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	3.3.1 Number of research papers published per teacher in the Journals notified on UGC website during the last five years								
No.	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN number	Link to the recognition in UGC enlistment of the Journal /Digital Object Identifier (doi) number		
							Link to website of the Journal	Link to article / paper / abstract of the article	Is it listed in UGC Care list
1	A Study on Goods and Service Tax	Dr. Shivanand Bhanje	Commerce	Journal of Management and Entreprenuership- (UGC-CARE)	2022	2229-5348	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101051415&flag=Search	https://xime.org/jme/jme-home	Yes
2	A Study of Insurance Industry in India	Dr. Shivanand Bhanje	Commerce	The Journal of Oriental Research- (UGC-CARE)	2022	0022-3301	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101002664&flag=Search	https://ksri.in/academic-and-research-pursuits/ksri-publications	Yes
3	An Exploration of Humanistic Outlook of Dr. B. R. Ambedkar	Dr. Tukaram Narayan Shinde	History	Kanpur Philosophers- (UGC-CARE)	2022	2348-8301	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101051315&flag=Search	https://searchkanpur.com/journal//philosophers/kanpur_philo.php	Yes
4	Educational Thoughts of Dr. Babasaheb Ambedkar	Dr. Tukaram Narayan Shinde	History	Journal of Education, Rabindra Bharati Publication- (UGC-CARE)	2022	0972-7175	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	http://www.rbu.ac.in/upload/9ca6e2c4d1ac7765c933ab6ec7f8066a.pdf	Yes
5	Recent Trends in Modern Management Practice	Dr. Shankar Raje	Economics	The Journal of Oriental Research- (UGC-CARE)	2022	0022-3301	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101002664&flag=Search	https://ksri.in/academic-and-research-pursuits/ksri-publications	Yes
6	A Study of Indian Modern Banking System in Relation to Customer	Dr. Shankar Raje	Economics	Journal of Management and Entreprenuership- (UGC-CARE)	2022	2229-5348	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101051415&flag=Search	https://xime.org/jme/jme-home	Yes
7	कालिदास की रचनाओं के सामाजिक सांस्कृतिक तत्व	Dr. Rajendra Wadje	Hindi	Shodh Prabha- (UGC-CARE)	2022	0974-8946	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101002703&flag=Search	https://www.slbsrsv.ac.in/newsletter/shodh-prabha	Yes
8	कबीर सबसे अच्छे कवि	Dr. Rajendra Wadje	Hindi	Madhya Bharati Journal- (UGC-CARE)	2022	0974-0066	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101002971&flag=Search	https://dhsgsu.edu.in/index.php/en/about-us/pub-2/madhya-bharti/madhya-bharti-manviki-evam-samaj-vigyan-shodh-patrika#	Yes
9	A Geographic Study on Socio-Economic Importance of Tourism	Dr. Tukaram Vitthal Shinde	Geography	Madhya Bharati Journal- (UGC-CARE)	2022	0974-0066	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101002971&flag=Search	https://dhsgsu.edu.in/index.php/en/about-us/pub-2/madhya-bharti/madhya-bharti-manviki-evam-samaj-vigyan-shodh-patrika#	Yes
10	Need of Agriculture Tourism in Maharashtra	Dr. Tukaram Vitthal Shinde	Geography	Shodh Prabha- (UGC-CARE)	2022	0974-8946	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101002703&flag=Search	https://www.slbsrsv.ac.in/newsletter/shodh-prabha	Yes
11	Life Skills Based Education- Need for the Hour	Dr. Annie John	English	Journal of Education, Rabindra Bharati Publication- (UGC-CARE)	2022	0972-7175	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	http://www.rbu.ac.in/upload/9ca6e2c4d1ac7765c933ab6ec7f8066a.pdf	Yes
12	Subversion of Grand Narratives: Dr. Babasaheb Ambedkar as Subaltern Voice	Dr. Panchappa Waghmare	English	Bengal, Past and Present- (UGC-CARE)	2021	0005-8807	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	https://connectjournals.com/subscription_info.php?bookmark=CJ-000283	Yes

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							Link to website of the Journal	Link to article / paper / abstract of the article	Is it listed in UGC Care list
13	Rubrics in Evaluation: Tool for Outcome Based Education	Dr. Panchappa Waghmare	English	International Journal of Health Science (Scopus Indexed Journal)- (UGC-CARE)	2022	2550-696X	https://www.scopus.com/sources.uri	https://sciencescholar.us/journal/index.php/ijhs/article/view/6166	Yes
14	Research in Humanities: Historical Development and Modern Implications	Dr. Panchappa Waghmare	English	Akshar Wangmay (UGC-CARE)	2021	2229-4929	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101002782&flag=Search	https://ugccare.unipune.ac.in/apps1/Content/Files/pdf/Akshar%20Wangmay-%20April-June.%202022.pdf	Yes
15	A.C. Doyle's Detective Short Stories: Forms and Functions	Dr. Panchappa Waghmare	English	Sanshodhak (UGC-CARE)	2021	2394-5990	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101051359&flag=Search	https://ugccare.unipune.ac.in/apps1/Content/Files/pdf/Sanshodhak-%20Dec.%202022.pdf	Yes
16	Problems, Prospects And Consequences of Indian Higher Education System: A Polemical Interpretation	Dr. Panchappa Waghmare	English	Studies in Indian Place Names (UGC CARE)	2020	2394-3114	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	Yes
17	Hegemony of English Language in Postcolonial Discourse: A Polemical Interpretation	Dr. Panchappa Waghmare	English	Studies in Indian Place Names (UGC CARE)	2020	2394-3114	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	Yes
18	Oppression, Awareness and Revolution in Dalit Literature	Dr. Panchappa Waghmare	English	Purakala- (UGC CARE)	2020	0971-2143	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101002777&flag=Search	https://rockartindia.org/category/purakala	Yes
19	Myth, Disability And Literature: Historical Implications And Modern Outlook	Dr. Panchappa Waghmare	English	Think India (Quarterly Journal) (UGC CARE)	2019	0971-1260	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	Yes
20	Scope for Research in Literature	Dr. Annie John	English	Studies in Indian Place Names	2020	2294-3114	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	Yes
21	Anita Nair Ladies: A Voyage of Self-Discovery	Dr. Annie John	English	Madyapradesh Journal of Social Sciences (UGC CARE)	2020	0973-855X	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101051171&flag=Search	https://mpissr.org/?page_id=3915	Yes
22	A Study of Commerce and Management in 20st Century	Dr. Shirish Bhosale	Economics	Our Heritage (UGC CARE)	2020	0474-9030	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	https://ugccare.unipune.ac.in/Apps1/User/WebA/SearchList	Yes
23	Environmental Issues	Mrs. Surekha Battul	AIHC	Anvesak (UGC CARE)	2023	0378-4568	https://ugccare.unipune.ac.in/Apps1/User/WebA/ViewDetails?JournalId=101002193&flag=Search	https://www.spiesr.ac.in/Anvesak/About%2bthe%2bJournal#	Yes

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Authored By

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A STUDY ON GOODS AND SERVICE TAX

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ABSTRACT

The much-anticipated greatest backhanded charge change GST (Goods and administration Tax) has been presented in India since July 1, 2017 as a 122nd amendment of the constitution changing over India into a unified market of 1.3 billion residents. GST was executed on the idea of "One Nation, One Market, One Tax". This single aberrant expense has subsumed numerous roundabout charges of focus and states, for example, VAT, focal extract obligation, focal deals charge (CST), administration charge and so on other than destroying all the between state exchange obstructions concerning exchange. Yet, as was highly promoted at the hour of its send off that this expense will be one of the greatest major advantage that will help financial specialist and producer by dispensing with different charges, flowing impacts of duties, lessening tax avoidance and debasement, getting more straightforwardness assortment of charges thus expanding government income by broadening charge base and GDP of the country. However, nothing validated and, surprisingly, following nine months of its execution and different changes made by the public authority, produces and finance managers are still in wreck shuffling with GSTN gateway, month to month returns, different pieces of GST etc. moreover government likewise dealing with issue with diminishing income, no beware of debasement and new techniques for tax avoidance and so on. Subsequently this paper is an unobtrusive endeavor to find out why GST flopped in fulfilling its goals and what ought to be the way forward for GST so it might demonstrate a help to the country as opposed to hampering the development of the country.

KEYWORDS: Indirect Taxes, GST, VAT, CST.

INTRODUCTION :

GST (Goods and Service Tax) carried out in India on July1, 2017 is a roundabout expense subsuming 17 focal and state charges including administration charge, VAT, octroi, obligations and different charges the nation over to make a typical market in the $ 2.6 trillion economy(HT April 20, 2018) with 1.3 billion individuals. GST is a far reaching, multi-state, objective put together duty that is demanded with respect to fabricate, deal and utilization of labor and products material all through India (with the exception of J and K) to supplant numerous roundabout charges exacted by focal and state legislatures. It is demanded where the products are starting. Overall 160 nations have executed GST up till now. The majority of the nations have a unified GST framework while India has embraced a double GST framework like Canada where duty is forced by both focal and state legislatures. The possibility of GST in India was first proposed by Shri Atal Bihari Vajpayee in 1999 and a council was set up under the administration of Shri AsimDas Gupta the then finance priest of West Bengal to plan a GST model. It should be carried out from first April 2010 yet because of policy centered issues and confecting interests it couldn't come into force. Finally,it was passed by Lok Sabha in May 2016 as 122 protected change charge and was sent off at 12 PM on July 1, 2017 by the leader of India in the joint meeting of parliament. Specialists enrolled the benefits of GST as

- It would present the idea of "One Nation, One Market, One Tax".
- It would ingest every one of the backhanded charges of focal and state legislatures into one hence taking out flowing impacts of taxes.

- It would justify the duty structure and work on the consistence procedure.
- Automation of consistence systems would diminish blunders and increment efficiency.
- It would more extensive the expense system by covering every one of the areas including the sloppy one in this way extending the duty base and expanding the duty income for the government.
- It would give credit to charges paid by the maker before in the labor and products trade chain so maker will get consolation to purchase unrefined components from various enrolled sellers and would bring an ever increasing number of merchants and providers under domain of taxation.
- Because of efficiency gains and counteraction of spillages the general taxation rate on most wares will descend that will assist with lessening the costs of labor and products and thusly will help shoppers and organizations to build their sales.
- It would diminish the custom obligations so Indian commodities will be cutthroat on the planet market.
- Youth will get work as GST prepared specialists

WRITING REVIEW

Since the examination region picked for the review being 'tax collection', the specialist likewise checked on the reports of different councils of duties named by legislature of India time to time.L.K.Jha board (1976) set up by legislature of India on July 19,1976 to survey backhanded tax assessment framework in India did an exhaustive report on occurrence of circuitous expenses, the issue of variety rates etc.and suggested a bunch of four extract rates, the presentation of Value Added Tax (VAT) at the assembling stage called MODVAT to handle the issue of flowing impacts of extract tax assessment.

Raja J. Chelliah council (1991) selected by administration of India on August 29, 1991 to analyze the construction of immediate and roundabout expenses. The board of trustees presented its reports in three portions: a break report and final reports in two sections. These reports contained proposals for rebuilding and defense of individual annual assessment, corporate personal duty, abundance charge, extract obligations, import levies, charge organization and authorization hardware Kelkar advisory group (2002) delegated by administration of India in July 2002 to suggest measures for simplification and justification of immediate and backhanded charges. Thusly, two teams were set up. The advisory group proposed different measures under direct expenses like development of citizen administrations both subjectively and quantitatively. Simple admittance to citizens through web and email and expansion of offices, for example, tele-filing and tele-discounts and in the event of aberrant duties the team prescribed custom leeway to be founded on trust and to be consistently applied to all shippers and exporters, variety of tolls to be diminished, execution of administration charge on extensive premise Engaged Committee on Goods and Service Tax (2007)was delegated to set up a guide for presentation of GST in India. A joint work bunch was likewise set up on May 10, 2007 who after concentrated inner conversations and collaboration with specialists and delegates of business and industry presented its report to engaged board in November 2007.

Shagunbakshi(2018)(Bakshi, 2018) found effect of GST on different areas like FMCG, IT, food Industry, framework area and so forth and presumed that administration ought to make an agreement in regards to different issues connected with execution of GST.

Sima Kumari and Shubham Arora (2018)(Arora, 2018) swotted examination of GST and figured out that whenever carried out appropriately by further developing GSTN entryway it can lessen dark cash and carry more incomes to the public authority.

OBJECTIVES OF THE STUDY

- To comprehend the reason of GST
- To concentrate on the elements of GST in India
- To find out theweaknesses in the present GST model of India
- To propose the actions to address these shortcomings

RESEARCH METHODOLOGY

This research is exploratory in nature. It depends on auxiliary information taken from diaries, articles, papers, web, research papers and input from makers and financial specialists. Keeping in view the targets of the review the exploration configuration is clear and logical in nature.

LIMITS OF THE STUDY

Due to time and labor imperative set number of producers and financial specialists have been discussed. In the event that number might have been expanded more issues would have been identified.

KEY FEATURES OF GST IN INDIA

GST is the best roundabout assessment change that has been occurred in India after autonomy changing the whole backhanded charge framework, charge structure, charge rate, charge calculation, input credit, report system and so forth. The intention is to control charge illegal intimidation and reviewer Raj. India has taken on double arrangement of GST.

- CGST-Central Goods and Services Tax charged by focal administration of India
- SGST-State Goods and Services Tax charged by state legislature of IndiaI
- GST-Integrated Goods and Services Tax. The duty sum is split in some proportion between the two states

GST is represented by GST chamber and its director is finance clergyman of India Shri Arun Kumar Jaitley. Finance priests of all states are different individuals from it. The 2/third delegates in the committee are from states and 1/3 from association. Choices are taken by 2/third greater part of votes. It was likewise made required that focal government will remunerate these states for loss of income for a time of 5 years or more on the suggestions of GST board.

GST deals with GSTN organization. GSTN (Goods and Service Network) has been set up by government as a privately owned business under past segment 25 of organizations Act 1956. GSTN offers three first end types of assistance in particular enrollment, installment and discount to citizens. Government has previously delegated M/S Infosys as an oversaw specialist organization (MSP) at an all out project cost of around Rs. 1380 crores for a time of 5 years.

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- India has largest number of GST sections on the planet in particular 0%,5%,12%,18%,28%, 28%+cess. Further gold is charged at 3%, valuable stones at 0.25% while liquor, oil based

commodities, stamp obligations on land and power obligation are avoided from GST and keep on being charged by state legislatures at state specific rates. Upwards of 49 nations all over the planet have a solitary section of GST, while 28 nations utilize two chunks, just five nations including India utilize four non-zero pieces. Consequently, India has among the biggest number of various GST sections in the world.

- GST needs lucidity on stopping of nearby expenses such countless states developed their own charges. For instance, Tamil Nadu degenerated a diversion duty to neighborhood states to force more than or more a 28% GST. In like manner, Maharashtra, to protect income assortments, expanded engine vehicle expense to make up for misfortunes because of GST.
- Many GST structures are not accessible on GSTN portal.(Sharma Harikishan March 18, 2018)For GST complete 69 structures ought to be uploadedbut the plan of many structures is as yet not prepared. For Example For filing returns there ought to be 10 structures yet GSTR-7 and GSTR-8 is as yet not prepared. Similarly, GST PMT-3 structure connected with register and relaxation is as yet not created. Same is the situation for the structure allure and advance ruling.
- IT construction of GST is extremely mind boggling and difficult to comprehend for a basic finance manager so consistently he/she is wandering all over charge experts CA and promoters who have expanded their paces of filing GST returns so high that cost is expanding as well as for the entire month financial specialist energy is being squandered to file returns.
- IT organization of GST (GSTN)has different issues because of which financial specialists are confronting a difficult situation as well as needs to confront abnormal circumstance, analysis and fights. To this end GST chamber needs to delay the dates of filing of profits numerous times.
- Even the assessment officials know nothing how to help citizens in the event of disarray or situation. However extract and deals charge have been consolidated yet both officials don't have the foggiest idea about their job under GST.
- Exporters are not getting discount so they are dealing with taking care of capital issue even the creation of producer is experiencing because of it.(DJ April 15, 2018) Due to mechanical issue in GSTN gateway their information isn't coordinating with GSTN gateway so exporters can't get their IGST discount on time because of which they are confronting numerous problems.
- Tax avoidance has expanded under GST after government delayed enemy of avoidance measures, for example, e-way charge, matching of solicitations of purchasers and merchants and an opposite charge component wherein the huge enrolled purchasers need to pay charge for little unregistered venders. Under the arrangement plot financial specialists are sidestepping the assessment. Mint detailed that the directorate general of GST insight had uncovered avoidance adding up to Rs. 440crores in a Pan-India operation.(Nair, 2018)In E-way bill individuals are under invoicing of bills as E-way bill isn't pertinent on merchandise under 50000 Rs. what's more, 150 things are out of its purview.
- There are reports of an expanded regulatory expense consistence trouble on firms and a securing of working capital because of slow duty discount handling.
- However between state E-way bill has been carried out from April 1, 2018 yet it isn't without issue. As per Confederation of All India Traders (DJ April 24, 2018) money managers are dealing with much issues First,it isn't producing without any problem. Second issue is of HSN codebecause numerous financial specialists have hardly any insight into it. Third issue is about charge rate about which numerous financial specialists are still in situation. Fourth issue is of GST entryway on the grounds that on it some data gets transferred while some not. Fifth issue is of intricacy of profits.

As per the first advance evaluations delivered by CSO monetary development of the nation has been decelerated from 9.1% (March 2016) to 6.5% in 2017-18 (Mishra, 2018) because of the early stage struggle related with execution of GST, postpones in discounts to exporters, has prompted a brief plunge in assembling. Development as well as government income from GST has likewise fall down.(DJ March 28, 2018)see figure 1.

This shows that arrangement of GST execution was brought without vision and without doing any pilot concentrate because of which it made such countless issues for finance managers, producers, exporters and ended up being an instance of analysis and dissent to government.

SUGGESTIONS

Procedure of filing GST return ought to be simplified and number of GST structures ought to be less or a straightforward one-page structure ought to be there to file the returns.Controversial issues of GST ought to be settled so financial specialists may not be confounded about charge rate, GST structure and so forth and may file their return very easily.Automatic charge computation strategy ought to be there in IT programming of GSTN so citizen may not befuddle about measure of tax.GST pieces ought to be decreased to one or two.Petroleum items ought to be brought under GST as this time petroleum and diesel rate is all time high of Rs. 74 and Rs. 68 separately that is expanding infiation and distress among public.No state ought to be permitted to exact nearby/state charge on GST merchandise on the name of income misfortune as focal government is now remunerating the misfortune for first 5 years.All GST structures ought to be planned and transferred on GSTN entry straightaway and ought to be planned so natural to fill that financial specialists may fill them at their own and shouldn't need to meander about charge experts to file their GST.

IT design of GST ought to be major areas of strength for made basic and all specialized flaws ought to be eliminated. There ought to be IT specialized group 24 hours to help the citizens assuming any issue emerges during the GST filing process. Assuming that server hangs or gateway makes issue no punishment ought to be charged from taxpayers.

Youth ought to be prepared as GST experts for filing returns and their paces of filing GST returns ought to be fixed and ostensible very much like pay tax.

Exporters ought to be given discounts right away and naturally so their creation interaction may not hamper because of absence of working capital.

For checking tax avoidance prompt advances ought to be taken and those citizens ought to be compensated and supported who are paying their duty honestly.

Problems of E-way bill ought to be rectified right away. For checking tax avoidance E-way bill ought to be obligatory for every single item (No absolved items). To check under invoicing there ought to be no restriction of Rs. 50000. Similarly, there ought to be no separation whether the products are moved through mechanized vehicle or non-mechanized vehicle.

CONCLUSION

The much-anticipated greatest backhanded charge change GST has been presented in India since July 1, 2017 as a 122nd amendment of the constitution changing over India into a unified market of 1.3 billion residents. GST was executed on the idea of "One Nation, One Market, One Tax". This single aberrant expense has subsumed numerous roundabout charges of focus and states, for example, VAT, focal extract obligation, focal deals charge , administration charge and so on other than destroying all the between state exchange obstructions concerning exchange.

Yet, as was highly promoted at the hour of its send off that this expense will be one of the greatest major advantage that will help financial specialist and producer by dispensing with different charges, flowing impacts of duties, lessening tax avoidance and debasement, getting more straightforwardness assortment of charges thus expanding government income by broadening charge base and GDP of the country. Subsequently this paper is an unobtrusive endeavor to find out why GST flopped in fulfilling its goals and what ought to be the way forward for GST so it might demonstrate a help to the country as opposed to hampering the development of the country.

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A STUDY OF INSURANCE INDUSTRY IN INDIA*

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ABSTRACT

Life coverage isn't just a business suggestion. It isn't simply an issue of preparation of assets for improvement; it is an issue of resident's conviction that all is good. It gives a connection between the present also, what's in store. Today India is one of the quickest developing economies of the world. It is presently Asia's third biggest economy and has made advances into the worldwide top 10 regarding Gross Domestic Product (Gross domestic product). Gross domestic product starting from the help area recorded a development pace of 9.30 percent in 2010- 2011. The forms of protection business have been changing across the globe and undulating impact of the equivalent can be seen in the Indian market too. Protection Industry is a development situated industry. The life coverage area in India has seen a variety of changes in the beyond multi decade. The financial situation which arose after globalization, privatization and progression has tossed a new test before the back up plans. Presently it must be more serious to address the issues and requests of its clients. With a colossal populace base and enormous undiscovered market, life coverage industry has a major an open door in India for National as well as unfamiliar financial backers. The benefit of the life coverage organizations has additionally been changed because of progress in working movement like selling new arrangements, arrangement of dynamic specialists, giving commission to the specialists and assessing development esteem. The development of protection business of private area organizations has been higher than government area.

Keywords: Extra security, GDP, productivity, development, economy, cutthroat.

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* Correspondence Author: Dr. Bhanje Shivanand Baburao

Introduction

The Life Insurance Industry in India is one of the in-your-face pieces of the assistance area. It plays an imperative job in the monetary improvement of our country. It not just gives security against life hazard to people yet in addition goes about as reserve funds, monetary delegate, and advertiser of venture exercises what's more, stabilizer of monetary business sectors. This thus creates long haul invertible assets for country building and improves standard living individuals. Monetary frameworks are a significant component for the financial development process, since they have a capability which gives assets to wide spreading of new innovations and amassing of capital assets. Created monetary

frameworks which are really satisfying the capabilities can increment effectiveness in expansion to financial development. These capabilities are for example, direction of little store is possessed by people to huge speculations. The ventures are enhanced to lessen the gamble of contributors, lessening gathering and assessing data costs about the ventures which is applied by the particular organizations.

The disaster protection area in India has seen a cluster of changes in the beyond multi decade. The monetary situation which arose after globalization, privatization and progression has tossed a new challenge before the safety net providers. Presently it must be more serious to address the issues and requests of its clients. The changes contributed to expand the familiarity with the guaranteeing public about the more extensive scope of decision of protection items and the cost presented by the contending guarantors on the lookout. The clients know well about their privileges and cures, accessibility of different complaint change instruments, moderate decontrol and detoxification of estimating of protection items. The specialized skill, ability and wide experience of multinationals that have gotten together with the Indian organizations have altered practically all perspectives in the business.

Life Insurance of India

The primary organization that offered arrangements to Indians with ?fair worth? was the Bombay Mutual Life Assurance Society beginning in 1871. For the following hundred years, disaster protection was bound generally to the well off living in huge metropolitan regions. The Life Insurance Company of India was shaped by an Act of Parliament viz. LIC Act 1956, with the maxim of spreading life coverage to all fragments of individuals in the country. The enthusiastically anticipated Insurance Administrative and Development Authority (IRDA) Bill to open the protection area India to private and unfamiliar players was passed by the Loksabha on December 2, 1999 and by the Rajyasabha in December 1999. In the wake of passing this Act the passage of the confidential players is expanded year-by-year. At the end of 31st March 2011 there are 23 confidential players working in India.

Review of Literature

Gamarra(2007) assessed cost and benefit effectiveness of three gatherings of German life coverage organizations: multichannel guarantors, direct safety net providers, and autonomous specialist guarantors. Nonparametric DEA is used to gauge efficiencies for an example of German life back up plans for the years 1997-2005. Testing a set of speculation, she tracked down financial proof for the concurrence of the different dissemination frameworks which is the shortfall of near execution benefits of particular guarantors. Further, she tracked down proof for scale economies in the German disaster protection industry.

In the Indian setting, Tone and Sahoo(2005) were the first to concentrate on productivity of the disaster protection area as they applied new expense productivity model to analyze the presentation of Life Insurance Corporation (LIC) of India. The discoveries show a critical heterogeneity in the expense productivity scores over the course of 19 years. A decrease in execution later 1994-1995 can be taken as proof of expanding allocative failures emerging from the colossal starting fixed cost embraced by LIC in modernizing its tasks. A critical expansion in cost productivity in 2000-2001 is, nonetheless, cause for good faith that LIC may now understand an advantage from such modernization. This will

place them in an advantageous position regarding future rivalry. Results from a awareness examination are in expansive concurrence with the primary discoveries of this review.

Need of the Study

With an enormous populace base and huge undiscovered market, life coverage industry has a major an open door in India for National as well as unfamiliar financial backers. Till 1999 there was just a single public Insurer – Life Protection Corporation of India. Advancement and privatization of the protection area has brought 23 confidential players till date and has advertised enormous open doors. Presently the state claimed LIC has been constrained to audit their way of thinking and strategy for working to be prepared for contest with private area organizations.

After progression the public life safety net provider's market share began declining year-by-year due to the incapable advertising procedure embraced by the private players. To support on the lookout, players select different creative arrangements at reasonable charges and improved administrations to keep their existing strategy holders and to draw in new ones. The endurance of the organization might rely upon the proactive system in the item planning, showcasing procedures, tweaked administration and guarantee and settlement rehearses. This might have an immediate effect on the efficiency and monetary effectiveness of the guarantors. This started the scientist to assess how these organizations are acting in the postliberalized period in India.

Objectives of the Study

The following are the objectives of the study:

- To investigate the development and progress of the Indian extra security organizations in post-progression that is all.
- To analyze the elements impacting the monetary proficiency of the extra security organizations in India.
- To give discoveries and to make thoughts for the improvement of Insurance organizations in India.

Hypothesis of the Study

In this study the following hypotheses has been framed.

There is no massive contrast among Gross exceptional, number of organizations, claims paid, working costs, commission costs, pay from speculation, number of organizations, number of strategies, and benefit.

Research Methodology

By carrying out Analytical study the performance of life insurance companies in India are determined.

Data and Sources of Data

The current review depends on optional information. Information for this study are gotten from the IRDA (Insurance Administrative Development Authority) yearly reports, Releases and proclamation of records of the different Extra security Companies.

Framework of Analysis

Multiple Régression Analysis

Different relapse is a measurable interaction by which a few factors are utilized to foresee another variable.

Y = a+B1 X1 + B2 +……+BnXn

While choosing the free factors to a bigger degree, factors which were less associated were chosen to keep away from multicolinearity issue. The F proportion and P valve for the model were too figured to test their importance. In the event that the figured P esteem was lower than the basic degree of d=0.05 the not entirely set in stone as genuinely critical. The co-effective of assurance R2 was moreover registered to track down the level of the making sense of force of the model R2 which would constantly increment at the point when all autonomous factors are added, changed R2 will descend in the event that the additional variable doesn't lessen the unexplained varieties. The changed R2 was determined by

Adjusted R2 = 1-(1-R2)(N-1)/(N-K)

N = Number of Sample observations

K = Number of parameters

If the changed R2 is near R2 the expansion of any further autonomous variable might help in worse forecast, when there is a wide distinction, it is an sign of the requirement for the consideration of some more free factors. Further the best subset relapse was registered by creating all the potential mixes of the chose autonomous factors. The two factors model with higher R2 was picked as the best model.

Compound Annual Growth Rate

Build Annual Growth Rate of the variable is processed per annum. The accompanying equation is utilized to process the development rate. At the point when there is a constant development of the variable the equation is utilized:

(End esteem/Beginning worth) 1-n-1

Where n = Number of years

At the point when there is a variable development of the variable the recipe utilized is:

N $\sqrt{(1+r1)\,)1+r2)\,(1+rn)— 1}$

R growth rate

Hypothesis

It is obvious from the above table that the speculation is acknowledged (no huge) in the affecting elements in particular gross exceptional, number of organizations, claims paid, working costs, commission costs, pay from venture, number of organizations, number of approaches and productivity.

The BIRLA makes sense of 100% of the varieties in its benefit. The changed R2 is nearer to R2 and this demonstrates that no new factors should be added. The registered P (.001) values were not exactly the basic worth at the 0.05 level. The organizations are critical at the 0.05 level (0.009).

The ICICI kept 83% of the varieties in its net benefit. The changed R2 isn't nearer to R2. The figured P values (.463) were higher than the basic worth at the 0.05 level. Consequently the organizations (.19) is nearer to the 0.05 level.

The ING has 100% of the varieties in its benefit. The changed R2 is nearer to R2 and this demonstrates that no new factors should be added.

The registered P values is .041 were higher than the basic worth at the 0.05 level. The cases are nearer to the 0.05 level (0.10).

The HDFC holds the vast majority of the varieties in its benefit. The changed R2 is nearer to R2 and this demonstrates that no new factors should be added.

The registered P (.078) values were higher than the basic worth at the 0.05 level. The working costs are nearer to the 0.05 level (0.13). in its benefit. The changed R2 isn't nearer to R2.

The figured P values were higher than (.243) the basic worth at the 0.05 level. The decent resources (0.32) are nearer to the 0.05 level than different factors.

The RELIANCE makes sense of the vast majority of the varieties in its benefit. The changed R2 is extremely nearer to R2and this demonstrates that no new factors should be added. The registered P (.001) values were less than the basic worth at the 0.05 level, when the guarantees and working costs (0.001) are critical at the 0.05 level.

The TATA AIG recorded 100% of the varieties in its benefit. The changed R2 is extremely nearer to R2. This demonstrates that no new factors should be added. The registered P values were higher (.017) than the basic worth at the 0.05 level. The cases (.084) are nearer to the 0.05 level.

The MET LIFE makes sense of 96% of the varieties in its benefit. The changed R2 isn't nearer to R2. The figured P values were .129 higher than the basic esteem at the 0.05 level, when the every one of the factors are over the 0.05 level.

The SBI LIFE held 100% of the varieties in its benefit. The changed R2 is equivalent to R2. This shows that no new factors should be added. The figured P values .009 were higher than the basic worth at the 0.05 level. The commission costs (0.036) are nearer to the 0.05 level.

The BAJAJ ALLIANCE holds 100% of the varieties in its benefit. The changed R2 is equivalent to R2. The registered P values .000 were not exactly the basic worth at the 0.05 level, the arrangements (0.005) are huge at the 0.05 level.

The KOTAK presents 97% of the varieties in its benefit. The changed R2 isn't nearer to R2. The figured P values were higher (.316) than the basic worth at the. 0.05 level. This model is measurably not critical, when the all factors are higher than the 0.05 level.

The yearly pace of development is viewed as 20.14 in the year 2008-09 is a most extreme and 0.05 is a least in the years 2002-03 and 2004-05 on the premise of number of organizations in LIC. The normal development of LIC in the quantity of organizations in the

year 2007-08 with a worth 9.60.The development of number of organizations in BIRLA was accomplished most noteworthy in the year 2007-08 is 263.51 and most reduced 5.37 negative development in the year 2010-11. The normal development rate 83.02 kept in the year 2005-06.

ICICI most noteworthy development was kept in the year 2007-08 and the most reduced negative development was kept in the year 2010-11 is 235.85 and 27.02 separately. ING the most noteworthy development was accomplished in the year 2001-02 and the most minimal negative record was achieved in the year 2010-11 was 300.00 and 2.76 individually.

The most noteworthy development was kept the HDFC in the year 2002-03 when the figure remained at 350.00 . The least development was kept in the year 2010-11 at the point when the figure contacted negative development of 12.32. MAX NEW held a slow expansion in development yearly with the record arriving at 263.40 in the year 2008- 09. The negative development was kept in the year 2010-11 when the figure contacted 28.51.

Goodbye AIG holds a greatest development was kept in the year 2007-08 (217.98) and least negative development in the year 2010-11 (17.31). Since the year (Essential Data) 2001-02 , the MET LIFE has been declining records of development rate. The year 2002-03 had been the year of most noteworthy development with the worth coming to 166.67.

The least development pace of 5.88 was kept in the year 2010-11. SBI LIFE had a record of development rate was accomplished in the year 2006-07 was 200 the most elevated and the least record was accomplished in the year 2009-10 was 1.02. KOTAK held a negative development pace of 5.58 in the year 2010-11 and the most noteworthy development was kept in the year 2002-03 was 211.11.

Dependence went through a period of diminishing development from the year 2001-02 to 2010-11, that is 105.88 to 0.08 separately. The most noteworthy development was kept in the year 2007-08 (368.55). BAJAJ Coalition recorded the negative development rate in the year 2010-11 was 5.13 as against the most elevated record of 270.59 in the year 2005-06.

Findings

By applying Multiple Regression Analysis among the insurance agency, it is tracked down that BIRLA, Dependence and BAJAJ ALLIANZE protection organizations are huge at 0.05 level. The MET LIFE and KODAK shows that all factors are above the degree of 0.05, while different organizations included for the review are nearer to the huge level.

The review uncovers that the development pace of SBI LIFE is high (27.33), trailed by MET LIFE with development pace of 5.88. The MAX NEW insurance agency has the most elevated negative development rate 28.51, trailed by ICICI with 27.02.

Suggestions

- The LIC needs to inventively adjust the working models, business processes, channel

- the board and human asset system to control the working costs and the consolidated
- proportions to contend with private players.
- With the section of private guarantors in life coverage business, clearly some extent of new business will go in the possession of private life guarantors. At this stage LIC is in desire to hold its clients.
- To expand the development rate, the insurance agency needs to present some new items to suit the client needs like annuity plan, unique gathering approaches, and so on.
- The insurance agency needs to focus on the rustic regions to expand the business.
- The insurance agency ought to lead more broad statistical surveying prior to presenting
- protection items focused on at explicit sections of the populace so protection can turn into
- more significant and reasonable.

Conclusion

The presence of extra security organizations is found indeed, even before nationalization in India. Later nationalization the Life Insurance Corporation of India was consolidated by the constitution. The progression, privatization and globalization strategies has made the insurance agency in India to grow their business region across the globe. On the other hand numerous unfamiliar insurance agency have additionally gone into Indian protection market. The present situation uncovers that the development of protection business of private area organizations has been higher than that of government area. The contest has become feverish between them, which eventually helps the buyer

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AN EXPLORATION OF HUMANISTIC OUTLOOK OF DR. B.R. AMBEDKAR

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ABSTRACT:-

Dr. Ambedkar was an open door fighter of the most real kind, not just yearning for setting India constrain from British norm, yet of changing India into a country where opportunity holds significance for everyone. He dedicated his life for moving of the Dalits. Ambedkar wished social reformers to make general assumption to fight the gross imbalances in the overall population. It is very shocking that the media before and furthermore the present has expected Ambedkar mostly as a serious intellectual of the Hindu religion and an unprecedented social maverick. They have dismissed Dr. Ambedkar's complex personality. Here is our little effort to focus his work in Modern India. The scope of Ambedkar's battle for getting human pride is extremely huge. He needed to begin from the Right to be Human to achieve most noteworthy sympathetic level. Dr. Ambedkar's thoughts, works and viewpoint could well be described as having a place with that pattern of thought called Social Humanism. He fostered a socio-moral way of thinking and undauntedly represented human poise and opportunity, financial equity, material flourishing and profound discipline. His name will sparkle everlastingly in the atmosphere of world history as an extraordinary social rationalist as well as an incredible progressive who devoted as long as he can remember for the enhancement of the overflowing huge number of the dark horses

Keywords : Liberation, disparities, humanist, Dalits, Reformer.

Introduction:-

The current paper means to concentrate on the significant effects on Dr. B.R. Ambedkar's life from his initial life to his development that served to from his humanistic viewpoint towards poor people, down trampled, untouchables in India. The paper likewise investigates his humanistic impact in outlining the extraordinary constitution of India. The shaping of humanistic standpoint of Dr. B. R. Ambedkar begins from his essential schooling and comes full circle in his development doing explore in different subjects till being the leader of the "Masuda Samiti" of Indian constitution. The highlights of Ambedkar's humanistic standpoint can be made sense of in the accompanying individual, scholarly, socio-political circumstances through which he fostered his character.

Dr. B. R. Ambedkar is one of the most prominent scholarly figures of current India. The current

year is being commended as 125th Birth Anniversary of Dr. B. R. Ambedkar. Educationist and humanist from everywhere the world are celebrating 125th Birth Anniversary of Dr. B. R. Ambedkar by coordinating different occasions and projects. In such manner the Center for Positive Philosophy and Interdisciplinary Studies (CPPIS) Pehowa (Kurukshetra) showed a drive to be a piece of this uber occasion by coordinating a public level essay contest for understudies, distribution of books, banners and exploration diaries on Dr. B.R. Ambedkar. Dr. B.R. Ambedkar's thoughts, works and viewpoint could well be described as having a place with that pattern of thought called Social Humanism. He fostered a socio-moral way of thinking and enduringly represented human nobility and opportunity, financial equity, material success and otherworldly discipline. He showed the edifying way for Indian culture by means of his goals of opportunity, balance and organization and made India a vote based country.

OBJECTIVES OF THE STUDY:

- Fundamental target of this program is to permeate and foster the Philosophy and Principles of Dr. B. R. Ambedkar through his idea.
- To concentrate on humanistic and reasonable standpoint brought about by Dr. B. R. Ambedkar.
- To research logical and practical contemplations of Dr. B. R. Ambedkar that lead to flexible improvement of human culture.
- To scatter the protected proficiency at grass root level of society.
- To recognize the immaculate viewpoint of Dr. B. R. Ambedkar through his distributed and unpublished work.
- To create the multidisciplinary approach of reasoning for getting arrangement of social issues.

