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YEARS OF
CELEBRATING
THE MAHATMA

Edited By

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Index

1	समकालीन ग्रामीण जीवन : गांधीजी के विचार डॉ. चावडा रंजना यदुनंदन देवगिरी महाविद्यालय	1
2	Mahatma Gandhiji's views for Pre-Basic Education and its relevance in present context. Dr. Monali Kakade Assistant Professor, Ashoka International Centre for Educational Studies and Research, Nashik.	4
3	Gandhian Thought: its relevance and Uniqueness Dr Santosh Sharma , Professor, Faculty of Education, Swami Vivekanand Subharti university, Meerut.	6
4	A view on Gandhiji's Swadeshi thought. Dr Mane M.S. (Principal) College of Education, Naigaon (Bz.) Tq. Naigaon (Kh) Dist. Nanded.	9
5	Non Co-operation Movement Smt. Kalpana C. Pawaskar. Assistant Professor in History, Ismail Yusuf College of Arts, Sci & Com, Jogeshwari, (East) Mumbai-400 060	12
6	"The Spirituality of Mahatma Gandhi" Dr. Latha Venkataraman, Director Dr. Pillai Global Academy New Panvel	15
7	महात्मा गांधी यांचे हिंदुस्वराज्य आणि सध्याकालीन औचित्य प्रा. मदन जेहोरी पांडवी राज्यशास्त्र विभाग प्रमुख मुंबई महाविद्यालय, उदयपूर	19
8	Gandhian Policy: A Unique Agenda of Victory Monalisa Hati, Asst. Professor, ARKA JAIN UNIVERSITY Jamshedpur	21
9	MAHATMA GANDHI ON ENVIRONMENT Radha Ghosh , Associate Professor, Department Of Education, Bijoy Krishna Girls' college, Howrah	25
10	VARIOUS FACTOR HELP GANDHIGI IN INDIAN POLITICS TO BECOME A NATIONAL LEADER Samiul Biswas, Assistant Professor, Education College, Dankal, Murshidabad	27
11	महात्मा गांधींच्या महिलाविषयक क्रांतीकारक विचारांचे विषयक परिणाम प्रा. डॉ. संतोष तुकाराम कदम इतिहास विभाग प्रमुख एन.टी.आय. कुरुज, भद्रवड	29
12	THE SPIRITUALITY OF GANDHI AND THE NEED OF IT IN MODERN EDUCATION Dr. Sudam Laxmankumar, Research Supervisor & IDAC- Coordinator A.V.E. Society's DEGLOOR COLLEGE, DEGLOOR	32
13	Significance of Mahatma Gandhi's philosophy in the Context of Indian Democracy Dr. Mudukappa karegouda, Post Doctoral Fellow, Gulbarga University Kalaburagi Kalaburagi Dist. Karnataka Dr. Thimamma A. Lecturer in Sociology, PU College Rampur Hospe- Malakara tq. Chitradurga. Karnataka	35
14	गांधी जी के स्वास्थ्य सम्बन्धी विचार: एक नजर डा. विना लक्ष्मी सह आचार्य, शिक्षा विभाग स्वामी विवेकानंद सुमार्वात युनिवर्सिटी, वरुड	39
15	Critical Literary Tradition in India and Influence of Mahatma Gandhi Dr. Vinay D. Bhogle, Research Supervisor, Asst. Professor of English Degloor College, Degloor.	41
16	ADVANTAGES OF TOTAL SANITATION CAMPAIGN (TSC) TOWARDS RURAL WOMENS'S LIFE Dr. Pooja P. Patil, Assistant Professor, D.K. Vasthi Mahavidyalaya Kurkheda Dr. Mrs. Aparna S. Dhoble, Associate Professor, Department of Home Science Government Smt. Mahalaxmi Mahavidyalaya, Saktarwara Square, Umred Road.	45



मनाते, स्वाद पर जोर देने वाली सामग्री और उष्ण फाइटोकेमिकल से दूर रहने को भी कहा। उन्होंने स्पष्ट किया कि महादेव खाद्य पदार्थों से बना पाचन रस किरी को शक्ति के स्वास्थ्य को हानि पहुंचा सकता है। उन्होंने पौष्टिक आहार को स्वास्थ्य की कुंजी माना।

गौंधी जी के स्वास्थ्य सम्बन्धी विचारों की वर्तमान प्रसंगिकता :

