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on
Socio-Economic, Political, Cultural and Religious Conditions Of India (Ancient - Modern)

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Message

Mr. Abdul Aziz U. Rajput
President & Historian
Deccan Studies and Historical Research Association Bijapur

I am pleased to welcome you all to participate in One Day International Seminar on “Socio-Economic, Political, Cultural and Religious Conditions of India (Ancient-Modern)”. This conference is going to be a landmark in the field of various aspects of studies as it will resolve around the recent perspectives. This seminar aims at analytical discussion of multiple paradigms of different issues i.e. Socio-Economic, Political, Cultural and Religious Conditions of India comprehend contributions of expertise in the field of history, political, philosophy and etc. from the ancient to modern society.

The Seminar will also highlight manifold paradigms of Social Sciences and Humanities with temporal contexts. The research scholars from different regions of the India and abroad are presenting their Research Papers in this Seminar. More than 150 above eminent scholars are presenting their research papers on various aspects of Socio-Economic, Political, Cultural and Religious perspectives of Indian history from ancient to modern times. The research papers to be presented in this conference will examine multiple facets of less-known areas of Indian history from ancient to modern with various aspects.

I am very much thankful to the Mr. Abdul Khader M. Tehsildar of Bijapur for Collaborating in this One Day International Seminar. At last but not least my special thanks go to our NGO’s members and organizing team. Their dedication, support ensures that the seminar is of high quality and makes the conference a thoroughly enjoyable gathering.

The genesis of thought-process evolved through this seminar will not only provide new directions for further research in the Main Theme but also is going to provide a new platform for young generation.

I wish all the best for grand success of the seminar….
Keynote Address

Persian Inscriptions in Telangana State Museum

Hamidreza Sorouri
Archeologist,
Islamic Azad University, Kermanshah, Republic of Iran

Introduction

In the fourteenth century in the Deccan in central India, a well-known sultanate was established whose sultans called themselves Bahmani, they claimed to be descended from the Sasanian (Shokoohy, 1994:65). Allaudin Bahmanshah established the Bahmani kingdom with Gulbarga as his capital. The Bahmani kingdom broke up into 5 independent municipalities, namely Imadshahi of Birar, Nizamshahis of Ahmadnagar, Qutbshahi’s of Golconda, Adilshahi’s of Bijapur and Baridshahi’s of Bidar.

The kingdom of the Deccan plateau in peninsular India flourished from the fourteenth to the eighteenth centuries, ruling from their fortified capitals, the sultans built sumptuous palaces, mosques and tombs and patronized artists who produced outstanding paintings, textiles and objects, many of these buildings and some works of art still survive as testimony to the remarkable talents of their builders and craftsmen. The ethnic and religious links which existed between the Deccan and Iran for example, are clearly discernible in Deccani architecture and painting, and a remarkable group of images, many of which have never been published before testify to these influences (Michelle & Zebrowski, 2008:8).

Persian Inscriptions

Telangana state archaeology museum, earlier called as Hyderabad museum / AP state archaeology museum is located at the Hyderabad’s Public Garden. It is one of the oldest museums not just of Hyderabad but is among the best in South India. The site on which the museum has been build was explored by the known archaeologist Henry Cousens in the 19th century. This museum is the result of last Nizam’s efforts, to preserve the rich history and heritage of the state and country in spite of the British rule. He had also created department of archaeology in 1915 for the same purpose, which conducted many excavations at historical sites and preservations of historically significant monuments. It is consisted of various ancient items which were excavated during the years around 1940. This was done under the guidance of the then Nizams of Hyderabad. In 1930, a museum was established in Public Garden, Nampally. However, during 1952, the items displayed in that museum were shifted to the present building. Later works of various contemporary artists were also collected in the museum. This was done under the archaeological survey of India surveillance. It was in 1968 when it was formally named as the AP State museum and came under the jurisdiction of Andhra Pradesh government. Till then the museum was called as Hyderabad museum. After Telangana state formation, it was again renamed as Telangana state archaeology museum. One of the popular tourist attractions of Hyderabad, Telangana state Archaeology
museum is a perfect place to visit for people of all age groups. There are many galleries in the Hyderabad museum, each presenting captivating collections. From stone sculptures to modern paintings to bronze works to manuscripts to different kinds of textiles, Telangana state Archaeology museum displays various interesting items to interest its visitors.

Telangana state archaeology museum boasts of unique kind of collections. One such is the imitations of Ajanta paintings. This place is the only museum in possession of these. Along with this, there are many galleries in the museum depicting traces from the bygone era. There is a gallery on bronze artefacts, armors, numismatics, stone sculptures, manuscripts, modern paintings, textiles, etc. It also houses a separate gallery on Buddhist sculptures as well. There is also an extensive collection on Hindu sculptures belonging to Chalukyan period and Vijayanagara period.

Along with all exquisite artifacts, this museum also boasts of an Egyptian mummy. It is said that it was bought by son-in-law of VI Nizam Mahbub Ali Khan for 1000 pounds. The seventh Nizam of Hyderabad later donated to Nizam Mir Osman Ali Khan.

Not only rich collection, Hyderabad museum or Telangana state archaeology museum attracts you with its marvelous architecture as well. It has been built in the Indo-Saracenic style and boasts of artistically designed interiors and a magnificent exterior.

Several Persian and Arabic stone inscriptions are displayed in Telangana State Museum belong to the Bahmani and Adilshahi period. The first inscription, records and endowment made in favour of a dargah or a mosque and the second commemorates the construction of a well while the third refers to the erection of mosque. The remaining eight inscriptions record the building of five bastions in the Raichur Fort. They cover a period of 165 years and give the names not only of the ruling princes, but also of the local officers who supervised the work, and are important historical records.

Among the Arabic inscriptions I want to mention this inscription. Size 1ft.6x1ft.2, records an endowment of shops in favour of a mosque for meeting light and water charges.

**Transcription**

1. I have endowed the adjoining shops
2. On the condition that their income is to be spent
3. On repairs, light and water
4. 10th Rabi, 912 Hijri/1506AD.

Another inscription is a Persian inscription which is belong to the Adilshahi period. Ali Adil shah.

The inscription (size 5ft.8ft.6), records the construction of bastion Shah Burj by Ikhlas Khan. Script: thulth
Transcription:

1. Text from Quran
2. During the reign of the world, who has excelled the people of his time.
3. The foundation of ShaBurj was laid by the eminent Ikhlas through his generosity.
4. I enquired about the chronogram, wisdom said, it was one year after the victory over the infidels.
   In the middle of the Tablet the Hijri year 973/1566 AD is given figures.

This inscription belongs to Ibrahim Adil Shah II, 1000 Hijri, 1591 AD. Persian, Thulth

The inscription (size 5 ft 2 x 2 ft 6). records the construction of a bastion Ali Burj at the Raichur fort.

Transcription

1. In the name of God, the kind and Merciful
2. Quran, OMuhammad, O’ Ali
3. During the reign of Shah Ibrahim Adil
4. This bastion was constructed by the wise man
5. The slave of the king, Khawas Khan, in six months.
6. Completed the building, as he was judicious and experienced
7. As from the bottom of his heart he was a lover of the victorious leader (Ali)
8. He named this bastion after him Ali bin- Abi Talib
9. He (Khawas Khan) worked hard to complete the work.
10. Through his devotion, the sagacious person
11. If you want to read its chronogram
12. Know thousand years have passed since the migration of the prophet.
Another Adilshahi inscription is belong to Ibrahim Adil shah II, 1018 Hijri, 1609-10 AD. The inscription (size 4ft. 4x1ft. 11) belongs to a bastion at the Raichur fort. It was constructed by Malik Yaqut Naib. The date is mentioned as one thousand and eighteen after the Hijrat.

**Transcription**

1. This bastion was completed by the grace of one (God) and the help of Redeemer Mohammad.

2. During the reign of Ibrahim Adil shah the great, the foundation of this bastion was laid firmly.

3. Through the encouragement of Malik Raihan the bastion was constructed by Malik Yaqut Naib.

4. As the bastion faces the Qibla (the holy shrine at Mecca) in a permanent manner it has secured a high place through this felicitous position.

5. The date is one thousand and eighteen after the Hijrat. The constellation the twins has reached the highest point of honour.

Ibrahim Adil shah-1028 Hijri-1619 AD.

Script: Nastaliq

The inscription (Size 4ft. 5x2ft) belongs to a bastion (Kamal Burj) at the Raichur fort.
Transcription

1. The pearl of the shell of generosity, the star of the constellation of perfection, sun of the heights of grandeur, shadow of the grace of God.

2. The expert rider of the battlefield, Ibrahim Adilshah, the chief of high position, and the prince who is the protector of the world.

3. The heart and soul have been benefited by the breeze of the garden of his bounty, and the sun and moon have been illuminated by the flash of his bright intellect.

4. During the reign of the just king who is an emperor, God has blessed him with such triumphs.

5. This bastion has no match in the world and even the revolutions of the firmament have not produced like it.

6. None has seen a bastion like it, nor has any ear heard of one similar to it.

7. If anyone asks you to describe this bastion, tell him that during the office of Malik Raihan it was constructed.

8. It is a bastion or a casket of ruby, it has been built by the efforts of Malik Yaqut, son-in-law of Malik Raihan.

9. If anyone asks for the chronogram of his bastion, tell him that a voice from heaven has given this good news.

10. Intellect has thus composed its chronogram “the constellation has reached its zenith” 1028H (1619AD).

Reference


LECTURE ON
COINS OF ADIL SHAHIS DYNASTY MEDIEVAL PERIOD

Mr. Muhammad Ismail
Freelance Researcher & Numismatics
Gulbarga

GENERAL DEFINITION OF AREA BAHMANI DECCAN

The Deccan literally means the southern and peninsular part of the great land mass to India. The Ramayan and the Mahabharata mention it as Dakshina Patha. In describing this even the author of the periploi also calls it Dachinabades. In the markandeya, vaya and matsya puranas the term Dakshina or Dakshinapatha also denotes the whole peninsula south of the Narmada. Rajashekhara (C. 11th century) states that Dakrshipatha or Dakshinadesa is the portion of the India peninsula lying to the south of mahishmati (Maheshwara on the south bank of the Narmada). The imperial Gazetteer of India defines the Deccan that it “Includes in its widest sense the whole of peninsular south India lying south of the vindhya mountains and the Nerbada river which separates it from the north”.

The geographical limits of the Deccan are definite by the Deccan history conference. The Deccan shall be deemed to mean the region from the Tapti in the north to the edge of the plateau in the south and from sea to sea. The Tapti region in its turn is bounded on the north by the satpura range and the Narmada river.

This area, known as Khandesh during the medieval period, has the satmala range as its southern limit historically also these areas enter into medieval deccan history as territories ruled from a centre like Devagiri or vijayanagar on the under its Adil shah governor Vyankiji Bholsare forms a part of our narrative as the sultanate of Madurai arose out of the flogging Tughlaq empire, with its subsidiary capital at Devagiri and was finally subjugated by Vijayanagar and the principality of Tanjore became part of the expending domain of Adil Shah: conquests with their base at Bijapur.

Our contemporary sources use the term Deccan in somewhat restricted sense. The Deccan according to there was Bahmani Deccan or the Deccan of the succession states Ferishta like other Persian writers uses the term Deccan to indicate Bahmani Deccan.

On the basis of details in topographical features, the main deccan plateau may be divided into three regions: (1) Maharashtra (2) The Karnataka region and (3) Tilang Andhra

Coins of Adil shah dynasty Yusuf Adil Shah was the governor of Bijapur under the Bahmanis in 1489 AD. The Barid Shahis became powerful in Bidar and taking Advantages of the internal strife, yusuf declared independence in about 1490 at Bijapur.

Yusuf during his time had to align himself with one sultan or the other. In 1627 Ibrahim II was succeeded by his son Mohammed Adil Shah. Mohammed had to face the Mughal Incavasion twice. In 1631 and 1635. At this time Shahji Bhonsle (Father of Shivaji) left Ahmednagar forces
and joined Bijapur forces. He and Ranadulla Khan marched south and collected tribute from Bankapur Keladi, Basavapatha and Bangalore. After Ali Adil Shah II, his son Sikandar who was only four years old succeeded him. The frequent attacks of Shivaji and Moghals weakened the kingdom Aurangzeb captured Bijapur in 1656 AD chronology.

### CHRONOLOGY

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### COINAGE:

The coins of the Adil Shahis are mostly in copper some gold pogadas, half pogadas and fanams are known while the silver issues were struck in the form of larins, The copper coins are based on a unit called falus which is around 11-12gm. A part from the larins, the other coins of the Adil Shah is have a mint name No coins of this dynasty are known before the region of Alis Adil Shah I 1538 Kalimuthullah Shah Coins where in used of Bahmany dynasty which was ended in 1558. The first ruler of Yusuf Adil Shahi has not issued any coins and Ismail Adil Shah, Mallu Adil Shah and Ibrahim Adil Shah I has not issued any coins in his name or did not found any coin of this 4 rulers of Adil Shah dynasty Bijapur. It is understood that they used Bahmani Coins of last rulers Waliullah Shah and Kaleemullah Shah respectively. We found coins of 5 kings of Adil Shahi dynasty namely.

Contribution of Adil Shahi in the fields of Monuments Architect. The Gagan Mahal Palace was built by Ali Adil Shah I in the year 1561 as a Royal Palace with Darbar Halls.

Ibrahim Adil Shah II very learned king in his period Ferishta wrote his famous book which was known as Gulshan –E-Ibrahim or The Ibrahim Nama. He built Ibrahim Roza in the year 1627 for his wife Queen Taj Sultana. This structure or monument is called Deccan Queen in black stone a famous monument in Bijapur.

Mohammed Adil Shah I built a famous Gol Gumbaz is the mousolem of Mohammed Adil Shah I, one of the largest dome in the world 18,000sft. Ali Adil Shah II built mehtar mahel in ornamental gateway.
1) Ali Adil Shah I

2) Ibrahim Adil Shah II

3) Mohammed Adil Shah
4) Ali Adil Shah II

![Image of a coin labeled Ali Adil Shah II](image1)

5) Sikandar Adil Shah

![Image of a coin labeled Sikandar Adil Shah](image2)

References:
1) Karnataka Coins
2) Haroon Khan Sherwani
3) Taareeqa Ferishta
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Information Communication Technology: A Perspective

Smt. Alice E. Joseph
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Nandini College of Education

Introduction

ICTs stand for information and communication technologies and are defined, for the purposes of this primer, as a “diverse set of technological tools and resources used to communicate, and to create, disseminate, store and manage information”. These technologies include computers, the Internet, broadcasting technologies and telephony. Moreover, different technologies are typically used in combination rather than as the sole delivery mechanism. For instance, the kothmale Community Radio internet uses both radio broadcasts and computer and internet technologies to facilitate the sharing of information and provide educational opportunities in rural community in Sri Lanka. The Open University of the United Kingdom (UKOU), established in 1969 as the first educational institution in the world wholly dedicated to open and distance learning, still relies heavily on print-based materials supplemented by radio, television and in recent years, online programming. Similarly, the Indira Gandhi National Open University in India combines the use of print, recorded audio and video, broadcast radio and television, and audio conferencing technologies.

Information and Communication Technology (ICT) which has completely revolutionized the entire world started as information technology (IT) which deals with the aspect of managing and processing information through the use of electronic computers and computer software to convert, store, protect, process and transmit and receive information. In recent years there has been increase in convergence of digital technologies and gradually converged with telecommunication, technologies to give us the new name ICT. The effectiveness of ICT - its realization of their potential depends to a large extent on its context and quality of application. The capacity of ICTs to reach the students in any place and at any time has the potential to promote the revolutionary changes in a traditional education Paradise. Digital technologies have the potential to bring the products of its best teachers to classroom anywhere in the world. For self motivated, self disciplined individuals ICTs can Speed the path towards a degree of better meet and expand their living. When properly used ICT can accomplish the following:

- ICT supplies of concrete basis for conceptual thinking and hence reduce the meaningless words responses.
- ICT offers reality of experiences which stimulates self activity on the part of the teachers.
- ICT contributes to the growth of meaning and hence to vocabulary development.
- ICT develops a continuity of thought.

Three terms are used namely Information, Communication and Technology.

1. Information: This is data that has been processed, analyzed, interpreted and meaningful to the receiver of a message. It is needed for problem solving and decision making. Message is an essential element in information and should therefore be accurate, concise and of superior values.
2. Communication: This is the process of transforming information from one source to another a group or persons. Information is closely related to communication.
3. Technology: information gives meaningful control over nature in order to survive the challenges and changes in our environment so that a civilized life of higher standard of living can be achieved.

Essential conditions for Implementation of ICT in Teacher Education

- Shared Vision
- Access
- Skilled Educators
- Professional Development
- Technical Assistance
Content Standards and Curriculum
Resources
Student Centered Teaching
Assessment
Community Support
Support Policies
Utility of ICT in Teacher Education
Desire ICT competencies for Teachers
Positive attitude towards ICT
Understanding the educational potential of ICT
Ability to use ICT effectively in the curriculum
Ability to manage ICT in the classroom
Ability to evaluate uses of ICT
Ability to ensure changes in technological aspects
Technical Capability
ICTs and types of ICTs commonly used in education.

The Competency to be developed includes
1. Knowledge, skills and understanding of concepts related to ICT
2. Utilizing ICT in Planning and implementing training.
3. Planning, designing and demonstrating use of multimedia applications for instructional use.
4. Using technology to support learning-centered strategies.
5. Using technology to assessing students learning in difficulty subject matters
6. Making extensive use of internet as an instructional tool
7. Interacting through E-mail/forums with trainees, practicing schools and parents.
8. Using technology resources to collect and analyses data, interpret results and communicate findings to improve instructional practices.
9. ICT provides experiences which are not easily obtained through other materials and contribute to their efficiency, depth and variety of learning.
10. ICT makes learning more permanent.

Approaches to ICT
- ICT skills development approach: Here importance is given to providing training in use of ICT in general. Student teachers are expected to be skilled uses of ICT in their day-to-day activities. Knowledge about various software’s, hardware’s and their use in educational process is provided.
- ICT pedagogy approach: This approach emphasizes on integrating ICT skills in respective subjects, drawing on the principles of constructivism, pre-service teachers design lessons and activities that centre on the use of ICT tools that will foster the attainment of learning outcomes. This approach is useful to the extent that the skills enhances ICT literacy skills and the pedagogy allows students to further develop and maintain these skills in the context of designing classroom based resources.
- Subject-Specific Approach: Here ICT it is embedded into one’s own subject area. By this method teachers not only expose students to new and innovative ways of learning, but also provide them with a provide understanding of what learning and teaching with ICT looks and feels like.
- Practices-driven approach: Here the emphasis is on providing exposure to use of ICT in practical aspects of teacher-training also. Based on the concept that the pre-service teachers is a learner, manager, designer and researcher, he is expected to research their practicum school’s ICT facilities, design ICT activities with their tutor-teacher, manage those activities in the classroom, and evaluate their effectiveness in terms of student learning.
Emerging issues

A number of other issues have emerged from the uptake of technology whose impacts have yet to be fully explored. These include changes to the makeup of the teacher pool, changes to the profile of who are the learners in our courses and Paramount in all of this, changes in the costing and economics of course delivery.

1. Expanding the pool of teachers.

In the past, role of teacher in an educational institution was a role given to only highly qualified people. With technology- facilitated learning, there are new opportunities to extend the teaching pool beyond this specialist set to include many more people. The changing role of the teacher has seen increase opportunities for others to participate in the process including workplace trainers, mentors, specialists, from the workplace and others. Through the affordances and capabilities of technology, today we have a much expanded pool of teachers with varying roles able to provide support for learners in a variety of flexible settings. This trend seems set to continue and to grow with new ICT developments and applications. And within this changed pool of teachers will come changed responsibilities and skill sets for future teaching involving high level of ICT and the need for more facilitative than by didactic teaching roles.

2. Expanding the pool of students

In the past, education has been a privilege and an opportunity that often was unavailable too many students whose situation did not fit the mainstream. Through the flexibilities provided by technology, many students who previously were unable to participate in educational activities are now finding opportunities to do so. The pool of students is changing and will continue to change as more and more people who have a need for education and training are able to take advantage of the increased opportunities. Interesting opportunities are now being observed among, for example, school students studying University courses to overcome limitations in their school programs and workers undertaking courses for their desktops.

3. The cost of Education

Traditional thinking has always been that technology-facilitated learning would provide economics and efficiencies that would see significant reduction in the costs associated with the delivery of educational programs. The costs would come from the ability to create courses with fixed establishment costs, for example technology-based courses, and for which there would be savings in delivery through large scale uptake. We have already seen a number of virtual universities built around technology delivery alone. The reality is that few institutions have been able to realize there aim for economy. There appear to have been many underestimated costs in such areas as course development and course delivery. The costs associated with the development of high quality technology- facilitated learning materials are quite high. It has found to be more than a matter of repackage existing materials and large scale reengineering has been found to be necessary with large scale costs. Likewise costs associated with delivery have not been found to diminish as expected. The main reason for this has been the need to maintain the relatively stable student to staff ratio and the expectations of students that they will have access to teachers in their courses and programs. Compared to traditional forms of off-campus learning, technology -facilitated learning has proven to be quite expensive in all areas of consideration, infrastructure, course development and course delivery. We may have to brace ourselves for the advantages and affordance which will improve the quality of education in the near future to also increase components of the cost. ICT competency enhancement.

Educators have been talking about the enormous potentials of electronic based education and training. There is no doubt that explosive growth of Technology is fuelling a new way as teaching tools Computer Aided Video Instruction (CAVI), here remedial, multimedia, C.D ROMs, internet connection and collaborative software environment. A teacher can use their Strategies for developing his competency for making his teaching effective. These strategies can involve more student- teacher interaction, collaboration between students and interdisciplinary approach. That is why ICT can play a wonderful role in developing knowledge in teachers as well as in students. Using technology by the teacher can be a vehicle for a new education vision among the teachers. The extensive use of technology can enabled the teachers to identify and use technologies in their professions and make themselves effective for the students so there is no doubt by using new ICT a teacher can become more competent to support learning. So it involves was challenging
ICT facilitates group learning effectively.

- ICT has the capacity to accelerate major changes both in pre-service teachers training as well as in service teacher professional development.
- ICT based teaching learning programs can overcome a teacher's isolation by breaking down their classroom walls and connecting them to colleagues, mentor curricular experts and the global teacher community.
- Use of ICT can change teaching and learning behavior, instructions are increasingly conducted electronically.
- ICT brings competency by providing facilities the educational transaction between provider and user by keeping students well informed about courses, enhancing teacher - learner contact, encouraging active learning, sharing ideas, providing immediate feedback and allowing for effective mapping of learning pathways.
- ICT provides equipments for making learning teaching effective and interesting.
- ICT acknowledges a new environment for making teaching flexible and rapid.
- ICT facilitates a teacher to make his knowledge up- to-date and reconstruct his teacher friends with new references.
- The new ICT enables self-paced learning through various tools such as assignments, tutorials, computers, different learning styles and continuous assessment of student’s progress.
- With the advent of new information-based technologies, Internet and online databases, there has been access to a normal qualities of information.

So it can be said that ICT has taken a drastic place for developing qualitative education and demands the involvement of teacher to develop and improve their plans for teaching, exchange ideas, obtain information to develop their competency in their field.

Role of ICT in Development

International experience has shown that adequate provision of ICTs usually translates into general economic growth of any nation and can greatly enhance a country's prospects for achieving sustainable development in today's information- driven world. The positive aspect of ICT is full of promise for developing countries like India, as wealth of knowledge can transfer the current economy. India has a large number of villages and urban slums whose knowledge potential is still untapped. The use of ICTs can bring about sweeping changes in these areas and unlock their latent growth potential. ICT is enhancing rural productivity in a number of ways. It enables solution sharing between local people and communities, providing access to practical information on small business accounting, weather trends and best practices in farming, among others. Timely access to market information via communication networks also helps farmers make correct decisions about what crops to plant and where to sell their produce and buy inputs. ICT enables improved business process efficiency and productivity. Business can reduce operational costs by decreasing material, procurement and transaction costs, resulting in lower prices for intermediate and finished goods, and can also use more and better information to improve the value of their output. ICT facilitates global connectivity, resulting in new ways of creating and delivering products and services on a global scale. New business models and market configurations enable by ICT, including business process outsourcing, value chain integration and disintermediation provide developing countries with access to new markets and new sources of competitive advantage. ICT can also contribute to better employment opportunities in developing countries through improved labor market facilitation and direct employment. Using electronic job marketplace, employees and employers can match labor skills and availability to satisfy their demand. ICT can contribute to fostering empowerment and participation and making government
processes more efficient and transparent by encouraging communication and Information-sharing among people and organizations, and within governments. Thus, many innovative ICT applications that are being explored for various day-to-day operations have the potential to enhance human productivity and efficiency. As a result, many new websites are being launched and Portals are being set up to educate the underserved sections of the information society.

Conclusion

The revolution in Information and Communication sector is making the world United. With the invention of new technologies there is enormous scope of development in almost all the sectors, provided there is a proper utilization of technologies with the appropriate human resource. With the advent of new technologies and up gradation of Technology and revolution in Information and Communication sector the world has now become a mayor small village. Again with the concept of globalization the cross country transfer of Technology with respect to equipment and even manpower as nowadays become much easier. With the advent of Information and Communication Technology (ICT) revolution alignments has undergone exceptional changes. ICT enhances productivity and finds ways for developing the economic structure of a country. Thus it can be said that technological up gradation has an obvious impact on the economic development of the country.

Reference

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Organizational Climate and Teaching Competency of Teacher Educators

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Introduction

The Concept of Organisational climate has been growing fast and it is often a determining factor of the success and failure of the institution. Organisational climate is a study of the perceptions of individuals who become members in an Organisation to various aspects of activities and environmental circumstances that are around the Organisation. The individual perceptions will present certain behavioral patterns (positive or negative) within the individual concerned and ultimately stand out for the Organisation’s performance (Owens, 1991, Gunbayi, 2007). By looking at climate as a trait and characteristics of a work environment, is related to the concept of Organisational climate, it actually speaks of the traits or characteristics perceived and contained in a work environment and arises, primarily because of the Organisation’s activities being made consciously or not, and which is thought to affect behavior. In other words, climate can be viewed as an Organisational “personality” as seen by its members (schneider et al., 2012; chernyak-Hai & Tibet, 2013).

The concept of Organisational climate, in fact, indicates and affirms that the Organisational climate is a characteristic of special thing that a formal Organisation has, including a school Organisation that can differentiate formal Organisation of one Institution with formal Organisation in another. Specifically, the facilities or tools, the level of education and work competence of the members of the Organisation, the work commitments of the members of the Organisation, the level of welfare assurance obtained by each member of the Organisation, the arrangement of tasks and decision-making systems within the Organisation, the perception of each member of the Organisation, a situation or circumstance and to the formation of the behavior of every member of the Organisation and so forth. (Owen, 2004). All of the Organisational characteristics mentioned may contribute to certain or may affect the work behavior of members of the Organisation in carrying out the task entrusted to them.

Organisational Climate in depth is the perception of individuals or members of the Organisation on various aspects and activities within an Organisation and perceptions deepen in individual behavior and observed (Owen, 2004). Organisational climate is actually related to the traits or characters that are felt and contained within the scope of work and which may affect the behavior of Organisational members (permarupan et al, 2013). A harmonious Organisational climate can support and provide a positive influence on the performance of individuals in running or doing tasks within the Organisation. Organisational climate is the human environment in which employees of the Organisation do their work. Organisational climate can affect through the establishment of employee expectations about the consequence that will arise from various actions (Permrapan et al, 2013). An important thing to note is that the climate within an organisation can affect the behavior and attitudes of existing members within the Organisation(Kingdom & Lee, 2017).The Organisational climate is clearly different in every Organisation. The difference is not due to differences in the field of Organisational activity, but it happens because of the environment. Each Organisation has its own environment and atmosphere. Organisational climate is a formal system of task and reporting relationships that controls, coordinates and motivates employees so that they corporate to achieve an organizational goals. This includes the leadership focus, authority and responsibility, resource policies and planning deployment or implementation.

The academic and social climate in higher educational Institutions can support or hinder positive academic outcomes of students. In higher education research, the campus climate has been defined as the current perceptions, attitudes, and expectations that define the Institution and its members (Peterson and Spencer 1990). Institutions concerned with improving the social climate and making it more congruent with the lives of students have provided special programs, services and dedicated physical facilities(example
multicultural centers, and tutoring and mentoring centers) to help students retain their sense of cultural identity and move past discomfiting experiences of isolation, segregation and alienation. Once students find a reasonable sense of “belonging”, there chance of persisting through college improves.

Owen (2004) related Organisational climate to such terms as atmosphere, personality, tone, or ethos. The foundational work in school climate is generally recognized as that of Halpin and croft (1963), which roughly related their definitions of climate to morale, but admitted that time constraints their construction of that construct to the social interaction between the principal and teachers.

Teaching Competence

Teachers are important pillars of the educational system of any nation. They are considered to be the Nation Builders. To perform such a heavy task they have to be physically, mentally, economically and socially balanced. Only then can they provide an effective teaching and learning process. Teaching requires effective as well as qualitative improvement for the betterment of learners. At present it is felt that there is a decline in the quality of teaching.

Teachers need to improve knowledge and skills to enhance, improve and explore their teaching practices. Many of the studies on competencies of teachers focus on the teaching role of teachers in the classroom rather than teachers’ competencies. Teachers’ competencies have been broadening with respect to reforms studies in education, development of teacher education, scientific result of educational science and other fields.

Teachers are responsible for operating educational system and they need strong and efficient professional competencies. Teachers’ competencies must be reviewed so that teachers’ competencies should be redefined depending on the development of the whole life of human and education. Significant research efforts in past decades have added a great deal to the body of knowledge about teaching and teachers. Teacher educator are defined as people “who provide instruction or who give guidance and support to student teachers, and who thus render a substantial contribution to the development of students into competent teachers” (kosher et al., 2005). They are the ones who are responsible for the quality of teachers and therefore that of education.

Specific teacher educator competencies are: pedagogy of teacher education, teaching and learning in teacher education as a subsystem of higher education, developing scholarship and conducting research, supporting continuous professional development of teachers and service for the development of education in a global and diverse society.

“Competencies” This word is increasingly being used in education circles today. It is a description of one's ability, a measure of one's performance. Good teaching does not occur in vacuum. Every competent teacher also needs to possess a strong set of values, skills and knowledge. To develop competence, teachers need to progress awareness to capacity building. Thus Competencies are defined as “the set of knowledge, skills and experience necessary for future, which manifests in activities” (Katane et.al 44). Gupta defines competencies as “the set of knowledge, skills, attitudes, values, motivations, and beliefs people need in order to be successful in a job”. Hence Competencies are the skills and knowledge that enable a teacher to be successful. To maximize student learning, teachers must have expertise in a wide-ranging array of competencies in an especially complex environment where hundreds of critical decisions are required each day. Competencies are a cluster of related abilities, commitments, knowledge and skills that enable a person to act effectively in a professional situation. Competency does not equate with excellence, it does not imply a level of proficiency that has been judged to be sufficient for the purpose of the activity in questions. Whitty and Willmoot (1995) perceive competence as it encompasses intellectual, cognitive and attitudinal dimension as well as performance. The word “competency” is synonymous with the relative term of quality, efficiency, suitable for sufficient. Dictionary meaning is our ability, power, skill or talent to do something. Hyland (1995) States “Competence” implies to the satisfaction of basic minimum standards “. Teaching competency is a set of abilities, knowledge and belief which a teacher processes and also uses for an effective teaching and learning process. In other words, competency is the position of sufficient skills and undertaking to do a certain kind of work satisfactory.
The term ‘Competency’ and ‘Competence’ are used interchangeably (Passi and Lalitha, 1994). In the words of Singh (2002), competence is personal traits or a set of habits that leads to more effective and superior job performance. Teacher competence includes a thorough knowledge of the content. A teacher’s competency mainly includes the strategies, understanding of the student’s psychology and the process of learning. Synder and Drumon (1998) defined competency as ‘a complex set of relationship between one’s performances’. In the context of teaching competency means the right way of conveying units of knowledge, application and skills of students (Shukla, 2000). Here, the right way includes right knowledge of contents as well as processes, and methods of convening in an interesting way. Rama (1979) defines teacher competency as ‘the ability of a teacher manifested through a set of teacher classroom behavior which is a resultant of the interaction between the presage and the product variable of teaching within a social settings. The term ‘Teaching’ can be defined as a set of observable teacher behaviours that facilitate or bring about pupil learning and ‘teaching competency’ means an effective performance of all the observable teacher behaviours that bring about desired pupil outcomes. Based on the micro- criteria approach to study teaching (Gage, 1963) teaching is perceived as a set of teaching skills where a set of teaching behavior facilitate or bring about specific instructional objectives. In other words teaching competence involves effective use of these various teaching skills.

Competency is a term used extensively by different people in different contexts: hence, it is defined in different ways. Teacher education and job performance are two contexts in which this term is used. Competencies are the requirements of a “competency- based” teacher education and include the knowledge, skills and values a teacher-trainee must demonstrate for successful completion of a teacher education program (Houston, 1987)

Some characteristics of a competency are as follows:

1. A competency consists of one or more skills whose mastery would enable the attainment of the competency.
2. A competency is linked to all the three of the domains under which performance can be assessed: knowledge, skill and attitude.
3. Processing of performance dimension, competencies are observable and demonstrable.
4. Since competencies are observable, they are also measurable. It is possible to access a competency from teacher’s performance. Teaching competencies require equal amount of knowledge, skill and attitudes but some will not.

Some competencies may involve more knowledge and skills or attitude whereas, some competencies may be more skill or performance based.

Numerous distinguished teacher education Organisations with decision-making power (i.e., accreditation for certification) have set standards applicable to teacher educators throughout the world. The Australian Institute for Teaching and School Leadership (AITSL) sets forth the Australian National professional standards for Teachers as endorsed by the Ministerial Council for Education, Early childhood Development and Youth Affairs. The National professional standards outline 7 key elements for effective teacher educators (identified as “lead teachers”), which are summarized as:

**Standard 1** - Know the students and how they learn. Lead teachers are expected to select, develop, evaluate and revise the teaching strategies “to improve student learning using knowledge of the physical, social and intellectual development and characteristics of students” in order to meet the needs of students from diverse cultural and economic background (AITSL, 2011).

**Standard 2** - Know the content and how to teach it. Lead teachers must be able to “lead initiatives” to evaluate and improve knowledge of content and teaching strategies”, as well as to “monitor and evaluate the implementation of teaching strategies to expand learning opportunities and content knowledge for all students” (AITSL, 2011).

**Standard 3** - Plan for and implement effective teaching and learning. Qualified Lead teachers should “demonstrate exemplary practice and high expectations and lead colleagues to plan, implement and review the effectiveness of their learning and teaching program” (AITSL, 2011).
Standard 4 - Create and maintain supportive and safe learning environments. Lead teachers are expected to be active in “the development of productive and inclusive learning environments”, as well as to “lead and implement behavior management initiatives” (acts, 2011) in order to ensure students’ well-being.

Standard 5 - Assess, provide feedback and report on student learning. Lead teachers are required to “evaluate school assessment policies and strategies” to diagnose learning needs and “coordinate student performance and program evaluation using internal and external student assessment data to improve teaching practice( acts, 2011).

Standard 6 - Engage in professional learning. Lead teachers should “initiate collaborative relationships to expand professional learning opportunities, engage in research, and provide quality opportunities and placements for pre-service teacher” (AITSL, 2011).

Standard 7 - Engage professionally with colleagues, parents/ careers and the community. Lead Teachers are expected to “model exemplary ethical behavior and exercise informed judgment, in all professional dealings with students, colleagues and community”. As well as taking a “leadership role in professional and community networks and supporting the involvement of colleagues in external learning opportunities” (AITSL, 2011).

UMN- SFPS Teacher Standards and Competencies.

1. Knowledge of students and their development.
   - Understands and appreciates diversity
   - Forms constructive relationship with students
   - Connect students’ prior learning, life experiences and interest with learning goals
   - Uses of variety of instructional Strategies and resources to respond to students’ diverse needs
   - Facilitates learning experiences that promote autonomy, interaction and choices
   - Engages students in problem solving, critical thinking and other activities that make subject matter meaningful.

2. Creates an effective learning environment
   - Establishes a climate that promotes fairness and students
   - Establishes a collaborative learning environment
   - Creates a physical environment that engages all students
   - Plans and implements classroom procedures and routines that support students learning
   - Uses instructional time effectively

3. Understands subject matter
   - Demonstrates knowledge of subject matter content and skills
   - Interrelates ideas and information within and across subject matter areas
   - Uses instructional strategies that are appropriate to the subject matter
   - Uses materials, resources and technologies to provide meaningful learning.

4. Plans and Designs appropriate learning experiences
   - Establishes goals for student learning
   - Develops and sequence instructional activities for student learning
   - Modifies instructional plans to meet the needs of all students
   - Uses resources to meet the needs of the students.

5. Uses ongoing Assessment to Monitor Students Learning
   - Communicates learning goals to students
   - Collects and uses multiple sources of information to access learning
   - Assists students in assessing their own learning
   - Maintains up-to-date records and analyses data
   - Communicates with students and families about student’s progress.

6. Develops Professional Practice.
   - Reflex on teaching practice to extend knowledge and skills
   - Establishes goals for professional development
- Meets the responsibilities of a professional educator
- Works with families in supporting students learning
- Maintains positive relationships with other professionals
- Work with colleagues to improve professional practices

Main feature of teachers’ professional competencies is as follows:
- Field competencies
- Research competencies
- Curriculum competencies
- Lifelong learning competencies
- Social-cultural competencies
- Emotional competencies
- Communication competencies
- Information and Communication Technology competencies
- Environmental competencies.

Components of teachers’ professional competencies

1. Field competencies: Field competencies are related to the question of “what should school teach?” They refer to the content that the teacher and students will study. For example, the knowledge of math teacher is the main competency for teacher who will teach in the classroom. Field competencies are the main areas of teacher competencies that include academic studies about content. Field competencies are the one necessary for teachers to conduct their profession. They are the teacher competencies regarding the subject that teachers will teach or students will learn. Formerly, field competencies were deemed as the most important competency field based on the concept that teachers were the only responsible in transmitting the content. The concept of the one who knows teaches and the teacher is the responsible from learning in classroom changed over time. Within the context of this change, the importance given to teachers’ field competencies declined as a result of the changing role of teachers as rather than transmitting the content but being a facilitator enabling students to interact with content.

2. Research competencies: Research competencies include the competencies of research methods and techniques, designing and carrying out research in teachers’ fields. They support collaboration with colleagues and other specialist or people who are interested in Curriculum studies and education. Research competencies are influential for teachers and following the development in the fields and developing themselves based on these developments. Besides, the research competencies of teachers are of great importance for students in gaining the scientific thinking and scientific process skills. The research competencies help to improve all of the teachers’ competencies and also support research-based teacher education that is a new approach in teacher education.

3. The curriculum competencies: The curriculum competencies can be divided into two sub-competencies as curriculum development competencies and curriculum implementation competencies. Curriculum competencies contain the knowledge about curriculum philosophies and skills in curriculum development, curriculum design, elements of the curriculum development, models of Curriculum development, and approaches of designing curriculum development, curriculum development process, selecting and organizing the content, planning the teaching and testing conditions and preparing research for curriculum development. Curriculum competencies are related to the understanding of the curriculum plans for the teaching and learning. Curriculum competencies are the competencies of teachers oriented towards carrying out their teaching role more effectively. These competencies are related to both theoretical and practical competencies. These competencies define as learning - teaching related competencies determine the framework of the knowledge and skills that teachers will gain. Without curriculum competencies, it is quite difficult to produce an effective education service in school. In order to discuss the curriculum competencies more effectively and explain why teachers need them, they can be analyzed into two sub-competencies.
4. **Lifelong Learning**: This process requires that learners take responsibility of their learning. As individuals, teachers are acting for their own learning in the lifelong learning process. Lifelong learning activity goes through the whole life continuing between individual and the world. Lifelong learning competencies include the abilities of learning to learn, and teachers’ responsibilities of their own professional development. Lifelong learning competencies are related to the ability of learning and skills of using the means or tools of learning to improve the learning throughout the human life. Lifelong learning competencies refer to the teachers’ responsibilities for their own learning and development of lifelong learning skills for students. It means that lifelong learning includes two main abilities. The first one is related to the teachers’ own lifelong learning ability and the second one is related to teachers’ responsibility to develop students’ lifelong abilities.

5. **Emotional competencies**: They are composed of teachers’ and students’ values, morals, beliefs, attitudes, anxieties, motivation, empathy and so on. They are related to the implementation of psychological consultation and curriculum of guidance in school. Teachers’ emotional competencies can help students to learn and students’ willingness to learn can be increased if teachers know how to improve the emotional dimensions of students’ learning. Emotional competencies also help teachers become effective teachers while monitoring the students’ learning. Learning requires emotional supports that create positive feeling for learning-teaching process. Teachers become a learning Consultant and mentor about learning of their students.

6. **Social-cultural competencies**: They include the knowledge about social-cultural background of students and teachers, local, National and international values, democracy and Human Rights issues, team and collaborative work with others, and Social Studies. All of them provide freedom to students and teachers in learning-teaching process and also promote the learning. The individuals become social and cultural being in social life. Thus, there is a strong relationship between learning and students’ social-cultural background. Some of the learning theories discussed learning as social-cultural context and teachers’ social-cultural competencies can promote students learning. Humanistic approach and social theories can be put into practice in the classroom the means of teachers’ social-cultural competencies.

7. **Communication competencies**: It includes communication models, interaction among teachers, students, social environment and learning topics. Teachers also have competencies in using oral, body and professional language in their fields. Communication competencies include voice, body language and words such as speaking, singing and sometimes tone of voice, sign language, paralanguage, touch, eye contact, or the use of writing. They include communication skills in intrapersonal and interpersonal processing, listening, observing, speaking, questioning, analyzing and evaluating.

8. **Information and Communication Technology**: ICT Competencies are based on using tools and Technical equipments for the reaching, distributing and transferring the knowledge. They include any technology that helps to produce, manipulate, store, communicate, and/or disseminate information. ICT competencies are concerned with the use of technology in managing and processing the information includes all Technologies for the manipulation and Communication of information. It means that the ICT competency is very important to improve the communication in the learning and teaching process.

9. **Environmental competencies**: Environmental competencies can be defined as competencies for ecological and environmental safety. Salite and Pipere (16) explained that ecological/environmental aspect is a dimension of the sustainable development of teachers. Knowledge, attitudes and skills about ecological system and environment such as keeping clean and available environment, management of ecological resources, being aware of ecosystem, feasible use of natural resources, availability of natural resources can be defined as Environmental competencies.

**Conclusion**

In recent years, the quality of education has significantly changed. Our aim is to teach students to obtain knowledge by themselves and to work in ways that enable them to come up with new ideas. Generating new ideas is a key tenet of modern society. We need professionals who are culturally competent,
talented, innovative and creative problem-solvers, skilled and Critical thinkers. New technologies give an opportunity to encourage critical thinking. We must provide students with skills that will help them work collaboratively and sensitively in a team, become decision- makers, plan and manage their time effectively, listen to one another and choose the right communication strategy at the right time.

References
Gandhian Perspective of Swaraj: An Analysis

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Gandhi’s concept of ‘Swaraj’ was not intellectual but practical. In this concept, he explained his idea of a state and a successful government. It touches all aspects of our life - political, economic, social and spiritual. Here he viewed democracy in the overall perspective of crisis in modern civilization which according to him was no longer "governed by moral principle, and whose marvelous genius of discovery and intention is monstrously distorted towards its own ruin". Roman Roland. There for regard Gandhi as a new incarnation of Rousseau and Tolstoy, denouncing the illusions and the crime civilization and perching to men the return to nature, to the simple life. ‘Gandhi describes the liberal democratic concept that “the power of man is his ability to command the services of others” because this leads to the "enslavement of man by temptations of money and of luxuries that money can buy.” The power of common man lies in his potentiality for development based on the essential identity of all. This is core of "Gandhian democracy growing from within, and not an imposition from above”.

Gandhi said, "The state itself represents violence in a concentrated and organized form”. Hence increase in the power of the state is an anti-democratic idea today because if the state uses more and more violence, "it will be caught in the coils of violence itself and fail to develop non-violence at any time. In fact, the modern state faces a paradox of power that is more of power, less of individual freedom and democracy. Besides, power also corrupts and absolute power corrupts absolutely. The state has grown and individual have suffered. The socialist state tends to more than a Leviathan; the idea of a transitional dictatorship is a myth. A people can choose a dictator they cannot order him to abdicate.

Aims and Objectives:
1. To understand the importance of swaraj in the present day.
2. To understand the noble ideas of Gandhi
3. To understand Gandhi’s Contribution to the Indian national Movement

Hypothesis:
1. The concept of Swaraj is relevant.
2. The present political system need to adopt the preaching’s of eminent leader’s like Gandhi.

Research Methodology:
The methodology adopted in this study is Historical, Comparative and Documentary. This study is based on Primary and Secondary sources. Besides this, published research papers in various journals, articles of news papers, magazines and books are used as secondary sources.

Historical Method:
Past knowledge is considered to be prerequisite for present knowledge.

Documentary Method:
Documentary sources wherein, the expressed thought embodied is systematically analysed and useful issues are taken into consideration. The documentary source includes the primary sources and secondary sources. books, articles etc. are referred.

Comparative Method:
In this method the outcome of the issues and its practical relevance to the existing political environment is weighed and subsequent issues are raised. With the help of this method it is possible for the researcher to come to some conclusion.

The welfare state with ever increasing responsibilities has terribly strengthened its grip over the individuals and in the marriage between capitalism and democracy. It is often caught in the coils of counter violence. Violence may destroy one or more bad rulers but never all. Hence, suppression of violence is like
decentralization because "Centralization cannot be sustained and defended without adequate force." The dilemma of politics persists. Either it must evolve a non-violent decentralization policy or remain in the elutes of violence. Hence, Gandhi advocated the theory of the least government following Thoreau’s diction - "That government is the best which governs the least." Gandhi knows that "nowhere in the world does a state without Government exist." Hence, Gandhi gave the idea of grass-root democracy when power belongs to the people at grass-root. He wanted the direct participation of the people in development and administration. The bottom and base will be widened and people's power will be strengthened. The higher and apex bodies will not be burdened with such multifarious power as they are today. It will serve more like a coordinating machine and as the custodian of residual powers to act with explicit direction from the bottom. Hence, there will be lesser lust of power.

Gandhi's concept of power decentralization described as "Oceanic Circle" consists in control of the above from the bottom. With the result that in deference with the freedom of the people is reduced to a minimum. That is "a nation that runs its affairs smoothly and effectively without much state interference is truly democratic. Where such condition is absent "the form of government is democratic in name” "It means that the "State should govern the least and use the lowest amount of forces”.

To preserve liberty, however, citizens must delegate power to government to guard against any-one who transgresses the moral law. Thus liberty and authority are held in state of creative tension. In Britain, Locke argued a similar case. Liberty in social context was not absolute. It was restricted within the framework of a civil society of which government was as necessary part.: In short the common Anglo-American liberal democratic constitutional thought is wrapped in a commitment to the fundamental ideas of individual liberty.”

But the value of liberty without equality is incomplete. And equality to be meaningful must not mean merely political but also social and economic equality. The western democracy has faltered and fallen short of its goal. To promote the idea of equality, governments are ceded the authority to limit successively individual freedom in the name of conformity. This puts a democratic dilemma”. The more equality, the less liberty and the vice-versa.

Western representative/parliamentary democracy is based on party system. The debate continues whether elected representative are the spokesman for particular interest or for the national interest. They represent the programmers of the political party interest. The cabinet has achieved defector control over the legislature in practice because the government represents and leads the majority party in parliament. Infect, in the name of democracy, run by the "government of the people", it is done by a party or party bosses. Therefore it is veiled autocracy. So Gandhi says, "The Western democracy is only so called. It is diluted fascism and Nazism”.

There are many defects in parliamentary democracy, like being s costly joy of the nation". " Prime Minister being more concerned about power than about the welfare of parliament, and also" open to subtler influences”, " bringing people with honors”, having "neither real honesty nor a living conscience”, bewilderment of voters through dishonest press” and other means of media, lack of interest of the member of the parliament in Actual business of the house, reducing the people to mere "rubber stamp". Gandhi therefore, has compared it to sterile women”. Many of the Western thinkers will agree with the spirit of Gandhian criticism. Gandhi wanted not a representative but a participatory democracy, a people's democracy. It is interesting to note that Gandhi had prepared a constitution for the princely state of Andhra when the ruler decided to give self-government to his people in 1938. Gandhi called it participatory democracy at the grass root level”.

**Economic Swaraj:**

One of Gandhi's basic principles is that the "Earth provides enough to satisfy every man's but not for every man's greed". Whereas mainstream economics makes the common man completely helpless in the matter of production and distribution of resources, Gandhi visualized an alternative through the system of Swaraj. According to Gandhi, "True economics never militates against the highest ethical standard, just as all true ethics, to be worth its name, must at the same time, be also good economics... True economics stands for social justice; it promotes the good of all equality, including the weakest, and is indispensable for decent
life..."The components of swaraj are based on two independent variables, psychology and ethics. Since resources are scare v, production cannot be increased indefinitely. The psychology of affluence is an irrational phenomenon. The basic principles of economic activity are based on needs and not on affluence. The goal of swaraj brings limits to human wants. What are the ingredients of economic swaraj? First, Gandhi gave adequate importance to the traditional sector. Two villages must get more importance than cities. The effectiveness of economic swaraj can be tested by the application of the following seven criteria'.

1. Eradication of poverty and minimization of affluence;
2. Self-sufficiency of every unit in basic needs;
3. Identification of basic human needs and their fulfillment;
4. Agro-centric economy as the basis to create an economy of permanence;
5. Need-based production as far as possible through small-scale units;
6. Check on distortions through basic education and skill formation;
7. Curtailment of concentration of economic power.

Swaraj, Home-Rule and Political Practice:

Modernity comprises a theory of the modern state, national interest, sovereignty which does not recognize the primary of dharma or natural law.

Modernity defends the theory of the self as consumer, competitor and maximize of pleasure. How is Gandhi going to face the challenges arising from such modern theories of the state and the self.

In the first place, Gandhi would only conditionally recognize the sovereignty of the modern state that is be would give it obedience only if in turn it obeys the higher law of dharma or natural law.

It is clear that Gandhi is not attending the institution of the state as such what he is attacking is the newfangled nation of it homely that state is above dharma and natural law. Here Gandhi's thought has a restorative with the natural law tradition of law and state in the west.

Gandhi's technique of civil dissilience or satyagraha is a particular mode of swaraj reacting to the modern state. Gandhi argues for the limit of state power, not on the basic of individual rights or interests but on the basic of the higher law of dharma or natural law. Gandhi gives political protest in liberalism a new technique that is satyagraha. Gandhian practice was also concerned with such institution as parliament, political parties, the free press, the educational system the institution of labor and the ideology of modern nationalism.

To take the example of parliament true, he uses very interoperate language and shacks his audience by calling the parliament 'a sterile woman and prostitute' sterile because she does not do anything of its own accord: a prostitute because she is 'under the control' of prime minister who change from time to time. Member and parliament are hypocritical and selfish each thinking of 'his own interest'. Prime ministers are more concerned with winning elections than with the welfare of Parliament; there care is not always that the parliament shall do right. The point is that institutional practice must come closer to the ideas proposed by swaraj. In the end what Gandhi recommends for India is Parliamentary swaraj in accordance with the wishes of the people of India.

He makes constructive criticism of the modern political parties. The political parties are more concerned with manipulating power than with dispensing service. He would reverse the order in few are of service.

His critique of the Indian National Congress stems from this insight the 'constructive program' of 1941 and the 'manifesto' written only two days before his association (25-Jan-1945) for covertly the Indian National congress into a people's service association.

The criticism of the press follows a similar pattern. He criticises British newspapers for behaving as though they were the Bible. The fact is, he asserts, newspapers are 'often dishonest' and interpret truth according to the party in whose interest they are edited. How ever, Gandhi ascribes the agrees importance to the institution of the press. According to him the object of a good newspaper are threefold-

1. To understand and express popular feelings.
2. To arouse among the people certain disable sentiments.
3. Fearlessly to escape popular defects

Gandhi uses the very institution of the free press to advocate the idea of swaraj. He (Gandhi) practiced as a modern journalist as Indian opinion, young India and Harriman would attest.

He criticized Macaulay and modern education of India as they are emphasized book learning and neglecting altogether dharma and the far nation of character in their real to produce 'clerks' for the government. To support his argument be cities Thomas Huxley. Hind swaraj lays down principles of how a balance can be introduced in the educational system.

His criticism of machinery was incepted by the idea and sarrodaya he accepts without question that technology has the potential to improve the national conditions of the human species however this potential to improve the material conditions has not been realized because the structure of technology is designed to benefit the rich, the powerful, and the holders of the secrets of technology.

Conclusion:

This research paper deeply discusses the Gandhi's concept of 'SWARAJ' in democratic and economic approach is the moral basis of democracy. Democracy is also an institution, and therefore, it is liable to be abused also but there is no alternative to democracy. If these can be any alternative, that will. Be to have better democracy. Then democracy is not only a governmental or a political concept but also a way of life. The democratic state will govern the least and use the least amount of force. This will be mostly self-governed which means continuous effort to be independent of government control as far as possible. The test of the strength of democracy his in greater importance to dores than to rights. Every right is the right to do one's duty. The true source of right is duty. People, who obtain rights as a result of performance of duty, exercise them only for the service of society, never for themselves. In fact, in forms of Economic swaraj, Swadeshi and Trusteeship he provided the solution of today's problems years ago, particularly for unemployment. Now there is a desperate need to consider Gandhi’s view to solve the today's problems and make the country free from the problems like poverty, unemployment and other problems spreaded by globalization.

References:
The accounts of the travelers from the most important source in English for the history of Bijapur, but while handling these material the observation of sir Jadunath Sarkar should not be forgotten: their works” says veteran historian are of undoubted value as throwing light on the condition of the people. The state of trade and industry moreover eyewitnesses, bazar rumour and stories among populace and cannot be set against the evidence of contemporary histories and letters in Persian.

Yusuf Adilkhah 1489-1510

Muhammad Ibrahim Zubairis Basatin a-salatin and Ali Bilgamis both text suggest in 1489 Yusuf Adilkhah Khutuba read in his name announcing to the world at large that third independent kingdom had been forward out of tottering Bahamani empire.

The success of Yusuf redoubled the jealously of his rivals he ruled bijapur 1489 to 1540 in his region he defeated Bahamanis, Marata and finally captured Goa in 1510. Yusuf is belonging to Royal family from tum (constainpole) according to ferista he was youngest son of Agha murad.

His region Relation between the adilshah and shah’s of Persia always cordial. Thulnad Zabair sultan. Beside religious and political consideration Yusuf Adilshah had special regard for the rulers of Persia because Persia was close neighbor of his original homeland of Rum” when he established Shia doctrine throughout his kingdom. After his success venture he sent first bijapuri envoy to Persia namely Saiyid ahamed Hirway to shah Ismail Safawai, he also sent an account of his success in establishing the shia form of worship in Bijapur.

Maulana khyiyath -al–din celebrated divine of Persia came to bijapur during the time of Yusuf the king asked him. King: “Which was the best of all the various sect of islam?

The divine reply: “Suppose a great monarch to be seated in a place. With many gates leading to it and through whichever you enter you see the king and can obtain admission to his presence your business is the prince and not with those at his gate.

Kind again questioned which was the best of all faiths?

Divine Reply: The best mawo of every faith followed the best faith” for his replies he richly yewarded.

Ismail Adil Shah 1510-1534

Ismail adilshah continued the policy of his father both in internal and external affairs relation which Persia continued be cordial. Once sha ismail safai sent envoys to several state of Hindustan one of them visited the bahamani monarch Mohammad shah. The bahamani monarch wanted to sent back the envoy loaded with present but amir barid the zealous sunni stood in the way of his master and detained the ambassador thereupon sought the inter vention of Ismail adilshah who responded promptly and got his dismissed. From the Bhahamani court the ambassador then came to Bijapur and as a mark of respect to adilshahi advanced to allapur and receive his there and offered him rich presents. He also provided him with an escort up to the port of Dabul.

In grateful recognition of adilshahi attention to his ambassador the shah of Persia sent Ibrahim beg Turkaman to bijapur with rich presents including a sabre set with valuable jewells. “The adilshah went to twelve miles to receive and ambassador in his Flattering letter to Ismail the shah of Persia addressed his as sovereign Prince “This meant much to the Adilshah for his in depended Position had been recognized by his usurpation legalized no less person then his legalized no less a person than a kind of Persia

On his reign traveler like bartholom Duaz from Italy 1973-08, E Brabosa from fortuguese 15-16-18 and Deominos paes 152022 visited vusuted south India.
Ibrahim Adil Shah– 1534-57
In his reign Nuniz expressed his views on Bijapur city he visited South Indian 1535-37 about Bijapur. He says ‘Bijapur is beautiful city in deccan in this city houses built as we also built as same garden of grapes, lemon tree and many others fruits and such quite expression is Bijapurians uses the water tank in the season of hot’

Ali Adilsha –I 1557-80
In his region the kingdom of Bijapur expand all over Karnataka.He play a key role in 1565 battle of Rakkastangadagi.In his kingdom his chronicler and ambassador to Mughal court was Rafi-al-din Ibrahim Shiraji wrote a valuable account (Tadhkirat al-mulak) and eyewitness events in Adilshahi and Mughal court, He was AMBASSADOR TO Mughal court basically Shiraji Irannian immigrant moved as merchant delhi he moved further Bijapur, had a found a niche a vary interesting event or once had the chance to see Akbar when he was due to receive the ambassador of shah Thamsap of Iran for the reception, a pavallion, had been erected and extensive festivities had been organized amidst a throng of people Shiraziamong them, All of sudden, clamour of Badashaha Salamat’ (Long live the kind) arose.

“I look to my left and right but did not find anyone having the appearance of a king, turned around I saw standing there a young man of about twenty year. He was supporting his head on one of his hands that rested on the shoulder of companion. I could guess the he was king. But the man continued to stand around rubbing shoulders with each other. No one observed the etiquette of showing respect to the King’ Shirazi was understandably curious at the air of informality in a formal assembly of court of curiosity led him to ask some of those present ‘if the custom of showing of respect not observed at this court? No one has paid respects to the king? They replied.

“As compare to other realms the tradition of showing respects and observing etiquette is much more elaborate here. But the king is an exceedingly informal person. He often comes out of his private apartment in ordinary dress and mixes with people around him without making any distinction between friends and strangers. In this situation how could it possible for anyone to all time observe etiquette?

On another occasion Shirazi saw Akbar Flying a kite from the root of his apartment, He was wearing alungi simple, (informal unstitched pice of cloth wrapped around the waist and flowing down to the feet) still much using the common people and his head is uncovered again a rare sight.

Ibrahim II 1580-1627
His reign Bijapur experienced highest glory in administration culture, fine arts, architecture etc. He also grateful consolidated his position, and extension of his kingdom boundaries. During his reign series of traveler and ambassador came to India. first English traveller to India was Ralph fitch visited Goa and nearest.Governor of goa Albuqarcarrested on his suspicious nature but finally they release.According to Ralph fitch “we escaped from goabut we reach first belgum. In this city of belgum we have seen market of diamond gold and precious stones and we move further bijapur it is big city and it had palace of king in this place many jaintel worship, idols they also worship pagodas which were build in forest. Their idols look like peacock, monkey and demons and they use very tactically elephant in wartime, this city has plenty of gold and dimond with stones they build beautiful houses with double stores the we move forward golcanda and it was under the qutubshah.

In the relation with mughal adil Shah of bijapur not political but also matrimonial alliance Akbar. Sent Sharif Sarmadi to adilshah to demand tribute from bijapur as well as submission on hands of sultan begum .Ibrahim daughter for prince murad. Akbar sent another envoy asadkhan with institutions to finalise the marriage without delay finally asad brought prince marriage was celebrated on the banks of Godavari in 1604.

In there reign of Ibralim adilshah II number of European travelers come to Mughal court namely father antony, monsert, captain Hawkins John Jurdan, Nicolos and thomos corvat these all traveller mentions much more about mughal empire, cities, trade and personal observations but no one mentions about Adil Shah kingdom.But in William Pinch in his record he says July 20, 1609 Abdulla and Manas ingh these two commander attack cape comenien order by salim and deccanistes namely Ahmednagar, Bijapur and Golcanda ready to Fight.Another English Ambassadors. Thomos Roe mention about Bijapur. “Recent
Sultan of Bijapur (IInd Ibrahim Adilshah) sent diamonds, gifts and precious stones because of peaceful treaty with 36 elephants 50 horses jewels which were cost lack rupee and sterup of elephant made by gold, silver and bronze. Again in 1618 Jan 24 I heard news that deccanis are not afraid of mughals they always brave enough fight for themselves from Ajmer Sultan Khurram (Shahajahan) March towards deccan with 30000 soldiers.

Muhammad Adil Shah 1626-56

Ibrahim adilshah II was succeeded by his son Mohammad adilshah very soon on account of his failure to send complimentary offerings to shahajahan. He faced a wrath of the mughal army that invaded bijapur army. Under his reign 1626-56. Four European traveler visited India John loyal from italy John Fryer from English, Peter munday from Italy and and Travenier from French as jeweler in four of them only Trvernier mention about Bijapur and its condition.

Travernier account in Bijapur Golcanda and Mughal empire covery use as coin and they sell American continents make money. Further he says in mughal India Bijapur and Golcanda make such a valuable diamonds and precious stones and they export asia and Europe.

Travernier in 1645 when I was travelled surat to Bardoli I reached doulatabad its fort was one of the big and imp fort of mughal empire prior to mughal it was under the Bijapurand golcanda then we visited goa and we make trip in 1648 we visited Bijapur, Golcanda, Aurangbad Finally reach surat, and his observation of city “Bijapur is a big town but in this city has no big building not as much as troutie in Commercial activities. But palace of king was a huge building but construction of building not completed but I find surrounding water canals and lot of crocodiles. For this reason many people not visit yet bijapur. Further he says “Bijapur had three well known fort cities namely Rajapur, Dabol and Karepattan in this three of them Kareputtan is the best. The Kareputtam is a hill station 5kmaway from goa, another city called ‘Raybag’ where king of Bijapur sell the Red chilly here.

The first gold mine Found at Ramulkote and this gold mine is under the Adilshah of Bijapur this Ramulkote just 5 days of journey from Golkanda from Bijapur it was 8 to 9 days. In this mine find a precious stones, veins,diamonds if anyone made business with diamond they must pay 2% of tax to the state surprisingly saw children of 16 to 17 years along with Their Parents and children’s also brave enough in business.

When I visit this mine one officer inquired me he was officer under king of Bijapur. Finally I cross the border of Gokanda and Bijapur Krishna river. Which was huge risk to cross it. In Europe diamond will be weight in carrot but in India mughal Golcand and Bijapur State the measured diamond as called Rati system.

