

Volume - 5 | Issue - 9 | June - 2017

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International Recognition Interdisciplinary Research Journal

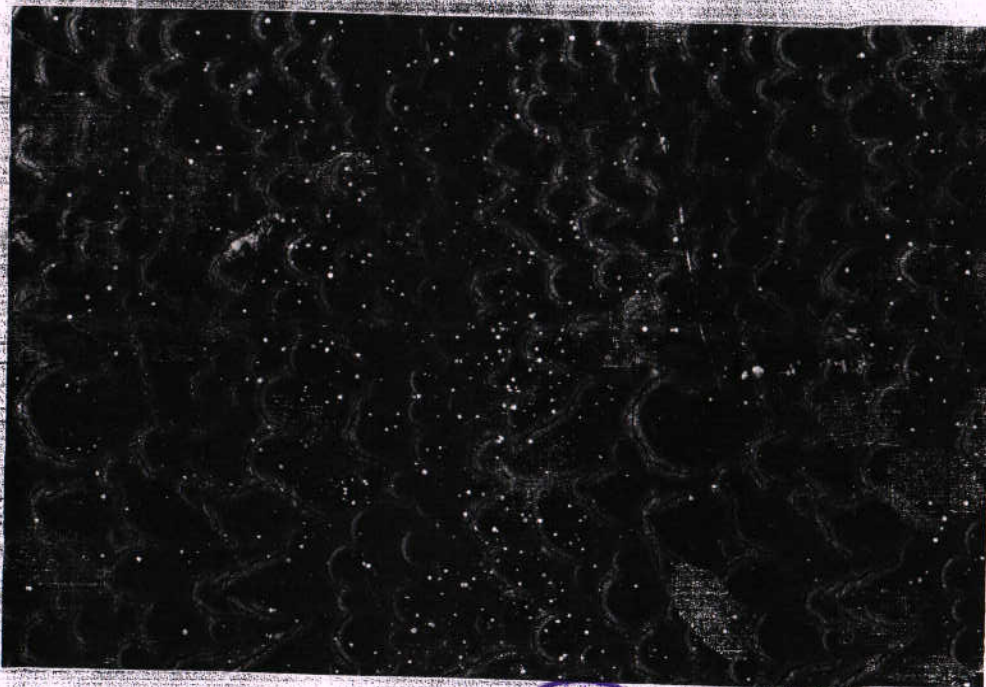
Impact Factor

2.9016(UIF)

ISSN

2319-7943

## **"ROLE OF TASGAON AGRICULTURE PRODUCE MARKET COMMITTEE IN MARKETING OF RAISINS."**



Research by



**Dr. J. G. Mulani**

Associate Professor & Head, Department of Commerce, M.V.P. Kanya Mahavidyalaya Islampur.



*J. G. Mulani*

**ABSTRACT:-** Tasgaon Agriculture Produce Market Committee (APMC) plays vital role in raisin marketing all over India. Tasgaon APMC provides various types of amenities to raisin producers and agent of yard like fencing...

**Editor - In - Chief - Balendra Shinde**





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## "ROLE OF TASGAON AGRICULTURE PRODUCE MARKET COMMITTEE IN MARKETING OF RAISINS."

**Dr. J. G. Mulani**

Associate Professor & Head , Department of Commerce,  
M.V.P. Kanya Mahavidyalaya Islampur.



### ABSTRACT

**T**asgaon Agriculture Produce Market Committee (APMC) plays vital role in raisin marketing all over India. Tasgaon APMC provides various types of amenities to raisin producers and agent of yard like fencing, office building, farmers rest house, canteen, cold storages and banks. Hard attitude and experiments of farmers and favourable weather condition, raisin production increased tremendously in western Maharashtra. Due to huge raisin production, there is problem of marketing of raisins. Since 1985 raisins were sold through brokers, commission agents and by wholesale dealers. From Tasgaon Tahasil of Sangli district raisins are sent to Mumbai, Chennai and Delhi and Kolkata markets. But raisin producer farmers does not get better price by such marketing. On 13th March 1994 revolution took place in raisin marketing in Tasgaon Tahasil.

The Tasgaon APMC extend loan facility to raisin producers, which is less expensive as compared to bank loan. But this loan facility adopted by only Tasgaon APMC in western Maharashtra. Maharashtra state Agriculture Marketing Board has started plastic crates subsidy scheme. This scheme implemented by Tasgaon APMC. Raisin exhibition arranged successfully by Tasgaon APMC. There are new advanced raisin market centre established in near about 30 acres area. New center are being built with all the advanced facilities in upcoming year.

**KEYWORDS:** APMC, Raisin, Marketing, Farmers, Price.

### INTRODUCTION

Up to 1980, raisin was not produced in India. India depended upon foreign countries in respect of raisins. During 1982 year in Tasgaon Tahasil of Sangli District. Late Vasantrao Aarwe, Late Ganpatrao Mehtre, Mr. Namdeo Mane and Mr. Shripad Dabholkar prepared 100 Kg raisins with the help of local engineers. These four experts played vital role in raisin production in India. After that Mr. Vasantrao Aarwe went to Delhi and showed the 100 Kg prepared raisins to the scientists of Indian Institute of Agriculture Research. At that time the scientist were shocked. They were not ready to believe the quality raisins produced by these Indian farmers. These farmers visited America for observation and study of raisin process, dipping method, techniques and drying method of raisin making. After that in 1983 they did experiment of raisin shed, type of grapes for raisin making, use of dipping oil, spray system for drying and developed new and proper technique of raisin making in India. Raisin auction sale have been started in Tasgaon regulated market on 13th March 1994. Late. Adv. R. R. Patil, Late Vasantrao Aarwe, Late Ganpatrao Mehtre, Mr. Namdeo Mane, Late. Mahadeorao Hingmire, Ashok Bafna and Raju Kumbhar took efforts to start auction sale in Tasgaon. It is first raisin auction market in India. Later on, Sangli, Phandharpur, Nashik and Solapur APMCs started raisin auction sale.





2016-17

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Vol. 8, Issue-II (April 2017)

ISSN: 0976-8165

# THE CRITERION

*An International Journal in English*

Bi-monthly, Peer-Reviewed, Open Access eJournal



UGC Approved Journal [Arts and Humanities, Sr. No. 40]

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ISSN 2278-9529

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## Some Sense Variations of Indian Words in English: A Corpus Based Study

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**Article History:** Submitted-04/04/2017, Revised-16/04/2017, Accepted-19/04/2017, Published-30/04/2017.

### **Abstract:**

The process of Indianization of English had started long before Independence. A large number of Indian words have been assimilated into English language. However it is noticeable that the meanings of Indian words in English are not always identical with those in the Indian languages. There is almost always a register-bound restriction of the meaning assimilated in English. The present study is based on 'The Kolhapur Corpus of Indian English'. An attempt has been made to find out whether the words in the corpus are used in the same sense as those given in Webster's Third New International Dictionary.

**Keywords:** Indian words, assimilated, sense variations, corpus based, Webster's Dictionary.

### **Introduction:**

The process of Indianization of English has started long before Independence. One of the major processes in this phenomenon was the borrowing of Indian words into English language. English is the one language which has had the privilege of borrowing on the most massive scale over the years. Lexical borrowing in English has been discussed at length by a number of scholars. To mention some of the important works: Yule and Burnell (1886), Serjeantson (1935), Subba Rao (1954), Braj Kachru (1961), Hawkins (1984).

A large number of Indian words have been assimilated into English language. However, it is noticeable that the meanings of Indian words in English are not always identical with those in the Indian languages. There is almost always a register-bound restriction of the meaning assimilated in English, as pointed out by Kachru (1975).

The present study is based on 'The Kolhapur Corpus of Indian English' Shastri et al (1986). It may be appropriate here to discuss the concept of a corpus in brief.

The Random House Dictionary of the English Language (1967) gives the following definition of 'corpus': "A body of utterances or sentences assumed to be representative of and used for grammatical analysis of a given language or dialect." The method of using a corpus was

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# Review of Research

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## MARKETING COST AND PRICE SPREAD OF ROSE CULTIVATION IN SANGLI DISTRICT OF MAHARASHTRA: A STUDY



**Dr. J. G. Mulani**

*J. G. Mulani*



Associate Professor and Head of Department, Pimpri Chinchwad Education Trust, Sangli (Maharashtra).  
The study was conducted in the field of rose cultivation in Sangli District of Maharashtra. The study was conducted in the field of rose cultivation in Sangli District of Maharashtra. The study was conducted in the field of rose cultivation in Sangli District of Maharashtra. This paper is on marketing cost which is the

**Editor - In - Chief - Ashob Vaidya**



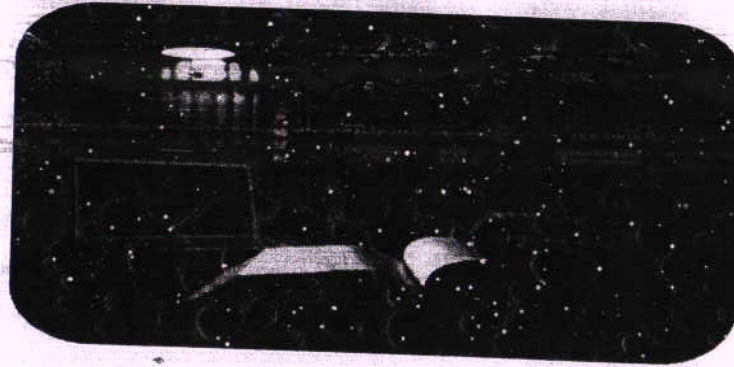
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ISSN NO:- 2249-894X

Impact Factor : 5.2331(UIF)

Vol.- 7, Issue - 3, December-2017



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# REVIEW OF RESEARCH

ISSN: 2249-894X  
IMPACT FACTOR : 5.2331(UIF)  
VOLUME - 7 | ISSUE - 3 | DECEMBER - 2017



## MARKETING COST AND PRICE SPREAD OF ROSE CULTIVATION IN SANGLI DISTRICT OF MAHARASHTRA - A STUDY

**Dr. J. G. Mulani**

Associate Professor and Head, Department of Commerce, M. V. P. Kanya Mahavidyalaya,  
Islampur, Dist- Sangli. (Maharashtra).

### ABSTRACT:-

**T**he present investigation was carried out to study marketing channel, marketing cost and price spread of rose flower cultivation in Sangli district of Maharashtra. The study was conducted Tasgaon and Palus tahasils in Sangli district. This paper focus marketing cost which affect the rose growers net share in the consumer rupee. An attempt has been made to work out the item wise cost of marketing of rose flower. In order to avoid high margin, rose marketing is to be based on certain values and principles. Marketing cost can be reduced from the collective and integrative efforts from traders, commission agents and organized market

**KEYWORDS:** rose flower, marketing channel, marketing cost, price spread, rose growers

### INTRODUCTION:

Rose is the most preferred flower in the world market. India has a good favorable climatic condition for cultivation of rose flowers for trade as whole year. Availability of cheap and skilled labor, suitable and abundant weather condition are also favorable factors for rose flowers production. Rose is the most preferred species of cut flowers in the international market. India has very high potential for export of cut flowers. Generally they are harvested early in the morning and sent to market by truck transport. Rose are known as ornamental plants grown for their flowers in the garden and sometimes indoors. They have been also used for commercial perfumery and landscape plants, for hedging and for other utilization purposes such as gone cover and slope stabilization and also have minor medicinal uses.

### OBJECTIVE OF THE STUDY-

- To Study the marketing channel of rose flowers in the study area
- To find out marketing cost of rose flower.
- To fine out price spread in rose marketing.

### METHODOLOGY AND SAMPLING DESIGN-

The present study is based on both the primary and secondary data. The primary data were collected from rose growers. The secondary data were collected from books and journals. A sample of 192 rose cultivators were selected randomly. Two tahsils Tasgaon and Palus having maximum area under rose cultivation were selected. One town i.e. Tasgaon and three villages vasmbe, Nimni and Manjarde were selected from





December 2017  
Special Issue

ISSN: 2319-3689

UGC Approved Journal

Sr. No. 126, Journal No.44813

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## इक्कीसवीं सदी के हिंदी उपन्यासों में चित्रित सांस्कृतिक परिवर्तन (वैश्वीकरण के विशेष संदर्भ में)

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सारांश :-

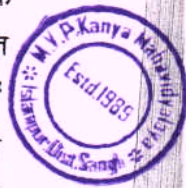
आधुनिक युग की वैश्वीकरण अत्यंत महत्वपूर्ण संकल्पना है। उदारीकरण, निजीकरण और भूमंडलीकरण के नए परिदृश्य ने सूचना क्रांति की मदद से पूरी दुनिया को एक गाँव में बदल दिया है। आधुनिक इंटरनेट जैसी सेवाओं ने दुनिया को एक कोने से दूसरे कोने तक जोड़ दिया है, जिससे भौगोलिक दूरी के मायने धुंधले हो गए हैं। दुनिया को ज्ञान की प्राप्ति आसान हो गई। संवादों में तेजी से आर्थिक शक्ति बढ़ती गई। भूमंडलीकरण ने भारत का आर्थिक माहौल तो बदला, साथ ही इसका सामाजिक, सांस्कृतिक सभ्यता और संस्कृति पर भी बड़ा गहरा असर हुआ। हिंदी साहित्य विशेषतः उपन्यास साहित्य इससे अछूता नहीं रहा।

आज वैश्वीकरण या भूमंडलीकरण, उदारीकरण और निजीकरण इन शब्दों को आम तौर पर समान अर्थों में प्रयुक्त किया जा रहा है, किंतु ये सभी शब्द एक-दूसरे से संबंधित होते हुए भी अलग-अलग हैं। "उदारीकरण का अर्थ है, विश्व के सभी देशों में आपसी व्यापार हेतु कानूनी प्रतिबंधों में 'घर' बनानेवाली हमारी संस्कृति है। किंतु वर्तमान भूमंडलीकरण के युग में कुछ विशिष्ट समूहों तथा देशों के हितों का ही ध्यान रखा जाता है। यद्यपि उसके समर्थक आज भी उसे संपूर्ण संसार तथा मानवता को सुखी एवं समृद्ध बनाने वाली, दरिद्रता, विषमता, बीमारियाँ, कुपोषण, संघर्ष आदि को समाप्त कर शिक्षा एवं ज्ञान के प्रसार की प्रक्रिया मानते हैं। वैश्वीकरण पर चर्चा करते समय सदैव उसके आर्थिक पक्ष पर ही ध्यान केंद्रित किया गया, किंतु उसकी सामाजिक एवं सांस्कृतिक पृष्ठभूमि भी है, जो अत्यंत सशक्त तथा महत्वपूर्ण है।"

वैश्वीकरण ने दुनिया को बहुत छोटा कर दिया है। आज 'विश्व एक गाँव' 'वसुधैव कुटुम्बकम्' बन गया है। विश्व की सभी संस्कृतियाँ और सभ्यताएँ आज एक-दूसरे को आदान-प्रदान के माध्यम से लाभित हो रही हैं, जिससे एक नितांत नई विश्व-संस्कृति का उदय हुआ है। इस वैश्वीकरण के चलते विज्ञान, व्यवसाय, आर्थिक उन्नति तथा जीवन-शैली के क्षेत्र में तो हमने बहुत अधिक उन्नति की है, किंतु हमारे प्राचीन मूल्य, मान्यताएँ, आदर्श, आस्थाएँ और परंपराएँ और टूट कर पूरी तरह बिखर गए हैं। हिंदी साहित्य - जगत् में लगभग पिछले दो दशकों से भूमंडलीकरण पर चर्चा हो रही है। इस संकल्पना को कई

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IAH/MUL/03051/2012

ISSN-2319 9318



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Impact factor  
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## Revenue and Expenditure Pattern in Services Provided by the Municipal councils in Sangli District

Mrs.Vrushali Vishwasrao Patil  
Head of Business Economics Department,  
Malti Vasantdada Patil Kanya Mahavidyalaya,  
Islampur

\*\*\*\*\*

### (I) Introduction

Urban local bodies are the crucial work as local levels that are at the last tier government. The union and state governments work at national and state level respectively. People are very closely associated with local governments than the state as well as union. Therefore, they expect much more civic amenities by Urban local bodies. The 74<sup>th</sup> constitutional amendment act, schedule 12 has a clearly lists out the number of functional responsibilities for Urban local bodies but shortage of resource is a major problem faced by the Urban local bodies in India. On the one hand the local bodies have few buoyant taxes at their disposal and on the other hand, even these taxes undergo certain unscientific method of computation as in case of property tax or suffer from inefficient collection because of unnecessary political intervention.

The heterogeneity among the ULB's in Maharashtra begin from the variety of acts. Unlike the other states, where all the ULB's are governed by an uniform act but ULB's in Maharashtra are net governed by the four acts like Bombay municipal corporation out, 1888 city of Nagpur corporation out 1948 Bombay provincial Municipal corporation out 1949, and Maharashtra Municipal councils. As far as

financial portion of in council in Maharashtra concerned, it is considerable in all ULB's in Maharashtra. It is needed to be studied for identifying or recognizing modern sources of revenue and expenditure for providing better civic amenities in the state.

### (II) Rationale of the study

Urban local bodies have been undertaking the number of activities, duties, functions and responsibilities and promote urban development of area under its jurisdiction. They are endeavoring to provide the urban services like drinking water, education, health commercial complexes, parks and gardens, sanitation collection and disposal of waste and all other but financial constraint its important and affecting on quantity and quality of infrastructure and civic amenities on the other hand which make inefficient and ineffective role of urban local bodies. Therefore, there is need to study the revenue and expenditure pattern of urban local bodies. Hence, an attempt to will be made in the present study to analyze the sources of revenue and expenditure of ULBS in the sangli district.

### Objectives of the study

- 1) To examine the revenue and expenditure pattern of urban local bodies.
- 2) To identify the problem of municipal finance and to suggest appropriate measures to overcome them.

### (III) Research frame work of the study

Keeping in view the importance of the study an appropriate research methodology has adopted to analysis the revenue and expenditure pattern for making effective and efficient role of ULB's. The study depends upon the secondary data. The data has collected from various statistical reports like economic survey of Maharashtra, district sand economic report annual reports of municipal councils etc. The study has carried out in the municipal council in the Sangli district. The parameters like per capita revenue, per capita expenditure, per ward



International Multilingual Research Journal

**V I D Y A W A R T A**

IAH/MUL/03051/2012

ISSN-2319 9318



विद्यवाती

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UGC Approved  
62759

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Impact factor  
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**7588057695, 9850203295**

**Harshwardhan Publication Pvt.Ltd**

At Post Limbaganesh, Tq Dist Beed Pin-431126 (Maharashtra)

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## 10. Conclusion

GST is the most logical steps towards the comprehensive indirect tax reform in our country since independence. GST is leviable on all supply of goods and provision of services as well combination thereof. All sectors of economy whether the industry, business including Govt. departments and service sector shall have to bear impact of GST. All sections of economy viz., big, medium, small scale units, intermediaries, importers, exporters, traders, professionals and consumers shall be directly affected by GST... One of the biggest taxation reforms in India — the Goods and Service Tax (GST) — is all set to integrate State economies and boost overall growth. GST will create a single, unified Indian market to make the economy stronger. Experts say that GST is likely to improve tax collections and Boost India's economic development by breaking tax barriers between States and integrating India through a uniform tax rate. Under GST, the taxation burden will be divided equitably between manufacturing and services, through a lower tax rate by increasing the tax base and minimizing exemptions.

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## शेतकरी आत्महत्या एक गंभीर समस्या

असि. प्रो. सौ. कल्पना सं. गुंजवटे  
मालती वसंतदादा पाटील कन्या महाविद्यालय  
इत्यामपूर ता. वाळवा जि. सांगली

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### प्रस्तावना :-

भारतीय अर्थव्यवस्था ही कृषीप्रधान अर्थव्यवस्था आहे. सुचालीय शेती व्यवसाय कुटुंबाचा जीवनाधार म्हणून समजला जाई. परंतु नंतर शेतीच्या उत्पादनात खर्च वाढत गेला. यामुळे उत्पादनात शेतीचा हिस्सा ५९% होता. तो १९९१ मध्ये म्हणजे जागतीकीकरणामुळे २००३-०४ पर्यंत शेतीवर अवलंबून असणाऱ्या लोकांचे प्रमाण ५९% झाले. २००७-२००८ मध्ये स्थूल राष्ट्रीय उत्पन्नातील हिस्सा १७.५% झाला व राष्ट्रीय उत्पन्नातील हिस्सा २३.८% झाला. भारतातील सहा लाख खेड्यातील बहुतांश लोक शेतीवर अवलंबून आहेत. त्यामुळे शेतीला भारतीय अर्थव्यवस्थेचा कणा असे संबोधले जाते. भारतात अल्पभूभागीय शेतकऱ्यांची संख्या खूप जास्त आहे. याचे सर्वाधिक प्रमाण उत्तर प्रदेश, बिहार, आंध्रप्रदेश व तेलंगणामध्ये आहे. शेतीच्या एकूण क्षेत्रफळापैकी केवळ ५२.६% शेती ही सिंचनाखाली आहे. १९९१ पासून भारत विकसनशीलतेकडून महासत्तेकडे वाटचाल करू लागला आहे. भारतात आधारभूत संरचनेचा विकास व उदयास येणारे औद्योगिक क्षेत्र यामुळे शेतीचे क्षेत्रफळ दिवसेंदिवस कमी होऊ लागले आहे.

