



**D.P. VIPRA COLLEGE
BILASPUR**
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3.3.2

Number of research papers per teachers in the Journals notified on UGC website during the year

D.P. Vipra College

Old High Court Road, Bilaspur

Chhattisgarh, India 495001



OFFICE OF THE PRINCIPAL

D. P. VIPRA COLLEGE, BILASPUR (C.G.)

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Phone No.- 07752-424497, Web. – www.dpvipracollege.in, Email- dpvipracollege@gmail.com

Summary-Sheet

Criteria	3 –Research, Innovation and Extension	
Key Indicator	3.3: Teacher Profile and Quality	
Metric	3.3.2: Number of research papers per teachers in the Journals notified on UGC website during the year.	
Number of research papers in the Journals notified on UGC website during the year.	Year	2021-22
	Number of research papers in the Journals	74

Note:


Since all supporting documents for this metric exceeds the upload limit of 5Mb, hence we have hosted the scanned documents as per SOP on institutional website on the following links,

Description	Relevant link
1) List of ALL the papers published in journals for the AY 2021-22 is attached. (Appendix-I)	https://dpvipracollege.in/aqar-2021-22/
2) Details of link to each paper published and URL link of journal is attached. (Appendix-II)	


IQAC Co-ordinator

D.P. Vipra College
BILASPUR (C.G.)

IQAC Coordinator



PRINCIPAL
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Principal



**D.P. VIPRA COLLEGE
BILASPUR**
ACCREDITED "A" GRADE BY NAAC

2021-22

D.P. Vipra College

Old High Court Road, Bilaspur

Chhattisgarh, India 495001



**D.P. VIPRA COLLEGE
BILASPUR**
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Appendix I

D.P. Vipra College

Old High Court Road, Bilaspur

Chhattisgarh, India 495001

OFFICE OF THE PRINCIPAL
D. P. VIPRA COLLEGE, BILASPUR (C.G.)

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3.3.2 Number of research papers per teachers in the Journals notified on UGC website during the Year 2021-22

2021-22

S.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	List of UGC Care/ Website/Scopus/Web of Science, Science Direct
1	Impact Of Covid 19 On Business Practices of Micro Entreprises	Kailash Dewangan	Mathematics	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8711	UGC Care/ Website/Scopus/Web of Science, Science Direct
2	Impact Of Covid 19 On Business Practices of Micro Entreprises	Tarun Biswas	Mathematics	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8711	UGC Care/ Website/Scopus/Web of Science, Science Direct
3	Impact Of Covid 19 On Business Practices of Micro Entreprises	Dr. Ashutosh pandey	Mathematics	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8711	UGC Care/ Website/Scopus/Web of Science, Science Direct
4	Impact Of Covid 19 On Business Practices of Micro Entreprises	Smt. Snehlata Mishra	Mathematics	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8711	UGC Care/ Website/Scopus/Web of Science, Science Direct
5	मालती जोशी की रचनाओं में नारी चेतना के विविध आयाम	Dr. Suruchi Mishra	Hindi	Sankalp	2021-22	2277-9264	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
6	Seeking Meaning of Life in the Hallucinatory World of Salman Rushdie's: Shame	Dr. S. K. Tiwari	English	International Journal of Research and Analytical Reviews (IJRAR)	2021-22	2349-5138	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
7	Tradional and Cultural Homeland of Hazari Prasad Dwivedi's Writings	Dr. S. K. Tiwari	English	Swadeshi Research Foundation A Monthly Journal of Multidisciplinary Research	2021-22	2394-3580	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
8	Brief Review on Photoluminescence and Persistent Luminescence of Rare Earth Activated $[\text{Sr}]_4[\text{Al}]_{14}\text{O}_{25}$ Phospho	Nidhish Chaubey	Electronics	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8712	UGC Care/ Website/Scopus/Web of Science, Science Direct
9	Brief Review on Photoluminescence and Persistent Luminescence of Rare Earth Activated $[\text{Sr}]_4[\text{Al}]_{14}\text{O}_{25}$ Phospho	Bhagwat Kaushik	Physics	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8712	UGC Care/ Website/Scopus/Web of Science, Science Direct

10	Brief Review on Photoluminescence and Persistent Luminescence of Rare Earth Activated [Sr] ₄ [Al] ₁₄ O ₂₅ Phospho	Anjali Vaishnav	Physics	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8712	UGC Care/ Website/Scopus/Web of Science, Science Direct
11	Luka Seeking Meaning of Life in the Fanstastical World of Salman Rushdie's Luka and the Fire of Life	Dr. S. K. Tiwari	English	International Journal of Research and Analytical Reviews (IJAR)	2021-22	2349-5138	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
12	A Study of Mrinal Pandey's 'Paridhhi Par Istree'- A New Aspect of Feminism	Dr. S. K. Tiwari	English	Swadeshi Research Foundation A Monthly Journal of Multidisciplinary Research	2021-22	2394-3580	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
13	The Aesthetics of Sumitra Nandan Pant & Keats	Dr. S. K. Tiwari	English	Unnati Internation Journal of Multidisciplinary Scientific Research	2021-22	2581-8872	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
14	Artistic Vision and Elegance of Hazari Prasad Dwivedi	Dr. S. K. Tiwari	English	International Journal of Social Science & Management Studies	2021-22	2454-4655	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
15	Identification Of Covid -19 Patient Through Machine Learning	Mr. Vishwas Victor	Computer Science	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8728	UGC Care/ Website/Scopus/Web of Science, Science Direct
16	Identification Of Covid -19 Patient Through Machine Learning	Mr. Brijesh Kumar	Computer Science	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8728	UGC Care/ Website/Scopus/Web of Science, Science Direct
17	Identification Of Covid -19 Patient Through Machine Learning	Anjali Sona	Computer Science	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8728	UGC Care/ Website/Scopus/Web of Science, Science Direct
18	The Essentiality of Retaining Life-Skills at Present Pandemic Situation Through the Works of Rabin Sharma	Dr. S. K. Tiwari	English	International Journal of Research and Analytical Reviews (IJRAR)	2021-22	2348-1269	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
19	Salcem's Quest for Identity in the Magical Time World of Salman Rushdie's Midnight's Children	Dr. S. K. Tiwari	English	Journal of English Language and Literature	2021-22	2349-9753	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
20	छत्तीसगढ़ में अनुसूचित जनजाति जनसंख्या का वितरण प्रतिरूप	Dr. R. N. Yadav	Geography	A Multidisciplinary Internation Level Referred and Peer Reviewed Journal	2021-22	2230-9578	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
21	छत्तीसगढ़ में अनुसूचित जनजाति जनसंख्या का वितरण प्रतिरूप	Dr. Sadhana Shome	Sociology	A Multidisciplinary Internation Level Referred and Peer Reviewed Journal	2021-22	2230-9578	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
22	Removal Of Heavy Metal Ions in Villege Amora in Janjgir Champa C.G.	Pradeep Kumar Jaiswal	Chemistry	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8733	UGC Care/ Website/Scopus/Web of Science, Science Direct
23	Removal Of Heavy Metal Ions in Villege Amora in Janjgir Champa C.G.	Dr. Manish Kumar Tiwari	Chemistry	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8733	UGC Care/ Website/Scopus/Web of Science, Science Direct

24	Arvind Adiga's Novel: Thematic Study	Kanchi Bajpai	English	Vidyawarta Peer-Reviewed International Journal	2021-22	2319-9318	NA (Print Journal)	UGC Care/Website/Scopus/Web of Science, Science Direct
25	Current Challenges and Their Solutions	Dr. M. S. Tamboli	Political Science	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8844	UGC Care/Website/Scopus/Web of Science, Science Direct
26	Current Challenges and Their Solutions	Kiran Dubey	Political Science	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8844	UGC Care/Website/Scopus/Web of Science, Science Direct
27	Bizarre Encounters of Human in Seeking Meaning of Life: Salman Rushdie's Haroun and Sea of Stories	Dr. S. K. Tiwari	English	The Criterion: An International Journal in English	2021-22	0976-8165	NA (Print Journal)	UGC Care/Website/Scopus/Web of Science, Science Direct
28	Role of Government in Reducing Unemployment in India- An Overview	Dr. Ashutosh Pandey	Mathematics	Journal of Management & Entrepreneurship	2021-22	2229-5348	NA (Print Journal)	UGC Care/Website/Scopus/Web of Science, Science Direct
29	सांस्कृतिक राष्ट्रवाद के चिंतक पं. दीनदयाल उपाध्याय का एकलम मानववाद	Dr. Sunita Yadav	Political Science	An International Bilingual Peer Reviewed Refereed Research Journal	2021-22	2348-2397	NA (Print Journal)	UGC Care/Website/Scopus/Web of Science, Science Direct
30	सांस्कृतिक राष्ट्रवाद के चिंतक पं. दीनदयाल उपाध्याय का एकलम मानववाद	Dr. Sachana Shome	Sociology	An International Bilingual Peer Reviewed Refereed Research Journal	2021-22	2348-2397	NA (Print Journal)	UGC Care/Website/Scopus/Web of Science, Science Direct
31	Climate Change and its affects	Prof. Toshima Mishra	Zoology	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8747	UGC Care/Website/Scopus/Web of Science, Science Direct
32	Climate Change and its affects	Deepak Kashyap	Zoology	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8747	UGC Care/Website/Scopus/Web of Science, Science Direct
33	महिला सशक्तिकरण में महिला स्व सहायता समूहों की भूमिका	Dr. Sunita Yadav	Political Science	A Multidisciplinary Internation Level Referred and Peer Reviewed Journal	2021-22	2230-9578	NA (Print Journal)	UGC Care/Website/Scopus/Web of Science, Science Direct
34	Study of Urbanization and Functional Pattern in North Chhattisgarh	Reena Tamrakar	Geography	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8847	UGC Care/Website/Scopus/Web of Science, Science Direct
35	Study of Urbanization and Functional Pattern in North Chhattisgarh	Gendlal Banjare	Geography	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8847	UGC Care/Website/Scopus/Web of Science, Science Direct
36	The Psychological Transformation of Jonathan and His Retrievement of Talismans in The Secret Letter by Robin Sharma	Dr. S. K. Tiwari	English	The Criterion: An International Journal in English	2021-22	0976-8165	NA (Print Journal)	UGC Care/Website/Scopus/Web of Science, Science Direct
37	Some New Digital Signature Algorithm (DSA) Based on Fuzzy	Dr. Ashutosh Pandey	Mathematics	International Journal of Innovation in Engineering Reseach & Management	2021-22	2348-4918	NA (Print Journal)	UGC Care/Website/Scopus/Web of Science, Science Direct

38	E-Waste Recycling Activities in Global Production and Removal of Precious and Toxic Metals from Contaminated Water and Soil for Environmental Safety: A Review	Dr. Renu Nayar	Chemistry	Indian J. Environmental Protection	2021-22	0253-7141	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
39	Old Age: Status and Problems A Sociological Study	Dr. Sadhana Shome	Sociology	Turkish Online Journal of Qualitative Inquiry	2021-22		NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
40	How Do Alphabets Determine Spelling and Pronunciation?	Dr. Oorja Ranjan Sinha	English	The International Journal of Analytical and Experimental Model Analysis	2021-22	0886-9367	NA (Print Journal)	UGC Care/ Website/Scopus/Web of Science, Science Direct
41	Study On Thermal And Thermoelectric Properties Of Tin Selenide (SnSe) And Quantum Well Structure	Bhagwat Kaushik	Physics	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8713	UGC Care/ Website/Scopus/Web of Science, Science Direct
42	A Study on Cloud Storage	Abhilasha Singh	Computer Science	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8714	UGC Care/ Website/Scopus/Web of Science, Science Direct
43	Coincidence Point and Fixed-Point Theorem in Partially Ordered Metric Spaces	Snehata Mishra	Mathematics	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8717	UGC Care/ Website/Scopus/Web of Science, Science Direct
44	Comparative Study on Anticoagulant Activity of Different Parts of Achyranthes Aspera	Prachi Tiwari	Bio Technology	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8716	UGC Care/ Website/Scopus/Web of Science, Science Direct
45	Phytochemical and pharmacological studies of Eucalyptus globulus: A review	Deepak Tiwari	Chemistry	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8717	UGC Care/ Website/Scopus/Web of Science, Science Direct
46	Foreign Exchange Rate Prediction using Hybrid of ANFIS and Wavelet with Feature Extraction and Feature Selection	Richa Handa	Computer Science	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8718	UGC Care/ Website/Scopus/Web of Science, Science Direct
47	Effective Communication Skills	Dr. Khagendra Soni	Commerce	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8719	UGC Care/ Website/Scopus/Web of Science, Science Direct
48	Emerging Trend of E-Commerce in India: Some Crucial Issues, Prospects and Challenges	Prof. Jayanta Roy	Commerce	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8721	UGC Care/ Website/Scopus/Web of Science, Science Direct
49	The Common Dilemma Of 'To Be or Not to Be' Between Hamlet and Devdas Hamlet Vs. Devdas 'To Be or Not to Be': A Study of Dilemma in Shakespeare's Hamlet and Sarat Chandra Chatterjee's Devdas	Dr. S.K.Tiwari	English	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8727	UGC Care/ Website/Scopus/Web of Science, Science Direct

50	Synthesis And Mechanoluminescence Characterisation of Phosphor Baal2o4: Eu, Ce.	Renu Nayar	Chemistry	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8729	UGC Care/ Website/Scopus/Web of Science, Science Direct
51	Studies On the Aero-Mycoflora of Lormi Region of Mungeli District (C.G.)	Moti Lal Patle	Botany	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8730	UGC Care/ Website/Scopus/Web of Science, Science Direct
52	Lossing "Nawab Rai" and getting "Munshi Premchand"	Kanchi Bajpai	English	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8731	UGC Care/ Website/Scopus/Web of Science, Science Direct
53	Pineal Gland and Its Secretion	Prof. Toshima Mishra	Zoology	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8732	UGC Care/ Website/Scopus/Web of Science, Science Direct
54	Phytosociological Studies of Common Weed Medicinal Flora	Dr. M. L. Jaiswal	Botany	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8734	UGC Care/ Website/Scopus/Web of Science, Science Direct
55	Phytosociological Studies of Common Weed Medicinal Flora	Ajit Kasturiya	Botany	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8734	UGC Care/ Website/Scopus/Web of Science, Science Direct
56	A comparative study on the effectiveness of online and offline teaching pedagogy	A. Sri Ram	Commerce	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8735	UGC Care/ Website/Scopus/Web of Science, Science Direct
57	A comparative study on the effectiveness of online and offline teaching pedagogy	Gurudeo Kumar	Commerce	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8735	UGC Care/ Website/Scopus/Web of Science, Science Direct
58	Role of E-Commerce Logistics in Reducing Operational Cost	Prof. Prakash Chaturvedi	Commerce	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8736	UGC Care/ Website/Scopus/Web of Science, Science Direct
59	Role of NBFCs in Indian Economic Development	Divyanshu Swarnkar	Commerce	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8737	UGC Care/ Website/Scopus/Web of Science, Science Direct
60	Role Of PMEGP Scheme in Rural Non- Form Sector - Problems and Measures	Dr. Ashutosh pandey	Mathematics	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8738	UGC Care/ Website/Scopus/Web of Science, Science Direct
61	A Study on The Analysis of Digital Banking In India	Sarvesh Deep	Commerce	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8740	UGC Care/ Website/Scopus/Web of Science, Science Direct
62	Stuedies On the Toxicity Effect of Mercuric Chloride on The Ovary (Gonads) In Gambusia Affinis	Shriti Somvanshi	Bio Technology	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8741	UGC Care/ Website/Scopus/Web of Science, Science Direct
63	Some Noteworthy Cryptosystem and Its Characteristics Are Analyzed by Fuzzy Logic	Dr. Ashutosh Pandey	Mathematics	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8742	UGC Care/ Website/Scopus/Web of Science, Science Direct

64	Effect of temperature on the luminescence of γ -irradiated strontium doped sodium chloride	Dr. Vivek Ambalkar	Physics	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8743	UGC Care/Website/Scopus/Web of Science, Science Direct
65	I.C.T. In History	Dr. Taru Tiwari	History	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8744	UGC Care/Website/Scopus/Web of Science, Science Direct
66	A Review Paper on Big Data and Data Mining Concepts and Techniques	Varsha Singh	Computer Science	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8745	UGC Care/Website/Scopus/Web of Science, Science Direct
67	Virginia Woolf On Method	Dr. Oorja Ranjan Sinha	English	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8746	UGC Care/Website/Scopus/Web of Science, Science Direct
68	Feature Selection and Classification to Identify Cancer in Microarray Gene Expression Profile	Vishwas Victor	Computer Science	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8845	UGC Care/Website/Scopus/Web of Science, Science Direct
69	Effect Of Modernization on Girl Students Studying in Higher Education	Dr. Smt. Anju Shukla	Sociology	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8843	UGC Care/Website/Scopus/Web of Science, Science Direct
70	An Analysis of Jai Shankar Prasad's Novel "Kankal"	Dr. S. K. Tiwari	English	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8840	UGC Care/Website/Scopus/Web of Science, Science Direct
71	Arpa Bhaisajhar Project in Bilaspur District (A Geographical Study)	Dr. R. N. Yadav	Geography	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8841	UGC Care/Website/Scopus/Web of Science, Science Direct
72	Atomic Weaponisation: A Global Problem Analysis and Suggestion	Dr. Abha Tiwari	Political Science	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8842	UGC Care/Website/Scopus/Web of Science, Science Direct
73	Old Age: Status And Problems A Sociological Study	Dr. Sadhana Shome	Sociology	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8846	UGC Care/Website/Scopus/Web of Science, Science Direct
74	Impact of British rule in Chhattisgarh	Yupesh Kumar	History	Turkish Online Journal of Quality Inquiry	2021-22	1309-6591	https://www.tojqi.net/index.php/journal/article/view/8848	UGC Care/Website/Scopus/Web of Science, Science Direct

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Appendix II

D.P. Vipra College

Old High Court Road, Bilaspur

Chhattisgarh, India 495001

Impact Of Covid 19 On Business Practices of Micro Entreprises

¹Kailash Dewangan, ²Tarun Biswas, ³Dr.Aashutosh Pandey, ⁴Smt. Snehlata Mishra, ⁵Smt Sarita Pandey

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Abstract

The recent COVID-19 pandemic has proved to be a game-changer for the majority of us. It has changed the way we behave and perceive things. Many of our habits have changed. We are experiencing a new world altogether. This unexpected and adverse shift in habits and mindset has impacted the economies heavily. Many have taken a bad hit. But in some cases, the results are exponentially positive. So the adaptability and creative decision making will play a key role in the sustainability of the enterprises. In this article, we will discuss 5 industries which will observe new trends shaping up for the businesses. We focus micro enterprises which are survive mostly on Bank finance under different Govt. finance scheme like PMEGP etc.

Key Words: Prime Ministers Employment Generation Program(PMEGP), Entrepreneurship Development Programme (EDP), District Trade and Industry Centre (DTIC) , Lead Bank of District (LBD).

INTRODUCTION :-

The economic disruptions from COVID-19 have left the MSME sector in India reeling. Our report discusses the nature and extent of the impact of this pandemic on the cash-flows, business operations, and supply chains of MSMEs. It delves deeper into the coping strategies MSMEs have adopted to mitigate the effect of this disruption. The report also highlights how the pandemic has triggered the uptake of digital technologies other way of business to help MSMEs recover.

In India most of the Micro Industry is depend on the loan and finance from the Financial Institution like Bank under various Govt. Financial Scheme like PMEGP, MMYSY, Antavayavasai, KVIB, etc. This covid 19 and lock down almost closed the working of Industry and Enterprises due to lack of working capital and Manpower

This report we present a short notes on the Business pattern changed after the COVID 19 and how the micro enterprises are struggling for survival with adopting different methodology of Marketing, advertising, delivery of product etc.

हिन्दी अकादमी, हैदराबाद ISSN 2277 - 9264

संकल्प

50 वर्षों से
निरंतर दक्षिण से
प्रकाशित



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प्रयाग
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शुद्ध
कोकिला
1929 से 2022

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प्रधान संपादक
प्रो. टी. मोहन सिंह
अध्यक्ष : हिंदी अकादमी, हैदराबाद



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विवेकी राय

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डॉ. सुरुचि मिश्रा

सा

हित्यकार की कोटि से महिला साहित्यकार का विग्रह करना अपने आप में एक बड़ा प्रश्न खड़ा करता है। यह प्रश्न समाज की ही देन है। क्यों महिला साहित्यकार को एक अलग सोच, एक अलग धारा को लेकर साहित्य सृजन करना पड़ता है। इन्हीं प्रश्नों की एक झलक मालती जोशी की रचना में स्पष्ट रूप से दिखाई पड़ती है। उनका पूरा रचनाकर्म अन्यान्य महिला लेखिकाओं से कुछ हटकर और समाज जीवन से सटकर है। अपने समय के समाज विशेषकर महिला समाज की चिंता करना ही लेखिका ने अपना धर्म अथवा दायित्व समझा तभी तो समाज के बनते बिगड़ते रिश्ते उसकी अपने समय की चुनौतियाँ और उलझने लेखिका की प्रत्येक रचना में मुखरित हुई हैं। यही उनके रचना कर्म का केंद्रीय प्रस्थान है रचनाकार समाज को जितना सहेजता हुआ चलता है सबकी पीड़ा को अपनी पीड़ा मानकर जब वह लिखने लगता है तब निश्चित ही नहीं लिख पाता है, जिसे उसे लिखना चाहिए। यह पीड़ा ही उसकी रचना का अर्थ भी है और इति भी। उनकी रचनाओं में नारी के संघर्ष, आत्मसम्मान, मान-मर्यादा, व्यक्तित्व एवं चिरकालीन संस्कृति की ढाल बनकर न केवल खड़ी रहती है बल्कि उनके लिए जीवन-पर्यंत संघर्ष भी करती हुई दिखाई पड़ती है। मालती जोशी ने अपनी रचनाओं में नारी चरित्र के विविध आयामों को अत्यंत निकटता से परखते हुए बीसवीं सदी की नारी के संघर्षों के विविध दृष्टिकोणों को उभारने का प्रयास किया है।

सृष्टि के निर्माण में नारी का महत्वपूर्ण योगदान रहा है। सृष्टि के प्रारंभ से लेकर वर्तमान तक नारी का विविध रूप उभरकर अपनी कहानी स्वयं प्रस्तुत करती है। बीसवीं सदी में नारी शिक्षा तथा नारी उद्धार का जो कार्य गतिमान हुआ है। उसका लाभ वर्तमान में आया और नारी की स्थितियाँ बदलती गईं, सभी क्षेत्रों में उसने समान अधिकार की माँग करते हुए अपने सृजनात्मक क्षमता को भी विकसित करने का बीड़ा उठाया है। मालती जी ने अपनी रचना धर्मिता के माध्यम से नारी की वास्तविकता को अपनी अभिव्यक्ति प्रदान की है। मालती जोशी ने अपने साहित्य में समकालीन परिवेश में जीती नारी की मनःस्थिति को अनेक प्रकार से चित्रित किया है। उनके साहित्य सृजन में अहम भावना से पीड़ित नारी, काम-अतृप्ति से कुंठित, आत्माभिव्यंजना से युक्त, संवेदनशील द्वन्द्व के बीच फँसी, अंतर्मुखी, व्यक्ति-स्वातंत्र्य के लिए प्रयत्नशील, जड़ होती हुई परंपराओं, रूढ़ियों एवं विसंगतियों का विद्रोह करती हुई नारियों का मनोवैज्ञानिक एवं सांस्कृतिक चेतना को उद्घाटित करता है। उनके नारी पात्रों में आत्मसम्मान की रक्षा, आत्मनिर्भरता, संत्रास, आतंकमुक्त

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। मुक्त

विचारधारा ही उनके संघर्ष का प्रथम सोपान सिद्ध हुआ है। जिसके कारण वे नारी चेतना के माध्यम से मानवीय चेतना को स्थापित करती हुई नजर आती हैं। कहीं-कहीं तो उनके पात्र मानवता के प्रतीक बनकर विषम परिस्थितियों में भी जूझते हुए नजर आते दिखाई पड़ते हैं। वे अपनी रचनाओं में मानव मूल्यों को स्थापित करती दिखलाई पड़ती हैं।

‘एक सार्थक एहसास’ कहानी में जिसमें विनोद की बहू कहानी की मुख्य नायिका है, जो परिस्थितियों को भाँपकर पति द्वारा नौकरी छोड़कर बिजनेस करने की बात को लेकर परेशान है। पति के इस फैसले का साथ न देकर उसका विरोध करती है। जिसके कारण दोनों में तनाव रहता है। तब वह अपने ससुर से इस विषय पर बात करना सही समझती है— “बाबू जी वे आपसे कितनी भी चिरोरी करें, आप उनको एक भी पैसा मत दीजिएगा। वे जमीन बेचने को कहेंगे, तो आप मना कर देना। सारे पैसे डूब गए तो सबकी बातें सुननी पड़ेगी और फिर बुरे वक्त के लिए मेरे पास भी तो कुछ चाहिए, कल को बिजनेस चौपट हो गया, तो मेरे बच्चे तो सड़क पर आ जाएंगे।”¹

‘विनोद की बहू’ के चरित्र में मानवीय चेतना स्फुटित होती है। वह नहीं चाहती है कि ससुर द्वारा पाई-पाई करके जोड़ा गया पैसा, उसके पति लें। घर में तनाव न हो, तो इस भय से कहती है कि आप उनसे भी यह मत कहिएगा, कि यह बात मैंने आपको बताई है। ‘विनोद की बहू’ को इस बात का एहसास है कि उसके ससुर के मेहनत की कमाई डूब गई तो उन्हें बहुत दुख होगा। इसलिए उनकी भावनाओं की कद्र करती हुई वह अपने पति को पैसा न देने के लिए अपने ससुर से कहती है। इस कहानी में पति की इच्छा से बढ़कर नैतिकता को बताया है।

‘परायी बेटी का दर्द’ कहानी में कहानीकार ने नीलू के माध्यम से मानवता को अग्रणी बताया है। नीलू एक बेटी की माँ होने से, यह अच्छी तरह से समझाती है कि अपनी बेटी के दुःख तकलीफ देखने पर माँ को कैसा अनुभव होता है। वह रंजना के दर्द की कल्पना करके सिहर जाती है। नीलू इसके लिए दोषी अपने जीजा जी को मानती है। इसके लिए वह उन्हें माफ भी नहीं करेंगी। लेकिन उनकी बेटी, उसने तो मेरा कुछ भी नहीं बिगाड़ा है।

इसलिए उनके अपराधों की सजा निरीह लड़की क्यों भुगतें? और सोच कर वह अपने जीजा जी द्वारा तय की गई रंजना की शादी को न करने को कहती है वह जानती है कि रंजना वहाँ कभी भी खुश नहीं रह पाएगी। कहती है— “वह लड़का किसी भी कुलीन कन्या का हाथ थामने योग्य नहीं है।”²

इस प्रकार नीलू अपने दीदी व अपने परिवार के साथ हुए अन्याय, अमानवता को भूल मासूम लड़की का जीवन बिगड़ने से बचा लेती है। यहाँ पर नारी की मानवीय संवेदना मुखर होती है। इसमें नीलू के चरित्र के माध्यम से यह बताया गया है कि पराई बेटी का दर्द, अपनी बेटी के दर्द के समान महसूस करती है।

हमारी संस्कृति ही हमारी पहचान है। इसमें जुड़े रीति-रिवाज, परंपराएँ हमारी संस्कृति को संजोए रखती हैं। मालती जी ने अपनी रचनाओं में नारी पात्रों के माध्यम से अपनी रीति-रिवाज एवं परंपराओं को संजोए रखा है। उनकी रचना 'ओ बसंती पवन पागल' में उन्होंने इसी बात का जिक्र किया है। हमारे यहाँ रिवाज है शादी में वर-वधू को उपहार देना। उपहार का स्वरूप कुछ भी हो सकता है। नायिका मंजू की मम्मी को अपने भतीजी की शादी में जाना पड़ जाता है। चूँकि शादी में उपहार देना जरूरी है। लेकिन अब इतना सामर्थ्य नहीं रह गया है कि चीजें खरीदें, इसलिए अपनी बेटी के लिए पहले से खरीदे हुए समानों में से अपनी बहन के परिवार के लिए समान निकालती है तो मंजू उनके लिए कहती है- "दो-तीन साड़ियाँ निकालकर अंजू और मौसी के लिए पैक कर दी। एक इत्रदान, तीनों बच्चों के लिए पेंट-शर्ट और मौसी जी के लिए थ्री-पीस का कपड़ा निकाला। मम्मी की मजबूरी थी अब इतना महँगा सामान खरीदने का सामर्थ्य नहीं था और किसी भी तरह कमतर तोहफा वे देना नहीं चाहती।"³ इस प्रकार मम्मी अपनी भतीजी की शादी में अपने सामर्थ्य से अधिक देती हैं और सामर्थ्य न होते हुए अपनी संस्कृति को संजोती हैं। अभाव की दशा में भी कैसे अपनी रीति-रिवाजों को निभाते हुए नारी मनोदशा के अंतर्द्वंद्व का जीवंत रूप चरितार्थ हैं।

'गुमशुदा की तलाश' में मध्यवर्गीय नारी है, जो गृहस्थी की गाड़ी बड़े जोड़-तोड़ करके निर्वाह करती हैं उस समय कोई चीज लेना उनके लिए स्वप्न के समान लगता है उनका देवर अपनी पहली सैलरी मिलने पर डाइनिंग टेबल व कुर्सियाँ लाता है, तो बच्चों के साथ-साथ नायिका को भी बड़ी खुशी मिलती है। कहती है- "मेरा मन प्रसन्नता से उछलता जा रहा था। बच्चों की तरह नाच-कूदकर अपनी खुशी व्यक्त नहीं कर पा रही थी। वह कहती है- "अच्छा अब यह बताओ, उद्घाटन कैसे किया जाए?" मम्मी हल्का बनाओ न। तीनों के तीनों बच्चे एक साथ चिल्लाए। भुक्खड़ कहीं के! उसने एक मीठी झिड़की देते हुए कहा- हमारी ये परंपरा रही है कि अगर घर में कोई छोटा से छोटा सामान भी लाते हैं, तो कुछ मीठा बनाकर जरूर उद्घाटन करते हैं। इस कहानी में नायिका ने अपनी इसी परंपरा का निर्वहन किया है। आज भी सदियों से चली आ रही परंपराओं का पालन किया जाता है। कोई भी शुभ अवसर हो, सबसे पहले मुँह मीठा किया जाता है। ये भी हमारी परंपरा और संस्कृति का अभिन्न अंग है। मानव जीवन का गहन पक्ष उसके मन में व्याप्त संवेदनाएँ और सुख-दुख की अनुभूति है। इन अनुभूतियों को मालती जोशी जी ने स्त्री मनोविज्ञान के माध्यम से उभारने का प्रयास किया है।

'विश्वासगाथा' की नायिका 'अमिता' के माध्यम से मालती जी ने नारी के मनोवैज्ञानिक चेतना को उभारा है। अमिता को अपनी जिंदगी में जब किसी सहारे की जरूरत होती है तो उसे अपने प्रेमी (जो जीवित नहीं है) की बहुत याद आती है। अमिता कहती है- "वे अवचेतन मन के किसी कोने में चुपचाप छिपे रहते हैं, मौका पाते ही एकदम प्रकट हो जाते हैं। उनके लिए देशकाल

का बंधन नहीं जाएगा।"⁴

अमिता पाती है। वह अ पूर्व प्रेमी की स्त उसके जीवन व मनोवैज्ञानिक ढं

मालती मनोवैज्ञानिक म होता है। वह स्थितियों का स संभव प्रयास क है। चाहे वह माँ लड़ाई मैंने नहीं पर और इन स था मेरी मदद व अंतर्द्वंद्व उसके म वेदना उसके आ घर छोड़ना पड़ कहती है- "और का घर छोड़ दे कोई आत्मसम्मा चाहता है, तब इतना गिराकर है।"⁶

इस प्रक जाने से रोकती होती है।

'गतांक आहत है कि व नहीं हो पाती। न रखती है उसकी जनेऊ हो, यहाँ थी, उनके हर का जब गृह प्र किराए के दो क नई गाड़ी में बैट का ही उपयोग

का बंधन नहीं होता है। कैसी भी बदहवासी हो, वो आकर दिलासा दे जाएगा।⁴

अमिता विवाहित होने पर भी अपने प्रेमी को अपने मन से दूर नहीं कर पाती है। वह अपना पत्नी धर्म एक निष्ठ भाव से निभाती है। किंतु अंतःमन से पूर्व प्रेमी की सत्ता ही उसे क्रियाशील बनाकर रखती है। वो अप्रत्यक्ष होकर भी उसके जीवन का अवलंब बन जाते हैं। रचनाकार ने अमिता की मनोदशा का मनोवैज्ञानिक ढंग से उसके आत्मिक चेतना को अभिव्यक्त किया है।

मालती जी की रचना 'सहचारिणी' में एक संवेदनशील नारी की मनोवैज्ञानिक मनोदशा को उसकी नायिका 'नीलम' में स्पष्ट रूप से परिलक्षित होता है। वह अपने पति के विवाह पूर्व तथा विवाहोत्तर प्रेमी से उत्पन्न स्थितियों का सामना करती है। वह अपने वैवाहिक जीवन को बचाने का हर संभव प्रयास करती है। नीलम जीवन के हर रिश्ते को ईमानदारी से निभाती है। चाहे वह माँ हो, बहन हो, बेटी हो या पत्नी। नीलम सोचती है— "कौन सी लड़ाई मैंने नहीं लड़ी? मानसिक स्तर पर, आर्थिक स्तर पर, सामाजिक स्तर पर और इन सब मुसीबतों से जूझते हुए किसका सहारा था मुझे? कौन आया था मेरी मदद के लिए? जन्मदात्री माँ भी तो नहीं रह गई थीं।"⁵ उसका यह अंतर्द्वंद्व उसके भावनात्मक टूटन और पीड़ा को दर्शाती है। नीलम की मानसिक वेदना उसके आत्मसम्मान को जमा देती है। उसे न चाहकर भी अपने पति का घर छोड़ना पड़ता है। वह अपने पति के पास वापस नहीं जाना चाहती है। वह कहती है— "और अपमानित होकर घर लौटने की बात, क्या कोई शौक से पति का घर छोड़ देता है? माना कि वही घर स्त्री का स्वर्ग है, लेकिन उसके लिए कोई आत्मसम्मान दाँव पर नहीं लगाता। पति जब स्वयं कहे कि वह मुक्ति चाहता है, तब भी उसकी देहरी पकड़कर बैठना श्रेयस्कर है? अपने आपको इतना गिराकर मेरे लिए संभव नहीं हुआ और यही मेरा सबसे बड़ा अपराध है।"⁶

इस प्रकार उसकी मनोवैज्ञानिक चेतना उसे अपने पति के पास वापस जाने से रोकती है जो उसकी विरोधी एवं आक्रामक प्रवृत्ति की ओर निवृत्त होती है।

'गतांक से आगे' कहानी में नायिका अपने सास की व्यवहार से इतनी आहत है कि वह खुद सास बन जाती है फिर भी वह अपने अतीत से अलग नहीं हो पाती। नायिका की सास अपने स्वर्गीय पति की याद को गाँठ बाँधकर रखती है उसकी यादों का बहाना नायिका के अनुसार— "कुणाल का मुंडन हो, जनेऊ हो, यहाँ तक कि उसके मेडिकल में दाखिले पर भी उनकी याद आ रही थी, उनके हर प्रमोशन पर अम्मा जी का आँसू बहाना लाजमी है। इस बंगले का जब गृह प्रवेश हुआ तो उन्हें इसलिए रोना आया कि उनकी जिंदगी तो किराए के दो कमरों में ही पूरी हो गयी। ये ठाठ तो उन्हें नसीब ही नहीं हुआ। नई गाड़ी में बैठी तो फफककर रो पड़ी।"⁷ कारण कि बाबू बेचारे ने साइकिल का ही उपयोग अपने काम के लिए अंत तक किया। अपने लिए स्कूटर तक

नहीं खरीद सके। इसी तरह नायिका अपने मन की इच्छा अपने बेटे की शादी में करती है। वह शादी में वो सब चीजें बनवाती है जो इस घर में सालों से नहीं बनी। अपनी बहू को वह अपनी बीमारी के बारे में नहीं बताती है। अपने पति से वह कहती है— “मैं नहीं चाहती हूँ कि इस समय उनके मन में कोई बोझ हो, उनके दरम्यान किसी का भी साया हो। जरा-सी चिंता, जरा सी दुविधा उनके मुख का स्वाद छीन लेगी। खुशी के यही तो दो-चार पल होंगे, जो उन्हें हमेशा तरोताजा बनाए रखेंगे। इन्हीं चंद मीठी यादों के बल पर तो वे जिंदगी की कड़वाहट झेल सकेंगे।”⁸ इस तरह वह इन बातों से दूर रहना चाहती है, जो उसने अपने जीवन में झेला है। यह नायिका के मानवीय चेतना को दर्शाता है।

मालती जोशी की कहानियों में आए हुए मानवीय संदर्भ और मूल्यबोध समाज को दिशा देने में सक्षम है। अत्यंत आश्चर्य का विषय है कि इस प्रकार की प्रवृत्ति का साहित्य कम लिखा जा रहा है। ज्यादातर लेखिकाएँ कुण्डा, संत्रास, स्त्री-पुरुष रिश्ते मात्र में उलझकर रह जाती हैं। उनकी रचनाओं में मौलिकता तथा घटनाओं की विविधता ही उन्हें सबसे आगे और पृथक महत्व की श्रेणी में लाता है।

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बी

सर्वी शताब्दी
ही वर्षों के उ

कविता को नए आयाम और त्रिलोचन लगभग सताए हुए दिन' झेल चुकी से चला गया। त्रिलोचन हर पीढ़ी से सबसे ज्यादा जन्म 20 अगस्त, 1917 हुआ। शिक्षा बी.ए., एम.ए. चित्ररैखा, हंस तथा कह 1952-53 में गणेश राय रहे। कुछ वर्ष तक उर्दू (उर्दू-हिंदी) परियोजना सृजनपीठ (सागर विश्वविद्यालय) हुआ। कविता संग्रह व इनकी कृतियाँ हैं— धरती ताप के ताए हुए दिन (1 अरधान (1984), तुम्हें सौ फूल नाम है एक (1986), (1990), देश काल (कह कवि का जीवन संग्रह स में दूसरा कवि उसकी (1985), के परिचय में लि प्रदीप, हंस कहानी आ चतुष्पादियाँ, कुंडलियाँ, ब गद्य कविताएँ भी लिखीं। है ही, गद्य रूपों की वि कुछ लिखा है। हिंदी सौने तुलसीदास, कबीर, निराला थे। त्रिलोचन ने दिवंगत—

“गालिब गैर नहीं
गालिब की बोली
नवीन आँखों में ज
वे गालिब के सपने



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Seeking Meaning of Life in the Hallucinatory World of Salman Rushdie's: *Shame*

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Abstract: *Shame* is a postmodern historical novel written by the migrant writer Salman Rushdie. He had arisen the atmosphere that delves deep in picturizing the problems of a hallucinatory, imaginary world "Peccavistan." A fictional version of the real nation Pakistan is created in which the characters have constructed the understanding of their personal and national past in their present. History of Pakistan via magic realism is well explored and Pakistani political and military leaders have illustrated a wider form of truth. In *Shame* the supernatural, extraordinary, unnatural happenings are summed up with the hallucinatory imaginary method. The magical realism is well incorporated in this novel in order to make it real and natural. *Shame* is the central theme in the novel *Shame*. In this research paper I have explored that how the bizarre characters in the hallucinatory world of Rushdie are trying to search the meaning of their life either by accepting or by erasing the shame and shameful conditions of their life. The female characters specially the Shakil sisters Chunni, Munni, and Bunny, Arjumand Harappa, Rani Harappa, Bilquis Hyder, Sufya Zinobia Hyder the "Beast" of the novel, Bariamma are the remarkable imaginary hallucinatory creations of Rushdie. The novel *Shame* depicts the life of three main families, the Shakil, Hyder and the Harappa family.

Key words - Shame, Hallucination, Magic Realism, Pakistan, Mansion, Political characters, Throughout.

Summary

Shame is a postmodern historical novel written by the migrant writer Salman Rushdie. He had arisen the atmosphere that delves deep in picturizing the problems of a hallucinatory, imaginary world "Peccavistan." A fictional version of the real nation Pakistan is created in which the characters have constructed the understanding of their personal and national past in their present. History of Pakistan via magic realism is well explored and Pakistani political and military leaders have illustrated a wider form of truth. In *Shame* the supernatural, extraordinary, unnatural happenings are summed up with the hallucinatory imaginary method. The magical realism is well incorporated in this novel in order to make it real and natural. *Shame* is the central theme in the novel *Shame*. In this research paper I have explored that how the bizarre characters in the hallucinatory world of Rushdie are trying to search the meaning of their life either by accepting or by erasing the shame and shameful conditions of their life. The female characters specially the Shakil sisters Chunni, Munni, and Bunny, Arjumand Harappa, Rani Harappa, Bilquis Hyder, Sufya Zinobia Hyder the "Beast" of the novel, Bariamma are the remarkable imaginary hallucinatory creations of Rushdie. The novel *Shame* depicts the life of three main families, the Shakil, Hyder and the Harappa family.

The first family is the Shakil family. The main protagonist of the novel Omar Khayyam Shakil is born to the three sisters Chhunni, Munnee and Bunny Shakil in a mysterious way by imprisoning themselves in a huge mansion in a village named Nishapur. The three sisters bore shame in themselves and wanted Omar to accept the same and confine himself to that big mansion but Omar decided to go out of that colossal or the hallucinatory world of Omar's three mothers with the dumb waiter sliding to the street with directions from where they brought back the desired things. Omar left his town Nishapur to study medicine and became a professional doctor. Later, Omar got caught in the political power play between the two influential families named as the Harappa and Hyder family. Omar got married to Sufiya Zinobia the wildest form of Rushdie's magic realism.

The second family is the Hyder family, General Raza Hyder in real depicts the life of the former president of Pakistan Zia-Ul-Haq. Raza Hyder got married to Bilquis Hyder. Biquis She gave birth to two daughters Sufiya Zinobia as the bad news and Naveed Hyder as good news of the Hyder family.

The third family is the Harappa family, Iskander Harappa in real depicts the life of the former prime Minister of Pakistan Zulfikar Ali Bhutto. He got married to Rani Humayun. Rani Humayun was the cousin of Raza Hyder. Iskander Harappa the play boy, the millionaire was unfaithful to his wife. Rani Harappa felt ashamed of herself and believed that the fault lies in her that Isky her husband does not desire her any more. Rani Harappa gave birth to Arjumand Harappa. Arjumand Harappa in real depicts the life of the former Prime Minister of Pakistan Benazir Bhutto. Arjumand Harappa was known as virgin iron pants due to refusal of the marriage proposal.

This novel depicts, 36 years of Pakistan's political and social situation, especially the characters and the place resemble the real Pakistan after the partition.

1. Omar Khayyam Shakil: He resembles the name of Persian poet Omar Khayyam. The name of Persian poet Omar Khayyam is resembled by the fictional character Omar Khayyam Shakil but the real poet's profession is resembled by his younger brother Babar Shakil.
2. General Raza Hyder: He resembles the life of the former President of Pakistan General Mohammad Zia-Ul-Huq.
3. Sufiya Zinobia Hyder: She resembles the real-life model of Zian, the disabled child of Zia-Ul-Huq.
4. Iskander Harappa: He resembles the life of the former Prime Minister of Pakistan Zulfikar Ali Bhutto. He took the thrown-on October 29, 1979 and established (PPP) Pakistan People's Party on 1973.
5. Alternate Political Characters of Pakistan:
 - (a) Arjumand Harappa: She resembles the life of Benzir Bhutto, the daughter of Zulfikar Ali Bhutto. She was the former Prime Minister of Pakistan.
 - (b) Marshal A.: He resembles the life of General Ayub Khan, the former President of Pakistan (1958 to 1969).
 - (c) General Shaggy Dog: He resembles the life of Yahya Khan, the former President of Pakistan.
 - (d) Sheik Bismillah: He resembles the life of Sheik Mujibur Rahman, the political character of Pakistan

Fictious World or the Hallucinatory World Vs Real world:

1. Peccavistan: It resembles the real country Pakistan. Rushdie has considered the newborn Pakistan after the partition in this novel.
2. Town 'Q': It resembles the place Quetta of Pakistan.
3. Village Nishapur: It resembles the birth place of the Pakistani Poet Omar Khayyam.

Characters Seeking Meaning of Life through Magic Realism:

1. **Chhunni, Munnee and Bunny:** These three Shakil sisters confined themselves to a huge mansion of their father and without marrying they secretly gave birth to two sons, named as Omar Khayyam Shakil and Babar Shakil. Giving birth to a baby before marriage is considered as a shameful act by our society. Shakil sisters bore the shame throughout their life by confining themselves to that mansion accepting the shame. They never stepped out of that mansion and expected the same from their sons. Old Mr. Shakil had locked up the Shakil Sisters in the big mansion which made them to fantasies about men.

After old Mr. Shakil's death they threw a party, called the musicians and the peoples of the Town Q into their party. The bazaars of Town Q tagged 'Shame' to all the three sisters after that wild night. The three sisters accepted the feeling of dishonor.

"O shame, shame, poppy-shame!" (Shame 16)

The Shakil sisters called the town's finest handyman, Mistri Yakoob Balloch to construct a strange external elevator or dumb waiter to bring the needed things secretly from the town. The dumb waiter contained many terrible secrets. They made their living from the pawnshop. Hashmat Bibi their caretaker had left a number of sealed envelopes containing detailed instructions at the establishments of the community's leading suppliers of goods and services. No one came in or went out of that mansion still the three managed to conceive twice. No one knew about the identity of the real mother as all the three sisters bore the same signs of pregnancy with help of cushions, padding and physical contrivances. The three sisters were able to give birth a child secretly. The hero of the novel Omar Khayyam Shakil was born out of shame. When Hashmat Bibi heard about the birth of the child, she too was not able to identify who was the real mother.