In 1626 Jahangir sent Asadbeg to Biapur. And Asad Beg has left behind an expression of his own feelings. When he passed through the crowded streets of the city “in short” Says he the whole bazaar was filled with wine and beauty, dancers, perfumes, jewels of all sorts palaces and viands. In one street were thousand bands of people drinking and dancers. Lovers and pleasure seekers assembled non quarreled or disputed with another, and this state of things was perpetual. Perhaps no place in the wide world could present a more wonderful spectacle to the eye of traveler”

Shahjahan sent ambassador Shaikh Mughanniya he was instructed to enter with into alliance with Bijapur and to enlist in active support against Nizamshah then Shahi kingdom shared by them north of Krishna to Mughal South of Krishna under Bijapur and further Mohammad Adil Shah received title of shsh from Shahajahan.

Ali Adil Shah II 1656-72

After the death of his father, Ali Adil Shah inherited an intact and flourishing kingdom at the zenith of prosperity. However Ali adilshah II was engulfed in the midst of external troubles posed from the Mughals and the Marathas.

In his This reign three European traveler visited India namely Mannchi from Italy, Bermier from French and Jeah Thenvot from france and only manucchi mention about Bijapur.

Traveler Munncchi- When Jayasing attack Bijapur also with him in 1665 conquest of Bijapur is only aim of Aurangzeb in 1665 Raja Jayasingh set a tent near Rayagada get a chance to see Shivaji. When we
march towards bijapur along with father Domio Viera belong to Portuguese country and we heard news in chowl near Pune. Some people Forcefully converted Hindus into Christian. When this news heard by Jayasing he sent his army Punish them.

“Finally Aurangzeb attack sikandar and he captured Bijapur. Sikandar not belonging ‘Royal Family’. He is son of queens servant because queen has no issue. One day queen plans go to mecca, but as per Islamic law without husband not allowed to go mecca. Then queen decided get married but nobody match her status. Finally and interestingly she marry cock than she allow to enter the Muhammad’s grave and completed prayer. I observed that in front of wealth these mullas do anything whatever it may be good or bad. This observation of manucchi informs us adilshahi also belief in superstitious. Futher manucchi.

Aurangzeb poisoned Sikandar thus end of Adilshah rule in deccan. The cause of attach is because sikandar helps the Sambaji. Near 200 years back Bijapur given to Georgian slave name Yusuf by Vijaynagar. After death of Ramraj he become Sultan kingdom ruled by six ruler. Yusuf Alikhan to Sikandar Sultan means king Adilshah mean King for Justice.

Bernier Bacconut deal mainly last episode of Adilshahi kingdom. In this ways nirjumala and Aurangajeb discuss the captured of Bijapur first they capture Bidar then move forward in Prior to this Bijapur and Golanda have no fear of Mughal empire but now they are in trouble.

Sikandar 1672-86

The last ruler of kingdom, sikandar inherited from his father ali Adilshah II a shattered kingdom. Because of his minority he was under the regency of Khawaskhan, Khawas khan know to be friend of Shivaji and yet Shivaji had withdrawn his ambassador ‘Babaji Nayak Punde’ from Bijapur and aggressed against the forts and territory of the state. The last Mughal envoy sent to Adilshahi Court was ‘malik barkhdar’ the mughal envoy at the adilshahi court began to seduce the Bijapuri nobles from their loyalty day and night. Further Sikandar Adilshah received the title of Shah from Aurangzeb. Later aurangazeb send a letter to Bijapur with 5 demands but Sikandar adilshah send bold reply with demanding return of the tribute and territory taken over by Aurangzeb than finally imperial Mughal army march towards Bijapur the commorder of Bijapur army Sharzkhan surrender on 12th Sep. 1686. Sikandar was kindly received by Aurangzeb made him prisoner. Shorn of all glory his youth withered away in the dark cell of some distant Mughal prison and departed from the world in 1700 as the fallen representative of that dynasty which had ruled a good part of the Indian Peninsula for well superior midding and inferior sort.Finally According to his dying and buried at the foot of his spiritual guide, sheikh Fahimullah in a roofless enclosure.

Conclusion:

The metropolis of the kingdom, the city of Bijapur thus became an important centre of Islamic culture. Celebrated theologians, men of art and science flocked to from all parts of the world. As per travelers and ambassador concern Shirazis account very much eyewitness and rare documentation of great Akbars life. Connection of Bijapur to other world in such way right from medival time bijapur emerged as a cultural galaxy in the deccan. From now our government must do the presentation of its heritage and culture from all the side and promote its cultural diversities to the world.

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Psychological Benefit of Yoga

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Introductions:

Imagine an activity that increases your flexibility, strengthens your muscles, centers your thoughts and relaxes and calms you. Yoga does that all that more! in this articles. I will review a brief history and the philosophy of Yoga the deferent type of yoga the benefits equipment you need to do it how to get start and a lot more.

What is Yoga?

Yoga is an ancient physical and spiritual discipline and branch and philosophy that originated in India reportedly more than 5,000 years ago. The word yoga comes from the Sanskrit word yuj. Which means yoke, join, or unite. The iyengar school of yoga defines yuj as the joining or integrating of all aspects of the individual—body with mind and mind with soul to achieve a happy, balance and useful life the ultimate aim of Yoga they claim is so reach kaivalya (emancipation or ultimate freedom) who invented yoga because it was practiced by yogis (yoga practitioners) long before any written account of it could have come into existence. yogis over the millennia passed down the discipline to their students. And many deferent schools of yoga developed as it spread. The earliest written records of yoga one of the oldest text in existence is generally believed to have been written by patanjali. an Indian yogic sage who lived somewhere between 2,000 and 2,500 year ago. patanjali is created with writing the yoga status (sutra means “thread” in Sanskrit) which are the principals philosophy, and practices of yoga that are the still followed today. Although many school of yoga have evolved over the countries. they all follow these same fundamental principal Buddhism and other Eastern spiritual traditions use many of the yoga techniques or derivations of those technique.

The Benefits of Yoga

The benefits of yoga provide both instant gratification and lasting transformation. In the fitness world, both are extremely important. too much time with too few result can be incredibly discouraging monotonous routines week after week can lead to stagnation yoga can change your physical and mental capacity quickly. while preparing the mind and body for long-time health.

Yoga is For Everyone

Most yoga studios and local gyms offer yoga classes that are open to all the generation and fitness levels. it’s exciting to enter a room full of young teens, athletes, middle-aged moms, older gentle men and even fitness buffs and body builders. everyone can feel and accepted and included. unlike other sports or class that focus on niche clients, yoga tends to offer open arms. whether you like to say “om” or you can’t stand the word “yogi” whether you are 92, 53, or even 12, yoga can help you.

Yoga encourages overall health and wellness

Yoga is not just about working out, it’s about a healthy lifestyle. the practice of yoga allows students to finds tallness in a world consumed with chaos. Peace and tranquility achieved through focused training appeals to everyone.

Yoga’s deep berating and meditation practices help foster and inner shift from to-do lists, kids and spouses need financial concerns and relationship struggles to something a little bit bigger than the issues your face. yoga helps relieve stress and deciliters the mind helping you to become more focused.

Yoga has many faces

One of the benefits of yoga is that you can choose a yoga style that’s tailored to your lifestyle such as hot yoga, power yoga, relaxation yoga, prenatal yoga, act.

Wherever you prefer to practice at home in a private session while watching a DVD or at a audio or GYM, there are huge variety of options available to suit your goals and needs.

If you are a yoga beginner hatha yoga, which is focus on basic postures at a comparable pace would be great for you. if you want to increase strength through using more of your own bodies’ resistance power yoga may be right for you. if you are ready for deeper practice Bikram yoga, the room temperature is set to
around 1.5 degrees fahrenheit, resulting in greater elimination of toxins from the body through the increased production of set no matter your fitness level fat percentage or health history yoga has style of you.

**Strength training and flexibility**

Yoga’s focus on strength training and flexibility is an incredible benefit to your body as the postures are meant to strengthen your body from the inside out so you don’t just look good you feel good too. Each of yoga poses is built to reinforce the muscles around the spine—every center of your body which is the core from which everything else operates. When the core is working properly posture is improved thus alleviating back shoulder, and neck pain.

The digestive system gets back on track when the stretching in yoga is coupled with healthy, organic diet, which can relieve constipation, irritable bowel syndrome (IBS) and acid reflux. Another one of the benefits of yoga is that stretching and holding postures also causes muscles to lengthen which gives the body a longer, leaner look.

**How does power yoga build muscle**

If you are a yoga beginner, hatha yoga which focuses on basic postures at a comfortable pace would be great for you if you want to increase strength through using more of your own bodies resistance power yoga may be right for you. Resistance power yoga may be right of you if you are ready for deeper practice Bikram yoga, the room temperature is set to around 1.5 degrees fahrenheit, resulting in greater elimination of toxins from the body through the increased production of set no matter your fitness level fat percentage or health history yoga has style of you.

**Yoga’s effect on the body**

Here’s a list of some of the most beneficial aspects of power yoga.

- It increases endurance strength, and flexibility.
- Mental endurance and physical stamina are tested through holding postures for extended breaths.
- Arm and shoulders strength is increased as your use your own body weight for resistance.
- Lats, traps, and another back muscles begin to support the spine better than before.
- Abdominal and oblique’s are refined and tuned through building core muscles.
- Posture begins to correct itself over time.
- Hip flexors are stretched and strengthened.
- Gluts, quads, hamstrings and calves are strengthened. No matter what ails your aching body or if you just want to take your fitness to a higher level power yoga’s ability to build muscle has an undeniable effect on the total body.

**Weight loss:**

What many want! Yoga benefits here too. Sun salutations and Kapal Bhati Pranayam are some ways to help lose weight with yoga. Moreover, with regular practice of yoga we tend to become more stress relief. A few minutes of yoga during the day you can be a great way to get rid of stress that accumulates daily—in both the body and mind. Yoga postures, pranayam and meditation are effective techniques to release stress you can also experience how yoga helps detox the body and de-stress the mind at the Sri Sri yoga level 2 program.

**Inner Peace:** we all love to visit peaceful, serene spots rich in natural beauty. Little do we realize that peace can be found right within us and we can take a mini—vacation to and a meditation. Yoga is also best ways to calm a disturbed mind. Benefits of yoga in daily life.

Weight lose, a strong and flexible body, glowing beautiful skin, peaceful mind, good health, whatever you may be looking for yoga has it on offer. However every often, yoga is only partially understood as being limited to asanas yoga poses. As such, its benefits are only perceived to be at the body level and we fail to realize the immense.

Benefits yoga offers in uniting the body mind and breath. When you are in harmony, the journey through the life is claimer happier and more fulfilling. With all this and much more to offer the benefits of yoga are felt in a profound yet subtle manner, here we look at the top 10 benefits of yoga practice all-round fitness. You are truly healthy when you are not just physically fit but also mentally and emotionally.
balanced. As shree shree ravishankar puts it health is not a mere absence of disease. it is a dynamic expression of life – it terms of how to joyful leaving and enthusiastic you are this is where yoga helps: postures, pranayam breathing techniques and meditation are a holistic fitness package.

This is where yoga helps: postures, pranayam( breathing techniques) and meditation a re a holistic fitness package. The benefits accrued being a regular practitioner are numbers some very discernible once are:

1. Improves health
2. Gives mental strength
3. Increases physical power
4. Protection against injury
5. Detoxifies the body

**Improved immunity**: our system is a seamless blend of the body, mind and spirit. an irregularity in the body effects the mind and similarly unpleasantness or restlessness in the mind can many fest as an element in the body yoga poses massage organs and strengthen muscles breathing techniques and meditation release stress and improve immunity.

**Living with greater awareness**: the mind is constantly involved in activity – winging from the past to the future – but never staying in the present. By simply being aware of this tendency of the mind. We can actually save ourselves from getting stressed our worked up and relax the mind. yoga and pranayam help create that awareness and bring the mind back to the present moment, where it can stay happy and focused.

**Better relationships**: yoga can even help improve your relationship with your spouse parents, friends or loved ones! a mind that is relaxed. happy and contented is better able to deal with sensitive relationship matters. yoga and meditation work on keeping the mind happy and peaceful; benefit from the straighten special bond you share with people close to you.

**Increased energy**: do you feel completely darned out by the end of the day? shuttling between multiple tasks through the day can sometimes be quite exhausting a few minutes of yoga every day provides the secrete to feeling fresh and energetic even after a long day. A 10 – minute online guided meditation benefits you immensely. living you refreshed and recharged in the middle of a hectic day.

**Better flexibility and postures**: you only need to include yoga in your daily routine to benefit from a body that is strong. supply and flexible. regular yoga practice stanced and toned the body muscle and also makes them strong. It also helps improve your body postures when you stand. Sit, sleep, or walk this would intern help relive you of body pain due to incorrect posture.

**Better intuition**: yoga and meditation have the power to improve your intuitive ability so that you effortlessly realize what needs to be done when and how. To yield positive result. it works you only need to experience it yourself.

Remember yoga is continuous presses so keep practicing! the deeper you move into your yoga practice. the more profound are its benefits.

**Conclusion:**

Yoga has got positive psychological benefits in general duty workers when practiced regularly the benefits are enhanced when yoga is combined with PT. key word: physical training, psychological benefits yoga.

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Affection For Elephants Through Ages
With Special Reference To Ibrahim Adil Shah-II

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Elephants shared a major role in war activities across the centuries and therefore control over their supply, exploitation and conservation became an important factor of military strength. In this thread during medieval period Mughal rulers provided a great insight in keeping and possessing elephants in the form of imperial wealth. Concurrently, the southern part of India witnessed Ibrahim Adil Shah II, Badshah of the Sultanate of Bijapur as a skilful administrator, an intense art admirer as well as a passionate naturalist. Some available literary sources present him sentimental towards his collection of elephants.

In this paper a short history of possession of elephants by ancient ruling dynasties in India with a better medieval emphasis on Ibrahim Adil Shah’s fondness for his pack of elephants is tried to be discussed in the light of some available literary records along with a naturalist’s view of interpretation.

Humans and animals share multidimensional relationship reflecting themselves as companions in natural world surrounding them. From the very beginning of their settlement, humans might have acknowledged animals as highly useful in the form of food, skin and hides and a source for many necessary commodities required to live in surrounding weather conditions. This human-animal interaction certainly had its impact on regional, cultural and religious evolution of that particular area through ages. This might have attributed some iconic significance to different animals through worldwide cultures and settlements. Being the biggest animal found in India and its sub-continent, elephants might have been worshipped out of insecurity and fear. Concurrently its pragmatic efficacy as food, clothing and conveyance was quite valued. Its enormous physique and disciplined behaviour represented it as symbol of intellect, wisdom, wealth and strength. It was distinguished and praised in various forms of Hindu gods, respected as Bodhisatva in Buddhist literature and Tirthankaras in Jainism. As such the elephants have always shared an iconic and utilitarian value in the development of Indian culture over the years. In this paper an attempt is made to roughly outline the attraction of Indian people towards elephants, the significance of elephants in their culture and religions as well as little but eventful emphasis is extended towards Ibrahim Adil Shah II’s fondness towards his pack of elephants on the basis of available literary sources.

The early evidences of elephant like animal on earth dates back to 60 million years ago. It was originally evolved in Africa and migrated to Asia about 4 million years ago. The tropical dense forests of India and rich biodiversity of vegetation always provided explicit habitat for the elephants to flourish. The elephants found in India are basically a subspecies of the Asian elephants, scientifically known as Elephasmaximus indicus. Archaeological evidences of fossilised remains of the elephants belonging to Pleistocene Age, discovered from Kashmir and Uttarakhand, have proved its prehistorical existence in Indian Subcontinent. It is not much proved yet that in early period hunter-gatherers hunted elephants themselves but is assumed that they obtained food and fat from dead animals. But the primitive human-elephant relationship is definitely proclaimed by the rock art of Bhimbetka dating it back to 6000 B.C. Paintings of Bhimbetka rock art have 61 images of elephants depicting hunting of elephants, group hunting, hunting with elephant riders, etc. Out of them total 36 paintings have riders, sometimes shown with bows, arrows, shield, swords, etc. Only 11 paintings are prehistoric whereas others belong to later period. Ancient Indus civilisation (Dating about 2200-1900 B.C.) is assumed to be acquainted with taming of elephants. Nearly fifteen Harappan seals have depiction of elephant figure on them. Objects like seals, hollow elephant figurine, elephant figurine head with painted designs, elephant faience table shows the popularity of the animal among Harappan people. This attraction was followed by literary mention of trained elephants in Rig Veda (1500-1000B.C.) and Upnishads (900-500B.C.) It validates that taming and domestication of elephants had become much refined art in Vedic Period. By this time utility of elephants as a war appliance became accepted practice. But, elephants as a major war strategy mechanism was acknowledged to the rise of major kingdoms and empires in Fourth century B.C. Mauryan Empire availed elephants not only for military and hunting purposes but used them as a status symbol of the empire.

In this regard Kautilya’s Arthaashastra instructs that,” On the border of the forest, he (Officer recruited for protection of elephants) should establish a forest for elephants guarded by foresters. The Superintendents should with the help of the guards... protect the elephants whether on the mountain, along a
river, along lakes or in marshy tracts... They should kill anyone slaying an elephant. These vital references towards reserved forests for elephants, duties of the officers recruited for protection of wild elephants and specified punishments was the beginning of conservation of elephants together by implementing laws and rules while employing them as a mechanism in empire-building. State policies of this period not only provided protection to healthy wild elephants but also to calves, tuskless bulls, sick elephants and mother elephants with babies. The legacy was followed by Ashoka as he initiated raising up of hospitals for elephants and other animals. Even the status of elephants spiritually heightened in this period as a symbol of Buddhism. These developments ensure that though viewed as a serviceable animal, elephants had achieved consequential status in the polity of that period. Abducting of elephants from the wild, taming and domesticating them continued throughout the course of ancient history. Moreover, new uses likea means to capture other wild elephants, use in processions, weight carriers, removing forest vegetation, in agriculture, temple possessions, etc. were introduced gradually. The subject was studied and documented in Fifth or Sixth Century B.C. by Rishi Palkapya as Hasti Ayurveda and Matangilila. Following it we do not have much literary record on the subject until a thirteenth century Jain Scholar Hansdeva, promulgated encyclopaedic work on animals called Hansdevvirachit Mrigapakshishastr. It mentions different species, habits, habitat, mating and gestation period of elephants, etc. minutely. These literary records are scientifically so accurate and comprehensive as if the authors certainly had spent a considerable time with the animal in wild within its natural habitat. The research methodology of studying animals by living with them in their natural habitat is a recently accepted concept in Natural Sciences. Whereas the above mentioned work prove that it was followed centuries ago in India.

Natural history of elephants in India witnessed their continual possession by almost all the kings belonging to various dynasties. Initiating from Magadha (6th-century B.C. to 4th-century B.C) and consequently following by Mauryas (4th-century B.C. to 2nd-century B.C), Guptas (3rd-century A.D. to 6th-century A.D.), Pallavas (3rd-century A.D. to 9th-century A.D.), Cholas (4th-century A.D. to 13th-century A.D.), Rashtrakutas (8th-century A.D. to 10th-century A.D.), Chalukyas of Vatapi (6th-century A.D. to 8th-century A.D.), Western Chalukyas of Kalyani (10th-century A.D. to 12th-century A.D.), Palas (8th-century A.D. to 12th-century A.D.) until the Islamic rule of India comprising Mughal rulers and then finally ending with British. Reportedly Chandra Gupta Maurya had 9000 elephants in his army, Mughal Emperor Akbar (A.D.1556-1605) had 32000 and Jahangir (A.D.1605-1627) nearly had 113000 in his possession.

Dr Salim Ali fairly introduced the Mughal Emperors as keen naturalists through his writings. Our animal of interest also occupied a considerate position in Mughal period but its potency was comparatively reduced as compared to earlier period as horse cavalry might have gained importance. It is well stated by Mahesh Rangarajan that Mughal empire provides major source of information while gathering information regarding wild life of India. Their court artists and memoir writers portrayed elephants and other animals with minute detail. In this regard a slight reference of Chanda State (currently Chandrapur District in Maharashtra State) by Abu’l-Fazal, the hagiographer of Akbarin Ain-i-Akbari is of some importance. Along with other interests of this place it records that this little state in south have some excellent elephants in wild.

Ibrahim Adil Shah II’s reign (1579-1626) is generally remembered as a skilful Administrator and a generous patron of the art. His fascination towards elephants was not as keen naturalist like Jahangir but it was much psychological and poetic. His literary excellence and passionate character is well introduced in his book Kitab-i-Navras. It contains the songs that he composed possibly to introduce the nine rasas of Indian literature. This book aids to confirm Ibrahim Adil Shah II’s concern towards his elephants. The book is written in Dakhini language. Though it is a compilation of devotional songs and copulates, Song no.7 (fig.1) is about Atash Khan, the most beloved and chief elephant of Ibrahim Adil Shah II. Some scholars had the opinion that this song is attributed to Lord Ganesha as most of the songs in this work praised Lord Ganesha as elephant god but Nazir Ahmad had verified it with chief elephant of the Sultan that is Atash Khan. Concurrently Song no. 9 (fig.2) exhibits Ibrahim Adil Shah’s feelings of separation from his dear elephant, who was praised by poets, heroes and others. He wrote these verses when he had to surrender his
cow elephant, *Chanchal* to *Akbar* as tribute. He strongly perceived the sorrow to be borne by her mate, the famous elephant *Atash Khan* and composed the verses. However, *Ibrahim* presented his best elephants to the Emperor *Akbar* in 1603, the chief of which according to *Asad Beg*, was *Chachal*. The Sultan of Bijapur subsequently presented three of his chief elephants, *viz.* *Sarnak, Mahupat* and *Bakht-i-Buland* to *Jahangir* in 1027/1618." Whatever was the reason, the melancholy impelled him to compose a poem on the pain felt by the elephant mates on their separation.

In song no.37 (fig.3) Sultan praises goddess *Saraswati* as a beautiful ivory sculpture and therefore lord *Ganesha* had represented himself as an elephant. Above verses compiled in *Kitab-i-Navras* are the major examples of emotional and affectionate bonding of Sultan with his elephants.

Another form of art depicting this master-animal kinship is paintings and drawings of that period. Bijapur school of painting experienced much stability due to considerably long reign of *Ibrahim Adil Shah II*. This period evolved a mixed style of painting called *Hindustani* or *Dakhani* style. A portrait of *Ibrahim Adil Shah II* riding on an elephant displayed in Salar Jang Collection of Hyderabad is particularly discussed here. The painter is *Farrukh Hussain*, the royal artist. As described by *Nazir Ahmad*, "In the portrait the sultan is riding an elephant named *NaurasPatkar*, the name being artistically embroidered in the covering over the elephant. Before the Sultan is sitting the elephant keeper with a long lancet in his right hand. The elephant is in motion... The inscription on the top reads: In compliance with the royal order this picture was drawn in the *Hindu (Hindustani)* style. Below the trunk of the elephant is a Persian line composed by the Sultan *Ibrahim Adil Shah II* on the occasion of riding the elephant. The Persian inscription in the space between the first two legs reads *Amal-i-Farukh-Husain-i-AdilShahi*, it means the painting is by the *Farruk Husain*, artist of the court of *Adil Shah.*" Other specific objects that required attention are the elephant is splendidly decorated with heavily embroidered covering over it, its tusks have golden bands set with jewels and the emperor himself is directing the elephant. Decorating the animal with such an intensive manner and attributing it a personality by engraving its name on the portrait signifies fondness of the king towards that elephant. Though these are very few references, they are certainly of much influential as they reveal the heightened affection for animals to a spiritual and aesthetic level.

In India the journey of elephants started from Pleistocene age, it witnessed worship out of fear or curiosity in pre-historic period, got involved in military warfare by ancient realms, worked as baggage carrier, observed brutal killing for tusks, skin and bones from ancient period to the colonial expansion and until today the question of its survival has aroused seriously. India had the first codified law since third century B.C. to protect elephants along with instructions to set up sanctuaries for them. Legislative protection is continuously provided by British as *Government Forest Act,1865*, the *Elephant Preservation Act,1879*, post-independence *wildlife protection Act 1972 to 1991*, *etc.* Even then the situation is so worst that *IUCN* (International Union for Conservation of Nature and Natural Resources) has listed Indian elephants as Endangered species since 1986. These Laws are technically applicable but require conservationist approach with little love and affection towards this strong and beautiful species on the earth. This paper is merely an attempt to raise awareness towards the wealthy past of this handsome creature with an aview to keep this legacy to live on.

![Fig.1](image1.png)

(b) This song is a depiction of the feeling of separation from his beloved elephant, which was praised by poets, heroes and others.

![Fig.2](image2.png)
Fig.3

(Song No 37)

In these lines the author compares Saraswati to a beautiful ivory (elephant tusk) sculpture on which account Ganesh has represented himself as an elephant.

Fig.4 Sultan Ibrahim Adil Shah II riding his prized elephant, Atash Khan
(Image credit- www.metmuseum.org)

References:
Political, Economic And Cultural Conditions Of Vijayanagara Empire

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Introduction:

The Vijayanagara Empire, an important South Indian empire was founded by Harihara Raya I and his brother Bukka Raya I. The capital of the empire was Vijayanagara, present days Hampi in Karnataka. The empire ruled from 1336 AD to 1646 AD although the power of the empire declined after the Battle of Talikota in 1565 AD. Vijayanagara Empire was ruled by mainly four important dynasties. They were as follows;

- **SANGAMA DYNASTY**
- **SALUVA DYNASTY**
- **TULUVA DYNASTY**
- **ARAVINDU DYNASTY**

1. Sangama Dynasty: It was the first dynasty of Vijayanagara Empire and Harihara Raya I (1336-1356 AD) was the first ruler of the dynasty. Some of the rulers of the dynasty were: Bukka Raya, Virupaksha Raya, Deva Raya, Ramachandra Raya, Mallikarjuna Raya and Praudha Raya.

2. Saluva Dynasty: It was the first dynasty of Vijayanagara Empire and Narasimhadeva Raya (1485 AD to 1491 AD) first ruler of Saluva Dynasty of Vijayanagara Empire. He was succeeded by his son Thimma Bhupala. Narasimha Raya II was the last ruler of Saluva Dynasty succeeded his father Thimma Bhupala.

3. Tuluva Dynasty: It was the third dynasty of Vijayanagara Empire. The rulers of Tuluva Dynasty were: Narasa Nayaka, Viranarasimha Raya, Krishnadevaraya, Achyutadeva Raya and Sadasiva Raya. Krishnadeva raya was a very powerful ruler of Vijayanagara Empire. It is considered that during his reign the empire reached its zenith. He ruled the empire from 1509 AD to 1529 AD. (For more detail about krishnadevaraya, see the individual section.)

4. Arawidu Dynasty: The fourth and last dynasty of Vijayanagara Empire was Arawidu Dynasty. After the Battle of Talikota the empire started to decline and Muslim states of Bijapur became prominent.

Sources: The history of Vijayanagar Empire constitutes an important chapter in the history of India. Four dynasties – Sangama, Saluva, Tuluva and Arawidu – ruled Vijayanagar from A.D. 1336 to 1672. The sources for the study of Vijayanagar are varied such as literary, archaeological and numismatics. Krishnadevaraya’s Amukthamalyada, Gangadevi’s Maduravijayam and Allasani Peddanna’s Manucharitam are some of the indigenous literature of this period.

Many foreign travelers visited the Vijayanagar Empire and their accounts are also valuable. The Moroccan traveler, Ibn Battuta, Venetian traveler Nicolo de Conti, Persian traveler Abdur Razzak and the Portuguese traveler Domingo Paes were among them who left valuable accounts on the socio-economic conditions of the Vijayanagar Empire.

The copper plate inscriptions such as the Srirangam copper plates of Devaraya II provide the genealogy and achievements of Vijayanagar rulers. The Hampi ruins and other monuments of Vijayanagar provide information on the cultural contributions of the Vijayanagar rulers. The numerous coins issued by the Vijayanagar rulers contain figures and legends explaining their titles and achievements.
Political Conditions:

Socio-political condition under Vijayanagar kingdom was quite troubled till the advent of the Nayakas. In fact the situation in which the Vijayanagar rulers took over administration of the state itself had already taken a bad turn. The establishment of the Vijayanagar Empire is traced back to the first half of the fourteenth century, but its rule extended to Tamil Nadu only towards the end of the fourteenth century, after Kumara Kampanna's campaigns in Kanchipuram and Madurai. The Chola rule in Tamil Nadu ended in the latter half of the thirteenth century, and the period roughly extending from A.D. 1250 to 1400 brought considerable hardship to the people. They experienced the effects of war among and rule by various dynasties such as the Pandyas, the Hoysalas and the Kakatiya dynasty, and also the invading armies of the Delhi Sultanate from the north and the intrusion of Vijayanagar warriors into Tamil Nadu.

Conditions in the fifteenth century proved to be no less harsh and exploitative as evidenced by the heavy and arbitrary burden of taxes imposed by the invading warriors. There are plenty of historical records of the running away of cultivators and artisans during this period. The Orissan invasion of Tamil Nadu also took place in the fifteenth century, and an officer named Annamarasar had to be sent by the Vijayanagar king to save the people from the distressed conditions caused by the invasion.

There was yet another factor which led to additional burdens during the fourteenth and fifteenth centuries. This was the class struggle which assumed a new dimension in the thirteenth century. The confrontation was between two agrarian classes, landholders on the one hand, and tenants or landless cultivators on the other. The landlord villages became conspicuous after A.D. 1250 and created different class relations within the agrarian order. The poorer peasants, along with artisans and merchants, suffered under the oppression of the well-to-do peasants who became landlords. This confrontation was made even more acute by the extortionate demands of the Vijayanagar invaders during the fourteenth and fifteenth centuries. This is attested to by the open revolt of the Idangai people against the landlords (Kaniyalar) and Vijayanagar officers (Irajagarattar) during the first half of the fifteenth century in the South Arcot, Tiruchirapalli and Thanjavur districts.

It seems, however, that the growth of the Nayakas in the latter half of the fifteenth century had a stabilizing effect on society. For the three northern districts of Tamil Nadu, Chingleput, North Arcot and South Arcot, there are a good number of Vijayanagar inscriptions, and a smaller number for the middle and southern districts. The sixteenth-century inscriptions of these northern districts contain the names of various Nayakas, many of them appearing only once or twice, but others rather frequently. In North Arcot, Padaividu was the centre of the Vijayanagar Nayakas who came from Karnataka, and in South Arcot, Gingee is supposed to have been a centre for the Nayakas who later came to be known as Gingee Nayakas, although the Uchavadi or administrative centre for the South Arcot region was located in Valudilampattu in Cuddalore Taluk.

Social And Economic Conditions:

Allasani Peddanna in his Manucharitam refers the existence of four castes – Brahmns, Kshatriyas, Vaisyas and Sudras - in the Vijayanagar society. Foreign travelers left vivid accounts on the splendour of buildings and luxurious social life in the city of Vijayanagar. Silk and cotton clothes were mainly used for dress. Perfumes, flowers and ornaments were used by the people. Paes mentions of the beautiful houses of the rich and the large number of their household servants. Nicolo Conti refers to the prevalence of slavery. Dancing, music, wrestling, gambling and cock-fighting were some of the amusements. The Sangama rulers were chiefly Saivaites and Virupaksha was their family deity. But other dynasties were Vaishnavites. Srivaishnavism of Ramanuja was very popular. But all kings were tolerant towards other religions. Borbosa referred to the religious freedom enjoyed by everyone. Muslims were employed in the administration and they were freely allowed to build mosques and worship. A large number of temples were built during this period and numerous festivals were celebrated. The Epics and the Puranas were popular among the masses.

The position of women had not improved. However, some of them were learned. Gangadevi, wife of Kumarakampana authored the famous work Maduravijayam. Hannamma and Thirumalamma were famous poets of this period. According to Nuniz, a large number of women were employed in royal palaces as dancers, domestic servants and palanquin bearers. The attachment of dancing girls to temples was in

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Peer Reviewed Journal www.aiirjournal.com Mob.8999250451
practice. Paes refers to the flourishing devadasi system. Polygamy was prevalent among the royal families. Sati was honoured and Nuniz gives a description of it.

**Economic Condition:**

According to the accounts of the foreign travelers, the Vijayanagar Empire was one of the wealthiest parts of the world at that time. Agriculture continued to be the chief occupation of the people. The Vijayanagar rulers provided a stimulus to its further growth by providing irrigation facilities. New tanks were built and dams were constructed across the rivers like Tunghabadra. Nuniz refers to the excavation of canals.

There were numerous industries and they were organized into guilds. Metal workers and other craftsmen flourished during this period. Diamond mines were located in Kurnool and Anantapur district. Vijayanagar was also a great centre of trade. The chief gold coin was the varaha but weights and measures varied from place to place. Inland, coastal and overseas trade led to the general prosperity. There were a number of seaports on the Malabar coast, the chief being Cannanore. Commercial contacts with Arabia, Persia, South Africa and Portugal on the west and with Burma, Malay peninsula and China on the east flourished. The chief items of exports were cotton and silk clothes, spices, rice, iron, salt peter and sugar. The imports consisted of horses, pearls, copper, coral, mercury, China silk and velvet clothes. The art of shipbuilding had developed.

**Cultural Contributions:**

The temple building activity further gained momentum during the Vijayanagar rule. The chief characteristics of the Vijayanagara architecture were the construction of tall Raya Gopurams or gateways and the Kalyanamandapam with carved pillars in the temple premises. The sculptures on the pillars were carved with distinctive features. The horse was the most common animal found in these pillars. Large mandapams contain one hundred pillars as well as one thousand pillars in some big temples. These mandapams were used for seating the deity on festival occasions. Also, many Amman shrines were added to the already existing temples during this period.

The most important temples of the Vijayanagar style were found in the Hampi ruins or the city of Vijayanagar. Vittalaswamy and Hazara Ramaswamy temples were the best examples of this style.

The Varadharaja and Ekamparamanatha temples at Kanchipuram stand as examples for the magnificence of the Vijayanagara style of temple architecture. The RayaGopurams at Thiruvannamalai and Chidambaram speak the glorious epoch of Vijayanagar. They were continued by the Nayak rulers in the later period. The metal images of Krishna Deva Raya and his queens at Tirupati are examples for casting of metal images. Music and dancing were also patronized by the rulers of Vijayanagar.

Different languages such as Sanskrit, Telugu, Kannada and Tamil flourished in the regions. There was a great development in Sanskrit and Telugu literature. The peak of literary achievement was reached during the reign of Krishna Deva Raya. He himself was a scholar in Sanskrit and Telugu. His famous court poet Allasani Peddana was distinguished in Telugu literature. Thus the cultural contributions of the Vijayanagar rulers were many-sided and remarkable.

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A Brief History of Hoysala’s Art and Architecture  
(In the period of 9th A.D.to15th A.D. in Nagamangal Taluk Temples Mandya Dist. Karnataka)

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Rudragouda Patil Govt. First Grade College & P.G. Centre Bilagi

Introduction:
Nagamangala is an old agrahar of Mandya district. It is the taluk head quarter of the taluk of its name itself. It is one of the big talukas of Mandya district. This region was ruled various dynasties viz., Gangas, the Hoysalas, The Vijayanagar and The Mysore Wodeyar etc. Nagamangala, Belluru, Basaralu, Bogadi, Lalanakere, Bindiganavile etc are historical places of Nagamangala Taluk.1

According to Kaifiat (A.D.1807) of Nagamangala ‘Timmadandanayak’ the representative of the king Krishnarayaof Salva family of Vijayanagar, came to this region and got constructed Narasimhaswamy temple, and called this Nagamangala.

Another evidence given by Mohammad Kalimulla ,Timmadandanayaka was the Mahapradhana in the reign of Vijayanagar king Mallikarjun (A.D. 1446-1495) who ruled Nagamangala. Penugonda was his headquarter.2 But the earliest reference regarding this region is noticed in the record found at Bhuvaneshwari temple. The is dated in 1134 A.D. and the name ‘Nagamangala’. It appearsto be a religious centre. Epigraphical material of the region are helpful in knowing the political ,social ,cultural and religious ,art and architecture point of view.

Here study of the inscription of the region belonging to Hoysalaperiod i.e. from 10th-15th century. Nearly about 41 epigraphs are gathered and studied. Here revealed three inscriptions. As the epigraphs not only reveal the political , social history but also helpful to know their interest about art and architecture.

The Hoysala’s of Dorasamudra started as feudatories of chalukya’s of Kalyana and later they asserted their independence. They were sub ordinates of the Chalukya’s and become powerful in 10th century.3 For more than three hundred years they ruled major portion of the Karnataka. They were able to establish an organized and stable administration. They filled the gap created after the fall of the Chalukya’s of kalyana until the advent of the theVijayanagara kingdom.

There many legends about hoysala’s origin. In their record they claimed to be the descendants of “Yaduvamsha”4. Some scholars are of the opinion that the “Dwaraka” of Gujarat of puranic hero ord Krishna.

There have been evidences which is currently favoured about origin is that the Hoysla’s were sons of this soil. The place of their origin was ‘Sasauru’ of Mala (chikkamagalurudist). The story tells that A Jain ascetic was praying to goddess Vasantika at Soseuru. All of a suddenly a tiger attacked him. The ascetic gave Sala who arrived at this juncture, a weapon and directed him to kill the beast with the words “Poi Sala” ( strike Sala)6. Sala killed the tiger and achieved the fame as a valorous young man and with blessings of Sudatta muni and goddess, he established a kingdom and became its ruler.

Inscriptions of this region speaks about various families like Vaji family, Kuurunda Family, Kommeya family etc.7. Inscriptions alos speaks about sculptors and their families. Records of the region mentioned various festivals and fairs. Society system was based on their profession and society divides into mainly Brahmana’s, Kshatriya’s, Vaisya’s and Shudra’s.

**INS.No.1**

<table>
<thead>
<tr>
<th>1. Find Spot</th>
<th>Lalanakere , Nagamangala Taluk.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Location</td>
<td>Stone in the temple of Ishwara</td>
</tr>
<tr>
<td>Dynasty/king</td>
<td>The Hoysala, Vishnuvardhana</td>
</tr>
</tbody>
</table>
Summary

This record starts with the Hoysala genealogy from Vinayaditya to Vishnuvardhana. The record eulogises minister Echiraj Dandadhisha. Names of the sons of the Echiraj Dandadhisha is given below:

Echiraj Dandadhisha and Kamiyakka

- Bittideva
- Bokanna
- Mahadevanna
- Hariharadeva Echana
- Dandadhisha Mantri

EchirajDandadishavreceived the village Nalanakere as Goudik Umbali. The boundaries of the village is as follows- to the east tamarind tree towards Maleyuhalli, coming from there lime stone, to the south east the Southern outlet of Davannanakere tank, Coming from there southeren outlet of Bichayanakere from their northern outlet of Devarakere, coming from there the hillock of hard stone of Kallatti.

For maintaining the boundary MuligaMuddayya Son of Chamagaunda also received 1 salage of wetland below the big tank and dryland in Gorakere by Echiraj. Echiraj made the grant for the anghholograngabhoga and offerings and repairs to the temple of God MulastanaMallikarjuna after washing feet of KetajiyaJakkajiya. The grant so given was 3 salageof wet land below the big tank and dry land 10 kolaga’s in front of God and 10 Kolagas in the outlet of Kabbinakere. The record was composed by the poet Shanthamahanta son of Soviyakka.

INS. No.2

1. Find Spot : Puradakatte, Nagamangala Taluk, Mandya District.
2. Location : A Stone in coconut field
3. Dynasty/king : The Hoysala, Vishnuvardhana
4. Chief : -
5. Date : 1139 A.D, December-25

Summary

This record describes the rule of the king Vishnuvardhana. It Speaks about excavation of two tanks by Machada and Makavve and named after their name as Machasamudra and Makasamudra respectively. On the above mentioned date Bokisetti, Narammeya, and Bichanayaka granted makasamudra to god mulastana with pouring of libation water. This record eulogises the king Vishnuvardhana like lord of excellent city of Dvaravathi, a son in the firmament of the Yadava race, a crest jewel of rectitude, champion over the Malepas, the illustrious Tribhuvanamalla, capture of Talakadu, Nolambavadi, BhujabalaViragangaVishnuvardhana was ruling kingdom in peace, wisdom, happiness. This record was engraved by Bamoja son of Hapuradachari.

INS. No. 3

1. Find Spot : Mudugere, Nagamangala, Taluk, Mandya District
2. Location : A Stone in the field near damaged temple
3. Dynasty/king : The Hoysala, Vishnuvardhana
4. Chief : -
5. Date : 1139 A.D.
Summary

This record speaks about reign of Vishnuvardhana. This is setting up of a Linga called Garanjeshwara in the memory of his grand father, grand mother and mother who died there and buried. For which governor of Mudugere of garandarakula made grants of some land. Ketoja Sculptor and stone mason engraved the record.

Art And Architecture

The Hoysala achievement in the field of art and architecture was great and unique. Their taste in music dance, painting and sculpture was some thing phenomenal. The Hoysalas successfully adopted and improved the chalukyan style of architecture. The Hoysala temples carved in soapstone. The temples stand on a Plat form of about 4 or 5 feet high. The outer spacious jagati (plat form) around the temple forms the pradakshinapatham. The polished pillars in their shape, design and variety constitute another important characteristic of the Hoysala art.

Architecture refers to the science of building sculpture refer to the art of carving images. The Hoysala style harmoniously blends these two aspects viz., architecture and sculpture. The base of the temple on the plant form is composed of a number of bands and sculptured designs of animals run right round the temple. The same is implemented in the region under study i.e. Nagamangala taluk. The place was great Jaina, Saiva and Vaishnava centre, where the prominent temples of the time are Ishwara temple, Mulesingeshwara temple, Madhava temple, shantinathaBasadi, etc.

Ishwara temple at lalanakere is almost ruined condition. The sanctum of the temple is in intact. Where linga is erected. In front of the sanctum Basava image is installed. Sakhas of the door frame of sanctum has perforated window. In front of this temple an inscription is found.

Madhava temple at Belluru is in fully renovated. The temple is also painted with different colours. Apart from recently erected pillars in the sabhamantapa the temple also has lathe turned pillars of Hoysala period. The temple has sukanasi. It is in Ekakuta. On the walls of the temple several kudu’s are noticed.

Mulesingeshwara temple at Belluru has sikhara with dental decoration. The ceilings of the temple has lotus figure. The sakhas of the door way of the sanctum has perforated windows. Linga is seen in the sanctum.

Infront of the veerabhadeshwara templeat Hattna has jaina inscription. The temple is in intact and is recently renovated. Lathe turned pillars of sabhamantapa are well painted. Even ceilings portion are well painted where the lotus bud is seen.

Someshwara temple at Doddajataka is a saiva temple. In the sanctum siva sculpture is found. Infront of the sanctum Nandi image is seen. a large inscription is erected on the door frame of the mukhamantapa of the temple.

Soumyakeshavara temple at Nagamangala is under renovation. A big pillar is noticed in front of the temple. In the sabhamantapa several lathe turned pillars are seen. The ceilings of the temple has lotus design. The wall of the temple has several pilasters. This temple is in star shaped.

Shantinatha Basadi

Kambadahalli is a holy place of the jains gets its name from its tall Brahmadeva pillar (Kamba) standing on a high platform to the north of the panchakutaBasadi. This elegant pillar is about 50 feet high and is made of hard dark grey soap stone. Its pedestal is octagonal and has height dikpalakas carved on it. On the top is a seated figure of Brahma facing east.

Close by is a group of seven shrines built with granite in the Dravidian style of architecture. The AdinathaBasti, which is in the center of a group of fill shrines known as PanchakutaBasti, has three bulbose towers constructed about 900 A.D. The tower on the north and the were are sound and octagonal respectively. The towers rise on well shaped necks which are ornamented with pilastys. Some of the figures in the Basti such as those of dikpalakas with their vahanas and yakshini are remakable. at a little distance are two other shrines facing each other. One of them is dedicated to shantinatha, while the garbhagriha of the other has no image.
The shantinathaBasti has an exceedingly well-executed frieze of elephants, horses, lions, and yalis; the image of shantinatha is ten feet high and is well shaped and has a smiling face. The figures of Neminatha and jina in dhyanasana of a yakshini kept in the navaranga are brilliantly executed. Thus the Hoysalas art and architecture flourished in this region.

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5) Ibid., p.140
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Effect of Teacher experience on Academic Achievement of Students in Mathematics of Morarji Desai Residential Schools

Dr. Kotresh Basapur
Principal, RTES College of Education, Ranebennuru

Introduction:

The brahmachary is the very important phase of the human being in which the individual have to acquaint the education for 25 years by residing in gurukulas, the indigenous schools of ancient India. The gurukulas are the ever first world residential schools. The king and other rich people of the village were fixed the endowments through charity to Guru. In British India Mathas replaced the gurukulas and started to impart the vaidic education to aspirants. The scenario of residential education in modern India is changed. The state and central governments started the residential schools to bring the poor and needy students in to main streams of education.

Historical Background of Residential Schools

Fraser recognized that residential schools are in a position to do certain things more thoroughly than the day schools and some of these can be seen as advantages; living in a community experiencing the influence of a certain religious and ethical orientation enjoying stable conditions and receiving initiations into same terms of self-help and of service. Fraser further chalked out social advantages of these schools in comparison to day school as:

a) Real contact between adult and child;
b) Homely atmosphere to organize the institutions as a substitute of home;
c) Access to larger community;
d) Full advantage is taken of the school surroundings and its, own resources.

Embracing on the advantages of residential schools Eddy is of the view that the senior students of residential schools greatly influence the personality, way of living, morality, boldness and courage of their junior students. Further, Eddy also emphases, the importance of residential schools and gives the views that the effect of residential school on the students behaviour is so much that they exchange their ideas among their peers without the fear of condemnation.

Objective of Residential School Programme

The following were formulated as objectives of residential education programme by Government of Karnataka.

- To develop self-confidence in the students by removing inferiority complex feeling in them.
- To encourage them for self-learning.
- To develop creative thinking ability in students.
- To develop well-adjusted personality of the students

Objectives of the study:

1. To investigate the relationship of teaching competence, attitude towards teaching profession and adjustment of 5-15 years of teaching experience teachers with academic achievement of students.
2. To investigate the relationship of teaching competence, attitude towards teaching profession and adjustment of 16 and above years of teaching experience school teachers with academic achievement of students.
3. To determine the relative efficiency of teaching competence, attitude towards teaching profession and adjustment of 5-15 years of teaching experience and 16 and above years of teaching experience teachers in predicting academic achievement of students.
Hypothesis of the study:
1. There is no significant relationship of teaching competence, attitude towards teaching profession and adjustment of 5-15 years of teaching experience school teachers with academic achievement of students.
2. There is no significant relationship of teaching competence, attitude towards teaching profession and adjustment of 16 and above years of teaching experience school teachers with academic achievement of students.
3. There is no relative efficiency of teaching competence, attitude towards teaching profession and adjustment of 5-15 years of teaching experience and 16 and above years of teaching experience school teachers in predicting academic achievement of students.

Design Of The Study
Achievement test constructed by the investigator in Mathematics subject were taken to the different Morarji Desai Residential schools of North Karnataka region. Administered these tools to teachers and achievement test for students.

Tools Used
Tools and instruments are essential for a worker whether it may be a spade or apparatus for the experiment. The research worker also has to employ some kinds of tools to explore and gather the data and information from different sources.

Table: 1. Comparison of Teachers 5-15 years and 16 and above Teaching Experience in Residential Schools with respect to Teaching Competence and its Dimension scores

<table>
<thead>
<tr>
<th>Variables</th>
<th>5-15 years</th>
<th>16 and above yrs</th>
<th>t-value</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Teaching Competence</td>
<td>255.74</td>
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<td>Classroom Management</td>
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<td>15.49</td>
<td>58.67</td>
<td>14.31</td>
</tr>
<tr>
<td>Classroom Interaction</td>
<td>51.31</td>
<td>13.62</td>
<td>52.87</td>
<td>12.64</td>
</tr>
<tr>
<td>Pupil-teacher Relationships</td>
<td>47.02</td>
<td>13.56</td>
<td>53.96</td>
<td>13.04</td>
</tr>
</tbody>
</table>

*p<0.05

Findings: 5-15 years and 16 and above years of teaching experienced teachers differ significantly with respect to teaching competence and its dimensions except classroom interaction.

Table- 2: Comparison of Teachers with 5-15 years and 16 and above Teaching Experience of Residential Schools with respect to attitude towards teaching profession and its Dimension scores

<table>
<thead>
<tr>
<th>Variables</th>
<th>5-15 years</th>
<th>16 and above years</th>
<th>t-value</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Academic</td>
<td>246.78</td>
<td>43.64</td>
<td>271.32</td>
<td>35.73</td>
</tr>
<tr>
<td>Administrative</td>
<td>49.24</td>
<td>9.83</td>
<td>52.03</td>
<td>7.39</td>
</tr>
<tr>
<td>Social and Psychological</td>
<td>42.62</td>
<td>12.09</td>
<td>44.19</td>
<td>8.29</td>
</tr>
<tr>
<td>Co-curricular</td>
<td>48.96</td>
<td>11.59</td>
<td>56.86</td>
<td>11.73</td>
</tr>
<tr>
<td>Economic</td>
<td>54.30</td>
<td>15.28</td>
<td>60.26</td>
<td>13.59</td>
</tr>
</tbody>
</table>

*p<0.05
Findings: 5-15 years teaching experience and 16 and above years teaching experience teachers differ significantly with respect to attitude towards teaching profession and its dimensions of administrative, co-curricular and economic. Whereas, the same group do not differ significantly with respect to the social and psychological dimension.

Table: 3. Comparison of Teachers with 5-15 years and 16 and above Teaching Experience of Residential Schools with Adjustment and its Dimension scores

<table>
<thead>
<tr>
<th>Variables</th>
<th>5-15 years</th>
<th>16 and above yrs</th>
<th>t-value</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>349.44</td>
<td>367.42</td>
<td>-4.4678</td>
<td>0.00001*</td>
</tr>
<tr>
<td>SD</td>
<td>36.88</td>
<td>32.82</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adjustment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adjustment with Academic and General Environment of the institution</td>
<td>65.09</td>
<td>66.41</td>
<td>-1.7042</td>
<td>0.0894</td>
</tr>
<tr>
<td>Mean</td>
<td>6.53</td>
<td>6.82</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SD</td>
<td>6.36</td>
<td>6.42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Socio-Psycho-Physical Adjustment</td>
<td>60.84</td>
<td>62.16</td>
<td>-1.7487</td>
<td>0.0814</td>
</tr>
<tr>
<td>Mean</td>
<td>6.65</td>
<td>6.42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SD</td>
<td>6.23</td>
<td>6.13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Professional relationship Adjustment</td>
<td>62.03</td>
<td>63.45</td>
<td>-2.4554</td>
<td>0.0146*</td>
</tr>
<tr>
<td>Mean</td>
<td>4.97</td>
<td>5.02</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SD</td>
<td>4.92</td>
<td>5.01</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal life Adjustment</td>
<td>93.87</td>
<td>101.93</td>
<td>-3.7373</td>
<td>0.0002*</td>
</tr>
<tr>
<td>Mean</td>
<td>21.57</td>
<td>15.55</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SD</td>
<td>21.48</td>
<td>15.42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Financial Adjustment and Job Satisfaction</td>
<td>67.62</td>
<td>73.48</td>
<td>-3.4642</td>
<td>0.0006*</td>
</tr>
<tr>
<td>Mean</td>
<td>15.61</td>
<td>13.70</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SD</td>
<td>15.57</td>
<td>13.60</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Findings: 5-15 years teaching experience and 16 and above years teaching experienced teachers differ significantly with respect to professional relationship adjustment, personal life adjustment and financial adjustment and job satisfaction. However, the same group does not differ significantly with respect to socio-psycho-physical and personal relationship adjustment.

Major Findings of the Study

1. There is a positive and significant relationship between classroom teaching, classroom communication, classroom management, classroom interaction and pupil-teacher relationship dimensions of teaching competence of 5-15 years teaching experience and 16 and above years teaching experience school teachers with academic achievement in Mathematics of 9th standard students.

2. There is a positive and significant relationship between administrative, social and psychological, co-curricular and economic dimensions of attitude towards teaching profession of teachers with 5-15 years teaching experience and 16 and above years teaching experience teachers with academic achievement in Mathematics of 9th standard student.

Conclusion:-

In the present study teaching competence, attitude towards teaching profession and adjustment variables are used. The background variables like gender, type of school management, qualification of teachers, age and subject of teaching are taken into consideration. There is a positive high correlation between teaching competence, attitude towards teaching profession and adjustment of residential school teachers with academic achievement of students studying in 9th standard.

Bibliography

Introduction:

Every sociologist explains social existence of Man. The man is a social animal, When we observe any country's development, we surely found that national development depends on its culture. India's culture is dynamic, beginning of human civilization is also dynamic. It begins with a mysterious culture along the Indus River and in farming communities in the India. The history of India is punctuated by constant integration of migrating people with the diverse cultures that surround India. Available evidence suggests that the use of iron, copper and other metals was widely prevalent in the Indian sub-continent at a fairly early period, which is indicative of the progress that this part of the world had made. By the end of the fourth millennium BC, India had emerged as a region of highly developed civilization.

Cultural Aspect with reference to Ancient Time:

The History of India begins with the Civilization and the coming of the Aryans. These two phases are generally described as the pre-Vedic and Vedic periods. The earliest literary source that sheds light on India's past is the Rig Veda. It is difficult to date this work with any accuracy on the basis of tradition and ambiguous astronomical information contained in the hymns. It is most likely that Rig Veda was composed between 1,500 B.C. and 1,000 B.C. In the fifth century, large parts of India were united under Ashoka. The 6th Century B.C. was a period of great tumult in India. The kingdom of Magadha, one of the 16 great Janapadas had become paramount over other kingdoms of the Ganges Valley. This period also saw the emergence of various heterodox sects in India. This was the time when Buddhism and Jainism emerged as popular protestant movements to pose a serious challenge to Brahmanic orthodoxy. This period was followed by the Mauryas of whom the most famous was Ashoka the Great. The boundaries of his empire extended from Kashmir and Peshawar in the North and Northwest to Mysore in the South and Orissa in the East - but his fame rests not so much on military conquests as on his celebrated renunciation of war. For the next four hundred years (after the great Mauryas), India remained politically disunited and weak. It was repeatedly raided and plundered by foreigners. Stability was restored by the Guptas. The Gupta age was the period of peace and prosperity and witnessed an unprecedented flowering of art, literature and the sciences. This period also saw the beginning of Hindu temple architecture. After the Guptas there was only a brief afterglow, in the time of Harshavarman of Kannauj. A Chinese traveler, Huen-tsang visited India from (629 - 645 A.D.) during the reign of Harshavarman. His account gives us an opportunity to note the changes that had taken place in the lives of the Indian people since the days of the Guptas.

Vedic Civilization:

The Vedic civilization is the earliest civilization in the history of ancient India. It is named after the Vedas, the early literature of the Hindu. The Vedic Civilization flourished along the river Saraswati, in a region that now consists of the modern Indian states of Haryana and Punjab. Vedic is synonymous with Hinduism, which is another name for religious and spiritual thought that has evolved from the Vedas. The Ramayana and Mahabharata were the two great epics of this period.

The Buddhist Era:

During the life time of Lord Gautam Buddha, sixteen great powers (Mahajanpadas) existed in the 7th and early 6th centuries BC. Among the more important republics were the Sakayas of Kapilavastu and the Licchavis of Vaishali. Besides the republics, there were monarchical states, among which the important ones were Kaushambi (Vatsa), Magadha, Kosala and Avanti. These states were ruled by vigorous personalities who had embarked upon the policies of aggrandisement and absorption of neighbouring states. However, there were distinct signs of the republican states while those under the monarchs were expanding. Buddha was born in BC 560 and died at the age of eighty in BC 480. The place of his birth was a grove known as Lumbini, near the city of Kapilavastu, at the foot of Mount Palpa in the Himalayan ranges within Nepal.
Buddha, whose original name was Siddhartha Gautama, was the founder of Buddhism, the religion and the philosophical system that evolved into a great culture throughout much of southern and eastern Asia.

**Medieval History:**
For a period that has come to be so strongly associated with the Islamic influence and rule in India, Medieval Indian history went for almost three whole centuries under the so-called indigenous rulers, that included the Chalukyas, the Pallavas, the Pandyas, the Rashtrakutas, the Muslims rulers and finally the Mughal Empire. The most important dynasty to emerge in the middle of the 9th century was that of the Cholas.

- The Palas
- The Senas
- The Pratihara
- The Rashtrakutas
- The Chola Empire of the South
- The Rise of Islam in South-Asia
- The Mughal Empire

**Cultural Aspect of India in Modern Era:**
The population of India is more and more. There are several cities with over 10 million people. The largest is Mumbai, with over 15 million. The capital, New Delhi, is probably the most polluted city in the world. The Bengal tiger is considered the national animal. It is close to extinction; Cows are considered sacred and one of humankind's mothers because they provide milk. India is the largest producer. India is also the world's largest tea and spices producer. The country manufactures many pharmaceuticals, textiles, and electric goods that are used worldwide. More people in India have access to phones than to sewage systems. The idea of washing our hair comes from India. The word 'shampoo' derives from the Sanskrit word for massage.

**Modern Cultural Values:**
Modern Indian culture is a combination of traditional Indian customs, British heritage and other modern influences from around the world. It would impossible to cover every aspect of it, but let's explore some important and interesting elements. India is an exotic land that has captivated the western world for centuries. This land has provided spices, precious stones, and enigmatic architecture. It has a beautiful, stunning and incredibly rich culture. In the cities and rural India, diversity, poverty, spirituality and modernity are crisis.

**Language:**
The two official languages are **Hindi** and **English**. However, they are not spoken by the entire population, so over 20 other languages have been granted some official recognition. More than 1,000 local dialects are also spoken.

**Religion:**
The majority of the population practices one of the forms of **Hinduism**. This faith is a combination of several religious beliefs and traditions and is commonly perceived as a way of life. Islam is the second largest religion, coexisting with Buddhism, Sikhism, Jainism, Christianity and others.
Festivals & Holidays:

India has hundreds of different festivals, celebrated both nationally and regionally. One of the most popular is Diwali, a colorful celebration of the victory of light over darkness. Janmashtami celebrates the birthday of the deity Krishna, and Maha Shivaratri is held yearly to honor Shiva, another important deity. The main civic holidays are Independence Day (August 15) and Gandhi’s Birthday (October 2).

Family:

Many households in rural areas are still formed by extended families. In the cities, homes are becoming smaller and many now only include nuclear families. Also, many couples are deciding to have fewer children. Arranged marriage is still a common practice. Nowadays, however, both members of the couple usually have to express their consent. Divorce rates are among the lowest in the world.

Food:

Many Indian people are vegetarians, either by choice or based on religious beliefs. The specific foods, preparation techniques and dishes vary greatly from region to region. Rice and different breads are common base ingredients, accompanied by different stews, vegetables and sauces. Indian food has become famous worldwide, partly thanks to its intense flavors and aromas, and generous use of spices. Curries are considered the flagship of Indian cuisine. They are complex combinations of spices and are used for many preparations, nothing to do with commercial curry powder.

Clothing:

Modern clothes in India combine western and traditional elements. Women often wear jeans or skirts, topped with more traditional blouses and long scarfs. Many also wear a bindi (a colored dot on the center of the forehead), and the use of jewelry and makeup is common among women. Traditional henna paintings remain a popular form of body decoration used for special occasions.

Some required modern values are as below;

1. Democracy: Another popular assumption is that modernity gave rise to democracy, ending centuries of autocracy, and therefore governments for the masses, of the masses and by the masses were installed in many parts of the world. This gave tremendous power to the masses in choosing their own rulers and removing the ones they didn't like in the elections. But, contrary to this assumption, India in ancient times did have its own form of democracy and republics.

2. Social Equality: One of the popular assumptions is that modernity provided equal status to downtrodden sections of the masses. Before the advent of modernity, people in the weaker sections of the society were controlled and oppressed by the landlords and the religious leaders.

3. Science/Technology and Rationality: Modernity has negated the role of philosophical thinking and glorified reason-based thinking. Modernity also launched the era of science and technology with thousands of new inventions and discoveries about the outer world and the human body.

4. Environment protection: It is a popular notion that modernity also led to the awareness about environment protection and animal rights. However, it is also true that modernity has reduced the natural resources due to exploitation by human beings. Whereas Hindu culture has the reverential concepts to worship natural powers and animals, modernity, while ridiculing such notions, claims to champion the cause of ecology.

5. Feminism: In the modern society, women are seen more liberated with their earning capacities and their role as career women rather than housewives or homemakers. It is believed that majority of Indian women committed sati in ancient times and widow-remarriage was not allowed.

6. National integrity And International Understanding

References:

1. Mukerji S. N., Education in India : Today and Tomorrow, Acharya Book Depot, Vadodara
2. Venkataiah S. (Edited By), Modern Education, Anmol Publication Pvt. Ltd., New Delhi
5. Andy Crounch : Culture Making
6. Herman Bavinck (Edited By) : Reformed Ethics
The Role Of Political Parties In Indian Democracy

Dr. Halimani Devindrappa
Asst. Professor in Political Science,
Govt. Degree College, Yadgir

Introduction:

"The political parties back bone of Indian Democracy" Human nature itself explain the origin and growth of parties all people by native do not the some view : some do not wish to the changes but desire to hang on to the same old institutions. On other hand there are others who desire to have changes for the better for the better The farmer may be called traditions and later progressive These the parties are formed on the basics of attitude.

Inspiration by Great leader a political parties owners its origin to the inspiration of great In Indian B J P of growth leader Sri Atal Bihari Vajpeyee 2019 General Election Sri Narendra Modi in central formed the government. The congress parties Inspire by Pandit jawaharlal Nehru Lal Bahaddur Shastri and Iron Women Smt. Indira Gandhi who is able to attract a large number of people towards him and make them struggle under his guidance for realizing cretin political aims Political parties are also formed on basis of deferent Economic field rich people and property holders wish to have the statuesque where as those having no property desire to have changes which are likely to do them good.

The main political parties in Indian democracy.
1. Bhartiya Janata Party
2. All Indian National Congress
3. Communist Party of India
4. Bhujan Samaj Party
5. Samajavad

The Two Groups Of People Belong To Dferent Political Parties

Political environment are bound to have effect on the political views of a person. The democratic environment goes for in making a man the member of a particular party.

The Young stars are sure to be influenced by those of his father political movements are bound to influence the people of the area concerned.

Religious and communal of feelings in some cases provide a basis for the formation of political parties. In India religious and communal feelings drove a wedge between groups of people and common parties are formed even now The political parties In India

The certain parties in India have religious and communal bees and they are against of Secular Ideas.