भारतीय शेती प्रामुख्याने पावसावर अवलंबून आहे. पण तापमानाच्या असंतुलनामुळे पर्यावरणावर विपरीत परिणाम होत आहे. त्यामुळे वातावरणात बदल होत आहे. म्हणजे कधी अतिवृष्टी तर कधी कमी वृष्टी, ढगाळ वातावरण, अवेळी पाऊस, पिकावर रोगाई, किडीचा प्रादुर्भाव होवून शेतीचे प्रचंड नुकसान होते व

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# Review of Research

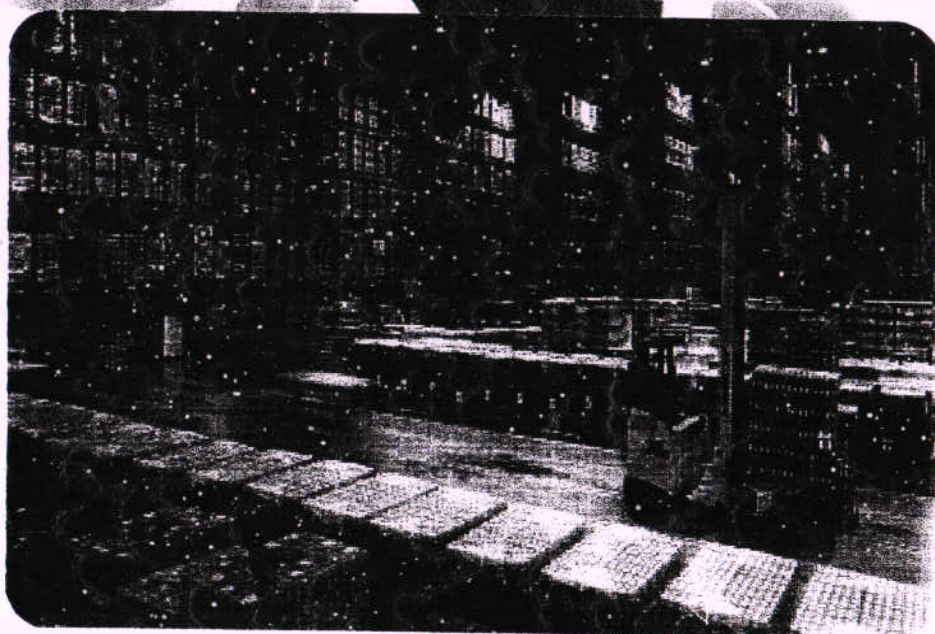


International Online Multidisciplinary Journal

Volume - 7 | Issue - 7 | April - 2018

5.2331(UIF) 2249-894X

## SOURCE SAND USES OF LOAN BY COLD STORAGE WORKERS IN TASGAON TALUKA OF SANGLI DISTRICT.



Research by



Mr. Mayuresh Tanaji Patil

Mr. Mayuresh Tanaji Patil

Research scholar, Department of Sociology, Shivaji University, Kolhapur.

**ABSTRACT:** From the year 1970 onwards grapes cultivation and production has been increased tremendously in Western Maharashtra. Due to that farmers are facing problem of grapes

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## SOURCE AND USES OF LOAN BY COLD STORAGE WORKERS IN TASGAON TALUKA OF SANGLI DISTRICT.



Mr. Mayuresh Tanaji Patil<sup>1</sup> and Dr. J.G. Mulani<sup>2</sup>

<sup>1</sup>Research scholar, Department of Sociology, Shivaji University, Kolhapur.

<sup>2</sup>Associate Prof. and Head Dept. of Commerce, M.V.P Kanya Maha, Islampur.

### ABSTRACT

From the year 1990 onwards grapes cultivation and production has been increased tremendously in Western Maharashtra. Due to that farmers are facing problem of grapes marketing and as farmers are getting better price, farmers are making raisins on a large scale from grapes. These cold storages are proving profitable for rural raisin producers. Some storage owners are having their own vehicles, which they use for quick transportation as to maintain quality of raisins. Generally cold storages provide job for local workers. As most of the works are from rural area. These workers are working in an organized sector so they received less salary. For fulfillment of essential needs, they take loan. Sixty respondents randomly selected from two villages were interviewed using structured questionnaire. The study founds most of the respondents obtained loan through self-help groups. This paper focuses on monthly salary, saving habits and sources and uses of loan by cold storage workers.

**KEYWORDS:** Cold storages, Workers, Loan, Uses.

### INTRODUCTION

India is an agricultural country as 65 percent of people depend on farming. Farming is the main occupation people in the villages. Some portion of the production such as grapes, orange, strawberry etc. are perishable nature. The farmers can keep their agriculture production safely in to the cold storage to maintain the freshness of fruits and vegetables. Raisin production also increased on large scale. If raisins producer sale their raisin during peak period i.e. January to May, it occurs less price received their quality product. So big raisin producers, Traders, Commission agents built cold storages in Tasgaon Taluka of Sangli District. So majority unskilled workers in the village get employment due to the cold storage. The farmers can be transforming such product in global market and get good price for it. Cold storage played important role between farmers and global market. Developed technology is very much helpful in the fields of the agriculture production. Storage is one of the most important functions in the process of agriculture marketing. Raisins products are seasonal and perishable and are being produced by millions of tiny farmers all over the country so cold storages are more important.

Environment at the cold storages are affecting on the health of workers. Temperature is always low so it leads to respiratory problems and asthma problems to workers. While producing raisin various types of chemicals are used by the farmers so it may lead to skin diseases. As most of the workers are from rural area, they are unaware of modern technology so there is no scope for the improvement of their skill, so generally they get same amount salary for a long period. As these workers are working in unorganized sector, they don't have job guarantee. They are not getting salary according to their work.





## E- MARKETING – OPPORTUNITIES AND CHALLENGES

**Dr. J. G. Mulani**

Associate Professor and Head Department of Commerce ,  
M. V.P. Kanya Mahavidyalaya , Islampur. Tal- Walwa, Dist- Sangli.



### ABSTRACT

*This article aims to study marketing trends from physical to online. It is option which saves time and is a more convenient purchasing and selling experience. Since internet and Smart Phone is more widely used, e-marketing is also growing exponentially. As the business all across the world attempt to globalize sales, internet has become the primary launch pad for showcasing products and worldwide. E-Marketing solution meets all the business needs, including database management, template development and content creation. Tailoring a solution to an individual business requirements, a strategy will align the technology with organization goals to produce the most impressive outcome a business person could expect hope for.*

**KEYWORDS:** e-marketing , globalize sales, internet.

### INTRODUCTION

E-Marketing or electronic marketing refers to the application of marketing principles and techniques via electronic media and more specifically the Internet. The terms E-Marketing, Internet marketing and online marketing is the process of marketing a brand using the Internet. It includes both direct response marketing and indirect marketing elements and uses a range of technologies to help connect businesses to their customers. E-Marketing encompasses all the activities a business conduct via the worldwide web with the aim of attracting new business, retaining current business and developing its brand identity. Marketing on the net has made business look professionals placed with top people and help broaden the customer base. We have developed a low cost, high impact web site in order to generate sales. Internet is pull medium and customers are pulled to your presentation.

### OBJECTIVES OF THE STUDY :

- To define meaning of the e-marketing.
- To Study opportunities and Challenges of e- marketing .

### E - MARKETING – THE MODERN WAY OF MARKETING

E-marketing strategies entail utilizing existing and emerging communication and data networks to impart personalized and uninterrupted communication between the firm and its customers and to provide value above traditional networks. Marketing also became more organization initiated as products were first manufactured and then marketed. E-marketing creates a fundamental shift in business and consumer behaviors similar to that associated with the introduction of smart phones that reduced the need for channel immediacy. E-marketing uses the internet as a platform that allows firms to adapt to the needs of customers, reduces transaction costs, and allows customers to move from time and location-based behaviors toward non-temporal and non vocational behaviors. E-marketing is similar to agricultural-age marketing, with direct recurring relationship between consumer and producer but with lower costs. The

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# Review of Research

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International Online Multidisciplinary Journal

Volume - 7, Issue - 1, March - 2019

5123 (UJF) - 249 - 248

## A STUDY OF RAISINS MARKETING IN SANGLI AGRICULTURE PRODUCE MARKETING COMMITTEE



Dr. J. G. Mulani

Dr. J. G. Mulani



Associate Professor and Head, Department of Commerce, M. V. P. Kanya Mahavidyalaya  
Urun Islampur Tal - Wai Dist - Sangli, Maharashtra

Abstract: Sangli APMC is regarded as popular market in Maharashtra. At the beginning mostly turmeric is leading one in India from Sangli. From the year 2002 purchase and sale of raisins were brought under regulation. The 80%

Editor - In - Chief - Ashok Bhaldevi



# International Online Multidisciplinary Journal

## Review of Research

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ISSN NO:- 2249-894X

Impact Factor : 5.2331(UIF)

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ISSN: 2249-894X

IMPACT FACTOR : 5.2331(UIF)

VOLUME - 7 | ISSUE - 6 | MARCH - 2018



### A STUDY OF RAISINS MARKETING IN SANGLI AGRICULTURE PRODUCE MARKET COMMITTEE

Dr. J. G. Mulani

Associate Professor and Head, Department of Commerce M.V.P Kanya Mahavidyalaya  
Urun Islampur Tal - Walwa, Dist - Sangli, Maharashtra.

#### ABSTRACT

*Sangli APMC is regarded as popular market in Maharashtra. At the beginning mostly turmeric is leading one in India from Sangli. from the year 2002 purchase and sale of raisins were brought under regulation. The 80% goods come from Karnataka because this market committee is between Maharashtra and Karnataka boundary. In this goods there is Jaggery, maize, jowar etc. There is 36 types of agricultural goods under the rules & regulations of market committee. In Sangliwadi and Haripur there are underground stores which are called "Pev" that are used to store turmeric. This is a natural facility in Sangli. Indian government has established turmeric speculation marketing centre at Sangli for purchasing and selling of turmeric to merchants, farmers from Andhra Pradesh, Karnataka and Tamil Nadu. There is understanding and co-operation in market committee that's why there is great improvement in business which is satisfactory.*



**KEY WORDS:** APMC, Raisin, Sales, Price.

#### INTRODUCTION

Sangli APMC is the biggest and the most important regulated markets in the Western Maharashtra. The Agricultural produce market committee, Sangli came in to being in 1950 and had a jurisdiction over Miraj Tahsil. Under the Bombay Agricultural Produce Market Act of 1939, sale and purchase of groundnut (unshelled as well as shelled) *gul*, turmeric, chilies, cotton, redgram, coriander, sunflower, jawar, bajara, wheat and maize were brought under regulation. Subsequently, the area of operations of the market committee was extended to Jath and Kavathe-Mahankal tahsils also, and a sub-market at Jath was established in 1959. In view of the importance of Miraj as a food grains market, a sub-market was established in 1954. In the year 1960 the Sangli APMC has been selected, by the government, as one of the agencies for reporting the daily prices for broadcasting them from the 'Akashwani'. The daily price position is reported to the Market Research Officer, Mumbai, who provides the same to the 'Akashwani'.

For the better regulations of sale proceeds of agricultural commodities, Sangli APMC has established principal market in Sangli city. The area of this principal market yard is 35 hectors. The site of principal market is on Sangli-Miraj road. At present Sangli APMC have also seven subordinate market ssituated two at

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Volume - 5 | Issue - 8 | February - 2018

# RESEARCH DIRECTION

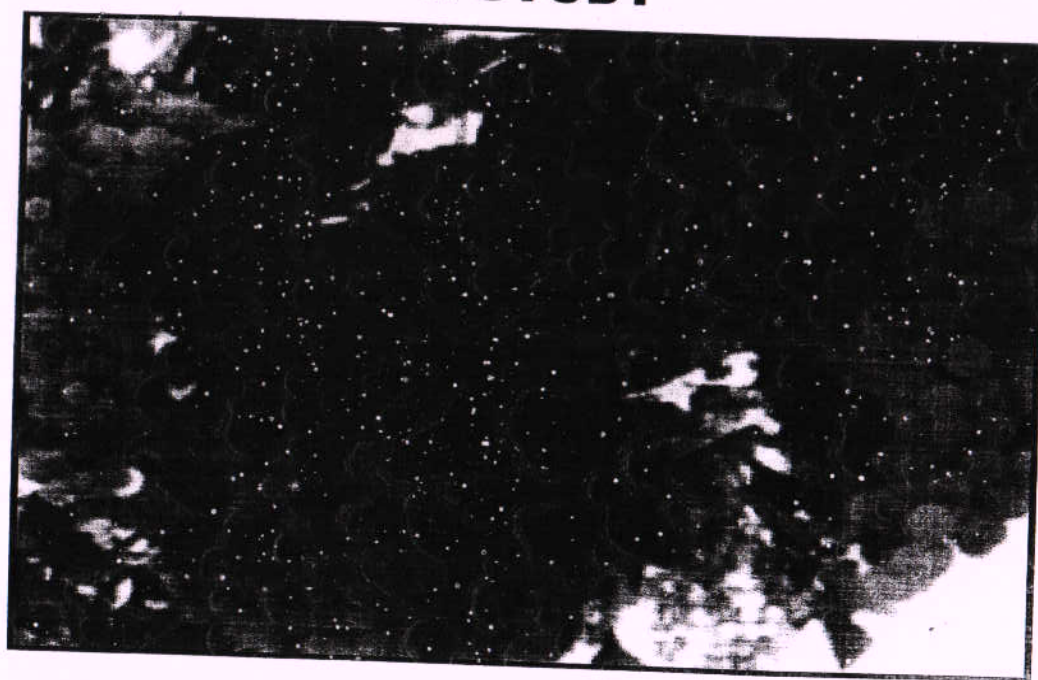


International Recognition Interdisciplinary Research Journal

Impact Factor  
5.1723(UIF)

ISSN  
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## COMPARATIVE PROFITABILITY OF MARKETING OF FRESH GRAPES AND RAISINS IN WESTERN MAHARASHTRA- A STUDY



**Dr. J. G. Mulani**

Associate professor and Head, Department of Commerce M.V.P Kanya Mahavidyalaya,  
Urun Islampur Dist – Sangli.

*Dr. J. G. Mulani*



**ABSTRACT:-** The grapes are important horticultural crop in Western Maharashtra especially in Sangli and Solapur districts. These two districts has been emerged as the well-known pocket of grape cultivation. The grape growers of this region has not only dispose of the grapes as fresh fruits in

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ISSN: 2321-5488

IMPACT FACTOR : 5.1723(UIF)

VOLUME - 5 | ISSUE - 8 | FEBRUARY - 2018



## COMPARATIVE PROFITABILITY OF MARKETING OF FRESH GRAPES AND RAISINS IN WESTERN MAHARASHTRA- A STUDY

**Dr. J. G. Mulani**

Associate professor and Head , Department of Commerce M.V.P Kanya Mahavidyalaya ,  
Urun Islampur Dist – Sangli.

### ABSTRACT :

The grapes are important horticultural crop in Western Maharashtra especially in Sangli and Solapur districts. These two districts has been emerged as the well-known pocket of grape cultivation. The grape growers of this region has not only dispose of the grapes as fresh fruits to distant market of state, country and abroad , but also divert some portion of their produce for raisin making depending upon market price situation. Now a day's some grape- growers cultivated grapes for purpose of raisin making only in western Maharashtra. Seasons of grape crops are of short period i.e. February to April as well as from the year 1990 onwards grapes cultivation and production has been increasing tremendously in Sangli and Solapur districts of Maharashtra. Due to that farmers are facing problem of grapes marketing and are getting very low prices for their quality grapes. As raisins is an important product from grapes and as farmers get better price if they are making raisins. At present nearly 20 percent grapes used for raisin production in western Maharashtra. Excess production of grapes diverted towards raisin production. Due to such activity grapes – growers has received accurate price for their quality grapes and quality raisins produces from grapes. In spite of raisin production and marketing is more profitable than the grapes cultivation and marketing. This paper focus on comparative profitability of marketing of fresh grapes and raisins in western Maharashtra.

**KEYWORDS :** Marketing, Profitability, Fresh Grapes, |Green Raisins, Yellow Raisins.

### INTRODUCTION

From the year 1990 onwards grapes cultivation and production has been increased tremendously in Western Maharashtra. Due to that farmers are facing problem of grapes marketing and as farmers are getting better price, farmers are making raisins on a large scale from grapes. Raisin marketing is dependent on grapes production and grapes production is dependent on agricultural sector. 70 percent population of this region depends upon agriculture. Raisin marketing plays vital role in economic development of this region of agro-based standard creation of employment and improvement to national income is possible by developing the raisin industry and with the help of raisin marketing. But on the other hand grapes and raisins marketing system has not fully developed. Due to bumper production of grapes, grape growers face many difficulties in grapes marketing. The present study attempts to explore comparative profitability of marketing of fresh grapes and raisins in



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Volume - 5 | Issue - 9 | April - 2018

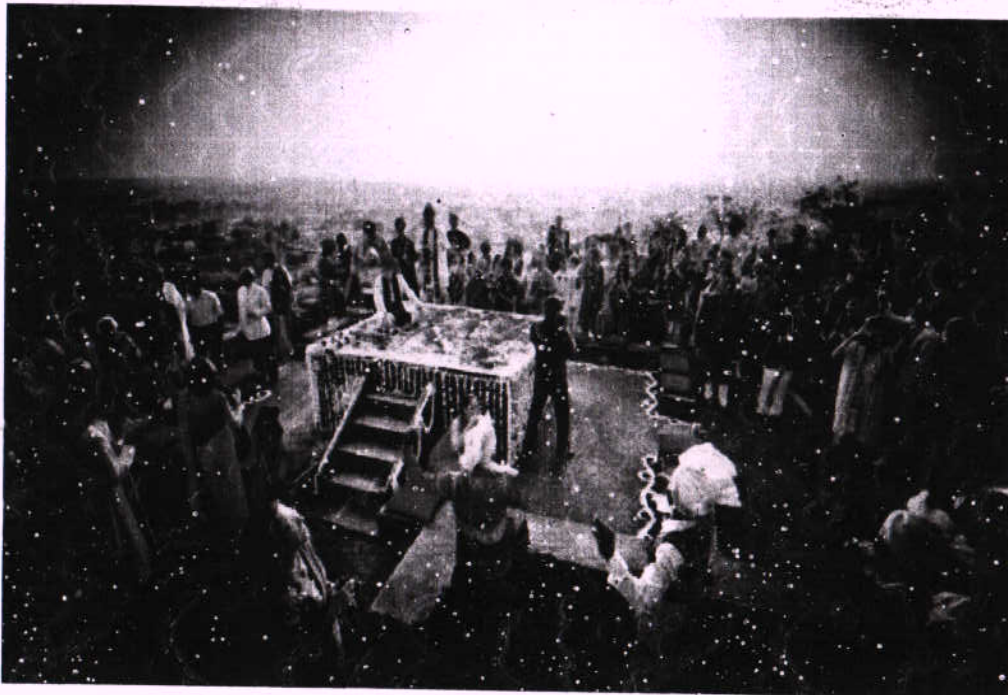
# REVIEWS OF LITERATURE

International Recognition Interdisciplinary Research Journal

**Impact Factor**  
3.3754 (UIF)

**ISSN**  
2347-2723

## THE STUDY OF INDIAN TRADITION AND MODERNITY



**Dr . Sanjay Thorat**

*Sanjay Thorat*

Associate Professor, M. V. P. Kanya College, Islampur, Tal. Walwa, Dist. Sangli.

**ABSTRACT:-** Tradition animates all sorts of discussions about influence, about blame, and judgment, about present actualities and future priorities. T. S. Eliot says that the poet is an individual talent, but he works within a tradition that cannot be merely inherited but can only be obtained '...

