

"YUGVANI MARATHI LITERARY PERIODICAL: LITERARY TRENDS AND THEMES DURING 1990–1991 – AN ACADEMIC ANALYSIS"

Researcher

Shubham S. Masurkar

Email ID: librarianpmh@gmail.com

Mobile No.: 9975693391

Guide

Dr. Vikas Borkar

Librarian, Shrikhande Science College, Brahmani

Tal. Kalmeshwar, Dist. Nagpur.

Abstract :

Yugvani is regarded as an important platform for Marathi literary periodicals. Thus, the thrust of the present investigation is to provide an academic exposition relating to the content and form of literature published in Yugvani during the 1990–1991 period. That particular period has been chosen because Yugvani underwent changes in its editorial approach during this period, reflected contemporary literary trends, and witnessed the flowering of new writers. Yugvani during this period includes poetry, stories, translated literature, reviews, research articles, notes, and reactive writing. The method followed here is Content Analysis and Literary Analysis. The paper reviews in greater detail the arrangement of topics in the journal, particular tendencies of reaction from writers, and the multi-dimensional approach to creativity.

Keywords : Yugvani, Marathi literary periodical, literary trend, content analysis, 1990–1991, Marathi literature, academic studies

Introduction :

The place of periodicals in the Marathi literary tradition has remained very important. On the one hand, literature gets stabilised in books, whereas on the other, periodicals are there to reflect the times and give an immediate response to new trends. They are thus called living documents of literary history, as these periodicals record the social-political-cultural developments of their times on their pages. Many Marathi periodicals like Vivek, Dnyaneshwari, Sadhana, Abhiruchi, Satyashodhak made their mark in shaping the social mind at different stages. In this tradition, the periodical Yugvani is specially noted. It offered a direction to literature, society and research that was quite different. It gave space to rural reality, women's identity, Dalit literature and many other shades of social change.

Background of Yugvani Magazine :

Yugvani magazine helped various literary trends and shaped the course of new writing through its issues. It was not just a literary forum; instead, it was a social platform of reader-writer dialogue that encouraged good thoughts in society. Writers through the medium of this magazine brought different forms of writing-whether poems or stories, reviews or research articles-to the eyes of the readers. If we follow through the outside issues, especially

of the period 1990-1991, we find the social consciousness, political movements, and cultural consciousness at play in Marathi literature at the time.

1990–1991: Important milestones in Marathi literature :

The period 1990-1991 was an important phase in Marathi literature as far as literary trends go. The momentum that rural literature gained in the eighties went on in the nineties. Literary deployment of that time was more of showing the realities of village life, problems of the farmers and labourers, drought and social disparities. Writers not only portrayed the life in rural areas but also brought to light the socio-economic inequality, unfair mechanism and systems of exploitation behind it.

Marathi literature also witnessed the revolutionary stand during that time. The wave of social and political change affected literature. The new merciless problems that liberalization brought about, economic disparity, and the articulation of the marginalized had their effect on literature. Aesthetic considerations were cast aside, for literature now had become a commentary on social reality. At the same time, feminist literature took a definite form in the early 1990s. Poetry, fiction, and essays with an orientation towards women's realities and feminine sensibilities gave a new dimension to literature. Feminist writing targeted injustice in women's lives: household charters, domineering social law constructs, and the creation of an ideology onto which female identity could assert itself. Periodicals like Yugvani threw light on the changes in literary trends by providing space for the said writings.

The period in view also saw a deepening of the tradition of Dalit literature. The thoughts of Dr. Babasaheb Ambedkar, the movement for social equality, and the experiences of Dalit writers gave Marathi literature a wider orientation. Writings expressing the reality of Dalit Life appear in the issues of Yugvani, making the periodical an important chapter in literary history.