Essential conditions of political parties
1. Democracy: The for most essential condition for the formation of political parties is a democratic form of government when believes in principles of the of LIBERTY, EQUALITY of thought and action. Keen Interest in politics political parties can be formed only when large number of groups of people are roused by political consciences and have keen interest to take political participation
2. Common aims and objectives: A large group of individuals in state should have common political aims and objectives and they should be common agreement on the basic of political principles and Ideas.
3. National Interest: Individuals thinking of political parties should have national interest at heart they should accept universal principles and protecting and promoting national interest.
4. The ultimate aims of capturing power: Individuals planning to form a political party should have the unlimited aim of capturing power by peace full legal and constitutional means all other aims are to be subservient to this basic aim
Main Functions Role Of Political Parties

1) Selecting the candidates :

The political parties conduct election campaigns and carry on nationwide propaganda in favor of the party candidates in fact the modern election as become such a complicated affair that it be not possible for a candidates to contest the election without the support of the party workers the parties also provide them necessary finance.

2) Broker of ideas :

The Indian political parties play the role of brokers of ideas The primary task of political parties is to organize the chaotic public will they are brokers of Ideas constantly they are representative of social interest Groups----- bridging the distance between the individuals and the great communities.

They maximize the voters educating political parties individuals and groups and make them effective by giving them proper shape and direction.

Without their vital role the opinion are will of the individuals would not count members belonging to a political party espouse the case of various groups with which they are linked .

3) The political parties link between Government and people :

The party workers try to explain the various political of the government to the public and communicate the wishes and reactions of the public to the government

They serve full link between government and people

4) Capture of power :

The ultimate aim of political parties is to captures power by peaceful and constitutional method

"The principles and programs a political party places before the people cannot be implemented unless it is able to form a government " the primary function of political parties in Indian democracy such as ours is to control direct the struggle for power.

5) Explaining its stands of politics :

The political party mess explain clarity its stand politics principle and approach to burning problems of country. a party many not agree they with the politics of the government.

And it creations them within and outside the legislative it is duny to the public to explain why the government is wrong and suggest reasonable alternatives

6) Forms of Government :

The political party securing majority at polls forms the government and tricks to put in to practice the program .and policies included by it in manifesto parliamentary system of government it is the party majority which keeps the government in power a political parties should be conscious of its responsibility to the people and gave good government to them the real worth of party can be now only when its secure and opportunity to governor the people who have voted it to power

7) The minority party plays :

A vital role as opposition/. A party which is unable to capturing power can serve the people by planning the role of an effective opposition party being in the opposition a political party has to conduct itself in a responsible manner its criticism of the rolling party should be effective. But the same time constitute and dignified. An opposition party files to serve only body.

The minority party place vital role as a opposition it keeps an alert eye on the actions and program of government and it is ready with its "shadow cabinet" to run the government

8) Educate the people :

Political parties is to enlighten and educate the public it should try to educate public by furnishing it with facts figures and comments on various matters. A well organized party makes attitude to words the various problems are the country. This will indirectly educate the people.

Conclusion

Indian party system as been past changing system. It was comes out of the age of one party domestic to multi party system. It is now developing as a condition politics in the Indian political system Indian multi power system has been the product of the social, economic, political, cultural, linguistic, religious and
regional pluralism which has been basic facts of Indian society hence it is a natural system any attempt to unduly curb it by always and rules is bound to evoke a reaction in the country.

Reference:
1. “A Study of Political Theory” (B.K. Gokhale)
2. “Democratic Constitution of India” (B.C. Route)
Indian Yoga And Meditation Develops The Life Skills For Social Inclusion Of Women

Dr. Jagadeesh Basapur  
Assistant Professor,  
K.S. College of Education, Ballari.

Introduction:
India is known for its rich culture and traditions. Once upon a time at the period of Vedas the India is emerged as the universe teacher (vishwa guru). The Indian philosophers Rishis are very genius and were able to unveil the mysteries of the universe in different dimensions like spiritual, physical and social through the different strategies and methods. One of the such methods found by our ancient sages was Yoga and Dhyana. Maharishi Pathanjali is considered as the founder of Yoga.

Life skills.
The life skills can be defined as the mix of interpersonal, intrapersonal, and cognitive skills (what one has), coupled with knowledge (what one knows) and attitudes (what one believes and values), that constitutes a set of competencies (what one can do) that enable youth to function, thrive, and adapt in their lived reality.

Status of women in smritis. Manu the writer of Manu smriti said “Women must allways be honoured and respected by the father, brother, husband and brother-in-law who desire their own welfare and are honoured there the every gods are pleased, but where they are not honoured no sacred rite even yeild rewards.

Need and significance of the study.
The world is looking towrds India for Yoga and hence the june 21st is observed as international yoga day all over the world. Almost countries adopted Yoga practices in their schools for the maintaine the body and mind coordination among the children. Some of the schools, other private and government sectors not practicing yoga even though India is birth place of Yoga. Yoga practice is one of the best practices to establish body and mind coordination. Hence to women specially need the Yoga to improve the health and hence to be streamlined.

Objectives of the study:
1) To study the development of life skills through Yoga among Women and hence its influence in inclusion of Women in society.
2) To study the awareness of Yoga among women and hence it’s necessary in inclusion of Women in society.
3) To study the effect of Yoga on health among women and hence its necessary in inclusion of Women in society.
4) To study the effect of Yoga on personality of women and hence its necessary in inclusion of Women in society.
5) To study the awareness of employment through Yoga practice among women and hence its necessary in inclusion of Women in society.

Hypothesis of the study:
1) There is no effect of Yoga in development of life skills among Women and hence its influence in inclusion of Women in society.
2) There is no effect of the awareness of Yoga among women and hence its necessary in inclusion of Women in society.
3) There is no effect of Yoga on health among women and hence its necessary in inclusion of Women in society.
4) There is no effect of Yoga on personality of women and hence it’s necessary in inclusion of Women in society.

5) There is no effect the awareness of employment through Yoga practice among women and hence it’s necessary in inclusion of Women in society.

Method of the study:

The survey method was used to collect the data. Through the random sampling technique 30 women who are Yoga practitioner of Pathanjali Yoga kendra of Ballari were selected for the study. The Yoga, Meditation and life skills development questionnaire prepared by the investigator was used to collect the data. Some questions are related to health, some are related to employment, some are related to personality development and one is related to opinion.

Analysis and interpretation.

<table>
<thead>
<tr>
<th>S1 no</th>
<th>Question</th>
<th>Great extent (%)</th>
<th>Some extent (%)</th>
<th>Not at all (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Yoga is good lung and vital capacity building for ambitious women</td>
<td>90</td>
<td>10</td>
<td>00</td>
</tr>
<tr>
<td>02</td>
<td>Aasanas are done paying special attention to proper healthing and mental attitude among women.</td>
<td>95</td>
<td>5</td>
<td>00</td>
</tr>
<tr>
<td>03</td>
<td>The pranayamic methods are absolutely suitable for health improvements.</td>
<td>100</td>
<td>-</td>
<td>00</td>
</tr>
<tr>
<td>04</td>
<td>Yoga improves health and hence consulting doctor now and then is very less so improves financial condition of our home.</td>
<td>98</td>
<td>02</td>
<td>00</td>
</tr>
<tr>
<td>05</td>
<td>Keep bay infectious lung and skin diseases</td>
<td>88</td>
<td>12</td>
<td>00</td>
</tr>
<tr>
<td>06</td>
<td>Yoga brings in a very meaningful relaxation of mind and body</td>
<td>100</td>
<td>-</td>
<td>00</td>
</tr>
<tr>
<td>07</td>
<td>Yoga avoids the shortening of the muscles and tightness of the joints.</td>
<td>79</td>
<td>21</td>
<td>00</td>
</tr>
<tr>
<td>08</td>
<td>Yoga practice provides an opportunity to get job.</td>
<td>72</td>
<td>18</td>
<td>10</td>
</tr>
<tr>
<td>09</td>
<td>It is honorable depend up on our own native genius and help ourselves.</td>
<td>64</td>
<td>31</td>
<td>05</td>
</tr>
<tr>
<td>10</td>
<td>Yoga enables an individual to bring her best at times of stress like competitions and tests etc.</td>
<td>97</td>
<td>03</td>
<td>-</td>
</tr>
<tr>
<td>11</td>
<td>Yoga develops courage and hence the leadership qualities are developed in me.</td>
<td>84</td>
<td>14</td>
<td>02</td>
</tr>
<tr>
<td>12</td>
<td>Fixation of posture is an essential component of fixation of attention.</td>
<td>100</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>13</td>
<td>Yoga is something to do, yet its benefits are not something to make but something to take.</td>
<td>97</td>
<td>03</td>
<td>-</td>
</tr>
<tr>
<td>14</td>
<td>Yoga is became key for evolution of super-mankind.</td>
<td>87</td>
<td>05</td>
<td>08</td>
</tr>
<tr>
<td>15</td>
<td>Yoga seems to be for export only and not for internal consumption.</td>
<td>10</td>
<td>22</td>
<td>68</td>
</tr>
<tr>
<td>16</td>
<td>There is a continuous reaction between the universal force and the individual force.</td>
<td>77</td>
<td>17</td>
<td>06</td>
</tr>
</tbody>
</table>

Table 1 indicates that majority of women practicing yoga accepted all the 16 measure to greater extent except the one. Health related questions were almost accepted to greater extent was found to be 98% and very few rated some extent and nobody rated not at all. Employment related questions were accepted to greater extent was found to be 68% and some extent was found to be 24% and not at all was found to be 8%. Personality related questions were accepted by almost was found to be 90% some extent was found to
be 12% and not at all was found to be 2%. General related question was found to be answered as not at all was found to be 68% and some extent was found to be 22% and great extent was found to be 10%.

**Findings of the study:**
1) There is a significant effect of Yoga in development of life skills among Women and hence its influence in inclusion of Women in society.
2) There is a significant effect of the awareness of Yoga among women and hence its necessary in inclusion of Women in society.
3) There is a significant effect of Yoga on health among women and hence its necessary in inclusion of Women in society.
4) There is a significant effect of Yoga on personality of women and hence it’s necessary in inclusion of Women in society.
5) There is significant effect of the awareness of employment through Yoga practice among women and hence it’s necessary in inclusion of Women in society.

**Conclusion.**
The purpose of the Yoga practicing is to have well balanced and poised relationship between a healthy body and healthy mind. Bodily health is absolutely necessary for mental health. Patanjali Rishi gave to the world Astanga Yoga (asta-eight, anga-limb). Hence in schools, colleges and society the practice of Yoga and Meditation should be encouraged to the greater extent.

**References:**
The Changing Status of Women Education in Indian Society

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Introduction

In ancient period women education was encouraged in India. During Vedic times there was a great emphasis on education. Which require both men and women to get education and opportunities for acquisition of knowledge. During this period anybody who wants to get an education they use to go to ashram and if they are accepted by guru, they use to stay in that ashram to receive the education. While pursuing studies used to help and contribute in day to day functioning of the ashram. This will be helpful to run the ashram this is also an important part of education. Since it is in this process the students use to learn the practical aspects of day to day living such as going to the forest to fetch firewood, cooking, serving the food, tending the cows of the ashram and so on. An educated girl will receive a great respect. In Vedas, the women known as updeshtri of knowledge that means women as a teacher. The education of the girl is given importance in Atherva veda means an the success of the women in her married life depends upon her training during the Brahmacharya, that is in the student life. However situation of the women changed during the muslim period. The position of women further deteriorated. The purdah system became rampant in many sections of the Hindu society. During the Muslim rule percentage of literacy of the women went down very rapidly. During the nineteenth century Raja Ram Mohun Roy called as a “Father of Modern India” and “Champion of Women’s Rights”. He was considered to be one of the greatest reformers, sati a custom where she uses to be burned with her husband corpse, which was strongly opposed by Raja Ram Mohun Roy. Significant changes that affected the lives of the ordinary people first came from the British rule. Raja Ram Mohun Roy, Sawmi Dayanand Saraswati, Pandit Vidyasagar, Rabindranath Tagore, Gopala Krishna Gokhale and many more were trained in the Hindu classics and saw the India as recovering from the Dark Age and moving towards the golden age. The Golden Age was where women are educated, married only after their maturity, moved about freely and participating in the social and the political life of the time. Later, Swami Vivekananda, Annie Besant and Mahatma Gandhi took interest in the social and political rights of women.

Changing status of women education from ancient time to till today

During this period women’s were studying the Vedas. There were the some womens scholars who remained unmarried for longer time devoting themselves for higher studies. Vishvavara Atreyi, Apala Atreyi, Indrani, Surya Savitri, Kakshivati Ghosh, Dakshina Prajapati, Vidambhiri and Ratri Bhardwaj these are women’s who composed mantras for Vedas. Even women use to take part in agriculture, manufacture of clothes, bows and arrows and other war materials. During this period girls married at the age of 16 or 17. Without distinction of caste and creed everyone was allowed to gain higher education. There are some of the evidences in vedic literature that some Rishis were born of Shudra mother or father. In Vedic period the women education were given proper attention as the result that soon women became even Rishikas. They composed hymns too. In post vedic period there were no education for lower castes such as Vaishyas and shudras. Vaishyas use to laid down as agriculture, trade and commerce. They use to gain an education in the form of art of production of grains and other useful materials and arrange for their distribution. However the conditions of shrudas were even worse. They have to serve the three higher castes. They use to working the field as labourers and plough the field, tame the animals and doing some handicrafts and so on. Shrudas were not free to gain vedic knowledge. However in this period women’s were not enjoying the social and educational privileges as they did in vedic period. They are not allowed to participate freely in social formation nor could they inherit the family property, but there religious position was quite safe.
During this period no reference is found about the education of Vaishyas and Shudras. In those days the domination of Brahmins was on the increase in the field of education. But some of the ‘Kshatriyas’ who also became great ‘Rishi’ and even learned philosophers like janaka and so on. Brahmanic education was successful in the development of the human life but neglected for the education of the women, education of the general people and language of the general people are found to be defect.

During the Medieval period the most important system were the Buddhist system of education and Muslim system under Muslim rules. Gautama Buddha revolted against the prevalent Brahmanical religion. Buddha established equality among the peoples. Buddha was considered to be Drahma as highest aim of the life. What he was preached known as Drahma. However first Buddha refused admission to women in the sanghs but later on at the request of his disciple Ananda he agreed to give an admission to the women. But women were kept under the stricter rules and their places were lower than that of male monks in the sanghs. Two years of probation were fixed for the women monks before their permanent membership. Later Buddha sangh had given attention to the cultural development and social uplift of the women. The educational institution came into exists in the Buddha period and it was managed on the bases of democratic principles.

Many kings ruled over India during Muslim period. The sultans of slave dynasty were the first Muslim rulers in the Northern India. During this period there was a ‘pradah’ system. However Islam did not oppose the education for the women. These two contrary factors influenced the education of the women in two ways. Up to the definite age girls were allowed to receive the education as that of boys but there after their education were stopped. But the girl belonged to the higher classes used to continue their studies at home only.

The position of women was very bad during medieval and British times. From eighteenth, nineteenth and first half of the twentieth century British ruled the India. During this period number of changes had taken place in economic and social structure of our society. There were the two major movements that is social reform movement of nineteenth century and nationalist movement of twentieth century this affected the changes in the position of the women as well as in society. Industrialization leads to the rapid changes in the economic condition and changes in the society like mobility of the people, increase in the transportation and communication, work to the people.

East India Company was first come forward to take responsibility for the education of the Indian people under the Charter Act of 1813. In parliament, conservative officials of the company restricted their education activities to the men and refused to take any direct action for the education of the women. They also refused to grant any financial assistance to special private schools established for girls. Indian private effort was only meant for boys and most of the private educational institutions for girls were conducted by missionaries only. In 1820 David hare established a school for girls in Calcutta and run under his own expense. Even Pandit Ishwarachandra Vidyasagar was responsible for the establishment of a number of girls school in Bengal. By 1850, the stage is reached for the changes in the state policy towards the education of the women. In 1854, the education of the women enters the new phase. The women education showed better progress during the next period of twenty years. In june 1961, India women university were inaugurated that is the new beginning era in the history of the women education in our country. Among many other social political activities Mahatma Gandhi also worked for the liberation of the women he looked upon the women as the companion of man, given them mental capacities and she has right to involved in the activates of the men. By the end of the British rule in 1947, study of the female students entered in almost all branches of education. The girls were able to complete their primary education. In Gujurati the first time on scientific research on the subject of female education was under taken by Ramanbhai Nilkanth and separate curriculum was prepared by the female student Shrimati Sharad Mehta.

After independence the aim and objectives of higher education has been changed. The government of India has taken the First Five-Year Plan in the year 1953 that was established by the Central Social Welfare Board with a nationwide programme for grant-in-aid for promoting welfare and development services for women, children and underprivileged groups. During this period many Mahila Mandalas were established to work for women causes.
In 1961-66 the Third Year Plan supported for female education as a major welfare strategy. Rural welfare services besides provided the provision of service for maternal and child welfare, health, education, nutrition and family planning. The Fourth Year Plan continued emphasis on women education in 1969-74. The Fifth Year Plan in 1974-79 emphasized the need to train women who are in need of income and protection. This plan coincided with the International Women’s Decade and the submission of the report of the committee on the status of the women in India. Almost all the states have tremendous expansion in terms of political goals. Without taking the consent of central government the universities and colleges were opened, half of the strength of the colleges is not even today on the financial assistance list of the UGC. Without adequate facilities engineering and medical colleges were opened. Towards the close of the year 1977-1978 the UGC commission developed a document “policy frame” for the development of higher education for the next 10 to 15 years in India.

The Sixth Five-Year Plan in 1980-85 strategy for women development such as employment, economic independence, education, health care, family planning. Under newly created Ministry of Human Resource Development, a separate Department of women and child development was setup in 1985. The Seventh plan made a significant effort to identify and promoted ‘beneficiary-oriented programme’ with the intention of extending direct benefits for the women. In 1992-97, the Eight plan further significant changes from ‘development’ to ‘women’s empowerment’. This recommended 30 percent of reservation for women at all levels of Government. Further the Ninth plan provides for ensuring that a minimum 30 percent of benefits or funds flow to women from all ministries and departments.

Later steps are been taken to achieve qualitatively and quantitatively expansion of universities and colleges. Efforts are still continuing to promote Adult education, Media education, Distance education and Women education etc. since women occupied some of the highest position in the Indian offices and even in the abroad. Some of them played an important role such as Mrs. Indira Gandhi, Mrs. Sucheta Kripalani, Mrs Renu Chakravarty, Mrs Durgabai Deshmukh, Mrs. Renuka Ray and many more. Indian Women Anandibai Gopalrao Joshi (1865-87) pursuit her medical degree were she trained from Philadelphia but soon after she died. Sarojini Naidu (1879-1949) an extraordinary woman she worked for the development of women. Now women’s are participating in every field of occupation. Roshini Sharma recently became first Indian women to ride the motorbike from Kanyakumari to Kashmir. Shila Dawre in 1988 country’s first women atuo rickshaw deriver. Kalpana Chawla was first Indian women to reach the space. In 1972 Kiran Bedi joined Indian Police Service. Anjali Gupta first female flying officer in Indian Air Force. Justice M. Fathima Beevi became first female Judge who was appointed to the Supreme Court in 1989. Sania Mirza Indian Tennis Player. A Bachendri Pal first Indian woman to climb summit of Mount Everst in 1984 and the list goes on increases.

Conclusion

The present paper is to describe how the education of the women has been changing from ancient time to till today. Government of India made number of scheme, plans, committee and department for the development of the women in society as well as for her education. We can see women’s are doing jobs in every field from housewives to working women she is doing her duty for the development of her family and society. Even though there is lack of education in rural area were still needs to develop for the progress of our country.

Reference

Miller Report (1918) and the Backward class Movement in Mysore

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Introduction:

In 1917, few leaders of the caste associations formed themselves in to Prajamitra Mandali requested the Maharaja to constitute a study to analyse the backwardness of the people and what remedial measures can government to take to provide relief to the suffering people. The Maharaja’s government obliged to their request and constituted a Committee to look into the problem of backwardness of large sections of its subjects. The Committee established under the leadership of Justice Leslie Miller became a milestone in the annals to framing a reservation policy towards the uplift of downtrodden people. The paper intended to study the problem of backwardness in Mysore and how the government provided some relief to suffering people through the Miller Report and its execution.

It was just the beginning. It heralded a new measure to scientifically analyse the causes for backwardness and to measures to take up to provide assistance to the people who themselves were not in a position to mitigate their problems. Caste was a great mobiliser, as it was easy to identify the links among them. Though the Committee to study the backwardness of large section of its people was in 1918, the spade work for identifying the reasons for backwardness of majority of the people in Mysore was taken up by the few elites among those castes and classes, there were organizations and associations which brought together like minded people together to discuss the problems aced by their people.

Caste Organisations:

The decade of 1905-1915 was period of brisk activities. Concentration was towards spread of education. Often the associations pleaded for more and more schools to educate their children. Central Mohammaden Association request more schools for. The Vokkaligas and Lingayats requested for the establishment of more schools in rural areas. The help of the philanthropists was taken to mobilize grants for the establishment of hostels in District headquarters to help the rural children to continue their studies. The effort of these leaders taking the help of Maharajas government is recognised as the genesis of backward class movement which Bjorn Hettne calls as ‘mobilization from above’.

There was strong reason for organizing themselves into Associations. Sociologists say that it is the will to come-up and to forge a strong influence on the authorities the people organize themselves. The decades of 1900 and 1910 were the clever mobilization and grass root level working of the backward class movement. It was the spade work that was significant. Yeoman service was rendered by the leaders of the caste associations.

Lingayat Education Fund Association was started in 1905, followed by Vokkligara Sangha in 1916, Central Mohammadan Association in 1907, Kurubara Sangha and the Ranchitigara Sangha s came around 1910-12. Lingayats and Vokkalligas constituted powerful sections of the society. They were the land owners and controlled production and trade. Significantly they were the major tax-payers, who filled the treasury, thus wielded strong influence over government. Thus by 1915 a large section of the people-about 40% of the population was organized. It was a great measure in bringing large section of people to the mainstream. Government had to look into their demands had to change its policy of looking only towards higher castes.

Government’s response:

Notwithstanding the efforts of the elites of these major communities, the government of the Maharajaja was sympathetic towards the pathetic condition of their tax-payers. Regent Vanivialsa Sannidhana in 1890’s her brother and her personal advisor Sri Kanthraja Urs, (Later he was responsible and instrumental for implementing the Miller Report)had shown keen interest in welfare of these downtrodden. Maharaja Nalvadi Krishnaraja Wodeyar (1901-1940) , and his brother Yuvaraja Kantieeravana Narasaraja Wpdeyar had taken up the work of patronising the caste associations . Yuvaraja Knateerava Narasaraja was...
the patron of many of these caste associations including Lingayat Education Fund and Vokkaligara Sangha. The had close contact with leaders like K.H.Ramamaiah, Abbas Khan Gulam Ahemd Mekhri, Puttaiah, B. Banumaiah, Contractors Subbaiah, and Basavaiah and others. The caste leaders had close association with the government, the government met their demands favorably.

Government of the Maharaja responded favorably to the demands of these downtrodden people. In 1907 Dewan Madhav Rao made the Primary education free, thus helping poorer sections of the state with educational opportunities. Free education helped the children of the utmost poor to send their children to school. Government of the Maharaja responded with good intent to bringing change in their social and economic conditions. The demands of these downtrodden people were met with enthusiasm. In 1907 Dewan Madhav Rao made the Primary education free, helping poorer sections who were unable to send their children to school of the state with educational opportunities. Free education helped the children of the utmost poor to send their children to school. primary, education, opening new schools, providing free-ships and scholarships. 1912 was a milestone in these regard, as the government decided to set aside number of lower category posts, and few posts of Gazatted –II posts for these classes.

The Government of Dewan Sir M. Visvesvarayya had a policy of establishing 1000 schools every year. From 1913 the government established 1000 schools in areas. It went a long way in bringing thousands of the students to the school. Another revolutionary measure was the compulsory primary education. The government made it obligatory on the part of the local bodies like Panchayats to make children below the age of 10 to attend the schools compulsorily. Thus Primary education was not just free, it was compulsory.

Establishment of free-ships and scholarships in high schools, providing more educational opportunities to the people was progressive policy of the government of the Maharaja. It brought more students from these sections, who other wise had little will to continue their education. Their economic condition was such without the governments support and motivation by their caste leaders hundreds of them remained semi literates. It is not just the government, Local Bodies like Taluk Boards, District Boards and Bangalore city Corporation had established a large number of schools. The Schools established by Missionaries, Philanthropists, hostels of the communities and government hostels helped poor rural students to towns and cities for higher education. It brought a great turn-around in education field. Nevertheless the beneficiaries were the poor and the needy. This could be attributed to the working of caste association who had realized the need of educating their children to make them to be part of progress and development. The armposhere f change was visible all over but it needed further motivation, facilities of employment needed broad openings to these newly educated classes.

Spread of education was just an answer to the backwardness. But it did not solve all their problems. It did not opened future possibilities of of employment. But the people needed more. Employment could boost the modernity, as more people could be economically strong. It provides more livelihood, and enable high standard of living to all. By 1915 there was visible change in awakening, but lack of employment opportunities hindered growth. Newly educated lower classes were not in a position to compete with already educated higher classes. There was disparity in their standards. The leaders of the caste associations realized the need of supporting their educated young men in this respect.

Second phase of backward class movement- 1915-1930:

In the second stage of the backward class movement these caste associations focused on widening job opportunities for their young men. Government was the main provider for employment, as there were no entrepreneurial activities of private sector. Knowingly or unknowingly the movement in the second part took political nature. S.Chandrashekar states that these caste associations created wide political awakening. Establishment of Prajamitra Mandali was an answer to their desire to come up in political field and to be a major players.

Bjorn Hettne says that be organizing themselves into associations most of these leaders developed political ambitions. The views of the backward class leaders like K.H.Raimaiah, S. Chennaiah, Basavaiah, Banumaiah, M.Subbaiah. Abbas Khan, Gulam Ahmed Mekri are reflected in the newspapers like Mysore
Realization of their inability to compete with the higher castes who were already into the field of education and public employment made the newly educated to ask for reservation in public service for a period of time, where they could be able to enter the government service dominated by the high castes. It is this aspect brought the necessity of analyzing the progress of backward class movement in princely Mysore. Just enabling their youngsters to educate and to stay from government jobs was not viable. Because education and employment are the two key indicators of the development.

Any society having higher number of educated and employed are considered as forward or developed. But here the backward classes still had to compete with already progressed communities. Newly educated definitely will be disadvantaged, as they have no experience of entering competitiveness and preparedness of forward communities. Lack of employment opportunities hindered growth and detract youth from education, which was the major concern of these leaders.

Establishment of Prajamitra Mandali could be seen as a main step of backward class movement in Mysore. The caste associations so far struggled aiming the goal of education and employment. But by acquiring political ambition, the associations in turn developed natural instinct of having power into their hands as the weapon of political ambience. Along with political change the Mandali demanded social change with governments support. The party manifesto demanded representation in public service, schools and colleges as per the ratio of population. Even demanding communal representation.

Miller Committee:

Recognition of their rights to government posts Prajamitra Mandali met the Maharaja in 1918 and requested him to constitute a committee to study the backwardness of the communities and to provide some relief in the form of setting aside few jobs in higher level to the backward classes. The request of the leaders of Prajamitra Mandali was considered favorably. The Maharaja appointed a committee to study the backwardness of the people. Sir Leslie Miller was appointed as the chairman of the committee.

The committee was asked to enquire and report on the question as to what steps should be taken to encourage the members of these backward communities to seek employment under government in large number.

The Committee was also asked to suggest changes if necessary in the existing rules of recruitment to the public service, and also to suggest facilities to encourage higher and professional education. Recommendation of the Committee to provide reservation to backward classes in education and employment was a major step. The Committee asked the government to see that within seven years, half of the higher appointments be held by those other than Brahmins.

Recommendation of the Committee led to spoiling the atmosphere in Mysore, as it separated only Brahmins as the only forward class and all others as backward. Thus the movement became non-brahmin movement.

Recommendations of the Committee adversely affected social field in the state. It led to bipolarisation of the population. Its recognition of all other castes, except brahmins as backward and recommendation to reserve fifth per cent of the posts in the state, naturally created a sense of animosity among the Brahmins, who were hitherto enjoying monopoly over employment sector in the state. They felt the segregation as brahmin and non-brahmins, putting aside the Brahmin class against all others. For a decade the bi-polarisation affected social and political field.

This bi-polarisation adversely led to communal divide. 1928 Ganapathy disturbances in Bangalore was the result of this bi-polarisation. Though the state had few bitter incidences as result of non-brahmin movement, it was not as critical as that of the Justice movement in neighboring Tamil Nadu.

Execution of Miller report in 1922 went a long way in strengthening the backward classes, leading to their mobilization and upward surge in economic and political field. Socially they turned towards sanskritisation as the remedy for their social evils. Sanskritisation though limited their ambition for upward
mobility, but it satisfied them for being recognized as part of Hindu society. It is also true that many a times these Shudra classes were the exploiters of the depressed classes and imitated the Brahmins in social ethos.

It needed few more decades to bring those backward classes to mainstream as they utterly lacked education. The atmosphere of mutual suspicion between Brahmin-non Brahmin continued for few decades. Later the backward class movement in Mysore gave way for national movement, as most of the non-and Brahmin leaders had joined together to demand the responsible government in the state. It was not the fault of these associations acquire political ambitions. They were the days of political up-man ship. National movement added glitter to the political activism. But here in Mysore these Associations had to give way for political activities’. Establishment of Prajamitra Mandali in 1917, Praja Paksha and Praja Samyuktapaksha . Most of the leaders who played major role in caste associations were the forces behind these parties.

The paper so far had analysed the need of a movement to uplift the backward classes in Mysore. Especially the leadership of the caste associations. Problem was of huge dimension and would not be solved in one time frame.. Sincere efforts of the government and the leaders concerned was the strong base for optical change in the over-all position of these people. Prajamitra Mandali in forging a strong movement for social change. Utter backwardness of the major communities was a reality, as per the claims of Mysore to be Modern need a further analysis. Appointment of Miller Commission in 1918, and implementation of its report had greater role in bringing the major communities of the state to mainstream. In this context the Backward Class Movement of Mysore attracts the attention of scholars.

Notes and References:

5. ‘Justice’ English dated 20-11-1919, p-1
Manasa Prasad. M                  Dr. Greta D’Souza  
Ph.D. Research Scholar                          Associate Professor  
School of Education                                         School of Education  
CHRIST (Deemed to be University)                             CHRIS(T (Deemed to be University)  

Introduction  

Education is a chief edifying instrument in building human capital, knowledge, and competence which manifest into human resource development and economic advancement. All countries working towards an efficient economy must invest in knowledge, skills, and competencies of their citizens. Globalization has affected every aspect of life including the field of education. Multicultural education is the norm of the hour and this has transformed classrooms with students of varied backgrounds thus making it crucial for teachers to understand the changing demographics and experiences of students. Consequently one has to be culturally competent and proficient to nurture the young minds to survive in the new era of globalization and to foster self-awareness among the young minds to face the challenges of the global world. This emphasises the need for teachers with cultural competence for the present global education. It is a tremendous challenge for novel teachers to respond appropriately to the cultural diversity that they have to deal with in the classrooms (Jones, 2004). The reality for today's teachers is to be culturally competent to manage the culturally diverse classrooms. Every student should have an opportunity to learn regardless of cultural, social and language backgrounds or ethnic identity. To do this proficiently, it becomes a pre-requisite for the teachers to work effectively with them. This creates an expectation for the teachers to develop personal awareness and its impact on enhancing or hindering the ways students and teachers interact with one another in the process of education. Precisely, teachers need to engross in self-reflection about their own biases and cultivate respect for the differences, and the willingness to approach teaching from a multicultural perspective and work towards developing cultural competence.

Cultural competence is the ability to successfully teach students who are from cultures other than our own. It entails developing definite personal and interpersonal awareness and sensitivities with certain frames of cultural knowledge, and mastering a set of skills that taken together, underlie effective cross-cultural teaching (Diller & Moule, 2005).

Cultural competence is a vital aspect of empowering teachers to be operative with students from cultures other than their own. Cultural competence is seen as both a moral and ethical responsibility to create a welcoming environment for students to flourish. The impact of having teachers who have the competence to challenge and motivate diverse student populations can dramatically advance our educational system and student outcomes (National Education Association, 2002-2019).

The need of Cultural Competence for teachers

Today, with the adaptation of new modes of delivery in school education, international education, internships and training experiences, exchange programs, joint programs are becoming more popular and this makes the young students more aware of other cultures and the benefits arising from studying abroad. This implies that there are a number of challenges that teachers need to encounter in empowering students for the emerging needs of the global world. With this, there is an ardent pressure and focus on teachers to provide diverse experiences to students and this demands to understand the similarities and differences between the cultures. Hence, there is a need to develop multicultural competencies to work with a diverse student population in classrooms.

Cultural diversity in classrooms refers to three vital components namely curriculum, teachers, and students. The first component curriculum should include contributions from different cultural groups, provide opportunities for students to discuss cultural and ethnic-related questions, discuss and share everyday life examples and encourage interacting with students from different cultural backgrounds. The second component, the teacher is the leader of cultural diversity and multicultural education. The teacher
must examine her prejudices, encourage students to discuss and debate cultural issues and be unbiased in her cultural encounters and judgements. Third, students must be encouraged to appreciate cultural diversity and the differences that exist between the cultures which shall reduce cultural conflicts which might act as a great hindrance to communications among peers and their learning.

Globalization has resulted in a drastic increase in migration and migration brings children from different countries to local schools. Though migration is a known phenomenon, the rate at which it has increased in the new millennium is larger. Many schools are unable to teach these migrant students and must face this challenging reality (Garcia Arias, Murri, & Serna, 2010). With this, teacher demands and expectations are far greater today than ever before. Whatever is communicated, practised and perceived by the teacher in classrooms greatly affect and impact students. This makes it imperative for the teachers to learn to effectively communicate cross-culturally with a diverse student population.

Humans are cultural beings and, as they interact, so do their cultures - in workplaces, in neighbourhoods, and in schools. To live harmoniously and successfully, individuals need to be effective intercultural communicators, to encounter cultural barriers that they might come across in their lives (Dong, Koper, & Collaco, 2008). To be an effective intercultural communicator, one needs to take an interest in other cultures, respect cultural differences and be sensitive to other's cultural needs. Cultural competence is considered as a part of qualifying professionally for the global workplace (Korhonen, 2004; Mao, 2010). The ability to interact effectively with people of different languages, different religions and values has become indispensable for all workers (Committee for Economic Development [CED], 2006) and cultural competence can now be termed as global competence and the essential ingredient of this global competence is intercultural communication and understanding of other cultures and it becomes a responsibility of teachers and schools to develop this global competence among the student to make them ready to face, compete and lead in the global work environment.

Culture plays a crucial role in learning. The cultural breach between teachers and students could become a vital factor that can contribute towards students' academic performance and to achievement gaps among different student groups (NEA & department, Promoting Educators Cultural Competence to Better Serve; Culturally Diverse Students, 2008). Culture is central to learning and every student brings unique culture to the classrooms and it's imperative for teachers to be aware of students' cultural backgrounds and be culturally competent to translate that knowledge into effective instruction.

A culturally diverse classroom, demands rich and varied teaching strategies to suit the needs of diverse students in the classroom. A culturally competent teacher can understand the cultural differences and cater to their needs appropriately by linking their culture to the new knowledge, skill, and the teaching strategy that would contribute to effective learning and higher achievements.

Teachers need to be culturally competent to work with a culturally diverse student Population. Culturally competent teacher needs to possess three basic skills. First, teachers need to develop an awareness of their own biases and prejudices against other cultures; second, they need to be aware of the sociocultural background of their students, and finally, the need to implement and follow culturally responsive strategies in the classrooms. Culture deeply influences the way children learn and teaching such culturally diverse students need to have an attitude that reflects an appreciation of the cultural, linguistic and social differences of their students. This can be difficult, especially when students are from a diverse cultural background. This demands a conscious effort by teachers to self-reflect as well as to explore their own biases and prejudices that have influenced their cultural values and perceptions.

**Advantages of being a culturally competent teacher**

A culturally competent teacher can reinforce democratic values among the students that are paramount for a nation like India. Appreciation of culture is a core value built on democratic ideals like equity, equality, freedom, justice and human dignity. School plays a crucial role in upholding the cultural pluralism which the student community reflects and in developing the attitudes and values necessary for a democratic society. A strong value system prepares the culturally diverse student population to serve others in a democracy and this readiness and commitment for service is vital for the public good.
Cultural competence often determines teacher effectiveness in culturally diverse classrooms and is linked with increased academic performance, self-esteem and overall well-being of students (Ludwikowska, 2018). Teacher’s ignorance or rejection of different cultural expressions of development, on which school skills and knowledge can be constructed can lead to conflicts which may lead to student failure (Keengwe, 2010). As NEA President Dennis Van Roekel has noted, “Educators with the skills, knowledge, and attitudes to value the diversity among students will contribute to an educational system designed to serve all students well.” (NEA, 2019).

The era of globalization brings many challenges to school, from imparting an education that will render their students to succeed in the new global world to meet the needs of an increasingly diverse student population. To meet these challenges, the school needs teachers who understand the implication of globalization and work with an increasingly diverse student population. In addition, teaching profession itself is affected by international migration and many schools recruiting teachers from other countries and there are ample opportunities for teachers to work in foreign nations (Zhao1, 2010), which demands global and cultural competency in the teachers.

“If teachers are to increase learning opportunities for all students, they must be knowledgeable about the social and cultural contexts of teaching and learning” (Banks, 2001). Yet, cultural contexts are not easy to understand. A conscious effort must be made by teachers to develop cultural competence by following certain strategies like:

- Developing a trustworthy teacher-student relationship go a long way in making students feel accepted and belonged. Being polite, friendly, kind, fair, emphatic and respectful, build and strength trustworthy relationships.
- Value and accept diversity by accepting diverse cultural backgrounds, customs, values and traditions of students.
- One should be culturally self-aware in knowing one's culture, values, background, beliefs that have shaped them as a person to make them fit well into the diverse culture of the school and the classrooms.
- Use culturally responsive method and materials in classrooms that create an interactive classroom environment that respects everyone and their culture.

Conclusion

With the onset of globalization, cultural competence is becoming essential for all profession. Cultural Competence is most essential for teachers whose profession involves constant communication with students from other cultures and the knowledge and skills of cultural competence will facilitate cross-cultural communication that is a vital part of a teacher's job. To prepare teachers to teach in the era of globalization is the job of teacher education programs. Cultural competence should be promoted and facilitated during pre-service teacher training programs to foster effective classroom practice and professional development but the curriculum and culture of teacher education programs is traditional and local and are meant to serve the local needs but not the needs of the global world and the future citizens of today’s global world. Thus, teacher education programs should look into implementing such a culture that will immerse future teachers into educational experiences that magnify their horizon, broaden their perspective and develop a positive disposition towards the world. This could be done by offering explicit instruction in the area of intercultural competence and sociolinguistic skills through programs like virtual and face-to-face intercultural encounters, teacher exchange programmes, cross-cultural communication training programs.

The new generation of teachers needs to act as global citizens with a strong sense of understanding of the global system to deliver a globally oriented education. To prepare this new generation of teachers, we need teacher education programme that is globally oriented. Teachers should act as leaders of cultural diversity and multicultural education. They should make a constant effort to guard their prejudices and develop oneself to be culturally competent and culturally responsive practitioners. Respecting and celebrating the cultural differences of students should become a norm among all teachers to work and teach successfully in a culturally diverse classroom.
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Reformists conceived Devadasi practice as a social evil and considered every devadasi to be a prostitute. The first anti-nautch and anti-dedication movement was launched during 1880-90. “Their main aim was to do away with this system. Reform Lobbyists were drawn mainly from missionaries, doctors, journalists and social workers. They urged the abolition of all ceremonies and procedures by which young girls dedicated themselves as Devadasis of Hindu shrines. … These anti-nautch campaigners began their attack on the devadasi system in 1882. They organized seminars and conferences to create a public opinion against the devadasi system. In the later part of 1892 an appeal was made to the Viceroy and Governor General of India and to the Governor of Madras. This appeal also defines the position of the anti-nautch movement.” (Jogan Shankar, 1990).

The following are some extracts from the Memorandum submitted by Hindu Social Reforms Associations:
1. That there exists in the Indian community a class of women community commonly known as nautch-girls.
2. That these women are invariably prostitutes.
3. That countenance and encouragement are given to them, and even a recognized status in society secured to them, by the practice which prevails among Hindus, to a very undesirable extent, of inviting them to take part in marriage and other festivities, and even in entertainments given in honour of guests who are not Hindus.

The reply from the Viceroy said “You base your request upon the statement that these women are invariably prostitutes and that it is therefore, undesirable to countenance, or encourage them, in any way. … He has, on one or two occasions, when traveling in different parts of India, been present at entertainment of which a nautch formed a part, but the proceeding were as far as His Excellency observed them, not characterized by any impropriety, and the performers, were present in exercise of their profession as dancers, in accordance with the customs of the country.” Even the Governor of Madras replied in the same line.

Amrit Srinivasan writes on this as follows.
“The innovations introduced into the community through the fact of independent female professional skills contrasted well with the more conservative male profession which was also poorer economically. The abstract sectarian truths of Hinduism, which see the male elements as ‘passive’ and the female as ‘active’ in their cosmologies, appear here to receive confirmation on the sociological plane.

For the reform lobbyists – missionaries, doctors, journalists, administrators and social workers – strongly influenced by Christian morality and religion, it was precisely these features of the devadasi institution which were reprehensible in the utmost. The publication of the devadasi system as prostitution sought to advertise the grotesqueness of the subject population for political ends. For those who supported imperialism on the grounds of its ‘civilizing’ function, programmes of reform it must be remembered were not without their ideological rewards. The movement urging the abolition of all ceremonies and procedures by which young girls dedicated themselves as devadasis to Hindu temples, was articulated in the first instance as Anti-Nautch campaign. The very use of the term ‘nautch’ (a corruption of the Hindi term ‘nach’ which was performed by a more common class of northern dancing girl) suggested the smear campaign that was to follow.

The Anti-Nautch supporters, largely educated professionals and Hindus, began their attack on the devadasis’ dance in 1892. Using the declamatory and journalistic skills at their disposal to full effect. Collective public action took the form of signature protests and marches to the homes of the elite who refused to heed the call for boycotting the dance at private celebrations. … The vigour of the Anti-nautch
campaign led to the complete suppression of the sadir and its secular performance much before formal legislation was enacted against temple dedication in 1947.” (Amrit Srinivasan, 1985)

The Reformist Opinion was supported by some journals and newspapers like “The Indian Social Reformer” and “Lahore Purity Servant”. The movement initially concentrated on building public opinion and to enlist members to refuse to attend nautch parties as well as to refuse to invite Devadasis to festivities at their homes. It was around 1899 that the anti-nautch and purity movement turned its attention to stopping dedications. The anti-nautch movement paved the way for anti-dedication movement.

The social reform movements, spearheaded by Ram Mohan Roy, Ishwara Chandra Vidyasagar, Govind Ranade, Karve and other prominent social thinkers, questioned the practice of Devadasi system and pleaded for its abolition. Strong public opinion was created in 1929 through the “Self Respect Movement” led by the great sociopolitical thinker E.V.Ramaswamy, popularly known as “Periyar”. Condemning the practice, he advocated freedom and marriage of devadasis. The anti-Brahminism and anti-ritualism of the regional political parties of Tamil Nadu provided an ideological base to the Devadasi Abolition movement.

At the ideological level, a few questions may be raised at this stage. The punitive action against the devadasi seems most inexplicable if we consider that prostitution was not abolished with the same fervor. There are some accounts indicating that British rulers actually encouraged prostitution especially near cantonment areas. Even in independent India prostitution continues to flourish while the institution of devadasi is almost dead. The colonial context of the reform movement becomes obvious when one sees that the reform movement was strongly supported by the British.

“British officialdom’s stake in encouraging regionalism and cultural divisiveness directly linked them with those who pressed for its ban. Even in sensitive areas such as women’s reforms, it was the power of ‘facts’ and arguments based on western rationality and reason and not the authority of the Sanskrit shastras that was increasingly invoked by Indians to bring about socio-cultural change. The reform movement associated with the Hindu temple dancer continued on the the scientific plane, ‘civilizing’ arguments pushed forward earlier (with far less success) on the religious plane by the missionaries and the British Government.” (Amrit Srinivasan, 1985).

Coupled with the active support of colonial rulers, the antagonism felt by the men of the community (of performers and dancers) for the more successful women contributed towards the success of the reform movement. “The extraordinary success of the reforms was not unconnected with the fact that the community menfolk stood to gain by the legislation. … The reform campaign forced the devadasis to acknowledge the moral supremacy of grhasta values. Even more importantly, it obliged them to relinquish all rights to temple service and its privileges. The men on the other hand continued to perform both in the temples and in people’s homes. The immense patronage they received from the DK/DMK regional party organizations favoured them financially. The nagaswaram today is even performed as a concert art. With respect to land rights as well, the abolition of the devadasi system benefited the men of the community over the women – in direct contrast to the historical situation.

In the 1920s the non-Brahmin Justice Party (the more elitist precursor of the DK) had taken great care to protect service benefits, in terms of lands and buildings attached to the devadasi’s office before finally pushing through the legislature Bill in 1930. The Madras Act of 1929 enfranchising inams and maniams as the tax-free land privileges were called, was justified on the grounds of social justice. The devadasi ‘bond-slave’ to the temple authorities could now own the house and land without the extortion of service. The process of converting traditional usufructuary rights to public land (attached to office) into private taxable ‘property’ however favoured the men over their womenfolk in that they too could now inherit the shares earlier kept asid efor their dedicated sisters. With land coming into the market, through the introduction of the patta (land deed) system under the British, the economic and moral infrastructure of matri-centred joint householding suffered. Internal strife over property division increased and the wealthier sections of the community benefited over the less fortunate. Most interestingly furthermore, the processes of rational, western social change initiated by the reform campaign, far from reducing casteism actually increased communal tendencies within the community. The imperial census data of the 1901-1921 period reveal this process of transition of the devadasi community from a professional class with a higher
percentage of women (quite unusual for India) to a ‘caste’ with a more typical sex distribution. The resentment freely expressed by the devadasis at the loss of power and privilege through the legislation provided ample verbal testimony that the ‘reforms’ had been pushed through largely by a politically aware minority of community, predominantly men.” (Amrit Srinivasan, 1985).

The reform movement was aided on one hand by the conflict of sexes within the community and on the other hand by the communal politics of Tamil Nadu.

“By the 1920s the Anti-Nautch agitation had become inextricably linked up with the communal politics of the Dravidian movement. The abolition of the practice of female dedication became a powerful political and legislative cause espoused by the backward nonBrahmins as part of the overall Self-Respect campaign initiated by Ramaswami Naicker in 1925.”

“The aggressive anti-Brahminism and anti-ritualism of the Backward Classes Movement of the South provided the men of the devadasi group with a powerful ideology with which to overcome the humiliation of the Anti-Nautch campaign and fight for dominance both within the household and wider political society.

With the increased politicization of Brahmin-non-Brahmin cleavages in Madras State, it was entirely to be expected that the revival of the dance in more ‘correct’ society would be pressed forward by the Brahmin dominated Congress and those sympathetic to the cause of Indian cultural and political nationalism. At the same time, these antagonisms surfaced in the form they did because of the imposition of a colonial framework of formal confrontation which (i) greatly accelerated the politicization of the Indian people and (ii) provided the very rhetoric and the facts on which political action was based.” (Amrit Srinivasan, 1985).

The irony was that the Devadasi, who was a non-Brahmin, became a victim of the politics of anti-Brahminism of Dravidian parties on one hand and of the Christian missionaries and colonial rulers on the other hand. The support to devadasis came from two unexpected quarters – Brahmins and Theosophists.

Reformists Views

The aggressive anti-nautch movement’s campaign was followed with complete suppression of the dance of devadasi and its secular performances much earlier than formal legislation. During the same period there emerged a movement urging the ‘revival’ of Sadir or traditional dance of Devadasis. These revivalists feared that the emergence of anti-nautch movement would lead to a ban on classical dance, which was performed only by Devadasis. They argued that the Devadasi dance was a sacred tradition, worth preserving.

The reform movement utilized the British official machinery, regional party politics and the rhetoric of rationalism and empiricism to achieve its ends. The revival movement on the other hand consciously stepped outside the requirements of state electoral politics and western scientific traditions. The movement received strong support from Theosophical Society of India, whose anti-official stance and strong interest in Indian Home Rule bound them with the revival of the dance.

Pioneers like Madam H.P. Blavatsky and Colonel H.S. Oclott, the founding lights of Theosophical movement had undertaken an extensive tour of South India and propagated the revival of devadasi institution and the associated art of Sadir. They gained support from all sections of the native elite by their public denouncement of western Christian morality and materialism. In 1882, Theosophical Society of India had set up its headquarters in Adyar, Madras with the set goal of working towards the restoration of India’s ancient glory, her art, science and philosophy.

The support later given to revival of Sadir as Bharatnatyam by Theosophical Society was largely due to the efforts of Rukmini Arundale, an eminent thesophist herself. She was groomed by Annie Besant and the elders of the Theosophical hierarchy as the chosen Vehicle for the World Mother. She took up the cause of evolution of Sadir into Bharatnatyam. The Theosophical Society provided the necessary funds and organization to back her as the Champion for India’s renaissance in the arts especially Bharatnatyam.

The revivalists tried to present a utopian view of the institution of devadasi. According to their view it was the model of the ancient temple dancer as a pure and sacred, chaste women. They even stressed that in absence of immorality the dance of devadasi was a form of ‘yoga’ to enhance an individual’s spiritual plane. The revivalists wanted to preserve the traditional form of Sadir dance by purifying it. As a consequence of
purification, some modifications were introduced into the content of the dance. The revivalists basically belonged to Brahmin dominated Theosophical circles. Many Brahmin girls started to learn the dance from Devadasis.

The espousal of the dance by Brahmin dominated Theosophical (and Congress) circles was used by the British Government officials to play up suspicion in non-Brahmin circles against not only the dance but also against the movement of Indian nationalism. The political lines were now drawn very clearly. On one side were British officials, Christian missionaries and ‘backward’ non-Brahmins. On the other side were the European (unofficial) Theosophists, Congress and Brahmins. The former used everything in their power to kill the dance and its community of performers (devadasis). The latter tried to preserve and promote the dance as a national art. The efforts of the latter helped the emergence of an elite class of amateur performers. But the efforts of both sides led to the demise of the centuries old professional performers known as devadasis. (Based on Amrit Srinivasan, 1985 and Jogan Shankar, 1990)

The reformists presented devadasi as a ‘Prostitute’ in order to abolish dedication of girls to temples and the revivalists sketched her as a ‘nun’ in order to re-establish the institution of devadasi and her art afresh. The fact is that a devadasi was neither a prostitute nor a nun. She was a professional artist who did not suppress or deny her feminine skills. She was a woman whose life pattern was different from that of a typical woman in patriarchal society. The educated urban class acting under the influence of Christian missionaries delivered a fatal blow to the lifeline of the Devadasis by their anti-nautch campaign and thus pushed them into prostitution. The revivalist shut the doors firmly by creating a class of elite performers who preserved the dance of devadasis but usurped the position of devadasis as performers.

The Devadasi was (and is not) a ‘prostitute’. It is indeed a great insult to brand as prostitutes the women who kept classical dance forms like Bharatnatyam and Odissi alive for centuries. The lack of empathy shown by reformists towards the Devadasis is indeed appalling and smacks of an imperialist and colonialist bias against everything Indian (and Hindu). It should come as no surprise that there have been no mass movements against the practice of Devadasi, except for the period when the anti-dedication movement could ride on the anti-Brahminical and anti-ritualism movement of DMK in Tamil Nadu, aided by the colonial masters.

The debate of Reformists vs. Revivalists is now a matter of history. The ground reality is that the Devadasi is today a poor woman who lives in a miserable condition with no family support as is understood traditionally and with no institutional support from temple or state.

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Introduction:

The study of folklore has emerged to be an area of critical concern in contemporary literary research and pedagogy as a key feature of marginal studies. It has been widely used by the academics, planners, researchers and critics to study the origin of a group who are deprived of the term mainstream. Though the magnitudes of social segregation, non-involvement in the mainstream associations or lack of freedom in self-expression have been termed as the rudiments of the rural masses, it is slowly being acknowledged locally as well as globally that they have a rich cultural heritage attached to their roots, with rich literature, music, songs, dance, theatre, art, food, ornaments and unique lifestyles—this has caught the attention of modern researchers of folklore. Folklore studies, indeed, is a complex and collective process, and has continuity with the past and connection with present living.

Folk Arts and Dances:

The folk arts, which are performed in different regions right from the primitive days, inculcating the regional characteristics are the expressions of the folk’s braver and bliss symbolizing creativity. Any art from easily reaches the folks, and is communicated to them only when it is performed. Innumerable are the elements communicated through folk arts. The behavioral pattern peculiar to each of the various folk groups, the traditions, the beliefs, songs, dances, methods of prayer, worship, rituals, magic and theatrical genres etc. comprise various facts corroborating in folk arts. To clarify further, the internal feelings, the joy, a strange fear, admiration, and faith of each folk group are the abstract things which provoke folks to express themselves in terms of arts. Therefore, the folk arts in the oral tradition handed over from generation to generation are communicators of racial cultural and symbols of all cultural sections.

In the process of civilization, the folks of various folk groups gave went to their creative power and that resulted in innovation of innumerable art forms. The prayer songs, the mythological narration, the innumerable methods of worships, the rituals with attractive dresses peculiar to each folk group, along with the music and the instrumental music interwoven, have a magic effect on the various folk groups, many a time controlling and binding their mind and heart alike. Along with collective magic power, the various folk arts have helped in organizing each group, associated with the emotion of joy, bliss and devotion.

Karnataka State:

Karnataka State is an area or a region inhabited by Kannada speaking people and hence, it is also known as Kannada Nadu. The word Kannada is referred to as denoting the region and the language. Karnataka is a sublime land ruled by Nandas, Mauryas, Satavahanas, Gangas, Kadambas, Chalukyas, Rashtrakutas, Cholas, Sevunas, Hoysalas, Vijayanagara kings, Bahmanis, Adilshahis, Baridshahis, Keladi Nayakas, Odeyars, Haidar Ali, Tipu Sultan, Marathas and British.

Folk Performing Arts of Karnataka:

From the point of folk performing arts we have to consider the four regions: one, Dharwad, Belgaum, Bijapur, Gulbarga, Bidar, Raichur, Bellary, Uttar Kannada etc. the north Karnataka region ; two, south Karnataka region : Mysore, Mandya, Tumkur, Bangalore, Kolar, Chitradurga etc., three Malenad area – Shimoga, Hassan, Chikkamagalore, Kodagu (Coorg)etc., : four, coastal region: Karwar, Sirsi, Kumta, Udupi, Mangalore etc.

Ethnicity profession, dresses, instruments etc. from the base for some of the folk dances. They have predominantly rhythm structures. For example : Suggi kunita, Gumate kunita, Datti kunita, Dombara kunita, somana kunita, Maragalu kunita. Keelu kudure kunita, Kolata etc.

These are some folk arts with religious background, rituals performed at the time of worship, festival occasionally of the ethnic deity, village deity, village (fertility cult) etc. The main purpose of these arts is to propitiate the deities. That is the reason why the rituals are in the view of some scholars (Bascom
etc) an enactment of mythology. But for us where the folklore is not a fossil but an ever living fact, the ritual is a recreation of the mythology. For example: Goravarak kunita (Mailar cult) : puravanthara kunita (Veerabhadra cult), Jogathi kunita (Yallamma cult), Mandala kunita (Bhutaradhane cult), Alavi or Karbala rivayat kunita (Moharam) etc.

Some of the folk arts are performed by boys and girls, men and women wearing different types of masks carved in the soft wood, folk motifs painted on them, wearing attractive dresses with musical instrument being played in the background, sometimes with musical instruments being played in the background, sometimes with hilarious verbal fargons, odd rhythms etc. The aim of such arts is mainly entertainment. For example: Karadi (bear) veshra, Huli (tiger) veshra, Dikambari veshra, Anjaneya veshra (folk deities), Kudure (horse) Kunita, Maragalu kunita (lengthy wooden sticks 3 to 4 bound or fixed to the legs of men) etc. Even the classification of these arts may not fit into any accurate frames. Some in which folk music is predominant make use of folk instrument and a sort of light dance, and the arts where in dance in predominant, song are also used. Over all we find that all elements are correlated with more or less ratio. Moreover when all these various elements are mixed and co-ordinated, these performances give some colour and vigour.

The folk arts like Tamburimela, Kinnari jogi, Choudike mela, Gigi and Lavani mela etc are named after various folk instruments, though the performance gets colour and life only when the songs or ballads are sung in tune with them, many times in chorus. These artists can undoubtedly be called professional art troupes, for they are invited to perform their art at various occasions in the rural areas, festivals, marriages, rituals etc. Each of these folk art at troupes have its own way of dress, song and sometimes light dance (for example: the Lavani, gigi, Gondaliga etc). Though the style of their dress is simple with a little variation still it’s very attractive. One could trace such troupes in almost all parts of Karnataka.

As result of industrialization, it appears, the folk arts and folk artists have been pushed a little to the background, but the cultural communication disseminated by these folk arts certainly flows in the rural depths of Indian life. Such folk art troupes can be seen in the rural parts of Karnataka even to this day. Each of these troupes consisting of one, two or usually up to six persons in a long old pattern shirt with side tie laces, a red bordered dhoti and a long green, red or orange coloured shawl on both their shoulders, with a coloured turban (on their head) and carrying the musical instrument in their hands while playing on it rhythmically and singing to the tune.

Folk Arts of Bidar:

Folklore is the mother root of a nation’s culture. Karnataka has a rich folklore repository in the form of ballads, riddles, legends, stories, proverbs, dance forms, customs, festivals, sports and medicinal remedies. Bidar is on the border of Andhrapradesh and Maharashtra States. The mixed culture, language and folklore are found in Bidar. The professional artists perform their art to make both ends meet. The following are the professional artists found in Bidar are Budbudke, Kinari Jogi, dombaru, Havadiga, Sudugadu siddharu, Bahurupi, Bhuteru, Gondaligaru, Kaladyana, Bhurbhur pochama, Bala santur, Karadi kunita, jatagararu and koti kunita.

Folk Fairs (Janapada Jaatre):

Jaatre or fair or gathering festivals arranged by particular Mathas, organizations, temples or villages to showcasing Janapada art. The fairs preserve the culture and provide the livelihood to artisans. In Bidar many fairs organized by Mathas and organizations. The folk artisan perform in the fairs Basavanna fair, Virabhadreshwara fair, Papansahini fair, Mailar fair, Mari fair, Ellama fair etc.

Few special features of Bidar folk arts are gondaligas, bhuteru, puravantarur etc and are performed on religious activities. The other dances related to Moharam are Hulikunita, Alabi kunita, paithi sports etc. The theatres performed are Dodatta, Sanatta, and Kolata is the dance. Dress of Folk Artists of Bidar mentioned in Khandoba’s book in detail in Kannada.

Kolata:

Dandiya or Kolata is one of the famous, traditional and cultural dances of folk community in India. It is purely meant for entertainment. However, with the passage of time it gained religious connotations. The Vaishnavas adopted it as an integral part of religious celebrations, related to Lord Krishna. It is believed that
Lord Krishna used to play Dandiya with his Radhikas and Gopikas. Further, this form was adopted by the Royal families as a matter of prestige. Even though initially it was a dance form meant for men, women also participated with lot of enthusiasm. Thus, men and women, alike, play dandiya wearing traditional attire and with traditional style. The Royal families added glamour to the form and also popularized it. Especially, the Queen of Vijayanagar played a vital role in propagating it. We find a reference to the dance form in Nicole-De-Conti in his accounts. Pundalik Vithal, a 16th century writer, termed Kolata as a ‘Dandarasa’ or ‘Rasa Kunita’ in his book ‘Nartana Nirmaya’. Kolata has been responsible for social harmony and unity in India. People from different castes, religion, creed, sex and region enjoy dancing to the beats of Kolata. Thus, it plays an important role in bringing people of diverse culture under one roof.

In Karnataka alone there were 140 groups of performers of Kolata. In Bidar alone there are 84 such groups having their specialty in performances. In Bidar Kolata is generally performed on the major events like Basavanna Jayanti, Holi, and Nagapanchami.

Kolata is a dance form, wherein dancers move in a particular direction on a particular beat; they either clap their hands or hit wooden sticks and add to the musical notes of the song. It’s a perfect blend of music, dance steps, clapping of hands or wooden sticks in a rhythmic form. It is a good form of physical exercise.

**Bidar Kolata:**

Bidar Kolata is different than the Kolata played in the other parts of Karnataka. Some groups follow traditional rules while some do not. Around 84 such groups function in Bidar. O Nama, O Nama Margol Ata, 4 Cutaki, 7-9, 13, 14, 21, 28, 35, 42, etc dances are performed. Aramani, Kuntat, Kuntufirangi Margole, Volatabbi-Horadabbi, Tekki Kolata, Hudya –Hudya Margole, Suttukolu Kavalagera Pugudi, Krishhna Krida, Kailasa, Gopara, Lambani, Krishna-Gopi, Ganapati, Paramatma, Nagendra, Gummi, Mahisasuramardhini, Sitajade, Marigopu, etc.

Krishna-Radha, Shiva-Parvati, Rama-Sita, Marvadi, Irani, Sardarani, Muslim, Men-Women, Bhurka, Gosai-Fakir, Laxman-Maruti, farmer, etc roles are the highlights of the performances. All these dance forms help in maintaining social harmony, peace, brotherhood and unity amongst people.

**Kolata songs:**

The Kolata songs relate to every social, religious, epics, and contemporary subjects. These subjects are essential for Kolata songs. There are many songs found in Bidar. we easily find the difference between one song and another, as it has a unique mix of language. More than 200 Kolata songs are available in Bidar. Some major kinds of Kolata songs are mentioned here:

1. Ganastutiya songs: These songs are dedicated to Lord Ganesh.
2. Sharanarthi songs: These songs focus on those inspirational people, idols, or role models, parents, teachers, etc. These songs are dedicated to their hard work and moral teachings.
3. Puranic and historical songs: Shravana Kumar’s life story is commonly found in Puranas songs. But songs about the great epics, Ramayana and Mahabharata, are rare.
4. Traditional, fare and festival songs: Songs that are related to fares and festivals are very popular in Bidar. Among these songs we find Yalamasi songs are more popular.
5. Romantic songs: These romantic songs focus on various love birds, simple romantic emotions, vipralamba and sambhoga srinagara.
6. Social and contemporary songs: These social songs focus on how social and moral values are diminishing in the modern age. Songs based on the works of Mahatma Gandhi and Indira Gandhi are also very famous among these.
7. Songs related to village names: These songs depict the names of particular village and the stories related to it.
8. Bhakti and Tattavapadas songs: Bhakti songs focus on Basavanna’s and Lord Shiva’s appreciation and their incarnation. Even Tattavapadas are related to spiritual realm. These are popularly sung during festivals in Bidar.
9. Mock songs: Songs that make fun or mock at the family issues are considered mock songs. According to a proverb in Kannada, to lie in order to arrange a marriage is justified. In these type of songs the
husband’s awkward situation, mother-in-law and daughter-in-law relationship, etc are made fun of. These songs are written in a jovial manner.