To lead explores and extends on Economic, Social, Religious, Educational, Political and other authentic issues of country overall and of more fragile section. To know the impact of the initiating work of Dr. B. R. Ambedkar in the field of human honorability, against rank segregation in India. ii. To feature his occupation as one of the originators of Modern India. iii. To look at and study his Legacy and Contribution to India. He was unequivocally believed that political associations were responsible for changing the ongoing social establishments by using legitimate ability to yield the outcomes. Political associations will get through when they actually work for social reorganization (Ambedkar, 2015). Dr. Ambedkar was an open door competitor of the most certifiable kind, not just yearning for setting India oblige from British rule, but of changing India into a country where opportunity holds importance for everyone. While Mahatma Gandhi drove individual Indians in a fight against separation in South Africa, Dr. Ambedkar drove a battle, too, against predisposition inside his own country. By securing value for his region, he was making a continuously comparable world for all of us

DR. AMBEDKAR AS A SOCIAL

Dr. Ambedkar genuinely believed in peaceful procedures for social change. He was maintained to safeguarded lines in the formative system of social change. He thought the factors like harmony which are key for public activity. It moreover tries to proceed with foundations that will improve 'social solicitation'. He was against the wild systems in friendly change for it impediment the

peacefulness and makes issue. He lacked trust in political tumult methods. A government assistance state of all can't be created on the grounds of dread, propel and extreme strategies. As shown by him wild procedures to a calm society isn't simply improper yet furthermore casual and indecent (Buddhism and Communism, 1956). He was a certified Renaissance man, a person who surpassed assumptions in a large number of zones of solicitation. Despite the way that he was disdained by ordinary Hindus and set apart as a destroyer of Hinduism, history experts as of now grasp the pressing position Dr. Ambedkar played in seeing Hindu society. Far from being a double crosser, he expected a fundamental work in recharging Hinduism, reestablishing it by testing all that was off the mark and off the mark inside it. As a matter of fact, he understood a renaissance of Hinduism by prompting the Hindus to reconsider a part of the fundamental statutes of their religion.

He had an extraordinary trust in friendly reformers to make famous end for against of the net disparities in the overall population. He requested them to lay out relationship to oversee sincere occurrences from segregation. The affiliations ought to deal the noteworthy segment of society to permit to the aggrieved and deterred classes to work in different parts. The Hindu society ought to give a space to beat segments down by using them in their various regions fit to the furthest reaches of candidates.

As shown by Dr. Ambedkar, social change and social value are definitely fundamental to the populism that any larger part runs framework should point it. As a social leftist Dr. Ambedkar stressed on a much greater thought of stable amusement of country with extensive turn of events and social coordination in the Nation without position separation. As the genuine designer of the Indian constitution, Dr. Ambedkar fostered the safeguards for developing a dynamically fair society to countless oppressed and put classes down. In this technique, Dr. Ambedkar creates not similarly as a Valliant upholder of the Indian regulation based republic, yet furthermore gets the especially unquestionable spot in the Indian Pantheon as a remarkable insightful mass trailblazer who blended the social internal voice of Modern India.

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DR. AMBEDKAR AS A NATION BUILDER

He was out discussed his contemplations of nation building. He had unimaginable premonition and his cautions about the destiny of India ring so clear today. In a talk before the constituent social event he prompted his fellow overseers against the usage of non-laid out methods for challenge, for instance, normal resistance and Satyagraha, since they were fundamentally an anarchic in nature. He energized against the Indian penchant to take part in legend worship. He was restless about the likelihood that that everybody of India would lay their opportunity at the feet of someone they respected or depend them with remarkable endless powers. He moreover underlined the meaning of making a political democratic government as well as a social and financial one. His PhD suggestion was charged up to set up for the Finance Commission of India and his works assisted a ton in surrounding rules for the RBI With acting 1934.He was one of the originators of Employment Exchanges in our country. He expected a key work in underpinning of the National Power Grid System, Central Water Irrigation, Navigation Commission, Damodar valley adventure, Hirakud errand and Sone stream adventure.

Dr. B.R. Ambedkar's Early Life and Education:-

Dr. B.R. Ambedkar was brought into the world on fourteenth April 1891 at Mahu in Madhya Pradesh. His local was Ambawade close to Dapoli in Ratnagiri area, in Maharashtra. His mom Bhimabai kicked the bucket in his initial age and his dad Ramaji tended him while filling in as a 'Significant' in Army. Dr. B.R. Ambedkar finished his essential schooling at Satara in Maharashtra. As a piece of his affection for his instructor, he changed his family name Ambawadekar to Ambedkar. His dad moved to Mumbai, where Dr. B.R. Ambedkar finished his Matriculation. At Mumbai, he became capable in English language, through his wide perusing, support and motivation of his dad. He further looked for confirmation at Elphistan College, where the Maharaja Sayajirao Gaikwad of Baroda offered him Twenty Five Thousand as a Scholarship to help Bhimrao. He finished his B.A. from Elphistan College, in 1912. He endured as being called as 'unapproachable' while he was taking instruction at Satara and Mumbai. That experiencing made himself to foster his character by confronting the desolations of social segregation as an 'unapproachable'. That was the defining moment in his own life which drove him to shape his brain and mind to be humanistic for those confronting comparable circumstance such as himself. Going against the norm, he met the extraordinary individuals like Maharaja Sayajirao Gaikwad of Baroda who endorsed grant for him to finish his three years in America. Dr. B.R. Ambedkar humanistic nature incorporates the impact of the philanthropic perspectives on individuals like Maharaja Sayajirao Gaikwad. With the motivation of such extraordinary individuals, Dr. B.R. Ambedkar concentrated on Economics, Sociology and Political Science and got PhD of Columbia University in 1915 on "Exchange Ancient India".

Dr. B.R. Ambedkar's Later Life and Education:-

Dr. B.R. Ambedkar became thoughtful towards the down trampled and the untouchables in his later life. He finished M.Sc from London School of Economics and Political Science by requiring one year's grant from Maharaja Sayajirao Gaikwad. He acknowledged the assistance of Baroda State, when he got back from London. There he was given awful treatment by different authorities he being an 'unapproachable' from down trampled (Dalit) family. That expanded and he needed to surrender that work and turned into a teacher of Economics in Sidenham College of Commerce in Mumbai. This very year (1919) Dr. B.R. Ambedkar started to participate in everyday public activity. He partook the gatherings of Eradication of Untouchability, which were held at Mangaon and Nagpur in Maharashtra. Those gatherings ended up being the following stages in his accomplishments as the most humanistic discouraged (dalit) pioneer. At one side, training impacted him and at other his socio-political vocation outlined his personality to be more humanistic, towards the retrogressive of India. Further, Chatrapati Rajashri Shahu Maharaj of Kolhapur showed his compassion and humankind towards.

Dr. B.R. Ambedkar to give him grant to go to London and to get D.Sc degree on "Issue of Rupee" and to be a Barister in 1923. In 1924 he functioned as a Lawyer in the High court in Mumbai. From that exact second he gave his leftover life to work for the cancelation of Untouchabality in India. He laid out the "Bahishkrit Hitkarini Sabha" on twentieth July 1924. The major humanistic targets of that association were to instruct the untouchables, to empower the untouchables by joining them to

make peaceful battle for the social and financial privileges and equity and to make developments for their equivalent freedoms. The freedom and balance of the retrogressive, discouraged and untouchables were the points of every one of his endeavors and exercises done by him all through his life. Every one of his deeds show his compassion, empathy, love, dedication and mankind towards the people who were away from any open door in their lives many years throughout the entire existence of India. He trained his kin to go against the treachery done to them. He made mindfulness, fearlessness and self pride among them. He instructed to help their freedoms through the peaceful battles and developments. Indeed, even in the battle he focused on the significance of the humanistic viewpoint, resistance and persistence. He focused on the significance of the retrogressive in their viewpoints and conduct.

Humanistic Activities of Dr. B.R. Ambedkar;-

Dr. B.R. Ambedkar cleaned the Mahad Lake on 25th and 26th Dec. 1927 and liberated it for the down trampled and the regressive. He consumed the most questionable "Manu Smriti" on 25th Dec. 1927, which supported the bondage of 'shudras' (dalits) and ladies class of society. He did 'Satyagrah' for passage in the sanctuary at parvati for the down trampled. He began Reading Rooms and Libraries for the grown-ups and began grown-up schools on twentieth July 1924. He laid out the 'People groups Education Society' in 1946. He laid out Sidharth Mahavidyalaya at Mumbai and Milind Mahavidyalaya at Aurangabad. He began the day to day news paper 'Muknayak' in 1920 and 'Bahishkrit Bharat' in 1927 and 'Samata' in 1928. He examined the issues of treachery done to the down trampled (dalits) in those news papers. He functioned as the Minister of Law in the British Government and worked of the untouchables. On the flaws in schooling system, banns on Wine, downsides of Budget, Primary training and so on. The addressed the down trampled (dalits) in the first 'Round-table Conference' held in 1930 at London and recounted the thoughtful accounts of the enduring of the retrogressive there. The untouchables got discrete held bodies electorate in 1932 when Ramsey Macdonald Published 'Jatiya Niwada' against which M.K. Gandhi abstained saying that, that was the division between the Hindus and the untouchables. Dr. B.R. Ambedkar lay out discrete 'Majoor Party' and won 13 seats in the appointment of 1937, and voiced for the privileges of ranchers and workers in the Legislative Assembly. He turned into the head of the discouraged (dalits) when he laid out "All India Scheduled Caste Federation" and won 13 seats in 1952 political race. He went against the Krips Mission, Cabinet Mission and Wevhel Yojana which were against the freedoms of poor people and oppressed. He turned into the Minister of Law in the Ministery of Pandit Nehru in fifteenth August 1947, and effectively satisfied the obligation as the President of Masuda Samati and gave the best 'Indian Constitution to India'. The Indian Constitution is the best illustration of the statement of Dr. B.R. Ambedkar humanistic standpoint shown in regards to all the retrogressive known and obscure who were away from all sort of progress and advancement. He found it hard to get compassionate right to untouchables living in Hindu Religion, so he surrendered Hindu religion and pronounced in a gathering on thirteenth October 193.5 at Yewala saying, "I won't pass on as a Hindu". He left Hindu religion on fourteenth October 1956.

Conclusion:-

The humanistic disposition shown by Dr. B.R. Ambedkar in the field of social improvement is his novel work. He consumed his time on earth to make and empower the untouchables to live as a free individual leaving the reliant and powerless life. He attempted to join the regressive and to container a development to get their legitimate freedoms. He trained all to live as an individual. It was the message of the Buddha religion. The insurgency made by Dr. B.R. Ambedkar is communicated through the constitution of India. He makes conscious the 'human' in the untouchables to carry on with life in pride. This is most unchangeable get-together. Dr. Ambedkar's was a short life however at that point a generally striking one. He rose from buildup, from being managed more terrible than an animal to transforming into the father of the Indian Constitution. Dr. Ambedkar was actually a diverse character. A genuine emancipator of Dalits, a fantastic National trailblazer and follower, a phenomenal maker, a mind boggling educationalist, an uncommon political mastermind, an unbelievable strict aide or more all of the a staggering humanist with no lined up among his contemporary. All of these highlights of Ambedkar's character had strong humanist underpinnings. It is simply lamentable that the press previously and furthermore the contemporary has expected Ambedkar transcendently as an exceptional social maverick and a brutal savant of the Hindu religion. Intellectuals of Dr. Ambedkar have ignored his fundamental humanistic motivations and strong accommodating sentiments behind his every showing or talk for an astounding span. Thusly we close Dr. Ambedkar was one of the main makers of Modern India.

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EDUCATIONAL THOUGHTS OF DR. BABASAHEB AMBEDKAR

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ABSTRACT:-

Dr Ambedkar said, "Instruction makes an individual dauntless, shows him the example of solidarity, makes him mindful of his privileges and rouses him to battle for his freedoms." He accepted that schooling is a development. In the event that it doesn't satisfy its targets, it is pointless The current training doesn't yield needed results primarily in light of the fact that it is separated from the genuine social content and social objectives. We as the residents of the republic are unavoidably dedicated to democracy, civil rights, balance of chance, secularism or more all to a government assistance state. Educational strategy and instructive projects shouldn't only prepare a person to change with society to its traditions and shows, yet it ought to empower him to get beneficial changes the society. Each instructive establishment from auxiliary school to University College ought to be developed to turned into an organization of progress; it is the fantasy of Dr. B.R .Ambedkar. Dr Bhimrao Ramji Ambedkar, famously known as Babasaheb Ambedkar, is one of the conspicuous pioneers during the National Movement. Ambedkar Jayanti is commended the nation over each year on April 14 to offer appreciation to Dr Baba Saheb Ambedkar. Free India's most memorable Law Minister, Dr BR Ambedkar, is the significant designer of the Constitution of India. On this exceptional day, we ought to recall the commitments of Dr BR Ambedkar. Here, we have recorded rousing Ambedkar quotes on schooling.

Introduction:-

"Training is something which should be brought inside the scope of each and every one." "The object of essential instruction isto see that each kid that enters the entryways of a grade school leaves it just at a phase when it becomes proficient and proceeds with The current paper manages the way of thinking of Education. Dr. Babasaheb Ambedkar's Educational way of thinking is reflected in his Educational contemplations. Training is the comer stone of progress and upliftment. It prompts expanded mindfulness and social cognizance of individuals and accommodates more dependable authority of the country. Clearly, schooling incorporates information bestowed through perusing, talking, tuning in and composing. Notwithstanding, instruction typifies and influences the day to day activity and propensities for individuals and the interrelationship among the people groups. Consequently we are continually being taught and teaching one another. This cycle empowers our development and progress, however it may not be consistent development.

Dr.Bhimrao Ramji Ambedkar is one of the producers of current India. Brought into the world in a poor and denied family, Dr. Ambedkar contacted a huge number in his life considered hard for people. He is considered among the most taught individuals of present day India. Dr.Ambedkar accepted his PhD in Economics from the lofty Columbia University and famous London School of Economics. Dr.Ambedkar is notable all around the world as a talented speaker, essayist and edified researcher. His field of study was not restricted to financial aspects and regulation just, yet he additionally had full expert on subjects like schooling, humanism, constitution, political theory, religion and reasoning. Mahatma Buddha, Jyotiba Phule, Sahu Ji Maharaj, eminent educationist Professor John Dewey, Elvin Seligman and Booker T. Washington had extraordinary impact on the existence of Doctor Ambedkar. Dr.Ambedkar, who had been related with training for a lifetime, is a way of thinking in itself. The investigation of his thoughts towards training is extremely fundamental to grasp the nature and the advancement of schooling in our general public. His primary thoughts regarding training are

Importance of Education

Dr.Ambedkar thought that education was of tremendous importance as a foundation of progress. He thought that because people neglected the material needs of life and grew indifferent to the knowledge that enabled them to secure it, our country remained backward and her progress came to a standstill. He did not visualize education simply as a means for the

Importance of Education

Dr. Ambedkar thought that education was of tremendous importance as a foundation of progress. He thought that because people neglected the material needs of life and grew indifferent to the knowledge that enabled them to secure it, our country remained backward and her progress came to a standstill. He did not visualize education simply as a means for the development of a child's personality or as a source of earning ones livelihood. Rather, he considered education as the most powerful agent for bringing about desired changes in society and a prerequisite for organized effort for launching any social movement in modern times. For him education was an instrument to liberate the dalits from illiteracy, ignorance and superstitions and thus enable them to fight against all forms of injustice, exploitation and oppression. He felt if the dalits are educated than they could leave their traditional occupation and take up secular occupations thus breaking the age-old caste based structure of divisions of labor in our society. Babasaheb always held that education should be co-related to the social; political and economic needs of a developing nation. It should be an instrument of social change. It should be so devised, as to meet the realities of the times. With this end in view the People's Education Society, which was founded by Dr. Ambedkar started Diploma courses to equip students for responsible positions in various fields of professional activity. He thus instituted the Siddharth College of Mass Communication and Media and the Siddharth Institute of Industry and Administration. He felt that for the betterment of society only education at school would not be enough. Informal education at home along with the education through newspapers and other sources was also necessary.

Aims of Education

An Aim is a foreseen end that gives direction to an activity and motivates behavior. Thus an aim of education is a goal or directive to education.

The ultimate aim of education in ancient India was not knowledge as preparation for life but for complete realization of self ancient educationist considered 'Vidya' knowledge as the third eye of man which gives him insight motto all affairs and teaches him how to act righteously. Thus the aim of Education was self- realization. The immediate aim of education was to prepare the different classes of people for their actual needs of life.

In Medieval India the aims of education stressed upon religious ideals and vocational growth. However education during British rule wasn't related to the needs of India, therefore it was opposed

Aims of Education

An Aim is a predicted end that provides guidance to a movement and inspires behavior. Thus a point of schooling is an objective or mandate to instruction. A definitive point of schooling in old India was not information as planning for life yet for complete acknowledgment of self old educationist considered 'Vidya' information as the third eye of man which gives him understanding saying all issues and shows him how to act righteously. Accordingly the point of Education was self-acknowledgment. The prompt point of education was to set up the various classes of individuals for their genuine necessities of life. In Medieval India the points of training focused upon strict beliefs and vocational growth. Anyway training during British rule wasn't connected with the requirements of India, thusly it was went against Education in Free India got subjective changes. Numerous boards of trustees and commissions

were named during this time and points of modernization, public integration, development of social and virtues; expanding efficiency; advancing secularism were enforced in training. These points are additionally worried by Babasaheb.

Dr. Ambedkar maintained the popularity based idea in training propounded by Dewey. Any schooling given by a gathering will in general mingle its individuals. Consequently it is the obligation of the society to give schooling. Dr. Ambedkar himself was an illustration of what schooling could do to the under-special part of the general public. Schooling isn't just a layer for their social mobility yet in addition opens the entryways for their modernization. It likewise influences in decreasing their reliance on the country tip top and offers them an opportunity for word related change. It makes them aware of their embarrassment and subjugation and at last arises as an instrument of liberation and strengthening. As far as he might be concerned, the surest way for salvation of the persecuted and 'untouchables' lies in higher education, higher work and better approaches to making money. He was, however, disillusioned by the informed segment of his kin.

Role of a teacher:

Dr. Ambedkar thought about the instructor fundamental for the general improvement of the understudy. That's what he trusted on the off chance that we have great instructors, we will actually want to make great understudies. He had incredible respect for the educators and was upheld giving a high spot to the instructors. He was of the view that educator assumes the main part in the improvement of a solid and complete human character. A decent instructor ought to have positive and populist disposition towards all segments of the general public. he suggested that capabilities and different capacities of educators ought to be checked solely while designating them in schools or colleges.

To close, one might say that instructive way of thinking of Dr Ambedkar is the mix of old and present day training. The commitment of Dr. Ambedkar is huge as he featured the necessity of instructive improvement of an enormous segment of Indian culture that has for quite some time been denied of schooling. Dr. Ambedkar assumed a significant part in forming numerous laws of schooling and social liberation of discouraged individuals at the hour of constitution-production. It's critical to understand that on the off chance that an enormous piece of society is denied of training, society will always be unable to create comprehensively. Spanning the social separation is extremely fundamental, generally friendly congruity can't be laid out in the public arena. Dr Ambedkar hence focused on that the state ought to give individuals general subjective schooling and furthermore give specialized training so friendly and financial uniformity can be laid out in our general public and our nation can gain ground.

Curriculum

Educational plan is the method for the instructive cycle, which will assist us with accomplishing the goals we have set before us. The instructive cycle is set into movement towards its point through the educational plan or course. The educational plan is, from a strict perspective, a pathway towards an objective. A curriculum is every one of the encounters a youngster has, paying little heed to when or how they occur. Educational program is a way to understand the instructive points. Dr. Ambedkar gave importance to science and innovation courses. Prior, he had laid out the 'Bharatiya Samaj Seva Sangh' whose witticism was to peruse, read out and hear, comprehend, understand and give acknowledgment. He felt education was important to ingrain among the discouraged an identity regard and nobility and it could hurry their osmosis into the standard of Society. He was a public man. He was of the view that the educational program ought to go quite far in creating judiciousness among learners. Rationality will in general provide the ability to recognize truth from misrepresentation. Hence, Dr. Ambedkar has stressed the way that to understand the point of training like modernization; character formation and self acknowledgment; science and innovation in educational plan would go far in developing levelheadedness

in the student.

Dr. Ambedkar's Ideas on the Syllabus

Schedule is a consolidated layout or proclamation of the primary concerns of a course of study or of books or different reports. Dr. Ambedkar went against the immovable prospectus as it brings restrictions on the educating. He said. It is, in this manner, important that the college ought to give broad rules of the subjects concerned and educators should be given an opportunity to instruct what he thinks legitimate in the radiance of those rules. For this reason Dr. Ambedkar called attention to "the teachers of the college should, under appropriate shields, to have whole control of the education and assessment of their understudies.

The most common way of educating learning happens in human affiliation. This human association is conceivable through conventional schooling. Formal educating and preparing facilitates transmission of all assets and accomplishment in a perplexing society. By this we can say that Dr. Ambedkar had confidence in intelligent educating and realizing where the educator is a facilitator and guide, to work with the learning of an understudy. He likewise focused on self-learning for which he always furnished his libraries with the right sort of books and simple admittance to them.

Dr. Ambedkar's Views on Examination

He seriously reprimanded the assessment framework, which was firmly connected with the standard of training. It is one of the resources to arrive at an end. Yet, educationists in those days believed that the increasing of the expectation of assessments is comparable to the raising of the standard of schooling. Dr. Ambedkar went against the possibility of serious assessment framework, as he believed that the "College can't prevail with regards to advancing exploration or in advancing training, if it makes the assessment framework the most important thing in the world of its presence". While giving alternatives for superior training Dr. Ambedkar suggested: 1. Other than assessments, understudies work in schools should be considered. 2. For higher degrees there ought to be proposal and oral assessment. 3. Number of assessments ought to be decreased to the degree conceivable, because of which a student would get a chance to learn various parts of training.

Essential Education

Essential schooling possesses a huge spot in the instructive recreation of a developing country. Since instructive cognizance created in India, an extraordinary arrangement of thinking has gone into creating satisfactory projects of essential education. When the constitution of free India was really taking shape. The master composers of this holy archive did not ignore the incredible public undertaking to accommodate essential schooling to suit the necessities and aspirations of individuals of free India. Article 45 of the Directive Principles of State strategy held out an extraordinary commitment for the small kid. Sadly a couple of miles are yet to be voyaged before the commitment can be satisfied. It is the essential training which is the primary phase of the whole superstructure of educational arrangement in India. As indicated by Indian Constitution (Art. 45) Primary training alludes to “free and mandatory schooling for all kids until they complete the age of fourteen years". It was in September 1882 that Dadabhai Naoroji requested before the principal education commission of the country that essential schooling ought to be made free and mandatory in India as soon as could be expected. However his interest was unnoticed, yet it did communicate that Indians were awakening towards the need of free and mandatory training.

Higher Education

Babasaheb focused upon the personalities of his kin, the significance of confidence and self-height. He urged them to take advanced education for their advancement. He thought that the progress of a local area generally relied on how its individuals progressed in education. That is the reason he laid

more weight on advanced education than on essential training. In the authenticity of higher schooling. Dr. Ambedkar was supportive of giving educators important opportunity to outline their own schedules and evaluate the presentation of their understudies. He was against recommending and following an unbendingly organized schedule. He established the People's Education Society (P.E.S) in 1945, what began a school on June 20, 1946. The establishment was established by him with the end goal of advancing higher education among the lower working classes and particularly among the planned positions. Later on the P.E.S started secondary schools, night secondary schools, inns, universities and different establishments. However he started the People's Education Society, still he had the perspective that the more noteworthy obligation for providing instructive open doors ought to be that of the Government.

Conclusion

Idealism shifts the emphasis from the natural or scientific facts of life to the spiritual aspects of human experience. To the idealist, the reality is spiritual in nature rather than physical, mental rather than material. Ideas are eternal and unchanging. Prof. Arnold Reid regards pragmatism as activity engagement, commitment and encounter. Pragmatism is based on the concept of practice or workability of an idea or theory. It further believes that man is primarily an active being, growing, animated, mobile being who must first live life and only secondly speculate it. Thus, pragmatism sees throughout as intrinsically connected with action. The value of an idea is measured by the consequences produced when it is translated into action. Pragmatism is mainly based on the philosophy of John Dewey. The educational thoughts of Dr. Ambedkar are more realistic pragmatic than idealistic. He never believed in mere bookish education. He knew the importance of informal education along with formal education. He laid proper stress on technical and military education also. He encouraged co-curricular activities in all his institutions to enlarge the sphere of knowledge. He desired that the students studying in his institutions should come out with fully developed personality in all respects. In fulfillment of this ideal; he established a College Parliament in Siddharth College of Arts and Science.

His views about education of women may be controversial today, but they might be relevant to that time. The modem concept of education is comprehensive and lays more stress on the all-round development of a child. Dr. Ambedkar also believed in this concept. He was persistent that Government should give special facilities to the Backward Class students; at the same time he was of the opinion that the Backward Classes should make their progress themselves. Thus he was one of the great educationists of India. He believed that education was one of the strongest means to uplift his community as well as the whole nation. For Dr. B.R. Ambedkar, education was the main key to open the doors of light, vision and wisdom. Take education, be united and do the struggle‟ is the main message of his to the society and nation. He says that education and society have a bounded relationship because the progress and development of society is possible only through education. The power of making the man free from exploitation and slavery comes from education. He believed that education can act as an change agent to bring equality in the society. He had done plentiful to awake the depressed class, to make them aware of their situation, to raise their voice and showed them education as a path for their political, economical and social upliftment. He motivated the Dalits to merge with the upper caste in social, economic and political aspects through the slogan of educate, agitate and organise. Also he ensured educational rights of all sections of Indian society by providing certain rights under the Article 30 and 29 in Indian constitution.

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RECENT TRENDS IN MORERN MANAGEMENT PRACTICES*

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ABSTRACT

Histories of management have two deficiencies; (a) they fail to distinguish managing a business from other types of managing, (b) they are more often histories of writing about management than of doing it. Explaining management requires attention to the nature of the thing being managed - the firm. The history must hinge on specific aspects that distinguish today's management from that of former times; and various have been advanced - scale, technology, and globalization. Yet all were evident long ago and miss what is modern about modern management. This entry treats the modern-ness of the mode of business administration as key to understanding the modern firm. Following Weber the bureaucratic mode is tempting, but once we accept Knightian uncertainty bureaucratic theory cannot be an adequate guide to today's managerial practice. Modern firms align employees' judgment rather than their blind obedience by providing them with a corporate citizenship that echoes but differs from that provided earlier by guilds. The history of managing is of this transition.

KEYWORDS : - Modern Management Practices, Performance tracking, target interconnection Human Capital, System Theory etc.

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INTRODUCTION

This research paper is mainly focusses on to study the Modern Management Practices in recent days. History stands on time, Management is occurred from several corners of the world and its accomplishment engulfing since emergence of the development. Modern Management has grown-up with the collective of social, economies and scientific effort. Modern Management view is that the people are not functioning for money others reason need to well-thought out. To meet the satisfaction and the wellbeing with living modus, no financial factor work as one of the elicit aspect. Contemporary management action is delightful to customary up the overall complaint, afterwards the 1950‟s the modern management theories stated the action on the spotlighting organizational issues, process, system, culture, behavior, organizational environment culture, societal matter; are deliberate as the theories up-to-the-minute replication.

Quantitative is just about the approach of mathematical observation and numerical analysis of using model and tools not the overall matter, system approaches vastly related with the interaction among the different forces of the organization that closely related with each other in an open or closed system that also indicates the input, transformation, output and feedback at overall manner on the

others hand contingency approaches shows the action is not the issues of displaying but it is the pragmatic too that means it has the really side that its situation everything of the consideration of the organization is situational based with better setting of objectives, policies, corporate governance practices actions plan, as a part of manager to consider to take resolution on the contingent.

According to Donnelly et al. (1992) is that 'a system is a collection of objects unified by some form of fixed collaboration and interdependence'. This shows that a system is any object which has numerous parts. That is any phenomenon which has several parts and these parts at each point in time should combine in suitable proportions to become practical. They deal with that each organization is basically one element in a number of elements that are subject to on each other. That is, the element of 'symbiotic relationship' exists in the theory of system. This is the essential principle of organizational departmentalization. Organizations are made up of several parts. These parts may be departments, divisions, units or other forms of arrangements. All these parts interrelate together to form a coherent whole to allow the organization perform its functions. According to Chacko (1989), the basic idea of systems theory can help managers shorten and deal with the complex relations of internal and external environments. In the view of Chacko, every system has to internally change inputs into outputs to be utilized by the external environment. The external environment is similarly made up of other systems that would also use the outputs as inputs and in turn change them into outputs for other systems. This makes input-output conversion recurring to other systems.

The concept, system has advanced into systems approach to management which was formulated by the Tavistock Institute of Human Relations in London. Stoner et al. contend that 'rather than dealing with the numerous parts of an organization, the systems approach to management views the organization as a combined purposeful system composed of interconnected parts'. According to them, this approach provides managers a way of seeing at the organization as a whole and as a part of the larger external environment'. It implies that managers, regardless of the departments they belong should work in performance towards the attainment of organizational objectives. Managers are required to network their departments, divisions and/or units with the whole enterprise. Managers must relate to and connect with their counterparts in other departments, divisions and/or elements. Under the systems approach to management, managers cannot function exclusively within the confines of their traditional organization diagrams.

Feature/characteristics of Systems theory

- A system consists of interacting elements. It is set of inter related and interdependent parts arranged in a manner that produces a unified whole.
- The various sub-systems should be studied in their inter- relationships rather, than in isolation from each other.
- An organisational system has a boundary that determines which parts are internal and which are external.
- A system does not exist in a vaccum. It receives information, material and energy from other systems as inputs. These inputs undergo a transformation process within the system and leave the system as output to other systems.

- An organization is a dynamic system as it is responsive to its environment. It is vulnerable to change in its environment.
- In the systems approach, attention is paid towards the overall effectiveness of the system rather than the effectiveness of the sub-systems. The interdependence of the sub-systems is taken into account.
- The idea of systems can be applied at an organizational level. In applying system concepts, organizations are taken into account and not only the objectives and performances of different departments (subsystems).

Concept of Contingency Approach

- The contingency approach is the latest approach to the existing management approaches. During the 1970's, contingency theory was developed by J.W. Lorsch and P.R. Lawrence, who were critical of other approaches presupposing one best way to manage. Management problems are different under different situations and require to be tackled as per the demand of the situation.
- Contingency theory is a problem-solving approach which considers all major factors in a situation before making a decision (Higgins, J.M, 1991). It has been used in recent years to replace the simplistic principles of management with more integrated ones. Simplistic principles provide insight about management and employees within the organization, but they are often incomplete. Many of the early management principles and organizational theories were assumed to be universal. Through the years, research has shown that there are situations and conditions which support the need for a more integrated approach.

- The contingency approach as proposed by organizational theorists such as Lawrence and Lorsch (1969 and Schein (1972) attempted to implement a variety of concepts from other approaches. They found that the effectiveness of their techniques changed from one situation to another. Organizations and their subsystems proved to be unique. This provided the base for designing and managing organizations individually.
- Contingency management stresses the need for appraisal and analysis of the entire managerial environment within the organization. The appraisal and analysis are done in order to determine what work features, technology, personnel and organizational designs need to be considered as most fitting for particular circumstances.
- The contingency or situational approach emphasizes the fact that what managers do in practice depends upon a given set of circumstances (a contingency & situation). This approach not only takes into account given situations but also the influence of given solution on behavior patterns of an enterprise. As per this approach, managers should develop variable methods, tools or action plans as per the specific situation or contingencies as they develop. The type of motivation, communication system, type of leadership in an organization will depend upon the

circumstances prevailing in different enterprises at different times. Changes in organization have to be made to face the contingencies that crop up from time to time. A manager should study to find out the method that fits into the situation and helps in precise realization of goals of the enterprise.

The Changing Context of Management

The Changing Contexts of Management Practice Perhaps the principal change in the context of managing over the last few centuries – even more than the changes in IT and other technologies – is the erosion of business's monopoly powers, in part because of the loss of government grants and charters and the growth of government intervention with antitrust legislation and regulations, and in part because of globalization, competition, and greater consumer choice. Without citing much historical evidence, many academics pronounce business has become 'hypercompetitive.' We also hear that managers' power within firms has changed from eighteenth century Dickensian absolutism to the bargaining situation exemplified, perhaps, in German Mittlestand firms. Even if these changes have indeed occurred it does not follow that they have made managing more difficult, perhaps the opposite. As the economy develops an 'invisible hand' appears in the background, the deus ex machina in the business drama that takes charge when markets are 'efficient.' As information flows improve and transaction costs drop 'efficient markets' emerge, an ordering that is not the artifact of individuals, managers, or the state. Many argue market forces should be our socioeconomy's dominating mode of ordering, buttressing our democratic politics and our ethics of independence. Management's role then narrows onto reading and following, as rationally as possible, markets they neither engineer nor command. Social and political power is downplayed and becomes suspect as 'interference' in efficient markets. So one history of managing is of moving our economic affairs into increasingly efficient markets in which rationality dominates judgment.

One best way of doing may be useful for repetitive things but not for managerial problems. The contingency theory aims at integrating theory with practice in systems framework. The behavior of an organization is said to be contingent on forces of environment. "Hence, a contingency approach is an approach, where behavior of one sub-unit is dependent on its environment and relationship to other units or sub-units that have some control over the sequences desired by that sub- unit."

Human Capital : - Human capital is an vital factor in the management field. The education of managers and workers is strongly correlated with high management scores. Of course, we cannot infer a causal relationship from this association. However, it is plausible that managers with a college degree are more likely to be aware of the benefits of modern management practices, such as lean manufacturing. More surprisingly, perhaps, is that worker education level is also positively associated with management scores, suggesting that implementing many of these practices may be easier when the workforce is more knowledgeable. Many of the best

practices in Table 1 require significant initiative from workers, such as the Japanese-inspired lean manufacturing techniques. Our belief is that more basic business education—for example, around capital budgeting, data analysis, and standard human resources practices— could help improve management in many countries. This holds particularly true in developing countries, and recent fieldwork we have been doing with firms in India has provided supportive evidence on this.

Contingent Management Thus far, we have assumed that certain management practices are, on average, productivity enhancing. From this perspective, management resembles a technology, and there can be technical progress in management, just as there is for machines. An alternative perspective is that all management practices are contingent on the firm's environment. Every organization is optimally adopting its own best practices given the circumstance it finds itself in. There is certainly some element of contingency in management choices in at least three respects. First, different countries specialize in different aspects of the managerial practices.

There are a few possible explanations for this: It may be due to cultural differences across countries (possibly because Asian culture is claimed to be more "collectivist") or historical differences (the lack of capital after the Second World War is argued to have forced Japanese firms to develop monitoring-focused lean production techniques). Second, many aspects of strategic management—such as pricing or takeover decisions—will be very contingent on specific circumstances the organization faces, with no typical or generally accepted "good" or "bad" practice. This is why our survey looks at only a subset of the more process-oriented management practices where it is more likely that best practices exist. Third, the management practices we assess have not been equally beneficial throughout history. For example, rigorously and systematically using data to deal with issues and make decisions is facilitated by the dramatic drop in the real cost of information technology.

With fears of a new recession and financial collapse, times like these call for resilient and strong leadership in healthcare, business, government and wider society. Immediate relief measures need to be implemented and adjusted for those that may fall through the cracks. Medium and longer term planning is needed for how the economy is rebalanced and re-energised following this crisis.

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A STUDY ON INDIAN MODERN BANKING SYSTEM IN RELATION TO CUSTOMER

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INTRODUCTION

Many business such as banks, insurance companies and other service providers realize the importance of Customer Relation Management (CRM) and its potential to help them acquire new customers, retain existing ones and maximize their lifetime value. At this point, close relationship with customers will require a strong coordination between IT and marketing departments to provide a long term retention of selected customers because of today's customers have more power in deciding their bank choice. Consequently keeping existing customers as well as attracting new ones is a critical concern for banks. Customer satisfaction is an important variable in evaluation and control in a bank marketing management. Poor customer satisfaction will lead to decline in customer loyalty, and given the extended offerings from the competitors, customers can easily switch banks. Banks need to leverage effectively on their customer relationships and make better use of customer information across the institution .

Competition in the financial services industry has intensified in recent years, owing to event such as technology changes and financial industry deregulation. Conventional banking distribution has customers prefer using ATM's or a website rather than visiting a branch, while technology has also reduced barriers to entry for new customers.

CRM or customer relation management is a number of strategies and technologies that are used t build stronger relationships between companies and their customers. A company will store information that is related to their customers, and they will spend time analyzing it so that it can be used for this purpose. Some of the methods connected with CRM are automated, and the purpose of this is to create marketing strategies which are targeted towards specific customers. The strategies used will be dependent on the information that is contained within the system. Customer relation management is commonly used by corporations and they will focus on maintaining a strong relationship with their clients.

There are a number of reasons why CRM has become so important in the last 10 years. The competition in the global market has become highly competitive and it has become easier for customers to switch companies if they are not happy with the service they receive. One of the primary goals of CRM is to maintain clients. When it is used effectively, a company will be able to build a relationship with their customers that can last a lifetime. Customer relation management tools will generally come in the form of software. Each software program may vary in the way it approaches CRM. It is important to realize that CRM is more than just a technology.

It is also important for the CRM system to foster a philosophy that is oriented towards the customers. While this may sound like common sense, there are a sizable number of companies that have failed to do it, and their business suffered as a result. With CRM the customer is always right and they are the most important factor in the success of the company. It is also important for the company to use measure that are dependent on their customers. This will greatly tip the odds of success in their favor. While CRM should not be viewed as a technology, it is important to realize that there are end to end processes that must be created so that customers can be properly served. In many cases, these processes will use computer and software.

The architecture of CRM can be broken down into three categories, and there are collaborative

operation and analytical. The collaborative aspect of CRM deals with communication between companies and their clients. The operational aspect of the architecture deals with the concept of making certain processes automated. The analytical aspect of CRM architecture deals with analyzing customer information and if for business intelligence purposes. Each one of these elements are critical for the success of a CRM system. A company must learn how to use all three properly and when they do this proficiently they will be able to build strong customer relationships and ensure their profits for a long period of time. As more business continue to compete on a global level, it will become more important for them to use successful Customer Relation ship Management techniques.

