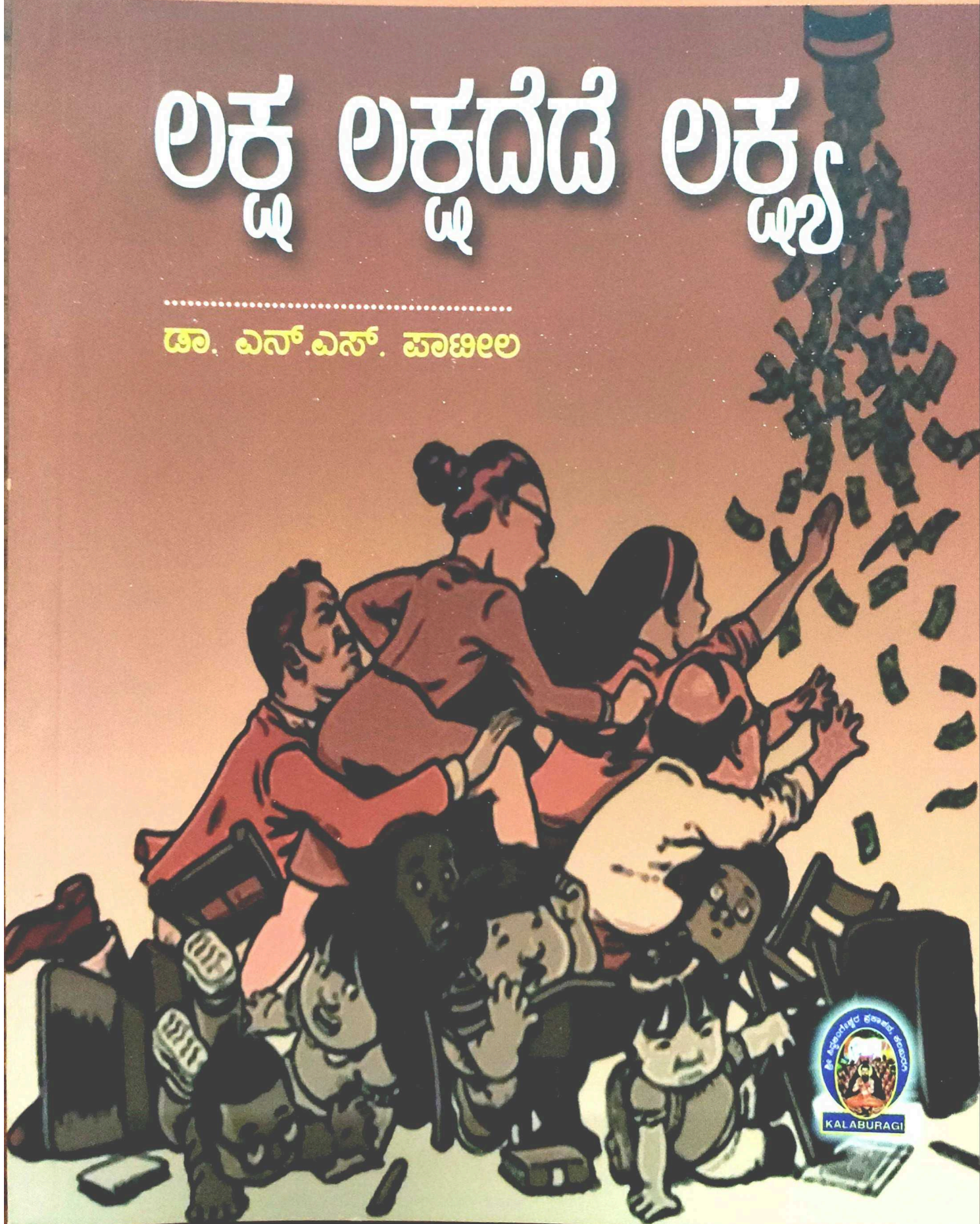




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ಡಾ. ಎನ್. ಎಸ್. ಪಾಟೀಲರು ಆಂಗ್ಲ ಮತ್ತು ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಸಾಹಿತ್ಯಗಳೆರಡರಲ್ಲೂ ಆಳ ಅಧ್ಯಯನಗೈದು ಪ್ರಭುತ್ವ ಪಡೆದುಕೊಂಡಿದ್ದಾರೆ. ಅಧ್ಯಯನ, ಅಧ್ಯಾಪನದ ಜೊತೆಜೊತೆಗೆ ಸೃಜನಾತ್ಮಕ ಸಾಹಿತ್ಯ ರಚನೆ ಇವರ ಅಚ್ಚುಮೆಚ್ಚಿನ ಹವ್ಯಾಸವಾಗಿದ್ದು; ಇವರ ಲೇಖನಿಯಿಂದ ಈಗಾಗಲೇ ಆರು ಕಥಾ ಸಂಕಲನ, ಎರಡು ಪ್ರಬಂಧ ಹಾಗೂ ಎರಡು ಕವನ ಸಂಕಲನಗಳು ಮೂಡಿಬಂದಿವೆ. ಅದೇ ರೀತಿ ಆಂಗ್ಲಭಾಷೆಯಲ್ಲೂ ನಾಲ್ಕು ಮೌಲಿಕ ಸಾಹಿತ್ಯ ಕೃತಿಗಳನ್ನು ಹೊರತಂದಿದ್ದಾರೆ.

“ಲಕ್ಷ ಲಕ್ಷ ದೆಡೆ ಲಕ್ಷ್ಯ” ಡಾ. ಎನ್. ಎಸ್. ಪಾಟೀಲರು ಇತ್ತೀಚೆಗೆ ರಚಿಸಿದ ಒಂದು ಕಥಾಗುಚ್ಛವಾಗಿದ್ದು; ಇಲ್ಲಿ ಕತೆಗಾರ ಜನಸಾಮಾನ್ಯರ ಆಶೆ, ಆಕಾಂಕ್ಷೆ, ದುರಾಶೆ, ಹಪಹಪಿತನ, ಸೋಂಬೇರಿತನ, ಮೈಮುಗ್ಗಲುತನ, ದಿನ ನಿತ್ಯದ ಬದುಕಿನ ಸಣ್ಣ ಪುಟ್ಟ ಘಟನೆಗಳನ್ನು ಇಲ್ಲಿ ಕತೆಯಾಗಿಸಿದ್ದಾರೆ. ಈ ಕತೆಗಳು ಆಸಕ್ತ ಓದುಗರ ಗಮನ ಸೆಳೆದು ಸುಲಲಿತವಾಗಿ ಓದಿಸಿಕೊಂಡು ಹೋಗುವುದರ ಜೊತೆಗೆ ಅವರಿಗೆ ಸಾಹಿತ್ಯಿಕ ರಸದೌತಣ ನೀಡುವುದರಲ್ಲಿ ಯಾವುದೋ ಸಂದೇಹವಿಲ್ಲ.

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**ILLUSION AND
REALITY**

(A Collection of Short Stories)

N.S. Patil

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The present book "Illusion and Reality" is a collection of thirteen short stories which are moulded in a variety of myriad experiences. The book showcase kaleidoscopic view of human life at the dawn of 21st century. Here we have a wide gamut of characters, situations ranging from age old ragpicker to America returned couple. Short story is the most popular literary genre in the modern times. Short story writer being a literary artist provides aesthetic joy as it is suitable to reader of modern temperament. This book of short stories will definitely provide a pleasant and delightful reading stuff to ardent reading public.



About the Author

Dr. N.S. Patil is an Associate Professor of English and Principal at Sharanabaveshwar college of Arts Kalaburagi, Karnataka state. He is well versed in Kannada and English language and literature. He is an ardent lover of books. Reading and writing literary works is his favourite hobby. He has published seven collections of short stories, two collections of poems in Kannada. His noteworthy works in English are: A History of English Literature, published by Siddalingeshwar Prakashan Kalaburagi, Shakespeare

and Tears-A collection of short stories, published by Authorspress, New Delhi, Mahadeviyakka, the Mystic Poet, published by Basava Samiti, Bangalore.

He is deeply involved in teaching, research and publications all along his career. As an academican he has attended and presented many scholarly papers at national and international conferences and seminars.

Besides, being actively engaged in various academic bodies at college and university level; he is recognized as research guide by Gulbarga University, Kalaburagi and eight research scholars are pursuing research projects under his guidance.

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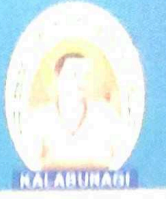
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ಡಾ. ಎನ್.ಎಸ್. ಪಾಟೀಲರು ದ್ವಿಭಾಷಾ ಸಾಹಿತಿ-ಕನ್ನಡ ಮತ್ತು ಆಂಗ್ಲಭಾಷೆಯಲ್ಲಿ ಹಲವಾರು ಉತ್ಕೃಷ್ಟ ಸಾಹಿತ್ಯಿಕ ಕೃತಿಗಳನ್ನು ರಚಿಸಿ ಪ್ರಕಟಿಸಿದ್ದಾರೆ. ಕಲಬುರಗಿಯ ಶರಣಬಸವೇಶ್ವರ ಕಲಾಮಹಾವಿದ್ಯಾಲಯದಲ್ಲಿ ಆಂಗ್ಲ ಪ್ರಾಧ್ಯಾಪಕರಾಗಿ-ಪ್ರಾಚಾರ್ಯರಾಗಿ ಸೇವೆ ಸಲ್ಲಿಸುತ್ತಿರುವ ಮಹನೀಯರು ಈ ಭಾಗದಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳ ಅಚ್ಚುಮೆಚ್ಚಿನ ಶಿಕ್ಷಕ ಮತ್ತು ಸೃಜನಶೀಲ ಬರಹಗಾರರೆಂದು ಗುರುತಿಸಲ್ಪಟ್ಟಿದ್ದಾರೆ. ಸೃಜನಶೀಲ ಸಾಹಿತ್ಯ ರಚನೆ ಅವರ ಬಲು ಪ್ರಿಯ ಹವ್ಯಾಸವಾಗಿದ್ದು, ಈ ಮಹತ್ಕಾರ್ಯದಿ ಅವರು ಬಲು ತನ್ಮಯತೆಯಿಂದ ತೊಡಗಿಸಿಕೊಂಡಿದ್ದಾರೆ.

ಪ್ರಸ್ತುತ "ಅನಿರೀಕ್ಷಿತ" ಶ್ರೀಯುತರು ರಚಿಸಿದ ಕಥಾ ಸಂಕಲನವಾಗಿದ್ದು, ಇಲ್ಲಿ ೨೧ನೇ ಶತಮಾನದ ಆಧುನಿಕೋತ್ತರ ಯುಗದ ಮಧ್ಯಮ ವರ್ಗದ ನಗರವಾಸಿಗಳ ನಾಡಿಮಿಡಿತವನ್ನು ಕತೆಗಾರ ಸಮರ್ಥವಾಗಿ ಸೆರೆಹಿಡಿದು, ಕಲಾತ್ಮಕವಾಗಿ ಅಭಿವ್ಯಕ್ತಿಗೊಳಿಸಿ ಸೊಗಸಾಗಿ ನಿರೂಪಿಸಿದ್ದಾನೆ. ಈ ಜಗದ ಜನಸಮುದಾಯದ ಎಲ್ಲೆಯಲ್ಲದ ಆಶೆ ಆಕಾಂಕ್ಷೆಗಳು, ನಿರೀಕ್ಷೆಗಳು ಬೆಟ್ಟದಷ್ಟು ಎಲ್ಲವೂ ಸಾಕ್ಷಾತ್ಕಾರಗೊಳ್ಳುವದಿಲ್ಲ. ಹಾಗೆ ನೋಡಿದರೆ ಈ ಬದುಕೊಂದು ಅನಿರೀಕ್ಷಿತ ಘಟನೆ, ಸನ್ನಿವೇಶ ಮತ್ತು ಪ್ರಸಂಗಗಳ ಆಗರ. ಇಲ್ಲಿನ ೧೧ ಕತೆಗಳು ಮನುಜ ಬದುಕಿನ ಅನಿರೀಕ್ಷಿತತೆ ಪ್ರತಿಬಿಂಬಿಸುತ್ತವೆ. ಇಂದಿನ ಯುಗಧರ್ಮಕ್ಕೆ ಕನ್ನಡಿ ಹಿಡಿದಂತಿರುವ ಈ ಕೃತಿ ಆಸಕ್ತ ಓದುಗರಿಗೆ ಸಾಹಿತ್ಯದ ರಸದೌತಣ ಉಣಬಡಿಸುವದರಲ್ಲಿ ಯಾವುದೇ ಸಂದೇಹವಿಲ್ಲ. ಪ್ರಜ್ಞಾವಂತ ಓದುಗ ಮಹಾಶಯರು ಈ ಕತೆಗಳನ್ನು ಓದಿ ಆಸ್ವಾದಿಸಿ ಆನಂದಿಸುವರೆಂದು, ಪ್ರಬುದ್ಧ ವಿಮರ್ಶಕರು ಈ ಕೃತಿಯ ಮೇಲೆ ಬೆಳಕು ಚೆಲ್ಲಿ ಒಂದು ಮೌಲ್ಯಮಾಪನಗೈವರೆಂಬ ಆಶಾಭಾವನೆ ನನ್ನದಾಗಿದೆ.

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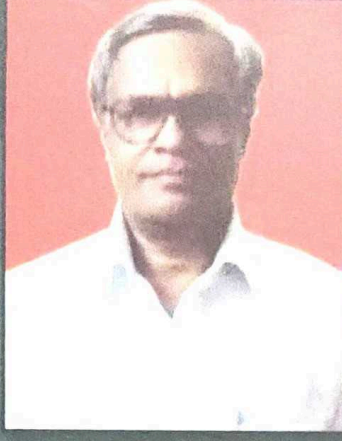
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ಮುದ್ರಣ : ಶುಭೋದಯ ಪ್ರಿಂಟರ್ಸ್, ಬೆಂಗಳೂರು



ಸಣ್ಣ ಕಥೆಗಳನ್ನು ರಚಿಸುವಲ್ಲಿ ನಿಷ್ಣತೆ ಪಡೆದಿರುವ ಡಾ. ಎನ್. ಎಸ್. ಪಾಟೀಲರು ತಮ್ಮ ಕಥಾ ಸಂಕಲನಗಳಿಂದ ಅನೇಕ ಓದುಗ ವಿಮರ್ಶಕರ ಗಮನ ಸೆಳೆದಿದ್ದಾರೆ. ಈ ಕೃತಿಯಲ್ಲಿ ಹನ್ನೆರಡು ಕಥೆಗಳಿವೆ. ಕಥೆಗಳಲ್ಲಿ ಗ್ರಾಮೀಣ, ನಗರ ಹಾಗೂ ಪಟ್ಟಣಗಳ ಪರಿಸರ, ಸಾಮಾಜಿಕ, ರಾಜಕೀಯ ಆರ್ಥಿಕ, ಶೈಕ್ಷಣಿಕ ಮೊದಲಾದ ಕ್ಷೇತ್ರಗಳಲ್ಲಿನ ವಸ್ತು ಸ್ಥಿತಿಗಳ ವ್ಯವಸ್ಥೆಯ ಮೇಲೆ ಬೆಳಕು ಚೆಲ್ಲುತ್ತವೆ. ಭಾರತೀಯ ಸಾಮಾಜಿಕ ಸಮಸ್ಯೆಗಳನ್ನು ಒಂದರೊಳಗೊಂದು ಬೆರೆತುಕೊಂಡಿರುವಂತೆ ತಮ್ಮ ಇಲ್ಲಿನ ಕಥೆಗಳಲ್ಲಿ ಚಿತ್ರಿಸುತ್ತಾರೆ. ಈ ಕಾರಣಕ್ಕಾಗಿಯೇ ಇವರ ಕಥೆಗಳು, ವ್ಯಕ್ತಿಗತ ಸಾಮಾಜಿಕ, ಸಾಹಿತ್ಯಕ ಮತ್ತು ಸಾಂಸ್ಕೃತಿಕ ನೆಲೆಗಳಲ್ಲಿ ವಿಶಿಷ್ಟವಾಗಿ ರೂಪ ಪಡೆದುಕೊಳ್ಳುತ್ತ ಹೋಗುತ್ತವೆ.

ಸಂಕಲನದ ಪ್ರತಿಯೊಂದು ಕಥೆಯನ್ನು ಓದಿಸಿಕೊಂಡು ಹೋಗುವುದರ ಮೂಲಕ ನಮ್ಮನ್ನು ಒಂದು ತಾತ್ವಿಕ ಜಿಜ್ಞಾಸೆಗೆ ಇಂಬು ಕೊಡುತ್ತಾ ಹೋಗುತ್ತವೆ. ಮತ್ತು ಬರಹಗಾರರ ಚಿಂತನ ದೃಷ್ಟಿಯನ್ನು ರೂಪಿಸುತ್ತವೆ. 'ಲೋಕದ ಡೊಂಕು' ಸಂಕಲನದಲ್ಲಿ ಮೂಡಿ ಬಂದಿರುವ ಬಹಳಷ್ಟು ಕಥೆಗಳು ಕಾಲಗತಿಯ ಬದಲಾವಣೆಯ ಸುಳಿಗೆ ಸಿಲುಕಿ ವ್ಯಕ್ತಿಗತ, ಸಾಮಾಜಿಕ ಸಂಬಂಧಗಳಲ್ಲುಂಟಾಗುವ ಶಿಥಿಲಗೊಳ್ಳುತ್ತಿರುವ, ಅಪಾಯವನ್ನು ತನ್ನದೇಯಾದ ನಿರೂಪಣಾ ವಿಧಾನ', ಭಾಷಾ ಶೈಲಿಯಲ್ಲಿ ಅನಾವರಣಗೊಳ್ಳುತ್ತವೆ.

- ಡಾ. ಶ್ರೀಶೈಲ ನಾಗರಾಳ



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ಸಾಹಿತ್ಯಕಾಲಿಕೆ

ಮೃತ್ಯುಮುಖ

(ಕಥಾಸಂಕಲನ)

■ ಡಾ.ಎನ್. ಎಸ್. ಪಾಟೀಲ



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ಮುಖಪುಟ ವಿನ್ಯಾಸ: ವಿ. ರಾಜ್

ಮುದ್ರಣ: ಶುಭೋದಯ ಪ್ರಿಂಟರ್ಸ್, ಬೆಂಗಳೂರು



ಡಾ. ಎನ್.ಎಸ್. ಪಾಟೀಲರು ಕನ್ನಡ ಮತ್ತು ಆಂಗ್ಲಭಾಷೆಯಲ್ಲಿ ಸಾಹಿತ್ಯ ಕೃಷಿಗೈಯುವ ದ್ವಿಭಾಷಾ ಸಾಹಿತಿಗಳಾಗಿದ್ದಾರೆ. ಕಲಬುರಗಿ ಕಲ್ಯಾಣನಾಡಿನಲ್ಲಿ ಓರ್ವ ಪ್ರಬುದ್ಧ ಸಾಹಿತಿ ಎಂದು ಗುರುತಿಸಲ್ಪಟ್ಟಿದ್ದಾರೆ. ಕತೆ, ಕವನ, ಲಲಿತಪ್ರಬಂಧ, ಸಂಶೋಧನಾ ಕೃತಿ, ಸಾಹಿತ್ಯ ಚರಿತ್ರೆ ಇತ್ಯಾದಿ ಸಾಹಿತ್ಯ ಪ್ರಕಾರಗಳಲ್ಲಿ ಶ್ರೀಯುತರು ಈಗಾಗಲೇ 20 ಸಾಹಿತ್ಯಕ ಕೃತಿಗಳನ್ನು ರಚಿಸಿದ್ದು, ಅವುಗಳನ್ನು ನಾಡಿನ ಹೆಸರಾಂತ ಪ್ರಕಾಶಕರು ಪ್ರಕಾಶನಗೊಳಿಸಿದ್ದಾರೆ.

ಇವರು ಸಣ್ಣಕತೆ ರಚನೆಯಲ್ಲಿ ತೀವ್ರ ಆಸಕ್ತಿ ಮತ್ತು ಪ್ರಾಣೀಣ್ಯತೆ ಹೊಂದಿದ್ದು, ಹತ್ತು ಕಥಾಸಂಕಲನವನ್ನು ಕನ್ನಡ ಸಾರಸ್ವತ ಲೋಕಕ್ಕೆ ನೀಡಿದ್ದಾರೆ. ಪ್ರಸ್ತುತ ಕಥಾಸಂಕಲನ "ಮೃತ್ಯುಮುಖ" ಒಂದು ಉತ್ತಮ ಕೃತಿಯಾಗಿದ್ದು, ಓದುಗರ ಕುತೂಹಲ ಕೆರಳಿಸಿ ಓದಿಸಿಕೊಂಡು ಹೋಗುವ ವಿಶಿಷ್ಟ ಗುಣಲಕ್ಷಣವನ್ನು ಹೊಂದಿದೆ.

ಇಲ್ಲಿ ಮೂಡಿಬಂದಿರುವ ಒಂದು ಡಜನ್ ಕತೆಗಳು ಆಧುನಿಕೋತ್ತರ ಯುಗದ ಮನುಷ್ಯನ ಆಶೆ, ಆಕಾಂಕ್ಷೆ, ದುಃಖ, ದುಮ್ಮಾನ, ಕಳವಳ, ತಳಮಳವನ್ನು ಕತೆಗಾರ ಡಾ. ಎನ್.ಎಸ್. ಪಾಟೀಲ ಆಕರ್ಷಕ ಕಥಾಹಂದರ, ಪಾತ್ರವರ್ಗ ನಿರ್ಮಿಸಿ ಸಮರ್ಪಕವಾಗಿ ನಿರೂಪಿಸಿದ್ದಾನೆ. ಸಹೃದಯಿ ಮತ್ತು ಪ್ರಬುದ್ಧ ಓದುಗರು ಈ ಕೃತಿಯನ್ನು ಓದಿ ಆಸ್ವಾದಿಸುವರೆಂಬ ಆಶಯ ನನ್ನದಾಗಿದೆ.

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Website: www.siddalingeshwar.com

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ಪಾಠ್ಯಪುಸ್ತಕ

ಇಳಿಯ ಮೇಲಣ ಕಳೆ

ಲಲತಪ್ರಬಂಧ ಸಂಕಲನ

■ ಡಾ. ಎನ್. ಎಸ್. ಪಾಣಲ



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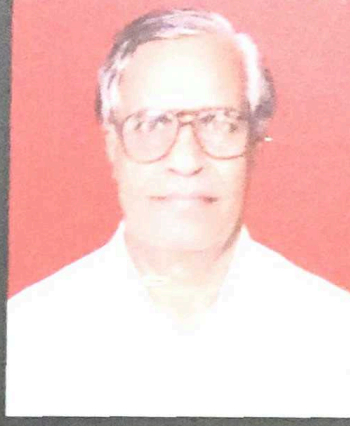
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ಮುಖಪುಟ ವಿನ್ಯಾಸ: ವಿ. ರಾಜ್

ಮುದ್ರಣ: ಓಂ ಶಕ್ತಿ ಗ್ರಾಫಿಕ್ಸ್, ಬೆಂಗಳೂರು



ಡಾ. ಎನ್.ಎಸ್. ಪಾಟೀಲರು ಕಳೆದ ಹಲವಾರು ವರುಷಗಳಿಂದ ಸಾಹಿತ್ಯ ಕೃಷಿಯಲ್ಲಿ ತನ್ಮಯತೆಯಿಂದ ತೊಡಗಿಸಿಕೊಂಡಿದ್ದಾರೆ. ಶ್ರೀಯುತರು ದ್ವಿಭಾಷಾ ಸಾಹಿತಿಯಾಗಿದ್ದು, ಹಲವಾರು ಮೌಲಿಕ ಸಾಹಿತ್ಯ ಕೃತಿಗಳನ್ನು ಸಾಹಿತ್ಯ ಲೋಕಕ್ಕೆ ನೀಡಿದ್ದಾರೆ. ಅವರು ಈಗಾಗಲೇ ಕನ್ನಡದಲ್ಲಿ ಹತ್ತು ಕಥಾ ಸಂಕಲನ, ನಾಲ್ಕು ಕವನ ಸಂಕಲನ, ನಾಲ್ಕು ಲಲಿತಪ್ರಬಂಧಗಳನ್ನು ಹಾಗೆ ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಹತ್ತು ಕೃತಿಗಳನ್ನು ಪ್ರಕಾಶನಗೊಳಿಸಿದ್ದಾರೆ.

“ಇಳೆಯ ಮೇಲಣ ಕಳೆ” ಅವರು ಇತ್ತೀಚೆಗೆ ರಚಿಸಿದ ಲಲಿತ ಪ್ರಬಂಧ ಸಂಕಲನವಾಗಿದ್ದು, ಇದರಲ್ಲಿ ಒಂದು ಡಜನ್ ಪ್ರಬಂಧಗಳಿವೆ. ಇಲ್ಲಿ ಮೂಡಿಬಂದಿರುವ ಬರಹಗಳಲ್ಲಿ ಭಾಷಾ ಪ್ರಬುದ್ಧತೆ, ವೈಚಾರಿಕ ಮೊನಚು, ನವಿರಾದ ಹಾಸ್ಯ, ವ್ಯಂಗ್ಯ, ಪರಿತಾದ ವಿಡಂಬನೆ ವಿಷಾದ ಹರಳುಗಟ್ಟಿ ನಿಂತಿದೆ. ಈ ಕೃತಿ ಕೆಲವೊಂದು ಪ್ರಚಲಿತ ಜ್ವಲಂತ ಸಮಸ್ಯೆಗಳ ಮೇಲೆ ಬೆಳಕು ಚೆಲ್ಲುವದರ ಮೂಲಕ ಓದುಗರ ಗಮನ ಸೆಳೆಯುತ್ತದೆ. ನಮ್ಮ ಇಳೆಯ ಮೇಲೆ ಕಳೆ ಕೊಳೆ ತುಂಬಿರುವದನ್ನು ಕಂಡು ಮರಮರ ಮರಗುವ ಲೇಖಕ ಈ ಕಳೆಕೊಳೆ ತೊಡೆದು ಹಾಕಿ ಇಳೆ ಲಕಲಕ ಹೊಳೆಯುವಂತೆ ಹಸಿರಿನಿಂದ ಕಂಗೊಳಿಸುವಂತೆ, ಕಳೆಕಟ್ಟುವಂತೆ ಕಾರ್ಯಪ್ರವರ್ತಕರಾಗಲು ಪ್ರೇರೇಪಿಸುತ್ತಾನೆ. ಸಾಹಿತ್ಯರಚನೆ ಮೂಲ ಉದ್ದೇಶ ಓದುಗರನ್ನು ಮುಟ್ಟಿ ತಟ್ಟಿ ಅವರಲ್ಲೊಂದು ಸ್ಪಂದನ ಪ್ರತಿಸ್ಪಂದನ ಹುಟ್ಟುಹಾಕಿ ತನ್ಮೂಲಕ ಚಿಂತನ ಮಂಥನಗೈಯಲು ಪ್ರೇರೇಪಿಸುವುದೇ ಆಗಿದೆ. ಈ ಕೃತಿಕಾರ ಈ ಮಹಾತ್ಮಾರ್ಯವನ್ನು ಬಹುಮಟ್ಟಿಗೆ ಸಾಧಿಸಿದ್ದಾನೆ. ಆದ್ದರಿಂದ ಓದುಗರು ಇಲ್ಲಿ ಮೂಡಿಬಂದಿರುವ ಪ್ರಬುದ್ಧ ಮತ್ತು ಚಿಂತನಶೀಲ ಬರಹಗಳನ್ನು ಓದಿ ಆಸ್ವಾದಿಸುವರೆಂಬ ಆಶಾಭಾವನೆ ಹೊಂದಿದ್ದೇನೆ.

—ಬಸವರಾಜ್ ಕೊನೇಕ್
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*Sonorous Vibrations of Spiritualism & Mysticism
in
Indian Writing in English*



*In soulful honour of the descendance of
Poojya Chiranjeevi Doddappa*

*Edited
Dr. S. G. Dollegoudar Patil
Dr. D. T. Angadi*

Sonorous Vibrations of Spiritualism & Mysticism in Indian Writing in English, Proceedings of 1st National Conference conducted on 28-01-2018 by Dept. of English, Sharanabasaveshwar College of Commerce, Kalaburagi.

Edited by

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&

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Sharanabasava

The Grace Abounding

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Sharanabasava The Grace Abounding – A commemorative volume on Poojya Dr. Appaji's yeomen services rendered for completing fifty years in office and also the celebration of its Golden Jubilee, Edited by Dr. S.G.Dollegoudar, Principal, Sharanabasaveshwar College of Arts, Kalaburagi, and Published by Kalyana Literary Publishers, Kalaburagi.

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Dr. Sannabasanagouda G. Dollegoudar (Patil) was born in Neeralagi of Dharwar district on 15th January 1961, at present he is working as the Principal of Sharanabasaveshwar College of Arts, Gulbarga. He worked as the Principal of Godutai Degree College for Women, Gulbarga. He had his B.A. with first class from Karnatataka University Dharwad, and M.A. with first rank from Gulbarga University, Gulbarga. He was bestowed upon the doctoral degree by Gulbarga University, Gulbarga for his research work on Sunya Sampadane. He has taught English literature in the sister institutions of Sharnbasveshwar Sangha for three decade to the students of different disciplines.

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Dr.D.T.Angadi is the Principal and Research Guide of ssk Basaveshwar College of Arts, Science, Commerce UG & PG College, Basavakalyan. His graduation and post-graduation degrees are from Karnataka University, Dharwad. He has pursued his Doctoral degree from Gulbarga University, Kalaburgi. He has to his credit 12 books, 35 articles which are published in various reputed Journals. He has presented more than 40 research papers in National and International seminars and conferences. He has also chaired sessions in National and International seminars and conferences. He is the Editor of Deccan Literary Journal, an International Journal.10 Research scholars are pursuing their PhD under him. Recently two scholars are awarded PhD degree from Gulbarga University, Kalaburgi.

He has been awarded with "Doctor of Letters" by the South American University, USA. He is the awardee of "Outstanding Achievement Award for Talented person" by the Economic for Health and Educational Growth and a recipient of "Dr.A.P.J Abdul Kalam Sadbhavana" award by All India Business Development Association.



Dr. S G. Dollegoudar Patil with 33 years experience is presently serving as the Principal of Sharanabasaveshwar College of Commerce, Gulbarga. He also served as the Principal of Godutai Women's College and Sharanabasaveshwara College of Arts, Gulbarga. He had his B.A. Eng with First Class from Karnatataka University Dharwad, he had his M.A. Eng with First Rank and Ph.D. from Gulbarga University. His book Mahadasoha volume-II is published by Serials Publications, Delhi. His other books include Pathway to Mahadasoha, Tryst with Mahadasoha, Sharanabasava: The Grace Abounding, Poojya Dr. Appaji as an Educational Philosopher, Communicative Competence in English, Thirukural, Literary Criticism, Literary Criticism: East West, Sonorous Vibrations of Spiritualism & Mysticism in Indian Writing in English, and 12 text books, He is the Editor of English section of Dasoha Jnana Ratna, Founder Editor of Chalukya Journal of Social Sciences, Editor-in-Chief of Deccan Literary Journal, Member of Editorial Board of Indian Chronicle of English Literature, Member of Editorial Board of Deccan Journal of Chemistry. He also edited the News Letter published by GUPCTA in 2006. He has worked as the resource person and has served as member of BOS and BOE of Gulbarga and Bijapur Universities, chaired several sessions in National and International Seminars/Conferences; there are sixty research papers to his credit published in National/International Journals.

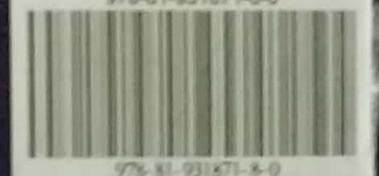


Lt. Dr. Kedarnath M Pasare, working as a lecturer in English at SSK Basaveshwar College of Arts, Science, Commerce UG & PG College, Basavakalyan. His graduation and post-graduation degrees are from Gulbarga University, Kalaburgi. He is also working as an Associate NCC Officer for 32 Kar, Bn, NCC, Kalaburgi.

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A Saga of Indian Economy Towards Zenithal Era



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Dr. Sannabasaganagouda G. Dollegoudar Patil is presently serving as the Principal of Sharanabasaveshwar College of Commerce and Honorary Dean, Faculty of Languages, Sharnbasva University, Kalaburagi. Earlier, he was the Principal of Godutal Degree College for Women, Kalaburagi and was also the Principal of Sharanabasaveshwar College of Arts, Kalaburagi. He had his B.A. with First Class from Karnataka University, Dharwad and M.A. with First Rank from Gulbarga University, Kalaburagi. He was bestowed upon the Ph.D. by Gulbarga University, he has taught English literature in the sister institutions of Sharanabasaveshwar VidyaVardhak Sangha for more than three decade to the students of different disciplines.

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Dr. Bhagyamma T. had her M.A., M.Phil., and Ph.D. from Gulbarga University, Kalaburagi. Presently she is serving as Associate Professor in the Department of Economics, Sharanabasaveshwar College of Commerce, Kalaburagi. She has put in thirty years of service and has several years of research experience. She also served as the N.S.S. Officer of the college and coordinator of N.S.S. at the university level. She has presented several papers in the national and international conferences and seminars and has contributed several chapters to number of books published.



Smt. Sunanda Vanjerkhade had her M.Com. and M.Phil from Gulbarga University, Kalaburagi. Presently she is serving as Asst. Professor in the Department of Commerce, Sharanabasaveshwar College of Commerce, Kalaburagi. She has put in twenty seven years of service and has a seven years of research experience. She is also the I.Q.A.C. Co-coordinator in the college. She has presented several papers in the national and international conferences.

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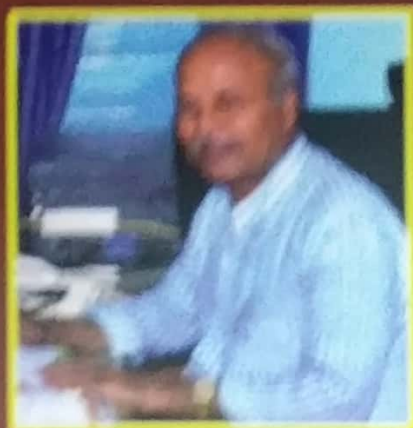
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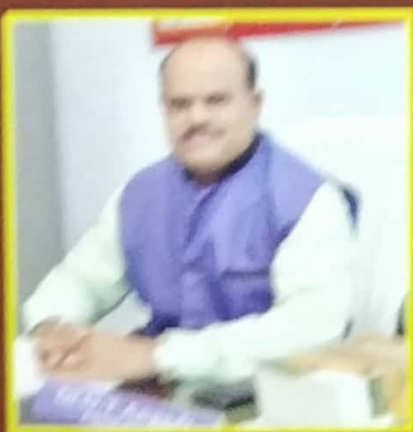
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Dr. Sannabasanagouda G. Dollegoudar (Patti) was born on 19th January 1961 at Neralagi in the erstwhile Dharwar district and got his B.A. degree with 1st class with English as the major subject from Karnataka University Dharwar, and M.A. in English with 1st rank from Gulbarga University. He has also done his Ph.D. from Gulbarga University. A former Principal of Godutai Degree College for Women, Gulbarga, Sharanabasaveshwar College of Arts and Sharanabasaveshwar College of Commerce, Gulbarga, presently he is working as the Principal of Sharanabasaveshwar College of Science, Gulbarga. He has translated *Mahadasaha volume-II*, which is published by Serials Publications, New Delhi. He is also the author of *Pathway to Mahadasaha* and *Tryst with Mahadasaha*, Sharanabasava : *The Grace Abounding* and co-author of *Communicative Competence in English and Literary Criticism* books. He has translated Dr. G.S

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Dr. D.T. Angadi is presently Serving as Principal at Sharanabasaveshwar College of Arts, Kalaburagi. He has Completed his graduation and Post-graduation from Karnataka University, Dharwad. He has pursued his Master of Philosophy and Doctoral of Philosophy from Gulbarga University, Kalaburagi. He has 13 books and 40 Articles to his credit which are published in various National and International Peer Reviewed Journals. He is the Chief Editor of *Deccan Literary Journal* and Publisher of *Deccan Kannada Literary Plateau*. He has Edited/author of 8 books, 3 text book prescribed by Gulbarga University, Kalaburagi for various under-graduation classes. 11 Research scholars are pursuing their PhD under him among which 7 scholars have been awarded their PhD degree from Gulbarga University, Kalaburagi. He has put in 34 years of service and he is the recipient of Best Teachers Award. He has been awarded with "Doctor of Letter" by the South American University, USA. He is also the recipient of "Outstanding Achievement Award for Talented Person" by the Economic for Health and Educational Growth and "Dr.A.P.J Abdul Kalam Sadbhayan" award by All India Business Development Association. He has visited Countries like Malaysia and Bhutan for Educational Purpose and Paper Presentation.