They reared Omar secretly and wanted him to be confined to that mansion but curiosity of knowing the outside world as well as the search for their father compelled the Shakil brothers to step out of their mother's world. The way the three mothers gave birth and bore the shame in them was the satisfactory way for them to live their life. Bearing shame and shameful conditions became habitual for them. In a secluded fortress they taught Omar their son that there is no shame in anything. For his profession Omar came out of that mansion which broke the unity of the three sisters' but the unity was reformed when they gave birth to the second child in the same manner as Omar was born. At the end in order to hide from Sufiya Hyder when Omar brought his father-in-law Raza Hyder and mother -in-law Bilquis Hyder to that mansion the three sisters killed Raza Hyder, in the dumb waiter constructed by the Mistri Yakoob Balloch.

Killing of Raza Hyder was a pleasure, a satisfaction for the three sisters to take revenge of their son's murderer as Omar's younger brother Babar Shakil was killed by Raza Hyder. Thus, living secretly hiding from the society and bearing shame was the way the three sisters enjoyed their life and sought the meaning of their life in the hallucinatory world created by them.

2. Omar Khayyam Shakil

Omar Khayyam Shakil the mysterious, fatherless, identity less child was reared by the three sisters of the village Nishapur. From the childhood itself Omar understood that certain irregularities had both preceded and succeeded his birth. Omar was bounded in the big house so in order to escape from that living mode he made imaginary sites and illusions to satisfy his life. He suffered from Insomnia and so was called 'little bat' by his mothers. Omar loved his telescope as it was the mean for him to look beyond that secluded fortress and created stories related to view seen by him from his shiny brass telescope. Omar imagined about the death of his caretaker Hashmat Bibi. She accepted his imagination and tragically she committed suicide. Omar's other means of entertainment was his grandfather's study room from where he learned different languages which offered him the books. On his twelfth birthday Omar wished to go out of Nishapur. His aim was to search for his father. Mistry Yakoob Balloch who was poisoned by the Shakil sisters after he made the dumb waiter for them, his wife Farida Balloch had sworn to Zeenat Kabuli (her friend) that she will take revenge by hanging a shoe necklace on Omar's neck. Fortunately, Omar rescued from that shameful condition of his life as Mr. Eduardo Rodrigues, his school master arrived during that mess full condition. Omar Khayyam was a fat ugly boy so he got taunts from his classmates, and school fellows. Omar decided to separate himself from the shameful situation and thus he started enjoying his near visibilities.

Omar Khayyam became a 'voyeur', he enjoyed his voyeurism. It helped him to reveal the infinitely rich and cryptic texture of human life. Omar was in search for his identity of his unknown male progenitor. Omar searched for the similar looks as he was to make the prediction of his father. He was unable to locate his father so he started considering Mr. Eduardo Rodrigues as his father. Eduardo guided Omar for his medical Career, When Omar was in school, he declared his love to her two years senior Farah Zoraster but she refused him roughly. He was filled with shame and inferiority by her refusal.

At the age of eighteen Omar won a scholarship at the best college in Karachi and went for the further studies by train keeping a melting eyes block in his feet on summer. After two years his younger brother Baber was born, the same way he was born. He felt a shame for his three mothers once again.

'The old witches,' he said aloud, 'they managed to do it again.' (*Shame* 56)

Omar Khayyam was insulted throughout his life for his physic and looks. Omar Khayyam got married to Sufiya Zinobia. Omar at the age of thirty-five became a highly reputed doctor but he was always insulted and ashamed because of his physical appearance. As commented by Rani Harappa.

At the age of forty Omar became an immunologist he still looked fat and ugly. Omar Khayyam visited his mother's country Nishapur as his brother Babar was shot dead whom he has never seen. Babar left a notebook of Omar. Omar was married to Sufiya, but he never had a physical relation with her instead he made the physical relations with Sufiya's Ayan 'Shahbanou'. Shahbanou conceived from Omar and was aborted.

The guilt over the relation with Shahbanou considered to treat Omar Khayyam by accepting to face the worst danger of his life in form of Sufiya Zinobia his wife. Sufiya knew about his husband's crime and the Beast developed in her. She killed the four slim youths out of the shame and anger aroused in her for her husband and her Ayan Shahbanou's act.

Omar Khayyam was an illustrious medical man and the professional excitement had led him to Sufiya Zinobia years ago. That old challenge had been renewed. He decided to watch Sufiya at home, Omar saw the danger in her eyes which was beyond the science, the flickers in her eyes, the coming and going of little pricks of yellow light. Omar concluded from Sufiya's act that in order to survive from that Beast that aroused in Sufiya which was beyond science he has to take some strong decision and thus he decided to lock Sufiya in an attic room and made her survive by giving her local anesthesia.

For two years, twice in twenty-four-hour Omar injected drugs to put Sufiya in unconscious condition. Raza Hyder padlocked her to attic beam and fastened huge bolts to the door. Sufiya managed to escape from that drug prison. Omar Khayyam saw a hole in a bricked-up window and for his wife was dead. Omar Khayyam for four years lived under Raza Hyder's roof. He gained weight and became fluffy again. He got retired from Mount Hira Hospital and he sent most of his pension money to an old house in Q where his three mothers lived. Suddenly murders of animals and men started in village. Omar predicted the murderer as Sufiya and started imagining her. Omar Khayyam disclosed the secret to Raza Hyder that the Beast killing and roaming in village is nobody but her wife Sufiya who has turned into a Beast. Omar Khayyam, Raza Hyder and Bilquis they all were afraid of the Beast Sufiya and they all recalled their sins done to Sufiya.

Omar decided to move to Nishapur along with Raza Hyder and Bilquis. When Omar reached to his old mansion of his mother's, the Shakil sisters identified Raza Hyder as the killer of their younger son Babar Shakil and thus they killed Raza Hyder in the Dumb waiter. Omar Khayyam suffered from malaria and he started day dreaming and hallucination captured him. He recalled his past about his teacher Eduardo Rodrigues. In the end Sufiya Zinobia appeared in front of Omar Khayyam Shakil and he was killed by him.

Omar Khayyam Shakil throughout his life searched for his identity. Curiosity began in him from knowing his father, knowing the world beyond the big mansion of his three mothers', knowing about medical science and then marrying Sufiya a girl suffering from brain fever and knowing her in order to treat her. Omar throughout his life lived with shame and the shameful condition generated from these about prospects. Being a fatherless child and being a physically unattractive man was almost commented by all the characters of this novel. Shame became the part of Omar's life. Omar learned to accept shame and shameful condition to the end of his life as taught by his three mothers. The final hallucinatory part faced by Omar when he was caught by Malaria and the beyond aspect of medical science presented as the magical realism through Sufiya Zinobia are added to Omar's life in seeking meaning of his life.

3. Sufiya Zinobia Hyder

Sufiya Zinobia Hyder the main protagonist of this novel is represented as the 'Shame' the 'Bad news'. She was rejected by her parents as she was a girl and her parents hoped for a boy child so she was considered as bad news. Her blushing just after her birth tagged her to be a shameless child. Shame transformed the beautiful Sufiya into Beast. Erasing shame from her life was Sufiya's motto, which compelled her to convert into Beast. Sufiya killed all those characters of this novel who served shame into her life. Magic realism has incorporated in Sufiya's life which has helped her to transform into a Beast. The supernatural powers, the unnatural happening is well incorporated in Sufiya's life. Thus, in this novel Sufiya sought the meaning of her life by erasing the shame and the shame causing elements of her life through magic realism.

Sufiya Zinobia Hyder was born to Bilquis Hyder and General Raza Hyder. In real life Sufiya Zinobia resembles the life model of Zian, the disabled child of Zia-Ul-Haq the former president of Pakistan. At the time Sufiya was born Raza Hyder shrieked and shouted to the hospital members and was not ready to accept the girl child.

Bilquis's reaction: When the swaddled child was handed to Bilquis, that lady could not forbear to cry, faintly, 'Is that all, my God? So much huffery and puffery to push out only this mouse?' (*Shame* 89)

This shows, the male dominancy part of this novel and the negligence of Sufiya started from this point. When Sufiya Zinobia was two months old she contracted a case of brain fever that turned her into an idiot. The medicine from the local Hakim cured Sufiya's fever. Unfortunately, the side effect of the medicine was upon the Sufiya as the portion of the medicine was filled with some elements of longevity which might retard the progress of time inside the body of anyone to whom it was given which was warned by the Hakim before giving the medicine. Ignorance and neglect was attached to Sufiya. It started from her parents itself. Shame was tagged to her from her birth itself. When Sufiya was ten years old her father Raza Hyder experienced the three violent incidences with the three characters in his life due to shame and the shameful conditions of their life.

(a) The first accident was when a daughter was killed by his father in order to erase the dishonor upon his family as the girl loved a white boy. Raza Hyder named that girl as Anahita Muhammad and imagined her as a ghost.

(b) In the second incidence an Asian girl was bitten by a group of teenage boys in an underground train, but she confined that violence up to her due to shame.

(c) The third incidence was when a boy from a news clipping was burned to death.

General Raza considered that these three shameful incidences in the form of ghost that had entered her daughter Sufiya Zinobia. Sufiya's blushing was considered as shame whenever she blushed, she was tagged as a shameful girl.

Blushing is slow burning. But it is also another thing; it is a psychosomatic event. (*Shame* 123)

Bilquis ignored Sufiya after the good news Naveed was born. Bilquis poured all her affection over her younger daughter, Naveed. Sufiya developed the unattractive habit of tearing her hair at the age of twelve. This habit shows the mental retardation and inferiority complex which had developed inside her. The arrival of turkeys at home was considered as a personal insult to Sufiya's mother Mrs. Bilquis Hyder as they were brought by Pinky Aurangzeb. Pinky Aurangzeb was Raza Hyder's mistress and had disturbed Bilquis's peace of mind. So, in order to take revenge of her mother at age of twelve with the mind of three years old Sufiya killed two hundred and eighteen turkeys belonging to Pinky Aurangzeb. It was Sufiya's first violent act aroused due to shame.

Sufiya Zinobia had torn off their heads and then reached down into their body to draw their guts up through their necks with her tiny and weaponless hands. (*Shame* 138)

Sufiya and Omar Khayyam both suffered nocturnal flitting's but Sufiya was demonic and she does not leave anyone who assaults the dignity of her family. Naveed, her sister wanted to marry Talvar Ulhaq but Sufiya considered that it would bring shame to her family so Sufiya twisted the neck of his would-be brother-in-law Talvar Ulhaq. Sufiya bit him so hard that the morsel of the skin and flesh of Talvar Ulhaq was between her teeth. This incidence stiffed the neck of Talvar Ulhaq and he was terminated from his career as a Polo star.

Sufiya Zinobia across the party, and before anyone moved, she had grabbed Captain Talvar Ulhaq by the head and began to twist, to twist so hard that he screamed at the top of his voice, because his neck was on the point of snapping like a straw. (*Shame* 170)

Talvar Ulhaq's head was ripped off like a turkey's; but then she buried her teeth in his neck, giving him a second scar to balance that famous love-bite, and sending his blood spurting long distances across the gathering, so that all her family and many of the camouflaged guests to resemble workers in a halal slaughterhouse. (*Shame* 171)

Sufiya got married to Omar Khayyam. Omar Khayyam's quest to treat Sufiya's brain fever created Omar's interest in Sufiya and he married Sufiya. Omar never had any physical relation with Sufiya instead he had physical relation with Ayah Shahbanau. When Sufiya became twenty-eight and reached the mental age of approximately nine and half, Shahbanau became pregnant by Omar and she aborted the child. This fact possessed fault and shame inside Sufiya. Out of this shame Sufiya copulated with four street boys and killed them. The third violent incidence again took because of the shame aroused in Sufiya.

The last violent incident again was committed by Sufiya and the victim was her husband Omar. Omar Khayyam gave her wifely right to Shahbanau and he gave him sedatives of unconsciousness by injections for years. This raised the anger in Sufiya and at last Omar was killed by Sufiya.

Bilquis Hyder

Sufiya Zinobia's mother Bilquis Hyder lived with his father Mahmound in an empire in Delhi. She lived a lavish life with his father. Mahmound Kemal known as 'Mahmound the woman' owed a picture theatre in the old quarter of the town which was named as Empire Talkies. Bilquis grew up with an unspoken fantasy of queen hood simmering in the corners of her down cast eyes. She was known as 'Khasi ki Rani.' Unfortunately, Mahmound lost his empire and was killed in a bomb explosion planted by religious extremists. The fantasy and the magical realist narrative started with this incidence as Bilquis saw the pieces of her father's shattered corpse and the charred shards of the future. The explosion burned her eyebrows (which never grew again) and tore the cloths of her body which left her standing naked with only her dupatta (green shawl) to cover her womanly parts. General Raza Hyder, Bilquis future husband rescued from that situation. Throughout the novel Bilquis had recalled this shameful situation of her life.

Bilquis gave birth to a son but unfortunately the baby died in her womb. Then Bilquis lived with Bariamma, Raza Hyder's grandmother. Bariamma's house was filled with the fantasy elements, the forty men and forty women resided in that house and the story telling of Bariamma contributed the major elements of fantasy and created a hallucinatory world into that house. Storytelling and accepting family tale were an important prospect of that joint family.

The telling of the tales proved the family's ability to survive them, to retain, in spite of everything, its grip on its honour and its unswerving moral code. 'To be of the family,' Bariamma told Bilquis, 'you must know our things and tell us yours'. (Shame 76)

In Bariamma's house Bilquis found hard to conceive for the second time, later she gave birth to a girl child which was not accepted by her parents. Sufiya Zinobia, the girl child was termed as a wrong miracle Bad News and a Shame for the family. Bilquis felt ashamed of herself as she was not able to produce a boy child and her sense of failure continued when she gave birth to second girl baby 'Naveed.' But Naveed was loved by their parents and tagged as 'Good News'. Bilquis the imaginary character of Rushdie's magical world shame has adopted the features given by Rushdie. Thus, Bilquis lived in inferiority complex of not able to produce a boy child and had given birth to a Beast in form of Sufiya.

Elements of Fiction

The various fictional elements of this novel are enlisted below which contributes to the hallucinatory world of Rushdie.

1. Old Shakil hearing imaginary sounds.
2. Shakil sister's secret of giving birth to two sons without disclosing the paternal point.
3. Shakil Sister's way of living and rearing the two kids restricting themselves into the mansion the dumb waiter.
4. Omar Khayyam's recalling of his teacher Edurado and his childhood friend Farah Zoroaster.
5. Omar suffering from Malaria and his hallucinations till his death.
6. Bilquis recalling her past of bomb explosions and the shameful situations and connecting it with her present situation situations.
7. Bariamma's tale and her fantasy house.
8. Sufiya's four violent acts of killing turkey, biting Talvar-Ul-Haq's neck, killing four young boys, at the end killing her own husband Omar.
9. Naveed giving birth to twenty-seven kids by multiple pregnancy by multiple times.
10. Rani Harappa's embroidering eighteen shawls for the sins of his husband and later giving it to her daughter Arjumand Harappa.
11. The fictious political names similar to Pakistan in the fictious world of Pakistan.
12. Raza Hyder's three Generals name as Raddhi, Khaddi and Phisaddi.
13. General Raja Hyder, Iskander Harappa and many political characters of the novel had displayed the past political history of Pakistan. They have acted as the part of magic realism by living the life and the situation of the real Pakistan.

Conclusion

Through this research paper I have tried to conclude that how 'shame' has incorporated in the life of all the major characters of this novel and how the bizarre characters have either accepted or are trying to come out of that shameful conditions using magic realism and are trying to seek the meaning of their life. Throughout the novel 'shame' has triumphed over the character's life which had given rise to violence in different aspects in the form of fiction, fantasy and magic realism.

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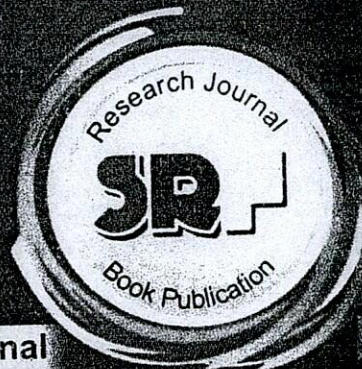
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Varanasi is one of the oldest city of the world. If we take Indian mythological references, then from the point of view of antiquity, there is hardly any city in the world whose name can be taken with Varanasi. The name of Varanasi has been changing from time to time. Sometimes this city is known as Kashi, sometimes Banaras and now known as Varanasi. In fact, Varanasi is not only a city, but has been a homeland for Indian sages through traditions. This sense-land has been pleasant and accessible to human beings free from all prejudices. Many times, this city got ruined and many times it was rebuilt. Its geographical boundary did not know how many times it was created and did not know how many times it deteriorated, but it had an identity which remained the same in some form or the other. Its head was always held high in terms of cultural consciousness, thinking and erudition, without its approval no knowledge could be declared final. This city was never restricted to any ruler or saint. It has always welcomed everyone with a free heart. Certainly, it has fulfilled its responsibility in the form of Bhava-Bhoomi (land of thoughts). In which anyone could roam safely with self-respect. As a result, the tradition of the original inhabitants here cannot be underlined. This is another thing, whoever came here stayed here. Most of the great men who made Kashi proud and underlined in history were those who came and did spiritual practice here. They did not live here, but they became citizens of Kashi from different regions of the country. Acharya Hazari Prasad Dwivedi is one of them.

After being established in Kashi, most of the great men left their traditional gesture and culture and became synonymous with Kashi and it is difficult to outline the development journey of their personality. There is no such difficulty with Acharya Hazari Prasad Dwivedi. His personality evolved from his previous personal, social, family and rural traditions. The lines which were

responsible for the development of his personality never faded. Because of this the composition of Hazari Prasad Dwivedi continued to grow. This is the reason why the personality of Acharya Dwivedi was so vast that he broke all the narrowings of personality. It established Acharya Dwivedi not only on the national but also on the international horizon. His personality became so popular that his growing popularity also increased the pride of Kashi. He was the pride of Varanasi. He has made Varanasi proud in all respects.

Acharya Hazari Prasad Dwivedi is the only writer in Hindi literature who got the association of Mahatma Gandhi, Pandit Madan Mohan Malviya, Rabindranath Thakur, Dr. Rajendra Prasad and Pt. Jawaharlal Nehru, the architect of modern India. He first joined Kashi, the cultural capital of India, for the purpose of study, where he got the opportunity to come in contact with Mahatma Pt. Madan Mohan Malviya. The lesson of liberal traditional Indian culture that he studied while staying in Kashi was completed when he came in contact with the world poet Rabindranath Tagore during his residence in Shantiniketan. Acharya Dwivedi was originally a teacher of astrology. The more extensive the lineage, birth, caste, quality and social spectrum, the greater will be his personality in the same proportion. Acharya Hazari Prasad Dwivedi got as much social prestige, popularity and national fame in his life time as hardly any literateur in the history of Hindi literature would have got. There is hardly any name in the modern Hindi world which has such a long disciple tradition in the pan India as long as the disciple tradition of Acharya Hazari Prasad Dwivedi. By ignoring the narrow barriers like linguism, provincialism and casteism, Dwivedi ji's social personality can be properly evaluated by covering the whole of India. Three dimensions of personality of Acharya Hazari Prasad Dwivedi - 1. From teaching room to family. 2. among the disciples 3. From seminars to important meetings,

as an efficient speaker.

Keeping the above points in mind as a writer of various genres of Hindi literature, it is difficult to find harmony in his personality. Acharya Hazariprasad Dwivedi was shy by nature but had a firm personality with determination. He remained a mystery to the common people throughout his life. Nasiruddin, a sultan of Delhi, used to sell and sell copies of the Holy Quran and run his personal expenses from the prices received. Treating the treasury as the heritage of the subjects and bringing it to private use was a crime in his eyes. One day when the Sultan was preparing a copy of the Quran, a councilor who was facing him interrupted that he had written a verse of the Quran wrong. Therefore, as per the suggestion of the councilor, the Sultan amended the verse. After the councilor left, after cutting the amendment, 'Ayat' was corrected as before. The other councilor sitting nearby inquired why the Sultan had accepted the wrong suggestion even though he knew it. In reply the sultan said what is right. I know this, but after accepting a mistake for a while, if someone's mind doubts, then what is the harm? Acharya Dwivedi ji was such a shy great man, who by not breaking the ego of others, used to break himself for some time, but his will power has always remained unaffected. Those who are unfamiliar with this fact see a contradiction in the personality and literature of Dwivedi. That is why Acharya Dwivedi ji used to say - "His economic impoverishment made him a writer." Therefore, the truth experienced in the life of Acharya Dwivedi ji is present in his literature. In the dictionary of Acharya Dwivedi ji there was no word to plead. Dwivedi ji never gave any application for livelihood and neither did he ever appear before the interview committee for the same. From Shantiniketan, Banaras Hindu University and Chandigarh to Rajbhasha Hindi Sansthan (U.P.) at all places, he was invited with respect for service work and not solicited for service work. He continued to work till his death and could not be freed from the services of Rajbhasha Sansthan (U.P.) despite his unfavorable health condition. Similarly, he was on leave till the last moment as Vice President in Rajbhasha Hindi Sansthan.

Acharya Hazariprasad Dwivedi started his first work as a Hindi teacher at Shantiniketan on 8 November 1930. Acharya Dwivedi came in 1950 as the head of the Hindi department of Banaras Hindu University. In Hindi Department of Panjab University Chandigarh Hazariprasad Dwivedi's remained From 1960 to 1967. In 1967, he returned again as the Head of the Hindi Department of Banaras Hindu University. Appointed to the post of Rector on 4.3.68 and relieved from the post of Rector on 25.2.70. When Dwivedi ji was freed from the post of rector, on asking about future plans, he told a friend in a well composed poem, read, taught, wrote what remains to be done now. Byomkesh Darvesh's let's go alone on the Ganges is a good poem. Byomkesh is the name of Dwivedi ji and in the beginning he used to write under this pseudonym as well. Byomkesh Dwivedi is the author of the Banabhatta ki Aatmakatha. He used this name most of his life in Visva-Bharati Shantiniketan and probably turned his back on Byomkesh by the time he stayed in Kashi. When he became disinterested in the society of Kashi, he remembered Byomkesh again in the evening of his life.

Vyomkesh, who considered the female body to be a temple of God, was a worshiper of Shakti, whether in the form of Durga or in the form of Radha. Dwivedi ji was a believer in the Radha element which he could not find on the banks of the Ganges but on the banks of the Yamuna. Kashi has always been the spiritual place of scholars and seekers, then why is it unfavorable for Dwivedi ji ? Leaving idealism and sentimentality, reality should be accepted. Whatever the people of Kashi did to Tulsidas, why didn't they do it to Dwivedi ji?

In Kashi, even an illiterate person who puts paan at the shop is a guru, so the talk of the so-called gurus is unique. Still you say that Dwivedi ji's Kashi was missed in the last days. He had to leave Kashi like Kabir, the glory of Radha, accumulated in the memory of the Indian sage, was calling Dwivedi ji from the banks of Delhi and he left the banks of the Ganges and went to the banks of Yamuna. Delhi had seen the splendor of emperors and politicians, it had never seen that

even a pen soldier can leave people behind with his fame. Delhi has belonged to the crowned people, but by his death in Delhi, Dwivedi ji has given national dignity to Hindi not only through his literary life but also through his death Dwivedi ji got the unparalleled honor in the capital of India after his death, that is the respect of Hindi itself.

Acharya Dwivedi ji has led the Hindi language and literature in times of crisis, which the Hindi world cannot forget. On 18 May 1979, Acharya Dwivedi surrendered himself to Mahakal in the capital of India. Acharya Dwivedi was a writer of extraordinary talent. The scope of his study and contemplation has been very wide. Not only was he a great scholar of Sanskrit literature, he had a good penetration in the entire Indian literature. He has also been concerned with various aspects of social life, in the light of which he adopted a very liberal humanistic vision. In this way, the developing cultural consciousness that he had come across, gave shelter to the reformist, humanist consciousness in his thinking and he was able to analyze the absurdity of the rooted traditions.

Acharya Hazariprasad Dwivedi has divided his composition in two parts, he started writing from the bottom. 'Banabhatta ki Aatmakatha' and 'Charuchandralekh' appeared in the first part and 'Punarnava' and 'Potha of Anamdas' appeared in the second part. In the first part, 'Autobiography of Banabhatta' and Charuchandra Lekh is the depiction of Harshavardhana-era India and medieval culture. The sequence of history remained in the second part, but in the second part, 'Punarnava' was composed with 'Anamdas Ka Potha' and it was not possible to maintain the historical sequence. Contemplation and brainstorming continued and he wanted to present that culture in its entirety through his novel works. It is possible to reach the summit only by walking down the stairs. In fact, history is the permanent asset of a country or a caste. Barring a few characters like Banabhatta, Emperor Harshavardhana and Rajshree, the characters in the 'Autobiography of Banabhatta' are the product of the novelist's imagination. Which can be seen in all his novels.

Women do not fall, men degenerate, whose curse women have to bear. In this context in 'Punarnava' Acharya ji has given only a hint. Acharya Dwivedi has broken all the rooted social and caste bonds, has rejected the social belief that two wives or girlfriends cannot live harmoniously with one husband or lover. She lives and also gives such an introduction to her personality, which makes a record of an ideal dedication. Squeezing like a Dalit Draksha has been the backbone of Indian culture in the eyes of Dwivedi ji and all the female characters of this novel.

'Anamdas Ka Potha' is not a historical novel but a prehistoric novel. Acharya Dwivedi also did not consider it to be a novel and said that this book was written because he wanted to present it in several volumes. We will call it a novel because Dwivedi ji has made a different identity in the Hindi novel world through all his novels. Some of the characters in this novel have been taken from the Upanishads and some are the product of the novelist's imagination. This is a very cultural novel, through which cultural interpretation of ancient history has been made and an attempt has been made to connect it with the basic stream of history. Acharya Dwivedi considers the culture to be the flow of the river and not the stagnant water of the pond which rots and produces foul odor and eventually dries up. Flowing culture keeps on crossing the rooted stereotypes and superstitions that have arisen from time to time, that is why by staying alive in a pure and uninterrupted form, it provides a happy and well-ordered social life to the future generations.

A wife tied around the neck of a man can break social norms at any time. Its natural suffocation can at any time explode the dignity of the householder's life and it may also initiate the process of disintegration in the culture. Acharya Dwivedi has welcomed Chandra's decision of Punarnava, by which she showed the courage to accept Gopal Aryak as her husband by abandoning her cleavage husband. The attempt to give a cultural direction to the natural relationship between man and woman is seen everywhere in this novel, which we can see by keeping Manjula, Chandra Mand and Vasantasena in front.

Accepting love as the cause of indulgence and not accepting it as an essential element to motivate the sense of duty is a great achievement of the cultural consciousness of Dwivedi's novels. Chandralekha of 'Charuchandralekh' is also the vehicle of this inspiration, Bhattini of 'Banabhatta ki Aatmakatha' is also the source of this inspiration and Jabala of 'Anamdas Ka Potha' has the power to orient the entire Tapas culture itself. Indian culture has never been feminist. According to Acharya Dwivedi, if a woman comes near with love, she should not be abandoned.

One should observe the holy marital fast by being bound in the conjugal bond. "Don't forget that this is a fast." "In the whole assembly, there is only one heart who is penetrating the juice. the rest are fuzzy. No, God is the only true man. The rest are flesh-faced wolves. Devrat will have to be defeated but he sweats at the same level. "Just consider the great Islam that is coming. He has a pot of nectar in one hand, a naked kirpan in the other, he has brought the mantra of equality, has emerged with immense courage to challenge the rotten ethos and the way I have come out with a formidable resolve to clear that which is an obstacle. He did not show the error of erecting the Prasad on the milk of their flesh and marrow by pressing lakhs and crores under their feet." Acharya Dwivedi hesitated to call any such person a loaf Do not do those who indulge in integrated spiritual practice and deviate from social interests. Dwivedi ji's comment is - "The penance of solitude is not a great austerity. Son look, there is so much suffering in the world, there is disease, there is grief, there is poverty, there is malpractice. People are troubled by sorrow. One should go to them. Try to remove their suffering by becoming a participant. This is the real austerity. The one who has come to the truth that there is only one soul everywhere, how can he ignore the shabby humanity in sorrow and suffering." Harshvardhan in the 'Banabhatta ki Aatmakatha' There was a Sanskrit person, through whom the maximum development of culture took place.

T. S. Elliot has said that even a person who contributes culture, however important his contribution may be, is not always a cultured

person. So blind imitation of religion proves fatal in the development of the society. That is why Karl Marx has called religion as the opium, which does not allow people to think in the right direction. Marx has remarked in clear words - the demand of true human happiness is that for its achievement the religion which creates false happiness should be boycotted. Acharya Dwivedi also boldly rejects religious and cultural inertia. It has been clearly accepted in 'Punarnava' - if the sanskars of continuous arrangements are not kept clean, then one day the systems will not only break, they will also break the religion along with them. In 'Banabhatta ki Aatmakatha', Acharya Dwivedi remarks - "Look, your weapons deceive you. You are told to suppress what is true within you, to forget that which is infatuation within you, and that which you worship. In 'Charuchandra Lekh' he remarks- "It is all false. cowards and fugitives.

Whatever should be the condition of a caste which considers land as its leader, the same will be the condition of the people today. The rut of meaningless mantras cannot infuse life force in the country. One needs self-confidence and firm restraint to become a deity. "The change in social interest also changes the attitude of a person towards beauty. Acharya Hazariprasad Dwivedi has drawn attractive pictures of many beautiful women in his novels. The shadow of that woman of the twentieth century could not fall on him anywhere. She is ready to agitate for equal rights competing with men in all walks of life. Today she is competing to dazzle people's eyes by adorning them with materialistic ostentatious cosmetics. But not based on their qualities, which becomes more attractive due to natural shame and hesitation. Painting whom the creators of Sanskrit poetry became immortal. That beauty is such a beauty, seeing which the feeling of devotion does not arise in the heart of the fallen person. This is the beauty of Bhattini in 'Banabhatta ki Aatmakatha'. Mrinal Manjari of 'Punarnava' also creates a similar sentiment - "Aryak saw Mrinal Manjari has increased a lot in these three years. The shade of grace was pouring out of his limbs. Seeing Aryak his withered face. But there was an aura of joy. There was such a boom in his milk-

enchanted face, as if suddenly the milk-pot had got unexpected heat. But tears kept pouring from his eyes. " Autobiography of Banabhatta', 'Charulekh In all the four novels, 'Punarnava' and 'Amandas Ka Potha', the relationship of major-subjects is discussed. Forms of philosophical thinking, healthy social relations of women, insistence on protection of real religion, disbelief towards planetary constellations, real nature of woman have also been discussed at length.

Discussion of the importance of righteous love, a vivid explanation of the respect given to women in folk life regarding the real position of right-wrong in the social context are often lengthy. The title of 'Punarnava' is such that it is a rejection of inertia. Thus, confirming the existence of man is a unique contribution to Hindi fiction literature by Acharya Hazariprasad Dwivedi.

Acharya Hazariprasad Dwivedi has done the same remarkable work in other genres of Hindi literature as well. In the field of Hindi essay literature, especially in personal and fine essays, the name of no Hindi writer can be taken along with Acharya Dwivedi. He was exceptional in this field. In the course of writing Hindi reviews and historiography of Hindi literature, he has no match. He has forced critics to look at Hindi literature in an integral perspective. If considered seriously, it will become clear that Acharya Dwivedi has given voice to his humanistic vision in Hindi literature through these genres.

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Research Article

Brief Review on Photoluminescence and Persistent Luminescence of Rare Earth Activated $Sr_4Al_{14}O_{25}$ Phospho

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ABSTRACT

A Systematic scientific study of the subject of luminescence is of recent origin. from the middle of 19th century. Due to excellent photo-resistance and chemical stability, great brightness, long-lasting time, no radiation and environmental capability, which resulted in their wide applications in many fields, are more appropriately focused by scientists and engineers. From this literature review we got to know that the tetra strontium aluminate phosphors could be synthesized by solid state reaction method and combustion method. By doping different rare earth in a host matrix the emission color could be changed.

INTRODUCTION

Luminescence is a science closely related to spectroscopy, which is the study of the general laws of absorption and emission of radiation by matter. The existence of luminous organisms such as bacteria in the sea and in decaying organic matter, glow worms and fireflies have mystified and thrilled man since time immemorial. A systematic scientific study of the subject of luminescence is of recent origin, from the middle of nineteenth century. In 1852 English Physicist G. C. Stokes identified this phenomenon and formulated his law of luminescence now known as Stoke's law, which states that the wavelength of the emitted light is greater than that of the exciting radiation. German physicist E. Wiedemann introduced the term 'luminescence' (weak glow) into the litera

INTRODUCTION.
The phenomenon of certain kinds of substance emitting light on absorbing various energies without heat generation is called luminescence. Luminescence is obtained under variety of excitation sources. The wavelength of emitted light is characteristic of the luminescent substance and not of the incident radiation.

In the recent few years research on the field of the persistence Luminescence (aluminate-based phosphors) are more appropriately focused by scientists and engineers due to that showed excellent photoresistance and chemical stability, great brightness, long-lasting time, no radiation and environmental capability, which resulted in their wide applications in many fields, such as traffic signs, chemical sensors, optical recording device, biological imaging, emergency signs, military application, textile fibers & textile printing, exit signboards, electronic instrument dial pads, luminous point, ink, safety indicator, advertisement card, interior decoration, emergent lighting and display, etc. $Sr_4Al_{14}O_{25}$ doped with rare earth element in 1996, research on efficient persistent phosphors has continuously gained much interest. However, the number and types of persistent luminescence material are still relatively limited to date, and the interest worldwide has mainly focused on rare-earth (RE) containing inorganic materials. Unfortunately, the high-cost and relatively complicated preparation methods (such as high temperature solid state processes) present a barrier to commercialization. Therefore, the development of new types of inexpensive, energy-efficient, eco-friendly, and RE-free afterglow material is highly desirable.

LUMINESCENCE

When the molecules of matters (says solid, liquid, gas) are raised to an excited electronic state by illuminating the matters with light of definite frequency, they may revert to their initial state with the emission of discrete radiation of frequencies smaller than the frequency of the absorbed light. This phenomenon is known as 'luminescence'.



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Luka Seeking Meaning of Life in the Fantastical World of Salman Rushdie's *Luka and the Fire of Life*

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Abstract: *Luka and the Fire of Life* written by Salman Rushdie is a children's fantasy novel which has adopted Rushdie's usual mode of magic realism. It is a sequel to Salman Rushdie's *Haroun and the Sea of Stories* written for his teenage son Milan. This fantasy novel has an interesting twist on magic realism as it is set within a computer game. Luka the main protagonist of the novel seeks the meaning of life in an alternative, video game world of magic created by Rushdie. In this research paper I have tried to bring out all the fantastical elements of the novel which Luka has encountered to seek the meaning of his life by achieving the fire of life to save his father, the story teller Rashid. Rushdie has created a fantastical world which has a delightful blend of fairytale and myths drawn from the videogames which has helped the readers to break the monotony of their life. Young protagonist Luka has achieved the meaning of his life and his potential by saving his father's life in Rushdie's alternative world. In this novel Rushdie has used the three realistic elements for the magic realism. (a) The video game theory in which Luka goes through the nine different levels and in the riddle battle life is considered as a game. (b) Fire, the fire of life represents the uniqueness in different people's lives and immortality (c) Time, Luka fought against time which proves the importance of time to the readers. Thus, Luka has achieved the aim of his life by winning the different levels of the video game world by achieving the fire of life within time in the fantastical world of Salman Rushdie's Novel *Luka and the Fire of Life*.

Keywords: Magical world, Luka, Insultana, Seek, Encounter, Videogame, Fantastical, Alternative world, Meaning of Life, Magic realism.

Summary

This novel is divided into eight chapters and in all the eight chapters Luka encounters the bizarre fantastical characters while achieving the fire life for his father Rashid.

1. The Terrible thing that happen on the beautiful starry night:

In this chapter the protagonist lives in the fictional city of Kahani in the Land of Alifbay. Luka encounters the Great Rings of Fire Circus while passing along with his father from school. He could not see the pitiful condition of the animals and cursed.

When Grandmaster flame was right in front of him Luka shouted out at the top of his voice, 'May your animals, stop obeying your commands and your rings of the fire eat up your stupid tent.' (*Luka and the Fire Life*, page 03)

The three incidences took place at that night (a). The animals disobeyed the ring master captain Aag. (b). GROF (Great Ring of Fire) was on fire (c). The two pet animals Dog the bear and Bear the dog came to Luka. Captain Age, the ring master of GROF, cursed Luka's father Rashid and he fall asleep. From here Luka's quest began to achieve the fire of Life for his father Rashid.

2. Nobodaddy:

In-order to awaken his dying father, Luka entered the imaginary realm of his father's mind by taking a wrong left turn on his own world guided by a phantom like creature who was named as Nobodaddy. Nobodaddy explained Luka about the fire of life which can bring everything in normal.

I tell you now that the fire life is as real as I am, and that only that Unquenchable Blaze will do what you all wish done. I will turn bear in to Man and dog into Dog-Man, and it will also be the End of Me. (*Luka and the Fire Life*, page 34)

Bear was turned into dog and the Dog was turned into a bear by a Chinese curse. The journey of all the four Luka, Nobodaddy and Bear the dog and Dog the bear started to seek the eponymous fire of Life to revive Rashid.

3. The Left Bank of the River of Time:

The River of Time named Silsila was a dangerous working river. It had high embankments of earth bunds on both banks. Beyond the bund Luka and the other three members entered a new river, there Luka was attacked by the old man of the river who killed Luka. Luka won a riddle battle with the old man and the old man terminated himself. Then Luka encountered a fire bug which was busted by Nobodaddy so that he may raise the fire alarm. Meanwhile Luka met a fictitious creature which wobbled violently when it was kicked. Luka chased and grabbed these creatures and collected 315 lives. On the way Luka met a white rabbit wearing a waistcoat, police telephone booth with a man holding screw driver, a group of dwarf bandits, professor's sports car, the banyan tree as Hank Morgan of Hartford Connecticut. Then Luka along with his friends marched down to an enormous craft named Argo to find the Fire of Life which burned in the mountain of knowledge.

To find the Fire of Life which burned in the Mountain of Knowledge which stood by the Lake of Wisdom which was illuminated by the Dawn of Days. (*Luka and the Fire Life*, page 64)

Luka's driving failed and he lost his life in whirlpool of the river, then Luka realized that in order to drive the boat he had to remember things. Luka was carried up river by a pair of absurd creatures known as elephant ducks which had duck like bodies and large elephant heads.

4. The Insultana of Ott

Luka's group due to hunger stopped in the Rat World. The Respectorate of I a city ruled by rats. In ALICE'S RESTAU-RAT Luka accidently insulted the Respectorate's national song but was rescued by the Insultana of Ott. Sultana the queen of the land Oh-Tee-Tee was known as the Insultana whose denizens were the tters who devoted to all forms of excess. The Insultana helped Luka to reach and punch the golden ball by allowing him to fly in her flying carpet named Resham. Luka dealt to help Insultana by giving her the idea of winning over the respectorates by sprinkling itchy powder over the rats when he identified her name Soroya. Being happy winning over the rats insultana accompanied Luka up to the four levels or four stages in her flying carpet Resham through this mist of time.

5. The Path through the Three Fairy Doughnuts:

The green and golden color carpet Resham accommodated all the passengers by extending its size. As they got closer to the mist of time the mist began to depend itself by shooting cloud cannon balls that had the power to erase the memory with whom it structs. Resham rescued all the passengers from the mist of time as well as from the Great Stagnation. At the Great Stagnation they came across the various the wild animals and the inescapable whirlpools. ELNino and ELTiepo. But Rashem overcame from it by reducing its size. After completing the three stages the elephant duck and drake (The Memory Birds) using their smell power with their trunk showed the further path and helped Luka to reach the further saving points 3,4,5 and 6. In the artificial black magic darkness they saw the immense fire balls billowing up into the sky. That fire balls were the rings of fire which looked like the immense fiery doughnuts in the sky.

The three forming an impassable triple barrier, like three immense fiery doughnuts in the sky. The color of the fire, reddish orange at first, paled quickly, until the rings were almost white. 'The hottest fire in existence,' Soroya told Luka, 'White heat. (*Luka and the Fire Life*, page 116)

Famous Incredible Fire Illusion (FIFI) which was an illusion which was disclosed by the Bear and the Dog. Luka entered into the heart of magic by gaining the seven points.

6. Into the Heart of Magic

Captain Aag attacked Luka by sending a magical shape shifting dragon named Nuthog but she betrayed Captain Aag when Sultana freed Nuthog's three sisters. All the three Nuthog sisters agreed to accompany Luka by transforming into their original dragon form to a metal Pig. Luka eludes the Gods of various mythologies to obtain Fire of Life. Luka entered to phantasmagoric landscape with creatures out of fable and legend walking and running. They travel further towards a great pavilion topped by seven golden battle pavilion, onion shaped domes. They all shined in the morning son. Soroya told Luka about Aalim known as the ultimate guardian of the Fire and about the 3 Jos.

That is the country of Aalim – the Three Jos – who watch over the whole of Time. They are the Ultimate Guardians of the Fire, and they don't miss a thing.

Luka entered the World of Magic which contained the various creatures. Nobodaddy instructed Luka that in order to gain the eighth level Luka will have to steel the Fire of Life. The Fire alarm blew Luka was warned that he could be caught by Aalim, the king of 3 Jos but Luka decided to continue his journey.

7. The Fire of Life

The whole World of Magic was on red alert and magical creatures were active to catch the intruders. The bridge named Vibgyor was defended by the Fire Gods. The bridge made of rainbow arch enabled the members to enter the Aalim's land inside the heart of heart. Luka was given the Ott pots by Soroya in which Ott-Potatoes were there and she asked Luka to steel Fire from the finger nails of the fire goddess Mahuika and give it to the Polynesian. Gyara Jinn the changer transformed into the eight-legged horse and flew Luka and his companions in her dragon incarnation beyond the rainbow bridge Vibgyor. Luka reached the Mountain of Knowledge stood by the Lake of Wisdom where the Fire of Life was illuminated by the dawn of day. Luka reached the Fire of Life which was burning in the temple. He saved his progress by punching the knob with the help of Soroya's friend Rataat a Squirrel. Luka's friends were caught by the swarm of Gods and Luka was with Anzu the Sumerian thunder demon with his Lions head and eagle's body.

Under the tree of terror Luka convinced the creatures of the Magic World that they belonged to his father, Rashid Khalifa's imaginary world. The Gods allowed Luka to take the Fire of Life from the fire temple. The Ott-Potatoes on the Ott pot began to burn and he reached the level 8. Hanging the pot around his neck Luka rushed to save his father's life flying on the carpet.

8. The Race Against Time:

The Heart of Magic began to end up when Luka returned to the human world. Luka along with his friends flew in Soroya's carpet, 61 miles about the earth's surface and the World of Magic collapsed behind them. They were captured in the cloud fortress of Baddal- Ghar which was under the control of the antagonist Aalim and Nobodaddy. Prometheus hurled his brother Captain Aag into outer space. Luka cursed Aalim and the three Jos and the God destroyed the fortress. Luka and his companion continued towards saving Rashid's life. The three Chinese wind Gods defended them from the deadly Rain Cats. Luka got home and placed one of the Ott potato in Rashid's mouth and he woke from sleep. Nobodaddy reappeared reminding Luka that somebody had to die. Bear the Dog gave up his immortality and became a normal dog. Luka rushed towards the golden orb the saving points for the end of level nine. All the magical aspects of the magical world vanished except the five Ott potatoes in the Ott potato pot.

Fantastical Elements of the novel

Luka and the Fire of Life is filled with the fantastical elements. The fantastical elements which the protagonist Luka faced throughout his journey for achieving Fire of Life in all the eight Chapters is described below.

The Fantastical Names

1. Bear the Dog

The singing Dog, who posed the gift of perfect pitch was a chocolate Labrador who was identified as the Barak of the It Barak. It was a dog who was turned into an immortal Bear by a Chinese Curse was Luka's faithful protector pet and companion in his journey. At the end Bear the Dog gave up his immortality and became Luka's pet dog.

2. Dog the Bear:

The dancing brown Bear was an expert dancer and was Luka's companion throughout his journey.

3. Captain Aag:

As the name contains the hindi word 'Aag' in his name which means fire he was the owner of the Great Ring of Fire Circus identified as 'Menetius once the Titan of Rage.' He was the main antagonist of the story. As associated with the nature of fire was quick to anger and flames.

4. Nobodaddy:

He was a phantom who had the similar nature and activities like Luka's daddy Rashid and so was called as Nobodaddy. He was thrown into space by Titan Prometheus.

5. **Fictitious Characters:**

There were many fictitious creatures whom Luka faced throughout his Quest.

- (a) In the left Bank of the River of time.
- (b) Into the Heart of Magic in Phantasmagoric lands.
- (c) Baddal-Garh.

6. **Enormous Craft Agro:**

It was the flat-bottomed amphibian vehicle which was named as Argo, it helped Luka and his friends to accomplish his river journey.

7. **Elephant Birds:**

They were the pair of absurd creatures with duck like bodies and large elephant heads. They had the elephant's quality of memory, they remembered everything that had ever happened and helped Luka to show the path in the River ways.

8. **Different names of the rats according to their work.**

- (a) Border Rat: As a guard.
- (b) Over Rat: Rat who ruled over the other rats was the boss who voted and elected himself.
- (c) Inquistor Rat: Asked question to Luka and sang the national song of Rats

9. **Otters:**

Otters were the followers of the Queen Sultana of the Ott world. The word (OTT) means over-the-top, their existence is on the top. So, the Otters flew on Sultana's Carpet on the air on the top. Otters did everything in excess.

