CHAPTER 2

REVIEW OF LITERATURE

In the changing scenario of research review of Literature is important that provides a greater understanding of problem and its crucial aspects and ensures avoidance of unnecessary duplication. It also provides comparative data on the basis of which data which on the basis which to evaluate and interprete the significance of one’s finding.

The present chapter introduces research topic, presents brief review of revelant literature. G.S. Ghurye, in his book entitled “Caste and Race in India” (1932) has divided the geographical territory of India into four parts- North, south, East-West and described the dominant castes and races obtaining in each, together with their respective distinctive characteristics. He has traced the causes of the backwardness of the select castes and explained in detail the notion of caste-clusters. He points out the dominant castes and the causes of their backward/forward clusters such as Brahmin, Kunbi or Maratha Kunbi, together with detailed explanations.

The book of Maharshi Vitthal Ramji Shinde titled ‘Bhartiya Asprushyatecha Prashna’ (1933), in 1908 had penned an essay titled ‘Bahiskrut Bharat’ which was published in a periodical called Manoranjan.’ The same essay later on appeared as ‘Bahiskrut Bharat’. Maharshi Shinde has thought over the issue and origin and growth of untouchability from Sociological perspective. Babasaheb Ambedkar had written a research article on the castesystem in the year 1916. In 1909 Ketkar and in 1908 Maharshi Shinde had carried out research in a more serious and scientific way about untouchability. Maharshi Shinde has done a deep study about Mang community. His serious brooding over Mang community is obviously seen in the said work. He had come to the conclusion that the original and the first colony in Maharashtra was of Mahar and Mangs which was taken up by Maratha’s in due course of time. Mang is also like a Mahar, but he has been suppressed under the Mahar in the ‘Gaogada’ and Mahars has a hand in this suppression. In a real sense Mang is the real son of this Hind bhumi quite before the Mahar. Thus, the untouchability and Mang-Mahar and overall state of Dalits in India has been studied originally by Maharshi Vitthal Ramji Shinde. His research is a pathfinder for many to follow.

Dhananjay Kir in his book, Mahatma Fule (1973). He reflected life of Mahatma Fule. He also focuses social condition in Maharashtra. They had no education. Naturally, a greater impact
of religious rituals, casteism, superstitions etc was prevailed on the society. On such backdrop, evil customs and traditions were given importance leading to the social degradation. Mahatma Fule was first to initiate action for the education of women and the lower castes. He founded established Satyshodhak Samaj at Pune in 1873. It was the main aim to remove the ills in the established social system and emancipate the downtrodden class from the casteism of the upper classes. The main cause of social discriminations and disparity lie in the egoistical supremacy of Brahmin over other communities. Brahmins imposed religious, social and economical slavery and continued their unrestricted exploitations. They established complete control on social set up and acquired unrestrained powers and authorities.

Dr. B.R. Ambedkar. -"Caste in India"- Their mechanism genesis and development, (1977)⁴.

Dr. Ambedkar analysed Hindu society before starting his struggle against untouchability and the caste system. He was a scholar as much as a man of action – in any case before becoming one. In his writings, Ambedkar tried hard to show the mechanisms of the caste system and clarified the origin of untouchability in order to support his fight for equality. For him, if the lower castes were not in a position to overthrow their oppressors, it was because of two reasons: they had partially internalised hierarchy; and because of the very characteristics of caste-based inequality. Dr. Ambedkar described how women were treated cruelly by the way of sati enforced widowhood and girl marriages just to maintain strict endogamy in a caste. The social evils regarding women in Hindu religion as well as in Muslim society were highlighted by him. Throughout his life Ambedkar has given his opinion about the untouchable class through his writing and speeches. He has authored many books. Among them, Caste in India (1917), Annihilation of Caste (1936), The Untouchables: Who were they and why they became untouchables? (1948), Untouchables or Children of Indians Ghetto and Other Essays (1989), who were the Shudras (1946) are the important. The study of these books is really of great help and road mapping in order to understand the untouchables and their condition in Indian society. Mang community too is an untouchable one, so the present study tries to focus on several issues related to this community.

Dr N.A. Wakkani in his book Adhunik Vidharbha ka Itihas (1985)⁵, he reflected social and political condition of Berar. In Nizam regime in Berar there was no education system. Despotism
and anarchy were the general traits of the rule of Nijam. People in Berar had to suffer the anarchy. In British regime Public instruction department established.