**Editor - In - Chief - Dr. Chandravan Naik**





# Reviews of Literature

International Recognized Multidisciplinary Research Journal

ISSN NO:- 2347-2723

Impact Factor : 3.3754(UIF)

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## THE STUDY OF INDIAN TRADITION AND MODERNITY

**Dr . Sanjay Thorat**

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### ABSTRACT

*Tradition animates all sorts of discussions about influence, about blame, and judgment, about present actualities and future priorities. T. S. Eliot says that the poet is an individual talent, but he works within a tradition that cannot be merely inherited but can only be obtained 'by great labour.' Tukaram, a Shudra, an outcaste and a marathi saint poet, who continued to speak of the evils of the caste system and against its rigidity, infuriated his enemies. Tukaram's attack is on the caste system and against its inhumans practice. Several of his abhangs (poetry) challenged the authority of his enemies, hence, he was ordered to take the verses he has written and with his hands sink them in the water of the river. This was a phenomenon unique in the mainstream tradition of Maharashtra. Most non-Brahmins had to make a compromise with the Brahmanical code. One had either to evoke the displeasure of Brahmins or consciously uphold brahmnism. Even the outcastes like Dnyandev had to show conformity to the brahminical code.*

**KEYWORDS:** Tradition, Modernity, tradition of Maharashtra, Vedic and non-Vedic, historical tradition.

### INTRODUCTION

#### Tradition

In Marathi, in particular, *Dalit* and *Gramin* (rural) writers have lost their thumbs not knowing the para-literary tradition and change expected after knowing the cunning of Drona's request for *Guru Dakshina*. But Tukaram was a non-conformist to the core, and he refused to comply with the injunction of the authorities. He continued to write. He was forced to throw all his writings into the river. Miraculously enough, after thirteen days his papers floated up on the river. Tukaram's Poetry was destroyed. His great grandson tried to collect the *abhangs* from various places. After hundred years of Tukaram's disappearance (?), a devotee of Tukaram Trimbak Kasar wandering around various places for forty years, collected and compiled the *abhangs* from various sources, spread over oral tradition, particularly. In 1869 Alexander Grant, a British officer, a devotee of Tukaram, printed and published the *Gatha*, (book) of nearly 4500 Abhangs, of Tukaram. This was the only authentic collection of Tukaram's poetry. This is what I mean by tradition to be obtained by great labour without losing one's thumb.

Bhalchandra Nemade refers to two different traditions- Vedic and non-Vedic within one culture and prefers discontinuous historical tradition of Buddha, Charvaka, Mahaveera, Basaveshwara, Akkamahadevi, Chakradhara, Jnandeva, Namdeva, Tukaram, Bahinabai, Phule, Shahu, Ambedkar, Gandhi, Lohiya, Jayaprakash Narayan etc. not only for the merit of ideas and insights it can offer but also for its place in the process of acquiring Indian sensibility. Therefore, he ironically laments, 'If our scholars do not read Dnyandeva or Tukaram nothing much is lost, but they must study in depth some insignificant English or American authors. How can an international consciousness be nourished otherwise!' (1997: 234). Indian literary history is a conflict between *Brahmin* and *Shudra*. Indian literature is produced under the 'moral shadow' of high class *Brahmins*. So Nemade rejects their morality and accepts the *Shudra* tradition.

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# Review of Research

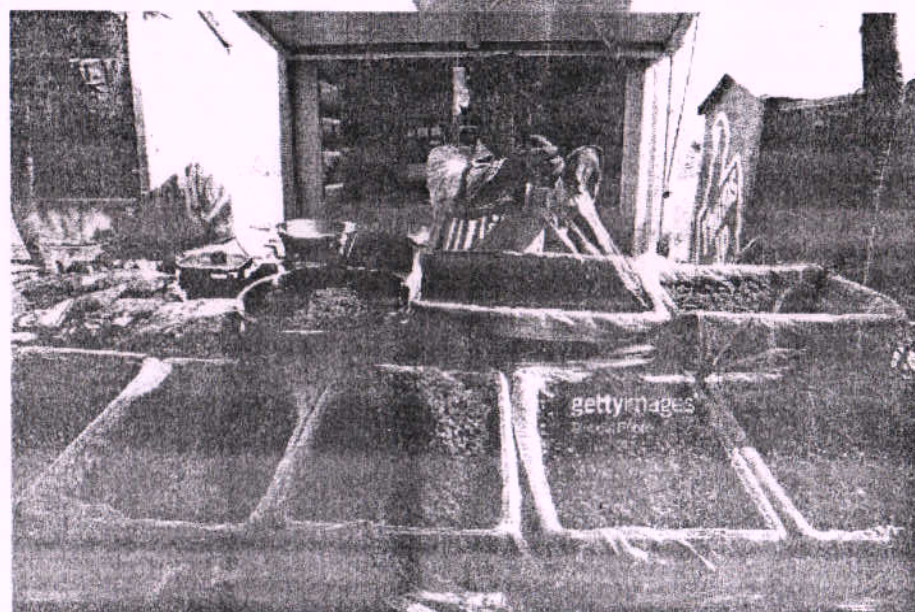


International Online Multidisciplinary Journal

Volume - 7 | Issue - 9 | June - 2018

5.2331(UIF) 2249-894X

## **“PROBLEMS OF RAISIN MARKETING IN SANGLI DISTRICT WITH SPECIAL REFERENCE TO TASGAON TAHASIL”**



**Dr. J. G. Mulani**

*J. G. Mulani*





# International Online Multidisciplinary Journal

## Review of Research

Save Tree. Save Paper. Save World

ISSN NO:- 2249-894X

Impact Factor : 5.2331(UIF)

Vol.- 7, Issue - 9, June-2018



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## "PROBLEMS OF RAISIN MARKETING IN SANGLI DISTRICT WITH SPECIAL REFERENCE TO TASGAON TAHASIL"

Dr. J. G. Mulani

Associate Professor & Head, Department Of Commerce ,  
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### ABSTRACT

Hard and experimental attitude of raisin producer and favorable weather condition raisin production increased tremendously in Tasgaon Tahasil. Due to huge raisin production, there is problem of marketing of raisins. Since 1984 raisins were sold through brokers, commission agents and by wholesale dealers. From Tasgaon Tahasil raisins are sent to Mumbai, Chennai, Delhi and Kolkata markets. But raisin producer farmers does not get better price by such marketing. Raisin auction sale have been started in Tasgaon regulated market on 13<sup>th</sup> March 1994. It is first raisin auction market in India. In the first two years total raisin market reached 13120 tonnes which turnover Rs 42 Crores. During the year 2010-11 total raisin market reached 46000 tonnes and turnover of Rs 170 Crores. In the year 2015 – 16 total raisin market reached 60,000 tonnes and turnover of Rs 520 Crores.

**KEYWORDS :** Raisins, Marketing, Channel, Cost Challenges .

### INTRODUCTION

Raisins are one of the most nutritious dried fruits in the world. Raisins are cholesterol free, low in sodium and totally fat free. They provide us with many necessary vitamins and minerals including iron, potassium, calcium and certain 'B' vitamins. Raisins are good sources of fiber and rich in antioxidants. Raisins are 70% pure Fructose (a natural form of sugar) which is easily digested for quick energy. Up to 1980 raisin was not produced in India. India depended on foreign countries in respect of raisin. During the year 1972 in Tasgaon Tahasil Late Vasant Rao Aarwe, Late Ganpat Rao Mehtre, Mr. Namdeo Mane and Mr. Shripad Dabholkar prepared 100 Kgs Raisins with the help of local engineers. These four experts played vital role in raisin production in India. After that Mr. Vasant Rao Aarwe went to Delhi and showed the 100 Kgs prepared raisins to scientist of Indian Institute of Agriculture Research. At that time scientist were shocked. They are not ready to believe the quality raisins produced by these Indian farmers. After that these farmers visited to America for observation and study of raisin process, dipping method, techniques and drying method of raisin making. After that in 1983 they do experiment about raisin shed, type of grapes for raisin making, use of dipping oil, spray system for drying and developed new and proper techniques of raisin making in India. Sangli District has secured second place in Maharashtra in grapes cultivation and raisin production. Major production of raisin has done in Tasgaon Tahasil. Tasgaon Tahasil stand unique center for raisin production. As raisins is an important product of grapes and as farmers are getting better price from raisin production. So they are making raisins on a large scale.

### METHODOLOGY:

This paper based on primary and secondary data. Primary data collected from study area. The present study on raisin marketing was conducted during 2015-16 in Tasgaon Tahashil of sangli district

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Volume - 5 | Issue - 12 | June - 2018

# RESEARCH DIRECTION



International Recognition Interdisciplinary Research Journal

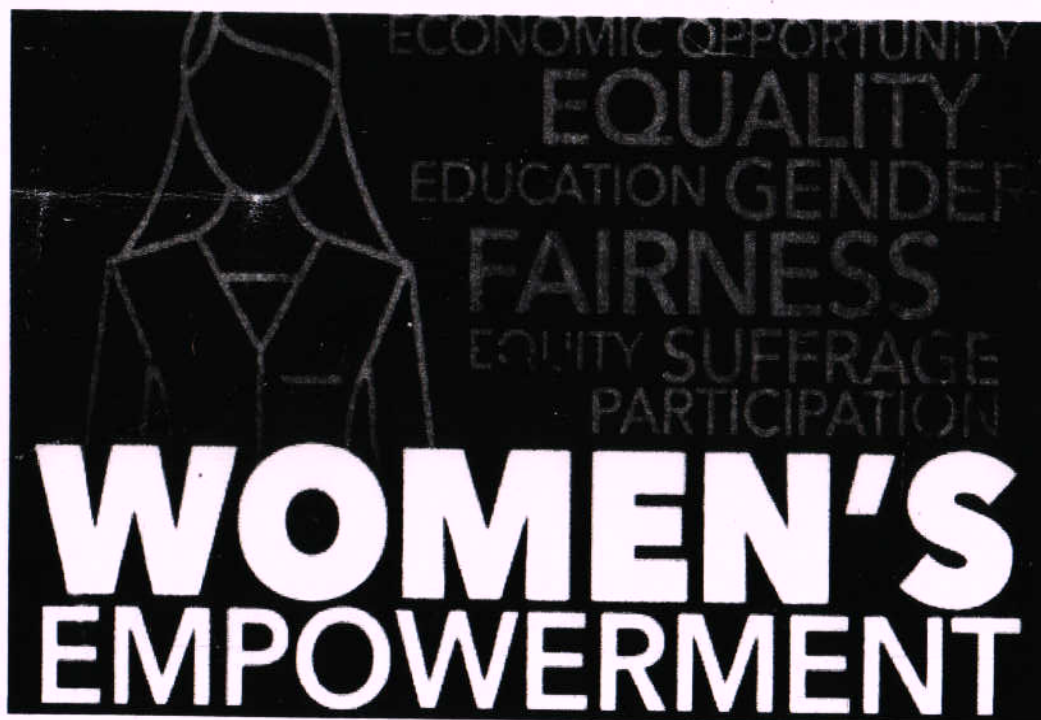
**Impact Factor**

5.1723(UIF)

**ISSN**

2321-5488

## NEEDS OF WOMEN EMPOWERMENT IN INDIA



**Dr. J. G. Mulani**

*J. G. Mulani*



Associate Professor and Head Department of Commerce, M. V. P. Kanya Mahavidyalaya Islampur, Tal- Walwa, Dist- Sangli.

**ABSTRACT:-** Gender inequality is the main social issue in India in which women are getting back in the male dominated country. Women empowerment needs to take a high speed in this country to equalize the value of both genders. Uplifting of women in all means should be the utmost priority of the nation....

**Editor - In - Chief - S.P. Rajguru**



# Research Directions

International Multidisciplinary Research Journal

ISSN NO:- 2321-5488

Impact Factor : 5.1723(UIF)

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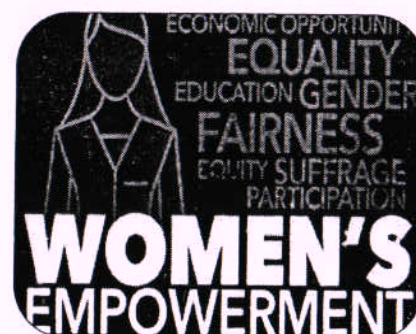






## NEEDS OF WOMEN EMPOWERMENT IN INDIA

Dr. J. G. Mulani

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## ABSTRACT

Gender inequality is the main social issue in India in which women are getting back in the male dominated country. Women empowerment needs to take a high speed in this country to equalize the value of both genders. Uplifting of women in all means should be the utmost priority of the nation. Inequalities between men and women in the society generate lots of problems which become a big obstruction in the way of success of nation. It is the birth rights of the women to get equal value to the men in the society. To really bring empowerment, every woman needs to be aware about their rights from their own end. They need to take positive steps and involve in every activities instead of only involving in the household chores and family responsibilities. They should know about all the happenings in their surroundings and country.

Women empowerment has the power to change many things in the society and country. They are much better than men to deal with certain problems in the society. They can better understand the advantages of the overpopulation for their family and country. They are fully able to handle the economic conditions of the family and country through proper family planning. Women are capable enough to handle any impulsive violence in comparison to the men whether in the family or society.

Through women empowerment, it can be possible to change the male dominated country into the equally dominated country of rich economy. Empowering women may easily help to grow each and every member of the family without any extra effort. A woman is considered to be responsible for everything in the family so she can better solve all the problems from her own end. Empowerment of the women would automatically bring empowerment of everyone.

Women empowerment is the better treatment of any big or small problems related to human being, economy or environment. In few last years, the advantages of the women empowerment are coming out in front of us. Women are being more conscious about their health, education, career, job and responsibilities towards family, society and country. They are taking part in the every area and showing their great interest in each field. Finally, after long years of hard struggle they are getting their rights to go ahead on the right track.

KEYWORDS: - Women, Empowerment, Society, Competent.

## RESEARCH METHODOLOGY –

The study is based on secondary data only. The secondary data collected through published library sources such as books, magazine and annual reports of women empowerment.

## OBJECTIVE OF THE STUDY –

The objectives of the study are to find out women empowerment position in India.

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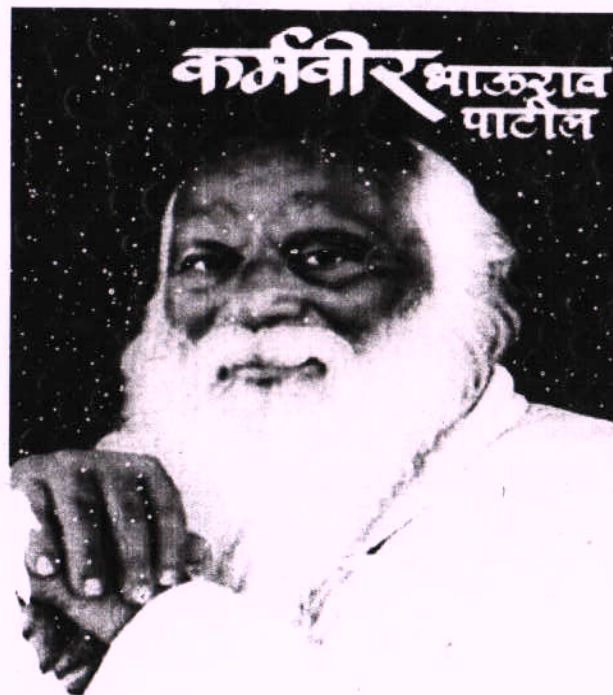
# REVIEW OF RESEARCH

International Online Multidisciplinary Journal

Volume - 7 | Issue - 12 | September - 2018

5.7631(UIF) 2249-894X

## STUDY OF BIOGRAPHY OF KARMVEER BHAURAO PATIL



**Dr . Sanjay Thorat**

*Sanjay Thorat*

Associate Professor, M. V. P. Kanya College, Islampur, Tal. Waiwa, Dist. Sangli.

**ABSTRACT:-** In India, there are not one but several literary traditions. They exist in literature simultaneously, but one of them represents the canonized crest. The others are not canonized and placed, obscurely. Ganesh Devy conceptualized the other, obscure, suppressed or sub-cultural...

**Editor - In - Chief - Ashok Yakkaldevi**



# International Online Multidisciplinary Journal

## Review of Research

Save Tree. Save Paper. Save World

ISSN NO:- 2249-894X

Impact Factor : 5.7631(UIF)

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**STUDY OF BIOGRAPHY OF KARMVEER BHAURAO PATIL**
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**ABSTRACT**

In India, there are not one but several literary traditions. They exist in literature simultaneously, but one of them represents the canonized crest. The others are not canonized and placed, obscurely. Ganesh Devy conceptualized the other, obscure, suppressed or sub-cultural literary phenomena by using the term para-literature (Of many Heroes, 134). This kind of institutionalization of literature has a greater connection with the power-structure and power-relations of the society we live in. The Bountiful Banyan, A Biography of Karmveer Bhaurao Patil (Anna), written by Barrister P. G. Patil, and Matthew's Karmveer Bhaurao Patil have been relegated to the category of para-literature and considered as non-literature because Bhaurao Patil(here-after Anna) as well as Barrister P. G. Patil (here-after Pee Jee) had never made a compromise with the Brahmanical codes : taboos and totems.

**KEY WORD:** Karmveer Bhaurao Patil, literary traditions, Agri-Cultural metaphor, power-structure and power-relations.

**INTRODUCTION:-**

The canonized Indian literature has indeed been excessively in-group and obscurantist, and nativism, the concept advanced by well-known novelist, poet, critic Bhalachandra Nemade, represents an attempt to undo that damage and make it more widely accessible to *Bahujan Samaj*. Nativistic literary theory has its affinities with the ideology expounded by Phule and Gandhi both posed a danger to the greater Anglo-Sanskritic tradition by introducing a different system of moral concern and threatened to alter the characteristics of Indian Society by making its cultural periphery centre. By combining Phule's ideology and Gandhian way of life, Nemade successfully established the term Nativism, shaped by decentralized impulse rather than centralized one, in Indian literature within which Matthew's Karmveer Bhaurao Patil (here-after KBP in citing reference only) and *The Bountiful Banyan*, (here-after BB1/2/3/4 in citing reference only) an academic Agri-Cultural metaphor, have been discussed to prove the real strength of this Indian (English?) biography. The present study deals with the two biographies of Karmveer Bhaurao Patil written in English: one Karmveer Bhaurao Patil by Dr Anijvel Matthew and two, *The Bountiful Banyan* by Pee Jee. It aims at studying and analyzing nativistic values in the select biographies of Bhaurao Patil written in English. It also tries to analyze and interpret the biographies of Bhaurao Patil with a nativistic perspective.


**KARMVEER BHAURAO PATIL: LIFE AND WORK**

Bhaurao Paigonda Patil, who was popularly known as Anna, was born on 22 September 1887 at Kumbhoj in the Kolhapur district of Maharashtra. His native place is Aitawade Budruk in the Sangli district. As a promoter of rural education, his life is an amazing story of organization and leadership in education. The title, Karmaveer (hero in action) is given to Bhaurao Patil by his admirers and members of the *Bahujan Samaj* (Majority of the ordinary people) of Maharashtra as a

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# REVIEW OF RESEARCH

International Online Multidisciplinary Journal

Volume - 8 | Issue - 1 | October - 2018

5.7631(UIF) 2249-894X

## CONCEPT OF NATIVISM: THEORETICAL PREMISES



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**ABSTRACT:-** British rule produced lasting changes in Indian society and culture. It resulted in fundamental changes in the old institutions, in the name of modern civilization. Consequently, in India, western modernization ignoring one's tradition, perpetuated colonization and intellectual...

**Editor - In - Chief - Ashok Yakkaldevi**







## CONCEPT OF NATIVISM: THEORETICAL PREMISES

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### ABSTRACT

British rule produced lasting changes in Indian society and culture. It resulted in fundamental changes in the old institutions, in the name of modern civilization. Consequently, in India, western modernization ignoring one's tradition, perpetuated colonization and intellectual slavery. For example, in India, the political system was adopted on the model of British Parliamentary system (Gandhi in his *Hind Swaraj* called it a sterile woman and a prostitute). On the other hand, it has overlooked and suppressed our traditional structure of autonomy and decentralization. That is to say, being slaves we were not in a position to decide for ourselves, which native elements need to be modernized, or which western elements need to be borrowed and nativised for the efficient functioning of traditional systems.

**KEYWORDS:** Nativism, Indian society and culture, modern civilization, traditional systems.

### INDIAN LITERARY THEORY

Gandhi advocated the process of nativisation by emphasizing: 'It is not necessary for us to have as our goal the expulsion of the English. If the English become indianized, we can accommodate them. If they wish to remain in India along with their civilization, there is no room for them' (Gandhi, *Hind Swaraj* 56). Immediately after independence, we went in foolishly for westernization.

What is generally true is probably true also for a specific cultural practice such as literature. During the first eight centuries, the exchange and opposition between *Margi* (Sanskrit, Mainstream) and *Desi* (Marathi, regional, local) traditions occupied a central place in cultural transactions. After India had come into contact with the British culture, one more focal point was added to the cultural transaction namely *Videshi* (English, foreign). Furthermore, during the colonial period, the *margi* (Sanskrit) and the *Videshi* (English) aspects of India's cultural personality came into a greater prominence, and the *Desi* aspect remained largely neglected. Hence, the situation in the field of literary theory became problematic. By that time different Western and Brahmanical schools of thought dominated the Indian critical thinking.

Some approaches to the study of Indian Literature are in vogue today – the Marxist, the Feminist, the Orientalist, the Postcolonial, the Subaltern, to mention a few. However, innovation requires the adoption of western ideas, but one should adopt them only on his terms, on condition that they could be integrated within an Indian intellectual framework.