वर्तमान युग प्रतिस्पर्धी का युग है। लोग पैसे कमाने में लगे हुए। आज लोगों की महत्वाकांक्षाएं बढ़ती जा रही हैं। पुरुषों के साथ महिलाएं भी नौकरी तथा व्यवसाय में लगी हुयी हैं। काम की माराचारी में लोगों के पास समय का अभाव होता जा रहा है जिस कारण आज भारतवासियों का जीवन शैली, खानपान, रहन सहन के तरीके तथा कार्य करने के तरीके सब कुछ बदलते जा रहे हैं। लोग अपने लिए भी समय नहीं निकल पाते हैं। लोग तनाव प्रती जिंदगी जी रहे हैं। दिन भर काम की माराचारी में उनके पास खुले वातावरण में बैठने का समय नहीं है। वे सुबह की सैर, व्यायाम आदि के लिए वक्त ही नहीं निकल पाते। इन सब का सीधा प्रभाव उनके मानसिक स्वास्थ्य पर पड़ रहा है। ऐसे में गौंधी जी द्वारा स्वास्थ्य के लिए बताये गये आकाश तत्व को अपनाते की आवश्यकता है। इसके मुताबिक प्रत्येक व्यक्ति को थोड़ा थोड़ा खुले वातावरण में बिताना चाहिए।

आज लोगों का खान पान पूरी तरह से बदल गया है। लोग पौष्टिक प्राकृतिक आहार ग्रहण करने के बजाय जंक फूड, प्रिजर्वेटिव फूड तथा डिब्बाबंद फूड खाता ज्यादा करते हैं। जिसका कारण कुछ पार्श्वतत्त्व संस्कृति का प्रभाव, सुदृढ़ आहार न मिलना तथा कुछ समय का अभाव है। जिस कारण अधिकांश लोग कुपोषण का शिकार हो रहे हैं। उन्हें तरह-तरह की शारीरिक बीमारियां लग रही हैं। ऐसे में लोगों को पौष्टिक आहार को ही पौष्टिक फल अनाज वाले आदि का सेवन करने के प्रति जागरूक करने की आवश्यकता है।

हमें एक लोग मानसिक कसरत तो बहुत करते हैं। हम शारीरिक कसरत करना छोड़ दिया है। जिस कारण हमें तब की शारीरिक विचारियों के शिकार हो रहे हैं। पौष्टिक विचारियों से बचने के लिए अग्रजी दवाइयों का सेवन करने से अग्रजी दवाइयों के दुष्प्रभाव से बचने के लिए हमें शारीरिक कसरत करने की आवश्यकता है। यदि आज लोग कसरत को अपनाते हैं तो शारीरिक विचारियों का शिकार बचना संभव है।

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Critical Literary Tradition in India and Influence of Mahatma Gandhi

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Introduction

India has one of the most ancient civilisations, including four major world religions: Hinduism, Buddhism, Jainism and Sikhism. The combination of these factors has resulted into a great Indian culture. It is the composition mixture of varying styles and influences.

A tradition is a belief or behaviour passed down through generations. For example, in India, The Dowry, Namaste, Joint Families, Etc, Caste, Arranged Marriage System etc.

Traditions reinforce values such as morality, faith, integrity, good education, hard work, strong work ethics, and the value of family life. Traditions also provide a means to preserve role models and



celebrate the things that really matter in life. The traditions are important in building strong family relationships between generations.

Gandhi is one of the most popularly discussed, controversial, figures of Indian politics. Mahatma Gandhi had galvanized all the constituents of the society and motivated them for the development and independence of the country. He has influenced every aspect of human consciousness. He is an immense source of writing himself and has influenced different disciplines and very many writers from different fields like history, politics, philosophy, literature, sociology and so on, have him as their central themes.

Objectives

- 1) To know Gandhi's philosophy
- 2) To study Gandhi's role in Indian Writing in English
- 3) To analyse Indian literary tradition during Gandhian period

The movement against colonialism that received the impetus from Gandhi was advanced by Indian literary theorists. After Sri Aurobindo, this legacy was continued by C. D. Narasimhaiah, Gayatri Chakravorty Spivak and Homi K. Bhabha. Raja Rao, R.K. Narayan and Muk Raj Anand and many more.

Gandhian Influence on Indian Writing in English finds an ample exposure in any of the books on History of Indian English Literature as portrayed by the contemporary Indian English Novelists. M. K. Mukherjee comments, "Indian Writing in English literature of the Gandhian age was inevitably influenced by these (the intellectual and social) epoch-making developments in Indian life."