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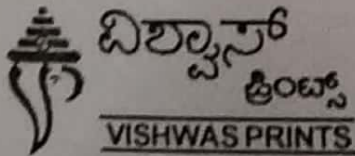
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Edited by
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Ph.D

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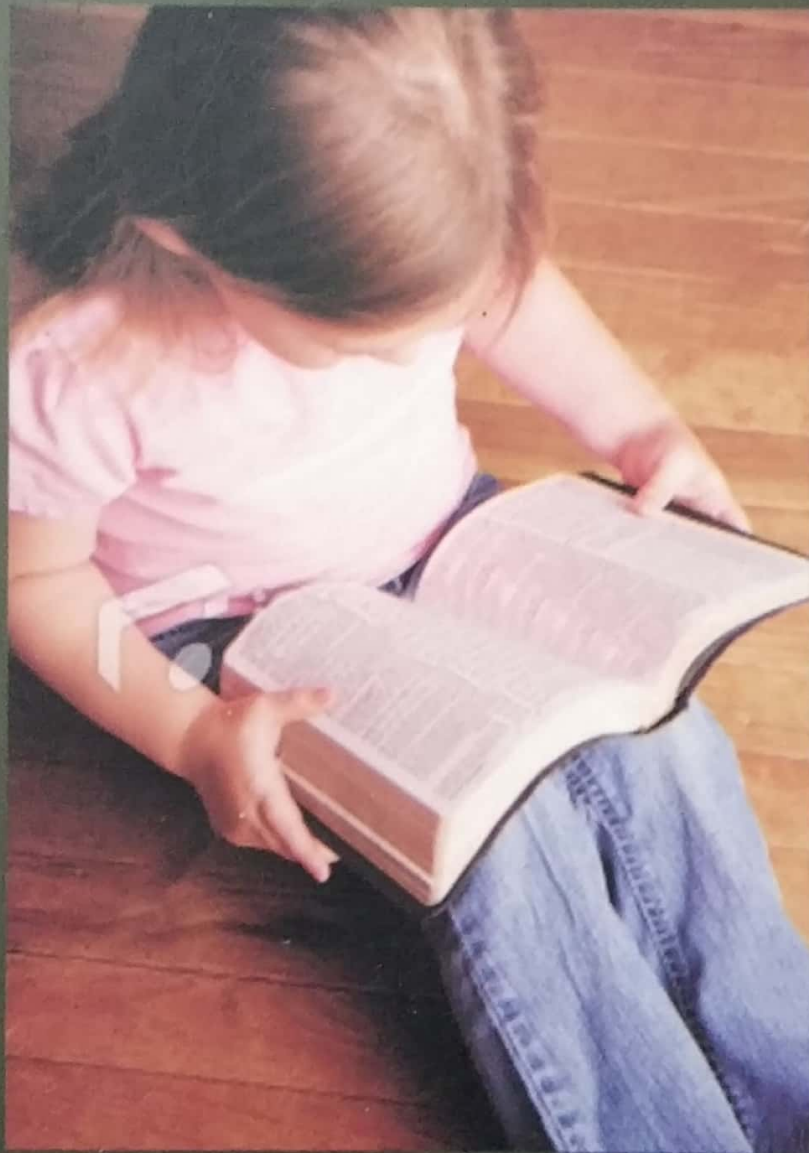
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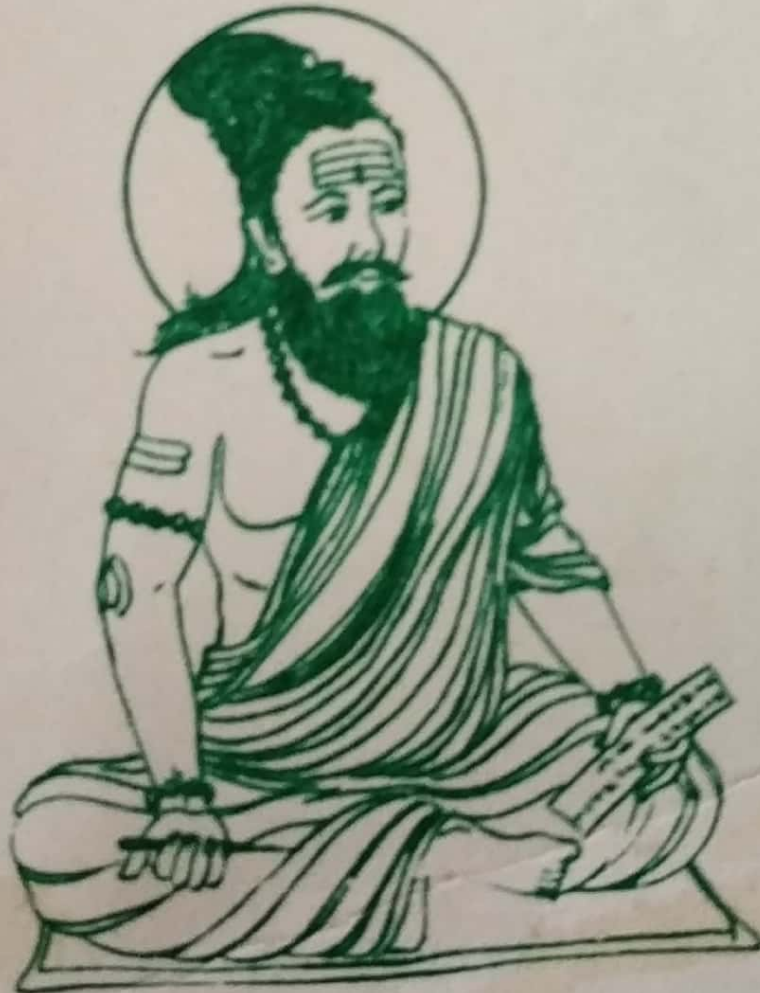
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Prof.Shakuntala Sannabasanagouda is from Gulbarga, she is presently working in the department of English, H.K.E's Degree College, Chincholi, Dist. Gulbarga. She too is actively associated in literary endeavors with her husband. She has co-authored not only the present work, but also the other two works.

Dr.P.G.Jawalgi, formerly the principal of B.V.B. Degree College, Bidar, did his M.A. from Karnataka University Dharwar, and PhD from Gulbarga University Gulbarga. He rendered his services passionately in the NSS organization and was NSS Programme Co-coordinator in Gulbarga University, Gulbarga and Asst. Programme Advisor, NSS (Gazetted 'A') in the Ministry of HRD Govt. of India. He worked as Liaison Officer for Indo-USSR festival in India and organized youth exchange programmes. He visited Brunel and Japan. He also worked as a NAAC Coordinator

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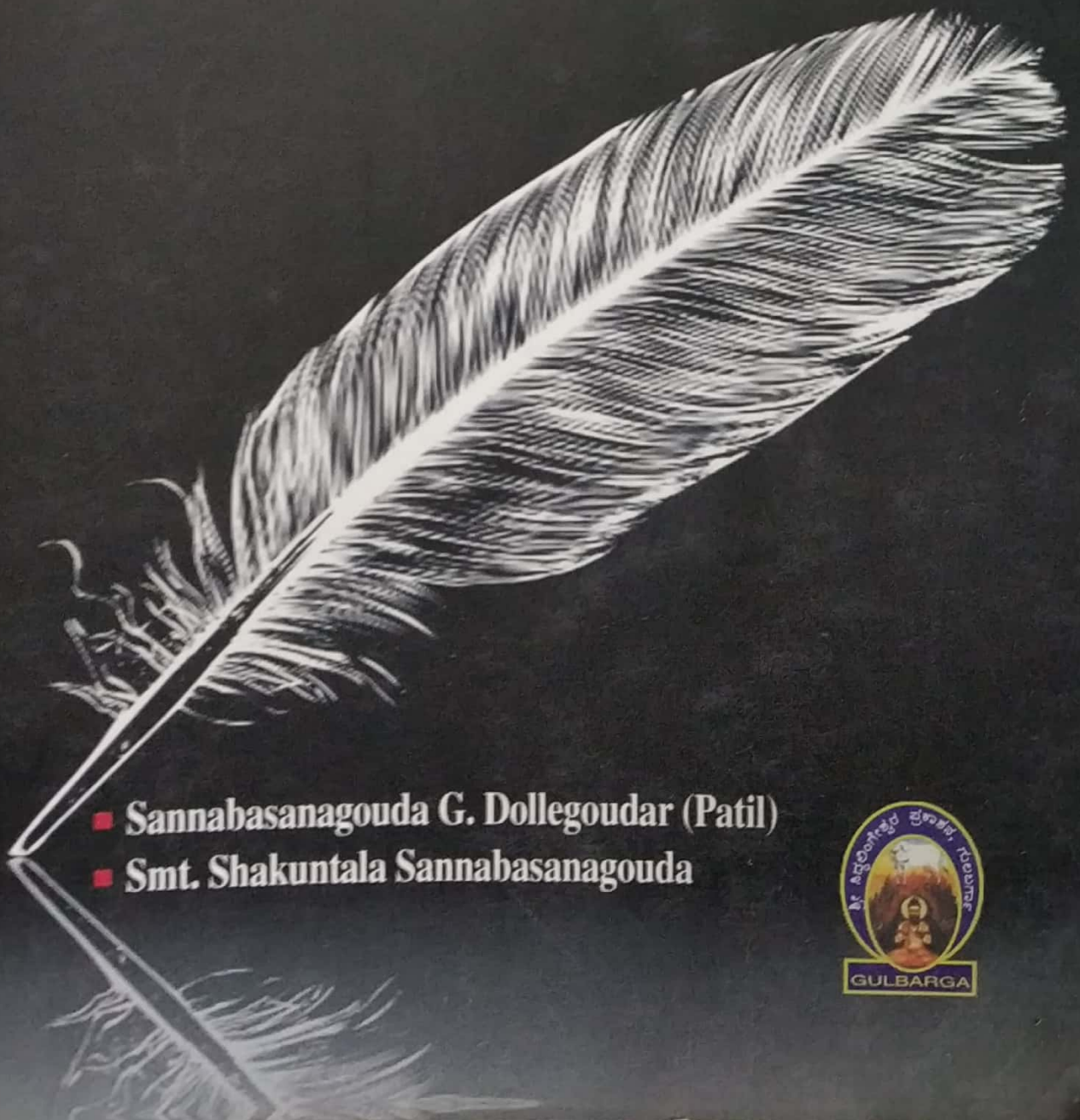
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PROFILE OF WRITERS

Prof.Sannabasanagouda G.Dollegoudar (Patil) is currently working as the Principal in Godutai Degree College for Women, Gulbarga. He hails from Neeralagi, a village in Dharwar district. He had his B.A. with first class from Karnataka University Dharwad in 1983, and M.A. with first rank from Gulbarga University, Gulbarga in 1985 and was awarded TRR cash prize of Gulbarga University. He has taught English literature and Communication Skills in the sister institutions of Sharanabasaveshwara Sangha for more than two and half decade to the students of different disciplines. He has compiled a booklet titled Thirukural, originally composed by Thiruvalluvar, a well-known Tamil saint-poet. He has deep and abiding interest in spiritual literature and has translated Mahadasoha Volume-II, a book on Anubhava Mantapa, which is printed by Serials Publications New-Delhi. Currently he is translating Mahadasoha Sutra Volume-III, in collaboration with Prof.Shakuntala Sannabasanagouda. His book, titled, Communicative Competence In English, written in collaboration with Dr. P. G. Javalgi, is a reference book. His one more book written in collaboration with prof.Shakuntala is in press. His latest book is "Mahadasoha : The Pathway To God", a comprehensive book on Dasoha philosophy and Sharanabasaveshwar Samsthan, Gulbarga. His best contribution is Mahadasoha Vol II, an english translation and an authoritative work on Anubhava Mantapa.

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Dr.S. G. Dollegoudar Patil
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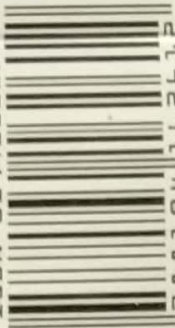
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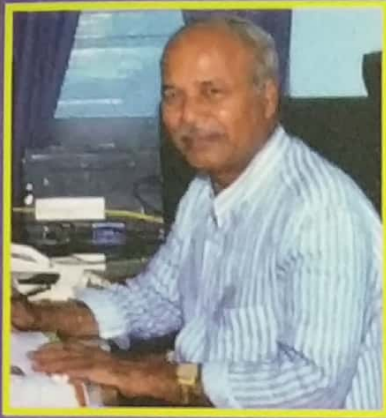
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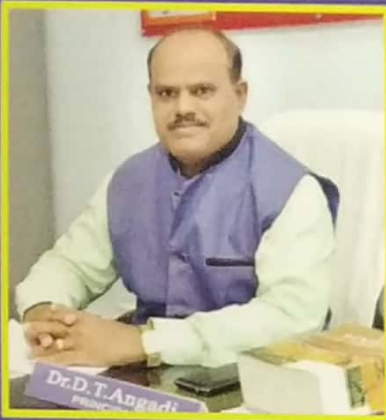
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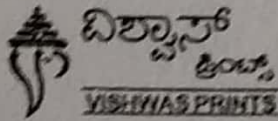
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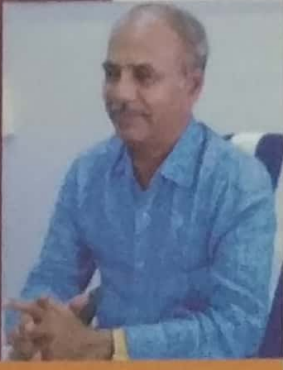
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He is the co-editor/author of twelve text books prescribed by Women's University, Bijapur and Gulbarga University, Gulbarga for various under-graduate classes. He has worked as the resource person for degree college teachers empowerment programmes conducted by Directorate of Collegiate Education, Bangalore. He was the Member of BOS and BOE of Gulbarga and Bijapur Universities. He has delivered several lectures in various institutions in the state and has worked as a resource person and chaired several sessions in National and International Seminars/Conferences. He has published around sixty research papers in National/International Journals.

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Dr. Sannabasanagouda G. Dollegoudar (Patil) born in Neeralagi of Dharwar district on 15th January 1961, is presently working as the Principal of Sharanabasaveshwar College of Arts, Kalaburagi. He worked as the Principal of Godutai Degree College for Women, Kalaburagi. He has deep and abiding interest in spiritual literature and has edited and translated Mahadasoha volume-II. He is also the author of Pathway to Mahadasoha and Tryst with Mahadasoha two books on Poojya Appaji's life and deeds. His latest books are Poojya Dr. Appaji as an Educational Philosopher an SHARANABASAVA: THE GRACE ABOUNDING. He is the Editor of English section of Dasoha Jnana Ratna, a fortnightly Journal, published by Sharanabasaveshwar Vidya Vardhak Sangha, Kalaburagi. He is the Founder Editor of Chalukya Journal of Social Sciences, the Editor-in-Chief of Deccan Literary Journal, a Bi-annual International Peer Reviewed Journal for English Literary Studies. He has also edited the News Letter published by GUPCTA, 2006. He is the co-editor/author of twelve text books prescribed by Women's University, Bijapur and Gulbarga University, Kalaburagi for various under-graduate classes.

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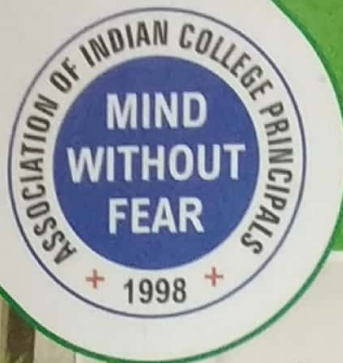
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Prof. Shakuntala B.

It is truly said that "A good education is a greatest gift you can give yourself and to others." In the present paper we have discussed some of the dimensions of higher education presented in the Shimla Conference conducted by AICP in March 2018. It is said that India is the third largest country in the world in promoting the higher education after China and U.S.A. unless we make higher education globally competitive we cannot produce effective and crucial leadership in the country. Higher education is indeed a prime instrument of growth. Higher education should enable us to have our vision, create an environment wherein we can foster the values of life and manage huge data of Indian population in different fields. We should make our education relevant by adopting the best curriculum which can empower us to supply skilled force to the world; the syllabus must be updated continuously keeping in mind the changing times. It should be dynamic, culturally adaptive, and globally competitive and forward looking as well.

There is an urgent need of imparting quality in higher education as the 21st century is rightly hailed as knowledge-driven era. Obviously education plays pivotal role in nation building. In this endeavour both state governments and central governments have become proactive by releasing funds liberally, and substantial amount is year-marked in the budget, but year-marking budget is not alone is everything in infusing quality, admits Annual Status of Education Report (Vijayavani- a Kannada Daily, January 17, 2018). It reveals that most of the students especially in rural packets cannot read easily in their mother tongue and 57% of them cannot solve simple arithmetical problems. This survey was conducted in 1641 villages in the country across 24 states and 28 districts. Then what kind of students can we get in higher education? It needs to be seriously pondered over.

Again in recent days, teaching profession has not become the first priority, when it comes to career choices. When a simple question is put to children in a school, "How many of you want to become a teacher?" Hardly few could rise up their hands, for the simple reason that it has not been an attractive profession in India as it is not a lucrative one. The underpaid teachers in schools and colleges though been talented, prefer to quit their jobs and wish to join elsewhere, though not their hearts accept it not, and "who should be blamed for this?" But passion for teaching shall never satisfy the monetary needs and other comforts that other professions offer. There is a huge disparity among teachers working in private colleges and in the government colleges as per their pay package is concerned. Teachers demand for more salary and go on strike; it is a common sight in India. The teachers definitely deserve a better salary as teaching is an important profession. It is the teachers who touch the lives of young people, shape their thinking and prepare them for future. As C.S Lewis says "The task of modern educator is not to cut down jungles, but to irrigate deserts." Obviously, the policy-framers should look

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(AICP)

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20th National Conference

9, 10 and 11 March 2019 at Amul City "Anand" (Gujarat)

The **CENTRAL THEME** of the conference :
"Global Trends in Higher Education"

Sub themes :

- Mahatma Gandhi and Education
 - * Relevance of Gandhi today.
 - * Gandhi on women's rights
- World Trends in Science & Technology Education
- World Trends in management Education.
- World Trends in Education in Humanities' and Liberal Arts
- World Trends in Teaching Learning and Evaluation
- World Trends in OnLine Education
- World Trends in assessment and accreditation.

Day 1 : 9th March 2019, Saturday

OPENING CEREMONY : 10 A.M.

Academic Sessions

Day 2 : 10th March 2019, Sunday

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Revitalisation of Business Education from Global Perspective	Dr. V. A. PATIL	72
Indian Business and Business Education – An Overview	Dr. Kawaljit Kaur	78
Is e-Learning a challenge for traditional education?		
An Evaluative Study of Peace Education in the Present Scenario	Dr. Dinbandhu Singh	83
Global Trends in Higher Education	Prin. Dr. L.S. Pathak	88
Will courses under “Massive Online Open Courses” or MOOCs change the work-education scenario in India?	Dr. Rishi Acharya	91
Advantages and challenges of Online Learning and Teaching	Dr. S. Seethalakshmi	95
Trends in Management and Commerce Education in India and Abroad	Dr. Lakshman Pd. Jaiswal	103
Trends of online education in India: Challenges and Opportunities	DR. R P Mehta	110
Effectiveness of Technology Enabled Teaching, Learning and Evaluation	Dr. Baby Shakila	114
Online Learning, Disruptive Innovation in Higher Education	Dr. Rajendra Kumar Dr. Vakul Bansal	117
India’s technical education and its world–ranking	Dr. Radhanath Behera	121
Trends World Wide: Micro-campuses, Moocs, Migration	Dr. S. G. Dollegoudar Patil Smt. Shakuntala B.	123
Professional Education : Policy Formation for Future Needs For Teachers	Dr. Tryambak Hiwarkar	129
ABSTRACT :		
Global Trends in Higher Education	Dr. S. K. Sharma	136
Changing Landscape of Assessment and Accreditation in Higher Education Institutions in India: The Way Ahead.	Dr. D. B. Arolkar	137
Softwares and Authoring Tools For E content Development	Dr. Neena Seth Pajni	138
Gandhi as Feminist	Dr. Sandip Kumar Ghatak	138
Enhancing the Educational Viability through Podcast Media Didactics Pedagogy	Rev. Fr. Josekutty P.D Dr. P. Baba Gnanakumar	139
AICP NEWS		
A Report on Executive Development Programme (EDP) - 2018	Dr. Jyoti Patil	140
MGM COLLEGE - DIMAPUR : 2 ND ANNUAL SPORTS REPORT		142
Audited account of 31-3-2018		143
List of Life Members (Statewise)		144
Life Membership form of AICP		176

Trends World Wide: Micro-campuses, Moocs, Migration

Dr. Sannabasanagouda G. Dollegoudar Patil

Principal, Sharanabasaveshwar College of Science, Kalaburagi

&

Smt. Shakuntala B.

Head, Department of English, Smt.V.G.Degree College for Women, Kalaburagi

Introduction: When we scan the scenario of higher education across the globe, there are several changes that are taking place on regular intervals. New trends set in, old ones are replaced, as human creativity knows no bounds and research activities progress leading to a stage wherein we are a witness to the new world trends in vogue in higher education. Hence, in this joint paper we have made an attempt to present four trends in higher education as per our understanding that are prevalent now, and we consider them to be in forefront in addition to several other trends. Each one of them is dealt with separately. However, if India needs to scale greater heights in higher education, it must transform its universities and other higher education institutions to world class, and probably it could be possible only when India adopts the global trends like-benchmarking, using massive online open courses, establishing micro-campuses of its own even in abroad, and arresting outflow of students and create the west in east, i.e. itself. Again shortage of quality faculty is proving to be too costly, lack of research-centric approach is another stumbling block, and too much commercialization of education has also led to a stage wherein it has dried up all the above said trends, hence there is a need to resort to these trends.

Benchmarking a Global Trend: It should be borne in our mind that excellence knows not laws of comparison. Excellence is something that stands apart from the rest. Subjectively speaking it cannot be measured by any yardstick. Excellence can serve as a model for others to emulate. No institution or an individual is born with a benchmarking status, as benchmarking is a process carried on consciously to construe oneself or build an organization over a period of time. In the process both an individual and an institution thrive consciously to refine from their ruggedness, to upgrade and disseminate the best embedded in them so that it can be recognized as a benchmarking. Benchmarking helps overcome resistance to change, provides a structure for external evaluation, and creates new networks of communication between institutions where valuable information and experiences can be shared.

Internal benchmarking: Here we would like to present rather describe a kind of a case study of the colleges, wherein the first author of this paper worked. It may not be a out of context if something that is purely personal is shared in this context, though it may appear to be not of much significance by any yardstick, yet it has something to offer as it is based on hard facts of life of a college located in backward area of Gulbarga region, which enjoys

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18.	Significance of E-governance in Higher Education: Issues and Challenges <i>Sachhidanand Rumma</i>	
19.	ICT Role in Improving the Quality in Higher Education <i>Dr. Manikamma N. Sultanpur, Dr. Siddanna M.K. Olli and Kumari K. Sudha</i>	54
✓ 20.	Emergence of Engineering Education: An Overview <i>B. Shakuntala and Dr. Sannabasanagouda G. Dollegoudar</i>	58
21.	Understanding the Need and Importance of Ethical and Moral Values at Higher Level Education System <i>Nilofar</i>	62
22.	Ethics and Values for Professional Teaching <i>Rukshinda Hena Akbari</i>	65
23.	Significance of Moral Values in Higher Education System <i>A.B. Ashok</i>	67
24.	E-Content Development and its Impact on Teaching Learning Process <i>V. Laxmi</i>	69
25.	Teaching Introduces a New Vision to Life <i>Ankitha K. Bajaj</i>	71
26.	Accreditation Procedure and its Impact on Institution <i>Dr. Venkatesh B. Devaru</i>	74
✓ 27.	MOOCs are the Inetrgral Part of the Higher Education <i>Dr. Sannabasanagouda G. Dollegoudar Patil and Prof. B. Shakuntala</i>	76
28.	Creativity and Innovation in Teaching Learning Process <i>Sameena Tahseen</i>	79
29.	Innovative Teaching Strategies in Social Sciences <i>Dr. Hanamanthappa B. Sedamkar</i>	82
30.	Impact on Teaching and Learning Process in Higher Education <i>Jagannath Badiger</i>	84
31.	Role of IQAC in Quality Enhancement and Sustenance in HEIs <i>Vijaykumar Doddaganiger and Dr. Sharan Kumar Mashal</i>	86
32.	Significance of Creativity and Innovations in Teaching Learning Process <i>Suman Kaur and Beeru Singh</i>	91
33.	Influence of Ethics and Values in Higher Education System <i>Dr. Chitrashekhar Chiralli</i>	93
34.	Impact of Ethical Culture in Higher Education <i>Dr. Chandrakant Gundappa</i>	96
35.	Need for Continuous Student and Teacher Empowerment Programs under IQAC to Enhance and Sustain Quality in Higher Educational Institutions (HEIs): An Action Plan <i>Dr. R. Venkat Reddy, Dr. S.K. Satnoor and Dr. Shashishekhar Reddy</i>	99
36.	E-content Development and its Impact on Teaching Learning Process <i>Prof. Kulkarni Girirao</i>	102
37.	Development of Quality Consious in Teachers <i>Girija M., Paled Maheshwari, Alka D.S. and S.B. Gama</i>	105
38.	Role of ICT in Higher Education <i>Dr. Premchand Chavan and Dr. Krishna Naik</i>	107
		110

Emergence of Engineering Education: An Overview

B. Shakuntala¹ and Dr. Sannabasanagouda G. Dollegoudar²

¹Head, Department of English Smt. V.G. Degree
College for Women Kalaburagi

²Principal, Sharanabasaveshwar College of Science, Kalaburagi

1. INTRODUCTION

The present paper written jointly gives a descriptive account of emergence of engineering education in India, with a special reference to south India. A great passion for learning will never allow us to cease. That hunger for knowledge has made many Indians to fly westwards. When we look at the outflow of Indian students to United Kingdom, United States of America, Australia and other countries, it speaks in volumes about the Indian Higher Education Scenario and its abysmal condition. Can we arrest this outflow of students to other countries and save the foreign exchange? Is it possible to retain them by offering the kind of quality education that they wish for? Can we create the world class institutions in India? Would they indeed match the institutions in the west? We need to establish institutions which can match with western institutions in terms of offering quality education, excellent infrastructure, world class faculty and other academic needs. The kind of education we offer should be in no ounce lesser to any of the western universities, which create visionaries, technocrats, political stalwarts, science wizards, literary giants, legal luminaries, industrial giants, trade tycoons, spiritual gurus, entrepreneurs, statesmen and leaders in all other branches that matter much in every sphere of human society. Sooner or later, if sufficient amount of attention is not paid to our higher education the country is bound to have a catastrophic and disastrous scenario in the days to come. It is a high time in this global era that, we the teaching fraternity serving for the cause of higher education should seriously ponder over these pressing issues of higher education. The higher education must get rid off from the onslaught of migration of students to westward. If allowed to continue the present trend, will have serious repercussions on the economic front of India. Equally its impact and magnitude of loss cannot be measured in different dimensions of life, more so in higher education.

2. WHEN AICTE CEASES OPENING NEW COLLEGES

Several quality parameters have come into force in granting new engineering colleges in the country, the AICTE has refused to accord permission to start new engineering colleges from 2020-2022. This move of AICTE has to some extent awakened the education players in engineering field to make an introspection about the quality

of education offered by them, it also cautions all other non IITians and non-national institutes of engineering to take stock of the state of affairs in the field of engineering and technology. This move will surely make the government use its allocated resources more judiciously on the existing institutions rather than concentrating on mere expansion. In that case, with the resources available, if infrastructure facilities are augmented and quality education is offered, chances of securing jobs by engineering graduates are sure to brighten. If more number of engineering aspirants are to be accommodated in the existing intake and the capacity in colleges could be enhanced and thus eligible and aspirant students can enter into the portals of good engineering colleges. This is a golden opportunity for ameliorating quality of existing colleges; this can pave way for proper distribution of resources for improving labs and upgrading technical programs and in turn help reduction of unemployment to some extent. The AICTE move will increase competition and enhance the quality of education offered, this in turn would also help in bridging the industry - academia gap and do away with substandard engineering education. Barring IITs and other national institutes there are very few engineering colleges across the country that can match them.

3. SOUTH INDIAN SCENARIO

If we look at the south Indian states like Karnataka, Telangana, Andhra, Tamil Nadu and Kerala, offering the engineering education in these states has become a tough job for managements, as more number of seats in each state are left unfilled owing to non-takers. Every year in each state on an average the unfilled seats are more than fifteen to twenty thousand. This situation should become an eye opener for us, as living in the cozy days of 1980s and 90s have gone. About thirty five years ago, the then Chief Minister of Karnataka, Ramakrishna Hegade made a big stride in the field of engineering and technology by permitting to open more number of engineering colleges. This resulted in many middle class parents becoming over night happy as their children started getting placements in just then begun new emergence of information technology and biotechnology fields. There appeared a massive boom in the employment opportunities, especially in software companies. More number of south Indians whose children

MOOCs are the Inetrgral Part of the Higher Education

Dr. Sannabasanagouda G. Dollegoudar Patil¹ and Prof. B. Shakuntala²

¹Principal Sharanabasaveshwar College of Science, Kalaburagi

²Head, Dept. of English Smt. V.G. Degree College for Women, Kalaburagi

Keywords: MOOCs, Online, Education, Web-based, Resources, Programmes, Courses, Higher Education

1. INTRODUCTION

The present paper written jointly makes an attempt to consider MOOCs as an integral part of higher education in Indian context. We all know that MOOC is a Massive Open Online Course (MOOC); it is a most exciting and learner-centric web-based platform. It is a platform with immense opportunities that students across the globe can have. It provides students worldwide a chance to learn through distance education with the best institutes acknowledged in the world. It is reported that it was established way back in 2008 and gained momentum in 2012 as a most sought after learning means. "Many MOOCs have communities that have interactive sessions and forums between the student, professors and Teaching Assistants (TAs) along with the study/ course material and video lectures." These courses certainly bridge the digital divide.

2. A PANORAMIC VIEW OF HIGHER EDUCATION

When we look at the higher education scenario in India, after the introduction of liberalization, privatization and globalization, all the economic activities began to take acceleration. Thus, the higher education too could not stay away untouched from the economic boom that was likely to take off. Most of the institutes in India both state-run and central Universities and later private universities began to have tie-ups and exchange programs in different disciplines. This era of take off stage in higher education began from the days of former Prime Minister of India Mr. Narashimarao, since then till now what has happened is a continual happening-history, for which we are a witness in higher education.

There are several efforts being made by central government to revamp the higher education and make it more competitive. However, till now the national education policy is a distant dream. The committee appointed to draft a national educational policy under the chairmanship of Mr. Kasturirangann is yet to be implemented; this committee had accorded a greater prominence to science and mathematics subjects, as they remain unchanged throughout the world being basic sciences. The recent move of Government of India to replace University Grant

Commission (UGC) established in the year 1956, by Higher Education Commission of India, has also been received with a lukewarm response from academic circle. It is alleged that the MHRD (Ministry of Human Resources Development) before introducing the draft did not make wider consultations among the academia. It is a well known fact that the committee constituted was headed by a bureaucrat Mr. T.S.Subramanyann to draft the new educational policy, which also has not seen the light of the day.

3. RISE OF MOOCs

MOOCs are the buzzword since 2011 in higher education. The New York Times declared 2012 as the year of MOOCs. The term MOOC was coined during the course 'Connectivism and Connective Knowledge' by Dave Cormier, from the University of Prince Edward Island (Canada). In December 2012 the British Open University cooperated with twelve colleges and universities in Britain and established 'Future Learn'. On April 25th 2013, the OpenupED of MOOC website was jointly launched by eleven European countries. 1.

4. MOOCs ARE THE INTEGRAL PART OF THE HIGHER EDUCATION

Whether one likes it or not MOOCs are bound to stay in higher education. Owing to the massive digitising of the higher education, the geographical boundaries of all the countries have been broken and led to a stage of extinction. Today, unless a government in any part of the globe makes conscious and concentrated efforts to block the use of internet and freeze its activities, that too owing to national security, MOOCs are bound to stay. The entry of internet into every household across the globe and portals of every institution worldwide, and pockets of every human being permeating through the mobile sets, is just an act that is inevitable. The massive online open courses which began in the year 2012 have made inroads into every country. Anybody who claims that he cannot subscribe to MOOCs, implies that he is totally unaware of the relevance of these courses. MOOCs as the title itself indicates are cost free courses that indeed virtually substitute a professor. Including developed countries, MOOCs have focussed on

SHARANABASAVESHWARA SHRINE, KALABURAGI

SERVICE & HUMANITY



04 Satiating physical and spiritual hunger
Saint Sharanabasaveshwar gave new dimensions to *dasoha* and made it a way of life for Kalaburagi

10 Saint, Sharanaru show the way
The saint and Doddappa Sharanaru, who joined the fight against hunger, became an inseparable duo in the cause

16 Two eyes of Kalaburagi
Hindus and Muslims live in harmony in the city and their bond is deep and emotional

28 The line of succession
Peetadhipathis of the Sharnbasveshwar Samsthan since the first Mahadasohi Saint Sharanabasaveshwar have lived true to the *dasoha* tradition

36 *Dasoha* by all during car festival
Every house in Kalaburagi becomes a *dasoha mane* by providing shelter and food to the devotees visiting the city

42 Samsthan helped freedom fighters
The Sharnbasveshwar Samsthan played a pivotal role in organising freedom fighters and activists in the struggle against the British

44 When Gandhiji was 'deeply pained'
Gandhiji visited the shrine after communal trouble and appealed to both sides to restore peace

46 Golden era for shrine and education
The reign of visionary educationist Dr Sharnbaswappa Appa is considered as the golden era of the samsthan

66 Glimpses of history
Kalaburagi has important historical monuments, including the mausoleum of Sufi saint Khwaja Banda Nawaz

76 Long-cherished dream coming true
The construction of an airport is expected to boost the tourism potential of the historic Kalaburagi city and nearby areas

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Cover: The idol of Saint Sharanabasaveshwar and Doddappa Sharanaru at the *sanctum sanctorum* of the shrine in Kalaburagi. PHOTO: Ashok Patil

Poster 1 (inside): The idol of Saint Sharanabasaveshwar and Doddappa Sharanaru at the *sanctum sanctorum* of the shrine in Kalaburagi. PHOTO: Ashok Patil

Poster 2 (inside): An enchanting view of the Sharanabasaveshwara shrine during the car festival. PHOTO: Ashok Patil

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DEEP RELATIONSHIP

Two eyes of Kalaburagi

For centuries Hindus and Muslims of the city have lived in peace and harmony guided by the two saints - Sharanabasaveshwar and Sufi saint Khwaja Banda Nawaz Gesudiraz

DR SANNABASANAGOUDA
G. DOLLEGOUDAR PATIL

There is hardly any country other than India having a great diversity of culture, religion, language, tradition, community, etc. It is the only country to retain its composite culture in spite of onslaughts it has faced. Religion and language had often been used to serve selfish ends without taking into account the good of society. This tendency could indeed lead to the breakdown of the country in the long run.

The need of the hour is to overcome these deficiencies and remain united above all petty differences based on religion, caste and language. The 18th century saint Sharanabasaveshwar and Sufi saint Syed WalShareef Kamaluddin bin Muhammad bin Yousuf AlHussaini, who is popularly known as Khwaja Banda Nawaz Gesudiraz, have set a shining example of holding the secular fabric of the Kalaburagi region intact.