One of the consequences of this adoption of western literary theories was the emergence of modern Indian Literary theory. But one should be aware of the fact that the contact with the West produced two distinct genres of literary theory. One is a literary theory in India and the other is Indian Literary theory. What distinguishes the two is their respective intellectual framework. Literary theory in India does not have an Indian intellectual framework in their attempt to modernize Indian literary theory. A recently published book in Marathi entitled *Aadhunik Samiksha Siddhant* (Modern Critical Theories) written by Milind Malashe



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International Online Multidisciplinary Journal

# Review of Research

Save Tree. Save Paper. Save World

ISSN NO:- 2249-894X

Impact Factor : 5.7631(UIF)

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ISSN 2231-6671

International Registered and Recognized  
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## RESEARCH ANALYSIS

(UGC Approved Peer Reviewed Research Journal)

Impact Factor 3.92  
(GRFI)

Year - VIII, Issue - XV, Vol.- II

Feb. 2018 To July 2018



EDITOR IN CHIEF

DR. BALAJI KAMBLE







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## सिंधु संस्कृतीतील मातृदेवता निर्ऋती : एक ऐतिहासिक अभ्यास

समचंद्र गुलिंग घुले

इतिहास विभाग,

मा. व. पा. कन्या महाविद्यालय,

इस्लामपूर, जि. सांगली (महाराष्ट्र) भारत

### Research Paper - History

#### घोषवारा (Abstract)

दैवतपूजनाच्या इतिहासात सर्वात प्राचीन प्रथा मातृदेवता पूजनाची आहे. भूमी आणि स्त्रीकडे असणाऱ्या प्रजनन-पोषण साधर्म्य शक्तीला देवता मानून त्यांची उपासना परंपरा प्रागैतिहासिक काळापासून चालत आलेली आहे. कृषीप्रधान, मातृसत्ताक व नदीमातृक सिंधु संस्कृतीमध्ये भूमाता व गणमातेची पूजा मातृदेवतेच्या स्वरूपात केली जाईल. सिंधुजनांची भूमाता, राष्ट्रीय देवी वा गणमाता 'निर्ऋती' होती. त्या पदावर सर्वात सुंदर-सर्वगुणसंपन्न नवयौवनेची निवड केली जाई. सिंधु संस्कृतीमध्ये सापडलेल्या मुद्रांच्यावर तिच्या प्रतिमा सापडतात. याचबरोबर पंखाकार शिरोभूषण असणाऱ्या मृण्मुर्त्या, बाळाला स्तनपान करणारी मातृका शिल्पे, पक्षांची डोकी असलेल्या स्त्रीमुर्त्या, गर्भवती मातृका मृण्मुर्त्या, कमनिय बांध्याच्या कुमारिका आणि योनी आकाराच्या त्रिकोणी दगडाच्या प्रतीकांमधून या संस्कृतीतील मातृदेवतांच्या पूजनाची आणि मातृसत्ताक समाजव्यवस्थेची आपणास माहिती मिळते. या सर्व प्रकारच्या प्रतिमा-मृण्मुर्त्या कृषीप्रधान सिंधुजनांच्या भूमीसुफलन विधीशी व स्त्रीयांच्या गर्भसंस्कार-सुलभ प्रसूतीसाठी पूजत असत.

सिंधु लिपीचे गोंडीत उद्घाटन, भारतीय पुराण वाङ्मय, वैदिक वाङ्मय व पुरातत्त्वीय आधाराद्वारे निर्ऋती ही सिंधुजनांची मातृदेवता, भूदेवता वा आद्य राष्ट्री होती. पुराणकारांनी-आर्यजनांनी तिचे अधःपतन करून तिला अलक्ष्मी, हीन व अपूजनीय ठरविले. पुरातत्त्व







संशोधक व प्राच्यविद्या पंडीतांनी निर्र्कृतीची तुलना ग्रिकांच्या 'आर्देमिस' वा 'डिमिटर' व अरबांच्या 'अल उज्जा' या मातृदेवतांशी केली आहे. मेसोपोटेमिया संस्कृतीतील गणमाता वा भूमाता 'इनान्ना' हिचेच सिंधु संस्कृतीतील विकसीत रूप निर्र्कृती होय.

**नमुना शब्द (Key words) :-** सिंधु संस्कृती, मातृदेवता, निर्र्कृती

**संशोधन समस्या (Research Problem) :-**

कृषीप्रधान सिंधु संस्कृतीतील कुलमुख्या गणमाता, भूदेवता वा आद्या राष्ट्री मातृदेवता निर्र्कृतीचा शोध घेणे.

**पद्धतीशास्त्र (Methodology) :-**

शोध निबंधासाठी ऐतिहासिक पद्धतीचा वापर करताना प्राच्यविद्या, पुरातत्व व लोकसंस्कृतीशास्त्र या इतिहासाच्या सहाय्यकारी शास्त्राचा आधार घेतला आहे. प्राथमिक, दुय्यम, पुरातत्वीय व पुराणवाङ्मय इ. चा आधार घेतला आहे.

**महत्व (Significance) :-**

कृषीप्रधान नदीमातृक संस्कृती या मातृसत्ताक असतात. निर्र्कृती या संस्कृतीची आद्याराष्ट्री गणमाता असून मेसोपोटेमिया संस्कृतीचा प्रभाव सिंधु संस्कृतीतील मातृउपासनेवर होता.

**संशोधनाचा उद्देश (Objectives of the research) :-**

भारतीय संस्कृतीवरील सिंधु संस्कृतीच्या मातृदेवता उपासनेचा प्रभाव शोधणे. सिंधु संस्कृतीवरील पश्चिम आशियाई संस्कृतीतील मातृदेवता उपासनेचा प्रभाव शोधून त्यातून वैश्विक एकात्मतेचा शोध घेणे. कृषीप्रधान नदीमातृक संस्कृतीतच मातृदेवतांचे पूजन मोठ्या प्रमाणात केले जाते हे सिद्ध करणे. सिंधु माता निर्र्कृतीच्या मुळ उगमस्थानाचा शोध घेणे. सिंधु संस्कृतीचा धार्मिक-सांस्कृतिक अभ्यास करणे.

**प्रस्तावना (Introduction) :-**

'मा' म्हणजे अन्न मोजून देणारी व 'देवता' म्हणजे स्त्री दैवत होय. सजीव विश्वाच्या अवकाशकल्प जीवन व्यवहारात जिच्याकडे जनन, भरण व पोषण ही जबाबदारी निसर्गाने 'स्त्री'; 'मादी' व 'स्त्रीकेसर' या भाषा व्यवहारातील स्त्रीलिंगी पुनरुत्पादक शक्तीकडे सोपविले. तिला 'माता' हे नामाभिधान मानव प्राण्याने दिले. ही अद्भुत शक्ती निसर्गाने स्त्रीलाच दिली म्हणून आदिम मानवी समुहांनी तिला देवता ठरविले. अशा विचारविमर्शात मातृदेवता म्हणजे काय ? तिचा अर्थ समजून घेणे महत्त्वाचे ठरते. 'जी शक्ती अर्भकाला जन्म देते तीच शक्ती भूमीतून नवा अंकुर निर्माण करते' या निरीक्षणातूनच आदिम मानवी समुहाने भूमी व स्त्रीला वंश व एकरूप मानले. स्त्री व भूमी, स्त्री व मानवी जीवनाची शाश्व-अशाश्वतता यांच्यातील साधर्म्यातून व संघर्षातून यातुप्रधान धर्म निर्माण झाला. म्हणूनच दैवतपूजनाच्या इतिहासात सर्वात प्राचीन प्रथा आहे मातृपूजनाची.

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Volume - 5 | Issue - 7 | February - 2018

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International Recognition Interdisciplinary Research Journal

Impact Factor  
3.3754(UIF)

ISSN  
2347-2723

## **ROLE OF GOVERNMENT INSTITUTIONS, REGULATED MARKETS, COMMISSION AGENTS AND TRADERS IN MARKETING OF RAISINS WITH SPECIAL REFERENCE TO WESTERN MAHARASHTRA**



**Dr. J. G. Mulani**



*Dr. J. G. Mulani*

Associate professor and Head, Department of Commerce M.V.P Kanya Mahavidyalaya, Urun Islampur Dist – Sangli.

Abstract : Government Institutions, Regulated Markets, Commission Agents and Traders are the controlling centres of raisin marketing in western Maharashtra

**Editor - In - Chief - Dr. Chandravadan Naik**



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International Recognized Multidisciplinary Research Journal

ISSN NO:- 2347-2723

Impact Factor : 3.3754(UIF)

Vol.- 5, Issue – 7, February -2018



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ISSN: 2347-2723

IMPACT FACTOR : 3.3754(UIF)

VOLUME - 5 | ISSUE - 7 | FEBRUARY - 2018



### ROLE OF GOVERNMENT INSTITUTIONS, REGULATED MARKETS, COMMISSION AGENTS AND TRADERS IN MARKETING OF RAISINS WITH SPECIAL REFERENCE TO WESTERN MAHARASHTRA

**Dr. J. G. Mulani**

Associate professor and Head, Department of Commerce M.V.P Kanya Mahavidyalaya ,  
Urun Islampur Dist – Sangli.

#### ABSTRACT

*Government Institutions, Regulated Markets, Commission Agents and Traders are the controlling centres of raisin marketing in western Maharashtra and have an important role not only in stimulating production and consumption, but also accelerate the face of economic development. Modern economic development involves a high degree of functional and vocational specialization and therefore requires an efficient marketing system of agricultural products that has been provided through regulation and establishment of regulated markets for raisins. Though, regulated markets are set up to ensure fair market practices in purchase and sale of raisin produce and to provide physical prerequisites for efficient and orderly marketing. Regulated markets in western Maharashtra becoming important business centers and points for distribution of raisins. Besides these regulated markets also provide vast employment opportunities, both directly and indirectly. This paper focus role played by Government Institutions, Regulated Markets, Commission Agents and Traders in marketing of raisins.*

**KEYWORDS :** Regulated Markets, Government Institution, Commission Agents, Traders, Raisins, Marketing.

#### OBJECTIVES OF THE STUDY

- To Study various Government Institutions support raisins marketing practices.
- To Study role played by Regulated markets, Commission Agents and Traders in marketing of raisins.

#### RESEARCH METHODOLOGY -

The study is based on secondary data only. The secondary data collected through published library resources such as books, magazines, news papers and annual report of Tasgaon, Sangli and Pandharpur APMC'S



#### INTRODUCTION-

Tasgaon, Sangli and Pandharpur regulated markets are an integral part of economic structure of not only particular city but also of its surrounding regions. One of the most important works done by this regulated market committee is the development of planned and systematic market yards for the marketing of raisin products. These regulated markets with market yards have all marketing facilities at one place. Since, all basic infrastructures like auction and display

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Peer Reviewed Referred  
and  
UGC Listed Journal  
(Journal No. 40776)



AN INTERNATIONAL MULTIDISCIPLINARY  
QUARTERLY RESEARCH JOURNAL  
ISSN 2277-5730



# AJANTA

Volume - VII, Issue - IV  
Marathi Part - II  
October - December - 2018

IMPACT FACTOR / INDEXING  
2018 - 5.5

[www.sjifactor.com](http://www.sjifactor.com)

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सहा. प्राध्यापक इतिहास, मा. व. पा. कन्या महाविद्यालय, इस्लामपूर, ता. वाळवा, जि. सांगली.

### प्रस्तावना

२१ व्या शतकातील आधुनिक मुल्ये व वैज्ञानिक दृष्टिकोनावर प्रभाव पाडणारे एक उत्तुंग व्यक्तीमत्त्व लोकराजा राजर्षी छ. शाहू महाराज होत. शैक्षणिक, औद्योगिक, सामाजिक, राजकीय, धार्मिक, सांस्कृतिक व पर्यावरण इ. सर्वांगीण क्षेत्रात करवीर संस्थानची प्रगती घडवून नवा तत्व-कार्यप्रवाह आधुनिक भारताला त्यांनी बहाल केला. आजच्या प्रजासत्ताक लोकशाहीतही या राजाची एक 'आदर्श-राजा' म्हणून पूजा केली जात आहे हे विशेष होय. सन १७०८ साली स्वतंत्र स्थापन झालेल्या करवीर-कोल्हापूर राज्याची धुरा सन १८९४ साली घेवून अखेरच्या श्वासापर्यंत म्हणजे सन १९२२ पर्यंत अखंड लोकसेवा करून 'सर्वांगपूर्ण राजपुरुष' अशी लोकउपाधी मिळवणारे भारतातील हरितक्रांतीचे अग्रदूत होत. विज्ञान, समाज विज्ञान व पर्यावरणाचे राज्यविषयक धोरण आखून विकास साधला.

"जल, जंगल व जैवविविधता" या क्षेत्रात क्रांतीकारी संधारणाचा 'लोकाभिमुख विकास' कार्यक्रम यशस्वी राबविणारे 'पर्यावरण संवर्धनाच्या' आधुनिक संज्ञेशी अपरिचित परंतु या संज्ञेला परिपुष्ट अर्थगर्भ कार्यप्रवाहीत करणारे शाहू द्रष्टे - विज्ञानवादी पर्यावरणवादी छत्रपती होत. सह्याद्रीच्या समृद्ध पर्यावरणात संघर्षमयी जीवनशलाका तेजमान करणाऱ्या श्रीमंत छत्रपती शिवरायांच्या पर्यावरण दृष्टीचा विस्तार छ. शाहू महाराजांनी केला.

### पर्यावरण परिप्रेक्ष्यातून इतिहासाची मांडणी

१९ व्या शतकातील औद्योगिक क्रांतीनंतर नैसर्गिक संसाधनाचा प्रचंड वापर झाला. बेसुमार खनिज संपत्ती-वृक्षतोड होऊन औद्योगिक प्रदुषण झाले. मानवी-सामाजिक जीवनात अमुल्याग्र बदल झाला. पहिल्या-दुसऱ्या महायुद्धानंतर न भूतो न भविष्यती असा पर्यावरणाचा संहार झाला. सन १९४५ साली हिरोशिमा-नागासाकी शहरावर अमेरिकेने टाकलेल्या अणुबॉम्बने मानव हा पर्यावरणाचा 'भक्षक' आहे हे सिद्ध झाले. शितयुद्धामध्ये रशिया व अमेरिकेने आपल्या राक्षसी प्रबळ महत्वाकांक्षेपोटी घेतलेल्या अणुचाचण्यामुळे व अमेरिकेने जागतिक शांततेच्या नावाखाली अनेक राष्ट्रात केलेले विषारी अस्त्राचे प्रयोग यामुळे जगभरातील अनेक विज्ञान-पर्यावरण-शांततावादी तत्वचिंतकांनी व इतिहासकारांनी पर्यावरणवादी परिप्रेक्ष्यातून इतिहासाची पुर्नमांडणी करण्यास सुरुवात केली. रशेल कर्झन याने सन १९६२ साली अमेरिकेत सायलेंट स्प्रिंग हे पुस्तक प्रकाशित करून जंतुनाशकाच्या बेसुमार वापरामुळे पर्यावरणावर झालेले भयंकर परिणाम सिद्ध करून दाखवले.<sup>१</sup>

कथनात्मक, चरित्रात्मक वा काव्यात्मक इतिहास लेखनाविरोधी बंडखोरी करून फ्रान्समधील ॲनाल्स इतिहास लेखनप्रवाहाने भूगोल पर्यावरणाचा मानवी इतिहासावर पडणाऱ्या प्रभावाचा चिकित्सक अभ्यास सुरू केला. राजनैतिक

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9

### Research Paper - History

#### घोषवारा : (Abstract)

सजिवसृष्टीतील सर्वात प्रगल्भ व विचार-विकारशिल मानवप्राण्याने मानवी जिवनाचे गुढत्व उकलताना मानवी जिवनास कारक मातेलाच देवता मानून तिचे पूजन सुरु केले. प्रजनन-सुलभ प्रसूती-भरण-पोषण व सुफलनास लज्जागौरी (बैबो) सारख्या मातृदेवता प्रकाराची उपासना सुरु केली. स्तन-योनीयुक्त व पुढे शिरोविहीन लज्जागौरी प्रतिमा तयार केल्या जाऊ लागल्या. मानवी प्रजननास कारणीभूत योनीच सर्जनाचे खरे प्रतिक असल्याची पक्की धारणा झालेल्या आदिम मानवाने अनेक संस्कृत्यांमधून तिची आराधना सुरु केली. मेसोपोटेमिया संस्कृतीतील 'ऊरुक' शहरात तिचा उगम असून इजिप्त संस्कृतीमार्गे मेहेरगढ-सिंधू संस्कृतीतून आजच्या दक्षिण भारतापर्यंत तिच्या पूजन परंपरेची वाटचाल दिसून येते. आधुनिक विज्ञानाच्या ज्ञानाअभावी स्त्रीचे सर्जनेंद्रिय हेच मानवाच्या प्रजोत्पादनास व भूमीच्या सुफलनास कारणीभूत असून पुरुषाच्या कार्यभागास दुय्यमत्व देऊन लज्जागौरीची शिल्पे अनेक प्राचीन संस्कृत्यांमध्ये घडवीली-उपासली गेली. मेसोपोटेमियामध्ये ऊरुक अलबस्तर, सुमेरियन संस्कृतीत लामाशु-लिलितू, ग्रीक-इजिप्त संस्कृतीत बैबो, अनातोलिया संस्कृतीत प्रिंसेस ऑफ अनातोलिया, प्राचीन सुदानमध्ये कुर्शेत डॉर्फ गौडेस, इंग्लंडमध्ये सिला एन गिगज, आयर्लंडमध्ये टमटम, व भारतात लज्जागौरी, नग्नकबंधा, जोगुळआंबा इ. अनेक नावांने तिचे पूजन होत राहिले. भारतात अधिक विकसीत स्वरूपात स्तन-योनीयुक्त आणि शिरोविहीन अतिशय कमनिय बांध्याच्या मुर्त्या घडविण्यात आल्या.

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5.2331(UIF) 2249-894X

## ROLE AND SIGNIFICANCE OF AGRICULTURAL MARKETING IN INDIA – AN OVERVIEW



**Dr. J. G. Mulani**

*Dr. J. G. Mulani*

Associate professor and Head Department of Commerce, M. J. Kanya Mahavidyalaya, Unnislampur, Dist-Sangli.

**ABSTRACT:** India's economy mainly revolves around agriculture and allied husbandry, village and cottage industries. Among these, agriculture is the most important of them for growth and

**Editor-in-Chief - Asha Yashpaldevi**



# Review Of Research

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ISSN: 2249-894X Volume - 7 | Issue - 5 | February - 2018 Impact Factor : 5.2331(UIF)

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# REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.2331(UIF)

VOLUME - 7 | ISSUE - 5 | FEBRUARY - 2018



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### ABSTRACT :

Indian economy mainly revolves around agriculture, animal husbandry, village and cottage industries. Among these, agriculture is the most important of economy growth and development. This seems out of the fact that India is an agricultural economy and it contributes to a large share of national income. At present nearly seventy percent of people earn their livelihood through agricultural and allied activities. The rapid development in agricultural research and technology has led to a substantial increase in the production of agricultural products. Due to this main challenges faced by the Indian farmers are marketing their produce. In general middlemen rather than farmers control the agricultural marketing. Hence, an assurance of remunerative price to the farmers is a prerequisite and it can be given to the farmers by offering them an efficient marketing system. The guiding agricultural marketing system has many defects such as lack of organization among farmers, big chain of middlemen, forced sales, malpractices in the market and inadequate facilities for storing, grading and standardization, multiple charges, lack of market information. In case of small and marginal farmers, these problems form the main bottleneck due to their poor holding capacity. This paper focus role and significance of agricultural marketing which is important for Indian economy.

**KEYWORDS :** Agricultural, Marketing, Economic, Development.

### INTRODUCTION

Marketing is of tremendous significance in the economy of a country. Efficient organization the vital to the health and well-being of the society. The whole programmers of production individually or collectively with all national effort in planning would be of no avail, if it is not followed by same and sound marketing policy. In the absence of an efficient marketing system the farmers would be at the mercy of unscrupulous intermediaries. In order to weed out the malpractices in raisin marketing through private agencies, the government has interfered to regulate the marketing activities. An accepted precept of the government's policy towards the development of agriculture has been the establishment of regulated or centralized markets at the primary level. A private, local and terminal



markets where farmers used to sell their produce, constituted the first and the most important link in the long chain of marketing of agricultural goods. The number of malpractices such as deceptive weights and measures, unjust deductions and unreasonably high rates of commission and other market charges prevailing in there markets used to take away a considerable part of the price paid by the buyers. This was placing the producer-sellers at a disadvantage as against the relatively stronger members of the trading class. Therefore, regulated markets have been developed to improve those

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**Islampur-415409, Dist. Sangli**



ISSN: 2249-894X Impact Factor : 5.7631(UIF)

Volume - 8 | Issue - 7 | April - 2019

**REVIEW OF RESEARCH**

International Online Multidisciplinary Journal

Found. No.: 46514

# GLOBALIZATION AND CHANGING HUMAN VALUES IN THE SELECT SHORT STORIES OF MANOJ DAS

## PHILOSOPHER AND A POET

Manoj Das is a versatile writer who has written in English and Odia. He has written novels, short stories, and poems. He has also been a teacher and a researcher.

• Born in a small village in the eastern coast of Odisha, Manoj Das was a literary prodigy with his first collection of poems being published when he was fourteen.