10. Other language songs: Bidar is on the border between Andhra Pradesh and Maharashtra. Thus various languages like Marathi, Telugu, Hindi songs are found in Bidar are a part of its culture.

11. Discussion songs: These songs are in a dialogue form. The two lovers or friends dialogue with one another. These focus mostly on love affairs.

12. Chattipadas of Kolata: Kolata Chattipadas is the first laya of the song. These are in small paragraphs.

13. Chatti songs should be written carefully as sometimes these songs relate to Shri Krishna and Lord Rama. The Kolupada play a major role in Kolata. These songs are written in the original language of Bidar and without any discrimination, other languages are also adopted in Kolata songs.

**Kolata places in Bidar:**

Many Kolata programmes are held in Bidar all throughout the year. The song type of Kolata is a special feature of Bidar. Krishna-Gopika, Ramayana Adhya are the most popular models of Kolata. The impact of these two has given rise to a new style called ‘Pandavara Adhya’. This new style is also appreciated in Bidar.

Sanatta is adopted in a song and Doddatta is an acting style. Players dress up as Krishna-Gopi and perform so as to entertain the audience. Kolata also is a kind of theatre performance. Singing, dancing, and colourful themes are used in Kolata programmes which make it a separate form of the theatre i.e. performing art.

The Kolata has its own uniqueness, originality, simplicity and entertaining quality. Sonata and Dodatta have largely influenced the songs of Kolata. Moreover, Kolata has its own identity and culture in the forms of dance and music.

Kolata is an original folk dance of India. Some new methods are also adopted in Kolata. Few special theatre techniques are also used in Kolata. Romantic (love affairs), wars, meetings, etc situations is portrayed in Kolata. Songs, dances and innovative theatre techniques have made Kolata as a special theatre art in the cultural scene of India.

**Conclusion:**

The Kolata is an integral part of folk dance of the people. And, it has its own identity. In this global scenario, this dance form gives the strength to defeat all the oppressions of life, professional stress, and it helps to continue with its culture. To preserve this dance form is the responsibility of every individual. Moreover, Kolata adapts itself to the new modern life world and also has included new subject matters to suit the modern taste. This is done without disturbing the original identity of the culture.

In Bidar, the Kolata has its own importance especially the famous Bayalatta and Kolata. These two attract the audiences due to their simplicity of performance and language. Surprisingly, people of Karnataka are ignorant about this. To modify and bring Kolata back to life and original status is a herculean task for all of us. In present day situation it has a remedy to offer to the tensions in life. It is didactic in nature i.e. it teaches us lessons while entertaining. So every historian, academician, artist and government must try hard to encourage Kolata by popularizing it.

Kolata performances are universal in nature. They teach us love, humanity and brotherhood, irrespective of age, sex, colour, caste, and regional boundaries. It only aims at social harmony through entertaining. This in return helps people maintain peace, happiness and release stress. Therefore, it is our moral obligation to come forward and help in preserving this art form.

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Study On Policyholders Preference For Life Insurance Companies, Policies In Vijayapur City

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Introduction:

Insurance sector plays a very important role in the development of any economy. A well developed and evolved insurance sector is needed for economic development as it provides long term funds for infrastructure development and at the same time strengthens the risk taking ability. It is estimated that over the next ten years India would require investments to the tune of one trillion US dollar. The insurance sector to some amount can enable investments in infrastructure development to sustain economic growth of the country. Indian Policyholders s have big weight of sentiment and logic on their buying decisions.

They believe in prospect rather than present and desire to have an improved and protected future. In this direction life insurance services have its own importance in terms of minimizing risk and uncertainties. Insurance is simply meant to compensate for losses from specified events, but only to the extent of insured amount, to reduce the consequences of above situations. Though insurance cannot prevent happening of an event and the losses arising there from, yet it can help in removing this uncertainty by spreading the risk over the other members of society. Insurance is a device, or rather a means, to minimise the evil of risks and uncertainties. The insurance sector is growing vastly in India. This growth is driven by India’s positive regulatory surroundings which guarantees reliability and fair play. Ever since the Indian government liberalized the insurance sector in 2000 and opened the doors for private contribution, the sector has gone from strength to strength. The key objective of the IRDA includes encouragement of competition and to enhance the customer satisfaction through increased Policyholders choice and lower premium, while ensuring the financial security of the insurance sectors.

Definition:

Insurance has been defined by W. A. Din sale as follows: “insurance is a device for the transfer of risk of individual entities to an insurer, who agrees for a consideration (called premium) to assume to a specified extent, losses suffered by the insured”.

In other word insurance is a contract under which one in concern of a sum money called premium agrees to compensate another or the happenings of a specific event example: accident or death or agrees to make good the loss suffered by him in account of a specific risk.

History Of The Insurance Industry:

In India, insurance has a long history. It finds reveal in the writings of Manu (Manusmrithi), Yagnavalkya (Dharmastra) and Kautilya (Arthasastra). It was maybe a pre-cursor to modern day insurance. Ancient Indian history has conserved the earliest traces of insurance in the form of marine trade loans and carriers’ contracts. Insurance in India has evolve over time heavily drawing from other countries, England in particular.

In 1818 saw the arrival of life insurance business in India with the concern of the Oriental Life Insurance Company in Calcutta.

In 1829, the Madras Equitable had begun transacting life insurance business in the Madras Presidency.

In 1870 saw the enactment of the British Insurance Act and in the last three decades of the nineteenth century, the Bombay Mutual (1871), Oriental (1874) and Empire of India (1897) were started in the Bombay Residency.

In 1914, the Government of India started publishing returns of Insurance Companies in India. The Indian Life Assurance Companies Act, 1912 was the first statutory assess to regulate life business.
In 1928, the Indian Insurance Companies Act was enacted to enable the Government to collect statistical information about both life and non-life business transact in India by Indian and foreign insurers including provident insurance societies.

In 1938, with a view to protecting the interest of the Insurance public, the earlier legislation was Consolidated and amended by the Insurance Act, 1938 with inclusive provisions for effective control over the activities of insurers.

The Insurance Amendment Act of 1950 abolish Principal Agencies. However, there were a large number of insurance companies and the level of competition was high. There were also allegation of unfair trade practices. The Government of India, therefore, decided to nationalize insurance business.

In 19th January, 1956 nationalising the Life Insurance sector and Life Insurance Corporation came into subsistence in the same year. The LIC absorbed 154 Indian, 16 non-Indian insurers as also 75 provident societies—245 Indian and foreign insurers in all. The LIC had monopoly till the late 90s when the Insurance sector was reopened to the private sector.

The recommendations of the Malhotra Committee report, in 1999, the Insurance Regulatory and Development Authority (IRDA) was constitute as an self-governing body to regulate and develop the insurance industry. The IRDA was incorporated as a statutory body in April, 2000. The key objectives of the IRDA include promotion of competition so as to augment customer satisfaction through increased Policyholders choice and lower premiums, while ensuring the financial security of the insurance market.

The IRDA opened up the market in August 2000 with the invitation for intention of registrations. Foreign companies were allowed ownership of up to 26%. The Authority has the power to frame regulations under Section 114A of the Insurance Act, 1938 and has from 2000 onwards framed various regulations range from registration of companies for carrying on insurance business to protection of policyholders’ interests.

In December, 2000, the subsidiaries of the General Insurance Corporation of India were modernized as self-governing companies and at the same time GIC was rehabilitated into a national re-insurer. Parliament passed a bill de-linking the four subsidiaries from GIC in July, 2002.Today there are 31 general insurance companies including the ECGC and Agriculture Insurance Corporation of India and 24 life insurance companies operating in the country.

The insurance sector is a colossal one and is growing at a speedy rate of 15-20%. Together with banking services, insurance services add about 7% to the country’s GDP. A well-developed and evolved insurance sector is a boon for economic development as it provides long-term funds for infrastructure development at the same time strengthening the risk taking ability of the country.

Nature Of Insurance

a) Risk sharing and risk transfer: Insurance is used to share the financial losses that might occur to an individual or his family on the happening of specified events. The loss arising from such events are shared by all the insured in the form of premium.

b) Risk assessment in advance: Insurance companies are risk bearers. They assess the risk before insuring to charge the amount of premium.

c) It's not gambling or charity: The uncertainty is changed to certainty by insuring property and life because the insurer promises to pay a definite sum at damage or death. Insurance is antithesis of gambling. Failure of insurance amounts to gambling because the uncertainty of loss is always looming. Moreover insurance is not possible without premium. So it is different from charity because charity is given without consideration.

d) Huge number of insured people: It is essential to insure larger number of people or property to make cost of insurance less. consequently premium would also be less.

e) Assists in capital formation: Insurance provides capital to society. Accumulative funds are invested in productive channels.
Advantages Of Life Insurance

- In the event of death, the settlement is easy. The heirs can collect the money quicker, because of the facility of nomination and assignment. The facility of nomination is now available for some bank accounts.
- There is a certain amount of compulsion to go through the plan of savings. In other forms, if one changes the original plan of savings, there is no loss. In insurance, there is a loss.
- Certain cannot claim the life insurance moneys. They can be protected against attachments by courts.
- There are tax benefits, both in income tax and in capital gains.
- Marketability and liquidity are better. A life insurance policy is property and can be transferred or mortgaged. Loans can be raised against the policy. The following tenets help agents to believe in the benefits of life insurance. Such faith will enhance their determination to sell and their perseverance. Life insurance is not only the best possible way for family protection. There is no other way. Insurance is the only way to safeguard against the unpredictable risks of the future. It is unavoidable.
- The terms of life are hard. The terms of insurance are easy. The value of human life is far greater than the value of property. Only insurance can preserve it. Life insurance is not surpassed by many other savings or investment instruments, in terms of security, marketability, stability of value or liquidity.
- Insurance, including life insurance, is essential for the conservation of many businesses, just as it is in the preservation of homes.

Semantics

- Risk: It is defined as an uncertainty of a financial loss. It is the unintentional decline in or disappearance of value arising from contingency.
- Policy: It is the document which embodies the insurance contract.
- Whole life policy: It is the policy under which the amount of policy will be paid only on death of the insured. Premiums may be payable throughout the life or for a limited period.
- Endowment policy: Endowment policies entitle the insured to receive the amount of the policy on his reaching a certain age and premiums also stop. If death occurs earlier, amount of the policy will be paid at that time and payment of premium will also stop at that time.
- Claim: It is the amount which an insurer has to pay against a policy.
- Reinsurance: It refers to placing a part of the risk by an insurer with another insurer. The object is to reduce the possible loss to be borne by the original insurer, who pays premiums at the ordinary rates to the reinsurer. Reinsurer must pay commission to the original insurer.
- Premium: A periodic payment made on an insurance policy.
- Insurance penetration: It is defined as insurance premium as a share of gross domestic product.
- Insurance density: Insurance density is defined as per capita expenditure on insurance premium i.e. premium per capita.
- Actuary: The actuary is a specialist who combines an understanding of risks and mathematical technique to develop financial products to manage these risks, price these Products. He helps in designing insurance plans and then evaluates the financial risk of the company which it takes while selling an insurance policy.

Types Of Insurance

Insurance is broadly divided in two segments, based on the nature of insurance, those are:

1. Life Insurance &
2. Non-Life Insurance or General Insurance.

It can be again subdivided into the following categories:

- Fire Insurance.
- Marine Insurance.
- Social Insurance
- Miscellaneous Insurance. (Health insurance, Liability Insurance etc….)

Objective Of The Study

1. To study investors preference on life insurance policies.
2. To know which policy is most favorable among different classes of investors.
3. To study the awareness of investors on different life insurance policies.
4. To study the purpose of investment on insurance.
Methodology:

Both primary and secondary data have been used for the study. Primary data are collected by conducting a sample survey and for this purpose a drafted questionnaire is used. The source of secondary data includes Annual report and other published documents.

Sample Size:

It is unfeasible to conduct a census study because the policy holders are large in number. In the field of insurance it is so wide area that it is practically impossible to cover each and every aspect. So it is chosen 100 representative policy holders from different sides of Vijayapur City.

Sampling Technique

Here researcher use simple random sampling technique for sampling data collection. Analysis techniques and tools. There are some simple statistical tools like average, percentages etc. used for analyzing the data.

Findings:

The sample respondents were determined on random sampling basis and the data collected from them were analyzed order to arrive at conclusions. Simple statistical tools like percentage, average etc. were used for the analysis and the data were presented in tables and figures for easy comprehension. However it is aimed to reproduce a summary of those findings and conclusions along with suggestions for improvement.

1. This study reveals that majority of respondents belong to the age group of 20 - 40 years. This leads to the conclusion that policy holders are youngsters. Average age is 35 years.
2. The data collected concerning the employment of policyholders revealed that various categories of people like agriculturists, business people, employed personnel etc. hold various types of policies and their respective proportion to the total policy holders are not much different. Therefore it is concluded that the various policies of life insurance companies are popular among all categories of people.
3. The enquiry regarding the marital status of the investor reveals that majority of policyholders are married.
4. Life Insurance Companies are offering different types of policies with different maturity period. It was revealed that medium term policies are more preferred by policy holders.
5. Policy holders are getting more information about policies from insurance agents and then from advertisement. It reveals that agents have major role in providing information to the policy holders.
6. Study reveals that above 90 per cent of the insured have sufficient knowledge about various policies and they have moderate knowledge about the benefits provided by each type of policies.
7. Regarding the objectives of taking policies the study reveals that to deduct taxation is the most important objective followed by future return.
8. The study further reveals that 35 per cent policies taken by the policy holders are ordinary endowment ones and 28.33 percent had taken money back policies.
9. More people are interested in Money back policy of LIC.
10. The survey reveals Money back Policy is the most eye-catching one and most of them prefer it.74.33 per cent respondents agree with the statement that insurance is the better avenue for investment. They are satisfied with insurance policies.
11. Regarding other benefits received by policyholders from Life Insurance Companies, 52.47 per cent received other benefits in the form of lump sum repayment and 33.33 per cent in the form of housing loans.
12. Most of the respondents (86 per cent of investors) are suggesting for innovations and changes in future policies. This reveals that people are more interested in Life insurance investment.

Suggestions To The Customers:

As far as possible choose the early mode of premium payment. Stay buying life insurance during the healthy period. Do not pay a markup in premium in temporary illness. Attach a level term cover rider to endowment plans to increase the life cover.
Limitations Of The Study: f

In certain cases, the findings from the survey may challenge the facts. Difficulties may take place in the case of a Life Insurance Company, which has very good allocation coverage in all the places. Some respondents were unresponsive to give their address and name. The negative attitude of the respondents might have affected the study. Incorrect information received from the respondents is also considered as a limitation. f

Conclusions:

From the study it is clear that investors are of very varying needs and objects. It is a suggestion that there can be better policies with special features for those above 45 years of age and the Companies should give more preference to such persons. Since more people prefer ordinary endowment and money back policies company may provide new attractive features to them. The life insurance companies should provide innovative policies for satisfying new needs of investors. In many ways the entry of private players has marked a second coming for the sector. Within three years, the sector has undergone a makeover offering the market more choice, better service, quicker arrangement, tighter regulations, and greater awareness. Further, from this study, it is believed that the purchasing decision of the Policy holders depends on quality, accessibility and velocity of services, which may lead a company acquire the top rank with a huge market share.

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Customers Perception For Taking Life Insurance: A Critical Analysis Of Life Insurance

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1) Introduction:

Life is full of risk and uncertainties. Since we are the social human being we have certain responsibilities too. Indian consumers have big influence of emotions and rationality on their buying decisions. They believe in future rather than the present and desire to have a better and secured future, in this direction life insurance services have its own value in terms of minimizing risk and uncertainties. Indian economy is developing and having huge middle class societal status and salaried persons. Their money value for current needs and future desires here the pendulum moves to another side which generate the reasons behind holding a policy. Customer service is an integral part of Life insurance organization. It is necessary to identify the key success factors in life insurance industry, in terms of customer satisfaction so as to survive in intense competition and increase the market share. Insurance in India is usually understood as a measure to save the tax for an individual. It has not been considered as a medium for investment for a long time. In Indian mentality, savings can be done only in banks in terms of fixed deposits and other investment facilities available to them. Some people also like to invest in gold. After independence, the LIC was nationalized in 1956, and then the general insurance business was nationalized in 1972. LIC of India has monopoly over the Indian life insurance sector. But after the entry of private insurance players having alliance with foreign insurance experts, Indian insurance market turned into a highly competitive market. The Insurance Regulatory and Development Authority Act 1999 (IRDA Act) was passed by parliament of India and in the year president of India gave his consent to the act.

2) Objectives of the Study:

- To explore the various reasons influencing customers to take life insurance.
- To study and rank the reasons responsible for taking of life insurance.

3) Hypothesis:

- The level of importance of various reasons for taking life insurance is not equal.

4) Research Methodology

The methodology followed for conducting the study included the specification of research design, sample design, questionnaire design, data collection & statistical tools used for analyzing the collected data.

5) Life Insurance

Life insurance is a contract between the insurer and insured for the payment of a sum of money to the person insured for the loss arising from the risk insured against. In return the policy owner agrees to pay a stipulated amount at regular intervals or in lump sum. A life insurance company collects contributions called premium and pays out compensation as claims. The amount of risk cover is called “sum assured” and evidence for an insurance contract is an insurance policy. Upon the insured’s death the insurer requires acceptable proof of death before it pays the claim. Life insurance has emerged as the most vibrant segment in the financial sector in India since the liberalization of the market. Life insurance industry is a dominant institutional player in the financial market impacting the health of the economy through its multi-dimensional role in savings and capital market. While the primary role of a life insurance company is to provide insurance coverage for managing personal financial risks, it plays a very crucial role in promoting savings by selling a wide range of products and actively contributes in promoting and sustaining the capital market of a country.
6) Reasons For Taking Life Insurance

Life insurance policy helps in not only mitigating risk but also provides a financial cushion against adverse financial burdens suffered. A life insurance policy is distinct from other financial instruments because of the risk cover provided. It is one of the things that need for studying perception is simply because customer’s behaviour is based on their perception of “what reality is”. The world as it is perceived is the world that is behaviorally important. Factors Influencing Customer Perception

- Attitude
- Motives
- Interests
- Past experiences
- Expectations.

7) Brief History Of Insurance

The story of insurance is probably as old as the story of mankind. The same instinct that prompts modern businessmen today to secure themselves against loss and disaster existed in primitive men also. They too sought to avert the evil consequences of fire and flood and loss of life and were willing to make some sort of sacrifice in order to achieve security. Though the concept of insurance is largely a development of the recent past, particularly after the industrial era – past few centuries – yet its beginnings date back almost 6000 years.

Life Insurance in its modern form came to India from England in the year 1818. Oriental Life Insurance Company started by Europeans in Calcutta was the first life insurance company on Indian Soil. All the insurance companies established during that period were brought up with the purpose of looking after the needs of European community and Indian natives were not being insured by these companies. However, later with the efforts of eminent people like Babu Muttylal Seal, the foreign life insurance companies started insuring Indian lives. But Indian lives were being treated as sub-standard lives and heavy extra premiums were being charged on them. Bombay Mutual Life Assurance Society heralded the birth of first Indian life insurance company in the year 1870, and covered Indian lives at normal rates. Starting as an attempt at insurance with highly patriotic motives, insurance companies came into existence to carry the message of insurance and social security through insurance to different sectors of society. Bharat Insurance Company (1896) was also one of such companies inspired by nationalism. The Swadeshi movement of 1905-1907 gave rise to more insurance companies. The United India in Madras, National Indian and National Insurance in Calcutta and the Co-operative Assurance at Lahore were established in 1906. In 1907, Hindustan Co-operative Insurance Company took its birth in one of the rooms of the Jorasanko, house of the great poet Rabindranath Tagore, in Calcutta. The first two decades of the twentieth century saw lot of growth in insurance business. From 44 companies with total business-in-force as Rs.22.44 crore, it rose to 176 companies with total business-in-force as Rs.298 crore in 1938. During the mushrooming of insurance companies many financially unsound concerns were also floated which failed miserably. The Insurance Act 1938 was the first legislation governing not only life insurance but also non-life insurance to provide strict state control over insurance business. The demand for nationalization of life insurance industry was made repeatedly in the past but it gathered momentum in 1944 when a bill to amend the Life Insurance Act 1938 was introduced in the Legislative Assembly. However, it was much later on the 19th of January, 1956, that life insurance in India was nationalized. About 154 Indian insurance companies, 16 non-Indian companies and 75 provident were operating in India at the time of nationalization. Nationalization was accomplished in two stages; initially the management of the companies was taken over by means of an Ordinance, and later, the ownership too by means of a comprehensive bill. The Parliament of India passed the Life Insurance Corporation Act on the 19th of June 1956, and the Life Insurance Corporation of India was created on 1st September, 1956, with the objective of spreading life insurance much more widely and in particular to the rural areas with a view to reach all insurable persons in the country, providing them adequate financial cover at a reasonable cost. LIC had 5 zonal offices, 33 divisional offices and 212 branch offices, apart from its corporate office in the year 1956. Since life insurance contracts are long term contracts and during the currency of the policy it requires a variety of services need was felt in the later years to expand the operations and place a branch office at each district headquarter. Re-organization of LIC took place and large numbers of new branch offices were opened. As a result of re-organisation servicing functions were transferred to the branches, and branches were made accounting units. It worked wonders with the...
performance of the corporation. It may be seen that from about 200.00 crores of New Business in 1957 the corporation crossed 1000.00 crores only in the year 1969-70, and it took another 10 years for LIC to cross 2000.00 crore mark of new business. But with re-organisation happening in the early eighties, by 1985-86 LIC had already crossed 7000.00 crore Sum Assured on new policies.

Today LIC functions with 2048 fully computerized branch offices, 113 divisional offices, 8 zonal offices, 1381 satellite offices and the Corporate office. LIC’s Wide Area Network covers 113 divisional offices and connects all the branches through a Metro Area Network. LIC has tied up with some Banks and Service providers to offer on-line premium collection facility in selected cities. LIC’s ECS and ATM premium payment facility is an addition to customer convenience. Apart from on-line Kiosks and IVRS, Info Centres have been commissioned at Mumbai, Ahmedabad, Bangalore, Chennai, Hyderabad, Kolkata, New Delhi, Pune and many other cities. With a vision of providing easy access to its policyholders, LIC has launched its SATELLITE SAM Park offices. The satellite offices are smaller, leaner and closer to the customer. The digitalized records of the satellite offices will facilitate anywhere servicing and many other conveniences in the future.

From then to now, LIC has crossed many milestones and has set unprecedented performance records in various aspects of life insurance business. The same motives which inspired our forefathers to bring insurance into existence in this country inspire us at LIC to take this message of protection to light the lamps of security in as many homes as possible and to help the people in providing security to their families.

» Some of the important milestones in the life insurance business in India are:

1818: Oriental Life Insurance Company, the first life insurance company on Indian soil started functioning.
1870: Bombay Mutual Life Assurance Society, the first Indian life insurance company started its business.
1912: The Indian Life Assurance Companies Act enacted as the first statute to regulate the life insurance business.
1928: The Indian Insurance Companies Act enacted to enable the government to collect statistical information about both life and non-life insurance businesses.
1938: Earlier legislation consolidated and amended to by the Insurance Act with the objective of protecting the interests of the insuring public.
1956: 245 Indian and foreign insurers and provident societies are taken over by the central government and nationalised. LIC formed by an Act of Parliament, viz. LIC Act, 1956, with a capital contribution of Rs. 5 crore from the Government of India.
107 insurers amalgamated and grouped into four companies viz. the National Insurance Company Ltd., the New India Assurance Company Ltd., the Oriental Insurance Company Ltd. and the United India Insurance Company Ltd. GIC incorporated as a company.

8) Research Design: A research design is simply the framework or plan for a study that is used as a guide in collecting and analyzing the data. It is a blueprint that is followed in completing a study. It is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure.

<table>
<thead>
<tr>
<th>Particular</th>
<th>Research Design</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sample size</td>
<td>100 customers of life insurance</td>
</tr>
<tr>
<td>Nature / Type of the Study</td>
<td>Descriptive Research</td>
</tr>
<tr>
<td>Sampling Technique</td>
<td>Convenience Sampling</td>
</tr>
<tr>
<td>Area of the Study</td>
<td>Vijyapur City</td>
</tr>
<tr>
<td>Descriptive Statistics</td>
<td>Graph</td>
</tr>
</tbody>
</table>
9) Data Collection Technique:

Primary data is obtained by Questionnaire Method. The data collection tool is structured questionnaire. While drafting the questionnaires the researcher incorporated close-ended and open ended questions.

In some of the Close ended or the selection type questions the respondents were asked to rate the level of importance on a 5-point scale. We codify respondents’ opinions according to the following codes in a way that Likert’s structure is acceptable for the questionnaire: 5-point scale where “1” refers to Strongly Disagree (SDA), “2” refers to Disagree (DA), “3” refers to Neutral (N), “4” refers to Agree (A) and “5” refers to Strongly Agree (SA).

10) Data Analysis And Interpretation:

Generally, the objectives of taking life insurance cover differ from person to person. One may buy it with more than one objective in mind. The prime objectives include savings, wide risk coverage, reasonable premium, quick settlement of previous claims, image and popularity of the policy, tax shelter, known agent/officials.

Table : Reasons for Taking Life Insurance

<table>
<thead>
<tr>
<th>SNo</th>
<th>Reason</th>
<th>SDA</th>
<th>DA</th>
<th>N</th>
<th>A</th>
<th>SA</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Savings, ,</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>30</td>
<td>62</td>
<td>100</td>
</tr>
<tr>
<td>2</td>
<td>Wide risk coverage,</td>
<td>5</td>
<td>4</td>
<td>10</td>
<td>34</td>
<td>47</td>
<td>100</td>
</tr>
<tr>
<td>3</td>
<td>Reasonable premium,</td>
<td>8</td>
<td>20</td>
<td>22</td>
<td>30</td>
<td>20</td>
<td>100</td>
</tr>
<tr>
<td>4</td>
<td>Quick settlement of previous claims</td>
<td>15</td>
<td>20</td>
<td>24</td>
<td>17</td>
<td>24</td>
<td>100</td>
</tr>
<tr>
<td>5</td>
<td>Image and popularity of the policy</td>
<td>16</td>
<td>23</td>
<td>25</td>
<td>20</td>
<td>16</td>
<td>100</td>
</tr>
<tr>
<td>6</td>
<td>Tax shelter</td>
<td>2</td>
<td>5</td>
<td>3</td>
<td>30</td>
<td>60</td>
<td>100</td>
</tr>
<tr>
<td>7</td>
<td>known agent/officials.</td>
<td>6</td>
<td>20</td>
<td>17</td>
<td>29</td>
<td>28</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Primary Data

Interpretation: It is clear from above table that 62% of the respondents have strongly agreed with the opinion ‘Savings’, 47% of them have Strongly agreed with the opinion ‘Wide risk coverage’, 47% of them have Strongly agreed with the opinion ‘Reasonable premium’ 30% of them have agreed with the opinion ‘Quick settlement of previous claims’, 24% of them have strongly agreed and Neutral with the opinion Image
and popularity of the policy, 25% with Neutral and 60% of them have strongly agreed with the factor ‘Tax shelter’ and 29% of them have agreed with the opinion ‘Known agent/officials’.

11) Conclusion:

From the analysis it can be concluded that Savings, Wide risk coverage and Tax shelter are the most important reasons as compared to others for taking life insurance in Vijayapur.

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The Impact Of Science And Technology On Indian Economy

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Introduction:
The developments in science and technology are fundamentally altering the way people live, connect, communicate and transact, with profound effects on economic development. To promote tech advance, developing countries should invest in quality education for youth, and continuous skills training for workers and managers. Science and technology are key drivers to development, because technological and scientific revolutions underpin economic advances, improvements in health systems, education and infrastructure. The technological revolutions of the 21st century are emerging from entirely new sectors, based on micro-processors, tele-communications, bio-technology and nano-technology. Products are transforming business practices across the economy, as well as the lives of all who have access to their effects. The most remarkable breakthroughs will come from the interaction of insights and applications arising when these technologies converge. Through breakthroughs in health services and education, these technologies have the power to better the lives of poor people in developing countries. Eradicating malaria, a scourge of the African continent for centuries, is possible. Cure for other diseases which are endemic in developing countries are also now possible, allowing people with debilitating conditions to live healthy and productive lives. Access and application are critical. Service and technology are the differentiators between countries that are able to tackle poverty effectively by growing and developing their economies, and those that are not. The extent to which developing economies emerge as economic powerhouses depends on their ability to grasp and apply insight from science technology and use them creatively. Innovation is the primary driver of technological growth and drives higher living standards.

Objectives of the study:
1. To analyze the impact of science and technology on Indian economy.
2. To review the challenges of science and technology.
3. To provide suitable suggestion to better implementation science and technology.

Research Methodology:
The present article is based on secondary data from published sources including Government reports, Annual reports, and Research articles, journals and related websites.

The Challenges of Science and Technology:
Technological breakthroughs bring challenges, particularly by disrupting established patterns of work and skills, and introducing new dynamics in business environments. In some sectors, we are seeing growing concentration and winner take most dynamics aided at times by AI that is used as a tool for undetectable or unintentional collusion. This is happening alongside a general trend towards productivity divergence, with global leaders outstripping laggards. For instance, the 200s saw labour productivity at the global technological frontier increase at an average rate of 3.5% in the manufacturing sector, compared to just 0.5% for non-frontier firms. In addition, the breakneck speed at which our economies and societies are changing has given rise to a “Technology 4.0 – Policy 1.0” gap.Unless we close this gap, we will miss out on the many benefits that digital and other technologies can bring, and the digital divide that already exists between certain groups (such as developed vs. emerging countries, large vs. small firms, and young vs. older people) will widen. Here in China, there is also an urgent need to upgrade and restructure productive capacity to make the most of technological and innovation breakthroughs.

Impact of Science and technology on Indian Economy: The economy of India is the eleventh largest economy in the world bionomical GDP and the fourth largest by purchasing power parity (PPP). Following
strong economic reforms from the sociologist inspired economy of a post-independence Indian nation; the country began to develop a fast-paced economic growth, as free market principles were initiated in 1990 for international competition and foreign investment. India is an emerging economic power with a very large pool of human and natural resources, and growing large pool of skilled professionals. Economists predict that by 2020; India will be among the leading economies of the world. India was under social democratic-based policies from 1947 to 1991.

The economy as characterized by extensive regulation, protectionism, public ownership, pervasive corruption and slow growth since 1991, continuing economic liberalization has moved the country toward a market-based economy. A revival of economic reforms and better economic policy in 200s accelerated India’s economic growth rate. However, the year 2009 saw a significant slowdown in India’s GDP growth rate to 6.08% as well as the return of a large projected fiscal deficit of 6.08% of GDP which would be among the highest in the world. India’s large service industry accounts for 55% of the country’s Gross Domestic Product (GDP) while the industrial and agricultural sector contributes 28% and 17% respectively. Agriculture is the predominant occupation in India; accounting for about 52% of employment, the service sector makes up a further 34% and industrial sector around 14%.

Although science and technology, innovation are very important variables for long run economic growth. In the classical growth models, it was stated that the technological change is exogenously determined and cannot be managed by economy policies until 1970s. On the other hand, by 1970s endogenous growth models claimed that technological change can be triggered by applying the technology-driven policies efficiently, such as increasing research and development expenditures, researchers on science and development, education, qualified human capital, information and communication technologies, accessing internet, government policies etc. Therefore, it is very important for the countries to improve the environment stimulating science-technology innovation.

Conclusion:

In this article analysed the impact of science-technology and innovation on the competitiveness and economic growth for in macroeconomic level. It is found that the countries that have science-technology innovation based economic policies and strategies have great superiority and sustainable competitive advantage in not only global competitiveness but also economic growth and development leading to wealth and welfare of the country. For this reason, it can be claimed that countries must design and develop science-technology innovation based competitiveness, economic growth and development strategies. Present conditions for research and development, qualified human capital, infrastructure, higher education, cooperation between the state, industry and university, information and communication infrastructure, accessing the internet, patent protection laws, royalty fees, financial, institutional and structural deficiencies, government policies and externalities. As a result the advances in science-technology-innovation are main driving engine of global competitiveness, economic growth and development in both in economic theory and country practices.

References:

Encouraging Students To Have Positive Attitudes Toward Learning English

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Introduction:
In foreign Language learning context, there are various factors that Influence the learning process such as motivation, attitudes, anxiety, learning achievements, aptitudes, intelligence, age, personalities, etc. The matter of learner’s attitude is acknowledged as one of the most important factors that impact on learning language. So, developing students’ attitudes towards learning is considered to be one of the most important issues that should be taken into account while discussing factors affecting the teaching-learning process. Attitudes are a condition for, and a result of, effective instruction; therefore, studies were conducted in various educational fields to examine strategies and techniques that could contribute to developing students’ attitudes towards learning. This paper deals with the concept of attitude as one of the major affective factors for success in learning English. It will be explained about definition of attitudes, its components and function, and common attitudes towards learning English.

Discussion

Definition of Attitude
There will be some definitions of attitudes in this part based on some experts. Attitudes actually are internal states that influence what the learners likely to do. The internal state is some degree of positive / negative or favorable / unfavorable reaction towards an object. Teachers, learners and researchers will all agree that a high motivation and a positive attitude towards a second language and its community help second language learning. Attitudes towards a particular language might be either positive or negative. Language attitude is an important concept because it plays a key role in language learning and teaching.

Brown (2000) uses the term ‘attitudes’ to refer to the set of beliefs that the learner holds towards members of the target language group and also towards his own culture. Wenden (1991) suggested a broader definition of the concept “attitudes”. He says that the term attitude contains three components namely, cognitive, affective and behavioral. A cognitive component is made up of the beliefs and ideas or opinions about the object of the attitude. The affective one refers to the feeling and emotions that one has towards an object, 'likes' or 'dislikes', 'with' or 'against'. Finally, the behavioral component refers to one's consisting actions or behavioral intentions towards the object.

According to Allman (2000), a successful learner is the one who possess positive attitudes towards the target language. Attitude has been defined by Allportin Chalak (2010) as a mental or neural state of readiness, shaped through experience or dynamic influence on the response provided by an individual to situations and objects. Rasti (2009) defined attitudes towards the subject as the extent to which students accept the subject as well as their opinions towards it.

The Longman Dictionary of Contemporary English (2001) defined attitudes as “opinions and feelings that you usually have about something”.

Thus, Attitudes could be viewed as a tendency to respond positively or negatively towards a certain thing, idea, person, situation etc. Attitudes could highly influence how individuals approach many situations in life, including foreign language learning. It is believed that individuals with positive attitudes usually progress more rapidly in foreign language learning. Attitudes are closely related to our beliefs and are based upon experiences. So that, the writer believes that effective language teaching strategies can encourage students to be more positive towards the learning process in general and learning EFL in particular.
Components and Functions of Attitude

Components of attitudes:
1. The affective component: feelings about the attitude object.
2. The behavioral component: predisposition to act towards the attitude object in a certain way.
3. The cognitive component: beliefs about the attitude object.

Functions of attitudes:
1. Value-expressive function: enables us to express who we are and what we believe in.
2. Ego-defensive function: enables us to project internally-held conflicts onto others.
3. Knowledge function: enables us to know the world.
4. Utilitarian function: enables us to gain rewards and avoid punishment.

Common Attitudes towards Learning English as a Foreign Language

Attitude towards the language
First and foremost, what is English language to students? How would the language affect students’ life? Would students ever use the language? These questions and many more will determine the level of enjoyment, learning, and benefit one will acquire. The right attitude, once we have the right attitude, then everything else will fall in place. Learning will be easy, lessons will be enjoyed, and in the end we have a lot to benefit from the language. Other people cannot give
- Us the attitude needed. It comes from within us. We need to look at the language positively. For Instance, it's important to know the language; it feels good to be able to use the language.

Attitude towards learning the language
To have a positive attitude towards the language is a good start to learn the language. The whole learning process would be much easier. We would not be shy to make mistakes as we understand that making mistakes is a part of the learning process. We would also be able to accept being laughed at, corrected by others, and other negative responses that might arise from people around us as a result of using the language.

The most important thing here is the urge to learn the language. Once we have this urge, we would be willing to go through it all. Sometimes, this urge might come initially by being forced into learning the language. Or, the urge might grow out of happenings and occurrences in life.

Attitude towards the language teacher
The most important thing here is having respect and no ill feelings towards the language teacher. If he dislikes or disrespects the teacher, how would he go through the periods when the teacher is teaching? There are several alternatives. One, He can ignore the teaching. Two, He can pretend that he is listening but actually doing something else. Three, He can put down his head on the table and doze off. Four, He can create a fiesta in the class. Or, He can do a disappearing act. Whatever it is that he does, it will just be a waste of time; not so much of the teacher's, but definitely a whole lot of his.

As far as the language teacher is concerned, he is around with one objective in mind. To teach the language however he could. How he delivers the knowledge, depends on his style of teaching. Every teacher is different and therefore has his own style of teaching. The approach that the teacher uses depends largely on his audience. There is no one best style or approach. We have to accept the fact that teachers are not superpowers. We are all human. Our mood changes according to the environment. Nevertheless, whatever is done in the classroom, it is done with good intentions. That is, at the end of the day, students should have learnt one or two language skills, if everything goes well. No teacher in the world can force students to learn the skills. Good teachers do not force knowledge onto their students. They impart it to the learners. There is so much that can be done by the teacher, but at the end of the day, it is all up to the students whether or not to participate positively in the lesson. In other words it all boils down to our attitude. So, it is all about external force versus internal desire.

So here, it is crucial that students play their role. The role they play depends very much on their attitude towards the language itself and learning it. For instance, if students perceive the English language as
not important, learning the language is a sheer waste of time. Whatever the work they produce is done out of routine, i.e. to complete the work given by the teacher. In this case, students will not learn much, worse still, if students refuse to do the tasks given. Of course students will be bored to death.

Attitude towards school in general

Reasons for schooling:

Before students begin any lesson at school, there should be some questions answered. Why do they come to school? Is it because their parents send them there every morning? Or, do they come to school to be with their friends? Or, being at school is better than at home listening to their mum's nagging? Or, they simply want to learn? Only students know why they go to school. No matter what the students' reasons are, the teacher is ever ready to impart knowledge because that is his only reason for being at school, a place to give and impart formal education. Students' level of responsibility: Once they know the reason why they go to school, then they should know their responsibilities as a student. Among others, do the tasks given, take part in class activities, complete the homework, take initiative to do extra work in addition to the ones given, and last but not least, respect the teacher.

Attitudes toward Language, Language Learning, and Language Tests

Students may wish to learn a foreign language because of its practical benefits, like finding a job, or they might learn it to become similar to native speakers, or at least talk to them or travel to their country. Holmes (1992) believes that people develop attitudes towards languages which reflect their views about those who speak the languages, and the contexts and functions with which they are associated. Attitudes in the context of language learning are defined as the way people look at the language, the class and the people, and the culture of language. According to Brown (2000), second language learners benefit from positive attitudes and negative attitudes may lead to decreased motivation. Nevertheless, he believes negative attitudes can be changed, often by exposure to reality – for example, by encounters with actual persons from other cultures. Positive attitudes on the part of language learners can cause the development of an integrative motivation and this can consequently facilitate second language achievement. The influence of initial motivation and attitudes upon success in language learning is widely acknowledged. Holmes (1992) state that if people feel positive toward those who use the language, they would be more successful and also more highly motivated toward learning it.

Melhim (2009) examined the language and culture attitudes of middle school students participating in a foreign language exploratory program. Results clearly revealed that many students enter their first language class with misconceptions about language learning that may hinder their progress or persistence in language study. If second language learners initiate their language learning while they have negative attitudes towards the target language and the people using that language, they are not expected to make considerable progress in their process of language learning. Paran (2009) found in a study regarding attitude of language learners that students’ beliefs and attitudes about language learning may vary based on cultural background and previous experiences. Thus, it can be argued that positive or negative attitudes do not develop accidentally but have some reasons for their emergence.

Hence, it can be argued that having positive or negative attitudes towards a certain language can exert considerable effect on the learners’ performance on a language test. By the same token, learners’ attitudes towards a certain language proficiency test may affect their performance on that test.

Build Students’ Positive Attitudes

A positive attitude is a powerful tool that fosters enthusiasm, promotes self-esteem, and creates an atmosphere conducive to learning. If the students do not believe in themselves and their abilities, it is important to change that belief for learning to take place. We can nurture a positive learning attitude by verbalizing positive expectations and by expressing praise for jobs done well and on time.

According to Allman et al. in a book Skills for Successful Teaching, there are some tips for building positive attitudes, they are:
1. Look for opportunities to praise your students’ efforts. Even a little recognition, as long as it is genuine, goes a long way. Tip: Avoid hollow praise—save words like “terrific” for truly outstanding accomplishments. Use a smile, a light touch on the shoulder, or a wink to recognize everyday efforts.

2. Encourage your students to look upon their educations as their “jobs.” But rather than working for someone else, they are working for themselves. Explain that they are building the foundation for their futures—each thing they learn is like a brick laid for a future skyscraper! What they do now can help them stand tall and strong throughout their lives.

3. Encourage your students to develop an interest in what they are learning. Interest is a great aid to learning. Explain that the more they learn about a subject the more their interest will increase.

4. Give your students positive reinforcement for desired behavior and attitudes.

5. Set up a reward system for accomplishing short- and long-term goals. When used properly, rewards can be an effective way to bring about desired study habits.

6. Let your students see how you organize yourself. Show them your lesson plans, your daily schedule, and other organizational tools you use. Ask them to speculate about what a school day would be like if there were no set plans for what to do and when.

7. Make the tips you present on organization, time management, and study habits meaningful and relevant to your students. Example: As you give an in-class assignment, ask the students to estimate how long they think you should allow for completing it and why. Tell them how you estimate the time an assignment or other activity could take and how you rely on these skills daily.

8. Show your students how you schedule your time and activities. Stress the importance of organizing one’s time.

9. Point out to your students that everyone is required to do tasks of which they are not particularly fond. Talk to them about some of the things you must do and how you motivate yourself to tackle them.

10. Encourage your students to use “mind-motivators”—thoughts that get them mentally moving. Have them think about activities they must force themselves to do, such as homework or piano practice. Tell students to motivate themselves by applying “mind talk” to do these things. Example: “If I start this now, I’ll be done before dinner, and still have time to go out and play!”

Conclusion

An attitude is a rather permanent way of thinking, feeling and behaving toward something or someone. Attitudes could be viewed as a tendency to respond positively or negatively towards a certain thing, idea, person, situation etc. Achievement in a target language relies not only on intellectual capacity, but also on the learner’s attitudes towards language learning. This means that learning language should be approached primarily as a social and psychological phenomenon rather than as a purely academic one. So we have been concluded that the ability of the students to master a second language is not only influenced by the mental competence or, language skills, but also on the students’ attitudes towards the target language. The attitudes that the students should have are attitude towards the language, attitude towards learning the language, attitude towards the language teacher, and attitude towards school in general.

References


A Study on Situational Analysis on Women Domestic Workers in Dharwad

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Introduction:

A women domestic worker is a person who work within the employer’s household. Domestic workers plays a various kind of household services for an individuals as well as families, from providing care for children and elderly dependent to housekeeping, including cleaning and household maintenance. Including other responsibilities like cooking, laundry, ironing, shopping for food and undertaking other household errands.

Such work has always needed to be done but before the Industrial Revolution and the advent of labour saving devices, it was physically much harder. Some domestic workers live within their employer’s household. In some cases, the contribution and skill of servants whose work encompassed complex management tasks in large households have been highly valued. However, for the most part, domestic work, while necessary, is demanding and undervalued. Although legislation protecting domestic workers is in place in many countries, it is often not extensively enforced. In many jurisdictions, domestic work is poorly regulated and domestic workers are subject to serious abuses, including slavery many domestic workers are subject to serious abuses, including slavery many domestic workers are live-in domestics. Though they often have their own quarters, their accommodations are not usually as comfortable as those reserved for the family members.

Domestic Worker

“Domestic worker” means a women, who is working in household work in any household for remuneration whether in cash or kind either directly or through any agency on a temporary, permanent, part time or full time basis, but does not include any member of the family of the employer

Working conditions of Domestic Workers

The tasks performed by either category of domestic workers may include cleaning [sweeping, swabbing and dusting], washing [clothes and dishes], or even putting machine – washed clothes on the clothesline or/and folding them, cooking, or preparation for cooking such as chopping vegetables and making dough, or cooking a part of meal, ironing, housekeeping and extensions of these outside the home such as shopping. Domestic work may also include childcare or care of the aged. There are no standard norms that decide working conditions. By and large, employers decide wages though this in is often the ‘rate’ of the area they live in. Wages also depend on the bargaining power of the domestic worker and workers desperation for work. Experienced workers may be able to bargain for more while those desperate for work may be willing to work at lower rates

Earlier Studies

Sing K P (2004) says that among women who were working out of utter economic necessity, the majority were dissatisfied with the time they spend with their children and the time they allocate to their home 57 percent of working women have alternate arrangements for their children either a mother or a mother-in law or a maid to look after their children. The age of the children is an important factor in generalizing the women’s role conflict because mothers personal attentions are most essential when they are small. Another cause can be family size women with larger number of family member may feel the conflict than the women work families are small in number. The other factor associated with this the nature of job that the time amount spent outside the house. Some who do not feel any role conflict are school teachers, lecturers and those who are in independent professions.

Panda (2005) conducted survey and found that skilled workers did particularly well in getting remunerative work in brick-kilns and construction sites. While this did not mean that migration was viewed
as the ideal form of employment, it was certainly seen as better paid and more secure than employment in the village.

**Objectives of the study**
1. To study the socio-economic conditions of women domestic workers in Dharwad city.
2. To study the women domestic workers profession and regulation.
3. To study the women domestic workers and their family members status.
4. To study the Women domestic workers job satisfaction in terms of salary and nature of work.

**Universe and Methodology**

The study was conducted in Dharwad City. The sample size is 200 respondents which are selected through Snow-ball techniques. The research design adopted descriptive design. Information was collected through personal interview by using an interview schedule.

**Table-1**

<table>
<thead>
<tr>
<th>Women Domestic Worker Socio-Economic Background</th>
<th>Respondents No.</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18-25</td>
<td>10</td>
<td>10%</td>
</tr>
<tr>
<td>26-30</td>
<td>14</td>
<td>14%</td>
</tr>
<tr>
<td>31-35</td>
<td>19</td>
<td>19%</td>
</tr>
<tr>
<td>35 above</td>
<td>57</td>
<td>57%</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100%</td>
</tr>
<tr>
<td>Caste</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>19</td>
<td>19%</td>
</tr>
<tr>
<td>ST</td>
<td>07</td>
<td>07%</td>
</tr>
<tr>
<td>OBC</td>
<td>72</td>
<td>72%</td>
</tr>
<tr>
<td>General</td>
<td>22</td>
<td>22%</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100%</td>
</tr>
<tr>
<td>Marital Status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>71</td>
<td>71%</td>
</tr>
<tr>
<td>Unmarried</td>
<td>09</td>
<td>09%</td>
</tr>
<tr>
<td>Separated/Divorce</td>
<td>06</td>
<td>04%</td>
</tr>
<tr>
<td>Widow</td>
<td>14</td>
<td>02%</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100%</td>
</tr>
<tr>
<td>Educational status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Illiterate</td>
<td>39</td>
<td>39%</td>
</tr>
<tr>
<td>Literate</td>
<td>61</td>
<td>61%</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100%</td>
</tr>
</tbody>
</table>

**Table-2** since how long you were doing domestic worker job

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Domestic workers tenure</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>1-4 years</td>
<td>30</td>
<td>30%</td>
</tr>
<tr>
<td>02</td>
<td>5-9 years</td>
<td>23</td>
<td>23%</td>
</tr>
<tr>
<td>03</td>
<td>10-14 years</td>
<td>14</td>
<td>14%</td>
</tr>
<tr>
<td>04</td>
<td>15 above years</td>
<td>33</td>
<td>33%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>100</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table- 2 The 30% percent respondent afford about 5-9 years 23% percent respondent expressed that there opinion about 10-14 years 14 % percent respondent expressed their opinions we have been working in this domestic worker job from 15 and above years. The observation made from the above table is the respondent domestic worker professions have greater scope.
Table-3 Reasons for under taking this professing (domestic workers) only

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Reasons for under taking this professing only</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Poverty</td>
<td>52</td>
<td>52%</td>
</tr>
<tr>
<td>02</td>
<td>Less family income</td>
<td>04</td>
<td>04%</td>
</tr>
<tr>
<td>03</td>
<td>Husband unable to work</td>
<td>05</td>
<td>05%</td>
</tr>
<tr>
<td>04</td>
<td>Children are too small &amp; more</td>
<td>08</td>
<td>08%</td>
</tr>
<tr>
<td>05</td>
<td>Any other reason</td>
<td>35</td>
<td>35%</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Table-3 from the above table it has been observed that out of 100 respondent 52% percent of the respondent are poverty whereas 4% percent respondents said our family income is less. 5% percent women workers said our husband unable to work and remaining 48% percent of The respondents are working for Support to family income.

Table-4 Do you aware of the existence of domestic worker union

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Domestic worker union</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Yes</td>
<td>27</td>
<td>27%</td>
</tr>
<tr>
<td>02</td>
<td>No</td>
<td>73</td>
<td>73%</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Table-4 Shows that 73% of respondents are not aware of the existence of domestic worker union. 27% respondents are aware of the existence of domestic worker union. Majority of the table 73% domestic worker are not aware of the existence of domestic worker union.

Table- 5 Did you availed any Govt scheme

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Govt scheme</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Yes</td>
<td>96</td>
<td>96%</td>
</tr>
<tr>
<td>02</td>
<td>No</td>
<td>04</td>
<td>04%</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Table-5 Reveals that 96% percent respondents who were of the opinion that availed any Govt scheme and 04% percent respondents expressed their opinions did not know the availed any Govt scheme.

Major Findings:
1. Majority 54% domestic worker do not know any Govt programmer and polices related of domestic worker.
2. Majority 97% domestic workers are having saving bank account.
3. Majority 72% domestic worker are that they have lived in the rented house.
4. Majority 79% domestic worker are not receive salary regularly on a fixed date.
5. Majority 64% domestic worker are salary given to husband.
6. Majority 79% domestic worker are agree with working on Hour base.
7. Majority 60% of the domestic workers are salary given to husband.
8. Majority 50% domestic workers are having better working condition.
9. Majority 92% of the respondents are agree with feel safe and secure while working in owner house.
10. Majority 98% domestic worker are getting time for own self caring.
11. Majority 58% of respondent are doing finalize the working time owner’s convenient.
12. Majority 64% domestic works are will they agree with owner convenient time.
13. Majority 92% of the domestic works are manageable our own worker.
Suggestions:
1. It was found in the study that 52% of the women domestic workers were illiterate. It is therefore suggested that women domestic workers be made beneficiaries of adult/continuing education. This will empower them and make them better prepared to face the challenges of life.
2. Just like all women in India, women domestic workers tend to neglect their health. They must be made be aware of the importance of a balanced and nutritious diet.
3. The wages they earn are less than Minimum wages and woefully inadequate to meet daily needs, let alone plan for savings. In the light of the high cost of living seen in the present day and age, it must be ensured that employers pay the legally prescribed Minimum wages so the domestic workers are not exploited and so that they may be able to lead a decent standard of living.
4. Workers what so ever. They must be brought under the cover of all the social security measures that are extended to workers employed in the unorganized sector.
5. Systematic mobilization and organizational skill training to help women domestic workers build their association and unions for common solidarity and leadership building should be organized.
6. Advocacy programs should be organized for trade unionists for their greater involvement in supporting women domestic workers and their self organizations.

Reference
1. K., Ramadevi. 2015. “Women Domestic Workers and Their Family Life” ( A Case Study Of Gulbarga City). Gulbarga: Gulbarga University, Kalaburagi.
Awareness And Use Of Digital Information Literacy Skills And Cometenecy Among The Faculty Members Of Degree Colleges In North Karnataka: A Study

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Dept. of Library and Information Science, KSAWU, Vijayapur

Introduction:
“Information literacy has become a global issue and many information literacy initiatives are being documented throughout the world information literacy. Forms the basis for lifelong learning it is common to all disciplines to all learning environments and to all level of education. Information, which is available in different format-print, non-print and electronic in different categories – primary, secondary tertiary and in different cannels- formal and informal, plays a vital role in the over all development of a nation as a basic resource. It has long recognized as an essential ingredient for the progress of civilization and society all the times.”¹

Previous Studies:
A literature search made on LISA, LISTA, emeraldinsight.com and subject bibliographies indicates that number of studies have been reported from abroad including India. Majority of the studies have been reported by developed countries on ‘information literacy’ however digital information literacy is part of information literacy.

“The term information literacy was first coined in 1974 by Zurkowski, an American educator (Bundy 2004), with initiatives in schools occurring in the 1970s in Australia and in the 1980s in New Zealand (Bundy 2004). Thus the concept of information literacy is relatively new for the New Zealand population. Information literacy is often defined in terms of what an information literate person can do.”² Hence in the present study investigation was made to study the level of competency and digital information literacy among the faculty members of Degree College in north Karnataka.

Need For The Study:
The faculty members of the degree college are basically involved teaching, research and knowledge extension. The teacher of the college will require information on their subject for teaching and learning. If any faculty wants to be taken seriously by their students and colleagues, they may need constantly update their existing knowledge in their domain. Hence, in the present context, digital and online resources play very impart role in updating their knowledge in their respective field of specialization. So, the present investigation is undertaken to know the awareness and use of digital information resources by the faculty members of the degree colleges in north Karnataka.

Scope And Limitations Of The Study:
The presents study is mainly based on the primary data collected from sample respondents and the following limitations have been identified. The present study is explorative in nature and restricted geographically to the sample population of only faculty members of the degree colleges which offers general course, in north Karnataka. Further, colleges which offer technical and medical science are not included in the present study. Present study has confined to the awareness and use of digital information literacy, computer literacy level among the faculty members of the degree colleges.

Objective Of The Study
Main objectives of the study are:
1. To study the characteristics composition of the study population,
2. To examine the types of information required by the study group,
3. To know information literacy skills among the faculty members under study,
4. To trace, how to find out, locate and access required needed information by the faculty members of degree college under study.
5. To identify the extent of awareness about the different types of electronic resources among the faculty members.
6. To identify the extent of use of different types of electronic resources by the faculty members under study, vii. to examine the out the criteria used for evaluation of electronic resources by the faculty members under study.
7. To understand the knowledge of copy right act and plagiarism among the faculty members under study, ix to trace the problems encountered in the process of information literacy by the faculty members under study.

Methodology:
For the present study, the survey method of research was employed. Further, Structured Questionnaire was used as data collection tool for collecting required information from the study population. Questionnaire was devised according the objectives and available literature on the topic based on computer literacy and digital information competency among the faculty members of Degree College. Further, appropriate sampling technique was adopted for selection of the sample. Later, structure questionnaire was distributed among the faculty members who are working in the degree colleges in north Karnataka. The data so collected was analyzed, tabulated and interpreted in the spss packages following section.

Study Population:
The study population includes the faculty members of the degree colleges in north Karnataka.

Analysis and Interpretation of the Data:

Table-1 Gender wise Distribution of Respondents

<table>
<thead>
<tr>
<th>SL No</th>
<th>Gender</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Male</td>
<td>566</td>
<td>80.7</td>
</tr>
<tr>
<td>2</td>
<td>Female</td>
<td>135</td>
<td>19.3</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>701</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table -1 shows the gender wise distribution of study population, it is observed that most of the study population (N=566-80.7%) belongs to male category. While, 19.3 % of the respondents belongs to female category. It can be concluded that majority of the study sample belongs to male category only.

Table-2 Domicile wise distribution of study population

<table>
<thead>
<tr>
<th>SL No</th>
<th>Domicile</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rural</td>
<td>219</td>
<td>31.2</td>
</tr>
<tr>
<td>2</td>
<td>Urban</td>
<td>482</td>
<td>68.8</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>701</td>
<td>100.0</td>
</tr>
</tbody>
</table>

It is observed that out of 701 total populations, 31.2% of the study population belongs to rural side. And remaining 68.8% of the study sample belongs to urban side. It can be concluded that majority of the study population hail from urban place.

Table- 3 Frequency of visit to Library by the faculty members

<table>
<thead>
<tr>
<th>SL No</th>
<th>Frequency of visit to Library</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Daily</td>
<td>85</td>
<td>12.1</td>
</tr>
<tr>
<td>2</td>
<td>Weekly</td>
<td>78</td>
<td>11.1</td>
</tr>
<tr>
<td></td>
<td>Fortnightly</td>
<td>456</td>
<td>65.0</td>
</tr>
<tr>
<td>4</td>
<td>Monthly</td>
<td>1</td>
<td>.1</td>
</tr>
<tr>
<td>5</td>
<td>Occasionally</td>
<td>81</td>
<td>11.6</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>701</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Table-3 shows that frequency of visit to library, significant proportions of the faculty members have (65.0%) visit library Fortnightly. 12% of the user visit library daily. While, more than 11% of the faculty members visit library occasionally. However, 11.1% of the respondents visit weekly. It can be summarized from the above discussion that faculty members have frequently visit libraries.

**Table-4 Purpose of visit to Library**

<table>
<thead>
<tr>
<th>Sl no</th>
<th>Purpose of visit to library</th>
<th>Frequency (N=701)</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>To borrow the books</td>
<td>589</td>
<td>84.0%</td>
</tr>
<tr>
<td>2</td>
<td>To Read Journals Article</td>
<td>568</td>
<td>81.0%</td>
</tr>
<tr>
<td>3</td>
<td>Consulting references Materials</td>
<td>631</td>
<td>90.0%</td>
</tr>
<tr>
<td>4</td>
<td>To Read News Papers</td>
<td>580</td>
<td>82.7%</td>
</tr>
<tr>
<td>5</td>
<td>To Read Text Books</td>
<td>397</td>
<td>56.6%</td>
</tr>
<tr>
<td>6</td>
<td>For Recreation Purpose</td>
<td>580</td>
<td>82.7%</td>
</tr>
<tr>
<td>7</td>
<td>For Browing Internet</td>
<td>558</td>
<td>79.6%</td>
</tr>
<tr>
<td>8</td>
<td>To Prepare Notes</td>
<td>511</td>
<td>72.9%</td>
</tr>
</tbody>
</table>

There are several purposes behind the visit to library by faculty members. It is evident from the table-4 that greater majority of the faculty members (90.0%) visit library for the purpose of Consulting references Materials and almost equal percent of them (84.0%) visit library for the purpose of borrow the books. More than 82% of the Faculty members visiting the Library to read newspapers and recreation purpose, almost equally more than 80.0% to read journals articles. While, more than three-fourth of the faculty members (79.6%) visit the library for browning internet, more than two-third of the (72.9%) of the faculty members visit Library for Prepare notes, 56.6% of the faculty members visit Library for to read text books. The main purpose of the faculty members to visit library for consulting reference materials, referencing and to borrow the books.

**Table- 5 Type of Information required by faculty member under study**

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Type of Information</th>
<th>Frequencies</th>
<th>N</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Academic Information</td>
<td>411</td>
<td>58.63</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Generalized Information</td>
<td>317</td>
<td>45.22</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Heath Information</td>
<td>380</td>
<td>54.21</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Financial Information</td>
<td>112</td>
<td>15.98</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Political Information</td>
<td>260</td>
<td>37.09</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Research Information</td>
<td>267</td>
<td>38.09</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Environmental Information</td>
<td>288</td>
<td>41.08</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Current Information</td>
<td>248</td>
<td>35.38</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Information Related to Govt. Programs /policy Ect</td>
<td>229</td>
<td>32.67</td>
<td></td>
</tr>
</tbody>
</table>

Table-5 reveals about Type of Information required by faculty member under study. It is observed that large majority (N=411, 58.63) of the faculty members required academic information followed by health information, which represents 54.21% of the total population. While another 45.22% of the faculty members required Generalized Information. On the other hand moderately they also required Financial Information (112, 15.98), Political Information (260, 37.09) and Environmental Information (41.08) respectively. However, it is surprisingly note that they least preferred for financial information and research information. From the above discussion it can be inferred that faculty members are more interested in access of academic information or health information.
Table-6 Factors/instances for which you need information

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Factors</th>
<th>N</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>To prepare for teaching</td>
<td>398</td>
<td>56.8%</td>
</tr>
<tr>
<td>2</td>
<td>To update knowledge</td>
<td>172</td>
<td>24.5%</td>
</tr>
<tr>
<td>3</td>
<td>To Become Life Long Learner</td>
<td>392</td>
<td>55.9%</td>
</tr>
<tr>
<td>4</td>
<td>To Write Journal Articles</td>
<td>532</td>
<td>75.9%</td>
</tr>
<tr>
<td>5</td>
<td>To write Paper for Seminar, Conference etc</td>
<td>504</td>
<td>71.9%</td>
</tr>
</tbody>
</table>

There are several factors which make the users are in need for information. Table-6 depicts the factors for which the faculty members need information. It is found that significant number of proportions of faculty members are in need of information to write journal articles amounts 75.9% of the total population then followed by to write Paper for Seminar, Conference amounts 71.9% etc. about 56.8% of the faculty members need information to prepare for teaching and at the same time almost equal number of faculty members need an information to become lifelong learner (55.9%). However they given low priority for to update knowledge.

Table-7 Searching methods in library catalogue

<table>
<thead>
<tr>
<th>Sl no</th>
<th>Searching methods</th>
<th>No</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>By author</td>
<td>400</td>
<td>56.98%</td>
</tr>
<tr>
<td>2</td>
<td>By title</td>
<td>82</td>
<td>11.68%</td>
</tr>
<tr>
<td>3</td>
<td>By subject</td>
<td>219</td>
<td>31.19%</td>
</tr>
</tbody>
</table>

Table-7 reveals searching methods in library catalogue, out of 701 faculty members, large majority (400, 56.98%) of faculty members uses author option as searching method, then considered subject (31.19%) to search the required material in library catalogue; however only 31.19% of the faculty members uses title option for search required information in the library. It can be inferred from the above discussion that majority of the faculty members prefer to use either author search or subject search.

Table-8 Knowledge Of Web OPAC Search

<table>
<thead>
<tr>
<th>Sl no</th>
<th>Web OPAC Search</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Basic search</td>
<td>701</td>
<td>100%</td>
</tr>
<tr>
<td>2</td>
<td>Guided Search</td>
<td>569</td>
<td>81%</td>
</tr>
<tr>
<td>3</td>
<td>Expert search</td>
<td>650</td>
<td>93%</td>
</tr>
</tbody>
</table>

Faculty members who have the knowledge of Web OPAC as shown in table-8 it is observed that almost all of faculty members have knowledge of using Basic search engine (100%) then followed by expert search represents 93% of the total population. About 81% of the study population uses Guided Search.