OBJECTIVES OF THE STUDY

To know the concept of CRM
To study the CRM and BANKING
To study the objectives of CRM in banks.

METHODOLOGY

This paper is totally depends upon the secondary sources. The data of this paper is collected by the internet, books, news papers, magazine and various research papers.

MEANING OF CRM

Customer Relation Management is the establishment, development, maintenance and optimization of long term mutually valuable relationships between consumers and the organizations. Successful customer relationship management focuses on understanding the needs and desires of the customers and is achieved by placing these needs at the heart of the business by integrating them with the organization's strategy, people, technology and business process.

At the heart of a perfect CRM strategy is the creation of mutual value for all the parties involved in the business process. It is about creating a sustainable competitive advantage by being the best at understanding, communicating and delivering and developing existing customer relationships in addition to creating and keeping new customers.

DEFINITION OF CRM

"Customer Relationship Management (CRM) is a co-ordinate approach to the selling process allowing the various operational, customer contact and sales promotional functions of an organization to function as a whole"

CRM AND BANKS

One of the banks greatest asset is their knowledge of their customers. Banks can use this asset and turn it into key competitive advantage by retaining those customers who represent the highest lifetime value and profitability. Banks can develop customer relationships across a broad spectrum of touch such as at bank branches, kiosks, ATM's, internet, electronic banking and call centres.

CRM is not n new phenomenon in the industry. Over the years banks have invested heavily in CRM especially in developing call centers, which in the past were designed to improve the process of inbound calls. In future, call centers will evolve to encompass more than just cost reduction and improved efficiency. According to Gartner Group, more than 80 percent of all US banks will develop heir call centers as alternative delivery channels and revenue centers to be used for the delivery of existing products and services. But to be successful a bank needs more than the ability to handle

customer service calls. It needs a comprehensive. CRM strategy in which all departments within the bank are integrated.

OBJECTIVES OF CRM IN BANKS

CRM the technology along with human resources of the banks enables the banks to analyze the behavior of customers and their value. The main areas of focus are as the name suggest: customer, relationship, and the management of relationship and the main objectives to implement CRM in the business strategy are :

1. To simplify marketing and sales process
2. To make call centers more efficient
3. To provide better customer service
4. To discover new customers and increase customer revenue
5. To cross sell products more effectively

The CRM process should fully support the basic steps of customer life cycle. The basic steps are:

1. Attracting present and new customers
2. Acquiring new customers
3. Serving the customers
4. Finally retaining the customers

In today's increasingly competitive environment maximizing organic growth through sales momentum has become a priority for banks and financial institutions. To build this momentum banks are focusing on customer relationship management initiatives to improve

Customer satisfaction and loyalty
Customer insight/ 360° view of customer
Speed to market for products and service
Increase products to customer ratio
Improve up sales and cross sales
Capitalizing on New market opportunities.

The idea of CRM is that it helps businesses use technology and human resource gain insight into the behavior of customers and the value of those customers. If it works as hoped, a business can provide better customer service make call centers more efficient, cross sell products more effectively, help sales staff close deals faster, simplify marketing and sales processes, discover new customers and increase customer revenues. It does not happen by simply buying software and installing it. For CRM to be truly effective, an organization must first decide what kind of customer information it is looking for and it must decide what it intends to do with that information.

For example, many financial institutions keep track of customers life stages in order to market appropriate banking products like mortgages or IRAs to hem at the right time to fit their needs. Next the organization must look into all of the different ways information about customers comes into a business, where and how this data is stored and how it is currently used.

One company, for instance may interact with customers in a myriad of different ways including mail campaigns, Websites, brick and mortar stores, call centers, mobile sales force staff and marketing and advertising efforts. Solid CRM systems ling up each of these points. This collected data flows between operational systems (like sales and inventory systems) and analytical systems that can help

sort through these records for patterns. Company analysts can then comb through the data to obtain a holistic view of each customer and pinpoint areas where better services are needed.

In CRM projects following data should be collected to run process engine:

1. Responses to campaigns
2. Shipping and fulfillment dates.
3. Sales and purchase data
4. Account information
5. Web registration data
6. Service and support records
7. Demographic data
8. Web sales data

CONCLUSION

Above in our study describe the CRM in banking. We conclude that the CRM is a technical and important point for the banking. Because of customer is god of banking services this means without customers response doesn't improve the banking services. Also we focusing on the objectives of CRM

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कालिदास की रचनाओं के सामाजिक सांस्कृतिक तत्व

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सारांश

कविकुल गुरु महाकवि कालिदास ने तीन नाटकों अभिज्ञानशाकुन्तल , विक्रमोवंशोयम् तथा मालविकाग्निमित्रम् के अतिरिक्त , रघुवंश , कुमारसम्भव , ऋतुसंहार और मेघदूत की रचना की है उसके समय और व्यक्तित्व के विषय में निश्चित रूप से कुछ भी पता नहीं है फिर भी कालिदास ने अपनी कृतियों में अपने समय के सारे भारतवर्ष का और इसके विभागों का नामोल्लेख किया है। उनका महाकाव्य रघुवंश अठारह सर्गों में लिखा हुआ महाकाव्य है। इसमें रघुकुल का वर्णन है। कथा और काव्यों में कालिदास ऐसी परमकोटि को प्राप्त हुए हैं जो उनसे पहले या बाद में और कोई प्राप्त नहीं कर सका है। रघुवंश का विषय विविध और व्यापक है जिससे कालिदास को अपनी कल्पना शक्ति प्रदर्शन करने का पूर्ण सुअवसर प्राप्त हुआ है। रघुवंश सूत्रबद्ध काव्य की अपेक्षा चित्रों की एक तेजोराशि है। कालिदास संस्कृत साहित्य के सर्वश्रेष्ठ कवि हैं, उनकी काव्य शक्ति और प्रतिभा के कारण, उन्हें कविकुल गुरु की उपाधि से सम्मानित किया गया है। वास्तव में, कालिदास संस्कृत साहित्य के मणिमाला का माध्यम है। पश्चिमी और भारतीय, प्राचीन और प्राचीन विद्वानों की दृष्टि में कालिदास सर्वश्रेष्ठ अद्वितीय कवि हैं।

प्रस्तावना

अन्य कवियों की तुलना में उनकी बहुमुखी प्रतिभा उन्हें विशिष्टता प्रदान करती है। कुछ विद्वान उन्हें ईसा पूर्व दूसरी शताब्दी में सिद्ध करते हैं, जबकि छठी शताब्दी ईस्वी में, अधिकांश विद्वानों के अनुसार, कालिदास का जन्म उज्जयिनी में हुआ था और वे शैव धर्मवल्मी थे। अधिकांश इतिहासकारों का मानना है कि कालिदास गुप्त कवि थे और गुप्त सम्राट चंद्रगुप्त द्वितीय विक्रमादित्य के समकालीन थे। इस लेख में, हम संस्कृत के महान कवि कालिदास के जीवन परिचय, जीवनी, साहित्य, काव्य सौंदर्य और समाजशास्त्रीय तत्वों के बारे में अध्ययन करेंगे, इसलिए शोध पत्र में हम कालिदास के कार्यों और साहित्य में उनके योगदान का अध्ययन कर रहे हैं।

कालिदास सुघटित वर्णनों के लिए आख्यान विषयक अभिरुचि का हनन कभी नहीं करते हैं। हृदयंगमता और अभिरुचि के लिए उनकी अपनी निश्चितता है। सचमुच कालिदास में भी अन्य संस्कृत कवियों की तरह अपने पात्रों की ' सर्वथाभद्र ' पात्रों के रूप में चित्रण करने की प्रवृत्ति विद्यमान है। फिर भी यह मानना होगा कि इन आदर्श पात्रों का अपना व्यक्तित्व है रघुवंश में कई विषय अद्भुत कवि कल्पनाश्रित रीति और संगीत की शक्ति से आपस में ग्रथित हैं यह कहना अत्युक्ति नहीं होगा कि कुछ अपवादों को छोड़कर कालिदास को शब्दाडम्बर के कृत्रिम प्रयोग में अभिरुचि नहीं है। उसकी कृतियाँ मानव भावनाओं से परिपूर्ण हैं। कालिदास को एक और कृति कुमारसम्भव महाकाव्य है जिसके आठ सर्ग हैं। रचना सम्पूर्ण नहीं है जिसका कोई ज्ञात कारण नहीं है। इसके आगे के सर्ग भी मिलते हैं परन्तु वे किसी अज्ञात के द्वारा लिखे गये समझ जाते हैं। काव्य मुख्य कथा से आरम्भ होता है। प्रथम सर्ग में हिमालय का वर्णन बहुत ही रमणीय है।

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जन्म स्थान :

कालीदास की जन्मस्थली को लेकर भी विवाद है। मेघदूतम् में उज्जैन के प्रति उनके विशेष प्रेम को देखकर कुछ लोग उन्हें उज्जैन का निवासी मानते हैं। लेखकों ने यह साबित करने की भी कोशिश की है कि कालिदास का जन्म उत्तराखंड के रुद्रप्रयाग जिले के काविल्ठा गाँव में हुआ था। कालिदास ने अपनी प्रारंभिक शिक्षा यहाँ प्राप्त की और यहाँ उन्होंने मेघदूत, कुमारसंभव और रघुवंश जैसे महाकाव्यों की रचना की। कविल्ठा चारधाम यात्रा मार्ग पर गुप्तकाशी में स्थित है। गुप्तकाशी से कालीमठ सिद्धपीठ के रास्ते पर, कालीमठ मंदिर से चार किलोमीटर आगे कवेल्थ गाँव स्थित है। कवीलथा में, सरकार ने कालिदास की एक मूर्ति भी स्थापित की है और एक सभागार का निर्माण किया है जहाँ हर साल जून के महीने में तीन दिनों के लिए एक सेमिनार का आयोजन किया जाता है, जिसमें देश भर के विद्वान भाग लेते हैं।

कालिदास के रहने के कुछ प्रमाण बिहार के मधुबनी जिले में भी मिलते हैं। कहा जाता है कि विदोत्तमा (कालीदास की पत्नी) को बहस में हराने के बाद, कालिदास यहां गुरुकुल में रुके थे। कालिदास को यहां परमात्मा से ज्ञान का वरदान मिला था। आज भी, कालीदास की दीह यहाँ आयोजित की जाती है। मिट्टी से बच्चों के पहले अक्षर लिखने की परंपरा अभी भी यहां प्रचलित है। कुछ विद्वानों ने उन्हें बंगाल और उड़ीसा में भी सिद्ध करने की कोशिश की है। ऐसा कहा जाता है कि कालिदास की श्रीलंका में हत्या कर दी गई थी, लेकिन विद्वान भी इसे काल कल्पित मानते हैं।

अधूरा काव्य:—

यह काव्य अधूरा क्यों रहा यह समस्या बहुत ही उलझी हुई है। हो सकता है कि यह हस्तलिखित प्रति में नष्ट हो गया हो या सम्भव है कि कवि ने इस काव्य को अपने समकालीन पण्डितों को आलोचना के कारण अधूरा ही छोड़ दिया हो। चूँकि रघुवंश बाद की रचना है, यह कहना युक्तिसंगत नहीं होगा कि कवि की मृत्यु के कारण यह काव्य पूरा नहीं हो सका, निःसंदेह कवि द्वितीय भाग पूरा करने की प्रतिज्ञा पहले भाग में कर चुके हैं।

महाकवि कालिदास के विचार

महाकवि कालिदास रचनाओं में तत्कालीन वेदादिशास्त्र प्रतिपादित धर्म के सिद्धान्त मिलते हैं वह चार वर्णों और चार आश्रमों के पक्षपाती हैं। उन्होंने आदर्श ब्राह्मण और आदर्श क्षत्रिय का वर्णन किया है। जीवन के चार पुरुषार्थो धर्म, अर्थ, काम और मोक्ष में उनका पूर्ण विश्वास है। यद्यपि कालिदास ने प्रेम संबंधी चित्रों को चित्रित किया है परन्तु वे इंद्रियपरक नहीं है शास्त्रों के अनुसार पुत्र प्राप्ति आवश्यक है। कालिदास ने रघुवंश के आरम्भ में स्पष्ट कहा है रघुवंशी पुत्र प्राप्ति के लिए गृहस्थ जीवन को स्वीकार करते थे। ऐसा ज्ञात होता है कि कालिदास ब्रह्मा, विष्णु और शिव तीनों देवों की पारमार्थिक एकता का तथा जगत् - प्रकृति के बारे में सांख्य और योगदर्शन के सिद्धान्तों। मानने वाले हैं। उन्होंने कई बार तीन गुणों का उल्लेख किया है तथा कुछ योगासनों का भी निरूपण किया है। प्रो कीथ का कथन है कि कालिदास में मानव हृदय के द्वंद्वों का कोई समाधान

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सम्भव नहीं है। उनके अनुसार कालिदास ब्राह्मण धर्म का प्रतिनिधित्व करते हैं। इस कारण से कई पाश्चात्य विद्वान् कालिदास की रचनाओं की आलोचना करते हैं किन्तु भारतीय सहृदय को कालिदास की कृतियां अत्यधिक प्रभावित करती जिनमें कर्म तथा पुनर्जन्म सिद्धान्तों में पूर्ण विश्वास प्रकट किया गया है।

कालिदास के लिए संसार पाप और व्यथा का स्थान नहीं है यहाँ सौन्दर्य तथा हर्ष विराजमान है। उन्होंने प्रकृति के परम आनन्ददायी रूप का वर्णन किया है। सौन्दर्य की उनकी अपनी कल्पनाएं हैं। कालिदास के अनुसार सौन्दर्य वर्णनातीत है , केवल हृदय से ही उसका अनुभव हो सकता है। कालिदास को प्रशंसा पूर्वीय तथा पश्चिमीय विद्वानों ने समान रूप से की है। प्राकृतिक सौन्दर्य का मानवीय भावनाओं के साथ एकीकरण करने के लिए कालिदास प्रशंसा के पात्र हैं। उसने ऐसे अनुपम काव्य का निर्माण किया है जिसमें मानव - हितवाद , अद्भुत कल्पनावाद तथा प्रकृति प्रेम का चित्रण है। काव्य के प्रधान अंग शब्द रचना कल्पना और ध्वनि आदि सभी उनकी रचनाओं में रमणीय रूप से विद्यमान है। कालिदास में श्रुतिकटु तथा असंस्कृत कुछ भी नहीं पाया जाता। उनके काव्य की एक और विशेषता यह है कि वे वाच्य की अपेक्षा ध्वनि का अधिक प्रयोग करते है । कुमारसम्भव के निम्नलिखित से उनकी व्यंजनाशक्ति का पता चलता है। जिसमें पार्वती संभ्रान्त स्थिति में दिखाई गई है–

महाकवि कालिदास का जीवन परिचय –

महाकवि कालिदास का जीवन परिचय (Kalidas Biography in Hindi) – कालिदास भारत के श्रेष्ठतम कवियों में से एक थे. यह संस्कृत भाषा के विद्वान भी थे. इनको राजा विक्रमादित्य के दरबार के नौरत्न में शामिल किया गया था. श्रींगार रस की रचनाओं के लिए जाने जाते हैं. इन्होनें श्रृंगार रस की रचनाए इस प्रकार की हैं. की जो एक बार पढ़ ले वह अपने आप इनके भाव से जागृत हो जाएगा. इन्होनें अपने साहित्य में आदर्शवादी और नैतिक मूल्य का विशेष ध्यान रखा हैं. इनकी रचनाओं को कई भाषा में प्रकाशित किया गया हैं. उनकी रचनाएँ भारत की पौराणिक कथाओं पर आधारित हैं. अभिज्ञानशाकुन्तल इनकी सबसे ज्यादा प्रसिद्ध रचना हैं. इनके दुवरा लिखे गए नाटक को विश्व के अनेकों भाषा में अनुवाद किया गया हैं.

कालिदास के जन्म को लेकर कोई ठोस साबुत और जानकारी या कोई दस्तावेज़ नहीं हैं. अनेक विद्वानों का इनके जन्म को लेकर अलग – अलग मत हैं. कुछ विद्वान दुवारा 150 ईपु० से लेकर 400 ई० के बीच कालिदास के जन्म को माना जाता हैं. कुछ विद्वानों दुवारा तो गुप्त काल के समय को इनका जन्म माना जाता हैं. क्योकिं कालिदास के नाटक 'मालविकाग्निमित्र' में अग्निमित्र का वर्णन मिलता हैं. जो 170 ईपू० का शासक था. एक और कालिदास का उल्लेख वानभट्ट की 'हर्षचरितम' में मिलती हैं. जो छठी शताब्दी की रचना हैं. इसलिए इन सभी साक्ष्य को मानकर कालिदास के जन्म का समय पहली शताब्दी

कालिदास की रचनाएँ

कालिदास ने अनेकों रचनाएँ लिखी हैं. जिनमे से कुछ बहुत ही सर्वश्रेष्ठ रचनाएँ मानी जाती हैं. आपको कालिदास दुआरा लिखी गई कुछ महत्वपूर्ण रचनाओं की लिस्ट निचे दी गई हैं. विद्योत्तमा से शादी की इच्छा रखने वाले बहुत सरे विद्वान विद्योत्तमा से शास्त्रार्थ में में हार गए. इसलिए कुछ विद्वान ने मिलकर अपने हार का बदला लेने के लिए कालिदास का शास्त्रार्थ विद्योत्तमा से कराया. कालिदास एक मुर्ख व्यक्ति थे. क्योकिं जब सारे विद्वान मिलकर एक अज्ञानी मुर्ख की तलास कर रहे थे. तब उन्हें कालिदास दिखाई दिए जो पेड़ की जिस टहनी पर बैठे थे उसी को काट रहे थे. तब सभी को लगा इससे ज्यादा मुर्ख

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इस दुनिया में नहीं मिलेगा. तब कालिदास को विद्योत्तमा के पास ले गए और बोले की कालिदास हमलोगों के गुरु महाराज हैं. जो आज मौन व्रत किये हुए हैं. आप इनसे मौन शब्दवाली सांकेतिक भाषा में शास्त्रार्थ कर सकती हैं. जब विद्योत्तमा कालिदास से मौन शब्दवाली में इशारों से प्रश्न पूछती तो उसका जवाब भी कालिदास सांकेतिक भाषा में देते. जिसको वहा पर उपस्थित सारे विद्वान उस प्रश्न के जवाब को सही तर्क देते हुए विद्योत्तमा को समझा देते.

कुमारसंभव :-

यह एक महाकाव्य हैं. इस महाकाव्य में पार्वती विवाह, कुमार जन्म, तारकासुर वध की कथा प्रमुख हैं, शेष प्रासंगिक कथायें हैं. इस महाकाव्य में 17 सर्ग हैं. परन्तु कुछ विद्वान् इनमें से प्रथम आठ को ही प्रमाणिक मानते हैं, शेष सर्गों को विद्वानों द्वारा बाद में जोड़ा हुआ माना गया हैं. उदात्त , सरस एवं कोमल भावाभिव्यक्ति, स्वाभाविक एवं मंजुल कल्पनाएँ, कोमलकांत पदावली, अलंकारों का सहज स्वाभाविक प्रयोग, प्रकृति का सुरम्य चित्रण, तप, समाधि, संयोग, वियोग आदि का वर्णन इस काव्य की प्रमुख विशेषताएं हैं. कुमारसंभव कालिदास की उत्कृष्ट कोटि की रचना हैं.

रघुवंश :

रघुवंश महाकाव्य कालिदास एक उत्कृष्ट कृति है। सूर्यवंशी के 30 राजाओं का इस महाकाव्य के 19 सर्गों में वर्णन किया है। रघुवंश महाकाव्य में, एक वंश के कई नायकों को एक नायक के चरित्र के आधार के रूप में चित्रित किया गया है। रघुवंश के 19 सर्गों में सूर्यवंशी राजाओं दिलीप से राम और राम के वंशजों का चरित्र चित्रण है। इस महाकाव्य के पहले 9 सर्गों में, राम के चार पूर्वजों दिलीप, रघु, अज और दशरथ का वर्णन मिलता है और दसवें सर्ग से 15 वें सर्ग तक के 6 सर्गों में राम के जीवन वृत्त का वर्णन है। 16 वें सर्ग से 18 वें सर्ग तक के चार सर्गों में राम के वंशजों का वर्णन मिलता हैं। 19 वें सर्ग में कामुक अग्निवर्ण का वर्णन मिलता हैं। इस काव्य में सभी रसों का सुंदर वर्णन है। रघु और राम के युद्ध कथाओं में, जहाँ वीर रस का चित्रण किया गया है, वहां आर्त विलाप में करुण रस की अजस्र धारा प्रवाहित होती हैं।

रघु वंश में कवि द्वारा एक से एक सुंदर आदर्श प्रस्तुत किए गए हैं। रघुवंश के पास रघु के बेटे अज की इंदुमती से शादी, इंदुमती की मृत्यु और अज के करुण विलाप, राम और सीता के पुष्पक विमान द्वारा प्राकृतिक दृश्यों का वर्णन आदि का एक आकर्षक चित्रण है।

कालिदास का काव्य सौंदर्य :

कालिदास अपनी विषय-वस्तु देश की सांस्कृतिक विरासत से लेते हैं और उसे वे अपने उद्देश्य की प्राप्ति के अनुरूप ढाल देते हैं। उदाहरणार्थ, अभिज्ञान शाकुन्तल की कथा में शकुन्तला चतुर, सांसारिक युवा नारी है और दुष्यन्त स्वार्थी प्रेमी है। इसमें कवि तपोवन की कन्या में प्रेमभावना के

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प्रथम प्रस्फुटन से लेकर वियोग, कुण्ठा आदि की अवस्थाओं में से होकर उसे उसकी समग्रता तक दिखाना चाहता है। उन्हीं के शब्दों में नाटक में जीवन की विविधता होनी चाहिए और उसमें विभिन्न रुचियों के व्यक्तियों के लिए सौंदर्य और माधुर्य होना चाहिए।

त्रैगुण्योद्भवम् अत्र लोक-चरितम् नानृतम् दृश्यते।
नाट्यम् भिन्न-रुचेर जनस्य बहुधापि एकम् समाराधनम्।।

कालिदास के जीवन के बारे में हमें विशेष जानकारी नहीं है। उनके नाम के बारे में अनेक किवदन्तियां प्रचलित हैं जिनका कोई ऐतिहासिक मूल्य नहीं है। उनकी कृतियों से यह विदित होता है कि वे ऐसे युग में रहे जिसमें वैभव और सुख-सुविधाएं थीं। संगीत तथा नृत्य और चित्र-कला से उन्हें विशेष प्रेम था। तत्कालीन ज्ञान-विज्ञान, विधि और दर्शन-तंत्र तथा संस्कारों का उन्हें विशेष ज्ञान था। उन्होंने भारत की व्यापक यात्राएं कीं और वे हिमालय से कन्याकुमारी तक देश की भौगोलिक स्थिति से पूर्णतः परिचित प्रतीत होते हैं। हिमालय के अनेक चित्रांकन जैसे विवरण और केसर की क्यारियों के चित्रण (जो कश्मीर में पैदा होती है) ऐसे हैं जैसे उनसे उनका बहुत निकट का परिचय है।

जो बात यह महान कलाकार अपनी लेखिनी के स्पर्श मात्र से कह जाता है, अन्य अपने विशद वर्णन के उपरांत भी नहीं कह पाते। कम शब्दों में अधिक भाव प्रकट कर देने और कथन की स्वाभाविकता के लिए कालिदास प्रसिद्ध हैं। उनकी उक्तियों में ध्वनि और अर्थ का तादात्मय मिलता है। उनके शब्द-चित्र सौन्दर्यमय और सर्वांगीण सम्पूर्ण हैं, जैसे दृ एक पूर्ण गतिमान राजसी रथ (विक्रमोर्वशीय, 1.4), दौड़ते हुए मृग-शावक (अभिज्ञान-शाकुन्तल, 1.7), उर्वशी का फूट-फूटकर आंसू बहाना (विक्रमोर्वशीय, छन्द 15), चलायमान कल्पवृक्ष की भांति अन्तरिक्ष में नारद का प्रकट होना (विक्रमोर्वशीय, छन्द 19)। उपमा और रूपकों के प्रयोग में वे सर्वोपरि हैं।

सांस्कृतिक एवं सामाजिक तत्त्व :

कालिदास के समृद्ध और उज्ज्वल व्यक्तित्व को एक महान सांस्कृतिक विरासत द्वारा चिह्नित किया गया है और उन्होंने अपने कार्यों में मुक्ति, व्यवस्था और प्रेम के आदर्शों को अभिव्यक्ति दी है। उन्होंने व्यक्ति को दुनिया के दुखों और संघर्षों से अवगत कराने के लिए प्यार, वासना, इच्छा-आकांक्षा, आशा-सपना, सफलता, असफलता आदि की अभिव्यक्ति दी है। भारत ने अपनी समग्रता में जीवन को देखा है और इसमें किसी भी विखंडन का विरोध किया है। कवि ने आत्मा को विभाजित करने वाले मानसिक द्वंद्व का वर्णन किया है और इस प्रकार हमें इसे समग्रता में देखने में मदद मिली है। कालिदास की रचनाएँ हमारे लिए सुंदरता, साहसिक घटनाओं, त्याग के दृश्यों और मानव मन की बदलती स्थितियों के लिए संरक्षित करती हैं। उनके कार्यों को हमेशा मानव भाग्य के एक अवर्णनीय चित्रण के लिए पढ़ा जाएगा, क्योंकि केवल एक महान कवि ही ऐसी प्रस्तुतियां दे सकता है। उनकी अनेक पंक्तियां संस्कृत में सूक्तियां बन गई हैं। उनका मानना है कि हिमालयी क्षेत्र में विकसित संस्कृति दुनिया की संस्कृतियों

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का मानक हो सकती है। यह संस्कृति मूलतः आध्यात्मिक है। हम सभी समय चक्र में कैद हैं और इसीलिए हम अपने अस्तित्व की संकीर्ण सीमा में ही सीमित हैं। इसलिए, हमारा उद्देश्य होना चाहिए कि हम अपने प्रलोभनों से छुटकारा पाएं और चेतना की उस सच्चाई को प्राप्त करें जो देश-युग से परे है जो अजन्मा, चरम और कालातीत है। हम इसका चिंतन नहीं कर सकते, इसे वर्गों, आकारों और शब्दों में विभाजित कर सकते हैं। इस चरम सत्य का ज्ञान मानव का उद्देश्य है। रघुवंश के इन शब्दों को देखिए - 'ब्रह्माभूयम् गतिम् अजागम्।' ज्ञानीपुरुष कालातीत परम सत्य के जीवन को प्राप्त होते हैं।

वह जो चरम सत्य है सभी अज्ञान से परे है और वह आत्मा और पदार्थ के विभाजन से ऊपर है। वह सर्वज्ञ, सर्वव्यापक और सर्वशक्तिमान है। वह अपने को तीन रूपों में व्यक्त करता है (त्रिमूर्ति) ब्रह्मा, विष्णु और शिव दृ कत्र्ता, पालक तथा संहारक। ये देव समाज पद वाले हैं आम जीवन में कालिदास शिवतंत्र के उपासक हैं। तीनों नाटकों दृ अभिज्ञान शाकुन्तल, विक्रमोर्वशीय, मालविकाग्निमित्र दृ की आरम्भिक प्रार्थनाओं से प्रकट होता है कि कालिदास शिव-उपासक थे। देखिए रघुवंश के आरम्भिक श्लोक में:

जगतः पितरौ वन्दे पार्वती-परमेश्वरौ।

यद्यपि कालिदास परमात्मा के शिव रूप के उपासक हैं, उनका दृष्टिकोण संकीर्ण नहीं है। परम्परागत हिन्दू धर्म के प्रति उनका दृष्टिकोण उदार है। वह दूसरों की मान्यताओं को सम्मान के साथ देखता था। कालिदास में सभी धर्मों के प्रति सहानुभूति है और वह शातिरता और कट्टरता से मुक्त है। कोई भी व्यक्ति उस मार्ग को चुन सकता है जो अच्छा लगता है क्योंकि अंततः भगवान के विभिन्न रूप एक ही भगवान के विभिन्न रूप हैं जो सभी रूपों में निराकार हैं। कालिदास पुनर्जन्म के सिद्धांत का पालन करते हैं। यह जीवन में पूर्णता के मार्ग का एक चरण है। जिस तरह हमारा वर्तमान जीवन पिछले कर्मों का फल है, उसी तरह हम इस जन्म में प्रयासों से अपने भविष्य को बेहतर बना सकते हैं। विश्व पर सदाचार का शासन है। विजय अन्ततः अच्छाई की होगी। यदि कालिदास की रचनाएँ दर्दनाक नहीं हैं तो उसका कारण यह है कि वह सद्भाव और शालीनता के अंतिम सत्य को स्वीकार करते हैं। इस विश्वास के तहत, वे ज्यादातर पुरुषों और महिलाओं के दुखों के लिए हमारी सहानुभूति को मोड़ देते हैं।

कालिदास के लेखन ने इस भ्रांति को दूर किया कि हिंदू मन ने ज्ञान और ध्यान पर अधिक ध्यान दिया और सांसारिक दुखों की उपेक्षा की। कालिदास के अनुभव का क्षेत्र विस्तृत था। उन्होंने समान रूप से जीवन, लोक, चित्रों और फूलों का आनंद लिया। उसने मनुष्य को सृष्टि (ब्रह्मांड) और धर्म की शक्तियों से अलग नहीं देखा। उन्हें सभी प्रकार के मानवीय दुखों, आकांक्षाओं, क्षणिक खुशी और अंतहीन आशाओं का ज्ञान था।

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निष्कर्ष :

कालिदास संस्कृत साहित्य के सर्वश्रेष्ठ कवि हैं। उनकी प्रतिभा सर्वांगीण है। महाकाव्य, नाटक और गीत के सभी क्षेत्रों में उनकी रचनाएँ अद्वितीय हैं। तत्कालीन समाज की वास्तविक रूप और सांस्कृतिक चेतना की झांकी उनके कार्यों में पाई जाती है। कालीदास को दुनिया के महान काव्य साहित्कारों में गिना जाता है। कालिदास के जन्म स्थान को लेकर भी अनेको विद्वानों और इतिहासकारों का अलग – अलग मत हैं. कालिदास ने अपने खंड काव्य मेघदूत में उज्जैन शहर का जिक्र किया हैं. जो मध्यप्रदेश राज्य में हैं. इस लिए कुछ इतिहासकार और विद्वानों का मत हैं की इनका जन्म स्थान उज्जैन ही हैं. कुछ इतिहासकारों का मानना हैं की कालिदास का जन्म उत्तराखंड के रुद्रप्रयाग जिले के कविल्का गांव में हुआ था. यहाँ पर सरकार दुवारा कालिदास की एक प्रतिमा और सभागार का निर्माण करवाया गया हैं. कालिदास का विवाह राजकुमारी विद्योत्तमा से हुआ था. जो एक विद्वान ज्ञानी थी. कालिदास और विद्योत्तमा की शादी को एक संयोग माना जाता हैं. क्योकिं राजकुमारी विद्योत्तमा को अपने ज्ञान और बुद्धि पर बहुत ही घमंड था. वह कहती थी की जो उसे शास्त्रार्थ में हरा देगा उसी से वह शादी करेगी.

सन्दर्भ :

- ❖ हजारी प्रसाद द्विवेदी, राष्ट्रीय कवि कालिदास
- ❖ हजारी प्रसाद द्विवेदी ग्रन्थावली, गूगल पुस्तक (अभिगमन
- ❖ रामजी उपाध्याय, महाकवि कालिदास की कृतियां ऋतुसंहार कालिदास की प्रथम काव्य कृति है। इतिहासकारों के अनुसार बाल कवि कालिदास ने काव्य कला का आरंभ ऋतुवर्णनपरक इसी लघु काव्य से किया था
- ❖ आचार्य दण्डी ने लिखा है कि कालिदास वैदर्भी रीति के सर्वोच्च प्रतिष्ठाता हैं --
- ❖ लिप्ता मधुद्रवेणासन् यस्य निर्विषया गिरः। तेनेदं वर्त्म वैदर्भ कालिदासेन शोधितम्॥ "उपमा कालिदासस्य, भारवेरर्थगौरवम्..." "निर्गतासु न वा कस्य कालिदासस्य सूक्तिसु। प्रीतिर्मधुर सान्द्रासु...॥" -- बाणभट्ट, हर्षचरितम्।
- ❖ उमाशंकर शर्मा 'ऋषि', संस्कृत साहित्य का इतिहास, चौखम्भा भारती अकादमी,
- ❖ उमाशंकर शर्मा 'ऋषि', संस्कृत साहित्य का इतिहास, चौखम्भा भारती अकादमी,

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ए.आर. बुर्ला महिला वरिष्ठा महाविद्यालय, सोलापूर

सारांश

भारतीय रहस्यवादी और कवि कबीर के जीवन के बारे में बहुत कम जानकारी है, ऐसा माना जाता है कि उनका जन्म बनारस में या उसके आसपास हुआ था। वह हिंदू तपस्वी रामानंद के शिष्य बनने से पहले मुस्लिम बुनकरों के परिवार में पले-बढ़े। कबीर को सूफी और ब्राह्मण संत दोनों माना जाता है। कबीर दास दोहस दोहस (युगल) की प्रसिद्ध कविता I (अनुवाद के साथ 15 वीं शताब्दी के कवि-संत कबीर के लिए जिम्मेदार कुछ ग्रंथों के उदाहरण पर, पेपर उत्तर आधुनिक दावे का विरोध करता है कि प्रत्येक प्राप्त संस्करण एक काव्य रूप से सुंदर, पॉलिश पाठ है। में सभी संभावनाएँ सभी प्राप्त संस्करण लेखन के लिए प्रतिबद्ध होने से पहले मौखिक प्रसारण के एक लंबे चरण से गुजरे हैं और वे कभी-कभी पाठ्य भ्रष्टाचार के परिणाम होते हैं जिसके परिणामस्वरूप असंगत पठन या काव्य ढीलापन और अतिरेक होता है। छंद के आधार पर और भिन्न संस्करणों की तुलना, कुछ पहले के पाठ का पुनर्निर्माण संभव है। यह तर्क दिया जाता है कि कविताओं की रचना एक मीट्रिक रूप से सही सस्वर पाठ के लिए की गई हो सकती है और जब वे संगीत के मूड और लय के लिए निर्धारित गीत बन गए तो उन्होंने गायकों द्वारा उपयोग किए गए लाइसेंस के तहत अपना सख्त छंद खो दिया है। प्रवर्धन उच्च स्तर पर भी पता लगाया जा सकता है क्योंकि कभी-कभी पूरी लाइनों का आविष्कार या उधार लिया गया था। प्रवर्धन के उदाहरणों का पता लगाकर a अधिक संक्षिप्त और अधिक शक्तिशाली प्रारंभिक पाठ का पुनर्निर्माण किया जा सकता है। बदले में प्रारंभिक पाठ का पुनर्निर्माण बाद के रूपों को एक दूसरे के साथ संबंध में स्थापित करने और 'भक्तिकरण' जैसे परिवर्तनों के पीछे वैचारिक प्रेरक शक्तियों को देखने का एक रास्ता खोल सकता है।

प्रस्तावना

संत कबीर भक्ति और सूफी आंदोलन के मध्यकालीन भारतीय संतों में से एक हैं। भक्ति आंदोलन हिंदू संतों द्वारा शुरू किया गया था जबकि सूफी रहस्यवाद मध्यकालीन भारत (1200-1700) में मुस्लिम संतों द्वारा शुरू किया गया था। कबीर ने भक्ति आंदोलन में बहुत योगदान दिया और उन्हें रविदास, फरीद और नामदेव के साथ भक्ति का अग्रणी माना जाता है। दुख के मार्ग के रूप में प्रेम की उनकी अवधारणा संभवतः सूफियों के लिए कुछ हद तक ऋण का संकेत दे सकती है। नाथ परंपरा, भक्ति और सूफीवाद के इन और अन्य तत्वों, कबीर ने अपनी रहस्यमय प्रकृति के साथ मिलकर संश्लेषण किया जो कबीर का विशिष्ट धर्म है। संत कबीर दास को उत्तरी भारत में भक्ति और सूफी आंदोलन का सबसे प्रभावशाली और सबसे उल्लेखनीय कवि माना जाता है। वह पाखंड की प्रथा के सख्त खिलाफ थे और लोगों को दोहरा

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मापदंड बनाए रखना पसंद नहीं करते थे। उन्होंने हमेशा लोगों को अन्य जीवित प्राणियों के प्रति दयालु होने और सच्चे प्रेम का अभ्यास करने का उपदेश दिया। उन्होंने हमेशा मोक्ष के साधन के रूप में कर्मकांड और तपस्वी विधियों का विरोध किया। उन्होंने सभी संप्रदायों की खुले तौर पर आलोचना की और मानव अस्तित्व के विभिन्न पहलुओं पर अपने सीधे आगे के दृष्टिकोण के साथ भारतीय दर्शन को एक नई दिशा दी। उन्होंने सभी अंधविश्वासों की व्यर्थता को उजागर किया, सब कुछ जिसे अलौकिक कहा जा सकता है और वह सब कुछ जो सिद्धांत रूप में असत्यापित है। गौरतलब है कि कबीर किसी धर्म के खिलाफ नहीं बल्कि धर्म के नाम पर लोगों द्वारा किए जा रहे पाखंड के खिलाफ प्रचार कर रहे थे। इस प्रकार, उन्होंने विभिन्न जातियों और धार्मिक संप्रदायों के बीच की खाई को पाटने का प्रयास किया। यही कारण है कि कबीर को पूरी दुनिया में बहुत सम्मान दिया जाता है।

किंवदंतियों के अनुसार, उनका जन्म 1398 ईस्वी में हुआ था। कहा जाता है कि बनारस के एक तालाब में एक मुस्लिम बुनकर को कमल के पत्ते पर तैरते हुए पाया गया था। बुनकर ने बच्चे को अपने अधीन कर लिया और पारंपरिक तरीके से उसे 'कबीर' नाम दिया, जिसका अर्थ है 'महान'। कबीर ने छोटी सी उम्र में ही अपार आध्यात्मिक प्रतिभा का परिचय दिया था। परंपरा हमें बताती है कि स्वामी रामानंद उनके गुरु (एक शिक्षक) थे।

क्या कबीर एक भारतीय कवि हैं?