• He worked as a lecturer in English and edited a magazine *Diganta* (Horizons).

• Moved by Sri Aurobindo's philosophy he shifted base to Puttacheri in 1973.

• Began writing in English in 1968 with short stories 'A Song for Sunday'.

• An opinion poll conducted by journal *Diganta* in the 1980s established that Das was had made a significant contribution to post-independence Odia literature.

• He has won several accolades including the Sahitya Akademi Award, Saraswati Samman and the honour of 'Writer from BAPSI' in 2008.



**Dr. Snehal Ratnakar Hegishte**

Associate Professor, Department of English,  
Malati Vasantdada Patil Kanya Mahavidyalaya, Islampur, Dist. Sangli  
(Maharashtra, India)

**ABSTRACT:** Rural India underwent several major transformations during the period of globalization. The traditional set up of the human.....

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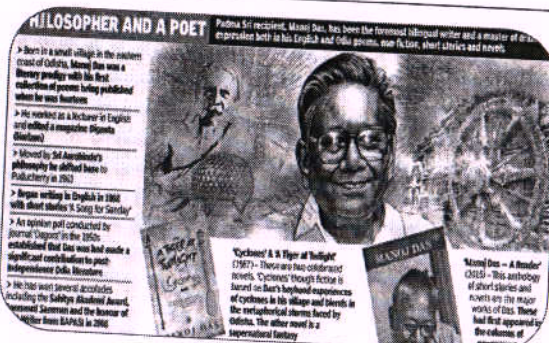






## GLOBALIZATION AND CHANGING HUMAN VALUES IN THE SELECT SHORT STORIES OF MANOJ DAS

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### ABSTRACT:

Rural India underwent several major transformations during the period of globalization. The traditional set up of the human community is shaken up in rural area. The human values and life styles of rural people are changing in process of urbanization/industrialization/globalization. The present paper focuses on an authentic presentation of changing human values and lifestyles of rural people in the select short stories of Manoj Das. He depicts various facets of human existence in his stories against the background of rural India and glorifies traditional rural values and condemns the vices of urban culture.

**KEYWORDS:** globalization, human values, Manoj Das, rural culture.

### INTRODUCTION:

With the industrial revolution, there is change in rural region of India. The rural culture in India started changing rapidly. Rural India underwent several major transformations during the period of globalization. The traditional set up of the human community in rural India is shaken up and the usual social life is disrupted. The human values and lifestyles of the people living in the villages are changing in process of urbanization / industrialization / globalization.

Kameshwar Choudhari gives observations of Kulkarni (2011) on changing human values based on his personal understanding and as narrated to him by a villager. Kulkarni notes disappearance of *Sneh* (affection), *atmeeyata* (sense of closeness) and *Swabhiman* (self-pride) from the village life. Hearts of people have turned dry. 'Almost all people have become money-minded.' There is increase in disputes over property, both within and between families. The old system of dispute settlement by village elders has almost broken down. Respect for elders has declined within families and at the village level. The craze for money is on the increase. Honesty and scruples are disappearing. Corruption is rampant as is widely reported in the implementation of Mahatma Gandhi National Rural Employment Guarantee Act Scheme. Educated and nouveau riche families are seen to be highly individualistic and least cooperative. There are motorcycles as well as mobile phones in large numbers. But civic sense has become weak. Kulkarni quotes the observation of a villager: 'In the past, our people [rural] were poorer but happier. Prosperity has come at the cost of our traditional ethos of cooperation, mutual care and tolerance' (300-301). With this discussion in mind, an attempt has been made in the present paper to focus on an authentic presentation of changing human values and lifestyles of rural people in India in the select short stories of Manoj Das.

Manoj Das is one of the foremost short story writers in post-independent India. He was born in a coastal village of Orissa in 1934. He grew up amidst nature's splendor. But he also experienced its fury. These experiences in his early life shaped his creative mind at it's formative state. Manoj Das is influenced by Sri Aurobindo's vision of life and joined his quest for knowledge. He is settled as an





ISSN: 2249-894X Impact Factor : 5.7631 (UIF)

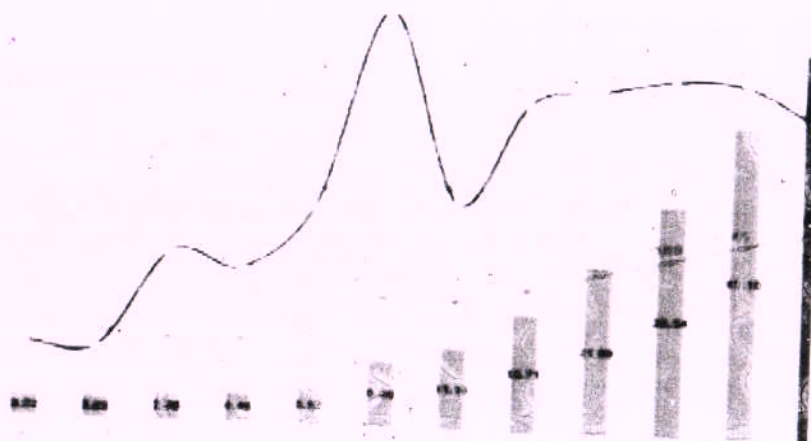
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## CHANGING PROFILE OF URBANIZATION IN MAHARASHTRA



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Islampur.

*Prof. Vrushali Vishwasrao Patil*

**ABSTRACT:** The rising urbanization and economic performance of urban local bodies is matters of concern in India. In most of states of the nation, urban area has .....

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ISSN NO:- 2249-894X

Impact Factor : 5.7631(UIF)

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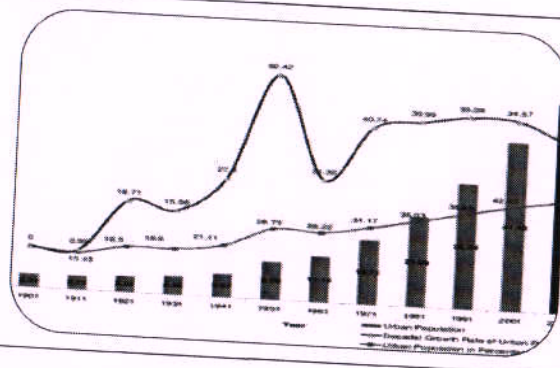






## CHANGING PROFILE OF URBANIZATION IN MAHARASHTRA

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### ABSTRACT :

The rising urbanization and economic performance of urban local bodies is matters of concern in India. In most of states of the nation, urban area has been increasing rapidly since last two decades i.e. post reform period. India is going under transition from rural to semi urban society. More than 31% population is now living in urban area. Urban local bodies play very significant role in functioning of democracy and efficient administration of government in a large country like India. It is the symbol of decentralization of political and economic power and which is a great requisite of democracy. Population and economic growth has promoted the urbanization which led to rise in the number of urban towns and cities have radically increased.

**KEYWORDS :** rising urbanization and economic performance , symbol of decentralization.

### INTRODUCTION

Moreover, it is not only the growth of towns and cities as people move to urban centers in search of employment and but what they hope will be a better life. Investments are made in housing, road network, urban transport, water supply, power-related infrastructures, smart cities, and other forms of urban management. This may contribute to the bright future of the Indian economy. In most of the nations, the percentage of the total urban population has been increasing since last many decades. It is a process of an increasing the proportion of urban population in relation to the increase of the total population and as in relation to the proportion of non-urban population.

### METHODOLOGY

This study focuses upon the Changing Profile of Urbanization in Maharashtra with reference to Sangli District Maharashtra. An effort has made here to study the rising urbanization and increasing number of urban local bodies in the state of Maharashtra and its Sangli district. The study depends upon the secondary data. The data has collected for the sources as UNDPs World Urbanization Prospect Report, Census India, 2011 reports etc. Some relevant statistical techniques have been used to get the inferences from the data collected.

### INTERNATIONAL SCENARIO

In the beginning of the 19th century, around 3 per cent of the world population had lived in towns of over 5000 populations. At present, it has gone beyond 40 percent. The world's urban population had increased from 28.2 per cent in 1950 to 38.6 per cent in 1970 and around 40% in 1980. The same increasing trend went on unceasingly by 2010 with the figure reached above 50 percent. In 2015, the number had expanded to 3.968 billion (54%). As per projections, the urban offer of the total





International Online Multidisciplinary Journal

# Review of Research

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ISSN NO:- 2249-894X

Impact Factor : 5.2331(UIF)

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# REVIEW OF RESEARCH



International Online Multidisciplinary Journal

Volume - 7 | Issue - 8 | May - 2018

5.2331(UIF) 2249-894X

## CHALLENGES BEFORE THE INDIAN HIGHER EDUCATION SYSTEM



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ABSTRACT:- India has successfully created one of the biggest higher education systems in the world. Quality of many top institutions is recognized to be

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### ABSTRACT:

India has successfully created one of the biggest higher education systems in the world. Quality of many top institutions is recognized to be comparable to the best in the world. However, Indian education system faces problems and issues that originate from disparities and developmental models adopted. With all the impressive development in the areas of Information Technology, space science, nuclear technology, oil exploration, industrial production etc., India could not solve its problems of poverty, ignorance and underdevelopment completely and successfully due to various reasons. Nearly 25% people are still below poverty line; 20 percentage is illiterate and disparities amongst rich-poor, urban-rural, educated uneducated are high, which are creating enormous social tensions. The country has to face challenges of globalization and pressures of liberalization while continuing its fight against poverty, illiteracy and disadvantages. The present paper deals with the Indian educational system with the approach of facing challenges of globalization.

**KEYWORDS :** Accounting System, Value Added Statement, Application of Value Added, corporate social responsibility (CSR).

### INTRODUCTION

The Indian System of higher education is facing today many challenges arising out of globalization and liberalization. The GATS and WTO agreements, which are likely to be signed by the Indian Government, in 1991 will be effective at least in the areas of higher education, allowing foreign universities to market their education in this country. Use of Information Technology in the field of education is eliminating concept of jurisdiction of a university, and creating IT enabled facilities such as distributed classrooms and many other appliances and applications. This will enable many leading universities from India and abroad, private deemed-to-be universities and other providers of education to offer their educational programs to all students all over India. This creates competition for colleges and universities, and will be resulting into a threat to the existence and survival of weaker institutions. This is also a period of transitional stage for humanity making transition from industrial society to information society, and developing new social and economic order. The Information Age is also recognized as the Knowledge Age; and Indian Government and leaders are placing high hopes and goals of making India a Knowledge Super Power within the next decade or two. No country becomes a Super Power, unless common people are developed to the highest level of their competencies and capabilities, and empowered through tools and technologies of the age to enable them to participate in developments taking place all over. This can be achieved only through a right system of education for all.

### OBJECTIVE:

1. To know the higher education system in India.

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Islampur-415409, Dist. Sangli.



ISSN: 2249-894X Impact Factor : 5.7631(UIF)

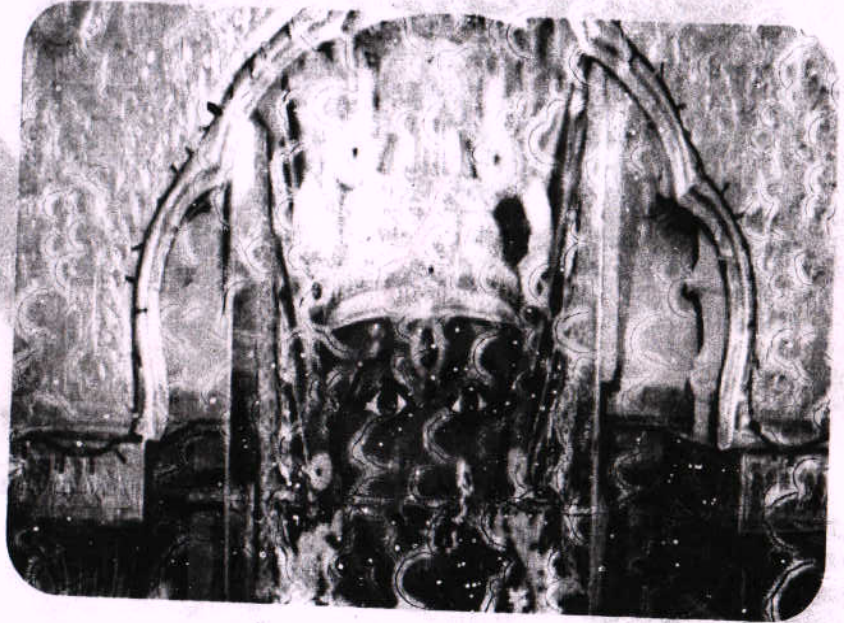
Volume - 8 | Issue - 9 | June - 2019

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International Online Multidisciplinary Journal



## आळते गावाची भूमाता रेणुका: एक क्षेत्र संशोधन



प्रा. रामचंद्र गुर्लिंग घुले

प्रा. रामचंद्र गुर्लिंग घुले

सहा. प्राध्यापक (इतिहास), या. व. पा. कन्या महाविद्यालय, इस्लामपूर,  
ता. वाळवा जि.सांगली.

सारांश : आळते हे गाव हातकणंगले तालुक्यात १७°१०' उत्तर व ७४°३०' पूर्व अक्षांशान्वर आहे.....



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प्रा. रामचंद्र गुर्लिंग घुले<sup>१</sup>, प्रा. डॉ. रमेश दत्तात्रय गंगथडे<sup>२</sup>

<sup>१</sup>सहा. प्राध्यापक( इतिहास), मा. व. पा. कन्या महाविद्यालय, इस्लामपूर, ता. वाळवा जि. सांगली.  
<sup>२</sup>इतिहास विभाग प्रमुख व मार्गदर्शक क. तु. पवार महाविद्यालय, हडोळती.

### प्रास्ताविक:-

आळते हे गाव हातकणंगले तालुक्यात १७°१०' उत्तर व ७४°३०' पूर्व अक्षांशावर आहे. हे गाव वारणा नदीच्या खोऱ्यात वसले असून कोल्हापूरच्या ईशान्येला १९.३१ कि.मी. अंतरावरती आहे. गावच्या तिन्ही बाजूला दाट झाडी व टेकड्या आहेत. सन १७६५ ते १८७६ पर्यंत येथे आळते पेट्याचे मुख्य ठिकाण होते. पुढे या पेट्यात नव्या गावाची भर पडल्यानंतर सोयीसाठी हातकणंगले येथे तालुक्याची कचेरी शासनाने हलविली. अठराव्या शतकातल्या अखेरीला कोल्हापूर राज्यात जी धामधूम झाली. त्यामध्ये आळते कसबा हे गाव दोन वेळा जाळण्यात आले.



कोल्हापूर जिल्ह्यातील हे गाव सर्वात वैशिष्टपूर्ण वाटते कारण येथे प्राचीन-मध्ययुगीन काळापासून अनेक धर्मसंप्रदाय एकत्र शांततेने स्वधर्माचरण करत आलेले आहेत. येथील निस्सर्गस्य निस्सिर्ण वातावरणात जैन, बौद्ध, लिंगायत, हिंदू व मुस्लिम धर्माची धार्मिक उपासनेची क्षेत्रे आहेत. आळते गावच्या नामोत्पत्ती विषयी कोल्हापूर जिल्हा गॅझेटिअर मध्ये म्हटले आहे की, याठिकाणी पूर्वी अलता हा तांबडा रंग तयार करण्यात येत असे, यावरून या गावाला आळते कसबा हे नाव पडले असावे. खरे पाहता तांबडा रंग सर्जनाचे रजोदव्याच प्रतीक असून गर्भधारणेसाठी आवश्यक मानले जाते. अर्थात ते मातृत्व पोषक-निदर्शक आहे. राष्ट्रकूट नृपती आकालवर्षदेव याच्या शके ८८२ (इ.स.९६०) मधील ताम्रपटात आळते या गावचा नामोल्लेख 'अलतगे' असा असून अलतगे ७०० मधील रिककी (रुकडी) हे खडे करहाटक प्रांतातील कुरेग्रामचा रहिवाशी आत्रेयसगोत्री देवभट्टाचा पुत्र गोविंदभट्ट यास दान दिल्याचे म्हटले आहे.<sup>३</sup> यावरून हे गाव किती प्राचीन आहे याची कल्पना येते. अलतगे म्हणजे सध्याचे आळते हे गाव यल्लम्मा या रेणुका याच्या राज्यात आलंपूरचा समावेश होत होता. विशेष बाब म्हणजे आलंपूर (जि.मेहबूबनगर, आंध्रप्रदेश) हे लक्ष्मणा उपासनेसाठी प्रसिद्ध असल्याचे सुप्रसिद्ध संशोधक रा. चिं. ढेरे यांनी दाखवून दिले आहे. आळते गावचा विस्तार हा पूर्वे पश्चिम असा असून गावच्या नैऋत्येला दिड-दोन कि.मी. अंतरावर एका माळावर मुरुमाड पडिक शतात रेणुकेचे (यल्लम्मा) स्थान आहे. रेणुक देवी या गावची ग्रामदेवता असून तिची मार्गशीर्ष शु. १५ (पौर्णिमा) डिसेंबर या तिथीला माझी या स भरवतात या देवीची येथील मंदिर स्थापना, दंतकथा, मुलस्वरूप, पूजा-अर्चा इ. माहिती घेऊ.

नमुना शब्द (key word) :- भूमाता रेणुका

मंदिर स्थापना, दंतकथा व मुर्ती :-

आळते गावच्या रेणुकेचे मंदिर हे कदमांच्या (मराठा-गुरव) शेतात असून सुमारे दोनशे वर्षांपूर्वी तिन स्वयंभू तांदळांचा उगमातून रेणुका, मातंगी

व परशुराम येथे प्रकट होऊन मंदिराची स्थापना झाली असे येथे सांगण्यात येते. मंदिराचे गुरव श्री. मानसिंग कदम यांनी सांगितलेल्या दंतकथेनुसार जमदग्नि ऋषींच्या भितीने माहूरगडातून

सौंदरीस जात असताना गावला आळते येथे रेणुका, मानगी आणि परशुराम यांनी या स मुलस्य कन्या सन्या केव्हापासून येथे निपाया राहण्यु नमिगीतून उपासनेला लागला आहे

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MALATI VASANTDADA PATIL  
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Islampur-415409, Dist. Sangli



ISSN: 2249-894X Impact Factor : 5.7631(UIF)

Volume - 8 | Issue - 9 | June - 2019

# REVIEW OF RESEARCH

International Online Multidisciplinary Journal



## गडहिंग्लजची मातृदेवता हिंगलजाई (महालक्ष्मी) : सुमेरियन इनान्ना ते बॅबिलोनियन 'इशतार' एक ऐतिहासिक अभ्यास



प्रा. रामचंद्र गुर्लिंग घुले

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सहा. प्राध्यापक (इतिहास) मा. व. पा. कन्या महाविद्यालय, इस्लामपूर,  
ता. वाळवा, जि. सांगली.

प्रस्तावना : मातृदेवता 'दुर्गा' अर्थात महिषासुरमर्दिनीची भारतीय-हिंदु समाजाच्या  
संस्कृतीवर मोठी मोहिनी असल्याचे आपणास दिसून येते.....

Page No :-1

Editor - In - Chief - Ashok Yakkaldevi





International Online Multidisciplinary Journal

# Review of Research

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ISSN NO:- 2249-894X

Impact Factor : 5.7631(UIF)

Vol.- 8, Issue - 9, June-2019



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## गडहिंगलजची मातृदेवता हिंगलजाई (महालक्ष्मी) : सुमेरियन इनात्रा ते बॅबिलोनियन 'इश्तार' एक ऐतिहासिक अभ्यास

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सहा. प्राध्यापक (इतिहास) मा. व. पा. कन्या महाविद्यालय, इस्लामपूर, ता. वाळवा, जि. सांगली.