10. **Fire Bugs:**

They worked for Captain Aag. They acted as the alarms for Captains Aag. As the name contains fire, they were associated with Captain Aag similar to his nature.

11. **Nuthog sisters:**

The Nuthog sisters were kept in the icy ordeal by captain Aag so that he can make them his slaves. The 4 dragons, the changers helped Luka in crossing the Vibgyor bridge by changing themselves.

12. **Aalim the three Jos:**

They were the care takers of the fire of life. They appeared as cloaked faceless figures whose voice cause agonizing pain to magical beings.

'The Three Jos?' asked Luka. 'Jo - Hua, Jo - Hai and Jo-Aiga,' Soroya answered, and she was whispering now. 'What was what Is and What Will Come. The Past, the Present and the Future. The Possessors of All Knowledge. The Aalim: The Trinity of Time.' (*Luka and the Fire Life*, page 131-132)

13. **Insultana of Ott:**

She was the queen, the Sultana of the Ott world termed as the Insultana of Ott.

14. **Chinese wind Gods:**

Chipo Freng-Po-Po and Pan Gu, they all three rescued Luka and his friends from the rain cats.

15. **Titan Prometheus:**

He was Captain Aag's brother, he was the old Boy. (gigantic old necked man) who hurled Captain Aag and helped Luka to continue his journey.

16. **Ratata Squirrel:**

He was Soroya's friend who helped Luka in showing the right path.

17. **Anju Demon:**

The Sumerian Thunder demon who caught Luka on his way.

Thus, Rushdie had given the fantastical names to the characters and creatures of this novel to create an interest among the readers to break the uniformity of the nature and has created an alternative world of magic.

Fictitious Place:**1. Silsila, River or the River of Time:**

The Silsila was the wide lazy, ugly river with mud colored water, which flowed through the city not far from Luka's home. It was the place where Nobodaddy lived. It was a dangerous, working river which transported goods.

2. Rat World Respectorate:

Respectorate of I, was a city ruled by rats. As Luka and his friends were starving, they stopped in ALICE'S RESTAU-RATE and had their food in the Rat world which was served by the rats.

3. Great Stagnation:

On the way Luka come across the great stagnation which was beautiful but contained the wild animals in it.

4. Whirlpools:

Resham the flying Carpet rescued Luka from the 2 whirlpools (ELNino and ELTiempo) which came in the river by reducing its size.

5. Phantasmagoric Landscape:

Luka flew over the phantasmagoric Landscape where the creatures out of the fable and legend walked, ran and flew among them.

6. Vibgyor Bridge:

It was the rainbow arch the one bridge to the Heart of the Heart that crossed the sundering sea and enabled the favored few to enter Aalim's lands.

7. Tree of Terror:

Under the Tree of Terror, Luka gave his speech to convince the Gods of Magical world.

8. Baddal Garh:

It was a fortress made of clouds which belonged to the antagonist, Alim and Nobodaddy. It was destroyed by the Gods on Luka's Curse.

Other Fictitious Elements**1. Fire of Life:**

Fire of life was the Elixir which Luka was in the search for his asleep father Rashid. It was the life seeking element for Luka which he searches throughout the novel. (The Fire of life burned in the mountain of knowledge, which stood by the lake of wisdom and was illuminated by the Dawn of days). The Gods of the Magical world provided the fire of life to Luka from the fire temple which burned in the mountain of knowledge.

2. Riddles:

One of the most interesting and fantastical part of the novel where the riddles which took between the old man and Luka. Luka answered to all the riddles of the old man as he was well trained by his father Rashid whom Luka considered as the riddle king.

3. Flying carpet Resham:

King Solomon's Carpet Resham which belonged to the Insultana of Ott was the mysterious carpet which helped Luka in passing the dangerous river Silsila.

4. Itching powder:

The Insultana of the Ott's won over the rats by sprinkling the itching powder bombs which were made at super speed by M2C2Ds (Machines Too Complicated To Describe) by Sultana's Otters.

5. Cannon Balls:

It was the Famous Incredible Fire Illusion (FIFI). When the fire balls bellowed up into the sky the rings of fire were made which looked like the circular edible Doughnuts. So, it was termed as fiery Doughnuts.

6. Ott Pot and the Ott Potatoes:

Ott Pot was the clay Urn, it belongs to the Otters so termed as Ott Pot in which Luka placed the fire of life from the fire temple and in order to ignite it during his journey to reach back to Rashid, Soroya added Ott Potatoes to that Urn.

Conclusion:

This research paper has drowned all the short of magical, supernatural, fantastical elements of this novel which can break the monotonous, boring life of the readers. Rushdie has created an alternative videogame world which is different from the real world. Luka belong to the real world who was made to enter into the magical world to search his potential his capacity while questing for fire of life for his father thus the aspect of magical realism is well incorporated in this novel. Luka started from his real world went to the supernatural world and again came back to his real world. This had, set the aspect of magic realism of being rooted in the ground and touching the sky. Thus; in this research paper I have tried to array all the fantastical elements of this novel which had helped Luka in achieving his aim.

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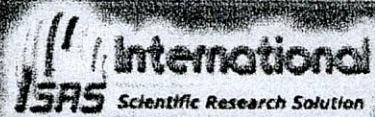
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ATTESTED


PRINCIPAL
D. P. VIPRA COLLEGE
BILASPUR (C.G.)

A Study of Mrinal Pandey's 'Paridhi Par Istree'-A New Aspect of Feminism

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Abstract :- Reading the book "Paridhi Par Istree" by the famous writer Mrinal Pandey, was a great pleasure to read. This collection of articles does not raise slogans on women's identity, but like a documentary film, presents some visual pictures from which the reader can peep inside himself. One is compelled to ask whether what is being shown in the media is true or what is being read in this book is honest. What is the truth - Women are the enemy of women? All feminist women are argumentative and hate men. Women's organizations just organize slogans and symposiums, they have no interest in villages or middle-class urban working women. Home & children are breaking from this. Girls who complain about in-law's exploitation and molestation on the streets, do not know how to adjust. United Nations reports that it will take a thousand years for women to get economic and political power at par with men.

In the last few years, the two movements that have compelled all the intellectuals, social workers, politicians, litterateurs etc. to write and speak something are women discourse and Dalit-discourse. In our male dominated society, who proclaimed "Yatra Naryastu Pujyante Tatra Ramante Devta", the stir that should have been created in the name of feminism took place and for centuries, the upper castes, shudras, forward-backward struggled with the varna system, caste-system. The uproar which was to happen in the name of Dalit discourse in the society was creating outcry for the namesake only.

Now the question arises that what was so new in these two movements that led to many seminars and debates. We have been appreciating the writings of Sant Ravidas (Raidas) in the past, they are on our tongue like folklore, and from Vedic times till today, women writers and scholars have enriched the literature.

There is a very ridiculous practice prevalent among the intelligentsia of Indian

society, that when a movement of the West starts dying there, our enlightened people wake up from their deep sleep in great hurry, yawning about its influence. They begin to announce the awakening, never seen - heard - written in the past. Women's freedom, post-modern discourses are some examples of this.

Reading the book "Paridhi Par Istree" by the famous writer Mrinal Pandey, was a great pleasure to read. This collection of articles does not raise slogans on women's identity, but like a documentary film, presents some visual pictures from which the reader can peep inside himself. One is compelled to ask whether what is being shown in the media is true or what is being read in this book is honest. What is the truth - Women are the enemy of women? All feminist women are argumentative and hate men. Women's organizations just organize slogans and symposiums, they have no interest in villages or middle-class urban working women. Home & children are breaking from this. Girls who complain about in-law's exploitation and molestation on the streets, do not know how to adjust. United Nations reports that it will take a thousand years for women to get economic and political power at par with men.

There is no doubt that the question of feminism, like all more complex human issues is also very complicated. In advertisements the establishments of feminism are being used relentlessly to deviate from the original content to feed the hunger of the market. And when this happens, feminism makes us look like a mirror of the self-centered occultist beliefs of the larger society of the country.

Sometimes (such as in the case of instant rape or thrashing by the hanging women factions of corrupt political parties just to humiliate the ruling opposition parties) the crocodile tears are being shed over the alleged suppression or destruction of the dignity of women under their

rule, then feminism seems to us a more corrupt disguise of the corrupt politics of the mainstream. The pen raised by women on life's happiness and sorrows or those karmic ventures of women of all classes, stages in Indian society. Who not only kept them alive, but also inspired other desperate women to live with dignity. Needless to say, both find a place in women's discourse, but credibility in women's discourse comes from their writings or actions, which are directly related to the plight of women at various levels and which is not read or heard.

Most of our popular urban women's organizations are full of such gentle women and men whose discussions are very much in the domestic and foreign media, but who have no direct and lively connection with the basic Indian reality at the level of life or language. Women who like Ila Bhatt, Medha Patkar or Bhanwari Bai, many meaningful challenges have been placed before the society on issues such as labor organization, development plans and social evils. They have a meaningful relationship with the city and the village.

'Paridhhi par Istree'- What is understood while reading the suggestive essay is that the interest of women's discourse is not hidden in public meetings, seminars, refutation methods of endless debates presented by the media. In order to understand the indomitable power of a woman, her helplessness on some fronts, it is imperative to look at those figures and reports, which give a true picture of the situation. 'Feminization of poverty' 'Police, Democracy and Localism', are not of much use or creating a media hype that 'woman, you are only target', is also of no use either. 'Why public glorification of crime?'

In fact, feminism is not a philosophy arising out of certain prejudices, dogmas and egoism. It is a simple question that has arisen in the face of inconsistencies, seeking practical solutions beyond theoretical debates. Social, educational, administrative, religious, judicial etc. all areas come under its purview, where there is scope for gender discrimination.

"Today, while feminism has become acceptable to us as a meaningfully accepted

holistic philosophy, not an unfamiliar or abandoned approach, it calls upon all supporters of the commitment to honestly and neutrally rectify all the distortions and weaknesses of this ideology. Feminism is not a philosophy of looking at women in isolation from the larger society and encouraging them against men in every field. By developing empathy and human attitude towards them, it gives them the ability to understand the oppressed sections of their entire society in its light and also inculcates a kind of compassion and diligent responsibility towards them.

True reforms in a democracy and selfishness in the social sphere can never be done in an environment of competition and inequality. In this way, under the guise of feminist terminology, justifying the economic and social inequalities by describing the freedom and exploitation of women of the small affluent class as the condition of women of the whole country and calling free market system and self-centered consumerism a better option for all Indian women. This is nothing but a blatant lie. If true feminism is to be preserved, we must ruthlessly expose this lie in every field

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The Aesthetics of Sumitra Nandan Pant & Keats

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Abstract :- John Keats was born in the year 1795 and Sumitranandan Pant was born 105 years later in 1900. Despite the gap of hundred years there are drastic similarities between the two in terms of their imagination, passion, romantic fervor and inherent philosophy imbibed in their work. Both are passionate lover of beauty. They seek beauty everywhere in nature, in woman, in art. This passion for beauty constitute their aestheticism.

The power of divine beauty becomes a joyful inspiration and transforms itself into dispassionate spiritual practice, and then by eliminating the duality of limitless and infinite and indirect and transforms the beautiful into truth. In the words of Keats, 'Beauty is truth and truth is beauty. That is, beauty is that eternal consciousness, which is the ultimate culmination of truth and credited knowledge. The spreading existence of beauty is the soul of truth and the origin of knowledge, all three have created their form within each other's periphery. A glimpse of self-bliss in the supernatural visual-plan of nature, accompanied by a tender intertwining penetrating the heart, which awakens a sense of beauty by the sum of the sensual lusts soaked in self-interest, how the poet's passionate soul tickles his exuberant heart. It can also be seen in the lines of Pant – "This is the bondage of the soulless soul, the mind burning in the inner flame, the enchanted heart, offering to the light of beauty, the burning desire." Rabindra, Keats and Pant both are worshipers of introverted beauty.

Keats's aesthetic sense rests on an upward plane separate from external beliefs, essentially pointing to the same goal where man immerses himself in the deep aesthetic feeling of his own separate existence. His transparent vision pierces the truthless disfigurement and touches the inner purity of beauty. The poet's imagination has been identified in the subtle breadth of 'Satyam Shivam Sundaram', due to which his

mental contemplation has become embodied in the dense beauty-elements beyond the musculature of the object world. In the words of Keats a thing of beauty is a joy forever. Its loveliness increases it will never pass into nothingness. In one letter he writes, "I have loved the principle of beauty in all things, and if I had time I would have made myself remembered." Keats was impressed by the splendor of Italy & 'Hellenism' of Greek civilization. In those days it was considered a symbol and a nurturer of the artistic trends of the time. The art-prone spirit of Keats found beauty in every statue, artwork and stone block in Greece. Although he did not have much knowledge of the Greek language, he still took to heart the works of great poets and artists through English translations. Her incessant beauty seemed to sparkle in her inner consciousness, and the pleasant memories of simple infancy were imbued with the sunshine of beauty and indescribable purity. The cultural consciousness and aesthetic sense which was awakened in the poet by reading the poems of Spencer and Leigh Hunt and Chapman's 'Homer', he expressed the following lines showing his immediate mental state.

Then fell I like some watches of the skies
when a new lanet swims into his Ken,
Or like stout cortex when with eagle eyes,
He stared at the pacific and all his men,
Looked at each other with a wild surprise,
Silent, upon a peak in Darien.

Keats, like the Greeks, presents beauty in an unconsciousness that arouses the curiosity of the exaggerated subtlety of the imagination. His classical genius is the reflection of the conscience apparently swaying the passions and the sensuousness of beauty. Even in the periphery, they are turned towards that immense truth, where the source soul of the artist within is revealed and united in the sparks of wisdom. 'Ode

to a Nightingale', 'Ode on a Grecian urn' (Ode on a Grecian urn), 'Ode on Melancholy' and 'Ode to Autumn', etc., are a reflection of Keats's extraordinary talent. The sighs that rise continuously from the soul, the joy of dreams The form, the incomprehensibility, the vulnerability, the joy and sweet tinge of love, as well as the swirling stale rage of the rare delusional desire and desires of the liberated souls all as if illuminated by the aura of beauty within the poet. Just as Keats has lit up the aura of eternal beauty in his immortal work, similarly Pant's songs are lit up with the twinkling light of beauty. Pant is a lover of beauty and is able to spread the incomparable splendor of beauty in every emotional object.

न जाने कौन अये द्युतिमान।
जान मुझको अबोध, अज्ञान
सुझाते हो तुम पथ अनजान,
फूक देते छिद्रों में गान।।

The poet has seen the mysterious shadow of beauty twinkling in the every atom of nature. The silent sign in the universal soul, the divine sparkle in the limitlessness of Nabha, the inconceivable fragrance in the sweetness of the perfect sums, the silent invitation in chirping of the birds, the silver glow in 'Shashi's serene Jyotsana,' the sweet cooked succulence of Usha's vision of eternal truth in the universal being, There is poignant subtlety in the flicker of the evening and the impermanence of the world. He sees an unknown power prevailing in the free expansion of the universe.

"एक ही तो असीम उल्लास
विश्व में पाता विविधामास,
तरल जलनिधि में हरित विलास,
शरत अम्बर में नील विकास,
वही उर उर में प्रेमोच्छ्वास
काव्य में रस, कुसुमों में वास।"

There is only one infinite gaiety, diversity in the world, green luxuries in liquid water, blue growth in Sharat Amber, and love in every atom.

Joy in Poetry, Abode in flowers. Pant has seen his inner beauty filled in the innocence, simple, grace of infancy.

"उसके उस सरलपने से
मैंने था हृदय सजाया
बहु ललित कल्पनाओं को
कह कल्पलता अपनाया।

With that simplicity, I had decorated my heart and adopted the imagination by saying research of many fine imaginations. Beauty for the poet is the innermost music of the world. In it lies his subtle consciousness. Inaugurating the universal-beautiful elements, he made his bodiless instincts come true in the poem.

"भूतियों का दिगंत छवि जाल
ज्योति-चुम्बित जगतों का भाल।
शशि शशि विकसित वसुधा का यह यौवन-विस्तार ?
स्वर्ण की सुशमा जब सामार
धरा पर करती थी अभिसार
प्रसूर्णा के शाश्वत श्रृंगार
(स्वर्ण भृंगों के गंध विहार,
गूँज उठते थे बारम्बार,
दृष्टि के प्रथमों द्वार।
अर्य विश्व का स्वर्ण-स्वप्न, संसृति का प्रथम प्रभात।

The celestial image of the ghosts - the trap of the Jyoti magnetized worlds! This gradual youthful expansion of Vasudha? When the sparkling beauty of heaven used to converge on the earth. Eternal makeup of Prasuns, (Smells of golden beetles,) used to reverberate again and again, the first source of vision. Here comes the golden-dream of the world, the first dawn of the universe. To bring about absolute awareness. They want to create sublime feelings by drowning in the inner silence.

thou ds varLry esa
नित बूड़, बूड़, रे भाविक।

Keats and Pant, both while flowing in the free stream of beauty, did not remain untouched by the raging feelings of bodily frenzy.

Pant's love interest also flutters in such a way, beloved comes twirling slowly in his lonely heart.

"अरे वह प्रथम मिलन अज्ञात
विकम्पित उर मृदु, पुलकित गात
सशंकित ज्योत्सना-सी चुपचाप
जड़ित-पद्म नमित पलक दृक-पात।"

Laden with the excessive emotions Pant is also inspired by the unique imaginations of the splendid beauty. The poet's gaze is fixed at the face of the beloved, the words of her songs throbbing at every sign of her intoxicating efforts. The pulsation of life, the turmoil of the heart and all the juices of life have melted away and languished in one focal point. In the desire of the dream companion, his feelings have risen in the

verses.

मुद्रित सरसी में सुकुमार
ऊँच मुख अरुण-सरोज समान,
मुझ कवि के उर के छू तार,
प्रन्द का-सा नवगान,
मुन्दर शैशव में सोभार,
क रहा होगा यौवन-प्राण,
चन्द सा, विस्मय सा अम्लान,
द्विष्ट प्राणो की प्राण।”

Every element of nature is seen by the poet to be lit by the beauty-aura of that blind beauty, and the melody of her difference is oozing out in the multiplicity of the visible world." In the hymns, the poet's love-feeling is awakened and mixed into the sly imagination, but in the latter's compositions the poet turns to the soul and the beauty-consciousness becomes subtle and rises far above the gross. Transforming into her gaiety, wants to penetrate into the elements of life.

‘निमृत स्पर्श पाकर निसर्ग का,
आत्मा गोपन करती चिन्तन।”

In principle, Keats, despite being a seeker of subtle beauty, are the occultists of terrestrial beauty. His sharp imagination is so conscious and sharp that it has become a picture in the new light and smoke form of external beauty. 'Lamia', 'Hyperion', 'Isabella' and 'The Eve of St. Agnes' mostly feature colorful imagery and sartorial expressions. Take for instance often quoted lines from Keats:

Heard melodies are sweet, but those
unheard

Are sweeter; therefore, ye soft pipes, play
on;

Not to the sensual ear, but, more
endear'd,

Pipe to the spirit ditties of no tones:

(Lines 11-14, Ode to Grecian
Urn)

Keats has got that loftiness where using
his magical words he can easily transport you to
any fairy land :

“Thou wast not born for death, immortal
Bird!

No hungry generations tread thee down;
The voice I hear this passing night was
heard

In ancient days by emperor and clown:

Perhaps the self-same song that found a
path

Through the sad heart of Ruth, when, sick
for home,

She stood in tears amid the alien corn;
The same that oft-times hath
Charm'd magic casements, opening on
the foam

Of perilous seas, in faery land forlorn.”

(Ode to Nightingale)

If anyone wishes to see the intense
sensuous imagery then one should read “To
Autumn.” Keats here clearly shows his mastery to
elevate the fleeting beauty of the moment:

Who hath not seen thee oft amid thy
store ?

Sometimes whoever seeks abroad may
find

Thee sitting careless on a granary floor,
Thy hair soft-lifted by the winnowing
wind;

Or on a half-reap'd furrow sound asleep,
Drows'd with the fume of poppies, while
thy hook

Spare the next swath and all its twined
flowers:

And sometimes like a gleaner thou dost
keep

Steady thy laden head across a brook;
Or by a cyder-press, with patient look,
Thou watchest the last oozing hours by
hours.

(Ode to Autumn)

‘To Autumn’ is the last major work that
Keats completed before his death in Rome in 1821.
The poem praises autumn by describing its
abundance and its transition into winter. The
poem is remarkable for its sensuous imagery.
Keats was passionate lover of beauty in all its
forms. This passion for beauty constitutes his
aestheticism.

It is needless to say that both Pant and
Keats want to have the euphemism of
imperishable love in the terrestrial and the subtle
feeling of the aesthetically experienced soul in the
outer appearance. For both, beauty is the means

as well as the end. Pant and Keats also basically adopted the open form of beauty. Their instinct is in both the gross and the subtle. By peeping into the soul of beauty, they were attracted by her outward appearance. The grace of subtle beauty and the fervor of love flowed together in their arteries. Pant's subtle-conscious soul, engrossed in the twinkling reflections of worldly life, became so engrossed and accustomed that even in the ugliness of life, he begins to have visions of the eternal image.

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Artistic Vision and Elegance of Hazari Prasad Dwivedi

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The entire literature and thoughts of Acharya Hazariprasad Dwivedi, is a vast corpus of Indian culture and ancient tradition. His cultural contemplation, inspired by folk religion, opens the doors of public consciousness. While establishing harmony between 'Lok' and 'Shastra', Acharya Dwivedi proves Lokmanas, Lokdharma and Lok Satya superior to the scriptures. Hindi – Literature is a spontaneous development of the entire Indian literature of the East. Dwivedi Ji is able to connect Hindi with the vast Indian cultural and literary tradition. Interviewing together with poet Kalidas, devotee Surdas and Nirgunwadi saint Kabir of non-Aryans and Yaksha-Kinnars is probably the result of this cultural technique of Dwivedi ji. His social and syncretic cultural heritage, embodying universal brotherhood, has emerged from the medieval folk stream. This humanistic take has also become a milestone in his journey till his artistic vision and elegance is achieved. Overwhelmed by the philosophy of Kalidas and Rabindranath Tagore, Acharya Dwivedi takes the test of great humanity, public good and syncretism, from culture to art and aesthetics.

His unique practice of Indian religion, philosophy, craft, dance and drama draws tradition from Kalidasa's fine and beautiful literature. Rabindranath Tagore seems to him 'Kalidas of the twentieth century, who brought the vibrations of the population into the individual'. Following his teachings, Acharya Dwivedi believes that the basic goal of art and aesthetics is to articulate the collective consciousness rather than the individual consciousness. He associates art with all those human efforts which have been going on while making human beings cultured. Therefore, considering human as the goal of literature, they consider him to be the driver of human self-consciousness and also a symbol of civilizational

development. He also confirms his point of view in 'Ashoka ke Phool', "I am biased to look at literature from human point of view. The rhetoric which cannot make a man's misfortune, inferiority and his soul flamboyant, which cannot save his heart from the paradoxical and cannot make him less painful and sensitive, I hesitate to call it literature".

Acharya Dwivedi emerges as a nurturer of broad humanism while wishing for the collective good of 'Lok' (folk). His cultural thought has taken the Indian mind as a source of inspiration. This is the home of his cultural contemplation and aesthetic consciousness. Based on this, they establish a dialogue between the past and the present. Sometimes he even finds a 'common touch' between East and West. The art of serving the vast Indian cultural traditions and artistic high ideals with the third eye of literary history in new contexts and perspectives and serving them effortlessly to its readers, brings Acharya Dwivedi to the all-time favorites of Hindi. That is why he is also called 'the forerunner of ancient Indian traditions'.

Like Kalidasa, he also sees the role of 'a broad verse' in the creation as the creative will of the collective mind power. From here the streams of literature, culture and beauty erupts. Considering 'Sundar' as a combination of knowledge, will and action of the power of the mind, he is able to see aesthetic beauty in the totality of artistic beauty or man-made object and the joy that emanates from it. He considers the arts of sculpture, painting, music and poetry etc. to be the cause of this beauty. In the context of aesthetics, he has a clear belief that it is the sum of both stimulating samskaras and stimulating material. Considering man-made beauty as superior to natural beauty, He gives it the name of 'elegance'. The same elegance which, being

born of natural beauty, differs from it and creates a tradition of immense experiences of the innermost. The creative will power of man is said to be the individual form of world-wide 'creative lalita' in the scriptures. This fine-power makes man creative. The reference to Lalita, one of the 64 goddesses of Tantriks, is probably the same. The goddess Lalita of Prayag is probably also associated with these references. The same Lalita is also the goddess of Vaishnavas and is a co-operative of Shiva. Acharya Dwivedi considers 'Elegance' as an individual form of world-wide creative power, this 'Lalita', following the teachings of Gurudev Rabindranath Tagore in the aesthetic contexts, which mixes the collective verses to express the 'beautiful' in various forms. This element of his elegance is the unique luxury of human will power and creativity, which inspires him to create new artistic creations. 'The distraction of the limitless expression of human consciousness is the root of the element of elegance'. This artistry has been cherished by the sense of beauty-elegance and unity'; This expression of unity in verse form, is the socialization of raga, rhythm and myth. Hazariprasad Dwivedi's sense of elegance is accepted by 89 Samastchitta. Therefore, for Acharya Dwivedi, aesthetic feeling is the feeling of the whole sense of the object, whose interpretation is the goal of the artist. He receives it as the sum of his inborn sanskars or acquired sanskars.

Not objective beauty but visual relativity determines the degree of social cognition. He also associates the beauty contained in the arts with the purification of the conscience. He is of the clear opinion that the ultimate pleasure of the beauty contained in the arts of poetry, craft, painting, sculpture, drama and music, etc. Pleasure comes only to the Tattva-Seer who is free from illusion, fearless and has a pure mind from yoga. Therefore, the element of elegance of Acharya Dwivedi is the lifesaving power of the human mind. By keeping element of the aesthetic sense in the center, this human consciousness is actually the consciousness of the whole universal human being. This universal

consciousness is the joyful and auspicious human vision. The 'elegant element' reveals his aesthetic consciousness. In Kalidasa's Elegance Plan, he makes an unprecedented undertaking to grope the entire literature of Kalidasa on the basis of beauty, image-plan, natural beauty and human elements and declares that elegance makes the heart satisfying with the feeling of bliss. In Indian arts, he considers 'Rasa-tattva' (miracle, elegance and beauty) as the focal point of aesthetic epistemology. He believes that every creation has to pass through this world.

The desire for beauty cannot be fulfilled without human beings assimilating the world. In the conflict between desired manifestations and natural ingredients, the artist has to maintain compatibility with the teachings of the Viraat according to the collective mind. In this collective mind, Acharya Dwivedi has walked around humanity. This is also the source of his history-conscience and also the realization of tradition. The sense of creation and conflict between tradition and present leads towards modernization. Acharya ji considers the distraction of 'Atmadana', the achievement of verses, the empirical joyous pleasure and the combined capacity of simplification, as two essential conditions of the artist's creativity and passion. By identifying with the inner instincts of the mind, he is also able to establish the intimacy of self-giving from the artwork and comes to the conclusion that the universal human consciousness, enriched by experience and expression, is at the center of the aesthetic perception, which gives a sense of totality.

Like the boundaries of the country, Acharya Dwivedi also accepts the limits of artist's creative skills. This limit affects his creative expression level of the fine arts. He considers poetry to be subtle. His views of the process of creation are according to the established tradition of aesthetics on the basis of knowledge of the external object is created and then he tries to transform it into the language of his experience with the help of medium.

Through the works of Kalidas, Acharya Dwivedi, while explaining the types of different senses, has called olfaction as gross, form as subtle and word as finer, considering olfactory images as more permanent than touch objects, they are the receptors of eyes in image formation. On the diameter line of the verse, they are able to coordinate words and music. Therefore, they consider the eyes and the source to be the aesthetic senses which produce images of better quality than the skin, taste, and smell. The role of artistic creation is prepared only when these senses are refined, organized and coordinated by the mind. In this way, the role of complete configuration of aesthetic perception is prepared.

Kalidasa's elegance scheme and Rabindra literature have a special influence in the development of aesthetic concepts and their 'elegant element'. Acharya Dwivedi has not only discovered some unique definitions from Kalidasa's works, but has also used them effectively in his works, while wandering in the galleries of elegance. Abodhpurvasmriti, Paryutsuki Bhava, Avaranakarana Anavayana, as written experience, philosophy, understanding, chit samadhi, etc. are some such definitions, whose singular references he has associated with his aesthetic writings. In spite of the application of aesthetic references, the element of elegance and the sense of aesthetics are their own.

This term used by Acharya Dwivedi is closely related to the classical tradition of aesthetics, while aesthetics is associated with the modern tradition (Hegel, Kroche, Spencer, Sjöllanger, Baumgarten). The foundation of this discipline is to be associated with sensation, emotions, senses and beauty, while elegance is associated with metaphysics and the myth of 'Lalita'. Its axis is the land of myth and symbol. 'Leela' is its symbolic form. Goddess of Prayag Peeth, one of the 64 goddesses of Tantric The elegance of Hazariprasad Dwivedi is the luxury of Mahamaya's pastimes and the co-operative power of Shiva.

Humanity and culture are essential conditions of Acharya ji's aesthetic or elegance contemplation. Our research paper is focused on this dividing line. Journey from Myths to Language. They reach the beauty where under the influence of Shaivism 'Lalita' is expressed through verses and dance and due to Vaishnava influence Radha emerges as the host and presenter of emotion and form. In this way, Acharya Dwivedi has put the mythical and lilac form of Lalita on a great philosophical test through the principle of elegance. 'Lalita' is close to the tradition of aesthetic sense originating from Dionysus (Yaksha) as the Leela of Mahamaya, the companion of Shiva and the goddess of tantrics, but not as a synonym, because aesthetic sense is the center of emotion and enjoyment, emotion, is the junction of imagination and sensations. Nevertheless, Acharya Dwivedi's immense fascination for the Tattva of Elegance connects him to aesthetic and artistic contexts and finds a parallel ground with the 'Aesthetic', the vital element of Elegance. Acharya Dwivedi believes that poetry has more power than other fine arts. Poetry acquires present status in the country by flowing in time. He associates beauty and elegance with the senses. The wonderful association of the nervous system with the word inspires a sense of elegance. Due to this belief, Acharya Dwivedi considers the birth of verses and music along with the prose language generated through the process of 'discrimination'.

Considering the myths to be the expression of the emotional power arising in the artist's mind, he also relates it to the creative power of the subconscious mind. He has seen this mythical education in the form of 'Sarvatmika Samvit' and has also called 'Samashti-consciousness'. He is clearly of the opinion that "Poetry is a pleasant and beautiful result of effortful education through myth elements. It resorts to myths but does not become a myth itself." The desire to see all the beauty in one place through new creation is the desire of the poet or artist. There is 'As-Pradesh Vinivasana', that is, the skill to create by rearrangement of

known facts, known rules and feelings, is disinvestment, in which the hidden desire to make the reality available by the collective mind more acceptable, useful and beautiful continues to work. Considering the relation of myth and language and the aesthetic difference as a subject of contemplation, he considers it as a rushing river of the subconscious mind situated in the heart of the artist, which emerges as a 'consolidated fund' of the collective consciousness. He also considers the development of language and myths to be from the same root and finds it in a state of fusion with language. His opinion also seems very practical that along with the development of language, the original authoring power of the myth has diminished. Nevertheless, myths continue to exist in poetry, pictures, idols and Nijandhari tales.

The new humanistic thinking and medieval aesthetic outlook received from Shantiniketan under the guidance of Rabindranath Tagore, Kshitimohan Sen, Nandal Bose and Vidhushekhar Bhattacharya has done an important job of giving a new perspective to his later works. His entire literature presents a wonderful amalgamation of - Perception and Elegance, Individual and Space, Philosophy and Tattva - Philosophy (Epistemology), and Nigam and Agama in the aesthetics. Beyond the boundaries of moral values, Acharya Dwivedi accepts no limit on craft and expression. He does not hesitate to accept the ideology of Schiller, Nietzsche, Spencer, Marshall and even Marx on the test of public welfare and humanism and says, "The literature and the art which has the spirit of public welfare, whether it is literature or art." Be it from the East, or from the West, can be accepted." Triveni of beauty, elegance and humanism is a constant flow in his literature.

Acharya Dwivedi, taking steps in a unique direction, far ahead of contemporary and later aesthetic thinkers, has considered the purpose of aesthetics and art to be 'humanitarian only'. Acharya Dwivedi accepts Elegance as the victory flag of the intact Indian cultural stream by

accepting art as the human effort, the product of humanity and the catalytic point of departure for humanity. The credit goes to Acharya Hazariprasad Dwivedi for taking the element of elegance superior to natural beauty from the context of sculpture, painting and architecture to poetry and art. The scope of his cultural consciousness reaches to the concept of 'world citizen', crossing the boundaries of individual, society and country. Acharya Dwivedi has reached the highest peak among modern Hindi thinkers and the proponents of the aesthetic principle by connecting the folk-cultural stream with the Indian cultural values and elegance at consciousness. Acharya Dwivedi is credited for integrating the myth of 'Lalita' into aesthetic philosophy after Mahavarah. In this respect he is equated with 'Maxmuller', 'Campbell' and Ernest Cassarier.

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Identification Of Covid -19 Patient Through Machine Learning

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Abstract

COVID-19 is a spreading dreadful disease which is easily spreading all over the world. Many measures are being taken to avoid this. Like sanitizers are being used, facemask is also used; some precautions are also taken. To overcome this, we have also prepared our alternative purposed system. This system can solve this problem in a very easily manner. Today's covid-19 pandemic situation, our identification model will detect the covid-19 patient remotely and can tell which patient is covid-19 infected or not. Our model doesn't have to go close enough to identify a patient, our proposed sytem can easily detect covid -19 patient.

Keyword: - Neural Network, Machine Learning, Sensor, Covid-19, Public Place, Laser Thermometer.

INTRODUCTION

First of all I want to introduce my model as fully advance covid -19 patient detector system. Which works as a patient detector. It will take very little time to give the decision for weather people are infected or not. Our system will easily identify the covid-19 patient even in a large crowd. Our system will easily detect positive covid-19 patient from thousands of crowd at railway stations and airports. Our system can be used for students in any institutions or colleges or university etc. where maximum number of people can be seen.

MACHINE LEARNING

Machine learning is an application of artificial intelligence (AI) that provides system the ability to automatic learn and improve from experience without being explicitly programmed. Machine learning focuses on the development of computer programs that can access data and use it to learn for themselves. The process of learning begins with observations or data, such as examples, direct experience, or instruction, in order to look for patterns in data and make better decisions in the future based on the examples that we provide. The primary aim is to allow the computers learn automatically without human intervention or assistance and adjust actions accordingly. But, using the classic algorithms of machine learning, text is considered as a sequence of keywords; instead, an approach based on semantic analysis mimics the human ability to understand the meaning of a text.

Machine learning algorithms are often categorized as supervised or unsupervised.

- Supervised machine learning algorithms can apply what has been learned in the past to a new data using labeled examples to predict future events. Starting from the analysis of a known training dataset, the learning algorithm produces an inferred function to make predictions about the output values. The system is able to provide targets for any new input after sufficient training. The learning algorithm can also compare its output with the correct, intended output and find errors in order to modify the model accordingly.



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The Essentiality of Retaining Life –Skills at Present Pandemic Situation Through the Works of Robin Sharma

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Abstract:

This paper is a literary analysis of the essentiality of acquiring important life-skills and values that are very much necessary for all of us at present pandemic situation. The structure of the paper is obtained by discussing the two most important works of Robin Sharma “The Monk Who Sold His Ferrari” and The 5 A.M. Club. Robin Sharma is a contemporary writer of repute who through his writings always motivates and guide people to push themselves to their limit and acquire whatever they want in their life. In his each and every book, he talks about some powerful practical lessons and life –skills that people can apply in their life in order to bring a positive outlook towards the world. In this present paper researcher is going to highlight some of the basic and most important life-skills taught by Robin Sharma which are very much essential to have among people at present scenario.

Key Words: essentiality, life-skills, pandemic, powerful, positive outlook, scenario.

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Introduction:

Robin Sharma is one of the renowned names in the contemporary world of self-help writings. He is one of the world's top motivational speakers, leadership expert, and globally respected humanitarian. As an influencer he has the rare quality and ability to electrify his readers with positive vibes that lead them to do their best and achieve great success in the life. Robin Sharma wrote more than 15 books on practical themes. Self- Leadership, Self- Mastery, personality development, moral values and ethics are few recurring themes in his writings. His strong words and quotations encourage young generation to make personal change in life. At present time we all know that our entire nation is going through the adverse effect of the Covid 19 pandemic. Some where we all are shattered physically, mentally, emotionally and financially. People are losing hope. Many of us have lost our near and dear ones due to this Covid 19 pandemic. There were lockdown everywhere, people were maintaining distance. Everyone was confined to themselves only. At this crucial time we actually moved towards our basics. . Robin Sharma not only inspire his readers with his writings, but also deeply passionate about helping needy children so that they can live healthy and happier life ahead. He runs a charitable foundation named "The Robin Sharma Foundation for Children" (RSFC). His first book *The Monk Who Sold His Ferrari* is considered his bestselling book till date. This book paved a way to success to the author. His self-improvement books deals with some practical lessons that are very essential for present day society. At present we all are facing pandemic situation, during lockdown period we saw that we actually moved back to our basics. We started doing yoga, eating healthy food, spending time with our family, tried to maintain positive outlook towards the situation. Robin Sharma in each of his writings encourages and motivates us to keep our spirit high even in the worst situation. This research paper aims to highlight some of the basic and most powerful skills and method needed by today's generation.

Self- Mastery: Robin Sharma says self-mastery is a process of knowing your tendencies, your own personality, beliefs, values and actions. The more you know yourself, the more control will be there on your actions and emotions. Sharma compares human mind with the magnificent garden. One must act as a gardener for one's mind. It is an amazing fact that ninety five percent of our thoughts were repeated. The quality of one's life is determined by the quality of one's thoughts. Sharma says that by adopting a healthy

life style we can improve our life. We should do meditation daily, develop a habit of reading and have good relations in life. We humans go through many up and downs in our life in worst situation. Good mind always remove bad thoughts easily. Robin Sharma says-“*A problem is only a problem when viewed as a problem.*”

Know the Purpose of Life: In *The Monk Who Sold His Ferrari* Robin Sharma says people should know what exactly they want to do in life. One cannot spend his/her life hopelessly without any aim or purpose. He teaches that to know the purpose of life first step is to find specific goals. Make a list of goals priority wise, then put all your attention and energy to achieve them.

20-20-20 Formula: in *5 A.M. Club* book Sharma talk about 3 morning rituals that he created with leaders and high performers from around the world to create astonishing results. This morning ritual helps in reducing stress and maximizing creativity, happiness and growth. Our willpower is strongest as we start our day. That's why the first hour of our day (5am-6am) is very crucial. Robin Sharma calls this hour as a *Victory Hour*. He recommends dividing these hours into 3X20 minute blocks where we should focus on building our 4 empires: mindset, heartset, healthset and soulset.

- **Movement:** In the first 20 minutes of our day we should do intense exercise that makes us sweat. It boosts our energy level and helps in focusing for an optimal cognitive state.
- **Reflect:** The next 20 minutes is for reflection, meditation, praying, planning and journaling. We should plan the whole day work and accomplishments in these 20 minutes.
- **Grow:** The last 20 minutes of our morning we should give for reading good literature. We can read knowledgeable books, watch educational videos, listen to motivational podcast or study the lives of successful people. During this time we should concentrate on how we can increase our skill knowledge and capacity and become more productive and efficient in our respective field.

5 A.M. Club helps to understand how quiet and peace of the morning helps us to enter a peak performance state.

Robin Sharma presumably in his writings attempts to provide the reader a progressive approach to live a life with great success, courage, abundance, balance, peace happiness and joy.

Kaizen Technique: In *The Monk Who Sold His Ferrari* Sharma discussed the *Kaizen* method for continuous improvement in the personal as well as work field. It's an old Japanese concept of ever ending improvement. Knowledge is one of the greatest wealth as Sharma emphasized one must keep his cup empty to pour the knowledge. Julian when he met the sages of Savanna, he kept his mind empty to acquire knowledge. In our present day world people have predeterminations, by the qualifications they feel that they are the seers and not receptive to acquire new insights and new angles of knowledge. We should always try to learn new things and to be updated in knowledge. If a person wants to improve the outer world like finances; health, goodwill and luxuries then he should first improve his inner state. First he should build positive nature and optimism than automatically his outer world will become happier. *Kaizen* means continuous improvement and development in each and every field of life.

Time Management: Time management is the ability to use your time effectively and productively. In *The Monk Who Sold His Ferrari* the protagonist *Julian* talks about an ancient rule to simplify the life. He says our 20% activities give 80% of the results, on its contrary our 80% activities only give 20% of the results. Therefore, we should know and focus on the 20% of works that will give us 80% results at the end. We should set our priorities. We have to keep in mind that the most meaningful and important thing should not be wasted and sacrificed for the least important thing.

Leadership-Skill: We all know that Sharma is world's best leadership expert. In this period of intense change Sharma is devoted to the mission of helping people and organizations who lead without a title in order to win. Many big enterprises and companies like Nike, Microsoft, IBM, NASA, and FedEx implement his leadership methods and techniques for best results. He feels that everyone has potential, has leadership quality. Everyone is important in the growth of a company. Sharma reveals that we humans have tendency to run away from discomfort. Time is inevitable. He says that the person who welcome changes that has brought during the tough times, become resilient while contriving a thought that the hardship results to new opportunities. At present time we all are facing pandemic crisis covid-19 has changed the whole working

system of the nation. Majority of the organizations and industries are going through massive downturn. It is during these critical situations that they are required to come up with novel strategies. Business leaders should take this pandemic as an opportunity to develop new managerial skills and establish effective management practices. Sharma states that *"You cannot lead others until you have first learned to lead yourself. Many individuals have become victim of their circumstances rather than over coming them."*

Critical Thinking: In today's scenario making one bad decision can literally ruin our life; therefore it is very important to learn critical thinking and decision making skills. Critical thinking is a faculty that is only present in us and not in other living creatures. It is the highest form of thinking. We make hundred of decisions daily in fact we are the result of our decisions. From what to have for lunch and breakfast to which cloths to wear for the office, which assignment to complete early, to choosing the best gift for friend our life are all about making decisions. Critical thinking is actually an ability to think rationally and objectively about a particular situation without letting your emotions rule over you.

Gratitude: Gratitude is one of the most important life skill needed at present time. We must be thankful for each and every thing that we have in our life. Gratitude is a powerful human emotion. We all want a perfect job, happy life, financial stability and a great social life. But in this indefinite pursuit of happiness we actually miss to appreciate what we already have at this moment. Sharma states that *"Gratitude drives happiness. Happiness boosts productivity. Productivity reveals mastery and mastery inspire the world."*

Conclusion: Robin Sharma's writings involve self-enlightenment and self-enhancement. He strongly analyses the confused state of the modern society through his works and along with the different improvement techniques and methods. At present pandemic situation we must learn basic life skills for self-improvement. During the time of lockdown we actually moved towards our basics. We started spending time with our families, doing meditation and yoga, taking healthy food and learnt how to maintain positive attitude even in the worse situation. Therefore the main point is why to wait for disaster for cultivating good habits in life. Robin Sharma believes that there are certain skills and attitudes that allow us to raise extraordinary success. He has mentored number of billionaires, business tycoons, professional personalities and big enterprises for best results. At present time people can learn various life skills from his works for

the betterment of their life. Through his writings he always tries to make the individual to think about authenticity of life and set goals.

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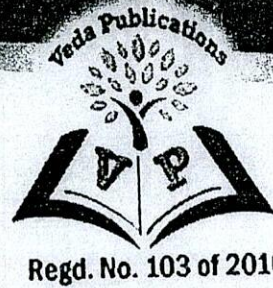
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RESEARCH ARTICLE



SALEEM'S QUEST FOR IDENTITY IN THE MAGICAL TIME WORLD OF SALMAN RUSHDIE'S *MIDNIGHT'S CHILDREN*

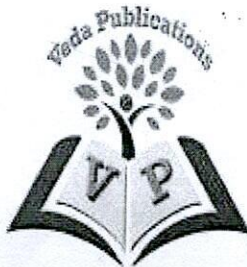
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ABSTRACT



Salman Rushdie's novel *Midnight's Children* has erased the line between historical events and historical fiction. It has chronicled the history of Indian subcontinent in an impressively irreverent voice. Throughout the story the main protagonist, Saleem revolves around the magical time world created by Salman Rushdie in his novel *Midnight's Children*. This research paper explores how the protagonist Saleem Sinai seeks his identity and goes parallel to the magical time created by Rushdie in *Midnight's Children*. The treatment of time in this novel can be done by placing the elements of time as Tense, Generations, Years, Events and space of origin. Saleem comes across the numerous time moments as India's Independence coinciding with Saleem's birth and partition followed by a countdown leading to Saleem's Amnesia. The constant previewing of events to come is the most effective way of treatment of time in this novel. *Midnight's Children* has covered everything, everyone and every time period in it since the birth of the nation from the partition, religious divisions, linguistic fights and slums to the emergency and from eccentric aunts and cousins to soldiers and snake charmers. This research paper shows how Saleem seeks his identity while living in the magical time world. Magic Realism in the form of Magical time world connected with Indian History has helped Saleem to search his identity and to break the monotony of his life. This epic book presents the truer picture of the land and its people whereas in this research paper the fictional character Saleem is shown true in the time world of Rushdie.