कबीर, (अरबी: "महान") (जन्म 1440, वाराणसी, जौनपुर, भारत—मृत्यु 1518, मगहर), हिंदू, मुस्लिम और सिखों द्वारा प्रतिष्ठित भारतीय कवि-संत। कबीर का जन्म रहस्य और किंवदंती में डूबा हुआ है। एक परंपरा यह मानती है कि उनका जन्म 1398 में हुआ था, जो उनकी मृत्यु पर उन्हें 120 वर्ष का बना देता। कबीर ने जोर देकर कहा कि भक्ति के माध्यम से ही ईश्वर को प्राप्त करने का एकमात्र तरीका है। गहन प्रेम और भक्ति निश्चित रूप से व्यक्ति को ईश्वरत्व की परम प्राप्ति की ओर ले जाती है। उनके चरणों में पूर्ण समर्पण व्यक्ति को उस तक पहुंचने में मदद करता है और यही सभी का अंतिम लक्ष्य होना चाहिए जिस पर कबीर ने जोर दिया था। वेदों में वर्णित विधि के अनुसार, परमात्मा कबीर साहेब, एक प्रकाश के एक तत्व (तेजपुंज) के शरीर में, सतलोक से आए और काशी, वाराणसी, भारत में लहरतर झील में एक कमल के फूल पर उतरे।

संत कबीर दास को उत्तरी भारत में भक्ति और सूफी आंदोलन का सबसे प्रभावशाली और सबसे उल्लेखनीय कवि माना जाता है। कबीर नाम अरबी अल-कबीर से आया है जिसका अर्थ है 'महान' - कुरान में भगवान का 37 वां नाम और दास का अर्थ संस्कृत में दास या दास है। वह 14वीं शताब्दी के अंत और 15वीं शताब्दी की शुरुआत में जीवित रहे। कबीर का जन्म रहस्य और किंवदंती में डूबा हुआ है। अधिकारी दोनों पर असहमत हैं कि वह कब पैदा हुआ था और उसके माता-पिता कौन थे। एक किंवदंती के अनुसार, उनकी मां एक ब्राह्मण थीं, जो एक हिंदू मंदिर की यात्रा के बाद गर्भवती हो गईं। चूंकि वह अविवाहित थी, उसने कबीर को त्याग दिया, जिसे नीरू नाम के एक मुस्लिम बुनकर ने

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पाया और अपनाया। बड़े होने पर वे रामानंद स्वामी के शिष्य बन गए। कबीर का जीवन काशी के आसपास केंद्रित था, जिसे बनारस (वाराणसी) भी कहा जाता है, हमारे देश को आशीर्वाद देने वाले कई संतों में, कबीर दास, प्रसिद्ध रहस्यवादी कवि, सामाजिक और धार्मिक क्रांति लाने के लिए एक प्रमुख श्रेय के पात्र हैं। वह सिद्धांतों के व्यक्ति थे और उन्होंने जो उपदेश दिया उसका अभ्यास किया। लोग उन्हें दास, संत, भक्त आदि विभिन्न नामों से पुकारते थे। दास के रूप में, उन्हें मानवता का सेवक और इस प्रकार देवत्व का सेवक कहा जाता था।

कबीर का मतलब?

कबीर एक मुस्लिम लड़के का नाम है। कबीर नाम का मतलब महान, बड़ा, वरिष्ठ होता है। इसके कई इस्लामी अर्थ हैं। नाम की उत्पत्ति अरबी से हुई है। कबीर नाम का शुभ अंक क्या हो सकता है? कबीर की उक्ति में शिक्षक या 'गुरु' को प्रमुख स्थान दिया गया है। उनके अनुसार शिक्षक भगवान के अवतार थे। कबीर को यह अहसास तब हुआ जब वे रामानंद के संपर्क में आए। कबीर एक निराकार सर्वोच्च ईश्वर में विश्वास करते थे और उपदेश देते थे कि मोक्ष का एकमात्र मार्ग भक्ति या भक्ति है। उन्होंने अपने अनुयायियों को हिंदुओं और मुसलमानों दोनों में से आकर्षित किया। उनकी शिक्षाएं जीवन के धर्मनिरपेक्ष मूल्यों को दर्शाती हैं।

कवि और रहस्यवादी कबीर भारत में 1440 और 1518 के बीच रहे और उनका भारतीय समाज पर और उसके बाद से बहुत प्रभाव पड़ा है। वह एक गहन आध्यात्मिक व्यक्ति थे, जिन्होंने हिंदू धर्म और इस्लाम दोनों की अवधारणाओं को एक विश्व दृष्टिकोण प्रस्तुत करने के लिए लिया, जो ब्रह्मांड में मनुष्य के स्थान को उसके सरलतम घटकों तक कम कर देता है। उनकी कविता सादगी के इस कुएं से पोषित होती है और कई सौ वर्षों तक, जीवन के सभी क्षेत्रों से भारतीय जनता के बीच उनकी स्थायी अपील का कारण बनी है। उनका अपना जीवन रहस्य और किंवदंती में डूबा हुआ है। उनके जन्म के बारे में यह कहा गया है कि वे या तो ब्राह्मण विधवा के पुत्र थे या वे कुंवारी जन्म से आए थे। हम जो जानते हैं वह यह है कि कबीर कभी औपचारिक रूप से शिक्षित नहीं हुए और अनपढ़ हुए, किसी ऐसे व्यक्ति के लिए एक आश्चर्यजनक तथ्य जिसने आज तक भारतीय मानस और कविता की दुनिया पर इतना प्रभाव डाला है। जन्म से ही मुस्लिम होने के बावजूद वे अपने जीवन के प्रारंभिक दिनों में हिंदू तपस्वी रामानंद के शिष्य बन गए।

कबीर के तीन मुख्य उपदेश?

कबीर द्वारा व्यक्त किए गए प्रमुख विचारों में शामिल हैं:

- प्रमुख धार्मिक परंपराओं की अस्वीकृति।
- ब्राह्मणवादी हिंदू धर्म और इस्लाम दोनों की बाहरी पूजा के सभी रूपों की आलोचना।
- पुरोहित वर्ग और जाति व्यवस्था की आलोचना।

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• एक निराकार सर्वोच्च ईश्वर में विश्वास।
• मोक्ष प्राप्त करने के लिए भक्ति या भक्ति पर जोर।

कबीर पाखंड के सख्त खिलाफ थे और लोगों को दोहरा मापदंड बनाए रखना पसंद नहीं करते थे। उन्होंने हमेशा लोगों को अन्य जीवित प्राणियों के प्रति दयालु होने और सच्चे प्रेम का अभ्यास करने का उपदेश दिया। उन्होंने अच्छे लोगों की कंपनी की आवश्यकता का आग्रह किया जो मूल्यों और सिद्धांतों का पालन करते हैं उन्होंने न्यूनतम जीवन के विचार का समर्थन किया जिसकी सूफियों ने वकालत की थी। कबीर की कविता जीवन के बारे में उनके दर्शन का प्रतिबिंब है। उनका लेखन मुख्य रूप से पुनर्जन्म और कर्म की अवधारणा पर आधारित था। जीवन के बारे में कबीर का दर्शन बहुत स्पष्ट था। वह बहुत ही सरल तरीके से जीवन जीने में विश्वास करते थे। उन्होंने अपने लेखन में अपने मूल्यों और विश्वासों को बहुत खूबसूरती से व्यक्त किया है जिसमें दोहा, कविताएं, रमैनी, कहारवास और शब्द शामिल हैं। संत कबीर हिंदू समुदाय द्वारा थोपी गई जाति व्यवस्था के खिलाफ थे। उन्होंने कहा कि जाति के आधार पर कोई भेदभाव नहीं होना चाहिए, और वेद और कुरान दोनों के अधिकार को खारिज कर दिया। उन्होंने पुरुषों की समानता पर बहुत जोर दिया। उन्होंने इसे अपने सखियों में से एक में खूबसूरती से व्यक्त किया है:

"ऊंचे कुल का जन्म, जे करनी उन ना होई,
सुबारन कलास सुरा भरा, साधु निंदा सोई।"

उन्होंने प्रेम के धर्म का प्रचार किया जिसका उद्देश्य सभी जातियों और पंथों के बीच एकता को बढ़ावा देना था। वह मूर्ति पूजा में भी विश्वास नहीं रखते थे। इसके विपरीत, उन्होंने आत्मा की वेदांतिक अवधारणाओं की वकालत की। वह अनुष्ठानों और अंधविश्वासों के प्रदर्शन या तथाकथित पवित्र स्थानों की तीर्थयात्रा के भी खिलाफ थे। वह कहता है।

मौको कह धुंधे बंदे, में
तो तेरे पास में न में देवल न में
मस्जिद, न कबे कैलास मे
ना तो कौन क्रिया कर्म में, नहीं योग बैराग में
खोज होई तो तुरते मिल्हो, पल भर की तलाश में
कहे कबीर सुनो भाई साधो, सब स्वसो की स्वैस में"।

ऐसा माना जाता है कि कबीर ने 1399 से 1495 तक की अवधि में जिया और काम किया। यह भारतीय उपमहाद्वीप में बड़ी उथल-पुथल का दौर था। लोग पहले से ही नाथ, बौद्ध, योगी, शैव, शाक्त, वैष्णव, आदि जैसे विभिन्न धर्मों के प्रभाव में थे, जबकि इस्लाम और सूफीवाद ने भी जमीन हासिल की थी। इनमें से राज्य सत्ता इस्लाम के आधिपत्य

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में थी। विभिन्न धर्मों के पैरोकारों के बीच भयंकर संघर्ष था और प्रत्येक व्यक्ति अपने विशेष धर्म के प्रभाव को जनता पर फैलाने में व्यस्त था। यह संघर्ष एक ओर एकीकरण की प्रक्रिया को जन्म दे रहा था, वहीं दूसरी ओर धर्म की एक शुद्ध और कर्मकांडी प्रक्रिया के विकास की ओर ले जा रहा था। प्रत्येक धर्म अपने स्वयं के विशिष्ट अनुष्ठानों को बढ़ावा दे रहा था और यह एकीकरण प्रक्रिया में बाधा बन रहा था। कबीर ने इन कर्मकांडों को निशाना बनाया और इस प्रक्रिया में उन्होंने किसी भी धर्म के कर्मकांडों को नहीं बख्शा।

कबीर नम्रता से भरे हुए थे और हिंदू धर्म और इस्लाम में मेल-मिलाप करने वाले पहले संत थे। उन्होंने ईमानदारी से उन गुणों का प्रचार करके इस्लाम और हिंदू धर्म की एकता पर जोर देने की कोशिश की जो दोनों धर्मों के लिए समान थे। उन्होंने हिन्दू-मुसलमान में कोई भेद नहीं किया। कबीर के लिए, अल्लाह और राम एक ही सर्वोच्च व्यक्ति के अलग-अलग नाम थे। उनके लिए हिंदू और मुसलमान "एक ही मिट्टी के बर्तन" थे। ईश्वर की एकता की अवधारणा में उनका दृढ़ विश्वास था। उन्होंने कोई बोले राम राम कोई खुदाई की धारणा की वकालत की। मूल विचार यह संदेश फैलाना था कि चाहे आप हिंदू भगवान या मुस्लिम भगवान का नाम जपें, तथ्य यह है कि केवल एक ही भगवान है जो निर्माता है यह खूबसूरत दुनिया।

कबीर की सामाजिक नैतिकता

यह एक सर्वविदित तथ्य है कि स्वस्थ व्यक्ति स्वस्थ समाज का निर्माण करते हैं और स्वस्थ समाज स्वस्थ व्यक्तियों का निर्माण कर सकता है। इस बात को ध्यान में रखते हुए, मध्यकालीन भक्तों ने हमेशा व्यक्तिगत नैतिकता के रूप में विशिष्ट सिफारिशें की हैं जो बड़े पैमाने पर मानव समाज के लिए परोपकारी और लाभकारी हो सकती हैं। इस मोड़ पर, यह इंगित करने योग्य है कि मध्यकालीन कवि बार-बार जीवन के महान गुणों जैसे शुद्धता, इच्छा रहित कर्म, विश्वास आदि पर जोर देते हैं। कबीर सभी को इस तथ्य से अवगत कराते हैं कि मानव जन्म दुर्लभ से दुर्लभ है इसलिए कबीर नेक काम पर जोर देते हैं और हर एक को उसके चरित्र में सकारात्मकता के बारे में पूछते हैं, जिससे प्रत्येक व्यक्ति को धन या सांसारिक धन के लिए तरसने के लिए नैतिक दिशानिर्देश स्थापित नहीं होता है। यह इंगित कर सकता है कि कबीर हर किसी को सांसारिक धन के लिए अपनी व्यक्तिगत भूख और अतृप्त इच्छा / लालसा का खंडन करने के लिए कहता है ताकि इस दुनिया को एक बेहतर और शांतिपूर्ण रहने का स्थान बनाया जा सके। कबीर का विचार कुछ हद तक प्राचीन भारतीय साहित्य द्वारा प्रचारित विचारों के समान है, यह कहा जाना चाहिए कि उक्त काल के कवि इस तथ्य के प्रति बहुत सचेत हैं कि स्थायी सुख का मार्ग इंद्रियों के मार्ग और उनके जीवन के उद्देश्य में नहीं है। सच्चे आंतरिक स्व का एहसास करना है। कबीर, अपने प्रयास में सफलता प्राप्त करने के लिए, भौतिक सुखों की निंदा करते हैं और उनके वास्तविक आंतरिक-स्व पर ध्यान केंद्रित करने का प्रयास करते हैं, जिसे कबीर परमात्मा का एक अंश मानते हैं। शार्लोट वाडेविल का मत है कि कबीर और भक्ति आंदोलन के अन्य संतों का दर्शन निरपेक्ष की तलाश है। इस निरपेक्ष की धारणा

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कबीर की निर्गुण है, ब्रह्म-आत्मान की उपनिषद अवधारणा और वेदांतिक परंपरा की अद्वैतवादी व्याख्या के अनुसार है जो आत्मा और ईश्वर के बीच किसी भी प्रकार के भेद को नकारती है, और मनुष्य से वास्तविक सार को पहचानने का आग्रह करती है। स्वयं जो वास्तविक दिव्य प्रकृति का है। यह इंगित किया जाना चाहिए कि कबीर जैसे कई अन्य संत कबीर के रूप में एक ही अवधारणा को दबा रहे हैं और इस विशेष प्रक्रिया के अनुसार "ईश्वर में विलय, या एकता" की अवधारणा के बजाय "ईश्वर के साथ मिलन" कहा जा सकता है। सभी प्राणियों में"\

कबीर, आश्चर्यजनक रूप से, अपनी आध्यात्मिक प्रगति के बारे में बहुत सचेत हैं, जब वे दर्शकों को जागरूक करते हैं और उन्हें नेक आचरण वाला व्यक्ति बनने के लिए मार्गदर्शन करते हैं। कबीर भी माया की शक्ति से वाकिफ हैं और इसे माया की संज्ञा देते हैं और सभी को इस माया से अवगत होने के लिए कहते हैं जो सभी को मानवता के नेक मार्ग से विचलित कर देती है। वह समझता है कि लालच, घृणा और भ्रम से प्रेरित कार्यों में उन लोगों को वास्तविकता से दूर करने की प्रवृत्ति होती है जो उनका अनुसरण करते हैं [13]। बेहतर प्रेरणा के साथ किए गए कार्य, लेकिन फिर भी स्वयं की भावना से प्रभावित होकर, पुनर्जन्म उत्पन्न करते हैं। इस चक्र में बड़ी संख्या में संवेदनशील प्राणी फंस गए हैं, लगातार एक क्षेत्र से दूसरे क्षेत्र में भटक रहे हैं, बचने में असमर्थ हैं और प्रत्येक क्षेत्र में मौजूद दुख के रूपों का अनुभव करने के लिए मजबूर हैं। कबीर प्राचीन भारतीय ज्ञान द्वारा प्रचारित क्रिया के इसी रहस्य को समझते हैं और इसी तथ्य से सभी को अवगत कराते हैं। उसके लिए, मानव क्षेत्र विशेष रूप से भाग्यशाली है, क्योंकि यह पूरे ब्रह्मांड में एकमात्र एकल दहलीज है जो सभी को आत्म-मुक्ति के मार्ग पर ले जा सकती है। इसलिए कबीर सभी को अपनी इंद्रियों को सकारात्मक दिशा में नियंत्रित करने के लिए कहते हैं ताकि इस धरती को रहने के लिए एक बेहतर जगह बनाया जा सके। वह समझता है कि मानव मन ही काम, लोभ और इसी तरह हर बुराई का मूल कारण है। इस प्रकार, वह अपने मन को सकारात्मक अर्थों में नियंत्रित करने में विश्वास करता है और वह इसे सकारात्मक दिशा में नियंत्रित करता है और इस प्रकार एक हंसमुख जीवन जीने में सक्षम होता है। वह इस तथ्य से अवगत है कि उनके आनंदमय अस्तित्व का अर्थ सभी चेतन और निर्जीव प्राणियों के सहयोग में निहित है, न कि निर्मम प्रतिस्पर्धा में। हम कठौपनीश में यम नचिकेता संवादों के संदर्भ में आ सकते हैं, जहां यम यह कहकर कार्रवाई के सिद्धांत को स्पष्ट करते हैं "अज्ञान के बीच में रहते हुए और खुद को बुद्धिमान और प्रबुद्ध समझकर, मूर्ख लोग कुटिल मार्गों का पालन करते हुए, चक्कर लगाते हैं, जैसे अंधे के नेतृत्व में अंधा "(कठोउपनिषद1.ii.5)। वह शायद समझता है कि जीवन में सामंजस्य के लिए कई विकल्प हैं और इस प्रकार वह सही और गलत के बीच भेदभाव करने के लिए कहता है। हो सकता है क्योंकि ज्ञान और अज्ञान व्यापक रूप से अलग हैं और उनके अलग-अलग पाठ्यक्रम हैं।

कबीर शायद यह भी समझते हैं कि दूसरे संसार की प्राप्ति के साधन उस अविवेकी व्यक्ति के सामने प्रकट नहीं होते हैं, जो धन के लालच में मूर्खता करता है (कठोउपनिषद1.ii.6)। इस प्रकार वह सभी को धर्मी आचरण करने के लिए कहता है / उच्च आचरण के रूप में व्यवहार मिट्टी के धन वाले व्यक्ति की तुलना में कहीं अधिक महत्वपूर्ण है।

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उसके लिए मन की शांति आचरण में प्रथम स्थान रखती है। उनका मत है कि जो व्यक्ति धर्म के मार्ग पर चलता है उसके लिए धन और धन व्यर्थ हो जाता है। यह कबीर द्वारा प्रचारित मार्ग के लिए उचित होगा, आत्म-साक्षात्कार की एक प्रक्रिया है, बनने की एक प्रक्रिया है जिसमें आत्म-मुक्ति के लिए जीवन के इन मूल गुणों के माध्यम से खुद को ऊपर उठाना पड़ता है और यह केवल इसके द्वारा किया जा सकता है जीवन के इन महान गुणों को अपनाने का मतलब।

कबीर की शायरी

कबीर के दर्शन की सामाजिक और व्यावहारिक अभिव्यक्ति युगों से चली आ रही है। यह हिंदू और मुस्लिम अवधारणाओं के संश्लेषण का प्रतिनिधित्व करता है। वह हिंदू धर्म से पुनर्जन्म की अवधारणा और कर्म के नियम को स्वीकार करता है। इस्लाम से वह एकल ईश्वर की पुष्टि और जाति व्यवस्था और मूर्तिपूजा की अस्वीकृति लेता है। वे जिन बुनियादी धार्मिक सिद्धांतों का समर्थन करते हैं, वे सरल हैं। कबीर के अनुसार, सारा जीवन दो आध्यात्मिक सिद्धांतों की परस्पर क्रिया है। एक व्यक्तिगत आत्मा (जीवात्मा) है और दूसरी ईश्वर (परमात्मा) है। कबीर का विचार है कि मोक्ष इन दो दैवीय सिद्धांतों को मिलाने की प्रक्रिया है। कबीर भारतीय इतिहास में एक बहुत ही महत्वपूर्ण व्यक्ति हैं। वह इस मायने में असामान्य है कि वह हिंदुओं, सिखों और मुसलमानों के लिए समान रूप से आध्यात्मिक रूप से महत्वपूर्ण है। कबीर ने खुले तौर पर सभी संप्रदायों की आलोचना की और भारतीय दर्शन को एक नई दिशा दी। कबीर आत्मा, अंतरात्मा, जागरूकता की भावना और अस्तित्व की जीवन शक्ति को इस तरह से छूते हैं जो सादगी और शैली दोनों में अतुलनीय है। यही कारण है कि कबीर को पूरे विश्व में उच्च सम्मान में रखा जाता है। कबीर की कविता की एक और खूबी यह है कि वह हमारे दैनिक जीवन को घेरने वाली स्थितियों को उठाते हैं। इस प्रकार कबीर का काव्य आज भी सामाजिक और आध्यात्मिक दोनों सन्दर्भों में प्रासंगिक और सहायक है। कबीर का अनुसरण करने का अर्थ है अपने अंतरात्मा को समझना, स्वयं को महसूस करना, स्वयं को जैसा है वैसा स्वीकार करना और अपने परिवेश के साथ सामंजस्य स्थापित करना। कबीर ने बहुत कविता और गीत लिखे हैं। कबीर के सभी रिकॉर्ड किए गए छंद हिंदी में हैं। उनके गीतों को स्थानीय भाषा के मुक्त उपयोग की विशेषता है, और उनके दिन के व्याकरणिक बंधनों से मुक्त है। यह वह गुण है जिसने भारतीयों की पीढ़ियों के लिए उनके दर्शन को सुलभ बनाया है।

कबीर ने अपने लेखन के माध्यम से एक शिक्षक और समाज सुधारक की भूमिका निभाई, जिसमें मुख्य रूप से दोहस नामक दो पंक्ति छंद शामिल थे। वेदांत, सूफीवाद, वैष्णववाद और नाथ संप्रदाय में उनका दृढ़ विश्वास था। उन्होंने अपने जीवन के विभिन्न अनुभवों के माध्यम से प्राप्त ज्ञान को लागू किया। वह हमेशा सत्य की खोज में रहता था और कोई भी उसे रोक नहीं सकता था। कबीर अपने धार्मिक जुड़ाव के लिए जाने जाते थे। अपनी पुस्तक 'ए वीवर नेम्ड कबीर' के परिचय में, चार्लोट वाडेविल ने ठीक ही कहा, "कबीर भारतीय परंपरा में सबसे प्रसिद्ध और सबसे सम्मानित नामों में से एक है। पंजाब से लेकर बंगाल तक और हिमालय की सीमा से लेकर दक्षिण भारत तक, लंबे समय से हिंदुओं और

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मुसलमानों द्वारा एक महान रहस्यवादी और साहसी धार्मिक सुधारक के रूप में उनका स्वागत किया गया है। कबीर की एक और विशेषता यह है कि उन्होंने स्वयं के श्रम से कमाई पर बहुत जोर दिया। अपने पूरे जीवन में, उन्होंने एक बुनकर के रूप में अपना काम कभी नहीं छोड़ा। वे मेहनतकशों के कट्टर समर्थक थे और जीवन भर जनता के संत बने रहे। भक्ति आंदोलन की एक महत्वपूर्ण विशेषता यह है कि इसके अधिकांश कार्यकर्ता समाज के मेहनतकश वर्गों, विशेषकर शिल्पकारों से थे। अधिकांश संत अछूत और पिछड़ी (दलित) जातियों से थे। एक मायने में इसे मध्य युग के भारत के मेहनतकश जनसमुदाय द्वारा पुराने विचारों और पुराने सत्ता ढांचे के खिलाफ एक वैचारिक-दार्शनिक विरोध के रूप में समझा जा सकता है। मेहनतकश जनता का जीवन के प्रति समाज के उच्च वर्गों से बिल्कुल अलग दृष्टिकोण था। उन्होंने आत्मा और ईश्वर की एकता, मनुष्य की एकता और समानता की बात की। उन्होंने सौहार्दपूर्ण सह-अस्तित्व और सुख-दुख के बंटवारे की बात की। दिखावा, दिखावा, कर्मकांड, इन सबका उनके लिए कोई मतलब नहीं था। कबीर ने जीवन के संघर्ष से भागकर साधु (संन्यासी) बनने की बात कभी नहीं की।

कबीर दास, कवि, गायक और संस्थापक

भारतीय संस्कृति और साहित्य में सबसे महान नामों में से एक कबीर दास द्वारा छोड़े गए जन्म, जन्म स्थान, जीवन, मृत्यु और कार्यों के बारे में विद्वानों के अलग-अलग मत हैं। वह कवि, गायक और संत धर्म के संस्थापक थे, और 'कबीर' शब्द 'एक महान व्यक्ति' को दर्शाता है। यह धर्म इस्लाम और हिंदू धर्म के सिद्धांतों का एक संयोजन था, जिसे उन्होंने इस्लाम-हिंदू मित्रता और सभी पुरुषों के भाईचारे के लिए उपयोग करने का प्रयास किया; और अंधविश्वासों और अनुचित प्रथाओं का विरोध करने के लिए भी। कबीर काशी में रहते थे, (बनारस) भारत में हिंदू तीर्थयात्रा का सबसे प्रसिद्ध केंद्र। 14वीं शताब्दी में और उनके कार्यों ने हिंदी साहित्य में भक्ति आंदोलन के रूप में जाना जाता है। कबीर की कोई औपचारिक शिक्षा नहीं थी। मैंने स्याही या कागज को छुआ नहीं है, न ही मैंने कलम पकड़ी है, वह अपने दोहे में कहता है। वह एक बुनकर था, और वह अपने कुछ कार्यों में खुद को ऐसा कहता है। उसने अपने माता-पिता को खो दिया - कुछ लोग कहते हैं कि उसकी माँ एक ब्राह्मण विधवा थी - जीवन में ही। किंवदंतियाँ हैं कि उनका पालन-पोषण गैर-हिंदुओं द्वारा किया गया था। वह अपनी कविताओं में दावा करता है कि वह न तो हिंदू है और न ही मुसलमान। रूढ़िवादी अंधविश्वासों और मूर्खतापूर्ण रीति-रिवाजों की उनकी स्पष्ट आलोचना ने उनके लिए बड़ी संख्या में शत्रुओं को अर्जित किया। कबीर का पहला उल्लेख भक्तमाला (1500 ई.) में मिलता है, जिसमें उनके प्रारंभिक जीवन के बारे में कुछ बहुमूल्य जानकारी उपलब्ध है। सिख धर्म के पवित्र ग्रंथ ग्रैंडा साहिब में भी कबीर का उल्लेख है और उनकी कुछ कविताओं का भी उल्लेख है

कबीर की कविताएँ, हालांकि सरल शब्दों में, शक्तिशाली विचार से गर्भवती थीं, और प्रभाव अनूठा था। वे चतुर्भुज भगवान की पूजा करते हैं, लेकिन मैं कई भुजाओं वाले भगवान की पूजा करता हूं - उन्होंने अपनी एक कविता

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में कहा। एक अन्य कविता में उन्होंने पूछा - तुर्कों की मस्जिदें हैं और हिंदुओं के मंदिर हैं; लेकिन जहां मस्जिद और मंदिर नहीं हैं, वहां सत्ता का मालिक कौन है? एक और कविता मासूमियत से घोषणा करती है - गंगा में डुबकी लगाने से सांसारिक जीवन से मुक्ति मिलती है, तो नीच मेंढक को दिन में कई बार यह मुक्ति मिलनी चाहिए थी! कबीर के भगवान न मूर्ति में थे, न मन्दिरों में, न मस्जिदों में; लेकिन यह परम ज्ञान है। इसका कोई आकार नहीं है, और कोई चेहरा नहीं है, यहां तक कि प्रतीकात्मक रूप भी नहीं है; लेकिन यह एक फूल की सुगंध की तरह है, यह बाएं या दाएं या ऊपर या नीचे नहीं है, लेकिन यह परम आनंद का सर्वोत्कृष्ट सार है - वह घोषणा करता है। उन्होंने आम बोलियों के मिश्रण में लिखा, जिसमें कोई भी हिंदू, उर्दू, फारसी शब्द और भोजपुरी, पंजाबी और मारवाड़ी जैसी बोलियों में इस्तेमाल होने वाले शब्दों और भावों को पा सकता है। भारत के उत्तर पश्चिम के ग्रामीण पीढ़ी दर पीढ़ी उनकी कविताओं का जश्न मनाते हैं।

उनकी रचनाएँ सिख धर्मग्रंथ, गुरु ग्रंथ साहिब में भी अंकित हैं। पवित्र गुरु ग्रंथ साहिब में कबीर के 500 से अधिक श्लोक हैं। विशेष रूप से सिख समुदाय और अन्य जो पवित्र ग्रंथ का पालन करते हैं, कबीर को अन्य दस गुरुओं के समान सम्मान में रखते हैं। इसलिए कुछ विद्वान उन्हें सिख धर्म का अग्रदूत बताते हैं। कुछ ने तो उन्हें गुरु नानक का गुरु भी कहा है। संक्षेप में, भारतीय धार्मिक इतिहास में, कबीर अद्वितीय हैं, हिंदुओं के लिए, वे वैष्णव भक्त हैं, मुस्लिम के लिए, पीर, सिख के लिए, भगत, जैनियों के लिए, आचार्य या मुनि, सांप्रदायिक कबीर पंथियों के लिए। आधुनिक देशभक्तों के लिए, सर्वोच्च होने के एक अवतार, कबीर हिंदू और मुस्लिम एकता के चैंपियन हैं, नए वेदांतियों के लिए सार्वभौमिक धर्म या मनुष्य के धर्म के प्रवर्तक हैं।

कबीर की व्यक्तिगत नैतिकता

सबसे पहले यह स्पष्ट कर दिया जाए कि कबीर निराकार रूप में सर्वोच्च शक्ति के प्रशंसक हैं और इस प्रकार, वह शक्ति सर्वोच्च के नाम पर किए जा रहे निरर्थक अनुष्ठानों की वैधता और उपयोगिता को निडर तरीके से पूछते हैं। उनके प्रश्न सरल हैं फिर भी उनमें बोध की गहराई है। उसके लिए, केवल एक ही नियंत्रण शक्ति है। विचार यद्यपि उपनिषदों से लिया गया है, फिर भी विचार की अभिव्यक्ति का एक अलग तरीका है। उदाहरण के लिए, कबीर, शक्ति को सर्वोच्च मानते हैं और हमें एक महान बरगद के पेड़ की उपमा प्रदान करते हैं जो उल्टा है। इसे उद्धृत करने के पीछे विचार यह है कि कबीर ने सभी मनुष्यों में एकरूपता का अनुभव करने का प्रयास किया। कबीर ने अपने चारणों के माध्यम से ईश्वर की एकता की अवधारणा पर जोर दिया है जिसे केवल भक्ति के माध्यम से प्राप्त किया जा सकता है। वह सांप्रदायिक प्रथाओं और धर्मों के बीच भेदभाव नहीं करता है। उसके लिए, सभी को दिव्य कृपा प्राप्त करने का समान अधिकार है। कबीर अपनी कृपा पाने के लिए श्रेष्ठ जाति, वीरता, समय को महत्वहीन समझते हैं। उनके अनुसार सर्वोच्च शक्ति को प्राप्त करने का मार्ग। पूर्ण समर्पण के साथ पूर्ण धार्मिक आचरण में निहित है और किसी भी प्रकार के कर्मकांड में नहीं। इस प्रकार, वह सर्वोच्च शक्ति के नाम पर किए जा रहे अनुष्ठानों और बलिदानों की निंदा करता है। उदाहरण के लिए, कबीर न केवल

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ईश्वर के नाम पर सभी के द्वारा किए जा रहे निरर्थक अभ्यासों पर अपनी व्यक्तिगत अटकलें और संदेह पैदा करते हैं, बिना कोई दूसरा विचार किए या दिमाग पर अंकुश लगाए। उनके लिए, भक्ति का अर्थ जीवन के बिल्ली के बच्चे के सिद्धांत की तरह सर्वोच्च शक्ति के प्रति पूर्ण समर्पण है। इसे प्राप्त करने के लिए वे करुणामयी रूप से अपनी कविता के माध्यम से सार्वभौमिक प्रेम की बात करते हैं। उसके लिए, संपूर्ण मानवता के बीच भेदभाव पाप की ओर ले जाता है। कबीर का प्राय: मत है कि जब सत्ता परमात्मा ने एक ही महान मानव पंथ की रचना की है, तो ऐसी स्थिति में जातियों में भेद करना व्यर्थ है। यही कारण है कि वह न केवल ब्राह्मणत्व की प्रामाणिकता को चुनौती देता है बल्कि इसके बारे में अपने कुछ संदेह भी उठाता है। आखिरकार, वह जाति, रंग और पंथ के नाम पर किए जा रहे भेदभाव के खिलाफ है।

यह उल्लेख करने के लिए संदर्भ से बाहर नहीं हो सकता है कि उनकी भक्ति सर्वोच्च शक्ति के लिए वंदना और श्रद्धा की सार्वभौमिक अपील से शुरू होती है, जो स्वयं की परम चेतना है और हर एक, उनके लिए, सर्वोच्च शक्ति और आंतरिक चेतना एक समान है चीज़। कबीर हर जगह परम शक्ति का अनुभव करने में सक्षम हैं। कबीर पूजा स्थलों पर नहीं जाते क्योंकि उनके लिए यह अनिवार्य नहीं है। न तो कबीर पक्ष लेते हैं और न ही कोई कर्मकांड करते हैं। कबीर समझते हैं कि मन और वाणी के माध्यम से किए गए अच्छे कर्मों का सार सर्वोच्च शक्ति के लिए वंदना और श्रद्धा है क्योंकि कबीर समझते हैं कि बिना किसी समझ के किए गए अनुष्ठान हमेशा के लिए आनंदमय अस्तित्व का मार्ग प्रशस्त नहीं करते हैं

निष्कर्ष:

संक्षेप में हम कह सकते हैं कि कबीर की कविता मूर्तिपूजा, अंधी रीति-रिवाजों, अस्वस्थ रीति-रिवाजों और ईश्वर की अवधारणा को चुनौती देकर समाज को बदलने के लिए एक सुधारवादी के उत्साह को दर्शाती है। एक सच्चे मानवतावादी के रूप में, वह तर्कसंगत रूप से सभी धार्मिक अनुष्ठानों और सामाजिक रीति-रिवाजों की निरर्थकता को साबित करता है। वह लोगों द्वारा आँख बंद करके किए गए इन सभी मूर्खतापूर्ण अनुष्ठानों के तर्क पर ही सवाल उठाता है। कबीर ने मानवतावादी मूल्यों की आवश्यकता की वकालत की। उन्होंने सभी अंधविश्वासों की व्यर्थता को उजागर किया, सब कुछ जिसे अलौकिक कहा जा सकता है और वह सब कुछ जो सिद्धांत रूप में असत्यापित है। उन्होंने कहा कि माणिक की खदानों की तुलना में अच्छाई के माणिक का अधिक मूल्य है। उनके अनुसार, अच्छाई के साथ किसी के दिल में पूरी दुनिया की सारी समृद्धि शामिल है। उसने कहा कि ईश्वर तुम्हारे हृदय में और सदा तुम्हारे साथ है, इसलिए उसकी आन्तरिक आराधना करो। उन्होंने लोगों की गहरी आंखें खोलीं और उन्हें मानवता, नैतिकता और आध्यात्मिकता का वास्तविक पाठ पढ़ाया। उनका जीवन इतिहास पौराणिक है और आज भी मनुष्य को एक वास्तविक मानवता सिखाता है। उनके अनुयायी 'कबीर पंथी' के नाम से जाने जाते हैं। वर्तमान समय में ये लोग कबीर के मानवता और समरसता के विचारों को समाज तक ले जाते हैं। हालांकि वे आध्यात्मिक जीवन में गहराई से आकर्षित थे, उन्होंने सभी संप्रदायों की खुले तौर पर आलोचना की और भारतीय दर्शन को एक नई दिशा दी, विभिन्न पहलुओं पर अपने सीधे आगे के दृष्टिकोण

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के साथ। मानव अस्तित्व। गौरतलब है कि कबीर किसी धर्म के खिलाफ नहीं बल्कि धर्म के नाम पर लोगों द्वारा किए जा रहे पाखंड के खिलाफ प्रचार कर रहे थे। यही कारण है कि कबीर को पूरी दुनिया में बहुत सम्मान दिया जाता है। कबीर को सार्वभौम गुरु कहना अतिशयोक्ति नहीं है। कबीर की कविता की एक और खूबी यह है कि वह हमारे दैनिक जीवन को घेरने वाली स्थितियों को उठाते हैं।

इस प्रकार कबीर का काव्य आज भी सामाजिक और आध्यात्मिक दोनों सन्दर्भों में प्रासंगिक और सहायक है। कबीर का अनुसरण करने का अर्थ है अपने भीतर को समझना। वह लोगों को 'दिल का सच्चा धर्म' सिखाने आए थे। वह लोगों को धर्म के खाली कर्मकांड से दूर करना चाहते थे, और उन्हें वह आंतरिक मार्ग दिखाना चाहते थे जो व्यक्ति को देवत्व के साथ एकता की ओर ले जाता है। दूसरे शब्दों में उन्होंने अपने भीतर निवास करने वाली निराकार दिव्य शक्ति के प्रति आत्म-साक्षात्कार और प्रेमपूर्ण भक्ति की शिक्षा दी। यद्यपि आत्म-साक्षात्कार अद्वैत-वेद या भारत के दर्शन के अद्वैतवादी स्कूल में पढ़ाया गया है, गुरु कबीर ने इस शिक्षा को बड़ी तीव्रता और उत्साह की प्रेमपूर्ण भक्ति के साथ दोहराया। उन्हें हिन्दी कविता का जनक कहा जाता है। उनसे पहले धार्मिक शिक्षाएं आम तौर पर संस्कृत में होती थीं, जिसे लोग बड़े पैमाने पर नहीं समझते थे, लेकिन पुजारियों और विद्वानों तक ही सीमित रहते थे। उन्होंने लोगों की बोली जाने वाली भाषा में सर्वोच्च आध्यात्मिक शिक्षाएँ दीं, ताकि हर कोई उन्हें समझ सके। यही कारण है कि उनके गीत और दोहे अक्सर भारत और विदेशों में लोगों द्वारा बड़े मजे से गाए जाते हैं। कबीर अहिंसा के प्रबल समर्थक हैं। जहां तक सत्य और अहिंसा के सिद्धांतों का संबंध है, ऐसा लगता है कि कबीर 11वीं और 12वीं शताब्दी के आचार्य जयसेन, आचार्य अमृतचंद्र और हेमचंद्र सूरी जैसे जैन कवियों से प्रभावित हैं। कबीर का अहिंसा का सिद्धांत फूलों के अहिंसा तक भी फैला हुआ है। वह कहते हैं, जो आज तक बना हुआ है, न केवल उत्तर भारत के लोगों के लिए बल्कि दुनिया भर के लोगों के लिए प्रेरणा का स्रोत है, जो अन्याय और असमानता के खिलाफ लड़ रहे हैं। निस्संदेह, कबीर उस ऐतिहासिक समय की उपज थे जिसमें वे रहते थे; लेकिन उन्होंने उस इतिहास पर एक अमिट छाप छोड़ी और लोगों की आकांक्षाओं के अनुरूप इसे एक नई दिशा दी। उन्होंने कहा कि जीवन की ठोस आवश्यकताओं की जमीनी हकीकत के संदर्भ में हर विचार का परीक्षण किया जाना चाहिए। उन्होंने जो दिशा दिखाई, उसने विचारों को कल्पना के दायरे से जमीन पर व्यावहारिक वास्तविकता में बदलने का काम किया। इस प्रक्रिया ने उन धार्मिक विचारों की नींव को ही हिला दिया जो उस समय जनता पर हावी थे और जीवन के एक नए मानवतावादी दर्शन की नींव रखने लगे, एक प्रक्रिया जो आज भी जारी है। संक्षेप में हम कह सकते हैं कि कबीर के आध्यात्मिक उपदेशों ने उत्पीड़ित मानवता का उत्थान किया और अपने पैरों पर खड़े होने और सभी धार्मिक, सामाजिक और राजनीतिक असमानताओं के खिलाफ लड़ने की शक्ति दी, और परम वास्तविकता की एकता पर आधारित एक नई सार्वभौमिकता और संस्कृति का निर्माण किया, नस्लीय, जातीय, भाषाई या सांस्कृतिक मतभेदों के बावजूद मानव जाति का भाईचारा.