Objectives of the Paper :

The main objective of this research paper is to analyze the literary content of Yugvani during the period 1990–1991. Under this, special attention will be paid to the following aspects –

1. Understanding the content, imagery and social consciousness in the poems.
2. Finding reflections of rural, feminist and Dalit life in the stories.
3. Analyzing the social and ideological trends revealed in the articles and reviews.
4. Underlining the academic importance of research writing and the contribution of the magazine to scholarly research.

Through this study, an important period in Marathi literature can be traced in the light of content, with emphasis on Yugvani's contribution to the Marathi literary tradition. This article will also serve as a record of literary trends and expound on the importance of using magazines in research and academics.

Previous Studies on Marathi Literary Periodicals :

The study of Marathi periodicals begins with periodicals Gyanodaya, Indian Panorama, Indian Social Reformer, Gyanprakash, Vivek of the nineteenth century. Scholars have studied these periodicals as chronicles of the Marathi Renaissance, social reform movements and late nationalist movements. From a literary point of view, periodicals like Sudharak, Manoranjan, Prabhat, Abhyasak etc. were instrumental in fashioning the trends that became dominant in new Marathi literature in the form of poems, stories, articles, reviews, and translations.

From a research point of view, it is some major books and research papers on literary periodicals that Marathi scholars have written. Dr. N. R. Phatak has, for example, given social considerations in his writings in the history of Marathi periodicals. Also, the reports published by the Sahitya Akademi mention the literary trends of Marathi periodicals. In the period 1970–90, rural literature, Dalit literature, feminist literature imparted new dimensions to periodicals. But one finds that these studies concentrated mostly on large, widely known journals, with lesser academic attention given to regional and local journals' literary output.

Reference Materials About Yugvani :

Yugvani is a Marathi literary magazine, and its special importance rests in the years 1990-91. These years were times when many things were discussed about rural development, education, women's issues, cultural identity in Marathi society, and Yugvani construed these matters in terms of literature. Socialism therefore found expression in poetry and fine arts, rural and feminist life experiences in fiction, and revolutionary ideology in articles and editorials.

But very little work has been done in the field of scientific research with respect to Yugvani. Even when Yugvani finds its mention in some university theses or dissertations, not much effort is made to think of it except without some rudimentary and substantive analysis. That is why this scientific obsession seeks to tarnish and demote Yugvani.

Research trends in Marathi literary studies :

1990–1991 is considered to be a transitional period in the flow of Marathi literature. Works on rural life, farmers' movements, and labor issues started appearing. Dalit literature brought out the innovations of miscarriage and inequality, whereas feminist literature highlighted the issue of women's freedom, identity, and existence. A majority of periodicals embraced new literary genres and experimental writing.

A variety of methods, such as content analysis of literary texts, feminist literary studies, post-colonial perspectives, and linguistic studies, were developed in literary criticism. These trends are represented in the literature of Yugvani. For instance, rural poems speak about the reality of farmers; feminist stories present the day-to-day struggles of women, and reviews represent a discursive approach to modernity.

Research Methodology :

Qualitative Content Analysis is employed in this study. This method is suitable when one wishes to study the content of literary text or magazine from a thorough and academic perspective. For this study, the primary source consists of all the issues of the Marathi literary magazine Yugvani for the years 1990 and 1991. The purpose behind selecting these two years is that this is the period when rural literature gained strength, and women's writing, revolutionary ideology, and new stylistic experiments were to be seen in Marathi literature. The magazine Yugvani contains literature reflective of the social, cultural, and political background of that time, which is why it becomes important to study this period.

Various literary genres published in the journal have been selected as Units of Analysis. These include –

- Poetry (poetic style, symbolism, imagery and subject matter diversity)
- Stories (presented from rural, urban, feminist and revolutionary perspectives)
- Articles and Notes (critical, ideological and social reflections)
- Book Reviews (reviews of new literary works)

Approach this study mainly uses the Content Analysis method. The selected text has been analyzed on the basis of Themes, Style, Ideological Trends, and Literary Movements. Through this analysis, an attempt has been made to find out what kind of ideology and literary movements the literature in the magazine promoted.

