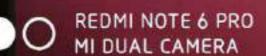
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Open Access initiative is one of the most revolutionary movements which encourages free access to author and scholarly publications over the Net. It simply removes the price tag and most important the permission barriers access ensures the widest possible distribution of research. But, at the same time, it started the birth of predatory journals. Predatory publishing involves charging publication fees to authors without checking articles for quality and legitimacy and without providing editorial and publishing services that are reasonable. Usually, a new scholar is being misled by predatory publishers.

This book covers all the issues of Predatory Journals, Philosophy and Ethics, Scientific Conduct, Publication Ethics, Open Access Publishing, Publication Misconduct, Software Tools & Research Metric, etc., and included MCQ at the end of each chapter.

As per UGC norms dated 9 Aug. 2017, every research scholar must undergo a paper on Research Publication and Ethics during Ph.D. Course Work. Considering this, the book covers the entire syllabus including the practical parts. With this comprehensive practical-oriented approach, we hope this book will satisfy the need of Ph.D. research Scholars across India.



Dr. S. B. Kishor has been working as Head, Department of Computer Sciencesince Sep. 4, 2000, in Sardar Patel Mahavidyalaya. Chandrapur. He is a Chairman of Computer Science Board, Gondwana University, Gadchiroli, and member of Academic Council Member. So far, he has been credited with two patents, 12 research scholars have been awarded a Ph.D. under his guidance, Dr. Kishor, a double Ph.D. holder, has written 63 books and with re-edition, this figure goes to 111 books in the discipline of Computer Science and Management. Apart from many awards, Dr. Kishor has been awarded. Best Writer Award - 2013' by RTMNU, Nagpur, and the "Ideal Teacher Award-2016" of Gondwana University, Gadchiroli.



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During Coxid-2019, Dr. Klabor has unloaded.

During Covid-2019, Dr. Kishor has uploaded more than 225 videos on Teaching Aids and other Utility videos for Students. Faculty, Academician, and Research, on his YouTube channel. More than 1.56 lakh Viewers viewed his videos across 38 countries. So far, 14 research scholars have been awarded a Ph.D. under his guidance and 06 scholars have been awarded M.Phil. He has been credited with 04 Patents including Australian Patents. He has published 62 papers in a reputed Journal including Scopus and published 57 papers in various National and International conferences.

Dr. S. B. Kishor is a double Ph.D. holder in the Professional subjects that includes Computer Science and Management, has written 67 books (Including 1) International Publication) and with re-edition, this figure goes to 114 books. Many of his books are included as a Text Book and Reference book in various courses across the Universities and Autonomous colleges.

Dr. Kishor has conducted more than 75 sessions as a resource person is various UGC-HRDC Academic Staff College, Ph.D. Course Work at University center, and Teaching Learning Center, etc. He has trained more than Nine thousand Ph.D. Research Scholars and faculty members on the topic of ICE Plagiarism, etc.

As a social responsibility, Dr. Kishor has so far donated blood 15 times and has registered a posthumous eye donation at a government medical hospital. Chandrapur. He has donated 531 unique books on Computer Science and Motivational books to Late Ramadevi Omkarnath Sharma, Library, He has published 54 articles in the Hitavada newspaper (A Central India largest Circulation daily English Newspaper), mostly on Research topics for making awareness of Research among the reader.

Most important, to honor his dedication and determination for his work. Dr. S. B. Kishor has been awarded many awards that include some of the prestigious like 'Ideal Teacher Award-2012' and 'Best Writer Award-2013' by RTMNU, Nagpur. A holder of "India Book of Records-2014" for writing Maximum Books in Computer Science and Recipients of "Ideal Teacher Award-2016" of Gondwana University, Gadchiroli and "Distinguish HOD-2017", of Computer Society of India, Mumbai and "ShikshaRatan-2019" of Zero Mile, Nagpur., "Best Faculty Development for Online Teaching During COVID-19" of IESA, "Excellence Teacher Award-2021" from SSM Mandal's Chandrapur.

Ex. Vice-Chancellor, Prof. Dr. Srinivas Varkhedi of Gondwana University. Gadehiroli sent him a letter of appreciation for his valuable contribution and guidance for successful conduction of the 1" online examination of university and similarly. HT Mumbai sent an appreciation letter for his contribution to HT Spoken Tutorial awareness and conducting a program.



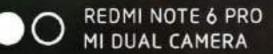




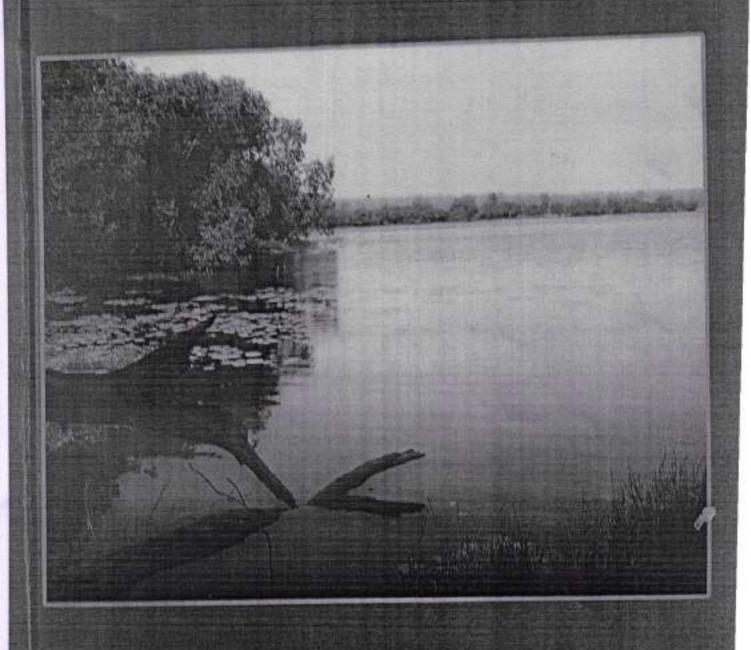
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Comparative Study of Lakes for Evaluating Oligotrophic, Mesotrophic, Eutrophic and Hypereutrophic Conditions in Chandrapur District of Maharashtra



Kavita S. Raipurkar

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COMPARATIVE STUDY OF LAKES FOR EVALUATING OLIGOTROPHIC, MESOTROPHIC, EUTROPHIC AND HYPEREUTROPHIC CONDITIONS IN CHANDRAPUR DISTRICT OF MAHARASHTRA