The literary writers of the period were also no exceptions to the above phenomenon. The writers working in different languages in those days were mostly persons who had come directly under Gandhi's influence and many had taken part in the freedom movements or they were highly influenced by his ideals. Their writings were immensely burdened with Gandhian idealism, lifestyle, his teachings and anti-colonial stands. Bhabani Bhattacharya, officially sums up the elements that the Indian writers incorporated from Gandhi, "It was not only a new thinking emerged. Focus was to be shift of emphasis from the hero to the mass, from the intellectual to the man of the street, and from culture, from the liberal to the

illiterate and the voiceless, and in these revaluations was social reform."

Gandhiji insisted on high thinking and high living which was also reflected and highlighted by the literary English authors of the time, mainly Raja Rao, Muk Raj Anand, R. K. Narayanan, who in their novels and stories portrayed the real picture of the the-then society from various perspectives, thereby presenting the influence of Gandhi on Indian villages and towns, setting us a scope to probe how Gandhiji's ways of developmental communication created effects on human lives bringing a sea change in their thoughts, views and living. Almost all of their novels represent events which distinctly correspond to the examples of actual incidents and teachings that Gandhiji in real life encoded during his visits at various places.

Raja Rao, R.K. Narayan and Muk Raj Anand were the significant writers of this period and they were considerably influenced by the philosophy of Gandhi. Raja Rao's *Kanthapura* is testimony to this and R.K. Narayan's novels *Waiting for the Mahatma*, *The Financial Expert*, *The Vendor of Sweet* and *The Guide* and clearly delineate the influence of Gandhian values, in the first the influence is seen clearly while in the last the influence is subtle.

The writer as well as common man cannot escape the social, cultural and political realities of his time. When R.K. Narayan and Raja Rao were writing, the struggle for freedom was at its peak. The people were participating in this struggle regardless of the consequences. To be informed was no cause of the insult. It was rather a matter of pride. Women, children, old persons, all participated in this "Mahayajaya". *Waiting For The Mahatma* delineates the struggle for freedom and through the heroine Bharti and Sriram, Narayan depicts the common persons taking part in freedom struggle which forms the backbone of romance between the two. Bharti is involved in Mahatma Gandhi's Movement. Sriram loves her and join the movement in the course of that he comes in contact with and for an extraneous and lands in jail, after coming out of the prison Bharti and Sriram are reunited. The revolutionary ideas of Mahatma Gandhi are contrasted with the conservative ideas of the



local. The locale is the same like his other novels for Mafgudi, the fictional town.

The influence of Gandhian is quiet noticeable when Shiram believes in the sanctity of Khadi when a shopkeeper at salbut, asks Shiram to have biscuits when he purchases two plantain and a bottle of soda. He was traveling in connection with Quit India Movement. When a shopkeeper says: "Purely English biscuits which you cannot get for miles around. In these days no one else can get them?"

"Have you no sense of shame?" Shiram asked. "Why, why what is the matter?" the other said taken aback and then said, "Hey, give me the money for what you took and get out of here. You are a fellow in khadi, are you?" Oh! Oh! I didn't notice. And so you think you can do what you like, take as you like, and behave like a rowdy."

"You may say anything about me but don't talk of this dress-it is - too sacred to be spoken about in that way."

The Vender of Sweets depicts Jagan leading his life in accordance with Gandhian principles. Jagan is a man of high principles. He is proud of his son, Mali. He recites *The Bhagwad Gita* to his minions, spins the wheel. He goes by the word but not by the spirit. He thinks he is leading his life according to Gandhian principles. Later, he becomes aware of his shortcomings and tries to live by the message of *The Bhagwad Gita*. He says to his cousin "conquer taste and you will have conquered the self", said Jagan to his listener, who asked "why conquer the self?" Jagan said, "I do not know but all our sages advice us so." (7). He tries to influence Mali to lead his life according to Gandhian philosophy but to no avail. He has to bear the consequences of his karma and he lands himself in jail for drunk driving. Jagan realizes that all his life he had been chasing false ideals. He realizes that his salvation lies in realizing the ultimate truth. Jayant K. Biswal thinks that it echoes Kestie's idea of karma and he must suffer for his Karma (27). Jagan may not be successful in his goal but he starts his quest for the truth. The theme of attachment and its consequences is prevalent throughout the story.