Keywords: *Time, Midnight's Children, History, Identity, Magic Realism, Time world.*

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MAGICAL TIME WORLD

Magical time world refers to Indian history, which Rushdie has placed in this novel. Magic Realism is the commonest genre which Rushdie uses in his novel. In *Midnight's Children*, the reality part is the history of India and the magical part is the story. Especially the magical part begins after the birth of 1001 *Midnight's Children* who were born on the Midnight stroke between 12 AM to 1AM on India's Independence dated 15 August 1947. The characters of the novel go parallel to this magical time world. The characters are so much mingled to the time world that it seems they are the real part of Indian history. The magical time world of Rushdie means the 'magic realism' which the author has used to explore the significant events in the subcontinent history including the war between India and Pakistan, and the independence of Bangladesh and the emergency under Indira Gandhi.

METAFICTIONAL AREA

When we relate this novel to the concept of time metafictional area develops in it. Saleem besides being a fictional character is a creator of fiction, he is thus in position of power and hence in control of time. As long as he is re-creating his fictional life story he masters time and can therefore ignore linearity or chronology and uses time instead as a flexible background to his narrative. We can say that Saleem invents his narrative thus he can also invent any time structure he wants to. The story goes according to Saleem along with the time and he seeks his identity in that time world.

Time can be divided into four generation in this story:

(A). First Generation: - First generation deals with Saleem's grandfather Dr. Aadam Aziz and his grandmother Naseem.

Saleem's story begins in Kashmir 32 years before his birth in 1915. Saleem's grandfather Dr. Aadam Aziz while treating a woman named Naseem, via perforated sheet for three years falls in love with her and saw his future wife's face for the first time, when world war one ends, in 1918. Aadam Aziz marries Naseem and moves to Agra. They had three daughters named Alia, Mumtaz and Emerald and two sons named Mustafa and Hanif.

(B). Second Generation: - Second generation deals with Saleem's father Ahmed Sinai and his mother Amina.

Mumtaz was married to Ahmed Sinai and her name was changed to Amina, and she moved to Delhi with her husband. Amina got pregnant and meanwhile Ahmed's factory was burned, so they shifted to William Methwold's estate in Bombay. William Methwold was entertained by a poor Wee Willie Winky and his wife Vanita, who was pregnant.

(C). Third Generation: - Third generation is about protagonist of the story Saleem itself. About his magical powers and event which occurs with him, along with the other *Midnight's Children*.

At exactly Midnight Amina and Vanita delivered their sons and Marry Pereira exchanged both the children, so that the rich became poor and the poor became rich. She did this to please her lover Joseph D'Costa. Saleem is the biological son of

William Methwold and Vanita who was with Amina and Ahmed, and Shiva was left with Wee Willie Winky.

Saleem's search for origin with his magical power

Saleem quest for identity was triggered by the shocking discovery when Marry Periera confesses that Saleem is not Ahmad and Amina's biological son. Saleem's father sends him to live with his aunt and uncle out of a sense of shame and confusion. The revelation about Saleem's true parentage represents a major shifting point in Saleem's identity one of which he can never return.

Saleem the protagonist of the story was born precisely at midnight August 15th 1947, therefore exactly as old as the independent republic of India. He later discovered that he had telepathic powers, and all children born in India between 12:00 AM and 1:00 AM on that date are imbued with special powers. Saleem uses his telepathic powers, to assemble conference to discover the meaning of their gifts. In particular those children born closest to the stroke of Midnight had more powerful gifts than the others. (a). Shiva with powerful "Knees". (b). Parvati had Magical powers so called as "Parvati Witch". These two children with notable gifts played major roles in Saleem's life.

The search for origin was especially important for Saleem Sinai because of the nature of this particular gift of communication he had, but the midnight children's conference falls apart as the children began to go their separate ways as they were affected by the religious, culture and class based prejudices of their parents.

Saleem suffered from Amnesia when he was hit by silver spittoon in an air attack during Indo-Pakistan war and he enters a quasi mythological exile in the jungal of Sunderban, where he re-endowed his memory. He marries Parvati, when she was pregnant from Shiva. Here again, Saleem's would be child's identity was questioned as Shiva was the biological father of Saleem's would be child.

Meanwhile Indira Gandhi, the Prime Minister of India, began a sterilization campaign. Shortly after the birth of Parvati's son "Aadam Sinai", the government destroyed the Magician's Ghetto. Parvati died, while Shiva captured Saleem and brought him to a forced sterilization camp, where all the Midnight's children were sterilized and their powers were destroyed.

(D). Fourth Generation: - Fourth generation is about Saleem's non biological son Aadam Sinai.

Saleem along with his Son Aadam, and Picture Singh moved to Bombay, where he eat some chutney which was exactly like the once his Ayah Marry used to make. Saleem met Padma and Marry in Chutney factory and he marries Padma, his steadfast lover and listener. On Saleem's 31st birthday which falls on 31st anniversary of India's independence, Saleem prophesies that he will die on that day, disintegrating into millions of specks of dust.

As Saleem recalled his childhood near the end of his life, he became aware of the symbolic and tragic roll he played in history. Saleem's bodily decay goes parallel with the progress of his written novel. The faster, and the more he writes, the more rapid

he decays. Clearly, when he completed his writing, he too vanishes out of the story.

Treatment of Time, Historical Events, Space of Origin and Saleem Sinai's Life

(i) On 1947 in Bombay, 1001 *Midnight's Children* were born, when Marry Periera disclosed the truth of switching babies. Saleem Amina and Brass Monkey moved to Pakistan. Saleem stayed in Pakistan for four years with his uncle, Major Zulfikar and Aunty Emerald. They came to Bombay (India) when Saleem's father Ahmed had a heart failure.

(ii) From 20 Oct. 1962 to 21 Nov. 1962 for thirty three days, India and China war occurred at that time Saleem went for a medical operation, he loosed his telepathic powers of communication but gained the sense of smell in Pakistan.

(iii) From 26 March 1971 to 16 Dec. 1971 for eight months, India and Pakistan war occurred. During this time, Saleem was hit by a Silver Spittoon and loosed his memory. Saleem helped in the Independence movement of Bangladesh. In jungle of Sundarban, Saleem regained his memory.

(iv) On 1975 in India, Indira Gandhi put Emergency. During this time Saleem met his *Midnight* friends, he married Parvati and Saleem's non biological son Aadam Sinai was born. All the powers of the *midnight's children* were destroyed during the Emergency. Parvati was killed during the sterilization process of Emergency. Saleem came Bombay with his son Aadam and got married to Padma.

Tense

Past, Present and Future become one single entity and space in which Saleem travels freely, ignoring temporal boundaries. Any clear borders disappear so that the narrative exists in state and space of fluidity and flux. In *Midnight's Children*, the time does not obey the loss of cause and effect, but creates its own universe of endless swoops, spiral, digression and reiteration.

One might compare the novel's time frame to Benedict Anderson's motion of "Homogenous empty time" in which he claims, such autobiographical narratives are mostly set. He argues that, why so many autobiographies begin with the circumstances of parents and grandparents, for which the auto biographer can have only circumstantial, textual evidence. The recurring motif of ending and beginnings fits into this idea of homogenous time. The endings are never terminal in *Midnight's Children*.

CONCLUSION

This article explores that the protagonist Saleem lives along the Indian history. He assumes that his own life has a bearing on wider history, events or the magical time world of Rushdie. Saleem's personal identity is inextricably entwined with that of India. Saleem's disappointment shows the reflection of the newly forming country's own problems. Saleem wistfully describes the timeless Kolynos kid, trapped forever in the bill board but free from the ravages of time and age. Saleem longs for his lost childhood in the same way as India longs back at its ancient past.



This research paper concludes with how time, generations, space and events chronologically go parallel to Saleem's life. Saleem is linked to history by different notes of connection, through many fold relationships, Saleem faces multiple identities press upon him, a mirror of fragmentation and multiplicity of Indian Society and the confusion of social, religious, religion and parochial identities under which India suffered.

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Removal Of Heavy Metal Ions in Villege Amora in Janjgir Champa C.G.

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Abstract

In this century, the development of nanotechnology is projected to be the establishment of a technological evolutionary of this modern era. Recently, nanotechnology is one of the most active subjects of substantial research in modern material sciences and hence metal nanoparticles have a great scientific interest because of their unique optoelectronic and physicochemical properties with applications in diverse areas such as electronics, catalysis, drug delivery, or sensing. Nanotechnology provides an understanding on fundamental properties of objects at the atomic, molecular, and supramolecular levels. Besides, nanotechnology also leads an alternative technological pathway for the exploration and revolution of biological entities, whereas biology provides role models and biosynthetic constituents to nanotechnology. The findings of this review are important to provide an alternative for the green synthesis of silver nanoparticles. It showed more cost-effective and environmental friendly application as well as easier for large production, with relation to the properties of silver nanoparticles as antimicrobial, can be served well as an alternative antiseptic agent in various fields. Typically, silver nanoparticles are smaller than 100 nm and consist of about 20–15,000 silver atoms. Due to the attractive physical and chemical properties of silver at the nanoscale, the development of silver nanoparticles is expanding in recent years and is nowadays significant for consumer and medical products.

Keywords: Bio-nanotechnology, Silver nanoparticles, Plant-mediated synthesis, Antimicrobial agent, Biosynthesis, Nanotechnology

Introductions In recent years, nanotechnology is an escalating field of modern research (Edhaya Naveena and Prakash 2013) involving in synthesis design, characterization, production, and application of structures, devices, and systems by controlling shape and size at the nanometer scale (Madhuri et al. 2012). Nanotechnology also involves synthesis of nanoparticles of size ranging from 1 to 100 nm (EU 2011; Adlakha-Hutcheon et al. 2009). Moreover, there is a new branch of nanotechnology existing, which is bio-nanotechnology that integrates principles of biology with physical and chemical procedures to generate nano-sized particles with specific functions (Kathiresan et al. 2009; Qi and Wang 2004; Roduner 2006). The biobased protocols for synthesis of nano-metals are both environmentally and economically green as they are based on green chemistry principles and are simple, relatively inexpensive, and easily scaled up for larger scale production (Mohanturia et al. 2008; Iravani 2011; Prabhu and Poulouse 2012). However, the chemical methods available are often expensive, utilize lethal chemicals, and are comparatively complex. Hence, biosynthesis of nanoparticles using biological agents such as microbes or plant extracts has gained much attention in the area of nanotechnology in last few decades (Malik et al. 2014). Generally, there are three main steps involved in green synthesis method, i.e., reaction medium selection, biological reducing agent selection, and selection of noncarcinogenic substances for stability of nanoparticles (El-Shishtawy et al. 2011). Yet, plant-mediated preparation of nanoparticles can be advantageous over other biobased synthesis because the procedure of maintaining cell cultures can be omitted and it is also suitable for large scale production.

Preparation Of Nanoparticles.

Generally, nanomaterials can be fabricated through two main methods, i.e., "top-down" and "bottom-up" approaches (Forough and Farhadi 2010). The top-down approach basically works with the material in its bulk form, and the size reduction to the nanoscale is then achieved by specialized ablations, e.g., lithography, thermal

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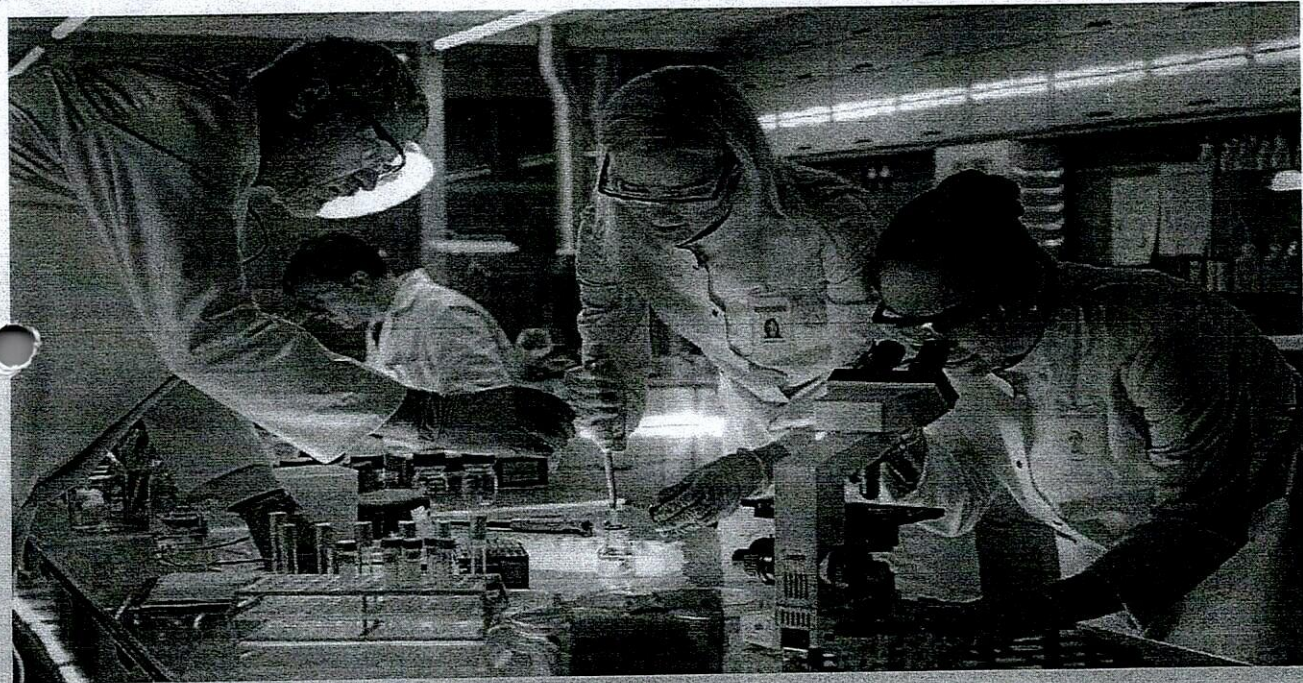
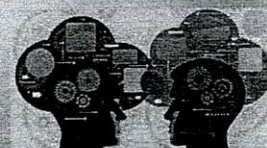
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छत्तीसगढ़ में अनुसूचित जनजाति जनसंख्या का वितरण प्रतिरूप

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सहायक प्राध्यापक भूगोल डी पी विप्र महाविद्यालय, बिलासपुर (छ.ग.)

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सारांश छत्तीसगढ़ में अनुसूचित जनजाति जनसंख्या की जीवन प्रवृत्ति गैर आदिवासी जीवन से भिन्न है। सामान्यतः लोग जनजाति तथा आदिवासी शब्द का अर्थ पिछड़े हुए एवं असभ्य मानव समूह से समझते हैं। यह अध्ययन क्षेत्र छत्तीसगढ़ राज्य की आदिवासी जनसमूह के विभिन्न जिलों की वितरण प्रतिरूप की असमानता का छायांकन विधि मानचित्र द्वारा स्पष्ट किया गया है। जहाँ सुकमा जिले में सर्वाधिक ८३.४७ प्रतिशत एवं रायपुर जिले में ४.३ प्रतिशत सबसे कम जनजातियाँ पाई जाती है। अतः राज्य की भौतिक, सामाजिक, आर्थिक एवं जनजातिकी कारको की असमानता को बेहतर करने की आवश्यकता है, और राज्य सरकार की विकास योजनाओं को लागू कर जनजातियों को मुख्य धारा में लाने हेतु प्रयास किया जाना चाहिए। क्योंकि जनजातियाँ भारतीय समाज, संस्कृति और राष्ट्र की अभिन्न इकाईयाँ हैं।

प्रस्तावना

राज्य की जनजातियों की जीवन प्रवृत्ति गैर आदिवासी जीवन से भिन्न है। इनका जीवन जन जातीय परम्पराओं और भौतिक पर्यावरण से जुड़ा रहा है। वास्तव में जनजातिय क्षेत्रों में मानव प्रकृति तथा अंधविश्वास का संश्लिष्ट पाया जाता है। सामान्यतः लोग जनजाति तथा आदिवासी शब्द का अर्थ पिछड़े हुए और असभ्य मानव समूह से समझते हैं, जो कि एक सामान्य क्षेत्र में रहते हुए एक सामान्य भाषा बोलता है और सामान्य संस्कृति का प्रयोग में लाता है। उसे जनजाति कहते हैं। ऐसा माना जाता है कि जनजातियों के लोग की जनसंख्या के प्राचीनतम मानव समुदाय का प्रतिनिधित्व करते हैं।

एम्पीरियल गजेटियर में जनजाति की परिभाषा जनजाति परिवारों के एक ऐसे समूह का नाम है, जिसका एक नाम तथा एक बोली हो तथा एक भू-भाग में रहते हैं, या उस भाग को अपना मानते हो तथा अपनी जनजाति के भीतर ही विवाह इत्यादि करते हैं। प्रसिद्ध समाजशास्त्री **घुरये** ने इन्हे

तथा कथित आदिवासी अथवा पिछड़े हिन्दु कहा है। इन्होंने इसके लिए प्रस्तावित किया कि इन्हे अनुसूचित जनजाति के नाम से सम्बोधित किया जाए। स्वतंत्रता के पश्चात् लोकतंत्र में इन्हे शिक्षा और आर्थिक क्षेत्रों में प्राथमिकता दी जा रही है। जिससे इन समुदायों का सामाजिक सुधार हो सके, साथ ही विकास के लिये अनेक लक्ष्य निर्धारित किये गये हैं। अतः इन अनुसूचित जनजातियों का विस्तृत अध्ययन आवश्यक है। जहाँ छत्तीसगढ़ के समस्त जिलों में जनजातियों का निवास है किन्तु विभिन्न जिलों में उनकी संख्या में पर्याप्त विभिन्नता है।

अध्ययन क्षेत्र

प्रस्तुत अध्ययन क्षेत्र छत्तीसगढ़ के विभिन्न जिलों में रहने वाले अनुसूचित जनजातियों की वितरण प्रतिरूप का अध्ययन किया गया है। यह भारत के नवोदित २६वें राज्य के रूप में स्थित है। इसकी भौगोलिक सीमाएँ १७°४६' से २४°६' उत्तरी अक्षांश एवं ८०°१५' से ८४°५१' पूर्वी देशान्तर के मध्य स्थित है। इस प्रदेश का क्षेत्रफल १,३५,१३३ वर्ग कि.मी. है राज्य की

कुल जनजातियों में ९२.४३ प्रतिशत ग्रामीण क्षेत्रों में ७.५७ प्रतिशत नगरीय क्षेत्रों में निवास करती है। यह प्रदेश के उत्तर व दक्षिणतम बिन्दुओं के बीच दूरी ३६० कि.मी. एवं पूर्व से पश्चिम लगभग १४० कि.मी. है। राज्य का मध्य भाग मैदानी है जिसे छत्तीसगढ़ का मैदान कहते हैं जो उच्च भूमि द्वारा घिरा हुआ है, इसकी ऊँचाई अपेक्षाकृत अधिक विषम धरातल, वनाच्छादित जनजाति बहुल जनसंख्या की प्रधानता है इसके लिए भारत की जनगणना २०११ के अनुसार कुल अनुसूचित जनजाति जनसंख्या ७८,२२,९०२ है जिसमें से

आकड़े एवं विधि तंत्र

यह अध्ययन द्वितीय आँकड़ों पर आधारित है, ये द्वितीयक आँकड़े भारत की जनगणना पुस्तिका २००१ एवं २०११ से प्राप्त किए गए हैं। इसके अलावा समाचार पत्रों एवं इंटरनेट आदि से प्राप्त आँकड़े भी उपयोगी है। छत्तीसगढ़ के विभिन्न जिलों के अनुसूचित जनजातियों के वितरण एवं वृद्धि के कारको को स्पष्ट किया गया है। आवश्यकतानुसार ग्राफ एवं मानचित्र द्वारा विश्लेषित करने का प्रयास किया गया है।

छत्तीसगढ़ के अनुसूचित जनजातियों का वितरण २००१ एवं २०११:-

राज्य के सभी जिलों में जनजाति जनसंख्या समान रूप से वितरित तालिका क्रमांक - १:१ छत्तीसगढ़ : अनुसूचित जनजातियों का जिलेवार वितरण-२०११

७२,३१,०८२ ग्रामीण एवं ५,९१,८२० नगरीय जनसंख्या निवास करती है।

उद्देश्य अध्ययन का प्रमुख उद्देश्य निम्नलिखित है:-

- (१) छत्तीसगढ़ राज्य में अनुसूचित जनजातिय जनसंख्या के वितरण प्रतिरूप का अध्ययन करना।
- (२) जनजातिय वितरण के कालिक विभिन्नताओं का आकलन करना।
- (३) क्षेत्रों के असमानताओं के कारणों को स्पष्ट करना भी एक उद्देश्य है।
- (४) ग्रामीण एवं नगरीय जनजातियों की असमानता को ज्ञात किया गया है।

नहीं है। प्रदेश के ऊँचे पहाड़ी दुर्गम भागों में इनका संकेन्द्रण अधिक मिलता है जबकि मैदानी क्षेत्रों की बढ़ते हैं तो इनका अनुपात कम मिलता है २०११ की जनगणनानुसार छत्तीसगढ़ प्रदेश के बस्तर संभाग, सरगुजा संभाग जनजातिय बहुल क्षेत्र के रूप में फैला है इसके अलावा कोरबा एवं रायगढ़ जिले में औसत से अधिक जनजातियों का निवास है। राज्य के अनुसूचित जनजातियों का वितरण प्रतिरूप सामान्य जनसंख्या के वितरण के विपरीत है अर्थात् सुकमा जिले में सर्वाधिक ८३.४७ प्रतिशत एवं रायपुर जिले में ४.३ प्रतिशत सबसे कम जनजातियाँ पाई जाती है जिसे छाया विधि मानचित्र से स्पष्ट किया गया है:-

क्रं.	जिले का नाम	कुल जनसंख्या	अनुसूचित जनजाति की जनसंख्या	कुल जनसंख्या में अनुसूचित ज.जा. का प्रतिशत
१.	कोरिया	६,७८,९१७	३,०४,२८०	४६.१८%
२.	सरगुजा	८,४०,३७२	४,८२,००७	५७.३६%
३.	जशपुर	८,७१,६६९	७,३०,३७८	६२.२८%
४.	रायगढ़	१४,९३९८४	७,०७,६०९	३३.८४%

५.	कोरबा	१२,०६,६४०	४,९३,५५९	४०.९०%
६.	जौंजगीर चाम्पा	१६,१९,७०७	१,८७,१९६	११.५६%
७.	बिलासपुर	१९,६१,९२२	४,२५,६८८	२१.७०%
८.	कबीरधाम	८,२२,५२६	१,६७,०४३	२०.३१%
९.	राजनांदगाँव	१५,३७,१३३	४,०५,१९४	२६.३६%
१०.	दुर्ग	१७,२१,९४८	१,०१,१८८	५.८८%
११.	रायपुर	२१,६०,८७६	९३,०१०	४.३०%
१२.	महासमुन्द	१०,३२,७५४	२,७९,८९६	२७.१०%
१३.	धमतरी	७,९९,७८१	२,०७,६३३	२५.९६%
१४.	काँकेर	७,४८,९४१	४,१४,७७०	५५.३८%
१५.	बस्तर	८,३४,३७५	५,२०,७७९	६२.४२%
१६.	नारायणपुर	१,३९,८२०	१,०८,१६१	७७.३६%
१७.	दन्तेवाड़ा	२,८३,४७९	२,०१,४५८	७१.०७%
१८.	बीजापुर	२,५५,२३०	२,०४,१८९	८०.००%
१९.	बलौदाबाजार	१३,०५,३४३	१,६७,४५०	१२.८३%
२०.	गरियाबन्द	५,९७,६५३	२,१५,९८६	३६.१४%
२१.	मुंगेली	७,०१,७०७	७,२८१	१०.३७%
२२.	बालोद	८,२६,१६५	२,५९,०४३	३१.३५%
२३.	बेमेतरा	७,९५,७५९	३७,१८५	४.६७%
२४.	कोण्डागाँव	५,७८,८२४	४,११,००१	७१.०१%
२५.	सुकमा	२,५०,१५९	२,०८,७९७	८३.४७%
२६.	बलरामपुर	७,३०,४९१	४,५८,९४९	६२.८३%
२७.	सूरजपुर	७,८९,०४३	३,५९,६७२	४५.५८%
	कुल:	२,५५,४५,१९८	७८,२२,९०२	३०.६२%

स्रोत: भारत की जनगणना २०११ के अनुसार.

(१)

अति उच्च अनुसूचित जनजाति के क्षेत्र (७५ प्रतिशत से अधिक) :-

इसके अन्तर्गत वे जिले आते हैं जिनमें अनुसूचित जनजातियों का स्तर ७५ प्रतिशत से अधिक है। जिसमें सुकमा ८३.४१ प्रतिशत, बीजापुर ८०.०० एवं नारायणपुर ७७.३६ प्रतिशत

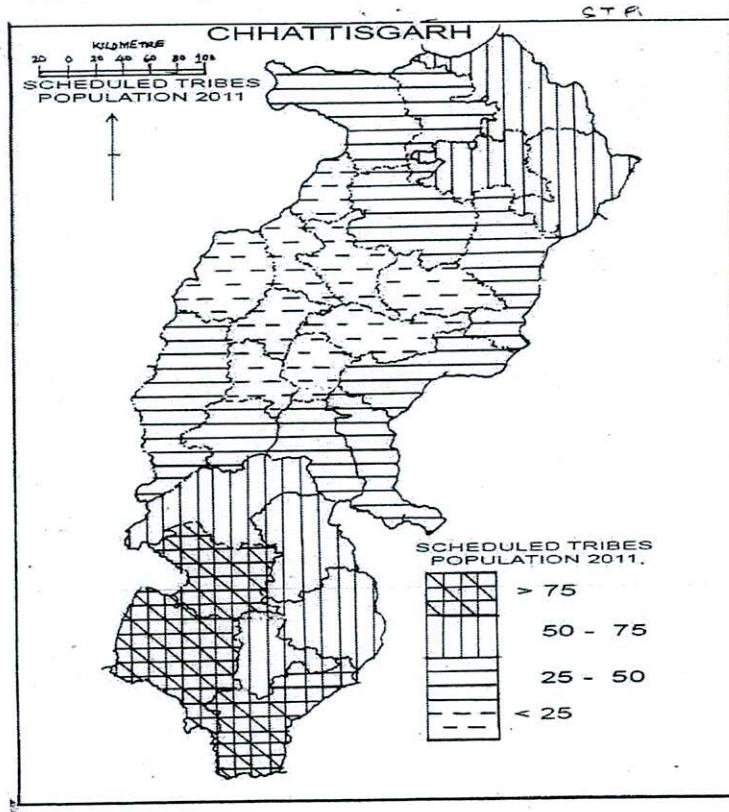
जिलों में अति उच्च अनुसूचित जनजाति के क्षेत्र में सम्मिलित है। जिसका मुख्य कारण विषम धरातल, विस्तृत वनांचल, अनुपजाऊ मिट्टी, परिवहन के साधनों का अभाव के साथ-साथ आदिवासियों बाहुल्य क्षेत्र महत्वपूर्ण तथ्य है। इनके अतिरिक्त

इन क्षेत्रों में औद्योगीकरण एवं
 (२) उच्च अनुसूचित जनजाति के क्षेत्र (५० से ७५ प्रतिशत के मध्य) :-

राज्य के उच्च अनुसूचित जनजाति के क्षेत्र में वे जिले आते हैं जहाँ जनजातियों का प्रतिशत ५० से ७५ प्रतिशत के मध्य है। इनमें दन्तेवाड़ा ७१.०७ प्रतिशत, कोण्डागाँव ७१.०१ प्रतिशत, बलराम पुर ६२.८३ प्रतिशत, बस्तर ६२.४२ प्रतिशत, जशपुर ६२.२८ प्रतिशत, सरगुजा ५७.३६ प्रतिशत एवं कांकेर ५५.३८ प्रतिशत, जिले में उच्च जनजाति क्षेत्र के अन्तर्गत है। ये जिले मुख्यतः राज्य के उत्तरी क्षेत्र एवं दक्षिणी

नगरीकरण की निम्न स्थिति है।

क्षेत्रों में संकेन्द्रित है, जो कि दुर्गम पठारी एवं पहाड़ी वनों के मध्य ये जनजातियाँ निवास करती है। आज भी ये जनजातियाँ स्थानांतरित कृषि, वन, उत्पादको पर आश्रित है यहाँ यातायात व संचार साधनों का विकास भी की पर्याप्त नहीं है। जिला मुख्यालय होने के कारण नगरों में विकास जैसे कारकों का प्रभाव साक्षरता, शिक्षा एवं स्वस्थ की सुलभता हो रहा है, फिर भी इन क्षेत्रों में विकासात्मक पहलुओं की आवश्यकता है।



(३) मध्यम जनजातीय जनसंख्या के क्षेत्र (२५ - ५० प्रतिशत) :-

राज्य की २५ से ५० प्रतिशत मध्यम जनजातीय जनसंख्या के क्षेत्र

के अंतर्गत प्रदेश के ९ जिले हैं जिसमें कोरिया ४६.१८ प्रतिशत, सूरजपुर ४५.५८ प्रतिशत, कोरबा ४०.९० प्रतिशत, गरियाबन्द ३६.१४ प्रतिशत,

रायगढ़ ३३.८४ प्रतिशत, बालोद ३१.३५ प्रतिशत, महासमुन्द २७.१० प्रतिशत, राजनांदगाँव २६.३६ प्रतिशत एवं धमतरी २५.९६ प्रतिशत में मध्यम अनुसूचित जनजातियों के क्षेत्र हैं। ये जिले सम्पूर्ण छत्तीसगढ़ में यत्र-तत्र

बिखरे हुए हैं। जिला मुख्यालय के कारण प्रशासनिक गतिविधियाँ नगरीयकरण, साक्षरता के साथ वनोपज एवं कृषि जैसे कार्य की प्रधानता देखने को मिलता है।

(४)

निम्न जनजातीय जनसंख्या के क्षेत्र (२५ प्रतिशत से कम) :-

छत्तीसगढ़ प्रदेश में निम्न जनजातीय जनसंख्या क्षेत्र के अंतर्गत सम्पूर्ण छत्तीसगढ़ का मैदान शामिल है, जहाँ २५ प्रतिशत से कम जनजातीय जनसंख्या निवास करती है। ये जिले- बिलासपुर २१.७० प्रतिशत, कबीरधाम २०.३१ प्रतिशत, बलौदा बाजार १२.८३ प्रतिशत, जाँजगीर-चाम्पा ११.५६ प्रतिशत, मुंगेली १०.३७ प्रतिशत, दुर्ग ५.८८

प्रतिशत, बेमेतरा ४.६७ प्रतिशत एवं रायपुर ४.३ प्रतिशत में निम्न जनजातीय जनसंख्या के क्षेत्र में सम्मिलित है। यहाँ के क्षेत्र समतल उपजाऊ मिट्टी की अधिकता है, रायपुर राज्य की राजधानी युक्त मुख्य नगर है, जहाँ सबसे कम आदिम जनजाति का प्रभाव है। इसके अतिरिक्त नगरीयकरण, औद्योगिकरण, परिवहन के विकसित साधन, संचार के साधनों, कृषि कार्यों की प्रमुखता में संलग्न जनसंख्या निवास करती है।

तालिका क्रमांक १:२

छत्तीसगढ़ : अनुसूचित जनजातियों का वितरण (प्रतिशत में) १९७१-२०११

वर्ष	कुल	ग्रामीण	नगरीय
१९७१	३५.५०%	३७.८०%	६.०%
१९८१	३६.६०%	३९.३०%	८.४%
१९९१	३५.४०%	३९.३०%	९.८%
२००१	३१.७६%	३८.२०%	९.१%
२०११	३०.६२%	३६.८०%	९.९%

स्रोत: भारत की जनगणना १९७१, १९८१, १९९१, २००१ एवं २०११.

उपरोक्त आँकड़े का प्रमुख स्रोत भारत की जनगणना है जिसके आधार पर छत्तीसगढ़ की अनुसूचित जनजातियों का वितरण प्रतिशत के आधार पर स्पष्ट किया गया है। सन् १९७१ तथा १९८१ में यह क्रमशः ३५.५० प्रतिशत तथा ३६.६० प्रतिशत है। राज्य में १९७१-१९९१ की अवधि में जनजातियों की विभिन्नता देखने को

मिलती है, इसी प्रकार २००१ एवं २०११ में घटकर ३१.४६ प्रतिशत व ३०.६२ प्रतिशत हो गया है। अर्थात् कुल वितरण का प्रतिशत क्रमशः घट रहा है जिसका मुख्य कारण जनजातियों का नगरों की ओर रोजगार के तलाश में प्रवास हो रहा है। यहाँ राज्य की ग्रामीण क्षेत्रों में १९७१ से १९९१ तक लगभग

वृद्धि की ओर अग्रगणित है लेकिन २००१ एवं २०११ में घटती प्रवृत्ति को स्पष्ट कर रहा है, जबकि नगरीय जनजातियों का वितरण १९७१ से २००१ तक क्रमशः बढ़ोतरी की प्रवृत्ति मिलती है

निष्कर्ष :-

छत्तीसगढ़ में अनुसूचित जनजातियों का वितरण प्रतिरूप में असमानता है, जिन्हे विभिन्न जिलों के आधार पर भारत की जनगणना २०११ के अनुसार स्पष्ट किया गया है जिसमें ०३ जिलों में अति उच्च, ०७ जिलों में उच्च, ०९ जिलों मध्यम एवं ०८ जिलों में निम्न जनजातीय का वितरण में भिन्नताएँ पाई जाती है। इसी प्रकार राज्य के ग्रामीण एवं नगरीय प्रतिशत वितरण की प्रवृत्ति लगभग असमान है जहाँ कुल जनसंख्या

केवल २००१ में ०.७ प्रतिशत की कमी हुई है। अतः राज्य की अनुसूचित जनजातियों का वितरण प्रतिरूप में असमानता है।

में अनुसूचित जनजातियों का औसत प्रतिशत ३०.६२ प्रतिशत है जिसमें १६ जिलों में इससे अधिक एवं ११ जिलों में औसत से कम प्रतिशत मिलता है। जिसे वहाँ भौतिक, सामाजिक, आर्थिक एवं जनांकिकी कारको की स्थिति को सुधार कर बेहतर बनाया जा सकता है। जिससे जनजातीय जनसंख्याओं को जागरूकता की आवश्यकता है एवं राज्य सरकार की विकास योजनाओं को सतत् रूप से लागू कर विकास की मुख्य धारा में लाने हेतु प्रयास किया जाना चाहिए।

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Current Challenges and Their Solutions

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Preamble:- One of the natural obligations of man is to perform action. The discharge of the responsibilities given to us can be said to be one of the human needs. That is why business, job, profession, business, education, employment – human community has become an integral part. A person does something or the other, appears to earn through one or the other medium, even though his forms may be different. This thinking becomes important in the present perspective because today we are not in position to say correctly that what will be the nature of the employment world after 50 years from today. This is because the rapid development of machine learning to robotics that has emerged in the past, may have given the employment world that form in the next 50 years, which is not even possible to predict today. Problem:- Due to today's technological revolution, we are seeing automation decreasing in almost every part of the society. Seeing this happening naturally, many fear that after everything is automated, the employability of a person will be zero? It is not that people have not had such fear before. Even when the era of industrialization came, many felt that its results would be similar and a large community would have lost jobs and professions etc., but history is witness that nothing like this happened. The possibilities of employment increased, the life of the people became happy and many new opportunities of prosperity and wealth also took birth. Despite all these assurances, the reasons for people's apprehension this time are also reasonable. In human beings we find two types of main powers - one is physical force and the other can be called intellectual force. In the era of industrialization, machines took the place of human manual labor, but even then humans had intellectual control over them. With the advent of tractors in agriculture, industry, etc., the role of human beings in factories did not decrease, but increased. Because of communication: Intellectual tasks like structure, analysis were possible to be done by humans only, but this time the challenges are different and this time with the rise of the dominance of Artificial Intelligence (AI) the role of humans seems to be in danger for the first time. In general, when the name of AI comes up, people think that it is talking about computers, but it is not so. From biology to social science, today we are seeing self-automation or automation happening. For example, the work of driving a car is also an intellectual, physical, abilities in addition to the ability to guess. It is necessary for the driver to have an idea of the person standing on the side of the road, at what speed he is coming towards the road, so that he can apply the brakes in time. Now gradually the automatic vehicles running without drivers seem to be doing this task better than humans. Since we are not seeing this happening in India, we cannot imagine that today more than thousands of such vehicles have hit the roads of America and Europe and within a decade they will probably be used on a daily basis all over the world. Would have been The question arises that if only automatic vehicles start running in the whole world, as it is likely to happen in the next 50 years, then what will happen to the daily employment of so many people? So what will they do

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नीतिविना गति गेली, गतिविना वित्त गेले
वित्तविना शूद्र रक्चले, इतके अनर्थ एका अविद्येने केले

-महात्मा ज्योतीराव फुले

❖ विद्यावार्ता या आंतरविद्याशाखीय बहुभाषिक त्रैमासिकात व्यक्त झालेल्या मतांशी मालक, प्रकाशक, मुद्रक, संपादक सहमत असतीलच असे नाही. न्यायक्षेत्र:बीड



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ARAVIND ADIGA'S NOVEL: THEMATIC STUDY

Kanchi Bajpai
Research Scholar

Adiga (born 23 October 1974) is an Indian writer and journalist . His debut novel, *The White Tiger*, won the 2008 Man Booker Prize.

His notable works :-

1. *The White Tiger*
2. *Last Man in Tower*
3. *Between The Assassinations*
4. *Amnesty*
5. *Selection Day*.

1. The White Tiger

The White Tiger provides a darkly humorous perspective of India's class struggle in a globalised world, as told through a retrospective narration from Balram Halwai, a village boy.

Themes of the novel "The White Tiger" :

1. Immoral Corruption :-

Balram is from a low caste in India where he grew up with barely anything. As a child, Balram was seen as an intelligent and honest fellow in a crowd of thugs. He was a pure soul and was untainted. However, growing up, he was exposed into a lot of corruption and immoral behavior, such as the time with the doctors just let his father die. His childhood ultimately set Balram up for a lifetime of immoral and corrupt behavior as he moved up his social ladder and into the higher castes. To work his way up, Balram ends up cheating, stealing, and even murdering in order to have his way. Balram becomes very selfish, evident by his many immoral actions, due to the entrepreneur side of him. This can be seen as both an immoral and moral,

depending on how you look at it. If one looks at it in a more business lens, business is all about doing everything one can to beat out whoever one are competing against. Finding ways to ensure the competition does not succeed, finding ways to get ahead of everyone else, and coming out on top are all a big part of the business world. It can be seen as being moral because of competitive nature of our globalized capitalist economic system. In a capitalist economy, any way one can get ahead is fair game. However, if one is looking at this from a non-business standpoint, the actions Balram does are very immoral. He cheats people to put himself in a position to gain for himself. Balram does everything in his power for personal gain, even killing his boss.

2 Lightness and Darkness

Perhaps Balram's favorite motif is the duality of "Light" and "Dark." From the very beginning, he attempts to navigate from his hometown in "The Darkness" to become a member of urban society. While Darkness represents the past, poverty, rural India – and most importantly – loyalty to family and master. Even after he has established himself in Bangalore, When 1 of his White Tiger drivers runs over a boy, he visits the family and offers their surviving son a job. He realizes this decision may make him appear weak, but he argues he has no choice.

"I can't live the way the Wild Boar and the Buffalo and the River lived, and probably still live, back in Laxmangarh. I am in the Light Now"

Selection Day

The plot itself is beautifully simple - it tells the tale of two boys, Manjunath and Radha kumar, who are raised in the slums of Mumbai and whose obsessive father pressure them to become cricket stars.

Theme in the novel. "Selection Day".

There's an energy and wit on every page as Adiga explores themes of ambition, failure, homophobia and threats to freedom whether, on

**A STUDY OF HUMAN RESOURCE
DEVELOPMENT IN POWER SECTOR****Dr. M. N. Sondge**
Research Guide**Dr. S. S. Agarwal**
Research Co-Guide**Bardale Shital Gurunathappa**
Research Scholar

Abstract:

Human resource is one of the most important requirements as it is only the active source in any organization. Human resource plays an important role for the success of organization. India assured to build more power generation capacity as well as supporting power systems in the upcoming decade as compared to last three decades. Electricity shortage is a very common problem in India and most of our work gets interrupted due to sudden power supply cut and voltage fluctuation. The availability of electricity is low and with the passage of time it is found that new technologies are emerging at fast. Sophisticated and expensive electrical devices are frequently used in our day to day activities. To overcome the problem of electricity it is difficult to implement new project as it requires huge capital. Therefore it is necessary to train the existing employees in order to increase the production of electricity. But still there is a problem regarding HRD practices in various organizations, Therefore an attempt is made to study 'Human Resource Development in Thermal Power Station.'

KEY: Human Resource Development (HRD), power, electricity, thermal power station (TPS).**Introduction:**

Human Resource Development is an emerging part of Human Resource Management

a personal or national level - he has produced a nearly flawless novel, and further proof that he is among our finest contemporary novelists.

"We think that the only way to stand out from the crowd is by putting the person in front of us down. Thinking that there can be only one number. This mentality prevents us from winning and this mentality has no place in the team".

Last Man in Tower

Last Man in Tower is a 2011 novel by Indian writer Aravind Adiga. It tells the story of a struggle for a slice of shining Mumbai real estate. The protagonist of the novel is a retired schoolteacher named Yogesh A. Murthy, who is affectionately known as Masterji.

Theme of the novel "The last Man in Tower":-

Iconoclast Indian novelist Aravind Adiga's last Man in Tower set in the maximum city of Mumbai, is not only the fight of one man against his times but also a collective agony of an ancient civilization fragmented by a post-truth era of indiscriminate urbanization. A close reading of the novel raises disturbing questions about contemporary ideas of national development and identifies survival strategies adopted by citizens in a morally ambivalent India.

Adiga tells his story with his usual barbed humor:

The temple was crowded, as it was at any hour of the day, yet the Lord Ganesha was receptive to free-market logic, and an 'express line,' for anyone who could pay fifty rupees a head, sped the three of them into the sanctum (p. 134).

Importance:-

I have taken this topic because Aravind Adiga's view on Judiciary, corruption, immorality of the contemporary society has fascinated me. The lines from his novel shows the actual reality of the contemporary society. Each and every lines from his novel has inspired me and it can inspire many people also.

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A handwritten signature in black ink, appearing to read "Vishwanath Bite".

SIGNATURE

Dr. Vishwanath Bite
Editor-In-Chief

Bizarre Encounters of Haroun in Seeking Meaning of Life: Salman Rushdie's *Haroun and Sea of Stories*

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Abstract:

Salman Rushdie's *Haroun and the Sea of Stories* is a Tale Rendition of Political and Social events published on 2008. It is an allegory about censorship and the writer's response to it. The motif of silence and lack of freedom of expression is the sustained motifs of the novel as well as Rushdie's own life, as the critics tried to silence him for his novel *The Satanic Verses*. Thus, in *Haroun and the Sea of Stories*, Rushdie had tried to place the original condition of the society and his own mental conditions when Fatwa was issued for him for his novel *The Satanic Verses*. In this novel Rashid, Haroun's father had the similar conditions like Salman Rushdie in his real life. Rashid Khalifa manufactured stories that spread cheerfulness among the people in the sad city of Alifbay. But his wife Soroya ran off with his neighbor Mr. Sengupta and the shock of losing wife and Haroun's questionings for the utility of stories was too much for Rashid to bear that he ran out of stories. Without stories Rashid finds that he has no way to support himself or to justify his life. From here Haroun's adventurous quest started in order to return Rashid's stories to him. This is also a son's journey to give meaning to his father's life. *Haroun and the Sea of Stories* consists of twelve chapters. In each and every chapter Haroun came across the various characters which helped into get through his goal. This article explains that how these bizarre characters directly or indirectly helps Haroun to seek meaning of life.

Keywords: Magic Realism, Haroun, Censorship, Story, Quest, life, Bizarre.

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Magic Realism

Magic realism can be explained as fantasy combined with realism. It is a style of art or literature that depicts, fantastic or mythological subjects in a realistic manner. Magic realism is the capacity to enrich our idea of what is real by incorporating all dimensions of the imagination, particularly as expressed in magic, myth and religion. (Benet's Reader's encyclopedia)

Importance of Story

The conflict between the Gupland and Chupland shown in the novel revolves around the importance of stories in a person's life. Both of the people that Rashid Khalifa loves, his son and his wife, both turn on him and tell him that his stories are not real and do not matter. Without his stories Rashid finds that he has no way to support himself or to justify his life. Haroun's quest is not just an adventure to return Rashid's stories to him, but it is also a son's journey to give meaning to his father's life. In this way, Rushdie suggests that a person's stories compose their identity and dignity.

Censorship and Salman Rushdie

Rushdie has aimed censorship throughout the novel. Rushdie's own experiences of censorship when the Ayatollah placed a fatwa upon him for his depiction of Islam in *The Satanic Verses* has mainly reflected in this novel. Chupwala and its dictator Khattam-Shud represent this censorship. The antagonist Khattam-Shud wishes not only to poison the Sea of Stories, but he also wishes to silence the stories completely. Chup, therefore, is not only a land of darkness, but also a land of complete silence and censorship filled with darkness, mistrust, reveal, silence.

The land of Gup on the other hand is a land of complete freedom of speech, trust, sympathy, unity. In this novel Rushdie seems to favor Guppees freedom over the strict authoritarian censorship of the Chupwalas.