Dr. Kavita S. Raipurkar

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Sensitization of Biogas Technology with Special Reference to Adaptation and Rural Livelihood Improvements

This book entitled "Sensitization of Biogas Technology with Special Reference to Adaptation and Rural Livelihood Improvements" is a true hearted effort dealing with the aim of dissemination of biogas technology particularly in rural area. As India is an agrarian country and considering the awful effects of burning of fossil fuels and energy crisis biogas is one of the best renewable, clean and green technology. Instead of having numerous benefits, its adaptation level is low in today's context. Hence, this book serves the information about potential of biogas technology, significance of family size biogas plants and the funds allocated at state as well as national level. The book also enlist the obstacles/ barriers in the dissemination of biogas technology, livelihood improvements of rural people with respect to social as well as economic, self-sustainability of rural people, the root causes of low adoption level and the benefits of biogas technology. This book will be useful for UG and PG students, researchers and policy makers who are concerned about the environment and work for the betterment of environment.



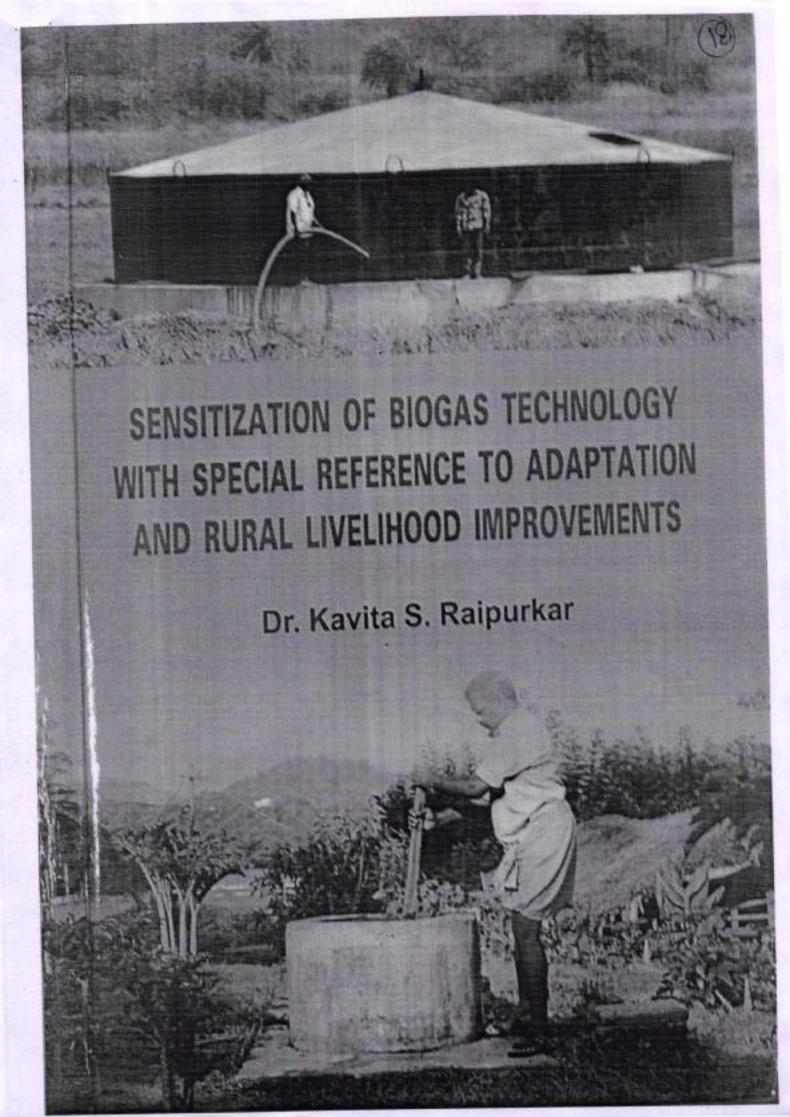
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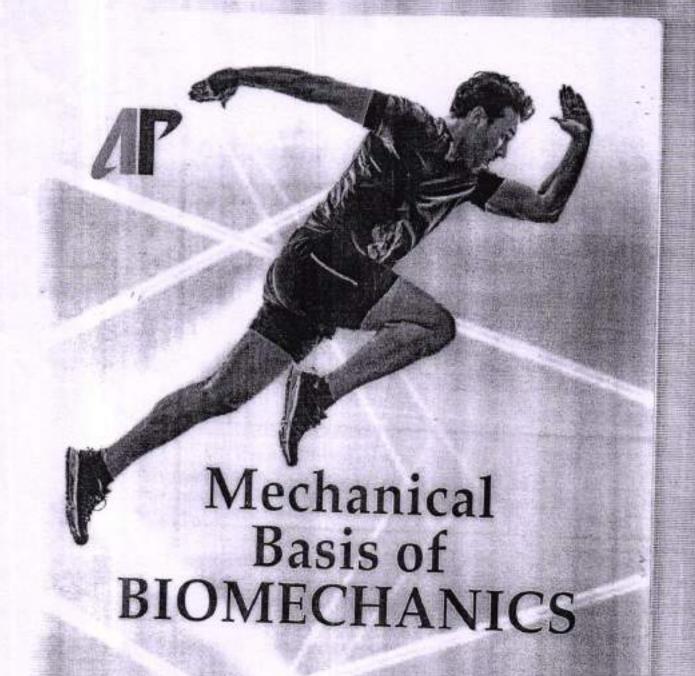
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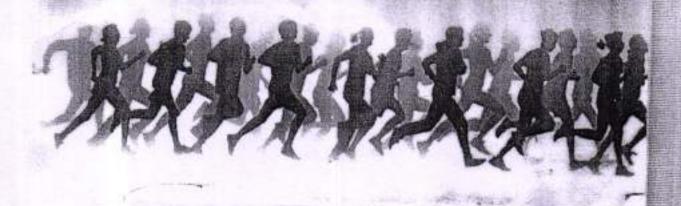
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Vijay E. Somkuwar



Mechanical Basis of BIOMECHANICS

Edited & Compiled by:

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Vijay E. Somkuwar is a talented and senior physical educator. He has completed his B.Com., B.P.Ed., and M.P.Ed. from R.T.M. Nagpur University, Nagpur, Maharashtra. He has successfully passed UGC-NET Examination in the year 2004.