To spin, to wear Khadi, to use modest things and to read *The Bhagwad Gita* all had become a part of Gandhian Philosophy and to take part in various or participate in social reform activities, political parties, etc. was considered a duty of all Indians. It was not all Indians who were

all these things and practices these in his daily routine, which his son Mali does not like. Jagan is living embodiment of Gandhian principles. *The Vender of Sweets* and *Waiting for the Mahatma* are steeped in Gandhian values. Even Jagan's appearance and his procuring aids for his shoes described by the author clearly demonstrate the influence of Gandhian J.

He wore a loose jibha over his chest, both made of material spun with his own hands; everyday he spun for an hour, retained enough yarn for his sartorial requirements (he never possessed more than two sets of cloths at a time), and delivered all the excess in neat bundle to the local handloom committee in exchange for cash. Although the cash he thus earned was less than five rupees a month he felt a sentimental thrill in receiving it, as he had begun the habit when Gandhi visited the town over twenty years ago, and he had been commended for it (page 9).

And the process of procuring hide is described in following lines:

He draped his shoulders in a khaddar shawl, and shod his feet with thick sandals made out of the leather of an animal which had died of old age. Being a follower of Gandhi, he explained, "I don't like to think that a living creature should have its throat cut for the comfort of my feet." (page 9)

The protagonist in *The Guide* and *The Financial Expert* are attracted by materialist galore of money. Margyya of *The Financial Expert* does whatever he can to earn wealth. His mad pursuit of wealth cannot give him satisfaction. The story line of the novel conforms to the truth that wealth and the fulfillment in life are not directly proportional to each other. Sometimes renunciation of worldly good can also help one achieve peace of mind. The main aim of his life had been the well being of his son and the wealth he earned through fraudulent means turned out to be performing the exactly opposite function. Gandhi J was influenced by *The Bhagwad Gita* to a great extent and he always tried to implement need to lead his life according to the principles propounded in *The Bhagwad Gita*. The right action is very important in life and Margyya discovers this only after his financial collapse.

The Financial Expert actually is not financial expert where the novel ends. He is poor in the beginning and ends at the pivot, but he has won his life, so to speak the end of the novel. He is right when it



helps one to fulfil the necessities of life. Otherwise it itself becomes only an obsession. One cannot use it for the well being of others, obsessed by the idea of ostentatiousness and brooding it only for his own satisfaction. It ultimately leads to the undoing of a person. The excess, or attachment to wealth leads to one's downfall. According to ancient wisdom of India and Margayya suffers the same fate, he however comes out of the test fully chastened. The self realization not in spiritual sense but in worldly sense, at least, puts some sense into his head and he is ready to behave sensibly. He decides to lead his life based on religious and cultural values of India.

Raju of *The Guide* leads his life in materialistic pursuit of wealth in the beginning and he is fairly successful. He wants full satisfaction of his senses and in this process takes advantage of clank in conjugal life of Marco and Rosie, he seduces Rosie and establishes illicit relation with her. He is not troubled by any guilty conscious that he was having an affair with another man's wife but the basic goodness of his nature asserts itself towards the end and is essentially religious in character. Every religious endorses some spiritual values.

Kanthapura a unique novel by Raja Rao written in the tradition of legendary history is narrated by Achakka a wise woman in the village. The Village Goddess Kenchamma and Lord Siya are remembered and story of *Kanthapura's* transformation under the influence of Mahatma Gandhi is related. It is traditional caste ridden village of India where Brahmins have not appreciated the chief protagonist Moorthy, a Brahmin, discovers a 'linga' and a temple is built there. The traditional Hari Katha session is used by Jayaramachari to narrate Harikatha based on Gandhi and he is arrested. Moorthy leaves for the city gets familiar with Gandhian philosophy, follows Gandhian philosophy in letter and spirit. He wears dhoti, spins khadi, disowns his privileges and fights against untouchability. A village priest turns against him and complains to the swami, a supporter of foreign Govt. He is excommunicated. But he is not deterred. Then Bado Khan, a police officer is brought in *Kanthapura* to subdue people. Moorthy's surrender of non-violence. He is arrested.

After the arrest, Bado Khan resorts to violence. The coalition stand by Moorthy but he gets arrested. The background of Indian freedom struggle is

shown in full focus. Moorthy is a poor man and the educated widow with whom Moorthy lived (Rangamma) leads freedom struggle in his absence. The atrocities on women become the everyday routine and the villagers of *Kanthapura* leave the village and settle at Kanthapura.