Communal harmony does not only mean an absence of communal tensions, strife and riots. It is something deep and something emotional

It is said that learning to live in peace and harmony is a dynamic, holistic and lifelong process, through which mutual respect, understanding, caring and sharing, compassion, social responsibility, solidarity, and tolerance of diversity among individuals and groups (ethnic, social, cultural, religious, national and regional) are internalised and practised together to solve problems, and also to work to-



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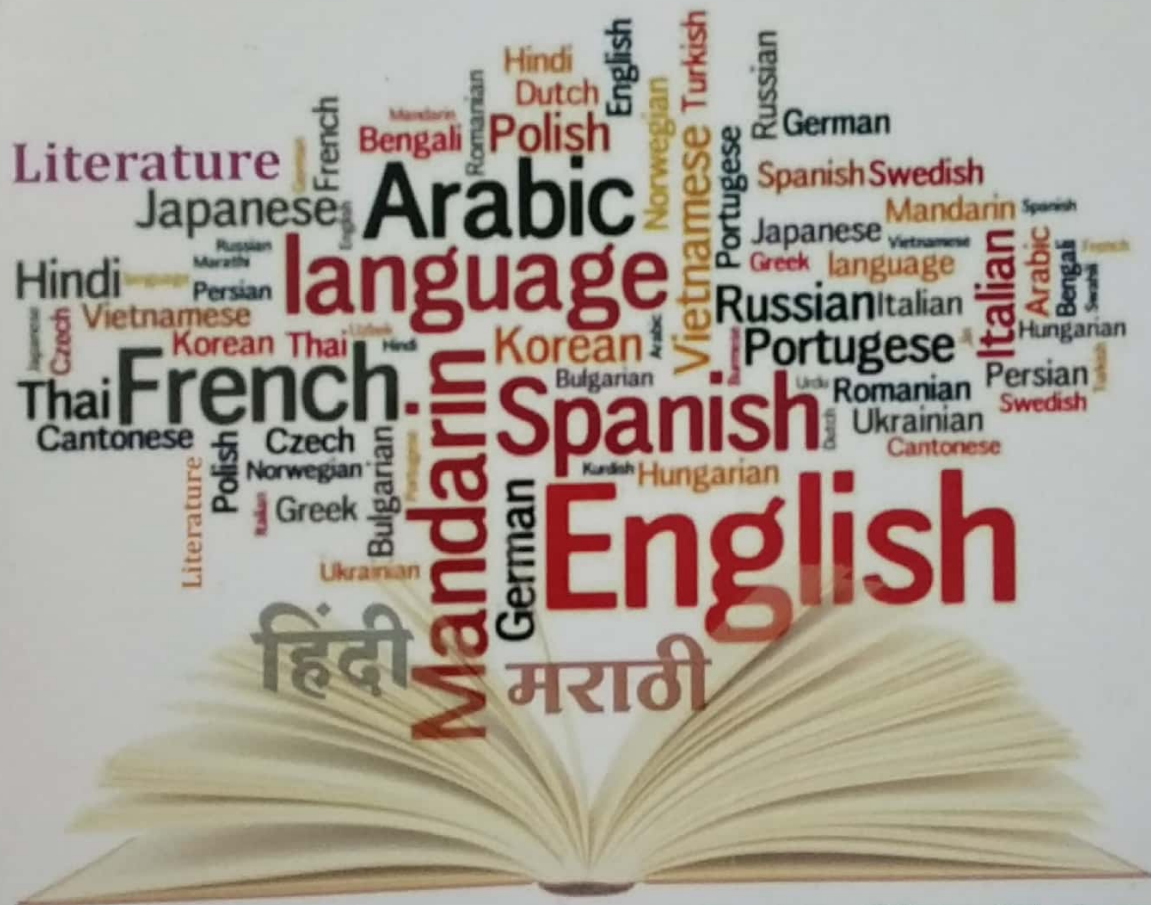
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Page - 10
11



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SWATIDHAN PUBLICATIONS



INDEX

No.	Title of the Paper	Author's Name	Page No.
English Section			
1	Translation: Transformation of Socio-Cultural Ethos	Dr. G.A. Ghanshyam	05
2	Literature and Translation : An Overview	Dr. Sannabasanagouda G. Dollegoudar Patil	10
3	Onomatopoeia : Towards an Understanding of Some Observances	Dr. A. Kishore Kumar Reddy	15
4	Translation and Transcreation : The Enrichment of Indian English Literature	Dr. Vaibhav Sabnis	21
5	The Difficulties with Translation : Some Critical Observations	Dr. Leena Pandhare	25
6	Recent Kannada Literature and Translation	Dr. Kalyan Kokane & Mrs. Kavita Kakhandaki	27
7	A Critical Study of Marathi Autobiography UPARA Translated into English	Dr. Bharati S. Khairnar	31
8	Culture and Translation : A Brief Study of <i>Old Stone Mansion (Wada Chirebandi)</i>	Mr. Kishor Ahire	35
9	Adaptation : A New Language of Literary Translation	R.V. Tribhuvan	38
10	Translation : A Linguistic Study of the Text	Milind Ahire & Dr. Bharati Khairnar	41
11	The Anxiety of Authenticity in Literary Translation	Prof. Mukund Bhandari	44
12	The Task of the Translator in the Process of Translation.	Dr. Premal R. Deore	46
13	Mahesh Elkunchwar's <i>The Old Stone Mansion</i> : A Translated Work	Mr. Kamalakar Gaikwad	48
14	Understanding Machine Translation Technology	Prof. Swapnil Alhat	53
15	Organizing the Disorganized: Gulzar's Translation of Kusumagraj's poem "Kana"	Dr. Sandeep Wagh	57
हिंदी विभाग			
16	साहित्यिक अनुवाद : काव्यानुवाद की समस्याएँ	प्रो. शकीला खानम	59
17	सूचना प्रौद्योगिकी में अनुवाद का महत्त्व , समस्याएँ और संभावनाएँ	डॉ. पूर्णिमा आर.	63
18	अनुवाद का महत्त्व	प्रो. नवनीत चौहान	67
19	अनुवाद एवं भाषायी एकता	डॉ. सरोज गुप्ता	69
20	अनुवाद विधा का विकास	डॉ. योगिता हिरे एवं डॉ. शैलजा जायसवाल	72
21	अनुप्रयुक्त विज्ञान अनुवाद : हिंदी का विस्तार	डॉ. राजनारायण अवस्थी	76
22	हिंदी साहित्य का अन्य भाषाओं में अनूदित साहित्य	डॉ. कृष्णकान्त मिश्र	81
23	अनुवाद साहित्य में सांस्कृतिक परिप्रेक्ष्य	डॉ. योगिता घुमरे (उशिर), डॉ.जालिंदर इंगले	86
24	अनुवाद की अवधारणा एवं रोजगार के अवसर	डॉ. सुनीता कावले	89
25	मराठी से हिंदी में अनूदित लोकसाहित्य (लोकोक्ती, कहावते, मुहावरो के संदर्भ में)	प्रा. कैलास बच्छाव	92
26	अनुवाद सिद्धांत और प्रयोग	अविनाश के.	95
27	अनुवाद में तकनीकी भाषा का प्रयोग	डॉ. व्ही. डी. सूर्यवंशी	99
28	अनुवाद की प्रासंगिकता	डॉ. लोकेश्वर सिन्हा	102
29	हिंदी साहित्य में अनुवाद परम्परा विकास	डॉ. मिलिंदराज बुक्तरे	105
30	वर्तमान परिप्रेक्ष्य में अनुवाद की उपादेयता	प्रा. रविंद्र ठाकरे	108



Literature and Translation : An Overview

Dr. Sannabasanagouda G. Dollegoudar Patil

Principal

Sharanabasaveshwar College of Science,

Gulbarga, Karnataka

Introduction:

John Conington said that a translator ought to endeavor not only to say what his author has said, but to say it as he has. Keeping this view in mind, in this paper a general view of translation mechanisms are dealt with, and that are adhered to while translating the forms of literature like prose and poetry. According to the dictionary, to translate, is to "express the meaning of speech or writing in a different language" (Oxford Advanced Learner's Dictionary 2005: 1631). The word "translation derives from the Latin *translatio* meaning 'to carry across' or 'to bring across'. Many people think that the translation of literary works is one of the highest forms of rendition because it is more than simply the translation of text. A literary translator must also be skilled enough to translate feelings, cultural nuances, humor and other delicate elements of a piece of work. In fact, the most important component of translation is, the translators do not translate meanings but the messages. That is why, the text must be considered in its totality.

Key Words: translation, source text, target text, language, communicate, literature

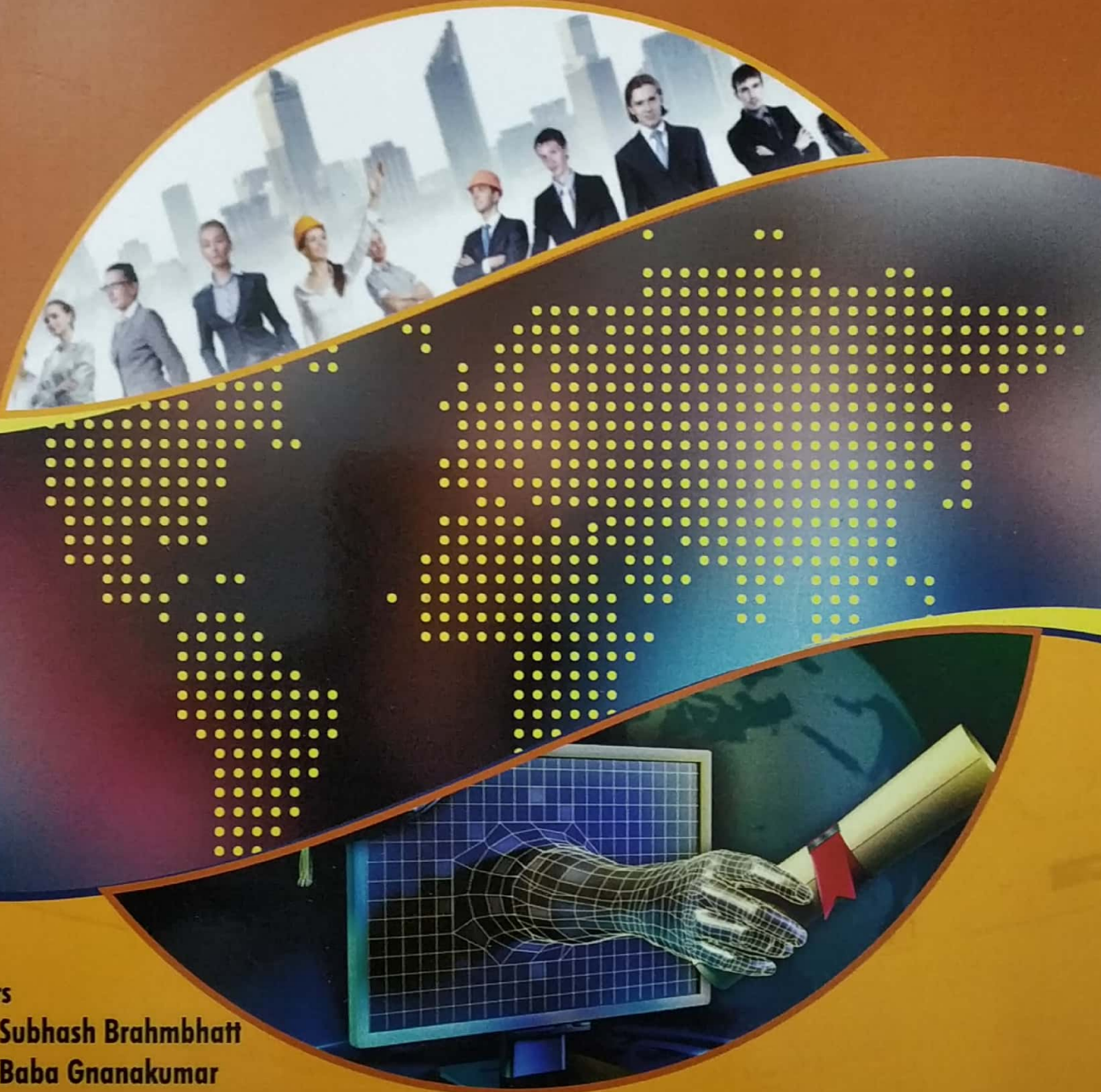
Objectives of translation:

The basic goal of translation is to establish a relationship of equivalence between the source and the target texts, a successful translation can be judged by two criteria. Fundamentally faithfulness to accurate translation of the meaning of the source text is essential, and there should not be any addition to it or subtraction from it, and secondly, transparency leading to maintaining the grammatical, syntactic and idiomatic conventions of the target language is equally important. It is said that a translation fulfilling the first criterion is called "faithful translation"; a translation fulfilling the second principle is known as "idiomatic translation". According to Halverson "Equivalence is defined as a relationship existing between two entities and the relationship is described as one of likeness/ sameness/ similarity/ equality in terms of any of a number of potential qualities" ¹ Someone has rightly said that translation is "neither achieved word for word, nor sense for sense, but message for message and effect for effect" Across languages, there are no perfect synonyms, this is particularly true of literary translation, where the point of the translation is not merely to communicate the contents of a certain message. A translation cannot be judged like a mathematics test. Certain 'criteria' may be fulfilled – the rhyme scheme could be intact, the metaphors satisfactory, a respectable amount of alliteration preserved, the style of the original author attempted, and the meaning, whatever that means, the same – but when it comes down to it, a literary translation is a work of art, like the original, and it should be evaluated as such. ²

Into the Translation Mechanism:

Literary translation studies comprise of a broad range of activities that deal not only with dramas, fiction or poetry but also with essays, newspaper articles, diaries, memoirs, travel literature, scientific presentations and other popular writings. What matters in translation is there cannot be a uniform approach in translation of different genres. The texts of different genres presuppose different strategies and criteria of translation processing. What matters is the unified approach. Someone has said that translation in wider sense is a re-writing of an original text. All re-writings echo a certain ideology and manipulate literature to function in a given society in a given way. "Re-writing is

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16. The Role of Colleges in Promoting Social Awareness in Facilitating Students' Development <i>S. Seethalakshmi</i>	80
17. Modernising Higher Education System through Technology in India <i>Ramesh N.</i>	85
18. Make in India and Challenges of Higher Education <i>Baban Singh</i>	90
19. Higher Education in My Country <i>R.K. Gupta</i>	98
✓ 20. Changing Topography of Higher Education in India <i>Sannabasanagouda G. Dollegoudar Patil and Shakuntala B.</i>	✓ 102
21. Graduate Attributes for Arts and Science Colleges <i>Karunakaran Kulandaivelu and Chitra Muthusamy</i>	107
22. Role of Colleges in Promoting Social Awareness <i>Rakesh Rao</i>	112
23. Role of Value Education in the National Development Our Initiatives <i>N. Rajakumar, K. Vasudevan and A. Sulekha</i>	114
24. Indian Higher Education: Issues and Challenges <i>P.R. Muthuswamy and M. Settu</i>	117
AUTHOR INDEX	123

Changing Topography of Higher Education in India

Dr. Sannabasanagouda G.
Dollegoudar Patil¹ and
Prof. Shakuntala B.²

¹Principal Sharanabasavehswar College of Commerce,
Gulbaraga, Karnataka

E-mail: sgdollegoudar@gmail.com

²H.O.D, Dept. of English V.G. Degree College for Women,
Gulbarga, Karnataka

Education is the most powerful weapon, which you can use to change the world. Nelson Mandela. Now it is time to use education as weapon and prosper as Mandela recommends. The classrooms in Indian higher education institutes must be successfully digitalized; but total digitalization should comprise of fusing both digital and traditional methods of teaching. When a classroom is digitalized and augmented with the software the students can get instant feedback on their assignments or tests instead of waiting for days and weeks together. In such a classroom a teacher can pay personalized assignments to a student. But this is possible when a classroom is equipped with learning platforms like Knomadix, which provides dynamic learning experiences; instant feedback to students and saves teacher's hours on grading, this software is available in the market. This U.S. based company has successfully implemented its project in schools and colleges in America. Its CEO Ramesh Balan hopes to transform the educational platform in Indian context too. As education is the cornerstone of every society the technology can act as a catalyst in helping us achieve this goal. He stresses on bridging between the traditional method and digital method of learning, and at the same time retain the importance of teachers. Knomadix follows a teacher-centric model and does not replace teachers with digital technology, says its CEO. It provides access to engaging in interactive lessons, immediate feedback for improved comprehension and retention, simplified assignment submission and teacher feedback, and improved organization for learning and preparedness. It helps in lesson development and classroom management. He says further it enables them to cater to different learning styles, gain insight into student's performance and simplify workflow with auto-assignment and management, grading and tabulation.

National University of Singapore has a cafeteria system of opting subjects as per the student's choice and interest. Presently in India in most of the traditional universities of the state we give a restricted choice to the students in opting their subjects. There is a strict compartmentalization of the faculties, which may not auger well for student's carrier graph.

Although we have choice based credit system (CBCS), it has a limited role to play in the student's life, which must be recalibrated. It is learnt that National University of Singapore aims at holistic development of its students. It is interesting to learn that students going from India to NUS for study of Computer Engineering also opt a little bit of each of philosophy, psychology, geopolitics and Spanish as a sample study. Though this was not the case earlier, the university has made it mandatory now to do an internship during one of the student's vacations of the academic year. Even in America, for instance, you could combine religious studies with sociology, or pursue your love for music alongside your penchant for mathematics, or even learn art history and business management studies simultaneously. Moreover, in addition to the primary curriculum, you are free to attend lectures, study and write examinations and obtain credits in other subjects of your choice in wholly unrelated disciplines. The NUS Center for Future-Ready Graduates helps the students to their personal branding, fixing up their CV and their

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Breathing as an Aid to Meditation

Prof. Dipesh Upadhyaya
Assistant Professor, Dept of Philosophy
Mithibai College, Mumbai

The Vipassana technique of Buddhist Meditation is centered around breathing. The breath according to them is the key to understanding, taming and elevating the mind. The conscious mind can be controlled by conscious efforts, but the unconscious mind which keeps on bubbling with a series of stray thoughts needs to be monitored. Any thought process mixed with emotion and approved by the ego gets converted into action. The process is so rapid inside that one hardly recognizes it. The breath however gets modified with every type of thought. The phenomenon was discovered by the Buddha and he sought to reverse the process. i.e. controlling the mind by regulating the breath. Vipassana meditative technique classifies the types of breath and provides a technique of how by observing and regulating breath one can change the modifications of the mind, rid oneself of defilements keep the mind clean and pure. One can also modify the nervous system, achieve supernatural powers and experience the highest states of Bliss. Breath thus becomes a corner stone in Buddhist meditation practices.

The doctrine of Sunya in Veerashaivism and Buddhism

Dr. Sannabasanagouda G. Dollegoudar
Principal, Sharanabasavehswar College of Arts
Gulbaraga, Karnataka
sgdollegoudar@gmail.com

In this paper I have tried to juxtapose Veerashaivism and Buddhism in terms of their philosophical output with reference to the concept of 'Sunya'. The work *Sunya Sampadane* is the epitome of the Veerashaiva philosophy wherein the presentation takes place in the form of dialogue among Veerashaiva Sharanas, which reminds us the age-old Platonic dialogues. Allamprabhu, who presides over Anubhava Mantapa, a mystic parliament, is the unifying power of the Sharana Movement. There is a fine confluence of various mystics whose experience of mystic element, runs through the book. The term 'Sunya' commonly means 'nothing'; but according to Sharanas, it has a deeper philosophical meaning. It is the image of the Almighty, who includes everything, yet appears to be having nothing.

Tibetan Buddhism: Expressions of Lama Anagarika Govinda and Li Gotami

Dr. Ravinder Kaur Cheema
Dept of History, G.N. Khalsa College, Mumbai
c.ravinder5767@gmail.com

Lama Anagarika Govinda, a German (1898-1986) spent over 20 years of his life as a member of the Kargyutpa Buddhist Order. Lama Govinda first travelled to Sri Lanka and Burma and then studied in monasteries and hermitages in Tibet. During these years he received teachings

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Website : www.skasc.ac.in / www.srikrishna.ac.in

S. No.	Title	Author(s)	Page No.
42	Changing Topography of Higher Education in India	Dr. Sannabasanagouda G. Dollegoudar Patil Sharanabasavehswar College of Commerce, Gulbaraga, Karnataka. Prof. Shakuntala B. V.G. Degree College for Women, Gulbarga, Karnataka.	63
43	An overview of international scenario in Mumbai city higher education institutions and recommendations for policy framework	Dr. Snehal S Donde Shri Halari Visa Oswal college of Commerce, Anjurphata, Bhiwandi. MS.	64
44	Role of colleges in Promoting Social Awareness	Dr. Rakesh Rao Shri B.P.Brahmbhatt Arts & M.H.Guru Commerce College, Unjha, Gujarat.	64
45	Role of Higher Education: A Critical Analysis	Dr. Jaishankar Prasad Principal Sammastpur College, Samastpur, Bihar.	65
46	Promoting Entrepreneurship through Higher Education	Dr. D.Parasakthi Head & Professor Department of Commerce with Corporate Secretary ship, Dr.N.G.P. Arts and Science College, Coimbatore.	65
47	Higher Education and Sustainable Development	Dr. B. Geetha Bai AJK College of Arts and Science, Navakkarai, Coimbatore, TN.	66
48	Social awareness to build Emotional intelligence	Dr. Sally Enos & Prof. Dr. Latha Menon MES' Pillai College of Education & Research, New Panvel, Navi Mumbai, Maharashtra.	66
49	Role of Education in Nation-Building	Dr. Shyamchandra Gupta CMB College, Deorh, Ghoghardiha Madhubani.	67
50	Social Renaissance and the Role of Higher Education Institutes	Dr. Rajinder Singh S D College, Ambala Cantt, HR. Dr. Subash Tanwar D A V college, Pundre, Haryana.	67
51	Graduate Attributes for Arts and Science Colleges	Dr. Karunakaran Kulandaivelu SNR Sons College (Autonomous) Coimbatore, TN. Chitra Muthusamy Kovai Public School, Coimbatore, TN.	68
52	Role of Colleges in Developing and Supporting Local Businesses: With Specific Reference to Small Businesses in Rural Areas	Dr. Vijaya Krishna Tolani College of Commerce, Andheri (East), Mumbai, M.H.	68
53	Higher Educational Institutes: Can they be Entrepreneurial Hubs?	Dr. Vaidehi Daptardar & Mr. Shriram Daptardar Adarsh College of Arts & Commerce	

Indian Higher Education: Issues and Challenges

Dr. P.R.Muthuswamy

Vice President AICP

Southern Zone and Principal of Dr.N.G.P. Arts and Science College, Coimbatore.

Dr. M.Settu

Chief Executive Officer of Syndicate Exports (P) Ltd, Coimbatore

Director General of Sree Saraswathi Thyagaraja College, Pollachi

Fellow of the All India Management Association, New Delhi

Abstract

At the outset, we feel it is extremely important to first understand the most important objective of education, especially the higher education. We thought it over for many times and we would like to define the objective as follows:

"The objective of education is to create enlightened persons in order to build a great nation and a beautiful society, through the application of arts, sciences (both physical and social), technology, engineering and commerce by integrating various social, cultural and spiritual values and heritages".

This definition gives three dimensions; one is application of arts, science, technology, engineering and commerce; two, the integration of social, cultural and spiritual values and heritages and the third one is the result of the above two, that is, to create enlightened citizens leading to formation of a beautiful society of joy and peace and building of a great nation. This is the objective of education and all deliberations must be oriented towards achieving this objective.

Changing Topography of Higher Education in India

Dr. Sannabasanagouda G. Dollegoudar Patil

Principal

Sharanabasavehswar College of Commerce, Gulbaraga, Karnataka.

E-mail: sgdollegoudar@gmail.com

Prof. Shakuntala B.

H.O.D, Dept. of English, V.G. Degree College for Women, Gulbarga, Karnataka.

Abstract

Education is the most powerful weapon, which you can use to change the world. - Nelson Mandela. Now it is time to use education as weapon and prosper as Mandela recommends. The classrooms in Indian higher education institutes must be successfully digitalized; but total digitalization should comprise of fusing both digital and traditional methods of teaching. When a classroom is digitalized and augmented with the software the students can get instant feedback on their assignments or tests instead of waiting for days and weeks together. In such a classroom a teacher can pay personalized assignments to a student. But this is possible when a classroom is equipped with learning platforms like Knomadix, which provides dynamic learning experiences; instant feedback to students and saves teacher's hours on grading, this software is available in the market. This U.S. based company has successfully implemented its project in schools and colleges in America. Its CEO Ramesh Balan hopes to transform the educational platform in Indian context too. As education is the cornerstone of every society the technology can act as a catalyst in helping us achieve this goal. He stresses on bridging between the traditional method and digital method of learning, and at the same time retain the importance of teachers. Knomadix follows a teacher-centric model and does not replace teachers with digital technology, says its CEO. It provides access to engaging in interactive lessons, immediate feedback for improved comprehension and retention, simplified assignment submission and teacher feedback, and improved organization for learning and preparedness. It helps in lesson development and classroom management. He says further it enables them to cater to different learning styles, gain insight into student's performance and simplify workflow with auto-assignment and management, grading and tabulation.

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CONTENTS

Key Note Address - Resource Persons Papers

Sl. No	Title of the paper	Author	Page. No
01	Key Note Address	Prof. B.G.Mulimani	1
02	Quality Enhancement In Higher Education Through IQAS and IQAC	Prof. Katre Shakuntala	7
03	Quality Enhancement Through Innovation, Best Practices and Students Support Services	Prof. S. R.Hatti	11
04	Research Consultancy and Extension Quality Initiatives	Prof. Y. M. Jayaraj	16
05	Learning Resources And ICTs In Higher Education for Quality Enhancement	Dr. R. B. Gaddagimath	21

Paper Presentations

06	Auditing Of Higher Education In Indian Context	Prof. Shakuntala B and Dr. S. G. Dollegoudar	27
07	Role Of ICT In Improving The Quality Of Higher Education Institutes	Dr. Indra B. Shetkar and Dr. Mallikarjun Chickpatil	33
08	Growth Of Higher Education Through ICT In The Era Of Globalization	Dr. S. K. Satnoor and Dr. Premchand Chavan	36
09	An Innovation In Higher Education	Prof. Harishchandra S B	44
10	NAAC Assessment : Impact On Higher Education Institutes of Rural and Semi-Urban Areas	Sri. Vijaykumar.K.D and Dr.Chandrashekar.S	48
11	Quality Enhancement and Sustenance In Higher Education	Dr.Shailaja Patil	51
12	ICT as an Agent Of Social Change	Ms.M.N.Sultanapur and Dr.A.G.Khan	54
13	Evaluation Of ICT In India : A Case Study Of Higher Education	Dr.A.J.Khan and M.N.Sultanapur	60
14	Innovations In Higher Education	Dr.Savita .S.Hanchinal	68
15	Innovations In Higher Education	Dr.Vasudev Agnihotry and Sanjeev Sirnoorkar	72
16	Higher Education In India	Dr.Gouradevi Katnalli and Dr.Girija C.M	76
17	Challenges Before Indian Higher Education ; Accessibility, Equity and Quality: Making India	Dr.Om Prakash H.M , Dr.Saheb Ali and Dayanand S.B	80
18	Higher Education In India-Emerging Issues And Remedial Measures	Dr.T.Gurubasappa. R and Malleshappa. S. Kumbar	90
19	Women In Higher Education : Present Status and Challenges Before Them	Siddaram Bheemanna	94

AUDITING OF HIGHER EDUCATION IN INDIAN CONTEXT

¹Prof. Shakuntala B and ²Dr. S. G. Dollegoudar

¹Head, Dept. of English, Smt.V.G. Women's College, Gulbarga

²Dept. of English, S B. College of Arts, Gulbarga

Abstract: The objective of Study is to make an effort to present an overview of higher education in India and make a threadbare analysis of some components that matter much in course of our study. It is also time for us to shift our focus from marks-centred curriculum to life-centred curriculum for overall development of students and culture at large. In India where access to higher education for majority is still a mirage, online education could be the way to bypass the infrastructure issues.

Key words- Higher education, access, equity, quality, relevance

Introduction: Higher education is a very important field for the long term economic growth of the country and also for development of human resources, the current demographic scenario in India favouring young people. The Government of India aims to increase gross enrolment ratio in the 12th plan. Unless a country gives thrust to higher education it cannot claim to make growths in all the fields. Under the chairmanship of S. Radhakrishnan, the University Education Commission (1948-49) laid the foundation for the future Indian higher education. The Kothari commission (1964-66) laid thrust on national development by linking it to the higher education. The dissemination of knowledge by higher education is very crucial for socio-spiritual, cultural and moral growth of people in the country.

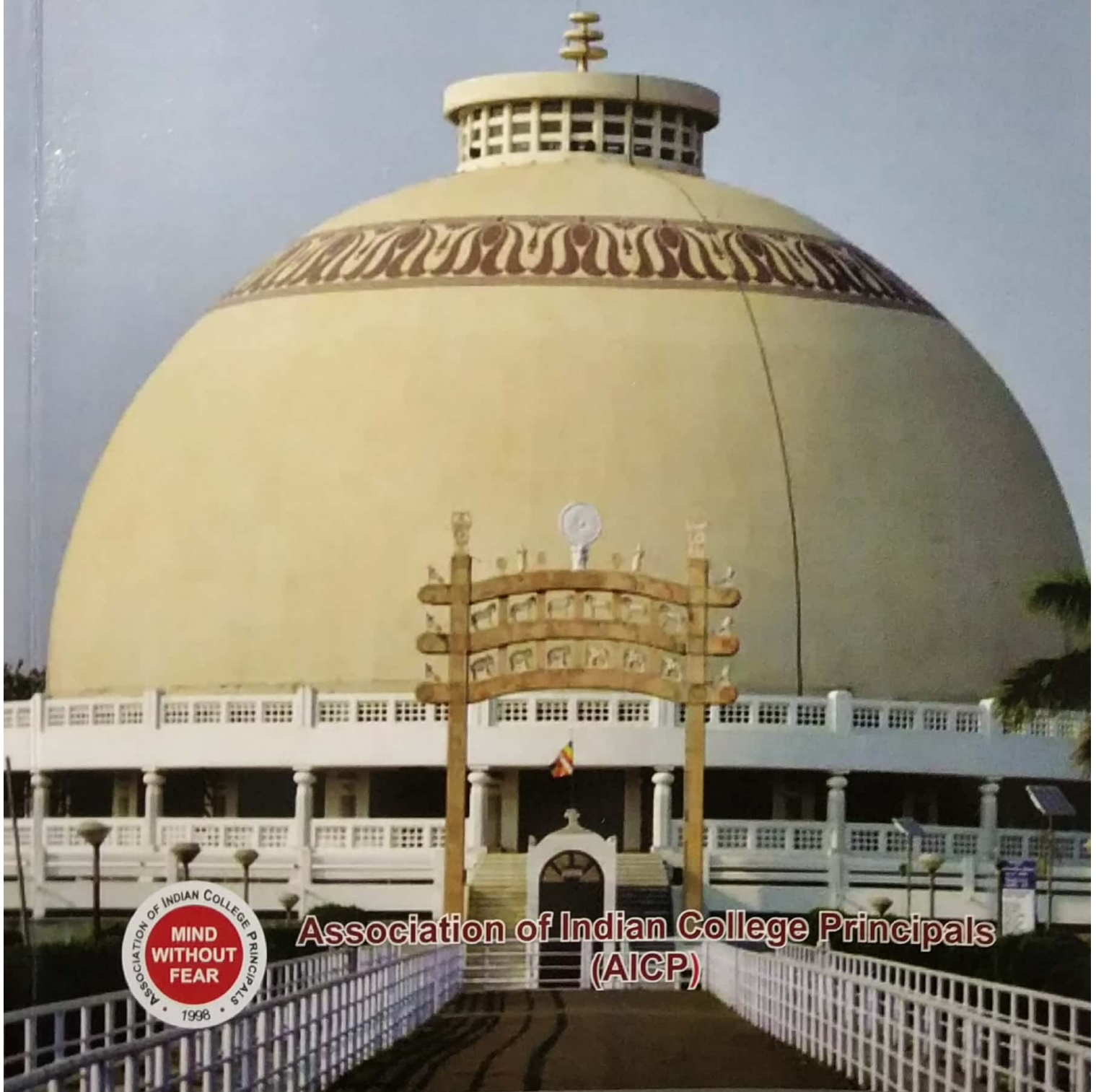
The objective of Study is to make an effort to present an overview of higher education in India and make a threadbare analysis of some components that matter much in course of our study. The paper also tries to offer some ways and means to tackle the pressing issues of higher education in India.

The research methodology followed in this paper is more descriptive in nature and the scanty data quoted here is based on a secondary source. For undertaking this study and collection of data\information help is sought from

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COLLEGE NEWS

April-June 2019 to Jan.-March 2020 – No. 69-70-71-72

INDEX

Editorial	Dr. Subhash Brahmbhatt	5
New Education Policy : Impact on Higher Education	Principal V R Shirgurkar	7
Interaction : Work is Worship !	Dr. Shirish Chindhade	14
Renew, Refresh, Recharge : Higher Education for tomorrow	Dr. Sanjay Vakil	17
Decoding the Criteria for Global Ranking and Accreditation for Commerce Programmes	Dr. P. BabaGnanakumar	20
Accreditation in Higher Education : An International Overview	Dr. Jyoti Patil	25
Research & Innovation through Higher Education	Dr. Ashok Desai	34
Higher education Rural and Urban connect	Dr. Bhosale V.N Dr. Khainar J. S., Dr. Magar B.K	37
Academic Autonomy-Sensible but Indispensable Mechanism for Quality Education.	Dr. Sandip K Ghatak	44
IELTS : Threat to Higher Education in Punjab	Dr. Kawaljit Kaur	49
Examining Ethical Behaviors on is doing business by College Students	Dr. Kishorsinh N. Chavda	52
Use of Social Media in Education	Dr. L. S. Pathak	58
E- Learning in Higher education -Indian Context	Dr. Falguni C. Shastri	61
DIGITAL DISRUPTIONSBY GEN Z IN LEARNING ENVIRONMENT	Dr. Karunakaran K. Dr. Jayanthi G.	67
Values Alternative : An Integral Part of Higher Education	Dr. Sannabasanagouda Patil Prof. Shakuntala B.	75

Values Alternative : An Integral Part of Higher Education

Dr. Sannabasanagouda G. Dollegoudar Patil

Principal, Sharanabasaveshwar College of Science, Gulbarga, Karnataka
Email : sgdollegoudar@gmail.com

&

Prof. Shakuntala B.

Head, Dept. of English

Smt. V G Women's College, Gulbarga, Karnataka

Introduction :

The figure of India comes to our mind when we discuss about values as our country is known for its rich socio-cultural values. Generally, value has been taken to mean moral ideas, general conceptions or orientations towards the world or sometimes simply interests, attitudes, preferences, needs, sentiments and dispositions. But sociologists use this term in a more precise sense to mean "the generalized end which has the connotations of rightness, goodness or inherent desirability". It is important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable or undesirable. According to M. Haralambos "A value is a belief that something is good and desirable". According to R.K. Mukherjee, "Values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards, and aspirations". 1. The same value system is the bedrock of Indian life; obviously it should be made to permeate into our higher education. Pursuit of excellence and quality are greatest values in higher education institutions, but ad-hoc teachers cannot carry on such an honors responsibility as the universities like JNU and Delhi are struggling without permanent faculty, same is the case in many universities across the country. Recently it was reported in news

papers that the education minister of Kerala state Mr. K.T. Jaleel was involved in a nepotism and helped to get a B.Tech student passed in APJ Abdul Kalam Technological University of Kerala. Certainly it is not good for Indian higher education, it erodes our credibility, and it is a sign of attrition of values in our education institutions.

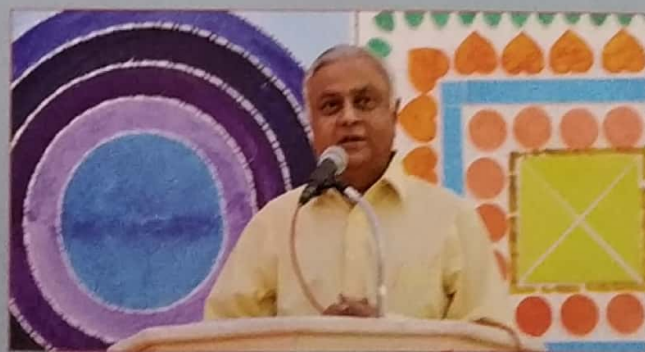
As Aristotle has said the ultimate value of life depends upon awareness and the power of contemplation rather than upon mere survival, that is what is needed in Indian higher education. Most of us love to somehow survive rather than create new things, contribute in the development phase of the country and also we have to spread the essence of these twin edged objectives. The present days driven by market economy should contemplate the whole globe as one great dewdrop, striped and dotted with continents and islands, flying through space as a scholar has beautifully imagined. The higher education be it general education, Engineering and Technology, Medical, Management studies, Law or other branches of life should aim at human welfare otherwise the higher education would look like a rudderless plane.