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A GEOGRAPHICAL STUDY ON SOCIO- ECONOMIC IMPORTANCE OF TOURISM.

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Abstract-

Today, the travel industry is one of the biggest vacationer businesses which is useful financial turn of events. Agreement to the head of elements creating vacationer area in India, to the shaping the external surface the financial movement. Its high increment and improvement rates sum and degree volumes off district cash a lot of cash framework development and progress. Here can be done obviously clear constructive outcomes of the travel industry are fostering a settled perspective each other finding out about each culture and customs. Make more modest are more positive comprehension an over a wide region held however fixed and misrepresented picture on the travel industry. The more taught the sightseers and the nearby local area about the impacts of the travel industry the better coming after something in time an economical the travel industry a steady economy and possible climate. Cases of the travel industry as an essential power for harmony are overstated in thisreference financial and social effects of the nearby still up in the air by the amount of the livelihoods created by vacationers go to the host networks. Fruitful improvement of assets can prompt contrasts in profit relied upon a wide assortment of adverse consequences. Among these are over improvement can cycle of absorbing, battle a serious conflict and fake the activity of remaking while at the same time introducing a culture to travelers might assist with safeguarding the way of life it can likewise weaken or try and obliterate and by harming it. The point is to additional the advancement of the travel industry in the locale. Thus, that it would both give wages promotion make regards for the nearby custom and culture. There are likewise both negative and positive effects of the travel industry on the financial and natural and neighborhood biology. The travel industry frequently develops into mass the travel industry it prompts the over utilization contamination and absence of assets.

Keywords-Tourism industry, socio-economic impact, Positive and negative effect, development and growth

Introduction –

The travel industry is one of the biggest and in a way adjusting with the central reality of elements creating areas of having a place with and framing the external surface financial exercises. Its high increment and improvement rates sum and the region covered by something volumes off locale cash a lot of cash foundation development and progress. Here can be done unmistakable constructive outcomes of the travel industry are fostering a settled perspective each other finding out about each culture and customs. Make more modest are more positive grasping a generally held however fixed and over simplify picture on the travel industry. In the travel industry creating fellowship, creating vanity, appreciation, figuring out praises and deference and to the risk or

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ability to permit the reality of living something specifically the having objective truth of feelings or conduct that are doesn't unavoidably concur with for one another culture.Increase self-praise of corresponding activities and vacationer's mental satisfaction of one's desires with shared activity. Thus, social connection among sightseers and neighborhood individuals might bring about equal appreciation, grasping persistence mindfulness profit family, holding admiration and loving. An individual who resided some place for all time are instructed about the rest of the world without learning their homes, while their guests seriously find out about trait of one individual or move with dire clamor culture, nearby networks are benefit gain through commitment by the travel industry to the correction of the social the essential physical and hierarchical construction and offices like schools, medical services communities, bistros, library, etc. Too in the event that nearby culture is the base for drawing in vacationers to the locale it serves to a series of action viewed as being saved for a the specific individual or gathering.

The more taught the vacationers and the nearby local area about the impacts of the travel industry the better coming after something in time in maintainable the travel industry a steady economy and expected likely on climate. Cases of the travel industry as a fundamental power for harmony are address as being bigger in this setting financial and social effects of the nearby local area rely on the amount of the wages created by sightseers go to the host networks. In most will including bundles visits over 80% of explorers charges go to the neighborhood financial specialists and laborers then again huge inn network eatery's many times import food to fulfill unfamiliar guests and not frequently utilize nearby money managers and laborers then again enormous inn network cafés frequently import food to execute unfamiliar guests and seldom utilize neighborhood staff for senior administration positions. Hold back from occurring or emerging nearby ranchers and laborers from fixing the advantage of their presence the travel industry has the ability to influence social change.

Objectives –

- ✓ To Study the negative and positive effect of the travel industry.
- ✓ To make sense of the job of the travel industry in friendly and monetary improvement of country.
- ✓ To distinguish contributing of Government Ministry of Tourism and other the travel industry associated with association in infrastructural improvement.
- ✓ To make sense of the viability of different plans and developers start by Government of development in the traveler in stream and monetary advantage of the travel industry.

Research Methodology –

Research Methodology is halfway precise examination and part of the way connecting with for this study information and data and realities on the condition or understanding that has been gathered with the assistance of Primary and Secondary sources, for example, research articles,

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research diaries, E-Journals, Report of Ministry of Tourism, Report of world travel and the travel industry board, Magazines, Newspapers and so on, Some vacationer location are get it the travel industry creation In the essential source remembered visit for some vacationer spot and individual meetings and Surveys.

Social importance of tourism –

- ❖ Worry with between sightseers an individual and individuals from bunch and the informal organization as a family companion and neighbor. Though is traveler a seen as the representative of the home substance gatherings.
- ❖ Social Concern with of the sightseers bunch itself its design its four Programs me and concerns are with different gatherings it suddenly experience be confronted with antagonistic..
- ❖ Visitor have uneasiness with to including's the individuals who perform obligations or administrations for the business and the host Population at the objective.
- ❖ At the point when the traveler comes in the worry with the spots he visits and its populace a social trade happens.

Identify and certain positive effects of tourism

- ➢ Its help or effectively support social mindfulness and furthermore assists with causing or empower to go on in its unique nearby culture and customs.
- ➢ Increment how much monetary profit from the travel industry can be utilized to development in the framework offices and administrations and so forth new fast streets, air terminals, markets and gardens, schools, transport offices and so on.
- ➢ Used to present of primary point or reason can be contributed on creating instruction, clean water and sterilization.
- ➢ The unfamiliar money support in the thing done effectively regularly by exertion or expertise something can become created to nearby individuals.
- ➢ Normal fascination can be remained careful from hurt involving pay for the travel industry.
- ➢ The travel industry area bring into the reality or condition of living or having objective reality new business valuable open doors for individuals of the country.

Positive Impacts are overall tourism.

- ➢ It has cause to emerge or come about pay, happen or follow as the outcome of something in neediness decline and has development more number of occupations.
- ➢ The travel industry in India development in 9.2% in last 10 years.
- ➢ It helps in the activity of saving something of in heritance locales like old a sculpture and forestalling misuse of marker assets the biodiversity there for to the benefits ofsomeone condition more travelers and an individual that is prohibited from an overall assertion in more pay.

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- It give backing and certainty framework improvement medical services offices reward of psyche and bodyin this regions inns and need for the reality or state of working or being dynamic of a general public which again an example and becoming the quantity of travelers.

Social positive effect -

- Come to a spot with in of a degree outside dollars to premise a gathering residing in a similar spot or society space or gear reach or accomplish by exertion, expertise for gathering something and administrations that in any case level not be create or introduce exhaustively to a predetermined degree..
- Make or happen to significant size or all the more huge, enormous urban the reality or state of being associated with or taking part in something and pride.
- Make open for use supply social trade among hosts and visitors.
- Expansion help the activity of keep up with in its unique or existing state something and festivity of neighborhood celebrations and social a thing that happens specific one of significance.
- Space of hardware major for following through with something and foundation development, improvement for the travel industry can likewise an advantage or benefit acquired from something an individual who lives some place such that endures or stays unaltered endlessly or on a drawn out premise.
- Invigorate the acquiring of new dialects and abilities.
- The travel industry having a place with a similar gathering reserves have provided to help achieve or supply something toward schools bring worked in certain areas.

Social Negative Impact –

- The travel industry way of life and individualize not quite the same as each other thoughts battle, challenge a may cause to come to a spot or take part in a strength an unsafe or undertaking by offering something of web sightseers ways of life and thoughts battle with a neighborhood people groups for instance might be the vacationer utilization of alcoholic medications and betting.
- May the beginning in an activity to a development in a turmoil of design, capability in a human, particularly are that produce explicit signs or viewed showed as a state of sicknesses or that influences a particular area and isn't just an immediate consequence of actual injury, harms of solid misfortune in serene climate.
- May change to expansions in illnesses such sorts are helps, Tuberculosis and physically sent sicknesses.
- May make fill totally fill totally and the condition blocked settlements.
- May have the whole central with occupants for accessible administrations, in presence at the time viable, current sporting open doors and different offices.

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- ❖ The reality of losing something customary qualities and culture through a thing planned to lift or duplicate something different social dissemination coming about because of typical consistently communication with individuals.

Economic benefits

- Beneficial and sure financial effects Helps the state being particular assortment and make or become far-fetched to give way or a demonstration of turning over or inversion the nearby economy.

- ❖ It becomes to cause development in unfamiliar trade.
- ❖ It an occurrence of developing new positions and business valuable open doors a bunch of a reality or condition associated with or activity that makes it conceivable to follow through with something.
- ❖ It helps exchange and trade, development of business in a particular way in some private company areas and increments pay.
- ❖ The activity of on the condition or understanding that of presented as of late new framework which can be utilized for non - the travel industry utilizes.
- ❖ It is instance of developing and making more prominent in size improvements explicitly a remote center region.
- ❖ It made more prominent in size assortment of expenses and incomes pay.

Economic Negative Impact –

- o The quick of being required and totally important to import merchandise increments.
- o The travel industry advancement development of framework transport offices air terminal, streets and so forth.,
- o May an occurrence of developing or making more noteworthy by enormous or more than in needed sum property estimations and costs of labor and products linkages.
- o For the travel industry related brings great or administrations into a country from abroad available to be purchased.
- o These where a person or thing is going or being sent business an overall course in which something is creating or changing to be part timers might be particularly in a delicate way off in the colder time of year season and slope station regions are summer season.
- o The travel industry irregularity are many positions, administrations in the travel industry are inadequately paid for or during which one be given pay, give cash that is expected for work done, merchandise got or a something, normally cash become objects because of one's own way of behaving or activities.

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Strongest moveable effect-

- The moving of something from its place or position, when another travel industry project remove clients from an especially under opposite conditions industry or office. The economy is changed.
- In surpassing an endorsed or helpful sum for help on the travel industry. While starting the travel industry is major areas of strength for in. Individuals make an unexpected development do their cash in its industry coming about a weighty fall of another enterprises that were starting proposal as a gift. Be that as it may, soon travelers start to not to like the different vacationer area and the economy descending.
- Over confirmation on work. As the vacationers would development the work need to complete, their need would development the business would for coming to immense depend on specialists hence these organizations would exceptionally take advantage of work to fulfill the traveler needs.
- Increments land values - enormous number of travelers would require more a supportive things. Subsequently inns, hotels and rest houses are fabricated. These impacts in absence of land,scarcity of land&the costs new development of on a plant up which result to local people, up word going costs of products more sightseers me and more requirement for a specific motivation behind gives model food, water, power, gas supply and so on.,

Environmental Negative Impact –

- May express one's thoughtfulness regarding make an opposing move against somebody in response for something done explicit assets as a sea shores, coral reefs, verifiable locales and landmarks.
- Development in contamination be dissimilar to or particular clamor and dirtying.
- Come to a spot with expanded rivalry for restricted water and land assets loss of untamed life the normal have or climate of a yearly plant of creature and the most common way of turning out to be logically inconvenience a portion of the regular highlights of scene contemplationin terms of their appearance.
- To bring up the issue about sewage and strong waste contamination.
- The activity of making or assembling from parts and release of co2 gas created by types of transport are one of the natural issues of the travel industry.

Impact of Eco-tourism-Positive impact of eco-tourism– Little gatherings is better for the conditions , reserves environmental activity of rationing something specifically and the make to become more grounded the a sensation of bass esteem for somebody evoked by their expertise, characteristics or a thing done effectively a specific perspectives, point or detail for local people and culture through information.

Negative impact of eco-tourism- Not comprehends meaning of what is ecotourism. The cash doesn't return to the give a record of to a specific region individuals are get, get or forced by

limitation, force or actual ability to move from their homes and the climate isn't be careful from damage or injury. Climate including air, water, Animals, Plants and grounds, Economy including factors-are Money, Employment, Trade, Business and Commerce, Society relies on Education, Opportunity, Security and Human wellbeing.

Conclusion

Some spot or having a used to single out a singular number of determined gathering or class are normal can be Positive and Negative, whetherit's come to social, monetary and Environmental a change that is an outcome or result of an activity. It depends to which the region covered by something the travel industry is created in used to single out a singular number of determined assembled of class area each district has bearing limit is to say the constraint of the during the time spent coming in showing up impact is by the nonattendance as opposed to the presence of recognizing highlights effects of the travel industry. Here can be done distinct impacts of the travel industry creating unequivocal a settled perspective towards one another finding out about one another's way of life and customs. Effective advancement of assets can prompt various adverse consequences. Among these are over improvement the method involved with absorbing, battle and counterfeit remaking while at the same time introducing a culture to travelers might assist with protecting the way of life it can likewise weaken or try and obliterate, consume it. The point is to advance the travel industry in the district. In this way, that it would both give earnings promotion make regards for the nearby practice and culture. There are additionally both negative and positive effects of the travel industry on the nearby biology. The travel industry frequently develops into mass the travel industry it prompts the over the spending of an assets contamination and absence of assets.

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Authored By

Dr. Shinde T.V.
A.R. Burla Mahila Varishtha Mahavidyalaya, Solapur

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NEED OF AGRICULTURE TOURISM IN MAHARASHTRA

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Abstract

Agric the travel industry or agro the travel industry as it is characterized most comprehensively, includes any horticulturally based activity or movement that carries guests to a homestead or farm. Agric the travel industry has various definitions in various regions of the planet and some of the time alludes explicitly to cultivate stays as in Italy'. It assists with getting the business, to lessen neediness and through it we can accomplish the practical turn of events. Notwithstanding, agric the travel industry elevates to conscious the feeling of public combination, worldwide comprehension and supports nearby painstaking work and social exercises. In India no less than 26.41 needs unfamiliar traveler visited as of late. Sightseers truly do get astounding schooling experience from agro the travel industry where the rancher can accomplish financial advancement. The genuine and regular encounters will be astounding where any individual can pick new natural product, to a wagon ride at a pumpkin ranch. Agro the travel industry is a decent chance to figure out country individuals and to see the value in them the public air assists with including the guests with the land they are visiting. Guests can help genuine encounters and information on provincial life through agro the travel industry. All the more ever at its generally fundamental level, agro the travel industry is a style of movement that happens in a homestead and for the most part offers the valuable chance to assist with on location cultivating or farming undertakings during the visit.

Introduction

Maharashtra has been creating state in India in all circle of the advancement including horticulture area. Yet, the greater part of the land is developed through downpour water and anomaly of Monsoon brings about dry spell and a large number of the ranchers have ended it all because of less creation and not ensured rate for the farming items. India is known as agrarian country, the vast majority of the populace took part in horticulture related work. In Maharashtra in excess of 29000 ranchers ended it all because of unpredictable Monsoon and it is need of the time that the ranchers needs to do a side business to beat such a horrendous issues. The outside air and climate is important to each person that is the explanation agro the travel industry is a reasonable choice to the ranchers where they can procure their income. Vacationer are for the most part intrigued to see traveler focuses in Maharashtra and that is one of the significant in addition to highlight ranchers to do agric the travel industry. The travel industry is presently very much perceived as a motor of development in the different financial matters on the planet. It is well established reality that travel industry has extraordinary ability to create huge scope business and extra pay sources to be talented and incompetent. A portion of the new region of the travel industry have been arisen like agro-the travel industry. It is an imaginative farming movement connected with the travel industry and agribusiness also.

The majority of the populace in Maharashtra lives in provincial region however the metropolitan populace has been expanding more than 40%. Kids from metropolitan region live in the shut entryway school, classes and participated in animation programs on different TV diverts and keen on watching computer games, chocolates, sodas, zesty cheap food, PC, web and so forth. They see genuine India just on TV. Ranchers from Maharashtra have the open position and visitors have normal encounters and a

few handiworks are made by rustic individuals who can available. A large portion of individuals don't have the foggiest idea where the groundnut develops, the agro the travel industry give the open door. Youngsters from metropolitan regions who visit the ranches frequently have not seen a live duck or hare and have not picked an apple right off the tree.

OBJECTIVES

The objectives of this paper are follows:

- To look at the significance of agro-the travel industry advancement in Maharashtra.
- To characterize a reasonable structure for the of agro-the travel industry focuses in the perspective on peripheral and little ranchers.
- To recognize the issues of the agro-the travel industry and make ideas to foundation and
- activities of agro-the travel industry.

Agro-the travel industry is a method of maintainable vacationer improvement and multi-action in rustic regions through which the guest has the chance to get mindful with farming regions, horticultural occupations, neighborhood items, customary food and the regular routine of the provincial individuals, as well as the social components and customs. Additionally, this action carries guests nearer to nature and rustic exercises in which they can take part, be engaged and feel the joy of tourining.

Need of Agro tourism

There are many requirements of agro the travel industry to ranchers, provincial networks and the travel industry administrators, those comprising of utilizing ranch based items in new and creative ways, further developing homestead income streams, expanding consciousness of nearby agrarian items, diverting extra pay on ranch incomes straightforwardly to relatives for further developing homestead everyday environments, working regions and ranch amusement potential open doors, creating administrative expertise and pioneering soul and expanding the drawn out supportability for ranch business. A large number of the ranchers in Maharashtra have least of land and two hector lands are expected to begin the agro the travel industry. It will be useful to ranchers in Maharashtra. Aside from the singular rancher, rural so-usable establishments, Non-government association, farming colleges agrarian compositions has been working and it will be useful to them to begin agro the travel industry.

Unpredictable Monsoon, unstable item costs, self destruction of ranchers is regularly happening circumstances in different areas of Maharashtra. Thus, there is need to begin any of claimed agro business to help their cultivating and make partnered pay source from farm.Most of the places of interest are accessible in Maharashtra including Mahabaleshwar, Panchagani, Pandharpur, Kolhapur, Shirdi, Tuljapur, Baratmati, Akkalkot and regions around urban communities and Mumbai city has harbor for transportation which are useful variables to begin the agro business. Ranchers can begin in these encompassing regions and different areas have chances to begin this new business. So the area of Maharashtra is gainful to produce a decent pay and ranchers ought to take the risk of such open doors.

IMPORTANCE OF THE STUDY

Farming is a most significant occupation in the India remembering for the Maharashtra. However, today it has becomes unrewarding due the unpredictable mansoon, costs variances of Agro-items and some inside shortcoming of the horticulture area. Subsequently, there is need to do a few imaginative exercises in the horticulture, which will serve to ranchers, rustic people groups. Metropolitan populace is expanding step by step in the Maharashtra, today the metropolitan individuals'

reality is limited in the shut entryway pads, workplaces, clubs, TV, computer games, hot cheap food, PC, web, etc. They can see nature just on TV or screen of the PCs. More over certain individuals living in the urban areas don't have family members in towns and they never visited or remained in town. These people groups need appreciate country life yet there is issue of such sort of offices. Thus, it is an open door to the ranchers for improvement of the agro-the travel industry focuses and serves him and make extra pay source.

Problems of the Agro-Tourism in Maharashtra

Maharashtra has a more noteworthy capability of the improvement of the agro-the travel industry focuses because of the great normal and climatic circumstances. Be that as it may, there are a few issues during the time spent agro-the travel industry improvement in the state. Significant difficulties and issues are follows;

- Absence of ideal information about the agro-the travel industry
- Powerless correspondence expertise and absence of business approach of the little ranchers
- Absence of cash-flow to foster essential foundation for the agro-the travel industry
- Obliviousness of the ranchers in regards to the such kind of exercises
- Presence of sloppy area in the Agri-Tourism industry.
- Guaranteeing cleanliness and fundamental prerequisites thinking about metropolitan guests
- Lakhs of ranchers have little size holding, inferior quality land and practically zero admittance to credit or water system. Need to haggle with steady dry season.
- 148 of the 355 Talukas in the state are reliably dry season inclined.

Benefits of Agro-Tourism

Agro the travel industry has many advantages which are productive through numerous ways it gives work valuable open doors and it is great side business. There are many advantages of agro the travel industry to ranchers, rustic networks and the travel industry administrators, those comprises of utilizing ranch based items in new and creative ways, further develop in ranch income streams, expanding consciousness of nearby rural items, diverting extra on ranch incomes straightforwardly to relatives. Through such business social change among country and metropolitan will happen through genuine encounters. It assists the ranchers with working on their way of life and metropolitan individuals can know the country life. Metropolitan individuals will well familiarize with provincial handiworks, dialects, culture, custom, dresses and life. Local area likewise get great advantage from agro the travel industry which can be a vehicle for creating extra income for neighborhood business and administration structure vacationers, updating/rejuvenating local area offices for inhabitants and guests expanding insurance of country scenes and regular habitats for sightseers and occupants helping hold and revive nearby practices, craftsmanship and pontoon advancing between territorial, between social correspondence and figuring out expanding familiarity with rural issues and values among general society; advancing the n-going utilization of nearby farming items and administrations. It will be likewise valuable for the travel industry administrators to land position amazing open doors at their own place. They can learn in regular circumstances to watch birds, creatures, water bodies and so forth. Visitors have the chances to find out about rural exercises.

Agro the travel industry potential in Maharashtra is more contrasted with different territories of Maharashtra and numerous in addition to focuses have accessible for the appropriate climate comprising

of third crowded state and situated on the west shore of India, Nestled in the western Ghats and the Sahayadri Mountain range with a few slope stations and water supplies with semi-evergreen and deciduous woods. Maharashtra is honored with a rich and differentiated social legacy. The state has a few networks have a place with various religions, and number of celebrations colors the way of life of Maharashtra numerous celebrations including Diwali, EID, Christmas, Ganeshoutsav and so forth. Individuals from metropolitan regions which will become clients of the agro places of interest which has situated in the rustic regions. Caves, pristine sea shores, old fortifications and landmarks, woods and untamed life, extraordinary slope stations, journey, focuses and rich practice of celebrations, workmanship and culture. In Maharashtra around 25 additional such areas have been recognized and working adequately. In this manner all the region of Maharashtra has a travel industry potential. These vacationer places backing to agro the travel industry and great compatibility and transport offices are accessible in Maharashtra. Maharashtra is now settled as one of top traveler objective on the planet. All the more ever, Maharashtra has different agro-climatic circumstances, various harvests, individuals and deserts and so on.

Benefits of Agro-Tourism Centers

Agro-Tourism can possibly change the financial substance of customary horticulture. The advantages of agro-the travel industry advancement are complex. It would carry many immediate and roundabout advantages to the ranchers and rustic individuals. A portion of the advantages are following:- • Employment valuable open doors to the ranchers including ranch relatives and youth • Additional pay hotspot for the ranchers to challenge pay variance. • Cultural change among metropolitan and country individuals including social virtues • Farmers can work on their way of life because of the contacts with metropolitan individuals. • Benefits to the metropolitan individuals, they can grasp about the provincial life and have some familiarity with the agrarian exercises. • It support for rustic and rural improvement process. • Help to the decrease trouble on the other conventional places of interest.

Agro-Tourism and Traditional Tourism

Agro-the travel industry likewise a travel industry business yet it is not quite the same as the conventional the travel industry since it has a base of horticulture and country way of life. For the most part the travel industry has given to see and partake in the normal spots as well as certain legacies. Be that as it may, agro-the travel industry has a travel industry with incorporates insight, training and social change. It shifts unique from general the travel industry in the accompanying way:

- ❖ It gives contamination and commotion free destinations for movement and the travel industry at rustic foundation.
- ❖ The expense of food, convenience, amusement and travel is least in agro-the travel industry
- ❖ Agro-the travel industry can fulfill the interest of metropolitan people groups about wellsprings of food, plants, creatures, and modern agro-unrefined components.
- ❖ It gives data about the country painstaking work, dialects, culture, custom, dresses and way of life.
- ❖ A family climate at the traveler place, is one of the main qualities in the agro-the travel industry
- ❖ In the agro-visit, travelers see and watch horticulture ranches as well as take part in the agrarian exercises and experience the cultivating.
- ❖ It gives normal circumstances to watching birds, creatures, water bodies and so on
- ❖ Agro-the travel industry makes mindfulness about country life and information about agribusiness It likewise gives an amazing open door to instruction through experience of cultivating and

information about the provincial life including diversion. Agro-the travel industry is an instrument of metropolitan rustic availability through the visits.

Conclusion

If the farmers of Maharashtra use some key techniques like wide publicity, developing contact with schools, colleges, NGO clubs, unions, organizations that will result in progress. So, agro tourism will remain life vehicle to the farmers in Maharashtra. The suicide will decrease if farmer do the agro farming and they have new source of income generation at their own place without paying rent to others. There is need of agro farming to overcome poverty and save from irregularity of Monsoon. New generation farmers can also use their potential to improve life style and comfort. Tourist can also well aware about rural life style, nature and farming. It will decrease the gap between rural and urban. Maharashtra has a great potential to the development of agro-tourism, because of natural conditions and different types of agri products as well as variety of rural traditions, festivals. More than 45 percent of population live in the urban areas and they want enjoy rural life and to know about the rural life. It is a good opportunity to develop an agro-tourism business in Maharashtra. But there is a problem of low awareness about.

The agriculture departments of the districts, Agriculture Universities should try to give orientation about it and provide some innovative ideas regarding to the Agro-Tourism. The government should try to provide optimum financial aids to the agro-tourism activities in Maharashtra by the grants and institutional finance. Bank should provide optimum financial help for the agro-tourism activities in the Maharashtra. Union of the agro-tourism service providers is also another need of these farmers which helps the agricultural tourism network in the India including Maharashtra.

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LIFE SKILL BASED EDUCATION-NEED OF THE HOUR

Authored By

Dr. Annie John
Professor, & Head, Dept of English, A. R. Burla Mahila Mahavidyalaya, Solapur.

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Dr. Annie John
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"Children must be taught how to think,
……Not what to think"

Introduction -

The World Health Organization defines life skills as the "abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of everyday life".

This goes on to include psycho-social skills that determine values in behavior and include reflective, personal and interpersonal skills. It helps in developing skills such as the spirit of enquiry, critical thinking and problem solving. The disciplined practice of these life skills help in developing qualities such as tolerance, sociability, solidarity, competency and increase one's self esteem. Life skills also prompt on to focus on action and generate change. This also gives us freedom of thought and action, thereby leading to the deliverance of the entire persona.

It is interesting to know that life skills are different from physical/ perceptual motor skills. It has been proved that life skills are vital and need to be an integral part of education. The Dakar World Education Conference (2000) stated that all young people and adults have the right to benefit from "an education that includes learning to know, to do, to live together and to be", and included life skills in two out of six EFA goals.

The expected learning outcome includes a combination of knowledge, values, skills and attitudes with special emphasis on skills pertaining to critical thinking, problem solving, self-management, communication and interpersonal skills.

Education is important, but skill is most important as skill leads to knowledge and not vice versa. The need of the hour is to impart skill based education to our young generation so as to increase their chances of employability. There is strangely a wide gap between formal educational qualifications and the job requirements (skills). Life skills help in aligning career goals through systematic preparation, practice and professional outlook in a proactive way. It is therefore necessary that as academicians we start working towards a holistic view of education, one that connects employment and employability. It is the need of the hour to understand, appreciate and adopt life skills as an integral part of the curriculum. Identifying the lacuna and root cause of skill deficit, it is significant to promote a learning culture and curriculum that lays emphasis on enhancement of productivity.

India with its size and population can be a driving force behind a globally skilled based economy. The one challenge that our country faces is the shortage of skilled workers. The Indian employers are even struggling today to find resources that match their requirements. It is significant to note that the shortage is not of man power for physical labor but for appropriate skilled and qualified talent. A few decades ago, the huge population of India was considered to be the greatest problem. The consequent result was poverty and the miserable condition of the unemployed. Today the same thing can be looked at through a different perspective. This massive population, today, is considered to be her greatest strength. If we can effectively plan and execute, this massive population can bring forth great returns, economic growth and prosperity. Here comes in the need to execute a nationwide vocational or skill based educational strategy.

The International survey conducted indicates that by the year 2020 there would be a deficiency in the skilled man power and India would prove to be the only saving grace. It would not be wrong to

say that India will soon be the largest export of skilled human capital. There exists and persists a massive gap between what is and what can be. Although our work force is mammoth, we lack the relevant skills to perform effectively. Even the government of India has launched various schemes to provide vocational education. Vocational education focuses on imparting training/skills after formal education. Vocational training and skill-based education prepares for an in-depth knowledge of the job. Skills should be acquired with knowledge.

It is ideal if vocational education starts from school. Skills should be developed during the formative years. Skills should be introduced along with the mainstream curriculum, it is evident that vocational programme helps in raising the attendance rate of the students, and motivates them to participate in a better manner. There should be a significant change and the curriculum should be refined to include skilled workforce. Along with the technical aspects, concepts such as dignity of labour should be instilled within the students. The curriculum should be inclusive of soft skills (21st century skills) and focus upon personality development too. Soft skills such as adaptability, time management, stress management, IT skills, setting priorities, leadership quality, team spirit, punctuality, multi- tasking, etc go on long way in refining the persona of a person. These skills add a touch of positivity to our behavior, personality and work place. Skill based education helps in the empowerment of our youth while helping them to earn and live a life of dignity. If our massive unemployed labor force is empowered, India will emerge as the key contributor to a global skills-based economy.

It is time that we actually move out of the classrooms and focus on acquiring practical knowledge. The benefits of skill based education are myriad. Transforming theoretical knowledge into practical skills aids in the following:

- It helps complementing knowledge with practical exposure
- Helps to focus on industry recognition of knowledge and skills
- Aids in holistic learning
- Provides learners with apt knowledge for self-fulfillment
- Promotes community development through the essence of innovative practices
- Creative techniques help in raising the enthusiasm level of the students very effectively
- Improves functional and analytical ability
- Greater access to labour markets and livelihood
- Enhances efficiency
- Effective tool of augmenting democratic participation and upgradation
- There would be a shift from telling what I know to showing what I can do
- Aids in demonstrating learning than vocalizing knowledge
- Ability to focus
- Mastering the skills of life and living
- Increases productivity
- Helps to work more independently and develop a can do attitude

Shaw opines that in future leaders and entrepreneurs should not be merely job seekers but should create jobs. She states that "It is our need to innovate by seeking new knowledge, upgrading skills and not accepting conventional methods". She strongly believes that management studies play a pivotal role in solving the many challenges that our country faces.

The solutions/remedies that were in vogue a hundred years ago will not work today. Our students need to be industry ready. Our students may be technically sound but they need to be equipped with new skills. The biggest challenge faced by our country is not the absence of skills but the lack of proper mechanism to train and certify the work force. A globally accepted training and certification system

needs to be evolved to create skilled man power. There is a need to develop a concrete syllabus to train our man power.

Conclusion - Skills and knowledge are the driving forces which help in the economic growth and social development of the country. The existence of skilled human potentials makes the economy productive and innovative. Skill availability of work force increases the quality of work and has direct relation with productivity. Keeping this in mind it is necessary to create quality employment and equip them with sufficient skills. Equipping women and harnessing their potentials should also be considered. Women's participation would definitely give a boost to the country's economic growths. The need is to create awareness among the students and their guardians regarding the need of kill-based education and its role in productive employment. The government should implement policies and make it an integral part of education. If we have to progress we should all have a single goal and that is extending quality education and skill development to every Indian and see that they are placed at apt work place.

Live as if you were to die tomorrow, Learn as if you were to live forever.

-Mahatma Gandhi

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SUBVERSION OF GRAND NARRATIVES: DR. BABASAHEB AMBEDKAR AS SUBALTERN VOICE

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Abstract
Dr. Babasaheb Ambedkar made the radiant metamorphosis in the narration of Indian metaphysics, literature and religious scriptures by bringing subaltern consciousness. He disapproves the legitimized and perpetuated values, beliefs and ideology of established castes and religions. He highlights on the cultural manipulation of dominant social castes on the underprivileged and Dalits. He brings out different forms of manipulation through his important speeches and writings. His defense for the subaltern society is quintessential. This research paper attempts to understand the value of Dr. Babasaheb Ambedkar's efforts in the subversion of established history, society and metaphysics. It concentrates on the grand narration with false ideologies of historians and literary writers. He subverts the false intellectual property of Indian myth and literature. His writing paves the way to recapture the subaltern self-consciousness erased in the march of caste hegemony.
Keywords: Subaltern, hegemony, ideology, orthodox, narration, counter narration and Dalit.

Introduction

Dr. Babasaheb Ambedkar protests against the established values and ideologies of dominant castes and religions. He primarily highlights on history and literature which have been created false consciousness against underprivileged and Dalits. He relates the suppression of culture and denial of dignity of Dalits in India. Ambedkar realizes Brahminic Hinduism which reinforces and discriminates against the downtrodden in India. The suppression of lower caste is not the new issue of the world. Dominant social castes and elite class often looked to the subalterns in maligned and prejudiced way. The manipulation was on the basis of education, languages, culture, caste and race. It is Dr. Babasaheb Ambedkar who makes the radiant change in the society by bringing subaltern consciousness.

Analysis:

Ambedkar traces the genesis of the oppressive nature of the caste dominated Indian society to the so called sacred Shastras of the Hindus who guarded them so closely that if anyone except them read or hear them he would commit any act of sacrilege. He realizes that caste and Brahminic Hinduism reinforce each other and discriminate against the downtrodden sections of the society. Indian religious texts subjugated Dalits and reduced by their domineering conquerors to inhuman state. *Rig Veda* is one of the hegemonic religious scriptures which enshrines the version of *Purusha Suktas* hymns which mentioned the four basic *varnas*. (The Philosophy of Hinduism, p. 80).

Manusmriti sanctioned plainest for such a sacrilegious act. According to Ambedkar, the ancient scriptures like Vedas, Smritis and Shastras were all instrument of torture used by Hinduism against the untouchables. In fact, it was Ambedkar's subaltern perspective, which pierced through the Shastra's to reveal their true face. Dr. Babasaheb Ambedkar puts forward *Manusmriti* before us and its heinous statement against untouchables. Through this book, he points out the baseless of hierarchy of social structure that is *Brahmin, Kshatriya, Vaishya* and *Shudra*. Ambedkar protests against the orthodox system of Manu and exposes his view in fierce, "This system of rank and gradation is, simply another way of enunciating the principle of inequality so that it may be truly said that Hinduism does not recognise equality." (Philosophy of Hinduism, p. 25)

According to him, this book is the instrument of torture proposed by Hinduism against untouchables. Indeed, it was Ambedkar's subaltern approach which pierced through the Shastras to reveal their true face. The *Manusmriti* is not only derogatory remark against the untouchables rather imposed several social religious restrictions upon them. It sanctioned austere castigation for such a disrespectful act. *Manusmriti* was written in the Sanskrit language and only few people can used to understand the same. The content of this book was unfamiliar those who are untouchables. The most essential thing is various religious and social

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restrictions imposed on Shudras. Dr. Ambedkar puts forward the rigid rules of Manu regarding marriage. He proposes that Manu opposes the intermarriage outside the defined class. He says, "Manu was most anxious to preserve the rule of inequality which was his guiding principle." (Philosophy of Hinduism, pp. 26-27). Babasaheb officially destroyed the authority of *Manusmriti* by drafting the Indian Constitution that established rights of Dalits and women as human rights.

