disease caused by a newly discovered coronavirus.

Most people infected with the COVID-19 virus will experience mild to moderate respiratory illness and recover without requiring special treatment. Older people, and those with underlying medical problems like cardiovascular disease, diabetes, chronic respiratory disease, and cancer are more likely to develop serious illness.

The COVID-19 virus spreads primarily through droplets of saliva or discharge from the nose when an infected person coughs or sneezes, so it's important that you also practice respiratory etiquette (for example, by coughing into a flexed elbow).



# THE WAR WITH THE INVISIBLE ENEMY-COVID 19: POST LOCK DOWN CHALLENGES -Dr. P. Padma Priya

🗁 COVID-19 International Seminar, Research Journal - 🛗 June 6, 2020

### THE WAR WITH THE INVISIBLE ENEMY-COVID-19:

### POST LOCK DOWN CHALLENGES

Dr. P. Padma Priya

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#### ABSTRACT:

The year 2020 has become the COVID year as the Corona virus affected the human life globally and has left its fatal footprint in every country. Novel Corona Virus known as COVID-19 belongs to the SARS species of Viruses. Originated in Wuhan city of China, Novel Corona virus has spread to two hundred and twelve countries or territories as per the updated data available as on 29th May 2020 and affected the lives of more than fifty-six lakhs of people worldwide and the global death toll is more than 3.5 lakhs (as per the data released by WHO). This pandemic has surfaced many challenges and threats to human life, physical and mental health, employment, economy, production and supply chains etc. It created psychological imbalances, stress and depression. All most all the countries are in lock down. Boarders are sealed. National and international travel and transportation came to a stand-still for some time. While governments are slowly stepping towards partial lockdown with gradual ease of restrictions, have to take strong measures to ensure public safety along with preparedness to cope up with these unforeseen challenges in the post lock down scenario. Life and living conditions will not be the same once the lock down is lifted.



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# Manipulating CORONAVIRUS's adverse effects for the benefit of Humanity -A Psychologist's perspective By Dr. Deepthi Balla

▷ COVID-19 International Seminar, Research Journal - 🛗 June 6, 2020

### Manipulating CORONAVIRUS's adverse effects for the benefit of Humanity -A Psychologist's perspective

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Visakha Govt. Degree & P.G.College for Women

Visakhapatnam

I entitled the article as 'Manipulating CORONAVIRUS for the benefit of Humanity and Earth -A Psychologist's perspective 'for with the presentation of this article, I want to throw light into the present CORONAVIRUS scenario that is directly assaulting the psyche of the humanity and also want to illuminate a resilient perspective to tackle the CORONAVIRUS effectively for our benefit.

CORONAVIRUS at first when is introduced to the world through News papers and online massmedia, it was thought as a form of influenza which would not affect people living in high temperature Regions of the world. Its spread proved it wrong. So intellectuals of the world are now focusing on what to do in order to 'fight against' it. It is wise not to fight it with known weapons as virus is already got accustomed to these and evolving into different unknown forms.

CORONAVIRUS's bulls eye on Psychological arena of humanity:





Dr. V. Chandra Sekhar

**Director & Principal** 





This is to certify that Dr./Mr./Ms <u>R. Hanitha</u> has participated/presented Plenary/Invited/Oral/Poster entitled <u>Silver</u> <u>Nanoparticle</u> <u>coated</u> <u>green</u> <u>adwated</u> <u>carbon</u> <u>for</u> <u>water</u> <u>Disinfection</u> in International Conference on "Recent Advances in Chemical, Pharmaceutical and Life Processes" Organized by Andhra University, Visakhapatnam during 13<sup>th</sup> -15<sup>th</sup> July, 2019.

Prof. G. Nageswara Rao Convener

Prof. K. Basavaiah Organizing Secretary

Beavern



# INTERNATIONAL CONFERENCE ON PHYSICAL EDUCATION AND SPORTS SCIENCE

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In association with

National Association of Physical Education and Sports Sciences

Under the aegis of Sports Authority of Goa CERTIFICATE

This is to certify that Dr. of Govt. Degree College		l in the International Conference on
	ts Science held at Kala	Academy, Panaji-Goa, India
from 02" June to -	4" June 2016 as a Chai	person/ Delegate and
presented a paper titled	Yoga is Devine Me	dicine for All
hos	Achun'	P.C.D. elas
Dr. Santosh Patkar	Mr. Jayesh Churi	Prof. Chinappa Reddy
(Principal)	(Organising Secretary)	(President, NAPESS)



# National Seminar on DYNAMIC TRENDS IN LITERATURE AND LANGUAGE PEDAGOGY 3rd March, 2018

Organized By Department Of English - Sponsored By UGC SERO GOVERNMENT DEGREE COLLEGE (A), Tuni, E.G. Dt., 533401.A.P

# Certificate

This is to certify that Dr/ Hr H. P. Padmafringa, VISAKHA GOVT, DEGREE COLLEGE, (w) VIZAG. Designation ASSISTANT PROFESSOR IN ENGLISH has allended the National Seminar on 3rd March, 2018 and has Parippared Presented a Paper on "A Narrative on Diaspora Themes in Chitra Banerjee Divakaruni's The Unknown Errors of our Lives

International Conference on Recent Advances in Chemical, Pharmaceutical and Life Processes (RACPL - 2019)

# Centificate

This is to certify that Dr./Mr./Ms \_\_\_\_\_ CH. Shanthi. Devi

has participated/presented Plenary/Invited/Oral/Poster entitled <u>An Outline of Alano</u> <u>Jechnology for Wast Water Investment</u> in International Conference on "Recent Advances in Chemical, Pharmaceutical and Life Processes" Organized by Andhra University, Visakhapatnam during 13<sup>th</sup> -15<sup>th</sup> July, 2019.

S-Savar

Prof. K. Basavaiah Organizing Secretary

Prof. G. Nageswara Rao Convener