Nature as a centre: We need to create awareness among our students about the importance of nature and the wonderful service it is rendering to us in several ways. We all know that the God has cared us and the trees,

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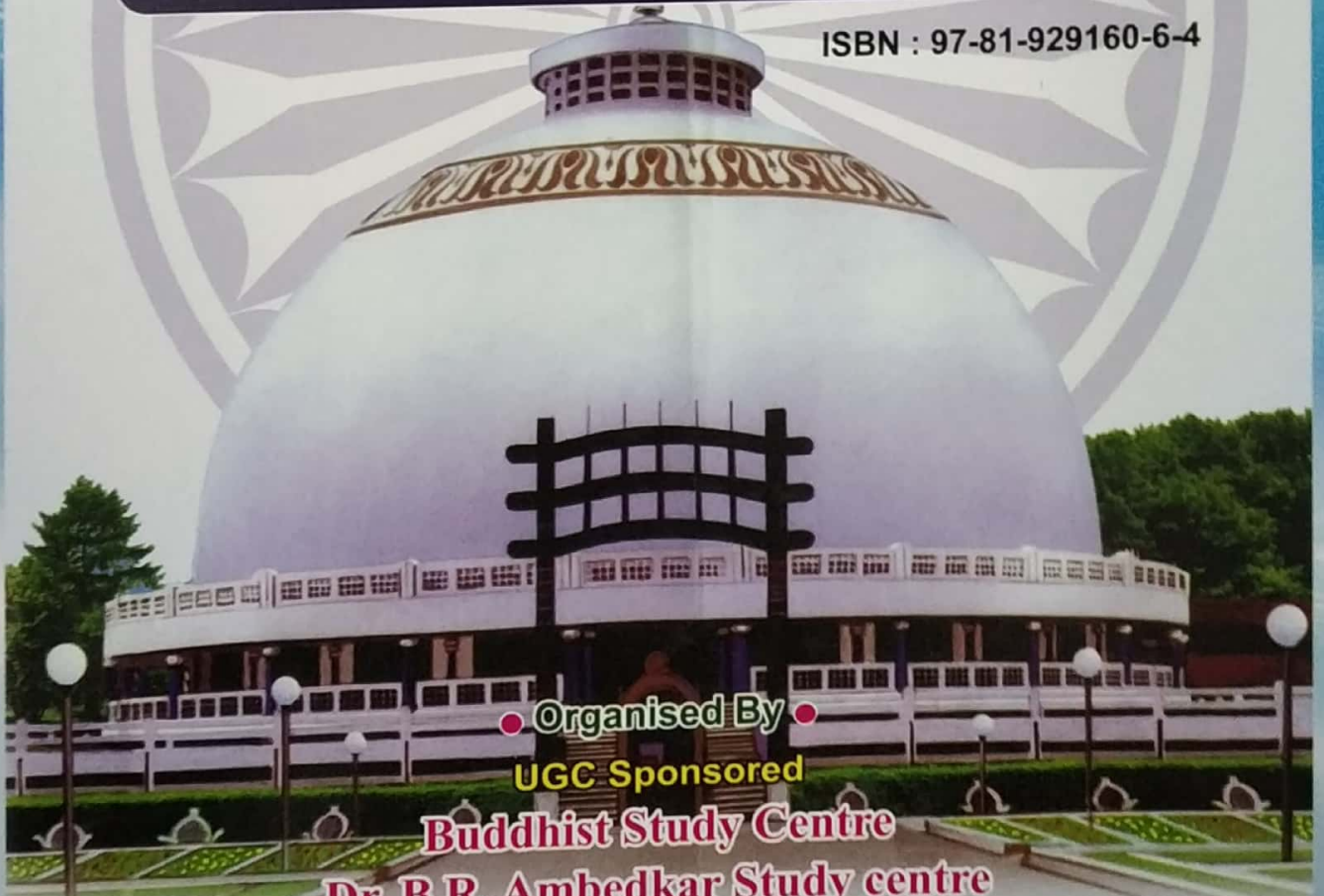
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CONTENT

No.	Title	Author	Page
1.	Presidential Address		1
2.	धम्मचक्र गतिमान करण्याची गरज आहे	बी.बी. सपकाळ	5
3.	Motto of Dr. B. R. Ambedkar Study Center	Devanand M. Mohod	7
4.	Desk Of Co-Ordinator Buddhist Study Centre	Siddharth A. Waghmare	8
5.	Lord Buddha's scientific approach	Prof. R. R. Rathod	9
6.	Gender Equality and the Empowerment of Women in Buddhism: A Survey on Buddhist Patriarchy	Nasim Basiri	10
7.	Socialism In Buddhism	Dr. D.T. Angadi	16
8.	Reconstruction of new social order Dr. B. R. Ambedkar	DR. A. S. Rathod	21
9.	Rationalism in Buddhism (Are Buddhists Idol – Worshippers)	Dr. Shailesh B. Solanki	24
✓ 10.	Buddhism And World Peace	Dr. S. G. Dollegoudar Patil Prof. Shakuntala B	27
11.	Relevance of Buddhism in the Present Era.	Dr. Santosh Hushe	29
12.	वर्तमान काल में बुद्ध धम्म की समर्पकता	ममता पवार	३१
13.	DR. B.R.Ambedkar's Contribution In Education	Principal Dr. A.L Rathod	३५
14.	भारतीय संस्कृति को बौद्ध धर्म का प्रदान	के.जी.वणझारा	37
15.	सभ्यता के संकट के दौर में बुद्ध विचारों की प्रासंगिकता	डॉ. गोवर्धन बंजारा	39
16.	Reflection of Buddhism in Twentieth-Century British and American Literature	Shitalbabu A.Tayade	41
17.	The Buddha, Dr. Ambedkar and Music	Sanjay Mohad	42
18.	Buddha the pioneer of natural law with the content of justice, equality and liberty in our constitution.	Prof. M.D. Bansode	45
19.	Meditation: Scientific view of Buddha	Siddharth Waghmare	46
20.	Rationalism in Buddhism: A study in social philosophy	Bandu U. Jamnik	48
21.	World Peace and Buddhism	Sudhir K. Raut	50
22.	Buddhism and Its Socio-Political and Socio-Economic Relevance	Dr.Pyarelal Suryavanshi	51
23.	Science And Buddhism	Dr. Santosh W. Suradkar	53
24.	Buddhism and Women Empowerment	Prof. S.B. Deshmukh	54
25.	A Heart Full Of Peace And Buddhism	Sudhakar T. Ghorpade	56
26.	World Peace and Buddhism	Prof. Anand G. Chavan	58

BUDDHISM AND WORLD PEACE

Dr. S. G. Dollegoudar Patil¹, Prof. Shakuntala B²,
1-Principal, Sharanabasavehswar Arts Gulbarga &
2-Smt.V.G.Women's College, Gulbarga.

"There is no path to peace; peace is the path." Muste

Introduction:

The world that we live in, is a gift given by God; it was God's plan that we, the children of His, must live in this world with absolute peace and also in peace. If we deviate from this design of God, it does not please Him. We know the world that we inherited was pristine, pure, worthy of even God's inhabitation. Now the question is, have we maintained that pristine form? The answer would be an assertive 'no'. Then what has gone wrong? Something is wrong with us, the children of God. From this celestial world if we can come down to this earthly world, we start realizing and experiencing that something is terribly missing here. When we make a deep introspection within ourselves, in our surroundings, in the system that we live in, the value system that we pursue, the cultural ethos that we have built over the years, the so called fanaticism that the people vehemently practice across the globe have all together taken us to a moral degradation, bottomless perdition and dungeon horrible. Is there a glimmer of hope for this life? Because when life is striving under such circumstances, there is a crunch situation which needs to be faced with all preparedness under all circumstance. It is a right time that we should really think globally though living in local conditions. Peace and non-violence are the two jewels that life should be decorated with. Otherwise everything is going to be at disarray. We need to arrest this kind of trend for a global peace. It is very beautifully said by a great realized soul that there is no path to peace rather peace itself is the path. Hence the principles propagated by Buddhism are quite practical that help humanity in stabilizing this world, pouring in peace and tranquility and see that peace would prevail not only in all of us inwardly but also across the globe outwardly. That is where the beauty of Buddhism acts as the bedrock of human foundation.

Buddhism at a Glance:

The neighboring country of India, Nepal, is a holy land that gave birth to the great Siddharth, a prince by birth and became the world famous spiritual giant, whose tenets brought illumination across the globe. Buddha lived between 563 BCE and 483 BCE. It is he who showed to the world a normal human being like anyone of us, can be elevated to the sublime heights of life; that is enlightenment attained by his sheer power of meditation and contemplation. His principles have been enshrined in each living being in this world. Perhaps in Indian context we cannot come across anybody nearer to this great soul. When we look at the global level, Prophet Mohammed Paigamber and Jesus Christ stand equal to this great soul. He taught about suffering and cessation, which is considered to be pessimistic. Suffering would lead to peace and tranquility.

First Sermon:

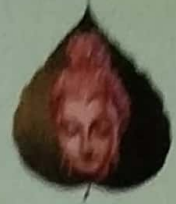
The most concise formulation of the Buddha's canon was provided in his first sermon. First Sermon set forth the Four Noble Truths of Buddhism, namely:

1. There is suffering (*dukkha*).
2. There is a cause of suffering (*dukkha-samudaya*).

Best Wishes for

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20.	Integrated Instructional Strategy in enhancing the skills of student teachers	Prof. K. Kamala Devi	70
21.	Task Based Language Learning-an Attempt	Prof.Naveen.A.H.Dias(Presenter) & Prof. Niveditha Caroline Lobo (co-presenter)	83
22.	Teaching – A Learning Experience	Prof. RAJI.R.	87
23.	Rudiments of a Bond between Pupil and Teacher	Dr. S. G. Dollegoudar Patil & Prof. Shakuntala B.	90
24.	ESL, MALL and Learners' Autonomy: Exploring the Indian Context	Dr. Mahesh. K. Dey	94
25.	Management of ICT in Education	Ms. Harshitha & Ms. Angela Ambrosia A	98
26.	Learning English-Each One Teach One	Prof. Babu Vittal Shyam Shindige	101
27.	Modern Trends In English Language Teaching	Prof. G Srinivasa Rao	105
30.	Revolutionizing Education: Task-Based Language Learning and Technology Enhanced Teaching	Prof. Shashi Prabha Nagendra	112
31.	Teaching English Language Through Literature	Prof. M. Ummu Jasmine	115
32.	Ethics in Teaching English	Prof. Alice Cherian	123
33.	Modern Trends In English Language Teaching	Dr. K. Jayaraju	126
34.	The Role Of Literature In Teaching English Language In India	Prof. Deepak T.R	137
35.	Learner Teacher Relationship	Prof. Rajendra Gopal	142
36.	Teacher Learner Relationship	Prof. Hema N and Prof. Madhu Rani H.S.	145
37.	Task-Based Language Learning – Equipping learners to face the challenges	Prof. Marina Joyce Roche	148

RUDIMENTS OF A BOND BETWEEN PUPIL AND TEACHER

Dr. S. G. Dollegoudar Patil¹ & Prof. Shakuntala²

Abstract

This short paper attempts to present an overview of the relationship between the teacher and the taught. In the present scenario, especially in higher education, this is a most important component in the process of imparting education. Who can forget the classic and immortal bond that existed between Dronacharya and Yekalavya – the teacher and the taught? The positive chemistry set in a classroom will have a direct bearing on the quality of teaching and also on the quality of learning. In modern days, communication plays a prominent role in establishing relations, nurturing them and deepening them further.

Key words - relationship, teacher, taught, communication

This short paper attempts to present an overview of the relationship between the teacher and the taught. In the present scenario, especially in higher education, this is a most important component in the process of imparting education. We all love our teachers those who took care of us and also loved us, and we gratefully cherish those moments now. Perhaps, it is a lifelong bond that we all keep it intact, and nurture it further, obviously it paves way for bridging the physical distance by way of connecting us on the emotional plane. This is a natural phenomenon, this happens only where the teacher and taught have played both their roles perfectly in their life situation. But the same view cannot hold well in case of the teacher and the taught, whose chemistry of good relationship is missing.

In Indian context the teacher is held in highest reverence and we have enough instances to show it. Who can forget the classic and immortal bond that existed between Dronacharya and Yekalavya – the teacher and the taught? The story depicting their deep relationship as Guru and Shishya is something that we cannot afford to forget lifelong. Yekalavya sacrificed his thumb and amply demonstrated his reverence and unflinching loyalty to his teacher Dronacharya. Perhaps these great qualities embedded in Yekalavya made him the renowned student and also the master of archery. We cannot get a parallel to Yekalavya's heights anybody in the history of the world. Alas! What terrifying days we are living in, in the modern digital world, where internet has almost intercepted the age old relationship between the teacher and the taught. But William Arthur Ward's words can do well in dawning better relations between them "The mediocre teacher tells. The good teacher explains. The superior teacher demonstrates. The great teacher inspires" is it not true?

¹ Principal, Sharanbasaweshwar College of Arts, Gulbarga

² Dept. of English, Smt. V. G. College for Women, Gulbarga

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36

translated into 'outcaste'. The word also denotes exclusion, as an outcaste excluded from the society and community. The word has been used in specific context, refers to illegitimate. Limbale concerned as an illegitimate in his community because his birth resulted from his mother's sexual relationship outside marriage, between an upper caste man and a Dalit woman.

Society And The Shift In Paradigm Of The American Dream in Bernard Malamud's *The Assistant*

Rupali Mirza

Assistant Professor, Department of English

Integral University, Lucknow

Bernard Malamud is a widely acclaimed writer in the field of Jewish-American Literature. Malamud's works have an underlying theme of familial relationships along with loss and suffering. In the situation after the Second World War, Jews left their homeland which caused a lot of suffering and anguish to them but at the same time, they never lost their belief in their true fate, moral values and traditions. Malamud has been able to evolve the unique idea behind the identity of an individual, what he is and what he should be. In order to achieve the latter, the hero of Malamud undergoes a spiritual growth which helps him to understand the deeper truths of life. It was the time of industrialization when people had almost forgotten their folkways and mores. In such an atmosphere, gain of material wealth is what mattered most to them. In other words, the American Dream of success and prosperity is what everyone was looking upto. In this background, the purpose of Malamud's writings was to save the culture from the present state of degradation by setting up examples as that of Morris Bober, who flourished in spiritual and moral growth in spite of material and financial emptiness and lack of prosperity and exposed the great sham behind the American Dream.

Allamaprabhu: A Celestial Bard

Dr. Sannabasanagouda G. Dollegoudar

Principal

Sharanabasaveshwar College Of Commerce, Gulbarga, Karnataka

Among the great authors of India, Allamaprabhu is considered as an eminent and a major author. He, being a mystic poet composed mystic poetry with his pen name *Guheshwara*. He, through his poetry, has left an indelible mark on Indian poetry. His yeoman services are invaluable to the people of this part of the country. He lived in the 12th century in Karnataka and spearheaded a socio-spiritual movement along with other Shivasharanas, like Basaveshwara, Chennabasavanna, Molige Marayya, Haralayya, Hadapada Appanna.

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SEMINAR DISQUISITION

*Some Inputs for Draft National Education Policy 2016
- as in MHRD Website-Critical Appraisal, Comments and Suggestions*



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CONTENTS

# Draft NEP - 2016: An affront on the concept of inclusive education	<i>Dr. Tarun Kanti Naskar</i>	7
# Financing Higher Education	<i>Prof Rabi Ray</i>	10
# Financing Public Education : An alternative argument	<i>Surendra Kumar Jena</i>	16
# Governance and Regulation of Higher Education (With Special Reference to Assam)	<i>Jayanta Das</i>	21
# Financing of Higher Education in Draft NEP-2016 – An evaluation	<i>Dr. Nabami Gogoi</i>	
# National Education Policy-2016-an outlook	<i>Dr. Arun Kumar Bora</i>	
# On the Draft National Education Policy Report	<i>Abhijit Sarkar</i>	25
# Commercialized education corrupts the social setup	<i>Dr. Manindra Nath Ray</i>	30
# Faculty Development in Higher Education: Some observation and suggestion for draft national education policy - 2016	<i>Anil Bhattacharya</i>	34
# Economic Reforms and Financing Higher Education in India	<i>Dr. S.D Subba Reddy</i>	37
# Higher Education Treads a Path Hitherto Not Trodden		
	<i>Dr. Aswinee Ku. Supakar</i>	41
	<i>Dr. Monsoon Hatibaruah</i>	45
	<i>Dr. Sannabasanagouda</i>	52 ✓
	<i>G. Dollegoudar Patil,</i>	
	<i>Prof. Shakuntala B.</i>	
# Inclusive Education in India : Prospects and Challenges	<i>Dr. Sonia Ningthoujam</i>	57
	<i>N. Sunita Devi</i>	
# Draft NEP's Proposal for Governance in Higher Education: Emerging Challenges to the Higher Educational Institutions of North East Region	<i>Ratan Deb</i>	61
# Current Scenario in Higher Education: Increasing Employability & Relevance	<i>Dr. Patel Nagarajgoud</i>	65
# Reforms and Quality Improvement in Higher Education of Bihar	<i>Dr. Jawahar Lal</i>	
	<i>Dr. Santosh Kumar Singh</i>	69
# NEP (2016) Documents and Affirmative Action for the Development of Disadvantaged People – Some Suggestions	<i>Dr. Azibur Rahman</i>	73
# Faculty Development in Higher Education	<i>Dr. Huidrom Subasini Devi</i>	78
# Faculty Development Programmes in Higher Education	<i>Dr. Vasudev. N. Dhanakshirur,</i>	81
	<i>Dr. Surekha S. Yendigeri,</i>	
	<i>Dr. Mallikarjun.S.Patil,</i>	
	<i>Dr. Saroja. S. Gudadur,</i>	
	<i>Prof. Narayan. A. Upadhye,</i>	
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HIGHER EDUCATION TREADS A PATH HITHERTO NOT TRODDEN

Dr. Sannabasanagouda G. Dollegoudar Patil

Principal, Sharanabasavehswar College of Commerce, Gulbaraga, Karnataka

Prof. Shakuntala B.

HoD, Dept. of English, V.G Degree College for Women, Gulbarga, Karnataka

Introduction:

We humbly acknowledge that we have made an effort to present in this joint paper some of the aspects of higher education that could be relevant in the present higher education scenario. As we all know earlier Prof. Yashpal Committee Report and National Knowledge Commission Report have dwelt on some of the quality initiatives to be implemented in higher education. The Yeshpal Committee Report is "against the cubicalization of knowledge by creating exclusive centers of learning for different disciplines. The report tries to cover the idea of a university as a meeting place of all knowledge available through all disciplines." He provides opportunities for students to learn subjects outside the field of their specialization just like it is practiced in USA; concept of inter disciplinary is mooted to create new knowledge by intersection of disciplines. The committee recommends that IITs and IIMs and other such institutes be built and transformed into universities by providing access to all disciplines where horizontal mobility and cross discipline knowledge could be prepared. It rightly lays stress on the development of undergraduate education, which is the foundation of higher education, which is diametrically opposed to National Knowledge Commission Report. The earlier UPA government played a crucial role in expanding number of IITs and in upgrading the Regional Institutes of Engineering as IITs and pumping huge funds into research activities, though the intended results have not been produced

When we think of higher education in Indian context we are confronted with the questions like- what

ails higher education in India? Is there a silver line in the dark clouds of higher education? Do we have the global competency and policies to promote higher education that can really elevate us in the twenty first century? Has our higher education enough potentiality to free our society from the crimes, restlessness, unemployment etc. and establish our country on the bedrock of the finest values of life? These are some of the obvious questions that bother us, and we need to ponder over them and address. The landscape of higher education is highly mosaic. There is a heterogeneous ecosystem. When we speak of quality in higher education, it is always with reference to faculty, academic program, students, research institutions, administration, building, infrastructure, collaborations, stake holder's participation and perceptions. There is a necessity of benchmarking. After all benchmarking is required for institutional introspection, its improvement and accountability. If at all we want to determine the quality of education imparted in higher education, the key matrix to determine quality could be based on the quality of its faculty, research and performance outputs. In our country with thousands of universities only two universities figure in top 200 universities across the globe. Even a small country like Singapore figures in that elite club (National University of Singapore) Mere establishing institutions with huge investments is not going to ensure quality, as institutions have to evolve and attain that quality; if this is realized, there could be possibly, in future the emergence of Indian Cambridge and Indian Stanford.

U.R. Rao, Former Chairman of ISRO once said

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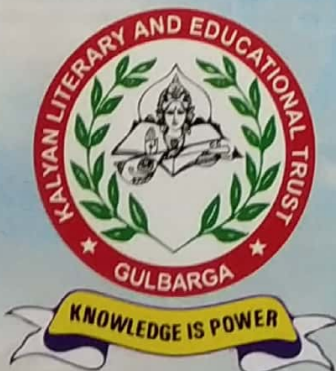
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16. Oppression of the Self and the Social: The question of Identity in Bama's *Sangati*
- Dr. Nirmala V. 79
17. Gender Discrimination: A Study with Special Reference to Shashideshpande's Novels –
The Dark holds No Terrors and That Long SILENCE
- Padmavathi A.V. 82
18. Aboriginal Writing in Australia Is a Cry Demand- ing Justice, Identity, Representation and
Better Deal with the Iniquitous Whitemen
- Dr. Raju B. 85
19. Three Stages of Existence in Walker Percy's *The Moviegoer*
- Raju B. 89
20. It's My Life 'Saru' In Shashi Deshpande's *The Dark Holds No Terrors*
- Rama Devi A. 93
21. Voices of Women in the Select Works of Indian Women Writers in English: An Overview
- Dr. Sandhya K. 98
22. Mystic Marula Shankaradeva: A Prasad
- Dr. Sannabasanagouda G. Dollegoudar, Prof. Shakuntala B. 101
23. Peace and Harmony in Mashkoor Ali Syed's *Paradise of This World*
- Dr. B.O. Satyanarayana Reddy. 105
24. The Theme of Quest for Identity in Shashi Deshpande's *That Long Silence*
- Shakeela Noorbasha 112
25. The Still Music of Paul Celan's Holocaust Poetics
- Sreekanth Kopuri 115
26. Feminism in Shobha De's *Socialite Evenings*
- Srinivas O. 120
27. Examining Social Conceptualization in the Novels of Chetan Bhagat
- Subha L. 123
28. A Sociological Study of Swami Vivekananda's Lectures "*From Colombo to Almora*"
- Subbaiah N.V.&Dr.M.Suresh kumar 127
29. The Concept of Utopian Society in the Prose Works of Swami Vivekananda
- Vijaya Bhaskara Sarma N. 132
30. A Study of '2 States: *The Story of My Marriage*' as a Study of Unity in Cultural Diversity
- Ysaswy Padarthy V.R.N. 137
31. The Diasporas and Multiculturalism with Special Reference to Rohinton Mistry's Novel
A Fine Balance
- Prof. Ratna Shiela Mani, Zehrabi, Sk. Shaheen 142
- II - TRANSLATION STUDIES**
32. Kattadamma Jatara
- Chada Lalita Devi (*Translated by : Damodar Rao*) 149
33. Translation – Text Analysis of Selected Short Stories of Volga
- Annapurna D. 152



Mystic Marula Shankaradeva: A Prasadi

- Dr. Sannabasanagouda G. Dollegoudar, Prof. Shakuntala B.

Abstract

India is a country that has produced outstanding personalities in different spheres of life, be it in political field, social service, literature, spiritualism or mysticism. The northern part of Karnataka witnessed a great epoch in the 12th century in socio-spiritual and mystical fields that have rare parallels in the annals of history of human civilization. This era was spearheaded by Basaveshwara and other Shivasharanas- a band of mystics. They propounded their thoughts through Vachanas in their mystic parliament called Anubhavamantapa. The Vachana Literature mainly concentrates on righteousness, moral and social values, spiritualism and mysticism. Shivasharanas used Vachanas as a weapon and a means to protest against the social restlessness, anarchy and declared a crusade against it. It was a fine instrument for them for the reformation of the society. The Shivasharanas never intended to cultivate literature, though it was a byproduct of their movement. They only tried to impregnate the Vachanas with their mystical experience to the social needs of the time. Sharanas were the collective creators of the Vachanas.

In this paper an effort is made to depict the great message of Marulashankaradeva who is a great mystic of the 12th century. Marulashankaradeva is a supreme Prasadi we come across in Indian context. The importance of Prasada is brought out here. In our country, each morsel we consume and every grain of food are considered to be a sacred Prasada. Marulashankaradeva from Barbara (in Afganistan) or from Kalinga, (the modern Orissa) as per different accounts, is the great Shivasharana, whose life heralds the message of Prasada. He lived at a pit (PrasadaKunda) at the outskirts of the city

living on the alms. He came to Kalyana to share the significance of Prasada. He wanted to join Basaveshwara's religious movements and stayed there for twelve months. Basaveshwara had not noticed that a great Shivasharana, who had attained the Union, was present in his courtyard for such a long period. Perhaps he must have been victim of his bodily deceptions caught in the web of the world, which had failed him to notice Marula Shankaradeva.

Key words: literature, spiritualism, mysticism

Introduction :

India is a country that has produced outstanding personalities in different spheres of life, be it in political field, social service, literature, spiritualism or mysticism. The northern part of Karnataka witnessed a great epoch in the 12th century in socio-spiritual and mystical fields that have rare parallels in the annals of history of human civilization. This era was spearheaded by Basaveshwara and other Shivasharanas- a band of mystics. They propounded their thoughts through Vachanas in their mystic parliament called Anubhavamantapa. The Vachana Literature mainly concentrates on righteousness, moral and social values, spiritualism and mysticism. Shivasharanas used Vachanas as a weapon and a means to protest against the social restlessness, anarchy and declared a crusade against it. It was a fine instrument for them for the reformation of the society. The Shivasharanas never intended to cultivate literature, though it was a byproduct of their movement. They only tried to impregnate the Vachanas with their mystical experience to the social needs of the time. Sharanas were the collective creators of the Vachanas. Every experience each

Dr. Sannabasanagouda G. Dollegoudar, Principal, Sharanabasavehswar College of Arts, Gulbarga

Prof. Shakuntala B., Dept. of English, Smt. V.G. Women's College, Gulbarga



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ABSTRACTS

articulating the muted and the silenced, representing the gender margins within that of caste, the cause of the gendered subaltern, empowerment and radical feminist realism, and an attempt for subaltern speaking have been attributed to her fictional texts. In her works Janu portrays tribal's life as victim and as a potentially subversive agent in the phallogocentrism Brahminical patriarchy and its value sphere and epistemology.

26.

**TRIBALS DANCE, SONGS AND MUSIC
OF SOLIGASIN SOUTHERN
KARNATAKA, INDIA.**

CHETAN A ITAGI

PG Student, Dept. of English Central University
of Karnataka.

SANDEEPB.H.

PG Student, Dept. of Psychology,
Central University of Karnataka.

KIRANKUMAR ITAGI

Shriram Institute of Civil Service Examination,
New Delhi.

Tribal communities is one of the interesting communities in India and they have variety of cultures and norms in their community. Dance and music are the core parts of their culture. They celebrations are performed for every possible occasion: to celebrate the arrival of seasons, the birth of a child, a wedding and festivals, social activities such as hunting and food gathering. Karnataka is one of the states with more population of tribal people in India. Toda, Beda, Soliga, Hakki-Pikki, KondaKaapu, Koraga, Bhils, Chenchu, gonds, etc. In Southern Karnataka Soligas are mainly distributed in the interior of the forests skirting the slopes of the Biligirirangan (BR Hill) hills and other hilly parts of Chamrajanagar and Mysore districts. The Rotti Habba (Food Festival) was held in March-April every year, this is the famous festival for soliga people and during that time; they arrange many religious programs with dance which are called "Kunitha" (Dance). Especially in this evening they arrange famous

dance called "Goru Goruka Gorukana" dance with "Tamatte" (Drum) music is performed. Especial in this song males only dance with group song with tamatte in circle form. All females and other people observe carefully and enjoying dance, during this song and dance time this community provide very big freedom for unmarried female, and this song and dance have a big meaning. This paper is analyses and introduces the important cultur of Soliga Tribes like dance, music and songs of Chamarjangar district of southern Karnataka India.

Key Words: Soligas. Tribal dance. Tribal Music. Tribal songs.

27.

TAMANDA AS A TRIBAL NARRATIVE

DR. S. G. DOLLEGOUDAR (PATIL)

Principal, Sharanabasaveshwar
College of Arts, Gulbarga

This paper attempts to study Thamanda as a tribal narrative. Thamanda is a short story in Kannada by Prof. K.S. Naik, translated into English by Dr. S.G. Dollegoudar and Prof. Shakuntala. B. India, as we know, is comprised of many ethnic, religious and linguistic groups. It possesses a large body of literature preserved in oral and written tradition in the various vernacular languages including Kannada. Traditional narratives and stories of the Panchatantra are also not to be forgotten in this context.

28.

**BHOOMIGITA AND GORUKANA:
HEROIC LIBERATION AND
REFRAMING THE IDENTITY OF
TRIBAL'S**

GANGA BIRADAR

Dept. of English, CUK, Kalaburagi

India is an ancient civilization with great diversity in both culture and geography. The

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124	Traditionalism Via A Vis Sensationalism: Rediscovering Fundamental Attributes Through Folklore Dr. Divya Joshi	129
125	Assessing Language Ability in ESL Classrooms: Improvisations and Directions Dr. Sonu Shiva & Manish Maharshi	130
126	Perception and Awareness of Menstrual Cups Dr. Mamta Brahmhatt	131
127	Education and Educational Development of India भारतातील शिक्षण आणि शैक्षणिक विकास डॉ. राजाराम रा. जाधव	132
128	English in Indian Higher Education: A Study in Teacher Attitude Dr. J. John Sekar	133
129	Interaction in Regional Medium English Classroom: To Cooperate or Collaborate? J. Jehoson Jiresh	134
130	Emergence of Women Writers J. Stella Devi	135
131	Teaching English in EFL Classroom Raising Cultural Awareness J. Jabeela Shirlin & Dr. K.Kaviarasu	136
132	Making and Breaking of Boundaries in Farah's Maps M. Athira	137
133	Experience Versus Expectation: Superman's Dual Personality Madhurima Nargis	138
134	Bleeding Mines: A Trail of Blood and Steel from Bellary to Beijing in Madhuri Vijay's <i>Lorry Raja</i> P.R. Bilahari	139
135	Tlt - An Effective Tool for Mixed Ability Classrooms S. Kalaimathi	140
136	Visuals to Dissuade the Fear of Writing Titus Richard	141
✓ 137	When a Grace Strikes Dr. Sannabasanagouda. G. Dollegoudar (Patil)	142
✓ 138	When Spiritual Vibrations Work B. Shakuntala	143
139	Role of English Teacher in Language Teaching Dr. D. T.Angadi	144
140	ICT Based Tools and It's Benefits in Library and Information Centre Gururaj F Duragannavar, N. Manjunath & Ghose Modin Mamdapur	145

WHEN A GRACE STRIKES

Dr. Sannabasanagouda & G. Dollegoudar (Patil)

Principal

*Sharanabasaveshwar (SB) College of Commerce,
Gulbarga, Karnataka, India*

ABSTRACT

This paper aims at giving a fine blend between a teacher (Animisha) and taught (Prabhudeva), the *Guru shishya parampara*-the teacher-disciple tradition in Indian religion and culture. The 'Sunya Sampadane' almost like a scripture to Veerashaivas, contains universal values. Allam Prabhu, a mystic who figures in it had an epoch-making impact on movement of Shivasharanas in Karnataka state, he, being a great mystic, has offered solutions in his Vachanas very judiciously and comprehensively to several issues of life. The Veerashaiva poets like Chamarasa and Harihara have copiously sung his glory in their poetry. Balligavi, from where Allam Prabhu hails, was the son of Nirahankara and Sugnani, both of them were the embodiments of right knowledge. His life transcended the bounds of worldly life. There was a profound spiritual longing that we witness in. He made his body a garden, the mind a spade and weeded out illusions. He elevated himself from the worldliness, and sowed the seeds of spirit. As a vagrant ascetic, he moved across the length and breadth of India. He had a great quest for ultimate, which was providentially bestowed upon him by Animisha a great mystic and his teacher. From him, he could learn the greatness of Shivayoga. At the final stage of his yogic pursuit, he met Animisha and got the power of his Guru. Animisha bestows upon Allam Prabhu all his mystic powers and transmits it through his eyes alone. It was a rare sight when two giant-mutes meet. He is dumb struck as the Linga from Animisha is transferred to Allam Prabhu's hand. He, being a blend of *Gnana* and *Vairagya* worked with Basaveshwar in finding succor for many tribulations of life.

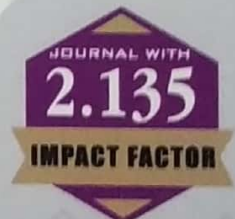
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8	The Aspirations of Younger Generation in Myanmar: Post-Modernism and Democracy in Pascal Khoo Thwe's <i>From the Land of Green Ghosts</i> via Reader Response Nanthini Sathia Moorthy	36	17	Obsolence of Ethical Egoism and Strive for Biophilia in Cormac McCarthy's <i>Blood Meridian</i> A.Joshua Sundar Raja Dr.K.Kaviarasu	82
9	Comparitive Study of Anita Desai's <i>In Custody</i> and ChetanBhagat's <i>Two States</i> S.P.Shruthi	42	18	Bleeding Mines: A Trail of Blood and Steel from Bellary to Beijing in Madhuri Vijay's <i>Lorry Raja</i> P.R.Bilahari	87
10	Making and Breaking of Boundaries in Farah's <i>Maps</i> M.Athira	46	19	The Importance of Edutainment in Education Dr.R.Malathi	92
11	Reading Kashmir Conflict of 1990s as a State of Exception: Mirza Waheed's <i>The Collaborator</i> " Sujit R.Chandak	50	20	TLT – An Effective Tool for Mixed Ability Classrooms S.Kalaimathi	96
12	Experience Versus Expectation: Superman's Dual Personality Madhurima Nargis	57	21	Dialogic Focalization in Ashwin Sanghi's <i>The Krishna Key</i> Thamer Amer Jubouri Al-ogaili, Dr.Manimangai Mani, Dr.Hardev Kaur & Dr.Mohammad Ewan bin Awang	100
13	Teachings of Guru Nanak: Relevance in Today's World Ankush Mahajan	61	22	Root Smell of Indian Writers in Indian English Novels M.Saranyadevi	107
14	Pre and Post-Colonial Malaysian Community in Samad Said's <i>Salina</i> Zahraa Abdullah Mohan Vishaalenny Subramaniam	65	23	Postcolonial Multiculturalism in K.S.Maniam's in <i>A Far Country</i> Ain Fatihah Binti Mohd Kasim Manimangai Mani	112
15	Human Greed Against Nature: An Ecocentric Approach to Tim Winton's <i>Shallows</i> E.G.Jithin Jenner & Dr.K.Kaviarasu	72	24	When a Grace Strikes Dr.Sannabasanagouda, G. Dollegoudar (Patil)	118
16	Crisis and Suspense in Ashwin Sanghi's <i>Chanakya's Chant</i> Santini Pathinathan & Manimangai Mani	78	25	"A Pattern that Repeats Throughout History": An Analysis of Enemy as a Site of Constant Struggle between External Reality and Inner Self Thongbam Saya Devi	122
			26	Indian English Literature Mirrors Human Life G.Mahalakshmi	127
			27	When Spiritual Vibrations Work Prof.B.Shakuntala	131

When a Grace Strikes

Dr. Sannabasanagouda, G. Dollegoudar (Patil)
Principal, Sharunabasaveshwar (SS) College of Commerce
Gulbarga, Karnataka, India

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Introduction

There is an attempt being made for deeper understanding of art, culture, language, religion for world peace, further there is also a scope for new analysis of history, influential personalities and civilizations including studies on languages and literature. Hence I have taken the present theme and made analysis of the relation between Allam Prabhu and Animisha, which is more descriptive in nature and theoretical.