प्रास्ताविक:-

मातृदेवता 'दुर्गा' अर्थात महिषासुरमर्दिनीची भारतीय-हिंदु समाजाच्या संस्कृतीवर मोठी मोहिनी असल्याचे आपणास दिसून येते. भारताबरोबर आशियाखंडात तिची मंदिरे-मुर्त्या अद्यापही असून सण-यात्रा-उत्सवाबरोबर तिच्या दंतकथा अख्यायिका प्रचलित आहेत. दुर्गा आमच्याच हिंदु संस्कृतीची रणवीर सौदामिनी देवता असल्याचा समज आहे. प्रस्तुत शोधनिबंधात या देवीचा मुळ उगम व प्रसार शोधताना तिच्या दंतकथा, मुर्तीशास्त्र व लोकसंस्कृतीशास्त्राच्या आधारे गडहिंगलजची दुर्गा अर्थात महालक्ष्मीला केंद्रस्थानी ठेऊन स्थलसंशोधनाच्या आधारे इतिहास संशोधन करता येईल. कोल्हापूर जिल्ह्याच्या दक्षिणेकडील कर्नाटक सिमेलगतचा तालुका म्हणजे 'गडहिंगलज' होय. हिरण्यकेशी नदीच्या उत्तर किनाऱ्यावर या गावची वसाहत महापाषाण कालापासूनची आहे. महापाषाण वसाहतीचे अनेक अवशेष या जुन्या वसाहतीत सापडल्याची नोंद प्रागैतिहासिक महाराष्ट्र या ग्रंथात भा. शां. देव यांनी केली आहे. येथून जवळच सामनगड नावाचा सुप्रसिद्ध किल्ला आहे. गडहिंगलज हे तालुक्याचे ठिकाण असून १६°१०' उत्तर व ७४°२०' अक्षांशावर वसलेले आहे. सन १८५४ पर्यंत सामनगडावरच तालुक्याचे मुख्यालय होते. १८५४ साली गडहिंगलज नावाचा नवा पेठा तयार करून मामलेदार कचेरी सामनगडावरून गडहिंगलज येथे नेण्यात आली. हे गाव पूर्वी कापशी घराण्याच्या ताब्यात होते. इ. स. १७०० साली गडहिंगलज येथे या घराण्यातील एका पुरुषाने एक किल्ला बांधला होता, त्याची आता पूर्णपणे नासधूस झालेली आहे. अठराव्या शतकाच्या अखेरीस ज्या बंडाळ्या झाल्या त्यामध्ये गडहिंगलज गावावर कान्हेरराव पटवर्धन व निपाणीकर देसाईने अनेक वेळा हल्ले केले होते. आज या शहराचा मोठा विस्तार झाला असून २,१६,२५७ एवढी लोकसंख्या आहे. या शहराला गडहिंगलज हे नाव कसे मिळाले असावे या संदर्भात कन्नड भाषेतील 'गुड्ड हिंगलज' म्हणजेच हिंगलाज देवीचा डोंगर अशी व्युत्पत्ती सांगितली जाते. या गावचे ग्रामदैवत कल्लेश्वर असून मातृदेवता महालक्ष्मी आहे. तिचा माही उत्सव दर बारा वर्षातून एकदा अतिशय मोठ्या उत्साहात साजरा केला जातो.



अ) हिंगलजाई (महालक्ष्मी)

नामस्वरूप व मंदिर :-

गडहिंगलज शहराच्या मध्यवस्तीत एका तिष्ठ्यावर बाजार-व्यापारी पेठेतच गडहिंगलजची मातृदेवता महालक्ष्मीचे मोठे मंदिर वसलेले आहे. साधारणतः १० गुंटे क्षेत्राच्या परिसरात हे मंदिर वसलेले आहे.

मंदिराच्या अवतीभवती आवारतच आठवडी बाजार भरतो. त्यामुळे मंदिर परिसरात मोठी वर्दळ असते. गडहिंगलजच्या पंचक्रोशीतून आठवडी बाजारास येणारे खेड्यातील शेतकरी, व्यापारी येथील बाजाराला सुद्धा महालक्ष्मीचा बाजार असेच म्हणतात. गडहिंगलजच्या महालक्ष्मी मंदिराच्या

गर्भगृहातील मुर्ती संगमरवरी दगडाची व रंगवलेली असून तिचे रूप महिषासुरमर्दिनी असे आहे. सदरची मुर्ती सन १९४५-४५ सालापूर्वीच बसविलेली असल्याचा उल्लेख पश्चिम महा. देवस्थान समितीच्या सर्व्हे रिपोर्टमध्ये आहे. अष्टभूजा असणाऱ्या या मुर्तीत दुर्गेने महिषासुराला



Impact Factor - 6.261

ISSN - 2348-7143

INTERNATIONAL RESEARCH FELLOWS ASSOCIATION'S  
**RESEARCH JOURNEY**

Multidisciplinary International E-research Journal

PEER REFREED & INDEXED JOURNAL  
February-2019 Special Issue -2

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## भूमंडलीय अपसंस्कृति और 21 वीं भाती की हिंदी कविता

डॉ. अशोक मरळे

स्नातक एवं स्नातकोत्तर हिंदी विभाग,  
मालती वसंतदादा पाटील कन्या महाविद्यालय, इस्लामपुर

भूमंडलीकरण सामान्यतः एक ऐसी अवधारणा होनी चाहिए थी कि पूरे विश्व में एक संस्कृति विकसित हो जो पूरे भूमंडल को एक विश्वग्राम में परिवर्तित कर सारी दुनिया के मनुष्य मात्र के प्रतिबद्ध होती। भूमंडलीकरण का अगर यह रूप अस्तित्व में आता तो इस रूप में यह हमारे 'वसु कुटुम्बकम्' की धारणा के अनुकूल होता, जिसमें विश्व मानवता के कल्याण की कामना है; किंतु दुर्भाग्य आज वर्तमान युग में भूमंडलीकरण एक ऐसी धारणा है जिसका मुलाधार बाजारवाद और उपभोक्तावाद होना यह चाहिए था कि पूरे विश्व स्तर पर सभी देशों की सभ्यताएँ-संस्कृतियाँ मिलकर मानव कल्याण लिए एक मंगलकारी स्वप्न को यथार्थ रूप देने का प्रयत्न होता किंतु इसके बिलकुल उलट हुआ। हर की सांस्कृतिक विरासत को अमरिकी अर्थकेंद्रित संस्कृति ने दबोचकर सभी ओर अपनी संस्कृति फैला दी चाहकर भी सारे राष्ट्र उस संस्कृति के मोह में फँसकर उसका स्वीकार करने लगे।

भूमंडलीकरण के इस मोहजाल से हमारा देश भी अछूता नहीं रह गया है। डॉ. पुष्पपाल सिंघा शब्दों में "प्रत्येक देश की राष्ट्रीय अस्मिता, भाषा-संस्कार, बोलियाँ, भाषाएँ, लोक-संस्कृति सबकुछ मटिर होकर अमेरिकीकरण की प्रक्रिया में अपनी निजता खो चुके हैं, जो कुछ बचा है, वह भी क्षरण की प्रक्रिया में है। भारतीय संस्कृति का चरित्र प्रारंभ से ही उदार रूप में सर्वसमावेशी रहा है, जितनी भी संस्कृतियाँ कारवाँ यहाँ आए, वे यहीं की संस्कृति में घुलमिल कर एक हो गए। किंतु अब उत्तर आधुनिक सम वैश्वीकरण की यह आँधी जितने प्रवेग से भारत में आई, उसने हमारी संस्कृति के भी पैर उखाड़ दिए अपने पैरों को पूरी शक्ति से रोपे रखने के सभी प्रयत्न प्रायः निष्फल होते नजर आ रहे हैं। हम वैश्वीकरण के बहाव में बहकर नव विकास के नाम पर इसी वैश्वी गाँव-ग्लोबल गाँव का अंग बनते जा रहे हैं।" न चाहकर भी परिवेश ने हमारे ऊपर इन स्थितियों को पूरी तरह थोपकर हमें उपभोक्तावादी संसा- ऐसे मायावी व्युह में डाल दिया है कि हम उससे बाहर नहीं निकल पा रहे हैं। पूरी दुनिया उपभोक्तावादी संस्कृति में तब्दील हो रही है जहाँ पैसा ही सबकुछ है।

भूमंडलीकरण को विखंडनवादी दर्शन के प्रभाव के रूप में देखा जाता है। पूँजी के बेल अनियंत्रित, आवारा और गैर-ईमानदार बाजार के चिंतन से प्रेरित और प्रभावित इस रूप को पूँजी के गढ़े जाने वाले भ्रामक अर्थशास्त्र में भूमंडलीकरण और उदारीकरण का नाम दिया गया। स्थानीय सं- इस भूमंडलीकरण से सबसे अधिक प्रभावित रहती है। जीवने सिंह के अनुसार "पूँजी के ठेकेदार ललचाई नजर विकास ने नाम पर दुनिया के प्राकृतिक संसाधनों की लुट करने पर लग जाती है, जि पहला खतरनाक असर धीरे-धीरे विकसित हो रही अल्पविकसित देशों की लोकतांत्रिक संस्कृति जीवनमूल्यों पर पड़ता है।" इन स्थितियों का असर कवि-मानस पर निश्चित ही पड़ता है। इस प्रतिरोध की आवाज सतत बनी रही है। 21 वीं शती में भूमंडलीकरण से संबंधित महत्त्वपूर्ण कवि-कर्म है और आज भी नए युवा कवि इस भूमिका में लगातार जुड़ रहे हैं।

वर्तमान समय में मानवीय संबंध और जीवन मूल्य खतरे में है और यह खतरा साम्राज्यवादी त तथा मुनाफाखोर बाजार से उपजी उपभोक्तावादी संस्कृति से है। 21 वीं शती का कवि इसका र करने के लिए मनुष्य और मनुष्य को जोड़नेवाले मूल्यों की स्थापना करनेवाले साहित्य की गंभीरतापूर्वक करते नजर आते हैं। भूमंडलीकरण की इस युग की कविता में हम एक नया यथार्थ देख "नयापन यह है कि पूँजीवाद का संकट बढ़ गया और उससे मुक्ति पाने का संघर्ष पहले की तुलना में हो गया। जनता में परिवर्तन के लिए बैचेनी दिखाई पड़ रही है। आज के कवियों में आक्रोश और कम, गंभीरता ज्यादा है।" 21 वीं शती के हिंदी साहित्य की लगभग सभी विधाओं में भूमंडलीकर चित्रण उल्लेखनीय रूप में हुआ है। फिर भी भूमंडलीकरण और 21 वीं शती की हिंदी कविता का बेहद करीबी है।

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ISSN: 2249-894X Impact Factor : 5.7631 (UIF)

Volume : 8 | Issue : 6 | March - 2019

# REVIEW OF RESEARCH

International Online Multidisciplinary Journal



## IMPACT OF MEDIA ON MENTAL HEALTH OF YOUTH



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(Arts & Commerce)  
Islampur-415409, Dist. S.

ABSTRACT: Present study therefore, the data collected from  
Facebook, Twitter, and other social media users and their perception of

Editor-in-Chief: Ashok Yakkaladevi



# International Online Multidisciplinary Journal

## Review of Research

Save Tree, Save Paper, Save World

ISSN NO:- 2249-894X

Impact Factor : 5.7631(UIF) Vol.- 8, Issue -6, March -2019

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## IMPACT OF MEDIA ON MENTAL HEALTH OF YOUTH

**Dr. Mrs. Sanjivani Jagdish Patil**  
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### ABSTRACT :

Present study therefore examined the difference between Facebook, Twitter users and non-users and what effect of their mental health. The sample consisted of 60 Male and 60 Female Facebook, Twitter users and none users between 18 to 25 years P. G. student. The Facebook intensity scale (FBI), Mental health check list were used. The results revealed that facebook users and non users are having significant difference on mental health. Improvement in mental health. Facebook, Twitter users possessed secure feeling, attachment style, while non-users had a unsecuriness and fearful attachment style.



**KEYWORDS :** Facebook, Twitter, Social Media, Mental Health, Intensity.

### INTRODUCTION

Social media plays a important role and has influence in virtually every aspect of our lives. Today media has huge influence on mental health social networking sites, facebook, Twitter it hugely impacts all aspects of human life India has the largest number one social networking site. According to the internet and mobile association of India (IAMA) and Indian Market Research Bureau (IMRB) out of 80 million achieve internet users in urban area India.

Social media is social communication between people in which they create disabuse or exchange information and thoughts in communities and virtual networks. Social networks replay on mobile and web based technologies to create extremely interactive platform through which individuals and communities share converse and adapt users generated matter. In produce substantial and widespread changes in communication between organizations, communities and individuals.

Facebook, Twitter is an ever growing social networking website through which millions of people shear information and internet with others on a daily basis. Facebook is an online social networking in February 2004. Facebook is designed to faster social interaction in a virtual environment. It allows a user a create profile, display personal information, upload pictures, access other users profiles, accumulate online friends and interact with those friends through messages.

The World Health Organization defines mental health as a state of well being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community.

The present research focuses on comparison between facebook, twitter users and non users of PG student's mental health.





Impact Factor - 6.261

ISSN - 2348-7143

INTERNATIONAL RESEARCH FELLOWS ASSOCIATION'S

# RESEARCH JOURNEY

Multidisciplinary International E-Research Journal

PEER REFREED & INDEXED JOURNAL

January-2019 Special Issue -83

खण्ड-तीन

(समकालीन हिंदी कथा-साहित्य में विविध विमर्श  
(किन्नर, वृद्ध, किसान तथा नारी विमर्श))

विशेषांक संपादक :

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Published by -

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Email : [swatidhanrajs@gmail.com](mailto:swatidhanrajs@gmail.com) Website : [www.researchjourney.net](http://www.researchjourney.net) Mobile : 9665398258





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डॉ. अशोक मरळे

स्नातक एवं स्नातकोत्तर हिंदी विभाग,  
मालती वसंतदादा पाटील कन्या महाविद्यालय, इस्लामपुर

२१ वीं शती की चुनौतियाँ अन्य शताब्दियों की तुलना में बिल्कुल अलग और नई हैं। पिछली शती के अंतिम दो दशकों से हमारे देश में जो भूमंडलीय स्थितियाँ बनती चली गई, २१ वीं शती के साहित्य में वह स्थितियाँ बेहद प्रखरता से रूपायित हुई हैं। 'ग्लोबल विलेज' की अवधारणा ने हमारा जो पश्चिमीकरण किया है, उसका चित्रण और तीव्र प्रतिरोध साहित्य की प्रत्येक विधा में बड़ी गहराई से विवेचित हो रहा है। मनुष्य के बदलती जीवन पद्धति, मूल्य-दृष्टि आदि में आ रहा बदलाव साहित्य का अभिन्न अंग बन रहा है। वर्तमान युग की विषम स्थितियों में मानव की मानवीयता को बचाने की चिंता और व्याकुलता लगभग सभी विधाओं में विभिन्न रूपों में चित्रित हो रही है।

२१ वीं शती के हिंदी उपन्यासों में तात्कालिक समस्याओं को अधिक तीव्रता से चित्रित करने की प्रवृत्ति रही है। अपने समय की चिंताएँ और प्रश्न अधिक गहनता से उनमें चित्रित हुए हैं। विविध विमर्शों के माध्यम से समाज की विविधांगी स्थितियाँ समाज के सामने आ गयी हैं। पिछली शती तक मुख्य विमर्श चर्चा के क्षेत्र में रहे लेकिन उनकी तुलना में वृद्ध विमर्श उपेक्षित रहता गया। वृद्ध विमर्श का यह पिछड़ापन २१ वीं शती के उपन्यासकारों ने दूर करने का भरपूर प्रयास किया है। वृद्धावस्था एक ऐसी अवस्था है जिसमें मनुष्य असहाय होता है। वर्तमान समय में हम देख रहे हैं की सारी आर्थिक प्रगति और समृद्धि के बीच मनुष्य को जीवन की निरर्थकता का बोध जिस रूप में कचोट रहा है, बड़ा ही त्रासद है। संयुक्त परिवारों का पारंपारिक ढाँचा पूरी तरह विश्रुंखलित होना, रिश्ते-नातों में आ रही कठोरता वृद्धों की इस अवस्था के लिए जितनी जिम्मेदार है उतनी ही भूमंडलीय स्थितियाँ भी उत्तरदायी है।

न केवल हमारे देश में बल्कि वैश्विक स्तर पर वृद्धावस्था एक बड़ी समस्या बनती जा रही है। संयुक्त परिवार व्यवस्था के तेजी से टूटने से वृद्धों की देखभाल की समस्या और भी विकट रूप धारण करती जा रही है। नवजीवन शैली में पुत्र विदेश में या देश में ही कहीं अपने गाँव से बाहर दूर जाकर अपने गृहस्थी जमा लेते हैं और वृद्ध बेसहारा बन जाते हैं। गाँव-शहर में अपने पुत्रों के साथ रहनेवाले वृद्धों की स्थिति भी दयनीय है। उन बुजुर्गों को अपने ही संतानों और बहुओं से अपमानित और दुखित होना पड़ता है। जमीन-जायदाद अपने नाम करवाने के लिए कभी कभी उन्हें अपने संतानों से मार तक खानी पड़ती है। जमीन-जायदाद अपने नाम पर होते ही माँ-बाप को बाहर का रास्ता दिखाने की या 'वृद्धाश्रम' में भेजकर आने की घटनाएँ नई नहीं हैं। वृद्धों की इस दुर्दशा पर २१ वीं सदी के हिंदी उपन्यासों में प्रचुर मात्रा में लेखन हो रहा है। वरिष्ठ पीढ़ी के कथाकारों को यह समस्या अधिक सालती रही है। कृष्णा सोबती का 'समय सरगम', चित्रा मुदगल का 'गिलीगडु', काशीनाथ सिंह का 'रेहन पर रंगू', रवींद्र वर्मा का 'आखिरी पल', हृदयेश का 'चार दरवेश', रमेशचंद्र शाह के 'सफेद पर्दे पर' तथा 'कथा सनातन' और निर्मल वर्मा का 'अंतिम अरण्य' वृद्धावस्था के कथ्य पर बेहतरीन उपन्यास हैं।

वरिष्ठ लेखिका कृष्णा सोबती का सन् २००० में प्रकाशित 'समय सरगम' उपन्यास समाज में व्याप्त वृद्धों की समस्या पर बहुत गहराई और संवेदना के साथ अभिव्यक्त होता है। उपन्यास में ईशान और



GOVT. OF INDIA- RNI NO. UPBIL/2014/56766  
UGC Approved Care Listed Journal

ISSN 2348-2397

Special Issue

# शोध संचार

An International Multidisciplinary Quarterly  
Bilingual Peer Reviewed Refereed Research Journal

• Vol. 7

• Issue 25

• January to March 2020



Editor in Chief

**Dr. Vinay Kumar Sharma**  
D. Litt. - Gold Medalist

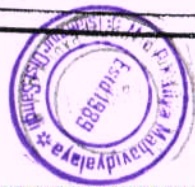


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## समकालीन हिंदी उपन्यासों में चित्रित भूमंडलीय चेतना

## शोध सारांश

□ डॉ० अशोक मरळे\*

आधुनिक इंटरनेट जैसी सेवाओं ने दुनिया का एक कोने से दूसरे कोने तक जोड़ दिया है, जिससे भौगोलिक दूरी के मायने नुपल हो गए हैं। दुनिया को ज्ञान की प्राप्ति आसान हो गई। संवादों में तेजी से आर्थिक सद्बलता बढ़ती गई। भूमंडलीकरण ने भारत का आर्थिक माहौल तो बदला, साथ ही इसका सामाजिक, सांस्कृतिक सम्यता और संस्कृति पर भी बड़ा गहरा असर हुआ। हिंदी साहित्य विशेषतः उपन्यास साहित्य इससे अछूता नहीं रहा। वैश्वीकरण पर चर्चा करते समय सदैव उसके आर्थिक पक्ष पर ही ध्यान केंद्रित किया गया, किंतु उसकी सामाजिक एवं सांस्कृतिक पृष्ठभूमि भी है, जो अत्यंत सशक्त तथा महत्वपूर्ण है। विश्व की सभी संस्कृतियाँ और सम्यताएँ आज एक-दूसरे का आदान-प्रदान के माध्यम से प्रभावित कर रही हैं, जिससे एक नितांत नई विश्व-संस्कृति का उदय हुआ है। इस वैश्वीकरण के चलते उद्योग, व्यवसाय, आर्थिक उन्नति तथा जीवन-शैली के क्षेत्र में तो हमने बहुत अधिक उन्नति की है, किंतु हमारे प्राचीन मूल्य, मान्यताएँ, आदर्श, आस्थाएँ और परंपराएँ टूट कर पूरी तरह बिखर गए हैं। हिंदी साहित्य – जगत में लगभग पिछले दो दशकों से भूमंडलीकरण पर चर्चा हो रही है। इस संकलना को कई हिंदी उपन्यासों में सशक्त, प्रभावशाली और मार्मिक रूप में अभिव्यक्ति देने का प्रयास हुआ है।

**Keywords :** भूमंडलीकरण, चेतना, अछूता, उदारीकरण, संस्कृति, सम्यता, वैश्वीकरण, विश्व-संस्कृति, प्राचीन मूल्य, कॉरपोरेट जगत, नैतिक अधःपतन

वैश्वीकरण या भूमंडलीकरण आधुनिक युग की अत्यंत महत्वपूर्ण संकल्पना है। उदारीकरण, निजीकरण और भूमंडलीकरण के नए परिदृश्य ने सूचना क्रांति की मदद से पूरी दुनिया को एक गाँव में बदल दिया है। आधुनिक इंटरनेट जैसी सेवाओं ने दुनिया को एक कोने से दूसरे कोने तक जोड़ दिया है, जिससे भौगोलिक दूरी के मायने धुंधले हो गए हैं। दुनिया को ज्ञान की प्राप्ति आसान हो गई। संवादों में तेजी से आर्थिक सद्बलता बढ़ती गई। भूमंडलीकरण ने भारत का आर्थिक माहौल तो बदला, साथ ही इसका सामाजिक, सांस्कृतिक सम्यता और संस्कृति पर भी बड़ा गहरा असर हुआ। हिंदी साहित्य विशेषतः उपन्यास साहित्य इससे अछूता नहीं रहा।