Limitations There are limitations to this research. It limits the period of study to only two years: 1990 and 1991; therefore, the historical study of the entire journey of Yugvani has not been done. Also, this study does not take into account survey approaches and numerical data of the readers. Hence, this analytical study is basically text-based. Nevertheless, this research provides a clean view of the literary trends and contents of Yugvani magazine for the selected period in an academic format.

Poetic flow in Yugvani (1990–91): An Analysis :

The period 1990–91 witnessed new flows, new experiments and ideological struggles in Marathi poetry. The poems of these two years seem to have given rise rather strongly to poetry about rural life, Dalit identity, modern urban sensibility and the search for personal existence. The January–March 1990 issue published the poem *Aashirvad* by Shridhar Shanware and five poems by Siddharth Meshram. These works experienced rural realities, social stratifications of inequalities, and common man struggles. More such poems moving away from the traditional sentimental expressions and a faint glimmer of Dalit poetic boom can be traced here. In the same issue, the poem of Manohar Chintamani Vaze and two poems by Shridhar Pandey bring scenes of urban experiences, memories, and mental stress.

The April–June 1990 issue saw poems that were more ideological and social. The poems of Ulhas Manohar, Amar Ramteke, Mrinal Chinchalkar, Prakash Kharat, and Vaman Nimbalkar reveal Dalit consciousness, a yearning for social justice, and a close relationship

with the Ambedkar movement. Especially the poem dedicated to the memory of Dr. Ambedkar by Shripad Gangadhar Kavale indicates the direction of the poetic flow of this period. Coming to 1991, the poetry content seems to have diversified. The July issue saw poets like Sadanand Deshmukh, Madhukar Dhakrao, Baban Chahand raise existential concerns, social inequality, and struggle in life through three or four poems. The loud voice of the Dalit oppressed is heard in these poems. In August 1991, three poems by Sunil Shinkhede and poems by Shyam Madhav Ghond expressed the conflict of darkness and light in human existence with the image 'Jhakolvelu'.

Furthering this period's traits was the movement towards modern experimentation in poetry. Free verse, symbolism and ideological unrest were clearly evident in poems of Shankar Ramani, Vishwas Kanade, and Sanjay Arvikar in the September–November 1991 issue. Ravindra Thakur's sensitivity shown in his review of Prabha Ganorkar's poems bears witness to the flow of contemporary poetry at that time. In December 1991, a special flow of translated poems was witnessed. Opening the doors of world poetry to Yugvani readers through translations of poets like Phillips Lockin, Vedprakash 'Batuk' from Marathi, Kumar Bhumkar, and Bhanwar Jadhav. This translation was not only a translation; it is an attempt to bring about a new perspective, a new form of image making in contemporary Marathi poetry.

In conclusion, looking at the poems in Yugvani from 1990–91, it appears that this period was a confluence of social change, Dalit consciousness, unveiling of rural reality and modern experimentation for Marathi poetry. This confluence of Dalit poetry, feminist voices, as well as modern urban sensibilities are revealed in these poems. Hence, Yugvani not only displayed the trends at that time but also helped to shape the new trends.

Story flow in Yugvani (1990-91): An Analysis :

The study of the stories published in Yugvani magazine in 1990-91 shows that the phenomena falling in the trends of Marathi realism were the much-discussed theme of these story collections: rural and urban life, social inequalities, and the pursuit of human values. The story genre has always been considered a simulator of society in Marathi literature, and the stories in Yugvani were no exception to this. In early 1990, stories in Yugvani were few, but from 1991 on, the imprint of stories was clearer. In the July 1991 issue, Vishwas Patil's story 'Kunache Ozhe?' went to readers. It realistically depicts the poverty of rural life, the burden of responsibilities, and the economic and social pressures felt from time to time in the lives of farmers. Vishwas Patil's story-telling is bordered with subtle realism and confronts the reader directly with the social situation.