The world can do its best by acknowledging that the 'Surya Sampadane' is a work of universal values, and it indeed is almost like a scripture to Veerashaivas, a religious minority in India. This work can also be considered as a magnum-opus as it very beautifully weaves the Vachanas (poems that stand between prose and poetry) in dialogue forms. Allam Prabhu a mystic, who figures in it had an epoch-making impact on movement of Shivasharanas in Karnataka state in the 12th century, he has offered solutions in his Vachanas very sensibly and comprehensively to several issues of life. There was a profound spiritual longing that we witness in Allam Prabhu. He made his body a garden, the mind a spade and weeded out all illusions. He elevated himself from the worldliness, and sowed the seeds of spirit. As a vagrant ascetic, he moved across the length and breadth of India. He had a great quest for ultimate, which was providentially bestowed upon him by Animisha a great mystic and his teacher.



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ABSTRACTS

ANEJANA C.

WHEN *OTHELLO* SPOKE MALAYALAM: RE-INVENTING THE VOICE OF THE SUBALTERN IN ADAPTATION.

The title 'Othello' no longer need any introduction to the readers of English Literature today. History has ensured that, no student in English Literature can walk away without glancing at the tragedy of the Moorish Soldier and his Venetian Bride, today. Transplanting the tragedy from the clutches of Elizabethan era and its justifications of disapproval towards a 'black' marrying a 'white', postcolonial re-readings of Shakespeare's Othello have argued and offered varied insights to a much subtle yet poignant perspective over the subjugation and marginalization of Othello as an 'other'.

Following suit to its popularity, as well as renowned acclaim for being a classic, Shakespearean works have also been widely adapted, re-written and translated. Jayaraj, in 1997 reworked on Othello, transplanting the tale to a village in Kerala. The plot is then reworked to narrate the story of Kannan(Othello), Thamara(Desdemona) and Paniyan(Iago). Set in an unnamed village in total isolation, the life of KannanPerumalayan(played by Suresh Gopi) and Thamara (ManjuWarrier) unfolds, where unlike Othello, Kannan is not a General but an ace Theyyam artist.

My paper attempts to delineate the tryst of translating and readapting a classical text of Shakespeare, which enjoys the cult cosmopolitan status, into a native atmosphere. If Shakespeare, placed the marginalized Othello before the reader, Jayaraj placed his PerumalayanKannan within the subtext of prejudiced cast identity. Held within the dialogues of an intricate art form, I feel thus, through Kannan, Jayaraj advocated the fate of a marginalize d's attempt to transcend the objective barriers placed across him during the course of his life mainly through the powerful discourse of religion and through the oppress d's struggle of transforming himself into a mythical being thereby promulgating his tale to the future (especially his clan). The paper then, attempts to identify the subplot of a subaltern narrative implanted in the narrative of a more dominant powerful text, taking its account through a popular culture.

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GLOBAL FLOW OF SHAKESPEARE

The world reveals the truth of liberalization that it had sown its seeds when the empires were established across the globe in different ages through different dynasties. The ancient trade links among the global people had begun centuries ago; most of the European countries during Shakespearean time had established trade links with Asia and America. English began to diffuse across the globe and also across the empire, further the literary works of Shakespeare reached the shores of the empire and also the colonies established by the British. His dramas are translated into several languages across the globe and are also adapted to the local needs to communicate the theme.

Key words: globalization, international community, English, impact etc.

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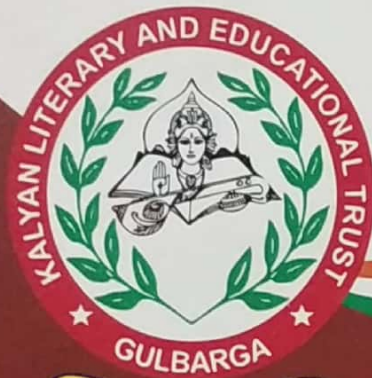
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CONTENTS

No		Page No.
1.	Relevance of Gandhian Philosophy in the Process of National Development - <i>Dr Shamala Ratnakar</i>	1
2.	Relevance of Thoreau's Conception of Spiritual Experience <i>Dr. Jayamangala.A.Jalihal</i>	5
3.	Chudamani Raghavan's <i>Yamini</i> : The Realistic Tale of the Tamil Middle Class Women <i>Dr. Ashok Hulibandi</i>	9
4.	The Caste System among the Dalit Christians <i>P.Pradeep, Dr.R.Poli Reddy</i>	15
5.	Chennabasavanna: A Prodigy of Knowledge <i>Dr .Sannabasanagouda G. Dollegoudar, Mrs. Shakuntala B</i>	20
6.	Shankar Mokashi Punekar: A Few Comments on his Three Novels <i>Chidambar. L. Patil, Dr.D. T. Angadi,</i>	22
7.	Mahasweta Devi's <i>Rudali</i> : A Review <i>Sachin P Uppar</i>	27
8.	Place of Writing in Language Development <i>Dr. D.T Anagadi</i>	30
9.	A Study of <i>Gandhian Consciousness</i> in The Novels of R. K. Narayan <i>Dr. D.T. Angadi ,Mr.Mallikarjun.Meti</i>	36
10.	Quest For Liberation in Shyam Selvadurai's <i>Cinnamon Gardens</i> <i>S S Awati</i>	40
11.	Bond of Sisterhood in Chitra Banerjee's Novel "Vine of Desire" <i>Ms. Jyoti Valmiki</i>	43
12.	When Women's Glory was Sanctified by Basava <i>Mrs. Shakuntala B, Dr .Sannabasanagouda G. Dollegoudar</i>	46
13.	Transcultural Identities in Jumpha Lahiri's novel ' <i>The Lowland</i> ' - <i>Channabasappa Inalli</i>	50
14.	T.S Eliot's Kinship with Joseph Conrad : A Note <i>Dr. Indrani. R</i>	53
15.	Discerning Partition Perceptive in the fiction of Khushwant Singh's <i>Train to Pakistan</i> <i>Shivananda Swamy K.R.</i>	58
16.	Satire as Phenomenon in the Novels of R.K. Nararayan and Khushwant Singh - A review.	62

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Shree Harinagar, Jewargi Road, Gulbarga – 585102.
Cell No.: 09945626621
E-mail : deccanliteraryjournal@gmail.com
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bosreddy@gmail.com

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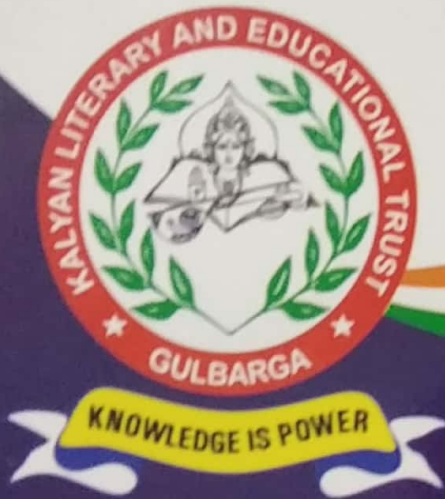
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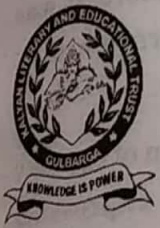
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No		Page
11.	Portrayal Of Modern Women In Shashi Deshpande's <i>Binding Vine</i> A.V.Padmavathi Dr.R.Polireddy	69
12.	The Women Perspective In The Works of Shobha De: B Manjunath	74
12.	Mulk Raj Anand's the <i>Barber's Trade Union</i> a Study Dr. Haseena Begum	79
13.	<i>Prison And Chocolate Cake</i> – A Dialectic Of Personal And A Political Memoir of Nayantara Sahgal. Dr. B. Tirupathi	83
14.	The Decadence of The Old South In <i>A Rose For Miss Emily</i> By William Faulkner Dr. Nishat Arif Hussaini	88
15.	'ANTARDRUSHTI' Legacy of Life Accomplishments Dr. Sannabasanagouda G. Dollegoudar Patil	97
16.	THY FAIR Prof. Shakuntala B.	99



'ANTARDRUSHTI'

Legacy of Life Accomplishments

Dr. Sannabasanagouda G. Dollegoudar Patil

This is a translation of an article of Parama Pujya Dr. Sharanabasawappa AppaMahadasoha Peethadhipathigalu Sharanabasveshwara Samsthana Kalburagi, which appeared in Dasoha Jnana Ratna Patrike 'ANTARDRUSHTI' section.

The divine life of Lord Mahadasohi Sharanabasaveshwara could be acquainted through his spiritual practices, his way of living and his life that was built on the anvils of compassion, love and care and concern for fellow human beings. The message of his life and several number of his life incidents have given us the glimpses of his great and divine life. Hence, his life has offered exciting material for writers to pen several literary works like dramas, novels, research dissertations, folklores, biographies, Puranas, History, Essays and other forms of literature.

Several works have appeared so far on his Devine life and his message, many more are being published periodically. In a way it is a kind of a process recording the details of his life-history and perspectives of life eternally. The saints, Seers, Shivasharanas and mystics have been providing the cultural legacy to the posterity. As the teacher bestows upon his taught all his mystic wealth that is at his disposal, which is a replica of his own; similarly in Indian context such a cultural legacy has been continued from time immemorial.

The tradition initiated by Lord Mahadasohi Sharanabasava with such a lofty objective is always in the process of discharging its set actions and activities. Aadi Doddappa Sharana realising the moment of merging of Sharanabasava's soul with the cosmic soul, which was fast approaching, was greatly grieved and the contemporary people also were greatly shocked and stunned leading to the befall of a pal of gloom.

Addressing Lord Sharanabasaveshwara Sri Doddappa Sharana said that he was the voice of the millennium and an era and told him that he was a symbol of benevolence

Dr. Sannabasanagouda G. Dollegoudar Patil, Principal, Sharanabasaveshwar College of Commerce, Kalaburgi

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'Krishna Krupa, Plot.No.26,
Shree Hari Nagar, Jewargi Road,
Kalaburgi-585102.

Cell No.: 09886045485,

E-mail : deccanliteraryjournal@gmail.com

dtangadi2010@gmail.com.in

bosreddy@gmail.com



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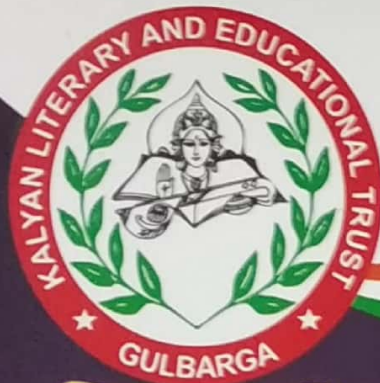
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No		Page
	Desh Pande's <i>A.V.Padmavathi Dr.R.Polireddy</i>	59
13.	The Indian English Short Story <i>Mr Basavaraj Yallur</i>	63
14.	Early Feminist of Colonial India: Sarala Devi <i>Dr. Nasreen Banu Jamadar</i>	66
✓15.	Passage of Criticism From G.S. Shivarudrappa's Vimarseya Poorva Paschima <i>Dr. Sannabasanagouda G. Dollegoudar Patil</i>	72
16.	Basavaraj Naikar's Light in the House: A Critique <i>Dr Raju T. Malagimani</i>	78
17.	Basavaraj Naikar's Light in the House: A Critique <i>Dr.V.Sudhakara Reddy, S.V.D.C, Kadapa</i> <i>Prof. P.Padma, Y.V.U.Kadapa.</i>	82



Passage of Criticism From G S Shivarudrappa's Vimarseya Poorva Paschima

Dr. Sannabasanagouda G. Dollegoudar Patil

Can anybody keep quite without responding to one's own surroundings? Perhaps, the answer would be no, nobody would be happy unless he or she shares it with someone or the other. People wish to share their opinions, communicate it with each other, when considered from this angle, all those who engage in such activities are critics. Criticism, in general sense, is broad-based; it can also be a criticism, if someone, who has a passion for food and a taste for eating, makes remarks such as- this food does not taste well; it is too sour; this curry is too salty; it is really mouth-watering stuff...etc. This is a kind of a commentary on the art of determining the parameters of tastes. A healthy tongue knows a perfect composition of tasty food, and it also knows whether the food tastes well or spurious or distasteful. Similarly, a healthy mind, and a mind that is rich with experiences can make judgment of different stages of life and also its different faces. It is also able to determine which is right and which is not, which is beautiful and which is not. The mind can also make evaluation of something that pleases it with a right combination of several features. When we speak with regard to literature, which is a definition of life, what holds good while discussing about literature, also applies to discussing about a healthy mind and a tongue that knows the true taste. They also come under the same preview of criticism.

Criticism is an honest effort of a talented scholar with a keen sense of perception and a benevolent heart, a critic relies on a given work of art and meditates over it, and thus he makes a catalogue of its merits and demerits. After its due evaluation, the critic makes right judgment. Criticism is always a bi-product of literature, which is found commonly in abundance in a particular country or a language. Criticism follows literature, wherever there is literature, criticism is there. So literature is always first and its criticism follows next. Criticism becomes essential to find out the beauties deeply embedded in literature that are found in abundance. Where is the need of criticism, if there is no literature found in abundance? It is only after the rich growth of literature; the criticism follows it, for making its evaluation and bringing out its distinguished qualities.

There are different stages like - in the first stage, we see a profuse growth of literature,

Dr .Sannabasanagouda G. Dollegoudar Patil, Principal , Sharanabasaveshwar College of
Commerce, Gulbarga, Karnataka

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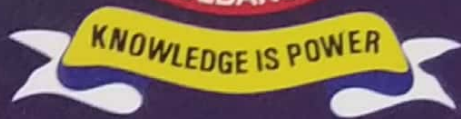
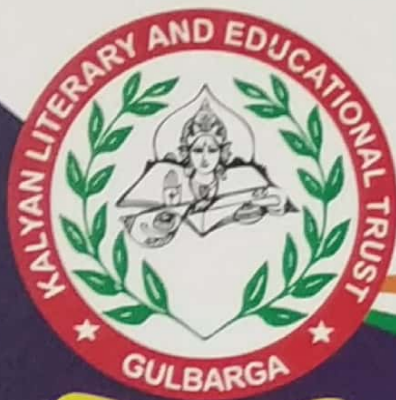
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No		Page No.
19.	Tryst with Mahadasoha Dr.S.G.Dollegoudar, Mrs. Shakuntala B	100
20.	Progressive Motifs in U. R. Ananthamurthy's novel <i>Samskara</i> Baburayanna Dhannur	105
21.	Progressive Motifs in U. R. Ananthamurthy's novel <i>Samskara</i> Praveen Kumar. B	109
21.	Progressive Motifs in U. R. Ananthamurthy's novel <i>Samskara</i> Praveen Kumar. B	109

The Element of Indianness in Indian English Poetry



Dr. S. G. Dollegoudar

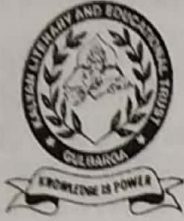
Abstract

Indian English poetry is greatly dominated by the element of Indianness, the poetry shows the dominant figure of India in every facet of its composition. Indianness, that way, cannot be concretely shown, but it can be felt when we go through Indian poems. Indianness is an integral part of most of the poets, and it has been expressed with great ease and authenticity, the idioms, the images, the poets experience, language and myths together lend a great amount of authenticity to the element of Indianness. The present paper written jointly makes an attempt to present the element of Indianness traced out in Indian English poetry. One thing that is very common in all the Indian writers is their concentrated efforts to touch upon the finer sensibility of Indian culture and ethos.

Key words- Indianness, Language, Music, Form, Meaning, Style, Imagery, Inner Meaning, Mode, Attitude and Vision, culture

The present paper written jointly makes an attempt to present the element of Indianness traced out in Indian English poetry. In this paper we have not gone into technical aspects of how the element of Indianness is used in prose and poetry, rather an honest attempt is made to trace it out across the Indian English poetry and present it in a nutshell including its meaning, definition for our understanding. There has been a considerable debate over a period of time on the element of Indianness in Indian English literature. In fact, Indian English is growing at a rapid speed as there are new writers emerging from almost every part of the country. Prof. Shrinivas Iyengar says Indian writing in English is a novel experiment and all the writers aim at 'to be Indian in thought and feeling and emotion and experience, yet also to court the graces and submit to the discipline of English for expression.' It is another aspect whether all of them can stand on the same pedestal. The composite culture of India has given a further impetus to the growing Indian English literature. No doubt there are quite a few of them very promising. Owing to a bulk of literature being produced every year by several numbers of writers, it has become increasingly difficult to record their contribution and present systematically and chronologically in the present history of Indian English by the historians. There are brilliant writers from north, south, east and west. One thing that is very common in all of them is their concentrated efforts to touch upon the finer sensibility of Indian culture and ethos. It is also moulding our culture as it is being moulded by the same. Here both life and literature are the winners, as each of them have been benefited from the other. They are complimentary to each other. The rich hoard of literature pro-

Dr. S. G. Dollegoudar, Principal, Sharanabasaveshwar College of Commerce, Gulbarga.



Tryst with Mahadasoha

Dr.S.G.Dollegoudar

Mrs. Shakuntala B

In this paper a textual analysis is made by me on the book *Appaji's Tryst with Mahadasoha*. No religion is greater than service, service to humanity is service to God. The cardinal principle of Dasoha philosophy is rendering of Mahadasoha, 'Dasa-Aham', which literally means 'I am the servant'. This is the unique and unparallel contribution made by Veerashaiva mystics of the eleventh and twelfth century of Karnataka to the realm of mysticism. Here the initiate becomes the lowest of the lowly, breaking the barriers of caste and creed, rank and position, so that with absolute abolition of ego, he or she becomes identified with every living being—a condition of universalization of oneself and of cosmic at-hominess. In Dasoha the onus is entirely on doing, on action, on one's total involvement in compassion. It was again in the eighteenth century that Poojya Shri Sharanabasaweshwara and Poojya Shri Doddappa Appa further expounded Maha Dasoha. According to Dr. Sharanabasawappa Appa, Dasoha is extended to the field of education, it, just being a mere means to livelihood, must be harnessed to the service of man in the true spirit of Kayaka and Dasoha. Dr. Sharanabasawappa Appa institutionalizes the Dasoha Philosophy in the vision of the Sangha that endeavors to attain excellence in service as reflected in these words. "No Religion is greater than service and service to humanity is service to God". Here education is offered to the students, to overcome many challenges. Students are made to think Independently, Write Independently, Speak Independently, Live Independently to face the challenges in the life to serve, not only his family, but also the whole Nation – Mankind. "Teaching and learning for the sake of livelihood is an ordinary life. Teaching and learning not only for the sake of livelihood but also for the welfare of others is a good cultured life. Teaching and learning not only for the sake of livelihood but for the sake of the welfare of humanity, thinking that serving humanity is serving God, is Kayaka and Dasoha philosophy of Education". Appaji opines that culture gives while vulture snatches. Thus culture is humane and vulture is barbarous.

Madam Judith Kroll of United States of America, and Dr.L.Basawaraju, the noted Kannada scholar, felt that the English-speaking world ought to be benefited by the spiritual message of sutras, hence they translated them into English. Further there are number of articles written in kannada on each Dasoha Sutra by eminent writers, speakers,

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Mrs. Shakuntala B, Associate Professor, Dept. of English, Smt. V.G. Women's College, Gulbarga

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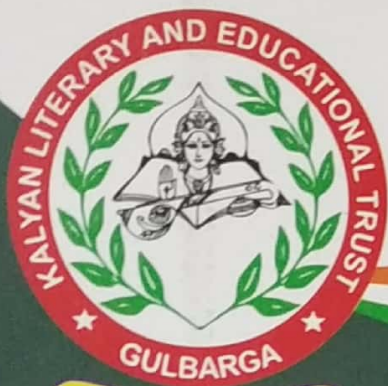
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CONTENTS

No		Page No.
1.	Dr. B. R. Ambedkar: A Writer of Nationalism and Social Insight <i>Mr. Vasantkumar S. Kadlimatti</i>	1
2.	Image of marginalized in Aravind Adiga's <i>the White Tiger</i> <i>Dr. Haseena Begum</i>	5
3.	Neil Simon's <i>Chapter Two</i> as a Domestic Comedy : A Study <i>Dr. P. Padma</i>	10
4.	Feministic Perspective in Shashi Deshpande's Novel <i>that Long Silence</i> <i>Dr. R. Poli Reddy, S. Ajay Kumar</i>	19
5.	The effectiveness of learning strategies on speaking and vocabulary in english for secondary school students <i>S. Subramanyam</i> <i>Dr. U.P Chandrashekar</i>	26
6.	Subjectivity, distinctiveness and expression : a study of Austin Clarke's <i>The Polished Hoe</i> <i>Dr. R. Poli Reddy, Sri. T. Nageswar Rao</i>	31
7.	Dynamics of Social Change in Nayantara Sahgal's <i>A situation in new delhi</i> <i>Dr. B. Tirupathi</i>	38
8.	The ideology of nothing in hemingway a close study of the novel <i>The Old Man and the Sea</i> <i>Dr. Nishat Arif Hussaini</i>	44
9.	A survey of indian women writing in english (from difference to diversity) <i>Dr. Nishat Arif Hussaini</i>	51
11.	Vijay Tendulkar's Drama: the thematic approach <i>Dr. Nasreen Banu Jamadar</i>	58
12.	The women perspective in the works of Shobha De: <i>B Manjunath</i>	60
13.	Portrayal of woman in the world of a K. Ramanujan <i>Sheela H</i>	65
14.	Religion is one but names are many <i>Dr. Sannabasanagouda G. Dollegoudar Patil</i>	71
15.	The Second Coming <i>Prof. Shakuntala B.</i>	74



RELIGION IS ONE BUT NAMES ARE MANY

Dr. Sannabasanagouda G. Dollegoudar Patil

This is a translation of an article of Parama Pujya Dr. Sharanabasawappa Appa Mahadasoha Peethadhipathigalu

Sharanabasveshwara Samsthana Kalburagi, which appeared in DasohaJnana Ratna Patrike

There are several religions in the world. Each religion might be having a sub-name or names of its own. Similarly, Veerashaivism too has several names. We can cite the names like Veerashiva, Lingayath, Banajiga, Reddy Lingayath, Ganiga Lingayath etc. When I was heading the Veerashaiva Mahasabha, as its President, I made efforts to bring all of them under one umbrella and unite them. I also tried to address them, as 'Lingadaris'.

I do not have a definite answer for questions like "Who was responsible in conceiving the idea of the art of Cooking?" In the formative days man used to live by consuming the roots and herbs. Later on, he began to have his permanent habitation in a single place and also learnt the art of growing crops and eating baked/steamed foods. Thus, the art of cooking was evolved naturally. Similarly, the Veerashaivism/Lingayathism has no its own founder. It has been ever expanding and growing along with the human being. When we look at the religion of Veerashaivism/Lingayathism against this background, it also grew up naturally and further without the help of an individual. Therefore it is not a religion founded by an individual. There is a greater scope for change in those religions that have evolved naturally in course of time. The religions are not stagnant waters, rather they are like running rivers eternally, and they are subject to change every day.

The famous thinker Lenin says in his book, "There is no any distinction among Shaivas living in Southern India, there is an equality that is deeply rooted." We can

Dr. Sannabasanagouda G. Dollegoudar Patil, Principal, Sharanabasaveshwar College of Commerce, Kalaburgi

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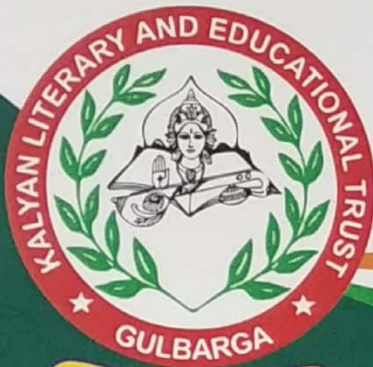
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CONTENTS

No		Page No.
1.	A Study of Women Characters in the Novels of Shashi Deshpande <i>Anita Jadi, Prof. V. F Nagannanawar</i>	1
2.	An Interview with Attia Hosain <i>Smt. Reshma Inamdar</i>	5
3.	Suffering and Loneliness in the Poetry of Manmohan Ghose <i>Mr. Arunkumar A. Nooli</i>	12
4.	Eluding Peace And A Glance At A Modern Life <i>Prof. Shakuntala B.</i>	15
5.	Flight From The Pains of Narcissism to the Pangs of Nostalgia In <i>Dr.K.Ramakrishna Naidu</i>	18
6.	Hunger Theme in Kamala Markandaya's Nectar in a Sieve <i>Dr. R.Poli Reddy</i>	21
7.	Emancipation through Education in Bama's <i>Karukku</i> <i>Indira C. Rathod</i>	28
8.	Intertextuality in Tagore's play The Post Office <i>Prof. Iqbal B. Tajwale</i>	32
9.	Analysis of Psychology Towards James Joyce's A Portrait of The Artist As A Young Man <i>Dr. D.T. Angadi, Mr. Mallikarjun. Meti</i>	35
10.	Lesbian Relationship Is Shobha De's Novel <i>Starry Nights</i> <i>Shivanand Shankar</i>	43
11.	The Spirit Abounding <i>Dr. Sannabasanagouda G. Dollegoudar Patil</i>	47
12.	The Neo-Freudian And The Influence Of Their Theories On 20 th Century Literature <i>Dr. D.T. Angadi,</i>	49
13.	Velutha-"The God Of Loss" And "The God Of Small Things" In Arundhati Roy's <i>The God Of Small Things</i> <i>Dr.N.Rajagopal Reddy</i>	53
14.	Salman Rushdie's <i>Midnight's Children</i> - A Thematic Study <i>Dr. R.Poli Reddy</i>	57
15.	Soliloquies In Shakespeare's Tragedies <i>Janardhanreddy. K</i>	62
16.	To the Rising of a Waneing Fortitude <i>Prof. Shakuntala B.</i>	69
17.	Black Female Playwrights Carving A Place On The American Theatre <i>Umakant S. Patil</i>	71
18.	Diaspora and Literary <i>Conflicts Dr Vincent Alva</i>	75
19.	Ambedkar as a Nation Builder in the Biography by Dhananjay Keer <i>Geetanjali.N.Shahapurkar</i>	81



THE SPIRIT ABOUNDING

Dr. Sannabasanagouda G. Dollegoudar Patil

*When Independence Movement was toddling
Revered Appaji was ambling,
When tricolor was fluttering
He was blinking.
When darkness was dawning,
Yet light was beaming upon him,
When things were falling apart
He was the center of gravity.*

*When Appa Doddappa battled lone
Joined him he alone.
with joy boundless
valiant, and young at heart
and rushed he to the call of duty.*

*Doddappa Appa, absorbed in missions many
was rooted in service and service rooted in him.
Initiated he, Appaji into ordain of Mahadasoha
Infused into him the spirit abounding.
Lo! Dasoha became nucleus of his life.
Then after, there is no look back.*

*When glimpses are cast, richer they are in the company of Appaji
What a sight!
A perfect replica of all that is beautiful
Oh! Could it be a God's design?*

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Dr. D. T. ANGADI

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Shree Harinagar, Jewargi Road, Gulbarga – 585102.

Cell No.: 09449133601

E-mail : deccanliteraryjournal@gmail.com

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bosreddy@gmail.com



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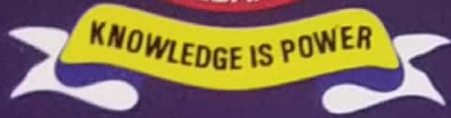
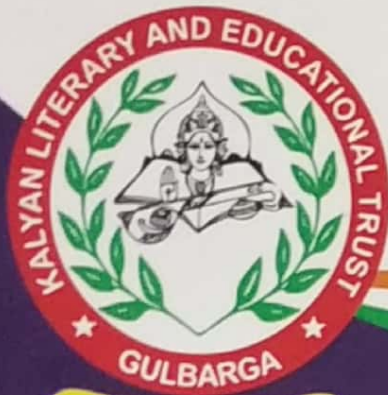
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CONTENTS

	Page
1. Interventionist Agenda in Post-War Drama- T. Subramanyam	5
2. Class Room Problems in English Language Teaching -A Personal Approach-Dr.N.Shanthanaik	13
3. Identity Crisis in Salman Rushdie's Midnight's Children - Dr. Parashivamurthy H.S.	18
4. English Language Teaching at the U.G. Level (Non-Professional: An Empirical Study- B. Kesava Reddy, Dr. K. Gopal Reddy, Dr. V.B. Chitra	24
5. Dalit's Identity through Education: A study of Narendra Jadhav's Untouchables-Lavanya C	30
6. Neil Simon's Come Blow Your Horn as a Domestic Comedy-Dr.P.Padma	36
✓ 7. Scheme of Composition of Sunya Sampadane - Dr. Sannabasanagouda G. Dollegoudar	✓ 43
8. Homosexual and Ethnic Identities in Shyam Selvadurai's Funny Boy - Prof: S.S. Awati, Dr.D.T.Angadi,	47
9. Retelling, Textuality and Fantasy in Suniti Namjoshi's Narratives - Dr. Nasreen Banu Jamadar	50
10. Reading Kusumabale from Dalit Perspective - Shanthala	55
11. What a Shame ! - Dr .G Chenna Reddy	61
12. Warrior of the Border Struggle : A Review - Prof Umakanth S. Patil	63
13. Rabindranath Tagore's "Gitanjali"(1912) from a Dasoha Perspective -Prof. Patil S.S.	64



SCHEME OF COMPOSITION OF SUNYA SAMPADANE

Dr. Sannabasanagouda G. Dollegoudar

Principal
Sharanabasavehswar College of Arts, Gulbaraga, Karnataka

Efforts are made to give meaning to the true existence of human life, especially by the Veerashaiva mystics which is very well reflected in *Sunya Sampadane*- the book that all the Veerashaivas love reverentially and hold to their chest and practice its tenets. *Sunya Sampadane*, being the quintessence of Veerashaivism, is the beckoning light for the scholars. It throws light on exciting mysterious lives of many Veerashaiva Sharanas. *Sunya Sampadane* is the great work of spirituality, which unravels the path of Karma, Jnana and Bhakti.

In all there are 21 lessons in *Sunya Sampadane* compiled by Goluru Siddaveerannodeya. In the first lesson, we come across the meeting between Allamprabhu and his Guru Animishayogi and grace bestowed upon Allamprabhu by his teacher. In case of the other three *Sunya Sampadanas* compiled by other three writers, this sequence is being followed. But there are some differences among the compilers of *Sunya Sampadanas* with regard to the life history of Allamprabhu, and necessary changes have been made by them as deemed to be fit for their scheme of compilation. Siddaveerannodeya has introduced a new episode of Guggayya, which was not included in the earlier *Sunya Sampadanas*.

When we look at all the four compilations, we learn from them some differences in the introduction of the episodes. For instance in the first *Sunya Sampadane* composed by Shivaganaprasadi Mahadevayya, we come across the Sampadane of Muktayakka soon after the episode of Animishayogi. Later on, Siddharama's episode continues. After exchange of dialogues between Allamprabhu and Siddharama, Allamprabhu takes Siddharama to Kalyana. Till the episode of Marulashankaradeva the sequence followed by Siddavirannodeya continues here. So Siddavirannodeya has followed the sequence followed by Shivaganaprasadi, another compiler. After the Sampadane of Marulashankaradeva, there is some difference in the series of Vachanas and scenes in both these Sampadanes.

But Gummalapurada Siddalingayathi has faithfully followed the sequence of Shivaganaprasadi. But Siddavirannodeya has made in this context a drastic change. The Basaveshwara Sampadane and Prabhudevara Poojasthithi are the two divisions made by Siddavirannodeya, which appear more or less together soon after Marulashankaradeva's Sampadane in Shivaganaprasadi's compilations. Then the episode of Madiwalayya and Siddharama come respectively. Though there are many

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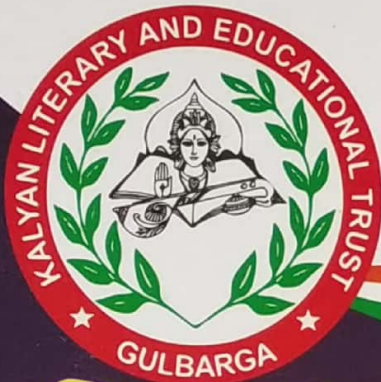
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CONTENTS

No		
	Desh Pande's <i>A.V.Padmavathi Dr.R.Polireddy</i>	
13.	The Indian English Short Story <i>Mr Basavaraj Yallur</i>	
14.	Early Feminist of Colonial India: Sarala Devi <i>Dr. Nasreen Banu Jamadar</i>	
15.	Passage of Criticism From G.S. Shivarudrappa's Vimarseya Poorva Paschima <i>Dr. Sannabasanagouda G. Dollegoudar Patil</i>	72
16.	Basavaraj Naikar's Light in the House: A Critique <i>Dr Raju T. Malagimani</i>	78
17.	Basavaraj Naikar's Light in the House: A Critique <i>Dr.V.Sudhakara Reddy, S.V.D.C, Kadapa</i> <i>Prof. P.Padma, Y.V.U.Kadapa.</i>	82



Passage of Criticism From G S Shivarudrappa's Vimarseya Poorva Paschima

Dr. Sannabasanagouda G. Dollegoudar Patil

Can anybody keep quite without responding to one's own surroundings? Perhaps, the answer would be no, nobody would be happy unless he or she shares it with someone or the other. People wish to share their opinions, communicate it with each other, when considered from this angle, all those who engage in such activities are critics. Criticism, in general sense, is broad-based; it can also be a criticism, if someone, who has a passion for food and a taste for eating, makes remarks such as- this food does not taste well; it is too sour; this curry is too salty; it is really mouth-watering stuff...etc. This is a kind of a commentary on the art of determining the parameters of tastes. A healthy tongue knows a perfect composition of tasty food, and it also knows whether the food tastes well or spurious or distasteful. Similarly, a healthy mind, and a mind that is rich with experiences can make judgment of different stages of life and also its different faces. It is also able to determine which is right and which is not, which is beautiful and which is not. The mind can also make evaluation of something that pleases it with a right combination of several features. When we speak with regard to literature, which is a definition of life, what holds good while discussing about literature, also applies to discussing about a healthy mind and a tongue that knows the true taste. They also come under the same preview of criticism.

Criticism is an honest effort of a talented scholar with a keen sense of perception and a benevolent heart, a critic relies on a given work of art and meditates over it, and thus he makes a catalogue of its merits and demerits. After its due evaluation, the critic makes right judgment. Criticism is always a bi-product of literature, which is found commonly in abundance in a particular country or a language. Criticism follows literature, wherever there is literature, criticism is there. So literature is always first and its criticism follows next. Criticism becomes essential to find out the beauties deeply embedded in literature that are found in abundance. Where is the need of criticism, if there is no literature found in abundance? It is only after the rich growth of literature; the criticism follows it, for making its evaluation and bringing out its distinguished qualities.

There are different stages like - in the first stage, we see a profuse growth of literature,

Dr. Sannabasanagouda G. Dollegoudar Patil, Principal, Sharanabasaveshwar College of
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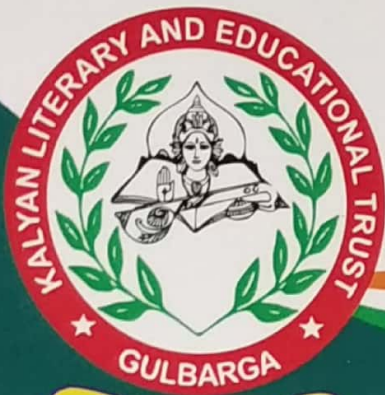
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CONTENTS

ISSN 2321-0818

No		Page No.
1.	Historical Sensibilities in Epic Proportions with Monologic Tone : The Apprentice - Dr. G. Umamaheswar	5
2.	Reflection on Multicultural Identity in Kushwanth Singh's <i>Train to Pakistan</i> - Dr. Parashivamurthy.H.S	8
3.	Kiran Desai as a Modern Writer - Cecilia D'Cruz	15
4.	Indian Women in Commonwealth Literature - Dr.D.T.Angadi	18
✓ 5.	Spiritual Austerity of Lalladevi and Akkamahadevi - Prof. Shakuntala B & Dr. Sannabasanagouda G. Dollegoudar Patil ✓	21
6.	Female Perspectives in Amitav Ghosh's <i>The Calcutta Chromosome</i> and <i>In An Antique Land</i> - Dr.D.T.Angadi & Suneel Kantappa	25
7.	Kuvempu's <i>The House of Kanooru</i> as a Provincial Novel - Dr. Ashok M. Hulibandi	30
8.	Identity Crisis in the Novels of Amitav Ghosh and Orhan Pamuk - Abhilash M.N	36
9.	The views of Swamy Vivekananda on Dharma and Yoga - Dr. H B Jalajakakshi	39
10.	Diaspora in C.B. Divakaruni's: <i>The Mistress of Spices</i> - Prof: S.S. Awati	42
11.	The Typical Indian Woman in Divakaruni's <i>The Vine of Desire</i> - Mallikarjun Meti & Dr.D.T.Angadi	45
12.	Fragmentation of Self Towards New Identities : Journey of Women In Jhumpa Lahari's Short Fiction-Alpha Joseph	52
13.	Views on Gender Issues by the Women Writers-Prof. (Mrs.)Rohini Naik	58



SPIRITUAL AUSTERITY OF LALLADEVI AND AKKAMAHADEVI

PROF. SHAKUNTALA B.