Summary of Bizarre Encounters of Haroun in all Twelve Chapters of the Novel:

Shah of Mah

the hero of the story. He was the boy who travelled to Kahani to help restore his father's story telling power. In this chapter Haroun came across his father (i) Rashid Khalifa known as 'Shah of Blah' by the people of Alifbay who disliked him and known as 'Ocean of Stories' by the people who liked him. (ii) Soroya Khalifa, Haroun's mother who was a beautiful woman. (iii) Mr. and Mrs. Sengupta Mr. Sengupta was a measly man who lived in the Khalifa family in sad city. He had no appreciation for story and stole Haroun's mother's story telling power. (iv) Some politicians

Haroun's quest began as he believed that his father ran out of stories because of him. He decided to bring back his father's story telling power and his journey began. In this chapter Haroun found one problem in himself after his mother ran off with Mr. Sengupta at school. Haroun found that he could not keep his mind on anything for more than eleven minutes at a time.

The Mission

After Haroun's father Rashid took Haroun along with him in the Political rally. There he decided to tell the stories and both father and son were thrown out by the two mustache men. After that, Haroun and Rashid boards a mail bus bound for the valley K.

In this chapter Haroun comes across the various cities and the places of the country Alifbay. In many many places were named after letters of the alphabets.

The bus was driven by (i) Mr. Butt a Parrot looking man, (Butt, The Hoopoe) was a mechanic who decided that he would take Haroun to the moon Kahani and accompanied him on his journey. He started to tell stories in riddles. Rashid made a deal with Butt to drive on the dangerous road between the valley of G and the valley of K. Butt drove dangerously and Haroun worried that he would never reach the valley of K, Rashid told Haroun about (ii) Khattam-Shud, Khattam which means 'silence' was the novel's antagonist. He poisoned the story streams of the Sea of Stories and captured the valley of K. Haroun met (iii) Mr. Butto (Snooty Buttoo) he was an autocrat politician in the valley of K. He brought in Rashid to tell stories to help him to be elected. Mr. Butto took Haroun and Rashid to his boat on the Dull Lake. As they departed on the lake they were engulfed in a thick mist.

Valley of K

In the (i) Valley of K or the Dull Lake or the Moody Lake weather changed according to moods. Here Haroun realized that it is a mist of misery brought on by his father's foul mood. When the sea began to rock Haroun told everyone to think good thoughts and as they did the sea calmed. Here Rashid and Haroun reached to a (ii) Yatch or house boat known as Arabian Nights (Ocean of Stream of Stories) that took them their destination. The boat was very luxurious but both Rashid and Haroun had difficulty in sleeping. In the boat, at the night, Haroun heard a noise in his bedroom, there he found an old man with an onion shaped head, who got disappeared when Haroun saw him. The old man was (iii) Iff (The Water Genie), Iff dropped a wrench (the disconnecting tool) which was collected by Haroun. Iff told Haroun that he was send by Walrus to unsubscribe Rashid's story tap. (iv) Walrus, (He was the head of the P2C2E, Process 2 Complicated 2 Explain on Kahani.) He was the person, Haroun tried to talk to in order to get back his father's story water turned on again. When the water Genie asked Haroun to give back his wrench (the disconnecting tool) Haroun demanded Iff to take him to Walrus in Gup city Kahani, and Iff reluctantly conceded in order to get his wrench back from Haroun.

An Iff and A Butt

Here, Iff told Haroun to pick a bird, real or imaginary then Haroun picked a bird named Hoopoe. (i) Butt the Hoopoe was a large mechanical bird that flew Haroun to Moon Kahani and accompanied him on his journey. Haroun and his father climbed on Hoopoe's back and accelerated into space. The Hoopoe looked like Mr. Butt so Haroun named it Butt the Hoopoe. They were able to communicate telepathically. Butt the Hoopoe landed on the Sea of Stories of Kahani. (ii) Kahani land, Haroun reached Kahani land (Moon) which was covered with ocean. Iff collected water from Kahani land and asked Haroun to drink and make a wish from the wish water but Haroun failed to choose between his mother or to wish for the story teller subscription for his father and unfortunately the effect of wish water vanished after eleven minutes. Iff said stories float in a Gup land in the liquid form and Iff dipped a golden cup and extracted a single story from it and gave to Haroun to drink that story water. This story water helped Haroun to fight with all monsters in order to save princess Batcheat. (iv) Princess Batcheat, she was the Princess of land of Gup. She was captured by Khatam-Shud and the forces of Chup. After drinking the story Haroun transformed himself as huge monster (big spider), due to this Princes Batcheat failed to identify Haroun and attacked him with a knife

and Haroun got fainted. When Haroun woke from his story Iff told him that someone named Khattam-Shud was poisoning the story.

About Guppes and Chupwalas

Haroun, Butt the Hoopoe and Iff the water Genie flew to the (i) Land of Gup. In Gup city Haroun felt his father's stories were becoming true. In the entire Gup land, all the Guppes were preparing for the war. In Gup land Haroun met (ii) Mali, the water gardener. He cared for the streams in the sea of stories on Kahani. Gardener informed Haroun that the sea water is getting polluted along with the stories of the sea and it is done by the Chupwala's leader Khattam-Shud (Cultmaster).

Here Rushdie wants to say that there are many stories not all stories are good or can be told. According to Rushdie silence and censorship is equal to Khattam- Shud in this novel.

In Gup land Haroun came across (iii) Prince Bolo, the prince of the land of Gup prepared the Guppee army to the land of Chup in order to rescue his Princess fiancé, Princess Batrcheat. Prince Bolo announced that princess Batcheat was been kidnapped. (iv) The Gup parliament (v) Palace of the King (King Chatterjee) (vi) Pleasure Garden (vii) P2C2E House (viii) General Kitab, the General of Guppee army. He was known for talking openly and freely about his battle plans. Here, Walrus announced their plans for war to the Pages of the Guppee library (Army). Prince Bolo and General Kitab brought a spy with a hood over his head. When the hood was removed Haroun saw his father Rashid. War was announced for two reasons (a) Sea water was getting polluted (b) Princess Batcheat was kidnapped.

The Spy's Stories

Rashid was considered as a spy of stories. Rashid explained that he was a story teller subscriber of voter service. Haroun convinced all that Rashid is his father, not a spy. Here Rashid informed that Princess Batcheat was kept in twilight strip. He has dreamt it as he was subscriber of stories and stories came in their dreams. Here, Haroun came across (i) Blabbermouth, the page in the library (Army) of Gup. She disguises herself as a boy but found out after she saves the Guppee leadership from a suicide bomber. Blabbermouth entertains Haroun with her juggling act.

Into the Twilight Strip

Haroun along with Gupwala's moved to Twilight Strip. Here Haroun saw many Pages (workers) into the Twilight Strip, they all looked similar like the pages of the books. They were thinking that how could they save Princess or Ocean. Meanwhile Iff's disconnecting tool was stolen by one of Page named Blabbermouth. Haroun was confused whether they will win or not as they were not having enough power/energy to move.

The Shadow Warriors's

In this chapter Haroun confronts (i) Mudra (The Shadow Warrior, Soldier) is a former Chupwala soldier. He left the army because he disagreed with Khattam-Shud's way of ruling and helped Gupees in their fight against the Chupwala army. Mudra was a champion warrior of Chup city. All the Chupwala's had one thing common that they all spoke in gestures. Words were no uttered from their mouth as uttering words may create mistake and punishment can be announced by the Chupwala head the Khattam-Shud. So, they avoided speaking.

Here Salman Rushdie has told about himself, as Fatwa was raised for him for his novel *Satanic Verses*. Rushdie felt that the punishment of Fatwa was given to him for expressing his views.

Rashid interprets the worrier's talk. Mudra was fighting against Khattam-Shud who was the cruel ruler of Chupland in order to bring peace back to Chup. Mudra agreed to help the Gupees to defeat Khattam-Shud.

The Dark Ship

It looks like an ark. Here, Haroun saw that the water had become acidic and poisonous that the fishes were not able to survive. Haroun identified that the eyes of all the Chupawala's were differently colored and excessive brightness could make them blind. In this chapter Haroun encountered Khattam-Shud (The Cultmaster) who appeared as a tiny, measly man Haroun realized that this was Khattam-Shud's shadow that had detached from its owner. Cultmaster said that stories are inefficient and useless and that is why they were being destroyed. Khattam-Shud asked the same question as Mr. Sengupta asked that what's the use of stories that are not even true. So, Haroun believed that Khattam-Shud might be Mr. Sen Gupta but Khattam-Shud denied.



Haroun's Wish

Salman Rushdie has compared Khattam-Shud to censorship. According to Khattam Shud world is not for fun it is for controlling. Khattam-Shud was against the publish of stories and Rashid ran out of stories because of him. Here, Rashid is Salman Rushdie himself.

Khattam-Shud accepted that Ocean of stories cannot be controlled so he had poisoned the Ocean. He had built a giant (PLUG) to seal the story which was sourced at the bottom of Sea. Rushdie here serves his own conditions that all, even the anti-stories were published but why not his stories.

Haroun drank a vial of wish water which was given to him by Iff. He wished that the axis of Kahani would spin normally. His wish worked and after few minutes the entire land bathed in sunlight. All the shadow vanished and every one was free and the poison was destroyed.

Princess Batcheat

Blabbermouth's duel identity was disclosed between the fight of Chupwalas and Ghupwalas. Guppees won due to their honest communication and unity whereas Chupwalas lost due to their silence, distrust for each other. As the battle stopped a great earthquake occurred and the moon began to spin. The statue of Bezaban fell and crushed the real Khattam-Shud. Peace was declared and everyone received a promotion within their rank. Princess Batcheat and Rashid's subscription both were found and people celebrated. Haroun moved to the Walrus.

What is the Walrus

In the last chapter Haroun met his aim, Walrus, who is Iff's boss. Haroun wished a happy ending for his sad city Alifbay. The city remembered its name 'Kahani', which means story. Haroun realized that the Walrus had put a happy ending into the form of rain drops. Rashid regained his story telling capacity and told the story of 'Haroun and the Sea of Stories' and the people enjoyed. Rashid told that the stories had the power to help get rid the world from oppressive rural world. Haroun's mother Soroya came back and finally Mr. Sengupta lost as Khattam-Shud.

Examples of Magic Realism in this Novel

- (i) **Invisible Tap:** The magic realism here is the tap itself appearing to be a normal or real object but actually it dispenses story waters where Rashid receives stories that made him the famous "Ocean of Notions."
- (ii) **Twilight Strip:** The Twilight Strip is what separates the darkness- from the land of Chup- from the endless light- from the land of Gup. the magic realism shown is that Chattergy's wall and the Twilight Strip are both barriers but cannot be seen because they are invisible like the equator of Earth.
- (iii) **The Ocean of Stream of Story:** This is good example of magic realism as Ocean itself is a real thing and actually exists. But here instead of water in an Ocean there are thousands of multicolored currents in the Ocean of the Stream of Story.
- (iv) **Moody Lake:** Moody Lake or the Dull Lake as known in the novel is affected by the emotions of the people around it and the weather conditions change according to the mood of the people.
- (v) **Shadow Pic:** A strong aspect in the story that showed magic realism was the Shadows. When Mudra was capture, he explained that Khattam-Shud ruler of the Chpwala can be in two places at once. The shadow can be detached from a person and can allow the shadow to have a mind of his own and freely to what it wants.
- (vi) **Hoopoe:** The magic realism to Hoopoe is that although his outer appearance as a bird shows nothing of him like a machine but latter on the story, he gets his brain removed and placed back in.
- (vii) **The Moon Kahani:** Kahani is a great example of magic realism. The Moon itself we know exists and it is a true thing, but in this novel lots of magic are connected with it. Almost the whole moon is covered in water. This water is "Story Water" and it is colorful in this novel whereas in our real moon there is no water at all and no life on it but in the novel people live in Kahani.

Conclusion

This research paper has drawn out all the characters and elements from each chapter which Haroun faced during his journey in order to achieve the motif of his father's life. Haroun too searched the meaning of life via the encounter of these bizarre magical elements as Invisible Tap, Hoopoe, The Moon-Kahani, Twilight Strip, Moody Lake, The Ocean of the Stream of Story, Shadow Pic, and many more elements of this novel. This research paper concludes that

the eponymous hero Haroun had achieved his goal of bringing the story telling power of his father Rashid via magical realism and has searched the meaning of his life too. Salman Rushdie has beautifully expressed his real conditions as the character Rashid Khalifa in this novel.

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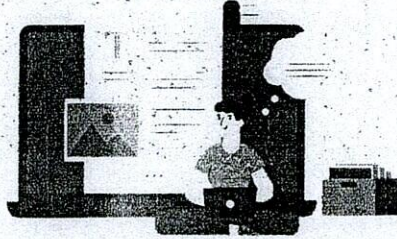
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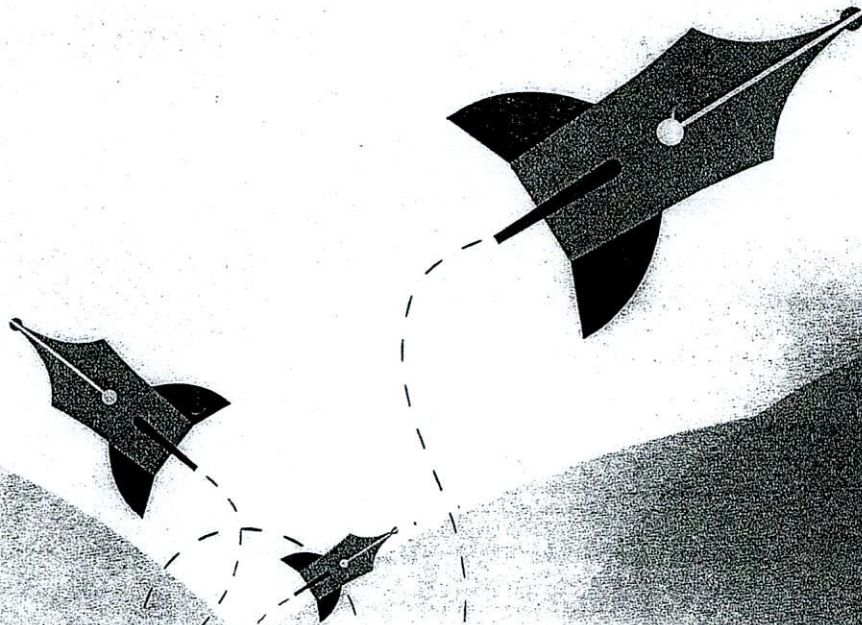
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डॉ. (श्रीमती) साघना सोम**

शोध सारांश

आधुनिक भारतीय चिंतन में राष्ट्रवादी विचारधारा के प्रतिनिधि चिंतक के रूप में राष्ट्र गौरव पं. दीनदयाल उपाध्याय का नाम आता है। प्रो. हिरेन मुखर्जी ने उन्हें अजातशत्रु की संज्ञा दी और आचार्य कृपलानी ने दैवीगुण सम्पन्न व्यक्ति के विशेषण के साथ उनका वर्णन किया। पं. दीनदयाल उपाध्याय जी भारतीय राजनीति में महत्वपूर्ण परिवर्तन करने की क्षमता रखते थे। पं. दीनदयाल उपाध्याय जी आजाद व अखण्ड भारत का निर्माण चाहते थे। भारतीय संस्कृति के आराधक, राष्ट्रीय भावों के अमर गायक, मानव के हित में समर्पित, कुशल संगठनकर्ता, मौलिक विचारक, दूरदर्शी, राजनीतिज्ञ, दार्शनिक, अर्थशास्त्री, समाजशास्त्री इतिहासकार एवं साहित्यकार थे।

Keywords: पंडित दीनदयाल उपाध्याय एकात्म मानववाद के प्रणेता राष्ट्रवादी चिन्तक।

आधुनिक भारतीय चिंतन में राष्ट्रवादी विचारधारा के प्रतिनिधि चिंतक के रूप में राष्ट्र गौरव पं. दीनदयाल उपाध्याय का नाम आता है। प्रो. हिरेन मुखर्जी ने उन्हें अजातशत्रु की संज्ञा दी और आचार्य कृपलानी ने दैवीगुण सम्पन्न व्यक्ति के विशेषण के साथ उनका वर्णन किया।

पं. दीनदयाल उपाध्याय जी का जन्म 25 सितम्बर 1916 में ग्राम-घनकिया राजस्थान में नाना पं. चुन्नीलाल जी के घर में हुआ। इनके पिता का नाम पं. भगवती प्रसाद उपाध्याय और माता का नाम श्रीमती रामप्यारी था। इनके पिताजी जलेसर रोड स्टेशन में स्टेशन मास्टर थे। पं. दीनदयाल उपाध्याय जी लगभग ढाई वर्ष के थे जब इनके पिता का देहावसान हुआ। 8 अगस्त 1924 को माता का भी निधन हो गया। मामा के संरक्षण में उनकी शिक्षा-दीक्षा राजस्थान में हुई। उन्होंने स्नातक स्तर की पढ़ाई कानपुर के श्री सनातन धर्म कॉलेज से किया। पढ़ाई में काफी होशियार थे विभिन्न परीक्षाओं में सर्वप्रथम आते रहे। प्रशासनिक सेवा परीक्षा में भी वे प्रथम आए, पर उन्हें नौकरी करना पसंद नहीं था। वे बी.टी. की पढ़ाई करने प्रयाग गये। "देश की दुर्दशा व परतंत्रता से द्रवित उपाध्याय जी ने आजीवन देश सेवा का अडिग संकल्प लिया और सर्वरूपेण भारत भूमि की सेवा में समर्पित हो गए।" दया दीक्षित। अखिल भारतीय जनसंघ की स्थापना होने पर उन्हें संगठन में भी पद दिया गया। वर्ष 1952 में जनसंघ के कानपुर अधिवेशन में डॉ. श्यामा प्रसाद मुखर्जी ने उन्हें भारतीय

जनसंघ का महामंत्री नियुक्त किया। 1967 में उन्हें पार्टी का अध्यक्ष चुना गया। 11 फरवरी 1968 में रहस्यपूर्ण परिस्थिति में उनकी हत्या हो गयी। मृत्यु के कुछ सप्ताह पूर्व पं. दीनदयाल उपाध्याय जी ने जनसंघ के ऐतिहासिक कालीकट अधिवेशन का अध्यक्षता की थीं इनके नेतृत्व में जनसंघ दक्षिण भारत पहुँचा।

पं. दीनदयाल उपाध्याय जी ने लखनऊ से प्रकाशित होने वाले पाँचजन्य साप्ताहिक और स्वदेश दैनिक जैसे राष्ट्रवादी समाचार पत्रों का सम्पादन किया। इनके द्वारा लिखित लखनऊ उपन्यास का नाम 'चन्द्रगुप्त मौर्य' और 'शंकराचार्य' है गणित और संस्कृत इनके प्रिय विषय थे। राजनीति में प्रवेश करने के साथ ही उन्होंने अर्थशास्त्र के महत्व को समझना। पं. दीनदयाल उपाध्याय जी भारतीय विचारक, अर्थशास्त्री, समाजशास्त्री, इतिहासकार, पत्रकार और एकात्म मानववाद के परिचायक के रूप में जाने जाते हैं।

पं. दीनदयाल उपाध्याय जी भारतीय राजनीति में महत्वपूर्ण परिवर्तन करने की क्षमता रखते थे। डा. श्यामाप्रसाद मुखर्जी ने उनके इस कार्यक्षमता को कानपुर अधिवेशन में देखा। उनमें संगठन कौशल की अद्भुत क्षमता थी। इस पर डॉ. मुखर्जी ने कहा था— 'यदि मुझे दो दीनदयाल मिल जायें तो मे भारतीय राजनीति का नक्शा बदल दूँ।'⁹

डॉ. मुखर्जी के मृत्यु के बाद पं. दीनदयाल उपाध्याय जी जनसंघ की कमान संभाल ली और आजीवन संघ की सेवा की

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द्वारा सम्पूर्ण व्यवस्था का केन्द्र "मानव" होना चाहिये हमारा आधार एकात्म मानव है जो एकात्म समिष्टियों का एक साथ विनिधित्व करने की क्षमता रखता है। एकात्म मानववाद के आधार पर हमें जीवन की सभी व्यवस्थाओं का विकास करना है। डॉ. दया दीक्षित।

पं. दीनदयाल उपाध्याय जी का सर्वोपरि लक्ष्य समाज का ध्यान करना था। उनका मानना था कि मानव जन्म से नहीं अस्तित्व कर्म से महान बनता है। कम बोलना ज्यादा सुनना उनका मानव था। उपाध्याय जी ने चिन्तन की सूक्ष्मता को एकात्म मानववाद के द्वारा समझ सकते हैं। जिसमें मानव कल्याण व जीवन दर्शन की स्थापना के संबंध में विचार व्यक्त किये हैं। उनके द्वारा सामाजिक, आर्थिक समस्याओं के चार पुरुषार्थों – अर्थ, काम, मोक्ष के संबंध में प्रकाश डाला गया है।

पं. दीनदयाल उपाध्याय जी का मानना है मानव जीवन जन्मी नहीं, बहुरंगी है। अतः व्यक्ति के जीवन के एक पक्ष पर आवश्यकता से अधिक बल देने से अन्य पक्षों या आवश्यकताओं को उपेक्षा कर देने से वह सुखी, संतुष्ट नहीं रह सकता। उन्होंने मनुष्य के व्यक्तिगत जीवन के सार्थकता और अंतिम उद्देश्य की दृष्टि के प्रति समग्र एवं संतुलित दृष्टि रखने पर बल दिया। पं. दीनदयाल उपाध्याय के अनुसार मनुष्य की सभी क्रियाओं का एक उद्देश्य है— सुख या आनंद की प्राप्ति। पं. दीनदयाल उपाध्याय का विचार है कि जब मानव का शरीर, मन, बुद्धि और आत्मा ये चारों स्वस्थ रहेंगे तभी मनुष्य को सुख और वैभव की प्राप्ति हो सकेगी।

पं. दीनदयाल उपाध्याय ने उदाहरण देते हुए बताया— जब किसी मनुष्य के शरीर के किसी अंग में कांटा चुभता है तब मन को कष्ट होता है। मस्तिष्क अर्थात् बुद्धि हाथ को निर्देशित करती है तब ही हाथ कांटा को चुभे स्थान पर पल भर में पहुंच जाता है और कांटे को निकालने का प्रयास करता है। यह एक क्रिया है। सामान्यतः मनुष्य शरीर, मन, बुद्धि और आत्मा इन चारों की चिंता करता है। पं. दीनदयाल उपाध्याय जी ने इसी दृष्टि को एकात्म मानववाद की संज्ञा दी।¹

पं. दीनदयाल उपाध्याय का मानना है कि यदि मानव का मन संतुष्ट न हो तो मन को आघात पहुंचता है। ऐसी स्थिति में अनादिष्ट भोजन भी विष तुल्य लगता है। अतः मन का सुख भी आवश्यक है। पं. दीनदयाल उपाध्याय के अनुसार व्यक्ति की मन की स्थिति सुख व दुख का द्योतक है। इनके अनुसार उपभोग का विकास राक्षसत्व का रास्ता है और मनुष्य के नियंत्रित मन का विकास देवत्व का रास्ता है। पं. दीनदयाल उपाध्याय जी का मानना है कि देवत्व का रास्ता नया रास्ता नहीं है। भारत में इस रास्ते का उपयोग साधु-संतों, गांधीजी व विद्वानों के द्वारा वर्षों से किया जाता रहा है। इस तरह व्यक्ति काम पर धर्म के माध्यम से नियंत्रण रखता है। काम पर नियंत्रण से ही पुरुषार्थ प्राप्त हो

सकती है। भारतीय संस्कृति में मोक्ष की प्राप्ति को मानव जीवन का अंतिम लक्ष्य या परम पुरुषार्थ कहना गया है। इस प्रकार से धर्म को आधारभूत पुरुषार्थ माना गया है। धर्म अर्थ, काम, मोक्ष एक दूसरे के पूरक है। उपाध्याय जी का मानना है "सबके साथ एकात्मता का अनुभव करते सर्वहित को लिए प्रयत्न न करके अकले अपना मोक्ष चाहने वाले को मोक्ष नहीं मिल सकता। मोक्ष के लिए प्रयत्न करने से अधिक महत्व उन्होंने धर्म को दिया और कहा कि धर्म आधारभूत पुरुषार्थ है, जिसमें अर्थ, काम और मोक्ष इन तीनों की प्राप्ति संभव है।"²

पं. दीनदयाल उपाध्याय जी का धर्म व धर्म राज्य से संबंध में मानना है कि धर्म वह है जो सबको धारण करता है। धर्म प्रकृति के उन विधानों का नाम है जिस पर यह सम्पूर्ण जगत टिका है। मानवता की रक्षा और उन्नति जिन नियमों से होती है, उनका नाम मानव धर्म है। इस प्रकार सभी प्रकार के उचित अनुचित के निर्णय का आधार धर्म ही है। धर्म के माध्यम से अर्थ, काम की मर्यादा का निर्धारण होता है। अर्थ व काम का मर्यादित होना पुरुषार्थ है। अमर्यादित अर्थ, काम, धर्म का नाश करता है तथा पतन की ओर ले जाता है। पं. दीनदयाल उपाध्याय का मत है कि — "धर्मानुसार चलने वाला अल्पमत भी धर्म विरुद्ध बहुमत से श्रेष्ठ है अतः विधि व्यवस्था के लिए विधान का निर्माण धर्म के अनुसार होना चाहिये न कि कोरे बहुमत के आधार पर।"

पं. उपाध्याय धर्म पर चलने वाले राज्य चाहते थे। जिसमें सब लोग एक-दूसरे का सम्मान करें। परम्पराओं भावनाओं एवं आवश्यकताओं का ध्यान रखें व एकात्मकता से रहे। मानव समाज में जन्म लेता है और समाज में रहकर ही उसका सर्वांगीण विकास होता है। मानव व समाज धनिष्ठ रूप से संबंधित है। मानव को स्वहित के साथ-साथ समाज के हित को ध्यान में रखना चाहिये। मानव व समाज एकात्मकता से जुड़े हैं। मानव व समाज एक दूसरे का पोषण करने वाले हैं।

पं. दीनदयाल उपाध्याय जी उस व्यवस्था को अपूर्ण मानते हैं जहां मानव को मानव न मानकर मशीन का पुर्जा माना जाता है। मानव चलित इकाई है उसकी दिशा समाज की ओर है। पं. दीनदयाल उपाध्याय का मानना है कि विश्व शांति की स्थापना एकात्म मानववाद का लक्ष्य है— "एकात्म मानवता एक ऐसी ही वैचारिक प्रणाली है जो एक-एक व्यक्ति के चारों पक्षों, अर्थात् धर्म, अर्थ, काम मोक्ष के विकास को संसार के सभी मनुष्यों में विकसित करना चाहती है। ऐसा होने पर व्यक्ति के साथ-साथ समाज भी पूर्ण होगा। स्वयं व्यक्तियों में आपस में विरोध नहीं होगा। न केवल एक राज्य एवं राष्ट्र पर विश्व के सभी राज्य एवं राष्ट्रों के बीच समन्वय हो जायेगा धर्म भाषा एवं जाति के नाम पर संघर्ष नहीं होंगे। वे अनेक तो रहेंगे, पर एक होकर रहेंगे। जिससे अन्तर्विरोध दूर हो जायेंगे तथा विश्व शांति के वातावरण में सभी विकास कर सकेंगे।"³ इस तरह विश्व के सभी मानव समाज

को सम्मान सुख एवं शांति से परिपूर्ण जीवन की प्राप्ति होगी।

एकात्म मानववाद भावनात्मक एवं क्रियाशील दर्शन पर आधारित है। यह संघर्ष पर नहीं सहयोग के आधार पर सर्वांगीणता एवं पूर्णता प्रदान करता है। पं. दीनदयाल उपाध्याय का मानना है कि मार्क्सवाद जहां सम्पूर्ण मानव जीवन में एकता स्थापित नहीं कराता है तो दूसरी ओर एकात्म मानवतावाद मनुष्यों में सभी वादों प्रतिवादों को एक तरफ रखता हुआ सम्पूर्ण मानव एकता का समर्थक है।

प्रधानमंत्री नरेन्द्र मोदी का मानना है— पं. दीनदयाल उपाध्याय जी का ध्येय वाक्य— चरैवेति—चरैवेति था। यह राजनीति में लगातार देश हित में काम करने का प्रेरणादायी आव्हान था। जो देश—हित की इच्छा में देश भक्ति के संकल्प के साथ समाज को एकात्मता के भाव के साथ जोड़कर लगातार काम करने को प्रेरित करता है। हम पं. दीनदयाल उपाध्याय द्वारा दिखाए गये मार्ग पर चलें और एक विकसित एवं न्यायपूर्ण भारत के स्वप्न को पूरा करने के लिए मिलकर काम करें जहां। सबसे गरीब व्यक्ति का भी ध्यान रखा जाए”⁹

यह आलेख इस बात का भी प्रमाण है कि, पं. दीनदयाल उपाध्यायजी आजाद व अखण्ड भारत का निर्माण चाहते थे।

भारतीय संस्कृति के आराधक, राष्ट्रीय भावों के अमर गा. मानव के हित में समर्पित, कुशल संगठनकर्ता, मौलिक विचार दूरदर्शी, राजनीतिज्ञ, दार्शनिक, अर्थशास्त्री, समाजशास्त्र इतिहासकार एवं साहित्यकार थे।

सन्दर्भ :-

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सांस्कृतिक राष्ट्रवाद के चिंतक पं. दीनदयाल उपाध्याय का एकात्म मानववाद

डॉ. (श्रीमती) सुनीता यादव
डॉ. (श्रीमती) शर्मिष्ठा शर्मा

शोध सारांश

आधुनिक भारतीय चिंतन में राष्ट्रवादी विचारधारा के प्रतिनिधि चिंतक के रूप में राष्ट्र गौरव पं. दीनदयाल उपाध्याय का नाम आता है। प्रो. हिरेन मुखर्जी ने उन्हें अज्ञातशत्रु की संज्ञा दी और आचार्य कृपलानी ने वैदिकमुक्त सम्मान व्यक्ति के विशेषण के साथ उनका वर्णन किया। पं. दीनदयाल उपाध्याय जी भारतीय राजनीति में महत्वपूर्ण परिष्कार करने की क्षमता रखते थे। पं. दीनदयाल उपाध्याय जी आजाद गणराज्य भारत का निर्माण चाहते थे। भारतीय संस्कृति के आराध्यक, राष्ट्रीय भावों का अमर गावक, मानव के हित में समर्पित, कुशल संगठनकर्ता, मौलिक विचारक, दूरदर्शी, राजनीतिज्ञ, दार्शनिक, अर्थशास्त्री, समाजशास्त्री इतिहासकार एवं साहित्यकार।

Keywords: प्रो. दीनदयाल उपाध्याय, एकात्म मानववाद के प्रणेता, राष्ट्रवादी चिंतक।

आधुनिक भारतीय चिंतन में राष्ट्रवादी विचारधारा के प्रतिनिधि चिंतक के रूप में राष्ट्र गौरव पं. दीनदयाल उपाध्याय का नाम आता है। प्रो. हिरेन मुखर्जी ने उन्हें अज्ञातशत्रु की संज्ञा दी और आचार्य कृपलानी ने वैदिकमुक्त सम्मान व्यक्ति के विशेषण के साथ उनका वर्णन किया।

पं. दीनदयाल उपाध्याय जी का जन्म 25 सितम्बर 1916 में भुवनेश्वर राजस्थान में नाना प. युनूसाल जी के घर में हुआ। इनके पिता का नाम पं. भगवती प्रसाद उपाध्याय और माता का नाम श्रीमती रामबारी था। इनके पिताजी जलेश्वर राड स्टेशन में रोजाना मास्टर थे। पं. दीनदयाल उपाध्याय जी का जन्म दुई वर्ष के थे जब इनके पिता का देहावसान हुआ। 8 अगस्त 1924 को माता का भी निधन हो गया। माता के संस्कार में उनकी पोशाक-दीक्षा का भरण भी हुआ। उन्होंने आजाद रत्न की पढ़ाई कानपुर के श्री सनातन धर्म कॉलेज से किया। पढ़ाई में कम्पनी होशियार थे विभिन्न परीक्षाओं में सर्वप्रथम आते रहे। प्रशासनिक सेवा परीक्षा में भी व प्रथम आए पर उन्हें नौकरी करना पसंद नहीं था। वे बी.टी की पढ़ाई करने प्रयास करेंगे। इस की दुर्दशा व परतंत्रता से द्रवित उपाध्याय जी ने आजीवन देश सेवा का अदिग संकल्प लिया और सर्वप्रथम भारत भूमि की सेवा में समर्पित हो गए। दया दीक्षित। अखिल भारतीय जनराज की स्थापना होने पर उन्हें संगठन में भी पद दिया गया। वर्ष 1952 में जनसंघ के कानपुर अधिवेशन में डॉ. श्यामा प्रसाद मुखर्जी ने उन्हें

भारतीय जनसंघ का महासचिव नियुक्त किया। 1967 में उन्हें पार्टी का अल्पज्य युक्त बनाया। 11 फरवरी 1968 में रहस्यपूर्ण परिस्थिति में उनकी हत्या हो गयी। मृत्यु के कुछ सप्ताह पूर्व पं. दीनदयाल उपाध्याय जी ने जनसंघ के ऐतिहासिक कालीकर अधिवेशन की अध्यक्षता की थी। इनके नेतृत्व में जनसंघ दक्षिण भारत पहुँचा।

पं. दीनदयाल उपाध्याय जी ने लक्षण से प्रभावित होने वाले पत्रकारिता, साहित्यिक और स्वदेश दैनिक जैसे राष्ट्रवादी साप्ताहिक पत्रों का सम्पादन किया। इनके द्वारा लिखित लघु उपन्यास का नाम 'वन्दगुप्त मौर्य' और 'शंकराचार्य' है, समर्पित और संस्कृत इनके प्रिय विषय थे। राजनीति में प्रवेश करने के साथ ही उन्होंने अर्थशास्त्र के महत्त्व को समझा। पं. दीनदयाल उपाध्याय जी भारतीय विचारक, अर्थशास्त्री, समाजशास्त्री इतिहासकार, पत्रकार और एकात्म मानववाद के परिचायक के रूप में जाने जाते हैं।

पं. दीनदयाल उपाध्याय जी भारतीय राजनीति में महत्वपूर्ण परिष्कार करने की क्षमता रखते थे। डॉ. श्यामाप्रसाद मुखर्जी ने इनके इस कार्यक्षमता को कानपुर अधिवेशन में देखा। उनमें संगठन कौशल की अद्भुत क्षमता थी। इस पर डॉ. मुखर्जी ने कहा था— "जदि मुझे दो दीनदयाल मिल जायें तो मैं भारतीय राजनीति का चेहरा बदल दूँ।"

डॉ. मुखर्जी के मृत्यु के बाद पं. दीनदयाल उपाध्याय जी ने

संघ की कमान संभाल ली और आजीवन संघ की सेवा की। "हमारी सम्पूर्ण व्यवस्था का केन्द्र "मानव" होना चाहिये हमारा आधार एकात्म मानव है जो एकात्म समिष्टियों का एक साथ प्रतिनिधित्व करने की क्षमता रखता है। एकात्म मानववाद के आधार पर हमें जीवन की सभी व्यवस्थाओं का विकास करना होगा" डॉ. दया दीक्षित।

पं. दीनदयाल उपाध्याय जी का सर्वोपरि लक्ष्य समाज का उत्थान करना था। उनका मानना था कि मानव जन्म से नहीं बल्कि कर्म से महान बनता है। कम बोलना ज्यादा सुनना उनका स्वभाव था। उपाध्याय जी ने चिन्तन की सूक्ष्मता को एकात्म मानववाद के द्वारा समझ सकते हैं। जिसमें मानव कल्याण व जीवन दर्शन की स्थापना के संबंध में विचार व्यक्त किये हैं। इनके द्वारा सामाजिक, आर्थिक समस्याओं के चार पुरुषार्थों — धर्म, अर्थ, काम, मोक्ष के संबंध में प्रकाश डाला गया है।

पं. दीनदयाल उपाध्याय जी का मानना है मानव जीवन एकांगी नहीं, बहुरंगी है। अतः व्यक्ति के जीवन के एक पक्ष पर आवश्यकता से अधिक बल देने से अन्य पक्षों या आवश्यकताओं की उपेक्षा कर देने से वह सुखी, संतुष्ट नहीं रह सकता। उन्होंने मनुष्य के व्यक्तिगत जीवन के सार्थकता और अंतिम उद्देश्य की प्राप्ति के प्रति समग्र एवं संतुलित दृष्टि रखने पर बल दिया। पं. दीनदयाल उपाध्याय के अनुसार मनुष्य की सभी क्रियाओं का एक उद्देश्य है— सुख या आनंद की प्राप्ति। पं. दीनदयाल उपाध्याय का विचार है कि जब मानव का शरीर, मन, बुद्धि और आत्मा ये चारों स्वस्थ रहेंगे तभी मनुष्य को सुख और वैभव की प्राप्ति हो सकेगी।

पं. दीनदयाल उपाध्याय ने उदाहरण देते हुए बताया— "जब किसी मनुष्य के शरीर के किसी अंग में कांटा चुभता है तब मन को कष्ट होता है। मस्तिष्क अर्थात् बुद्धि हाथ को निर्देशित करती है तब ही हाथ कांटा को चुने स्थान पर पल भर में पहुंच जाता है और काट को निकालने का प्रयास करता है। यह एक प्रक्रिया है। सामान्यतः मनुष्य शरीर, मन, बुद्धि और आत्मा इन चारों की चिंता करता है। पं. दीनदयाल उपाध्याय जी ने इसी प्रवृत्ति को एकात्म मानववाद की संज्ञा दी।"

पं. दीनदयाल उपाध्याय का मानना है कि यदि मानव का मन संतुष्ट न हो तो मन को आघात पहुंचता है। ऐसी स्थिति में स्वादिष्ट भोजन भी विष तुल्य लगता है। अतः मन का सुख भी आवश्यक है। पं. दीनदयाल उपाध्याय के अनुसार व्यक्ति की मन की स्थिति सुख व दुख का द्योतक है। इनके अनुसार उपभोग का विकास राक्षसत्व का रास्ता है और मनुष्य के नियंत्रित मन का विकास देवत्व का रास्ता है। पं. दीनदयाल उपाध्याय जी का मानना है कि देवत्व का रास्ता नया रास्ता नहीं है। भारत में इस रास्ते का उपयोग साधु-संतों, गांधीजी व विद्वानों के द्वारा वर्षों से किया जाता रहा है। इस तरह व्यक्ति काम पर धर्म के माध्यम से

नियंत्रण रखता है। काम पर नियंत्रण से ही पुरुषार्थ प्राप्त हो सकती है। भारतीय संस्कृति में मोक्ष की प्राप्ति को मानव जीवन का अंतिम लक्ष्य या परम पुरुषार्थ कहा गया है। इस प्रकार से धर्म को आधारभूत पुरुषार्थ माना गया है। धर्म, अर्थ, काम, मोक्ष एक दूसरे के पूरक है। उपाध्याय जी का मानना है "सबके साथ एकात्मता का अनुभव करते स्वहित के लिए प्रयत्न न करके अकले अपना मोक्ष चाहने वाले को मोक्ष नहीं मिल सकता। मोक्ष के लिए प्रयत्न करने से अधिक महत्व उन्होंने धर्म को दिया और कहा कि धर्म आधारभूत पुरुषार्थ है, जिसमें अर्थ काम और मोक्ष इन तीनों की प्राप्ति संभव है।"

पं. दीनदयाल उपाध्याय जी का धर्म व धर्म राज्य से संबंध में मानना है कि धर्म वह है जो सबको धारण करता है। धर्म प्रकृति के उन विधानों का नाम है जिस पर यह सम्पूर्ण जगत टिका है। मानवता की रक्षा और उन्नति जिन नियमों से होती है, उनका नाम मानव धर्म है। इस प्रकार सभी प्रकार के उचित अनुचित के निर्णय का आधार धर्म ही है। धर्म के माध्यम से अर्थ, काम की मर्यादा का निर्धारण होता है। अर्थ व काम का मर्यादित होना पुरुषार्थ है। अमर्यादित अर्थ, काम, धर्म का नाश करता है तथा पतन की ओर ले जाता है। पं. दीनदयाल उपाध्याय का मत है कि— "धर्मानुसार चलने वाला अत्यंत भी धर्म विरुद्ध बहुमत से श्रेष्ठ है अतः विधि व्यवस्था के लिए विधान का निर्माण धर्म के अनुसार होना चाहिये न कि कोरे बहुमत के आधार पर"

पं. उपाध्याय धर्म पर चलने वाले राज्य चाहते थे। जिसमें सब लोग एक-दूसरे का सम्मान करें। परम्पराओं भावनाओं एवं आवश्यकताओं का ध्यान रखें व एकात्मकता से रहे। मानव समाज में जन्म लेता है और समाज में रहकर ही उसका सर्वांगीण विकास होता है। मानव व समाज धनिष्ठ रूप से संबंधित हैं। मानव को स्वहित के साथ-साथ समाज के हित को ध्यान में रखना चाहिये। मानव व समाज एकात्मकता से जुड़े हैं। मानव व समाज एक दूसरे का पोषण करने वाले हैं।

पं. दीनदयाल उपाध्याय जी उस व्यवस्था को अपूर्ण मानते हैं जहां मानव को मानव न मानकर मशीन का पुर्जा माना जाता है। मानव बलिष्ठ इकाई है उसकी दिशा समाज की ओर है। पं. दीनदयाल उपाध्याय का मानना है कि विश्व शांति की स्थापना एकात्म मानववाद का लक्ष्य है— "एकात्म मानवता एक ऐसी ही वैचारिक प्रणाली है जो एक-एक व्यक्ति के चारों पक्षों, अर्थात् धर्म, अर्थ, काम मोक्ष के विकास को संसार के सभी मनुष्यों में विकसित करना चाहती है। ऐसा होने पर व्यक्ति के साथ-साथ समाज भी पूर्ण होगा। स्वयं व्यक्तियों में आपस में विरोध नहीं होगा। न केवल एक राज्य एवं राष्ट्र पर विश्व के सभी राज्य एवं राष्ट्रों के बीच समन्वय हो जायेगा धर्म भाषा एवं जाति के नाम पर संघर्ष नहीं होंगे। वे अनेक तो रहेंगे, पर एक होकर रहेंगे। जिससे अन्तर्विरोध दूर हो जायेगा तथा विश्व शांति के वातावरण में

सभी विकास कर सकेंगे।” इस तरह विश्व के सभी मानव समाज को सम्मान सुख एवं शांति से परिपूर्ण जीवन की प्राप्ति होगी।

एकात्म मानववाद भावनात्मक एवं क्रियाशील दर्शन पर आधारित है। यह संघर्ष पर नहीं सहयोग के आधार पर सर्वांगीणता एवं पूर्णता प्रदान करता है। पं. दीनदयाल उपाध्याय का मानना है कि मार्क्सवाद जहां सम्पूर्ण मानव जीवन में एकता स्थापित नहीं कराता है तो दूसरी ओर एकात्म मानवतावाद मनुष्यों में सभीवादों प्रतिवादों को एक तरफ रखता हुआ सम्पूर्ण मानव एकता का समर्थक है।

प्रधानमंत्री नरेन्द्र मोदी का मानना है—पं. दीनदयाल उपाध्याय जी का ध्येय वाक्य— चरैवेति—चरैवेति था। यह राजनीति में लगातार देश हित में काम करने का प्रेरणादायी आद्वान था। जो देश-हित की इच्छा में देश भक्ति के संकल्प के समाज को एकात्मता के भाव के साथ जोड़कर लगातार काम करने को प्रेरित करता है। हम पं. दीनदयाल उपाध्याय द्वारा दिखाए गये मार्ग पर चलें और एक विकसित एवं न्यायपूर्ण भारत के रक्षण को पूरा करने के लिए मिलकर काम करें जहां। सबसे गरीब व्यक्ति का भी ध्यान रखा जाए”

यह आलेख इस बात का भी प्रमाण है कि, पं. दीनदयाल उपाध्याय जी आजाद व अखण्ड भारत का निर्माण चाहते थे। भारतीय संस्कृति के आराधक, राष्ट्रीय भावों के अमर गायक, मानव के हित में समर्पित कुशल संगठनकर्ता, मौलिक विचारक, दूरदर्शी, राजनीतिज्ञ, दार्शनिक, अर्थशास्त्री, समाजशास्त्री इतिहासकार एवं साहित्यकार थे।

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Climate Change and its affects

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What is Climate change?

Climate change refers to long-term shifts in temperatures and weather patterns. These shifts may be natural, such as through variations in the solar cycle. But since the 1800s, human activities have been the main driver of climate change, primarily due to burning fossil fuels like coal, oil and gas.

Burning fossil fuels generates greenhouse gas emissions that act like a blanket wrapped around the Earth, trapping the sun's heat and raising temperatures. Examples of greenhouse gas emissions that are causing climate change include carbon dioxide and methane. These come from using gasoline for driving a car or coal for heating a building, for example. Clearing land and forests can also release carbon dioxide. Landfills for garbage are a major source of methane emissions. Energy, industry, transport, buildings, agriculture and land use are among the main emitters.

Recent Research in Climate change

Emissions continue to rise and as a result, the Earth is now about 1.1°C warmer than it was in the late 1800s. The last decade (2011-2020) was the warmest on record.

Many people believe that climate change primarily entails higher temperatures. However, the rise in temperature is merely the beginning of the narrative. Changes in one place can influence changes in all others since the Earth is a system in which everything is connected.

Climate change causes

Natural and man-made climate change causes can be separated into two categories.

Natural occurrences: Climate change is the result of a number of natural forces. Continental drift, volcanoes, ocean currents, and the earth's tilt are all major variables.

Human causes:

Greenhouse Effect

The sun provides energy to the planet, which warms its surface. A portion of this energy (about 30%) is scattered as it passes through the atmosphere. The land and ocean surfaces reflect some of this energy back into the atmosphere. Certain gases in the atmosphere act like a blanket around the globe, absorbing some of the energy. These gases, which include carbon dioxide, methane, and nitrous oxide, as well as water vapour, make up less than 1% of the atmosphere. Greenhouse gases are what they're called. This 'gas blanket' absorbs some of the energy emitted by the planet and maintains temperature levels, similar to how the glass of a greenhouse stops excess energy from being radiated. As a result, it's known as the 'greenhouse effect.'