During the initial period of the nineteenth century Indian social life was perturbed with different social evils, rituals, tradition and customs. The condition of Maharashtra including especially Berar and Vidarbha was not different. People were largely ignorant.

Hari Narke in his book, Mahatma Fule: Shodhchya Nayya Wata (1998)\(^6\), he discusses on pioneer work of Mahatma Fule. He throw light on Satyashodhak Samaj. Satyashodhak samaj attempted to create a wave of self confidence in sections other than the Brahmins in Indian society. It propelled Brahmin community to think and self introspect. It was the first institution to start movement of social reorganization. Satyashodhak Samaj raised voice against the social discriminations and demanded social reorganization. The voice of Satyashodhak samaj was the shrill cry of the society which was oppressed over the span of centuries.

Satyashodhak samaj was founded with a broad humanitarian spirit. Its main objective was to emancipate the oppressed class from the bondages and ensure their social, educational, economical, cultural and political empowerment established self sufficient and truly humane society. It does not restrained to specific class and it spread in different sections of the society.

Anuradha Sharma’s book “Castes and Tribes in India” (1998)\(^7\) maintains that the caste society was not a homogenous community in which distinctions of social status may exist but a society in which various groups with distinct appellations were prominent. Castes and tribes were groups with a well-developed life of their own, the membership of which was determined not by selection but by birth. It also contributes towards a realistic and sympathetic appraisal of the nomadic tribes in contemporary situation in asensitive, vulnerable and potentially explosive part of the Indian Society.

Dhananjay Kir in his book, Rajshri Chhtrapati Sahu (2001)\(^8\), he presents social attitude of Rajshri Chhtrapati Sahu. He reflected light on the Vedoktta issue which had a stormy intrusion in the life of Chhatrapati Shahu Maharaj had a larger social reference. It provoked sensations in the society. It threw light on the age old rusted attitude of Brahmin communities as well as determination of Chhatrapati Shahu Maharaj to fight against the social discrimination. It threw light on the age old rusted attitude of Brahmin communities as well as determination of Chhatrapati Shahu Maharaj to fight against the social discrimination.

He discussed the Vedoktta case gave impetus to the spread of the movement of Satyashodhak samaj. Chhatrapati Shahu Maharaj challenged the social and religious supremacy
of Brahmins and created a sense of pride among Non-Brahmins. They decided to fight against
the supremacy of Brahmin community and exploitation of non Brahmin communities at the
hands of Brahmins. Thus, the dispute between Brahmin and non-Brahmins was started. It gave
impetus to non-Brahmin movement.

Kamal Kishor Biyani in his book, Kya Aap Jante Hai ? (1955), he reflected light political,
social, economic condition of Berar. He presents policies of British. British exploited people
through their policies. People of Berar were awakening by political leaders. He also showed that
prestigious people have their mill factories. Political and social leaders were very active. In Berar
there were schools and colleges established by so many social organizations of region. Political
leaders were encouraging the people of the region. In society there was rigid caste system. In
Berar different customs and rituals like Sati, casteism, child marriage, child-old marriage,
polygamy, infanticide etc. were prevalent in society.

Dr. Nathulal Gupt in his book, Vidharbha ka Sankritik Itihas (1979), he focused on
ancient history of Berar. This region was habited by stray non Aryan tribes; of which Gond,
Korku, Kolam, Bhilla tribes are still occurred in Berar. Their small kingdoms were located in
Satpuda ranges, Devgad, eastern parts of Wardha, Chandrapur and Nagpur. He threw light on the
ancient history of the region spreads during Maurya dynasty to Yadav dynasty. He added
different robust and efficient dynasties ruled over the region casting political, social, cultural,
religious and economical impact on the region. He also lighted the nature of social set up and
development of any region depends on its historic and political situation.

He discussed the traditions and administration of Satvahan and Wakatak dynasties in
Berar. The society has rigid caste system. Wakatak Kings were tolerant of other faiths and give
protection to Buddhist and other religions. He showed cultural aspects in Berar during Maurya
dynasty, Buddhism was widely propagated. Buddhists caves and stups in Akola and Latur
exhibit the widespread of the religion. Kalidas wrote his famous play Malikagnimitra on the
love story of Malvika and Agnimitra from Shung dynasty.