Afterward, August 1991 brought in a few more ideological and experimental stories. Though Shyam Madhav Ghond's Jhakolvelu was in the limelight, there was a socio-politic tone of unrest in the stories in the issue. Padmakar Patil's story Track in the September–November 1991 issue represents the internal inconsistencies, mechanisation, and decline of human values in everyday life in the city. The impression of hustle in urban life, along with mental stress created by that, is visible clearly in this story. Some of the stories during this time period also concern women's lives. The selected stories that appeared in Yugvani depict

the social pressure on women, their existence struggle, and a subtle dissent against the patriarchal system. Female characters, in rural stories, are seen as trapped in domestic work, economic crisis, and social restrictions, whereas in urban stories appear the questions relating to their identity and freedom.

The stories of December 1991 warrant a special mention. In this issue, the Bengali story Kachchi Mati by Maya Dhar and translated by Savita Ogirai, the Kannada story Patonidhan by Dr. Shantinath Desai and translated by Prof. Baburao Gaikwad, and the Hindi story Grahantal Gathodham by Rajjan Trivedi and translated by Shobha Ubgade were published. These translated stories gave a pan-India literary perspective to Yugvani. These stories depict human relationships, rural-urban conflicts, and shades of social change. The endeavor to bridge beyond locality and connect to world literature is significant. Overall, three main currents may be identified in the Yugvani stories between 1990 and 1991: (1) the effective depiction of rural reality (Vishwas Patil), (2) urban anomalies and mental stress (Padmakar Patil), and (3) issues of women's lives and social problems, as well as a broader vision of translated stories. All these stories continued the realist trend in Marathi literature while simultaneously injecting a new wave of experimentation.

The stories in Yugvani are not just literary appearances and what they are is the realistic reflection of the processes, conflicts, and unrest present in that society at large. By promoting the experiences of several strata -- rural-urban, male-female, Dalit-underprivileged -- with equal importance, the magazine gave Marathi stories a new interpretation.

An Academic Analysis of the Articles and Comments of Yugvani (1990–91) :

A glance at the articles and comments of Yugvani magazine in 1990–91 shows that the Articles and Comments section bore the intellectual and ideological courage for the magazine. While poems evoke the world of emotions and feelings, these articles were another serious view on every level of literature, society, politics, language, and aesthetics. In the first 1990 issue (January–March) the autobiographic literary article by Dr. Y. Khu. Deshpande, "Smritikan – Vidarbha Sahitya Sangh and Me," appeared. It traces the literary movements in Vidarbha and Yugvani left a historical imprint on regional literary institutions. Further, in the same issue, Dr. Ravindra Shobhne's article, "Kaya Vishwa Manohar Tallaranche," offers an existential, poetic, and philosophical perspective upon this theme. However, Anand Ade's article, 'Ghazalche Chhandshastra: Ek Abhyas,' is the hallmark of intellectual courage of Yugvani; for in Marathi, the genre of Ghazal was discussed at the level of poetry in very few periodicals.

The April-June, 1990 issue was more sociopolitically oriented. Yadunath Thatte's article "Dalit Janiva: Ek Shodh" gives an ideological understructure to the ideas of the Dalit movement. Articles by Rajendra Dodke and Shripad Gangadhar Kawale would then also form the outlines of Dalit literature. Bha. Sh. Shastri's article on "Lohian's Linguistic Thoughts" comments on language policy and the social position of Marathi. Vasant Abaji Dahake's note on "Linguistic Inventions in Fine Arts" comments on the experimentalism and expressive power of literary languages. The year 1991 saw a preponderance of articles on

political and social questions. In the July issue, Prasannakumar Bhavé thoroughly examined literature and politics in his article "Pransatta, Rajsatta, and Vangmay". Madhu Jamkar's essay "Minister: Some Thoughts" described the contemporary political situation in severe terms. Even now, Sudhakar Joshi's and Vasant Vishnu Kulkarni's analysis of the status, development, and problems of literary magazines are of major importance for the study of literary societies.