आज वैश्वीकरण या भूमंडलीकरण, उदारीकरण और निजीकरण इन शब्दों को आम तौर पर समान अर्थों में प्रयुक्त किया जा रहा है, किंतु ये सभी शब्द एक-दूसरे से संबंधित होते हुए भी अलग-अलग हैं। "उदारीकरण का अर्थ है, विश्व के सभी देशों में आपसी व्यापार हेतु कानूनी प्रतिबंधों में घटि माननेवाली हमारी संस्कृति है। किंतु वर्तमान भूमंडलीकरण के युग में कुछ विशिष्ट समूहों तथा देशों के हितों का ही ध्यान रखा जाता है। यद्यपि उसके समर्थक आज भी उसे संपूर्ण संसार तथा मानवता

को सुखी एवं समृद्ध बनाने वाली, दरिद्रता, विषमता, बीमारियों, कुपोषण, सघर्ष आदि को समाप्त कर शिक्षा एवं ज्ञान के प्रसार की प्रक्रिया मानते हैं। वैश्वीकरण पर चर्चा करते समय सदैव उसके आर्थिक पक्ष पर ही ध्यान केंद्रित किया गया, किंतु उसकी सामाजिक एवं सांस्कृतिक पृष्ठभूमि भी है, जो अत्यंत सशक्त तथा महत्वपूर्ण है।"

भूमंडलीकरण को विखंडनवादी दर्शन के प्रभाव के रूप में देखा जाता है। पूँजी के बेलगाम, अनियंत्रित, आचारा और गैर-ईमानदार बाजार के चितन से प्रेरित और प्रभावित इस रूप को पूँजी के नए गढ़ जाने वाले भ्रान्त अर्थशास्त्र में भूमंडलीकरण और उदारीकरण का नाम दिया गया। स्थानीय संस्कृति इस भूमंडलीकरण से सबसे अधिक प्रभावित रहती है। जीवन सिंह के अनुसार "पूँजी के ठेकेदारों की ललचाई नजर विकास ने नाम पर दुनिया के प्राकृतिक ससाधनों की लुट करने पर लग जाती है, जिसका पहला खतरनाक असर धीरे-धीरे विकसित हो रही अल्पविकसित देशों की लोकतांत्रिक संस्कृति और जीवनमूल्यों पर पड़ता है।" इन स्थितियों का असर उपन्यासकारों के मानस पर निश्चित ही पड़ता है। इस युग में प्रतिरोध की आवाज सतत बनी रही है। समकालीन हिंदी उपन्यासों में भूमंडलीकरण से संबंधित

\* स्नातक एवं स्नातकोत्तर हिंदी विभाग, मालती वसंतदादा पाटील कन्या महाविद्यालय, इस्लामपुर



ISSN 2277 - 5730  
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# AJANTA

Volume - IX

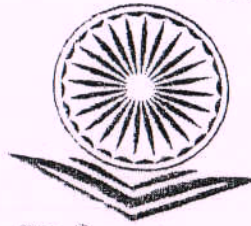
Issue - I

January - March - 2020

MARATHI PART - II / HINDI

Peer Reviewed Referred  
and UGC Listed Journal

Journal No. 40776



ज्ञान-विज्ञान विमुक्तये

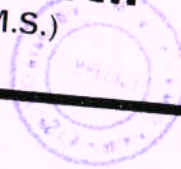
IMPACT FACTOR / INDEXING  
2019 - 6.399  
[www.sjifactor.com](http://www.sjifactor.com)

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❖ PUBLISHED BY ❖

**Ajanta Prakashan**  
Aurangabad. (M.S.)





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डॉ. अशोक मरळे

स्नातक एवं स्नातकोत्तर हिंदी विभाग, मालती वसंतदादा पाटील कन्या महाविद्यालय, इस्लामपुर.

सारांश

21 वीं सदी की हिंदी कविता में मानवी मूल्यों में आ रहा परिवर्तन मार्मिकता के साथ चित्रित हुआ है। यह परिवर्तन सामाजिक, राजनीतिक, सांस्कृतिक, धार्मिक और आर्थिक सभी स्तरों पर व्यापकता के साथ परिलक्षित होता है। इस कविता ने मानवता के परिप्रेक्ष्य में मूल्य सौंदर्य की दृष्टि को विकसित किया है। नवीन संदर्भों और संवेदनाओं को स्वीकार कर अपनी मानवीय प्रतिबद्धता को इस युग के कवि ने प्रामाणिकता के साथ स्थापित किया है। 21 वीं सदी की हिंदी कविता में मानव मूल्य साहित्य चिंतन का प्रमुख केंद्रबिंदु है। मानव के अधिकार संविधान प्रदत्त होते हैं और उनका संरक्षण मानवी मूल्य करते हैं। इस युग की कविता भी वैश्विक एकता, समानता, शिक्षा, स्वतंत्रता और विश्व बंधुत्व की भावना को साथ लेकर चलती है। सत्य, अहिंसा, प्रेम, दया, करुणा, क्षमा, त्याग आदि मानव मूल्यों की बात इस कविता में प्रमुख रूप से हुई है।

21 वीं सदी के वैश्वीकरण के इस युग में निजीकरण और उदारीकरण को बढ़ावा दिया जा रहा है, जिससे मानवी मूल्य खतरे में पड़ते दिखाई दे रहे हैं। विश्व के उदारीकरण और बाजारवाद के माध्यम से आर्थिक विकास के प्रयास किए जा रहे हैं। इसी के परिणामस्वरूप मानवी मूल्यों में विघटन एवं परिवर्तन के कारण परिस्थितियाँ विषम बनती जा रही हैं। अधिकारों की आड़ में मानवी मूल्यों का न्हास हो रहा है। विश्व में अर्थप्रधान संस्कृति के दबाव में मानव मशीन-सा बन गया है, जिसके कारण संवेदना, सहयोग और सदभावना कमजोर पड़ रही है। 21 वीं सदी के अनेक कवि हैं जिन्होंने अपनी कविता के माध्यम से मानवी मूल्यों की रक्षा की है। यह कवि मानवी मूल्यों की पुनर्स्थापना करते हुए एकता का संकेत देते हैं।

**मूल शब्द** – मानवी मूल्य, संस्कृति, वैश्वीकरण, मानवतत्त्व, विश्व बंधुत्व, तकनीक, केंद्रबिंदु

21 वीं सदी की हिंदी कविता में मानवी मूल्यों में आ रहा परिवर्तन मार्मिकता के साथ चित्रित हुआ है। यह परिवर्तन सामाजिक, राजनीतिक, सांस्कृतिक, धार्मिक और आर्थिक सभी स्तरों पर व्यापकता के साथ परिलक्षित होता है। इस कविता ने मानवता के परिप्रेक्ष्य में मूल्य सौंदर्य की दृष्टि को विकसित किया है। नवीन संदर्भों और संवेदनाओं को स्वीकार कर अपनी मानवीय प्रतिबद्धता को इस युग के कवि ने प्रामाणिकता के साथ स्थापित किया है। इस युग का कवि समाज से सरोकार रखनेवाला है और इसी कारण इस कविता के केंद्र में मानवता है। इन कवियों ने मानवतत्त्व पर बल देते हुए मानवी मूल्यों को अपनी कविता में सहज रूप से स्वीकार किया है।

21 वीं सदी की हिंदी कविता में मानव मूल्य साहित्य चिंतन का प्रमुख केंद्रबिंदु है। इस समय की कविता में मानवी मूल्यगत सौंदर्य की बात अपना अलग स्थान रखती है। मानवी मूल्य और मानवी अधिकारों का घनिष्ठ संबंध है। मानव के अधिकार संविधान प्रदत्त होते हैं और उनका संरक्षण मानवी मूल्य करते हैं। इस युग की कविता भी



## About Journal

**Studies in Indian Place Names** (SIPN) [ISSN 2394-3114] was UGC Care listed journal for research publication.

SIPN has been Discontinued from April 2020 (from UGC Care list of India)

## National Conference on Indian Economy: Contemporary Issue and Challenges

Organised by Department of Economics, Parle Tilak Vidyalaya Association's Mulund College of Commerce, Mumbai and sponsored by Indian Council of Social Science Research (ICSSR) on 29<sup>th</sup> February 2020

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**Published:** Mar 13, 2020

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# Fiscal Deficit and its Trends in India after 1991

**Vrushali Vishwasrao Patil**

Associate Professor, Head of Business Economics Department, Malati Vasantdada Patil Kanya Mahavidyalaya, Islampur, Maharashtra

## INTRODUCTION

Fiscal deficit is defined as excess of government's total expenditures over the revenue that it generates (excluding money from borrowings). Deficit differs from debt, which is an accumulation of yearly deficits. A fiscal deficit is regarded by some as a positive economic event. For example, economist John Maynard Keynes believed that deficits help countries climb out of economic recession. On the other hand, fiscal conservatives feel that governments should avoid deficits in favour of a balanced budget. In an economy where the government's aggregate consumption outperforms the revenue generated, it is therefore the gap between government's aggregate receipts and aggregate consumption that gives the flag to the government about the aggregate acquiring necessities from all sources. Fiscal deficit have been at the cutting edge of macroeconomic conformity to the degree that deliberate and reasonable arrangement of measures have been utilized to respond to imbalances in the economy in both developing and developed nations.

Fiscal deficit measures the incremental amounts that governments are required to borrow in order to finance their budget shortfalls. The concept has gained significance in recent times with the IMF imposing strict restrictions and monitoring of the levels of fiscal deficit that economies can run if they have taken support or are going to request support from the IMF. India too started to monitor Fiscal Deficit after it had to solicit support from the IMF to resolve the balance of payment crisis of 1991. This study traces the major changes in the India's fiscal policy since 1980-81 through the country's balance of payments crisis of 1991, the post economic liberalisation and high growth period, the introduction of FRBM Act in 2003, adjustment to the global financial crisis of 2008 and the recent post-crisis changes to return to a path of fiscal consolidation. The study found that from 1980-81 to 2002-03 the periods of crisis led to the burgeoning of the deficit to unsustainable levels and prompted the government to introduce and adopt economic reforms to ensure that the deficit stood at more reasonable levels. However since 2003-04 the government has been more proactive and has undertaken fiscal policy reforms to ensure a steady reduction in fiscal deficit as a percentage of GDP leading to a more resilient economy.

## What is a Fiscal Deficit?

Fiscal deficit is an economic phenomenon where the government's aggregate consumption outperforms the revenue generated. It is therefore the gap between government's aggregate receipts and aggregate consumption that gives the flag to the government about the aggregate acquiring necessities from all sources. Fiscal deficit have been at the cutting edge of macroeconomic conformity to the degree that deliberate and reasonable arrangement of measures have been utilized to respond to imbalances in the economy in both developing and developed nations. A fiscal deficit is a shortfall in a government's income compared with its spending. The government that has a fiscal deficit is spending beyond its means. A fiscal deficit is calculated as a percentage of gross domestic products (GDP), or simply as total rupee spent in excess of income. In either case, the income figure includes only taxes and other revenues and excludes money borrowed to make up the shortfall. A fiscal deficit is different from fiscal debt. The latter is the total debt accumulated over years of deficit spending.

The size of a country's fiscal deficit would depend upon the objectives that economy sets to achieve by undertaking the deficit. Thus for a meaningful comparison country's fiscal deficit is usually communicated as a percentage of its gross domestic product (GDP). According to Dasgupta a "The gross fiscal deficit (GFD) of government is the excess of its total expenditure, current and capital,



ISSN 2277 - 5730  
AN INTERNATIONAL MULTIDISCIPLINARY  
QUARTERLY RESEARCH JOURNAL

# AJANTA

Volume - IX

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January - March - 2020

MARATHI PART - II

Peer Reviewed Referred  
and UGC Listed Journal

Journal No. 40776



ज्ञान-विज्ञान विमुक्तये

IMPACT FACTOR / INDEXING  
2019 - 6.399  
[www.sjifactor.com](http://www.sjifactor.com)

❖ EDITOR ❖

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**Ajanta Prakashan**

Aurangabad. (M.S.)





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प्रा. डॉ. सौ. वर्षा यशोधन पाटील

गृहशास्त्र विभाग प्रमुख, मालती वसंतराव पाटील कन्या महाविद्यालय, इस्लामपूर, ता. वाळवा, जि. सांगली.

## गोष्टवारा

भारतात कुपोषण ही एक ज्वलंत गंभीर सामाजिक समस्या आहे. कुपोषण हे सर्व वयोगटातील व्यक्तित्मध्ये दिसून येतो. पण त्यातल्या त्याल ० ते ५ वर्षे हा संवेदनात्मक विकारक्षम गट कुपोषणाला बळी पडलेला दिसून येतो. कुपोषणाचा संबंध देशाच्या आर्थिक प्रगतीशी आहे. कुपोषित मुलांची बौद्धिक वाढ ही पूर्ण होत नाही. परिणामी त्याचा आकलन क्षमतेवर परिणाम होतो. शिक्षणातील त्यांची प्रगती खुंटते. नविन कौशल्ये आत्मसात करण्याची क्षमता कमी होते. या सगळ्यांचा परिणाम त्यांच्या आर्थिक प्रगतीवर होतो. अशी मुले त्यांना लाभलेल्या संधीचा फायदा घेवू शकत नाहीत. दारीद्र्यातून बाहेर पडू शकत नाहीत. आपल्या देशात लहान मुलांमधील कुपोषणाचे प्रमाण लक्षात घेवून प्रस्तुत शोध निबंधात कुपोषणाचे स्वरूप, कारणे, परिणाम आणि उपाययोजना याविषयी विवेचन करण्यात आले आहे.

**शोध संज्ञा:**— अन्न, आरोग्य, पोषक घटक, समतोल आहार, पोषण, अतीपोषण, अल्पपोषण, कुपोषण.

## प्रस्तावना

आपल्या जिवात आहाराचे अनन्यसाधारण महत्त्व आहे. मानवी समाजाचे सातत्य आणि विकास हा मानवी पोषणावरच अवलंबून असतो. पोषणासाठी उत्तम दर्जाच्या आहाराची गरज असते. प्रत्येक व्यक्तिला किती प्रमाणात व कशा प्रकारे अन्न मिळते? त्यावर त्या व्यक्तीचा आणि समाजाचा सर्वांगीण विकास अवलंबून असतो. अपुरे अन्न मिळणाऱ्या कुपोषित व्यक्तीचा शारीरिक, मानसिक, भावनीक, सामाजिक विकास योग्य प्रकारे होत नाही अशा व्यक्तीच्या वर्तनातून समाजात काही प्रश्न निर्माण होतात. प्राचिन काळापासून एक म्हण प्रचलीत आहे, “आम्ही जे खातो ते शारीरिक, मानसिक व सामाजिक कार्ये संपन्न करण्यास उत्तरदायी ठरते.”

प्रत्येक व्यक्तीचे योग्यप्रकारे पोषण होणे ही मानवी जीवनाची प्राथमिक गरज आहे. कारण पोषण व आरोग्याचा जवळचा संबंध आहे. व्यक्तीच्या शरीराचे योग्य पोषण होऊ शकेल असा आहार मिळाला पाहिजे. समतोल आहार घेतला असता प्रत्येकाला त्याच्या गरजेनुसार सर्व पौष्टिक घटक मिळू शकतात. या पौष्टिक घटकांमुळे शरीराचे कार्य सुरळीत चालू शकते.

परंतु समाजात असे अनेक घटक आहेत की, ज्यांचे पोषण नीट न झाल्यामुळे अनेक समस्या उद्भवतात. गर्भवती स्त्रिया, माता, बालक यांच्या संदर्भात पोषणा अभावी अनेक समस्या दिसून येतात. त्यांच्यात महत्वाचे म्हणजे कुपोषणाची समस्या जास्त प्रमाणावर आढळून येते. त्या लोकांना पुरेसे अन्न न मिळाल्यामुळे झोपतात. उपासमार, निकृष्ट आहार याचे बळी पडतात. पौष्टिक अन्ना अभावी लागणारी भूक व अन्न विकत घेण्यास पैसा उपलब्ध नसल्याने लागणारी भूक दोन्ही वाढत आहेत. यातून त्यांची कार्यक्षमता कमी दिसते. एकप्रकारे गरीबी, कुपोषण व



ISSN 2277 - 5730  
AN INTERNATIONAL MULTIDISCIPLINARY  
QUARTERLY RESEARCH JOURNAL

# AJANTA

Volume - IX

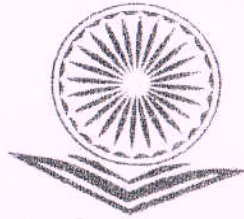
Issue - I

January - March - 2020

MARATHI PART - III & HINDI

Peer Reviewed Referred  
and UGC Listed Journal

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प्रा. सौ. गुंजवटे कल्पना संभाजी

मालती वसंतदादा पाटील कन्या महाविद्यालय, इस्लामपूर, ता. वाळवा, जि. सांगली.

भारत हा विकसनशील देश आहे. 15 ऑगस्ट 1947 ला भारताला स्वातंत्र्य मिळाले. म्हणजे स्वातंत्र्याला 72 वर्षे पूर्ण झाली असती तरी भारतात अनेक समस्या आहेत. देशाचे राष्ट्रीय उत्पन्न व दरडोई उत्पन्न कमी आहे. त्यामुळे भारतात बेकारी दारिद्र्य या समस्या तीव्रतेने जाणवतात. या समस्यांच्या मूळाशी जावून त्याचा अभ्यास करताना या समस्यांची कारणे अभ्यासताना असे दिसते की, देश 150 वर्षे ब्रिटिशांच्या सत्तेखाली होता. त्या काळात देशाचे आर्थिक सामाजिक शोषण लूट झाली. या शिवाय भारतातील वंशभेद, वर्णभेद, जाती व्यवस्था, धर्म, लिंग, रुढी परंपरा अंधश्रद्धा ही सुद्धा कारणे दिसून येतात. भारतात पुरुषप्रधान संस्कृती आहे. त्यामुळे स्त्रीयांना दुय्यम स्थान आहे. कुटुंबातील आर्थिक सत्ता स्त्रीयांच्या हातात नसते. ती असते पुरुषांच्या हातात. त्यामुळे स्त्री ही शतकानुशतके परावलंबी राहिली. देशाच्या लोकसंख्येत दरहजारी पुरुषामागे स्त्रीयांचे प्रमाण 930 आहे. म्हणजे थोडे कमी 50% प्रमाण स्त्रीयांचे आहे या स्त्रीया घराबाहेर पडून स्वतःच्या पायावर न उभारता पुरुषावर अवलंबून आहेत. 50% पुरुषांच्या कमाईवर खर्च चालतो. त्यामुळे गरीबी, दारिद्र्य दिसून येते. देशाच्या विकासासाठी या स्त्रीया या विकास प्रक्रियेत येणे आवश्यक आहे. त्यासाठी आज अनेक योजना, मार्ग अवलंबिले जात आहेत. व स्त्रीयांना सबल करण्याचे प्रयत्न होत असलेले दिसतात. या अनेक मार्गांपैकी स्वयंसहाय्यता बचत गट हा मार्ग उत्कृष्ट आहे. जगीर याचा स्वीकार केलेला दिसतो. स्वयंसहाय्यता बचत गटाच्या माध्यमातून स्त्री सबलीकरण घडून येण्यास मदत झालेली आहे.

### उद्दिष्टे

1. स्वयंसहाय्यता बचत गटाच्या मदतीने महिलांचे सबलीकरण अभ्यासणे.
2. सहकारी बँकांचे महिला सक्षमीकरणातील योगदान अभ्यासणे.
3. महिलांचे आर्थिक विकासातील योगदान अभ्यासणे.

### स्वयंसहाय्यता गटाचा उगम

स्वयंसहाय्यता गटाचा उगम जगात सर्वप्रथम बांगला देशात झाला. 1976 साली प्राध्यापक महंमद युनूस यांनी स्वयंसहाय्यता बचत गटाच्या माध्यमातून ही नवीन योजना राबविली. म्हणून प्राध्यापक महंमद युनूस यांना स्वयंसहाय्यता बचत गटाचे पुरस्कर्ता समजले जाते. प्रा. युनूस यांनी ग्रामीण बँकेचा प्रयोग सरकारला यशस्वी करून दाखविला. सुरुवातीला बांगला देशात प्रायोगिक तत्वावर स्वयंसहाय्यता बचत गट ही संकल्पना राबविली व ती यशस्वी करून दाखविली व पुढील 30 वर्षांत ही संकल्पना जगाला मान्य झाली. प्राध्यापक महंमद युनूस यांनी बांगला देशात स्वयंरोजगारातून विकास हा ग्रामीण बँकेच्या माध्यमातून केला बांगला देशातील ग्रामीण शहरी नागरीकांचा, कुटुंबाचा विकास घडवून आणला. ग्रामीण बँक प्रकल्पाची सुरुवात बांगला देशातील जोबराचा या



ISSN 2277 - 5730  
AN INTERNATIONAL MULTIDISCIPLINARY  
QUARTERLY RESEARCH JOURNAL

# AJANTA

Volume - IX

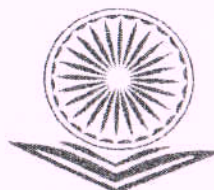
Issue - I

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ENGLISH PART - III

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## 11. Digital Development for Economic Growth

Dr. Megha Vijay Patil

H O D In Accountancy, M V P Kanya Mahavidyalaya Islampur

### Introduction

Internet plays a significant and positive role in economic growth. It produces cost savings in many sectors of the economy. It produces lower prices to the consumers which results faster growth in living standards. Internet has changed the way we work, socialize create and share information, and organize the flow of people, ideas and things around the world For this purpose digitalization is necessary.