Head, Dept. of English, Smt. V. G. Women's college, Gulbarga
&

DR. SANNABASANAGOUDA G. DÖLLEGOUDAR PATIL

Principal
Sharanabasavehswar College of Arts, Gulbaraga, Karnataka

Lalleshwari and Akkamahadevi being two polestars of Indian horizon of mysticism, hailing one from north and the other from the south command our respect with reverence, and stand out as the most outstanding personalities in the socio-religious and mystical history of India. The mystics truly dominate the scene across the country through centuries like a great magnetic power. Their life, deeds and teachings have been a great source of inspiration to millions of people in Northern and Southern India for the last several hundred years, and have not only influenced but also moulded our lives.

The Kashmir mystic Lalladevi was known by different names like Lallamma, Lallayogeshwari, Lalleshwari (1320–1392), and she was also known as Lalla, Lal Ded or “Lal Arifa” In-fact she was a Sufi saint. She is the creator of the mystic poetry called vatsun or Vakhs, literally it means ‘speech’. Known as Lal Vakhs, her verses are the earliest compositions in the Kashmiri language and are an important part in history of Kashmiri literature. Lalleshwari and her mystic poetry continue to have a profound impact on the psyche of Kashmiri common man. “She left home at twenty-four to take sanyas (renunciation) and become a disciple of the Shaivite guru Siddha Srikantha (Sed Bayu). She continued the mystic tradition of Shaivism in Kashmir, which was known as Trika before 1900. Lalleshwari was born in Pandrethan (ancient Puranadhithana) some four and a half miles to the southeast of Srinagar in a Kashmiri Pandit family.”¹

She was the follower of the then contemporary sect of Kashmir Shaivism. Those who do not know her directly but know her through her speeches. This fact is well known in Kashmir. Lalladevi possessed a unique personality; she always walked by casting away her dress and had renounced the worldly life. She had enjoyed enough freedom by practicing spirituality and mysticism. The second most important and distinct character that she possessed was that she tried for the amity among the two communities of Hinduism and Islamism. She could accomplish it by her mystic power, these two distinct characteristics of hers, made her look different from the devotional poets of the contemporary society. “One story recounts how, when Sheikh Nooruddin Noorani (Nund Rishi) was born, he wouldn't feed from his mother. After three days, Lal Ded arrived and fed him herself. She said to the baby that, since he hadn't been ashamed to be born, why should he be ashamed to drink from his mother's breast?”²

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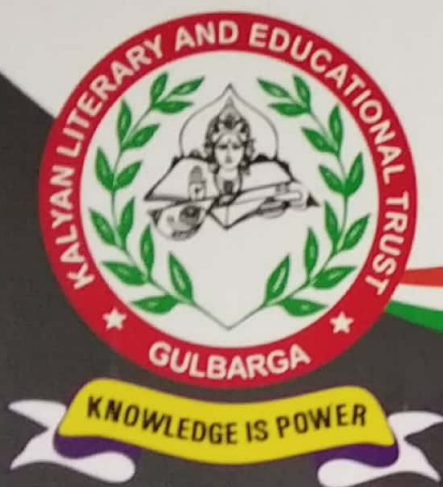
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SHADY IDEAS FOR ISLANDERS

Dr .Sannabasanagouda G. Dollegoudar Patil

Prof. Shakuntala B.

ABSTRACT

In this paper we have made an attempt to give perhaps some of the hitherto untrodden paths of thoughts. The present study is purely based on library references and literature available on island tourism and tourism in general. Though, some scanty references are made to statistical data, and some ideas perhaps appear to be quite unfamiliar and impracticable to readers, as they are mostly fictional and inferential in nature. Today, Islands across the world are undergoing the multi-pronged developmental phases. Creation of adequate infrastructure in islands for tourists is high on priority across the globe by most of the governments. Modernisation of the tranquil locations and not spoiling their natural ambience, and retaining their scenic beauty in islands along with economic empowerment of the people of island are subjected to the scrutiny in the present paper. As most of Indian islands have a very fragile environment inhabited by traditional society, pulling their life with a marginal economy. Obviously they depend upon mainland for all their major needs. The government of India has undertaken several developmental activities in most of the islands including Andaman and Nicobar and Lakshadweep, these islands are harvesting the fruits of such developments, especially in tourism. The present paper, in a small way, is just an attempt to draw some of the contours for island's developments.

KEYWORDS

Tourism, economy, island, development, multipronged strategy, culture, environment

INTRODUCTION:

Tourism can be defined as an act of travel for the purpose of recreation, and the provision of services for this act. It is a service industry, comprising a number of tangible

Dr .Sannabasanagouda G. Dollegoudar Patil, Principal, Sharanabasaveshwar College of Commerce, Gulbarga, Karnataka

Prof. Shakuntala B. , Dept. of English, Smt. V.G. Degree College for Women, Gulbarga, Karnataka

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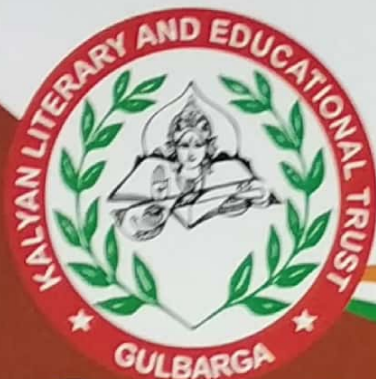
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CONTENTS

No		Page No.
1.	Developmental Issues in Dakshina Kannada Coast of Karnataka State Anthony T P	1
2.	Charting of Benchmarking Dr. Sannabasanagouda G. Dollegoudar Patil Prof. Shakuntala B.	12
3.	Empowerment of Women- through the Law Smt. Manjula S. R	18
4.	India's Foreign Policy From Decolonisation To Globalisation Dr.Krishna.Hombal	24
5.	Socio-Legal Dimensions of Live-in Relationships Dr. K.Rajanikumari	36
6.	Necessity of NSS Units at College Level ~Service to Man is Service to God~ Dr. K. Rama Krishna Naidu	43
7.	Social Philosophy of Buddha M.K.Gaddigesha	46
8.	Use of Computer and Technology devises to Help Students with Special Needs Prof.Shiddappa.S.Bhoomannavar	63
9.	Social Philosophy of Lord Basveshwara M K Gaddigesha	55
10.	Women Empowerment –Its Reality Dr.H.B.Jalajakshi	73



Charting of Benchmarking

Dr. Sannabasanagouda G. Dollegoudar Patil
Prof. Shakuntala B.

“What good is an idea if it remains an idea? Try. Experiment. Iterate. Fail. Try again. Change the world” - Simon Sinek

“Whatever education a university or institutes of higher education imparts, it must achieve the global level of benchmarking given the vastness and diversity of global village we live in today” – Narendra Modi

Introduction: In this paper an endeavor is made to take a panoramic view of benchmarking and is reflected upon the concept of benchmarking in general. Efforts are also made to apply it in our day today life, from an individual's life at micro level to an institution at macro level. It should be borne in our mind that excellence knows no degrees of comparison. Excellence is something that stands apart from the rest where ever it springs from. Subjectively speaking it cannot be measured by any yardstick. Excellence is tangible by its net results accomplished, but it can be sovereign and serve act as a model for others to emulate. It is said that philosophically man has been evolved through different processes and stages and has reached the present stage from what he was several thousand years ago. Similarly no institution or an individual is born with a benchmarking status, as benchmarking is a process carried on consciously to construe oneself or build an organization over a period of time. In the process both an individual and an institution thrive consciously to refine from their ruggedness, to upgrade and disseminate the best embedded in them so that it can be recognized as a benchmarking.

Coming to the meaning and scope of benchmarking, it is expressed in general as “an ongoing, systematic process for measuring and comparing the work processes of one organization to those of another, by bringing an external focus to internal activities, functions, or operations (Kempner 1993). The goal of benchmarking is to provide key personnel, in charge of processes, with an external standard for measuring the quality and cost of internal activities, and to help identify where opportunities for improvement may reside. Benchmarking is analogous to the human learning process, and it has been described as a method of teaching an institution how to improve (Leibfried & McNair

Dr. Sannabasanagouda G. Dollegoudar Patil, Principal, Sharanabasavehswar College of Commerce, Gulbaraga

Prof. Shakuntala B., H.O.D., Dept. of English, V. G. Degree College for Women, Gulbarga.

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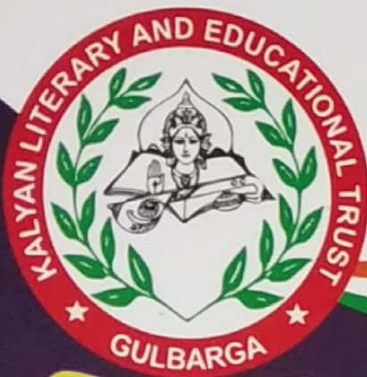
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CONTENTS

No		Page
	Desh Pande's <i>A.V.Padmavathi Dr.R.Polireddy</i>	59
13.	The Indian English Short Story <i>Mr Basavaraj Yallur</i>	63
14.	Early Feminist of Colonial India: Sarala Devi <i>Dr. Nasreen Banu Jamadar</i>	66
15.	Passage of Criticism From G.S. Shivarudrappa's Vimarseya Poorva Paschima <i>Dr. Sannabasanagouda G. Dollegoudar Patil</i>	72
16.	Basavaraj Naikar's Light in the House: A Critique <i>Dr Raju T. Malagimani</i>	78
17.	Basavaraj Naikar's Light in the House: A Critique <i>Dr.V.Sudhakara Reddy, S.V.D.C, Kadapa</i> <i>Prof. P.Padma, Y.V.U.Kadapa.</i>	82



Passage of Criticism From G S Shivarudrappa's Vimarseya Poorva Paschima

Dr. Sannabasanagouda G. Dollegoudar Patil

Can anybody keep quiet without responding to one's own surroundings? Perhaps, the answer would be no, nobody would be happy unless he or she shares it with someone or the other. People wish to share their opinions, communicate it with each other, when considered from this angle, all those who engage in such activities are critics. Criticism, in general sense, is broad-based; it can also be a criticism, if someone, who has a passion for food and a taste for eating, makes remarks such as- this food does not taste well; it is too sour; this curry is too salty; it is really mouth-watering stuff...etc. This is a kind of a commentary on the art of determining the parameters of tastes. A healthy tongue knows a perfect composition of tasty food, and it also knows whether the food tastes well or spurious or distasteful. Similarly, a healthy mind, and a mind that is rich with experiences can make judgment of different stages of life and also its different faces. It is also able to determine which is right and which is not, which is beautiful and which is not. The mind can also make evaluation of something that pleases it with a right combination of several features. When we speak with regard to literature, which is a definition of life, what holds good while discussing about literature, also applies to discussing about a healthy mind and a tongue that knows the true taste. They also come under the same preview of criticism.

Criticism is an honest effort of a talented scholar with a keen sense of perception and a benevolent heart, a critic relies on a given work of art and meditates over it, and thus he makes a catalogue of its merits and demerits. After its due evaluation, the critic makes right judgment. Criticism is always a bi-product of literature, which is found commonly in abundance in a particular country or a language. Criticism follows literature, wherever there is literature, criticism is there. So literature is always first and its criticism follows next. Criticism becomes essential to find out the beauties deeply embedded in literature that are found in abundance. Where is the need of criticism, if there is no literature found in abundance? It is only after the rich growth of literature; the criticism follows it, for making its evaluation and bringing out its distinguished qualities.

There are different stages like - in the first stage, we see a profuse growth of literature,

Dr. Sannabasanagouda G. Dollegoudar Patil, Principal, Sharanabasaveshwar College of
Commerce, Gulbarga, Karnataka

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Dr. D T.ANGADI

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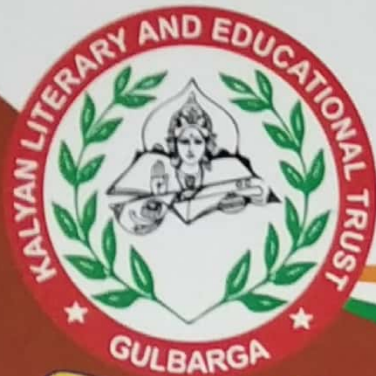
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CONTENTS

No		Page No.
1.	Education and E-Banking: A Study of Banking in rural areas of Bagalkot Districts <div style="text-align: right;">Prof. Manjunath C Burli, Dr. V Shanthaamani</div>	1
2.	Conciliation Machinery under the Industrial Disputes Act, 1947 <div style="text-align: right;">Ms. Samina Nahid Baig</div>	9
3.	Urban Growth and Poverty in India: An Economic Analysis <div style="text-align: right;">Dr. L. R. Angadi</div>	18
4.	Customer Satisfaction towards Financial Inclusion by Rural Co-operative Banks in Belgaum District <div style="text-align: right;">Praveen A. Korbu</div>	24
5.	Emergence of People's Associations in Telangana-Their role in Politics <div style="text-align: right;">Peddi Raju</div>	30
6.	Gandhiji and Decentralized Polity <div style="text-align: right;">Kum.Sahana.Hongal</div>	61
7.	Varnashramaas after Vachana Movement <div style="text-align: right;">Dr .Sannabasanagouda G. Dollegoudar</div>	65
8.	Women in Modern India <div style="text-align: right;">Miss Najamusahar Huilgol</div>	69
9.	Working Women in Investment Market: Problems and Future Policy Implications <div style="text-align: right;">Dr. Neelambika S. Pattanshetti</div>	77
10.	Performance Evaluation of Self Help Groups (SHGs): A Case Study <div style="text-align: right;">Dr.G.H. Kallimath</div>	84
11.	PRODUCTION PROCESS OF POTATO- A CASE STUDY <div style="text-align: right;">Bhaskar G.L. H. H. Gadawale</div>	103
12.	Role of libraries in Universities <div style="text-align: right;">G. Raghu, MLISC</div>	108
13.	TELANGANA – MOVEMENT FOR JUSTICE ABSTRACT <div style="text-align: right;">Dr. K. Raja Goud</div>	115
14.	Opportunities and Challenges of Financial Planning A case study of young investors <div style="text-align: right;">Smt.Shweta .V. Kollapur</div>	117



Varnashramaas after Vachana Movement

Dr .Sannabasanagouda G. Dollegoudar,

The history of India is quite fascinating as it has a fusion of many cultures, and thus it is a boiling pot of many religions too. India is inhabited by people of many religions and faiths. Among them Aryans and Dravidians are the two mainstream communities that were very predominant in the early period on the Indian subcontinent. It is also believed that originally Dravidians inhabited the northern part of India, but after the advent of the Aryans they were forced to flee from north and settle down in south India. In south India the Dravidian languages like Kannada, Tamil, Telugu and Malayalam are very prominent. It is being estimated that nearly 28% of the Dravidians live in the states like Karnataka, Andhra Pradesh, Tamil Nadu and Kerala, where as the majority of the Aryans comprising the remaining 72% live in northern India. The difference in the origin of these languages is the reason of the different south and north Indian accents. However we have scanty information available about the Dravidian people in India, who used to reside in the country before the Aryans invaded the northern India from Iran and southern Russia.

The word Aryans means noble or noble one, it is also a name given to the northern India where the Indo Aryan culture was based. "Initially the term was used as a national name to designate those who worshipped the Vedic deities especially Indra and followed Vedic culture (e.g. performance of sacrifice Yajna)." Further, let us see the background of Aryans and their culture in brief "The term "Aryan" came to be used as the term for the newly-discovered Indo-European languages, and, by extension, the original speakers of those languages. In the 19th century, "language" was considered a property of "ethnicity", and thus the speakers of the Indo-Iranian or Indo-European languages came to be called the "Aryan race", as contradistinguished from what came to be called the "Semitic race". By the late 19th century, among some people, the notions of an "Aryan race" became closely linked to Nordicism, which posited Northern European racial superiority over all other peoples.

On the other hand Dravidians are native speakers of many of the Dravidian languages of south Asia. "There are around 220 million native speakers of Dravidian

Dr .Sannabasanagouda G. Dollegoudar, Principal, Sharanabasaveshwar College of Commerce, Gulbarga.

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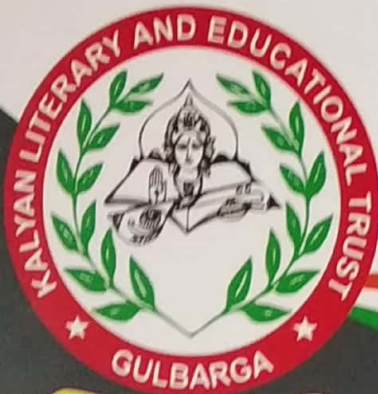
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CONTENTS

No		Page No.
1.	Perspective on Arranged Marriages Versus Love Marriages: Ekeshwari R.P, Dr.D.T.Angadi	1
2.	Eco-Feminism – In Arundhati Roy's <i>The God of Small Things</i> Dr. Haseena Begum	8
3.	William Faulkner's <i>The Sound and the Fury</i> Dr Nazia Obed	12
4.	Saul Bellow's <i>Henderson the Rain King</i> Dr M. Rama Devi	16
5.	The Women Perspective in the Works of Shobha De: Sheela. Ramagiri	20
6.	Dickens's <i>David Copperfield</i> As an Autobiographical Narrative Dr Suresh S. B.	25
7.	Nayantara Sahgal's Political Ideological view of Jawaharlal Nehru Dr. B. Tirupathi	29
8.	Ngugi wa Thiongo's Works and Ideology Mr Basavaraj Yallur	37
9.	Reconstructing Self-Confidence Without Deconstructing Dr.R.Polireddy, A.V.Padmavathi	41
10.	Shady Ideas for Islanders G. Dollegoudar Patil, Prof. Shakuntala B.	47
11.	Role of Indian Folk Literature in Promotion of Culture and Tourism in India Dr.D.T.Angadi	55
12.	Feminism : An Understanding Dr Raju T. Malagimani	62
12.	Head Piece Filled With Straw" The Hollow Men Dr.V.Sudhakara Reddy, Prof. P.Padma	65

SHADY IDEAS FOR ISLANDERS

Dr .Sannabasanagouda G. Dollegoudar Patil

Prof. Shakuntala B.



ABSTRACT

In this paper we have made an attempt to give perhaps some of the hitherto un-trodden paths of thoughts. The present study is purely based on library references and literature available on island tourism and tourism in general. Though, some scanty references are made to statistical data, and some ideas perhaps appear to be quite unfamiliar and impracticable to readers, as they are mostly fictional and inferential in nature. Today, Islands across the world are undergoing the multi-pronged developmental phases. Creation of adequate infrastructure in islands for tourists is high on priority across the globe by most of the governments. Modernisation of the tranquil locations and not spoiling their natural ambience, and retaining their scenic beauty in islands along with economic empowerment of the people of island are subjected to the scrutiny in the present paper. As most of Indian islands have a very fragile environment inhabited by traditional society, pulling their life with a marginal economy. Obviously they depend upon mainland for all their major needs. The government of India has undertaken several developmental activities in most of the islands including Andaman and Nicobar and Lakshadweep, these islands are harvesting the fruits of such developments, especially in tourism. The present paper, in a small way, is just an attempt to draw some of the contours for island's developments.

KEYWORDS

Tourism, economy, island, development, multipronged strategy, culture, environment

INTRODUCTION:

Tourism can be defined as an act of travel for the purpose of recreation, and the provision of services for this act. It is a service industry, comprising a number of tangible

Dr .Sannabasanagouda G. Dollegoudar Patil, Principal, Sharanabasaveshwar College of Commerce, Gulbarga, Karnataka

Prof. Shakuntala B. , Dept. of English, Smt. V.G. Degree College for Women, Gulbarga, Karnataka

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- 21 **Glimpses of Feminism in Kamala Das's Poem- An Introduction**
Prof. Shakuntala B. Dr. S. G. Dollegoudar 142
- 22 **Feminism in Indian Fiction in English- with reference to Kamala Markhandaya Renuka.S.** 147
- 23 **Exploitation and Degradation of Dalit Woman in B.T.LalitaNayak's Gati**
Dr. Ramesh Rathod Prof. Ramesh. P. Chavan 154
- 24 **Feminist Existential Conscious in Shashi Deshpande's Novels**
Mohammed Sattar 160
- 25 **Feminism: A Fine Ism**
Dr. Niranjana Murthy B.M. 168
- 26 **Growth of Feminism in India as a Social and Literary Movement**
Savitha S.H. 172
- 27 **The Plight of Dalit Women as the Marginalised Among Marginalised in Baby Kamble's "The Prison We Broke"**
Varun Kumara. M.B 177

GLIMPSES OF FEMINISM IN KAMALA DAS'S POEM. AN INTRODUCTION

Prof. Shakuntala B.

Dr. S. G. Dollegoudar

Kamala Das wrote with her pen name MadhaviKutty and established her name in the annals of Indian Writing in English. She was also known as Kamala Surayya, she was a bilingual writer as she wrote in Malayalam and English with equal command and ease with sufficient mastery over them. She is known as a confessional writer in Indian Writing in English. She established her name by writing short stories and autobiography in her home state Kerala.

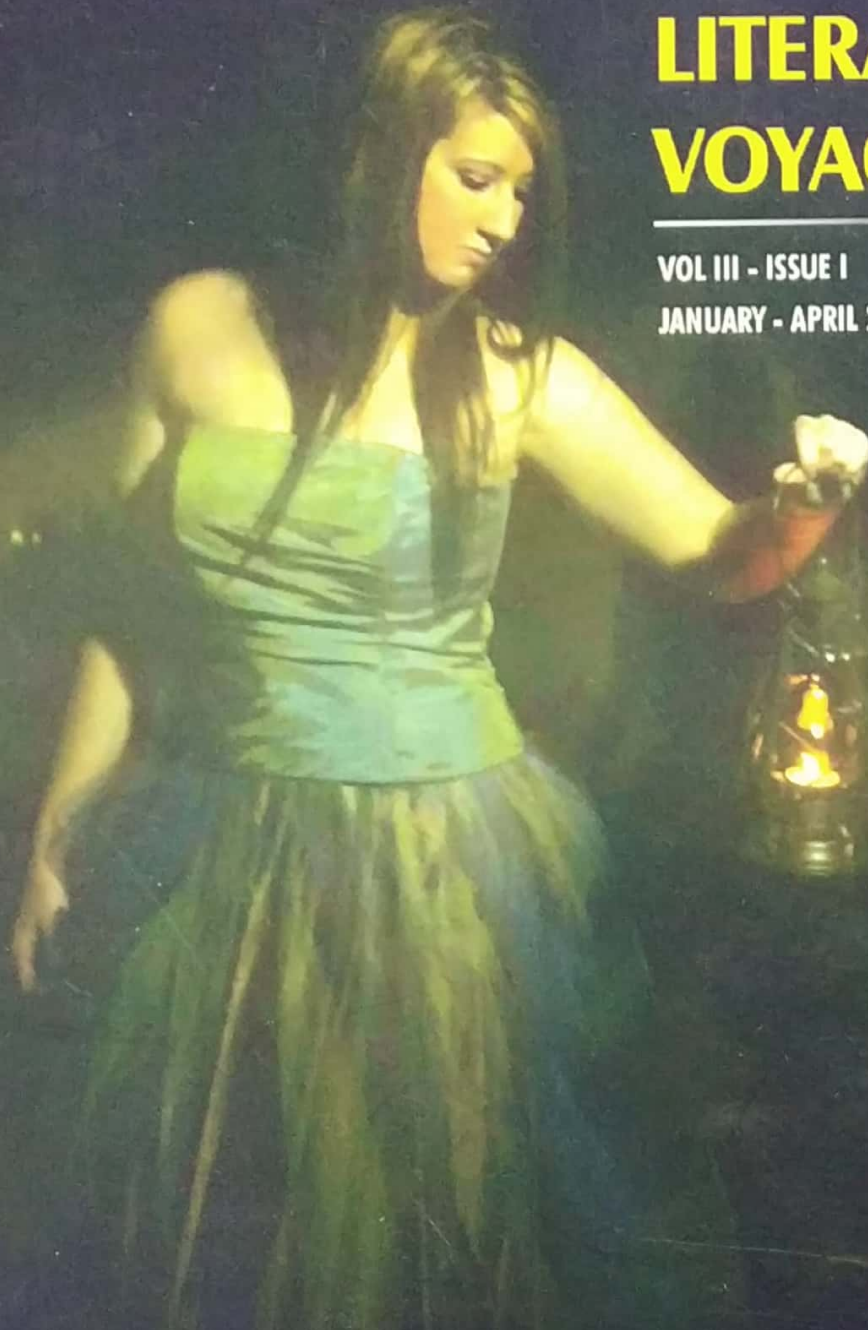
She wrote with a great fervour and passion on the theme she touched upon, she wrote without any guilt on feminine issues especially sex. She profoundly expresses her sense of anger and restlessness that is deeply embedded in her personality caused on account of the prevailing conditions in the society that she lived in. she is a non-compromising person, she is in a hurry to expose the weaknesses that are well engraved in society for long and tries to show them being mercilessly operated upon herself. She is dubbed as a poetess always bordering upon themes like sex and constant oppression on women, however, it cannot be altogether wished away in the garb of decency and decorum. She has eminently expressed such themes in her poetry which has been rarely attempted by any writer in Indian context that too being a woman. This aspect needs to be probed into, that has been daringly depicted by Das. Those who brand her as a poet of sensuality and

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& Creative Writings



14	Reflection of Suffering, Rejection & Rebellion in Dalit Poetry ❧ Goutam Barman	116
15	Feminizing Shelley's to a skylark : Freedom of Women ❧ Sayantanpal Chowdhury	124
16	'La Soleil' and 'La Mer' in Albert Camus 'L' Étranger ❧ Sreejata Basu	129
17	The old play house of Kamala Das : A Feministic Perspective ❧ Prof. Shakuntala B. and Dr. S.G. Dollegowdar	136
18	Rainbow ❧ Anupama Dhavale	141
19	Tagore's Nationalism and His Janus faced Predicament ❧ Saranya Sen	142
20	Dynamics of Patriarchy in Ostracizing Woman From Social Pyramid ❧ Anamika Gupta	149
21	A Study on tradition and Modernity in Gita Mehta's Snanes and Ladders ❧ Vijayakumar. K. Doddaganiger	159
22	The Zoo Story as Absurd as well as an existential Play ❧ Anil Apral	173
23	The Pattern-Seeking Animal ❧ Brandon Marlon	178
24	Demise, while Wheezing on Rim ❧ Mr. Rajdeep Chowdhury	179
25	The Third Voice ❧ Arka Bhattacharya	180
26	Unrequited Love ❧ Sutanuka Banerjee	185
27	A Wish ❧ Ashu Tomar	186
28	Henry David Thoreau's Transcendentalism & Materialism ❧ Guttappa Badiger	187
29	Githa Hariharan's In Times of Siege : A Critical Study ❧ Amit Singh	191

THE OLD PLAY HOUSE OF KAMALA DAS: A FEMINISTIC PERSPECTIVE

✦ Prof. Shakuntala. B.

✦ Dr. S. G. Dollegoudar (Patil)

This joint paper makes an attempt to study Kamala Das's *The Old Play House* in the perspective of feminism. It would be apt to know in brief what feminism is and what First Wave Feminism is and what Second Wave Feminism is. Its brief understanding would serve us better in estimating Kamala Das's poetry. First of all let us know feminism, "Feminism is a range of political movements, ideologies and social movements that share a common goal: to define, establish, and achieve equal political, economic, cultural, personal, and social rights for women.[1][2] This includes seeking to establish equal opportunities for women in education and employment. A feminist advocates or supports the rights and equality of women.[3] Feminist movements have campaigned and continue to campaign for women's rights, including the right to vote, to hold public office, to work, to earn fair wages or equal pay, to own property, to receive education, to enter contracts, to have equal rights within marriage, and to have maternity leave. Feminists have also worked to promote bodily autonomy and integrity, and to protect women and girls from rape, sexual harassment, and domestic violence.[4]" Now let us know first wave and second wave feminism, "First Wave Feminism: Men's Treatment of Women In this early stage of feminist criticism, critics consider male novelists' demeaning treatment or marginalisation of female characters. First wave feminist criticism includes books like *Marry Ellman's Thinking About Women* (1968) *Kate Millet's Sexual*

Prof. Shakuntala. B is Associate Professor at Smt. V G College for Women affiliated to Karnataka State Women's University, Vijaypur, Karnataka. Also, she has done extensive research on twelfth century Kannada literature.



TO A PASSER-BY



The numb street environing me ululates,
Long, lean in profound bereft, mourning majestic
A woman passed, in rhythmic swing
Elevating appeal and flouncing.

Agile and noble, with her statuesque limb,
Me, I drank ensnaring as an extravagant
From her penetrating eyes,
livid sky from where tornado springs
The tenderness that fascinates
and the pleasure which murders.

A sudden lighting –subsequently the night!
Fugitive beauty,
Of whose glance made me revive sudden
Shan't I see again in the eternity?

Somewhere else, far away from the mundane world!
Too late! Never perhaps!
As I ignore, from where you flee, you don't know
Where I go,
O you, whom I adored, O you who knew it!

- Charles Baudelaire
- Translated by Arka Bhattacharya
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Dr. D.T. ANGADI
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CONTENTS

The Mystical Concurrence of Meerabai And Akka Mahadevi <i>Prof. Shakuntala B., Dr. S. G. Dollegoudar</i>	✓ 1
Mahasweta Devi's <i>After Kurukshetra: A Post-Colonial Re-visioning of the Mahabharata</i> <i>Dr Asha N. Rabb</i>	10
Diasporic Sensibility of Women in the Novel of Bharati Mukherjee's " <i>Wife</i> " <i>Jaishree, Ph.D., Dr. N.S. Patil</i>	19
The Post-Independent Indian English Women Novelists: The Appearance of 'New Woman' <i>Prof. C. L. Patil., Dr. D. T. Angadi</i>	24
Kiran Desai's <i>Inheritance of Loss</i> as a Post-Colonial Novel <i>Cecilia S. D'Cruz</i>	29
Understanding Relationships in ' <i>The Sisters</i> ' by Nargis Dalal <i>Prof. Sarika Nagare</i>	39
The Standpoint of Modern Women in Anita Nair's <i>Ladies Coupe</i> <i>Bhagyshree B. Kulkarni. M.A.</i>	45
A Feminist Perspective, Women Issues in Manju Kapur's Novel <i>Difficult daughter</i> <i>Athiya sultana</i>	55
Sita's 'interior voyage' in the novel ' <i>where shall we go this summer?</i> '-by anita desai. <i>Amritha Moger</i>	61
Indianness in indian english poetry <i>Dipika V. Sulebhavi</i>	69
An exploration of native flavour in sarojini naidu's poetry: a selective study <i>Dr. Nayyar Jahan</i>	73
Crucial components of Indian English poetry <i>K. Vijayendra Ranga Prasad</i>	81
Feministic Sensibility in Shashi Deshpande's Novels <i>Smt. Savitri S Jambaldinni</i>	85
Journey from within towards a New Destination: A Study of Anita Rau Badami's <i>Tamarind Mem</i> <i>Anil Apral</i>	93
Reality And Ripeness In The Novel <i>The Story That Must Not Be Told</i> <i>Dr. Sharayu Potnis</i>	99

The Mystical Concurrence of Meerabai and Akka Mahadevi

Prof. Shakuntala B

Head, Dept. of English
Smt. V. G. College for Women, Gulbarga

Dr. S. G. Dollegoudar

Principal
Sharanbasaweshwar College of Commerce, Gulbarga

In this joint paper efforts are made to study and contrast the two mystic personalities that of Meerabai and Akkamahadevi. It also studies their gradual progress towards mystic attainments. It further traces their childhood, teens, youth, marital life and attainment of supreme bliss, though not exhaustively but in a nutshell.

It is astonishing to see striking features and similarities between two mystics hailing from two different centuries, one from twelfth and another from fifteenth. These two mystics are none other than Akkamahadevi and Meerabai. Both are like two polestars, one hails from southern and another from northern part of India. Both of them were great mystics and established their dominant presence in the socio-cultural and mystical arenas of their times. Both were lady mystics, having similarities in their life in many respects. They were inclined towards mysticism and showed their signs from their early childhood. Both were rebellious in nature and broke the traditional bondages. It is quite interesting to know that Akkamahadevi married a king called Kaushika though unwillingly, whereas Meerabai, a princess, married a king. Both of them left their husbands of this mortal world and decided to wed with their loved celestial ones. They wanted to marry with the eternal ones not the



Dr. D. T. Angadi is working as Principal, S.S.K. Basaveshwar College of Arts and Science, Basavakalyan. He is also BOS member. He is the Chief-Editor of *Deccan Literary Journal*, Founder Editor of *Deccan Journal of Hindi Literature and language*, Publisher of *Deccan Kannada Literary Plateau* and the Member of Editorial Board of *Indian chronicle of English Literature*, *Chalukya Journal of Social Science* and *Deccan Journal of Chemistry*. He has presented many research papers in National and International Seminars and Conferences. He also published research articles in reputed journals. He has edited a book on Indian Women Novelist In Quest of New Horizons. He is the editor/ author of 8 books, 3 text books prescribed by Gulbarga University, Kalaburgi for various under-graduate classes.



Prof. Chidambar. Patil is Associate Professor in the Department of English at Secab A.R.S Inamdar Arts, Science and Commerce College for Women, Vijapur. He has been serving the institution for the last 25 years. He is also working as Hon' Guest Faculty at Dept and P.G. Studies in English in Karnataka State Women University, Vijayapur. He is pursuing his Ph.D. on the poetry of Shankar Mokashi Puneekar, the prominent bilingual writer in Kannada and English literature, from Gulbarga University, Kalaburgi, under the guidance of Dr. D. T. Angadi. He has published more than fifteen articles in National and International journals and books and also presented papers in National and International seminars. He is member of the Advisory Editorial Board of an International Journal. He has been the member of editorial committee of the following text books of Karnataka State Women University, Vijayapur: *Reflections; Stirrings; Intimations; String of Pleasures and Literary Excursion*. He has also been the co-editor of the present text book *Guiding Stars* prescribed for B.A. I & II Semester of Karnataka State Women University, Vijayapur. Presently he has edited two text books for Karnataka State Women University, Vijayapur, for B. A. & B. Sc III & IV Semester: *Fleeting Moments & New Vistas*.

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PATRIARCHY IN DINA MEHTA'S *BRIDES ARE NOT FOR BURNING*

Ashwini Malaghan

57 - 66

A THEMATIC STUDY OF THE SELECTED POEMS BY
SELECTED INDIAN WOMEN POETS IN ENGLISH

Athiya Sultana

67 - 73

DALIT WOMEN WRITERS OF TAMILNADU AND
MAHARASHTRA

Dr. S. Banurekaa

74 - 80

CONTRIBUTION OF INDIAN WOMEN WRITERS TO
INDIAN ENGLISH SHORT STORY GENRE

Chethana

81 - 85

CAJOLERY AND CUCKOLDRY IN MANJU KAPUR'S
NOVEL *CUSTODY*

Ms. D. Anushiya Devi & Dr. L. Baskaran

86 - 92

TRAUMA OF DISLOCATION: WOMEN IN *MEMORIES OF RAIN*
AND *MOONLIGHT INTO MARZIPAN* BY SUNETRA
GUPTA

Deepa M. Madiwal

93 - 99

NEELALOCHANE AND GANGAMBIKE: SPIRITUALITY
EMBEDDED CELESTIAL WIVES

Prof. Shakuntala B. & Dr. S. G. Dollegoudar Patil

100 - 109

NEELALOCHANE AND GANGAMBIKE: SPIRITUALITY EMBEDDED CELESTIAL WIVES

Prof. Shakuntala B. & Dr. S. G. Dollegoudar Patil

You have to grow from the inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul- Swami Viveknanda

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Prof. Shakuntala B.: Head, Dept. of English, Smt. V.G. College for Women, Gulbarga, Karnataka, India.