Vijay E. Somkuwar has a wonderful academic as well as sports career. He has participated in 35 National Master Athletic Championship 2014 held at Coimbatere (Tanar Nation and 34" National Master Athletic Championship 2013 field at

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Biomechanics is the application of mechanical principles to living organisms. This includes bioengineering, the research and analysis of the mechanics of living organisms and the application of engineering principles to and from biological systems. This research and analysis can be carried forth on multiple levels, from the molecular, wherein biomaterials such as collagen and elastin are considered, all the way up to the tissue and organ level. Some simple applications of Newtonian mechanics can supply correct approximations on each level, but precise details demand the use of continuum mechanics. The present book entitled "Mechanical Basis of Biomechanics" discusses all the aspects of Biomechanics in the field of physical

discusses all the aspects of Biomechanics in the field of physical education and sports. It is hoped that this book will be immensely useful for the students of B.P.E., B.P.E., B.P.E.S., M.P.E., M.P.E., M.P.E., M.P.E., M.P.E., M.P.E., and other related courses.

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Vijay E. Somkuwar is a talented and senior physical educator. He has completed his B.Com., B.P.Ed., and M.P.Ed. from R.T.M. Nagpur University, Nagpur, Maharashtra. He has successfully passed UGC-NET Examination in the year 2004.

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Presently he is working as Assistant Professor (Physical Education) in Sardar Patel College, Ganjward, Chandrapur, Maharasthra.

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Anatomy is the branch of biology concerned with the study of the structure of organisms and their parts; with further division into zootomy (animals) and phytotomy (plants). In some of its facets, anatomy is related to embryology and comparative anatomy, which itself is closely related to evolutionary biology and phylogeny. Human anatomy is one of the basic essential sciences of medicine. The field of science which studies the manner in which human body functions is known as Physiology. Our body is composed of various organs, tissues, systems and cells and that branch of science which deals with the functioning of all these components is termed as Physiology.

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20. Themes and Techniques in Nissim Ezekiel's Poetry: A Postmodern Approach

Amol J. Kutemate

Abstract: Nissim Ezekiel is considered to be the 'father of modernism in Indian English poetry'. By challenging the romantic and mystical tendencies of writing poetry of the past poetic generations, he brought in the themes and techniques related with contemporary Indian scenario on the poetic platform. As a versatile poet, Ezekiel dealt with the themes like modern urban life, human relationships, poverty, love, marriage and sex. He was well crafted in using the techniques of irony, parody and satire. As Ezekiel is known for setting the trend of modernism in Indian English poetry, his poetic works have been analysed from the modernist point of view. But in the present postmodern era, his poetry needs to be reviewed from the post-modern angle. This paper is an attempt to analyse the major themes and techniques in the poetry of Nissim Ezekiel from the postmodern perspective.

Key words: Nissim Ezekiel, Themes and techniques in poetry, Indian English poetry, Modernism, Postmodernism

Introduction

The history of Indian English poetry is nearly two hundred years old. Roughly, it could be divided into pre independence and post-independence period. The earlier poetry till 1900 used be imitative in nature. Major poets of this period, Henry Derizio, Toru Dutt,

Dr A.J. Kutemate

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आदिवासी जमाती व त्यांच्या समस्या

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सारांश:

पृथ्वीवरील मानव हा पर्यावरणाचे एक महत्त्वपूर्ण अंग आहे. मानव ज्या पर्यावरणात राहतो त्याचा परिणाम त्याच्या संपूर्ण जीवन शैलीवर होत असतो, त्या अनुशंगाने तो आपले जीवन जगण्याचा प्रयत्न करतो. मानव आपल्या प्राथमिक गरजा पूर्ण करण्याकरीला वेगवेगळे व्यवसाय करतो व आपले जीवन व्यतील करतो हे सर्व करील असतांना त्याच्यावर सभोवलालच्या पर्यावरणाचा परिणाम होत असतो.

एका विशिष्ट पर्यावरणीय क्षेत्रात जे लोक राहतात त्यांना आदिवासी किंवा आदिवासी जाती-जमातीचे लोक म्हणतात. कारण हे लोक अशा दूर्णम क्षेत्रात राहतात व तेथील पर्यावरणाला अनुसरून जीवन जगतात.

भारतीय उपखंडाच्या पृष्टभागावर प्राचीन काळापासून आदिवासी जमातीचे निवास स्थान आहे, ते येथील मूळ निवासी आहेत ही महत्त्वपूर्ण बाव होय. आदिवासी जमातीचे लोक हे सर्वात जास्त भारतामध्ये निवास करतात २००१ला भारतामध्ये आदिवासी जमातीच्या लोकसंख्येची टक्केवारी ही एकूण भारताच्या लोकसंख्येमध्ये (८.२%) होती तर २०११ मध्ये आदिवासी जमातीची एकूण लोकसंख्या टक्केवारी ही (८.६%) एकडी झाली. जगात आफ्रीका खंड सोडला तर भारतात आदिवासी लोकसंख्या सर्वात जास्त आहे. म्हणून काळाच्या ओघात आदिवासीच्या अनेक समस्या आढळून येत असल्यामुळे प्रस्तुत संशोधनासाठी ''भारतातील आदिवासीच्या समस्या'' वा संशोधनातुन आदिवासीच्या समस्यांबद्दल अल्यसा प्रयत्न कॅलेला आहे. विजशन्द :- जिवन शैली, प्राचिन काळ, आदिवासी जमात, जमातीच्या समस्या इ.

प्रस्तावनाः

धर्म, व सामाजिक एकजीनसीपणा ही आदिवासी जमातीची सामाजिक लक्षणे होय. भारतात आर्याचे आगमन झाले व मूल निवासी म्हणजे आदिवासी समूहांवर आक्रमणे झाली त्यामूढे हा समाज पराभूत होऊन जंगल, पर्वतीय प्रदेश नदी किनारवर्ती प्रदेश अशा ठिकाणी आश्रयी गेला. जेथे कृषी केली जायची तेथून आदिवासी समुदायाने स्थलांतर केले व जेथे कृषी संबंध किंवा इतर प्राथमिक व्यवसाय केले जातात तेथे निवास केला. आजही आदिवासी समूळ कृषी करतांना फारसे दिसत नाही. त्यांचे प्रमुख कारण म्हणजे, पर्वतीय, जंगल व्याप्त पटारी प्रदेशात कृषी व्यवसाय मोठ्या। प्रमाणावर विकसित नाही.