From among the articles of August 1991, Vasudev Dahake's "Directions of Revolutionary Aesthetics" is of particular note. The article does not confine itself to literary aesthetics, but deals with social change. Ravindra Thakur's articles on the rural novel movement offer a comprehensive view of rural literature. Madan Kulkarni's article "Literature in the Inner Circle: Geometric Definition of Thought" tries to frame literary thought within a theoretical framework. The September-November 1991 issues were diverse. Akshay Kumar Kale's article "Manmohan's Poems: Dissatisfaction with Contemporary Poetry" described restlessness in modern poetry. S. Va. Kulkarni's research paper "Marathi Archives Coded Numerology" is immensely important scientifically. Bhaskar Girdhari's article "Marathi Book Review: Introduction or Review?" critically analyses the nature of literary criticism.

The December 1991 issues of the journal gave priority to discussions on translation and comparative literature. Dr. Chandrashekhar Jahagirdar wrote on the translation of creative literature as to its philosophy and the limits and possibilities of translation. Vasant Chichalkar showed the inner workings of the poetic process in "Experience: A Poem". L. S. Borkar, in the note on Dalit Literature Conference, has exposed his views on the importance of literature related to the social movement. A study of all these articles and notes shows that Yugvani was not limited to literature alone in 1990–91 but also provided a platform for social, political, cultural and linguistic discussions. Topics such as Dalit literature, rural literature, revolutionary aesthetics, translation studies, and the current state of literary journals, expanded the intellectual horizon of this journal.

Rural literature and depiction of rural reality :

The period 1990–91 was the period when rural literature dominated Marathi literature. Rural novels, rural stories and rural poems were coming forward on a large scale during this period. This is fully reflected in Yugvani.

- Vishwas Patil's story "Whose Burden?" clearly reveals the suffering of farmers, the burden of responsibility and economic inequality.
- The poems of Vaman Nimbalkar, Mrunal Chinchalkar, Prakash Kharat reflect the life of farmers, wages and village culture.
- An attempt has been made to give an ideological direction to rural literature in this article "The Movement of Rural Literature and Rural Novels" (Ravindra Narayan Thakur).

Rural literature did not only describe life, but also brought the issues of farmers,

deprived and marginalized classes into the mainstream of literature. Yugvani gave special place to this stream.

Revolutionary Aesthetics and Political Thought :

The issues of 1990-91 also reflect socialist and communist thoughts.

- The famous comment by Bhaskar Laxman Bhole, "Even though Co. Dange is a communist...!" develops political thought through literature.
- Prof. Vasudev Dahake's commentary "Directions of Revolutionary Aesthetics" explains literary aesthetics from political and social perspectives.
- Prasannakumar Bhawe, in his article "Power, State and Literature," explains the interrelation of power and literature.

This writing shows that Yugvani was no longer for mere literary tastes but has become a means through which socio-political consciousness is developed.

Feminist literature and women's lives :

Marathi literature was enriched from the feminist standpoint during this period. Some of the works of Yugvani exhibit this particular trend.

- Poems and stories try to plumb the sorrow, social compulsions and identity of women's lives.
- Maya Dhar's Bengali story "Kachchi Mati" (translated by Savita Ogirale) reflects the sensitivity and struggle for existence apparent in women's lives.
- The critical articles do not address the feminist perspective; it comes subtly from the very tone of some of the writers and poets.

Though the first phase of feminist literature is scant and inchoate, it is worth the while that Yugvani marks it.

Modernism, obscurity, and poetic experiments :

The new experimentalism of modernism is found in Yugvani of 1990–91 in its poetic book.

- Mridula Karandikar in her article, "The obscurity of Grace's poetry: an interpretation," draws attention to the difficulty in understanding modern poetry.
- Imagery, symbolism, and social unrest are the key features in the poetical compositions of Shyam Madhav Ghond, Sunil Shinkhede, and Baban Chavan.
- Anand Aade's "Ghazal's Rhyme: A Study" attempts to study the genre of Ghazal from a scientific perspective.