Dr. S.G. Dollegoudar Patil: Principal, Sharanabasaveshwar College of Commerce, Gulbarga, Karnataka, India.



Dr. P. Kannan has got a rich profile of Educational qualifications, Teaching and Research experience. He has received higher education in five major Indian universities. He holds such Degrees and Diplomas as M.Phil, PG Diploma in Teaching English, PG Diploma in Communicative English, PG Diploma in Dr.B.R.Ambedkar Studies and Ph.D. He has got 26 years of experience of teaching English language and literature. He has presented research papers in 40 National and International seminars held in India and abroad. He has delivered Inaugural, Key-note and plenary addresses in 25 National and International seminars organized by the Departments of English in the colleges and universities across the country. He has held various academic positions like Chairman of Board of Examinations, Board of Studies and Department of English in Karnataka State Women's University. He has organized two National Seminars and one International Seminar in Karnataka State Women's University. His areas of specialization and interest are Contemporary Literary Theories; Indian Diasporic Novels in English; and Dalit Literature. He works as Professor & Chairman presently in Karnataka State Women's University, Vijayapur.



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Contents

1. Decide Your Priorities! (Success Mantra for the IQAC) *Dr Shirish Chindhade* 1
2. Academic Infrastructure Vs NAAC : Essence towards Academic and Research Excellence *Dr. Suresh Jange* 6
3. Teaching Learning and Evaluation: Process and Assessment *Dr.V.B.Hiremath* 16
4. Innovations and Best Practices *Dr.D.T.Angadi & Smt. Renuka.S,* 21
5. ✓ NAAC and Content Writing *Prof. Shakuntala B. & Dr .Sannabasanagouda G. Dollegoudar* 27
6. Challenges in Revisited Frame Work of NAAC -2017 *Dr.Chandrshekhar .Sheelavant* 33
7. A Study on Professional Development in Relation to Some Variables of Women Assistant Professors of Degree Colleges *Sri Channabasappa Meti* 36
8. Contemporary Issues of Higher Education in India *Dr. Dasharath Mehtry* 52
9. A Study of the Attitude of NAAC Co-ordinators of Karnataka State towards Assessment and Accrediation *Dr. Venkata Rao Palati* 58
10. Challenges and Opportunities In Higher Education *Dr. Baliram Kashappa Hude* 67
11. A Study on Effectiveness of Library Services of the Libraries of Degree Colleges of Hyderabad Karnataka Region *Dr. Iqbal Shaik* 74

NAAC and Content Writing

***Prof. Shakuntala B.**

****Dr .Sannabasanagouda G. Dollegoudar**

Introduction:

India is passing through a paradigm shift in its higher education scenario after the advent of NAAC. The number of colleges has gone up to nearly 40,000 and number of Universities has gone up nearly to 800. The Indian system of higher education is the third largest in the world that is after USA and China. Catering to the needs of millions of students, it offers education in all streams leading to micro specializations after information technology permeated through higher education by offering diversified programmes in Indian higher education. As we all know NAAC is the autonomous national agency to asses and accredit the colleges and the universities across the country, it has indeed made a yeoman service to higher education and is greatly responsible for infusing quality and excellence in higher education through its own mechanism, which was never expected to befall a situation of this kind in Indian higher education. Of late Accreditation of any institution has become a matter of institutional reputation and academic standing and also a matter of institutional prestige. The saga of NAAC began with Prof. G. Ramareddy who was the founder chair person of the NAAC. The rest is the history as we all know.

Objectives of NAAC: Fundamentally NAAC aims at infusing quality and excellence in higher education, grading institutions of higher education and their programmes, stimulating academic

*Head, Dept. of English, Smt. V.G. Women's College, Gulb. &

**Principal, Sharanabasaveshwar College of Science, Gulberga



Dr.D.T Angadi is presently Serving as Principal at Sharanabasaveshwar College of Arts, Kalaburagi. He has Completed his graduation and Post-graduation from Karnataka University, Dharwad. He has pursued his Master of Philosophy and Doctoral of Philosophy from Gulbarga University, Kalaburagi. He has 13 books and 40 Articles to his credit which are published in various National and International Peer Reviewed Journals. He is the Chief Editor of Deccan Literary Journal and Publisher of Deccan Kannada Literary Plateau. He has Edited/author of 8 books, 3 text book prescribed by Gulbarga University, Kalaburagi for various under-graduation classes. 11 Research scholars are pursuing their PhD under him among which 7 scholars have been awarded their PhD degree from Gulbarga University, Kalaburagi. He has put in 34 years of service and he is the recipient of Best Teachers Award. He has been awarded with "Doctor of Letter" by the South American University, USA. He is also the recipient of "Outstanding Achievement Award for Talented Person" by the Economic for Health and Educational Growth and "Dr.A.P.J Abdul Kalam Sadbhavan" award by All India Business Development Association. He has visited Countries like Malaysia and Bhutan for Educational Purpose and Paper Presentation.



Smt.Renuka.S is presently working as Associate Professor in Dept. of English Sharanabasaveshwar College of Arts, Kalaburagi. She has also worked as NAAC Co-ordinator. She had her M.A English with 5th Rank from Gulbarga University, Kalaburagi. She has also served as an Associate Professor in Dept. of English at Godutai Degree College for women for 25 years. She has worked as NSS Programme officer for 3 years. She has put in 30 years of service and she is the recipient of Best Teachers Award. She has published a book "Vachanas of Hardekar Manjappa" (Translated Vachanas from Kannada to English) She has also published more than 30 Articles in National and International Journals and also presented her papers.



Dr.Suresh Nandagoan is presently working as Pro-Principal in Sharanabasaveshwar College of Arts, Kalaburagi and since last 28 years he serving as Assistant Professor in History. He has done his M.Phil on "Sharanabasaveshwar Vidya Vardhaka sangha's contribution to North Karnataka" and PhD on "Dewans of Shorapur with special reference to Nisty Dewans". He is working as IQAC Co-ordinator, and Associate NCC officer. He is also the President of Sharanabasaveshwar Employees Credit Co-operative society. With the blessing of His Holiness Dr. Sharanabasawappa Appaji he was sent on International Study Tour to Malaysia and Singapore. He has participated in 3 International Seminars and 9 National Level Seminars. He was a resource person and also chaired the sessions in 3 National Level Seminars. He has edited a book entitled "Kannada Nadina Veeraparampare".

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Translation: Theory in Practice

**A Festschrift
In Honour of Emeritus Professor
Dr C. R. Yaravintelimath**

**Editor :
Dr Mallikarjun Patil**



12.	Translation as a New Writing – Dr Mallikarjun Patil	174
13.	Translation: Its Varieties – Dr Asha Rabb	179
14.	Translatiion of Poetry – Prof. N. H. Kallur	185
15.	Challenges of Translating Humour – Dr Usha Bande	193
Part III Experiences of Practicing Translators		205
16.	The Business of Translation: The Kannada Experience – Prof G. S. Amur	207
17.	“Betwixt the Text and the Reader”: A Practicing Translator’s Problems – Prof C. N. Ramachandran	216
18.	Insights about Translation – – <i>Sarasa’s</i> Editor Dr C. N. Srinath	231
19.	Rhythm in Translation: Between the Words and Beyond Them – Prof Chandrashekhar Patil	233
20.	A Few Passages from the Unwritten Autobiography of a Translator – Prof O. L.Nagabhushana Swamy	241
21.	The Poetics of Post-colonial Translation: Translating Science Texts – Dr Rajendra Chenni	246
22.	Ramanujan and his Translation of Vachanas – Dr. C.S. Nanjundaiah	251
✓ 23.	Decoding the Nuances of Translation – Dr S. G. Dollegoudar	255 ✓
24.	Translation as Transference of Culture: A Reading of Tilak’s <i>Amritam Kurisina Raatri</i> in English Translation – <i>Night of Nectar</i> – Prof B. Indira	261

23.

Decoding the Nuances of Translation

Dr Sannabasanagouda G. Dollegoudar
Principal, Sharanbasaveshwar College of Science
Kalaburagi-585103

Introduction: When we read the history of translation, we come across the definition of translation as - "It expresses the meaning of speech or writing in a different language" (Oxford Advanced Learner's Dictionary). Speaking on translation another scholar has said that behind the surface structure is the deep structure, the meaning. It is the meaning that serves as a base for translation from one language into another language. Though it serves as a base, a structure is more than its foundation. It is at this stage that the foundation becomes the source text, and the structure becomes the target text.

The literary translation always passes through the stage of metamorphosis. Primarily it is important to select the original work to be translated, and then to search for a translator. The next stage is the process of translation of the selected text into the target language. The last stage of translation is the introduction of the translation work into a new literary world and the reception of this translated text by the new readers. When we think of translation we are bound to confront with questions like - what is a source text, and how do we translate it? And ultimately what is a translation? These are some aspects of translation which need to be considered for our study.

When a writer writes a work and publishes it, it is not considered a source text. It becomes a source text only when we take it up for translation. The source text is a finished product, formulated at the early stage of literary translation, and then

This festschrift in honour of Dr C. R. Yaravintelimath offers an eclectic set of essays on translation theory and practice. Translation holds a central place in literary traditions of major Indian languages. Many of them have their origin in iconic translations of Sanskrit classics like the *Mahabharata* and the *Ramayana*. Considering the centrality of the question of translation to our culture, history, literature and the contemporary society, the volume offered as the festschrift to a dedicated teacher of literature is most befitting the purpose. I am sure it will bring to its scholarly readers a wide-spectrum of ideas, concepts, experience and response and provide a stimulus for the much needed further work in the already rapidly developing field.

G. N. Devy

Prof. C. R. Yeravintelimath is a reputed scholar, a popular teacher of English, and a successful translator. Appropriately, the festschrift to honour him is on translation –theory and practice. The 43 essays in this collection are written by such well-known scholar-translators as Dr. G. S. Amur, Dr. Vaidya, and Dr. G. N. Devy. This collection is notable for its varied concerns and views on the bilingual activity called 'Translation,' focused on translating from Indian languages into English. The essays in the collection deal with the special problems the translator faces while translating different forms of writing like poetry, fiction, science texts, and oral epics. It is a major text every Indian translator needs to have on his table, and I heartily congratulate both Prof. Yeravintelimath and the editor, Dr. Mallikarjun Patil, on successfully completing a challenging project.

Dr C. N. Ramachandran

This volume of essays in honour of Prof. C. R. Yaravintelimath is a fitting tribute to his work in different fields such as literary theory and translation. It contains essays by major practioners and theoreticians in the area of translation such as Prof G.S. Amur, Prof C.N. Ramachandran, Prof Chandrashekhar Patil, Prof C.N. Srinath and Prof G. N. Devy. The essays are on a wide ranging number of topics from colonial translation practices to analysis of translated texts from Indian languages. The volume should be of interest to all students and scholars.

Dr Rajendra Chenni

Mallikarjun Patil, the editor of the book, is a senior Professor of English and former Registrar, Karnatak University, Dharwad. He is a well-known academician and creative writer in both Kannada and English. His novel *Under the Mango Tree* (2009) is made into a film and prescribed as a textbook for university students.



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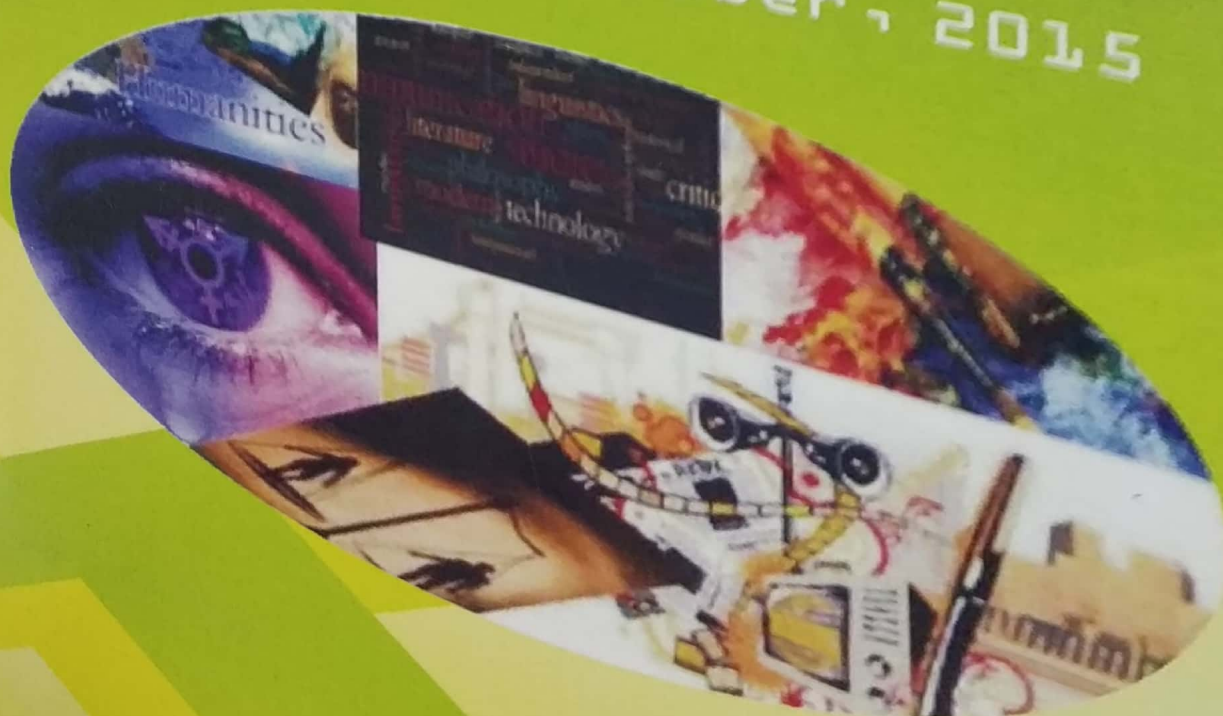
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on

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CONTENTS

From the Editor's Desk

1. The Ontology of Gender: An Overview
- Aysha Munira Rasheed | 11
2. Cultural Correction of Negative Perception: Bollywood
- India's Cultural Ambassador - Dr Shrimati. C. Das | 17
3. The Multifunctional Clown in Premanand Gajvi's Gandhi –Ambedkar
- Dr R T Bedre | 25
4. A Brief On Internet And English Language Skills
- Dr.(Prof.) H.L.Narayanrao | 35
5. Teaching Creative Writing Skills In The Classroom – Challenges And Strategies To Overcome Them - Aanchal Satish Lalla | 42
6. Studying Sense Impression and Expression in S.T. Coleridge's Christabel - Dr. Amit Narula | 49
7. "Role of Gender in Shashi Deshpande's That Long Silence and The Dark Holds No Terror" -Prof. B. P. Shewale & Dr. B. S. Khairnar | 60
8. Exploring the Self: A Study of Dr. Indira Goswami's Autobiographical Novels - Debbie Lakshmi Baishya | 68
9. Mahesh Dattani's Thirty Days in September: Heinous Issue of Child Sexual Abuse - Dr. Anant V. Jadhav | 78
10. Religion and Politics in the Persecution of Hindu Minorities in TaslimaNasrin's Lajja - Dr Archana Kumari | 82
11. Giovanni's Room: A Bisexual's Anguish - Dr. Mahendra Shinde | 88
12. Recent Trends in Drama - Mohit Chattopadhyay | 92
13. Women Portrayal in the World of Media and Advertisement
- Dr. I.G.Ruqqia | 96
- ✓ 14. A Credible Celestial Marriage - Dr. S. G. Dollegoudar (Patil)| 103
15. Sri Aurobindo's Poem "Savitri" As A Legend And A Symbol
- Dr. Savita | 108

A CREDIBLE CELESTIAL MARRIAGE

Dr. S. G. Dollegoudar (Patil)

Principal
Sharanabasaveshwar College of Arts, Gulbarga, Karnataka

The northern part of Karnataka has given a finest contribution to the world in the form of Akka, the mystic, and a distinguished woman saint. Akkamahadevi a brilliant medieval Kannada poet, rebel, as well as mystic, was a prominent figure of the Veerashaiva Bhakti movement of the 12th century Karnataka. Her Vachanas in Kannada, a form of didactic poetry are considered her greatest contribution to Kannada Bhakti literature. She was a born mystic, and was locked in an eternal wedlock with the Divine Lord. Her family was highly critical of her unorthodox behavior and this led Mahadevi to renounce her worldly life. Mahadevi left her marriage and place of birth to live the life of a wandering mendicant. Mahadevi is said to have worn only long tresses. She felt clothes were a needless adornment for one seeking the Lord. She hailed from Udutadi, now in Shivamogga district of Karnataka state. She had undergone in her life some severe examinations in order to testify her merit of mysticism. She was a woman of stunning prettiness and steadfast character. Being enamored by her ethereal beauty, Kaushika the local king decided to marry her. But when she put a condition that he should be a devotee of Shiva, it was rejected by him; hence the marriage could not materialize. In fact there are different versions related to this issue. She had already wedded to the Lord in her heart of hearts, and was completely incarnated by His presence in herself. She almost became an alter ego of God. The spirit of God pervaded in her life and activities. She always longed for a union with Him. But the world fails to understand the spiritual yearnings of this lady and mystery of her soul. Her love was divine and a celestial one, worthy of God's grace.

The Vachanas composed by her are neatly woven in the Sunyasampadane in a dialogue form. She seems to have had a wonderful interactive mystical session with Allamaprabhu and other Sharanas at Anubhavamantapa. The questions raised by Allamaprabhu relating to the life, body, soul, God, spirituality and mysticism were eminently answered by her, they satisfied Allamaprabhu and other enlightened Sharanas assembled at Anubhavamantapa. She, making God her spouse, rejecting mortal Kaushika, gave least importance to the awareness of the body and the need to cover it from the public. The most common charges leveled against Akkamahadevi in Anubhavamantapa are with regard to- leaving Uduthade casting off her

garb, rejection of Kaushika as her worldly husband and her initiation into the fold of Anubhavamantapa. When the discussion begins with regard to her Sampadane /earning of void with Allamaprabhu, the kind of answers she gives, the way she debates, the arguments she employs, the flashes of mysticism she radiates, the severe examination she undergoes, the stunning repartee she gives, the victory she attains- are all so beautifully and logically depicted that we are all enthralled to witness such a debate of celestial nature happening right on this earth. It is one of the most famous scenes emanating the very quintessence of Veerashaiva philosophy. We can quote some of the dialogues that were exchanged between Allamaprabhu and Akkamahadevi. When Prabhudeva asked her how she could attach to the form of body, life and mind, attain union with the formless Parabhrama, she replies that there is no harm in housing the Formless in the formed being. The body's passions are indeed dangerous, but when we understand the nature of flesh and eliminate its passions, it leads us to the zenith we cherish and aim at. The body emptied of its early qualities loses its identity, which is true in case of mind, life, senses and so on. Then alone they are fit for the Lord's habitation. Akka's concept of Chenna Mallikarjuna changed from that of the Puranic Shiva to the formless Divine -the one who pervaded her soul. She saw the Absolute in everything.

The mystic aura of Akka is so profound and inexplicable that it is very difficult to give an expression to it. Union with God is like a drop of water falling into wine taking on the taste and colour of the wine (Suso 1d953). Here the mystic Akka loses her form becomes formless the moment she merges totally in Mallikarjuna. This state of Akka having oneness with God, is being termed differently in different religions. Christians call it Illumination or Union, Islamism calls it Irfan, Buddhism calls it Nirvana, Jainism calls it Moksha and Hinduism calls it Samadhi.

The male dominated world has pronounced that attaining self-realization is the ultimate aim of life, by treading the path of spiritualism one has to give up or win over the Maya (illusion) like women, money and land. Dr. V. Kamamma says in this context "Akka a feminine jewel chose the path of spiritualism to seek bliss and discarded the temporary worldly pleasure of family life, even when she was at the peak of her youth coupled with beauty. She even renounced her wealth for such a sacred objective of life. At such a tender and young age she had in her personality the confluence of devotion, knowledge, and renunciation. That is why her contemporary spiritualists honoured her by calling Akka." 1

Dr. B. N. Gaikwad is working as an Assistant Professor and Chair, Department of English at N. G. Acharya and D. K. Marathe College (University of Mumbai) Mumbai, Maharashtra with teaching experience of 16 years. He has been active in college administration as Vice Principal of the college for last two years.

Dr. Gaikwad is the recipient of internationally prestigious Fulbright Nehru Post-Doctoral Fellowship and has completed it from University of Florida during August 2012 to August 2013. He is an active researcher and has published 11 scholarly articles at National and International level. He has attended many National and international conferences and has also presented a Research paper at 'Putra University Malaysia'. He was invited as the Key Note Speaker at Indian Embassy New York on 'Dr. B.R. Ambedkar's Role and Contribution in the Nation Building' on the occasion of 122nd Birth Anniversary Celebrations of Dr. B.R. Ambedkar on 14th April, 2013. Dr. Gaikwad was also invited as the Guest Speaker for the Women's Month celebration at St. Bonaventure University, Buffalo, New York on April 10-12, 2013 and was also specially invited at University of Florida and Santa Fe College to deliver talk on Transnational Connections between African American and Dalit Literature.

He has co-authored two books: Business Communication and Professional Communication Skills the study material of IDOL, University of Mumbai. Dr. Gaikwad is Ph.D. supervisor in different universities and presently 06 Research scholars are pursuing Ph.D. under his guidance. The ambit of his interest includes Indian Writing in English, British Literature, Dalit Literature and African American Literature.

Dr Kalyan Gangarde (M.A., SET, M.Phil., Ph.D.) writes and translates in Marathi and English. His More than 25 research papers and articles have been published in different journals and anthologies. He has translated two Marathi novels into English entitled- Under the Scorching Sun & Kamli. He has edited 16 books on different areas of literature. Presently, he is working as a Director, Centre for Humanities and Cultural Studies, Kalyan (W). Also he is the chief-editor of 'New Man International Journal of Multidisciplinary Studies' & 'Chronicle of Humanities and Cultural Studies'

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(Book- IV)

Guest Editor
Prof. P. Kannan

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CONTENTS

1. Partition Novels of Indian English Literature
Abrahar Ahamad 8
2. The Institution of Marriage in Tagore's Novel '*The Wreck*'
Diana A. D'berta 11
3. An Estimation on Raja Rao's Kantapura as a Socio-Political Fiction
Dr. Vijayalaxmi Patil 14
4. Belonging and Identity in Kiran Desai's *The Inheritance Of Loss*
Dr. N..Priyadarsini 18
5. The Theme of Love in Jhumpa Lahiri's Novel: *The Namesake*
Savita F Nagannavar 24
- ✓ 6. Elucidation of A Work of Art
Dr. S. G. Dollegoudar Patil & Prof. Shakuntala B. 29
7. Resistance to Cultural Repatriation: A Diasporic Analysis of Chitra Banerjee's *Arranged Marriage*
M. Aishwarya 36
8. Multiple Identities of the Transgender in Mahesh Dattani's *Seven Steps Around The Fire*
Dr Chitra Doijode 41
9. Neo-Authoritarian Idiom in Shobhade's *Socialite Evenings*
B.K. Manjunath & Dr. G. E. Vijayakumar 48
10. Survey of Indian English Literature – Past, Present and Future
Vincent Cardoza 52
11. Feminine Identity: Gita Hariharan's *The Thousand Faces Of Night*
Dr. Jyothsna M. 57
12. The Unsung Poet of The 20th Century
(Dr) Radha Jayasimha & Dr. Udaya Ravi Shastry 61
13. Indian English Literature at Crossroads
Dr. B.O.Satyanarayana Reddy 65
14. Epics of The Disdained- A Kanean Art
E. Kalpana 71
15. Communalism and Gender Discrimination in Mahesh Dattani's Play "*Final Solution*"
Prathibha H N 75
16. Raja Rao's *The Serpent* and *The Rope*: The Language & Style.
Manjunath S. 78

ELUCIDATION OF A WORK OF ART

Dr. S. G. Dollegoudar Patil

Principal

Sharanabasaveshwar College of Commerce, Gulbarga
&

Prof. Shakuntala B.

Dept. of English

Smt.V.G Degree College for Women, Gulbarga

In this joint paper an effort is made to analyze some of the critical cannons used by G S Shivarudrappa in his critical work of Kannada entitled – Vimarshya Poorva Paschima. Criticism is indeed an outcome of the study of literature, which is packed with rich experiences of life. The different principles of criticism are revealed to the critic by seeking answers to various questions that he confronts in the study of literature. The principles of criticism are also the results and the outcome of the aesthetic pleasures that he gets by reading the literary texts, and also the analysis or examination he makes about their chief characteristics and defects. Therefore, the principles of criticism are the results of the study of literary works made with special interests. But, these principles are not brought or borrowed from outside to measure the outcome of literary merits of the works. As the experiences of the reader grew over a period of time with the study of literary works, the methods of observations and interpretation also expanded, and also obviously changed leading to change in the principles of criticism. The influences and the consequences of the fundamental understanding of the poetry and the poets of action as per the different ages or times, led to the limiting of the power of criticism. When you look at the history of western criticism, it was not confirmed till the seventeenth century that the power of 'imagination' – a relative power, which was not endowed with the poet. Since the time of Aristotle till the seventeenth century it was considered that the poet was merely an Imitator. The strong reason for this kind of perception was, it was a firmly believed that the poet was only capable of imitating and was not able to create. Eventually this was also the chief reason. Then it was believed in philosophy that the human mind was not capable of creating anything. Further, it was a theory that was prevalent among them very strongly considering that the mind could perceive anything. By the turn of the eighteenth century all these emotions reached a stage of upside

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ETHICAL AND EFFICIENT LEADERSHIP QUALITIES IN INSTITUTIONAL DEVELOPMENT



B.P. Madhumathi

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6. Organizational culture and teacher education
— *Kiran N. Totaganti*
7. Organizational culture and teacher education
— *Nataraja R.*
8. Work cultural of Educational Organisation
— *Sujatha*

SUB THEME 4: STRATEGIC PLANNING FOR INSTITUTIONAL DEVELOPMENT AND ITS BEST PRACTICES

373

1. Strategic Planning in Leadership Development for School Improvement and Best Practices
— *Dr. B.P. Madhumathi, Principal, Sri Sarvajna College of Education*
2. Vocational Education in Higher Education
— *Dr. A.V. Bamagond*
3. The influence of leadership behaviour of principals on academic achievement of B.Ed trainees
— *Dr. Kotreshwaraswamy A. Surapuramath*
4. Experimental Learning Concept, Cycle and Style
— *Smt. Veena M.S.*
5. What goes into making a leader and toxic employees?
— *Dr. Sannabasanagouda G. Dollegoudar (Patil)*
6. Initiatives in releasing educational goals
— *Dr. B.Y. Khasnis*
7. The development of an institution vests in an ethical leadership
— *Joy Vargheese T & Dr. Subramanian*
8. Strategic planning for institutional development and its best practices
— *Narendra Babu N.V.*
9. Principals' managerial styles and their effect on teachers' alienation and institutional effectiveness
— *Prof. S.N. Kamala*
10. Leadership qualities in institutional development
— *Savitha N.*
11. Elementary teachers professional development for quality concern (ETPD)
— *Rajanna S.P.*

SUB THEME 5: INSTITUTIONAL HEADS AND SUSTAINABLE DEVELOPMENT ON ORGANISATIONAL CLIMATE

441

1. Role of institutional heads and effective sustainable development in organizational climate
— *Dr. H.R. Jayamma & Smt. Sheela Rathna L.*
2. Professional ethics for school heads
— *Nagamma. K.T. & Dr. Haseen Taj*
3. Sustainable development in educational organisations
— *Manjunath D.R. & Dr. M.S. Talwar*
4. "Educational Leadership Behaviour and Organisational Climate
— *Smt. Umashree D.K.*

What Goes into Making a Leader and Toxic Employees?

Dr. Sannabasanagouda G. Dollegoudar (Patil)
Principal Sharanabasavehswar College of Arts, Kalaburagi.

Introduction

In this paper, presented at Sri Sarvajna College of Education, Bangalore in the National Seminar, on Ethical and Efficient Leadership Qualities in Institutional Development, attempts are made to study about the leadership traits built on the bedrock of ethical values. All those who are at the helm of affairs be it Directors, Principals, CEO's, Corporate Tycoons, Heads of Depts. and Teachers, have to deal with their workers, associates and employees. No doubt that most of the employees are productive, yet a few do not fall in this category, balancing all activities and taking all together is the seminal task of a leader. A leader is someone others look for and at him for all their needs. Perseverance should prevail in his personality just as it did miracles in the personality Nelson Mandela.

Leadership is mostly misconstrued to be a title or a designation. But that is not the case, It's about impact, influence and inspiration that a leader can cast on his fellow colleagues or workers. The impact not only involves getting results but also deeply delves into it, further to say, 'influence' is something about spreading the passion the leader has for the work, and he has to inspire team-mates and all those working in the organization/college. Truly speaking, leaders are considered to be the change agents and they steer the ship in new directions to achieve greater heights. The exceptional leader is always thinking three steps ahead. A leader tries to master the environment with the goal of avoiding problems before they arise. A leader stimulates his followers to pursue the organization's vision with improved energy and enthusiasm.

It is a natural phenomenon that it is everyone's dream and everybody's wish to rule from an office that is built and set-up on a corporate line, draw an adequate salary, command envious respect and appreciation from the peers. Perhaps the most important skill a leader needs is, to be able to think strategically. Leadership is all about having a vision of where one wants to be and work to achieve that vision. The outstanding

Ethical and Efficient Leadership Qualities in Institutional Development

B.P. Madhumathi

Teachers are the pioneers in the transmission of knowledge, skills and values. Bringing about the quality among teachers is significantly associated with the development of the institution and the quality of education in general.

In this developmental process, codes of ethics and leadership qualities for the teachers in numerous disciplines have taken on significant position in recent years. Establishing a code of ethics and developing efficient leadership qualities is now the call of the hour. The code of ethics must encompass not only those professional behaviors essential to the organization but also personal behaviors because of their potential impact on one's leadership capacity. The personal code of ethics must reflect the person's world view, which is essential in determining the core values such as wisdom, vision, character, communication, service, work ethics, learning and commitment.

In the modern age, ethical and efficient leaders are an enabling force, helping people and organization to perform and develop so that the needs and aims of the organization are achieved. Effective leadership does not necessarily require great technical or intellectual capacity but requires attitudes and behaviors which characterizes and relates to humanity.

Keeping these considerations, the publication titled "Ethical and Efficient Leadership Qualities in Institutional Development" is brought as a knowledge source shared by many in a unique way.

Contents: Technical Sessions; Qualitative Leadership among Leaders; Ethics in Leadership and Education; Organizational Culture and Teacher Education; Strategic Planning for Institutional Development and its Best Practices; Institutional Heads and Sustainable Development on Organisational Climate; Development, Integration and Deployment of Technology in Development of Leadership Qualities.

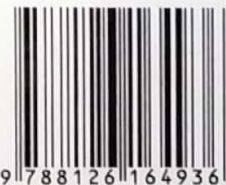
Dr. B.P. Madhumathi, principal Sri Sarvajna College of Education, Bangalore is a highly experienced teacher educator who has served this discipline as a principal for nearly 15 years and successfully rendering service till date. She had been an Academic Council member of Bangalore University and is the Chairperson for Curriculum construction of Content cum Pedagogy of Teaching Commerce and Language across the Curriculum for two year B.Ed. course. She is a member of various bodies in the Department of Education, Bangalore University, Bangalore. She is a dynamic, focused and motivating leader who believes in perfection.

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THE LITERARY VOYAGE

VOL II, ISSUE I

Jan - April, 2015

X Pizzeria Ristorante

- 12 Wavering Between Delusion and Reality *Sreelekha Chatterjee* 99
- 13 Diaspora as a form of Multiculturalism:
Reading Literary Text on Jhumpa Lahiri's
Mrs. Sen and Sexy *Debashis Biswas* 109
- 14 Exploring Nationalism and Nation: A Critical
Discourse of Rohinton Mistry's Novels *Raju Ta* 114
- 15 Quest for Self in Kamala Das' My Story
And Amrita Pritam's The Revenue Stamp *Manju Singh* 124
- 16 Post Marxism: Form Praxis to Theory? *Udayan Gautam* 131
- 17 Mis-Reading Of The Fairytale: Wand,
Sword And Gown *Stella Basu* 138
- 18 Religion, Politics and the Right to the
Freedom of Conscience in Robert Bolt's
A Man For All Seasons and Rabindranath
Tagore's Sacrifice *Bidisha Mukherjee* 145
- 19 Sexualizing Spirituality: A study of
Select Poems by Meena Kandasamy *Pratibha Biswas* 152
- 20 Tracing Her Story in His[s]tory:
Formulation of the Feminine Narrative
of Resistance in Khaled Hosseini's
A Thousand Splendid Suns *Arpan Adhikary* 160
- 21 Deficiency of Asceticism
in Moll Flanders *Tushar M. Kamble &
Manoj Kumar* 167
- 22 Strength in Solitariness *Sushmindar Jeet Kaur* 173
- 23 Me and My Soul *Mekhala Venkatesh* 175
- 24 Velutha, The God of Small things -
The God of Loss in Arundhati Roy's-
The God of Small Things *Huma Hashmi* 176
- ✓ 25 Can English and Regional Languages
be Juxtaposed in Indian Context? *S. G. Dollegoudar (Patil)* 183 ✓
- 26 A Rendezvous with the 'Bodiless
Heads and Headless Bodies' in the
Select Short Stories of Ama Ata Aidoo *Neha Arora* 191

Can English and Regional Languages be Juxtaposed in Indian Context?

Dr. S. G. Dollegoudar (Patil)

Dr.S.G.Dollegoudar (Patil) is working as Principal, Sharanabasaveshwar College of Arts, Gulbarga. His areas of interest include Twelfth Century Kannada Literature. He has published widely in areas such as Communicative English, Business Communication, Translation Studies, and Modern Poetry.

Introduction: In the recent past, the Government Karnataka has tried to introduce Kannada as a medium of instruction up to Vth standard compulsorily. But there are many protests against this move by the public and some organizations, some have favored this move. Even the Government has gone to Supreme Court after receiving the set-back in the lower courts. In this paper a bird's eye view is given foregrounding the frictions and undeclared mute wars and the intra-linguistic rivalries that are identified by a close examination. This paper also includes some musings over survival tracks and points of intersection between Kannada and English. English indeed has made an undeclared linguistic colonization and has rendered us helpless to love it, use it, and ride over it, and finally reap its fruits. Today, English is a language of profit, empowerment and wealth; we are left with no option but to accept its supremacy and hegemony at regional and international level, considering its practical utility and purpose, if not at the emotional level. Since the days of Macaulay, it has entered into the arena of international relations and education sector.

Here, an effort is made to depict in Indian context, the deep impact of English after liberalization, privatization, and globalization. The dominant presence of English and the fondness to use it, its extensive application in the KPO and BPO fields, including trade, business, diplomacy, science, technology, internet, civil aviation and space-technology, it indeed has rendered us a great service. English

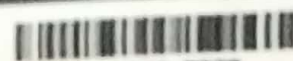
Who am I?
Nothing
But the silence in each pause
The untraveled road
With no footprints
No leads
The heartbeat of an infant
Fast and restless
The breeze by the sea shore
Salty yet incomplete
The broken bridge Between lust and love
The wrinkle
Holding an unsaid story
The attic With tin trunks
Of creaky secrets
The saliva And it's sticky truth
The goose bumps
And it's reasons

I am her, she
Anything but 'it'
The disregarded axiom
Misinterpreted mathematics
Less understood grammar
The under-estimated woman.

-- Poornima Laxmeshwar



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ಪರಮ ಪೂಜ್ಯ ಡಾ|| ಶರಣಬಸವಪ್ಪ ಅಪ್ಪಾ

ವಿರಚಿತ

“ಮಹಾದಾಸೋಹ ಸೂತ್ರಗಳು”

ಒಂದು ಚಿಂತನೆ



ಪ್ರಧಾನ ಸಂಪಾದಕರು
ಡಾ|| ಶಿವರಾಜಶಾಸ್ತ್ರಿ ಹೇರೂರ

ಸಂಪಾದಕರು
ಡಾ|| ಸಾಹಿತ್ಯದೇವಿ ಕಾಳಗಿ
ಪ್ರೊ|| ನಾನಾಸಾಹೇಬ ಹೆಚ್ಚಡವ

ಪ್ರಕಾಶಕರು

ಶರಣಬಸವ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಕಲಬುರಗಿ

01

ಕರ್ತನೇ ಭುವಿಗೆ ಬಂದು ನಿಂತು ಅಂಗವಾದ

ಹನ್ನೆರಡನೇ ಶತಮಾನದಿಂದ ಇಲ್ಲಿಯವರೆಗೆ ಸಾವಿರಾರು ವಚನಕಾರರು ಈ ನಾಡಿನಲ್ಲಿ ಆಗಿ ಹೋಗಿದ್ದಾರೆ. ಆದರೆ ಸೂತ್ರ ಮಾದರಿಯಲ್ಲಿ ಸೂತ್ರ ರಚಿಸಿದವರು ಪೂಜ್ಯರು ಮೊದಲಿಗರು.