सामान्यतः आपण आदिवासी कोणास म्हणतो, असा प्रश्न केल्यास त्यांची वेगवेगडी उत्तरे आपणास मिळतील. सामान्य लोकांच्या दृष्टीने आदिवासी म्हणजे मोडे-भावडे लोक, जे जंगल व पर्वतीय प्रदेशात निवास करतात. सुशिक्षीत लोकांसाठी आदिवासी म्हणजे नाचणारे, गाणारे, मस्त असणारे लोक ज्यांची काढजी व्यायची विशेष गरज आहे असे, तर समाजशास्त्रीय लोकांनी आदीवासींचे वर्णन पुढील प्रमाणे केले. असे लोक जे राहणीमान, रिती रीवाज व सामाजिक मृत्य जतन करून ठेवतात.

अकादिमक हिन्दी

स्थिति और संभावनाएँ

सम्पादक डॉ. मनोज पाण्डेय

्रि ए.आर. पब्लिशिंग कम्यंनी दिल्ली "साहित्य सृजन दो प्रकार का होता है।" "प्रवाह विशुद्ध कल्पना मनोरंजन तथा जीवन से कटा हुआ होता है।" प्रवाह जीवन के प्रश्नों से जुड़कर व्यक्त होता रहता है। हमजब भी दिलत साहित्य की बात करते है तब हमारा आशय उस साहित्य जीवन में होती है। जिसकि जड़ें उस समाज जीवन में होती है इसलिए इस साहित्य को पूरी गहराई के साथ समझ लेने के लिए जड़ों तक जाना होता है। इस इतिहास, संस्कृती, धर्म, तत्कालिन अर्थव्यवस्या को जान लेना होता है दिलत साहित्यकारों ने कविता, कहानी, उपन्यास, नाटक, आत्मकचा आदि में जो महत्वपूर्ण लेखन किया है उससे हिन्दी साहित्य में एक नई धारा प्रभावित हुई। हिन्दी का दिलत साहित्य जीवनदायी प्रवाह है जो हिन्दी साहित्य को नई संजीवनी देता है। आनेवाला नया युग दिलत साहित्य का युग होगा। क्योंकि यह साहित्य मानवता के लिए संघर्ष करने वालों का साहित्य है। सामाजिक धार्मिक, आर्थिक संघर्षों के कारण दिलत वर्ग का स्वाभीमान जाव्रत हुआ तथा लेखनी से उनकी वेदना को अर्थ प्राप्त हुआ उनकी विद्रोही माथा शैली से पाठकों का ध्यान इस साहित्य की ओर गया तथा समाज में एक हलचल सी मच गई।

हिन्दी दलित साहित्य में मौलिक विचार घारा

दिलत साहित्य के नए आयाम का यह विस्तार साहित्य की मुल भावना का ही विस्तार है। जो पारंपारिक और स्थापित साहित्यकारों आत्मविश्लेषण के लिए बाद्ध करता है। और झुठी और अतार्किक मान्यताओं का विरोध करता है। अलोंचनात्मक दृष्टि रखकर दिलत साहित्यकारों ने नई जदो जहद शुरू की जिससे जड़ता टुटी और साहित्य आधुनिकता और समकालिनता की और अग्रसर हुआ साहित्य अपने व्यापक अर्थ में मानव जाति की गंभीर व्याख्या माना जाता है। इसी तत्व को हिंदी दिलत साहित्य ने अपनी विचार धारा में अपनाया है। हिन्दी दिलत साहित्यकारों ने कल्पीत अनुभव और सुगम भावों को दिलत साहित्य के अनुकूल न मानकर सामाजिक, धार्मिक, जातिय, सांस्कृतिक, सामायीक, शैक्षणीक, राजनैतिक समस्याओं के आधार पर ही दिलत साहित्य की मौलिक विचारधारा प्रस्तुत की है। दिलत साहित्य का घरा का उन्मोचन ही नहीं करता प्रत्युत नई भाषा, नई दृष्टि हमारे सामने रखता है। भाषा के क्षेत्र में दिलत साहित्य एक जलग परंपरा का निर्वाह करता है जिसमें भाषा की कठोरता यथार्थता बिना किसी प्रकार का पर्दी न कर हमारे सामने आती है।

यह साहित्य दलितों के जीवन का चित्रण जीवन की त्रासद अनुभूति जीवन के प्रति दृष्टिकोण ने नई साहित्य प्रवृत्तीयों को जन्म दिया है इसका कारण यह है कि भारतीय दलित जीवन यह धर्म संस्कृति से निर्धारित नीति नियम की परंपरा का वहन करते है तथा यह समुह विशेष जीवन है एक समाज को धार्मिक, आर्थिक, सांस्कृतिक, सामाजिक जीवन से पूर्ण रूप से परावृत्त कर निराशा के गर्त में जीवन व्यतीत करने के लिए बादय करता है। मनुष्य मनुष्य के बीच में यर्म तथा जाति के नाम से ऊंच-नीच का भेदभाव उत्पन्न होता है। यह भेदभाव यही आर्थिक होता तो भी परिस्थितियों को सुधार कर कोई भी व्यक्ति अपने वर्ग से उचे वर्ग में प्रवेश कर सकता था परंतु यह तो धर्म की पकड़ है जो जन्म पर आश्रित है जिससे निम्नव्यक्ति निम्न ही रहता है और उच्च व्यक्ती उच्च ही रहता है तया व्यवासाय भी इन्हें ऐसे करने पड़ते है जिससे मालिक और दास का संबंध बनता है जो उनके लिए और त्रासद स्थिति का निर्माण करता है एक वर्ग धर्म संस्कृति को स्वतंत्र जीवन जीने का साधन मानता है तो दूसरा वर्ग उसे अपनी गुलामी का साधन मान जीवन जीता है। साथ ही स्वर्ग नर्क ही की कल्पना से जकड़ा रहता जिससे यह वर्ग उसका नाममात्र भी विरोध नहीं कर सकते है ऐसे ही अन्यास के विरुद्ध दलित साहित्यकार अपना विद्रोह व्यक्त करते है यह साहित्य मनुष्य के आंतरिक जीवन की अंतर वेदना को व्यक्त करता है। दलित साहित्य का भी इस बात को मानते है। यह साहित्य व्यक्ति निर्मित होते हुए भी व्यक्तिवादी न होकर समाज, सापेक्ष होता है यह दलित साहित्य की मौलिकता ही है