Table-9 Extent of use e-resources by faculty members

<table>
<thead>
<tr>
<th>Sl no</th>
<th>e- resources</th>
<th>Mean</th>
<th>Std</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Database CD/DVD</td>
<td>1.768902</td>
<td>1.02439</td>
<td>11</td>
</tr>
<tr>
<td>2</td>
<td>On-line databases</td>
<td>2.281027</td>
<td>1.797473</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Electronics journals</td>
<td>1.773181</td>
<td>1.487537</td>
<td>10</td>
</tr>
</tbody>
</table>
Table 9 – indicate that Extent of use of e-Resources by faculty member highest 1st rank is On –line databases, 2nd rank is e- thesis and dissertations/ shodha Ganga/ Gangorti, 3rd is N – List resources / databases, 4th rank is Website web resources, 5th rank is OPAC, 6th rank is Institutional Repositories, 7th rank is Search engines, 8th rank is On –line reference books, 9th rank is e- books, 10th rank is Electronics journals (Full text /Abstract), 11th rank is Database CD/DVD, 12th rank is e- news papers.

### Table-10- satisfaction of e- resources

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Electronics resources</th>
<th>Mean</th>
<th>Std</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>e- Books</td>
<td>2.653352</td>
<td>0.493912</td>
</tr>
<tr>
<td>2</td>
<td>e- resources</td>
<td>1.007133</td>
<td>0.813251</td>
</tr>
<tr>
<td>3</td>
<td>Internet resources</td>
<td>2.330956</td>
<td>0.479908</td>
</tr>
<tr>
<td>4</td>
<td>Research guides by subject</td>
<td>0.659058</td>
<td>0.474364</td>
</tr>
<tr>
<td>5</td>
<td>Indexes</td>
<td>0.977175</td>
<td>1.186613</td>
</tr>
<tr>
<td>6</td>
<td>Library catalogs</td>
<td>1.329529</td>
<td>0.94482</td>
</tr>
<tr>
<td>7</td>
<td>References sources</td>
<td>1.005706</td>
<td>0.821129</td>
</tr>
<tr>
<td>8</td>
<td>Statistical sources</td>
<td>1.012839</td>
<td>0.816687</td>
</tr>
<tr>
<td>10</td>
<td>Image databases (Art, Maps, Medical, etc)</td>
<td>0.67903</td>
<td>0.947766</td>
</tr>
</tbody>
</table>

Table-10 The above table shows that - satisfaction of e- resources is highest is 2.653352-0.493912, Internet resources, 2.330956-0.479908, Library catalogs1.329529-0.94482, e- resources 1.007133-0.813251, Statistical sources1.01283-0.816687, References sources 1.005706-0.821129, Research guides by subject 0.659058-0.474364, Indexes0.977175-1.186613, Image databases (Art, Maps, Medical, etc) 0.67903-0.947766.

### Table-11 Evaluate Information

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Evaluate Information</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Authenticity</td>
<td>78</td>
<td>11.12</td>
</tr>
<tr>
<td>2</td>
<td>Accessibility</td>
<td>91</td>
<td>12.12</td>
</tr>
<tr>
<td>3</td>
<td>Coverage</td>
<td>51</td>
<td>7.27</td>
</tr>
<tr>
<td>4</td>
<td>Visibility</td>
<td>31</td>
<td>4.42</td>
</tr>
<tr>
<td>5</td>
<td>Reliability</td>
<td>450</td>
<td>65.04</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>701</td>
<td></td>
</tr>
</tbody>
</table>

Table.11 The above table refers to Evaluate information sources, Majority of the respondents that is 65.04% of the respondents consider Reliability as one of the main factor to evaluate information sources followed
by 12.12% of the respondents evaluate information by accessibility and just 4.42 % of the respondents evaluate information sources by visibility.

### Table-12 Information of Copy right bound

<table>
<thead>
<tr>
<th>Si no</th>
<th>Information of Copy right bound</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Seek permission the author</td>
<td>660</td>
<td>94.2</td>
</tr>
<tr>
<td>2</td>
<td>Context for using Information</td>
<td>27</td>
<td>3.9</td>
</tr>
<tr>
<td>3</td>
<td>Download without permission authors</td>
<td>14</td>
<td>2.0</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>701</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table -12 Indicate Information of Copy right bound that Majority of the respondents 660 (94.2%) Seek permission of the author. And only 2.0% Download the material without the permission of authors.

### Table-13 e- Resources

<table>
<thead>
<tr>
<th>Si no</th>
<th>e-Resources</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lack of Funds</td>
<td>523</td>
<td>75%</td>
</tr>
<tr>
<td>2</td>
<td>Lack of ICT Infrastructure</td>
<td>456</td>
<td>65%</td>
</tr>
<tr>
<td>3</td>
<td>Lack of power Failure</td>
<td>321</td>
<td>46%</td>
</tr>
<tr>
<td>4</td>
<td>Lack of motivation from the authorities</td>
<td>258</td>
<td>37%</td>
</tr>
<tr>
<td>5</td>
<td>Lack of information sources</td>
<td>325</td>
<td>46%</td>
</tr>
<tr>
<td>6</td>
<td>Lack of Training</td>
<td>458</td>
<td>65%</td>
</tr>
<tr>
<td>7</td>
<td>Lack of working hours</td>
<td>569</td>
<td>81%</td>
</tr>
<tr>
<td>8</td>
<td>Lack of cooperation</td>
<td>248</td>
<td>35%</td>
</tr>
<tr>
<td>9</td>
<td>Lack of skills</td>
<td>426</td>
<td>61%</td>
</tr>
<tr>
<td>10</td>
<td>Lack of knowledge</td>
<td>326</td>
<td>47%</td>
</tr>
<tr>
<td>11</td>
<td>Fear of failure</td>
<td>120</td>
<td>17%</td>
</tr>
<tr>
<td>12</td>
<td>Problem of downloading articles</td>
<td>321</td>
<td>46%</td>
</tr>
<tr>
<td>13</td>
<td>Problem over searching</td>
<td>412</td>
<td>59%</td>
</tr>
</tbody>
</table>

Table -13 Shows that When analyzed the problem in accessing information products and services it is found that highest Mean Value is Lack of working hours 81% and Fear of failure 17% lowest.

**Major Findings:**

1. It can be concluded that majority of the study sample belongs to male category only.
2. Majority of the study population hail from urban place.
3. It can be summarized from the above discussion that faculty members have frequently visit libraries.
4. The main purpose of the faculty members to visit library for consulting reference materials, referencing and to borrow the books.
5. From the above discussion it can be inferred that faculty members are more interested in access of academic information or health information.

**Conclusion:**

“As the online world becomes increasingly complex, digital Literacy will remain as significant issues for librarians and other stake holders concerned with ensuring equitable access to electronic information. New technology devices, application and services will demand new proficiencies.”

Using ICT today libraries can change the world. Finally it can be concluded that in order to increase the digital information literacy among the faculty members of degree colleges, a library has to conduct orientation programs regularly.
Reference:
Administration- Provincial & Local In Mughal Suba Of The Deccan
(Mughal Empire Shahajahan Period 1636-56)

Dr. Sujata H. Gaurkhide
Assistant Professor,
Umme Salma Girls College, Nagpur

In this article I have show the Mughal Emperor Shahajahan administrative set in the Deccan at the provincial and the local levels. The functions of the various principal officers of the suba. The tenure of the Viceroy’s office as also his special status as compared to the Subahdars of other provinces, has also been brought out. The functions and the position of the Subedar, Diwan, Bakhshi and Wqia-navis, Sadr, Yasaowel, Tahvildar and Mushrif, Qazi, Faqydar and Kotwal are followings:

In the Period of Mughal Empire Shahajahan, as the Mughal suba of the Deccan actually consisted of 4 subas namely those of Khandesh, Berar, Aurangabad and Telingana, so, except the diwans, a complete set of provincial officers existed in all the four subas separately. They were all subordinate to their respective officers at Burhanpur, the seat of the subedar of the entire Mughal Deccan.

Subedar:
The head of the provincial administration used to be the viceroy known as subedar. Like the governors of other provinces, the term of the subedar of the Deccan was also not fixed. The following chart will illustrate this point.

<table>
<thead>
<tr>
<th>s.no.</th>
<th>Name of Subedar</th>
<th>Date of appointment</th>
<th>Date of relinquishing the office</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Prince Aurangzeb</td>
<td>11.7.1636</td>
<td>28.5.1644</td>
<td>7 Yrs. 10 Months</td>
</tr>
<tr>
<td>2</td>
<td>Khan-i-Dauran</td>
<td>28.5.1644</td>
<td>22.6.1645 (Died)</td>
<td>1 Yr. some day</td>
</tr>
<tr>
<td>3</td>
<td>Jai Singh</td>
<td>22.6.1645</td>
<td>17.7.1646</td>
<td>Less than one month</td>
</tr>
<tr>
<td>4</td>
<td>Islam Khan</td>
<td>17.7.1645</td>
<td>2.11.1647</td>
<td>2 Yrs. &amp; 3 month</td>
</tr>
<tr>
<td>5</td>
<td>Shah Nawaz Khan</td>
<td>2.11.1647</td>
<td>17.7.1648</td>
<td>8 months</td>
</tr>
<tr>
<td>6</td>
<td>Prince Murad</td>
<td>17.7.1648</td>
<td>17.7.1649</td>
<td>1 Yr. &amp; 1 month</td>
</tr>
<tr>
<td>7</td>
<td>Shaiesta Khan</td>
<td>4.9.1649</td>
<td>Sept. 1652</td>
<td>3 Yrs.</td>
</tr>
<tr>
<td>8</td>
<td>Aurangzeb</td>
<td>Sept. 1652</td>
<td>1657</td>
<td>5 Yrs.</td>
</tr>
</tbody>
</table>

The chart also illustrates that except prince Aurangzeb, none of any officers to this high office remained there for more than three years. It justifies Tavernier’s assumption that a governor was expected to retire from a province in three years. 1 Its means normally a subedar was not allowed to remain in the Deccan for more than three years, and was transferred from Deccan. Mundy has also hinted at it. He writes, For governors of places are usually transferred from one place to another once in 3 or 4 years. 2 Other travellers have also said that the term was short. 3 Subedar of the Deccan as compared to the governors of other provinces, not given any special power, but the charge of the subedar of the Deccan was definitely greater than of the governors of other provinces for the simple reason that the subedar of the Deccan had his authority extended to 4 subas, while the authority of the governors of other provinces were simply confined only to their respective subas.

Prince Aurangzeb was appointed the subedar of all the 4 subas on both occasions. Prince Murad was also appointed to look after all the four subas of the Deccan. Similarly Shaiesta Khan, Islam Khan and Shah Nawaz Khan were all appointed the subedars of the entire Deccan. 4 Khan –i- Zaman was appointed the subedar of the area known as Balaghat comprising the provinces of Aurangabad, Telingana and half of Berar. 5 Rashid Khan Ansari was appointed the subedar of Burhanpur (Khandesh) in 1638. 6 Shah Beg Khan was appointed the subedar of Telingana in 1642. 7 Hadi Dad Khan was appointed the subedar of the same region in 1648 A.D. 8

All the four subedars were not independent in their respective jurisdictions, but were subordinate to the subedar of the entire Deccan.
The chronicles and documents do not say anything about the tenure of such subedars, but taking into account the opinion expressed by European travellers, as cited above, it can safely be assumed that their tenure would also have been quite short.9

**Diwan:**

In 1634 A.D. for administrative convenience, the Deccan was divided into two portions, the Balaghat and the Payanghat. So the entire Mughal Deccan usually got two Diwans simultaneously for those two regions, with one exception, that of Murshid Quli Khan, who was appointed to the Diwani of both Balaghat and Payanghat in 1656 A.D.

The names of all the Diwans in the respective administrative zones are not available. Aqa Afzal is mentioned as the Diwan of Balaghat before the appointment of Diyanat Khan to that office in 1650 while Muhammad Taqi Tafrishi was appointed Diwan of Payanghat. Aqa Afzal relinquished the office to Diyanat Khan while his brother Amir Beg had relinquished it to Muhammad Taqi Tafrishi.10 The name of Muhammad Husain is also mentioned as Diwan of Payanghat during 1644 A.D.11 Rai Rayan was appointed the Diwan of Balaghat in 1648.12

As prince Murad had expressed his dissatisfaction with Rai Rayan, the Emperor again appointed Diyanat Khan in 1649.13 Multafit Khan was appointed the Diwan of Payanghat in 1651. Muhammad Safi S/o Islam Khan was appointed the Diwan of Balaghat in 1652.

Murshid Quli Khan was appointed the Diwan of Balaghat in 1653 and was made that of Payanghat also in 1656.14

It appears that there was no fixed tenure for a Diwan had to hold that office. It depended entirely on the discretion of the Emperor, and the capability of the Diwan. An analysis of their terms of office will make this point clear.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of Diwan</th>
<th>Period during which office held</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Diyanat Khan</td>
<td>1641 to 1644</td>
<td>More than 3 Yrs.</td>
</tr>
<tr>
<td>2.</td>
<td>Muhammad Husain</td>
<td>1644</td>
<td>Few months only</td>
</tr>
<tr>
<td>3.</td>
<td>Diyanat Khan</td>
<td>1644 to 1648</td>
<td>More than 4 Yrs.</td>
</tr>
<tr>
<td>4.</td>
<td>Rai Rayan</td>
<td>1648 to 1649</td>
<td>Few months</td>
</tr>
<tr>
<td>5.</td>
<td>Diyanat Khan</td>
<td>1649 to 1653</td>
<td>More than 4 Yrs.</td>
</tr>
<tr>
<td>6.</td>
<td>Muhammad Safi</td>
<td>1653</td>
<td>Few months</td>
</tr>
<tr>
<td>7.</td>
<td>Multafit Khan</td>
<td>1652 to 1656</td>
<td>More than 4 Yrs.</td>
</tr>
<tr>
<td>8.</td>
<td>Murshid Quli Khan</td>
<td>1653 onwards</td>
<td>onwards</td>
</tr>
</tbody>
</table>

They usually did not enjoy high ranks, but were given considerably low ranks, and much lower as compared to the subedars of their respective administrative zones. Diyanat Khan enjoyed the rank of 1500/600.15 Then his rank was increased and the highest rank that he enjoyed as Diwan was 2000/700.16 Rai Rayan’s mansab was 1000/250.17 Muhammad Safi held the rank of 1500/500. Multafit Khan had got the mansab of 2500/1500. Murshid Quli Khan enjoyed the mansab of 1500/1000 when he was made the Diwan of the entire Mughal Deccan.

The Diwans were usually designated as Madar-ul-Maham in the official documents.18

The personal assistants to the Diwans were officially designated as Pesh Dast-i-Diwan. The names of three such deputies are available. The first is Kalyan Das the second, Gopinath,19 And the third Jagannath Mal. It appears that they used to be petty mansbdars. Gopinath had got the rank of merely 100/20.20

An instance is found where a Diwan held another office simultaneously. Rai Rayan remained the Faujdar of Baglana also together with his post of the Diwan of Balaghat.21

**Bakhshi, Postal And The Intelligence Services:**

Throughout this period the offices of the Bakhshi and Waqia Navis were combined in one and the incumbent was known as Bakhshi-o-Waqia Navis.22 He supervised the military establishment of the suba, and held the charge of the news-writing also. He appointed 1. Waqia-navises 2. Sawanih nigars. The Khufia navises at all the administrative levels. He also appointed harkarah. It appears that a complete hierarchical system of Bakhshis existed in the suba. The Bakhshi-o-Waqia Navis was appointed in Burhanpur, the seat of...
Mughal subedar of the Deccan and then each of the administrative zones had their separate Bakhshis. Then Bakhshis were appointed in all the 4 subas and in all the major cities.

Husamuddin Hasan was the Bakhshi of the entire Deccan during 1645. Shah Beg Shamlu, who was the Bakhshi and Waqia-nigar of Burhanpur till 1648 was appointed the Waqia-navis of the Deccan that year. Muhammad Safi is mentioned as the Bakhshi and Waqia-navis of the Deccan during 1654. Qazi Nizama was appointed in the same capacity in 1657. Hakim Khushhal is mentioned as holding the office of Bakhshi and Waqia navis of Balaghat till 1640. After that this office was assigned to Lutfullah son of Lashkar Khan. A Yaddasht belonging to the year 1638. Mentions one Abdul Mabud as the Bakhsh of Telingana suba. Similarly, another Dastak mentions one Muhammad Hasan as the Bakhshi of Khandesh suba during 1641. Shah Beg Shamlu was the Bakhshi and Waqia Navig of the Deccan.

The stray reference about them lead one to have some knowledge about their status. It appears that they did not enjoy very high ranks. Husamuddin Hasan, the Bakhshi of the entire Deccan in 18 R.Y. held the rank of 1500/600 only. The mansab of Nauroz Beg, the Bakhshi of Burhanpur was merely 200/50. Similarly, Muhammad Rafi, the Waqia-Navis of Ellichpur also held the mansab of 250/70 only

A complete net of dak chaukies which relayed news, was spread throughout the suba, and in the adjoining kingdoms of Golconda and Bijapur. Several documents of the Deccan mention the existence of a system variously known as Nalwa Dak, Nalwa or Nalu. In a Siyaha Waqi dated 23 June 1644, it is mentioned that a “Nalwa” was received from Qizilbash Khan to be delivered at the imperial court. A Roznamcha (daily report) of Udigr fort dated 29 September 1662, mentions a letter which was despatched by the Nalwa Dak Chauki for Shahjahanabad (Delhi).

The study of various news letters and documents reveals that Mughal intelligence service operated not only in the Mughal territory but also in the adjoining kingdoms of Golconda and Bijapur. It appears that Shahjahan had appointed his news reporters and secret agents at various places in Golconda and Bijapur Kingdoms. A complete network of dak chaukies seems to have existed in those kingdoms which functioned simultaneously with the system established by the rulers of those Kingdoms. The collections of records contain numerous Mughal news letters. Which were received from places within the Golconda Kingdom and were written by the Mughal news-writers and agents posted there. A Siyaha-Huzur dated 10 November 1644 reads “Sunar Das who was posted at Hyderabad wrote a letter to Diyanat Khan, the Diwan to Udaji Ram. A study of the Mughal documents reveals that various postal routes were marked out by the Mughals. Then officials were appointed to supervise each postal route and they were subordinated by the postal runners who would convey the post. Every pargana had got a darogha or nazir( record keeper) who had to supervise the postal system there. He had to maintain the daily attendance of the post runners. Their pay bill for salary was prepared on the basis of their monthly attendance duly certified by darogha and sanctioned by the provincial divan. Any well know person had to stand surety of the payment made to the post-runners. In a few cases a deduction of Zabita is also mentioned. The above conclusions can easily be derived from the extracts of the documents given below. A Dastak (permit) dated 25 July 1665, states that Sital Singh, the treasurer of the Imperial army was instructed to pay Rs. 94/- towards part-payment of the salary of Nagoji and 19 other persons. They were appointed to convey post of the daroga and amin of Aurangabad from Bijapur to Poona. Their salary was sanctioned by the subedar of the Deccan. Gangaram the mushrif had stood surety for payments of this amount being paid. The attendance of these 20 men was certified by Madhoram, darogha and Gangaram, mushrif. The document bears the endorsement and signature of the subedar to the affect that the above persons conveyed post of the Government and dak chaukies of Nagoji were supervised by Musa Khan, Darogha. It appears that Mewrahs were usually employed to convey post.

Yasawal: -

The Messenger, who was appointed on special duty to bring a royal firman to the subedar or for some other job concerning the members of the royal family was known as Yasawal or Sazawal. The official for whom he used to bring the firman had not only to ride out receive him royal honours, but it seems that he had to reward him in cash also.

Two such Yasawals, Mushtaq Beg and Muhammad Sharif are mentioned in a Siyaha dated 18 July 1644. Umdat-ul-Mulk Shaista Khan not only rode out to receive Mushtaq Beg who had brought royal firman
for him but also rewarded him Rs. 300. Muhammad Sharif was despatched to Sangamner to make arrangement for sending pomegranates from there to the Emperor by carriers.\(^{34}\) It appears that they held very low ranks. Muhammad Sharif held 60/15.\(^{35}\)

**Tahwildar and Mushrif:**

The post of Tahwildari and Mushrifi of the treasury in connection with the expedition of Deogarh. The treasury officers were instructed to make payment of him till the end of operation at Daogarh from the treasury in-charge of Ram Rai, the treasurer of the Khandesh suba.\(^{36}\) A Dastak (permit) of 1665 is addressed to Mahanand conveying orders to the effect that he was appointed in place of Sripat as the Mushrif and Tahwildar. Their monthly salaries were fixed at Rs. 25/- and Rs. 30/- respectively and they were exempted from the usual deductions.\(^{38}\)

It appears that tahwildars used to be appointed exclusively for the mints also. One such tahwildar, Harprasad is mentioned as the tahwildar of the mint at Burhanpur. The offices of tahwildar and mushrif were subordinated to the office of Darogha, because Mahanand, the Mushrif and Tahwildar is instructed to send his daily statements of accounts to the Imperial office under the seal of the Darogha.\(^{39}\) It seems that the treasuries at various administrative levels used to have various sections. One such section was Khazanah-i-Khachi-i-kul (disbursement section). A Dastak (permit) dated 8 May 1658. Indicates that one Khwaja Dilawar was the in charge of such a section of the Treasury at Aurangabad.\(^{40}\)

**Qazi:**

Burhanpur was the seat of the provincial Qazi. Each sarkar and pargana headquarter used to have one Qazi each. They were appointed in other towns also whenever it was found necessary to post one. Every village did not necessarily have a qazi. In such villages, the people could either taken their cases to the qazi of the neighbouring town in whose jurisdiction they lay, or to settle their differences locally by appeal to the caste courts and local juries called mahzars in the Deccan. A Siyaha Waqi dated 23 June 1644 states that Daulat Qadam, a slave had appealed to such a local jury\(^{41}\) The qazis could attest the descriptive rolls of the common people. In an endorsed security bond dated 16 July 1648. The qazi of Ghandaur pargana attested the descriptive roll of wall Muhammad.\(^{42}\) Apart from qazis, Mir-i-Adl were also appointed. One such Mir-i-Adl Kamaluddin Husain is mentioned as Mir-i-Adl of Burhanpur in an endorsed Memorandum dated 19 May 1654.\(^{43}\)

**Faujdar:**

They were appointed at suba and sarkar levels as well as in all the important cities and towns. Hadi Dad Khan was the faujdar of Telingana suba in 1656. When he died that year, it was conferred upon Husamuddin Khan. Syed Abdul Wahab was the faujdar of Baglana sarkar in 1644.\(^{44}\) Shayam Singh was the faujdar of the same sarkar in 1648. This office was held previously by one Muhammad Husain. The same year, Umar Tarin is mentioned as holding this office in the same sarkar. Saeed Khan Sherani was the faujdar of Kallaur Sarkar in 1638.\(^{45}\) Asadullah was the faujdar of Ellichpur city in 1655. At his death the same year, it was conferred upon Mirza Khan. Mir Ahmad was appointed the faujdar of Nasirabad town in Asir sarkar during 1654. Saifullah was the faujdar of Mustafabad town in Asir sarkar during 1654. Asadullah was the faujdar of Dandauri town in Sangamner sarkar during 1654. Fateh s/o Zakariya was appointed the faujdar of Chopra town in Asir sarkar during 1655. Muhammad Sharif Tulakchi was faujdar of Hoshangabad town during 1654. Saeed Khan Sherani, the faujdar of kallam sarkar had the rank of merely 800/400.\(^{46}\)

**Kotwal:**

Kotwal can be termed as a police and municipal officer. The Secular kind of criminal cases went to him. Management of jails was also considered as one of his functions. The court of the Kotwal was known as chabutra.\(^{47}\) Tavernier tell us that the office of the kotwal was a sort of barrier where a provost administers justice to those of the quarter.\(^{48}\)

**Conclusion:**

In this way at the end of conclusion administration of Deccan mughal suba under Mughal Empire Shahajahan their administration system was very well. Shahajahan was foresightness rular. As far as administrative structure of the suba is concerned, except the diwans a complete set of provincial officers...
existed in all the four subas separately. The seat of the subedar of the entire Mughal Deccan. The head of the administration in suba used to be the subedar. Diwani of the Deccan that was divided into 2 portions. The Painghat comprised the whole of Khandesh and 1 ½ of Berar while the other 2 ½ subas formed Balaghat. Each of those two region had its own diwan, with one exception, that of Murshid Quli Khan who was the diwan, of both the regions. The offices of the Bakhshi and Waqia Navis were combined in one and the incumbent was known as Bakhshi- o-Waqia Navis. Shahjahan had appointed his news reporters and secret agents at various places in Golconda and Bijapur Kingdoms. Yasawal was the messenger for royal firman. The tahwildar and the mushrif used to be two different officials, yet, it seems these two offices were sometimes, combined into one, and this combination used to be conditional as well as unconditional. Qazi handle religious and jurisdiction matter. The faujdars were appointed at suba and sarkar levels as well as in all the important cities and towns. Kotwal was municipal officer. To the region of Shahajahan not happen more crime. He easily handle his administration by the help of his officers. In this way his provincial administration related to Deccan was very effective.

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Women And Islam

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The historical record shows that Prophet Muhammad consulted women and weighed their opinions seriously. At least one woman, Umm Waraqah, was appointed imam over her household by Prophet Muhammad. Women contributed significantly to the canonization of the Quran. A woman is known to have corrected the authoritative ruling of Caliph Umar on dowry. Women prayed in mosques unsegregated from men, were involved in hadith transmission, gave sanctuary to men, engaged in commercial transactions, were encouraged to seek knowledge, and were both instructors and pupils in the early Islamic period. Prophet Muhammad's last wife, Aishah, was a well-known authority in medicine, history, and rhetoric. The Quran refers to women who pledged an oath of allegiance to Prophet Muhammad independently of their male kin. Some distinguished women converted to Islam prior to their husbands, a demonstration of Islam's recognition of their capacity for independent action. Caliph Umar appointed women to serve as officials in the market of Medina. Biographies of distinguished women, especially in Muhammad's household, show that women behaved relatively autonomously in early Islam. In Sufi circles, women were recognized as teachers, adherents, “spiritual mothers,” and even inheritors of the spiritual secrets of their fathers.

No woman held religious titles in Islam, but many women held political power, some jointly with their husbands, others independently. The best-known women rulers in the premodern era include Khayzuran, who governed the Muslim Empire under three Abbasid caliphs in the eighth century; Malika Asma bint Shihab al-Sulayhiyya and Malika Arwa bint Ahmad al-Sulayhiyya, who both held power in Yemen in the eleventh century; Sitt al-Mulk, a Fatimid queen of Egypt in the eleventh century; the Berber queen Zaynab al-Nafzawiyah (r. 1061 – 1107); two thirteenth-century Mamluk queens, Shajar al-Durr in Cairo and Radyiyah in Delhi; six Mongol queens, including Kutlugh Khatun (thirteenth century) and her daughter Padishah Khatun of the Kutlugh-Khanid dynasty; the fifteenth-century Andalusian queen Aishah al-Hurra, known by the Spaniards as Sultana Madre de Boabdil; Sayyida al-Hurra, governor of Tetouán in Morocco (r. 1510 – 1542); and four seventeenth-century Indonesian queens.

Nevertheless, the status of women in premodern Islam in general conformed not to Quranic ideals but to prevailing patriarchal cultural norms. As a result, improvement of the status of women became a major issue in modern.

Since the mid-nineteenth century, men and women have questioned the legal and social restrictions on women, especially regarding education, seclusion, strict veiling, polygyny, slavery, and concubinage. Women have published works advocating reforms, established schools for girls, opposed veiling and polygyny, and engaged in student and nationalist movements. Nationalist movements and new states that emerged in the post–World War II period perceived women and gender issues as crucial to social development. State policies enabled groups of women to enter the male-dominated political sphere and professions previously closed to them, although these policies often caused popular and religious backlash.

Debates continue over the appropriate level of female participation in the public sphere. Women are typically viewed as key to either reforming or conserving tradition because of their roles in maintaining family, social continuity, and culture.

Women's status has also been used as a means of defining national identity. Although governments of twentieth-century Muslim nation-states have promoted education for both boys and girls as a means of achieving economic growth, the percentage of girls enrolled in schools in developing countries with large and rapidly growing populations remains low. Concern for men's jobs has given added incentive to the conservative call for women to adhere to traditional roles as housewives and mothers, although economic necessity has led women to undertake whatever work they can find, usually low-paid, unskilled labor. War and labor migration have increased the number of female-headed households.
Women today are active participants in grassroots organizations; development projects; economic, education, health, and political projects; relief efforts; charitable associations; and social services. Modern reforms have made polygynous marriages difficult or illegal; permitted wives to sue for divorce in religious courts, particularly in cases of cruelty, desertion, or dangerous contagious diseases; provided women with the right to contract themselves in marriage; required husbands to find housing for a divorced wife while she has custody over the children; increased the minimum age for spouses; limited the ability of guardians to contract women in marriage against their wishes; provided opportunities for minor girls wed against their wishes to abrogate the marriage upon reaching majority; enhanced the rights of women with regard to child custody; and allowed women to write clauses into marriage contracts that limit the husband’s authority over them.

In the contemporary era, women have again assumed leadership roles in the Muslim world. Benazir Bhutto was prime minister of Pakistan (1988 – 90, 1993 – 96), Tansu çiller was prime minister of Turkey (1993 – 96), and Shaykh Hasina is the current prime minister of Bangladesh (1996 –). Nonetheless, tensions remain between traditionalists, who advocate continued patriarchy, and reformists, who advocate continued liberation of women.

Last month, Asma Lamrabet, a well-known Moroccan feminist, resigned from her position at the Mohammedan League of Scholars, where she headed a center of women’s studies in Islam. She was pushed to resign, she explained in a statement, by the backlash over her support for a demand that remains controversial in the Arab and Muslim world: an equal share for women.

In Muslim countries, laws governing inheritance are derived from verses in the Quran; men generally receive larger, sometimes double, the shares that women get. Distant male relatives can supersede wives, sisters and daughters, leaving women not just bereaved but also destitute.

Raising the issue of inheritance and inequality has long been considered blasphemous. When Tunisia’s modernizing first president, Habib Bourguiba, did so in 1974, he was targeted by a fatwa from a Saudi cleric and forced to backtrack.

Yet recently, in several North African countries, the debate over equality in inheritance has been picking up steam.

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Socio-Economic, Religious & Cultural Conditions Of Ancient Period

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Introduction

In the previous unit we have already discussed about the emergence of the Guptas in Indian history. The Guptas started a new epoch in the history of ancient India. This era is also termed as golden age of ancient Indian history. This unit will introduce you to the socio-economic condition and religion and art of the Guptas.

Social and Religious Conditions of Vedic Age

The Vedic age began with the coming of the Indo-Aryan speaking people and ended in about seventh century B.C. Initially, this phase marked a reversal in some respects. It marked the end of city life. It reverted to a pastoral economy and the tribal system of political organization. It saw the beginning of the spread of agriculture throughout the country with the knowledge and use of iron technology. It thus laid the foundations of a civilization in all parts of the country.

The culture that began to emerge during this phase was the result of the intermixing of the Indo-Aryans with the pre-existing inhabitants of India. Some elements of the culture of this period have survived over a period of 3000 years and continue to be a part of Indian culture today. The period from about the sixth century B.C. to about 200 B.C., is marked by far-reaching changes in almost every aspect of life in India. This period saw the spread of agriculture over large parts of the country, the rise of cities and the formation of states. The period also saw the rise and decline of the first all-India empire in Indian history.

This period is important not only for political unity but also for cultural unity. Two major religions—Jainism and Buddhism—which arose in the sixth century B.C. left a lasting influence on Indian life and culture. These religions also influenced religious beliefs and practices of Hinduism. As it developed Hinduism, it included many Vedic beliefs and practices but had many other features which distinguished it from the religion of the Vedas. The Varna system as the caste system now became well-established and gradually became the dominant form of social organization throughout the country.

- Religions Harsha followed a policy of religious toleration. Different religious flourished during this period:

- Vedic religion

Vedic or Brahmanical religion had made a great progress by this time and Buddhism was slowly and gradually moving towards its decline. Vedic religion which made progress during Gupta period further progressed during Harsha's reign. Brahmanism had divided into many philosophical schools and ascetic orders. The followers of Brahman religion worshipped cows and there were many categories of sadhu. Hiuen Tsang has also described different types of sadhu, some of them remained naked, some wore feathers
of peacock, some covered their bodies with grass and so on. Some followers of Brahmanism believed in superstitious spirits etc. In the field of philosophy, Sankhya philosophy was progressing and attracting a large number of followers. Regarding multiplicity of schools and ascetic orders, Bana, in this 'Kadambari' has mentioned Mukhari, Shaiva, Parashari, Bhagavat, Kapila, Kanada, Upanishads, Panchratrick etc.

Buddhism:
Buddhism was on the decline during Harsha's period. Besides being divided into two main sects as for example Hinayanaism and Mahayanasim. There was as many as 18 different sects among the Buddhists. Mahayanasim was more prominent. During his visit Huien Tsang saw as many as 5,000 monasteries accommodation. The most important Buddhist monastery was that of Nalanda.

Jainism:
During the Harsha's period, Jain religion was prevalent at certain places in the northern India. Vaisali and Pundavardhan were the strong holds of Jainism. Jain religion was divided into two main sects such as Svaitamber and Digambar. However, Digambar sect was more prominent and attracted larger number of followers.

- Social Conditions Under The Guptas
The Puranas, Sastras, the Niti Sastras of Narada, the Dramas of Kalidasa etc supply us with a good deal of information regarding the social life of the Gupta period. Many interesting features, about the social life are also found referred to in the contemporary inscriptions. Fahien, the famous Chinese Pilgrim has also made some observations about the society as it existed in India towards the opening of the 5th century A.D.

Division Of Society:
During the Gupta period society was divided into four castes –brahmana, kshatriya, vaishya and sudra. Each one of these comprised a major caste or varna and had specific duties assigned to them. Fahien’s account about the plight of sudras proves the prevalence of caste system and caste prejudices in the Indian society during the Gupta period. The reference to the people of various castes in the epigraphs and literary works also point towards the existence of caste system during this period.

The brahmans were primarily concerned with the study and teachings of Vedas and other scriptures as also the performance of sacrifices and other religious practices. The kshatriyas came next to brahmans in status and position in the society. Khatriyas, being the ruling class, enjoyed a very high status in the society. The kshatriyas as well as the vaishyas enjoyed with the brahmans the status of Dvijati or twice born. The Vaisyas because of their immense wealth were also shown due regard. Sudras formed the lower rank of the cast system. They were forced to serve the other three classes.

Besides the division of the society into four major castes, the contemporary inscriptions and literature bear ample testimony to the existence of sub castes. However, there were no rigid rules in respect of either inter-caste marriage or inter-dining of the professions.

Slavery:
Although there was no institutionalized slave system in India, sources refer to slaves. There were various categories of slaves during the Gupta age. Prisoners of war were often reduced to the status of slaves. Drunkards, gamblers etc who were unable to pay off their debts to their creditors were often compelled to sell themselves as slaves. Persons doing manual works in the royal household too were termed as slaves. But the slave system under the imperial Gupta monarchs differed from the slave system in Western countries. In India, any slave could get emancipation after fulfilling certain conditions. The slaves could regain their liberty after the payment of their dues either by themselves or their relatives and friends. It is evident from the contemporary records that even prisoners of war could be free if they could provide a substitute for themselves. A slave who saved the life of his master did not only become free but also become entitled to a equal son’s share of his master’s property

Position Of Women:
The position of women in Hindu society has been different from age to age. In the Vedic age she enjoyed honour and respect in society. In the Gupta age, the Puranas did their best to improve the lot of the women in some respect of life, but not much could be done due to some prejudice against women.
According to Manavadharmasastra women should be under the protection of their father, husbands or eldest son as the society was distinctly patriarchal. Yet, woman like Prabhavati Gupt, the daughter of Chandra Gupta II was regent in the Vakataka kingdom, following the death of her husband.

Many writers have stated the usual 8 forms of marriage for a woman. There are Brahma, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa and Paisacha. The first four forms are approved, as they involve parental consent although in the Daiva and Arsa forms a bride price is demanded. The last four forms are not prescribed although the Asura and Gandhara forms – marriage by abduction of the bride, sometimes with her consent and marriage by mutual consent, without the necessity of parental approval, respectively.

The practice of sati was in vogue during the Gupta rule. Vatsayana and Kalidasa refer to it. Some instances of Sati are found in the time of the Gupta period. From the Mandasor stone inscription of Kumara Gupta we come to know that practice of sati was prevalent during the Gupta age.

Polygamy was very popular during the Gupta age. The kings and feudatory lords often had more than one wife. The practice was not confined to kings, but extended also to other people. A woman suffered the misfortune of getting a co-wife if she was stupid, or barren, or she repeatedly bore daughters. Inscription refer to Kubernaga and Dhrubaswamini as the queens of Chandra Gupta II.

Food, Dress And Amusement

Food:

According to the description of Kalidasa, the food of the people of Gupta period, was both delicious and nutritious. Barley, Wheat and Rice were their staple food. The cucumber, onion, garlic, pumpkin, gourd etc. were used as vegetables. We have ample references to edible spices, oil-crops and medicinal herbs. Mustard seed, tamarind, cardamoms, cloves, betel nut, ginger, turmeric and saffron were used for different purposes. Moreover the forests and gardens yielded a large variety of valuable fruits such as mango, orange, jackfruit, pomegranate, grapes, banana, coconut etc. Sugar was manufactured from sugarcane. Various kinds of sweetmeats were prepared out of milk and sugar. Honey was another item of food, which was also used in the reception of a guest and at other festive rites.

Dress:

Suiting all occasions and weather men and women used various kinds of dresses. Kalidasa refer to hunting dress. Man put on dhoti, turban and a scarf. They were generally made of cotton, but their wedding dresses were of silk. Women used sari and shawl. Clothes were of various colours such as white, red, blue, saffron, multi coloured and black. Both men and women of this period commonly used different kinds of jewellery, such as ornaments for head and hair, ears, neck, arm, waist, feet and fingers. A large variety of jewellery used by men and women are seen from the sculptures and the Ajanta paintings.

Amusement and Sports:

Kalidasa has vividly described the high standard of music both in theory and practice. Music, dancing and acting were quite popular in the Gupta society. The spring festival and another popular amusement in some festivity was the sprinkling of coloured water. Dice was another popular game. Hunting was another pastime. Elephant riding were favourite outdoor sports of the kings.

Economic Condition Under The Guptas

The establishment of the political unity by the Gupta monarchs coupled with an efficient and benevolent government provided a fruitful soil for the development of trade industry and agriculture which helped to build the economic conditions of the country on a sound footing.

Agriculture:

Agriculture was, as in the past, still the mainstay of the economic life of the majority of the people during the Gupta period. There was an increase in the demand for more and more land for cultivation purpose as is evidenced from the Bengal land grants and other sources. Since the revenue from land was still the main source of the income of the state, the Gupta monarchs took special pains to promote the interests of the cultivators and increase the produce of the soil. Attempts were made to expand agriculture. Wastelands were brought under cultivation through various means such as the digging of tanks, wells, cutting of canals.
ect. The establishment of a large number of irrigation works gave a further impetus to the growth of agriculture even in the dry lands. The Junagath Rock Inscription refers to the repairing of the dam of the Sudarsan, an artificial lake, by Skanagupta’s governor Parnadatta.

The scientists of the age had laid down guide-lines for the development of agriculture along scientific lines. In this respect the Brihat Samhita of Varahamihira is specially noteworthy. Rice, barley and wheat continued to be the principal crops. Different varieties of vegetables, peas, beans and many more were also grown. Cultivation of oil-seeds was done on an extensive scale. A large number of fruit trees, Indian and foreign, were also grown.

Inscriptions or other records of the Gupta period nowhere provide any clue to the existence of anything like the zamindari system of modern times. However, this period witnessed the inauguration of a type of feudal economy as the state gradually granted away different rights over the land to Brahmans and temples.

Keeping in view the importance of agriculture, the state laid down rules and regulations to protect the interests of the agriculturists. Rules were also been prescribed to safeguard the interests of agricultural labourers and land- holders.

The age of the Imperial Guptas was an age of great religious activity. It was particularly remarkable for new advancement made in the field of Hindu revival. Much of the progress made during the Gupta period in the sphere of Hindu revivalism was due to the patronage extended by the Gupta monarchs most of whom were followers of the Brahmonical God Vishnu.

Hinduism:

Incarnations of Vishnu also became popular during this period. Samudragupta was a devout worshipper of Vishnu. Garuda, the vehicle of Vishnu was the emblem of the family. There were coins, which were struck with Garuda standard by him. It is true that the word Bhagavat, no doubt, implied Vishnu worshippers in general but to a particular sect of the Vaishnavas. Chandragupta II Vikramaditya became a more influential advocate of the Bhagavat form of Vaishnavism than his father. He styled himself with the title of Parambhagavat. In the Mathura and Gadha inscriptions he is called by these titles. The Udayagiri Cave inscription dated 401-402 AD reveals that Vishnudeva, a subordinate of the King was a Bhagavat. His name shows that he was a devotee of Vishnu.

Like Vaishnavism, the followers of Saivism regard Siva as the highest god. Although the Gupta rulers were devotees of Vishnu, they extended their patronage to other religious sects. Some of the Gupta rulers and their chiefs were the worshippers of Siva.

Sun God was also worshiped during the Gupta period. The Mandasor inscription dated 436 AD of the time of Kumaragupta records that a guild of silk weavers built a temple for Sun. Mihirakula, the Huna Chief, was a devout worshipper of Surya. He built a Sun Temple on the Gopa Mountain to increase his religious merit. There were other temples at Mandasor, Gwalior, Indore and Asrama ka, dedicated to the sun God Surya and built during the Gupta rule. The images of Surya have been found in various parts of North India, including Assam.

Worship of Shakti was also popular. She is known by various names such as Uma, Parvati, Durga, Kali, Maheswari etc. In the Markandeya Purana the exploits as the destroyer of demons are recorded. With the passage of time Shakti became associated with Siva and became his consort. A feudal lord under Chandragupta II dug a cave near Sanchi where an image of Mahishamardini, a form of Shakti, was established. Shakti worship in India can be traced to the worship of the Mother Goddess of the Harappan people.

Jainism:

In addition to the popularity of various cults and creeds of Hinduism Jainism had many adherents. Not only Jain philosophy but also Jain religion was enriched. A religious council at Valabhi was called in 453 AD. Many Jain temples were built during the Gupta period. During the time of Skandagupta idols of 5 Tirthankaras were established a Kahaum in Gorakhpur district. Fa-hien records that Jain mode of worship in their Jain temples were expensive. The grand procession of images was also a costly affair and a popular form of worship of the Jain deities.
Buddhism:
Buddhism flourished during this age. Paharpur, Ajanta, Nagarjunakonda, Kashmir, Afghanistan and Punjab were the strong holds of Buddhism. Mathura, Kosambi, Kasi and Sarnath were the important centres of Buddhism. The Buddhist Stupas and Viharas in Andhra, Ajanta and Ellora were very famous. The University of Nalanda, the seat of Buddhist studies attracted students from various foreign countries. Its intellectual and moral standard won the admiration of all. Many Gupta rulers like Narasimhagupta, Buddhagupta were ardent followers of Buddhism according to the testimony of Huen Tsang.

Tolerance:
Samudragupta, who was an ardent Vaishnava, had Vasubandhu, a Buddhist of the Mahayana School as one of his advisors. Kumaragupta was a patron of the Buddhist University at Nalanda. The kings favoured Vaishnavism, Saivism and Buddhism. The Gupta rulers are not intolerant towards other religion.

Conclusion:
The Siege of Bijapur began in March 1685 and ended in September 1686 with a Mughal victory. The siege began when the Mughal Emperor Aurangzeb dispatched his son Muhammad Azam Shah with a force of nearly 50,000 men to capture Bijapur Fort and defeat Sikandar Adil Shah, the then ruler of Bijapur who refused to be a vassal of the Mughal Empire. The Siege of Bijapur was among the longest military engagements by the Mughals, lasting more than 15 months until the Mughal Emperor Aurangzeb personally arrived to organize a victory.

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Multilingualism an Overview

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Introduction

Multilingualism is the ability to speak more than two different languages fluently. Contrary to what some societies believe, the vast majority of the world's population is either bilingual or multilingual. With over 5,000 distant languages spoken around the World, numerous words are "borrowed" by different languages to create a global definition of specific names, nouns of descriptions. In many ways, each person is multilingual in some ways. Some people are born into situations where they must learn multiple languages in their youth because that is the only way to function in society successfully. Others are born into monolinguals and must begin the process of learning at a later age. Some people can read in another language, but then struggle to speak in it. It takes the average person about six months to begin developing fluency in a different language with daily studies. Some people can catch on much sooner than that. Once you are successful in learning your first new language to become bilingual, it is much easier to become Multilingual.

Multilingualism is a complex, vibrant and ever-intriguing phenomena. Today the significance of multilingualism has spilled over its local and private roles into having a much broader, global importance and it is one of the most essential social practices in the world. The basic understanding of what multilingualism is often diverges for researchers depending on their differing backgrounds and ideologies. Definitions include 'Multilingualism is the presence of a number of languages in one country or community of city'. 'Multilingualism is a use of three or more languages'. And 'Multilingualism is the ability to speak several languages'. 'Multilingualism is widely regarded as' a natural state of humankind'. Neuroscientists discuss multilingualism in the context of the ways the brain is organized among those who speak multiple languages. We live in a world where multilingualism is a norm and monolingualism the exception. There is no doubt that multilingualism has important implications for communication, identity, social and cultural integration, development and education.

Multilingualism is also a common phenomenon in the world (Cenotaph & Genes, 1998). A huge proportion of the people in the world are becoming or are multilingual (Linguistic society of America, 2012), as people are become increasingly aware of the benefits of multilingualism. Thus, knowledge on this topic is becoming highly relevant and significant in the globalised community.

In the present world there are around 6000 languages grouped under various language families spoken in 200 States. Their existence of all these languages side-by-side resulted in multilingualism. Knowing two or more than two languages become the need for communication among speech communities as well as individuals. 'Multilingualism' can be defined as an occurrence regarding an individual speaker who uses two or more languages, a community of speakers where two or more languages are used, or between speakers of two languages. Multilingualism basically arises due to the need to communicate across speech communities. Multilingualism is not a rare but a normal necessity across the world due to globalization and wider cultural communication. It is not a recent phenomenon; it was prevalent in ancient time also.

Historical and Current Multilingualism

Multilingualism is a specifically human feature and has been characteristic of humans for thousands of years. Language is involved in human evolution in an intricate way and language is a quality distinguishing our species from others. Notably, many languages have been spoken from the down of human interaction. Barnard( 2016) maintains that with Homo Sapiens and possible Neanderthal, who had bigger brains than Homogeneous Sapient, multilingualism was the norm, and multilingual peoples were made up of individuals from different linguistic backgrounds, whose groups intermarried and passed on both their genes and their linguistic diversity’. Looking at more recent history, we see that the social nature of language and
ideas about it roughly parallel stages of societal evolution and Organization, varying under changing historical circumstances.

**Stages of societal organization and language performance**

<table>
<thead>
<tr>
<th>Stage of societal organization</th>
<th>Language crucial as</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tribal</td>
<td>A Language</td>
</tr>
<tr>
<td>Nation-states</td>
<td>The language</td>
</tr>
<tr>
<td>Globalization: centralization and location</td>
<td>languages</td>
</tr>
</tbody>
</table>

Source: After Aronin (2005)

This table broadly suggests that for the earlier communities, the fact of the existence of human language was important in itself. At this stage, whether in the form of proto-language or embracing much particular communication system, it served humans as a tool for communication and cognition and distinguished humans from other species.

Later in history, with the establishment of nation-states in Europe, language became a consolidating tool for the development of a Civil Society. A particular language or language variety from among those used within a Nation's broader was often selected to play a unifying role and to enhance political and economic development in a country. Today, in postmodern times, multiple languages organized in unitary groups are important. The particular form and essence of multilingualism is time dependent and follows change in social existence.

In earlier times, particular languages and even single specific skills were instrumental in sub serving a variety of facets of human existence as a backdrop to multilingualism. Multilingualism as a phenomenon was useful but not crucial for the maintenance and advancement of communities and groups. Normally, in various localities and linguistic skill would become useful for advancement of a particular group. For instance, elsewhere we have referred to Ancient Egypt, where the skill of writing was more significant than the presence of multiple languages in the vast country (Aronin & Singleton, 2012). Previous multilingual context mainly dictated particular points of emphasis in the use of several languages or their specific single skills necessitated by particular aims or needs. We can infer that multilingualism of the past was largely circumstantial and unevenly spread between groups and individuals for a variety of purposes. Multilingualism in the past had different task and aims. It was local and patchy, whereas it is systematically and overarching global now.

Our current day-to-day existence and social behavior, accompanied by language, differ markedly from those of previous generation. While the three basic components of multilingualism, 'user, environment and language' endure through centuries, they also keep mutating, thus indicating changes in the resultant type of multilingualism. In other words, the same but ever-changing elements each time generate different varieties of social practices, different kinds of multilingualism. Flores and Lewis (2016) emphasis rightly treat 'language practices and language categories as sociopolitical emergences that are produced by the specific histories and contemporary contexts of interlocutor'.

We can conclude that the presence and the use of many languages in human societies as well as the human ability to use many languages have existed since long ago. However, the manifestations, configuration and role of multilingualism have been different in different periods relating to circumstances and the stage of human development.

**Reasons for Multilingualism**

- Migration of labor mobility.
- Cultural contact
- Annexation and colonialism
- Commercial
- Scientific
- Technological
- Territorial conquest, etc.
Types of Multilingualism

Multilingualism can be characterized into different types. There are various criteria and situations, which governs the classification of multilingualism. They are certain questions which need to be answered before establishing the types. In simple terms a person who knows two or more than two languages at a time is known as Multilingual. But what does knowing or two or more languages mean? A person who can understand more than one language, will he be considered Multilingual? A person who can read more than one language but is unable to understand them, will that be considered multilingualism? For being a multilingual is it necessary to have command on all the four skills of language, i.e., listening, reading, writing and speaking. If yes, then he should have native like command on all the languages he knows. Multilingualism serves the necessity of effective communication and for that it is not necessary to have competence in all the languages. So multilingualism can be categorized according to degree of acquisition, manner of acquisition.

Degree of Acquisition: By degree it means the level of competence a person has in other languages which he knows. If a person has native like command in all the languages he knows, then it is known as Ambilingualism. And if a person has equal degree of competence in the language he uses, is known as Equil Lingualism.

Manner of Acquisition: By manner it means how a person is becoming a Multilingual. This also takes into account the stage at which a person acquires or learns other languages. When a child acquires more than one language naturally at home, it is termed as Natural bilingualism. This situation generally happens in childhood. In natural multilingualism a child grows with several languages naturally. And when a person learns other languages in artificial or classroom settings, it is known as artificial multilingualism. Sometimes it is also known as Elective multilingualism. This can be at childhood and adulthood too. Many Scholars use the notion of bilingualism and multilingualism interchangeably to refer to the knowledge of more than one language. According to Sridhar (1996:47) multilingualism is more than just a magnified version of bilingualism. He classified multilingualism as individual multilingualism and societal multilingualism.

Individual Multilingualism: The ability of an individual to have competence in two or more languages is known as individual multilingualism. How an individual acquires a language and when it has been acquired, in childhood a later. How these languages are presented in mind. All these questions are important in order to understand the kind of multilingualism.

Societal Multilingualism: The linguistic diversity present in a society is known as societal multilingualism. In societal multilingualism some issues like role and status, attitude towards languages, determinants of language choices, the symbolic and practical uses of the languages and the correlation between language use and social factors such as ethnicity, religion and class are important. Societal multilingualism does not necessarily imply individuals.

According to Grosjean (1982), there are two principles that govern multilingualism at the level of society. There are:

Territorial principle of Multilingualism: In this a country consists of several language groups but each one is primary monolingual. For example, Canada it has four official languages. So the country as a whole is multilingual but not all individuals are necessary Multilingual.

Personality principle of Multilingualism: In this a country has many official languages and the individuals too are Multilingual. For example, India which is a multilingual country and most of the populace is Multilingual.

Yet another principle of multilingualism can be described where the countries monolingual i.e., one official language but due to the presence of various minority language or different dialects or variation the individuals are not necessarily monolinguals.

Manor. G (1993) characterized multilingualism into two types: Horizontal multilingualism and Vertical multilingualism. These two types differed mostly in the potentials inherited in each social situation.

Horizontal Multilingualism: Speakers who live in their own geographic space and are often monolingual are grouped under horizontal multilingualism. The idea is that multilingualism may be there at
the higher level of society, but separate groups are not particularly integrated into this larger society. Each does its living in its own space or lives in virtual isolation. This is like a Patchwork quilt of tiny monolingual societies.

**Vertical Multilingualism:** In this people of different ethnicity are in direct contact with others because they share the same territory and participate jointly in all socio-economic activities. Instances of vertical multilingualism are more in urban centers in multilingual countries where people interact more frequently in different languages.

One more type of multilingualism is known as receptive multilingualism. It is yet not an established field within research on multilingualism. It was only after mid-nineties receptive multilingualism was promoted by the European Commission.

**Receptive Multilingualism:** Receptive multilingualism is a border term. It basically deals with reading and understanding of other languages. Receptive multilingualism is a constellations of language in which interlocutors use their receptive mother tongue while speaking to each other. Receptive multilingualism as a form of language contact has been discussed at the University of Hamburg, at the Research centre. This had a major impact on the development of the mainland Scandinavian languages. Also Ludger and Jan have discussed how passive competence is a misnomer for receptive competence. And have argued that native like competence is no longer a prerequisite for effective communication in many domains. In India, one uses different languages with different people to communicate and yet native like competence is not a prerequisite for effective communication. Humans can establish mutual understanding if they wish to do so.

**Language Dominance and Proficiency.**

Language proficiency describes the extent to which a bilingual's skills in one or both of their languages meet age-based native speaker or monolingual expectations. Proficiency has been defined relative to a monolingual speaker's vocabulary size (Bialystok, Luk, Peets & Yang, 2010) or grammatical skills (Windsor, kohnert, Loxtercamp & kan, 2008). Language dominance, on the other hand, describes the relative proficiency (Gather Cole & Thomas, 2009), or the language to which the child has had the most exposure (Grosjean, 2010).

Because there are multiple paths to bilingualism, several metrics have been used to determine children's language proficiency and dominance. Bilingual language learning is influenced by age of first exposure, opportunities to use each language, context of learning, social values of the languages, and education among other factors. Given the multidimensional nature of bilingual language acquisition, it is important to consider how the measures employed impact the determination of dominance and proficiency.

**Characteristics of Multilingualism.**

- People that use different languages influence in the abilities of knowledge language.
- When you learn a language this will help you knowing some other, and vice versa how languages that have been learned early in life affects the acquisition and use of language learned later, and vice versa.
- Be consistently better able to deal with distraction, which may help offset age-related declines in mental dexterity.
- Better understand and appreciate people of other countries; thereby lessening racism, xenophobia and intolerance, as the learning of a new language usually brings with it a revelation of a new culture.
- Multilingual can expand their personal horizons and being simultaneously insiders and outsiders- see their own culture from a new perspectives not available to monoglots enabling the comparison, contrast and understanding of cultural concepts.
- To say nothing of the social and employment advantages of being bilingual offerings the students has the ability to communicate with people s/he would otherwise not have the chance to interact with, and increasing job opportunities in many careers.
Special Features of Indian Multilingualism

- Multilingualism is sustained in India by social Institutions
- Linguistic features transcend genetic boundaries.
- Multilingualism is the result of nationalism and nation is.
- Change in linguistic codes for their mixing in communication does not create problems of Identity, conflicts and crisis.
- It is possible to become multilingual without being multicultural.
- Language boundaries because of regular contact are fuzzy.
- Indian multilingualism is bifocal, existing both at mass and elite levels.
- The functional relation between languages is not linear but hierarchical.

Strategies for Promoting Multilingualism

The following strategies could be gainfully adopted to promote multilingualism in the classroom;

1. Build model schools in classrooms where multilingualism will hold the central place in all processes. Experiment and determine the practices, policies and ethos for running a school with multilingual language strategies. This could be done by borrowing from the successes and failures of other school system globally, and testing them in Indian context. Analysis of students result in scholastic and non-scholastic areas could inform the formulation of policy decisions. The curricular objectives and overall methodology of such schools would be founded on well-proven principles of language acquisition, cognitive linguistics and child development theories grounded in solid research.

2. Popularized the value of multilingual practices in school, especially translanguaging, through strong empirical research that links it to scholastic achievement, beyond Research journals and academic papers, to reach the common man.

3. Conduct metalinguistic awareness sessions with students and teachers about the nature of language and its structure, encoding processes of social exploitation and hegemony. Just as students’ today study about global warming and its dangers, they must also understand the role of a language plays in their lives and what it means to be multilingual. Further, they must be able to analyze its socio-political-economic aspects. This could be done in many ways- as a standalone discussion, “language” as an integrated unit of study or a specific research project.

Advantages of Multilingualism

- You have more career prospects available to you because of multilingualism
- It creates an opportunity for early diversity.
- Multilingualism improves a person's working memory.
- Learning one new language makes it easier to learn more.
- Being multilingual allows for individual wisdom to develop.
- You can travel with more convenience because you understand what others are saying.
- The brain benefits from multiple positive cognitive benefits.
- There is several health benefits linked to being Multilingual.
- People who are multilingual are more open-minded than monolingual individuals.
- You can teach the benefits of multilingualism to the next generation.
- You’re not in the minority any more.
- Accessibility to knowledge of other cultures;
- Communication between different linguistic and cultural groups become easier
- Increases job opportunities
- Higher cognitive development of a child
- A broader world view.

Disadvantages of Multilingualism

- You might struggle to get along in monolingual societies.
- There might be a lack of skilled educators in your community.
- It requires a complete immersion in the language to be effective.
- Studying new languages can shift the focus of a student.
Multilingualism can lead to fewer relationships.
Your parents use a second language to communicate that you are in trouble.
Your phone is not going to understand what you want to say.
You can start to mix the different languages together as you speak.

Conclusion
To conclude it can be said multilingualism is unique in itself. Sometimes it is need-based, sometimes it is forced and at times it is natural. Multilingualism is an inherent human trait. It denotes both the ability of humans to use three and more languages, and social situations where such capacity is utilized. The use of multiple language accompanying human activities is behavior unique to humans. Anthropologist mentions multilingualism from the dawn of humanity. Current multilingualism is a global phenomenon, intermixed within the main globalization processes and plays a central role in maintaining and advancing contemporary global civilization.
Multilingualism functions within the principle of Social justice and social practice. Research states that people who speak more than one language have more met linguistic awareness; they are better at problem solving; demonstrate greater creativity; perform better in school overall and Express more tolerant attitude towards others as compared to monolingual people.

References
A Study Of Academic Achievement Of OBC Urban Secondary School Students  
In Relation To Their Adjustment

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Introduction:
Academic achievements, the “level of student success in learning the subject matter in schools that are expressed in the form of scores obtained from the results of tests on particulars subject. Adjustment is an inborn personal quality of an individual although it is transmitted genetically environmentally.

Objectives of the study:
1. To identify the level of Academic Achievement of OBC Urban Secondary School Students of Vijayapur District.
2. To Study the difference between Adjustment of OBC Urban Secondary School Student with respect Gender(boys & girls).
3. To find out the relationship between Academic Achievement and Adjustment of OBC Urban Secondary School Students of Vijayapur District.
5. There is a relationship between medium (kan & eng)

Hypotheses:
1. There is no relationship between academic achievements with adjustment of OBC students of secondary school.
2. There is no relationship between boy and girl OBC students of secondary school with respect to Adjustment.
3. There is no relationship between govt, aided and unaided OBC students of secondary schools with respect to Adjustment.
4. There is no relationship between Kan & Eng medium

Variables: Independent variable is Adjustment, Dependent variable is Academic Achievements.

Limitations
The present study was confirmed to 9th standard OBC urban secondary schools students of Vijayapur District

Methodology
The study was designed to find out Academic Achievements of secondary schools OBC Urban Students in relation their Adjustment. The study conducted on sample of 600 students of 9th standard schools of Vijayapur District. Stratified random sampling technique was employed.

Tools
The academic Achievements is the marks scored by the students un their previous class has been collected and Adjustment tool by A.K.P. Sinha & R.P. Singh.

Statistical Techniques used:
Mean, SD, correlation, T-test and ANOVA were calculated for analyzing the data.
Analysis of data:

Table-1 Relationship between academic achievements of OBC secondary school students.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Academic achievements</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Correlation (r-value)</td>
</tr>
<tr>
<td>Adjustment</td>
<td>-0.5273</td>
</tr>
</tbody>
</table>

Table – 2 Showing the scores of boy and girl OBC students of secondary school with respect to emotional intelligence scores

<table>
<thead>
<tr>
<th>Gender</th>
<th>Mean</th>
<th>SD</th>
<th>t-value</th>
<th>p-value</th>
<th>Signi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>38.8267</td>
<td>11.15053</td>
<td>-11.9286</td>
<td>0.0001</td>
<td>S</td>
</tr>
<tr>
<td>Girls</td>
<td>43.4000</td>
<td>10.03103</td>
<td>-9.3780</td>
<td>0.0001</td>
<td>S</td>
</tr>
</tbody>
</table>

Table – 3 Showing the types of managements and Adjustment of OBC secondary school students

<table>
<thead>
<tr>
<th>Types of managements</th>
<th>Mean</th>
<th>SD</th>
<th>DF</th>
<th>F-value</th>
<th>p-value</th>
<th>Signi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government</td>
<td>35.6600</td>
<td>11.99083</td>
<td>0.6307</td>
<td>11.4367</td>
<td>0.0001</td>
<td>S</td>
</tr>
<tr>
<td>Aided</td>
<td>45.4000</td>
<td>10.57336</td>
<td>0.4303</td>
<td>6.7076</td>
<td>0.0001</td>
<td>S</td>
</tr>
<tr>
<td>Unaided</td>
<td>40.7000</td>
<td>11.50200</td>
<td>0.4325</td>
<td>6.7500</td>
<td>0.0001</td>
<td>S</td>
</tr>
<tr>
<td>Total</td>
<td>41.1133</td>
<td>10.81606</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table – 4 Showing the scores of Kannada and English medium OBC students of secondary school with respect to Adjustment scores

<table>
<thead>
<tr>
<th>Medium</th>
<th>Mean</th>
<th>SD</th>
<th>r-value</th>
<th>t-value</th>
<th>p-value</th>
<th>Signi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kannada</td>
<td>38.8267</td>
<td>11.15053</td>
<td>0.5275</td>
<td>10.7182</td>
<td>0.0001</td>
<td>S</td>
</tr>
<tr>
<td>English</td>
<td>43.4000</td>
<td>10.03103</td>
<td>0.5043</td>
<td>10.0821</td>
<td>0.0001</td>
<td>S</td>
</tr>
</tbody>
</table>

From the table 1, it can be seen that, the academic achievement and Adjustment of OBC Urban students of Vijayapur District and dependent on each other.