1600 coins of Satwahana dynasty were found at Jarhala in Akola district. It included the
coins of Gautamiputra Satkarni III, Shri Skandha-Shriyash Satkarni, Shri Vijay Satkarni,
Shrikarna Satkarni, Shrishak Satkarni and Shri Pulmayee etc. kings.

He focused the literature developments in Berar. Wakatak Kings were best poets.
Pravarsen II wrote two poems Setubandh and Ravanvadh in Prakrut and the noted poets Ban,
Dindi, Anandwardhan profusely appraised his works. Servasena, the founder of Wakata regime
at Wastgulma (Washim) who wrote Harivijay was often alluded work. Similarly, verses
composed by other Wakatak kings and other verses were collected by Satwahan king in Gatha Saptarshi. Bhavbhuti, noted dramatist and epic poet from Vidarbha lived during the end of Wakataka regime.

Prof.V.B.Patil in his book Maharashtratil Samaj Sudharnecha Itihas(1993), he presents during the period of the nineteenth century Indian social life was perturbed with different social evils, rituals, tradition and customs. The condition of Maharashtra including especially Berar and Vidarbha was not different. People were largely ignorant. They had no education. Naturally, a greater impact of religious rituals, casteism, superstitions etc was prevailed on the society.

He also added backdrop, evil customs and traditions were given importance leading to the social degradation. During Vedic era, women had greater place in society. He focused on later phase of Vedic era, there were larger restrictions on women. But consequently the social attitude about women became intolerant and they were held as Shudras. Their lives were completely dependent from Maurya period to Yadav dynasty. Though there are examples of women successfully running the administration of their kingdoms, the condition of women was basically deprived. They received the right of ‘Streedhan’ i.e. possessing her wealth. Though tradition of Sati was not in Vedic customs, it existed in pre Yadav dynasty.

He threw light on social condition in ancient period during Maurya period Buddhism was immersed. The early Chatur Varna system during Vedic era took form of stubborn casteism. It was deep rooted during Satwahan period. During Gupta era, caste structure was further strengthened and castes were subdivided to sub castes. The number of castes was increased to a great number till the tenth century. But since then a social disintegration was started. Even in the higher Brahmin society, discrimination based on regionalism was started. Like Brahmin, in clans were developed in Kshatriya Varna. During Yadav era, new castes were included.

He added marriage system in Berar. The insular religious point of views about women chafed their complete freedom. They were deprived from education. They had a greater impact of superstitions. Ill customs and traditions in society were responsible for deteriorating condition of women. The custom was child marriage was deep rooted in the society. It was held the responsibility of parents to marry their daughters before their adolescence. The marriage with aged men was another problem. The society had allowed men for polygamy as such many men used to marry even in old age. Social discrimination and untouchability increased manifold during the period of Yadav.
He discussed the condition of women was pitiable during the advent of nineteenth century. Due to the male dominated social structures, women were given inferior position. Religion had greater hold on the public mindset. Religion had put women in several kinds of restrictions. Like untouchables, women were also given contemptuous position in the society. It was thought that the place of women was within the four walls of the house.

Dr. Sau Kusumtai W. Korpe, in her book Vidharbhachi Netruwachi Watchal (1978)\textsuperscript{12}, she presented the contemporary scenario of Berar. She lighted condition of farmers, farmers usually took season wise crops. But British promoted farmers to take commercial crops like cotton. Farmers gradually began to cultivate the crops according to market demands. The farmers earlier were inclined to take regular crops to fulfill their basic needs. Similarly, twelve Balutedars and eighteen Alutedar used to eke out their mutual demands and they did not any need of establishing contact with outside world.

She added policies of British, the British used to decide the crop patterns as per their requirement. She discussed exploited nature of British. As a result, farmers began cultivating the crops having market demand and as a result food production fell sharply. Rich farmers took benefit of the new trend while small and marginal farmers found it hard to make their both ends meet.

Moreshwar Dhondo Hingwe, in his book Sir Moropant Joshi Yanche Sanshipt Charitra Aani Athavani (1940)\textsuperscript{13}, he threw light on great work of Sir Moropant Joshi. He dedicated his life for society. He took great efforts progress of Berar region. He also added Sir Moropant Joshi took great efforts for educational progress of region.

He also discussed Berar was economically a rich region, it was backward in Education. The government had seemingly paid attention to primary education. But factual implementation of the policies was to require huge amount of money and strenuous efforts. He presented the objective of Primary Education to provide education through their mother tongue and educate them to make them competent for right jobs or positions. The government adopted policy of spreading Primary Education and gave impetus to the private education institutions. The government provided grants to the primary schools.