सन्दर्भ

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भारतीय दलित साहित्य और जीवन मूल्य

डॉ. सुनीता पी. वंसोड

संविधान की सुरक्षा एवम सुविधाओं के बाद वर्ण व्यवस्था में सबसे निम्न श्रेणी का वर्ग जो शद्र कहलाता था। उससे संबंधित विभिन्न जातियां तथा इस वर्ग के बाहर जिने वाले जनजातियां शिक्षा के दायरे में आने लगी। बहुत कम ही क्यों न हो इस वर्ग के युवक पढ़ लिखकर जीवन के विभिन्न क्षेत्रों में कार्यरत होने लगे। परेतु इन शिक्षित वर्ग के अस्तीत्व को ही नकारा गया। विशेषतः गाँवो मे वह स्थिति भयावह रही और आज भी है। परिणामतः इस सदी में 6 वे दशक में महानगरों शहरों और कस्बों में बड़ी तेजी के साथ इनकी संख्या बढ़ती गई। यहां उन्हें एक बात की सुविधा वी रोजगार अथवा नौकरी की। यहाँ वसने पर वह अपने अँचल से दूर होता जाता है। या अपने विद्रोह और अस्तीत्व की लढ़ाई के लिए संघर्षरत हो जाता। अस्तीत्व की इस लड़ाई के विभिन्न आयाम थे। डॉ. आंम्बेडकर का व्यक्तीत्व इस दृष्टि से अपवादात्मक रहा । प्रगतिवादी साहित्य आंदोलन का ऐसा विश्वास है कि आर्थिक क्रांती के बाद आर्थिक समता की स्थापना होगी और सभी प्रकार की सामाजिक समस्यायें सुलझ जाएगी। मार्क्सवादी यह मानते है कि अछूतों की भयावह स्थिती जे किएे आर्थिक कारण ही जिम्मेबार है। डॉ. बाबासाईब अबिटकर कालपानर्स के वैचारिक अंतर को जानना होगा। क्योंकि वर्तमान हिन्दी साहित्य में इन दो विधार धाराओं के कारण दो दल उभरकर आए। उनमें से एक वर्ग मार्क्स और आंबेडकर दोनो को स्थिकारता है। इन दोनों विचार धाराओं में उन्हें कोई अंतर विरोध दिखाई नहीं देता। सामाजिक विषमता, आर्थिक विषमता और पूंजीवादी व्यवस्था इन तिनों को यह वर्ग अछुतों की स्थिति के लिए जिम्मेवार मानता है। परंतु दूसरा वर्ग डॉ. आंबेडकर के विचारों को ही स्वीकार करता है। भारत के उच्च वर्ग ने मार्क्स का उपयोग अपने स्वार्य के लिए ही किया है। इसीलिए दलित साहित्यकार मार्क्स के

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विचारों का विरोध का करते हुऐ दिखाई पडते हैं।

डॉ. आंबेडकर का जीवनकाल 1819-से 1956 अर्थात 65 वर्षों का था। विष्व के राजनिलीक तत्वज्ञान की दृष्टि से यह कालखंड महत्वपूर्ण है। डॉ. आंबेडकर केवल एक दर्शनिक नहीं ये बल्की अनेक सामाजिक राजनैतीक आर्थिक सांस्कृतिक तथा धार्मिक आंदोलनों का भी प्रवर्तन उन्होंने किया है। उनके जीवन का अत्याधिक समय इन आंदोलनोंसे दलितों के एक मात्र नेता के रूप में व्यतीत हुआ। यही वजह है कि वे अपने तत्वज्ञान को सुत्र बद्ध करके किसी एक बाद अथवा चिंतन परंपरा के रूप में प्रस्तुत नहीं कर पाये और उनका ऐसा आग्रह भी नहीं था कि उनके विचारों को आंबेडकरवाद का नाम दिया जाए। व्यक्ती और समाज के संबंधों पर प्रायः व्यक्तीवादी और समुहवादी दृष्टी से विचार किया जाता है। व्यक्तीवादी विचार धारा के अनुसार व्यक्ती का अस्तित्व से बिलकुल अलग रहता है और सामन समाज को उनके जीवन में हस्तक्षेप करने का कोई अधिकार नहीं है। इसके विपरीत समुह वादी विचार धारा के अनुसार व्यक्ती को समाज में ही व्यक्तीत्व प्राप्त होता है।

दलित साहित्य के लेखन को वास्तविकता से सचमुच जुझना होता है क्योंकि कुछ समय पहले तक जिस प्रकार की वास्तविकता संभव थी वह आज दिन प्रति दिन सिमीत होती जा रही है क्योंकि यह नियम ही है कि व्यक्ती की लालसा उसे थोड़े ही मात्र में क्यों न हो वास्तविकता से समझौता करने को बाध्य करती है ऐसा कुछ दलित साहित्यकारों के साथ हो रहा है। ऐसा यदी होता है तो यह आंबेडकर विचार धारा के समर्थन से परे है समाजवादी का वास्तविकता के संसार में नई शक्ती का प्रादुरभाव 'दलित साहित्य' के उत्पत्ती के परिणाम स्वरूप हुआ है। एक नया साहित्य जो नये दृष्टिकोण से अद्भुत हुआ है साहित्य को तदजन्य समाज का हथियार कह सकते हैं। क्योंकि अपनी लेखनी के आधार पर ही उन्होंने अपने जियन के त्रासदी को विश्व के समक्ष प्रकट कर उनके भोगे हुए दुखों को लोगो तक जाकर समझाना फलरवरूप इसका प्रयोग जनहित के लिए करना इस प्रवार इस साहित्य रचना के प्रेरक डॉ. बाबासाहब आंबेडकर के विचार प्रवाह हे जिससे इस युग में साहित्य के माध्यम से शोषक वर्ग की सच्चाई अभिव्यक्त हुई है। यह साहित्य धैर्य, इर्घ्या, परलोक, संस्कृति, जन्म-मृत्यु इनमें विश्वास नहीं करता। दलित साहित्य को एकांगी कह सकते है क्योंकि वह समाज का सर्वांगीण चित्र प्रस्तुत नहीं करता है बल्की उसकी पुरी सहानुभृति केवल शोषित वर्ग के साथ है। दलित साहित्य समाज में जिनका शोषण हुआ जिनपर अत्याचार हुए उनका प्रतिनिधित्व करता है।"इस साहित्यकारों ने डॉ. ऑबेंडकर की वैज्ञानिक दृष्टिकोण से स्वयंम की दृष्टि को आका यह वजह है कि उनका दृष्टिकोण वैज्ञानिक होने के कारण इनमे बौधिक प्रधानता