This displays that Yugvani provided a platform for modern, obscure and experimental poetry along with their more traditional counterparts.

History, Literary Research and Linguistics :

Research articles in Yugvani illustrate the historical and linguistic study of Marathi literature.

- S. V. Kulkarni's articles "Dnyaneshwari's Shringar Vishwa", "Marathi Akhilathi Sanketik Numerology and the Age of Dnyandev" are examples of historical literary studies.
- Shripad Keshav Chitale's articles provide information on the archaeological heritage of Vidarbha.
- The efforts of "List of Marathi Subject Theses" and "List of Marathi Theses Project" document the research.

Translation Literature :

The December 1991 issue affectively marked the climax of the run of translated stories and poems.

- Translations from Bengali, Kannada, and Hindi literatures (Kachchi Mati, Patonidhanartar, Grahanatal Gathodam)
- Ten Poems of Philip Lakin (trans. Kumar Bhumkar, Prof.)
- Translation of Hindi poetry by Vedprakash 'Batuk'

These translations brought Yugvani recognition across the pan-Indian literary circuit.

Literary magazines and reviews :

In 1991, writings on literary magazines were prominently featured in Yugvani.

- V.S. Jog's "Nutrition of Regular Magazines"
- Dr. Bhaskar Girdhari's "Current Status of Periodicals"
- Shankar Sarada's "Mukpatrae of Literary Institutions"

These writings discuss the importance of periodicals, their role, and problems. This made Yugvani not just a periodical, but a platform for thinking about the periodical movement.

Conclusion :

A look into the study of Yugvani magazine of 1990–1991 shows how important literary trends, thematic preoccupations, and changes in aesthetic sensibility occurred in Marathi literature at that time. In this civil society, the Yugvani was a forum for literary exchange with its readership; its poetry, stories, and other writings reflected heterogeneous voices. Rural, feminist, and Dalit viewpoints blended well to give the magazine its multi-dimensional character.

The themes that ran through poetry were the realities of rural life, the voice of the neglected, their struggles with modernity, and questions of human existence. The ambiguities

in Grace's works or those by Siddharth Meshram and Manohar Vaze bring out the spirit of the times. Free verse, ghazal, and experimental forms added variation to the poetic discourse and gave it more meaning. In fiction, the likes of Vishwas Patil painted the changing rural world, while women storytellers came in to bring the female experience and feminist consciousness into the narratives. The stories more often than not spoke of social contradictions and self-quests for freedom.

In essays and criticism, Yugvani engaged in aesthetics, revolutionary ideologies, rural, and Dalit literature movements. Literature was regarded differently by Vasudev Dahake's writings on revolutionary aesthetics and Shripad Gangadhar Kawale's analyses of Dalit and rural literature as both creative art and social responsibility. This included issues of script, orthography, and linguistic innovation, giving fresh perspectives to literary discussions. Academic research articles on Dnyaneshwari and Marathi prose provide a foundation for literary criticism, whereas book reviews prompt new ways of thinking in the reader.

The overall goal of Yugvani has been to provide an amalgamated image of rural, Dalit, feminist, revolutionary, and avant-garde tendencies. It has reflected social reality in poetry, story, essay, and review and has paved new ways for literary discourse. Hence, Yugvani has a vital place in Marathi literary history during 1990–1991.