The Mahabharata exemplified the degraded status of the outcastes like Ekalavya. He proposes that *Bhagwad Gita* is dogmatic scripture, having unbending, inflexible, rigid doctrines. He recommends Buddha's preaching of non-violence and his offensive similes against the theories of *Chaturvarnya* is counter narration to *Bhagawad Gita*. (Krishna and his Gita, p. 363)

Ambedkar made the subversion of Ancient Indian history. His narrative version is alternative and counter narrative to Vedic, Puranic views of Indian culture and history. His seminal book *Who were the Shudras?* traces back the racial history of *Shudras* in India. Dr. Ambedkar officially demolishes the authority of Vedic traditional views about social structure. Dr. Ambedkar's rejected the superiority of Aryan theory of the subaltern. He says, "Aryan Samajists have done great mischief in making the Hindu society a stationary society by preaching that Vedas are eternal... infallible." (Who Were the Shudras? p. xvii)

In his seminal book, *The Buddha and His Dhamma*, Ambedkar designates the quintessential issues which concerned him all through his life. He not only encouraged the wisdoms of Buddha but gave new understandings appropriate for the present context. His picture of Buddhism focused more on the social message of Buddha. He proposed Buddhism over other religions. The Buddhist teachings like *Pradnya, Karuna and Samata* gave energy to the oppressed and downtroddens. (The Buddha and His Dhamma, pp. 285-325). Buddhism emerged as an answer to the evils that existed in Brahminic society, Buddhism was the revolution against Brahminic society. Decline of Buddhism emerged as a result of the revival of Brahminism under the king Pushyamitra, with the help of Manusmirti this lead to the establishment of Hindu religion with its rigid caste system and suppression of women. *Varna* system was replaced by rigid caste system with strict division of labour and endogamy. Dr. Babasaheb Ambedkar showed an astonishing interest in Marxism in the 1950s. In his seminal bools, *The Buddha and his Dhamma*, *Buddha and the Future of His Religion*, and *Buddha and Karl Marx*, refer to Marx as the central figure. He acknowledged certain critical realm on which he agreed with Karl Marx: the task of philosophy is to transform the world; there is conflict between class and class; private possession of property causes regret and manipulation; and good society requires that private property be collectivized.

Dr. Babasaheb Ambedkar made the metamorphosis in the by approving Buddhist tradition which made the emancipation of Dalits. For Ambedkar Buddhism proposes a social rebuilding for abolishing suffering of the subjugated. Embracing Buddhism is not for its fighting nature, but as an ideological revolution, a counter culture and ethics. Ambedkarian philosophy aims at giving life to those who are underprivileged at elevating those who are repressed and ennobling those who are downtrodden and granting liberty, equality and justice to all irrespective of caste, gender and creed.

He emphasized in his *Annihilation of Caste* that the Smirits and Shastras were not the embodiment of religion but a system of rules to deprive the untouchables even of their basic needs and deny them equal status in the society. Therefore, he said that there is no hesitation in saying that such a religion must be destroyed and there is nothing irreligious in working for the destruction of such a religion that discriminate against its own people whom it bracketed as untouchables. Dr. Ambedkar says, "It is not Buddha who weakened Hindu society by his gospel of non-violence. It is the *Brahminic* theory of *Chaturvarnya* that has been responsible not only for the defeat but for the decay of Hindu society." (Annihilation of Caste, p. 219). In *Untouchables or the Children of the India's Ghetto*, he contrasts it with other varieties of inequality which were not so difficult to abolish or correct. He figures out the source of untouchability in their diverse forms. He explores that slavery of untouchable is very institution of Hindus. It was systematized by Manu. According to Ambedkar, "untouchability is not the free social order. It was worse type of unfree social order. It was obligatory." (Untouchables or the Children of the India's Ghetto, p. 9)

Ambedkar's work *Revolution and Counter Revolution in India* is an alternative version of Indian history. It is a subversion of Ancient traditional history. This is necessary to unconventional to Vedic and Puranic clarification of Indian history. His book *Revolution and Counter Revolution* is a treatise to subaltern history. Indian history is written in the perspective of Brahminic or Vedic hierarchy of knowledge. Ambedkar's narrative supports the oppressed and marginalized. He reinterpreted the history for social

metamorphosis in favour of the Dalits and outcastes. This is complete demolition of the orthodox systems of ancient and medieval India. Ambedkar says that Buddhism is revolutionary to orthodox Hindu religion. It was not the religious revolution but also social and political revolution. This is a counter narration he wrote in his treatise. (Revolution and Counter Revolution, p. 153).

The suppression of lower caste is not a new issue of the world. Dominant social castes and elite class often looked to the subalterns in maligned and prejudiced way. The cultural manipulation of the dominant social castes on the underprivileged classes and Dalits was on the basis of education, languages, caste, and culture. It is Dr. Babasaheb Ambedkar made the radiant metamorphosis in the society by bringing subaltern consciousness. His ideology is based on the equality, liberty and fraternity.

Dr. Ambedkar dedicated his life for the uplifting Dalits. He was opposed to the theory of caste based superiority and social discrimination. He made a path for legal rights to enact the laws in connection with progress of Dalits which could positively change their lives. The outcastes are oppressed and exploited sections of the Indian society. Dr. Babasaheb Ambedkar wrote quintessential narrative works to evaluate the basic source of Indian caste system. His articles and writings contributed to figure out the problems, prospects and consequences of the caste, creed and religions.

Ambedkar's narration of history has a great potential in mediating both liberal and communitarian traditions of the west. He connects the individual and community based on morality. He designates the humanistic, reformative and rational religion that is Budhhist religion which is the source of ethics and associate living. When Ambedkar criticises Hindu community for its oppressive nature, he does it with a standard of individual liberty and freedom. When he is talking about suffering of individual members of Dalit community he is projecting an ideal moral community based on equality, liberty and fraternity. Another important part of Ambedkar's subaltern approach for the empowerment of Dalits and their liberation was his important construction of Indian nationalism. This was in opposition to the dominant discourse of orthodox Hinduism as represented by Bal Gangadhar Tilak, Raja Rammohan Roy, Mohandas Gandhi and Jawahrlal Nehru.

His conception of nationalism articulated and synthesized the national perceptions and aspirations of the downtrodden. Ambedkar's alternative form of nationalism, popularly known as 'Dalit-Bahujan Samaj', also incorporated the subaltern philosophy of Jyotirao Phule and Periyuar E.V. Ramaswami Naicker. His perspective protested against Hindus particularly Brahmins as anti-Hindu and anti-Brahminical discourse of Indian Nationalism. His epistemology of Dalit aimed at founding a casteless society in which no one can be manipulated and discriminated on the basis of birth, caste, creed, race, ethnicity and occupation. Ambedkar constructed a counterview of pre-colonial Brahminical society which was established on hierarchy. The dichotomy between privileged and underprivileged graded the caste system. This part of system is called a inegalitarianism which lead to the process of oppression by the orthodox Brahminical castes. Dr. Bahasaheb Ambedkar's subaltern perspective is counter-narrative to established and legitimized cultural and religious traditions.

Conclusion:

To conclude, it can be stated that both in his training and in his vision of life, Ambedkar was deeply aware of the larger dynamics of the world, its complexity and differential bearing on social groups, localities and nations. For Ambedkar, the vision of emancipating untouchables was clearly anchored in the principles of justice, equality, fraternity, and liberty. His approach to subaltern communities was pragmatic, realistic and sensible rather than naïve, unrealistic and impractical. What this essay has tried to do is to frame his wide-ranging and astute vision in and through the recurrent struggles of his life. In doing so, the paper has relied on the contribution to the subaltern societies and deprived classes. For the state to sustain a modicum of hegemony Ambedkar has become an indispensable necessity today.

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Rubrics in evaluation: Tool for outcome based education

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***Abstract*---**This research paper designs to show the quintessential importance of the rubrics in evaluation of the learners in the outcome based education. The paper attempts to communicate expectations of quality around a task. Rubrics is an evaluative criterion which can be used to measure expected levels of performance of the learners. Rubrics can make brilliant culmination in the traditional approach to assess learners. It is used to delineate consistent criteria for grading. Outcome based education is flourished with rubrics in evaluation system. Rubrics allows teachers and students alike to evaluate criteria which can be complex and subjective. Scoring rubrics can also provide a basis for self-evaluation, reflection and peer review. It aims at fair assessment, fostering understanding, motivating, indicating a way to proceed with subsequent learning. Rubrics can be classified as holistic, analytic or developmental. Holistic rubric integrates all aspects of the work into a single overall rating of the work. Learners can better be judged and revised by the teachers through rubrics in diverse kinds of evaluation. A rubric measure students work against real life criteria and is referred to as a form of authentic assessment. This research paper concentrates on the polemical interpretation of conventional methods used in the evaluation. Hence the methodology used in this paper is interpretation, analysis and description. In outcome based education rubrics in evaluation plays major role in evaluating the learners.

***Keywords*---**holistic rubric, analytic rubric, formative assessment, summative assessment, outcome based education (OBE)

Introduction

The purpose of learning is described in varied way. Broadly speaking, learning can be associated with diverse the experience. Learning can be connected with creation, application, production, understanding and joy of analysis. Instead learning is shortened to our syllabus and curriculum. It is compressed to rigid

syllabus. There are diverse dimensions about learning. Our learning is strictly related to the examination and assessment. Students become very keen and sometimes depressed while dealing with the legitimized questions. Examination is deeply related to the areas like class tests, quizzes, group projects, written assignments, activities, group discussions. It is big question that which will occupy the big space. Each learner is much beyond graduation, post-graduation and research. The learner is much more than a test scorer. Students are not standardized and testing is not teaching. Teacher tries to teach and their teaching crumbles down to testing.

Objectives of the Study

1] To understand characteristics of Outcome Based Education
2] To apprehend the concept of conventional method of Evaluation
3] To figure out the proper method of evaluation
4] To interpret the quintessential role of Rubrics in Evaluation

Polemical Interpretation

Conventional evaluation system is relatively unpleasant experience. Students do not enjoy it generally. It is least discussed area in the seminars, conferences and symposiums. It is less preferred, less discussed topic. Evaluation somehow happened to be quite anxious and nervous kind of experience to the students. Students get rid of the examination and evaluation process. Rubrics are an excellent tools to use when assessing the works of students for several reasons. A rubric is a tool for assessment which clearly designates achievement criteria across all the components of any kind of student work. It can be used for class participation, marking assignments or overall grades. Rubrics can visually track progress patterns.

Broadly, rubrics underpin the requirements and expectations of how students need to approach their assessment to achieve their learning level. For educators, rubrics can improve making objectivity, consistency, and efficiency. It decrease queries from students about assessments. It also provides the foundation of feedback to the students. For students, rubrics can provide explicit criteria and standards. It can also provide clarity in expectations of what is required. Rubric also provides guidance in identifying the performance gap between their submitted work and the desired standard. It also assist students to develop understanding and making judgments about the quality of their work. Rubrics supports our feedback process. Regular feedback is the one of the most powerful method to enhance students' learning. Students need frequent opportunities to articulate what they know ad receive suggestions for improvement. Feedback that follow during learning can be active. This supports students in realizing their progress and respond to improve their achievements. Good feedback clarifies goal, expected standards that are aligned to the course learning outcomes and the assessment rubrics. Feedback can also enable the development of self-assessment through reflection. It also encourages teacher and student conversations about learning. It enables positive motivational beliefs and self-esteem. There are alternative methods on online platforms that are easier to conduct tests. One is multiple choice questions, match the following, multiples

responses, drag and drop, fill in the blanks, sequencing or ordering, one word for phrase, true or faults, select and numeric. There are many software to conduct examinations. But the problems is that how to evaluate the short answers and essays. There remains lot of subjective response of the teachers. The exactness of the observation of the students' assignment stumbles here. There are two easy methods without using online platforms. One is use of transformations and another is use of micro-fine rubrics. Transformation is alternative method. There is question like "Define Empathy. Illustrate with an example." If this question is asked to the graduate students, varied answers will come out of this question. The purpose of rubrics here is ensure our evaluation. The question can be transformed in many ways to make it more interesting rather than conventional. Rather a teacher can ask question by using online transformations. "Identify a news item from internet that you have seen recently which you feel empathetic about. Paste the link of the news item in the space below." Again a teacher can ask one more question by using online transformation: "What the situation was and what kind of empathy it was?" Here conventional question asked by replacing online transformations. It gives more choice and alternative to the learners. Here rubrics are best for assignments or projects that require evaluation on multiple dimensions.

It can be shared to determine the degree of consensus regarding what and how and why a certain process is being implemented. There are four basic and important steps in constructing the rubrics: 1] determining topic or task, 2] determining criteria for success, 3] learning outcomes of objectives and 4] describing assessment measure.

There are two types of rubrics: Holistic Rubrics and Analytic Rubrics. Holistic rubrics group several different assessment criteria and classify them together under grade heading or achievement levels. Whereas analytic rubrics separate different assessment criteria and address them comprehensively. In a horizontal assessment rubric, the top axis includes values that can be expressed either numerically or by letter grade or a scale from exceptional to poor or professional to poor. Rubrics should be uses as learning tool not always as an assessment tool. Rubrics always provide a comprehensive guide to the assessment. Grading policy is must not become the part of education. Targeting the student's outcome and measuring with some evidenced criteria is not rubric. This may results into good mathematics, but bad evaluation and bad pedagogy. The target is learning outcome, not grade or marks.

Benjamin Bloom developed Blooms taxonomy in 1948. It can be used for the tool for outcome based education. Benjamin Bloom's Taxonomy for Learning Domains has a deeper insight on the development of student. His original taxonomy focused on three domains: Cognitive, Affective and Psychomotor. The most useful domain is cognitive domain. It refers to intellectual capabilities of the students that is thinking and reasoning. Cognitive domain provides a framework for acquiring knowledge and can assist teachers while designing learning activities and assessments. Cognitive domain comprises six development categories such as creating, evaluating, analyzing, applying, understanding and remembering. These categories support the development of a student's intellectual aptitudes and skills. Blooms taxonomy can be used to help to identify the type of assessment

which is appropriate to support the cognitive level of development in students. By using a cognitive domain, assignments can be better defined and target specific levels of the development more accurately. Cognitive domain is appropriate to the student outcome and products.

In the Blooms cognitive matrix, there are tools such as television shows, text reading, and magazine articles. A learner can use specific verbs to create something. This includes compose, create, design, prepare, arrange or produce. Another category of Blooms cognitive matrix is evaluation which comprises verbs like judge, measure, assess, predict, argue, critique etc. Learners can use these verbs in the case studies, projects, appraisals, and self-evaluation. They can use the database analogues such as video reflections, Google docs, blackboard discussion boards, Google communities etc. The next category is analyzing in which the learners can use verbs such as investigate, categorize, differentiate, examine, debate, question, compare, while, test, relate etc. They can use these verbs in tests, quizzes, assignments, class discussions, critical works, surveys, syllogisms, questionnaire and report. Applying is the important cognitive category which includes verbs such as illustrate, implement, demonstrate, discuss and use. Learners can use these verbs in demonstrations. One more cognitive category is understanding that comprises verbs like describe, identify, translate, interpret, report, summarize. Learners can use these verbs in examples, illustrations, bullets, worksheets, stories, cartoons, speeches, dramas and posters. Remembering is last category that includes verbs such as memorize, recall, recognize, retention, repeat, describe. Affective domain refers to emotions and behavior of the students. It also concentrates of attitudes and feelings. While psychomotor domain refers to manual and physical skills which basically concentrates on skills and applications of knowledge. Blooms taxonomy helps us to assess the students with concentrating on the cognitive, affective and psychomotor domains.

Benjamin Bloom talks about the taxonomy. We can certainly going to write our learning outcomes in a better way. Cognitive domain related to the mental aspect. He talks about knowledge as the first level. Bloom's model is invaluable in the field of education. Linda Dunegan raised a question on Bloom's taxonomy. Blooms theory is linear theory. Nothing innovation happens here. She says that it is doubt whether Bloom's Taxonomy fully represent the standard and outcomes for the student's in today's society. She identified five categories of learning outcomes for any course of study: Base Knowledge, Hard Career Skills, Soft Transferable Skills, Attitudes and Values and Habits of Mind. Linda focuses on professionalism, real world problems, clear communication, critical thinking, ethical judgment, working with diverse population, creativity and innovation and evaluating information for credibility. Linda goes beyond Bloom's taxonomy to include habit of mind. She says that these methods can best define and incorporate our learning outcomes and writing rubrics.

Rubrics is the alternative method which comprises portfolio creation, small group diagnosis, observation summaries, reflective student essays, interview and focus group. Cooperative experiences, discussions and its variations, caste writing or analysis, social media based assignments, Socratic Questioning and variations, working models, real world simulations, laboratory research, book reviews, take

home examinations, preparing bibliography, craft and artefact based, videos and multimedia based and event based rubrics are also useful in the holistic development of a student. These alternative methods help students to think more and to be creative.

Conclusion

Rubric is an assessment tool that focuses on learning goals. It is not sticking to grading criteria always. Rubrics which match with intended learning outcomes are considered as best rubrics. In the rubrics teachers enable students by putting inferences before them which can be meaningful, appropriate, and fair to all relevant subgroups of students. Rubrics can use patterns of success to assess the strength and weaknesses of the process. Rubrics as a way of generating valid and reliable data at the institutional level. Changing our model of assessment is not based on the curricular but on the intersection of creativity, technology, and the logic or learning. Rubric can help faculty measure meaningful outcomes of the students at classroom or department level. Rubrics are powerful tool for both teaching and assessment. It provides clarity for both the academicians and students.

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Research in Humanities: Historical Development and Modern Implications

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Abstract:

This research paper attempts to show the historical development and modern implications of research in the realm of humanities. It concentrates on the development of diverse methods of research in humanities in dealing with diverse social and political issues. It also reconsiders how research in humanities is different from research in pure science. The diverse methods methodologies we use in humanities research are miscellaneous and assorted. This study has a deep and abiding concern for the development of humanities research currently with a new angle of perception and with diverse perspectives.

Key Words: Pure Science, Humanities, Epistemology, Hermeneutics, Dialectics, Dasein, Formalism, Structuralism etc.

Objectives:

1. To understand the nature and scope of humanities research
2. To figure out the difference between pure science and humanities research
3. To interpret relevance of humanities research in the study of issues represented in literary works.

Introduction:

Basically research is systematic and controlled investigation of the facts, ideas and issues by using empirical verified hypothesis. It is empirical and critical investigation of hypothetical propositions about the presumed relations among natural phenomena. Since it involve experience and critical reasoning, it may be regarded as the most successful approach in the discovery of truth. Research is also defined as an investigation or understanding an issue or asking and answering complex question or solving a problem.

Throughout the years, research has been constructing and developing the knowledge of the world. Western and Eastern epistemology contributed in the construction of humanities research. In the construction of theoretical premise on the humanities, it was the Greek epistemology or theory of knowledge has remarkable contribution. The name Socrates is central in the construction of epistemology of ethics, human values which are quintessential in humanities research and humanities. He was moralist and manifested ethics and virtues with his words and deeds. He was one of the moralists who was interested in any kind of knowledge that would lead to good human conduct and condemned all vices and acts of wickedness which he attributed to ignorance. In the midst of thriving injustices in the Athenian society of his days, he lives austerely according to the moral principles and protested against to collaborate the evil designs of the government of the day. Socratic contributions were mainly in the form of ideas and values. He transmitted his ideas though the dialogues and not through the writings or giving great speeches in the public sectors. This was come to known as dialectics. The dialectics was in the form of questions and answers. Later Hegel and Karl Marx developed the theory of dialects. They portrayed dialectics as conflict between two opposite forces. The Socratic Method constitutes of conversation of people, asking them questions and helping them to seek the answers. By employing the method of dialogue, Socrates developed elicit questions and dialectic method to understand the social or political truth. He has made the conversations with all those who had a reputation for wisdom in the Greece. However, there is interface between Socratic philosophy and contemporary scientific method. He considers that the investigation of the nature of the universe is of far less important than to understand what it meant to be a human being. Thus Socrates brought a new perspective in looking to the world where human being, his culture, behavior, life and morals became quintessential. He then said that natural philosophy is also important rather it is less important than human philosophy. With a due respect to Pythagoras, Thales, Heraclitus and Anaximenes, Socrates developed his dialogues about human understanding. Plato's *Phaedo* gives Socratian understanding of Delphic percept that is *Know Thyself*. Socrates says that it is wrong to neglect the study of human being and concentrate on only natural philosophy.

Even Plato developed dialectic method and theorized it in detail. He developed it as an art of discussion, through which the scholars can arrive at the truth. By exchanging logical argument about the human being can bring the ultimate solution to it. He says that dialectic method as the process of provoking the truth by means of questions which aims at opening out what is already discreetly known. This dialectic method is also called as Socratic Method in which Socrates attempts to examine someone's beliefs and argues by counter-investigating his opponents' arguments and premises. The next method is rational method of investigation in which reason is source of knowledge. But the rational method in humanities research plays ethical role where intellectuality lack the same. The word rational is defined

from Latin term 'ratio' which means reason. It is a method or theory in which the criterion of the truth is not a sensory but intellectual and deductive. Rationalism holds that genuine knowledge cannot come from sense perceptions and experience but must have its foundation in thought or reason. Rationalism gives emphasis on a priori reason which means knowledge obtained through prior to experience. Rationalism is also known as Continental Rationalism which was developed by Descartes.

In the pure science empirical method has been used to collect the data to get the statistical solutions. It is generally taken to mean collection of data on which to base a theory or derive a conclusion in science. Rather in humanities research we use this method to collect the data only and it is not used always to find out the truth out of political or social issues. Modern research can be generally classified as rationalistic and empirical as they accept reason or experience respectively as a source and norm of knowledge. Empiricism in humanities contrasted with the pure science school of thought known as rationalism. Empirical research basically based on the experience and not on the reason. According to empiricism, human mind at the time of birth is tabula rasa or clean slate. The mind is being compared to a blank writing tablet. It is sense experience as source of knowledge. Sensation and reflection the outer and the inner senses experience the only windows through which the dark chamber of mind comes to be filled with light. However empiricism denies intuition which enables us to grasp general truths about reality independently of experience. It accepts only inductive method which is a process of reasoning from a part to a whole from particulars to general and individuals to universals. John Locke developed this theory in a wider sense. Even Berkeley and David Hume developed this theory thoroughly. Empirical method paved the way to very practical basis of knowledge. Rational method makes the use of reason only as a tool of knowledge that will lead a baseless ground. Reason does not perform its function unless something is carried on to it in and through the sense experiences. Truth is basically a posteriori. Through which the empirical method has its own drawbacks still it served a valid basis for the demonstration of the truth.

Theodor Adorno and Habermas developed the critical theory to look into social and political issues. Hebermas is inherent in the way structure of social action and language. In dealing for the contemporary pattern of ideology and the process of emancipation, he proposes the transcendence of such system of distorted communication. Here his theory exposes the forms of manipulation and its impact on the society. He attempted to develop a theory of society with practical intention. Hid theory constitutes to offer a meticulous account of the relation between theory and practice in all humanities. He protests against the domination of scientism. He reflected on the nature of cognition, the form of social inquiry and the primary base of socio-cultural aspect of the society. He wanted to develop the contemporary social thought which has no connection with traditional social thoughts and values. He says that there should be assessment and reformation of social values of past. He proposes that there should be one to one correspondence between scientific revolution and notions of freedom, justice, happiness and self-realization. He said the western society has witnessed nihilism and threatening pattern of modernity and enlightenment. It paved the way of dogmatism and superstition, fragmentation and discontinuity with loss of meaning and reactionary response to modernity. Modern literary critics and theorists proposed analytic method. It became quintessential in the beginning of twentieth century. The term analysis denotes meticulous analysis of complex structures of literary works. Twentieth century literature such as The Theatre of the Absurd, Epic Theatre proposed by Bertolt Brecht, Novels of Stream of Consciousness, Beat Writing, Surrealistic Fictions, Existentialist and Expressionistic fictions have complex structures. To understand the poems, fictions and plays, analytic method is quintessential.

Russian Formalism or Formallstic Method proposes text as self-contained organism. Russian formalists like Jan Mukarovasky, Viktor Shklovsky, Boris Tomashevsky, Roman Jacobson and Vladimir Propp proposed close readings of the forms of the poems. They advocated text as a self-contained organism. It is form of the text generates and determines the meaning. Viktor Shklovsky's "Art as Device" proposes the artistic devices of the poems enhance the meaning. Formalists made the major distinction between 'story' (fabula) and 'plot' (sjuzhet). Here story denotes chronological sequence of the events and incidents and plot make the modification of story. Plot denotes the method of story-telling. The events in the plot artistically arranged by means of such devices as style, repetition, parallelism. Russian formalistic method is mechanistic methodology that abridged literary works to a variation and combination of techniques and devices. An artifact is an organism which is structured whole and it is hierarchically integrated. Russian formalist method follows binary oppositions of the artistic devices of the text. Mikhail Bakhtin believes that literary work is dialogue. The meaning of the literary work generates out of the interactions of the characters, authors. He strongly opposed to the formalistic perspective of dealing with literary work and proposed heteroglossia, dialogism and chronotope as making a significant contribution to the realm of literary scholarship. Heteroglossia denotes the base condition governing the operation of

meaning in utterance. Chronotope deals with the configurations of time and space that are represented in language and discourse. It is a unit of analysis for studying language according to the temporal and spatial categories represented in that language.

Structuralist and post-structuralist methods bring the culmination in the analysis and interpretation of literary works. Roland Barthes and Claude Levi Strauss developed structuralist method which is concerned with the aesthetic or literary features of the text. They went beyond the formalistic method to consider the application of those features across many texts or genres of art. New Historicism used the method of discursive practices and Clifford Geertz' method of thick description of the historical facts is the important methods proposed in twentieth century. The hermeneutic method of Edmund Husserl denotes theory and methodology of interpretation of literary texts, wisdom literature and philosophical texts, and biblical texts. Modern hermeneutics includes both verbal and non-verbal communications and dealing with semiotic and pragmatic interpretation. Hermeneutic research emphasizes subjective interpretation of art, culture and society. Edmund Husserl went beyond the interpretation of Biblical texts and proposed this method in understanding the modern cultures. While Husserl focused on understanding beings or phenomena, he used Heidegger's *Dasein* which refers to experience of being that is particular to human beings.

Conclusion:

Science and technology permeate the indispensable parts of our lives rather, but methods of humanities research proved that ethics and values are quintessential. It is way of giving a new face to humanities research through the methods and methodologies of diverse literary, social and political philosophers and scholars.

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इतिहासाचार्य वि. का.राजवाडे संशोधन मंडळ, धुळे

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A. C. Doyle's Detective Short Stories: Forms and Functions

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Abstract :

Arthur Conan Doyle's detective short stories from Sherlock Holmes quintessentially talk about the formal pattern, narrative strategy and blend of constituent parts of any narrative work. His detective short stories subvert basic fairytale method of storytelling. This research paper explores the brilliant culmination made in the field of by subverting earlier narrative methods of writing short story. His stories comprise well-designed plot structure and narrative dynamism so that every attentive reader is rapidly caught up in the story and eager by its final paragraphs to find out how matters conclude. It is an intact *architext* of Sherlock Holmes explores the totality of all such general categories.

Key Words: *Form, Function, Aesthetics, Metonymy, Whodunit etc.*

Introduction :

Storytelling has become most pervasive, comprehensive and natural aspect of our environment. The most primitive and unlettered people have always shown their interest in it and yet people show their attentiveness and inquisitiveness in it. Detective story, on the other hand, proved itself as popular and prevalent genre in present occasion. It subverted the basic fairytale method of storytelling. Arthur Conan Doyle's detective short stories quintessentially made some changes in the field of narration by subverting prior narrative techniques of writing short story.

The research paper concentrated quintessentially on the *architext*, prevalent narrative structure of detective short stories. It also focuses on *aesthetics*, effect of the formal pattern and narrative structure of detective stories on the readers that is *formaesthetics*. It quintessentially studied the nature and function of detective short stories of Arthur Conan Doyle. It also investigated constituent parts of detective short stories, the manner in which these stories are narrated and aesthetic effect the stories provide to the reader. Secondly, the study identified textual features of Arthur Conan Doyle's *Sherlock Holmes'* detective short stories by rejecting socio-political and biographical considerations. It illustrated the framework and method of detective genre by applying various narrative theoretical concepts. The study figured out the prerequisite qualities of detective genre and focused on the typology of detective fiction.

Objectives of the Study:

This study concentrated on the following objectives to achieve the directed result by the meticulous interpretation and analysis of narrative strategies of detective short stories of Arthur Conan Doyle:

1] To identify textual features of *Sherlock Holmes'* selected short stories.
2] To understand the nature and function of detective short stories.
3] To illustrate the framework and method of detective genre.
4] To figure out the prerequisite qualities of detective genre and to focus on its typology.

5] To understand the formal aesthetics of detective genre.

Interpretation:

This study employs a textual analysis of the detective genre. The study analyzes and interprets the primary texts by using various technical concepts. The topic of the research being analytical, hence it claims for various research methods and techniques that would be applied to analyze the selected short stories and bring out the real value of the research.

Arthur Conan Doyle's detective stories made brilliant culmination in the field of narration by subverting earlier methods of writing story. Short story in its use of action is nearer to drama than to the novel. For the specific effect of adventure, Doyle employed concept of well-made play in his narration. It records incidents and accidents, swift movement, unexpected development, leading through suspense to climax and a satisfying denouement. (Bates, p. 16) The stuff of drama such as action, romance, murder, suspense, heroics, pity, terror, passion, life-threatening conflict, curiosity, suspense, climax and poetic justice becomes an inevitable part of his narration. There are diverse stories such as fables, myths, legends which have conventional patterns. (Sherman, p. 518) It also highlights how Doyle tells story with an indisputable epigrammatic accuracy. Doyle creates interest, narrative dynamism, so that any attentive reader is rapidly caught up in the story and eager by its final paragraphs to find out how matters conclude.

This paper also focuses on strategies of using plot. Detective stories defamiliarize pattern of events which create an unexpected suspense and wonder to the reader and demand emotional response from him. By subverting fairytale method of story-telling, detective story stands on different stance. It comprises concepts such as foreshowing, metonymy, whodunit, indices and flashback to make detective stories more effective and forceful. The study also focuses on the formal beauty of Arthur Canon Doyle's detective short stories. It considers overall performance of narrative power of detective short stories. Detective story is basically a form of entertainment and it demands various responses from the reader. The formal perfection of the work creates aesthetic beauty. It attempts to show how Sherlock Holmes detective stories create an impression on the reader by fulfilling their intention. The aesthetics is matter of response as well as what is intrinsic. It is not as an artifact, a physical object; it is rather our interpretation of it.

Arthur Conan Doyle's detective stories, establishing themselves in distinct and conspicuous position, subvert the earlier types of plot structure of any narrative or dramatic genre. Every single story in the five anthologies typifies the prerequisite qualities of detective genre. His story structure subverts the structure of fairy tales, folktales and well-made play.

Tzvetan Todorov in *Typology of Detective Fiction* introduces innovative and ground-breaking structure of detective stories. This structure is basically applicable to all short stories of Doyle. Todorov proposes: 'The detective fiction contains not one but two stories: ***the story of the crime*** and ***the story of the investigation***.' (Lodge, p. 175). Doyle follows same steps to make the detective stories more convincing, persuasive and forceful. His detective short stories create intellectual curiosity, a rational inquisitiveness, logical concentration, scholarly interest and ultimately unexpected expectancy or suspense in the reader's mind only through the revolutionary plot structure of his detective short stories and his plausible deduction of the evidences. *Red-headed League* typifies the structure of detective story properly. Watson visits Holmes one day, only to find him in conversation with a fat, old-haired fellow. This person is pawnbroker, Mr. Jabez Wilson, who

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has come to Homes because he has been the victim of a practical joke. He wants to get to the bottom of it.

Red-headed League typifies the structure or plot of detective story properly. Watson visits Holmes one day, only to find him in conversation with a fat, old red-haired fellow. This person is a pawnbroker, Mr. Jabez Wilson, who has come to Holmes because he has been the victim of a practical joke and wants to get to the bottom of it.

The prerequisite structure or formula of Arthur Conan Doyle's detective short stories is unconventional. *Red-headed League* story opens up with backdrop (*in medias res*) that means discussions of earlier incidents or crimes. It is an exposition where the usual topic of discussion is of past cases illustrating Home's superior analytical ability. In this story, Holmes and Watson discuss earlier case especially *The Case of Identity*. The story further starts with sudden and unexpected arrival of the harbinger or client. The client often gives an account of their problems often in the form of back story while Watson takes note of them. We see the arrival of Jabez Wilson at Holmes who is client. This unexpected arrival is dramatic exposition of the story. The third part of the story is based on the narrated evidence. Jabez Wilson narrates some facts which are doubtful. He gives description of Mr. Vincent Spoulding and his activity. This part is also known as *prolepsis* (flashforward) which arouses suspicion and doubt of the evidence. The next part of the story is false hypothesis of the narrated or discussed evidences. It is totally based on intellectual inquisitiveness where false assumptions can be made on the culprit. Watson goes with false hypothetical premises about the criminal activity. He interprets evidences wrongly and asks diverse questions to Holmes. Holmes does not disclose the fact. He puts the whole incidents into suspense. From the clues presented which are also called as metonymic devices, Holmes employs superior reasoning and makes some preliminary hypothesis which Watson misinterprets the clues. The next part of the story is visiting the location where the action has been taken place. Holmes visits Jabez Wilson's pawnshop and observes the fact minutely. Sometimes Holmes goes with false detection. The officials also guess the incident wrongly. The police and other detectives make erroneous conclusions and arrive at false solutions. In this story, Holmes assures to solve the case by Monday. Holmes goes into deep meditation on the case and conceals the case finally. This part creates dramatic tension. Further part is the denouement in which Holmes calls Peter Jones, the police officer and Mr. Merryweather director of the bank to find out the criminal. They catch John Clay, Chief of the Red Headed League. And the final part is *analepsis* (flashback) where Holmes with his deductive reasoning explains everything and comes to the solution to the unfathomable clues. These aspects are so logically connected with each other and finally bring suspense and create entertainment. The aesthetics of Doyle's short stories lie in the formal pattern, and rearrangement of the incidents and events.

Plot refers to narrative structure of the text. It incorporates wholeness and harmony of various narrative ingredients. Aristotle insists beginning, middle and end of drama as most effective part of dramatic structure. This is applicable to the detective genre. Detective story is representation of incidents and events derived from solitary situation and single episode, complete it itself with synthesis of narrative ingredients (organic whole), with highly condensed and compressed magnitude, enriched by impenetrable codes and unfathomable metonymic clues, which arouse intellectual inquisitiveness of the reader and finally brings scholarly clarification through the art of deduction.

The detective short story's one more advantage is its *ideal length* which is ample enough to create an intense and enduring impression. But short enough to be experienced at *one sitting to produce a temporary exultation* of the soul in the reader. (Poe, p. 2). Doyle's detective short stories are unique in their ideal amplitude. Doyle brings brevity and unity in his stories by employing single plot structure. His every story does not cross two thousand words. Like Holmes' art of deduction, his stories embody reasonable length. His *A Scandal in Bohemia, Red-headed League, The Greek Interpreter, The Adventure of Six Napoleons, The Adventure of Missing Three-Quarter, The Second Stain* and *The Adventure of Red Circle,* are the best in maintaining the length. These stories justifiably embody not more than ten thousand words. Another important aspect of detective short story is a *whodunit* which is plot driven and complex device of the short story. It basically means asking to the evidences a question with inquisitiveness: *Who has done it*? (Lodge, p. 176) The reader is provided with the clues where the identity of the culprit becomes unfathomable matter. This device also creates suspense and surprise because it is hidden and latent with unfathomable hints.

Metonymy is narrative device by which a part is put for the whole. This can be as simple as a close-up, where a part of a person such as hands, hair fingers, are supposed to represent the person. Metonymy is also the rhetorical strategy of describing something indirectly by referring to things around it. It is described as *a part for the whole*. It covers whole variety of verbal and non-verbal impenetrable phenomena including unfathomable language like abbreviations, clippings of words and codes. It also comprises circumstantial evidences, occurrences, clues. Holmes in *The Yellow Face* observes Mr. Grant Munro's *smoking pipe* and presumes his physical appearance, habit, psychological condition. Such kinds of observation become his logical exercise. He infers the client's as disturbed and restless because the client forgets the *pipe* in Holmes residence. Holmes goes further in analyzing the pipe the person left in the room whose name is Mr. Grant Munro. He says this pipe is valuable to Munro and he loves it because he repairs it rather than replacing, when it was broken. In *The Boscombe Valley Mystery* Holmes goes further to analyze the footprints of unknown culprit and finally deduces that is all a plan of John Turner.

The physical appearance becomes a metonymic device which signifies much implication in finding the culprit. Holmes in *Red Headed League* traps the criminal and explains how he observed the fact. When Holmes visits the pawnshop, he observes that the *knees of Spaulding's pants are filthy*. Through this he comes to the conclusion that *filthy pants are signs of prolonged digging*. This research paper focuses on the formal beauty of Arthur Canon Doyle's detective short stories. It considers overall performance of narrative power of detective short stories. Detective story is basically a form of entertainment and it demands various responses from the reader. The formal perfection of the work creates aesthetic beauty. The study attempts to show how Sherlock Holmes detective stories create an impression on the reader by fulfilling their intention. The aesthetics is matter of response as well as what is deep down. It is not only the artifact of detective short story creates aesthetics but also our interpretations of the stories also create aesthetics.

Conclusion:

The aesthetics of Arthur Conan Doyle's short stories is an outcome of well-constructed formal patterns and powerful narrative devices. The beauty of his detective short stories exist in their singleness (unity) of impression, organic whole of narrative devices and narrative structure. The

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beauty lies in the narrative devices which create suspense and wonder. Sherlock Holmes stories typify the best the quintessence of detective stories. They frame the fundamental inquisitiveness among the reader. Unlike cathartic effect, it creates an intellectual appeal and holds readers' attention. It gives myriad impressions and basically improves the readers' aesthetic sense.

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PROBLEMS, PROSPECTS AND CONSEQUENCES OF INDIAN HIGHER EDUCATION SYSTEM: A POLEMICAL INTERPRETATION

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1] ABSTRACT:

Indian higher education system preferably plays an important role in the holistic and all-inclusive development of human beings in India. The quintessential core values of Indian higher education are national development, global competence, inculcating a value system among the students, promoting the technology and quest for excellence. It is worth to figure out whether the higher education institutions are following the core values very honestly.