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इस पुरतक को किसी भी जंश को किसी भी मध्यम में प्रवोग करने को लिए प्रकाशक से लिखिल अनुमति लेस अनिवार्ग है। कॉर्फिट जिंटा, जिल्ली-110 032 में मुद्धित हिंदी विभाग के प्रथम आचार्य प्रो. कमलाकान्त पाठक की स्मृति

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साहि

क्युबार की व्यक्ता क्रवंक तप्ट समलिकार्वे होती है। है, फिल्तु क्रांमान में ह प्राचेक राष्ट्र को, उनके है, क्योंक उन शब्द किन्तुत से रूप है। क्रियों के तेत्र में व विकासका वाल माँ सामने व्यावसनिक क समस्य के तन्त्रधन समामन जनुसद । भारत जैसे स्थामध्य है कि राष -है है बाएओं की ब

से प्रधान में ताना वर्ण परितान होती ब्रोफयोक्ट फिल्मी तेले स्थित में बहु बार्च करता है। या हो पर किया ज

दिश्य सं वर्ष व्हां दर्जन, सा

भूमिका

अनुवाद केवल दो भाषाओं को नहीं अपितु दो विभिन्न मानवी जीवन परिवेश मध्यता, संस्कृति, भाषा, इतिहास, भूगोल, कला, विज्ञान, धर्म और राजनीति आदि को जंडने वाला सेतु है। उसका उद्देश्य भाषा तथा भाव सम्प्रेषण का भी होता है। अनुवाद के निए साहित्य सबसे विस्तृत क्षेत्र माना गया है। साहित्यक अनुवाद द्वारा हमें अन्य भाषाओं की प्रतिभा का ज्ञान प्राप्त होता है। साहित्य समाज का दर्पण माना जाता है। नामाजिक, सांस्कृतिक परिवेश मानवीय जीवन से सम्बन्धित, आर्थिक, धार्मिक, राजनीतिक, रातहासिक, भीगोलिक तत्त्व साहित्य की हर विधा में स्पष्ट रूप में प्रतिविधित होते हैं। ऐसं सभी आयामों द्वारा अन्य भाषाओं के आदान-प्रदान का रूप ही साहित्यक अनुवाद कहलाता है।

हिंदी का अनुदित दलित साहित्य कठोरता और सहानुभृति के साथ साहस तथा विवेक का एक ऐसा सामंजस्य है जिसमें हदय के सहज स्नेह की अनवरत वर्षा करते हुए भी वह किसी अन्याय को सदैव नकारते ही रहा है। अनुदित दिलत साहित्य में हिंदी भाषा को एक नयी दृष्टि एवं नई दिशा दी है। जिसमें समाज तथा मानव की पीड़ा का चित्रण यवार्थ रूप से किया गया है। एक विशेष वर्ग की विभिन्न प्रकार की समस्याओं को उनके अतर्द्ध और पीड़ा को हिंदी दिलत साहित्य में उजागर किया गया है। इस साहित्य के द्वारा भारत की जाति-पाँति के भेदभाय, वर्ण व्यवस्था उससे मानव-जीवन में व्याप्त कुंठा और पीड़ा को मुखरित करके समाज व्यवस्था से निर्मूलित करने का प्रयास किया जा रहा है।

केवल भारत ही नहीं विश्व की जन्म भाषाओं का श्रेष्ठ साहित्य मी हिंदी भाषा में अनूदित हुआ है। किसी भाषा का साहित्य अन्य भाषाओं के साहित्य के बिना अयूरा है। मानवीय अनुभूति के सभी स्तरों को स्पर्श करने का दावा कोई भी साहित्य इसलिए नहीं कर सकता क्योंकि जब हम 'वसुधैव कुटुंबकम्' की बात करते हैं तब विश्वस्तर पर मानव की संवेदना और अनुभूतियों का विश्लेषण करने के लिए उनकी सांस्कृतिक, मंगोलिक, आर्थिक, धार्मिक, राजनीतिक, सामाजिक आदि सीमाओं को जानना आवश्यक राता है। मारत के ही नहीं अपितु विश्व की 50 प्रतिज्ञत से अधिक जनता शोषण, उत्योदन, सामाजिक असमानता और उपेक्षा का जीवन व्यतीत कर रही है। अन्य भाषाओं के शोधित वर्ग के प्रतिनिधि साहित्य का अनुवाद हिंदी में हो रहा है, लेकिन वह यत्र-तत्र विखरा पड़ा है। इस कृति का उद्देश्य इस विखरे हुए साहित्य को एकत्रित कर हिंदी नाहित्य की प्रमुख धारा से जोड़ कर उसे प्रवाहित करने का रहा है साथ ही हिंदी साहित्य को और अधिक समृद्ध बनाना भी लक्ष्य है।

दलित साहित्य के नए आयाम का यह विस्तार साहित्य की मूल भावना का ही विस्तार है जो पारम्परिक और स्थापित साहित्य को आत्मविश्लेषण के लिए बाध्य करता है और झुटी और अतार्किक मान्यताओं का विरोध करता है।

निम्न यर्ग की पीड़ा, अपमान, अवहेलना, जीवन के मूलभूत अधिकारों का हनन आदि की सशक्त अभिव्यक्ति दलित साहित्य में हुई है। भारतीय समाज के एक ऐसे रॉगर्ट खड़े कर देनेवाले यथार्थ की ओर हमारा ध्यान खींचा है, जिसे पहले चादर की ओट कर दिया जाता था। इस साहित्य में प्रतीकों तथा मिथकों के नये प्रतिमान स्थापित किये गये हैं।