Digital India is a campaign launched by the Govt. of India which insures govt. services are made available to citizens electronically. This is done by improved online infrastructure and by increasing internet connectivity.

Making the country digitally empowered in the field of techonology.meansDigitalisation. It was launched on 1<sup>st</sup> July 2015 by Prime Minister NarendraModi.

The objective of the programme Digital India is connecting rural areas with high speed internet networks & improving digital literacy.India has become the third largest smartphone market in the world.It should be the endeavor of the govt. to catalyze smartphone adoption that will ultimately achieve the real digitalization goal.

**Key words**-Digitalization, Internet, Smartphone,Users.

### Pillars of Digital India

#### 1. Broadband Highways

This includes laying of National optical Fiber Network in all the grampanchayats in India.(250000 grampanchayats)

#### 2. Universal Access to Mobile connectivity

This includes mobile access in around 44000 uncovered villages in the country.The govt. is taking initiative to ensure that all villages are covered through mobile connection by 2018.

#### 3. Public Internet Access through Common Service Centers

4. e-Governance -Reforming govt. through techonology.

5. e- Kranti



ISSN 2277 - 5730  
AN INTERNATIONAL MULTIDISCIPLINARY  
QUARTERLY RESEARCH JOURNAL

# AJANTA

Volume - IX

Issue - I

January - March - 2020

ENGLISH PART - II

Peer Reviewed Referred  
and UGC Listed Journal

Journal No. 40776



ज्ञान-विज्ञान विमुक्तये

IMPACT FACTOR / INDEXING

2019 - 6.399

[www.sjifactor.com](http://www.sjifactor.com)

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## 9. Impact of Social Media on Youth

**Dr. Mrs. Sanjivani Patil**

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### Abstract


Smartphone's are very important communicative tools used by youth, without Smartphone one feels incomplete & it has become the need of our. Present study therefore examined the difference between smart phone users & non users and what effect of their personality. The sample consisted of 80 male & female smart phones users and non-users of college students. The study was carried out in Islampur city for selecting the sample random sampling method was used. The Neo-five factor inventory (NEO-FFI) were used. The results revealed that smart phone users were more smart, extravert & open minded while non-users more conscientious than smart phone users.

**Keyword :-** Smartphone, Personality, Youth, Social Media Inventory

### Introduction

World wide technology and its changes play major role in each individual life. The current trend the society, the first smart phone was invented by LBM technology in 1992 known as a Simon smartphone. This was big breakthrough in the held of technology & for the requirements of people. Smart phone as name itself indicates something special facilities easy, quick affordable world of information resources.

Smartphone has become a very Important & wonderful communicative tools adolescents. One fee incomplete with out the use of Smartphone. It has been observed that use of smart phone has tremendously increased since many years now. In any particular occasion whether in public place , workplace or any family programme, everyone remain in-touch with it. Research reveals that majority of people especially youth busy in calling, checking message, watching or sending messages, videos, up-dating chatting etc. so smart phone has welcome an unavoidable part of individuals life.

  
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आर.एन्.आय. फॉर इंडिया नवी दिल्ली  
र नं.- MAHMAR-36829-2010

ISSN : 2229-4929



# अक्षर वाङ्मय

०४ मार्च २०२०

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प्रकाशक : सौ. रेखाताई नानासाहेब सूर्यवंशी, प्रतीक प्रकाशन,  
'प्रणव', रुक्मिणी नगर, थोडगा रोड, अहमदपूर-४१३५१५.

मुद्रक : कॉम्प्युटिन्ग कल्पना प्रा. लि. ४६१/४ सदाशिव पेठ, पुणे-३०.

साहित्य व वर्गणी पाठविण्याचा पत्ता : डॉ. नानासाहेब सूर्यवंशी, 'प्रणव', रुक्मिणी नगर,  
थोडगा रोड, अहमदपूर, जि. लातूर-४१३५१५, भ्रमणध्वनी : ९४२३६५५८४९,

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स्वागत मूल्य : रु.१,०००/-

अक्षर वाङ्मयातील प्रकाशित मजकूराशी व लेखकांच्या मताशी प्रकाशक, संपादक आणि संपादक मंडळ सहमत असतीलच असे नाही.



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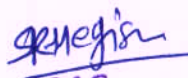


## अंधारवाटा या महानगरीय कांदबरीतील स्त्रीवादाचे चित्रण

प्रा. डॉ. शीला धम्मपाल रत्नाकर  
मराठी विभाग,  
मालती वसंतदादा पाटील कन्या  
महाविद्यालय, इस्लामपूर.

स्त्रीवाद ही १९६० नंतरच्या काळात वेगाने पुढे आलेली एक विचारप्रणाली आहे. स्त्रीवाद म्हणजे स्त्रियांच्या जीवनाविषयी समाजापुढे निर्माण झालेले प्रश्न आहेत फ्रेंच स्त्रीवादी लेखिका सिमॉन द बोव्हा यांचा "The Second Sex" हा ग्रंथ स्त्रीवादी विचार सरणीतील महत्वाचा ग्रंथ मानला जातो. त्यांच्या मते पुरुषप्रधान विचारसरणीने स्त्रियांकडे नेहमीच न्यूनत्व दृष्टीने पाहिले जाते. तसेच स्त्री व पुरुष असे ठराविक साचे बनवून तिच्यावर अनेक सामाजिक नियम लादले जातात. कोणी बाई म्हणून जन्माला येत नाही पण नंतर तिला बाई बनवले जाते. अशा परिस्थितीत तिचा मुक्तपणे विकास होत नाही. त्यामुळे स्त्री लैंगिक राजकारणाची बळी ठरते.

महानगरी जीवनांमध्ये साधारणतः तीन स्तर असलेले पहावयास मिळतात. त्यामध्ये झोपडपट्टीत वास्तव करणारे, चाळ संस्कृतीमधील मध्यमवर्गीय आणि एकदम वरच्या स्तरातील वर्ग म्हणजे उच्चभ्रू लोकांचा वर्ग या विविध स्तरामधील लोक आपआपल्या परीने जीवन जगत असताना पहिल्या वर्गातून दुसऱ्या वर्गात जाण्यासाठी धडपडू लागतात. प्रत्येक वर्ग वेगवेगळ्या परीने जगण्यासाठी संघर्ष करू लागतो. हा संघर्ष प्राधान्याने महानगरातील यंत्रवत असणाऱ्या जीव घेण्या स्पर्धेशी महागाईशी आणि भौतिक स्तराच्या आकर्षणासाठी असतो. या संघर्षामधूनच महानगरीय संस्कृती आकाराला येऊ लागली. या संस्कृतीत जगत असताना उपरोक्त गोष्टींना तोंड देत देत जगावे लागल्याने बऱ्याचदा नैतिक अधःपतन झालेले दिसते. भ्रष्ट मार्गाने अपेक्षित

  
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# अक्षर वाङ्मय

४ मार्च २०२०

ISSN - 2229 - 4929



## नारी विमर्श

विशेषांक

संपादक

डॉ. नानासाहेब सूर्यवंशी





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## हिन्दी महिला आत्मकथाओं में चित्रित स्त्री विमर्श

डॉ. अशोक मरळे

सहायक प्राध्यापक, हिंदी विभाग, मालती वसंतदादा पाटील कन्या महाविद्यालय,  
इस्लामपुर, तहसील वालवा, जिला सांगली

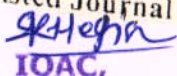
बीसवीं शताब्दी का अंतिम और इक्कीसवीं शताब्दी का प्रथम दशक हिंदी भाषा में महिला आत्मकथा लेखन की दृष्टि से अत्यंत महत्वपूर्ण माना जाएगा। इस समय जहाँ स्त्री विमर्श से प्रभावित होकर अधिकांश कहानियाँ, कविताएँ, उपन्यास लिखे जा रहे थे, वहाँ महिला आत्मकथा लेखन में भी काफी तीव्रता आयी। महिलाओं ने जब अपनी सामाजिक भूमिका को लेकर सोचना आरंभ किया वहीं से स्त्री विमर्श पर बहस शुरू हुई स्त्री विमर्श रूढ़ हो चुकी मान्यताओं, परम्पराओं के प्रति असंतोष व उससे मुक्ति का स्वर है। विश्व चिंतन में यह एक नई बहस को जन्म देता है पितृसत्तात्मक समाज के सोचने पर यह विमर्श सवाल लगाता है।

बदलते समय के साथ साहित्य विविध धाराओं में प्रवाहित हुआ उसी तरह हिंदी साहित्य में स्त्री विमर्श भी कई धाराओं में विकसित हुआ और उसका मूल कारण लेखिकाओं का अपना अनुभव जगत और अपनी अलग अलग सामाजिक स्थिति है। अन्य विधाओं की तरह महिला लेखिकाओं ने आत्मकथा के माध्यम से अपनी सशक्त उपस्थिति दर्ज कराई है। महिला लेखिकाओं की आत्मकथाओं में प्रभा खेतान की 'अन्या से अनन्या तक', अमृता प्रीतम की 'रसीदी टिकट', मैत्रेयी पुष्पा की 'कस्तुरी कुण्डल बसे', कृष्णा अग्निहोत्री की 'लगता नहीं है दिल मेरा', पदमा सचदेव की 'बूंद बावड़ी', कुसुम अंसल की 'जो कहा नहीं गया', प्रतिभा अग्रवाल की 'दस्तक जिंदगी की', मोड जिंदगी का', मन्नु भण्डारी की 'एक कहानी यह भी' रमणिका गुप्ता की 'हादसे' आदि रचनाएँ महत्वपूर्ण हैं। इन रचनाओं में दर्द, पीडा और स्वयं के कटु अनुभवों की अभिव्यक्ति सशक्त रूप में हुई है।

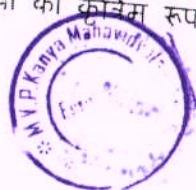
वास्तव में देखा जाय तो स्त्री को सामाजिक ढाँचे में सच बोलने की स्वतंत्रता नहीं है। वैसे देखा जाय तो सच बोलने की स्वतंत्रता तो दूर की बात है, ये कभी माना भी नहीं जाता था कि स्त्रियों की भी कोई आवाज हो सकती है, जिसे समाज के द्वारा सुना जाय। अब यदि यह आवाज आत्मकथा के माध्यम से आ रही है तो और अधिक महत्वपूर्ण बन जाती है क्योंकि स्त्री की आवाज, उसके विचार उसके जीवन के निजी अनुभव के साथ आए हैं। आत्मकथा उनकी खुद की आवाज बनी हुई है।

हिंदी लेखिका को हम उसके सृजनात्मक साहित्य के माध्यम से समझ रहे हैं लेकिन उसके अनुभव का एक ऐसा पक्ष भी है, जो अन्य रचनाओं के जरिये हमारे सामने नहीं आ रहा है और इसी कारण उसे आत्मकथा लिखनी पड़ रही है इसपर अपना विचार प्रकट करते हुए डॉ. जगदीश्वरप्रसाद चतुर्वेदी ने लिखा है - स्त्रियाँ लंबे समय से सार्वजनिक जीवन से बाहर रही हैं, पर्दे में, घर में कैद रही हैं। उनकी कोई पहचान नहीं रही है। आज भी औरतों का बड़ा तबका घरों में कैद है। चूँकि वह घर में कैद है यही कारण है कि स्त्री का प्राइवेट संसार और शरीर ये दोनों ही साहित्य से गायब हो रहा है। स्त्री का 'आत्म' दमित, उत्पीड़ित रहा है। स्त्री का 'आत्म' या 'स्व' कभी भी आनंद भरा नहीं रहा है। स्त्री के जिस रूप और सौंदर्य का वर्णन हमारे साहित्य की उपलब्धि रहा है उसका स्त्री की यथार्थ जिंदगी से कोई संबंध नहीं है, वहाँ स्त्री का कृत्रिम रूप चित्रित हुआ है। स्त्री आत्मकथा के आने से स्त्री

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125  
ISSN 2277 - 5730  
AN INTERNATIONAL MULTIDISCIPLINARY  
QUARTERLY RESEARCH JOURNAL

# AJANTA

Volume - X

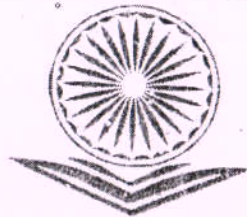
Issue - ii

April - June - 2021

ENGLISH PART - II / MARATHI / HINDI

Peer Reviewed Refereed  
and UGC Listed Journal

Journal No. 40776



ज्ञान-विज्ञान-विमुक्तये

IMPACT FACTOR / INDEXING

2019 - 6.399

[www.sjifactor.com](http://www.sjifactor.com)

❖ EDITOR ❖

Asst. Prof. Vinay Shankarrao Hatole

M.Sc (Maths), M.B.A (Mktg.), M.B.A. (H.R.),  
M.Drama (Acting), M.Drama (Prod. & Dir.), M.Ed.

❖ PUBLISHED BY ❖

**Ajanta Prakashan**

Aurangabad. (M.S.)

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## ४. साथीचे रोग आणि अर्थव्यवस्था

डॉ. सौ. वृषाली विश्वासराव पाटील

सहयोगी प्राध्यापक, व्यवसायिक अर्थशास्त्र विभाग प्रमुख, मालती वसंतदादा पाटील कन्या महाविद्यालय, इस्लामपूर.

### प्रस्तावना

कोविड 19 हे जागतिकीकरणा समोर मोडेन पण वाकणार नाही असा बाणा घेऊन उभे ठाकलेले संकट आहे. आंतरराष्ट्रीय व्यवहार जवळपास थांबलेले असताना जागतिकीकरणास पाठिंबा आणि विरोध या दोन्ही बाजू अर्थव्यवस्थेच्या पटलावर कायम असणार आहेत. जागतिक व्यापार त्यातून निर्माण होणाऱ्या संधी आणि आव्हाने, शहरीकरणाच्या बदलत्या पॅटर्नचा जागतिकीकरणावर होऊ घातलेला परिणाम, बहुराष्ट्रीय कंपन्यांचे त्यातील स्थान हे सगळे कोरोना सोबत आंतरराष्ट्रीय व्यापाराची 'रिकव्हरी' कशी होते यावर प्रत्येक देशाच्या अर्थव्यवस्थेचे भवितव्य अवलंबून आहे.

**सूचक शब्द** — साथीचे रोग, अर्थव्यवस्था, जागतिक महामारी.

### भारतासह जगातील रोगांच्या साथी

भारतात कोरोना विषाणूच्या (कोविड 19) प्रसाराला सुरुवात झाल्याने अनेकांना ब्रिटिशांच्या काळात मुंबई, पुणे प्रांतात आलेल्या प्लेगच्या साथीची आठवण झाली. त्या पूर्वीही अनेक वेळा साथीच्या रोगांनी डोके वर काढले होते. अनेक तज्ज्ञ मंडळींच्या मते स्वच्छतेचा अभाव, सार्वजनिक आरोग्याची हेळसांड, कुपोषण अशा कारणांमुळे साथ फैलावण्यास वेळ लागत नाही. कोरोना व्हायरस हा नवीन आजार असला तरी भारतात 19 ते 21 व्या शतकात पटकी (कॉलरा), शीतज्वर (एन्फ्ल्युएन्झा), डेंगी, देवी अशा अनेक आजारांची साथ याआधी आलेली आहे.

एकोणिसावे शतक... कॉलराच्या साथी — 1817 : ब्रिटिशांच्या अंमलाखाली असलेल्या भारतात प्रथमच कॉलराची साथ आली. ही सर्वात भयावह साथ होती. याचा पहिला रुग्ण 23 ऑगस्ट 1817 रोजी आढळला. या साथीतील मृतांची नोंद झाली नसल्याने ती संख्या समजू शकत नाही. पुढे 1829 बारा वर्षांनी पुन्हा भारताला दुसऱ्यांदा कॉलराच्या साथीने ग्रासले. 1852 साली जगात तिसऱ्यांदा कॉलराची साथ पसरली. 1852 ते 1860 अशा प्रदीर्घ काळ ती कायम होती. ज्या देशांना आत्तापर्यंत कधीही फटका बसला नव्हता त्या देशांत तिचा प्रसार झाला हे विशेष होते. पर्शिया, अरबिया आणि तेव्हाच्या रशियात या साथीचा जोर कायम होता. 1863 : या साथीचा प्रादुर्भाव 1863 पासून झाला, मात्र 1865 मध्ये तिचा फैलाव सर्वाधिक होता. जगभरातील यात्रा-जत्रांमुळे याचा संसर्ग वाढल्याचे सांगण्यात येते. भारतात साथीचा सर्वाधिक फटका 1877 मध्ये मद्रास प्रेसिडेन्सिल्या बसला. त्या वेळी कॉलराच्या साथीचा मृत्यू दर वार्षिक 10 टक्के होता. यानंतर 1881 मध्येही पाचव्यांदा कॉलराची साथ आली, पण आधीच्या चार साथीपेक्षा मृत्यूचे प्रमाण कमी होते.





# Kanpur Philosophers

## CERTIFICATE OF PUBLICATION

This is to certify that the article entitled

भूमी आ ण स्त्री ; वर्ग-धर्मपूर्व लोकसंस्कृती व कृषप्रधान तंत्रसाधना

Authored By

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वाळवा जि. सांगली. 415 409

Published in Vol.-VIII, Issue-I : 2021

Kanpur Philosophers with ISSN 2348-8301

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## भूमी आणि स्त्री : वर्ग-धर्मपूर्व लोकसंस्कृती व कृषिप्रधान तंत्रसाधना

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**प्रस्तावना (Introduction) :** नवाशमयुगात शेतीचा शोध स्त्रियांनी लावल्यानंतर पुरुषांचे महत्त्व कमी झाले. सान्त्वयशक्ती दृढ झाली. पुरुष शिकारए मांसेमारी व संरक्षण तर स्त्रिया शेती व प्रजोत्पादनए जबाबारी सांभाळून घेतल्या. येणारी श्रमविभागणी झाली. शेती हे स्त्रिये क्षेत्र मानले जाऊ लागले. शेतीमधील प्रजनन व भूमीची उत्पादन क्षमता यातील साधर्म्य आदिमानवाने पाहिले. 'A Fruitful women' हे तत्व त्यांच्या मनोभावनेत रुजले होते. प्राथमिक अवस्थेतील कृषिजिवी समाजाला भूमी ही यांच्यातील निर्मिती क्षमता असणार्या सर्जनशक्ती. विषयी कमालीचे कुतूहल व आकर्षण होते. म्हणूनच भूमी व स्त्री विश्वनिर्मितीचे सृजनाचे केंद्र आहे. श्मातृत्व ह्या जैविक प्रक्रियेचे अलौकीक समर्थन हीच त्यांची ठिकाणी आहे. ही विलक्षण यातुशक्ती आहे अशी त्यांची श्रद्धा होती. या श्रद्धेतून त्यांनी विविध यातुविधीत मातेला महत्त्वपूर्ण स्थान राहिले. याकाळातील मानवाला स्त्रिया यातुशक्तीकरणाचा या पृथ्वीच्या सुफलीकरणाचा कार्यकारणभाव समजलेला नव्हता. ज्या स्त्रिकडे तंतती त्यातून करण्याची क्षमता अधिक आहे तिला शेतीविषयक कामात व कृषिमायेत महत्त्वपूर्ण स्थान दिले जाई. स्त्रियांचे श्स्तन प्रथमतः भरण व पोषणासाठी महत्त्वपूर्ण मानले जाऊ लागले. नंतर श्स्तन व श्स्तनी सुफलनविधीचे महत्त्वपूर्ण प्रतिके मानली जाऊ लागली. कृषिकर्मात स्वैरसंभोग व नानता यातून सुफलन मानली गेली. फेजरने नगनावस्थेत कापणी व पेरणी करण्याची प्रथा भारतासहित अनेक भागात असल्याचे दाखवून दिले आहे. कृषिकर्मात जमीनए पाणीए सूर्यए बीज यांच्यातील शक्तीचा



ISSN 2348 – 8301

# Kanpur Philosophers

Volume VIII, Issue I, June 2021

An UGC Care Listed, Internationally Peer Reviewed and  
Refereed Journal of History, Archaeology, Indology,  
Epigraphy, Numismatics, Law, Literature & allied disciplines  
of Arts, Humanities and Social Sciences.

NEW ARCHAEOLOGICAL & GENOLOGICAL SOCIETY  
125/L/89, FF104, GOVIND NAGAR, KANPUR U.P. INDIA 208006