The greenhouse effect was first recognized by the French scientist Jean Baptist Fourier. He pointed out the similarities between what happens in the atmosphere and what happens in the greenhouse. Greenhouse gas blankets have existed since the creation of the planet. However, due to increased human activity, these greenhouse gases are increasingly being released into the atmosphere. This leads to thickening of the ceiling and confuses the

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डा. श्रीमती सुनीता यादव

" यत्र नार्यस्तु पुज्यन्ते रमन्ते तत्र देवताः।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः॥ "1

मनुस्मृति के अनुसार जहां नारी की पूजा होती है वहां देवता निवास करते हैं और जहां नारी की पूजा नहीं होती उनका सम्मान नहीं किया जाता वहां किये गये समस्त अच्छे कार्य निष्फल हो जाते हैं।

पुरातन समय से हमारी संस्कृति में महिलाओं को विशिष्ट और सम्मानित स्थान दिया गया है। महिलाओं को यथोचित सम्मान और महत्व दिये बिना प्रत्येक समाज और किसी भी देश का हरवर्ग अधूरा होता है। इसके बिना कोई भी समाज कभी भी अपेक्षित प्रगति नहीं कर पाता।

हड़प्पा काल से मातृदेवी का आदर किया जाता रहा है। सिंधुघाटी सभ्यता में महिलाओं का प्रमुख स्थान था। धार्मिक जीवन में भी मातृ देवी प्रमुख आराध्य थी। सिन्धु सभ्यता में समाज में महिलाओं का बहुत सम्मान किया जाता था। देवी मां की पूजा इंगित करती है कि महिलाओं को समाज में प्रमुख स्थान प्राप्त था, उनके साथ समाज में पुरुष - पक्ष जैसा ही व्यवहार किया जाता था।²

वैदिक काल में भी नारी को पुरुषों के समाज में शिक्षा, धर्म, राजनीति और सम्पत्ति के अधिकार एवं सभी मामलों में समान अधिकार प्राप्त थे। इसके बाद धीरे-धीरे नारी प्रदत्त अधिकारों का हनन होता गया। उत्तर वैदिक काल में महिलाओं की स्थिति में गिरावट आने लगी, पुत्री के जन्म को बुरा माना जाने लगा तथा महिलाओं के धार्मिक अधिकारों को सीमित कर दिया गया।³

इसके बाद मध्य काल को स्त्रियों के दृष्टिकोण से कालायुग कहा जा सकता है। इस युग में यह अवधारणा प्रतिपादित की गई कि स्त्री को कभी अकेली नहीं रहना चाहिये, उसे हमेशा किसी ना किसी के संरक्षण में ही रहना होगा। नारी की दशा अत्यन्त दयनीय हो गई तथा पर्दा प्रथा, बाल विवाह, सती प्रथा अपने शिखर पर पहुंच गई। दूसरे शब्दों में कहे तो इस काल में सभी प्रकार से नारी की स्वतंत्रता छीन ली गई और उसे जन्म से लेकर मृत्यु तक पुरुष के अधीन कर दिया गया।⁴

महिलाओं के पुनरोत्थान का काल ब्रिटिश काल से शुरू होता है। ब्रिटिश शासन के 200 वर्षों की अवधि में स्त्रियों के जीवन में प्रत्यक्ष व अप्रत्यक्ष अनेक सुधार आये। औद्योगीकरण, शिक्षा का विस्तार, सामाजिक आंदोलन व महिला संगठनों का उदय तथा सामाजिक विधानों ने स्त्रियों की दशा में बड़ी सीमा तक सुधार की ठोस शुरुआत की।⁵

आधुनिक भारत के संदर्भ में 21 वीं सदी महिला सदी है। वर्ष 2001 महिला सशक्तिकरण के रूप में मनाया गया। इस वर्ष प्रथम बार राष्ट्रीय महिला उत्थान नीति बनाई गई, जिससे देश में महिलाओं के लिये विभिन्न क्षेत्रों में उत्थान और समुचित विकास की आधारभूत विशेषतायें निर्धारित किया जाना संभव हो सके।⁶

महिला सशक्तिकरण की दिशा में व्यापक योजनाओं और नीतियों के निर्धारण के बाद भी समाज के प्रत्येक वर्ग में किसी न किसी रूप में महिलाओं का सामाजिक, आर्थिक या शारीरिक रूप से शोषण होता है। जिसकी परिणति आज हमें दहेजप्रथा, भ्रूण हत्या, घरेलू हिंसा, बलात्कार के रूप में कहीं न कहीं दिखाई देती है।

यद्यपि हमारे वेदों और ग्रन्थों में महिलाओं को सर्वोच्च स्थान दिया गया है और उनका महिमा मण्डन भी किया जाता रहा है। समय-समय पर सभी सरकारों के द्वारा महिला सशक्तिकरण हेतु कई प्रयास और योजनाएं संचालित की गईं। सामाजिक संगठनों के द्वारा महिलाओं के अधिकारों पर कई चर्चाएं और विचार विमर्श किये जाते हैं। कई प्रकार के अधिकारों और विशेष दिवसों को भी महिलाओं को समर्पित किया गया है परन्तु यथार्थ के धरातल में स्थिति कुछ और ही है।

Study of Urbanization and Functional Pattern in North Chhattisgarh

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Abstract

North Chhattisgarh (Surguja, Korea and Jashpur district) has been selected for the study of urbanization and urban functional pattern. This part of Chhattisgarh is considered to be economically backward area. The main occupation of the people here is agriculture. Most of the population resides in the village. But in recent years, as a result of increase in urbanization and industrialization, the rural population has decreased. The percentage of urbanization in Chhattisgarh is 23.24 percent in 2011, while the percentage of urbanization in North Chhattisgarh is 13.54 (Korea 31.16, Surguja 10.29 and Jashpur 8.92 percent). There is considerable variation in the proportion and functions of urbanization. Therefore this area has been chosen for the study of this subject. Because there have been limited opportunities for urbanization. But the impact of the nature of urbanization can be seen with the establishment of coal mining, agricultural produce collection, development of transport routes.

Preface:-

Cement and concrete forests have found great expansion in today's science and technology era. The pace of development has transformed village into town and town into town. By the way, the history of the study of cities as an urban geography is not very old. It has attracted the attention of scholars since the nineteenth century. There is continuous migration of people from rural areas to the city. With the increase in the population in the cities, the complexity of the tasks is also increasing. The city has its own specific functions and on the basis of these, its social, economic and political structure is known.

North Chhattisgarh has been selected for the study of urbanization and urban functional pattern. Under this part of Chhattisgarh, three northern districts (Surguja, Koriya and Jashpur) according to 2011, this part is considered to be economically backward area. The main occupation of the people here is agriculture and most of the population resides in the village itself. But in recent years the proportion of rural population has decreased as a result of urbanization and industrialization. In 1991 census, 82.6 percent of the population was rural, which has decreased to 79.92 percent in 2001 and 76.76 percent in 2011 and the percentage of urbanization in Chhattisgarh has been 23.24. Whereas the percentage of urbanization in India has been 31.16 percent. In the district of North Chhattisgarh, 13.54 percent (Korea 31.16, Surguja 10.29 and Jashpur 8.92 percent) there is considerable variation in the proportion of urbanization and works. Therefore this topic has been selected for study.

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The Psychological Transformation of Jonathan and His Retrievement of Talismans in *The Secret Letter* by Robin Sharma

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Abstract:

Robin Sharma is one of the eminent motivational speakers and writers. He writes on personal growth, life skills, leadership skills and self-improvement etc. Each book of Robin Sharma deals with some practical and basic life skills which are essential for today's young generation. *The Secret Letter* is a story of a rich man Jonathan who in pursuit of success and happiness actually forgot the real meaning of his life. He forgot how to live a true life. In this research paper I am going to explore the elements of psychological transformation in the personality of *Jonathan* after collecting and acquiring the lessons of Talismans in *The Secret Letter*.

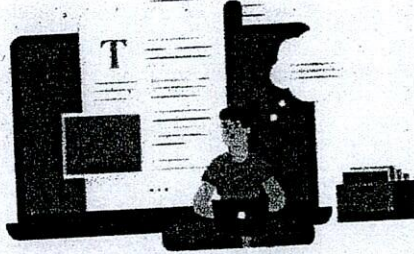
Keywords: eminent, motivational speaker, life skills, generation, pursuit, psychological transformation, talismans.

Introduction

Robin Sharma is a source of motivation and inspiration not only for individuals, but also for many big enterprises. Many big companies like Nike, The Microsoft Company and Starbuck etc implement his ideas and methods of leadership skill in order to have maximum business and real growth. Robin Sharma writes self-help books. In each book he teaches some practical lessons and basic methods, techniques which a reader can implement in his day-to-day routine in order to get success and happiness. *The Secret Letter* is one of the widely read books of Robin Sharma in

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SOME NEW DIGITAL SIGNATURE ALGORITHM (DSA) BASED ON FUZZY

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Abstract: In this paper our study to design Digital Signature Algorithm (DSA) and improve security of Digital signature and Analyze the applied attack.

Keywords: DSA, Fuzzy Logic,

1. INTRODUCTION

Digital Signature should be such that each user should be able to verify signature of other user but that should give him/her no information how to sign a message on behalf of other users. The main difference from a handwritten signature is that digital signature of a message is intimately connected with the message and for different message is different whereas the handwritten signature is adjoined to the message and always looks the same technically, digital signature is performed by a signing algorithm and it is verified by a verification algorithm. A copy of digital (conventional) signature is identical (usually distinguishable) to (from) the original. A care has therefore to be made that a classical signature is not misused. Digital Signature Algorithm (DSA) is one of the federal information processing standards for making digital signature depends on the mathematical concept or we can say the formulas of modular exponentiation and the discrete logarithm problem to cryptograph the signature digitally in this algorithm.

2. LITERATURE REVIEW

In 1991 the us government has proposed the digital signature standard (DSS) as a federal standard to enable federal government agencies to use the digital signature Algorithm (DSA) (3) to sign electronic documents. The DSS is one of the ELGAMAL Type signature schemes based on the discrete logarithm problem.

Verifying each ELGAMAL -Type signature requires at least two modular exponentiations. Since modular exponentiation with a very large modulus is a very time consuming computation. It becomes very desirable to use special-purpose hardware or efficient software algorithm to speed up the signature verification process.

Naccache et al (4) proposed an interactive DSA batch verification protocol that the signer generates signatures through interactions with the verifier and then the verifier validates these signatures at once based on one batch verification criterion. Lim and lee(5) pointed out that the interactive DSA batch protocol proposed by Naccache et al, insecure, Later Harn (6) proposed a DSA- Type secure interactive batch verification protocol.

Since 1965, when Zadeh (9) discovered the Fuzzy, it has been proving the friend to the modern society. Thus the present study lies with this concept by the combination and compound rules of fuzzy or especially the fuzzy images theory and its best combination and the best compound at the senders and receivers. Fuzzy images, which are really unique and provide the unique and life time security performances because the fuzzy image is the unique identification euex constant and all time available.

3. THE ELGAMAL ALGORITHM (2)

The ELGAMAL System is a public-key system which is based on the discrete logarithmic problem and consists of both encryption and signature outputs. Encryption is very similar to the Diffie-Hellman key agreement protocol. The system parameters consist of a prime p and an integer, whose powers modulo p generate a large number of elements as in Diffie-Hellman. It is not necessary for g to generate every element from 1 to $p-1$; however, it is ideal. Person 1 has a private key a and public key y where $y = g^a \pmod{p} \in (F, \mu)$. Suppose person 2 wishes to send a message, T , to person 1. Person 2 generates a random number, k , less than p . Next they compute: $y_1 = g^k \pmod{p} \in (F, \mu)$, and $y_2 = y^k \pmod{p} \in (F, \mu)$, person 2 then sends $(y_1, y_2) \in (F, \mu)$, to person 1. Upon receiving this



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text person 1 then computes $y_1^{-a} y_2 \pmod p \in (F, \mu)$. This is then equal to m , because $y_1^{-a} y_2 = g^{-ak} y^k m = y^k y^k m = m \pmod p \in (F, \mu)$. Another way of looking at this process is as two separate ideas. Because I am changing the procedure. I am going to use separate variables.

1. Encryption: person 2 encrypts a message t for person 1. Firstly obtain person 1's public key $(p, r, r^r) \in (F, \mu)$, Next represent the message as an interger T in the range $\{1, 2, \dots, p-1\} \in (F, \mu)$. Then select a random interger k , such that $1 \leq k \leq p-2$. Compute $y=r^k \pmod p \in (F, \mu)$ and $z = T \cdot (r^r)^k \pmod p \in (F, \mu)$. Lastly, send the cipher text $X = (y, z) \in (F, \mu)$ to person 1.

2. Decryption: person1, to change the cipher text to plaintext should do the following. Firstly use the private key r to computer $y \cdot p^{-1-r} \pmod p \in (F, \mu)$. [Note that $y \cdot p^{-1-r} = y^{-r} = r^{-rk}$] Lastly recover T by computing $(y^{-r}) \cdot z \pmod p \in (F, \mu)$. This decryption works because $y^{-r} \cdot z = r^{-rk} T r^{rk} = T \pmod p \in (F, \mu)$.

The ElGamal signature algorithm is similar to the encryption with the public and private keys having the same form. However, encryption is not the same as signature verification, nor is decryption the same as signature creation. Analysis based on the best available algorithms for both factoring, and discrete logarithms, show that the RSA system and the ElGamal system have similar security for equivalent key lengths.

3. Probabilistic public-key Encryption [3, 4, 6, 7, 8, 9, 11, 12]

The probabilistic encryption cipher that I will discuss was developed by Goldwasser and Micali. The previous examples of ciphers were of deterministic encryption, that under a fixed public key a particular plaintext, T , is always encrypted to the same cipher text X . there are three major drawbacks to deterministic encryption. First, deterministic encryptions always encrypt the same messages to them, and so are easy to detect. In other words, it is not secure for all probability distributions of the message space. Secondly, it is sometimes easy to compute partial information about the plaintext from the cipher text. For

example, $X = T^p \pmod n \in (F, \mu)$ is the cipher text corresponding to the plaintext, someone could find $e^x = \left(\frac{x}{n}\right) = \left(\frac{T^p}{n}\right) = \left(\frac{T}{n}\right)^p = \left(\frac{T}{n}\right) \in (F, \mu)$, with this someone now has the Jacobi symbol $\left(\frac{T}{n}\right)$. Lastly, deterministic encryption makes it easy to detect when the same message is sent twice.

The idea behind probabilistic encryption is that a message is encrypted into one of many possible cipher texts, not just a single cipher text as in the above encryptions. Probabilistic encryption utilizes randomness to attain a very strong level of security. This is done so that it is as hard to get partial information about the message from the cipher text. In the previous approaches to encryption, even though it was not always known whether one could gather partial information, it is not proved that one could not do so.

An example probabilistic encryption is the Goldwasser and Micali encryption. This encryption process is based on the union of the set of squares and the set of pseudo-squares. For key generation, person 1 will start by selecting two primes p and q . Using these two primes calculate $n = pq \in (F, \mu)$, Next there is the selection of an interger y , such that y is a $qnr \pmod n \in (F, \mu)$. This then has the Jacobi symbol $\left(\frac{y}{n}\right) = 1$ (y is a pseudo-square $\pmod n$). The public key is then (n, y) with private key (p, q) . Now that we know how to calculate the keys we can look at the encryption process.

For a person 2 to encrypt a message for person 1 they should first obtain person 1's public key. The person then represents the message T as a binary string $T = T_1 T_2 \dots T_m$ of length m . for an i form 1 to m : first choose an integer x at random, if $m_i = 1$ then set $X_i = yx^2 \pmod n, \in (F, \mu)$ otherwise set $X_i = x^2 \pmod n \in (F, \mu)$. The last step would be to send the m -tuple $X = (X_1 X_2 \dots X_m) \in (F, \mu)$ to person 1.

This process would not be practical unless there was a way to decrypt it. To start the decryption process or recovering T from X , person 1. Should do the following. For i form 1 to m : compute the Legendre symbol $e_i = \text{symbol}\left(\frac{X_i}{p}\right)$, if $X_i = 1$ then set $X_i = 0$; otherwise set $X_i = 1$. Then the decrypted message is $T = T_1 T_2 \dots T_m$.



This entire cipher works because of the following reason. If $T_i = 0$ then $X_i = x^2 \pmod n$ is a quadratic residue $\pmod n$. If $T_i = 1$ then given y is a pseudo-square $\pmod n$, $X_i = yx^2 \pmod n$ is also a pseudo-square $\pmod n$.

Then X_i is a qr $\pmod n$ if and only if X_i is a qr $\pmod p$ i.e. $\left(\frac{X_i}{p}\right) = 1$. Since person 1 knows the value of p , this Legendre symbol can be computed and the message T_i can be found. Another more efficient cipher is the Blum-Goldwasser cipher.

These ciphers are semantically secure; this means that, for all the probability distributions over the text, whatever an attacker can compute about the plaintext from the cipher text, it can also compute without the cipher text. A public-key cipher is semantically secure if the cipher text does not leak out any partial information about the plaintext. This cipher is only semantically secure if the quadratic residuosity problem is impractical to break.

4. FINDING

We determine efficient and secure non-interactive algorithms to verify multiple DSA-type digital signatures signed by a private key. Instead of verifying each individual signature separately. We propose to verify multiple signatures simultaneously. Since this approach maintains the same computational load as to verify a single signature, a significant reduction in time for signature verification can be achieved. The application of our algorithm can be found in some traffic congested gateways that require verifying X.509 public-key certificates signed by a same certificate Authority (CA).

5. CONCLUSION

Every man has the personal physical identification such as Thumb impression, Signature, Eye pupil, Voice etc. in modern digital era digital signature is using. It should have everyman as the digital identification. Because, nowadays everyman is using ATM, Online banking, Online Transaction, Debit Cards, Credit Cards etc. In future, we will enter in the paper free world, where we will need the knowledge of electronic communication properly otherwise, we can lose everything

in this context; our project can be useful for everyman. Because, we will provide the digital signature to everyman.

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E-Waste Recycling Activities In Global Production And Removal Of Precious And Toxic Metals From Contaminated Water And Soil For Environmental Safety: A Review

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Electronic waste components contain acids, toxic metals and hazardous compounds that may cause health problems and pollute our atmosphere. It is created from anything which is electronic: computers, TV's, monitors, cell phones, vcrs, cd players, fax machines, printers, household equipment's, like vacuum cleaner, microwave/ovens, washing machines, air conditioners, etc., and some smart devices, such as iPhone, iPad, watches, kindles, chromium tablet, etc. Most electronics that are improperly thrown away contain some form of harmful materials, such as lead, copper, cadmium, mercury, beryllium, lithium, barium, nickel, chromium and carcinogenic chemicals which affect the environment and human life. These heavy metals can leach through the soil to reach groundwater which eventually runs to the surface water causing harmful effects to the entire biota either directly or indirectly. Many of these e-waste products can be reused, refurbished, or recycled. Therefore, in the present work, a critical review on environmental effects and removal of toxic metals derived from e-waste recycling activities have been planned. In the present work, the release of these toxic chemicals have been studied and possible remediation processes are discussed.

KEYWORDS

Electrical waste, Toxic metals and compounds, Environment, Recycling activities

1. INTRODUCTION

Electronic waste means electronic products that have become all broken, unusable, or outdated, unwanted, obsolete and have essentially reached the end of their useful life. As technology advances at such a high rate, many electronic devices become useless after a short years of their use [1,2]. Actually, whole categories of old electronic items lead to produce e-waste, like old VCRs being replaced by DVD players and new DVD players are now replaced by blue-ray players. Such electronic waste cannot be thrown away in landfills, their toxic materials may seep into groundwater, affecting both land and sea animals. Most of the developing countries are affected due to the dumping of electronic waste [3].

Electronic products are computers and their peripherals, printers, monitors, fax and photocopy machines, television sets, telephones, cellular phones, wireless devices and various electronic toys. This generation of e-waste is due to the fastest growth of the technol-

ogy and demand of novel, more effective and efficient technology. This growth of technology reduces the life of electronic products which leads to the generation of a large volume of e-waste in today era and become an emerging problem of this century [4]. Further recycling of various valuable materials from e-waste becomes interesting and these activities are mainly planned in various developing countries, like China, India and Pakistan, etc. Further e-waste recycling is also actively developed in African countries also [5]. The e-waste recycling processes are mainly consisting of disassembling, mechanical crushing, smelting, burning and acid washing in various industries which are the main reasons for the discharge of toxic compounds in our atmosphere. This is also due to a lack of technical instruction and knowledge of environmental protection, etc., that leads to the release of toxic elements directly into the nearby environment without any further treatment.

In developing countries, recycling is unskillful with lesser availability of facilities and precautions that creates environmental and human health problems. Also, the recycling processes are including with that release harmful chemicals in the environment during the recovery of valuable metals, like gold. In the recycling

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Title of invention:

A synthesis of $\text{CaAl}_2\text{Si}_4\text{O}_{12}:\text{Dy}^{3+}$ blue phosphor for LED application

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E-Waste Recycling Activities In Global Production And Removal Of Precious And Toxic Metals From Contaminated Water And Soil For Environmental Safety: A Review

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Electronic waste components contain acids, toxic metals and hazardous compounds that may cause health problems and pollute our atmosphere. It is created from anything which is electronic: computers, TV's, monitors, cell phones, vcrs, cd players, fax machines, printers, household equipment's, like vacuum cleaner, microwave/ovens, washing machines, air conditioners, etc., and some smart devices, such as iPhone, iPad, watches, kindles, chromium tablet, etc. Most electronics that are improperly thrown away contain some form of harmful materials, such as lead, copper, cadmium, mercury, beryllium, lithium, barium, nickel, chromium and carcinogenic chemicals which affect the environment and human life. These heavy metals can leach through the soil to reach groundwater which eventually runs to the surface water causing harmful effects to the entire biota either directly or indirectly. Many of these e-waste products can be reused, refurbished, or recycled. Therefore, in the present work, a critical review on environmental effects and removal of toxic metals derived from e-waste recycling activities have been planned. In the present work, the release of these toxic chemicals have been studied and possible remediation processes are discussed.

KEYWORDS

Electrical waste, Toxic metals and compounds, Environment, Recycling activities

1. INTRODUCTION

Electronic waste means electronic products that have become all broken, unusable, or outdated, unwanted, obsolete and have essentially reached the end of their useful life. As technology advances at such a high rate, many electronic devices become useless after a short years of their use [1,2]. Actually, whole categories of old electronic items lead to produce e-waste, like old VCRs being replaced by DVD players and new DVD players are now replaced by blue-ray players. Such electronic waste cannot be thrown away in landfills, their toxic materials may seep into groundwater, affecting both land and sea animals. Most of the developing countries are affected due to the dumping of electronic waste [3].

Electronic products are computers and their peripherals, printers, monitors, fax and photocopy machines, television sets, telephones, cellular phones, wireless devices and various electronic toys. This generation of e-waste is due to the fastest growth of the technol-

ogy and demand of novel, more effective and efficient technology. This growth of technology reduces the life of electronic products which leads to the generation of a large volume of e-waste in today era and become an emerging problem of this century [4]. Further recycling of various valuable materials from e-waste becomes interesting and these activities are mainly planned in various developing counties, like China, India and Pakistan, etc. Further e-waste recycling is also actively developed in African countries also [5]. The e-waste recycling processes are mainly consisting of disassembling, mechanical crushing, smelting, burning and acid washing in various industries which are the main reasons for the discharge of toxic compounds in our atmosphere. This is also due to a lack of technical instruction and knowledge of environmental protection, etc., that leads to the release of toxic elements directly into the nearby environment without any further treatment.

In developing countries, recycling is unskillful with lesser availability of facilities and precautions that creates environmental and human health problems. Also, the recycling processes are including with that release harmful chemicals in the environment during the recovery of valuable metals, like gold. In the recycling

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Table 1. Components and composition of e-waste

Items	Acids	Metals	Plastics	Rubber	Glass	Wood	Paints
Mobile phone	√	√	√	√	√		√
Torch batteries	√	√			√		√
Vehicle batteries	√	√	√				√
Computer batteries	√	√	√				√
Cables		√	√	√			
Electric board		√				√	√
Equipment	√	√	√		√		√

Table 2. Toxic materials present in e-waste and their damage to human health

Toxic materials	Birth defects	Brain damage	Heart, liver and lung	Kidney	Nervous system	Bones
Cadmium	√		√	√	√	√
Lead	√	√		√	√	
Barium		√	√			
Lithium	√	√	√	√	√	
Mercury	√	√	√	√		
Nickel	√		√	√	√	
Silver	√	√	√	√	√	
Palladium	√	√	√	√		

process, the activities involved are removal of electronic components from printed circuit boards by heating, with the use of honeycombed coal blocks, chipping and melting plastics without proper ventilation, burning plastic-coated cables in open, disposing of unused materials in open fields and riverbanks [6]. Further release of the heavy metals, like lead, chromium, cobalt, copper, silver, cadmium, mercury, beryllium, lithium, barium, bismuth, nickel and polybrominated diphenyl ethers during these recycling processes are very harmful to the human health and environment [6].

In view of these challenges, several researchers have analyzed the release of various toxic chemicals during recycling of the e-waste and also for various small scale industries. Many researchers have studied the effect of these released toxic chemicals on the environment and human health. Therefore, it is necessary to investigate the impact of the released chemicals on the environment. Therefore, in the present work, a critical review on environmental effects and removal of toxic metals derived from e-waste recycling activities have been planned. In the present work, the release of these toxic chemicals have been studied and possible remediation processes are discussed. The major components and constituents of various electronic waste

are summarized in table 1 whereas the effect of these e-waste materials on human health is shown in table 2.

1.1 Impact of release of toxic chemicals on environment

Combustion of e-waste in the open air and dumping of residual materials are the most important source of release of various toxic chemicals in environment, like lead, cadmium, zinc, etc. Many researchers analyzed the concentration of heavy metals in soil, water and air at various recycling site across the world and compared it with the value provided by the Environmental Protection Agency (EPA) and studied the impact of it on the environment and human health [7]. The transfer of such toxic chemicals and contaminants to the human body via translocation system is harmful to human health [8].

Lead (Pb) is present in printed circuit boards, cathode ray tubes, light bulbs, televisions and batteries. It is easily exposed to soil, water, air and dust. It transfers to the human body via inhalation, ingestion and dermal contact and affects enzyme activity, membrane ion channel, decreases IQ, etc. Chromium (Cr) is present in printed circuit boards, cathode ray tubes, light bulbs,

televisions, pigments and batteries. It easily gets contacted with air, dust, water and soil and inhalation and ingestion are a route of exposure to the human body. It is carcinogenic, genotoxic, mutagenetic and causes allergy. Cadmium (Cd) is present in switches, springs, connectors, printed circuit boards, infrared detectors, mobile phones, etc. Air, dust, soil, water and food especially rice and vegetables are the source of exposure of it. Inhalation and ingestion are a route of transfer to a human body and affects enzyme activity, kidney injury, decreased bone density, lung damage, etc. Thermostats, sensors, monitors, cells, printed circuit boards, etc., contain mercury. Mercury (Hg) is a highly toxic metal. The human body exposed to it via inhalation, ingestion and dermal contact. It causes induction of oxidative stress, inflammatory, affects enzyme activity and genetic modification, memory loss, etc.

Polybrominated diphenyl ethers (PBDEs)-fire retardants for electronic equipment is a source of exposure to the environment. Air, dust, soil and food are a source of exposure. Inhalation and ingestion are a route of exposure to the human body. It is carcinogenic, genotoxic, endocrine-disrupting, etc. In various developing countries, like China, India, Ghana, etc., informal and formal recycling of e-waste is carried out. Guiyu and Taizhou (China), Delhi and Bangalore (India), Aglobloshie market are major hubs for e-waste recycling across the world. A fundamental technique of e-waste recycling, like open burning and acid leaching release toxic chemicals which contaminate air, water and soil.

1.2 Adverse effects of e-waste on water, soil and air

Some of those are heavy metals, like lead, barium, mercury, cadmium and also lithium which is found in mobile phone, computer batteries and different electronic parts. If these toxic metals are inappropriately handled and disposed of in a landfill, they can leach into the soil and finally go to the groundwater, then make their way into ponds and rivers. It is hazardous for aquatic animals and not suitable for the society, animals and plants that rely on them. Water gets contaminated by heavy metals and persistent organic pollutants which are released during open burning and acid leaching of e-waste. Electronic waste has a damaging effect on the soil of a region as it breaks down and releases toxic metals, like lead, arsenic, cadmium, etc. They affect fertility of soil, further affecting plants and trees that are grown in this soil. Therefore, these toxins can enter the human body by food which can lead to different diseases as well as some health complica-

tions [9]. Damaged electronic wastes are dumped and burnt in the environment. They produce hydrocarbons and hazardous gas emissions which pollutes the air. It may affect greenhouse gases concentration and can cause global warming. In some parts of the world, people have to shift through landfills in order to make money from e-waste. These people burn unwanted parts like wires in order to extract copper, which leads to air pollution as well.

2. RECYCLING PROCESS AND EXTRACTION OF PRECIOUS METALS BY METALLURGICAL ROUTE

The e-waste recycling process consists of mainly three stages : collection of the electronic waste samples from different non-working components; primary process by the mechanical separation and finally processing for toxic and precious metal from electronic waste [10]. E-waste contains toxic metals as hazardous material, it should be extracted perfectly. Some precious and valuable metals are also present in e-waste, such as silver (Ag), platinum (Pt), gold (Au), palladium (Pd), tantalum (Ta), tellurium (Te), germanium (Ge), selenium (Se) and gallium (Ga) which makes it fair for recycling. Different studies show that metal can be extracted industrially and different metallurgical routes are used to extract valuable metals from e-waste. Today, hydrometallurgy process, pyrometallurgical process and bioleaching are strongly used to recover and recycle these precious metals from e-waste. It is more advantageous for the environment and our ecosystem.

During the start of the process of recycling, the discarded electronics are properly dismantled after the collection and components are tested and isolated separately from e-waste. In the primary step of the recycling process, computer parts, cables, housing wiring boards and drives are discarded and expired electronic items, such as mobile phone, torch cells, vehicles batteries and other components were disposed of and crushed properly. Mechanical processing is a consolidated section of this phase where e-waste scrap is divided into small pieces by using hammer mills. After crushing, metals and other components are separated by screening, magnetic force, eddy current and density separation techniques according to the flowchart as shown in figure 1. After completion of the primary stage of separation, we will apply the metallurgical route. Fragmented and separated electronic parts of metals from preprocessing can be further processed using hydrometallurgical, pyrometallurgical, electrometallurgical, biometallurgical processes and their combinations.

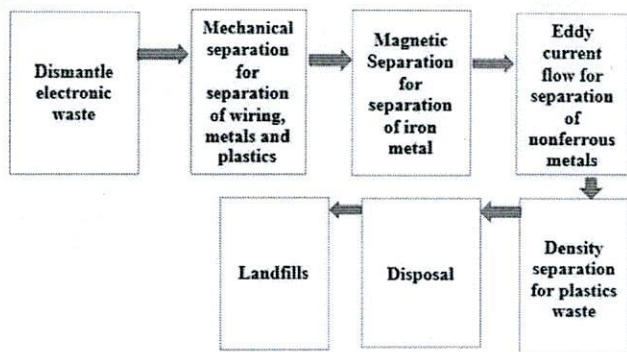


Figure 1. Basic flowsheet diagram of preprocessing

Hydrometallurgical processes have been utilized for the recovery of metals from electronic waste using acid or caustic leaching of selective dissolutions of the targeted metals from the solid e-waste [11]. Then the solution with the targeted metal and a few impurities is refined, finally, the metal is fully recovered through electrorefining or through electrochemical reduction reactions to separate the solid metals from the electronic waste. By the pyrometallurgy treatment, we can separate easily lead, zinc, copper, tin and tungsten. The process is also suitable for the separation of iron ore and chromite. This process is generally more efficient and shows maximum recovery of precious metals. But the recovery of plastics is not possible by this process due to plastics replacing coke as a source of energy. Special installations are required to minimize environmental pollution due to hazardous chemicals generated during the smelting of feed materials containing halogenated flame retardants.

3. REVIEWERS WORK ON THE E-WASTE AND REMOVAL OF HEAVY METALS IN THE OTHER AREAS

In China, Wu examined the contamination of heavy metals in water in the vicinity of an abandoned e-waste recycling site in the Long Tang, South China [12]. Soil samples were collected from six different locations, like acid-leaching site, dumping site, burning site, paddy field, vegetable field and reference which is more than 10 km away from abandoned e-waste recycling site and monitored using ICP-OES (Cr, Cu, Mn, Ni, Pb, Zn) and AAS (Cd) preceded by acid digestion. The concentration of heavy metals obtained is compared with the grade II guideline level and the Dutch target value. The contamination of heavy metals is highest at acid-leaching site and followed the order: burning site > dumping site > paddy field > vegetable field > reference site with few exceptions, such as the concentration of Cd was highest in a paddy field. The acid-leaching site

and the burning site had a very high ecological risk of heavy metals while dumping site and paddy field have considerable ecological risk. Water samples collected from seven different locations (pond A and B, well A and B and C, stream and tap water). The concentration of heavy metals followed the order: pond A and B is nearly the same > well B > well C > well A > tap water.

Wong studied the concentration of trace metal in sediment samples collected from two rivers (Lianjiang and Nanyang) in Guiyu, China [13,14,15]. Sediments of both rivers were slightly acidic (mean pH 6.44 and 6.40). Total organic carbon in Lianjiang river is higher than Nanyang river. Sediments collected from the Lianjiang river were higher in trace metal concentrations than the Nanyang river. Leung examined the contamination in sediment samples collected from two duck ponds, three different places along the Lianjiang river (residential area, near open fields, helping town) and a reservoir which was 6 km away from the e-waste recycling site in Guiyu, China [16]. The result showed that total PAH concentrations were in the range of 98.2 - 514 $\mu\text{g}/\text{kg}$. The highest concentration of PAHs was found in one of the ducks which were 20 m away from the roadside contributed PAHs due to emission from vehicular traffic as well as open burning of e-waste. Sediment samples collected from river place which was near open fields had total PAH concentration approximately four times and two times more than that found in sediment samples collected from within the residential area and helping town, respectively.

The total PCB concentrations in both duck ponds (5.3 and 4.7 $\mu\text{g}/\text{kg}$) were below the Canadian interim sediment quality guideline (34.1 $\mu\text{g}/\text{kg}$) and the river sediment sample location which was the near open burning site (743 $\mu\text{g}/\text{kg}$) had a total PAH concentration 53 times more than that those in river near the residential area (14.1 $\mu\text{g}/\text{kg}$). The sediment sample collected from the helping town had no traces of PCBs. The concentrations of PCDD/F of sediment samples collected from three different locations of the river were 32600 pg (near open burning site), 2690 pg (helping town) and 21.2 pg (residential areas) WHO-TEQ/g dry wt., respectively. The concentration of Cd, Cu, Ni, Pb and Zn for sediment sample collected from the open burning site were above the Dutch optimum values.

Leung have reported the contaminations in soil samples collected from the burnt plastic dumpsite, a printer roller dumpsite and a reservoir which was 6 km away from e-waste recycling site (control site) located in

Guiyu, China [16]. The total PAH concentration was highest at the printer roller dump site (593 $\mu\text{g}/\text{kg}$) than the burnt plastic dump site (428 $\mu\text{g}/\text{kg}$) and control site (93.7 $\mu\text{g}/\text{kg}$). It was assumed that PAHs may be transported due to atmospheric wind and deposited on land as there are many e-waste open burning site. The total PCB concentrations at the printer roller dump site was 102 $\mu\text{g}/\text{kg}$ and burnt plastic site was 22.7 $\mu\text{g}/\text{kg}$. The concentration of Cd, Cu, Ni, Pb and Zn for soil samples collected from the burnt plastic dumpsite and printer roller dumpsite were above the Dutch optimum values.

Ha measured the contamination status of trace elements in the soil at the e-waste recycling site in Bangalore, India [17]. In China, Ha have also noticed the release of harmful chemicals, like polychlorinated dibenzo-p-dioxins and furans, polybrominated diphenyl ethers and polycyclic aromatic hydrocarbons in the environment. Storage area outside the main building recycling facility and backyard recycling sites in slum area was the location of sample collection. Samples collected from the garden of the e-waste recycling facility and rural areas in the suburbs of Bangalore city were used as reference. Air dust samples were collected using a high volume air sampler equipped with a quartz-fibre filter from a storage area outside the main building of the e-waste recycling facility. Air samples from Chennai, India were used as a reference. The result showed that the level of Mn and Cu was high in all soil samples and concentration of Cu, Zn, In, Sn, Sb, Pb and Bi were higher in samples obtained from a storage area and slum area than reference locations. The concentration of Hg near slum area recycling facility is high because mostly Hg is used to extract gold. Silver, Cd and Hg concentration at slum area recycling site is higher than the reference site.

The concentration of PBDEs and trace metals at the Agbogbloshie e-waste recycling site in Accra, Ghana evaluated by Akortia [8]. A soil sample was collected from six different locations of the operational site. Trace metals concentration were measured using flame atomic absorption spectrophotometry by primary digestion with conc. HNO_3 , conc. HCl , H_2O_2 and PBDEs concentration using gas chromatography-mass spectrometry (GC-MS). The result showed that the total concentration of PBDEs ranged from 15.6-96.8 mg/g dry weight (mean = 54.8 mg/g dry weight) with no production of three commercial mixtures in Ghana. Fe, Mn, Cu, Zn, Pb, Ni, Cd, Co and Cr were detected with an increasing concentration of $\text{Fe} > \text{Cu} > \text{Pb} > \text{Mn}$ of

abundant metals. In Ghana, Atiemo studied the concentration of heavy metals in surface dust in the vicinity of an e-waste recycling site at Agbogbloshie, Ghana [18]. Surface dust samples were collected from weighting site, dismantling site, burning site and other public sites (church premises, road dust, school compound, commercial area) and analyzed the concentration of heavy metals using AAS prior to which digestion with acid (aqua regia and H_2O_2). The result showed that the concentration of Pb was highest at the weighting site and in the range from 351.1 - 5105.45 mg/kg. The concentration of Pb in the school compound was measured as it causes blood-brain barrier, lowering the IQ and cancer in later life. The concentration of Zn, Cu, Pb and Cd was a thousand times higher than the level of interference required. The concentrations of heavy metal followed the order as weighting site > dumping site > burning site > road dust > school compound > commercial area > church premises.

In India, Pradhan studied the contamination of heavy metals in groundwater samples collected from inside of e-waste recycling unit and arable land (an area 500 m away from e-waste recycling unit) in Mandoli industrial area, Delhi compared with Bureau of Indian Standard and WHO guidelines for drinking water [7]. They collected 5 soil samples from inside the e-waste recycling unit, the e-waste dumping site, 3 arable lands (50 m away, 100 m away, 500 m away from the e-waste recycling site). Soil samples digested with a strong acid (HNO_3 and H_2O_2) and analyzed by AAS for 13 metals (Ag, Al, As, Cd, Co, Cu, Cr, Fe, Hg, Ni, Pb, Se and Zn). The concentration of heavy metals in e-waste was higher than the reference site (that is arable land 500 m away from the e-waste recycling site) and exceeds the limit suggested by the US Environmental Protection Agency (EPA).

In Ghana, Brigden collected sediment sample from two lagoons which are near to open burning area of Agbogbloshie market, Ghana [19]. The concentration of lead, tin and cadmium were 1685, 220 and 6 mg/kg, respectively. The level of these metals in sediment was lower than soil/ash mixture but higher than the level obtained in the environment. In the sediment sample, most classes of organic chemicals, like a wide of chlorinated benzenes, traces of PBDEs, phthalate DEHP and numerous hydrocarbon were present which is due to incomplete combustion of e-waste. Brigden collected the samples of dust from various component separation workshops (Zarfarabad, Shashtri Park, Mayapuri and Buradi) in Delhi, India and studied the

concentration of heavy metals and POPs. Before the analysis, all dust samples sieved through 63 μm mesh to separate the fine dust from the solder component and other materials. All dust samples showed a high concentration of lead (range: 2360-10900 mg/kg) and tin (3140-17400 mg/kg) which was lower than the concentration of lead (range: 31300-76000 mg/kg) and tin (range: 25100-293000 mg/kg) in dust sample from Chinese workshops while other metals (antimony, cadmium, copper, nickel, silver and zinc) had a concentration above typical background levels except for one sample from separation workshop, Zarfarabad. The level of lead in dust samples was 5-20 times higher than background levels. The highest tin concentration found was 17400 mg/kg which is 90 times higher than found in typical indoor dust. The level of antimony, copper, silver and zinc were 5-9 times, 10-34 times, 16-57 times and 1-3 times more than in background levels and concentration of beryllium were upto 1.0 mg/kg. One sample from the separation workshop, Zarfarabad had a concentration of mercury, 460 mg/kg, which is highest among other samples.

4. CONCLUSION

India is the second-largest growing country where the demand for electronic equipments increases tremendously. The moment electronic items are unusable, they are thrown away which results in pollution. It is not only harming our environment but can also be very dangerous for our health. It means a high amount of electronic equipment will be sold in the market lead to a large amount of electronic waste generation in the environment. E-waste consists of expensive heavy metals which have higher economic rate when extracted from ores, that is why it is necessary to develop new technologies to regain them. For example, maximum number of metals present in Li-ion mobile battery, therefore, it can give a better price even after discarded. The recovery of metals and their recycling involves a number of critical steps. The collection of e-waste is affected by appropriate government policies, an effective advertisement for public awareness and collection facilities at public places. At the collection facility, end of life, electronic components are sorted and the useable components are returned to the consumer supply chain.

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Old Age: Status And Problems A Sociological Study

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Abstract

Among the various problems of human life, old age appears to be a multidimensional problem in itself. Generally, none of us wants to grow old, and even if old age is dependent and problematic, old age cannot be avoided at any cost. Yes, it is necessary that various problems related to aging can definitely be solved with great understanding and intellectual cleverness. Women and men are considered to be two complementary sides of the same coin of life, yet the last stage of life of women i.e. old age is very pathetic, complicated and difficult as compared to men.

After independence, due to the coordinated effects and results of various processes of social change, scientific and technological progress, etc., there has been a proper improvement in the condition of women, yet the condition of women in many conservative families is not very good. Women consider education as the basis for spoiling the society. Going out of the house and working like men is still considered against the dignity and dignity, this indicates that how many steps have been taken to elevate the status of women from the legal and theoretical point of view, but from a practical point of view. The discriminatory attitude towards them and their disdain and harassment still continues, for this not only the men's class but the women's class is also to some extent to blame.

Aging is an inevitable and irreversible process, it is such a process, which starts with the understanding of a particular condition / condition of the person and continues throughout life, has studied old age from many aspects globally.

1. Biological Aspect:

In this context Berger F (1963) and M. s. The study and conclusions made by Kanungo (1982) are important. You say that it is a difficult task to take cognizance of old age on biological basis, because a 40 year old person may appear like an old man and 60 years old also shows talent and efficiency like a young man, so on biological basis old age can be considered. It is difficult to define.

2. Psychological Side:

This aspect is related to the person's state of mind, thought perception, emotion, impulse ability etc. In this context, Virne James (1964), Anand Raman (1982) is of the view that the loss of memory and dexterity is the indicator of old age. A person automatically starts to consider himself old from his own mind.

3. The Aspects of Anatomy and Health:

Pathak J.D. (1982) has clarified that the human body is made up of millions of cells. These cells, once destroyed or weakened, do not regenerate effectively.

4. Socio-Economic Aspects:

Lack of tree sovereignty in the family, decision-making power, participation, deviation from traditional values, family responsibility, isolation, attitude of the elderly towards changes etc. is used for the assessment of old age. Partial changes within the body composition, invasion and arrival of diseases, sensory impairment, socio-economic adverse conditions of the person, etc. are the references

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which are helpful in understanding old age and old age. Doctor . Rajeshwar Prasad (1984) has clarified that the cause of the problem of old age is the changed Indian value system. Punia R. Of . (1987) said that the main problem of the elderly is to maintain good health. Pro . Bhatnagar (1987) has clarified that the problem of economic poverty is the most different among the problems of the elderly. Nandal (1987) has clarified that older people face more problems than men. Dishuja Alfred (1982) noted that older women who experience problems such as loneliness, isolation and anxiety are more likely to be older than men. Socio-economic conditions and problems of old people Most of the old age people suffer from some or the other diseases, in which digestive system, blood pressure, blindness, heart disease, insomnia are the major diseases, whose treatment is done only by the local hospital or quacks. The problem of economic poverty is also no less important, due to lack of wealth, old people are not able to successfully discharge various desired family responsibilities, they are not able to treat their disease properly, they are able to complete religious activities in a timely manner, authority and influence in the family. Erosion etc. is the result of poverty.

Old Age Experiences and Suggestions:

Old people often keep asking who is the support of old age? Is contempt, humiliation, compulsion the only reward for old age's love, sacrifice and affection? Today's Shruvan Kumar has started sleeping in the lap of western civilization by being ruthlessly merciless. The gardener who had given up the garden of the house, irrigated with water as austerity, moral support, flourished, blossomed and flourished, the same gardener cannot take the smell of that gulshan, because he is old, curses his old age, the old man considers himself helpless, lonely, orphan. is being forced. In old age, a person has important thoughts, morals, sour-sweet experiences, knowledge about his life, but wants to pass on the knowledge to the youth, but there are child gap, communication gap, value conflict, changed status-role and attraction of scientific and western values etc. It compels the youth, due to which they consider it an insult to accept this empirical knowledge as antiquated and backward and does not want to include the old age in their way of life.