दलित साहित्य के आरंभिक दौर में पाठकों की संख्या अन्य साहित्यिक कृतियों की तुलना में कम रही होगी, पर इसकी चिंता किये बिना, दलित साहित्यकारों ने अपने साहित्य को आधुनिक संवेदना के वहन के योग्य बनाया, युद्ध, भिक्त, शृंगार और अन्य अनेक विषयों पर लिखे गये साहित्य की अपेक्षा मानव मन को स्पर्श करती उसकी संवेदनाओं की अनुभूति कराती उसकी त्रासदी को व्यक्त करती यह साहित्यिक कृतियाँ नीर-कीर-विषेक का आग्रह करती हैं।

दिलत साहित्य समूचे न केवल हिंदी साहित्य का बल्कि विश्व साहित्य का केन्द्र बिन्दु बन गया है। आज वह दिलत चेतना का सम्बल संवाहक है। अनूदित दिलत साहित्य में विद्रोह, विरोध, क्षोभ, आफ्रोश तथा पीड़ा, कुंठा, बंचना और बेदना के साथ बहिच्कृत जाति देश और सामाजिक शोषण को मार्मिक और तर्कपूर्ण अभिव्यक्ति मिली है। यह साहित्य किसी मानवीय मूल्यों समझौते के विरुद्ध या मानवीय मूल्यों का हनन करने वाले किसी विचार का समर्थक नहीं है। इस कठोर मुद्रा ने ही इसकी जीवंतता को बनाये रखा है। दिलत साहित्य ने जाति-पाँति, ऊँच-नीच, भेदमाव, कर्मकांड और पाखंड के विरुद्ध आवाज उठाई है जो कि दिलत साहित्य की विभिन्न विधाओं में मुखरित हुई है।

हिंदी के अनूदित दिलत साहित्यकारों ने रचनात्मक संभावनाओं का उत्खनन कर अपने जीवन के माध्यम से भारतीय समाज के निम्न वर्ग के लोगों के संकट और उत्लास, सुख और दु:ख, खुशी और ऑसु, अपेक्षायें-उपेक्षायें, प्रगति-अवनति, शिक्षा-अशिक्षा आदि पहलुओं की पहचान का आत्मीय स्वरूप ही दिलत साहित्य है। जो अपनी अस्मिता और अस्तित्य की लड़ाई में सफलता की और अग्रसर है।

दिलत अनुवाद का कार्य शुरू हो गया है। इस अनुवाद के लिखित दिलत साहित्व और समीक्षा में अपनी अहमियत बनायी है। अनुवाद का कार्य होता ही रहेगा क्योंकि परम्परायें जड़ हैं, साम्प्रदायिक ताकतें प्रबल हैं, राजनीति अवसरवादी है, लोकतांकि ढोंचे और परिवर्तन के बावजूद अन्याय, अत्याचार, अपमान, अवमानना की नयी सुरतों का शिकार दिलत बन जाता है और उसकी पीड़ा नया रूप धारण करती है, अतः बार्डुनेक भार स्वार्थ से जूस-डे एकस्कार है यह मानव मुक्ति

बन्धद है। प इस

इनकी शतश

ल भावना का ही लेए बाध्य करता

चिकारों का हनन के एक ऐसे रॉगटे हर की ओट कर खापित किये गये

ग्राहित्यक कृतियाँ रूपकारों ने अपने मृंगार और अन्य इर्ग करती उसकी ब्राहित्यिक कृतियाँ

साहित्य का केन्द्र । अनुदित दक्षित ।र वेदना के साथ अभिव्यक्ति मिली व मूल्यों का हनन सकी जीवंतता को मंकांड और पाखंड ओं में मुखरित हुई

नाओं का उत्खनन मों के संकट और सति, शिवा-अशिक्षा बो अपनी अस्मिता

के लिखित दलित इयं होता ही रहेगा झटों है, लोकतांत्रिक ना को नयी सुरतों म करती है, अतः ज्युनिक भारतीय समाज के लिए दलित विमर्श अनिवार्य है। उसके लिए समकालीन ज्याद में जूझनेवालो मीलिक व अनुदित रचनाओं के माध्यम से जीवन के जीवन्त अनुभवों चे ज्ञादार होना भी उतना ही अनिवार्य है।

यह पुरतक उन सभी के लिए उपयोगी है जो वैयक्तिक या सामूहिक रूप से सन्द मुक्ति समताबाद और न्यायपूर्ण सामाजिक व्यवस्था के आदर्श पर चलते हैं। पारिवारिक सदस्यों का योगदान अमूल्य हैं जिसको शब्दों में व्यक्त करना जनकर है। पति डॉ. देवेंद्र रमेश भगत इनका सहयोग प्रेरणा प्रदान करता है।

इस पुस्तक को विकास प्रकाशन, कानपुर द्वारा प्रकाशित किया जा रहा है। मैं इस पुस्तक को विकास प्रकाशन, कानपुर द्वारा प्रकाशित किया जा रहा है। मैं

BEYOND THE HORIZON

AN INTER-CONTINENTAL ANTHOLOGY



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Gods

Where are Gods? Seen to all, But heard to few.

Some Gods have shapes, Some shapeless, Mortals entangled In shapeless shape.

Some gods are hidden, Some open, Some openly hidden. Gods are discussed so much, But followed little; They are read much, But understood little; They sound too much, But listened little.

Catalyst

Man is mortal,
I always forget it,
But someone's mortality
reminds me of the eternal truth.

You are almighty,
I always forget it,
But a series of sorrows,
Reminds me of your power.

The world is all Mayajaal,
I always forget it,
But your presence,
Reminds me of the open sky.

You are the catalyst,
I always forget it,
But the change in me,
Reminds the 'unchanged' in you.