From the table 2, it can be inferred that, the OBC Urban girl student have higher Adjustment scores as compared to OBC boy students of Vijayapur district.

From the table 3, it can be seen that, the OBC Urban students of government aided and unaided schools have different Adjustment scores.

From the table 4, it can seen that the OBC Urban students of kannada and English medium schools have different Adjustment students.

Major finding:

1. The OBC Urban secondary school students with Adjustment scores showed higher academic achievement scores.
2. The OBC Urban secondary girl students have higher Adjustment scores as compared to OBC boy students of Vijayapur district.
3. The OBC Urban girl students of aided secondary schools of Vijayapur district have higher Adjustment scores as compared to OBC Urban students of unaided and government secondary schools of Vijayapur district.

4. The OBC Urban kannada medium students have higher Adjustment scores as compared to OBC English medium students of Vijayapur district.

Conclusion
The OBC Urban secondary school students with high Adjustment scores showed higher academic achievements. The OBC Urban students of aided secondary of Vijayapur district have higher Adjustment scores a compared to OBC students of unaided and government secondary schools of Vijayapur district.

Reference
**Introduction**

Babasaheb Bhimrao Ramji Ambedkar popularly known as Babasaheb Dr Ambedkar was one of the front-ranking nation-builders of modern India, his legacies to knowledge makes him a renowned political thinker, economist, socialist, historian, law maker and cultural revolutionary who dedicated his entire life for the upliftment of the untouchables, the downtrodden, Women, Labour and entire BahunjanSamaj. He not only led various social movements for the upliftment of the depressed sections of the Indian society but also contributed to the understanding of the socio-economic and political problems of India through his scholarly works on caste, religion, culture, constitutional law and economic development. “It is not possible to break Caste without annihilating the religious notions on which it, the Caste system is founded.” Further, caste has become the biggest monster for Indian society, he feels. In spite of all round development in socio-political and economic sectors of the country, there still exist caste violence and discrimination against the Depressed Classes, which acts as a challenge to the dignity of these weaker section of the society. As a result their economic, political and social life has been ruined. They were treated as subhumans by the Hindu caste. Dr. B. R. Ambedkar took the cause of their emancipation and hence he is popularly considered to be the ‘pioneer’ who initiated the ‘liberation movement’ of nearly sixty-five million untouchables of India of his time. He practically experienced the atrocities committed by the upper caste people against his own community and hence his weapon was legal-political and his ambition was to bring about social, political and economic democracy within the country and in return boost to the allround development of the Depressed Classes. A glance at his profuse writings would evidently show that despite his preoccupations with the problems of the Dalits, Ambedkar had in his own way, and made significant contribution to the contemporary political thoughts. Dr. Ambedkar’s philosophy revolved around how to achieve the social justice for varied sections of the Indian society and the emancipation of entire BahunjanSamaj. Political philosophy is the study of human ideals and thoughts which underlie political systems and institutions. Its main concern is with nothing less than the ‘moral phenomena of human behavior in the society.’ Political ideas thrive on political issues of contemporary society. Such issues can be ‘Social Justice’, ‘Feminism’, ‘Cultural identities’, ‘Environmentalism’ etc. It is true that the teachings of the French Revolution, influenced Ambedkar and thus shaped his human and liberal ideology. But his ideology of emancipation of the Dalits and social reconstruction in India was primarily based on the teachings of the Buddha. Over all his political philosophy was based on the teachings of Buddha.

**Humanitarian Perspectives Of His Political Philosophy**

The concept of Human Dignity plays a vital role in Dr. B.R. Ambedkar’s philosophy. Human Dignity means one is entitled to have respect by virtue of human nature. As the Dalits had been dominated by the upper caste Hindus for the centuries, Ambedkar has sacrificed his heart and soul for the dignity of the Dalits who had to face a lot of social, economic and educational discrimination on account of their birth status and whenever an upper caste Hindu deliberately harmed the Dalits, the state machinery becomes ineffective. None is ready to file a case against the upper caste Hindus. Ambedkar was disappointed with the Hindu hierarchy based caste system. He envisaged that annihilation of caste is the only solution to give dignity to the Dalits. Mere survival without culture is unworthy. One has to analyse the difference between mere living and living respectful life. To him, it is useless for man to be satisfied with the fact that he and his society has survived. Dr. Ambedkar emphasizes that “What he (the man) must consider is the quality of his survival. If he does that, I am sure he will cease to take pride in the mere fact of survival.” Hence his philosophy was based on the basic principles of liberty, equality, fraternity and social justice. Human rights
as a discipline did not emerge from Dr Ambedkar, instead, it developed gradually and reflected in his speeches, memorandum, and movements etc it caught its speed and strength. He perceived these ideas from the eminent historical philosophers and pragmatists like Lord Buddha, Kabir and Mahatma Jotirao Phule whom he considered as his great teachers. The book on Lord Buddha gifted by a teacher, to him during his school days had enormous impact on him. This reflects that the search for noble and humanistic ideas and approaches for the liberation of people from their age-old sufferings and discriminations by Dr Ambedkar was not ethnocentric as several Brahmanical privileged sections of the society propagate and confine him to Dalits. Many people still call him a Dalit leader though his ultimate goal and objectives as per his first conference of depressed Castes held in 1927 were to achieve manhood or universal humanity and brotherhood.

**Subaltern Perspectives Of His Political Philosophy**

In oxford dictionary the word subaltern stands for the general attribute of subordination, which is expressed in terms of a caste, class, age gender, office or any other way. The term Subaltern was adopted by Antonio Gramsci which refers to those groups in society who are subject to the hegemony of the ruling classes. Ambedkar was a chief thinkers of “Subaltern Perspective”. To him the term “Subaltern” refers to the view of those people who belong to deprived, depressed and downtrodden section of the society like Dalits, Women, Tribes, etc. He himself being dalit, traced the origin of the dalit’s to the “Broken Men” theory. He believed that the primitive societies comprised of nomadic tribes with occupation as cattle breeders, shifting cultivators but later led a settled agricultural life. They were engaged in warfare with the earlier settled communities and the defeated tribes were broken into groups who had nothing of their own and so agreed to work as guards of the settled tribes in exchange for food and shelter. These broken men had to reside at the outskirt of the village. Ambedkar was moved up by the lawlessness of the upper caste Hindus against the Untouchables and the unbearable pain, which the Dalits had to face. Ambedkar applied this theory to India by presenting the Untouchables as the descendants of the Broken Men (Dalit, in Marathi) and, therefore, the original inhabitants of India, before the conquest of this country by the Aryan invaders. He felt that caste system was not merely division of labor but also a division of laborers, because it was not based on individual choice but was arbitrarily imposed on oneself, moreover it was hierarchy in which the division of laborers are graded one above the other. He awaken the Dalits and inspired them to oppose untouchability as it was not imposed by the Brahma but was a legacy of Brahmans. He made them aware that in Shastras society was divided on the basis of work i.e., those who worked as teacher or priest came under the Brahmin class, those who were indulged in the profession of defending the state belonged to the Kshatriya class, those who were engaged in the activities as traders, merchants or businessman were considered to belong to Vaishya class, those work as a labourer or the peasantry class came to be called as Shudras class and the last those who worked as scavengers, sweepers, disposing of death bodies, removal of carcasses etc, belonged to the Athishudras class. This fivefold division of Hindu society was initially based on class and it was open, such that any body could change his class by practicing the particular profession, but later on the Brahmans converted it into caste which was closed and was made hereditary. He felt caste cannot be reformed within Hindu religious framework, but can be reformed only by reforming Hinduism. His only intention was to rescue the Dalit community from the clutches of the mighty Hindu caste and to this he analyzed that until and unless the caste system which is based on hierarchy is abolished, it is only a daydream for the Dalits (depressed classes) to lead a dignified life. The liberation of the Dalits, safeguarding their rights and interests centered his political and social ideas.

**Feminist Perspective Of His Political Philosophy**

“*We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education.*”

During the Rig Vedic period, women enjoyed a very high position but gradually their position was confined to merely objects of pleasure meant to serve certain purpose. They lost their individual identity and even their basic human right. ‘Empowerment is a multi-faceted, multi-dimensional and multi-layered
concept. Women’s empowerment is a process in which women gain greater share of control over resources material, human and intellectual like knowledge, information, ideas and financial resources like money - and access to money and control over decision-making in the home, community, society end nation, and to gain ‘power’. As Ambedkar saw women as the victims of the oppressive, caste- based and rigid hierarchical social system. Heemphasized their right to education, equal treatment with men, right to property and involvement in the political process which resembles the global feminists demand. He started fierce propaganda against the Hindu social order and launched a journal MookNayak in 1920 and Bahiskrit Bharat in 1927 and focused on the issues like gender equality, need for education and exposed the problems of the depressed as well as women. Himself being the first Law minister of India and chairman of drafting Committee of the Constituent Assembly, Dr. Ambedkar thought it his duty, to free women from the age old enslavement, by reforming the Hindu social laws created by Manu. He took the initiative to draft and on 11th April 1947, he introduced the Hindu Code Bill in the Parliament with the intention to liberalize the personal laws so as to broaden the freedom of the individual and the equality of men and women in the Hindu social system. Further in January 1928, a women’s association was founded in Bombay with Ramabai, Ambedkar’s wife, as its president. The encouragement of Dr. Ambedkar to empower women to speak boldly was visible when RadhabaiVadale addressed a press conference in 1931. She said “It is better to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights.” The credit for this self – respect and firm determination of women goes to Ambedkar.

Conclusion

He was a great renowned human rights activist, educationist, economist, historian, anthropologist, legal legendary, constitution maker, labour leader, a great Buddhist, a renounced social reformer and a great journalist. He created awareness among Dalits and inspired them to fight against untouchability. According to Ambedkar, the Hindu social order is the root cause of various social evils perpetuated in various forms in the Indian society. For him, Hinduism is responsible for the unpleasant conditions of the down-trodden, especially of lower caste and women. He also opened a new window for the Dalits to convert into the Buddhism, where there is no caste, inequality, and no one is above or below the other. Every human being has self respect and dignity. He challenged the upper caste Hindus, the struggle for human dignity will continue unless and until the mighty Hindu castes are ready to embrace the Dalits into the Hindu fold and treat them on par with them. Further he began to reform the Hindu society by stressing on the laws relating to marriage, adoption, maintenance, divorce etc. to this he introduced Hindu Code Bill. It was the most controversial Bill considered by the Provisional Parliament. Twice it was brought to the House and both the times no progress could be made on the bill. Ambedkar tried all kind of strategies during his life for eradicating caste and untouchability which had oppressed the Dalits most. These strategies were political, legal, economic, religious and social. In the political, he promoted the strategy of party building and pressure group of the untouchables for articulating their demands and making proposal for the emancipation.

References

7. Dr. Ambedkar’s word during his study at New York.
A Study On Socio - Cultural And Educational Conditions Of Adilshahis Of Bijapur; A Comparative Analysis On Medieval Period And Mughal Period

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Introduction

The Adilshahi sultanate was established in 1489 AD by Yusuf Adilkhan with Bijapur as capital. It was one of the five sultanate of the Deccan which sprang up after the Mughal empire, it had eight sultans on its throne, and was the most extensive and powerful of the five Deccan Sultanates and played an important part in the socio-cultural and educational history of Medieval India.

The purpose of this paper is, however not to discuss the socio and cultural history of this sultanate but analyse the socio-cultural and educational conditions. Any study is incomplete without the study of socio-cultural structure. One of the best way to understand the structure in the society is to understand the history of the dynasties and to appreciate its excellence and to realise its limitations, this helps us in understanding the overall status the people received in that particular period.

Objectives of the study

Two broad questions that have led me to study the subject are:

- To study the socio-cultural conditions of the Adilshahis of Bijapur
- To know the education system of the Adilshahis

These two fields of study are important and has to be encouraged. However the procedure that I have followed in this paper is to analyse the relationship of socio-cultural structure and the educational system that prevailed in Medieval India.

Methodology

The Methodology adopted is qualitative analysis by analysing and trying to prove the conclusion. This article is purely descriptive and required information collected from secondary sources like journals and other publications relating to conditions in the Medieval till the Mughal age. All these are some of the sources of information, to examine the socio-cultural and educational status in Medieval in comparing Mughal Indian History. Libraries and other sources have provided valuable information needed for the Manuscript.

Review of Literature

Literature survey reveals that, the Socio-religious conditions of the Bahamani period continued to prevail during the Adilshahis period. The Adilshahis followed the policy of religious tolerance. Yusuf Adilshah had married a Hindu girl and he was sympathetic towards the Hindus. Adilshahi sultans were learned men. They had keen interest in literature. They encouraged many scholars and poets. Ali Adilshah II was a lover of books. He maintained a huge library. The Adilshahi sultans of Bijapur enjoyed immense powers. His main duty was to care for the welfare of the people.

If we take the references of Palaksha in the History of India Medieval Period Vol II the Adilshahis who ruled the Deccan for about 200 years gave political stability, economic prosperity, social security, religious and cultural harmony and encouraged music and literature, richly deserve to be called the Makers of a Golden Age in the history of the Deccan in succession to Vijaynagar Golden Age.

According to Smt B R Parineetha in the History of India 700 to 1707 AD they cared for the welfare of the people. They followed religious policy, liberal grants were made for the places of worship and education was encouraged.
According to Britannica.com it resembles ancient Indian education to a great extent; instruction was free; the relation between teachers and the taught was cordial; there were great centre of learning; the monitorial system was used; and people were preoccupied with theology and the conduct of life. There were several distinctive features of Muslim education. Muslim period brought in many cultural influences from abroad. The course of studies were both widened and brought under humanistic influence.

According to Dr. Abdul Gani Imaratwale in the Studies of Medieval Bijapur, Dr. Nasir Ahmad writes, Adilshahis succeeded in bringing about the cultural renaissance in the Deccan with universal and popular appeal.

**Adilshahis Society and religion**

The Adilshahis and Bahamani’s society was of cosmopolitan character composed of people belonging to different religions, castes or ethnic groups. In the Sultanate the Hindus and the Muslims formed the bulk of population. Among the former mention can be made of the Brahmmins, Kyastha Prabhus, Lingayats and others. The latter composed of Garibudiyar i.e. foreigners of Perso-Turkish origin, the Decanis include Abyssians and others of Africans continent, local Muslims, mostly the new converts, and Hindustanis mostly Afghans, who migrated from the north to the Deccan up to 1686, from the times of Syed, the Lodhi and the Mughal dynasties rule. A considerable size of Jaina population also dwelt, and with regards to the Buddhist, we find no clear trace in the Medieval evidences. It is possible that they might have lived in the kingdom with an eventful life. The Christians and Jews mostly concentrated in the coastal towns. They hardly had any impact on the general social life of the people.

Broadly two classes existed in the Bahamani’s society. According to Nikitin, there were poor and the nobles who were extremely opulent. He says that the nobles were carried on their silver beds, preceded by twenty horses caparisoned in gold and followed by 300 men on the horseback and 500 on foot along with 10 torch bears. Nikitian also gives a graphic account of the grandeur of the Bahamani’s. He mentions that everyday along with him 500 used to dine. For the safety of his house alone, everyday 100 armed personnel kept vigilance. In contrast the general population was poor. Though Nikitian mentions only two classes, there was yet another class – the merchants the so called middle class. Royalty and grandees led a luxurious life. Joint family system prevailed. Polygamy was allowed both in Hindus and Muslims. Child marriages also prevailed. Fairs and festivals added colour to life. Holi, Diwali, Id, Muharram were celebrated in great enthusiasm.

Adilshahi sultans of Bijapur were prominently shia sultans of Deccan while the Mughals were orthodox sunni emperors of North India. Sufi mysticism reached its zenith in Bijapur kingdom during the 17th century. The first sultan Yusuf Adilshah was a liberal sultan who had a Hindu wife by name Rukmini, sister of Mukund Rao. Ismail, Mallu, Ibrahim I who were 2nd, 3rd, and 4th rulers respectively were orthodox sunnis who didn’t tolerate Hinduism. Fourth to ninth sultans viz Ali I, Ibrahim II, Muhammad II, Sikandar were liberal shias.

Yusuf Adilshah was like Akbar the great who had abolished Jijia the unjust tax on the Hindus. He was liberal to Hindus and appointed them as high officers and ministers. Mukunda Rao was one of his generals. Among the later rulers Ibrahim II was a good scholar in Sanskrit who had started a Sanskrit school in Bijapur. He composed hymns in praise of Hindu deities like Ganapathi, Saraswathi. He loved Hindustani music and built a temple for god Narasimha at Bijapur where he used to sing hymns from Navaras. He was called Jagadguru Badshah. The great empire builder Mohammad Abdul Shah and Hindu general viz Shahaji Bhonsle who conquered the south from Raichur to Tanjore including Bangalore. Shahaji was appointed as a Jahagirdar of Bangalore. Shahaji’s royalty was recognised by the sultan. He had a Hindu lover Rambha Bai who was reputed dancer. This tradition of tolerance of Hinduism was unparallel in the history of Medieval India. Hindu rulers and Musicians were patronised by the Adilshahis till the end.

There was harmony between Hindus and Muslims communities. The Sufi saints played a leading role in bridging the two diverse communities through their liberal teachings of oneness of god and brotherhood of mankind. Nawab of Adomi a vassal of Adilshah recognised the spiritual power of Raghavendra Swami and granted a jahagir near Mantralaya in 17th century. Thus composite culture has been
the result of harmonising sufi movements of Bijapur kingdom which gave birth to Bandenavaz, Sharavana Basaveshwara etc. Even today Bandenavaz alms are celebrated with the first offer of food from the head of Sharavana Basaveshwara matha. This is a living example of liberal socio-religious religion tradition of Adilshahi sultans.

Culture during Adilshahis

After the disintegration of the Bahamani kingdom, the traffic from the Middle East continued in the successive Sultanates. The liberal and royal patronage of the Adilshahi Sultans encourages a large number to make Bijapur their home and thus contributing to Dakhni culture. It may be recalled here that after the collapse of the Vijaynagar dynasty a considerable size of artisans, masons, skilled men and experts of fine arts had flocked to Bijapur court. Thus from then began the significant period of cultural history of Bijapur.

Dr. Nasir Ahmad writes, the Monarchs of the Deccan, particularly the Adilshahi Sultans, attempted to evolve a distinct culture based on a unity of indigenous and foreign traditions which resulted in the transformation of entire fabric of common life of the people. Ultimately they succeeded in bringing about the cultural renaissance in the Deccan with universal and popular appeal. Adilshahis maintained political stability, economic prosperity, social security, religious and cultural harmony and also encouraged music and literature.

Music

Music received greater encouragement under the Adilshahis of Bijapur. What the Mughals were for North India the Adilshahis were for the South India in music, as well as literature, art and architecture. In the same comparison the Bahamani’s were comparable to the early Sultans of Delhi. Yusuf Adilshah and Ibrahim Adilshah II were great patrons of music. Ibrahim Adilshah was not merely a patron, but by himself was a great musician. He was the beloved disciple of the great Hindu music teacher Narasimha Yati. He has made considerable contribution to the field of music. Kitab-e-Navras is his outstanding work. In this book he has dealt with the characteristics and the variations in the drupad ragas in great detail. The book begins with the prayers offered to Goddess Saraswathi and contains 57 stanzas and 17 couplets. Prayers are also offered to Ganapathi, Narasimha, Parvathi, Shiva and Prophet Mohammad. Fifteen tunes in music have been propounded here. It is a blending of Hindustani and Carnatic music. Nine manuscripts of the book have been preserved now in the government museum at Bijapur and the museum at Hyderabad. This is a symbolic of Hindu-Muslim unity and tolerance. He has also brought in many improvements in the musical instruments. Veena, tabala and dholak were quiet popular one. Both men and women were equally proficient. The Sufis were good musicians. Ibrahim Adilshah by himself a lover of music had founded a music college too and he spent the money lavishly in patronising proficient musicians. He was a scholar both in Persian and Sanskrit, taught music and Sanskrit in the college. Urdu was being called Hindavi or Hindi. The Hindustani music of Drupad style was at its zenith during his period sitting in the premises of Narasimha temple, he used to sing songs from Kitab-e-Navaras. The devotional songs and music were blended harmoniously under the patronage of the Muslim sultans in a Hindu cultural atmosphere. Adilshahis of Bijapur enriched Dakhani, Urdu and Persian literature. Translation of Kannada and Sanskrit works were made available in Urdu.

Painting

Like the great Mughals the Adilshahis also enriched the art of painting with miniatures, portraits, frescoes, murals, calligraphy. Persians, Portuguese and other artists were employed at the Bijapur court. Flowers, natural scenes etc were made in the Mahals and palaces depicting royal life and public life. Pictures of ladies playing with children, the king and queen listening to music, price receiving a Sufi saint, a prince relaxing under the tree, a prince receiving an European ambassador, portraits of fair coloured men and dark coloured depicting two races coming together in the royal house hold have been painted. Various types of dress can be found in these paintings representing Hindu and Muslim influences. We do not have battle scenes among the Bijapur paintings. This shows that the Adilshahis did not glorify warfare.

Similarly in the book of poems composed by Amir Khusru, beautiful paintings are noticed. Many pictures were painted on the walls of Asar Mahal but they have faded due to dampness. The Sultans, Amirs have enriched the ancient and contemporary Urdu books with beautiful paintings particularly the Sultans of

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Bidar, Golkonda and Ahmadnagar. These pictures throw light on the religious, social conditions of that period. Prof. Debrosky has written a beautiful book on Adilshahis Paintings. Nearly 1,250 miniature paintings have been preserved in the Indian Historical Research Centre at Poona.

The foreign travellers like Carry, Verthema, Peter Mandi, Gaspero Balby, Ralph Fitch, Travernier and others who visited Bijapur in the 16th and 17th centuries have given interesting descriptions of Bijapur history and culture.

**Education**

Islamic education received royal patronage under the Adilshahis sultans of Bijapur. The schools were attached to the Masjids. These schools were called ‘Maktabs’. Religion, law, poetry, syntax rhetoric, elocution etc., were primarily taught. The colleges were called Madrasas where religion law, medicine, astronomy, mathematics, astrology etc., were taught. Some text books were not available, taking notes from lectures and reference books was in practice. Government used to grant funds for Maktabs and Madrasas. Even nobles gave grants and donations to these institutions. There was no scope for the girls in these schools and colleges. However there were separate girls Maktabs attached to Masjids among the Navaid Muslim community at Bhatkal, Mangalore, Ullal on the west coast.

**Mughal Period**

**Social conditions**

Society during Mughal era was organised on feudal basis and the head of the social system was the king. He enjoyed an unparalleled status. The king was the fountain of honours and favours. Below the king were the nobles who enjoyed great respect and dignity in the society. There were men of every type and nationality among the Mughal nobles. Most of the nobles led extravagant life. They maintained large establishments and most of the income was wasted on them. You will be surprised to know that when a noble man died, all his property was confiscated by the king. Below noble were the middle class which was heterogeneous in composition. The lower class led a hard and unattractive life. Their life was simple and their belongings were limited. For Muslims, pilgrimage to Mecca was an event of great importance in Mughal India. Each caste developed its own rituals and practises. There was strictness in inter-dining and inter-marrying. Both Hindus and Muslims observed certain fairs and festivals.

**Cultural conditions**

Mughal rulers such as Babur, Humayan, Akbar and Jahangir were known for spreading cultural development in our country. The maximum works in these fields were done during Mughal rule. Mughal rulers were fond of culture; therefore all were in the support of spreading education. The Mughal traditions highly influenced the palaces and the forts of many regional and local kingdoms. Babur was a great scholar and had taken up a responsibility of building up of schools and colleges in his empire. Humayun had huge love for books, of subject related to stars and natural features; he also built, many Madarasa next to Delhi, so that people can go there and learn. Akbar also built a large number of colleges and schools at Agra and also at Fatehpur Sikri for high learning, as he wanted every single person of his empire, would receive education. Jahangir was a great researcher of the languages like Turki and Persian and he also had written a book Tuzuk-I-Iahangiri, expressing all his memories.

**Education**

The credit for organising education on a systematic basis goes to Akbar. He treated all his subjects equally alike and opened a large number of schools and colleges for Muslims as well as for the Hindus throughout his empire. He also introduced a few curricular changes, based on students individual needs and practical necessities of life. The scope of the curriculum was so widened as to enable every student to receive education according to his religion and views of life. The adoption of Persian as the court language gave further encouragement to the Hindus and the Muslims to study Persian. Aurangzeb changed his policy with regard to the education of the Hindus. In April 1669 he ordered the provincial governors to destroy Hindu schools within their jurisdiction and at the same time supported Muslim education with certain religious fanaticism. During Mughal period girls received education at home or in the house of some teacher living in close proximity. Akbar ordered Hindu classics and histories translated to Persian. Such is the history of Muslim education. It resembles ancient
Indian education to a great extent: instruction was free; the relation between teachers and the taught was cordial; there were great centre of learning; the monitorial system was used; and people were preoccupied with theology and the conduct of life.

There were several distinctive features of Muslim education. First, education was democratized. As in mosques, so in Maktab or Madarasa were equal and the principle was equal even to the poor to get educated. Second, Muslim rule influenced the system of elementary education of the Hindus, which had to accommodate itself to changed circumstances by adopting a new method of teaching and by using textbooks of Persian terms and references to Muslim usages. Third, Muslim period brought in many cultural influences from abroad. The course of studies were brought under humanistic influence. Finally, Muslim rule produced across cultural influence in the country through the establishment of an educational system in which Hindus and Muslims could study side by side in which there would be compulsory education in Persian, cultivation of Sanskrit and Hindi and great classics of literature into different languages. Ultimately it led to the development of common medium of expression, Urdu. Education was supported by charitable endowments and by lavish provision for the students in a Madarasa or in a monastery. However the Muslim education proved ultimately harmful. In the early stages genuine love of learning attracted students to the cultural centres, but later on ‘the bees that flocked there were pre-eminently drones’. The whole system became stagnant and stereotyped as soon as cultural communication was cut off from the outside world because of political disturbance and internecine wars. The Indian teachers were reduced to dependence on their own resources, and a hardening tradition that became increasingly unreceptive to new ideas reduced the whole process to mere routine.

**Conclusion**

- Adilshahis enjoyed status in every sphere social, cultural and educational.
- Adilshahi Sultans, attempted to evolve a distinct culture based on a unity of indigenous and foreign traditions which resulted in the transformation.
- Education received royal patronage under the Adilshahi sultans of Bijapur and were called the makers of Golden age.

It may be thus concluded there was harmony among both Hindus and Muslims. Adilshahis enjoyed great respect and dignity they brought developments in the fields of culture, education, literature, language and art and architecture. The culture which bound the society was based on religious tolerance, broad minded and a humane outlook. The Muslims and Hindus borrowed heavily from each others cultural traditions. Culture refers to the distinctive way of life of a people their complete design for living. Education is a process of stability of transmitting of guaranteeing continuity to the culture. Education as a part of culture has twin functions of conservation and modification or renewal of culture. Education is concerned with the function of conserving, transmitting and renewing culture. In fact education is conceived as a systematic effort to preserve and maintain culture. Education in the process by which society, through schools, colleges, universities and other institutions transmits its cultural heritage. Its accumulated knowledge, value and skills from one generation to another.

Thus through the study we can come to the conclusion that education is the inclusive process of both cultural transmission and innovation. It is the culture in which education germinates and flowers. It is the culture from also upon which education exerts, in turn a nourishing influence. Education plays a great role in the development of a country. It leads to the development of knowledge, sharpens the intellect, brings out and develops the latent faculties of students and equips them with all that is essential for their material and moral prosperity. It not only develops the individual character but shapes the natural character, cultural and social trends also.

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The Five Effects of Healthy Nutrition

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Introduction:

A well-balanced diet delights the senses and is satisfying to the appetite. Nutritious food also offers a wealth of health benefits throughout all ages and stages of your life. Consult a nutritionist or qualified health professional for nutritional advice and to customize a diet that provides optimal nutrition for your health needs.

Weight Management: Good nutrition and weight management go hand in hand. A balanced diet helps keep your energy levels high, making it more likely that you will satisfy the other key ingredient of weight management: getting sufficient exercise. Good nutrition also helps you avoid the pitfalls of yo-yo dieting, such as food cravings that lead to binge eating. To make the most of your healthy diet, consume a variety of foods from all of the major food groups: fruits, vegetables, grains, proteins and dairy. Aim for a balance between nutrients, calories and portion size by choosing the most nutrient-dense foods available to you.

Growth and Development: Optimal childhood growth and development rely upon proper nutrition. Some nutrient deficiencies in young children are relatively common. Up to 33 percent of children under 4 years old suffer from iron deficiency anemia, according to Dr. Maureen Black of the University of Maryland School of Medicine. Sufficient iron helps ensure ideal learning, attention and memory, proper development of motor skills, appropriate emotional expression and resilience to stress. Children who receive proper nutrition tend to be more energetic and playful and score higher on intelligence tests, according to Wisconsin's Early Childhood Excellence Initiative.

Anti-Aging: Good nutrition may increase your lifespan and keep you healthier as you age, according to Judith E. Brown, co-author of the book "Nutrition Through the Life Cycle." Lifestyle factors such as diet and exercise account for about half of the contributing factors to longevity, while your genetics contribute 19 percent. Access to healthcare and exposure to environmental pollutants account for the remaining 30 percent. A study published in the December 2010 issue of the journal "Acta Clinica Croatia" reported that some substances derived from food have particular benefit for aging digestive and immune systems. Known as nutraceuticals, these substances, many of which are antioxidants, may stem inflammation and inhibit some of the degenerative changes associated with aging.

Imune-Boosting: Your immune system relies on both macronutrients: proteins, carbohydrates and fats, and micronutrients: vitamins and minerals, supplied by your daily diet to remain healthy, notes P.C. Calder, co-editor of the book "Nutrition and Immune Function." By improving individual cell function as well as interactions between cells, adequate nutrition makes you more resilient to infection. A study of female soccer players published in the July 2012 issue of the "Journal of the International Society of Sports
Nutrition” found those who ate a healthy diet experienced less oxidative stress, lower levels of inflammation and better immune status after the stress of a soccer match compared to a group with lower nutritional status.

**Mood:** Good nutrition translates to better moods, notes Georgia Tech’s Division of Student Affairs. If your diet is high in sugary and starchy foods you might experience blood sugar swings that cause irritable or sad moods. The same foods eaten late at night can keep you awake, depriving your body of needed rest and resulting in brain fog, forgetfulness and low energy. By contrast, complex carbohydrates, such as those in beans, legumes and whole grains are digested and released more slowly, ensuring more even blood sugar levels.

**Healthy Caloric Intake for a 13-Year-Old-Girl**

A nutritious diet plays a pivotal role in supporting the proper growth and development of children across all age groups. Yet today, children are increasingly at risk for preventable conditions previously seen mainly in adults. In general, teen girls eat too many calories, mostly consisting of excess sugar and saturated fat. At the same time, they’re failing to eat enough fruit, vegetables and fiber-rich foods. Taking steps to improve your child’s diet helps ensure that she develops healthy eating habits that will last a lifetime.

Eating behaviors evolve during the first years of life; children learn what, when, and how much to eat through direct experiences with food and by observing the eating behaviors of others. In light of the increasing prevalence of overweight and obesity in North America among all age groups including very young children, an understanding of the factors that influence eating behaviors during childhood is needed to improve the dietary patterns and health status of this age group. In this review, we will describe behavioral factors that shape the development of food acceptance, including food selection and food preferences, as well as the regulation of food intake in young children. Although a range of environmental factors may directly influence the development of child eating behaviors the primary focus of this review will be on ways in which caregivers influence children's eating environments and eating behaviors.

**Estimating Total Calorie Needs:** Young girls need enough calories to fuel their brains and bodies for school, extracurricular activities and beyond. The goal is for adolescent girls to eat a varied diet with the right number of calories for their growing bodies and developing brains. The Dietary Guidelines for Americans 2015 recommends that the average, moderately active 13-year-old girl aim for 2,000 calories each day. If she’s very active, she’ll need about 2,200 calories, while teen girls who don’t get much physical activity need fewer calories, around 1,600.

**Calories from Added Sugar:** Adolescent girls are getting too many calories from added sugars in sweet snacks and sugary beverages. Make nutrition a priority whether teens are at home or on the go. Encourage your teen to cut back on sugary beverages, which don’t provide the nutrients she needs for optimal health. Grabbing a soft drink from the vending machine may seem convenient, but the added sugar increases total calories and causes blood glucose spikes that sabotage energy levels.

It’s not uncommon for children to drink several sugary beverages throughout the day, a habit linked to an increased risk of obesity, according to a study the journal Pediatric Obesity reported in June 2017. Limit added sugars to less than 10 percent of overall calories. That's fewer than 200 calories for a teen girl following a 2,000-calorie diet.
Calories from Unhealthy Fats: The 2015 Dietary Guidelines points out that teen girls are eating too many foods that are high in saturated fat, like pizza, burgers and tacos. When it comes to saturated fat, aim to keep intake below 10 percent of your teen's total calories. Too much saturated fat may increase the level of bad cholesterol in the blood, and it's not just an adult problem.

Roughly one in five children and adolescents has unhealthy cholesterol levels, according to a startling statistic the Centers for Disease Control reported in 2015. Cutting back on processed animal foods, such as bologna and sausage, is a good strategy that decreases saturated fat intake. Also aim to keep trans fat intake to as close to zero as possible.

Building Healthy Eating Habits: Teens who develop healthy eating habits are more likely to continue eating nutritiously as adults. Because sudden radical changes rarely stick, implement gradual healthy changes instead, like swapping out soda for 100 percent fruit juice with no added sugar -- or better yet, milk or plain water or unsweetened tea.

Prepare healthy, on-the-go snacks so your teen won't stop at the vending machine to grab high-calorie treats. Some better snack ideas include fruit and yogurt cups, granola bites with berries and almond butter wraps with sliced bananas. Make more meals at home and discourage or limit eating out. By making small changes you can get big results that last for the long term.

Children with Poor Nutrition

As a group, kids are known for rejecting the types of healthy foods that their parents want them to eat, such as vegetables or lean proteins, preferring processed, fatty or sugary foods like pizza, chicken nuggets and ice cream. Here's the big problem, though: The consequences of allowing children to eat poorly extend long past the battle at the dinner table and into the child's future, affecting academic performance and health.

The American Child's Standard Diet: In the United States, a significant number of children have diets that fall short of experts' recommendations for fruits, vegetables, whole grains, fibers and calcium-rich foods, with just 2 percent of children and adolescents actually meeting USDA diet recommendations. Instead, many children are eating a higher amount of fat, sodium and added sugars, particularly in the form of fast food. Nearly 20 percent of calories for ages 12 to 18 comes from fast food, versus just 6.5 percent in the late 1970s.

Who's Affected: A poor diet doesn't discriminate against race, gender or income level; however, certain groups of children are more likely to have a poor diet than others. Non-Hispanic black children are significantly more likely than other racial groups to experience food insecurity, according to the Children's Defense Fund, and black, Hispanic and Native American kids are more likely to have dental issues because of a poor diet. Black and Mexican-American children are also more likely to be overweight and obese than Caucasian children.

Additionally, income level plays a significant role in a child's dietary habits. Iron deficiency anemia is two times more likely in poor 1- and 2-year-olds than in the general population, and 13 percent of poor children experience growth stunting and wasting, often linked to nutritional issues, compared to just 5 percent in the general population.
Effects on a Child's Health: A child's diet has both short-term and long-term effects on health. Immediate concerns include gaining weight that can lead to the child becoming overweight or obese, which in turn has its own health risks, such as developing Type 2 diabetes. Other short-term effects include iron deficiency and dental caries, or cavities. In the long run, an unhealthy diet for a child can have effects that last into adulthood, including a higher risk of heart disease, cancer, osteoporosis and high blood pressure.

Effects on Academic Performance: A child's diet can play a significant role in his ability to learn. According to the Centers for Disease Control and Prevention, a child's failure to eat fruits, vegetables and dairy products is associated with lower grades, while nutrient deficits, such as vitamins A, B6, B12, C, iron, zinc, foliate and calcium, are linked to higher rates of absenteeism, tardiness and low grades. Additionally, the Children's Defense Fund notes that iron deficiency is infancy can have an effect on loss of IQ later in life. Iron deficiency is the most common nutritional deficit in the world, according to the World Health Organization.

A Healthy Diet: A healthy diet for a child looks quite similar to a health diet for an adult, but the portion sizes are smaller. A kid's diet should be rich in protein, fruit, vegetables, whole grains and dairy products. Calcium is vital during a person's younger years as the body develops bone and teeth, while fiber is also vital to help aid digestion and prevent constipation. Limit saturated and trans fat along with calories from added sugar, such as those in treats such as fruit snacks or candy.

Conclusion

The Meeting recognized that good nutrition is fundamental for children’s current and future health, as well as their development and learning. The benefits of developing healthy dietary and lifestyle patterns from an early age onwards can positively impact on people’s nutrition and health throughout their adult lives, and enhance the productivity of individuals and nations. Nutrition education is an important element in an overall strategy aimed at improving food security and preventing all forms of malnutrition. Schools (from pre-school to secondary) are ideal settings for promoting lifelong healthy eating habits and lifestyles.

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Effect Of Yogasanas On Physical Activates In Sports

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Introduction

Yoga Sana is a term for the different postures that consist the central point of workout of yoga. There are different postures for a different system of yoga training yoga engulfs a holistic aspect of an athletics health and no just postures. Yoga Sana consists of two Sanskrit words yoga and asana. Yoga Sana emphasizes on the physical body and stands for the various postures. This is called hatha yoga but hatha yoga is not just about postures along with the postures, adequate meditation and breathing is also inculcated into it. Athletics derive anenormous amount of benefits from the Hatha yoga practice. This is because of the numerous types of the yogasanas postures there are. Flexibility is the ability to stretch and bend the body in varying angles that helps in the loosening and relaxing of muscles and tendons. With constant practice flexibility can be achieved through yoga and prove to be a great asset for athletes. The athletes also need to stretch their body beyond normal during sports and hence yoga provides them an opening to practice against gravity and hold postures for an extended amount of time. Doing so gives the athletes an upper hand in a Muscular workout and increases their muscle endurance.

yoga meaning

The word yoga is derived from the Sanskrit roots “’, meaning to blend, join, attach and yoke, to direct and concentrate one’s attention to use and apply. It alsomeans union or communication. Yogic brings oxygen and energy to every cell changes the organism burning up waste products expels the toxins while relaxation guards against berestrain and insomnia. Yoga for children are said to be the weaker sex. This is truly said in terms of physical strength. In olden days women tended to stay indoors, whereas men used to toil outdoors. Looking after the house, children, used to be their responsibility which are tasks no less as compared to working outside. Thus, children in these ancient periods used to stay fit and fine.

Yoga asanas physical activates in sports

Muscular Strength

It is defined as the ability of a muscle group to develop maximal contractile force against a resistance in a single contraction.

Muscular Endurance

The ability for a human or animal to exert itself and remain active for a long period of time, as well as its ability to resist, withstand, recover from, and have immunity to trauma, wounds, or fatigue. In humans, it is usually used in aerobic or anaerobic exercise.

Balance

The ability to maintain equilibrium while moving or stationary. Activities such as gymnastics, ballet, and skiing require balance. The ability to maintain equilibrium when stationary or moving (i.e. not fall over)

Through coordinated action of sensory function eyes ears and the proprioceptive organs in our joints.

physical activates in sports benefits s

Today’s lifestyle has proved to be sedentary, not involving any physical work. Working condition are mostly desk jobs that require children to be seated in one place for long hours, thus decreasing movements and increases health problems. Yoga helps to keep up their health and ward off health problems.

Yoga gives them the tolerance to bear and increases their pain threshold. It also helps children to gain back their previous body structure after child birth. Modern children are very conscious about their figures and yoga helps them to stay in shape increasing their confidence and gaining personality. who
practice yoga are at the least risk to contract compared to children who don’t yoga flushes out toxins from our body.

Yoga also helps children in post-partum period to overcome depression and post-partum blues. Today’s children face a lot of stress and pressure at home as well as at workplace. Yoga helps children overcome such work-related stress and enables children to relax through meditation.

Benefits of Yoga

International yoga expert Colleen Sany Sada yoga “offers children solace, reflection, joy, acceptance and ease in their bodies.” Yoga stretches the body, tones the muscles and relaxes and calms the mind. Through yoga one can develop a stronger and more flexible body that also looks toned and healthy. Among many generally noted benefits for children. Below are some specific mentioned benefits.

- Decreased susceptibility to tension and stress.
- Optimum levels of energy.
- Higher Flexibility.
- Increased pain threshold.
- Weight loss.
- Normal blood pressure.
- Sound sleep.
- Decreased incidence of depression.
- Increased concentration and Cognitive development.
- Increased levels of strength and endurance.

Importance of yoga

To put in the words of World Health Organization “health is a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity. According to J.F. Williams “it is the quality of life that enables an individual to live most and serve best”. Importance of health is rarely recognized by people and brushed aside a matter of trivial. Good health is essential in order to help people to carry out their duties be it at home, school or at work place. As the definition of World Health Organization suggests a person is not healthy only by being rid of disease but has to healthy in a holistic aspects of physical, mental and social. The need for good health is universal. It can be accessed by people all over the world regardless of region, race, religion and gender.

Good health doesn’t mean only physical health but also mental health as the root cause of infirmities is said to be mined related. Yoga help in keeping our physical as well as mental in a balance and improves our lifestyle in a holistic approach.

Practice of yoga its benefits for sports

- Balance, flexibility core strength and muscular endurance can be improved through practice of yoga.
- The risk of sport related injuries can be brought down to a level and the healing duration speeds up for athletes who practice yoga
- Athletes tend to given their best during performance and often under pressure yoga helps them to reduce performance anxiety and improve anxiety through deep breathing techniques
- Core strength is an indicator of a person’s fitness increased core strength leads to better resistance against workouts on mechanics. 5. Gradual yoga training increases flexibility and range of motion by relaxing and loosening the muscles tension.
- Balance is often underestimated by athletes as muscle imbalance and body mechanic problems leads to poor performance balance exercises through yoga can be indicated for better body balance.
- Hundreds of postures relieves athletes from boredom and give them a great cross training especially for those who play the same sports or exercises routine throughout the year.
yogasanas to improve memory

Padma Sana

**Procedure**: Sitting Posture should be erect with both legs outstretched. Sole of the right foot should be caught with the left hand and the ankle with the right hand and placed it on the left thigh. The same should be repeated with the left foot. Respective knees should be in gyan mudra. Eyes must be closed. Left leg should be stretched out first when to the original position. Then the right leg follows.

Vajrayana

**Procedure**: Sitting Posture to be adapted on a flat surface. Knees are to be flexed and legs are to be bent backwards and support the thighs. Right palm must be kept on right knee and left palm left knee. Slowly inhale and then exhale. While exhaling one should assume that disorders are being exited through the nostrils.

Vajrayana
Procedure: Erect sitting posture on the floor to be taken with outstretched legs. Arm should be kept facing downwards and touch the ground on either side. Left leg must be folded at knee and placed near right thigh vertically. Sole should be flat on the ground. Left thigh should be touching the chest. Left palm must be placed on the floor near the right palm. Fingers of both hands should be facing each other. Support to the palms must be taken and upper part of the body should be turned towards the right. Sight should be over the shoulder. Breathing must be normal. Maintain this posture until strain is felt in the back. Original position must be resumed by turning the neck and trunk and then left hand must be lifted. Left leg must be opened. Steps to repeated for other side and limb.

Paschimottanasana

Procedure: Erect sitting posture with outstretched legs to be adapted. Neck and head and spine should be erect and aligned. Palms to be placed on respective Knees. Head and trunk must be bend forward slowly in an attempt to catch toes with the fingers without bending the knees. Breathing should be deep and exhaled slowly. Head must be attempted to touch both the knees. Arms must be bent and elbows are treed to touch the floor. Exhaling completely and holding breath stay in this posture for a few seconds. Starting posture must be regained after a few seconds slowly while breathing normally.

Vrikshasana

Procedure: Erect standing posture with joined feel to be adapted. Knees and legs to be absolutely straight and arms on either side. Right foot to be lifted and folded at the knee without bending left knee. Ankle should be held with both hand and leg to be pulled up. Right foot to be rested on the inner position of upper left thigh with downward position toes. Body should be balanced on the left leg properly. Palm and finger of both hands should be joined in front of chest with fingers upward. While raising both hands slowly upwards above the head, inhale and hands and the body to be stretched to the maximum limit. Balance to be
maintained and vision to be straight ahead and pose should be kept with breathing normally. Lower hands to chest level while exhaling. Return to original posture with lowering right leg. Repeat steps for the next leg.

Garudasana

**Procedure:** Erect standing posture to be adapted. Knees to be bent slightly, lift foot to be lifted and body is to be balanced by right foot by crossing left thigh over right thigh. Put left toe on the ground by pressing the foot back and top foot to be hooked behind lower right calf for balancing on right foot. Arms to be stretched straight forward so that they are parallel to the ground. Hands to be raised in forward direction of torso by keeping right above the left one and then elbows to be bent. Right elbow to be snagg ed into the left foot crook. Forearms to be raised making right angle with the ground so that the back of hand are facing each other. Thumb of right hand is to be pressed and passed in front of left littlefinzgerPalm s are to be pressed together with fingers outstretched towards the ceiling by lifting the elbows in upward direction. Legs and arms to be unwinded and normal standing posture to be regained. Same process to be practiced. Inhale and exhale gradually and steadily.

Trikonasana

**Procedure:** Erect standing posture to be adapted. Stretch the feet comfortably apart. Linter of right heel to be aligned with the center of the arch of left foot. Feet should be pressed against the ground and weight of the body to be equally distributed on both feet. Inhale deeply and bend body to the right while exhaling downward from the hips, waist to be kept straight. Lift hand to be up in the air while right hand comes down toward the floor. Both arms to be kept in straight line. Right hand to be rested on the shine, ankle, or floor outside the right foot. Left arm to be stretched toward the ceiling in line with the tops of the shoulders. Head to be kept in a neutral position or can be turned to the left, eyes gazing softly at the left palm. Make sure that the body is bent sideways and not backward or forward. Stretch maximum. Deep long breath should be taken. Bring the arms down to the sides while inhaling and straighten the feet. Steps to be repeated on the other side.
Naukasana

**Procedure:** Sleeping posture on the back to be adapted. Feet are to be kept together and hands to be placed on thighs. Inhale deeply and head to be raised gradually, to be followed by neck and shoulder and then legs so that the body resembles the structure of a boat. There should be no jerking or bending of knees and elbows. Retain pose by holding breath as long as comfortable. Exhale and get back to original posture.

Halasana

**Procedure:** Supine position with hands straight by the side of thighs to be adapted. Palms should rest on the ground. Legs should be raised together without bending knees stop at 300 angle. After few seconds raise legs to 600 angle and retain. Slowly raise legs to 900 angle. Taking support of the hands being the legs towards the head. Continue bending legs till they go beyond the head and backwards as far as possible. Place palms on the head by interlocking fingers elbow to be brought on the ground. Return to the original position by following the steps in the reverse order slowly.

Makarasana

**Procedure:** Lie on the floor on the stomach so that chin, chest and abdomen touch the floor. Both legs to be stretched out at wide distance. Both hands to be kept on respective sides. Hands to be kept underneath the chine from both sides same as standing in upright position and elbows are placed on floor. Both legs should be bent one by one while inhaling and lifted towards the hip, heels should touch buttock. Bring back to original posture by exhaling slowly.
Chakrasana

Procedure: Supine position to be adapted. Knees to be bent completely till feet touch buttocks. Arms to be bent at elbows over the head and palms to be placed under the shoulders on the floor. Gradually raise the hands, chest, stomach and waist by arching the spine while inhaling body shoulder be raised as high as possible. Hand and feet to be brought as close as possibly to form a whole type shape. Original position to be regained by reversing the steps.

Bhujangasana

Procedure: Lie flat on the stomach and relax completely. Forehead to be kept on floor. Arms and legs to be placed together near the body and hands to be put beside the chest with palm facing downwards. Raise upper part of body while inhaling up to maximum extent. No jerking should be made. Vertebra should be bent gradually and pressure should be feet from cervical, dorsal, lumbar and sacral area of body. Chest and head should be pointed upwards. Revert to original position by recessing the steps.

Dhanurasana

Procedure: Lie down on abdomen. Feet to be raised slightly by bending knees. Bend knees while exhaling, drawing heels near buttocks. Ankle to be grabbed gently. Knees should be extended to hip width. Pull feet using hands to bring thighs off the ground while inhaling. Head, shoulders and chest to be raised. Gaze
should be at an upward angle. Pose to be retained for five seconds and original posture to be regained by reversing steps.

**Shalabhasanas**

**Procedure:** Lie on the Stomach with chin stretched touching the ground. Hands to be kept on the sides. Hands to be brought under the legs to support them. Inhale slowly and right leg to be lifted upward knees should be bent as much as possible without strain. Position to be released by bringing right leg back to original position. Exhale during this process. Repeat for the other legal position to be regained by reversing the steps.

**Conclusion**

Yoga is combination of yoga poses, birthing, and contentions practices. Each discipline of yoga is a practicing in more we have improved our posture, strength, balance, endurance, flexibility, and stress anxiety physical and mental the body with energy daily. There is need to improve Today, yoga is day to day. The need to cultivate habit to culture the mind. Happiness is that state of mind which positively once attitude towards ours self, others and life at large. So, let us all make it a habit to ring yoga to our day-to-day life.

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The Adil Shahi Coins

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Introduction

History refers to Inquiry, knowledge acquired by investigation. The sources were archaeology, epigraphs, scripts, linguistics and historical texts. The lens through which history is looked at has been inevitably fashioned by developments in these areas. Knowing Indian history is dynamic, spanning back to the beginning of human civilization. The history of India is punctuated by constant integration with diverse cultures that surrounds India.

Bijapur present historical district is known as Vijayapur the city of victory which was famous power of the Adil Shahi who ruled this city from 1489 to 1689. The town Vijaypur was established by Chalukyas in 0 and 11th century, but during Adil Shahi period it was worldwide known city. Bijapur was attracted by the important dynasties of mixed ethnic background Afghans, Persians, Turks, and Mongols. Bijapur was also conquered by Aurangzeb once, later Bijapur sultanate was ruled by Adil Shahis of Bijapur. Basically Adil Shahis were Shiya Muslis. Totally nine Sultans were ruled in Bijapur namely 1490 - 1510 Yusuf Adil Shahi, 1510 - 1534 Ismail Adil Shahi, 1534 - 1535 Mallu Adil Khan, 1535 -1557 Ibrahim Adil Shahi I, 1557 - 1580 Ali Adil Shahi I, 1579 - 1626 Ibrahim Adil Shahi II, 1627-1656 Muhammad Ali Shahi, 1656 - 1672 Ali Adil Shahi II, 1672 - 1686 Sikandar Adil Shahi.

The Coins in the Adil Shahi period.

It is said that Yusuf Adil Shah the first emperor of this dynasty was Georgian slave who was purchased by Muhammad Gawan from Iran. First ruler was famous for his bravery and good conduct and build Arkilla and Faroukh Mahal. Yusuf Adil Shah has not used his own coin, even other three successor has not issued their coins but fifth and famous king Ali Adil Shahi I who issued coins in his name. He issued mainly copper coins in various denominations of 60, 120, and 180 grains. These coins of Ali I carried the inscription- “Ali ibn Abi Talib” on the obverse, and “Asadallah al-ghalib” on the reverse.

Sultan Ibrahim Adil Shahi II’s also issued coins on which it is written “Ibrahim, the strength of the weak”on one side and on the other side it is written like. The reverse of these coins bear “Ghulam Ali Murtazi”.

Seventh sultan, Muhammad Adil Shah has added Persian couplet which read as Jahan zi yeen do Muhammad girafat zinat-o-jah Ekey Muhammad mursal duvam Muhammad Shah. The meaning of the couplet is- the world received beauty and dignity from two Muhammads- one, Muhammad the Apostle and the other, Muhammad the king. This was apparently to exalt the position of the Sultan before the eyes of his subjects. However, an alternative interpretation suggests that the king included the couplet to express his love for Taj Jahan, his chief queen. The alternative translation, thus reads as follows- The world (Jahan) received beauty and dignity from Muhammad the Apostle and Jahan (the queen) from Muhammad the king. Ofcourse majority of copper coins issued by the Muhammad Adil Shah but he took the name for introducing golden coins which very rare.

During his period he also used silver slendere rods which is famously known as Larins. It is shown in the picture. Majority of these larins bear the simple inscription “Ali Adil Shah” “Zarb Lari Dangi san” on the reverse. They were mainly used by the Persian and Arab merchants trading in the Arabian Sea and Konkan coastal region.
1490-1686 - Sultanate of Bijapur Rupee

965-988 - Falus - Ali Adil Shah I, copper, size 11.7 g 15 mm GG# BJ03

1627-1657 - Falus - Muhammad Adil Shah (Bijapur), Copper, size 7.5 g • ø 13 mm KM# 26

1627-1657 - Falus - Muhammad Adil Shah Copper, size 7.25 g • ø 17.6 mm

1656-1672 - Larin - Ali Adil Shah (Dabul Mint) Silver, size • 4.9 g • 47 mm DR# 625

1037-1628 - Falus - Muhammad Adil Shah (Bijapur)-Copper, size 11.1 g • ø 16.6 mm

**HISTORY OF DECCAN SULTANATE**

Muhammad 'Adil Shah (1627-1656) Gold pagoda
Weight: 3.36 gm., Diameter: 9 mm., Die axis: 9 o'clock Legend / Legend
Ref: Goron-Goenka BJ20
Anonymous Gold pagoda
Weight: 3.36 gm., Diameter: 12 mm., Die axis: 2 o'clock Uncertain object / Uncertain object
Ref: Goron-Goenka BJ49

Conclusion
The Bijapur sultanate struck coins in Gold, Silver, Copper and Billon (A mixture of silver and copper in different proportions). The Adil Shahis did not use Figure / Portrait paintings on their coins till the reign of Sultan Ibrahim Adil Shahi II (1579 to 1626). Muhammad Adil Shahi (1627 to 1656) was the first ruler of Adil Shahi dynasty to make a departure from the injunctions against figure and portrait painting that was scrupulously adhered to till his father’s reign.

The Silver Larin minted by Sultan Ali Adil Shahi II of Bijapur Sultanate (1656 to 1672), resembling fish as late as twentieth century, the coin prototypes of bijapur sultanate were copied by the sultans of Maldives Islands.
A Critique on the Craft of Agha Shahid Ali

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Agha Shahid Ali was born in a multilingual environment and wrote poetry in English even though Urdu was his mother tongue. He was born in India in 1949, two years after the end of colonialism in India and grew up in the era of post colonialism when writers, philosophers and theorists were trying to grapple with the idea of post colonialism. They were “writing back to the empire”; disdaining the power of the centre, and trying to revive native culture and literature smothered by the colonial rule. However “post” in the post colonialism does not only mean after colonialism; “it could also mean around, through, out of, alongside and against”. Agha Shahid Ali might have grown in the postcolonial environment but he is not a typical postcolonial writer who is there to criticize colonialism and write on its repercussions. He is more of a transnational and trans-cultural writer. However, writers from the third world whether they are committed post colonialists or not have, to some extent, an urge to revive their cultural and write about their home.

One way of reviving ones culture is to alter the colonial language and create a writing diction with inputs from the native culture and language. This is usually achieved, as Bill Ashcroft et al notes, through abrogation, appropriation, subversion and rejection of the Standard language. (32-50) Ashcroft et al writes about some methods involved in doing so; they include glossing, parenthetic translation of individual words, inter language, using untranslated words, syntactic fusion, code switching, vernacular transcription etc. For Ali it is less of a deliberate act of writing in that style and more of his natural way of writing. He had a pluralistic upbringing; therefore, being a part of many cultures he writes that way which, as Salman Rushdie says, is the hallmark of Indian culture:

... the very essence of Indian culture is that we possess a mixed tradition, a melange of elements as disparate as ancient Mughal and contemporary Coca-Cola American. ... Eclecticism the ability to take from the world what seems fitting and to leave the rest, has always been a hallmark of the Indian tradition, and today it is at the centre of the best work being done both in the visual arts and in literature.

When it comes to the use of language, Agha Shahid Ali seems to have used both, Rushdie's mixed tradition and the techniques involved in the abrogation of the language. There are four different methods which Ali put into work: translation of Faiz Ahmad Faiz, writing "real" ghazals in English, transcreating various phrases, couplets, words etc. and using them in his poetry, and editing a book of ghazals written by various American writers. In his poetry one finds a melange of Western and Indo-Islamic culture and literature. They are so closely woven that they cannot be separated from each other. Talking about this, AH, in his second edition of The Rebel's Silhouette while make a comment on the prefatory note of the first edition, writes:

This explanation reveals any simultaneous love of Urdu and of English. Neither love is acquired; I was brought up in a bilingual, bicultural (but never rootless) being. The loyalties, which have political, cultural, and aesthetic implications, remain so entangled in me, so thoroughly mine, that they have led not to confusion but to strange, arresting clarity.

One of the important aspects of the poetry of Agha Shahid Ali is that he tries to foreground his culture through it. In diaspora he tries to recreate his cultural loss and share it with the world. Nishat Zaidi notes that "Agha Shahid Ali's poetry is a serious attempt to make his culture known to the world." Likewise, Azade Seyhan in his book Writing Outside the Nation writes:

Transnational writing can potentially redress the ruptures in history and collective memory caused by the unavailability of sources, archives and recording narratives. By uncovering obscure poetic tradition, discovering forgotten idioms and grammars, and restoring neglected individual and collective stories to literary history, it introduces hitherto neglected cultures in to modern literary consciousness.

Agha Shahid Ali steals some moments of his childhood memories and mixes them with mature thoughts and this mixing of the old and the new culture creates a hybrid identity. One of the important ways
Ali does it by using some techniques used by the postcolonial writers. However, as already said, he is not a typical postcolonial writer who is engaged in an act of writing back, but living in the postcolonial times he cannot escape the influence: in the postcolonial world English has ceased to be standard or a "pure language but is rather a fascinating combination of tongues welded into a fresh unity".

One of the techniques used by the postcolonial writers is the abrogation of language: the art of altering the standard language which includes technique like translation, changing syntax structure etc. They include usage of unrelated words, translating native phrases which sometime sound mediocre. One such technique of using the untranslated words has been utilized quite well by Agha Shahid Ali. There are two types of untranslated words used by writers one which have no English equivalent, and second type of words whose equivalent is available. Agha Shahid Ali uses many such untranslated words like Bhaiya, Bhajan, Insha Allah, Jung etc. "You must write my story/Bhaiya my story" (Ali, The Veiled 262). Ali instead of writing "my story brother, my story" he uses Bhaiya. Word Bhaiya connotes lot of affection and love which the word brother doesn't although it means the same. There is also a foot note for the word: 'Bhaiya: The author's pet name' (Ali, The Veiled 262), which, however, is not completely right. Thus these un translated words mean more than what their equivalents stand for. Similarly InshaAllah is an Arabic word which means "If God wishes". It is used often by Muslims from all linguistic backgrounds and it seems to be a regular word in their language. Ali is using it from that perspective: a regular word, which native reader can easily understand. Likewise he uses many words which do not have an English equivalent like Jamawar shawl (A special kind of a Kashmiri shawl), bhang (kind of opium), Chinar (huge maple tree that grows in Kashmiri), Phiren (cloak used in winter), Ashura (Shia month of mourning). Ali has put all of these words in italics without giving the meaning of these words. "The sleeves oivas phiren torn" ... (Ali, The Veiled 179), "The chinar leaves fall in clusters" (Ali, The Veiled 179), "This letter, InshaAllah, will reach you" (Ali, The Veiled 194), "The Koran ... wrapped in dijamawar shawl" (Ali, The Veiled 200), "We celebrated Ashura with relatives" (Ali, The Veiled 253). Ashcroft et al talks about the use of untranslated word used by the postcolonial writers.

The technique of selective lexical fidelity which leaves some word untranslated in the text is more widely device for conveying the sense of cultural distinctiveness. Such a device not only acts to signify the difference between cultures but also illustrates the importance of discourse in interpreting cultural concepts.

Agha Shahid Ali like many other writers does not provide us with any glossary to explain the meaning. This is rightly done so that the non-native readers keep guessing the meaning of these words and in turn keep on guessing the culture which these words connote. This is an act of mixing the two cultures and the gap in the text shows difference and melange of different cultures, and it is an attempt to bring the two cultures at par with each other.

Another technique used by the postcolonial writers is glossing: a technique used for subversion and hybridity which involves a parenthetic translation of the individual words; where both the original and the translation are given together and separated by a small gap. It is this gap which separates and mixes the two cultures, like hyphen. Ashcroft et al furnishes us with an example of "obi" an Ibo word meaning hut: "he took him into his obi (hut)" (61). He further illustrates the point.

The implicit gap between obi (hut) in fact disputes the putative preferentiality of the words and establishes obi as a cultural sign. The retention of the Ibo word perpetuates the metonymic function of the cross-cultural text by allowing the word to stand for the latent presence of Ibo culture. The requisite sense of difference is implicitly recorded in the gap between the word and its referent, a 'referent' which (ironically) accords the english word the status of the 'real'. This absence or gap is not negative but positive 'real'.

Agha Shahid Ali uses this techniques at a very few places. "So what make you of cosmic background noise? Well, there's the Yoni (Myl) and the ling (Godl)" (Ali, The Veiled 368). "If someone asks where Shahid has disappeared/ he's waging a war (no, jmg) beyond English" (Ali, The Veiled 362). "On doomsday God asked the pure, 'Why didn't you sin? /Didn't you trust the best (ar-Rahim) about me?'"(Ali, The Veiled 354).

He differentiates between war and jung by inserting "no" with a comma. It may not be typical glossing technique but has similar connotations. Jung means war but it can have many other similar
meaning. *Standard Twentieth Century Dictionary: Urdu to English* has the following entry: “Jung—war, battle, fight, conflict...” As Ali hurries to add to the meaning of war by writing (no, Jung), he intends to say that, to be more appropriate, he is waging *jung* which is a bit different from war. Here glossing complicates meaning of the couplet: he can be in conflict beyond English or fighting beyond English and so an. Similarly the best (ar-Rahim) is one of the ninety nine names of God. In the Quran when God speaks about sins and forgiveness he calls himself *Gafumr-Rahim* meaning the ever forgiving God. "Rahim indicates that which is extremely and continuously loving and merciful... and the One in whom the attribute is constantly and [endlessly] repeated” (The Beautiful). Agha Shahid Ali uses the last part of it, *Rahim* and translates it as the best which is not very close to the original, as Ar- Rahim literary means "Ever-merciful”. Therefore, Agha Shahid Ali bridges the gap but this glossal gap keeps it always open for discussion. Here he brings the Christen concept of God and mixes it with the Islamic concept and the gap indicates the similarity and difference in the concept.