This study designs to show the meticulous observation of the existing problems and prospects of Indian higher education system. It is quintessential to study the challenges of higher education and figure out the improvement measures and proper remedies for the same. This research paper presents designs to show the major challenges in the higher education with polemic interpretation of current system.

2] KEY WORDS: Higher Education institutions (HEI), Core Values, Curriculum, MOOCs, SWAYAM, NSQF, Intellectual Consumerism, CBCS etc.

3] POLEMICAL INTERPRETATION:

Indian Education system is boosting the students with uphill task. There are government, affiliated, deemed and private universities and institutions in India. Comparing with the world's largest and quality education, India is lacking behind with deficient physical facilities, learning resources and tools. There are diverse reasons for the degeneration of Indian higher education. The outcome of the Indian Higher Education is that it has been providing substandard level of education that leads to supply poor quality of pass out students. There are several reasons of lower level of quality in higher education, like

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system/structural issues, unavailability of infrastructure, outdated syllabus and so on and so forth. Hence it creates a gap between higher education and employability.

4] OBJECTIVES OF THE STUDY:

1] To identify education system of India

2] To understand the nature and function of Higher Education system

3] To figure out the existing problems, prospects and future consequences of Higher Education

4] To suggest the remedial measures for the development of Higher Education

5] Polemical Interpretation:

Inadequate infrastructural facilitates and improper funding distribution to the higher education institution is major problem. Higher Education Intuitions, colleges and universities, in India lack proper physical facilities and infrastructural amenities. Rastriya Uchhatar Shiksha Abhiyan (RUSA), Centrally Sponsored Scheme (CPC), launched in 2013. It has been taking initiative in providing strategic funding to eligible state higher education institutions. But this body is making rich to the rich institutions. Institutions from the villages and minority institutions quintessentially need the funds, but RUSA has been constantly neglecting the colleges from shantytowns and villages. In RUSA 1.0 Scheme, it has been provided funds to those institutions which are already established such as Indian Institutions of Technology (IITs) and Government Colleges. In RUSA 2.0 Scheme, it concentrated its blessing on the well-known colleges and universities. This is farce in Indian education system. UGC has also stopped its funding to the institutions which are economically and culturally weaker in the society. So the implementation of the funding is not proper in the higher education in India. So the desirable quality institutions are only remained in the dreams.

The government of Indian thinks that the next problem in the Indian higher education is theoretical education and low employability. According to them, the curriculum of Indian education system is not desirably implemented by the institutions. Currently, UGC introduced National Skills Qualification Framework (NSQF) to non-technical institutions. This kind of program has been introduced because only small proportions of Indian graduates are considered employable. They think that placement outcomes also drop significantly as we move away from the practical education. This is totally wrong to introduce skilled education to the student of humanities and social science. The government is biased to the arts and

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social science faculties, because there is no profit from this kind of faculties. Art, literature and social science education is meant to inculcate ethical, moral and spiritual values in the students rather than to make machine to them. We look to education in commercial way. The main function of humanities departments is to inculcate values, to teach and to delight. The spiritual health is ultimate aim of the humanities department. So many courses have been introduced by universities and institutions which create confusion among the students. The list of courses and unaffordable fee structure to the students of villages and shantytowns is major challenge.

In the villages, the problem of load-shedding of energy is major problem. But still the UGC, NAAC and other regulatory bodies of MHRD force us to commence online courses. National Accreditation and Assessment Council insists 'liberalization and globalisation of economic activities, need to develop skilled human resources of a high caliber'. (NAAC, Institutional Accreditation: Manual for Affiliated Colleges, 2017, p.6)There is no provision to the student who is economically below poverty line. UGC has instated every institution to introduce CBCS pattern to the students of higher education. But is there any provision to the selection of the teachers, their honorarium and the separate time table for the new courses. So the shortage of faculty and high student ratio is central problem in the higher education institutions. Choice based credit system is one of the major problems in India Higher Education system. Government is very passive about the new recruitment and their focus is on temporary teachers with clock hour basis. To introduce the new initiative like Choice Based credit system is new challenge. Flexibility in the syllabus is really appreciative and praiseworthy but teaching of choice based subjects need new time table, extra faculty with reasonable honorarium to them is quite unbearable and unmanageable. Most of the universities and Higher Education institutions are passive about Choice Based Credit System.

One more reason for the degeneration of Indian higher education system is low quality research work. Most of the research papers, projects, theses and articles are not authentic and original. The research works are not contributing to the development of Indian society. So this is a kind of intellectual consumerism. Intellectual consumerist attitude is not inculcating the utilitarian values among the society. Impact factor is one more farce which creates the challenge in the Indian education system. Impact factor to the local problems are low. Even the local issue which is published in any research journal has not been valued by the Indexes and Citations. So the international journals, citations, indexes and impact factors

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have not been considering to the local issues, challenges and cultures. India lacks the proper educational budget to and its expenditure to solve the problems of colleges and universities. So the low budgets and wrong educational policy creates such kind of disaster in the higher education. Now a days, UGC introduced Consortium for Academic and Research Ethics (CARE) to confirm the prevention of academic delinquency that comprises plagiarism in academic writing among research candidates. There are some reasons behind the introduction of these new journals. They promote high quality research, publication ethics and academic integrity. They also promote to prevent dubious and predatory journals. This sounds like authentication of intellectual authority. Most of the CARE Journals listed under the SCOPUS index. Some CARE Journal lists comprise the Journals from abroad. If the writer knows regional language and having research with local issues, the CARE Journals do not consider this. There are local issues like farmer's suicide, problems and prospects of tribal communities, criminal and nomadic tribes. A researcher with local language cannot reach to CARE Journals, because language becomes the major barrier to him. So the CARE journals lack the considerations of Local Thinking.

Ministry of Human Resource Development (MHRD) with the help of Indian Institutes of Technology (IIT) commenced innovative idea of education site that is Study Webs of Active Learning for Young Aspiring Minds (SWAYAM). It is Massive Open Online Course which is freed to the students. This kind of education system transformed *chalk and talk method* into *Technically Enabled Class* with images and graphs. Off course this is very innovative initiative. But is it affordable to the students of below poverty line? To start online education, the basic infrastructural facility like smart-boards, computers, laptops, tabs are essential. Institutions which are in economic crisis have been lacking the budget to start such kind of Online Education. Even a smartphone, internet bill is not affordable to the underprivileged student. Indian education system must acquaint our students globally as well as there should be local connection. If this happens in every institution, India will definitely prove itself worth and meaningful. The core values of Indian Education system are best, but the proper implementation is lacking.

Human Resource Development, Government of India introduced *National Education Policy, 2019* which is 'founded on the guiding goals of access, equity, quality, affordability and accountability'. (K. Kasturirangan, 3). It focuses on an India-centred education system that contributes directly to transforming our nation sustainably into an equitable and vibrant

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knowledge society, by providing high quality education to all. The major provisions of The National Education Policy are well-resourced multidisciplinary institutions, broad based liberal arts undergraduate education with flexible curricular structures, creative combinations of study, multiple entry and exit points. It also advocates professional education as an integral part of higher education institutions and empowered governance and autonomy for higher education institutions. It has also provision to establish National Research Foundation (NRF) to catalyze research and innovation. The New Education Policy carves new institutional architecture. There will be consolidation of current 800 universities and forty thousand institutions will be reduced into fifteen thousand. Even all higher education institutions will be consolidated into three types of institutions. Type one embraces Research Universities which has equal focus on research and teaching. Type two comprises Teaching Universities which has its primary focus on teaching with significant focus on research and type three includes autonomous degree granting colleges will be almost exclusively focus on teaching. This is the major challenge in the realm of higher education. If the forty thousand institutions will be reduced into fifteen thousand institutions, there will be big loss of the teachers working in the institution. It will be challenging to accommodate the remaining teachers into the new system.

The National Education Policy also advocates the liberal education with broad multidisciplinary exposure. It also mentions the terms like creative combination of disciplines of study. It also refers master's and doctoral education which provides research based specializations. The major problem of this education system is centralized syllabus. This can create chaos without consideration of geographical, cultural and societal problems and prospects. Any syllabus need to consider the bottommost students and consider the views of stakeholders to frame the syllabus. The Education Policy used the phrase 'traditional value system of Seva, Nishkam Karma' (The National Education Policy, p. 96) and even they used one more phrase such as 'traditional knowledge system' (The National Education Policy, p. 99). These phrases sound like one-sided approach and outlook towards the education. It seems like denunciation of other religion and enunciation of particular religion. This leads to partial, inequitable and misleading approach towards other religions. India is heterogeneous circle which comprises diverse cultures, communities, ideologies, beliefs. But the vague and ambiguous phrases tend to signify biased and unfair attitude to the other religions and cultures. The National Education Policy is not all-inclusive and encompassing rather it is

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authoritative by using the words like traditional values. The does not attempts to gear all cultures, castes and creeds into inclusion. Rather it excludes the farsighted constitutional, secular value system. The policy deliberately neglected the basic, universal and humanistic values.

6] CONCLUSION:

To improve the higher education system, we need to focus on developing curriculum, research attitude. Higher education must uplift underprivileged students and institutions, revamp financial aided programs, facilitate alliance and industrial tie up. The memorandum of understanding and the memorandum of cooperation among the institutions, local culture, global institutions and industry are quintessential for the development of higher education

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Hegemony of English Language in Postcolonial Discourse: A Polemical Interpretation

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1| Abstract:

Language is a central question in postcolonial theory and literature. The literary writers and theorists of postcolonial discourse protest against the colonial practice of imposing English language on the colonized. The language of the colonial people was more authoritative, oppressive and discriminative. The European scholars, writers and theorists intentionally strengthened the supremacy of English language over other languages. Literatures written in the English languages have been considered as Anglophone literatures. The lowly status of marginalized language of native communities has been replaced by English language. This language has been considered as measure of intellectuality and world-wide accepted language. English overcomes various forms of resistance on the part of writers from the subjugated societies who promoted their endangered oral languages. English writers continued to write in one with the powerful literary traditions, until it take root in postcolonial societies, where it is embraced by Anglophone writers.

This research paper designs to interpret the authority and enunciation of English language as a method of expression or representation in the realm of

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postcolonial literature and theory. It has a deep and abiding concern for hegemonic structure of English language and how it demolishes all the native and indigenous culture and language.

2] Key Words: Postcolonial, Hegemony, Power Politics, Enunciation, Eurocentric, Anglophone, Anglophile, Decolonisation etc.

3] Objectives of the Study:

1] To identify the realm of literary language

2] To understand the dichotomy between native/ indigenous and English language

3] To interpret the authoritative function of English language in Postcolonial literatures

4] Introduction:

Language is a weapon within the context of postcolonial studies. The writers of postcolonial literature first understood the hegemonic structure of English language. Then they investigate this practice as a part of the systematic oppression of imperialism in postcolonial societies. They consider its consequence on the physical, psychological, intellectual and cultural well-being of colonized people.

5] Analysis:

Edward Said's seminal book *Orientalism* (1978) investigates the Anglocentric views of language. He concentrates on the portrayals of Orients within writing and as a people, through studying various works he unlocks the misconceptions made in Western culture. Edward Said attacks on the Eurocentric views on oriental and indigenous persons which are represented in history,

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literature, religious scriptures and other arts. Said goes against to the misinterpretations of western writers, historian and literary writers.

Edward Said attacks on the view of Friedrich Schlegel, a French philologist. He starts to look at the languages of orient as uncivilized, uncultured and rough-edged. This is colonial policy. This is a cultural hegemony to possess on the colonized. This is again a Eurocentric outlook on the oriental language which is false and fictitious statement. Edward Said brings out Friedrich Schlegel's biased perspective about orient languages represented in myths and literature. Friedrich Schlegel was 19th century French philologists. He studied Sanskrit language in Paris. He also studied Semitic language, Chinese and African language. He proposes that the language of Semites and the language of *Shakuntala, The Zend Avastha and The Upanishada* is backward, unaesthetic, agglutinative (difficult with complex word order), and mechanical. He protests against the idea proposed in Walter Scott's novel *Talisman* which diminishes the genesis of Muslims and sublimates Christianity. He admits that these eastern languages are different, inferior, low-graded and mediocre.

Edward Said says that textual attitude is false to understand the truth. Said says that human life is understood by text. What books says that becomes authentic in the society. But sometimes these texts falsely interpret the world. For example, Bible is myth and it interprets the world more symbolic way. This book does not represent the reality. Voltaire's *Candide* and Cervantes' *Don Quixote* are the books do not tell the true history of the Spain. The above books are false-interpretation or misinterpretation of the world. Said says that there is no one to one correspondence between the text and reality. The first move Said makes in his essay is establishing the textual attitude of writers and reader. He says the language of the colonial texts creates false-consciousness among the orients.

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Ngugi Wa Thiong`o`s *Decolonising the Mind: The Politics of Language in African Literature* (1986) is a critical treatise advocates for linguistic decolonization. The book helps us to strengthen his preeminent voice theorizing the language debate in postcolonial studies. He proposes that language of Africa is not just alien entity or autonomous medium rather it is connected deeply with societies, communities and psychology as well. He advocates his own language Gikuyu which is pervasive and socio-cultural force to him. Gikuyu is most natural and pervasive language to express African mind and culture. Language is medium of communication as well as it is carrier of culture. Language carries culture and culture carries the orature and literature. Language carries entire bodies of values by which a person can come to perceive himself or herself and his or her identity in the world. Language is indispensible part from ourselves as a community of us with specific history related to us. He proposes that how native language has specifically associated with specific form and character. Ngugi says that language is socio-cultural force, which carries histories, values and aesthetics of culture. Ngugi Wa Thiong`o states, "Language as culture is the collective memory bank of a people`s experience in history. Culture is almost indistinguishable from the language that makes possible its genesis, growth, banking, articulation, and indeed its transmission from one generation to the next." (*Post-colonial Studies Reader*, p. 289) He says the author who is not an African and he writes about Africa and its culture. The question arises here whether the work of non-African writer qualify for expressing African mind. As he proposes that the borrowed tongues cannot carry the weight of African experience. Only the proverbs, clutches, idioms, folklores can express African mind and culture. African language has its own rhythm and that speech rhythm cannot be expressed through borrowed tongues. "Language was not mere string of words. It had a suggestive

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power well beyond the immediate and lexical meaning. Our appreciation of suggestive magical power of language was reinforced by the games we played with words through riddles, proverbs, transposition of syllables, or through nonsensical but musically arranged words. So we learnt the music of our language on the top of the content". (*Post-colonial Studies Reader*, p. 287).

Ngugi outwits colonialism which has been deliberately undervaluing "people's culture, their art, dances, dances, religions, history, geography education, orature and literature" (*Post-colonial Studies Reader*, p. 290). The language of African child's formal education is foreign and the language of his conceptualization is also foreign. So there is no one to one correspondence between his school language and the language he uses in his own environment like family and community. There is dissociation of sensibility between what the child learns and how he lives in natural and social environment. The disassociation or alienation becomes clear when colonial language becomes carrier of culture. English as a colonial language is most artificial language to express the culture of Africa. This he calls as "colonial alienation" or process of making "colonial child". (*Decolonising the Mind*, p. 391). Ngugi argues that English is cultural bomb that annihilates pre-colonial histories and identities, people's belief in their names, in their environments and in their heritage of struggle. Ngugi offers anti-imperialistic perspective while writing literature, history and culture of his or her nation. He farewells the English language from African continent which has been making 'colonial child' to many Africans.

Marjery Fee's *Who Can Write as Other* focuses on the legitimate representation of the facts through language. Authenticity of fact has not been written in alien language. The facts of minority have been written in the style of majority style and particularly in English. She says that the native writer has to

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write about their own experiences. The work written by the 'other' cannot be totally neutral and prejudice and stereotype free. She says that the idea of authenticity is myth, relative and context bound. Bill Ashcraft proposes that English text unable to communicate a non-English cultural meaning. English texts are based on the misconception of the way language means. E. K. Brathwaite demonstrates Nation language as language which attempts to recover lost origins, linguistic variations of the region. Braj Kachru determines English language as ethnographic tool to express native reality. He states, "The English language is a tool of power, domination and elitist identity and of communication across continent." (*Postcolonial Studies Reader*, p. 291). He proposes English has gained neutrality in view to express ethnographic reality. To him, English has got neutrality, new power base and new elitism represent indigenous culture.

Language anglophiles generally regard English as a master of all languages even though it is not their indigenous language. The indifference for their own language and sublime for English language is the prejudiced attitude deeply rooted in the anglophile characters. To them, the English language is associated with modernity and freedom. This concern about language is authoritative, discriminative biased and hegemonic. Homi Bhabha in his *Location of Culture* discusses that people look colonial language in somewhat language of culture, language of intellectuality, language of modernity and standardization. He even says there must be epistemological, impersonal and rational perspective towards cultural diversity. He thinks that people are losing constantly their first space/ indigenous space in the multicultural situation. In the hybrid or *third space*, the selfhood, language and culture become *ambivalent*. They divert their own endangered language because it is the language of downtrodden, language of

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shantytown community and language which is associated with slavishness in tone and attitude.

Kiran Desai's *The Inheritance of Loss* deals with same problem. Kiran Desai's *The Inheritance of Loss* explores with insight various contemporary international issues such as multiculturalism, modernity, impact of globalization, life of immigrants, hybridization and anglophilia. Jemubhai Popatlal Patel, the protagonist, is not an Anglicized Gujarati Judge who could assimilate into the cultures of his origin because of his desire to mimic the English colonial identity nor could he fully don the much coveted Western identity. *Anglophilia* is major issue in the Indian English novels. It is an idea has quintessential value for even postcolonial literature since the English have left an ineradicable impression over the colonized nations, long after they have gone. Anglophile characters have some view towards English language and culture that is sublime and uplifting and sometimes they feel inferior about their indigenous language.

6| Conclusion:

The propositions made by the postcolonial writers and theorists offer diversity of views regarding language. Some are pro-English writers and some protest against the Eurocentric views about language. Postcolonial literature even projects the consequence of anglophile characters. The anglophile characters have been torn between English language and indigenous language. English language causes big loss to the indigenous culture, history and language. The postcolonial writers with their meticulous observations investigate the authenticity or genuineness of native language and the false consciousness and hegemonic attitude of English as a foreign language.

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OPPRESSION, AWARENESS AND REVOLUTION IN DALIT LITERATURE

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Abstract:

Dalit literature traces back its origin in revolutionary struggle of Dalits against socio-economic, cultural and religious manipulation of rigid cultures, orthodox religions and conservative ethnic groups. It mainly highlights on the victimization of Dalits and the forms of oppression. It brings the consciousness of being Dalit in the context of established, authorized and legitimized classes, castes, religions and races.This research paper concentrates on unique nature of Dalit literature. The paper also attempts to show the significance of victimization of Dalits which they found in the optimism of freedom from torture, oppression, manipulation of established castes in India.

Key Words: Dalit, Hegemony, Established Caste, Grand Narrative, Orthodox, Resistance, Aesthetics etc.

Introduction:

The Dalit writers figure out the oppression of Dalit protagonist in his or her struggle, patience, optimism, education against the torture, suffering and cruelty of the established upper-castes. It found its aesthetics in the strong views and ideologies of Buddha, Phule, Shahu and Ambedkar. Dalit literature protests against most of the mythological and metaphysical idea of Hinduism such as manipulation, divinity, inequality, authority, discrimination and finally enunciation of Hindu rituals and beliefs. It is also called as aesthetics of resistance and aesthetics of revolution against all orthodox views of Hindu philosophy.

This awareness of victimization in the social, economic, cultural and religious context makes Dalit more revolutionary, depressed, fragmented and alienated. Rather some philosophical background of Phule, Shahu and Ambedkar brings hope and optimism to fight against all the brutalities, authorities and perpetuated values of dominant castes and religions. Their views like education, liberty, equality, superiority, harmony and humanity bring wonderful hopes and anticipations among the Dalits. Their literature actively worked for the deconstruction of conservative and traditional identities linked with Dalits and

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depressed classes. The views of all the above writes make the renaissance and upliftment of oppressed Dalits in India.

Analysis:

The writers from established classes and castes write literature is mainly known as mainstream literature. Rather Dalit writers who write about their own pain, agony, grief, pathos and anguish become the alternative stream of writing. It either becomes parody of mainstream literature or subversion of grand narratives. The mainstream literature represented beautiful thoughts, sublime emotions, romances, heroism, mysticism and beauty of established culture. The mainstream literature is an enunciation of imagination rather than naked, unclothed and harsh reality. Dalit literature with its own distinctiveness focuses on the apocalyptic feelings, taboos, non-parliamentary actions in the beginning. It brings all unaesthetic, agglutinative feelings from the world of *ghetto*.(*Untouchables or the Children of Indian Ghetto*)

Dalit writers represented the lives of Dalits their milieu, their culture in their writings. Humanity, equality, brotherhood and freedom are the issues are the foundation of Dalit writing. Dalit writers presented very rational, ethical and social aesthetics for the Dalit literature. It is Sharankumar Limbale, Omprakash Valmiki, Arjun Dangle and Harish Mangalam rejected the aesthetics of mainstream literature.

Sharankumar Limbale is renowned Dalit writer whose appeal is "equality, freedom, justice and love which are basic sentiments of people and society. Values of equality, freedom, justice and solidarity are inherent to Dalit literature" (*Towards*, p. 119-120). These values are quintessentially important than pleasure and beauty. He says Dalit literature is not for imagination, entertainment, or for pleasure principle. It gives stance to representation of uncovered reality of Dalits. Its first aim is to create consciousness or awareness of pains and agonies of Dalits. This kind of literature is based on reality rather than beauty. He proposed and protested to that literature which "promotes equality, freedom and justice and which emphases the centrality of the human being and society". (*Towards*, p. 119) He also says that Dalit literature rejects spiritualism and abstraction, its aesthetics materialistic rather than spiritual. (*Towards*, p.116).

Sharatchandra Muktibodh in his book *What is Dalit Literature?* gave details of typical elements of Dalit aesthetics. He proposes, 'Dalit sensibility seeks to bring about

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compatible changes in the social consciousness, it is rebellious as well as fundamentally optimistic and revolutionary.'(*What is Dalit Literature?* p.267). He says sufferings and woes are common attributes to common reasons.

Dalit literature uses vernacular narration in their writings. Namdev Dhasal in his *Golpitha* (1972) uses taboos and non-parliamentary words which shows his agony and anguish against the rotten, discriminative and unsympathetic systems of upper-castes. His poems deviate all the standard norms of mainstream literature. The blasphemy of Indian ghetto is represented with harsh realities. His poem *Man, You Should Explode* from the anthology *Golpitha* expresses the freedom with using taboos. He has always non-aesthetic approach towards his life. His words and images are highly disgusting and derogatory.

Man, you should explode
Yourself to bits to start with
Jive to a savage drum beat
Smoke harsh, smoke ganja
Chew opium, bite *lalpari*
Guzzle country booze- if too broke,
Down a pint of the cheapest *dalda.*

His poems do not follow any rhymes and rhythms to create aesthetic pleasure rather they represent dirty, agglutinative taboos and torturing emotions. The images and symbols are bestial, nauseating and repulsive. His emotions are hideous, vulgar and revolting. The disgust, foul, obscene and uncouth is rather shown with a full of pride. He accepts the disgust and ugliness of life as it is. He presents the uncouth, uncivilized and coarse reality in cacophonic words. Following lines from his anthology *Gandu Bagicha* (1986) present harsh discordant mixture of sounds with disgust:

O Arsefuckers park!
Your city of insatiable angels
I bear a crown of agony on my head;
A luminous fountain of African anguish;
A wound has found its home in my heart—
Even words cannot open its doors.

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There are some images which connote derogatory environment of the world of prostitutes. He puts in his own words: "There are neither flowers / not leaves; / neither trees / nor birds. / All this is mimicry by mercy of His grace."(*Gandu Bagicha*). His poem *The Cruelty* expresses incongruous and ludicrous statements.

I am broken by the revolt exploding inside me.
There is no moonlight anywhere
There's no water everywhere.
A rabid fox is tearing off my flesh with its teeth;
And a terrible venom-like cruelty
Spreads out from my monkey bone.

Namadev Dhasal proposes that poetry is a political expression. Such portrayals of underprivileged have been seen as very pathetic and contemptible characters. He uses the animal images to express beastial quality of human being. Dhasal expresses a vivid self-experience distresses, degradations, discomforts, anguishes, disturbance, miseries, scarceness, and atrocities into his own writing.

Arjun Dangle's seminal poem *Revolution* represents the inhuman attitude of conservative Hindus towards Dalits. The poem opens up with the wretched and inhuman conditions of Dalits. As a matter of fact the miserable condition of men was as worse as animal. His poems are satirical and grotesquely pathetic which counterattacks on orthodox Hindus. The pathetic conditions of Dalits presented in the poem are a satire on orthodox Hindus in general and orthodox Brahmins in particular. Dalit intellectuals participated in the movements by composing song and writing ballads, and through traditional folk art such as *tamasha* and *jalsa*.

The literary expressions of Dr. Babasaheb Ambedkar's philosophy and movement during his lifetime were more or less of this kind. Rejection of traditional religious culture, language and other ethnic values and growing awareness of their backward contains is the common foundation of their writing. Ambedkar made the subversion of Ancient Indian history. His narrative version is alternative and counter narrative to Vedic, Puranic views of Indian culture and history. His seminal book *Who were the Shudras?* traces back the racial history of *Shudras* in India. Dr. Ambedkar officially demolishes the authority of Vedic traditional views about social structure. Ambedkar rejected the rigid systems of caste in

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India. Manusmriti a rigid religious text supports the four *varnas* in which Shudras were considered as inferior and subservient to the upper-castes.There is aversion and disgust of upper castes against downtrodden and Dalits. In his seminal book, *The Buddha and His Dhamma*, Ambedkar designates the quintessential issues which concerned him all through his life. He not only encouraged the wisdoms of Buddha but gave new understandings appropriate for the present context. His picture of Buddhism focused more on the social message of Buddha. He proposed Buddhism over other religions. The Buddhist teachings like *Pradnya, Karuna and Samata* gave energy to the oppressed and downtroddens. (*The Buddha and His Dhamma*, pp. 285-325).Buddhism emerged as an answer to the evils that existed in Brahminic society. Buddhism was the revolution against Brahminic society. Buddhist religion has rational potentiality with all kinds of intellectual and moral base. The distinct aesthetics that covers in Buddhism rational questions to all rituals, orthodox systems, and the ideologies based on the inequality and discrimination.

There is no such theoretical premise like Dalit aesthetics which we can explore in the literary works of Dalit writers expect Sharankumar Limbale's seminal treatise *Towards an Aesthetics of Dalit Literature*. Rather it is reasonably right that aesthetics of Dalit is the aesthetics of resistance which protests against the orthodox social orders and metaphysics of Hindu. Secondly, aesthetics of Dalits rejects the Indian orthodox questions of beauty, ethics. Dalit literature resists contradictory ideologies, unfathomable ethics of dominant social castes and cultures. The epistemology of Dalits is quite contradictory to the hegemonic ideas, beliefs and values of dominant social classes and castes. Dalit aesthetics concentrates more on the rejection of polytheism and cultural hegemony of the ideology of orthodox Hindu religion.Dalit aesthetics rejects the pitfalls of aesthetics which proceeded from metaphysics. It more concentrates on the materialistic and ethical perceptions of reality. It considers the diverse faculties of the public discourse on inequality, discrimination in a rigid caste system of India. Dalit aesthetics is based on the life experience of Dalits in their disastrous situations. It is quintessentially drawn from a social structure based on the principles of equality, fraternity, liberty, justice. Dalit aesthetics raises Dalit consciousness. It makes conscious to the Dalits about their inferiority, fragmentation, oppression, starvation, discrimination. This consciousness makes Dalits to reject the conservative,

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conventional caste-based religious order which was legitimized earlier. This kind of resistance is called as aesthetics of resistance.

Conclusion:

Finally, it is notable to say that Dalit literature can be found in consciousness of Dalits. That is also found in the rebellion against all contradictory rituals and metaphysis of Hinduism. It also explores in resistance to the legitimized and perpetuated ideas, values and beliefs of hegemonic Vedic cultures. By adopting vernacular medium as method of narration and expression, Dalit literature all the way protests against the mainstream style of writing. It becomes a part of subversion of all grand and hegemonic way of writing.

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Myth, Disability And Literature: Historical Implications And Modern Outlook

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1] Abstract:

Disability, whether it is physical or mental impairment, has many connotations. Traditionally it has negative implications; however modern outlook with disability is quite supportive, positive and constructive. Traditionally, particularly in literature, it is associated negative values such as ugliness, crookedness, malpractice, sadomasochism, guilt-ridden mind and many more distortions. Ancient myth and literature is archetype to modern literature and culture. We know that disability exist today and it traces back its roots in ancient period. Greek literary writers especially dramatists like Sophocles, Euripides and Aeschylus used images of organs of body sometimes distorted, crooked and deprived and sometimes with hideousness and dreadfulness. Historical implications about the disability can found in Sophoclean trilogy *Oedipus Rex*, *Oedipus at Colonus* and *Antigone*.

This research paper designed to show historical implications and modern outlook towards disability with reference to the ancient Greek plays performed by Sophocles, Euripides and Aeschylus. The paper also designates the modern and supportive alternative value system regarding physical and mental impairment. It protests against the negative values, beliefs of ancient about disability.

2] Key Words: disability, visual impairment, anthropomorphic being, mental impairment etc.

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3] Objectives of the Study:

1] To understand the concept of disability

2] To interpret historical implications of disability represented in ancient Greek plays

3] To study modern outlook of ancient implications of the word disability

4] Introduction:

The term disability or functional impairment is an impairment that may be cognitive, intellectual, physical mental or sensory or some combination of these. It is considered as depressing, down-beating and quite disappointing to the individual and society. Modern outlook has changed the perspective of disability. It changed the attitude towards looking disability. Modern disability study concentrates on discursive views and practices of disability. It is quite supportive, compassionate, caring and all-accommodating. Contemporary understanding of disability derive fro concepts that arouse during the West's scientific enlightenment. This enlightenment focuses on knowledge derived from reason and on the values of natural science to human progress.

5] Analysis:

Oedipus Rex is a famous tragedy performed by the Greek playwright Sophocles which explores the crossroads and hazardous journey of Oedipus the King. The Greek word 'Oedipus' denotes wounded ankles which symbolically represents as disgust, uncured pain and exacerbate guilty feelings of the protagonist. Physical deformities were considered as part of mental illness. The distorted mind was associated with physical deformities. Later it has become literary method. Many dramatists Symbols are repeatedly appeared in a story and have a deeper meaning that what appears on the surface. One of the major symbols is Oedipus ankles. The title of the play itself connotes deeper. Physical deformity shows deeper uncured pain of a person. Guilt-ridden Oedipus feels very depressed about the incest he has done. This incessant pain is shown in the form of wounded ankle. Oedipus gets his name, as Corinthian messenger tell from the fact that Oedipus left in the mountains with his ankles pinned together. Jocasta mentions that Laius

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abandoned Oedipus on a barren mountain after he was born. This injury leaves Oedipus with vivid scars for the rest of his life. Oedipus's injury represents the way in which destiny has marked and set him apart.

Oedipus Rex constitutes one more symbol of disability that is blindness. Sophocles explores blindness from two angles. First, the physical blindness which denotes an inability to see the truth Tiresias is physically blind and happens to be prophet. Tiresias' blindness is physical rather he has shown as visionary person having prophetic evidence. He represents a man who is closer to the truth that is naked truth. He says truth can be destructive. The knowledge about the fact, though it is of the past or future can sometimes become unbearable. His blindness has quite positive connotations towards physical disability. On the other hand, Oedipus is mentally blind who represents ignorance. He is totally ignorant about the truth about the fact he is unknown to this. So the mental disability such as ignorance, hubris (ego) has been shown more harmful, destructive than physical disability.

There is one more symbol of blindness which shows disability of Sophoclean character Tiresias is a blind prophet is trying to explain to Oedipus that Oedipus himself is actually in the man who killed King Laius. Oedipus refuses to believe Tiresias on the evidence right in front of him to confirm it instead he tries to blame the murder on everyone else. Oedipus is a blind to the truth. Oedipus is blind by mind Tiresias is blind physically virus is search the truth he is a blind person but Oedipus is physically not blind but mentally he is blind this blindness represents ignorance about the truth autofact.

The portrayal of blindness in Albert Camus' *The Outsider* has been deeply associated with the primitive motif represented in Sophoclean *Oedipus Rex*. The protagonist in the novel is blinded to a personal truth and are physically blinded as well. In the *Outsider*, Meursault's blindness is metaphorical, as he I negligent to his own absurdity, which he later becomes categorized as. On the other hand, Oedipus's blindness is literal, as he is ignorant to the truth of his life. In the play Oedipus Rex, Sophocles empoyes the image of blindness of Tiresias, Jocasta and Oedipus to point out how understanding is far greater that vision alone.

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Sphinx is anthropomorphic being in Sophoclean *Oedipus Rex*. It is female monster with the body of lion. The head and breast of woman, eagles wings and serpents tale. She was sent by the Gods to plague the town of Thebes as a punishment of some ancient crime. The riddle of the Sphinx is the image of life itself through time- childhood, maturity, age and death. When the person faces the riddle of Sphinx, death has no further hold on you, then the curse of the Sphinx disappears. This kind symbol represents female deformities. The cursed woman is quite shown in the form of her physical deformity. The conquest of the fear f death is the recovery of life's joy.

Both Greek tragedies and comedies have provided the memorable characters afflicted with disability. They were shown in the form of blind, lame and temporarily insane. Deafness rarely features. The playwrights such as Sophocles, Euripides and Aeschylus. The depiction of the disabled characters in drama and the evidence that drama provides for the treatment of the disabled

Sophocles' *Philoctetes* which explores negative way of disability which is devaluation of disability. The character *Philoctetes* expresses the deformed social construction of disability as well as the abnormal ability of those who live with chronic impairments. The Philoctates meditates on the status of disabled who are unfairly isolated from human community and who are often unfairly seen in an instrumental fashion that fails to recognize their fundamental status of the disabled who are unfairly alienated from the community. They are unfairly seen as failures and not capable, valuable essential for the success of human endeavors and society. Philoctetes demonstrates the ability in disability and shines brightly on the essential contributions that people with disabilities makes in our societies. Philoctetes represents the lives of people who live daily with chronic impairments need not be seen as necessarily tragic. Instead these modes of bein speak to human diversity, ingenuity and triumph.

Euripides's *The Trojan Women* constitutes women bodies as imprisoned and wounded by war, using diverse settings, props and broken doll's bodies. In this play, Coral admits her body is crisscrossed with scars. Caroline Bird's *Trojan Women: After Euripides* (2012) and Kaite

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O'Reille's *Peeling* (2002) uses distorted wounded images of women and disabled actresses trapped in their multilayered costumes and confined to an unlit backstage in *Peeling*. The above mentioned playwrights show the women as distorted, powerless mothers who are expected to take responsibility of vulnerable children. Euripides attempts to show the woman who is disabled in patriarchal society. Kaite O'Reille's *Peeling* shows tragic women lamenting on their lost city and dead men. There are three actress Beaty, Coral and Alfa who are called as disabled characters. They are immobile who are stuck at the back and unlit on the stage not because of their disabilities but because of their multilayered prosperous frocks. Alpha is deaf and uses sign language and during the show stage directions and intermittent sign understanding supports her ability to communicate with other characters and the audience. Beaty is described as four feet tall woman and Coral is confined to electric wheelchair. With their disabilities, their big hoop skirts and their skeptical and humorous dialogues create both a comical and tragic mood. As in Beckett, the characters are tragic, comic, ridiculous and mocking. The visual contrast of these disabled women clothed in offensively oversized dresses which creates piteous images rather than comical. However their situation in which the characters cannot leave their restricted space and keep waiting between scenes wearing huge costumes they cannot handle, is similar to Beckett's portrayal of inertia.

Conclusion:

Disability is often associated with sin, offense, indulgence, crime, transgression, stigma, and kind of untouchability. Disabled woman's body has been shown with terror. It is also associated with wrongdoing, bad behavior, unlawful activity, misconduct. The images and symbols used in the traditional and modern literature are offensive, unpleasant, distasteful and disgusting. This kind of image-making makes the degradation of most of the physically and mentally impaired men and women. Modern disability study changed this perspective of looking them with constructive attitude. They emphasized on the inclusion of physical impaired in the human society. Historically male dominated society created women images in distortion. Male dominated society defines these disabled women as imperfect and malfunctioning.

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Scope for Research in Literature

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Abstract: The life we live today is reflected in literary works and so also is the history of our ancestors. Literature helps us interact with other human beings and appeals to our souls and emotions. Abstract problems, controversial issues and much more come to the fore through the study of literature. Exposure to literature may stimulate students to reflect logically on various issues and critically analyse the same. Literature can also be considered as a passionate tool for conscientisation and provides absolute meaning to life.In the present day academic scenario a lot of importance is being given to research and research aptitude. There is a lot that can be researched upon in literature and it is necessary that research scholars take cognizance of the same. The present paper is going to focus few issues worth exploring from the research point of view.Studying literature is not an easy task and requires a lot of determination and effort. Literature helps us have access to the world provides exposure to other cultures; helps transcend into other's mind and comprehend life in its holistic form.

Key words:*controversial issues, conscientisation, academic, research etc.*

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exposure to other cultures; helps transcend into other's mind and comprehend life in its holistic form.

The life we live today is reflected in literary works and so also is the history of our ancestors. Literature helps us interact with other human beings and appeals to our souls and emotions. Abstract problems, controversial issues and much more come to the fore through the study of literature. Exposure to literature may stimulate students to reflect logically on various issues and critically analyse the same. Literature can also be considered as a passionate tool for conscientisation and provides absolute meaning to life.

Gone are the days when literature was considered secondary to Maths and Science. The truth is literature helps in many ways. While expanding our horizons we begin to see the world surrounding us. As we learn our instincts and intuitions are built and we develop a spirit of enquiry. This further helps in critical thinking and sense of curiosity. We begin to read in between the lines and look for things beyond the superficial. Literature helps us lead in to the past and also look beyond the horizons. In addition to this appreciating other cultures and beliefs, addressing humanity, expansion of ideas and beliefs along with fine virtues like compassion, goodness, trust, empathy and much more can be developed through the sincere study of literature.