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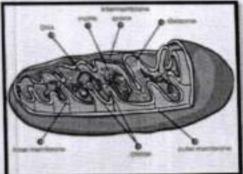
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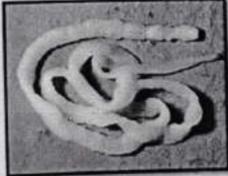
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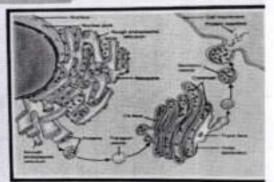
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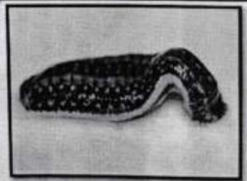












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PAPER I-ANIMAL DIVERSITY OF NON-CHORDATE (PROTOZOA TO ANNELIDA), PAPER II-CELL BIOLOGY

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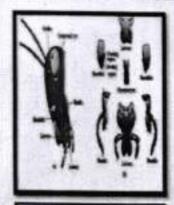
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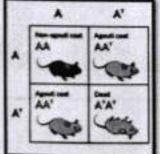
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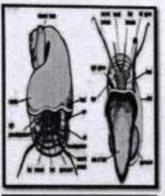
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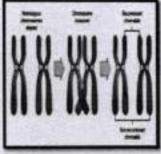
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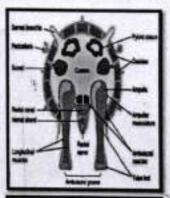
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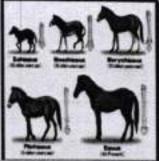


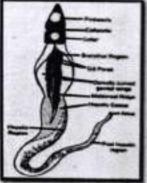


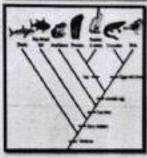












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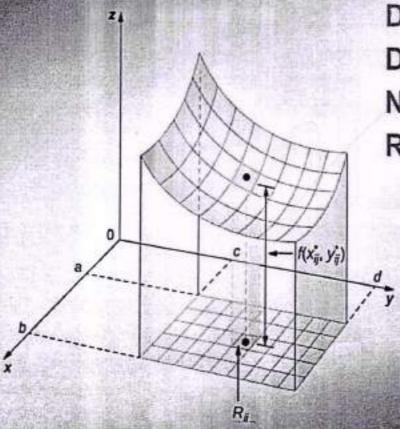


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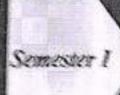
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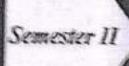




















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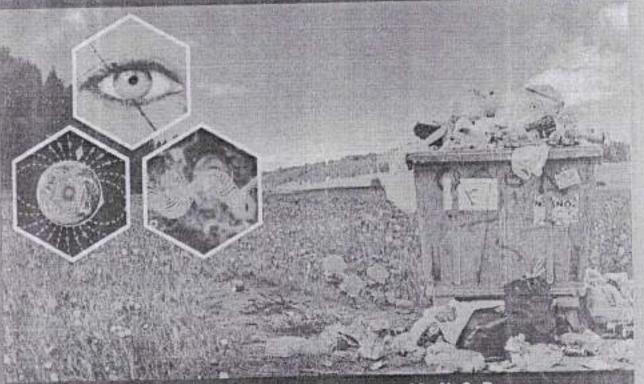
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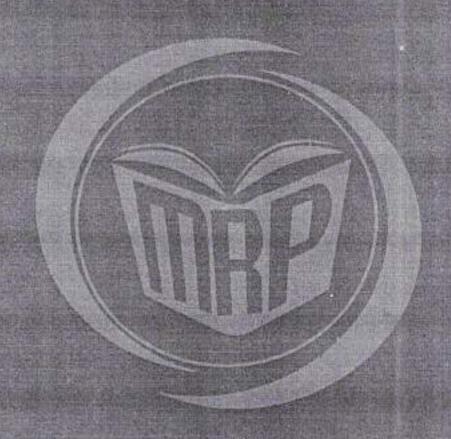
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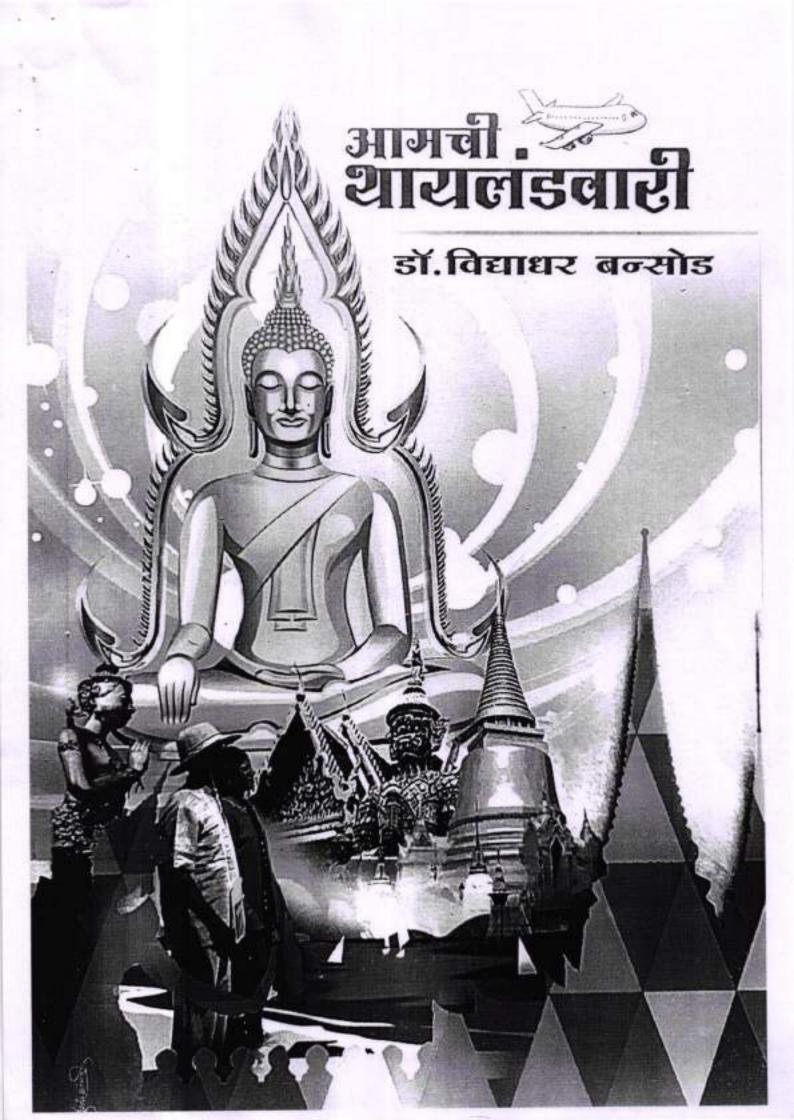
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