Bibliography :

- Kulkarni, V. V. (1985). *Marathi wangmayin niyatkalikanchya itihash*. Pune: Continental Prakashan.
- Joshi, B. (1992). *Marathi wangmayin niyatkalikanche swaroop ani vatchal*. Mumbai: Sahitya Prakashan.
- Deshpande, Y. K. (1990). *Vidarbha sahitya sangh ani mi*. Nagpur: Vidarbha Sahitya Sangh.
- Giridhari, B. V. (1991). *Marathi wangmayin niyatkalikanchi sadyasthiti*. Kolhapur: Lokmangal.
- Sawdekar, V. (1989). *Sahitya parikshan: Maryada ani shaktyata*. Nagpur: Granthali.
- Joshi, S. B. (1990). *Samvad prakriya ani samvidhanik sankalpana*. Mumbai: Mauj Prakashan.
- Kulkarni, G. V. (1991). *Dnyaneshwaritil shringarvishva*. Pune: Deccan College.
- Kale, A. (1993). *Arvachin Marathi sahityacha abhyas*. Pune: Padmagandha Prakashan.
- Dharmadhikari, T. (1991). *Sane Guruji che chintan*. Pune: Sane Guruji Pratishthan.
- Salwankar, V. (1990). *Dnyaneshwaritil bhavvishva*. Pune: Mahesh Prakashan.
- Deshpande, A. N. (1987). *Sahitya samiksha: Tatva ani pratyaksha*. Mumbai: Saket.
- Thakur, R. N. (1991). *Gramin kadambari: Ek abhyas*. Nagpur: Vidarbha Sahitya Sangh.
- Patil, V. (1990). *Katha ani gramin vastav*. Mumbai: Rajhans Prakashan.
- Bhosale, B. (1991). *Communist vichar ani Marathi sahitya*. Pune: Lokvangmay Gruh.

- Kawle, S. G. (1991). *Dalit sahitya: Ek shodh*. Mumbai: Sahitya Akademi.
- Hardas, B. (1990). *Jay Bhim chalwal ani sahitya*. Nagpur: Ambedkari Sahitya Parishad.
- Dhaake, V. A. (1989). *Dalit sahitya ani krantiwadi saundaryashastra*. Pune: Mauj.
- Sawdekar, A. (1991). *Strivadi drushtikonatun Marathi sahitya*. Mumbai: Stree Abhyas Kendra.
- Karandikar, M. (1991). *Greschya kavittitil durbodhata*. Pune: Padmagandha.
- Ubgade, S. (1990). *Diwali ankanchi duniyaa*. Amravati: Mahila Sahitya Mandal.
- Ade, A. (1990). *Ghazal che chhandshastra: Ek abhyas*. Nagpur: Sahitya Gruh.
- Patil, S. (1991). *Marathi prabandh suchi prakalp*. Mumbai: University of Mumbai.
- Patil, V. (1990). *Dhoolpati: Ek masik abhyas*. Pune: Granthali.
- Kulkarni, M. (1990). *Pratima ani arth*. Mumbai: Saket.
- Meshram, Y. (1991). *Charcha ani samiksha: Ek sankalan*. Nagpur: Lokvangmay.
- Ninave, B. B. (1991). *Marathi bhasha kashi lihavi*. Pune: Maharashtra Sahitya Parishad.
- Joshi, S. (1992). *Wangmayin niyatkalikanchya abhyasachya paddhati*. Nagpur: Vidyapeeth Prakashan.
- Chandra, S. (1989). *Research methodology in literary studies*. New Delhi: Atlantic Publishers.
- Krishnaswamy, N. (1990). *Contemporary literary theory: A student's companion*. Chennai: Macmillan.
- Mohanty, J. (1991). *Indian periodicals and literary trends*. New Delhi: Sahitya Akademi.
- Sahapedia. (n.d.). Retrieved from <https://www.sahapedia.org/>
- Sahitya Akademi. (n.d.). *Sahitya Akademi Digital Library*. Retrieved from <https://sahitya-akademi.gov.in/>
- Sahitya Akademi. (n.d.). *Indian Literature Journal*. Retrieved from <https://indianliterature.sahitya-akademi.gov.in/>
- Marathi Vishwakosh. (n.d.). Retrieved from <https://marathivishwakosh.in/>
- INFLIBNET. (n.d.). *Shodhganga*. Retrieved from <https://shodhganga.inflibnet.ac.in/>