Pracharya, R.T.Bhagat in his book Shri Gadge Maharaj Gaurav Granth(1985)\textsuperscript{14}, he presented the life of Shri Gadge Maharaj. He reflected great work of Shri Gadge Maharaj. Gadge Baba was stout challenger of superstitions, queer traditional customs and exploitation under the garb of religion. He added life of Gadge Babadevoted poor society. Baba concentrated to serve the poor and depraved than indulging in idol-worship. He genuinely felt that there
should be social reform, the ban on liquor and elimination of the discrimination of superior-inferior concept among the folk.

He discussed educational work of Baba, he spent almost all his life for the supreme work of spread of education. Baba’s giant work for the social and national integrity is matchless. He regarded the service of man is the service of God. He built the inns for the poor people. He realized that the common illiterate man could not make progress until the benefit of education and hence he was haunted to make them literate.

Sudam Sawarkar, in his book Jivan Yogi Rashtrasant Shri Tukdoji Maharaj (Charitra Khand 4)(1985), he focused on dedicated work Rashtrasant Shri Tukdoji Maharaj. The Rastrasant Tukdoji was very great among the saints of modern age in Vidharbha. Tukdoji Maharaj was born in 1909 at Sawali village (Dist: Amaravati). He received the religious heritage from his guru Akduji Maharaj. He added devoted life Tukdoji Maharaj for social service. He bound himself to the service of the nation and society after coming in contact with Mahatma Gandhi. Gandhi has given importance to the right medium of mean whereas Tukdoji Maharaj has given importance to mean rather medium to attain it.

He presented the work of Maharaj. Maharaj has expressed in his Gramgita for the upliftment of society which was in the clutches of superstitions are still worthy of imitation. This saint has really awakened the society and taught renunciation, asceticism. He has imparted new religion on the foundation of humanism. He focused him as social reformer in real sense of the word, giving a new vision to rural folk by his thought and way of life. His Gramgita is important gift to the rural folk for their own upliftment.

Hiraman Lanje in his book Marathi Rangbhumi Ugam ani Vikas(1993), he focused the great Marathi artists in drama. While thinking about old theoretical art in this province, it is sequential to think about Elichapur, or Achalpur and Amravati prominently.

Alichapur has very old tradition of drama. It is to be noted that even prior to the beginning or initiation of Ganesh - Utsav in Maharashtra by Lokmanya Tilak, there were four ‘Ganesh-Utsav’ samitis or Mandals in this region. They performed plays written by the local playwrights. The feudalists, landowners and Deshmukh people extended the economic support for their interest in these art - forms. They patronised the artists families. In the age of Narhar Bhagawant alias Anasaheb Deshpande many theatre groups emerged. Towards the both sides of river, the drama companies emerged which were named after their localities (Pura).

The artists like potanis, Tipanis, Balgandharva, Deenanath Keshavrao Bhosale, Vishnupant Potnis etc. used to visit Achalpur. Bhausaheb Shewalkar was on excellent harmonium player,
actor and director. Besides him, Dadasaheb Pardikar, Bhau Bhujabal, Shri Adkine, Shri Jugade, Shri Shirole, Shri Kirkor, Madhavrao Sherekar, Kurumkar, Keshavrao Kandalkar, Nerkar etc. presented dramas like Sangit Sharada, Sangit Manapaman, Sangit Saubhadra, Sangit Mrucchkatik. Dadasaheb Pardikar's refrains become so famous that it were sound-recorded by the 'His-Master-Voice' company. The building of 'Bavisi Ekaka Sansthan' theatre was built in 1901, it means even prior to the theatre building of 'Bawan Ekaka'. The dramatist of the drama 'Durgesh Nandini' Gangaram Sabnis used to present his own plays here.


Ambedkar, Dr. Babasaheb:-DharamantarKa? Publisher Kaushlya Prakashan II - C Aurangaabadd, (2007)\(^{18}\):- It threw light on Budhism. It also discussed life of lower caste people. It discussed struggled of Dalit people from ancient period

Oak, K. Y. Smrutichya Mashali:- Publisher Smrutichya Mashali Prakashan Samiti, Akola, (1986)\(^{19}\):- It reflected social condition of Berar. It reflected the

Bobde, Dr. Prakash-Bhartiya Samaj Rachana, Publisher Mangesh Prakashan Nagar (2001)\(^{20}\):- They threw light light on Indian social system. It throw light on social, political, economical condition of India

Babar, Dr. Ku. Sarojini- Stri Shikshanachi Vatchal, Publisher Maharashtra Shashanchya Shikshan, Sanchalya Tarfeprakashan 1 May (1968)\(^{21}\):- It reflected light on women. It discussed condition of women in society. It threw light on social, political, economical condition of Berar.