Several novelists have exploited the magical touch of Gandhi's name and presence into their novels. In the novel *Waiting For The Manama* Gandhi's name is not used in background. He plays major role from beginning to the end. The influence of Gandhi is spread in the novel from beginning to the end. In *Kanthapura* of Raja Rao, it is clear from the following example:

"Mahatma Gandhi ki Jai!" he rang the bell and spoke to them of spinning and ahimsa Truth. And then he asked, "Who among you will join the panchayat?" And the voices came from the Sudra Corner and the pariah corner and the Brahmin corner and the weavers' corner and to each one of them he said, "stand before the god and vow you will never break the law..."

In *Untouchable* Mulk Raj Anand gives Gandhi a place towards the end. According to K.R. Srinivasa Gandhi is too big to be given a minor part; on the other hand, he is sure to turn the novel into a biography if he is given a major or a central part. The best thing according to him for the contemporary novelist would be to make his influence felt indirectly (372).

Mulk Raj Anand has delineated the plight of a person belonging to lower caste in his novel. Gandhi it was against the exploitation of people in the name of caste. M.R. Anand has explored various ways of abolishing this evil but the protagonist finds Gandhi's solution to the problem the most acceptable. Gandhi called these people *Harjan* which means people of God and wanted that there should be no exploitation of people. He was against the caste system. The Gandhian principles and the direct and indirect influence of his philosophy finds place in the works of these novelist and gives an aura of historical authenticity to these works. The post 1900's writings have seen greater emphasis on Gandhian politics in writings of India. If K.R. Nanda is all praise for Gandhi's politics, Sunil Sircar is just the opposite.

Other writings on Gandhi include the works of French writer Roland Roman, Danish writer Ellen Herring, American and English writers like George Orwell and Edmund Jones, among others. Roman, in *The Man who*



...with the Universal Being" ...
 ...nationalist and called upon ...
 ...the youth of Europe. Similarly,
 ...wrote: "Oh, India, due to be ...
 ...Gandhi."
 ...land, George Orwell puts Gandhi ...
 ...him as a "humble, naked ...
 ...on a prayer mat, attempting to shake ...
 ...Empire by utter spiritual power".
 ...to him as the "shyest person ...
 ...the saint" and asserts that his ideals of ...
 ...spinning wheel and vegetarianism ...
 ...are undertones. However, Orwell also ...
 ...the praiseworthy elements in Gandhi ...
 ...writes: "Even Gandhi's worst enemies ...
 ...admit that he was an interesting and ...
 ...a man who enriched the world simply in ...
 ...his life."
 ...is Henrymon Maurer's reflections ...
 ...attracted most attention. "During a ...
 ...period of pause/Gandhi went on with his ...
 ...East and West looked at him/Followed ...
 ...and yet misunderstood him." Maurer ...
 ...wrote to summarise Gandhi's life.

Conclusion
 India in contemporary times is a stage set for ...
 ...and Gandhigiri. Mahatma Gandhi ...
 ...remains fiction as well as non-fiction in ...
 ...his writings, both in English and other ...
 ...languages. Gandhi is redefined in ways that are ...
 ...contemporary. Whereas in some cases ...
 ...is an attempt to grapple with Gandhi and ...
 ...ultimately accommodate him, in other instances ...
 ...nothing of Gandhism remains unchallenged.
 At a time when a considerable part of Bapu's ...
 ...presence is contrary to what he stood for -- ...
 ...such named after him serve as begging tracks ...
 ...for starving men, women and children while his ...
 ...and quotes are mere means to woo votes ...
 ...is perhaps in these pages of Gandhian ...
 ...literature that Bapu and his ideals are still alive ...
 ...that one can safely say that the moral sense ...
 ...informed Indian thought and was reflected in ...
 ...activity as a result of Gandhian interpretation ...
 ...of Indian philosophic thought.

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ADVANTAGES OF TOTAL SANITATION CAMPAIGN (TSC) TOWARDS

RURAL WOMENS'S LIFE

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ABSTRACT
 Many people do not realize the health and ...
 ...domestic benefits to the individual the ...
 ...community and to society from improving ...
 ...sanitation. The high cost of improving sanitation ...
 ...is often cited as barrier to implementing ...
 ...sanitation projects. Improving sanitation is often ...
 ...low on the list of priorities. The present study ...
 ...was undertaken with following objectives to ...
 ...measure the socio-economic level of women