The solution of many problems is based on the attitudes and attitudes of the family members themselves and the people of the society. Along with this, through government efforts, the means of living a happy life can be made accessible to the aged. The social family structure in Indian society can become more balanced if there is little sympathy for the older members of the family in the younger generation. Old age is very fertile, its strength is not less than that of youth or adults, this has to be understood by the younger generation. The need is to recognize their power and get benefited from it, they need two words of love, that too from their loved ones.

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ROLE OF GOVERNMENT IN REDUCING UNEMPLOYMENT IN INDIA- AN OVERVIEW

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Abstract:

Many people say that if a person asks for a job, it means that he is not getting a job, But this is not right because if a graduate asks for a job and is given a sweeper job or a cleaner, it is employed. Cannot be said. Hence employment is when the productive element demands work It means getting a job according to merit. When we think carefully about this definition, we find that if a person gets a job according to his qualifications when asked for a job, but he is not paid the prevailing salary, then he does not get employment. Therefore, when a person asks for a job, the job given to him according to his qualifications and prevailing salary, when given to him, is called employment in the true sense. In short, "Unemployment does not mean getting a job even when asked for it according to the prevailing salary and qualifications."

Unemployment is a major problem in India. Many steps are being taken by the government to eliminate unemployment. Unemployment is like a contagious disease that gives rise to many diseases. People say that the government has not been able to get rid of unemployment at this time, but it is gathering enough resources to eliminate the problem of unemployment in the future. Unemployment throttles a person's truth, honesty, and compassion. Unemployment forces people to commit many types of atrocities. The government is taking many steps to overcome unemployment. There will be a time in the future in which every person will have work. The government is giving loans to new youths to set up enterprises and also to give them proper training. This research topic has been chosen to explore the causes of unemployment in India, understand the current scenario of India's unemployment, and study the role of government in the elimination of unemployment.

Keywords: Development, Unemployment, Various Schemes for the Elimination of Unemployment, Role of Government

Data Collection Method Used For Research:

Data for the research paper has collected from newspaper, magazines, reports, books, and websites

The Objective of Research:

The main objectives of the research presented are as follows.

- 1) To explore the causes of unemployment in India.
- 2) To understand the current scenario of Indias unemployment
- 3) To study the role of government in the elimination of unemployment.
- 4) To make suggestions for proper implementation of various schemes for the elimination of

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HOW DO ALPHABETS DETERMINE SPELLING AND PRONUNCIATION ?

Dr. Oorja Ranjan Sinha

Assistant Professor of English

D.P. Vipra Mahavidyalaya

Bilaspur (C.G.) 495006

There is a right and a wrong way to pronounce a word, and there is also right and a wrong way to write down the spelling of a word. For example, the correct spelling of the word is y-o-g-a but it is wrongly pronounced as **yoga**(y-o-g-a-a). On the other hand, the english word pronounced as Wensday is written down as "Wed-nes-day". There are, in fact, countless words which are not pronounced the way their spellings suggest. There are reasons, and one such reason is to keep harmony of letters in pronunciation. As we know, the letters *r* and *d* sound hard and until their utterance in the pronunciation of the word is necessary they are not to be pronounced. If *b* that follows *m* is the last letter of the word, then it is not pronounced. Unless the listener knew these rules he would feel baffled if he hears his speaker say his words keeping silent the letters shown in brackets thus: *a(d)jective*, *adve(r)b*, *baa(r)d*, *toom(b)*.

As compared to Hindi, English has certain deficiencies in its alphabet, which create difficulties in proper pronunciation and correct spelling in words. The Urdu alphabet is also deficient and, as a result, we cannot pronounce words the way we do.

There is a right and a wrong way to pronounce a word, and there is also right and a wrong way to write down the spelling of a word. For example, the correct spelling of the word is y-o-g-a but it is wrongly pronounced as **yoga**(y-o-g-a-a). On the other hand, the english word pronounced as Wensday is written down as "Wed-nes-day". There are, in fact, countless words which are not pronounced the way their spellings suggest. There are reasons, and one such reason is to keep harmony of letters in pronunciation. As we know, the letters *r* and *d* sound hard and until their utterance in the pronunciation of the word is necessary they are not to be pronounced. If *b* that follows *m* is the last letter of the word, then it is not pronounced. Unless the listener knew these rules he would feel baffled if he hears his speaker say his words keeping silent the letters shown in brackets thus: *a(d)jective*, *adve(r)b*, *baa(r)d*, *toom(b)*.1

As compared to Hindi, English has certain deficiencies in its alphabet, which create difficulties in proper pronunciation of words. The Urdu alphabet is also deficient and, as a result, we cannot pronounce words the way we do. For example, we cannot write 'Surendra' in Urdu script; the valid combination of Urdu letters can only yield such names as 'Sur-ind-er, D-v-ind-er, Manind-er'.

The purpose of my study is to work out the influence of alphabets to show how 'yoga' came to be called yogaa, Dehali, the original name of the capital, as Delhi, Surendra as Surinder and Lakhanaou as Lucknow. Now, I first take up the case of above- mentioned word "yoga" that is written down correctly but pronounced wrongly, which means that I plan to deal first with English deficiencies *vis-a-vis* English alphabet to show how its alphabet puts upon the language limitation or restrictions as to spelling and pronunciation of words. Every letter of the Hindi alphabet begins with the specific sound of the letter and ends with 'a'- sound, which means the half sound of the particular letter plus a-sound give the complete sound.² Thus, the complete sound of the letter 'g' as 'ga' will be obtained if this letter is followed by another letter "a" (giving the sound - a). If the sound of "a" were to prolong English should use double 'a'---i.e. "aa" (i.e., 'aa- matra). Hindi / Sanskrit or any other language following the devanaagaree script uses instead the symbol "l", vertical line) which they call aa-matra. It should be clear now that to pronounce "yoga" as "yogaa" is wrong. There is difficulty in the pronunciation of words in English, and it is at least for two reasons—firstly, the language has adopted foreign words with their spellings and pronunciations and secondly, as compared to our alphabet English has almost half the number of letters in their alphabet. It combines two or more letters to obtain a sound and uses a letter to represent more than one sound. All this can cause confusion and English has had to devise methods for proper pronunciation. One method is the use of silent letters. With insertion of a silent letter a jumble of letters can yield a word. Some words that can be pronounced all right are not uttered in full, and this may mislead a learner-- as for example, if you utter word like 'toom' or 'baad', how can you understand that you are talking about tomb and bard .3.

English does not have half letters as we have. However, while reading out a word we do get half sounds but we do not have a way to represent half sound. In Hindi, we have half letters to represent half sound in the middle of a word, and if the last letter gives half sound we can use " halant" below the letter. Halant is a small diagonal line drawn from left to right below the last letter of the word to signify that the letter gives half sound in utterance.

English is deficient in many ways but it has invented a method to reduce the sound of the last letter to half. It puts a silent letter proximate to the last letter of

the word; see, for example, placing the letter "I" before 'm' in the words 'calm' and 'palm' and placing the letter "n" after 'm' in the words 'damn' and 'hymn'.

There are other issues, but I leave them for want of space. I now talk about the Urdu alphabet to show the difference in pronunciation of the same words by Urdu and Hindi speakers. I have cited above the examples of the same names being pronounced quite differently by these speakers. Not that they cannot pronounce the same way. But, those whose mother tongue is Urdu and also those who have had their education in Urdu or great liking for the language and culture follow the Urdu alphabet which, by its very nature, draws limits to their way of speaking. None of them will call Surendra by this name but will address him as Surinder. What is the reason for this? Urdu alphabet has certain letters that will follow other letters, but which would not allow other letters to follow them are 'alif' (A), 'vaao' (b), 'daal' (d), 're' (r). Now, Surendra will be written in Urdu thus: Su(r)-in(d)-er = Sur-ind-er = Surinder; Devendra will be written as 'daal' (D)-e(v)in(d)-er = D-v-ind-er = Davinder. One might ask: how is it that Dehali came to be pronounced as Delhi?. An Urdu poet from Dehalee could choose his pen name after his town, and his name "Dahalawee" could easily be pronounced. But, perhaps, the difficulty arose when the starting sound of the word was taken to be 'd'sounding as in 'doll' and not 'd' as in 'daal'.

Another example: The Hindi word for income is Aamdani. We can write the word in Hindi as a continuous whole and pronounce it accordingly, but in Urdu it will be written down thus: a (pronounce as aa) -ma (d)-nee = aa-mad-nee.

In contrast with English and Urdu, Hindi is the language each letter of which has a single definite sound and each sound has a single definite letter to represent it. This means we can exactly write what we speak out and also rightly pronounce the word we write. If this is so, we can write the spelling of foreign words in Hindi--or, for that matter, in any other language following the Sanskrit- Hindi alphabet. Actually, the practice of writing down the pronunciation of English and other foreign words in Hindi can help learners of English learn the language pretty early.

References:

1. Consult Oxford Dictionary English- English -Hindi
2. See a Hindi grammar book to confirm a particular half sound of letter+A-sound yield letters of the alphabet K, Kh, G etc.
3. Consult dictionary to confirm how these words are spelled out and pronounced

Research Article

Study On Thermal And Thermoelectric Properties Of Tin Selenide (SnSe) And Quantum Well Structure

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Abstract

Tin selenide has attracted much attention in the thermoelectric community. Computational method is a that method that uses principle of computer science to assist in solving problem. It uses the result of theoretical approach incorporated into efficient computer program, to calculate the structure and properties of molecule and solid. In practical use, it is various scientific disciplines. Computational Science allows building models that allow making prediction of what might happened in the lab. So that perhaps better prepared to make good or to understand experiments that might be too expensive or too dangerous to do the lab, although computational method cannot replace the real laboratory work, it may become a vital tool for the exploration of scientific knowledge.

In present project work, we study how spatial confinement of acoustic phonon modes changes the thermoelectric figure of merit of quantum well structure via modification of the lattice thermal conductivity.

INTRODUCTION

COMPUTATIONAL MATERIAL SCIENCE:

I. INTRODUCTION:-

Computational method is a that method that uses principle of computer science to assist in solving problem, it uses the result of theoretical approach incorporated into efficient computer program, to calculate the structure and properties of molecule and solid, in practical use, it is various scientific disciplines

Research develop computer program, application software that model system being studied and run these program with various sets of input parameter, typical, these model require massive amount of calculation (usually floating-point) and are often executed on supercomputer or distributed computing platforms numerical analysis is an important techniques used in computation science research can be categorized in three broad areas which are classified as computational science, experimental science and theoretical science.

Computational science is application of and numerical technique to solve large and complex problem. Computational science takes advantage of not only the improvements in computer hardware, but probably more important the increments in computer algorithms and mathematical techniques. Computational science allow doing the things that were previously too difficult to do due to the complexity of the mathematics, the large number of calculation involved of combination of the two. Computational Science allows building models that allow making prediction of what might happened in the lab. So that perhaps better prepared to make good or to understand experiments that might be too expensive or too dangerous to do the lab, although computational method cannot replace the real laboratory work, it may become a vital tool for the exploration of scientific knowledge.

Snehlata Mishra¹, Anil Kumar Dubey², Vaibhav Upadhyay³, Sanjay Sharma⁴

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Research Article

Coincidence Point and Fixed-Point Theorem in Partially Ordered Metric Spaces

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Abstract

In this paper, we prove a coincidence point and fixed point result in partially ordered metric spaces. The proved result generalizes and extends some Known results in the literature.

Keywords and phrases: coincidence point, compatible mappings, partially ordered metric spaces.

2020 AMS Mathematics Subject Classification: 47H10, 54H25.

1. Introduction and preliminaries

The Banach contraction principle plays a vital role to obtain an unique solution of the results. There are a lot of generalization of the Banach contraction principle in the literature (see [1]-[8] and references cited therein.) Several research work has been obtained on various spaces such as quasi metric spaces, probabilistic metric spaces, D-metric spaces, fuzzy metric spaces, G-metric spaces, cone metric spaces, complex valued metric spaces, and so on to prove the existing results. Recently, many authors have obtained fixed point, common fixed point and coincidence point results in partially ordered metric spaces (see [9, 10, 11, 12, 13, 14, 15, 16, 17,]).

The aim of this paper is to prove some coincidence point and common fixed point results in partially ordered metric spaces for a pair of self-mappings satisfying a generalized contractive condition of rational type. Our results generalize and extend the results of Rao et al.[14] and Chandok et al.[15] in ordered metric space.

The following definitions are frequently used in results given in upcoming sections.

Definition 1. The triple (X, d, \leq) is called a partially ordered metric space, if (X, \leq) is partially ordered set together with (X, d) is a metric space.

Definition 2. If (X, d) is a complete metric space, then the triple (X, d, \leq) is called a partially ordered complete metric space.

Definition 3. Let (X, \leq) be partially ordered set. A self-mapping $f: X \rightarrow X$ is said to be strictly increasing, if $f(x) < f(y)$, for all $x, y \in X$ with $x < y$ and is also said to be strictly decreasing, if $f(x) > f(y)$, for all $x, y \in X$ with $x < y$.

Definition 4. A point $x \in A$, where A is a non-empty subset of metric space (X, d) is called a common fixed (coincidence) point of two self-mappings f and T if $fx = Tx = x$ ($fx = Tx$).

Definition 5. The two self-mappings f and T defined over a subset A of a metric space (X, d) are called commuting if $fTx = Tf x$ for all $x \in A$.

Research Article

Comparative Study on Anticoagulant Activity of Different Parts of *Achyranthes Aspera*

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Abstract

Achyranthes aspera is a perennial herb belonging to the family of Amaranthaceae (Hossain et al 2013). It is known as "Prickly chaff flower". The plant was found to have antibacterial property against hospital origin gram positive bacteria (Singh et al 2019). *Achyranthes aspera* contain coumarin which having protease activity. Coumarin is a potent enzyme that naturally supports the body's ability to break down blood clots caused by the blood-clotting protein fibrin. The aim of this work was to potent clot lysis activity (anticoagulant activity) of different parts of *Achyranthes aspera* with different solvent to get a fruitful comparative output. *Achyranthes aspera* contain coumarin which having protease activity. Extracts prepared using acetone as solvent gave maximum clot lysis activity (48.3%) as compare to other. However extracts prepared by taking ethanol and methanol were gave approximately same clot lysis. Extracts prepared by taking water as solvent gave minimum clot lysis <10% in all sample of *Achyranthes aspera*. Heparin as a positive control for anti coagulant activity shows the maximum percentage of clot lysis that is 76.1% at 0.5ml and 46% at 0.1 ml which is near to clot lysis percent of leaf extract prepared by using acetone as a solvent.

INTRODUCTION

Achyranthes aspera is a perennial herb belonging to the family of Amaranthaceae (Hossain et al 2013). It is known as "Prickly chaff flower" in English and "Chirchita", "Onga", "Latjeera" or "Apanarga" in local language (Hasan 2014). It is an erect, annual herb, distributed in the hilly districts of India (Londonkar et al., 2011). The phytochemical studies with solvent i.e. methanol, ethanol, acetone, diethylether and water extracts of various parts of the plant *Achyranthes aspera* by shaking and boiling method showed to possess secondary metabolites (Tiwari et al., 2018). Phytochemical evaluation of medicinal plants is very imperative in recognizing new sources of therapeutically and industrially important chemical compounds (kamboj, 2000). Medicinal plants have historically been the first source of anticoagulant and antithrombotic molecules (Chaves et al 2010). *In vitro* haemolytic activities are becoming a new area of drug research to discover new interventions for diseases such as thromboembolic disorders. Efforts have been shifted towards discovery and development of natural products from various plant and sources which have anticoagulant, antithrombotic and thrombolytic activity. Studies have proven that this plant has a great potential in inhibiting plate aggregation and enhancing fibrinolytic activity. *Achyranthes aspera* contain coumarin which having protease activity. Coumarin is a potent enzyme that naturally supports the body's ability to break down blood clots caused by the blood-clotting protein fibrin. Coumarin used to prevention of platelet aggregation and also prevention and treatment of thrombosis and thrombophebitis. (Evangelista et al 2012).

MATERIALS AND METHODES

Collection of plant material

The fresh, healthy, mature plants were collected from roadside area of Guru Ghasidas Vishwavidyalaya, Bilaspur (C.G.). The plant materials were identified, on the basis of flower and

Research Article

Phytochemical and pharmacological studies of *Eucalyptus globulus*: A review

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Abstract

Eucalyptus (*Eucalyptus* spp.), is a large genus of the *Myrtaceae* family, which includes 900 species and subspecies. This evergreen tall tree is native from Australia and Tasmania and is the second largest genera after acacia. In particular, the species *E. globulus* is widely used in the pulp industry, as well as for the production of eucalyptus oil extracted on a commercial scale in many countries as raw materials in perfumery, cosmetics, food, beverages, aromatherapy and phytotherapy. The 1,8-cineole (eucalyptol), is the principal and the most important constituent extracted from eucalyptus leaves, demonstrates antimicrobial and anti-inflammatory activities. Despite the fact that the healthy effects of eucalyptus have been well established by research, further studies are necessary to investigate other prime effects of the plant and its possible implication in the treatment of a greater number of pathological conditions.

Introduction

Eucalyptus oil is essentially obtained from fresh leaves of the tall, evergreen eucalyptus tree. Its species belong to the group of medicinal plants that naturally contain volatile oils [1]. The uses of the oils, particularly that of *Eucalyptus citriodora*, can be explored from field to final products that come from agricultural practices. The essential oil is created by steam distilling the leaves of the *Eucalyptus* tree. It's a colourless, pale-yellow oil with a camphoraceous aroma used traditionally in vapor rubs to treat coughs.[2] Many challenges posed by fungi and insects attacking agricultural products can be mitigated or eliminated completely by proper application of the oils with the belief that they are safer, cheaper to obtain, and environmentally friendly without having adverse and undesirable effects on nontarget organisms, which are some of the shortcomings of synthetic pesticides. From research reports highlighted in literature, the volatile oils of *Eucalyptus* can provide tremendous solutions as antimicrobial and insect repellent agents in food sciences in addition to its numerous uses and applications in pharmaceutical and medicinal areas.[3] *Eucalyptus* essential oil contains the naturally occurring constituent eucalyptol, which provides an invigorating sensation on the skin when applied topically and creates a refreshing breathing experience when inhaled or diffused.

Overview of *Eucalyptus*

The tree of *Eucalyptus* scientifically classified as *Eucalyptus Globulus* is also known as fever tree, blue gum tree or stringy bark tree. *Eucalyptus* contains many different chemicals. These chemicals might have various effects in the body. Also, some investigators suggest that eucalyptus may have activity against bacteria and fungi. [4] People use eucalyptus for many conditions including asthma, bronchitis, flu (influenza), and many others, but there is no good scientific evidence to support these uses.

Botanical Specifications

Eucalyptus glabrous is a broadleaf evergreen plant that can attain the maximum height of about 70 m as evidently found in Europe [5]. The bark of tree is hard, rough and deeply furrowed. Although more than 700 different species of this plant are found to exist but *Eucalyptus glabrous* is the most widespread among all other species in East Bay [6]. The most readily recognizable characteristics of eucalyptus species are the distinctive flowers and fruit (capsules or gum nuts). Flowers have numerous fluffy stamens which may be white, cream, yellow, pink or red in colour. In bud, the stamens are enclosed in a cap known as an operculum which is composed of the fused sepals or petals or both. Thus flowers have no petals, but instead decorate themselves with many showy stamens. As the stamens expand, operculum is forced off, splitting away from the cup-like base of the flower; this is one of the features that unite the genus [7]. The fruit looks like cone shaped woody capsules called "gum nuts", distinctive for the genus and their fruiting period is autumn and winter. The seed morphology of *Eucalyptus globulus* is extremely variable. Shape, size, colour and surface ornamentation are strongly inherited traits and indicative of taxonomic groups.

Research Article

Foreign Exchange Rate Prediction using Hybrid of ANFIS and Wavelet with Feature Extraction and Feature Selection

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Abstract

Foreign exchange rate prediction is required for making strategy of foreign trading and other financial purposes. The ability to accurately predict the future behavior of time series data is very crucial using statistical methods; instead, hybrid techniques may perform better than individual. This paper focuses on hybrid approach of three different techniques: wavelet for removing noise and non-linearity from chaotic time series data, feature extraction for extracting new features and feature selection for selecting best features. Adaptive Neuro-Fuzzy Inference System (ANFIS) is applied for prediction of linear Foreign Exchange (FX) data. The empirical result shows that hybrid approach with optimized extracted features: SMA (Simple Moving Average), WMA (Weighted Moving Average) and VAR (Variance) provides the best predictive result with Mean Absolute Percentage Error (MAPE)=1.246, Mean Absolute Error (MAE)= 0.011 and Root Mean Square Error (RMSE)= 0.013.

Keywords: ANFIS (Adaptive Neuro-Fuzzy Inference System), Wavelet, Feature selection, Feature extraction.

Introduction

Prediction is a process of analyzing the future values that are based on study of historical data to construct a predictive model. It is very difficult to construct a good model when the data is non-linear and chaotic in nature (Kazem, Sharifi, Hussain, Saberi, & Hussain, 2013). Predictive model based on conventional or statistical techniques are not completely suited for non-linear data (Jang, 1993) like Foreign Exchange (FX) data because of its uncertain and fluctuating behavior. To overcome this limitation, advanced non-linear methods like machine learning techniques have been frequently applied by many researchers from last few decades.

In this proposed research work hybridization of wavelet, feature extraction, feature selection and Adaptive Neuro-Fuzzy Inference System (ANFIS) is used to construct a predictive model for next week FX rate prediction. Wavelet is used to remove non-linear nature and noise from existing data without losing its originality in terms of information. It decomposes the data and extracts the de-noised information by removing unwanted signals from data. Feature extraction has been used to extract new features from existing features. In this proposed work features are extracted using some parameters suggested by authors (Barak, Heidary, & Tichý, 2015; Hota, Shrivastava, & Hota, 2018). Five new features: Simple Moving Average (SMA), Exponential Moving Average (EMA), Weighted Moving Average (WMA), Variance (VAR) and Standard Deviation (Std_Dev) are extracted based on our previous work (Handa, Hota, & Tandan, 2015). This knowledge and behavior of the system is used to train the model and predict outcome based on appropriate choice of fuzzy membership functions. Experimental data used to develop predictive model is partitioned into training and testing data sets using dynamic partitioning method k-fold. MATLAB code have written to train the model and measured with Mean Absolute Percentage Error (MAPE), Mean Absolute Error (MAE) and Root Mean Square Error (RMSE).

The rest part of this paper is organized as follows: Section 2 gives a brief overview of the literature; section 3 describes architecture of proposed work; section 4 explores dataset and methodology and section 5 elaborates experimental result, finally section 6 concludes the findings of the research work.

Literature Review

In this research work many interesting research papers are reviewed based on FX rate prediction using different intelligent techniques. The review of literature also represents the hybrid approach by combining multiple suitable approaches for prediction. Author (Gherman, Terebes, & Borda, 2012) has analyzed the time series data using wavelet transform and GJR-GARCH model which is enhancement of GARCH model to improve

Research Article

Effective Communication Skills

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Abstract

Effective communication is the key to successful issues. Specialized professionals must be trained in the discipline of effective communication. This paper presents a step-by-step approach to the discipline of effective communication. Research has handed sapience into the processes of mortal perception and communication. This perceptivity have led to the development of tools and procedures that increase significantly the effectiveness of that communication significantly. The communication process is divided into seven distinct way. When taken in order, these way give the speaker the capability to communicate and impact a wide variety of people. Masterminds and specialized professionals in the IEEE terrain can use the 7- Step Effective Communication Process to increase their communication effectiveness. By doing so they will stand out as further able and more competent at impacting, leading, and conveying ideas and generalities to their associates and others. The 7- Step Effective Communication Process allows the speaker to understand the structure of the communication that would be most salutary for the listener. Once this has been established, the speaker also builds fellowship and begins the process of understanding the listener's paradigms. Once the listener's paradigms are understood the speaker can also shoot the asked communication and also determine if the communication was entered as intended. This process is fast and can be done in the course of casual discussion, in the midst of an important meeting, or from a platform donation. It can be performed in a large group or one-on-one.

Keywords: Effective Communication, Specialized Professionals, large group

Introduction:

In the information age, we've to shoot, admit, and process huge figures of dispatches every day. Effective communication can ameliorate connections at home, work, and in social situations by heightening your connections to others and perfecting cooperation, decision- timber, and problem working. Effective communication combines a set of chops including verbal communication, attentive listening, the capability to manage stress in the moment, and the capacity to fete and understand your own feelings and those of the person you 're communicating with. Of course, it takes time and trouble to develop these chops and come an effective prophet. The further trouble and practice you put in, the further spontaneous and robotic your communication chops will come.

Objectives:

1. To enhance the effective communication skills.
2. To allow the use of communication skills.
3. To reveal the importance of communication skills.
4. To advance the person on use of communication skills.

Literature Review:

1. Rana (2015) revealed that effective communication can ameliorate connections at home, work, and in social situations by heightening your connections to others and perfecting cooperation, decision making, and problem working, it enables you to communicate indeed negative or delicate dispatches without creating conflict or destroying trust.

Emerging Trend of E-Commerce in India: Some Crucial Issues, Prospects and Challenges

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Abstract

Since 1991, when India's economy was opened up in order to integrate with the global economy, the necessity to promote foreign commerce through policy and procedure reforms has become a cornerstone of the country's trade and fiscal policies. As part of the information technology revolution, electronic commerce (e-commerce) became widely used in the United States. The global economy in general and the Indian economy specifically there have been technological developments that have resulted in. There have been modifications to the business transaction technique. India is a quick adopter of technology. In line with the current state of electronic data exchanges, the company has embraced e-commerce. Because of this. The purpose of this article is to provide a glimpse of the evolution.

INTRODUCTION

India's trade facilitation program now includes electronic commerce as a necessary component. Since 1991, when India's economy was opened to the world as a result of economic reforms, the country has been in a state of flux. To fully integrate into the global economy, it is necessary to facilitate international trade through both policy and legislation. Procedure changes have become a cornerstone of India's economic and budgetary policies. As a result, the last few years have seen a technological transformation accompanied by widespread Internet and web usage. Technology and its applications Electronic commerce (e-commerce) is a type of information technology. In general, and in the Indian economy in particular, the technology revolution has become widely utilized-commerce, as a symbol of globalization, represents the cutting edge of digital prosperity.

GROWTH & PROSPECTS OF E-COMMERCE IN INDIA

E-commerce in India is still in its infancy, but it has enormous potential in developing countries such as India. High-density urban areas with high literacy rates, a large rural population with rapid growth. An expanding literacy rate, a quickly developing internet user base, technological innovation and acceptance, and other factors are all contributing to this trend. India is a dream place for e-commerce players due to a number of other variables. Furthermore, the high expense of personalization computers, a growing installed base for Internet use, and a growing number of Internet Service Providers

The Internet Service Provider (ISP) market has fueled e-commerce growth in Asia's second most populous country. The e-commerce business in India is on the rise and enjoying a spike in expansion. The online travel industry is the largest part of e-commerce, and it is thriving. In India, it appears that more people are willing to buy things online. In the next couple of years, the e-commerce industry as a whole is expected to grow rapidly. The year-on-year growth of 70% is likely to continue, with India's e-commerce market expected to reach \$10 billion by the end of 2011. The online travel business dominated the e-commerce market in India, accounting for 80 percent of the market, while electronic retail (E-Tailing) came in second with 6.48 percent. E-commerce and digital downloads are predicted to increase more quickly, while online travel will continue to dominate the sector. E-commerce has grown in popularity as a result of greater e-commerce initiatives and brand recognition.

ADVANTAGES OF E-COMMERCE TO BUSINESS IN INDIA

The Indian business community is becoming more aware of the prospects afforded by e-commerce. The ease with which people can access and navigate the Internet is one of the most important elements in the rapid acceptance of

Research Article

**The Common Dilemma Of 'To Be or Not to Be' Between Hamlet and Devdas
Hamlet Vs. Devdas 'To Be or Not to Be': A Study of Dilemma in Shakespeare's Hamlet and
Sarat Chandra Chatterjee's Devdas**

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Perhaps People and Government both love indecision. Because of this love for indecision Hamlet and Devdas both became immortal, unique and timeless. Devdas is a Bengali romance novel written by Sarat Chandra Chatterjee published in June 1917. Young generation may not be knowing Sarat Chandra Chattopadhyay but they all are well aware of the name Devdas. It has become an epithet for Jilted lover. Every Indian is familiar with this iconic name. The story pivots a tragic triangle linking Devdas an Archetypal lover in separation; Paro, his forbidden childhood love; and Chandramukhi, a reformed courtesan. On the other hand, Hamlet is a tragedy written by William Shakespeare sometime between 1599 and 1601. Set in Denmark the play depicts prince Hamlet and his revenge against his uncle, Claudius, who has murdered Hamlet's father in order to seize his throne and marry Hamlet's mother.

The novel Devdas begins with the childhood of Devdas and Paro, showing Devdas as a naughty, arrogant boy, who takes Paro for granted. He hits her and yet expects her to follow him strongly, it is only Paro, who is initially harboring love pangs, whereas Deva, growing up in urban Calcutta had almost forgotten her. But the moment Paro becomes unattainable, Devdas pines for her love and starts drinking. Most of the readers love the younger Deva who looked carefree, somewhat naughty yet adorable. Had he remained as crazy and as frank as he was in childhood readers would have fallen in love with him as did Paro. But as he grew up he lost his appeal. He increasingly appeared as a weak-willed individual, who allowed one untoward incident to ruin his entire life. It reminds me of Macbeth where the protagonist suffers from weak will and vaulting ambition. In the case of Devdas 'vaulting ambition' is absent. This weak will of Devdas is clearly shown when Parvati's family proceeds to arrange her marriage elsewhere and Parvati, risking the appearance of impropriety, visits Devdas at his home in the dead of night. A shocked Devdas reprimands Parvati for the scandal she might create. Parvati declares that she is there to surrender herself to him. Devdas protests feebly about his family's honour and his duty to his parents but finally it is he himself who is unable to take Parvati that night and is eventually unsuccessful either in persuading his family or disregarding its wishes.

Unable to face Parvati Devdas escape to Calcutta. Later when he tries to apologize for his betrayal, hurt Parvati accuse him of being arrogant and narcissistic. She declares that her parents have made a wise decision in arranging her marriage with an older man, one who is not impetuous and fickle like Devdas.

In his review in firstpost.com of Daas Dev movie by Sudhir Mishra, Anna MM Vetticad comparing Devdas with Hamlet says.

"What common ground could there possibly be between the story of a weak-willed Bengali aristocrat drowning his unconsummated love in alcohol, and a Danish prince drowning in a desire for revenge against his scheming uncle and allegedly traitorous mother? what meeting point is there between a spineless fellow who wept at a fate he could have fashioned if he had the courage to defy his convention ridden classist parents, and another so single-minded in his quest for vendetta that he let everything else in his life slip away as a result? the answer is quite simple actually it lies in the self-destructiveness of both Hamlet and Devdas legendary fictional men Devdas is melancholy and fatalistic on the other hand Hamlet is mentally muddled. Hamlet has fascinated audiences and readers for centuries, and the first thing to point out about him is that he is enigmatic. There is always more to him than the other characters in the play can figure out; even the most careful and clever readers come away with the

Synthesis And Mechanoluminescence Characterisation of Phosphor BaAl₂O₄: Eu, Ce.

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Abstract

The mechanoluminescence (ML) of BaAl₂O₄: Eu, Ce phosphor was investigated. It was found that ML could be only produced by dynamic load. When a load is applied on to a crystal, then the mechanoluminescence (ML) emission takes place in the form of light pulse. The number of ML pulses and the time duration t_c for the appearance of ML increase with increasing value of the load and the average ML intensity from a single pulse decreases with increasing value of load. For a given value of the applied pressure, the total number N_T of ML pulses, the total ML intensity I_T increases with increasing mass of the load. As the total ML intensity is directly related to the area of newly created surfaces increases with increasing value of the applied load and later on it tends to attain a saturation value for higher values of applied load. Static load, in the experimental limit, does not affect the decay process of the afterglow of the phosphor. In addition, ML can be induced by both loading and unloading process. Higher sensitivity of ML was observed at longer delay time when the load is applied after shut off the γ irradiation. Based on the results obtained, the source of ML is discussed.

Keyword-Mechanoluminescence, Experimental limit, Sensitivity

INTRODUCTION

Present trend in researches in science, leading to their fruitful use in practical situations, has acquired special significance. Applied researches particularly relevant to energy conservation and energy conversion problem have led to new discoveries and inventions in many fields. One of the attractive fields of research in this sense is the field of luminescence where, different forms of energy can be converted into optical energy. Luminescence is the process of emission of electromagnetic radiation from substances which is not purely thermal in origin. The sensitivity of luminescent material (phosphor) is strongly influenced by structural changes, chemical composition of the base compound, physical condition of preparation and the presence of the activator. An efficient phosphor is that which converts a large portion of the absorbed excitation energy into light with inappreciable energy losses by increase in lattice vibration or electron emission or chemical or structural changes.

The main principle of preparing phosphors is the incorporation of any impurity or defect in a pure lattice. For any composition of the initial charge, the impurities can be introduced in many ways and they can manifest themselves differently in luminescence depending on ambient medium, heating temperature, cooling rate, presence of defect associated with deviation from stoichiometry, etc. In recent years, such materials have become much interesting which have high luminescence efficiency and whose luminescence is due to the presence of small concentration of specific impurity. In such cases, the treatment usually creates a stoichiometric excess of ions or atoms probably occupying interstitial position in the crystal lattice. The material may be thought of impurity activated, since their luminescence characteristics are more akin to those of pure solids.

The effects of ionizing radiation in qualitative and quantitative terms has become very important in the present day context due to the influence of nuclear technology in various areas that include radiation medicine, radiotherapy, food processing, radiation based polymerization and nondestructive testing techniques using radiography. Dependable radiation dosimetry procedures need to be developed over wide range of dose levels.

Research Article

“Studies On the Aero-Mycoflora of Lormi Region of Mungeli District (C.G.)”

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Abstract

The most common agent of dispersal of spore of Ascomycetous and Basidiomycetous fungi is probably air. Because of the importance of this means of dispersal of plants pathogens and allergens, the specialized discipline known as Aeromycology has developed. The air sample from following site were isolated for further analysis. The different site were given below, Govt Rajiv Gandhi college, Sharda shishu vidya mandir, Bus stand, Teshil chowk Lormi. During present investigation altogether 14 fungal species were obtained in the period from September 2020 to February 2021. Among them, *Rhizopus*, *Aspergillus*, *Penicillia*, *Alternaria* and *Fusarium* were dominant mycoflora. *Penicillium Fusarium* was present in all the six months of study like other fungal strains mentioned above. Environmental factors are responsible for occurrence of aerofungi in different regions, viz relative humidity and temperature affected their occurrence.

Keywords:- Fungi are ubiquitous in nature, spore Aeromycology .

INTRODUCTION

Industrial and agricultural activities by men have created environmental pollution in a number of ways. Besides chemical pollution causing agent, biological pollutant have been found to pose serious problem to human beings. Fungal spores present in air are important biological pollutant. Such agent which have been reported to cause allergy in human beings in various ways. Every organism of biosphere including the micro-organism of very minute size too continuously struggle for its existence. None of the micro-organism of the air can be considered indigenous to the atmosphere, as air is not a medium suitable for the growth and reproduction of micro-organisms. A wide variety of organisms dwell upon earth. They have originated and evolved in different periods and eras of geological time-table.

The quality of various gases in the earth's atmosphere and indeed many other compounds on the earth's surface represent the net balance between their rates of formation and utilization in biological and geological processes (Steiner et al., 1995). The feature of fungi is based on their role in decomposing complex organic matter in to simple compounds (Kurbain, 1983; Revelle, 1982). Equipment used in Aeromycology usually consists of special trapping devices that ensure the collection of even small spores that impact on the collecting surface. In some of the traps spores are sorted by size class and time of collection. In this regard a number of mathematical formulae have been developed for modeling spore fall under different conditions (Aylor, 1982; Mc Carney and Finn, 1987). Fungi are ubiquitous organism and in the atmosphere they are mostly found in the troposphere extending up to 10 km, only rarely wandering into the stratosphere. During the last two decades, the fungus has been used to test various biological processes. Since they grow very fast and require a short period to complete their life cycles, the fungi are best suited for use as test organisms. Fungi form very good research material for genetic studies and other biological processes Genus *Neurospora* has become very good material for genetic studies while *Physarum polycephalum* is used to study steps in DNA synthesis, morphogenesis and mitotic cycle.

Studies on the pattern of distribution, their seasonal variation, physiological behavior and biochemical distribution of different aerial fungi have been done by various workers. (Krebs, 1985; Tiwary 1987 et al; 1990). (Arya and Arya, 2007; Nayak and Behaera, 1995). (Piliponyte-Dzikiene et al. 2014).

Research Article

Lossing "Nawab Rai" and getting "Munshi Premchand"

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Abstract: When Dhanpat Rai Shrivastava started writing the story while in the government service as the school inspector, at the time Dhanpat Rai used to write his works in Urdu under the name "Nawab Rai". One day when British Government seized his first collection of short stories 'Soje Watan' which was published in the year 1908. "Soje Watan" means "Desh ka Matam" after that he had to drop the name of Nawab Rai. Later he started writing under the penname of "Munshi Premchand".

Premchand's real name was Dhanpat Rai Srivastava. He was a successful writer, patriotic citizen, skilled orator, responsible editor and sensitive writer. In the first half of the twentieth century, when there were no technical facilities to work in Hindi, yet there was no one other than him who could do so much work.

He was the epitome of simplicity, courtesy and generosity. While in his heart there was a generous feeling for friends, in his heart there was an infinite ocean of sympathy for the poor and the victims. Premchand was a man of high order. He had a good love for village life.

Ajaib Rai and Anandi Devi named their son Dhanpat Rai on 31st July, 1880. His mother died when he was 8 years old after that it was very hard for him to maintain his concentration on studies. But he completed his education and after completing his education he started writing short stories. The main characteristics feature of his writing was that he accurately describes the problem of rural peasant classes. He also avoided the difficult language by not using highly Sanskritised Hindi and Spanish language.

We can understand his Journey from the works mentioned below:

In "Soje Watan" there are five stories which give a soulful depiction of the martyrdom of the Patriots and freedom fighters. Reading Premchand's novels is like you are reading what's in the author's mind. "Karambhoomi" masterfully discusses untouchability, education, lagaan (Crop tax) Female upliftment and British rule in India.

The novel "Rangbhoomi" is one such work ory of mass struggle with bureaucracy and capitalism. The insistence on truth, loyalty and non-violence, the mediocrity present in rural life and the frightening picture of the plight of women are depicted here.

The book "Nirmala" depicts the misery of a young girl who has to suffer because of dowry. She has to marry and live with a man who is twice her age. He has no choice but to follow his destiny.

Godan was published in 1936, one of Munshi Premchand's major works Godan, meaning "gift of a cow", is a novel that takes you through a beautiful love-hate relationship. In order to settle the case of cow's death, Hori takes some loan from a sage and bribes the police.

Gaban is a novel of Premchand dealing with a special concern. This topic is the effect of wife's attachment to jewellery on husband's life. The real depiction of the middle class wandering in the darkness of values crumbling in embezzlement. This novel explores the reality of life more deeply, breaks the illusion.

If it is said that as long as Hindi literature remains in the country and the world, the name of Munshi Premchand will remain immortal, then there will be no exaggeration.

The reason for Munshi ji's fame is his ability to 'beat time' in his stories and novels. Many of his stories like Bade Bhai Saheb in 1910, Idgah in 1933, Kafan were written in 1936, but all these are still alive today. Even after reading all these stories, it does not seem that these stories were written 80 to 90 years ago.

Research Article

Pineal Gland and Its Secretion

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Abstract

The pineal gland was described as the "Seat of the Soul" by Renee Descartes and it is located in the center of the brain. The main function of the pineal gland is to receive information about the state of the light-dark cycle from the environment and convey this information to produce and secrete the hormone melatonin. The rhythmic production of melatonin, secreted only during the dark period of the day, is extensively used as a marker of the phase of the internal circadian clock. Melatonin itself is used as a therapy for certain sleep disorders related to circadian rhythm abnormalities and for the alleviation of jet lag. It might have more extensive therapeutic applications in the future, since multiple physiological roles have been attributed to melatonin. It exerts physiologic immediate effects during night or darkness and prospective effects at daytime when melatonin levels are undetectable. In addition to its role in regulating the circadian system and sleep patterns, melatonin is involved in cell protection, neuroprotection, and the reproductive system, among other functions. Pineal gland function and melatonin secretion can be impaired due to accidental and developmental conditions, such as pineal tumors, craniopharyngiomas, injuries affecting the sympathetic innervation of the pineal gland, and rare congenital disorders that alter melatonin secretion.

Pineal Anatomy and Structure

The pineal gland in humans is a small (100-150mg), highly vascularized, and a secretory neuroendocrine organ. It is located in the mid-line of the brain, outside the blood-brain barrier and attached to the roof of the third ventricle by a short stalk. In humans, the pineal gland usually shows a degree of calcification with age providing a good imaging marker (1). The principal innervation is sympathetic, arising from the superior cervical ganglia (2). Arterial vascularization of the pineal gland is supplied by both the anterior and posterior circulation, being the main artery supplying the lateral pineal artery, which originates from the posterior circulation (3). In mammals, the main cell type are pinealocytes (95%) followed by scattered glial cells (astrocytic and phagocytic subtypes) (4). Pinealocytes are responsible for the synthesis and secretion of melatonin.

Main Function of the Pineal Gland

The main function of the pineal gland is to receive and convey information about the current light-dark cycle from the environment and, consequently produce and secrete melatonin cyclically at night (dark period). Although in cold-blooded vertebrates (lower-vertebrate species), the pineal gland is photosensitive, this property is lost in higher vertebrates. In higher vertebrates, light is sensed by the inner retina (retinal ganglion cells) that send neural signals to the visual areas of the brain. However, a few retinal ganglion cells contain melanopsin and have intrinsic photoreceptor capability that send neural signals to non-image forming areas of the brain, including the pineal gland through complex neuronal connections. The photic information from the retina is sent to the suprachiasmatic nucleus (SCN), the major rhythm-generating system or "clock" in mammals, and from there to the hypothalamus. When the light signal is positive, the SCN secretes gamma-amino butyric acid, responsible for the inhibition of the neurons that synapse in the paraventricular nucleus (PVN) of the hypothalamus, consequently the signal to the pineal gland is interrupted and melatonin is not synthesized. On the contrary, when there is no light (darkness), the SCN secretes glutamate, responsible for the PVN transmission of the signal along the pathway to the pineal gland. The PVN nucleus communicates with higher thoracic segments of spinal column, conveying information to the superior cervical ganglion that transmits the final signal to the pineal gland through sympathetic postsynaptic fibers by releasing norepinephrine (NE). NE is the trigger for the pinealocytes to produce melatonin by activating the transcription of the mRNA encoding the enzyme arylalkylamine N-acetyltransferase (AA-NAT), the first molecular step for melatonin synthesis.

Phytosociological Studies of Common Weed Medicinal Flora

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Abstract

The survey revealed that more than 86 weeds species infest the region. Out of these 86 weeds species more than 50 species possess medicinal properties. Out of these medicinal species of weeds more than 18 species were used by the farmers to treat and get rid off their disorders.

Few weeds like *Achyranthus aspera*, *Lecus aspera*, *Cassia tora*, *L.sida acuta* Burm F *Xanthium strumarium*, *Argemone maxicana* L. etc. It is clear that 71 weeds species 56 genera belongs to 32 families of Angiospermic plants occurred in crop field of bilaspur region, used to solve purpose of medicine

Keys words: - weeds, medicinal species, crop field:

Introduction

In ancient days, Chhattisgarh was known as Dakshin Kosala and said that Lord Rama has sometime here when he was on his 14-year exile.

Strategically, Chhattisgarh is located in the central India and Raipur is the capital of the State. It lies between 17.46 to 24.8 north latitude & 80.15 to 84.15 east longitude with total area 135, 194 sq.km. and total population 20,793,956 (as per India's census 2000). It is 10th largest state of India by area. The state is surrounded by 7 Indian state viz. Madhya Pradesh on the north east, Uttar Pradesh on the north, Bihar & Jharkhand on the south and Maharashtra on the south west.

Nearly 21000 species of plants reported as medicinal uses.

Chhattisgarh has rich with medicinal plant, about 2500 species, out of these 2000 to 2300 plant species are used as traditional or indigenous medicines erstwhile at least 150 species are used as commercial on a wide scale.

Methodology

General weed survey was done and plant species will be collected by 100 × 100 cm quadrat. This weed survey we done in 16 villages including Bahatari, Bijjor, Dabaripara, Urrihapara, Parsahi, Urtum, Mohra, Jauji, Selar, Khaprakhol, Talabpara, Khamtari, Baima, Nagoi, Birkona and Liugiadh. These villages are located near about 20 km from the main seepar road. Such weeds were collected through the targeted villages at an interval of 10days.

Phytosociological character such as Frequency, Density, Abundance, values of potential flora was counted by 100 × 100 cm quadrat at the time of maturity. Flora in different land situation such as paddy crop field, grassland, bunds, wasteland, roadsides, water channel etc of district Bilaspur are observed and herbarium is prepared. The distribution pattern and community character such as % frequency, density, Abundance, Relative frequency, Relative density, Relative dominance and Importance Value Index (IVI) of dominant flora are calculated as per procedure. Mishra et.al for the studies of common weed medicinal flora, herbarium is prepared and medicinal, economic importance and its main part of the plant which is used of preparation of medicine to cure

A comparative study on the effectiveness of online and offline teaching pedagogy

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Abstract

In March 2020, the world is confronting with COVID-19 which is declared as the global pandemic and affected all lives, processes and systems adversely. The biggest challenge for education system in India was to switch from traditional teaching to online mode of teaching. Technology has changed everything but sometimes exceptional changes may not give good results. This research paper has presented comparative study based on the effectiveness of online and offline teaching pedagogy. Survey is conducted to understand various aspects of online and offline teaching learning. Students reported the pros and cons of online and traditional teaching. The comparative study will be helpful for the measuring the effectiveness of teaching pedagogy and will also ensures for the effective learning outcomes.