Besant, Dr. Ani-Theosophical Subodh Vyakhane, Publisher Theosophical Fedreshan, Pune (1954)\(^{22}\):- it reflected objectives of Theosophy.

Chiplunkar, V. L.-Samarthcha Bagicha, Publisher, Marathi Theosophical Pune, (1958)\(^{23}\):- it reflected movement of theosophy.

Chikhalkar, H.H.-Vedic Literature and History, National Conference of Shankarrao Khandelwal, (2009):- It reflected literature in Vedic period. It threw light on social, political, economical condition of Vedic period

Shaikh Zeenath Rauf (2012)- Inclusive Development-Challenges & Strategies. Muslim Minority Socially Excluded-Inclusion through Education. Not only is there no comprehensive policy for the education of Muslim children, there are no specific programmers for increasing
participation from this large and important minority group. Education certainly increases awareness and increased awareness about social, economic or political exclusion creates greater challenges.

Pai M, Gupta. M (2012) - Management Professionalism in Co-Op Banking Sector Present State-Need for Strengthening. Lack of professionalism in management is one of the areas of major concern identified by RBI about the UCBx in its report in trend and progress of banking in India 2001-02 amongst others. At present it is not at a comfortable level. Qualified, trained manager’s team will lead performance at par excellence. By adopting techno based services banks can face challenges of new economic reforms and compete with public, Pvt. Commercial banking sector and do away with traditional banking system.

Nigar Siddiqui M. (2012) - Recent Growth in Banking Sector in India. The bank which used the right technology to supply timely information will see productivity increase and thereby gain a competitive edge. To complete in an economy which is opening up, it is imperative for the Indian Banks to observe the latest technology and modify it to suit their environment.

Vibhute S. (2012) - Role of Commercial Banks in Financial Inclusion in India. Large segment of population remain excluded from formal payments system and financial markets when financial markets developing and globalizing from India. Marginal farmers, landless labour, self-employed, unorganized sector, urban slum dwellers, migrants, ethnic minorities, senior citizens, women etc.

Adavitot S. (2011) - Air Pollution and Health Hazards in Solapur City (Maharashtra). Present study examines the state of emission level of various gaseous within the city and its impact on health of the population residing within the limits.

Kashid N, Kashid D. (2011). Ratnagiri District Land Use Efficiency. Sangameshwar and Rajapurtahsils recorded high efficiency nearby 115% area. The high land use efficiency was found in these tahsils because of possible improvements in cultivation methods and availability of other necessary facilities and also because of less percentage of noncultivable waste lands in it.

Dhawale K. (2011) - Special Economic Zone-Problems and Solution with Reference to the SEZ in Raigad District of Maharashtra State. SEZ and other projects are concentrated in the urban and semi urban areas as there is a availability of infrastructural facilities. We have to
create the world class infrastructural facilities in the less industrialized areas so that the SEZ projects will get diversified throughout the country.

Saravanabavan V. (1997) - Geo-Medical Analysis of Multibacillary Leprosy in Tamilnadu. The dimension revealed from the analysis indicates the importance of the structure of multibacillary leprosy. The study has indentified that the ecological environment parameters played a vital role in the health status if leprosy patients.

Bhangale S. (2011)- Effect of Family Surrounding on Educational Achievement. This is the soul responsibility of parents and the school is to assess student’s individual abilities and then find ways to enrich the student’s education by challenging all the students. In every class-room there are some children who have some learning problems.

Jadhav M. (1994)- The Use of Energy in Agriculture in Maharashtra. There is spatial variation in the use of power derived from animate and mechanical sources in Maharashtra. The state may be divided into three distinctive zones according to the availability of power for agricultural operation.

Kumari K, Reddy R, Veni N(2006)- A Study of Health Care Delivery Systems in Kurnool District, Andhra Pradesh. The study revealed that the type of medicine used and visitation a private doctor are independent of social status education and income in the district, whereas, rating (or) grading of Health Centers, preference to go to Health Centre for treatment and satisfaction of medicines given by Health Centers are dependent of social status, education and income.