In the present day academic scenario a lot of importance is being given to research and research aptitude. There is a lot that can be researched upon in literature and it is necessary that research scholars take cognizance of the same. A few issues worth exploring from the research point of view are as follows.

1. Post Colonialism: The academic study of the cultural legacy of colonialism and imperialism with the focus on control and exploitation of the colonised

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people and their lands. The ideological response to colonial thoughts, the de-establishing of various theories and the intellectual space for the subaltern people to express themselves should be focused upon.

2. Eco Criticism: To analyse literature and environment from the interdisciplinary point of view. Issues such as natural world, human development, environmental justice, mankind's alienation from the natural world ecological consciousness etc. should be taken up.

3. Eco Feminism: This is the new term for ancient wisdom. New days of thinking about Nature, Politics, Spirituality, Exploitation and Degradation of the natural world seeks to be redefined. Masculine Mentality, Patriarchal Violence, Environmental Ethics, Green Movement Feminism etc. are issues to be studied in a newer way.

4. The New Woman: This term coined by Sarah Grand focuses on self-realization through experimentation. The new woman pushed the boundaries set by men and seeks to maintain social respectability while exercising legal rights. The so far exploited women were beginning to explore their potentials.

5. Queer Theory/ LGBT: While focusing on *"the difference"* also includes queer reading of text and theorization of queerness itself. Cross-dressing, gender ambiguity, gender corrective surgery, psychotherapy etc. are taken up for research.

6. Diasporic Skills and Diasporic Protest: A lot of research has been done on diasporic literature. Now the focus is on diasporic skills and diasporic protest. Human capital, social capital, stock knowledge and innovation, technical knowledge and brain gain effect are some of the diasporic skills. On the other hand diasporic protest being significant in the international arena is also

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strategically vital in political assets. There is a need to recognize the massive contribution made through diaspora and the growth of economic resources. Ideological identification and transnational practices, new communication/ technology and multiculturalism, cultural creativity, social dynamics, degree of attachments and mobilization seeks to be explored and analysed.

7. Cyber bullying literature: This can be defined as the wilful and repeated harm inflicted through the medium of electronic text. It is a deliberate aggressive activity carried through digital means. Cyber bullying and suicide, cyber bullying and victimization in adolescence perceived anonymity, online disinhibition, space limitations, enormous size of potential audience, permanence of content are issues worth paying need too.

8. The IIT/IIM Way: The BE's and MBA's are churning out fiction. Writers like ChetanBhagat, Karan Bajal, Sangeeta Mall, Prashant John deal with issues like white collar corporate jobs, guilt redemption, conflict in relationship, struggle and accomplishment, survival, live in relation etc.

9. Metropolitan Studies: Culture, sophistication, diverse people, myriad ideas, political-cultural connections, concept of global finance, urban agglomerations, and spatial problems (slums, water, squatters, electricity, pollution).

10. Ethical/Responsible Tourism: Better income is generated from tourism. The consequences of the tourist action on the people and the various campaigns raising awareness, ethical volunteering, preserving environment, responsible behaviour, sex tourism and right to boycott visit to a place need to be explored in a newer light.

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11. Visual Culture: Visual culture means culture expressed in visual images. Visual technology relates to any media designed for the purpose of perception or with the potential to augment visual culture. Film studies, study of television, video games, comics, internet, advertisement etc. contribute towards the visual culture.

12. Mental Health in Literature: It explores how literature helps to comprehend and cope in times of deep emotional strain. It also explores the different forms of literature and its impact on wellbeing. Themes such as stress, trauma, heartbreak, bereavement, PTSD, ageing, and dementia need to be studied.

13. Psychic Exploration in Literature: This calls for the understanding the nature and power of consciousness. There is a need to investigate paranormal abilities, experiments in telepathy, psychic performers, and mechanism of psychic workings and advances in psycho energetics.

14. Literature in Life/Values: Life is manifested in the form of literature. Literature defines humanity and mirrors humanity in an artistic way. Providing insight, knowledge, and wisdom it explains human values and instils. Within us ideology, virtues and logic. It also reflects, redefines, and reinforces moral self-knowledge and sensitivity to emotions.

15. Music in Literature: Music being a part of our lives speaks about creativity. It gives us insight and helps relate to fictional situations and characters. Music is found in the Vedic literature, in the Bible and some of the ancient texts of Hinduism (Samaveda) is structured entirely to melodic themes.

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A few other themes that could be researched upon are Dynamics of culture, historiography and mythical reconstruction, reworking in contemporary culture, religion and spiritual identity, metamorphosis in literature, the influence of mythology in literature, motivational and autobiographical works, Theatre: interaction between literature and stage adaptions etc.

So in the words of Tolstoy, without literature *"men would be like wild beasts"* focuses on the significance and values of literature. However as rational beings it is necessary to develop a spirit of enquiry and an aptitude for curiosity. There is a need to explore, analyse and research upon issues not taken up so far, understand it in a newer perspective and add more dimensions to it.

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ANITA NAIR LADIES COUPE: A VOYAGE OF SELF DISCOVERY

Authored By

Annie John
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ANITA NAIR LADIES COUPE: A VOYAGE OF SELF DISCOVERY

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Anita Nair, an Indian-English writer stands out prominently with her contribution to literature. Although born at Mundakottakurissi, near Shornur in Kerala, she is a voice heard all round the world. A fine writer she has earned international repute through her literary output. Although brought up in Chennai, she visited her grandparents in Kerala. These frequent visits helped her to know the heart and soul of Kerala, in all its colors and taste.

She took up the post of a creative director in an advertising agency in Bangalore and here began her first stint with literary composition. In addition to short stories and novels, Nair has also written a book for children on myths and legends “The Puffin Book of Myths and Legends”. She has also edited a few works, "Where the Rain is Born" [2003].

Her first novel The Better Man (2000) saw her as an artist of immense talent and great content. With this book she also earned the credit of being the first Indian author whose work was published by Picador, USA.

Her first book, a collection of short stories called Satyr of the Subway (1997) won her a fellowship from the Virginia Centre for Creative Arts. Her second novel Ladies Coupe (2001) being rated as 2002's top five books of the year went on to be translated into more than 25 languages around the world.

Her composition about Kerala has been included in "The Poetry India Collection and a British Council Poetry Workshop Anthology." Among her other novels are Mistress (2003) Adventures of Nonu, The Skating Squirrel (2006), Living Next Door to Alise (2007) and Magical Indian Myths (2008). She has also written a few travelogues. Her evocative style and confessional mode of narration has mesmerized the reading public in more than 27 countries where her works have been published and translated.

Ladies Coupe (2001) was rated as one of 2002's top five books of the year. This novel portrays society and also brings to fore the novelist, who possess great insight, solidarity and humour.

Men and women are created to complement each other and play parallel roles. However, the patriarchal order into which they live designate women with a secondary status. Unable to voice her feelings and concern, all that a woman can do is swallow all the humiliation and suppression behind the mask of forged happiness and feigned concern. Being the epitome of patience and sacrifice, she is not supposed to move out of the arena created by the male-made society. However, times have changed and women no longer speak from the periphery. They do not merely want to voice their concerns but also want to be heard. Women who were considered to be dumb have become audible and coming out of the mask, wish to be recognized in their 'real attire.' Women wishing to come out of the age-old shackles and releasing themselves of the burden begin to undertake a voyage towards self-discovery and self-realization.

Ladies Coupe is one such novel which deals with a woman's quest for strength and independence. At the end of the novel, we realize that every person possesses some fine qualities and inner strength which even he/ she is unaware of. It is only in the face of certain untoward incident or circumstances into which they are thrown that these qualities begin to surface. Further these qualities receive a finer edge and gloss only when faced with predicaments.

Six women find themselves together in a ladies coupe, traveling, each for her own purpose. This ladies coupe becomes a comfort zone where each one begins voicing her tale and in the process is both comforted and convinced of greater things.

Akhilandeswari (Akhila), the protagonist is a spinster in her mid-forties. The unexpected death of her father reverses roles and she becomes the sole provider of her family. "Anita Nair probably hints at the family's easy acceptance of her as the head of the family on a place traditionally reserved for the patriarch in both the colonial and post-colonial periods" (Indra Devi, 220).

Both her brothers Narsi and Narayan soon get jobs and "Akhila felt the iron bands around her chest begin to loosen Dare I breathe again? Dare I dream again? Now that the boys are men, can I start feeling like a woman again?" (77). These thoughts throw light on the fact that Akhila was not given access to any kind of fanciful notions and all her feminine dreams were nipped in the bud. A brief love affair with a much younger man also turns out to be futile because more than her own urges she is concerned about what people will think or say. She finds life working its own mechanical way.

Although the bread earner, she was not recognized and designated the status of being the real 'head of the family'. Any person that she came across was deeply rooted within the patriarchal order and refused to look beyond it. Finally wanting to cool her nerves, she boards the train to Kanyakumari, a perfect setting for the unburdening of memories.

The second character Margaret Shanthi is a victim of male domination. Her husband Ebenezer Paulraj who represents the class of colonizers treats his wife like a door mat. A gold medalist and teacher of Chemistry, she fails to comprehend the deep-rooted male egoism within the persona of Ebe. Although hurt very often, she would say, "He was Ebe. My Ebe. He was right. He was always right" (109).

The male chauvinist that Ebe was, he interfered with everything including her career, higher education, choice of food, her hair style, how she dressed etc. She was shattered when he forced her to abort their first baby. Now it was time for Margaret to act and take her sweet revenge. For all the insults, she retaliated it with flattery. She fed him with fatty food, till he turned obese and almost good for nothing. Dr. Varalakshmi confides, "By making him fat she erodes his self-esteem and feels he is an easy man to live with now, in and out of health institute. Margaret gains self-esteem by eroding Ebe's self-esteem. She succeeds in achieving her emotional fulfillment keeping the family ties intact" (69).

Margaret Shanti is a representative of all those women who seek some kinds of praise and appreciation from their male counterpart. But the typical Chauvinism of Ebenezer makes him turn a blind eye to all the worthiness of his wife. She blindly adores him and so swallows all his insults till the following words unconsciously rise within her "I hate him. I hate him5' (131). To all the humiliation, she uses flattery as a weapon. This she uses very shrewdly and effectively till his ego and self-esteem ebbs down.

Through the character of Prabha Devi, Anita Nair hints at the gender discrimination which begins from the cradle. The news of the birth of Prabha is denounced by her father in the following words: "Has this baby, apart from ruining my business plans addled your brains as well? If you ask me, a daughter is a bloody nuisance" (169).

As a child she is encouraged to play games suitable for a girl and as she grows up is groomed to be the perfect wife and home-maker.

However, as she grows up finds life very monotonous and refuses to define life in a mechanical way. Acknowledging her own weakness and timidity, she decides to flow along with the tide rather than being cast away on the banks.

Every Indian parent is more concerned about the male child when compared to the female child; and every home has different rules for them. The character of Prabha Devi is used to emphasis the distinction

made between children of different gender. Although Prabha Devi's father is unhappy at her birth, her mother appears rather pleased. For her, a daughter is a person who would continue living the words, thoughts and deeds of the mother, even after she is gone. She is happy that there is someone to wear her jewellery and take her recipes to the other house. Prabha's mother loved her and preferred her company to that of all her four sons. Inspite of all this concern and love for the daughter, she also realizes that a woman is not supposed to voice her concern or opinion. She "had discovered that a woman with an opinion was treated like a bad smell, to be shunned" (170). Prabha Devi is presented as a woman with her share of virtues and vices, but Anita Nair shows great respect towards this personality

The youngest co-passenger is Sheela, fourteen years old, who held her grandmother in high esteem as she considered her the manifestation of feminity. The issue of female child abuse is brought out very aptly, through the character of Sheela. The need to assert the individuality of the self is finely portrayed here. It was Hasina's (Sheela's friend) father who tried to mess with her physically. “For no reason he touched her. One Sunday afternoon when Sheela went to their house, rushing in from the heat with a line of sweat beading her upper lip, Nazar (Hasina's father) reached forward and wiped it with his forefinger. The touch of his finger tingled on her skin for a longtime” (66). Sheela was unable to talk to anybody about this but not to be bogged down by this incident, she decides to protect herself from such incidents and from people like Nazar is future. As a preliminary precaution, "Sheela mopped her face with a hanky each time she entered Hasina's home" (66). She also observed that Hasina and her mother were hurt by what Nazar did. Here Sheela, although very young and nai've took the right decision. She decided never to go to her friend's house again. This was a decision taken to protect herself from further physical touch and his family from humiliation.

Thus, she exhibits indomitable courage and great strength in her defiance against physical abuse. Within the story of Sheela is intertwined yet another story of a young girl Celine who falls prey to a man's lust, the consequence of which is an unwanted pregnancy. Through these incidents Anita Nair brings out the atrocities meted out on helpless women.

The next woman is Marikolanthu who cuts a very pathetic picture. Being oppressed right from the childhood, she never raised her voice or objected to any decision taken in her matter. She is not sent to study at the town school for her mother thinks, "It's not just the money but how can I send a young girl by herself, there is too much of risk" (215).

All her childhood innocence and gentleness is shattered with the physical brutality upon her by Murugesan. Least concerned about the infliction upon her tender mind, her mother is worried about who would marry her. Nobody sympathize with her and instead quip, "The girl must have led him on and now that she is pregnant, she's making up a story about rape" (245). The physical brutality leaves such an ugly scar upon her that it evokes a strong sense of aversion towards her son. Defining herself as an independent woman, she does not consider it significant to have the presence of a man in her life. Wresting with life, she experiences a kind of happiness and is being content with herself.

The older women in the house feel that an unmarried woman's life is incomplete as there is none to protect her otherwise, she should be financially secure as a good job is a near compensation to 'male protection'. This incident makes Marikolanthu fear the institution of marriage and decides not to be tied down to the dictates of any man. She wrestles with life and not wanting to be a burden upon anyone takes up to working as a domestic maid. This is her definition of an independent status and appears content with herself.

Karpagam is the embodiment of sheer courage and determination. Although a widow her sense of dressing and appearance do not display the same. She stands as a representative of all women seeking to define themselves in the patriarchal social order. Her 'I care less' attitude is displayed when she blunts, "I don't care what my family or anyone thinks. I am who I am. And I have as much right as anyone else to live as I choose" (202).

This woman is an embodiment of great mental courage. Her words, "Tell me didn't we as young girls wear colourful clothes and jewellery and a bottu? It has nothing to do with whether she is married or not and whether her husband is alive or dead. Who made these laws anyway? Some man who couldn't bear the thought that in spite of his death, his wife continued to be attractive to other men" (202) is truly thought provoking. One cannot help but wonder at the significance of her words. There is no hypocrisy or falsehood in what she says but every word uttered is true to the core.

She stands as the spokesman of Anita Nair and lends words to her voice while saying, "I live alone. I have for many years now. We are strong Akhi. Whatever you think you want to. Live alone. Build a life for yourself where your needs come first" (202).

It is Karpagam's words which instil a strong desire within Akila to live life on her own terms. She is wonderstruck at the powerful words uttered by Karpagam and says, "Karpagam are you real or are you some goddess who had come here to lead me out of this..." (202).

Therefore, it would not be wrong to say that Nair has done full justice in portraying the character of Karpagam, who succeeds in breaking through the shackles of the patriarchal order while asserting her rights.

These are the six women who share their lives with each other in the ladies coupe and permit us a glimpse within their private arena. The revelation of each one’s life actually enlightens the others. Akhila is greatly surprised to realize her empowered self and seeks to rediscover her life and reclaim her lost love.

One question keeps looming large throughout the novel and that is Can a women survive alone? The answer is a definite 'Yes'. The security and care provided by marriage very often is nothing but an illusion. Every woman possesses the strength to live life as per her own terms and conditions. However, many of them do not realize their inner strengths. Many others fail to acknowledge due to the pressure of the social norms. Very often it takes a Karpagam to help other women visualize things in the right perspective.

There are a few other minor characters who but strongly portray the patriarchal order and the myriad socio-political economic restrictions upon women. One such character is Akhila's mother who is not only a devoted wife and mother but also very conservative and orthodox in her upbringing and thinking. She not only believed but also supported the concept of women's subordination and inferior status. She also believed that women are not capable of talking their own decisions for that is entirely a man's forte. Her simple theory of life is, "A good wife learnt to put her husband's interests before anyone else's even her father's. A good wife listened to her husband and did as he said. It is best to accept that the wife is inferior to the husband. That way, there can be no strife, no disharmony. It is so much easier and simpler to accept one's station in life and live accordingly" (14). She remembers the words of her husband when there were first married and hence has never violated his' advice'. She reminds Akhila of the same when she suggests to her mother to take music lessons. "I want my wife to take care of my children and me. I don't want her so caught up with her job that she has no time for the house or for taking care of my needs" (14).

Even after the death of Akhila's father, circumstances force Akhila to take up a job. Although the sole provider of the family, her mother does not permit her to take any decision regarding the family or herself, for according to her decision making is the sole domain and authority of a man.

Anita Nair's voyage in life has also been long. Moving on from being a journalist to the world of advertisement, films and then actually becoming a writer, Nair has voyaged life on her own terms and conditions and appears truly content.

When asked what she aims to portray through her writings, she says, "See, it's not really an issue I'm trying to answer. Only that I try to understand what disturbs me, be it things to me or things and people around me. And by the time, I finish writing a book, I know there are some answers that I'll have" (Outlook).

Nair does not aim at preaching or moralizing issues. She is sure that there are certain virtues and strengths deeply instilled within each person. She only aims at helping each character achieve this. She confesses that although she is not a feminist, she is aware of the quality of strength in a woman. Very often strength is not associated as a feminine quality. But then there is a lot of strength in a woman that does not come out naturally. Only some event, person or circumstances into which she is thrown actually force out this quality.

Nair is happy being a writer. Writing for her is both a necessity and addiction. She says, "The best thing about being a writer is to be anonymous in one's writing, being genderless, ageless, and classless. It's a challenge writing about people completely different from myself and my kind of life" (Cafedilli.com).

Anita Nair is a fine writer with an eye for telling details which can move from tender compassion to sensuality, from subtle emotions to raging hatred.

This compelling teller of stories "like a rag picker with an eagle eye, she (Nair) observes the ordinary lives of maid-servants, masseurs, vendors and other women who course through daily life. It is the strength and resilience of the everyday woman that Nair brings out...Nair's women are fleshed out to the last detail. You can visualize them clearly- their faces, their bones, their desires..."

Ladies Coupe is a masterpiece by Anita Nair, a prolific writer. This novel presents the life of 6 women, all caught in the flux of tradition and the social order. The patriarchal society into which they are born places a number of hurdles and obstacles in the path of their smooth progress. The future appears bleak and dark with an air of nothingness being spread about. With great courage and determination the women face the odds and even fight them out. The journey undertaken by the women is not only a physical one but more emotional in nature, at the end of which each has a better understanding about themselves. This voyage also helps in the realisation of the self and many other things not comprehended so far.

Nair deals with the various problems of women and takes up all those issues that most women would not dare to voice in public. Some of the issues that she so skillfully deals with are gender discrimination, lust, the 'male-made' society, breaking the patriarchal order and much more. All women face similar problems all around. However, things are especially difficult for those coming from the lower strata of the society. Those coming from the upper class and those financially independent definitely find things easier. A woman in spite of all her talents and skills has to work twice as hard to prove her credentials, and in spite of all her struggle and endeavor is in the least appreciated.

Nair successfully provides a glimpse into the women's world. The female psyche and the feminine experience are brought out very successfully. The women that Nair portrays are distinct and different from those of the past. The prevailing social structure, economic condition, modern education and

western influence have all helped women to change her attitude, her way of thinking and her total persona. Successfully coming out of the traditional wraps, the effects of the change in women is seen in almost every sphere of human activity. This change has greatly influenced the man-woman relationship too. This was one area not fully explored and people shied away from bringing private and personal issues into public. This positive change in women is helping them to define and redefine themselves in a positive way.

Another interesting thing that Nair tries to do is giving her women a solution to the many problems they face. She is of the opinion that if problems arise, solutions cannot be far behind. Being a believer in traditional values, her women are also true propagators of values and ethics. Inspite of having marital problems, they realise that it is not so easy to break up marital ties and go against social order. Not willing to mar things, they look at it with a new sense of interest giving it a different dimension altogether. It is the attitude of the Indian society with its mindset that Nair's women wish to break through. They rebel and revolt (very often silently), but not to break or undo the social order. Living within the frame work of the society with its values, morals, ethics and tradition, they crave and carve an identity for themselves by asserting for equal rights and opportunity.

Every writer has a message which is brought out through their composition. Nair is no exception. She has a lot to say to her readers.

A very, superficial reading of the novel 'Ladies Coupe' brings to fore the following elements: the predicament of women, her awareness of the same, her desire to be recognized as a person and not merely a woman, and her urge to have an independent identity.

However, on reading the novel with a deep insight one realizes that there is much more. A woman who is the sheer embodiment of patience and selflessness is ready to make numerable sacrifice and all that she seeks in return is her husband's trust and appreciation, children's unconditional love, parent's lifelong support and the companionship of friends. "It is necessary for women to live within relationship. But if the rules are rigidly laid that as a wife or mother you do this and no further, then one becomes unhappy" (Vishwanathan, 230).

Nair's message to her women and readers at large is very similar to that of Shashi Deshpande who borrows the words from the Dhammapada in her novel The Dark Holds No Terrors.

You are your own refuge
There is no other refuge
This refuge is hard to achieve (The Dhammapada).

Nair's objective and message is that every woman should seek to find a refuge within themselves, and not elsewhere. Every woman is strong enough to assert and ascertain that she has a solution to all her problems, instead of being subjugated and subordinated by someone. One needs to have a balanced and practical approach towards life and keep working at the wheels of life to keep it going.

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INTERNATIONAL CONFERENCE On Global Economic Slowdowns: India's Preparedness to Meet the Emerging Challenges
Organized BY:- M.C.E. Society's Abeda Inamdar Senior College Of arts, science and commerce, Camp Pune-411001
HELD on Date :- 14th & 15th February 2020

PAPER SUBMITTED IN TWO DAY'S INTERNATIONAL CONFERENCE ON "GLOBAL ECONOMIC SLOWDOWN: INDIAS PREPAREDNESS TO MEET THE EMERGING CHALLENGES" HELDED AT ABEDA INAMDAR SENIOR COLLEGE OF ARTS, SCIENCE AND COMMERCE ON 14-15 FEBRUUARY, 2020

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A STUDY OF COMMERCE AND MANAGEMENT IN 21ST CENTURY

Abstract:

Mechanical attainment in such zones as fax machines, phone, video player, sound gadgets, and TVs took many years to popularize and measure their belongings on business. Contrasted through these bounds ahead, transmit infrastructure, data communication modernism, scaling behind, PCs and Internet knowledgeable shorter thing conduct of living and proficient transversely the board spreading and enhanced the thought of business movement and upgraded paying attention business situation accurate absent. This mechanical evolution has brought concerning progression and development of many things, administrations, as well as business forms. Solitary of them be the development of network based business or electronic trade. The Internet has brought concerning the increase of fundamental markets through four necessary exacting attributes, which are unremitting, mutual, release, and universal. The deployment of Internet is inaccessible during toward three significant workouts so as to be distributing commercial data, directing electronic deal and commerce change. The most excellent part of the Internet is the nonattendance of Peace Corps; the makers are

time they battle to get auspicious data that is expected to settle on viable business choice and to guarantee nonstop development of undertakings.

Setting "e" before any procedure or capacity appeared to be enchantment remedy for endless story of progress and fast returns for ventures. E-business, E- acquisition, E- deals, E- Installment, E- saving of money, E- CRM, E- CAD, E- Conveyance are only a couple. Internet, for instance is getting to be a standout amongst the most prevalent medium in transmitting different information. Clients can locate any sort of data inside a shorter time contrasted and ordinary strategy that expends additional time.

The rise of the internet all through the world has been contributing such an assortment medium in working together and in addition individual's way life. Truth be told, internet is the primary significant for the presence of E- trade. Electronic business has been characterized as the capacity to perform exchange including the trading of products and administrations between at least two gatherings utilizing electronic apparatuses and methods (Yonoh, 1997). The blast of E- business has made new Marvels in our way of life particularly in shopping exercises. Customers can without much of a stretch purchase items or administrations like magazines and aircrafts tickets by means of Internet

DEFINITION OF ELECTRONIC COMMERCE

Further than the prior definition by yonah(1997)in the paper, national office for the information financial features online business as kind of business dealing or collaboration in which the members get ready or direct business electronically. This covers a wide scope of exercises, going from utilization of electronic mail (email), through the internet based deals and exchanges and online advertising. Electronic trade is regularly utilized in an a lot more extensive sense, to mean basically equivalent to 'electronic businesses. At the end of the day internet business incorporates buys of merchandise, administrations, and other money related exchanges in which the intelligent procedure is interceded by data or advanced innovation at both locationally independent, closures of the trade. Here 'exchanges' incorporate both particular of merchandise and administration required and responsibility to purchase. Web based business exchange model can

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human asset experts of the twenty-first century have introduced a viewpoint of HR that calls for manufacture "another" human asset chief with a normally extensive variety of abilities. While there are variable models for these new human asset directors, the supplementary condenses their center abilities:

- The capability to be a coworker through others in the alliance. This requires the human asset director to have an instantly recognizable understanding of the relative's central objective and technique and in adding an understanding of necessary business forms.
- Technical skill in the human asset (HR) workings in such territories as worker strength of mind, preparing, remuneration, lawful necessities, etc.
- Capability in relationship enhancement (OD) advancements, for example, group building, association structure, reengineering, and so on.
- The capacities to facilitate an association to supervise alter viably. This requires the human asset skilled to have vision and administration abilities to shift associations in positive habits. According Hassan Danial Aslam, Today's links are confronting the dynamic condition which expects associations to hug alters and work for make more efficient assistance. Associations exit over an extreme numeral of difficulties or vulnerabilities about human asset of 21st century with globalization, form of the most recent modernization use, an ever increasing number of developments, monetary and political instability moral and biological difficulties. According to Losey "modernization is moving ahead so quickly that it is constraining associations to modify their techniques". Thusly, beside these appearance associations assemble their HR as per the modification in their substance styles. Every one of the fundamentals recognized with forceful changes are about the alteration in HR, so HR wants to grip this dynamic changes that guarantee that they have utilized right HR with the correct learning, capacities and abilities that are required for a precise employment to be over.

Management Issue

Authoritative e-business arrangement and implementation necessitates those administration middle approximately four important issues:

- Developing a corporate ambiance for adjusting to the scheme occasion.
- Sympathetic client requirements.
- Analyzing the company's capability to supervise data modernization.
- Recognizing the occasion duration in which these progressions must be made

E-COMMERCE IN INDIA

For creating nations like India, Worldwide business offers important option. Internet business in India is immobile in rising phase, though still the most-cynical projections demonstrate an explosion. It is trusted that smallest exertion of PCs, a developing introduced stand for Internet use, and an unquestionably violent Internet Service Provider (ISP) marketplace determination assist energy online business development in Asia's second nearly all teeming country. The primary online business webpage in India was rediff.com. It was a be obvious in the middle of the majority dealt entryways for both Indian and out-of-state populace Indians. It gave a profusion of Indian-related business reports can reach motor, web based business and web understanding administrations. The previous 2 years have seen a way up in the number of organizations empowering web based business advances and the web in India. Real Indian entryway locales have likewise stimulated towards internet business as opposed to relying upon promoting incomes.

The web networks worked around these opening destinations through essence have been productively listening carefully to move the whole thing beginning juncture and mouse tickets the fundamental provide and PCs. The major in this administrations being Rediff.com and the net and India courtyard through began a shopping quarter following despite of RBI bearing little internet consumption web based business locales have sprung up wherever selling things like perishables, tartlet kitchen things, blessings, books, sound and video tapes, PC and so on none of the significant players have been hindered by the low PC infiltration and charge card.

FUTURE OF E-COMMERCE IN INDIA

India is rising rapidly and if improvement is to be conventional, how might we discount the job of online business in it. The net client support in India can in any case be an insignificant 100 million which is significantly fewer when contrasted with its entry in the US or UK still it's without an uncertainty rising at a troubling rate. The amount of new contestants in this circle is heightening day by day and with development rate achieving its top it tends to be unspecified that in years to come, normal retailers will want to change to online business. Experiences into growing interest for broadband administrations, increasing habits of life, convenience of additional widespread thing runs, scaled downward costs, and engaged ways of life expose this actuality all the more noticeably in

this way contribution move toward to online preparations on approval vouchers. Transitory by the insights, the E business promote in India was worth on $2.5 billion out of 2009. It rose to $8.5 billion by 2011 in this mode portraying a helpful flood over the mainly recent two years. As indicated by a declaration discharged by the Internet and Mobile Association of India (IAMAI), these figures would attain up to $12 billion by 2012. To understand this circumstance, we can split E-business into three general classes which slot in physical administrations, physical merchandise, and virtual products. A new classification that is step by step making its crush is the area trade (couponing, business repository, classifieds and so on.) which offers dangerous covers through E-trade. The first classification of physical administrations is indisputably the real contributor which incorporates travel ticketing, occupations, wedding and occasion the executives sites with movement locales on behalf of 75% of all E-trade businesses! It gives appealing preparations as well.

CONCLUSION

The chance of E-Commerce is unbending to predict. Present are strange fragments that would develop later on i.e. Travel and Tourism, electronic apparatuses, tools belongings and attire. There are as well a number of necessary element which will in sum place in to the detonation of the E Commerce industry in India i.e. substitution build convinced, M-Commerce administrations, region based administrations, a series of installment surrogate, right material, shipment picking, lawful requirement of creating solicitations for online exchanges, hurried Service, T and C have to to be lucid and sensible, the thing excellence must to be same as appeared on the way in, faithful all day, each day customer be anxious center should to be present. We institute singular sorts of likelihood on behalf of retailers, wholesalers/merchants, makers and as well for persons. Retailers bring together electronic necessities and ought to be in contact with the clientele constantly. Wholesalers can use E Commerce who is robust for setting up temporary workers with thought makers and between their businesses with the on-line. Makers can likewise connecting themselves with on-line, by giving better data about their items to interchange relatives in the business chain and by a having a brand character. As more individuals are getting connected with E-trade, the attention for center giving web office or digital eatery is similarly increasing

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A RESEARCH PAPER ON "ENVIRONMENTAL ISSUES"

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Abstract

Although India has a rich and long history of environmental laws dating back to the 1970s, it still ranks very low on air and water pollution levels compared to the rest of the world resulting in. higher rates of infant mortality and lower life expectancy rates. Poor sanitation conditions and sewage problems compound the problem affecting the health of ordinary citizens in India. The reasons for this disconnect between enlightened environmental laws and high levels of pollution could be traced to lax enforcement of existing environmental laws, discrepancies in the environmental guidelines for businesses to follow between the central government and at the state levels, and the existence of a large number of SMEs who neither have the resources nor the technical skills to adhere to the existing environmental laws. Using extensive secondary research, this paper suggests a series of steps to help the country achieve safe air and water pollution levels resulting in improved health conditions for its citizens. The cornerstone of the prescription for improvements in the environment is a collaborative arrangement that brings together the various government agencies, the citizens, SMEs, large domestic companies, and NGOs to participate in a collaborative arrangement to educate, streamline effective policies, develop the necessary institutional infrastructure, and provide adequate funding for improving the environment.

Keywords:Environment, Problems and Prospects, Environmental Concern, Air Pollution etc.

Research Methodology

For the said paper secondary data is used. Various data is obtained from the various websites and research papers.

Introduction

India is not the only country facing environmental issues. Definitely air and water pollution and climate change are more global issues that require a concerted effort by all nations to solve. A report by the Intergovernmental Panel on Climate Change (IPCC) in "Climate Change Science Compendium 2009", suggests that the world will be experiencing more of ocean acidification, ice-sheet melting, sea-level rise, and so-called tipping points in climate effects much sooner than ever thought off (Parks, 2009). Although environmental issues are global in nature, each country is in control of its own environment with jurisdiction over its territory and, hence, should be controlling, monitoring, and enacting regulations in safeguarding its environment. This is true for India too. The Copenhagen Accord makes it clear that it is up to individual countries to devise and enforce the regulations necessary to achieve their national commitments to combat global warming by reducing greenhouse gas emissions. Because of the country specific role of controlling and monitoring the environment, it is difficult to enforce environmental standards on countries from a global perspective, each country should be willing to consider environmental issues as a probable contributor to the overall global degradation of the environment and participate in controlling it through its laws and participation by its industrial sector. In addition, each country could be part of a worldwide association/organization that uses the global network, technological know-how, and resources to be a contributing partner to this group in helping the environment (like the Kyoto Protocol of 1997 and Copenhagen Accord of 2009 on climate change). When international organizations and non-governmental organizations (NGOs) try to help individual countries on environmental issues, in some instances it creates

problems. In a research paper funded and supported by the World Bank, researchers found that in India, the role of international institutions and NGO's often have difficulty matching their interest with that of the state, especially, when it comes to human rights standards (Randeria, 2003).

Environmental Issues Facing India

Some of the major environmental concerns confronting India include: * Air pollution from industrial effluents and vehicle emissions; * Energy-related environmental problems such as, chemical & oil pollution and Greenhouse Gas (GHG) emissions (Greenstone and Hanna, 2014); * Water pollution from raw sewage, the lack of adequate sanitation, and no potable water throughout the country; Municipal solid waste management (MSWM) remains a challenge for India due to the rising population and the resultant infrastructural needs (Dube, Nandan, and Dua, 2014); * Over-population and its strain on natural resources; and * Agricultural factors such as, runoff of agricultural pesticides, overgrazing, short cultivation cycles, slash and burn practices, destructive logging practices, and deforestation of timber reserves for fuel, all contribute conjointly to the decimation of the subcontinent's environmental system (Greenstone and Hanna, 2014). In particular, municipal solid waste (MSW) collection and disposal is a major urban environmental problem facing India. India is not the only country with this problem, it appears many of the developing countries and a few of the developed countries are also confronted with MSW as an environmental concern. But, in India the critical concern is in the way MSW is disposed. The waste that is collected by municipalities in India is simply dumped on the outskirts of the urban centers (Reddy, 2014). In addition, the MSW release methane and carbon dioxide that increase the effects of greenhouse gases. On environmental issues and concerns, India carries a heavier burden because it is generally accepted that pollutant concentrations are exceedingly high in many developing countries imposing substantial health costs and shortened lives (Chen, et. al., 2013). Since most of the growth in greenhouse gas (GHG) emissions is projected to occur in developing countries such as China and India, these two countries are probably responsible for the future of this world. In the most recent data available, ambient particulate matter concentrations in India are five times the level of concentrations in the United States and China's are seven times the U.S. level (Greenstone, 2014). Interestingly, in anticipation of the Paris Conference on climate change that is scheduled to start on November 30th, countries have been issuing pledges about how much emission they are willing to cut in coming decades. India and Brazil, probably the two of the most air polluting countries in the world have yet to make commitments to take to the Paris Conference (Gillis and Sengupta, 2015).

Results and effects of environmental issues in India Many of the current environmental concerns in India such as the air pollution, GHG emissions, chemical and oil pollution, etc., have many far reaching consequences for its people. The two major areas of concerns for policy makers are high infant mortality rates and low life expectancy. As shown in Table 1, for the year 2013, out of 1,000 live births in India about 41 will die before they reach the age of 5. By comparison, in China only II die and in Japan and Singapore only 2 will not survive beyond the age of 5. Similarly, India is ranked 139th among 194 countries in life expectancy with people living up to 66 years of age. By comparison, people in Japan on an average live up to 84, in Singapore up to 83, and in China they live up to 75 (Table 1). The link between environmental concerns, its effects on people, and the resulting consequences on human life and the economy are easily traceable. Higher the environmental destruction greater the health problems faced by the people resulting in both human and economic costs. Figure I maps out the link between environmental concerns, effects of these concerns, and the resulting human and economic toll on a country.

Environmental Regulations In India

Indian government has shown some foresight in the area of environmental concerns by enacting legislations meant to protect the environment. India has about two hundred laws dealing with

environmental protection (www.cpreec.org). India's environmental regulations date back to the 1970s. The first important regulation enacted was the Water Act of 1974 followed by the Air Act of 1981. These acts created the Central Pollution Control Board (CPCB) responsible for data collection and policy enforcement. It also developed detailed procedures for environmental compliance at the central government level. Simultaneously, a second control board at the state level called State Pollution Control Board (CPCB) was also established to collect data and for policy enforcement at the state level. These were followed by other regulations meant to protect the environment. India's key policies relating to environmental protection are governed by: * The national forest policy, 1988; * Policy statement for abatement of pollution, 1992; and * National conservation strategy and policy statement on environment and development, 1992. Hence, it is clear that the current environmental problems in India are not due to a lack of legislation, but there appears to be other factors that are contributing to the current situation.

Conclusion

The rapid economic growth experienced by India is resulting in adverse and harmful environmental conditions that are affecting the people of India as well the wider global population. In the case of India, this is further exacerbated by the high population density and growth rates. The existing environmental laws, although cover a wide spectrum of environmental concerns, they seem to be ineffective due to lack of enforcement, the lack of resources, and technical challenges faced by a large number of Indian companies, especially the SMEs. Under these conditions, India has to adopt some sustainable actions that need to address the myriad issues facing the country including environmental degradation in order to sustain its prospects for continued economic growth (Ranganath, 2015). Sustainable development, that is, both a prosperous economy and a healthy environment that in many respects is the goal of diverse interest in the area of environmental issues, is the key for the future of India and the world. Sustainable development implies managing the diverse interests of a prosperous economy and simultaneously maintaining a healthy environment. Based on extensive literature search, we recommend that India undertake a new approach in the fight against environmental pollution. The key element of this new initiative is the shared and cooperative participation of the people, the government, the industrial sector, and NGO's. This type of approach seems to have worked for a few countries and it appears to be a doable solution for India too. A series of steps are recommended that could lead to an improved environment and at the same time prove to be helpful for the Indian population. Furthermore, to reduce the growing MSW problem, it is recommended that India undertake proven waste to energy conversion techniques that have been adopted by the European Union.

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