Keywords: Online teaching, Offline teaching, COVID-19, Pandemic, Pedagogy.

Introduction:

The COVID-19 pandemic in India is a part of the worldwide pandemic of corona virus disease 2019 (COVID-19) caused by severe acute respiratory syndrome corona virus 2 (SARS-CoV-2). The first cases of COVID-19 in India were reported on 30 January 2020 in three towns of Kerala, among three Indian medical students who had returned from Wuhan, the epicenter of the pandemic. Lockdowns were announced in Kerala on 23 March and in the rest of the country on 25 March. Due to this pandemic a drastic changes taken place in every system and the education system is also witnessed a change in the teaching-learning process. In India's education system a change has taken place from offline teaching to online teaching pedagogy. A sudden change in the education system provides a scope to measure the effectiveness of online and offline teaching pedagogy. COVID-19 compelled the academician to rethink the way of teaching from traditional to online mode of teaching. A survey was conducted from more than 500 students belonging to Graduation and Post-Graduation of the colleges situated in Bilaspur District of Chhattisgarh to know about the effectiveness and satisfaction level among the students for online and offline teaching pedagogy.

Objectives of the study:

- To study about the effectiveness of online and offline teaching pedagogy.
- To study about the satisfaction level among the students between online and offline teaching.

Review of Literature:

Neuhauser, C. (2002) investigated two sections of students who have chosen the same course. At the end of the study, it is observed that 96% of the student responded that online course is more effective than one to one classes. It is studied that there are no differences in test scores, assignment submission, and final grades.

Role of E-Commerce Logistics in Reducing Operational Cost

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Abstract

This paper examines the evolution of electronic commerce, the logistics cost composition and characteristics, and the cost and characteristics of our country's content. The factors that influence the logistics cost in our country's electronic commerce development environment. How to utilize scientific methods to control logistics expenses by analyzing their impact variables. Electronic commerce to the advanced experience of foreign nations and the level from which we need to learn, in order to accelerate the growth of our country's electronic commerce logistics business. The logistics in the e-commerce development process played an indispensable part: both inseparable relationships foster mutually beneficial development, paving the path for the future of e-commerce to be more simple, fast, perfect, and healthy.

INTRODUCTION

With the arrival of the Internet era, the logistics industry's development has accelerated. New development prospects and space have come to China's logistics business. Electronic commerce of informatization, specifically the network product, drew widespread attention in the twentieth century due to its convenience, speed, and security.

Electronic commerce has had a favorable impact on the economy by changing not just the old business model, but also the merging of industry and the adjustment of the economic structure. With the advancement of internet commerce, an increasing number of traditional businesses are beginning to investigate the industry. It has long been acknowledged that logistics has evolved into a vital aspect in the smooth operation of internet commerce. The benefits of e-commerce can barely be effective development if there is no efficient, fair, and smooth logistics system. However, in the twenty-first century, each company, each sector, and each industry cannot replace economic ideas with a minimum of input to gain the biggest return. So, ensuring electronic commerce logistics efficiency, expediting premise, and lowering operational costs has become a critical issue. With the advent of enterprise e-commerce, logistics distribution is becoming more and more of a worry. E-quick commerce's growth and the logistics distribution system's sluggishness have become unavoidable issues. The success of e-commerce depends on the efficiency of the logistics distribution system; to break through logistics bottlenecks in the development of e-commerce, the top priority is to establish a social, industrial, and modern logistics distribution system with high efficiency and rationalization as soon as possible. E-commerce logistics cost uses modern information technology for the planning, organization, command, coordination, control, and decision-making of logistics cost based on modern communication, particularly the Internet. Logistics target cost control entails identifying discrepancies with the target cost early in the cost formation process, taking corrective measures based on guidance, restriction, and supervision, and implementing value engineering and cost analysis methods to improve the logistics process and distribution logistics service. The meaning of logistics cost management is to reduce total logistics cost and improve economic efficiency of a company by effectively grasping logistics cost, using benefits autonomy relationships between logistics factors, organizing scientific and reasonable logistics activities, strengthening the effective control of costs in the process of logistics activities, reducing the consumption of materialized labor and living labor in logistics activities, and strengthening the effective control of costs in the process of logistics activities.

Role of NBFCs in Indian Economic Development

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Abstract

Though banking Sectors are affecting Indian Financial Market a lot, but now The Non Banking Financial Companies are playing a veritably vital part in Indian Financial requests and also contending with Banking Sectors by furnishing colourful financial services and are playing a reciprocal part with other Fiscal institutions in Indian Economy. Then the Study has been made to know the part of NBFCs in Development of Indian Economy. In developing Country like India, for the access of finance in the profitable development and For growth of Entrepreneurship is veritably delicate. Now a days though colourful fiscal addition schemes like Pradhan Mantri Jan Dhan Yojana and numerous further have been enforced by the government through the help of Banking sectors, but banks cannot meet all the fiscal requirements of all class peoples due to their rigid loan disbursement programs and credit worthiness programs, because homes and small business man cannot pierce the fiscal services from banks due to the below reasons. So the requirements of NBFCs for furnishing colourful fiscal services to the all parts people fluently and more snappily for the development of Entrepreneurial conditioning in our Country. NBFCs are addressing the debt demand of colourful sectors in the Frugality like from large structure backing to small micro finance, so playing a veritably vital part in fund mobilisation in our Frugality. This Assiduity has responded appreciatively to the nonsupervisory sweats for the better understanding of pitfalls and to identify similar pitfalls through the backing of regulations in its Credit script. Over the time the Sector has been disintegrated and accepts stylish operation practices invention, threat operation, technology and governance. For above those points of view the exploration has been conducted to know the part of NBFCs in the development of Frugality in our country and to know its present challenges.

Keywords: Non-Banking Financial Companies, Fund Mobilisation, Economy

Introduction:

In once many times India was known as bank dominated fiscal system but now a days the trend has completely been changed due to establishment of colourful indispensable fiscal systems like Non Banking fiscal Companies which are known as the reciprocal to the banking sectors. Non Banking Financial Companies are companies which are registered under the companies act 2013 in India and engaged in the colourful business like loans and advances, accession of shares, stocks, bonds, insurance business, hire purchase business and virgin fund business but don't include any institutions which are involved as their core business in husbandry Finance, artificial conditioning and other purchase, trade and construction of goods and any irremovable property. The fiscal conditioning of NBFCs are rigorously regulated and supervised by Reserve Bank of India under the RBI act, 1934. Since once 20 times the need and demand of NBFCs are veritably grandly due to the expansion of colourful artificial sectors and the huge demand of adventure capital and also the need of working capital.

These companies are furnishing the colourful fiscal services to those sector people who aren't eligible and fulfilling the terms and conditions of banking sectors and due to their lack of credit worthiness. Those above sector people are generally belong to the pastoral and semi civic areas and are called unbanked guests. So NBFCs are known as the reciprocal to the banking sectors and are playing a veritably pivotal part in development of Indian Financial System.

Role Of Pmegp Scheme in Rural Non- Form Sector - Problems and Measures

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Abstract

Unemployment and poverty is one of the burning problems of Indian society especially in rural area. The non form sector of rural area is playing a important role against unemployment and poverty elevation. The rural non form sector is also playing a role against migration of labour from rural to urban habitat. There are so many Govt. schemes which are working against the poverty but Pmegp is the only scheme which promotes industry and employment .

Pmegp the introduction of a new credit linked subsidy program called Prime Minister's Employment Generation Program (Pmegp) for unemployment Youth. Pmegp Scheme objective of prevent migration of Rural population to Urban with promoting more industry in Rural area hence more employment is generated in Rural Area.

Pmegp Scheme objective of prevent migration of Rural population to Urban with promoting more industry in Rural area hence more employment is generated in Rural Area. Rural development will be successful only when it goes along with the development of infrastructural development, employment generation and Human resource, Therefore, it is necessary to study the Effectiveness of Pmegp Scheme on Development of Micro and Small Enterprises in District Bilaspur.

Keywords: KVIC, KVIB, DTIC, EDP, DTECs, CGCED, MSME

Introduction :

Prime Minister's Employment Generation Programme(Pmegp) is one of the schemes introduced by the central government for increasing self-employment among the eligible men and women of the Country. This Pmegp scheme is a central controlled programme administered by the Ministry of Micro,Small and Medium Enterprises (MoMSME), Govt of India.

This scheme is started by Khadi & Village Industries Commission(KVIC),Govt.of India as single nodal agency at National level. At state level, the scheme is to be implemented by State Khadi & Village Industries Boards (KVIBs) in rural areas and by District Industries Centres (DICs) in Urban areas.

Prime Minister Employment Generation, a new credit linked subsidy programme has launched by Government of India by merging the two schemes Prime Minister's Rojgar Yojana(PMRY)and Rural Employment Generation Programme (REGP) were operation fill 31.03.2008. The basic lacking of this program, reason to modify or need to modify the last program(PMRY). The basic introduction of Pmegp in 10th and 11th five yr plan.

The maximum cost of the project/unit admissible under manufacturing sector is Rs 25 lakhs. The maximum cost of the project unit admissible under business/service sector is Rs. 10 lakhs.

The basic introduction of the Pmegp. Business activity definition - Tiny , Cottage, Micro, Small, Medium, Large scale Industry, Scheme Location definition Rural Urban, Co-ordination Department (align department),Fund flow mechanism, Implementation schedule, Subsidy introduction, Selection of Beneficiary or applicant, Govt. control mechanism, Role of Bank and other department, Negative list of industry, The desirable benefit of scheme for society Employment creation and Limitation for finance as per the Employment limit.

Research Article

“A Study on The Analysis of Digital Banking In India”

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Abstract

The use of digitalization in every sector of economy is increasing day by day. In today's world, the increasing role of digital banking cannot be ignored. Digital Banking helps to cope up with the company's strategy and plans. Digitalization in payment of commerce and trade has gained a lot in the present scenario and at the time of global pandemic era. Paper aims to discuss and analyse the increasing role of digital banking, and to increase the use of cashless transactions and to have smooth functioning in trade and commerce. The source of data collection is both i.e. primary as well as secondary. The data is collected from 300 respondents. The investigation was done to examine the similarities and differences of plans and policies, role of digital banking in every sector, and how they cope up with others using of digital banking. The finding of the study is that, the role has become important with digital payment, standards, position in the arrangement of policies to determine available options by digitalization in payment. Through the study, the capacity and competency of employees are acknowledged to be faced by industries and companies.

INTRODUCTION: DIGITAL BANKING

Digital banking is the digitization (or moving online) of all the traditional banking conditioning and programs that historically were only available to guests inside of a bank branch. Numerous fiscal associations have had trouble shifting their onboarding guests online and to lower defenses. Banks weren't visioning the tremendous shift in consumer geste that passed as a result of the millennial generation now come the largest consumers of fiscal products.

What is the Difference Between Online and Digital Banking?

Online banking primarily focuses on remote deposits, plutocrat transfers, bill pay, and introductory online operation of accounts. Other antonyms for online banking include internet banking, virtual banking, aude-banking.

HISTORY OF DIGITAL BANKING

The foremost forms of digital banking trace back to the arrival of ATMs and cards launched in the 1960s. As the internet surfaced in the 1980s with early broadband, digital networks began to connect retailers with suppliers and consumers to develop requirements for early online canons and force software systems. These dynamic shapes the base of client satisfaction, which can be nurtured with Client Relationship Operation software. Thus, CRM must be integrated into a digital banking system, since it provides means for banks to directly communicate with their guests.

FUTURE OF DIGITAL BANKING

The decision for banks to add further digital results at all functional situations will have a major impact on their fiscal stability. While not all banks are in a position to make quick changes to IT structure or the armature on top of it, banks aiming to be disrupters can move toward broad end-to-end robotization can do so over about a six-month time frame. In short, digital banking means the full digitization of banks and all their conditioning, programs and functions. It's not just about digitizing your services and products — the front-end that guests see — but also about automating your processes and connecting these worlds with middleware. Digital banking is about the robotization of every step of the banking relationship, and it goes way beyond an online or mobile banking platform. Digital banking contains a full metamorphosis to a digital terrain — frontend and backend and anything in between — for both guests and workers.

Research Article

Studies On the Toxicity Effect of Mercuric Chloride on The Ovary (Gonads) In *Gambusia Affinis*

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Abstract

Mercury is a naturally occurring metal with a long history of human uses. It has been found in Egyptian tombs dating back to 1500B.C. more recently, scientists have said that the substance can behave as a neurotoxin in certain form and harm unborn children if ingested by pregnant women. Mercury and its compounds have found usage in a very wide range of activities through the ages. In the present study the toxic effects of heavy metals on fish in aquatic ecosystem, heavy metals are considered as the most important pollutants. Heavy metal such mercury are of the most important pollutant which effect aquatic environment and fish. Lethal and sub lethal doses are prepared in different ppm. or concentration of mercury chloride and their toxic effects in gonads.

Keywords- *Gambusia*, ovary, Mercury

INTRODUCTION

The work done on the fishes related to their reproductive biology is considered as one of the pioneering works related to fishes. Geiser, S.W.(1921) has critically described the seasonal changes in ovaries of *Gambusia affinis*. In 1931, Craig Bennett, M.A. worked on the reproductive cycle of the three spined stickle back. Mercury forms few organic compound and it was believed that the mercury although poisonous would not get into food chain but microbial action converted inorganic mercury into Methyl Mercury. Fish absorb methyl mercury from water 100 times faster than they absorb including the amount and route of intake, the duration of exposure, and the species affected. Reproduction is an important biological trait to produce new individuals organism and is fundamental for the life of an individual as well as the survival and development of the species (ROYCHOUDHURY *et al* 2014). The reproductive system controls the morphological development and physiological differences between male and female as well as influences the behavior of the organism.(Lukac N. *et al* 2009) Industrial development and agricultural activities have resulted in varying degrees of environmental pollution and recognition of toxic elements in the food chain (Satarug S. *et al*). Many elements have been described as highly toxic, while others are essential to living systems (Anyanwu B.O. *et al* 2020). Unpolluted water contains trace amounts which do not exceed than 0.1 microgram/litre of mercury (Devlin *et al* 2006). The main source of mercury in environment is the fungicides, especially in the organic fungicides as mercurial materials which are organic compounds of mercury. The chronic data about mercury toxicity indicates that the organic form of mercury, methylmercury is the most chronically toxic of the mercury compounds (USEPA 1986, Deng *et al* 2015), and it is estimated that 70 to 100% of the mercury in fish is present as methylmercury (Amlund *et al* 2007, Nostbakken *et al* 1999). The LC₅₀ of methylmercury for fish is reported to be in the range of 0.0004-0.125mg/L, depending on the species, which is far lower than the LC₅₀ of inorganic mercury (WHO 1989) the adverse effect of methylmercury where first recognized in the early 1970s following the pollution of Minumata Bay, Japan (Tsubaki *et al* 1977).

MATERIAL & METHODS

For The present study the fresh water fish *Gambusia affinis* female was selected. The sexual dimorphism are present in the females and recognizable by swollen belly. The collection of fishes was made for one complete reproductive cycle. Fresh fishes were collected. Prepared the lethal & sub-lethal doses in different ppt. or concentration of mercury chloride and gonad were dissect out and fixed in aqueous bouins fluid for the study of

Research Article

Some Noteworthy Cryptosystem and Its Characteristics Are Analyzed by Fuzzy Logic

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Abstract

In this research we propose the "Fuzzy-Crypto" and this associates to "Fuzzy Cryptography" which reflects the idea of using the uniqueness of Fuzzy in the arbitrary and limited sense as the image or impression of parts of body or any another type of biological related terms directly or indirectly as recorded or live and exclusive performance based cryptography.

Introduction

Cryptanalysis means Cryptosystem and its analysis. The security and the efficiency are the two main parameters which lies in the cryptanalysis. The hard mathematical problems interacts with the security of any cryptosystem. Basically, the security of any cryptosystem proportionate to the hard problems of the mathematics.

Although efficiency corresponds to the computer science. Thus in cryptanalysis as the function of security and efficiency, mathematics and the computer science are corresponding bivariate. In addition fuzzy logic and fuzzy set are the another tool to analyze the cryptosystem. Here cryptanalysis is given with its historical journey and then the domain of cryptanalysis is presented.

Review of literature :-

Menezes et al [13]'s book is the unique and complete source of knowledge in real and practical cryptography. In 2004, Miller[14] presented the weil pairing based cryptosystems. Miyaji et al[15] proposed new security scheme on elliptic curves in 2001. Okamoto et al[16] put the gap problems in 2001.

In 2004, page eta 1[17] compared the cures. Press et al [18] drafted the numerical orientation of the security systems. In 2001, Rivest et al [19] focused on inverse aspect of the security. In 2002, Rubin et al [20] launched new cryptosystems. Scott [22,23,24] presented some advance results on curves. shamir[25] introduced identity based cryptosystems in 1984.

In 1985, silverman[26] originated the arithmetic concept of elliptic curves. In 2006, stange[27] shown the Tate-pairing relationship in security, stinson[27] inveted the new algorithms on the baby-ste[giant -step algorithm in 2002.

In 2004, verheul[29] put the evidence of STRsecurity. Weimeskrich[30] designed the karatsoba algorithm for polynomial multiplication in 2006.

Let,

$F = GF(p) = Z_p$: Finite Field.

$\{x_1, \dots, x_n\}$: Elements of Finite field.

μ : Grade or Membership Rule.

Research Article

Effect of temperature on the lyoluminescence of γ -irradiated strontium doped sodium chloride

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Abstract

Obviously, the dependence of intensity of Lyoluminescence on the temperature is extremely interesting from the experimental and theoretical point of view. The investigation of the temperature dependence of Lyoluminescence provides important information's as to the nature of luminescence centers. Extensive studies have been made on the temperature dependence of the LL of several organic and inorganic crystals. This paper reports the effect of temperature on the Lyoluminescence of strontium doped sodium chloride sample. When the doped NaCl samples irradiated using ^{60}Co source are dissolved in a suitable solvent like distilled water, the LL intensity increase with time, attains a maximum value, then it decreases and finally disappears. Peak intensity is maximum at a specific temperature.

Introduction:

Lyoluminescence phenomenon was first observed by Wiedmann & Schmidt (1) in 1895. This is the phenomenon in which irradiated alkali metal halides emit light when dissolved in water, and then there was no study on lyoluminescence (LL) for the next 5 decade (2). The next reference of to research of LL appears to be 1959, where Ahnstrom & Ehrenstein (3) investigated in brief the LL phenomenon. Westmark and Grapengeissor (4) in 1960 found experiments in which not only organic phosphor however additionally the inorganic NaCl, LiF & KI had been determined. After the several discussions it is determined using LL with inside the have a look at of loose radical response and the role of F-centre in the LL of irradiated NaCl dissolved in fluorescent solution (5, 6). After 1970 using lyoluminescence for radiation dosimetry turned into proposed through Ettinger and Puite (7, 8). In the present paper we report the effect of temperature on the lyoluminescence of irradiated strontium doped sodium chloride (NaCl).

Methods & Materials:

For the research of LL intensity and impact of temperature the NaCl crystal had been grown for special attention of dopant & special typed of the pattern grown for present research. The strontium doped NaCl had been grown from the gradual cooling in their melt. The microcrystal was grown through the use of micro test services into distinctive sizes. Than the sample had been coloration be exposing them to ^{60}Co source for the dimension of effect of temperature at the LL intensity, the solvent (i.e., distilled water) turned into heated at precise temperature i.e., 30°C, 45°C, 60°C, 75°C & 90°C turned into injected to the colored pattern and the mild emission was detected through photomultipliers tubes kept in a box. The LL intensity produced is detected via way of means of PMT whose output connects to X-Y recorder.

Result:

1. Figure 1 shows the time dependence of LL intensity for γ -irradiated strontium impurity-doped LL. NaCl crystals for unique temperature. It is determined that from the figure when γ - irradiated microcrystal samples is dissolved in with time, then the LL intensity initially will increase with time, attains a maximum value, then it decreases and eventually disappeared.

I.C.T. In History

Dr. Taru Tiwari

INTRODUCTION:

Information as an object and communication is a means. Communication is a process of transmitting ideas, facts, opinions, activities etc. from one person to another person. History is narration of past events and activities which occur in the life of human civilization. Events like war, natural calamities, peace and other important happenings of ancient period are predominantly described in history. History is also information which passes from elders to youngsters. Various developments of human beings, which occur gradually in the past, become history. History, in the form of information, is communicated from one generation to another generation on a continuous basis. Thus ICT has to play an important role in the subject of history.

INFORMATION:

Information, we mean, development of human activities in past and present period. The new information gets generated due to different human activities. It is a continuous process of information generation. People always communicate their opinion and thoughts to the public in manuscript and form of tales. In this way knowledge continuously gets enriched. Information is a powerful source which affects human life. The print media is the most powerful source of information in all parts of the world.

INFORMATION TECHNOLOGY:

The technique which helps in receipt, storage, collection and transmission of information from different activities and sources, is called Information Technology (IT). To achieve the above objective help is taken from many auxiliary means and management expertise. Generally it is told that we are living in the IT era. Many high-tech equipment like computers, telecommunication, microelectronics etc. are involved in IT.

The developments which we observe in modern age in the field of IT are mainly due to micro-electronic equipment e.g. computer science, the application of technology and engineering in regularization and motivation efforts are expressed as information technology.

COMMUNICATION OF INFORMATION:

The receipt and transmission of informational activities are known as communication. Stored information has no use without communication. Communication performs the work of transfer of information from one place to another place. Therefore, we can say that communication is an activity of information exchange.

HISTORY:

History is the collection of events, activities, in the life of human society of the past, hundreds and thousands of years ago. It is not only a story of waxing & waning of states or country, victory & defeat in a war, social debacles or growth in human civilization but it is a story of gradual development of human (2)

Society. It is a strong believable collection of events occurred in the past, hundreds of years ago, in human life. In words of famous historian "RAIKAR" history is a development of games and human activities.

Research Article

A Review Paper on Big Data and Data Mining Concepts and Techniques

Varsha Singh

Abstract

In the digital era like today the growth of data in the database is very rapid, all things related to technology have a large contribution to data growth as well as social media, financial technology and scientific data. Therefore, topics such as big data and data mining are topics that are often discussed. Data mining is a method of extracting information through from big data to produce an information pattern or data anomaly.

Keywords-component: data, big data, data mining.

INTRODUCTION

Since the digital era began and the internet began to be used extensively in the early 1990s, it has produced tremendous amounts of data transactions. Even long before the internet era of things a few decades earlier several studies had discussed the data of the washhouse, big data and data mining. Analogously, data mining should have been more appropriately named "knowledge mining from data," which is unfortunately somewhat long. However, the shorter term, knowledge mining may not reflect the emphasis on mining from large amounts of data. Nevertheless, mining is a vivid term characterizing the process that finds a small set of precious nuggets from a great deal of raw material.[1] Data mining is used to analyze and explore large amounts of data to find a valuable result from the extraction, there is a lot of information that can be extracted from a collection of databases that can be used for several needs, for example a company engaged in the commercial sector can utilize the transaction data to find optimal sales patterns. Thus, the income from a company can be increased through the use of data mining.

CONCEPTS

A Big Data Big data is data that contains greater variety arriving in increasing volumes and with ever-higher velocity. This is known as the three Vs.

- Volume The amount of data matters. With big data, you'll have to process high volumes of low-density, unstructured data. This can be data of unknown value, such as Twitter data feeds, clickstreams on a webpage or a mobile app, or sensor-enabled equipment. For some organizations, this might be tens of terabytes of data. For others, it may be hundreds of petabytes.
 - Velocity Velocity is the fast rate at which data is received and (perhaps) acted on. Normally, the highest velocity of data streams directly into memory versus being written to disk. Some internet-enabled smart products operate in real time or near real time and will require real-time evaluation and action.
 - Variety Variety refers to the many types of data that are available. Traditional data types were structured and fit neatly in a relational database. With the rise of big data, data comes in new unstructured data types. Unstructured and semistructured data types, such as text, audio, and video require additional preprocessing to derive meaning and support metadata.
- B. Data Mining Data mining is the process of finding anomalies, patterns and correlations within large data sets to predict outcomes.

ALGORITHM

- A. Decision Tree algorithm Decision Tree algorithm belongs to the family of supervised learning algorithms. Unlike other supervised learning algorithms, decision tree algorithm can be used for solving regression and classification problems too. The general motive of using Decision Tree is to create a training model which can use to predict class or value of target variables by learning decision rules inferred from prior data(training data). The understanding level of Decision Trees algorithm is so easy compared with other classification algorithms. The decision tree algorithm tries to solve the problem, by using tree representation. Each internal node of the tree corresponds to an attribute, and each leaf node corresponds to a class label.
- B. Genetic Algorithms (Complex Adaptive Systems) A genetic or evolutionary algorithm applies the principles of evolution found in nature to the problem of finding an optimal solution to a Solver problem. In a "genetic

Research Article

“Virginia Woolf On Method”

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Abstract

Virginia Woolf proclaimed “on or about December 1910, human nature changed”. Human nature changed.” Nevertheless, the truth is that human nature is what it is and, therefore, to talk of human nature changing is to say that our understanding of human nature is not the same. The basic truth is that man is a psychical entity rather than a biological existence. This implies that the individual human being could not be understood from outside – that is, from what he says or does: he can essentially be known from what he thinks and feels, which may lead him to perform something even unconsciously. With this understanding of man as a being constituted of several psychological facts and forces, the whole perspective of novel writing changed in the early 20th Century. The fiction writer was faced with the problem as to what could be the substance of a novel and what could be the effective way of dealing with the material. She held the view that the proper method of novel writing would be to get to the bottom of the mind. How does Virginia Woolf deploys, defines and perfects this method is the subject matter of this paper.

December 1910 is an important date in the history of novel writing. On this day Virginia Woolf proclaimed, “on or about December 1910, human nature changed.” Nevertheless, the truth is that human nature is what it is and, therefore, to talk of human nature changing is to say that our understanding of human nature is not the same. The basic truth is that man is a psychical entity rather than a biological existence. This implies that the individual human being could not be understood from outside – that is, from what he says or does: he can essentially be known from what he thinks and feels, which may lead him to perform something even unconsciously. With this understanding of man as a being constituted of several psychological facts and forces, the whole perspective of novel writing changed in the early 20th Century. Woolf asked the question: “Is life like this? Must novels be like this?” And she herself gave the answer in these words: “Look within and life, it seems, is very far from being like this”. The realization of this truth that life cannot have a fixed pattern as bearing on novel writing – we do not need a story writer to tell the story of a character for the character’s unconscious mind unravels the man and this natural way of revealing him is more authentic than a third party’s description about him: we do not need a plot – in fact, we do not need anything pre-planned. Life of an individual follows its own course, none can catch it, and none needs to restrict.

The fiction writer was faced with the problem as to what could be the substance of a novel and what could be the effective way of dealing with the material. Woolf realized that life is not a series of gig lamps, serially arranged, (but) a luminous halo, a semi transparent envelope surrounding us. If life does not have a pattern, does not have a non-ethereal substance and a direction to move on, novel writing is a difficult job. Things would become worse if we do not have access to the intricate mind. Therefore, the proper method of novel writing would be to get to the bottom of the mind. How does Virginia Woolf deploys, defines and perfects this method is the subject matter of this paper.

Researches done in depth psychology assert that consciousness is not made of bits but is only a continuum so that anything floating on the surface can be explained in terms of ideas and emotional elements lying at the bottom. This means it is really the unconscious mind that reveals the truth about the man or the character of the individual. The revelations of the conscious mind may be true, but not always. But the unconscious mind always tells the truth. For the purpose of reading the real character of an individual we must understand that consciousness is an undivided whole. And the truths about it can be known by dividing the mind into layers of Consciousness. The conscious mind takes stock of things and events of the present, but the unconscious relates to things of the past. The relation of past time with present time is reflected in the act of remembering. In other words, an event of the past has its place in the unconscious mind, but it can be recalled in the present. Thus, anything lying in the unconscious mind can become the part of the conscious mind as a

Feature Selection and Classification to Identify Cancer in Microarray Gene Expression Profile

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Abstract

Cancer is one in all the dreadful diseases, which causes a substantial death rate in humans. Cancer is featured by associate irregular, unmanageable growth which will demolish and attack neighbouring healthy body tissues or somewhere else in the body. Microarray based mostly gene expression identification has been emerged as an economical technique for cancer classification, as well as for identification, prognosis, and treatment functions. In recent years, Deoxyribonucleic Acid microarray technique has gained a lot of attraction in both scientific and in industrial fields. It showed great importance in deciding the informative genes that can cause the cancer. This led to enhancements in early cancer diagnosis and in giving effective chemotherapy treatment. Studying cancer microarray gene expression data could be a difficult task because microarray is high dimensional-low sample dataset with loads of noisy or irrelevant genes and missing data. In this paper, we have a tendency to conduct a comprehensive study that focuses on exploring the main objectives and approaches that are applied using cancer microarray gene expression profile. We proceed by creating a classification for all approaches, and then conclude by investigating the foremost economical approaches that may be employed in this field.

Keywords: Cancer classification, Clustering approaches, Gene expression, Gene selection, Microarray.

I. Introduction:

The organic phenomenon profiles that are obtained from particular microarray experiments are widely used for cancer classification to make an efficient model. This model will differentiate traditional or different cancerous states by using chosen informative genes. However, studying microarray dataset in keeping with their gene expression profiles represents a difficult task. The complexity of the matter rises from the massive variety of options that contribute to a profile as compared to the terribly low number of samples unremarkably available in microarray analysis. Another challenge is the presence of noise (biological or technical) in the dataset that further affects the accuracy of the experimental results.

Microarrays, referred to as deoxyribonucleic acid chips or your time known as gene chips, are chips that are hybridized to a labelled unknown molecular extracted from a selected tissue of interest. This makes it attainable to measure at the same time the expression level in a cell or tissue sample for every gene represented on the chip. Deoxyribonucleic Acid microarrays are often used to determine which genes are being expressed during a given cell type at a particular time and beneath particular conditions. This allows us to check the gene expression in 2 completely different cell types or tissue samples, where we can find the more informative genes that are liable for inflicting a selected disease or cancer.

Effect Of Modernization on Girl Students Studying in Higher Education

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Introduction: - The process like westernization, modernization, marketization, liberalization, materialization, mechanization, urbanization has left an impact in our society. Sociologists explained the concept of modernization in order to understand the continuous changes taking place in the traditional society as well as to understand the changes taking place in the western societies due to industrialization.

Considering modernization as a process, Eisen Strand wrote, "Historically, modernization is a process of change towards social, economic and political problems as in Western Europe and North America from seventeenth to nineteenth centuries, and in South America by the twentieth century, developed in Asian and African countries. - 01

Englishization, Europeanization, Westernization, Urbanization, Evolution, Development, Progress etc. have also been used for modernization. It is clear that like the process of westernization, urbanization and industrialization, modernization is also a complex process. Modernization includes many elements and is related to all aspects of life, physical, economic, political, social, cultural, religious and intellectual. This concept helps us to understand the changes taking place in traditional societies.

According to Dr. Yogendra Singh, "Generally, being modern means being fashionable. They consider modernization as a cultural endeavour. In which logical nature, universal outlook, empathy, scientific world view humanity, technological progress etc. are included. Dr. Singh did not consider modernization to be the ownership of any one ethnic group or cultural group, but the right of the entire society." - 02

In this way the effect of modernization has been on the whole society. Due to education, modernization got more support in spreading. In this way the student world has been affected the most. In this context, an attempt has been made by the researcher to know how much and what kind of effect had been on the students studying in higher education.

Literary Review: -

01- Yogendra Singh. Modernization in Indian Tradition New Delhi 1986 - In this book you made a scientific study of the process of modernization.

02- Rama Mishra, M.K. Mishra 2010 "Nari Shoshna Ainne Aur Ayam" – In this, the status of women in Indian society has been explained.

03- Vora Asharani- "Indian Women's Esteem and Rights – National Publishing House Delhi 1986 – In this, the changing status of Indian women has been told in the society.

04- Vora Asharani - "Indian Nari Dasha and Disha – National Publishing House Delhi 1986 – Describes the attitude of society in relation to Indian women

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An Analysis of Jai Shankar Prasad's Novel "Kankal"

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Jaishankar Prasad's reputation as a poet, playwright and story writer has been undeniable in Hindi literature. His essays and writings related to literature review have also got enough fame. But as a novelist, Prasad's writings should be said to be infrequent, yet Prasad's literary personality is so influential and powerful that each of his works has become important in Hindi literature. Jaishankar Prasad does not accept literature only on the level of entertainment, he writes - "There are two kinds of benefits to the world from poetry - entertainment to this thing and education."

Prasad has written a total of three novels. Kankal and Titli (complete) and Iravati is incomplete. These three have their own separate place in Hindi novel literature. The 'Kankal' was published in the year 1929. In the publication statement of the novel, Prasad ji writes that a change will be started in Hindi through this novel. The purpose of the novels so far has been either to entertain or to portray the ideal characters who have been nominated by the society, but the 'Kankal' shows how much importance should be given in those whom society tries to reject at its weak feet. There is a possibility and those whom he praises as an ideal, there may also be a downfall in him. "In 'Kankal', the novelist expresses the middle-class life in its entirety, in fact this novel makes a neutral and accurate depiction of the social, religious and worldly mental attitudes going on in the then society.

The novel begins with curiosity and wonder. That is, the way the novel begins with the depiction of the Kumbh festival of Prayag, it was new to the Hindi novel. A cheerful young woman, a sad man and a quiet servant approach the sannyasin who is immersed in self-restraint. In the flushing, the thoughtless beauty of that young woman stirs up the heart of the Mahatma too. Destiny suddenly separates the two teenagers who are irrigating the plant on the river bank, in time the same teenager becomes a brilliant Mahatma in the form of Dev Niranjana. Today the same teenager is present in the form of a thoughtless girl who wish for a son. Dev Niranjana is disturbed on seeing her today, his mind starts filling with convex waves. He would surrender himself in search of peace to the youthful girl. He says, "Just as I have been doing penance till today to get you. This accumulated austerity is pouring down at your feet. Whatever power I have to begat children, opulence and progress, all that belongs to you.

Later on, the novel progresses in the form of several incidents. In which there is also a lack of coherence. The novel empowers family disintegration.

Kishori and Srichand become two separate and parallel and are imprisoned in it. Only social fear and the thin thread of localism keep the worlds connected. The independence of each other should be maintained and social norms should not be broken, only because of this feeling the teenager starts living alone in Kashi. Dev Niranjana in the spirit of preserving his love and with the sense of fulfillment of duty, Shri Chand keeps sending him money. Her son Vijay is brought up in a better

Arpa Bhaisajhar Project in Bilaspur District (A Geographical Study)

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Abstract

Bilaspur Arpa Bhaisajhar Project is located on Arpa River in Kota development block of Bilaspur district. The length of this barrage is 140 m. It has a height of 9.75 meters with 8 water gates and water logging : 22168 MOM. Along with the various objectives of this irrigation project, it is the responsibility of keeping nature-given rain water safe and clean. This district is located in the central part of the state, with a total area of 3500.46 sq. Where the total population of the district is 18,502 it is based on secondary data and mapping has been done as per requirement. Clarifying the importance of irrigation.

Mr. Nayla has said that irrigation has tried to save life. Irrigation has proved to be a boon for human life in the field of agriculture and the income received from them, so this project is progressing in agricultural crop production with irrigation facilities to the surrounding areas, where various suggestions of the project are will prove helpful in being developed.

Introduction:

Bilaspur city is about 400 years old. And it is named on the name of a woman "Bilasa". It continues towards development even after the disasters from time to time. Arpa Bhaisajhar Project is situated on the Arpa river of Kota development block of Bilaspur district. The length of this barrage is 147 meters. Its height is 9.75 meters with 08 water gate in it. The total water holding capacity of this project is 22.16 MCM, where 16.40 MCM is for use only. This project has been completed. The length of its main canal is 56.64 K.M. The length of its branch and distributor canal is 103.10 km. The project provides 2500 hectares of irrigation facility in 102 villages of Kota, Takhatpur and Bilha development blocks.

Objectives:

1. To expand the means of irrigation in Bilaspur district and promote water conservation.
2. To assess the water level situation in the surrounding areas from Arpa Bhaisajhar project.
3. To clarify the effect on agricultural production due to increase in irrigation facilities, apart from this it will also be useful for industrial factories, water supply, shipping and hydropower.
4. It is also an objective to fulfill the responsibility of keeping nature-given rain water safe and clean.

Study Area:

This district is located in the central part of the state; its geographical range is located between 21°47' to 23°0' north latitude and 81°14' to 83°15' east longitudes. This district is bounded by Gaurela-Pendra Marwahi in the north, Mungeli and KabirDham districts in the west, Baloda Bazar, Bhatapara in the south and Korba and Janjgir-Champa districts in the east. Its total area is 3508.48 sq. km. The total population

Atomic Weaponisation: A Global Problem Analysis and Suggestion

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Abstract

With the existence of the universe, problems and solutions also emerged. Problem and solution are complementary to each other. If there is a problem then there is a solution too. The problem begets the solution. As soon as the problem arises, efforts to solve it start. Today the world is passing through the latter half of globalization. Scientific invention and technology are going to touch the peak. Where the doors of human development are open, the entire creation has been put on the verge of destruction. Every country is trying to establish its national unity, integrity, sovereignty, security and sovereignty. This concern and ambition have fueled the creation and stockpiling of destructive weapons, which is the world's most pressing problem today. All the fauna of the forest gathered to participate in the disarmament conference. The lion looked at the vulture seriously and said that we have to end the nails of the birds of prey. Looking at the elephant, the cheetah said, these external teeth also have to be removed, the elephant said looking at the cheetah, nails and claws should also not be there. Similarly, taking turns, an animal would come up and talk about ending the sharp teeth or nails of the one to whom its sight fell except itself. At last, the bear got up from his place and said with a very sweet tone to his comrades, 'finish all, eradicate all, just leave this great all-country embrace.' It has turned the world's most beautiful cities of Hiroshima and Nagasaki into a pile of ashes, which still remains today. In the present, seven countries have conducted nuclear tests. About a dozen will join the group of nuclear weapons in the next five to six years. Eight countries have got the capability to manufacture nuclear weapons. Today, there is a stockpile of about 60 thousand weapons in the world, as well as scientific technology has developed so much, so much availability of scientific literature can prepare nuclear weapons. According to an estimate, the destructive weapons available in the world can destroy the world a dozen times. The nuclear arms race has brought the entire human race to the brink of catastrophe. Need: The world has suffered two devastating tragedies. The main reason for this is the arms race. Today there is a need to take a change in human thinking, the appetite of the stomach of man can be pacified, but only positive thinking will be needed to control mental hunger. In today's materialistic nuclear age, both man and nation are limited only to their own interests and security, but talking about world peace, coexistence and fraternity is not going to happen in such a situation. We have to bring equanimity in our words and deeds, we have to accept the existence of others along with our existence. "The concept of war has to be abandoned for the use of weapons for war. War is not the

Old Age: Status And Problems A Sociological Study

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Abstract

Among the various problems of human life, old age appears to be a multidimensional problem in itself. Generally, none of us wants to grow old, and even if old age is dependent and problematic, old age cannot be avoided at any cost. Yes, it is necessary that various problems related to aging can definitely be solved with great understanding and intellectual cleverness. Women and men are considered to be two complementary sides of the same coin of life, yet the last stage of life of women i.e. old age is very pathetic, complicated and difficult as compared to men.

After independence, due to the coordinated effects and results of various processes of social change, scientific and technological progress, etc., there has been a proper improvement in the condition of women, yet the condition of women in many conservative families is not very good. Women consider education as the basis for spoiling the society. Going out of the house and working like men is still considered against the dignity and dignity, this indicates that how many steps have been taken to elevate the status of women from the legal and theoretical point of view, but from a practical point of view, The discriminatory attitude towards them and their disdain and harassment still continues, for this not only the men's class but the women's class is also to some extent to blame.

Aging is an inevitable and irreversible process, it is such a process, which starts with the understanding of a particular condition / condition of the person and continues throughout life, has studied old age from many aspects globally.

1. Biological Aspect:

In this context Berger F (1963) and M. s. The study and conclusions made by Kanungo (1982) are important. You say that it is a difficult task to take cognizance of old age on biological basis, because a 40 year old person may appear like an old man and 60 years old also shows talent and efficiency like a young man, so on biological basis old age can be considered. It is difficult to define.

2. Psychological Side:

This aspect is related to the person's state of mind, thought perception, emotion, impulse ability etc. In this context, Virne James (1964), Anand Raman (1982) is of the view that the loss of memory and dexterity is the indicator of old age. A person automatically starts to consider himself old from his own mind.

3. The Aspects of Anatomy and Health:

Pathak J.D. (1982) has clarified that the human body is made up of millions of cells. These cells, once destroyed or weakened, do not regenerate effectively.

4. Socio-Economic Aspects:

Lack of free sovereignty in the family, decision-making power, participation, deviation from traditional values, family responsibility, isolation, attitude of the elderly towards changes etc. is used for the assessment of old age. Partial changes within the body composition, invasion and arrival of

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Impact of British rule in Chhattisgarh

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From 1741 AD to 1854 AD, Chhattisgarh was ruled by the Bhonsals of Nagpur. Chhattisgarh remained neglected during the Maratha rule. They saw it as a colony and exploited it for the fulfillment of their personal interest. Therefore, during this period in Chhattisgarh with anarchy, disorder and uncertainty, the situation here remained retrograde till 1854 AD and its development was blocked.

Maratha rule could not bring any innovation and progress in the political, social, economic and cultural field of Chhattisgarh. When the British rule was established in Chhattisgarh in the year 1854, then there was a definite change in the situation here. After many years of disorderly rule, peace and order were established here for the first time. The signs of regularity, agility and public interest were reflected in the British governance system. The beginning of a development-oriented, modern era was visible in this area due to the promotion of agricultural industry, new land system, revenue system, development of means of transport, proper taxation system, proper justice system and police system. Saw a ray of light.

Due to the British rule, the material progress of Chhattisgarh took place and it moved towards modernity. A new change was visible in its civilization and culture. The details of the elements which influenced the culture of Chhattisgarh during the British rule are as follows-

Administrative changes-

During this period general rules regarding British administration were established in Chhattisgarh. In this period, important work related to new principles and changes, administrative experiments, revenue, finance, justice, police, creation of new system in relation to prison, new relations with landlord, suppression of dacoits, robbers, establishment of peace, etc. Happened. In this way a new administrative system was introduced in Chhattisgarh.

During the British rule, efforts were made by the British to bring innovation and order in the administration of Chhattisgarh by establishing new posts. According to this, many steps were taken in the direction of their development by organizing the Department of Justice, Police, Forest, Education and Public Welfare. To make the revenue system effective at the lower level, Patwaris were appointed in the villages and a Revenue Inspector in the circle. For the first time, the British rule formulated a proper justice system here.

With a view to organize the Justice Department, the District and Sessions Judge was posted as the senior most officer in the Chhattisgarh Division, whose headquarters was Raipur. Due to this new system, justice became cheap, simple and accessible in Chhattisgarh, with a view to make the justice system successful, the police department was alerted and organized. Indians started getting separated from the

Research Article

A Study on Cloud Storage

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Abstract

Cloud computing is the emerging technology. Cloud computing provides easy access and high performance computing on the data. Another major challenge that today software companies face, are storage of data at affordable cost and make available all the time. This paper provides the study on introduction to cloud storage and virtual storage architecture. The practice of using a network of remote servers hosted on the internet to store, manage and process data, rather than a local server or a personal computer.

INTRODUCTION

Day to day, the usage of data in the computer has been increasing from common man to organization. The question arises where to store the important data, how to share the data, how to access the data globally, how to manage the data, how to make data available all the time, how can all these be achieved with reasonable cost? The answer to all these questions is cloud computing. NIST [1] defines Cloud computing as a model for enabling ubiquitous, convenient, on-demand network access to a shared pool of configurable computing resources that can be rapidly provisioned and released with minimal management effort or service provider interaction. The cloud enable users to access the same files and applications from almost any device.

BENEFITS OF CLOUD COMPUTING

The factors that make more companies to move cloud are:-

1. As the services are based on "Pay per use" capital expenditure can be reduced
2. User Friendly Environment Quick Deployment.
3. Less Energy Consumption.
4. Cost saving
5. sustainability
6. Flexibility

METHODS OF CLOUD COMPUTING:

There are 4 main types of cloud computing: public clouds, private clouds, hybrid clouds, and multiclouds. There are also 3 main types of cloud computing services: Infrastructure-as-a-Service (IaaS), Platforms-as-a-Service (PaaS), and Software-as-a-Service (SaaS).

Choosing a cloud type or cloud service is a unique decision. No 2 clouds are the same (even if they're the same type), and no 2 cloud services are used to solve the same problem. But by understanding the similarities, you can be more informed about how the caveats of each cloud computing type and cloud service might impact your business.

1. Public clouds

(i) Public clouds are cloud environments typically created from IT infrastructure not owned by the end user. Some of the largest public cloud providers include Alibaba Cloud, Amazon Web Services (AWS), Google Cloud, IBM Cloud, and Microsoft Azure.

(ii) Traditional public clouds always ran off-premises, but today's public cloud providers have started offering cloud services on clients' on-premise data centers. This has made location and ownership distinctions obsolete.

(iii) All clouds become public clouds when the environments are partitioned and redistributed to multiple tenants. Fee structures aren't necessary characteristics of public clouds anymore, since some cloud providers (like the