Sarvanabavan V, Reeo R, A. Neethidevi, Jayashree R. (2006). Travel and Health Care Utilization Pattern of Patients in VadipattiPanchayat Union - A Micro Level Study using GIS. The health care system is intended to deliver health care involves. Is constitutes the management sector and involves organizational matters. It operates in the context of the socio-economic and political framework of the work. The scope of health services varies widely from country to country.

Ahmad A and Julfikar A. (2010)- Accessibility of Health Facilities in Malda District A Micro-Level Regional Planning. Accessibility of health facilities, is one of the parameters of social well-being to improve the quality of life of the region, is considered as the best indicator for better planning and development. Beside the availability of health care facilities are
important measures of social well-being, their distributional pattern affect the overall development of the people, which are not properly accessible to the people.

Kothari S, Baya V. (2010). Regional Variation of Social Amenities in Southern Rajasthan. Social amenities play a vital role to develop not only the society but also play a role into the overall development of any region. The development of social amenities will help to improve the economic and cultural life of the rural people, as about 72% of the Indian population lives in rural areas of India. The analysis of the existing social amenities of the region is necessary for the fulfillment of the aims of the balanced regional development.

Management of Water-Related Disasters in the Context of the Himalayan Mountain Region of India. The Himalaya is key factors in South Asian disaster management and understanding their various roles is important in mitigation. This will not prevent disasters however. That can happen only through sound management of people and their land uses and economic activities bith within and beyond the mountain themselves.

James S. Gardner, R. B. Singh. (2001) The Hierarchy of Market Centers in Sindhudurg District (Maharashtra). In the study region, it is observed that there is a close relationship between hierarchic order of market centers with their service area, population and settlements. In the first order market center i.e. Sawantwadi, which serves about 133.3 sq.km. Area, 40137 population and nearly 11 rural settlements of its peripheral region but it also serves total district area also.

Dr. S. A. Thakur & Dr. R. B. Patil, Dr. P. G. Saptarshi (2012) Evaluation of Co-operative Sugar Industries in Maharashtra. The sugar factories have changed the look of rural activities and facilities such as milk production, poultry, customer bhandar, education institutes, advanced sprinkling facility, hospitals etc. One co-operative sugar factory creates the development network in that area, e.g. Roads, schools, rural hospitals, irrigation, sprinkling facility, rural so-operative banks, finance corporations, education institute, customer market.

Prof. S. N. Patil, Prof. S. A. Menshi. (2012). Low Socio-Economic Status and Health Problems of Women in India. Due to various social and cultural norms that exist in Indian society, a woman in a family and in society at large is not only discriminated but also has a low status. At the macro level, the changing forces such as education and economy which are supposed to remain accessible and promote the status of women have in fact remained highly biased against them. As a result, women do not enjoy equal and liberal status with men.
Zubeeda, Banu (1996) - Geographical Analysis of Intra-Urban Transport Infrastructure in Ahmedabad City. Among the basic urban infrastructural facilities, transport service appears to be more important as mobility, today, has come to be recognized as an integral part of city life. This service is used only as an access to various urban activities such as trade, commerce, industry, residence, administration, health, education, finance, religion and recreation.

K. M. Kulkarni, Vishakha Bayanwala (1999) - A Study of Pilgrims and Facilities on Saint Dnyaneshwar Palkhi Route in Maharashtra State. The facilities like accommodation, food facility, drinking water, cleanliness, medical facilities, travel facilities are provided on the route and at halting places by dindi organizer, local people and by non-government organization and Government of Central Organization. Dr. S. D. Ingle, Dr. D. H. Pawar, Dr. V. S. Deshmukh. (December 2009) Health Care Utilization in Karnataka State a Regional Perspective. The Ministry of Health and Family welfare looks after the above activities in our country. At present, Karnataka state is not far behind in the field of health care system. It can be mentioned that the health scenario in the state is is a combination of both achievement and challenges. Significant steps have taken place in the health and health care utilization over the past decades.

Dhananjay W. Bansod, M. Lingaraju. (2009) - Education and Health of Women in Jorhat District, Assam. This also points to the dismal health conditions especially in the interior rural areas. Jorhat district of Assam is seem to be the most literate among all districts of Assam for the last two decades with 65.5 per cent and 77.91 percent literacy respectively. However, female access to education and health facilities is seen to be limited by a number of socio-cultural and economic factors.