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A Comparative Study of Sports Competition Anxiety between Basketball and Volleyball Players of K.U. Dharawad, Karnataka state

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Introduction:

Sport psychology is the study of a person's behavior in sport. It is also a specialization within the brain Psychology and Kinesiology that seeks to understand psychological/mental factors that affect performance in sports, physical activity, and exercise and apply these to enhance individual and team performance. It deals with increasing performance by managing emotions and minimizing the psychological effects of injury and poor performance. Some of the most important skills taught are goal setting, relaxation, visualization, self-talk, awareness and control, concentration, confidence, using rituals, and periodization. Sports psychology in general would benefit from determining what forms of mental practice are appropriate for particular purposes and activities. Anxiety is one of the most common deterrents to good performance. At best anxiety subtly impairs performance by distracting the attention.

Anxiety has been divided into two broad categories: trait anxiety and state anxiety. Trait anxiety could be defined as a feature of personality. It is a relatively stable predisposition to perceive many situations as threatening and to respond to these situations with increased state anxiety. State anxiety is defined as an immediate emotional state that is characterized by apprehension, fear, and tension. Anxiety plays an important role in sports. It is the challenge in sports participation, which produces anxiety. How an athlete handle, the anxiety determines how successful he would be. Sports Anxiety may be a positive motivating force or it may interfere with successful performances in sports events. Sport psychology is concerned with the psychological foundations, processes, and consequences of the psychological regulation of sport-related activities of one or several persons acting as the subject(s) of the activity. The focus may be on the behavior or on different psychological dimensions of human behavior (i.e., affective, cognitive, motivational, or sensor motor dimensions). Sportsman cannot perform at their best like they usually do because of anxiety. Consequently, their performance is affected during the competition and they seldom achieve victory. (Papanikolaou, et al. 2008) Therefore, there is a need to give a positive thinking and better mental skills to solve the problems that may arise because of anxiety. If it is not handled well or misinterpreted, the athlete will lose control and their performance will decrease.

Anxiety

Anxiety is a concept that is widely discussed by performers and coaches. Practitioners involved in sports performance need to be aware of anxiety related symptoms.

There are two distinct aspects of anxiety. One aspect emanates towards trait anxiety. Trait anxiety relates to innate characteristics that humans are born with. For example, having a tendency to throw up before important competition a second form of anxiety is related to the state, which is situational specific. For example, a performer may feel anxious when free-throwing in basketball. Related to these aspects there are also two mechanisms that are identified as somatic (physical feelings) and cognitive (mental) anxiety. Performers can suffer with both types of mechanisms or predominately from one over the other.

Definition

Anxiety is a state of emotional and physical disturbance included in a person by real or imagined threat. In psychology the term refers to disturbance caused by threats that are only apparent to the individual and cause him to behave in a way that is not relevant to the true situations, Robin .S Vealy (1978).
Materials & Methods:

Sample of the Study:
The purpose of the study 24 male (Basketball N-12 & Volleyball N-12) Players were selected during the Inter-University practice camp from Karnataka University Dharawad, Karnataka State. The subject’s age ranged between 18-25 years.

Selection of Variable:
Sports competition anxiety was the psychological variable of the present study.

Criterion Measures:
Sports Competition Anxiety Test (SCAT) was constructed by Sinhas. The scale consists of 100 questions. The preliminary form of the test, called the Self-Analysis Form has 140 items of the "Yes-No" type. The modified Sinha inventory consists of 100 items. Scoring was done with the help of scoring key. Scoring key was kept on the answer sheet to score the items. One number was awarded to every "Yes" answer. All the yes answers were counted.

Statistical Technique:
For the above study the sports competition Anxiety Test (SCAT) was developed by Sinhas was used to measure level of sports competition Anxiety of subjects (basketball and volleyball players). During distributing the questionnaire necessary instruction was given to the subjects before the administration of the test. The subjects were asked to respond as soon as possible without stopping over any statements, once the instructions were understood clearly. The Obtain data have been compared through given below norms.

Results of the Study:
The purpose of the present study Descriptive Statistic, Mean, Standard Deviation and Independent t-test was applied to compare the Sports Competitive Anxiety between Basketball and Volleyball male players. The level of Significance was set at 0.05.

Table-1
Descriptive statistics of sports competition anxiety of basketball and volleyball players

<table>
<thead>
<tr>
<th>Variable</th>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>Std. deviation</th>
<th>Std. error mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sports competition anxiety</td>
<td>Basketball players</td>
<td>12</td>
<td>19.58</td>
<td>2.998</td>
<td>0.865</td>
</tr>
<tr>
<td></td>
<td>Volleyball players</td>
<td>12</td>
<td>18.75</td>
<td>4.515</td>
<td>1.303</td>
</tr>
</tbody>
</table>

It is evident from the table-1 that Mean and Standard Deviation score of Basketball and volleyball Players in comparison to sports competition Anxiety has been found that 19.58 & 18.75 and 2.998 & 4.515 respectively where as standard deviation error was found 0.865 & 1.303 respectively.

Table -2
Comparison of Sports competition Anxiety between Basketball and Volleyball Players

<table>
<thead>
<tr>
<th>Group</th>
<th>t-ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basketball players</td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>S.D</td>
</tr>
<tr>
<td>19.58</td>
<td>2.998</td>
</tr>
<tr>
<td>Volleyball players</td>
<td>0.533</td>
</tr>
<tr>
<td>Mean</td>
<td>S.D</td>
</tr>
<tr>
<td>18.75</td>
<td>4.515</td>
</tr>
</tbody>
</table>

*Significant at 0.05 level of significance t-value required to be significant at 22 df= 2.073

The above table -2 reveled that no significant difference was found between Basketball and volleyball Players in comparison to sports competition Anxiety, since t-value of 0.533 lower than the tabulated value of 2.073 with 22 df at 0.05 level of significant. Basketball player has greater sports competition Anxiety in comparison to Volleyball Players.

Discussion:
The present study was conducted to compare the sports competition anxiety between male basketball and volleyball players. Results of the present study showed that there was no significant different found between basketball players and volleyball players of sports competition anxiety. While comparing the
obtained means score with table than researcher found under average sports competition anxiety between both game players, But while comparing the obtained means score of basketball players show more sports competition anxiety in comparison to volleyball players.

**Conclusion:**

The present study there was no significant different found between basketball and volleyball male players in comparison to sports competition anxiety. While comparing the obtained means score with table than average sports competition anxiety found between basketball and volleyball players.

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Introduction

Everyone needs exercise to be healthy. Health is essential for your life. Your activity will be run well if your body is healthy. There are many exercises you can do to make your body healthy. One of them is by doing jump rope. The benefits of jump rope for your health bring you to make this exercise be your daily activity. It is one of excellent exercise you can do somewhere.

Jump rope is a simple sport that has so many advantages. If you feel hard to do exercise, doing this exercise seems straightforward and nice. You just need a particular trap to do this exercise. Some benefits of jumping rope also followed by a nice way to do it. Almost everyone can do this exercise including children. So, you can find some benefits in doing this exercise.

Definition of Jump Rope by Merriam - Webster,

A rope used for exercises and children's games that involve jumping over the usually twirling rope each time it reaches its lowest point; also: a game played with a jump rope.

Jump Rope Exercises
Jump rope is a tool used in the sport of jump rope, where one or more participants jump over a rope swung so that it passes under their feet and over their heads.

History of Jump Rope
Jump Rope is a physical activity with a long history. It is reported that the ancient Egyptians used vines, and later rope, to create playful games, and the ancient Chinese participated in a game called hundred rope jumping during the celebration of the Chinese New Year. The modern-day version of “jump rope,” as it is traditionally called in the United States has its roots in The Netherlands and came to America with Dutch settlers in the 1600s. Today, jump rope is a recognized competitive sport in more than 20 countries.

Jump Rope Exercise on Physical Health
1. Jump rope exercise is known to burn around 1300 calories/hour (now that’s high!). That’s an effective way to melt your fat, right?
2. Jump rope exercise burns more calories in comparison to running. Besides, you need not go outdoors as skipping can be done at any place. What’s more? Bad weather can’t hamper your fitness routine.
3. Jump rope exercise helps in muscle toning as it is a body weight exercise.
4. It improves footwork, balance, coordination, and agility. Most of the runners and other athletes jump rope for training.
5. It is one of the best exercises for endurance training and conditioning.
6. Jump rope exercise gives a full-body workout. It is especially great for toning and developing the thighs, shins, and calf muscles. Simultaneously, it also works on the abs and arms.
7. It engages and improves the hip-flexor muscles.
8. Studies show that Jump rope exercise put lesser pressure and are less shocking for the joints than running. It is a low-impact exercise when compared to running and therefore a better option.
9. Jump rope exercise enhances cardiovascular health as it improves the rate of heart beat. It is beneficial for blood pressure patients.
10. Jump rope exercise can be done by anybody and everybody, from beginners to the advanced levels.
11. It is also known to help in improving bone density.
Conclusion

Jump rope is one of the most convenient workout ideal for weight loss. It is easy to learn and practice without trainer once you become conversant with different styles. Since it doesn’t require much space, it is something you should incorporate into your weekly workout program. In addition, it can help you relive your infancy when you had nothing much to disturb your mind. It is an indeed way to calm your body and mind as you cut down those extra pounds or maintain your physical fitness.

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Adjustment Problems Of The Gifted Children

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Introduction

In Simple Language a gifted outstanding contribution in any area of national life. Gifted child those whose performance in a worth while human endeavor is constantly remarkable as well as those who are academically superior.

Gifted children those individuals from kindergarten to high school age who show unusual promise in some socially useful area and whose talent might use stimulated.

On the basis of Dr. V. V. Kamut’s Classification, 120 IQ may be considered as the lower limit of gifted students.

Usually it is said that nearly 2 to 3 percent of the population may be placed under the category of the “Gifted Children”.

Bloody speaking “Gifted Children” who give promise of creativity of a high order in any worthwhile line of human endeavour. They have superior ability that can make them contribute to the quality of living in society. Therefore, we include not only the intellectually gifted but also those who show arts, creative writing, dramatics, mechanical skills and social leadership nevertheless, here we are dealing with children having gifted intellectual ability.

Adjustment Problems of the Gifted Children:

A gifted child many become a problem for the parents and the teacher if he is not handled properly.

1. When he is not properly guided he utilizes his superior intelligence in mischief, indiscipline, gang formation and revolts against his elders, He becomes a nuisance.
2. Because of lack of opportunities and lack of recognition he sometimes develops inferiority complex.
3. To much of recognition or applauses by the parent or teacher also in him boastful conceit.
4. There is lack of stimulation for him in the subjects of his interests when he does not get opportunities of progressing according to his own pace.
5. He revolts against the parents and teachers when they do not recognize him, and sometime creates mischief in order to catch their attention or to show his superiority.

According to John Holt, and under achieveer child fails to develop more than a tiny part of the tremendous capacity for learning, understanding and creating with which they was born.

An gifted child with superior intelligence but having average performance in school subjects. One who is highly creative and talented in field other than intellectual but has not been able to develop his creative powers and talents to the full. An gifted child who has lived under deprived restricted and un-stimulating conditions for prolonged periods during early childhood and therefore shows low scores on an intelligence test. His achievement is usually unsatisfactory in the school situation.

Unhealthy school and classroom Environment:

This refers to the following:

- Absence of Social Security
- Absence of Emotional
- Faculty Curriculum
- Ineffective and Uninspiring methods of teaching
- Authoritative and un-sympathetic attitude of the teacher.
- Faculty Class-room organization
- Lack of co-curricular activities
- Lack of equipment
- Overcrowded classes.
- Lack of Effective guidance and counseling etc.
The Evaluation Role of the Teacher:

Curriculum would be the same for the gifted child and the normal child. In the case of the gifted child, the role of the teacher assumes special significance, He is expected to take the following measures to bring about achievement in the gifted students.

1) All possible efforts should be made by the teacher not only in detecting of gifted students but also in trying to understand the nature of the problem in each individual situation. Relevant information about his development may be found out parents may also be contacted and consulted, The school counsellor, if any may be approached to study the gifted childrens. Thereafter different types of programme suitable to child needs may be prepared and implemented.

- At the early stages, attempts should be made to lay the foundations of good work habits and attitudes in children.
- Emotional support by teachers should be provided to children. This will help them in meeting the developmental task, which are a part of their normal growth.
- Tensions in Child’s environment should not be allowed to build up, sympathy and patience should be the watch words.
- Genuine interest in the welfare of the students should be taken
- A few periods per week should be set apart for a small group of gifted students for solving their problems.
- One or two periods per week may be devoted for individual counseling to such students.
- The gifted student should be encouraged at his performance and thus helped in building his self confidence.
- Outlets for children’s tensions through provision of play in the form of dramatics, games, sports and a varieties of other self expressive and creative activities should be provided.
- Special care should be taken to accept the gifted students as a unique individual his particular needs should be immediately attended to.
- Efforts may be made to re-establish child’s confidence in himself.
- Class teacher should seek the cooperation of other teacher and the parents of the gifted children.

CONCLUSION

Adjustment is of course directly connected with the concept of needs or more specifically, adjustment refers to the adequacy of the behavior. Patterns by means of which the individual habitually satisfies his needs. Thus, in as much as everyone has, at all times, multiple needs to satisfy, everyone is perpetually faced with adjustment problems and everyone is, therefore, potentially capable of being adjusted or maladjusted depending on the adequacy of his needs satisfying behavior. Special attention on the education it is of great importance to bring out the hidden ‘gemlike’ potentialities in pupils not only for the interest of such students but for the interest of the humanity as a whole. So there is a limited pool of ability and special talent in every country. This must be identified and developed to save it from Many gifted children languish in educational institutions simply because the are not aware programmes do not provide them enough motivation and challenge. The gifted individuals have played an important role in the preservation and advancement of civilization. We need leaders for one business, Education, research and government etc. These leaders are provided by this class of gifted children. So the gifted children should receive proper guidance in all areas of life and adjustment. So that their total development is of an optimum level.

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Pranayama Benefits to the Brain

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Introduction

Pranayama is the practice of controlling energy through the use of breath. Implementing breath work in yoga poses allows for more opening and presence. Join Haily in a discussion covering the benefits of using specific breathing techniques to maximize your yoga practice. In this workshop you will learn basic pranayama techniques to gain clarity of mind, lightness of heart and physical well being. Breath work simultaneously relieves stress and boosts energy and aliveness. A pranayama practice revitalizes the body and stabilizes emotions. This Introduction to Pranayama workshop will begin with a conversation about the uses of pranayama, followed by detailed instruction in the powerful techniques of Dirgha, Ujjayi, Kapalabhati and Nadi Shodhana. Haily will guide you in a short asana practice to integrate these techniques into the poses. You will leave, after a relaxing Savasana, with the tools to deepen your existing practice or establish a new one. Come experience the interplay of breath, movement and energy and leave with an overall sense of well being.

Intrigued by these claims, many wish to find out how pranayama benefits the brain? Here is a list of the key benefits of yogic breathing:

1. Regulates the Autonomic Nervous System: The autonomic system is closely connected with the physiological processes such as absorption, respiration, immune system, etc. The sympathetic nervous system or fight-flight-response gets activated whenever we encounter stressful situations or feel anxious. When the sympathetic nervous system goes into overdrive, our body and mind suffer. It lowers the blood flow to the gastrointestinal tract and increases blood pressure resulting in digestive, cardiovascular illness, and other problems. Yogic breathing techniques kick-start the parasympathetic nervous system (or the calm-connect response) which allow us to recoup from the daily stress. The slow, deep breathing, brings a sense of calmness. It also activates the reflective, responsive regions of the brain leading to conscious behavior, greater creativity, and thoughtful actions.

2. Lower Stress Levels: Pranayama is effective in lowering the production of stress-related hormones cortical in the body. Under the stress, the whole physiological body of human suffers negatively. Yogic breathing techniques promote healthy mind-body relationship, reduces stress, which in turn lowers blood pressure in people with hypertension and slows the heart rate which favorably affects the body and mind of a person. The practice of various breathing techniques like alternate nostril breathing, skull shining pranayama, etc., is a great energizer, which calm the brain and effectively release stress. Researches also state that deep yogic breathing techniques reduce anxiety, depression, and elevates the mood of a person.

3. Healthy Brain Functions: The practice and teachings of pranayama strengthen the breath awareness and expands the lung and diaphragm capacity. It also increases oxygen supply to the brain that nourishes the brain cells and helps them function at optimal level. Pranayama also promotes the growth of neurons and neural pathways to help a practitioner get out of the ruts of old thinking patterns. Creating new ways of thinking has shown a decrease in the feelings of anxiousness and depression.

4. Peaceful Mind: Our brain has to toggle restlessly between endless tasks that have been linked to decreased attention span, lower performance levels, and short-term memory. The regular practice of pranayama slows down the number of thoughts, relaxes the brain, and creates a more positive mindset. A peaceful mind awakens inner strength and confidence and helps a person deal with difficult situations in a better way.

5. Affects areas of the brain on a Microscopic level: Scientific studies reveal that yogic breathing techniques positively impact the various areas of the brain such as regulating pituitary adrenal axis,
sympathetic nervous system, decreasing stress response, and even controlling areas afflicted with trauma resulting in greater psychological health and well-being of a person.

6. **Enhances Physiological and Psychological health:** The physical health of a person directly influences the mental health of an individual. Therefore, yogic breathing techniques foster robust health that ripples out to the mind and increases the wellness of both. Keep practicing the science of pranayama for a healthy and sound mind and live your life to the fullest.

7. **Brain wave activity:** Practicing Pranayama induces brain wave activity, similar to meditation. Thus, it induces a state of calm, clarity and we feel connected to our environment. In fact, yogic breathing exercises are increasingly used in psychotherapy.

**Conclusion**

In yoga communities, pranayama is believed to be an important component of overall health and well-being. It's only with the advent of technologies that can directly observe brain activity that scientists have been able to prove that pranayama has the physical effect that yogis have always claimed that it has.

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Yoga to Manage Stress

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Introduction

Stress and anxiety are everywhere. If they're getting the best of you, you might want to hit the mat and give yoga a try. Yoga is a mind-body practice that combines physical poses, controlled breathing, and meditation or relaxation. Yoga may help reduce stress, lower blood pressure and lower your heart rate. Yoga — a mind-body practice — is considered one of many types of complementary and integrative health approaches. Yoga brings together physical and mental disciplines that may help you achieve peacefulness of body and mind. This can help you relax and manage stress and anxiety. Yoga has many styles, forms and intensities. Hatha yoga, in particular, may be a good choice for stress management. Hatha is one of the most common styles of yoga, and beginners may like its slower pace and easier movements. But most people can benefit from any style of yoga — it's all about your personal preferences.

The factor that produces stress is called a stressor. Stressors can be physical in nature or mental response to stress usually include the feelings of strain, tension and anxiety. Men of wisdom have, always, been appalled by the idea of freedom from human suffering and achieving the eternal happiness. According to yoga science, mind is an unsteady phenomenon with pleasure and pain as its main characteristics. When mind is disturbed, it may give rise to emotional reactions like resentment, hostility, anxiety etc. When these reactions overpower one's available resources, one develops Stress, the mal-perception being the Depending upon the intensity of one's Stress response and the extent of health status of different vital systems of the body, different psychosomatic and Somatic-psychic disorders are developed.

Stress can put a strain on your health, emotions, relationships, and overall well-being. Finding strategies to manage or mitigate its damaging effects can be a vital component to a healthy, happy life.

Everyday issues can add emotional stress, too — counseling a friend through a breakup, regretting a disagreement with a parent, weighing an important decision, or stressing over whether make final cuts for the varsity team. With lots on your mind, it's easy to feel stressed.

Several yoga poses are especially effective for managing stress and can provide real-time relief during challenging situations. Try one of these eight poses next time you’re feeling stressed or overwhelmed.

Happy Baby Pose

The Happy Baby pose is a wonderful pose for calming the mind and relieving fatigue and stress. It also provides a comforting stretch to the lower back and spine, while creating space in the inner thighs.

Legs Against the Wall Pose

A very relaxing pose, Legs Against the Wall gives the body a much-needed rest, calming the nervous system, aiding in circulation, calming the mind, and taking pressure off the spine and neck as the body sinks into the floor.
Bridge Pose

Bridge pose is helpful for calming the brain and alleviating stress and tension. It reduces anxiety while stimulating the thyroid, lungs, and abdominal organs.

Seated Forward Bend

Seated Forward Bend folds the body over itself, creating a feeling of retreating from the over activity of the world. It lengthens the back while calming the mind and aiding in digestion.

Cow-Cat Pose

Cow-Cat pose is a gentle up and down flowing posture that brings flexibility to the entire spine. It stretches and lengthens the back, torso, and neck, and is a wonderful and easy movement that establishes a steady breathing rhythm and calms the nervous system.

Child’s Pose

Child’s pose is a deeply restorative pose that can be very relaxing for the neck and back. It can also help reduce stress, anxiety, and mental tension.

Corpse Pose

Corpse pose, or relaxation pose, is arguably the most restorative yoga pose in existence. Typically practiced at the end of a yoga class, this pose is powerfully beneficial for stress and anxiety relief. It helps you experience deep peace as your mind-body integrates the subtle changes in physiology from practicing various pose.
Breathe Deeply

Take a 5-minute break and focus on your breathing. Sit up straight, eyes closed, with a hand on your belly. Slowly inhale through your nose, feeling the breath start in your abdomen and work its way to the top of your head. Reverse the process as you exhale through your mouth.

Conclusion

Used singularly or together in sequence, these poses can go a long way in helping you manage the debilitating effects of regular stress on your system. Give them a try and experience the ways yoga can help you maintain a state of calm and centered balance in times of stress. Yoga therapy was an effective intervention for improving concentration and reducing stress of students of any age group.

References

Introduction

Your mental health is very important. You will not have a healthy body if you don’t also take care of your mind. People depend on you. It’s important for you to take care of yourself so that you can do the important things in life whether it’s working, learning, taking care of your family, volunteering, enjoying the outdoors, or whatever is important to you. Good mental health helps you enjoy life and cope with problems. It offers a feeling of well-being and inner strength just as you take care of your body by eating right and exercising. You can do things to protect your mental health. In fact, eating right and exercising can help maintain good mental health. In fact, eating right and exercising can help maintain good mental health. You don’t automatically have good mental health just because you don’t have mental health illness. You have to work to keep your mind healthy.

What is Mental Health

Although it might seem easy to define mental health as the absence of mental illness, most experts agree there is more to being mentally healthy. The U.S Surgeon General has defined mental health as a state of successful performance of mental function resulting in productive activities fulfilling relationships with people, and the ability to adapt to change and to cope with adversity. The state of being mentally healthy is enviable given the advantages it affords. For example, mentally healthy adults tend to report the fewest health-related limitations of their routine activities, the fewest full or partially missed days of work, and the healthiest social functioning (for example, low helplessness, clear life goals, high resilience, and high levels of intimacy in their lives).

Characteristics Of Mental Health

Mental health is more than just the absence of mental illness. It includes how you feel about yourself and how you adjust to life events. However, the National mental health Association cites 10 characteristics of people who are mentally healthy.

- They feel good about themselves.
- They do not become overwhelmed by emotions such as fear, anger, love, jealousy, guilt, or anxiety.
- They have lasting and satisfying personal relationships.
- They can laugh at themselves and with others.
- They have respect life’s disappointments.
- They can meet life’s demands and handle their problems when they arise.
- They make their own decisions.
- They shape their environment whenever possible and adjust to it when necessary.

Yoga

It will come as no surprise that the various forms of yoga have long been acknowledged as allies in mastering the mind and coping with stress. Science is increasingly validating those claims especially for depression, schizophrenia, anxiety, PTSD (post-traumatic stress disorder), mind body techniques are difficult to evaluate as CAM treatment because it is not possible to double bind the clinical trials, but single –blind trials, open –label studies and studies of comparative responses to mass trauma provide a substantial scientific basis for recommending yoga as a CAM treatment.

Mental Health Implications

Studies have shown that yoga can have positive benefits for people with several types of mental health conditions including depression, ADHD, schizophrenia and anxiety. Studies have shown that yoga can have positive benefits for people with several types of mental health conditions including depression,
ADHD, anxiety schizophrenia and PTSD. This brief summary highlights the material covered in our full analysis on yoga available here.

**Side Effects**

The rapid yoga breathin and those who are pregnant should talk with a doctor before taking up a yoga program in fact, anyone looking to start an exercise program for the first time should talk to a professional. A well-trained yoga instructor is an invaluable aid helping people get maximum benefit from yoga.

**Conclusion**

Stretching breathing relaxation and exercise are good for almost everyone. Yoga can benefit people who have mental health conditions as well as those who do not. Good mental health is necessary enjoy life. It is necessary to live form day to day. Therefore, it is very important to eat right, exercise, get the right number of hours of sleep and keep stress at bay. This will ensure good mental health.

**Reference**

Leveraging Digital Technology to Remake Public Spaces in Urban Digital Century. 

edited by Sahifa. A. Pathan.

Introduction

History of digital technology

Cities have existed for thousands of years, and their form has often been a function both of the time in which they existed and of that created them. More recently in the 20th century, automobile technology showed a powerful ability to shape urban form. Today, at the dawn of the 21st century, the Internet and digital technology shows indications of being a window to the city form of the future. The information revolution of the 1990s created, for the first time, an infrastructure for digital human settlements.

A digital city would probably signify a paradigm shift in urban design, since it would not occupy physical space, would not be literally inhabited and would only be accessed through computers. What would such a digital city look like? This thesis examines one possibility: the urban design of the well-established digital community, founded in 1995.

From some perspectives, digital technologies are set to break our age old dependency on geography or the need to be located in cities. We won’t have to go into a shop to buy things which will enable us to purchase a large range of products, including groceries, clothing, electronics and takeaway food and challenge some existing retail sectors and also changes the way of human behaviour. The intent of the study is a way how Digital technology can enhance & provide places within an urban built environment that allows for a pause from the speed of life to connect, to interact, and also to socialize people in an urban space through the another dimension which is digital dimension.

Objectives:

- The main objective of the study is to see how leveraging digital technology can bridge gap between physical and social sphere.
- How using or blending digital technology enhances the experience of public spaces.
- To identify the components of its cityscape in digital dimension, location of components and the spatial interrelationships of these components.

The concentric circles put forth the analytical relationship between digital sphere and physical sphere.

Issues And Problem Identification.

Social relations which is increasing virtually and disconnects people from Public Spaces which breaks or detaches social bonds and places and disconnect people from social sphere and physical sphere.
Figure which explains the current use of digital technology in public space as digital layer through virtual existence.

**Methodology Framework**

- **Identifying The Old Form And Function**
- **Infrastructure**
- **Zone & development**
- **Participation**
- **Service & Utility**
  - Transportation (Ola, Uber, Bounce)
  - District (CBD)
  - Housing, AirBnb, Co-Working Spaces
  - The Digital Public Realm

- **MORPHOLOGY** - Interface between the Digital Technology network integrated layer and the urban fabric.
- **SYSTEM / TOOL** - Digital Technology

- **Investigating spaces in the Urban Fabric which uses the Digital Technology Network**
- **The Digital Technology Network Of Church Street-Bangalore**
- **Case - Pokemon Go**
  - Times Square, New York

- **CONTENT**
- **INTENT**
- **SCOPE & LIMITATION**
- **HYPOTHESIS**

- **Research Base**
- **Literature Study**
- **Case Study**

- **INVESTIGATION**
  - Identifying the Hotspots
  - Site Selection

- **INFERENC**
  - Reintegrating / Leveraging people by Digital Technology network on land, with Technology as tool.

- **DESIGN STRATEGY**
  - Guidelines and strategies to re integrate the Digital Technology into Urban Fabric of CBD - by creating new brand typology of Urban Social Digital Space.

- **ELEMENTS OF DESIGN**
  - Digital Folies.
Evolution Of Mg Road

Figure :Character of the study area as an visual analysis.
Mg road, which has rapidly evolved into transformation as a strong central business district. Different type of activities, different types of use. (Base Map –(BDA)Bangalore Development Authority -ELU 2005)
Present Scenario for Morphology of M.G Road, Bangalore.

Understanding the existing phenomena of it related restructuring point of view of it's transformed physical morphology and it's repercussion on the nature of public space, where the city fabric has underwent a churning to accommodate the new mode of production.
TRANSFORMATION OF PUBLIC SPACE IN THE CENTRAL BUSINESS DISTRICT – MG ROAD, BRIGADE ROAD AND CHURCH STREET, BANGALORE.

DIGITAL DIMENSION.
Digital Dimension can be defined as the relationship between built, space and activity. This focuses on five key aspects of Urban Design:
- 5 Layer’s Perspectives
  1) Socio-Economic system
  2) Urban infrastructure, urban environment.
  3) User driven by human collaboration and processes.
  4) Platform which integrates virtual and real world.
  5) Mobile application towards human centric for better living environment.
4 different types of digital spaces:
1. Public Spaces - (such as online fora, websites in general),
2. Social Spaces - (such as Facebook or Twitter),
3. Professional Spaces -(the company Intranet / business collaboration tool),
4. Personal Spaces- (such as your personal OneNote or Dropbox space)

DIGITAL DIMENSION IN PUBLIC SPACES.
- Create place vibrancy by consideration of location and context.
- Changing by providing mixed land uses and forms.
- It links to public events such as matches,
- Interactive Art work or public form.
- Public intervention & interaction in new ways and fun to public spaces.
- Bringing Social life and Digital Life.
- Enhances existing features of places and creates points of interaction.

Image Courtesy : Sahifa- Brigade Parking lot and MG Road metro Station towards Church street.
Design parameter analysis:

<table>
<thead>
<tr>
<th>Accessibility</th>
<th>Porosity</th>
<th>Change in typology</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Infrastructure Accessibility Based On Road Network</td>
<td>1) Building Orientation</td>
<td>1) Built Arrangement Between</td>
</tr>
<tr>
<td></td>
<td>Building Location</td>
<td>- Buildings And Open Spaces</td>
</tr>
<tr>
<td></td>
<td>Building Function</td>
<td>- Buildings And Setbacks</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Average Block Size</td>
</tr>
<tr>
<td>2) Spatial Accessibility</td>
<td>2) Building Height</td>
<td>2) Movement Through Streets</td>
</tr>
<tr>
<td>3) Social Safety Accessibility</td>
<td>3) Street Width And Opening</td>
<td>3) Horizontal And Vertical Zones</td>
</tr>
</tbody>
</table>

4) Built Environment Accessibility
- Intend Use
- Desire Use

5) Accessibility Factor
- Used Space
- Unused Space
- Built Space
- Open Space

6) Digital Accessibility

7) Physical Accessibility

<table>
<thead>
<tr>
<th>Mobility Networks</th>
<th>Connectivity</th>
<th>Technology Influence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Transport Corridor</td>
<td>1) Ease of transportation</td>
<td>1) New Nodes</td>
</tr>
<tr>
<td>2) Transport Network</td>
<td>2) Safety of streets in public spaces</td>
<td>2) Zones of creation and interaction.</td>
</tr>
<tr>
<td>3) Bus stops, Metro station</td>
<td>3) Main Streets as major connectivity</td>
<td>3) Reduction of spaces</td>
</tr>
<tr>
<td>4) Pedestrian zone and parking zone</td>
<td>4) Level of Digital Connectivity</td>
<td>4) Focus point created due to digital technology</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- mobility zone</td>
</tr>
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<td></td>
<td></td>
<td>- WiFi zones</td>
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<td></td>
<td></td>
<td>- flash mob/events</td>
</tr>
<tr>
<td>5) Activities generated or linked</td>
<td>5) Navigation</td>
<td>5) Change of spaces due to technology or additional spaces</td>
</tr>
<tr>
<td></td>
<td>- high connectivity</td>
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<tr>
<td></td>
<td>- low connectivity</td>
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</tbody>
</table>

Cities have been shaped by transport networks, how cities of the future will be shaped differently by digital networks which encourages high-quality public spaces in four-dimensional explosion of digital creativity. Technology is a tool that can be used to bridge the gap between physical sphere and social sphere to generate or enhance urban public spaces.
DESIGN STRATEGIES

IMPLEMENTATION STRATEGY

<table>
<thead>
<tr>
<th>LANDUSE</th>
<th>TOOLS USED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Residential</td>
<td>Digital Technology</td>
</tr>
<tr>
<td>Commercial</td>
<td>Euclidean Zoning</td>
</tr>
<tr>
<td>Institutional</td>
<td>Performance Zoning</td>
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<tr>
<td>Public &amp; Semi-Public</td>
<td>Form Based Zoning</td>
</tr>
<tr>
<td>Transport Corridor</td>
<td>Modular Zoning</td>
</tr>
</tbody>
</table>

STRATEGY - 01
Opening up the parking lane/corridor which uses digital technology as a tool for parking and to re-link the socio-physical space & strengthen the connectivity to church street and neighborhood streets.

INTENT:
- Enhancing the street vibrancy by removing parking.
- Connecting with new nodes and triggers new activities after removing parking.
- Relinking social-physical space.
- Activates and generates high pedestrian footfall traffic.
- Users oriented accessibility.
International Seminar on "Socio-Economic, Political, Cultural and Religious Conditions of India" (Ancient - Modern)
Organizer: Deccan Studies & Historical Research Association, Bijapur
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IMPACT OF DIGITAL TECHNOLOGY AFFECTING ON DESIGN OF PUBLIC URBAN SPACES.

On the shape of the city & On the behaviour of the city.
Physical Space REDUCE by Network Communication.
Digital Technology DRIVEN by Business across world.
Physical Playlife of REDUCED to Digital Gaming.
Layer of Digital Technology, LAYER'S Augmenting Space.
Communication Participation ENGAGING the Networked Audience.
Physical Installing - Large Urban Screens.

DIGITAL TECHNOLOGY.
1) Changing Relationship Between People And Place.
2) Impact On The Development Of Urban Form.
3) Historic Image Of The City -- Historic Information AFFECTING.
   - The Culture Of The City.
   - The Physical Quality Of Life.

DIGITAL TECHNOLOGY SCREENING.
1) Physically Installation Of URBAN SCREENS
   - Converting Digital Realm - Into - Physical-Digital Public Realm.
2) PLACES FOR PEOPLE - URBAN SCREEN
   Contribution : Enhancing the feeling of the Place.
   - Carefull placement can extend existing relationship between Digital and Virtual Realm.
3) MOVEMENT CONNECTION
4) FLOW OF PEOPLE THROUGH A PLACE
   Control : Congestion,
   - Line Of Sight,
   - Movement & Behavior around Point Of Interest.

DIGITAL TECHNOLOGY URBAN SCREENS IN PUBLIC SPACES.
- Create place vibrancy by consideration of location and context.
- Changing by providing mixed fund uses and forms.
- It links to public events such as matches,
- Interactive Art work or public form.
- Public intervention & interaction in new ways and fun to public spaces.
- Bringing Social life and Digital Life.
- Enhances existing features of places and creates points of interaction.
Conclusion:
Conclusion of the thesis through flowchart summary.

The main scope is how we can utilize the developments in technology to inform change in the way places are designed and built, to work together with urban design and the physical urban infrastructure to develop socially cohesive, liveable, sustainable environments. This article presents the initial findings of the impacts that digital communication Technologies are having on public urban spaces. Cities are experimenting with different ways to activate public spaces, while working towards public health, active transportation, and economic goals. Public spaces are a result of these motivations. Future areas of study should therefore concentrate on different ways in which digital technology can enhance urban spaces. This would direct inventions and discoveries towards creating more sustainable urban spaces.

Overlaying the physical space with the dynamic data. In varying degrees this additional data of digital layer is changing relationship between people and the spaces they inhabit and this will in turn impact on the shape and development of urban form.

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Bijapur painting: Introduction

Bijapur is located in the south-west section of the Deccan and the city is on flat basalt rock, the northern portion of present day Karnataka state of India. The medieval kingdom of Bijapur rose to prominence after the Bahmani Sultanate disintegrated in the Deccan region to form five independent kingdoms; Bijapur, Ahmednagar, Golconda, Berar and Bidar. It was a prosperous rule under the Adil Shahis at Bijapur who built impressive forts, palaces, patronised art, music, poetry and literature.


The patronage to art and aesthetics under Adil Shahi rule during the 16th - 17th centuries is evident from the beautiful monuments still extant. The art ranges from manuscript illustrations, album paintings, city walls, royal palaces and mosques to royal tomb complexes. The emperors themselves were poets and practiced calligraphy. The kingdom had a Royal Library and commissioned works of art and learning of standing value which still create awe and wonder to scholars and art history lovers alike. The courtly art of Bijapur used metaphor and embellishment to illustrate and create paintings. The dynasty reaching its pinnacle of achievement during the reign of Ali Adil Shah I (ruled 1558 to 1580) and Ibrahim Adil Shah II (ruled 1580 to 1627) and Muhammad Adil Shah (ruled 1627-1656) correspond to the fact that art reached its peak between the mid 16th and mid 17th centuries. The well known monuments include the Ibrahim Rauza, Gol Gumbaz, Mihtar Mahal within the precincts of the Bijapur Fort among others.

Figure 1: View of the castle of Visiapour (Bijapur), Johannes Vingboons, 1665.

Bijapur painting: history and development

The art of Bijapur miniature painting started with Turkish and Persian influence. The illuminations of a compendium, Nujum-al-Ulum or Stars of the Sciences, was completed under Sultan Ali Adil Shah I in 1570[1], though new research point to him as the author and compiler of the facts. The Mughal historian of Persian origin, Firishta (b.1560 and d.1620) mentions Sultan Ismail Adil Shah as an expert in painting,
music, poetry and making arrows, who liked Turkish and Persian manners, who had an impressive library. It is mentionable here that calligraphy as an art flourished under the Adil Shahis. The specimens are found on stones, wood, manuscripts and weapons. The Jami mosque has calligraphic inscriptions from the Holy Quran and the names of the four Caliphs. At the Ibrahim Rauza, calligraphy is seen on the stone tablets of windows. The Kitab-e-Nauras by Sultan Ibrahim II, a collection of songs by him in Deccani Urdu is a well-known work of the Bijapuri era and the calligraphers of the manuscript were Shah Khalillullah and Ismatullah. Bijapuri Fort walls and bastions have the figures of lion, elephant and birds on stone tablets or stucco work[6]. The kingdom of Bijapur had many Sufis who wrote in both poetry and prose on mysticism and teachings of Islam in a folk style. The works of art in Bijapuri painting and illustrations comprised of portraiture of the rulers and nobles, composite animals, dervishes, yoginis, processions, flora and zodiac symbols among others.

Composite images of animals probably represent a belief of universal unity of all beings and illustrate the doctrine of the transmigration of souls through reincarnations[12]. It is of pertinence to mention here that the languages used in the Adil Shahi courts was Deccani Urdu and Persian, the Adil Shahi rulers being Indian Muslims of Central Asian origin who affiliated with Shia Islam and Sunni Islam at different points of time. The nobility included local Indians, both Hindus and Muslims, immigrants from Persia and parts of Central Asia, the Habshis or East Africans mostly from Somalia and Ethiopia. Thus the court and society was a composite one which got reflected in Bijapuri art.

Figure 2: Composite horse, 17th century, Salar Jung Museum, Hyderabad.

The painting of Bijapur has been studied by many art historians like Stella Kramrisch and Mark Zebrowski in the 20th century. They have noted certain characteristics of the school. Stella Kramrisch says ‘many 17th century paintings are done with the surface of figures outweighing the scintillating chargedness of the ground’. She notes that the Nujum-ul-ulum illustrations are vibrant, earthy toned and Indian red is well-used. During the late 16th to early 17th century, Sultan Ibrahim Adil Shah IInd’s reign, portraits or profile portraits in monochrome ground were made which were left without any colouring as in drawings. Mir Hashim was an important artist who painted for the Mughals and for the Deccan Sultans. His portraits for the Deccan had a ‘firm facial outline and largeness of conception...’ notes Stella Kramrisch in 1937. She further goes on to add that the Deccani portraiture setting is that of ‘the placing of the figures, against colour by itself and free from form’.

As a great patron of the arts among the rulers of Bijapur, Sultan Ibrahim Adil Shah II (1579-1627) liked painting, poetry and music. He infused a new energy in the painting school. The works produced during his reign can compare in terms of technique and expression with Mughal and Safavid paintings (3). He had good painters in his court and brought out the best in them. This ruler himself was a mystic and deeply moved by music. Mark Zebrowski notes that ‘...... the paintings he commissioned have intense colour and flamboyant shapes. Their effect is always poignant, often pensive and melancholy, qualities which might have struck a responsive chord in the Sultan’s heart...’. The works in his reign include that of him as a rosy cheeked adolescent with a conical turban having an inscription in Nastaliq, done probably
around 1590 A.D. Another important work is the Sultan in a small procession along with his courtiers, originally housed in the Bikaner Palace Collection[2].

The other manuscript which deserves mention is the Javahir-al-musikat-i-Muhammad housed in the British Library, London on music and dance during the 16th century. It has 214 folios with 48 paintings and is similar to Nujum-ul-ulum but done in thick brush strokes on coarse brown paper. The language of the text is Deccani Urdu written in Nastaliq. Just before 1600 A.D, the paintings of Bijapur underwent a change from colourful and vibrant to a more restrained type with mellow and subdued colours. In fact there was a mild division at this point of time, painting was happening using the arabesque and the paradise garden setting and another style was using the idealised human to narrate the idea. However both styles merged later. During the first quarter of the 17th century in Bijapur, paintings showed up Safavid Persian and Mughal influence. There is a painting done around 1610-20 A.D at the Bodleian Library at Oxford which depicts a tranquil setting wherein a visitor is being received by a dervish. The visitor is probably Sultan Ibrahim Shah(2). The 2nd quarter of the 17th century showed Western influence. The 2nd quarter of the 17th century includes the illustrated manuscript of the Mathnawi of Nusrati from the reign of Sultan Ali Adil Shah II (1657 to 1672 A.D) which has the painting of a procession with few courtiers. Some political changes did affect the style of painting in the Deccan. In 1636 A.D partition of Ahmadnagar took place between the Mughal empire and Bijapur. The Mughal forces stayed on in North Deccan, which also included the Rajputs; this intermingling definitely influenced the Bijapur style. Bijapuri paintings are housed in different museums and libraries across the world[2].

The reign of Sultan Muhammad Adil Shah (1627-50 A.D) saw further changes in art. The so called ideal and stylised forms gave way to more realistic portrayals. The portraits became more Mughal-style. Romantic visions got replaced by ornamental painting. Inscriptions were being added by which the name of the creator could be identified. Subjects were being made against a stark background, use of expressions and getures set them apart. Mughal artists were being employed in the Deccan atelier of Bijapur and the Mughal influence can be seen. A portrait of a young Sultan from the Kevorkian Collection, New York made around 1635 A.D seems to be inspired by a similar portrait of 1632 A.D of Mughal Emperor Shahjahan by Bichitr, housed at the Victoria and Albert Museum, London. The Jaipur City Palace Museum has a refined, luminous work, a darbar scene made in 1651 A.D of Sultan Muhammad Adil Shah with his noblemen which has both Mughal and Deccan characteristics, painted by Muhammad Khan, son of Miyan Chand. A painting from mid 17th century of Ikhlas Khan, an African vizier at the Bijapuri court, seated and shown with a page boy holding a towel is from the Edward Binney Collection at San Diego, USA. Another painting at the India Office Library, London depicts the Sultan at a window interacting with a courtier. Another painting of Muhammad Adil Shah II speaking to courtiers with an attendant holding a towel behind him is a gift of Professor Alban G. Widgery of Winchester, Virginia, in 1968 to the Freer Sackler Collection of the Smithsonian Institute, Washington, USA. [2].

Figure 3: Muhammad Adil Shah II with courtiers, 17th century, Freer Sackler Collection, Smithsonian Institute, Washington, USA.

During the mid-17th century the ‘marbling’ technique or abri was used for painting wherein the colour was put on wet paper to create a certain effect. Many pages have been found in Deccani collections, the faces and costumes resembling Bijapuri idioms. A painting at the Salar Jung Museum of Dervish and his...
pet cat uses this technique. Artists have painted starving horses too, to depict death or the baser instincts of man [2].

Figure 4: Dervish with a cat, marbled drawing, mid-17th century, Salar Jung Museum, Hyderabad.

The period of the reign of Sultan Ali Adil Shah II (1656-1672) and Sultan Sikandar Adil Shah (1672-86) saw further evolution of the Mughal influence on the Deccani art of miniature painting. More portraits were made during this time. The portraits were lively and used rich colours. A representative work from this reign is the Sultan shooting an arrow at a tiger, this painting has a jewel-like effect about it as noted by Mark Zebrowski.

Figure 5: Sultan Ali Adil Shah II shooting arrows at a tiger, painting, 1660s.

Paintings during the reign of the last Bijapur Sultan, Sikandar Adil Shah are far and few because he was enthroned at age four and deposed by the Mughals at the age of 18. A painting at the Met, New York from around 1680 depicts all the sultans including young Sikandar sitting around the founder Sultan Yousuf Adil Shah seated on a throne who is receiving a golden key from a Safavid Persian who is most likely Shah Abbas (ruled 1587-1629) or Shah Ismail (ruled 1502 -1524) or maybe their Sufi ancestor, Shaykh Safi Ardabili [2].

The Nujum-ul-ulum: 16th century magnum opus

Among the many splendours of the Bijapuri achievements; a spectacular illustrated manuscript from 16th century is the Nujum-al-ulum which means ‘Star of the Sciences’, a compendium, an amazing work of cosmological knowledge and astral magic. With 348 folios and about 800 paintings of scenes of heaven, angels, the zodiac signs, anthropomorphised planets, talismans, the invocation of spirits, magical spells, horses, elephants, musical instruments, weapons, demonesses and deities reminding one of Hindu iconography and Hindu Ragamala painting, animals and weaponry, this work uses gold, bright orange, moss
green, brownish red and a bright royal blue[2]. It is a compendium of Muslim and Hindu beliefs, the illuminations show Turkish, Timurid and early Safavid Persian influence, as observed by Stella Kramrisch. This monumental manuscript set the trend of Bijapuri painting as many motifs used in Deccan paintings are represented in this work. The manuscript lacks a full colophon, and is not complete. The imprinted date of 978 AH or 1570/1 A.D is mentioned on three folios. The painting style directs that the work was commissioned by Sultan Ali Adil Shah I (ruled 1557-1579) or by a courtier. The length of the volume, the quality and quantity of its miniatures, the lavish use of gold in the manuscript, and the number of painters employed point to a royal patron. [9]. A recent research on the Nujum al-alum by Emma Flatt, attributes from internal evidence, the authorship to Ali Adil Shah himself. One hundred forty aspects of the earth and the spiritual forms of the guardians of each are represented in this encyclopaedia. The Nujum manuscript was done on encouragement of close friends as mentioned by the author. The ‘fihrist’ is the contents page of the Nujum. The Nujum available has sections relating to the seven Islamic heavens and their angels, the seven planets and their zodiac signs, lunar mansions, nakshatras or star conglomeration and degrees of the zodiac to create the annual astrological system, also the northern constellations. The translation of the Sanskrit text Kitab-i-varshik is part of the Nujum. In the Nujum the planets were believed to be seven namely, Mercury, Venus, Mars, Jupiter and Saturn; the Sun and Moon too were planets which rotated around the Earth each within their separate spheres. There were fixed stars beyond this and another crystalline sphere was the outermost sphere which was believed to be the darkest heaven. There are zodiac signs and lunar mansions or nakshatras connected to each planet. The characteristics of the earth and 120 astrological charts (chakram), forms of yoginis, notes on horses, elephants and their diseases and treatments, description of weapons and their uses are part of the Nujum. There is a description of ruhani-yi-zamin or earth spirit/goddesses. There were proposed chapters which were probably written or only envisaged; music with its modes and rhythms and seven notes, the mystical journey, meditation and ecstasy as described by Sufism, the 12 sects of the yogis 10 names of sanyasis, section on omens and auguries; sowing of seeds and pest control; an account of diseases, symptoms, medicines as per Indian and Persian systems, the variety of men and women, wrestling and its various tricks, making and type of fireworks. However these are all not extant and only some are found in the available manuscripts today.

Another copy of this text was produced in Bijapur, written in naskhi, about the same time or a hundred years later (scholars seem to differ on this; Sir Thomas says it is around the same time) with incomplete illustrations, also housed in the Chester Beatty Library[8]. The Nujum has many Sanskrit terms and descriptions of tantric Hindu earth forces in the illustrations in the last sections of the manuscript. Importance is given to Sufism and esoteric practices, kingship and that supernatural forces govern worldly affairs[2]. The treatise’s main focus is relating the ruler’s understanding of the entire cosmos to his governance capabilities as monarch of his kingdom. The Nujum’s chapters along with the proposed ones, reflect the composite and cosmopolitan aspect of the Bijapuri court and the kind of skills and knowledge that the courtiers would have to acquire to discharge their duties effectively. This treatise was to be a guide for
life itself in all its dimensions. The Nujum was an attempt to document the world of knowledge including the occult and astrological systems in the 16th century and probably disseminate to the general public the contents to promote stability in a diverse, composite society[5].

Inscriptions on three folios date the manuscript to 978 AH or 1570/71 A.D as mentioned. The writing is on a polished cream tone paper, in legible nastaliq with the use of red for titles and technical terms. There are 876 miniatures in the manuscript. 149 are diagrams, or decorated tables[8]. The painting style of the manuscript is similar to other illustrated manuscripts of the time. Another inscription says “the book of the Star of the Sciences by order of the King of Bijapur, Jagatguru Ibrahim, bought by Nawab Sayyid Rustam Khan”. Sultan Ali Adil Shah I was a mystic himself and his persona was a combination of both Islamic and Hindu beliefs, who had an impressive library, a kitabkhana, with a Sanskrit pundit as the librarian, employing 60 people as mentioned by Shirazi in Tazkira-al-mulk, which had calligraphers, gilders, binders and illuminators. He loved reading and liked interacting with Muslim and Hindu saints and invited Catholic missionaries to his court[5].

The Nujum was highly acclaimed among the elite at Bijapur. The Nujum’s initial illustrations are inspired by the older Persianate styles which pay lot of attention to detail. These are the ones of the Seven Heavens and the Order of Angels and constellations. Also the planets and zodiac representations. This beginning portion of the treatise draws heavily on the 13th century Arabic work of Persian author al-Qazvini. The Nujum has info on Islamic, Hindu and Indic practices and the illustrations relating to these are a combination of Indic and Persian elements. This developed and evolved into the Bijapuri styles. The Sufic spells and the Universal ruler illustration are done in the evolving Bijapuri idiom of the time. The portion calling for Islamic spirits for assistance in different problem situations, the person presiding over such a ceremony called Master of Invitation, the illustration is that of a bearded old man, maybe a Sufi saint[5]. The later parts of the extant Nujum describes horses, elephants and weapons. Sir Thomas W. Arnold notes of the Nujum “.....it is impossible to trace very minutely the sources form which their style developed. There are several characteristics features of these pictures which appear to indicate that they were executed by Hindu painters; they show a predeliction for the representation of Hindu divinities and an intimate acquaintance with Hindu costume. At the same time it is obvious that the painters had studied Persian pictures, for they have borrowed many of their forms of representation from Persian art...”

The subjects of the Nujum are balanced out with topics from Persia and Hindusim of India. The manuscript captures the Indo-Persian social milieu at Bijapur in the Deccan. The Nujum is an evidence of the way Hindu and Muslim traditions mingled in the Deccan. Linda York Leach in her description of the Nujum narrates that the illustrations range from the pictorial to the abstract governed by astrological and magical theories. The designs which are carefully structured are also decorative. The compendium is in Persian but uses Sanskrit words like mandala. Also the letters of the Persian alphabet are used as symbols. At the very outset of the sections, the Nujum has the images of angels of the seven heavens found at different levels as per Islamic belief. There is great precision in the depictions; one can find the cow-headed angels, animal headed angels, fantastic animal-headed angels, eight-horse headed angel and angels of the fifth heaven in the form of huris in a circle. The 6th heaven’ angels are youth in a circle and the angels of the seventh heaven are children. Next are depicted the Northern constellations. Ursa Minor is a bear and Ursa Major is also depicted as a bear, Draco as a dragon, Cygnus as a swan, Andromeda as woman holding out a longed rope, among others [4].

The third section depicts a comprehensive astrological system; the association between planets, the signs of the zodiac, their degrees and ancient Indian star conglomerations; based on the Vedic system of calculating time according to the moon’s changing position in regard to fixed stars during the course of a lunar month of 27 days. The moon appears to reside in a succession of mansions called nakshatras which are star groups. Some of the images are: Leo as a lion against a background of blue scrolls, Moon as a man on a hare, Cancer as a crab against dark ground and dark blue scrolls. The thirty degrees of Cancer are silver coloured. Also depicted is the ram Aries, Gemini is a two-headed youth, Jupiter is an old Deccani king on a horse. All these images are spectacularly done by the artists. The Southern constellations Canis Major depicted as a dog, Orion depicted as a courtier holding a sword and Canis Minor also is depicted as a
dog. The 5th group of miniatures however on talismans seems to be bit mediocre though interesting. A man driving oxen seen with another man digging; this is a talisman for house-building and farming. There are others like a young man climbing stairs holding scales in one hand and a peacock by the neck in the other as an old man kneels with a book is for gaining and abundance of wealth. There are talismans for rain, giving strength to the sick, rebellion and war, friendship, love of women, snakes and scorpions, subduing and summoning birds and subjugation of quadrupeds, also talismans associated with semi-precious minerals like crystal and jasper. This is followed by the section on summoning of spirits from the sky, heavens and hell, which is again stunning and the paintings are of high order. The main aim of this is done to gain favour or powers, mostly secretive rights usually learned personally. The person presiding is called Master of Invocation. The rites described are Islamic in origin. However, the magic discussed in the portions on chakras and ruhanis are derived from Hinduism. Some of the spirits called up in the Nujum are celestials, planets, angels of various heavens. This section is incomplete, some of the illustrations are in the other copy at Chester Beatty. The next section is about the supernatural characteristics of objects around a monarch or ruler. The attributes of the Universal monarch who bring in an era of peace and prosperity believed to have wheels on the palms of his hands and the perfect consort, perfect general, house and elephant. The Nujum has armies and their formations on the horse and on the elephant. Thrones, flywhisks and musical instruments are also identified as chakras. The damaruk chakram, the throne being the simhasana chakram, diagrams of forts in the shape of bow and altar are also part of this portion[4].

The next sections of the Nujum describe the 140 zamins and their ruhanis; the ruhanis could be taken as tantric Goddesses. The energies of the earth force are termed zamins. Tantrism grew as a reaction to elaborate rituals of the Vedic religion. This is a parallel to Sufism, Islamic mysticism which was different from formal religion. Ruhanis were believed to help destroy enemies, ensuring the ruler’s victory in battle. The ruhanis are illustrated along with diagrams of magnetism or chakras. They are depicted portrayed with tridents and cups of blood usually associated with Lord Shiva and Goddess Kali, the founders of Tantrism[5]. There have been listed 140 ruhanis Ariv, Subhagi, Raudri, Kalapasa, Asvubhani, Narvi Bhandhani, Gajivi Bandhani, four of the saptamatrikas, Shanta, Amrita and Dhrishta among others. The associated diagrams are mostly pure arrangements of line crossing each other at points. The zamin diagrams are placed above the ruhanis. The Nujum thus has 140 picture depictions of Hindu Tantric earth guardians whose energies are called zamins represented by digrams called chakras. These forces are believed to influence worldly affairs. There has been a profuse use of various colours and gold illumination. Dabita is in an aureole of flames, Shambhoo is seated with a trident in her right hand, a cup of blood in her left. The Ruhan Chalandahri sits on a throne, and some others ride buffaloes and peacocks like the Mayur Vahani. The Ruhan Lhanas is depicted as a giant lion-bird carrying vanquished soldiers (Figure 10). Goddess Subhagi is mellow and seen with a baby and parasol holding attendants. The beautiful Darmati, description of yogis and the head of Rahu also figures in this section. The images of the ruhanis seem to have been worked upon by many artists, they seem to look strong with good proportions. The iconographic details of the ruhanis are mentioned in the text; but the specific import of the corresponding diagram or chakra is not clear[4].

The illustrations of demons in the Nujum are similar to those in a 14th century Arabic treatise, Kitab-al-Bulhan, but they are mostly depicted as demonesses. The paintings of the ruhanis follow older South Indian painting styles, depict wearing gold jewellery and large ear ornaments. The description of the Goddesses has been taken from Hindu sources. Probably the artists were from Vijayanagara kingdom whom Bijapur had helped defeat in 1565[5]. The next group of illustrations are to do with the colours and types of horses; black horses, bay horse, yellowish and cream coloured horse, chestnut and bay horses, all find mention. The types of elephants include; elephant with a protruding cranium, elephant in a grassy medaow among others. The 7th chapter of the Nujum depicts various weapons; type of swords, reflex bow, long knife, curved talwar, mace, elephant goad, axe and spear among others.

As already mentioned the folios of the Nujum illustrate the northern constellation Andromeda, portrayed as a woman, the Sun in a chariot (Figure 9); Jupiter depicted as an elderly Deccan king in procession (Figure 8) and the Universal Ruler upon his seven-storied Throne of Wealth (Figure 6). The
minatures in the Nujum are small yet exude a power of their own and appear forceful. Many Bijapuri paintings use orange, pink, dark green, reddish brown, blue and gold. It is evident that visual art was very significant at the Bijapuri court and which had both Hindu and Muslim elements. The Nujum manages to convey a universe of knowledge with agreeat focus on how effective a ruler should be for a prosperous kingdom. This is done through the visual medium intended for a large cross section, though the Bijapuri style is evident in style of painting and dress, the iconography being composite; typical of Islamicate Deccan. The topics and motifs used have influence later art development at Biajp The heraldic lion and lotus have been important motifs in Bijapur[5]. The Nujum is a fine work with every scene vibrant and eye catching.

Some illustrations from the Nujum are cited for a glimpse into the compendium. The illustration of the Universal Ruler on the Throne of Wealth (Figure 6) which has objects described as a chakra which means ‘wheel’ or ‘energy source’ of objects’ needed for prosperity and peace; that which has seven treasures or royal attributes. The throne is the Simhasana chakra. This includes the perfect consort, minister, general, horses and elephants. In the Nujum the ruler is shown seated on a throne of seven storeys.

The different storeys thus depict his splendour and opulence. Heraldic lions, his courtiers on elephants, the verdant vegetation are symbolic of prosperity and abundance in the kingdom. There are additional items like musical instruments, a fan, a palanquin for carrying the ruler[5].

![The Throne of Wealth](image1)

**Figure 6:** The Throne of Wealth, a page from the Nujum-ul-Ulum, 1570.

The planet Mars (Figure 7) is thought of as an invincible warrior and is associated with a ram. The Nujum depicts Mars as Persian warrior Rustam riding on a ram, who has a leopard head helmet and a beard. Here Rustam has four hands that are holding a sword, dagger, mace, and trident. The trident is associated with Lord Shiva of Hinduism. Thus we see an amalgamation of traditions to depict Mars as a warrior with strength[5].

![Planet Mars and Aries](image2)

**Figure 7:** Planet Mars and Aries, page from Nujum-al-Ulum, 1570/1.
The illustration of Planet Jupiter as per Islamic idiom is personified as an old man reading. In the *Nujum* the planet is depicted as a Deccani Sultan, a senior monarch carrying a book in one hand, on a horse and surrounded by attendants wearing Persianate dress (Figure 8). Among them the first two are seen wearing pants and conical caps carrying sword and shields similar to wall paintings in Vijayanagara[5].

![Figure 8: Planet Jupiter, depicted as an elderly Deccani king in procession, page from *Nujum-al-ulum*, 1570/1.](image)

The illustration of the Sun as per Islamic astrological idiom depicts a figure on a chariot being drawn by lions. The Sun depicted has two nimbi around his face with two layers of rays. Here the Sun (Figure 9) has arms like in Hindu deities, two rest on the lions, others hold a conch and mace like Lord Vishnu[5].

![Figure 9: Sun in his chariot-throne, page from *Nujum-ul-ulum*, 1570/1.](image)

Figure 10: *Ruhani Lhanas*, page from *Nujum-ul-ulum*, 1570/1.
The damaruk chakram is depicted with seven concentric circles radiating from the interior circle that is the drumhead of the instrument which a glass hour shaped double headed rum associated with Lord Shiva of Hindu trinity. The damaruk chakram is the 15th chalram in a series of chakrams for musical instruments in the Nujum. The damaru is also seen in one left hand of Tantric Goddess Mayur Vahani, riding a peacock, of the 62nd chakram who has four hands and also holds the trident and a sword.

Figure 11: Damaruk chakram, page from Nujum-ul-ulum, 1570/1.

Figure 12: Weapons, ankusa or goad, axe and mace, pages from Nujum-al-Ulum, 1570/1.

Figure 13: Venus on a chariot driven by turtles, illustration, Nujum al ulum, fragment, 17th century.

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"The happiest person is the one who has brought happiness to everyone" — this saying conveys the importance of spreading joy and happiness among people. This seminar aims to discuss the socio-economic, political, cultural, and religious conditions of India from ancient to modern times.

The seminar is organized by Deccan Studies & Historical Research Association, Bijapur on 27th July 2019. Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Impact Factor 5.707 (Special Issue -56) is peer-reviewed and can be accessed at www.aiirjournal.com. Mobile number 8999250451.
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कृपया उपयुक्त समय ले लें। आयुषी की हृदय की आकांक्षा के लिए। आयुषी जी की जिन्दगी में आयुषी के जीवन के कुछ नजारे।

2. कृपया उपयुक्त समय ले लें। आयुषी की हृदय की आकांक्षा के लिए। आयुषी जी की जिन्दगी में आयुषी के जीवन के कुछ नजारे।

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4. *[Source]*: *Title*, *Publisher*, *City*, *Year*, *Page No.*

5. *[Source]*: *Title*, *Publisher*, *City*, *Year*, *Page No.*
6) 1675 (1675 ఈదు సంవత్సరం)
7) భగవతేం ఇద్దను లేదా ఎంపిక ఇద్దను సంవత్సరం అంధారం.

అదే ప్రదేశంలో అంతర్భాగం ప్రతి లేదా ప్రతి సంవత్సరం మాత్రమే కాతివల్లుడి ఈదు సంవత్సరం అంధారం. కానీ పితంపరిప్రాంగిక అర్ధవిగ్రహాన్ని ఉద్ధేశించడానికి ప్రతి సంవత్సరం మాత్రమే లేదా ప్రతి సంవత్సరం మాత్రమే అందం. కానీ పితంపరిప్రాంగిక అర్ధవిగ్రహాన్ని ఉద్ధేశించడానికి ప్రతి సంవత్సరం మాత్రమే లేదా ప్రతి సంవత్సరం మాత్రమే అందం.

1717-18 సంవత్సరాల కాలంలో నిర్మిశ దిగ్గజులు కార్యాల మాటలు నిద్రసించడానికి ప్రతి సంవత్సరం మాత్రమే లేదా ప్రతి సంవత్సరం మాత్రమే అందం.

బిగ్గాంతి స్తంభం

బిగ్గాంతి స్తంభం ఆస్వాదన పద్ధతి అంధారం విప్పచడించడానికి ప్రతి సంవత్సరం మాత్రమే కురుకులానికి ప్రతి సంవత్సరం మాత్రమే అందం.