ಸೂತ್ರ ಹೀಗಿದೆ.-

ಕರ್ತನೇ ಭುವಿಗೆ ಬಂದು ನಿಂತು ಲಿಂಗವಾದ, ಚಲಿಸಿ ಜಂಗಮವಾದ, ಅರಿದು
ಗುರುವಾದ ಇಂಥ ಗುರು-ಲಿಂಗ-ಜಂಗಮವ ತ್ರಿಕಾಲದಲರ್ಚಿಸಿ-ಅರ್ಪಿಸಿ-
ಅನುಭವಿಸುವ ಶಿವಾನುಭವವೇ ಸಮಸ್ತಿರೂಪತಾಳಿ ಅನುಭವ
ಮಂಟಪದತಿರುಳಾಗಿತ್ತಯ್ಯ
ನಿನ್ನೆಯದು ಇತಿಹಾಸವಾಗಿತ್ತು-ಇಂದಿನದು ಅನುಭವವಾಗಿತ್ತು
ಮುಂದಿನದು ಆಶಾಭಾವ ತಾಳಿತ್ತು
ಅಂದಂದಿಗೆ ಶಿವನ ಅನುಭವಿಸುವ ಅನುಭವವೇ
ಶಿವಾನುಭವವಾಗುವುದಯ್ಯ
ಅಪೌರುಷವಾಣಿ ಗ್ರಂಥ ಪ್ರಮಾಣವಾಯಿತ್ತು-ಪ್ರವಾದಿ ಪುರುಷಂಗೆ
ಗ್ರಂಥ ಆದಾರವಲ್ಲವಯ್ಯ-ಶಿವಾನುಭವವಾಣಿಗೆ
-ಮಹಾ ಜೀವನವೇ ಪ್ರಮಾಣವಯ್ಯ
ಅದು ಕಾರಣ ಜೀವನದಿ ನಿರಂತರ ಶಿವಾನುಭವವೇ ಪರುಷವಯ್ಯ
ಮಹಾದಾಸೋಹಿ ಶರಣಬಸವ.

ಈ ಸೂತ್ರ ಸಾಹಿತ್ಯ ಬಹುಷ್ಯ ಮನುಕುಲಕ್ಕೆ ಅದ್ಭುತ ಸಂದೇಶ ಕೊಡುತ್ತದೆ. ಪೂಜ್ಯರು, ನಮ್ಮ ಈ ನಿತ್ಯ ಜೀವನದಲ್ಲಿ ಇದ್ದುಕೊಂಡೆ ಶಿವನ ಕಾರುಣ್ಯವನ್ನು ಹೇಗೆ ಪಡೆಯಬೇಕು. ಶಿವಾನುಭವ ಹೇಗೆ ಮಾಡಬೇಕು ಎಂದು ದಾರಿ ತೋರಿಸಿದ್ದಾರೆ. ಸೂತ್ರ ಅಂದರೆ ಕೀಲಿ ಕೈ ಎನ್ನಲಾಗುತ್ತದೆ. ಅನುಭವ ಸಾಹಿತ್ಯ ಒಂದು ಕೀಲಿ ಕಾಯಿ ಎಂದು ತಿಳಿದರೆ, ಸೂತ್ರ ಅನುಭವ ಸಾಹಿತ್ಯವನ್ನು ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳಲಿಕ್ಕೆ ಸರಳ ದಾರಿ ಎಂದು ಸೂತ್ರದಿಂದ ತಿಳಿದುಕೊಳ್ಳಬಹುದು. ಮಹಾದಾಸೋಹ ಸೂತ್ರಗಳು ವಚನ ಸಾಹಿತ್ಯವನ್ನು ಸಮೃದ್ಧಗೊಳಿಸಿವೆ. ಹನ್ನೆರಡನೇ ಶತಮಾನದಲ್ಲಿ ಶರಣರೆಲ್ಲ ಒಂದೆಡೆ ಕುಳಿತುಕೊಂಡು ತಮ್ಮ ಅನುಭವ ಹಂಚಿಕೊಳ್ಳುತ್ತಿದ್ದರು. ಹನ್ನೆರಡನೇ ಶತಮಾನದಲ್ಲಿ ಬಸವಣ್ಣನವರು ಸ್ಥಾಪಿಸಿದ ಅನುಭವ ಮಂಟಪದಲ್ಲಿ

ಪೂಜ್ಯ ಡಾ|| ಶರಣಬಸವಪ್ಪ ಅಹ್ಲಾಜಿಯವರ ಶಿವಜೀವನ ಮತ್ತು ಸಾಧನೆ ಕುರಿತು

ಶರಣ

ಸಾಧನೆ

(ಕವನ ಸಂಕಲನ)



ಸಂಪಾದಕರು :

ಡಾ. ಅರುಣಕುಮಾರ ಲಗಶೆಟ್ಟಿ

ಸಹ ಪ್ರಾಧ್ಯಾಪಕರು

ಅಪ್ಪಾ ತಾಂತ್ರಿಕ ಮಹಾವಿದ್ಯಾಲಯ, ಕಲಬುರಗಿ

28. ದಾಸೋಹಮೂರ್ತಿ ಶರಣಬಸವಪ್ಪ ಅಪ್ಪ

29. ಶರಣೋತ್ಸವ

30. ಕಲಬುರಗಿ ಕಲಶ ಡಾ|| ಶರಣಬಸವಪ್ಪ ಅಪ್ಪ

31. ಮಹಾದಾಸೋಹ ಮನೆಯ ಮಗನಾಗಿ

32. ಜ್ಞಾನ ದಾಸೋಹಿ

33. ಪೂಜ್ಯ ಅಪ್ಪಾಜಿ

34. ಕರುನಾಡ ಕಣ್ಣಿ

35. ಶತಮಾನದ ಮಹಾನಾಯಕ ಡಾ. ಅಪ್ಪ

36. ಧನ್ಯತೆಯ ಅಪ್ಪ

37. ಜ್ಯೋತಿ

38. ಎಂಟನೆಯ ಅಧಿಪತಿ

39. ಪೂಜ್ಯ ಅಪ್ಪಾಜಿ :

ದಾಸೋಹ ತವನಿಧಿ

40. ಓದು - ಬರಹ

41. ಅಪ್ಪಾಜಿಗೆ ನಮನ

42. ಕಲ್ಪತರು

43. ಜ್ಞಾನದಾಸೋಹ

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45. ಶರಣಬಸವಪ್ಪ ಅಪ್ಪ ಅವರ ಹೆಸರಿನ

ಅಕ್ಷರಗಳ ನುಡಿಮುತ್ತುಗಳು

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50. ಯಜಮಾನ

51. ಅಪ್ಪ

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53. ಶಿಕ್ಷಣ ಪರ್ವತಾರೋಹಿ

54. ಜ್ಞಾನದಾಶ್ರಯದಾತ

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ಡಾ. ಸೋಮಶಂಕರ್ಯ್ಯ ವಿಶ್ವನಾಥಮಠ

ಶ್ರೀಮತಿ ಛಾಯಾ ವಿ. ಭರತನೂರ

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ಡಾ|| ಅರುಣಕುಮಾರ ಲಗಶೆಟ್ಟಿ

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ಕು. ಜಗದೇವಿ ಕೋಲ್ಕುಂದಾ

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ಶ್ರೀಮತಿ ನಾಗಮ್ಮ ಎಚ್. ಖೇಮಜಿ

ಶ್ರೀಮತಿ ಮಹಾದೇವಿ ಆರ್. ಕೋಟಿ

ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನ ಕಾಡಾದೆ

ಶ್ರೀಮತಿ ಜಗದೇವಿ ಹಿರೇಮಠ

ಶ್ರೀಮತಿ ಸುರೇಖಾ ಖೇಣಿ

ಶ್ರೀ ರಾಚಯ್ಯ ಎಸ್. ಮಠಪತಿ

ಶ್ರೀ ಪ್ರಸಾದ ಜಿ.ಕೆ.

ಜಯಶ್ರೀ ಶಿವಾನಂದ ಹಿರಮಠ

ಶ್ರೀಮತಿ ರಾಜೇಶ್ವರಿ ಬಸವರಾಜ

39. ಪೂಜ್ಯ ಅಪ್ಪಾಜಿ : ದಾಸೋಹ ತವನಿಧಿ

ನಿಲ್ಲಿರಲ್ಲಿ ಬಂದರಲ್ಲಿ
ದಾಸೋಹದ ತವನಿಧಿ.

ನೀವಾಗ್ಗೆ ಸವಿದಿರಿ
ಇನ್ನೆಷ್ಟೋ ಜನ ಸವಿದರಲ್ಲಿ?
ದಾಸೋಹದ ಆ ತವನಿಧಿ.

ಜೀವಾಮೃತ ಆಡಗಿತಲ್ಲಿ
ಹೊದಿಸಿದ ಹೊದಕೆ ದಾಸೋಹದಿ,
ಎಂಟರಿಂದ ಅರಳಿದರಲ್ಲಿ
ಸಪ್ತರಿಷಿಗಳ ಮಾನಸ ಸರೋವರದಲ್ಲಿ.
ಮಿಂದು ಎದ್ದು ಬೆಂದರಲ್ಲಿ
ಭವದ ಭವಣಿಯ ಹರಿದರಲ್ಲಿ.

ನಡೆದಿರಿ ತಾವು
ದಾಸೋಹದ ಪಥದಿ
ನಡೆಯಿತು ದಾಸೋಹ
ತಾವು ನಡೆದ ಪಥದಿ.

ತಾವು ಆದಿರಿ ದಾಸೋಹದ ತವನಿಧಿ
ಹಂಚಿದಿರದನು ತಾವು ನಲಿನಲಿದಿ,
ಬೆಂಗಾವಲಾಯ್ತು ತಮಗದು
ವರದಾನವಾಯ್ತು ನಮಗದು.

ನಿಂತರೆ ತಾವು
ಚಲಿಸಿದರೆ ತಾವು
ಆಸೀನಾದರೆ ತಾವು
ಒಲಿದಿತ್ತು ಅದು ತಮಗೆ,

ಹರಿಸಿದಿರಿ ತಾವು ಹಲವರಿಗೆ
ಮರಿಸಿದಿರಿ ಸಂಕಷ್ಟ ಹಲವರಿಗೆ,
ಕರಗಿಸಿದಿರವರ ಕಣ್ಣೀರ
ವಿಭೂತಿ ಪಡೆದ ಧನ್ಯರ.

ಕಡಲಾಚೆಯಿಂದ ಬಂದರು
ಕಾಲ್‌ನಡಿಗೆಯಿಂದ ಬಂದರು
ಕೈಗಡಿಯಾರ ನೋಡದೆ ಬಂದರು,
ಅರಸಿ ತಮ್ಮ ಸಂಗವ
ವರಿಸಿ ತಮ್ಮ ತತ್ವವ
ಶರಣ ಬಸವರ ಸಂಗವ.

ನಡೆದರಾದರು ಮೈಲು ಹಲವು
ಅರಿಯದೆ ಇನ್ನೂ ದಣಿವು
ಮುಟ್ಟಿದರವರು ದೈವ ಮಂದಿರ.
ಸುತ್ತಿದವರು ಸುತ್ತಿಸುತ್ತ
ಶರಣರವರನು ಹರಸುತ್ತ

ಧನ್ಯರಾದರು ಧರೆಯ
ಮುತ್ತುತಾ, ಮೈಮರೆದು
ದೀರ್ಘದಂಡ ಹೊಡೆಯುತಾ,
ಧನ್ಯರಾದರು ಅವರು
ಧನ್ಯರಾದರು ಅವರೆಲ್ಲರೂ
ಧನ್ಯರಾದೆವು ನಾವೆಲ್ಲರೂ.
ಇದುವೆ ತವನಿಧಿಯು
ತಂದ ಅನನ್ಯ
ಅನರ್ಘ್ಯ.

ಡಾ|| ಸಣ್ಣಬಸನಗೌಡ ಜಿ. ಡೊಳ್ಳೆಗೌಡ
ಪ್ರಾಂಶುಪಾಲರು
ಶರಣಬಸವೇಶ್ವರ ಕಲಾ ಮಹಾವಿದ್ಯಾಲಯ, ಕಲಬುರಗಿ

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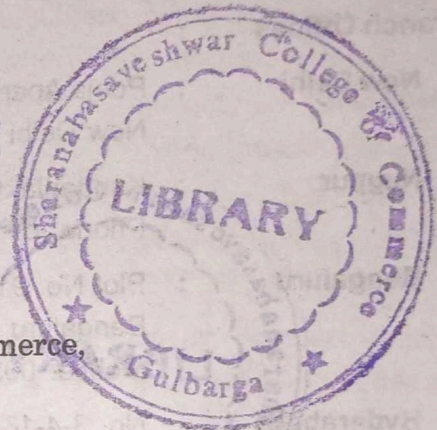
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Sharanabasaveshwar College of Commerce,
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Dr. Suchitananda K. Malkapure

Asst. Professor, of Economis,
Government First Grade College,
Bhalki Bidar Dist.

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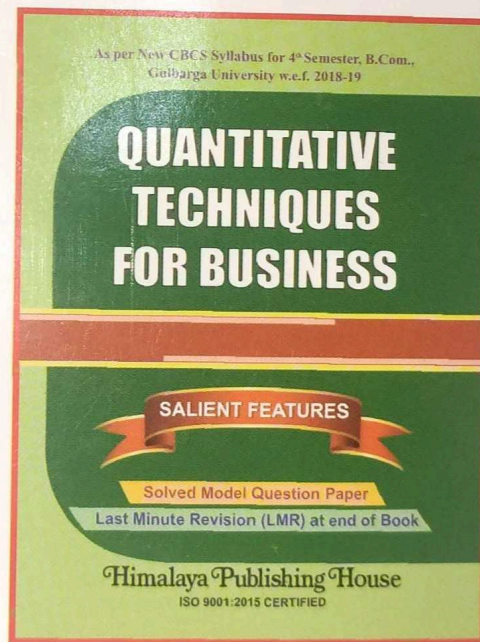
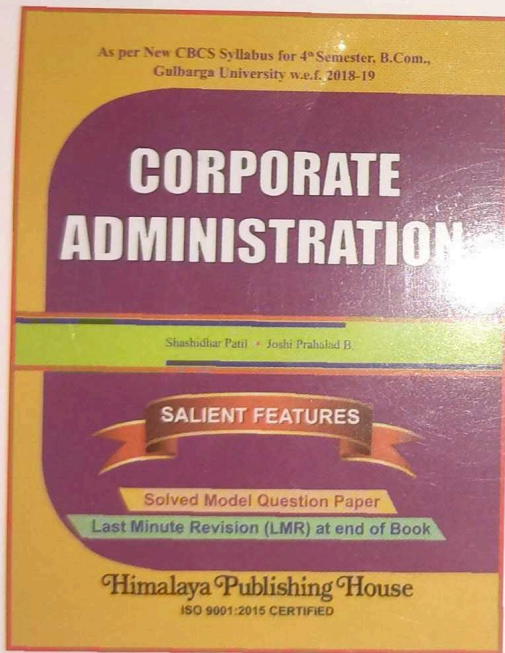
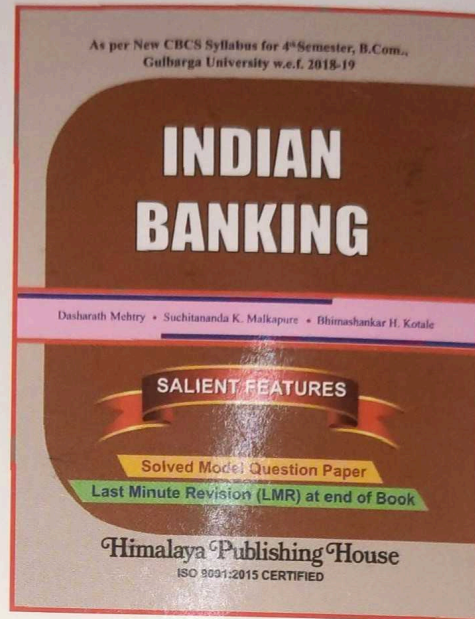
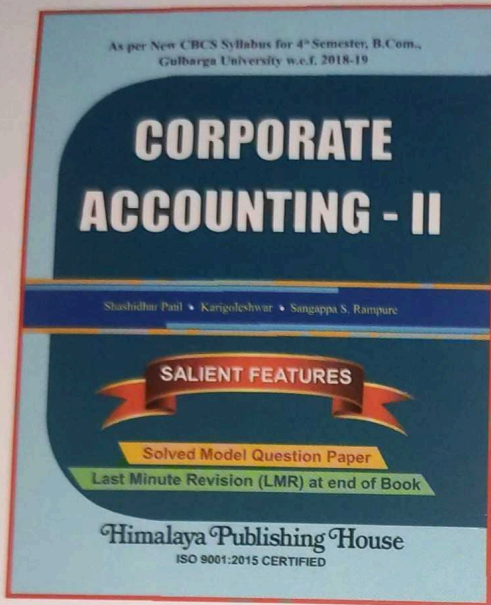
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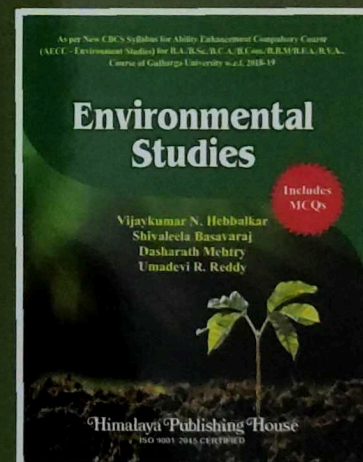
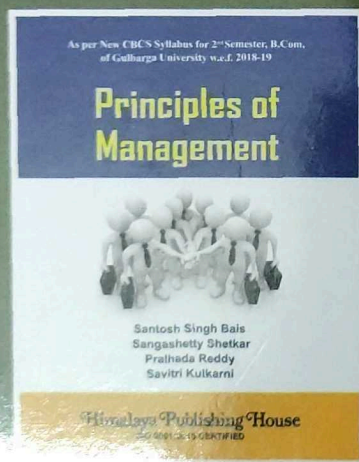
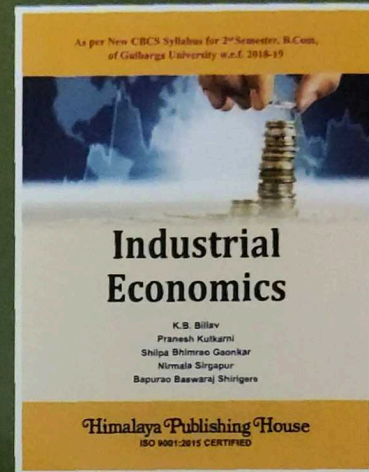
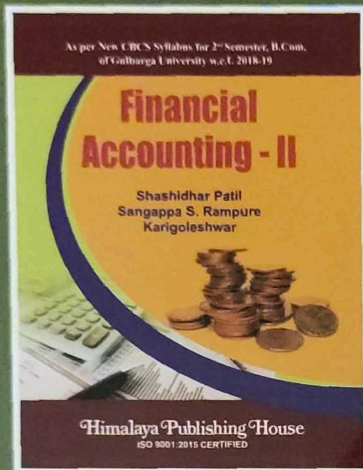
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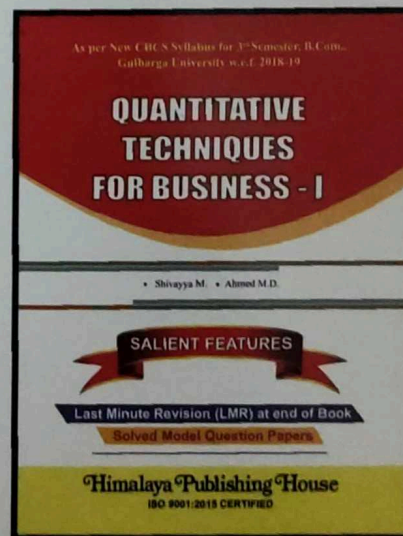
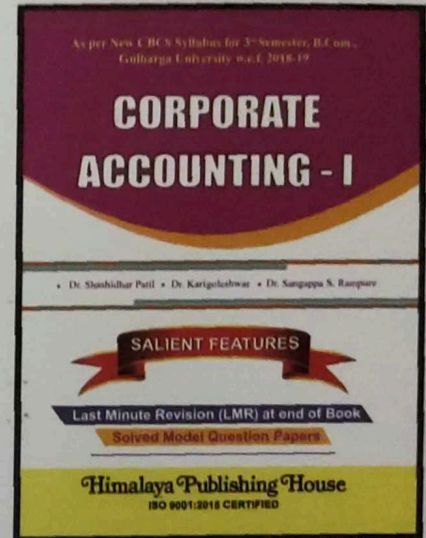
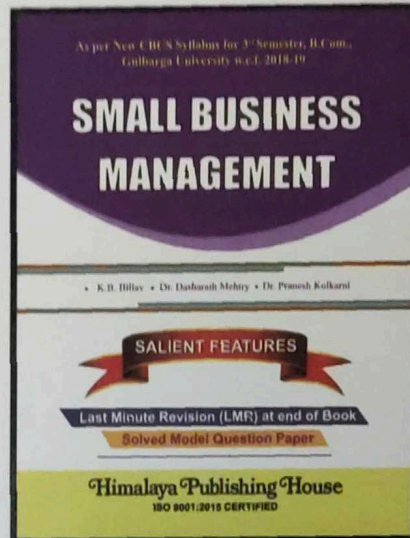
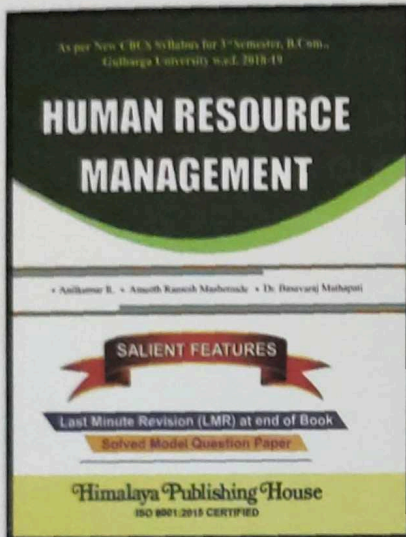
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8.	Emerging Opportunities in Rural Marketing Prof. CHAUDHARI, Y.K.	75-82
9.	Rural Marketing In India Chougule Sagar Raosaheb	83-90
10.	कृषी विपणन आणि आर्थिक विकास श्री. जावळेकर नवज्योत नथुराम	91-95

INSURANCE IN RURAL INDIA**SUNANDA.VANJERKHEDE* , PUSHPA.S.TALWAR**

*ASSISTANT PROFESSOR, SHARNBASVESHWAR COLLEGE OF
COMMERCE GULBARGA -585103

RESEARCH SCHOLAR DEPARTMENT OF COMMERCE, GULBARGA UNIVERSITY,
GULBARGA-585106

ABSTRACT

Insurance may be described as a social device to reduce or eliminate risk of loss to life and property. Insurance is a collective bearing of risk. Insurance spreads the risks and losses of few people among a large number of people as people prefer small fixed liability instead of big uncertain and changing liability. It is a scheme of economic cooperation by which members of a community share the unavoidable risks. The paper focuses on the basic aspects of insurance in rural India. As there is huge potential for insurance in rural India, there are several kinds of insurance products which can be offered as micro insurance to rural as well urban poor. These products are categorized into Health Insurance, Long Term Saving and Insurance, Credit Linked Insurance and Non-Life products. The paper draws conclusion that, faster growth can be achieved in rural insurance sector by a tie up between insurance companies and Cooperative Societies, Regional Rural Banks, Kisan Credit Card holders, Self Help Groups, NGOs, Panchayats and agents to distribute insurance products.

KEYWORDS: Insurance, Health insurance, Rural insurance, Micro insurance

INTRODUCTION:

Life is full of risks. Being a social animal and risk averse, man always tries to reduce risks. An age old method of sharing of risks through economic cooperation led to the development of the concept of 'insurance'. Insurance spreads the risks and losses of few people among a large number of people as people prefer small fixed liability instead of big uncertain and changing liability. The risks which can be insured against include fire, the perils of sea, death, accidents and burglary. Insurance cannot prevent the occurrence of risks but it provides for the losses of risk. It is a scheme which covers large risks by paying small amount of capital. It is also a means of savings and investment.¹

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- College in Shreewardhan town giving education to rural students.
- Sole emphasis on teaching research & extension are the most valued aspects in fulfilling the College mission & purpose.
- Implementing to perform multiple role like creating new knowledge, acquiring new capabilities and producing on intelligent human resource pool, through challenging teaching research and extension activities.
- Promoting new enterprises creation of self employment, entrepreneurship transmitting aesthetic and ethical values, instilling civic senses and concern for environment.
- The college conducts a variety of co-curricular & extra-curricular activities for the students.
- Educational Tours, Academic exhibitions & competitions etc. are organized to encourage the students to develop their personality.
- Students participate in variety of sports activities at intercollegiate & University level.
- The college has an active N.S.S. unit carrying out a variety of social & community development services.
- Well constructed College building with all Academic facilities.
- Proactive role of the college as executive towards ensuring promoting, monitoring and regulating quality education.



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ROLE OF REGIONAL RURAL BANKS IN WOMEN EMPOWERMENT (A STUDY ON PRAGATHI KRISHNA GRAMIN BANK)

Sunanda Vanjerkhede

Asst. Professor, Dept. of Commerce
Sharnbasveshwar College of Commerce, Kalaburgi

Abstract

The empowerment of the women is a highly significant issue. Women constitute half of the total population. As far as the status of women is concerned, women are not treated as equal to men in most places. Gender discrimination is deep rooted and it adversely affects the moral of the women population. The progress of the nation is inevitably linked with social and economical problems of women in the country. Therefore women empowerment has been an area of thrust by the government as well as Non-Government agencies since long time. Central and State Governments and banks play vital role in women empowerment. Women empowerment starts at banks as they promote women development in a big way by extending financial support to them through education loans, organizing skill development training programs especially for women and by providing them loans for entrepreneurship. The present paper attempts to focus on the role of Indian Banking Industry in women empowerment. In this context the data relating to deposits mobilized from women and advances extended to women with special reference to selected regional rural bank has been analyzed.

Keywords: Women Empowerment, Entrepreneurship, Regional Rural Bank



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Dr. Chandrakant Chandapurkar 441
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Safiya Begum 454
46. A Study of Consumer Behaviour
Santosh A U, Dr. M Surath Kumari 463
47. Impact of Demonetization on Banking Sector
"Finance is The Life Blood of Economy" *Smt. Savita Patil* 478
48. Great Entrepreneurs of India
Shailaja H Mathapati 487
49. Human Resource Management and Development- Need of Emerging India.
Sheelwanti M. Gajare 495
50. Make in India as A Emerginig India as A World Power
Shilpa S.Hiregoudar 505
51. Foreign Direct Investment in India
Prof. Rajnalkar Laxman
Mr. Shivakumar Jagannath, Mr. Abhishek Limbare 516
52. Emerging India as A World Power – Reality or Myth
Dr. Siddamma. R. Guded 530
53. Emerging Trends in Insurance Sector in India
Siddamma Patil 537
54. Potentials & Challenges for MSMEs in India
Sunil Kumar Pawar
Mohammed Latifuddin Quraishi, Pallavi S Patil 551
55. Rural Infrastructure Problems: An Evaluation
Dr. Suresh Malegaon
Prof. Rahman Mohammed Sab 563
56. Employee Engagement – An Altruistic Way of Management at Shiva Education Trust (SET)
Swapna Moharir 569

EMERGING TRENDS IN INSURANCE SECTOR IN INDIA

Siddamma Patil

Department of Commerce
Sharnbasveshwar College of Commerce, Kalaburgi-3

Abstract

The Indian economy is one of the most attractive destinations in the emerging markets for insurance investment given that of its sheer size and low level of penetration, offer huge growth potential. India is destined to make competitive products using technological innovations. The service sector in the country has a major share in transforming the nation into a developed country in Insurance sector. Insurance companies are permitted to raise capital through instruments other than equity shares. Instruments would be specified through separate regulations by the Insurance Regulatory and Development Authority of India (IRDA). However the voting rights of shareholders are restricted only to equity shares infrastructures. The present paper focuses on the view of the India's insurance market in the life insurance and Non life insurance growth in Public and private sectors in recent trends. The domestic life insurance largely due to the high growth in the single premium policy, increasing private sector activity in life insurance segment. Life insurance continues to dominate life insurance segment by market share of major companies in terms of life insurance premium collected. The Non-life insurance premium market grew crop, health and motor insurance to drive growth in 2015, Crop insurance market in India is the largest in the world and Pradhan Mantri Fasal Bima

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Editors

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FAMILY BUSINESS - A STUDY WITH SPECIAL REFERENCE TO KALABURGI CITY

Prof. Dayanand S. Hodal

Dept. of Economics

Sharnbasveshwar College of Commerce-Kalaburgi

Introduction:

Family business has been as common in the Indian economy as elsewhere in the World. It is perceived "family owned family controlled, family managed, business houses and industrial houses having ownership are controlled by members of a single family". By Barry

Privately owned or family controlled enterprises are not always easy to study. In many cases they are not subject to financial reporting requirements and little information is made public about financial performance. Ownership may be distributed through trusts or holding companies and family members themselves may not be fully informed about the ownership structure of their enterprise.

However as the 2nd 1st century global economic model replaces the old industrial model, government policy makers, economists and academics turn to entrepreneurial and family enterprises as the Prim source of wealth creation and employment.

Objectives of the study:

- ◆ To find out the prominent entrepreneurs and India, Karnataka and Kalaburgi.
- ◆ To review the Growth of Entrepreneurs through generations.
- ◆ To study the pattern of functioning from generation to generation.

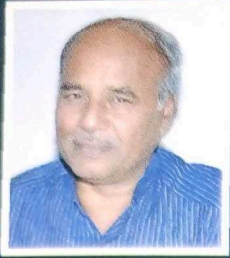
- ◆ To point out the diversification of small business.

Top 10 Largest Family Business In The World

Family companies have a tremendous impact on the global economy but the fact of the matter is that most people don't realize this. Many think of family business as no more than their local family run grocery store but in truth a large number of the largest companies in the world have a tradition of family ownership.

In this list I have compiled a list of the largest family business in the world by revenue (as of 2nd 014)

- ◆ Walt-Mart belongs to Walton family, USA, having revenue (2nd 013): as \$ 476.2nd 9.billion in retail market. It holds the distinction of being not only the largest family business in the world but also the largest company in the world. The famed (and often vilified) American retailer has expenditure nearly two years of declining traffic in their U.S.Store and the company has lowered its outlook this year due to increased health-care costs and higher e-commerce spending while over as sales have been solid the crucial U.S.retail market looks to have another gloomy year posing a challenge for Wal-Mart and other retailers
- ◆ Volkswagen belongs to Volkswagen family, Germany, having revenue (2nd 013): asUS\$2nd 61.53billion in Automotive sector. Germanys largest automaker had a mixed year as the acquisition of porche did little to alleviated the struggling European auto sector in fact sales of automobiles in Europe fell to its lowest level in twenty years as the region continues to fight economic doldrums things are looking up in 2nd 014 however as china's sustained demand for luxury vehicle boys sales for Volkswagen's subsidiaries Audi and Bentley
- ◆ Toyota Motor belongs to Toyota family, Japan, having revenue (2nd 013): asUS\$2nd56.45 billion in Automotive sector. It had a massive 2nd 013 with



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43. An Assessment of The Impact of Demonetization on Informal Sector of the Economy. *Prof. Nirmala Sirgapur* 435
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Pushpa. S. Talwar
Dr. Chandrakant Chandapurkar 441
45. Issues and Challenges of Women Empowerment in India *Safiya Begum* 454
46. A Study of Consumer Behaviour
Santosh A U, Dr. M Surath Kumari 463
47. Impact of Demonetization on Banking Sector
"Finance is The Life Blood of Economy" *Smt. Savita Patil* 478
48. Great Entrepreneurs of India *Shailaja H Mathapati* 487
49. Human Resource Management and Development- Need of Emerging India.
Sheelwanti M. Gajare 495
50. Make in India as A Emerginig India as A World Power
Shilpa S.Hiregoudar 505
51. Foreign Direct Investment in India
Prof. Rajnalkar Laxman
Mr. Shivakumar Jagannath, Mr. Abhishek Limbare 516
52. Emerging India as A World Power – Reality or Myth
Dr. Siddamma. R. Guded 530
53. Emerging Trends in Insurance Sector in India
Siddamma Patil 537
54. Potentials & Challenges for MSMEs in India
Sunil Kumar Pawar
Mohammed Latifuddin Quraishi, Pallavi S Patil 551
55. Rural Infrastructure Problems: An Evaluation
Dr. Suresh Malegaon
Prof. Rahman Mohammed Sab 563
56. Employee Engagement – An Altruistic Way of Management at Shiva Education Trust (SET)
Swapna Moharir 569

GST AN ERA OF CHANGE: A STUDY ON FMCG & RETAIL SECTOR

Pushpa. S. Talwar
Dr.Chandrakant Chandapurkar

Abstract

The present research paper is an attempt to study the concept Goods and Service Tax, which (GST) is a tax on goods and services .This paper focuses on FMCG and Retail sectors. It's a review paper on GST. Indian industry is a fast developing industry. Fast moving consumer goods are more in demand and frequently purchased by customers. These goods include all consumable goods. Contribution of FMCG and retail sector in every economy is significant. This article makes an attempt to review on GST such as; Genesis of GST in India, model of GST , background of GST, to know retail and FMCG sector, impact of retail and FMCG on Indian market, Impact of GST on FMCG and retail sector, salient features of GST, structure of GST and GST collection for five months. There is a quite improvement in GST in India, and in future, it has positive impact on the economic growth of the country.

Keywords: GST, FMCG, RETAIL SECTOR,

Introduction:

The government has taken a major step in tax-reforms, GST is India's biggest tax reform in 70 years of independence. The goods and Services tax (GST) was launched on the midnight of 30th June, 2017 by the Prime Minister Shri.Narendra Modiji.This GST is an indirect tax applicable throughout India replacing multiple taxes system levied by the central and state government. A

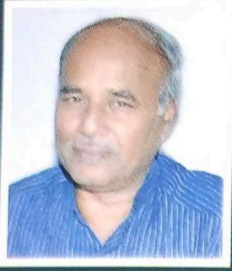
single GST replaced existing taxes and levies which include: Central Excise Duty, Service Tax, Additional Custom Duty, and State-level VATs Octroi. The GST is imposed at different rates on different items. The major advantage to the consumers is removal of checkpoints all over the country ensuring free and fast movement of goods.

GST is levied on 'supply' of goods or services or both in India including the state of Jammu and Kashmir. GST is a destination based tax on consumption of goods and services. It is levied at all stages right from manufacture up to final consumption with credit of taxes paid at previous stages available as set-off. In a nutshell, only value addition is taxed and burden of tax is to be borne by the final consumers.

Genesis of GST in India

In 2000, the Vajpayee government started discussion on GST by setting up an empowered committee. The committee was headed by Asim Dasgupta, (Finance Minister, Government of West Bengal). It was given the task of designing the GST model and overseeing the IT back-end preparedness for its rollout.

GST is considered to be a major improvement over the pre-existing central excise duty at the national level and sales tax system at the state level. The new tax is a further significant breakthrough and the next logical step towards a comprehensive indirect tax reform in the country. The GST was recommended by the Kelkar Task Force on implementation of the Fiscal Responsibility and Budget Management (FRBM) Act, 2003. The Task Force strongly recommended fully integrated GST on national basis. A proposal to introduce a national level Goods and Services Tax (GST) by April 1, 2010 was first mooted in the budget by the then Union Finance Minister, Shri P. Chidambaram, while presenting the Central Budget of 2007-2008. Since the proposal involved reform/restructuring of not only indirect taxes levied by the centre but also the states, the responsibility of preparing a design and road map for the implementation of GST was assigned to the Empowered Committee of State Finance Ministers (EC).



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