Dr. Minakshi P. Hazarika, Dr. Bimal Barah. (2009)- Social Justice and Educational Opportunities in Zahedan, Iran. This can be serious warning to city planners and educational centers. Deprived people and suburb citizens of Zahedan shows the needs and social demands of them which will need a great deal of attention in city planning, distribution of public facilities especially in the field of education in order to establish justice to achieve permanent city development.

Dr. Azita Rajabi, Maryam Karimian Bostani (2009) - The Study of Human Resource Development in the Rahuri Tahsil of Ahmadnagar District (Maharashtra). The micro level study has been proved to be useful to identify the level of human resources based on demographic,
social and economic parameters. The service available in a village have also been considered as the indicators of human development.

Arjun H. Musmade, Praveen G. Saptarshi, Jyotiram C. More. (2012)-Levels of Sustainable Development in Kan Basin of Dhule District (M.S.) India. For every sustainable development of particular area is depends on various factors i.e. relief, soil, drainage, forest, net sown area, geographical area etc. All these physical as well as cultural factors are responsible for level of sustainable development in the study region. All the villages in the Kan Basin are rural and tribal. There should be a facility of weekly market. It is a policy of government to make available the good drinking water facility.

Suryavanshi D. S., Ahire S. C. (2012) - Impact of Ujjani Irrigation on Agricultural Development of Solapur District. Agricultural change cannot be understood separately from general process of development. However agro-technical determinants like irrigation, fertilizers high yielding varities of seeds, agricultural landscape and provide a frame of parameters of measure the level of agricultural development of region.

Chandrakant N. Kale, P. V. Patil. (2012)- Spatio Temporal Analysis of Occupational Structure of Gondia District (1991-2001). In the Gondia District transformation has taken place basically from secondary to tertiary activities. That indicates the growth of trade, transport & commerce has taken place at large scale and that resulted in more than 100% positive growth in majority of Tahsil i.e. maximum in Amgaon&Salekas Tahsil where secondary workers reduced and tertiary workers increased to 196% and 184%. The results depict that District is far behind from industrial growth point of view.

Rajani Chaturvedi, Lalitkumar Thakur. (2012) - Tribal Women in Higher Education. This paper focuses on the access and participation of Tribal women students in higher education in India in the pre and post economic liberization phase.

Prof. Anant V. Deshmukh, Prof. Vinod A. Raipure. (2012)- Reviews on Higher Education for Facing the Challenge of Tomorrow. The word ‘Technology’ is used extensively throughout our society but the term lacks common understanding. Many people believe that technology is the hope for a more comfortable life.

Yeragi S. S., SawanmtNagesh D., Thakur Sandhya,Anjali S. Jadhav. (2012)- Rethinking of Higher Education in Global Perspective Issues and Challenges in the Indian Context. Good and qualitative education should reach every individual who aspires for it even from the lowest
possible section of the community. Whether higher education is a ‘merit 2 good’ or otherwise also needs a further rethinking based on the empirical justification of actual benefits in the form of direct income to individuals upon completion of education.

Dr. Sangita Meshram in her book Rajkiya Prabhodan ani Marathi Vruttpatre (2008)-, she presents devoted work newseditors. She discussed many newspapers in Berar. Varhad Samchar, later in 1918, was published with new name Prajapaksh. Mamasheb Joglekar owned the newspaper. Shuddha Varhadi, another newspaper edited by Hariramchandra was published during Varhad Samchar’s era. In 1872, Jansangram magazine was started in Berar. Even earlier in 1870, Varhad Shala Patrak, a magazine of Berar Joint Board was first started from Akola and then shifted to Amravati. Gopal Shivrai Joglekar later became editor of the magazine. Arvind Deshpande became editor in 1927 and then D S Sule became editor. Gopal Bajirao Deshmukh and A T Walke also served as the editor. With support by the Government, Gole and Ghowdekar started a magazine Shetakari devoted to agriculture in 1884. Dnyansangrah, a magazine was started from Amravati in 1891. It was welcomed as Monthly Magazine. It put emphasis on modern reforms. Yashwant Govind Keskar was the editor of the magazine.

Taking note of the diverse factors, an attempt is made to undertake thorough study of all these aspects and their impact on society with research outlook.
18. Ambedkar, Dr. Babasaheb - DharamantarKa, , Publisher Kaushlya II - C Aurangabad, 2007.