బిగ్గాంతి రంగారనం

బిగ్గాంతి రంగారనం 1570 సంవత్సరంలో రంగారనం సమాంతర అంధారం అలంకార పద్ధతి అందానికి ప్రతి సంవత్సరం మాత్రమే కురుకులానికి ప్రతి సంవత్సరం మాత్రమే అందం. కానీ పితంపరిప్రాంగిక అర్ధవిగ్రహాన్ని ఉద్ధేశించడానికి ప్రతి సంవత్సరం మాత్రమే లేదా ప్రతి సంవత్సరం మాత్రమే అందం.

6. సాంప్రదాయాన్ని, సాంప్రదాయాన్ని, ఎంపిక ఈదు, ఎంపిక ఈదు, ఎంపిక ఈదు, ఎంపిక ఈదు.
7. సాంప్రదాయాన్ని, సాంప్రదాయాన్ని, సాంప్రదాయాన్ని, సాంప్రదాయాన్ని, సాంప్రదాయాన్ని, సాంప్రదాయాన్ని.
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ಇಕ್ಕೆಯ ಕುರುಣ್ಣ ಮತ್ತು ಪ್ರಾಯಾಧಿಕ್ಕಾರಗಳ ವಿವರವು. ಇತಿಹಾಸವು ಆದಿಯಂತೆಯೇ ಇತರ ಪ್ರತ್ಯೇಕವಾಗಿ ಇತಿಹಾಸವು ಕಂಡುಹಾಕುತ್ತೇನೆ. ಅಕಾಂಬರಿಗೆ ಆದಿಯಂತೆಯೇ ಇತಿಹಾಸವು ಮತ್ತು ಪ್ರತ್ಯೇಕವಾಗಿ ಇತಿಹಾಸವು ಕಂಡುಹಾಕುತ್ತೇನೆ. ಅಕಾಂಬರಿಗೆ ಆದಿಯಂತೆಯೇ ಇತಿಹಾಸವು ಮತ್ತು ಪ್ರತ್ಯೇಕವಾಗಿ ಇತಿಹಾಸವು ಕಂಡುಹಾಕುತ್ತೇನೆ.
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ಇಲಾಖೆಯದಲ್ಲಿ ದೋಣಿಯು ಸುತ್ತಮುಖವಾಗಿ ಹಾಗು ಮಾಡಿದ ಅಧ್ಯಯನಗಳಿಗೆ ಹಿಂದಿಗೆ ಸಿಹಿ ಸೂಚಿಸಿದ ಅಧ್ಯಯನಗಳು ಹೆಚ್ಚಾಗಿ ಜನಪ್ರಿಯವಾಯಿತೆ. ಅನೇಕ ಅಧ್ಯಯನಗಳು ಸಂಕೇತಗಾರಿಸಿದರು. ಇದು ಹೇಳುತ್ತದೆ,

ಇಂದೂ ಸಮಯದಲ್ಲಿ ಮಸ್ತಕ್ಕಾಗಿ ಸಂಸ್ಕೃತಿಯ ವೈಕಲ್ಯಂ. ಅನೇಕ ಸಮಗ್ರಪರಿಧಿಗಳನ್ನು ಮಾಡಿದ ಮತ್ತು ಶ್ರೇಣಿಗಳನ್ನು ಮಾಡಿದ ಶಾಸನಗಳು ಸಂಪೂರ್ಣವಾಗಿ ದಯಕ್ಕಾಯಿತೆ. ಈಗ ಅದರ ಮೂಲಕ ಯಾವುದೇ ಪಾಲು, ವಿದ್ಯೆ ಮತ್ತು ರೂಪವನ್ನು ಯಾವುದೇ ವಿನ್ಯಾಸದಲ್ಲಿ ಅನುಸರಿಸಲಾಗುತ್ತದೆ. 

ಇಂದೂ ಸಮಯದಲ್ಲಿ ಮೂರ್ತಿಯ ದೃಶ್ಯಾಂಶಗಳ ಕಂಡುಬರುತ್ತದೆ. ಅದರ ಮೂಲಕ ಅನೇಕ ಶಾಸನಗಳು ಮಾಡಿದ ಮತ್ತು ಶಾಸನಗಳು ಸಂಪೂರ್ಣವಾಗಿ ಸಮಯದಲ್ಲಿ ಮಾಡಿದ ಸಂಸ್ಕೃತಿಯ ವೈಕಲ್ಯಂ. 'ಹುಳ್' ಎಂದು ವಿದ್ಯೆಗಳು ಮತ್ತು ವೈಕಲ್ಯಂ ಬಳಸಿದ ಪ್ರಯತ್್ನಗಳು 12 ಸ್ವರೂಪದಲ್ಲಿ ಹೊಂದಿದ್ದು. 

ಇಂದೂ ಸಮಯದಲ್ಲಿ ಮಸ್ತಕ್ಕಾಗಿ ಸಂಸ್ಕೃತಿಯ ವೈಕಲ್ಯಂ. ಎಲ್ಲಾದವರು ಸಂಸ್ಕೃತಿಯ ವೈಕಲ್ಯಂ, ವೈಕಲ್ಯಂ ಮತ್ತು ಶಾಸನಗಳು ಸಂಪೂರ್ಣವಾಗಿ ಸಮಯದಲ್ಲಿ ಕಟ್ಟಲಾಗುತ್ತದೆ. 

ಅನೇಕ ಮೂರ್ತಿಗಳು, ದೃಶ್ಯಾಂಶಗಳು ಕೊಟ್ಟು 3-

ಅನೇಕ ಸಂಸ್ಕೃತಿಗಳು ಕಟ್ಟುದೆ ಬೇಳೆದಾಗಿದ್ದು, ಅಧ್ಯಯನಗಳಿಗೆ ಸಾಧ್ಯವಾಗಿತೇ. ಪ್ರತ್ಯೇಕ ಸಮಯದಲ್ಲಿ ಅವರು ಸಂಸ್ಕೃತಿಯ ವೈಕಲ್ಯಂ. ಹೊಂದಿದ್ದು, ಅನೇಕ ಶಾಸನಗಳು ಸಂಪೂರ್ಣವಾಗಿ ಕಟ್ಟಲಾಗುತ್ತದೆ. ಇಂದೂ ಸಂಸ್ಕೃತಿಯ ವೈಕಲ್ಯಂ. 13 ಸ್ವರೂಪದಲ್ಲಿ ಹೊಂದಿದ್ದು.

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“இன்றானோல் சுருக்குகள் சுருக்குகள்”

முக்கிய தலைப்பு

முக்கியத்துவம் கொண்ட ஒரு செயல்பாடு ஒவ்வொரு கல்வி நூற்றாண்டுகளும் மேற்குறிக்கையாளர் காண்பதற்குப் பயன்படுத்தும். இது ஒரு முக்கியமான தலைப்புரையாகும். முக்கிய தலைப்பு பொறுப்பு தவறு செய்ய வேண்டும். இது ஒரு முக்கியமான செயல்பாடு என முக்கியமான நூற்றாண்டுகளும் மேற்குறிக்கையாளர் காண்பதற்குப் பயன்படுத்தும்.

முக்கிய தலைப்பு

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முக்கிய தலைப்பு

முக்கியத்துவம் கொண்ட ஒரு செயல்பாடு ஒவ்வொரு கல்வி நூற்றாண்டுகளும் மேற்குறிக்கையாளர் காண்பதற்குப் பயன்படுத்தும். இது ஒரு முக்கியமான தலைப்புரையாகும். முக்கிய தலைப்பு பொறுப்பு தவறு செய்ய வேண்டும். இது ஒரு முக்கியமான செயல்பாடு என முக்கியமான நூற்றாண்டுகளும் மேற்குறிக்கையாளர் காண்பதற்கு பயன்படுத்தும்.

முக்கிய தலைப்பு

முக்கியத்துவம் கொண்ட ஒரு செயல்பாடு ஒவ்வொரு கல்வி நூற்றாண்டுகளும் மேற்குறிக்கையாளர் காண்பதற்குப் பயன்படுத்தும். இது ஒரு முக்கியமான தலைப்புரையாகும். முக்கிய தலைப்பு பொறுப்பு தவறு செய்ய வேண்டும். இது ஒரு முக்கியமான செயல்பாடு என முக்கியமான நூற்றாண்டுகளும் மேற்குறிக்கையாளர் காண்பதற்கு பயன்படுத்தும்.
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20 सन के चरण में मानवजीवन, भौगोलिक, राजनीतिक, सांस्कृतिक और धार्मिक हितों का विकास का सूत्र क्या था। इसकी निरंतरता वहाँ के रहने-जाने का तरीका था। इसे स्वीकार नहीं करना था, जिसे अपने लिए उपयोग किया जा सकता था। इसे माना गया था कि यह अपनी ही हितों का सूत्र था। इसे स्वीकार नहीं करना था, जिसे अपने लिए उपयोग किया जा सकता था।

इसलिए, मानवजीवन मानव के प्रति सांस्कृतिक और धार्मिक हितों का सूत्र था। मानव के प्रति सांस्कृतिक और धार्मिक हितों का सूत्र था। मानव के प्रति सांस्कृतिक और धार्मिक हितों का सूत्र था। मानव के प्रति सांस्कृतिक और धार्मिक हितों का सूत्र था।
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ಈ ಆಂವಿಕ ಮತ್ತು ತಾಂತ್ರಿಕ ಸಮೂಹವು ಹಲವಾರು ಪ್ರಾಂತ್ಯವಾಗಿ ಆವರಣವನ್ನು ನಿರ್ವಹಿಸಿದ್ದು ತಾಂತ್ರಿಕ ಜೀವನದ ಸಾಮರ್ಥ್ಯವನ್ನು ಸಾಮಗ್ರಿಯೇ ನಿರ್ದೇಶಿಸುತ್ತದೆ. ಚಿತ್ರವಾಗಿ ಹಲವಾರು ಪ್ರಾಂತ್ಯವಾಗಿ ಆವರಣವನ್ನು ನಿರ್ವಹಿಸಿದ್ದು, ತಾಂತ್ರಿಕ ಜೀವನದ ಸಾಮರ್ಥ್ಯವನ್ನು ಸಾಮಗ್ರಿಯೇ ನಿರ್ದೇಶಿಸುತ್ತದೆ. ಆದರೆ, ತಾಂತ್ರಿಕ ಜೀವನದ ಸಾಮರ್ಥ್ಯವನ್ನು ಸಾಮಗ್ರಿಯೇ ನಿರ್ದೇಶಿಸುತ್ತದೆ, ಇದು ಪ್ರಾಂತ್ಯವಾಗಿ ತಾಂತ್ರಿಕ ಜೀವನದ ಸಾಮಗ್ರಿಯೇ ನಿರ್ದೇಶಿಸುತ್ತದೆ. ಇದು ತಾಂತ್ರಿಕ ಜೀವನದ ಸಾಮಗ್ರಿಯೇ ನಿರ್ದೇಶಿಸುತ್ತದೆ, ಇದು ಪ್ರಾಂತ್ಯವಾಗಿ ತಾಂತ್ರಿಕ ಜೀವನದ ಸಾಮಗ್ರಿಯೇ ನಿರ್ದೇಶಿಸುತ್ತದೆ.
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- Parabramha Sastri P.V. (1919) "Shri Saimul and Its History and Cult"; Srisailam, Devasthanam, Srisailam.
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• Activities:
   1. Topic: "Socio-Economic Conditions of Ancient India"
   2. Topic: "Political Conditions of Modern India"
   3. Topic: "Cultural Conditions of Ancient India"
   4. Topic: "Religious Conditions of Modern India"
"ಸಂಸ್ಕೃತಿ, ಸಾಮೂಹಿಕ, ರಾಜ್ಯ, ರೀತಿಯುಂಧ್ಯ್ಯ, ವಿಜ್ಞಾನ, ಧರ್ಮ ಮತ್ತು ಕಲೆಯ ವಿಷಯಗಳ ವರ್ಣನೆ"

ಸವಾಳಿಯ ವಿದ್ಯಾರ್ಥಿಯರಿಂದ, ಕಮಾನ್ಯರಿಂದ, ವೈದ್ಯರಿಂದ, ಸಮಾಜ ಸೇವಕರಿಂದ, ಬಾಲಕರಿಂದ ಹಾಗೂ ಪ್ರಾಣಿಗಳಿಂದ, ಕಲಾವಿದರಿಂದ

ಸಂಸ್ಕೃತಿಯ ವೈಶಿಷ್ಟ್ಯವು ಹೆಚ್ಚುವಂತಹ ಕೇವಲ ಒಂದು ವಿಷಯವಾಗಿ ಹಲವು ವ್ಯಕ್ತಿಗಳಿಗೆ ಹಾಕುತ್ತದೆ. ಈ ಅದ್ಭುತವಾದ ವರ್ಣನೆಯನ್ನು ಸೇವೆಸಿದ ಕಾರ್ಯಾಲಯ ಗ್ರಾಮಗಳಿಗೆ ಹೊಂದುವ ದೃಶ್ಯ. ಒಂದು ಕಾರ್ಯಾಲಯ ಗ್ರಾಮದ ವರ್ಣನೆ ಧರ್ಮ, ವಿಜ್ಞಾನ, ಸಾಮೂಹಿಕ, ರಾಜ್ಯ, ರೀತಿಯುಂಧ್ಯ್ಯ, ಸಾಮರ್ಥ್ಯ, ವೈದ್ಯ ಮತ್ತು ಕಲೆಯ ವ್ಯಾಪಕವಾದ ವಿಷಯಗಳ ವರ್ಣನೆಯನ್ನು ಸಹಿಸುತ್ತದೆ.

ಅದರಿಂದಲ್ಲಿ ಸಂಯೋಜನೆಯ ಸ್ಮರಣ ಹೊಂದಿದ್ದು, ತನ್ನ ಮುಖ್ಯ ವ್ಯಕ್ತಿಯಾಗಿ ಸೇವೆಸಿದ ಕಾರ್ಯಾಲಯ ಗ್ರಾಮದ ವರ್ಣನೆಯನ್ನು ಹೊಂದಿದ್ದು, ಮತ್ತು ವ್ಯಕ್ತಿಗಳ ವ್ಯಾಪಕವಾದ ಪ್ರಯತ್ನಗಳು ನೀಡಿದ್ದು, ಮತ್ತು ವೈದ್ಯ ನಿರ್ದೇಶಕರಿಂದ ಸೇವೆಸಿದ ದೃಶ್ಯ.

"ಸಂಶಯವು ತಮ್ಮ ವೈಶಿಷ್ಟ್ಯವನ್ನು ಆಕರ್ಷಿಸಬೇಕು"

ಈ ವರ್ಣನೆಯ ವೈಶಿಷ್ಟ್ಯ ತಮ್ಮ ವೈಶಿಷ್ಟ್ಯವನ್ನು ಆಕರ್ಷಿಸಬೇಕು. ವೈದ್ಯ ನಿರ್ದೇಶಕರು ಮತ್ತು ವೈದ್ಯ ಪ್ರಶಾಸಕರು ಈ ವರ್ಣನೆಯನ್ನು ಹೊಂದಿದ್ದು, ವೈದ್ಯ ನಿರ್ದೇಶಕರಿಂದ ಸೇವೆಸಿದ ದೃಶ್ಯ.

"ಕಾರ್ಯಾಲಯ ಗ್ರಾಮದ ವರ್ಣನೆ"

ಕಾರ್ಯಾಲಯ ಗ್ರಾಮದ ವರ್ಣನೆಯನ್ನು ಆಕರ್ಷಿಸಬೇಕು.
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The seminar focuses on the socio-economic, political, cultural, and religious conditions of India from ancient to modern times. The event is organized by Deccan Studies & Historical Research Association, Bijapur, on 27th July 2019.

The seminar features discussions and presentations on various aspects of Indian history and culture, aiming to provide a comprehensive understanding of the nation's diverse heritage.

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The seminar aims to attract scholars, researchers, and students interested in the rich tapestry of Indian history and culture, offering a unique platform for knowledge exchange and collaboration.
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1) The seminar was held on 27th July 2019.

2) Participants were encouraged to submit papers on the theme of the seminar.

3) The seminar conclude with a panel discussion.
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Abstract

The seminar aimed to explore the socio-economic, political, cultural, and religious conditions of India from ancient to modern times. The discussion covered various aspects such as economic development, political changes, cultural evolution, and religious transformations.

The seminar was well-attended, with a diverse group of participants from different academic backgrounds. The discussions were engaging and informative, providing insights into the complex interactions between these conditions.

The seminar concluded with a panel discussion, where experts shared their views on the current state of India and its future prospects. The seminar was a successful event, contributing to the understanding of India’s rich history and its contemporary challenges.

Keywords: Socio-Economic, Political, Cultural, Religious, India, Ancient, Modern.
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क्रिकेटमधा विद्यार्थी आणि विद्येत्रांच्या स्थायीता कसे स्थापित करून कसे करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून साधित करून
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Folklore is artistic communication in a small group"
Communication in general is process of sending and receiving messages that enables humans to share knowledge, attitudes, and skills. Although we usually identify communication with speech, communication is composed of two dimensions – verbal and nonverbal.

Nonverbal communication has been defined as ‘communication without words’ it includes apparent behaviors such as facial expressions, eyes, touching, and tone of voice, as well as less obvious messages such as dress, posture and spatial distance between two or more people.

Everything communicates, including material objects, physical space, and time systems. Although verbal output can be turned off, nonverbal cannot. Even silence speaks’.

Katz and Kahn write – ‘Communication – the exchange of information and the transmission of meaning – is the very essence of social system or organisation’

Intrapersonal
Communication

Interpersonal Communication

In the context of contemporary society, interpersonal communication plays a vital role in understanding and solving various issues. It involves the exchange of ideas, feelings, and thoughts between individuals. Communication is not only about expressing oneself but also about listening and understanding the perspectives of others. Effective interpersonal communication can foster better relationships, enhance understanding, and contribute to solving conflicts.

The seminar aims to explore the complexities of interpersonal communication in various settings, from personal relationships to professional interactions. It seeks to provide insights into the dynamics of communication and its impact on society.

Key topics may include:

- Nonverbal communication
- Active listening techniques
- Conflict resolution strategies
- Building empathy and understanding

The seminar will feature presentations from experts in the field, workshops, and panel discussions. Attendees will have the opportunity to engage in discussions, share experiences, and learn from each other.

The seminar is organized by the Deccan Studies & Historical Research Association, Bijapur. It is scheduled to take place on 27th July 2019.

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As a result of this, the historical development of the state had a significant impact on the economic, political, cultural, and religious conditions of India. The seminar aims to explore these conditions from ancient to modern times. The event will be organized by the Deccan Studies & Historical Research Association, Bijapur on 27th July 2019.

Keywords: Socio-Economic, Political, Cultural, Religious Conditions of India

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Dr. SHABANA A. BELLARY
Guest Lecturer KUD Dept. Urdu

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किसी भी देश के विकास को जानने के लिए उसके इतिहास को जानना बहुत ही जरूरी है। इतिहास क्या है? इतिहास की क्या परिभाषा है? इस संबंध में अलग-अलग विद्वानों ने अलग-अलग तरीकों से अपनी बात को रखा है, इस कारण इतिहास की कोई भी सर्वमान्य परिभाषा निश्चित नहीं की जा सकी है। इतिहास मनुष्य और समस्त मानव जाति द्वारा की गई उन्नति का विवरण जानने के लिए एक मील के पत्थर का काम करता है। समाज के उत्पन्न भविष्य के लिए हमें अतीत का इतिहास जानना बहुत जरूरी है। ‘इतिहास’ शब्द की उत्पत्ति ‘इति–ह–आस’ इन तीन शब्दों से मानी गई है। इसका अर्थ है–‘निश्चित रूप से ऐसा हुआ।’

प्राचीन काल में भारत विभिन्न धर्मों की जन्मभूमि रहा है। हिंदू धर्म, जैन धर्म तथा बौद्ध धर्म यहाँ के प्रमुख धर्म थे। इन सभी धर्मों के लोग सदैव एक साथ मिलकर रहा करते थे। भारत के विभिन्न शासकों ने सदा धार्मिक असहनशीलता की नीति का अनुसरण किया। धर्म को अंग्रेजी में रिलिजन और उद्दू होने में मजबूत कहते है लेकिन यह उसी तरह सही नहीं है जिस तरह की दर्शन को फिलोसोफी कहा जाता है। दर्शन का अर्थ देखने से बढ़कर है। उसी तरह धर्म को समानार्थी रूप में रिलिजन या मजबूत कहना हमारी मजबूती है। मजबूत का संप्रदाय होता है। उसी तरह रिलिजन का समानार्थी रूप विश्वास हो सकता है लेकिन धर्म नहीं। हालांकि मत का अर्थ होता है विशिष्ट विवाद कुछ लोग इसे संप्रदाय मानने लगे हैं, जबकि मत का अर्थ होता है आपका किसी विषय पर विचार। धर्म का अर्थ है कि जो
सबको धारण किए हुए हैं अर्थात् ‘धारणति—इति धर्मः’! अर्थात् जो सबको संभाले हुए हैं।

आदिकाल की धार्मिक परिस्थिति देखते हैं कि इस काल में वैदिक और पौराणिक धर्म के अनेक रूपों के साथ बौद्ध और जैन धर्म के अनेक रूपों के साथ बौद्ध और जैन धर्म भी अपने वातावरक आदर्शों से दूर हट गये। शंकराचार्य के अनुसार प्राचीनों से बौद्ध धर्म को अल्पाधिक आधार पहुँचा और वह अब जनन-मनन-तनन की सिद्धियों के चक में ही पडकर रह गया। उसने महायान, वजयचिन्ह और मन्नत्यान आदि कई रूप धारण किये। इस युग में कामुकता और चमत्कार को खुब बढ़ावा दिया। बौद्धों के अति-प्रतिकृत वैष्णवों के पर्वता शैलों के पालुक-पालक महायान आदि सम्राटों में भी बौद्ध सम्राटों की पूजा पद्धति का अनुकरण होने लगा। जैन सम्राट में भी इसी तात्कालिक वामाचर पद्धति का प्रचार-प्रसार हुआ। इस प्रकार समाज का बहुत बड़ा क्षेत्र उस वामाचार एवं विकृत धर्म का कोना क्षेत्र बना। नाथ योगियों ने बहुत कुछ रजयाणियों की तात्कालिक उपासना पद्धति को अपनाया किन्तु आगे चलकर गुरु मोरकुनाथ ने इस सम्राट में योग की प्रतिष्ठा की, जिसमें संस्कार और आचरण के लिए महत्वपूर्ण रहा। निसंदेह उस समय का धार्मिक वाचारकर्ता अल्पाधिक कलुषित हो गया था। अप्रवश्य में लिखित सिद्धों और नाथ पटियों का साहित्य बौद्ध धर्म के विकृत सम्राटों की प्रतिकृतियों का परिचय है। इस समय इस्लाम धर्म भी अपने अनुयायियों की विजय प्राप्त करने के लिए अल्म सफर पनपने लग गया, पर इसका प्रभाव आदिकालन साहित्य पर नहीं पड़ा। निसंदेह इस युग में धार्मिकता की विकस्मा और लौघी कलह का युग रहा। ज्योतिष, दर्शन आदि विषयों पर टिप्पणी मिली जाती रही। धीरे-धीरे आदिकाल की धार्मिक प्रतिष्ठा का न्यास होते है। भक्तिकाल का धार्मिक इतिहास देखते समय हमें मालूम हुआ कि, दिल्ली पर तुहलक और लोधी वंश के शासकों ने राज्य किया और द्वितीय वर्ष से 1700 इस कालखंड में मुगल वंश के बाबर भारत पर जीत जीतकर तथा शाहजहाँ ने अपना शासन चलाया। इस काल में धार्मिक परिस्थिति संस्करण रही। निसंदेह इस काल में कदर साम्राज्यक असलिम शासकों द्वारा भी हिन्दू जनता पर धरोहर अन्वय-अत्याचार होता रहा।

भक्तिकाल की धार्मिक परिस्थिति को हम तीन भागों में बता सकते हैं—
1) बौद्ध धर्म
2) वैष्णव धर्म
3) सूफी धर्म

महात्मा बुद्ध के निर्वाण के पश्चात बौद्ध धर्म दो सप्तदशायों में विकसित हुआ। हीणदा और महाद्वार। हीणदा में सिद्धांत पक्ष की दार्शनिक जटिलता थी, तो महाद्वार में व्यवहार पक्ष की प्रधानता थी। हीणदा में जटिलता टिकी रही। महाद्वार में पवित्रता को ही निर्वाण का साधन माना गया और उसमें सभी वर्गों के लोगों को सम्मिलित होने की आवश्यकता थी। हीणदा कहरस के कारण तंदुरस्त होता चला गया और महाद्वार उदारता के कारण तिकत होता गया। महाद्वार सम्प्रदाय ने जनता के असरस्वत वर्ग को जन्म-मन्त्र, अधिवार आदि का प्रयोग किया जाता था। मंत्रयान ने वाममार्ग की मद्दत, मांस, मैथुन, मुद्राओं को अपना लिया। मंत्रयान से वज्रयान निकला और उसमें चौहासी सिद्ध दीक्षित हुए। सिद्धों और नाथों की मुख्य रूढियाँ सन्त की धार्मिक भूमि बनीं।

भक्ति की लहर दक्षिण से आई। शंकराचार्य ने बौद्ध धर्म के विरोध में अहैतुक का प्रचार किया। इसकी प्रतिक्रिया में अनेक दार्शनिक सम्प्रदाय चल निकले जिनमें विष्णु के अवतारों राम और कृष्ण की कल्पना हुई। रामानुज ने भक्ति के द्वार सबके लिए खोला और जन-भाषा में अपनी सिद्धांतों का प्रचार किया।

भक्तिकाल में समुपुर भक्ति का विशेष प्रचार हुआ। राम लोक-शक्त के रूप में पूजे गए और कृष्ण का लोकरंक न रूप सर्वाधिक प्रिय रहा। लोकरंकनका के कारण कृष्ण-लीला भक्तों का आकर्षण केंद्र बना। कृष्ण-लीला तथा गोपीयों के राग-विहार, किशोर आदि कृष्ण-भक्त कवियों के काव्य में आध्यात्मिक धरातल पर प्रकट हुए, लेकिन शैक्षालक तक पहुँचते-पहुँचते बांधकृष्ण और गोपीयों ने अपना आध्यात्मिक अर्थ खो दिया और स्वभाविक अर्थों में नायक-नायिका, संजीव, दूसरी आदि बन गए। ऐसा क्यों हुआ? इसका एक कारण है कृष्ण-भक्ति के प्रचारक महाप्रभु वल्मीकाचार्य द्वारा कृष्ण-भक्ति के लिए पुष्टिमाग का प्रवर्तन। पुष्टिमाग प्रेममांग है। दामयत्वाधि का प्रवेश हो जाने के कारण कृष्ण-भक्ति सरस हो गयी.
अष्टछाप के कवियों ने राधा और कृष्ण के प्रेम को कांट रीति के रूप में प्रस्तुत किया। रूपिकलीय विलासितापूर्ण वातावरण ने ऐसे सरस प्रसंगों को अपनाने में कोई हिंदी नहीं दिखाई। रूपिकलीय के कृष्ण विभिन्न रियासतों के स्वामी सबुद ही है और कृष्ण-राधा के प्रेम में नारी के प्रति इन सामंतों की रूपलाल संहि प्रकट हुई हैं।

आदिकाल या वीरगाथा काल में युद्ध की प्रगति प्रमुख थी। रूपिकलीय में धर्म प्रमुख हो गया और रूपिकलीय में सामन्तों के दरबार प्रमुख हो गए। पर रूपिकलीय के बाद जनता, लोक-समाज, सांस्कृतिक और देश-गौरव सहसा प्रमुख हो उठे। इसलिए काल की दृष्टि से जिसके हम आधुनिक काल मानते हैं, उसमें वृहत्तर जन-समाज और राष्ट्र की चेतना परिपूर्ण रूप में व्यक्त हुई है, उसमें देश के विगत गौरव का इस तरह आक्षेप किया गया है, जिससे निराश जनसृष्ट को प्रेमकाल मिलती है। उसमें धर्म, दर्शन, राजनीति, मनोविज्ञान, सामाजिक, अधिकार और कल्याण, विज्ञान आदि के समक्ष में पर्याप्त तर्क-विचार का साहित्य विकसित हुआ है और इसका साहित्य की निजी भावनाओं, संवेदनाओं और विचारों की अभिव्यक्ति मिलती है। इस तरह आधुनिक काल का साहित्य बहिर्जगत और अन्तर्जगत दोनों पर ही बल देकर विकसित हुआ है और हो रहा है।

धार्मिक कर्मकाण्ड, सामाजिक रुद्ध, शासन-व्यवस्था और अंग्रेजी सामाजिकवाद के विरोध से आधुनिक साहित्य का प्रस्थापन माना गया है। इस दृष्टि से भारतेन्दु युग (सन् 1850 से 1900) के साहित्यकारों ने नवीन परम्परा का सूत्रपात किया। इस प्राचीन भारत के साहित्य को क्रांति और जनचेतना के प्रसार में योग दिया। साहित्य के माध्यम से यह काम करने के लिए भारतेन्दु युग में कई पत्र-पत्रिकाओं का प्रकाशन हुआ।

संदर्भ
1) हिंदी साहित्य का इतिहास-शिवकुमार शर्मा
2) हिंदी साहित्य का आलोचनात्मक इतिहास-रामचंद्र शुक्ला
3) हिंदी साहित्य का इतिहास-गणपतीचंद्र गुप्ता
4) प्राचीन भारत का इतिहास-अलोक गुप्त
Islamic Art and Architecture in South India

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Abstract

Islam in India had the unique experience of having to coexist with other religions. Indian architecture took new shape with the advent of Islamic rule in India towards the end of the twelfth century. Islam introduced new elements into the Indian architecture including: use of shapes instead of natural forms; inscriptive art using decorative lettering or calligraphy; inlay decoration and use of colored marble, painted plaster and brightly colored glazed tiles. The Islamic elements of architecture had already passed through different experimental phases in other countries like Egypt, Iran and Iraq before introduced in India. Unlike most Islamic monuments in those countries largely constructed in brick, plaster and rubble the Indo-Islamic monuments typical took the form of mortar-masonry works formed of dressed stones. The knowledge and skill possessed by the Indian craftsmen, who had mastered the art of stonework for centuries and used their experience while constructing Islamic monuments in India, greatly facilitated the development of the Indo-Islamic architecture. The emergence of Islam in the region took place at the same time as the Turko-Muslim invasion of medieval India. Islam has made significant religious, artistic, philosophical, cultural, social and political contributions to Indian history. Malik Bin Deenar built the first Indian mosque in Kodungallur in 612 C.E., at the behest of Cheraman Perumal, during the life time of Muhammad (c. 571–632). In contrast to the indigenous Indian architecture, which utilized the trabeate, the Islamic architecture practice arcuate form. Rather than creating the concept of arch or dome, Muslims borrowed and further perfected by them from the architectural styles of the post-Roman period. Muslims used a cementing agent in the form of mortar for the first time in the construction of buildings in India. They further put to use certain scientific and mechanical formulae, derived from other civilizations, in their constructions in India.

Art and Architecture in South India

Islamic architecture in India falls into three sections: Delhi or the Imperial style (1191 to 1557 C.E.) the Provincial style, encompassing the surrounding areas like Jaunpur and the Deccan; and the Mughal style (1526 to 1707 C.E.).

The Islamic architecture in Karnataka may be studied in isolation as well as in terms of its impact on other schools of architecture prevalent in Karnataka during various stages of its history. The Bahmani kingdom, Sultanates that ruled in North Karnataka after the Bahmani regime, the rule of Hyder Ali and Tipu Sultan South Karnataka are the major instances of dominant Muslim rule and the consequent architectural grandeur have survived to this day.

Islamic art is a modern concept created by art historians in the 19th century to facilitate categorization and study of the material first produced under the Islamic peoples that emerged from Arabia in the seventh century. The term Islamic art describes all of the arts that were produced in the lands where Islam was the dominant religion or the religion of those who ruled. Thus, the term Islamic art refers not only to works created by Muslim artists, artisans, and architects or for Muslim patrons.

Deccan Sultanates

The history of Islamic art in the sub-continent starts in south India from the first Muslim ruler, Sultan Ala’uddin Hasan Bahmani (c.1347CE), who made Gulbarga, in Karnataka, his capital. Later, Bidar was made the capital of Bahmani kingdom in 1429CE by Sultan Ahmed Shah al-Wali. The ‘Palmyra of the Deccan’ as Bijapur is often referred to, was the capital of the Adil Shahi dynasty founded by Yousuf Khan, younger brother of the Sultan of Turkey, Muhammad, in 1490CE.

In the beginning of the fourteenth century, the Deccan was flooded with scores of eminent men from Delhi, including apparently architects, engineers, tile-manufacturers, metal engravers, painters and calligraphists.

Islamic architecture in India divides into two parts: religious and secular. Mosques and Tombs represent the religious architecture, while palaces and forts provide examples of secular Islamic architecture.
Forts took an essentially functional design, complete with a little township within and various fortifications to engage and repel the enemy.

The largest collection of Islamic art is seen only at the domed ceiling and walls are adorned with painting containing calligraphy designs and floral, flower and plants and geometric patterns inside the tomb of Sufi saint Syed Shah Qabulullah Husayni with natural colours. By religious restrictions, the artist was prohibited from depicting living beings in the interior of the tomb, and his imagination was, therefore, employed either in inventing new designs for religious texts or in adding further delicacy and subtleness to the geometric and floral devices by making the drawings more and more intricate. A small tomb situated beside the said Sufi’s tomb also has an excellent work painted flower plants on its ceiling. There is yet another deserted Shore Gumbaz on the outskirts of the city which, too, has superb, delicate designs on its domed ceiling.

The walls and ceiling of the tomb of Sultan Firuz Shah Bahmani can be appreciated which, although in monotone, represents, faithfully, the various creepers and floral patterns, the numerous geometric devices, and several calligraphic styles. The most notable building, however, of this period is the Jama Masjid of Gulgarga fort, built by a Persian architect named Rafi in 1367CE, during the reign of Muhammad Shah Bahmani I.

The city is well-known for its metal art i.e., Bidriware, the black items engraved with silver or gold wires or sheets. The two most important buildings of Sultan Ali Barid’s reign are Rangeen Mahal and a tomb which he built during his lifetime. Rangeen Mahal literally means the ‘Coloured Palace’ and this name was apparently given to it on account of its wall-paintings richly decorated with colours, lovely wood-carvings and mother-of-pearls and tiles of different hues, traces of which still exist on the facade of the eastern halls inside the fort.

The Ahmed Shah al-Wali Bahman tomb’s interior, although somewhat dark, is artistically relieved by splashes of the most brilliant colours which have been used in the paintings on the walls and the vault.

The written work exhibits art of high order and, as in tile-decoration, the painters and the calligraphist seem to have worked it out jointly at the Mahmud Gawan Madrasa. The design is very simple, but, at the same time, most effective, and shows the ingenuity of the artist in placing it near an elaborate pattern for the purpose of contrast. The tiny squares are shown in white, yellow, light green, light blue and deep blue, thus producing a kaleidoscopic effect.

Other outstanding monuments – in terms of artistic work – are the Hall of Audience, the Long Gun, Chaaubara, Chaukhandi, Tarkash Mahal, Gagan Mahal, Takht Mahal, and the tomb of Alauddin Bahmani II.

Bijapur: Bijapuris strewn with monuments of historical significance as well as religious interest. Most of the monuments of the period, credited to the Adil Shahi rulers, are representations of Islamic art. They are single-handedly responsible for the cultural legacy of Bijapur and the various works of paintings, plaster embossing, engraving and architecture that abound in the city.

The most dominant architectural constructions are the various palaces or Mahals. Of notable significance is the fact that all these palaces are huge, lofty structures with paintings, intricate carvings and pillars. All the palaces have beautiful ceilings which are remarkably constructed and adorned. A few of the most noted Mahals include the Asar Mahal, Gagan Mahal, Anand Mahal, Saat Manzil, Chini Mahal etc. Other kinds of historical monuments are also to be found here, such as the remains of the fort built by the Adil Shahis, Landa Kasab, Hathi Khana, Mehtar Mahal etc.

Mehtar Mahal, which dates to 1620CE is one of the most elegant structures in the fort; the entry gate, in particular, has been built in Indo-Saracenic style. The façade has three arches, which depict an exquisite ‘cornice supported on carved corbels.’ A gateway leads to the Mehtar mosque, which is a three-storey building. It has two slender minarets that are covered with delicately carved birds and rows of swans. The carvings are in Hindu architectural style, in the form of brackets supporting the balconies and stone trellis work. The building has a flat roof and the minarets have a rounded top.

The Jama Masjid has a large west-centric Mihrab arch with beautiful calligraphy and which is wall-painted in geometric patterns in ultramarine-blue. There is also an embossing of original gold leaf on plaster at the place where the Imam takes his position to lead the prayer congregation. Mehtar Mahal, especially
carved in black stone and with freehand designs, is among the several beautiful monuments built by the then-ruler of northern Karnataka. Its flat stone roof, supported by delicately carved stone brackets of birds, has long-puzzled engineers of succeeding generations. The other notable tombs in Bijapur are the Gol Gumbaz and the Ibrahim Rauza.

The Bahmani Sultanate in the Deccan broke away from the Tughlaqs in 1347, and ruled from Gulbarga, Karnataka and then Bidar until overrun by the Mughals in 1527. The main mosque (1367) in the large Gulbarga Fort or citadel is unusual in having no courtyard. There are a total of 75 domes, all small and shallow and small except for a large one above the mihrab and four lesser ones at the corners. The large interior has a central hypostyle space and wide aisles with "transverse" arches springing from unusually low down (illustrated). This distinctive feature is found in other Bahmanid buildings, and probably reflects Iranian influence, which is seen in other features such as a four-iwan plan and glazed tiles, some actually imported from Iran, used elsewhere. The architect of the mosque is said to have been Persian.

Some later Bahmanid royal tombs are double, with two units of the usual rectangle-with-dome form combined, one for the ruler and the other for his family, as at the Haft Dombad ("Seven Domes") group of royal tombs outside Gulbarga. The Mahmud Gawan Madrasa (begun 1460s) is a large ruined madrasa "of wholly Iranian design" in Bidar founded by a chief minister, with parts decorated in glazed tiles imported by sea from Iran. Outside the city the Ashtur tombs are a group of eight large domed royal tombs. These have domes which are slightly pulled in at the base, predating the onion domes of Mughal architecture.

The Qutb Shahi dynasty of Hyderabad greatly developed the city and its surrounding region, building many mosques such as the Mecca Masjid, Khairtabad Mosque, Hayat Bakshi Mosque and Toli Mosque, as well as the Golconda Fort, tombs of the Qutb Shahis, Charminar, Char Kaman and Taramati Baradari. Mahmud Gawan Madrasa (begun construction in the 1460s). Jama Mosque Gulbarga (b. 1367) "Double" tomb of Taj ud-Din Firuz Shah (d. 1422), in Gulbarga. A row of Bahminid tombs at Ashtur, Bidar. Gol Gumbaz built by the Bijapur Sultanate in Deccani style, the world's 2nd largest pre-modern dome following the Hagia Sophia in Istanbul. Charminar at the Old City in Hyderabad, built in 1591 CE. Mecca Masjid in Hyderabad. Char Kaman in Hyderabad. Hayat Bakshi Mosque in Hyderabad. Khairtabad Mosque. Golconda Fort.

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Changing Growth Of Labour Force In India

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Introduction
Labour is a primary factor of production. It is considered to be important not only because it is productive but also because it activates other factors and makes them useful for production purposes. Therefore, the size of labour force in a country is of crucial importance for the level of economic activity. Size of labour force in a country is determined by the number of people in the age group 15-59 as generally children below 15 years and old people above 59 years do not participate in productive activity. Further, all persons in the age group 15-59 do not undertake productive labour. Such people who voluntarily keep themselves out of productive activity are not included in the labour force. Hence, the size of labour force depends on all economically active population including the unemployed. In India, 39.8 per cent of the population constituted the labour force in 2011. As against this, the labour force is 45 per cent or more of population in various developed countries.

The present paper is a quick not on an analysis of the trend in growth of workforce and change in its structure in India during the last four decades using censes data. It is an attempt to present the change in labour force particularly the contest of recent release of primary censes of abstract 2011 of census of India. The analysis is to bring out changes during last decade (2001-2011) and the relative performance over the previous three decades (1971s, 1981s, 1991s) for which census data for workers is comparable. The present analysis is confined to census data only; it does not make any compassion with NSSO based estimates, if not more than passing reference. Finally the rural – urban dimension is out of scope for this paper in order to minimize of complexity of in-depth detailed analysis of workforce by status and gender.

Labour Force Growth In India
During the four decade period 1971 to 2011, labour force in India increased by more than two-and-half times. In 2011, it was 48.17 crore as against 18.07 crore in 1971. Thus, the average rate of increase in labour force in this period was 2.48 per cent per annum which was distinctly higher than the rate of population growth of 2.0 per cent per annum. Moreover, labour force did not increase at a uniform rate during the four decades since 1971.

It may be noted in Table 1.1 that the rate of growth of labour force as 2.96 per cent per annum during the 1970s. It declined to 2.37 per cent per annum during the 1980s but the trend was reversed subsequently as the average rate of growth of labour force rose to 2.78 per cent per annum during the 1990s. However, it was only 1.74 per cent per annum during the first decade of the present century.

Table 1.1

<table>
<thead>
<tr>
<th>Year</th>
<th>Labour Force (in crore)</th>
<th>Average Annual Growth Rate (per cent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>18.07</td>
<td>....</td>
</tr>
<tr>
<td>1981</td>
<td>24.20</td>
<td>2.96</td>
</tr>
<tr>
<td>1991</td>
<td>30.60</td>
<td>2.37</td>
</tr>
<tr>
<td>2001</td>
<td>40.22</td>
<td>2.78</td>
</tr>
<tr>
<td>2011</td>
<td>48.17</td>
<td>1.74</td>
</tr>
</tbody>
</table>

Source: Censes Data

The present study generally classify for studying growth of labour force in India, it as follows:
- Main workers and marginal workers.
- Rural workers and urban workers.
- Male workers and female workers.
Main Workers and Marginal Workers

- Declining share of main workers. Main workers are whole time workers. Their proportion to total workers was as high as 96.8 per cent in 1971 as against 3.2 per cent of marginal workers. Since then composition of labour force has undergone a significant change. The proportion of main workers drastically declined after 1971 and was only 75.2 per cent in 2011 (i.e., almost one-fourth of the workers are now marginal workers).

### Table 1.2

<table>
<thead>
<tr>
<th>Year</th>
<th>Main Workers (in crore)</th>
<th>Annual Growth Rate of Main Workers (per cent)</th>
<th>Marginal Workers (in crore)</th>
<th>Annual Growth Rate of Marginal Workers (per cent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>17.50</td>
<td>…</td>
<td>0.57</td>
<td>…</td>
</tr>
<tr>
<td>1981</td>
<td>22.07</td>
<td>2.35</td>
<td>2.13</td>
<td>14.09</td>
</tr>
<tr>
<td>1991</td>
<td>27.89</td>
<td>2.71</td>
<td>2.71</td>
<td>2.44</td>
</tr>
<tr>
<td>2001</td>
<td>31.30</td>
<td>8.92</td>
<td>8.92</td>
<td>12.66</td>
</tr>
<tr>
<td>2011</td>
<td>36.24</td>
<td>11.93</td>
<td>11.93</td>
<td>2.95</td>
</tr>
</tbody>
</table>

Source: Censes Data Statistical Outline of India 2012-2013,

- Growth rates do not show a uniform pattern. As shown in Table 1.2, annual growth rates of main workers and marginal workers do not show a uniform pattern. During the 1970s and 1980s, number of main workers rose by 2.35 and 2.37 per cent annum respectively. In both decades, the annual rate of growth of main workers was thus higher than the rate of population growth which was around 2.2 per cent per annum. Probably in this period despite modest rates of GDP growth, people who looked for work did manage to get jobs which raised the number of main workers rapidly. However, the annual rate of growth of main workers fell to 1.16 per cent during the 1990s and was 1.48 per cent during the 2000s which was also lower than the rate of population growth. This defies any demographic explanation.

Rate of growth of marginal workers during the four decades from 1971 onwards was highly erratic. It was as high as 14.09 per cent per annum during the 1970s. It declined sharply to 2.44 per cent per annum during the 1980s. This trend was reversed during the 1990s as the rate of growth of marginal workers rose to 12.66 per cent per annum. However, the rate of growth of marginal workers was just 2.95 per cent per annum in 2000s.

Rural Workers and Urban Workers

During the four decades period since 1971, proportion or rural workers to all workers always exceeded 75 per cent. It was 82.5 per cent in 1971. Thereafter, it kept on declining steadily and stood at 77.4 per cent in 2011. In this period, proportion of urban workers steadily increased from 17.5 per cent in 1971 to 22.6 per cent in 2011. This trend simply reflects increasing urbanization in this country over the years.

### Table 1.3

<table>
<thead>
<tr>
<th>Year</th>
<th>Rural Workers (in crore)</th>
<th>Annual Growth Rate of Rural Workers (per cent)</th>
<th>Urban Workers (in crore)</th>
<th>Annual Growth Rate of Urban Workers (per cent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>14.91</td>
<td>…</td>
<td>3.16</td>
<td>….</td>
</tr>
<tr>
<td>1981</td>
<td>19.51</td>
<td>2.73</td>
<td>4.69</td>
<td>4.03</td>
</tr>
<tr>
<td>1991</td>
<td>24.17</td>
<td>2.16</td>
<td>6.43</td>
<td>3.21</td>
</tr>
<tr>
<td>2001</td>
<td>31.07</td>
<td>2.54</td>
<td>9.15</td>
<td>3.59</td>
</tr>
<tr>
<td>2011</td>
<td>34.86</td>
<td>1.16</td>
<td>13.31</td>
<td>3.82</td>
</tr>
</tbody>
</table>

Source: Censes Data Statistical Outline of India 2012-2013,

As shown in Table 1.3, the present study now state annual growth rates of rural and urban workers.
Fluctuating annual growth rate of rural workers. The number of rural workers was 14.91 crore in 1971. Over four decades, it rose at an average rate of 2.15 per cent per annum and thus stood at 34.86 crore in 2011. Annual rate of growth of rural workers has however not uniform throughout the four decades period.

Higher growth rate of urban workers. Annual growth rate of urban workers has always been higher than that of rural workers. No demographic factor is responsible for this trend. Higher growth rate of urban workers can entirely be explained in terms of migration from rural areas to urban areas. Unable to find work in agriculture and allied economic activities, some people keep on migrating to cities on a permanent basis and thus join urban labour force. Others move to urban areas temporarily and retain links with their native villages. They keep on returning to their homes in the countryside periodically.

Lack of consistency in the growth rate of urban workers. Growth rate of urban workers was 4.03 per cent per annum during the 1970s. It declined to 3.21 per cent per annum during the 1980s. This sharp reduction in the annual growth rate of urban workers during the 1980s was mainly on account of steep fall in the rate of growth of marginal workers. In this period the rate of growth of marginal workers. In this period, the rate of increase in the number of main workers was almost the same as in the 1970s. During the 1990s, growth rate of urban workers rose to 3.59 per cent per annum. Though this rate was higher than the one realized during the 1980s, it remained significantly lower than the growth rate of urban workers during the 1970s. Hence there has been no consistency in the growth rate of urban workers. The growth rate of urban workers was 3.82 per cent per annum in 2000s.

It is interesting to note that despite a low rate of growth of main workers during the 1990s the number of urban workers rose at a relatively high rate. This apparently paradoxical situation is not difficult to resolve. During the 1990s though the rate of growth of main workers was low, the number of marginal workers rose rather rapidly and it is the increase in this category of workers that explains the high rate of growth of urban workers.

**Male Workers and Female Workers**

Male workers have always accounted for more than two-thirds of India’s labour force. In 1971, male workers were 79.9 per cent of total working population. Since then, this percentage has steadily declined. In 2011, male workers constituted 68.9 per cent of the country’s labour force. Females workers who constituted 20.1 per cent of the working population in 1971 kept on growing at a higher rate than male workers and as a result accounted for 31.1 per cent of the labour force in 2011. In the four decades period since 1971, annual rate of growth of female workers was 3.61 per cent per annum as against 2.10 per annum of male workers.

As shown in Table 1.4 since 1971 number of female workers has not increased at a uniform rate. Annual growth rate of female workers was as high as 5.61 per cent per annum during the 1970s. The growth rate of female workers slowed down the during the 1980s. During the 1990s, annual growth rate of female workers rose and was thus higher than the annual rate of growth of female workers during the 1980s. In 2000s, it again slowed down and was merely 1.67 per cent per annum.

Three facts about the rates of growth of male workers and females workers deserve some explanation:

- Rates of growth of both male and female workers declined during the 1980s. The explanation that is usually given for this fact is that a lower priority accorded to employment generation was responsible for the lower rates of growth of both male workers and female workers.
- Although rates of growth of both male workers and female workers rose during the 1990s yet rates of increase in respect of male and female workers were distinctly different. The rate of growth of male workers in this decade was higher than in the 1970s. While the rate of growth of female workers remained far lower than that in the 1970s. This phenomenon is not difficult to follow. During the 1990s, a large number of male workers joining the labour force were marginal workers and their number rose rapidly. Many female workers also joining the labour force were marginal workers but the rate of their growth was lower than that of the male marginal workers. This explains why the rates of growth of male and female workers were distinctly different.
The rate of growth of female workers was higher than that of male workers over the three decade period 1971 to 2001, but the gap between the two showed a tendency to narrow down over time. This phenomenon is often explained in terms of concrete socio-economic reality. Reduced social inhibitions and growing economic compulsions over a period of time, induced a large number of women to come out of their homes for doing productive work. This factor alone is responsible why the number of female workers increased faster than that of male workers. However, the rate of growth of male workers was higher than that of female workers during 2000s.

### Table 1.4 - Growth Rates of Male Workers and Female Workers

<table>
<thead>
<tr>
<th>Year</th>
<th>Rural Workers (in crore)</th>
<th>Annual Growth Rate of Rural Workers (per cent)</th>
<th>Urban Workers (in crore)</th>
<th>Annual Growth Rate of Urban Workers (per cent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>14.44</td>
<td>…</td>
<td>3.16</td>
<td>…</td>
</tr>
<tr>
<td>1981</td>
<td>17.93</td>
<td>2.19</td>
<td>4.69</td>
<td>4.03</td>
</tr>
<tr>
<td>1991</td>
<td>21.86</td>
<td>2.00</td>
<td>6.43</td>
<td>3.21</td>
</tr>
<tr>
<td>2001</td>
<td>27.55</td>
<td>2.34</td>
<td>9.15</td>
<td>3.59</td>
</tr>
<tr>
<td>2011</td>
<td>33.19</td>
<td>1.88</td>
<td>13.31</td>
<td>3.82</td>
</tr>
</tbody>
</table>

Source: Censes Data

The rural workers-population ratio is greater than urban workers-population ratio as, in agriculture, almost all adult members of the household participate in work, while in urban areas many women do not undertake job due to social inhibitions.

The female workers participation rate is much lower as compared to the male workers participation rate (in fact, the female workers participation rate in 2011 was only 25.21 per cent as compared to the male workers participation rate of 53.26 per cent). This reflects the conditions of social backwardness in the country. Even now in India most of the women undertake productive work only under economic compulsion and this is the reason why female workers participation rates are higher for economically underprivileged communities such as peasants, artisans, and scheduled castes.

### Conclusion

The rapid increase in labour force creates pressure for creation of employment opportunities. If economic growth is jobless as it actually is world over, the possibility of rapid growth of unemployment cannot be ruled out when labour force registers a high rate of growth.

In the first place, workers-population ratio in India is low in contrast to that in developed countries. This is due to rapid growth of population, low female participation in labour, under-enumeration and omission of unpaid family workers even when according to the accepted concept they are to be classified as workers;

The rural workers-population ratio is greater than urban workers-population ratio as, in agriculture, almost all adult members of the household participate in work, while in urban areas many women do not undertake job due to social inhibitions.

The female workers participation rate is much lower as compared to the male workers participation rate (in fact, the female workers participation rate in 2011 was only 25.21 per cent as compared to the male workers participation rate of 53.26 per cent). This reflects the conditions of social backwardness in the country. Even now in India most of the women undertake productive work only under economic compulsion and this is the reason why female workers participation rates are higher for economically underprivileged communities such as peasants, artisans, and scheduled castes.

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II. 

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IV. ಕೃಷ್ಣಾಂಬಾಯ
1) ಮರಾಡುವಿಂದ ಮರಾಡಾಯ ವರ್ಷಾಕ್ರಿಯೆ: ಐ.ಎ.ಸ.ಹೆಸರು
2) ತೊಮರ್ರೆ: ಎಸ್.ನು. ತೊಮರ್ರೆ
3) ಚಾಲುಕ್ಯನಾಯಕರು: ಅವಲೆಹು ಎಸ್.ನರ್ಜು
4) ವಿಜಯಪುರ ನಾಗನಾಥ ರಾಜರು ವಿಜಯಪುರ ನಾಗನಾಥ ರಾಜ ಸಂಶಯ: ಎಸ್.ಎ.ನರ್ಜು
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2) जनसंख्या, व्यापार तथा सामस्याओं पर विचार:

क्षेत्रमय आदिवासियों के अनुसार, जनसंख्या सन् 1901 से सन् 1951 तक का वृद्धि कोणाने है। जनसंख्या में वृद्धि के कारण व्यापार तथा सामाजिक तथा आर्थिक समस्याओं का विस्तार हुआ।

3) सूत्र:

यह विषय प्रमुखतः आदिवासियों के जीवन में आदिवासियों की विकास तथा सामाजिक तथा आर्थिक स्थिति का प्रभाव करता है। जनसंख्या सन् 1901 से सन् 1951 तक का वृद्धि कोणाने है। जनसंख्या में वृद्धि के कारण व्यापार तथा सामाजिक तथा आर्थिक समस्याओं का विस्तार हुआ।
3) \( n \) \( j \) \( k \) \( l \) \( m \) \( n \) \( o \) \( p \) \( q \) \( r \) \( s \) \( t \) \( u \) \( v \) \( w \) \( x \) \( y \) \( z \) \( A \) \( B \) \( C \) \( D \) \( E \) \( F \) \( G \) \( H \) \( I \) \( J \) \( K \) \( L \) \( M \) \( N \) \( O \) \( P \) \( Q \) \( R \) \( S \) \( T \) \( U \) \( V \) \( W \) \( X \) \( Y \) \( Z \) \( a \) \( b \) \( c \) \( d \) \( e \) \( f \) \( g \) \( h \) \( i \) \( j \) \( k \) \( l \) \( m \) \( n \) \( o \) \( p \) \( q \) \( r \) \( s \) \( t \) \( u \) \( v \) \( w \) \( x \) \( y \) \( z \) \( \alpha \) \( \beta \) \( \gamma \) \( \delta \) \( \epsilon \) \( \zeta \) \( \eta \) \( \theta \) \( \iota \) \( \kappa \) \( \lambda \) \( \mu \) \( \nu \) \( \xi \) \( \omicron \) \( \pi \) \( \rho \) \( \sigma \) \( \tau \) \( \upsilon \) \( \phi \) \( \chi \) \( \psi \) \( \omega \) \( \Omega \) \( \Delta \) \( \Theta \) \( \Lambda \) \( \Xi \) \( \Pi \) \( \Sigma \) \( \Upsilon \) \( \Phi \) \( \Psi \) \( \Omega \)\n
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6) 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

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3) Socio-Economic Conditions

In the socio-economic sector, the youth of today is an asset. Economics, social structure, and cultural conditions are interrelated. At the root of economic growth lies social structure. Social structure is the foundation upon which the economic and cultural conditions of a society are based. Social structure forms the basis of economic growth. The interconnection between the two is evident in the current scenario. Economic growth and social structure are closely linked. When the economic conditions are good, the social structure also benefits. In the past, the social conditions were very different, but today the economic conditions have improved. The economic conditions are interlinked with the social conditions. When the economic conditions are good, the social conditions also improve. When the economic conditions are poor, the social conditions also suffer. In this way, the economic conditions and social conditions are interlinked. When the economic conditions are good, the social conditions also improve. In this way, the economic conditions and social conditions are interlinked.

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- अन्तर्राष्ट्रीय सम्प्रदाय, परिस्थितियों, धर्म तथा राजनीतिक, सामाजिक और सांस्कृतिक स्थितियों भारत के जीवन में

- सम्प्रवाह आयुषी आंदोलनगत की अनुमति दी गई है। यह सम्प्रवाह 56 में प्रकाशित होगा।

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ಇತರ ಕೆಲಸಗಳು ಕನ್ನಡದಲ್ಲಿ ಗೊಂಡಿರುವ ಅನುಗ್ರಹದಿಂದ ಕಾಯಿಗೆ ನೇತಾಗುವ ವರ್ಣ ಜೈವಿಕ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಸೇರಿಸಿಕೊಳ್ಳುತ್ತದೆ.

ಸಹಜವಾದ ವಾಸ್ತವಾತಿಕೆಯ ರೀತಿಯಲ್ಲಿ ಸಂಭಾವನೆ ಕರೆಯುತ್ತದೆ. ಅನುಮಾನಗಳು ತಿಳಿದು ಸೃಷ್ಟಿಸುತ್ತದೆ. ಅನುಮಾನಗಳು ಒಂದು ತುದಿಯುಡಿಯಲ್ಲಿ ಪ್ರತಿತಿಳಿದು ಸಂಭಾವನೆಯನ್ನು ಕೆಲಸಿದು ಕೆಲಸಿದು ಬೇರೆ ಕೆಲಸಗಳು.

ಕೆಲಸಗಳಿಗೆ ಅನುಮಾನಗಳು ಸಂಭಾವ್ಯವಾಗುತ್ತದೆ. ಯಾವುದೇ ಕೆಲಸದ ಮೇಲೆ ಸಂಬಂಧಿಸಿದ್ದೆಂದರೆ, ಅತ್ಯಂತ ಕಡೆಗೆ ಉತ್ತಮವಾಗಬಹುದು. ಸಹಜವಾದ ವಾಸ್ತವಾತಿಕೆಯ ತುದಿಯುಡಿಯಲ್ಲಿ ಸಂಭಾವ್ಯತೆ ಕೆಲಸಿದ್ದರೆ, ಅತ್ಯಂತ ಸಂಭಾವಣೆಯ ತುದಿಯುಡಿಯಲ್ಲಿ ಸಂಭಾವ್ಯತೆ ಕೆಲಸಿದ್ದರೆ, ಅತ್ಯಂತ ಸಂಭಾವಣೆಯ ತುದಿಯುಡಿಯಲ್ಲಿ ಸಂಭಾವ್ಯತೆ ಕೆಲಸಿದ್ದರೆ, ಅತ್ಯಂತ ಸಂಭಾವಣೆಯ ತುದಿಯುಡಿಯಲ್ಲಿ ಸಂಭಾವ್ಯತೆ ಕೆಲಸಿದ್ದರೆ.

ಹಿಂದಿನ ಸಂಭಾವ್ಯತೆಯ ತುದಿಯುಡಿಯಲ್ಲಿ ಸಂಭಾವ್ಯತೆ ಕೆಲಸಿದ್ದರೆ, ಅತ್ಯಂತ ಸಂಭಾವಣೆಯ ತುದಿಯುಡಿಯಲ್ಲಿ ಸಂಭಾವ್ಯತೆ ಕೆಲಸಿದ್ದರೆ, ಅತ್ಯಂತ ಸಂಭಾವಣೆಯ ತುದಿಯುಡಿಯಲ್ಲಿ ಸಂಭಾವ್ಯತೆ ಕೆಲಸಿದ್ದರೆ, ಅತ್ಯಂತ ಸಂಭಾವಣೆಯ ತುದಿಯುಡಿಯಲ್ಲಿ ಸಂಭಾವ್ಯತೆ ಕೆಲಸಿದ್ದರೆ.

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3. Introduction:

The seminar aims to explore the socio-economic, political, cultural, and religious conditions of India from ancient to modern times. It seeks to bring together scholars and researchers to discuss the multifaceted aspects of Indian society.

4. Scope:

The scope of the seminar includes various aspects such as economic development, political stability, cultural diversity, and religious tolerance. The organizers welcome papers on any aspect of these conditions in India.

5. Guidelines:

All papers submitted should be original and not under consideration for publication elsewhere. The papers should be submitted in English, typed, double-spaced, and not exceed 3000 words. The deadline for submission is 30th June 2019.

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10) Rizwy, Sayyed Ali Asgher “A Restatement if the History of Islam and Muslims”
11) Abu bakr al-Baghdadi “Islamic state’s Driving Force”
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"الظواهر كا ایک خاص نظر"

"مرستے نہ جیا رود ولک"

دور حیات میں اوردو نالانجھ بات شروع دیتا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشIBCیات میں بھی کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے۔ یہ کہ جب زندگی سے ملتی ہے تو جس میں کچھ سمجھنے والی مشBCیات میں بھی کچھ سمجھنا ہے।
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27th July 2019

KhusTARI BEgUM
Research Scholar (KUD)
Davanagere
Karnataka

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Smt. Reshma Sultana Husaini
Asst. Professor in Urdu
Nehru Arts, Science & Commerce College Hubli

The seminar on "Socio-Economic, Political, Cultural and Religious Conditions Of India" (Ancient - Modern) was held on 27th July 2019. The organizer was the Deccan Studies & Historical Research Association, Bijapur.

The seminar focused on various aspects of Indian conditions from ancient to modern times. The papers presented covered a wide range of topics, including historical, cultural, and religious studies.

The seminar aimed to bring together scholars and researchers from different fields to discuss and exchange ideas on the socio-economic, political, cultural, and religious aspects of India.

The seminar was published in the Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) with an Impact Factor of 5.707 (Special Issue - 56).

The seminar was attended by a diverse audience, including scholars, researchers, and students interested in the study of India's rich history and culture.

The seminar was successfully concluded with a closing ceremony, where the organizers and participants expressed their satisfaction with the event.

The seminar was held in Hubli, and the details of the event were published in the Aayushi International Interdisciplinary Research Journal, which is a peer-reviewed journal available online at www.aiirjournal.com.
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"Journalism is Literature in a Hurry"

In today's modern era, journalism plays a crucial role in society, acting as a bridge between the government and the people. It is a profession that requires quick thinking and the ability to communicate effectively. Journalism is not just about writing articles; it is about understanding the world around us and providing insights into complex issues. It requires a deep understanding of the language and the culture of the people you are reporting on.

Journalism is a rapidly changing field, with new technologies and platforms constantly emerging. This makes it an exciting field to work in, but it also requires a continuous learning curve. As a journalist, you must be able to adapt to new situations and technologies, while still maintaining the traditional values of accuracy, fairness, and responsibility.

In conclusion, journalism is literature in a hurry. It requires quick thinking, effective communication, and a deep understanding of the world around us. As a journalist, you must be able to adapt to new technologies and situations, while still maintaining the traditional values of accuracy, fairness, and responsibility.

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