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MUGHAL EMPIRE OF INDIA AND THEIR CONTRIBUTION IN ARTS AND ARCHITECTURE

Satbhai Ravi Subhashrao

Abstract

Mughal architecture, an amalgam of Islamic, Persian, Turkish and Indian architecture, is the distinctive style developed by the Mughals in the 16th, 17th and 18th centuries in what is now India, Pakistan, Bangladesh and Afghanistan. It is symmetrical and decorative in style. The Mughal dynasty was established after the victory of Babur at Panipat in 1526 (the Battle of Panipat). During his five-year reign, Babur took considerable interest in erecting buildings, though few have survived. The influence of Mughal Architecture lives on in Afghan, Pakistani and Indian architecture today, but few like chaharbagh or four gardens still exist.

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Introduction

The **Mughal Empire** (Persian: امپراتوریمغولیهند, *Imperatory-e Moghuly-e Hind*, self-designation: گ ورک اذ یان, *Gurkanian*;[3]Urdu: مغ ل یہ س لط نت, *Moghly-e Soltanat*), or **Mogul** (also **Moghul) Empire** in traditional English usage, was an imperial power in the Indian subcontinent from about 1526 to 1757 (though it lingered for another century). The Mughal emperors were Muslims and direct descendants of Genghis Khan through Chagatai Khan and Timur. At the height of their power in the late 17th and early 18th centuries, they controlled most of the subcontinent—extending from Bengal in the east to Balochistan in the west, Kashmir in the north to the Kaveri basin in the south. Its population at that time has been estimated as between 110 and 150 million, over a territory of more than 3.2 million square kilometres (1.2 million square miles).

The "classic period" of the empire started in 1556 with the accession of Akbar the Great. Under his rule, India enjoyed much cultural and economic progress as well as religious harmony. Akbar was a successful warrior; he also forged martial alliances with several Hindu Rajput kingdoms. Some Rajput kingdoms continued to pose a significant threat to Mughal dominance of northwestern India, but they were subdued by Akbar.

Humayun would have followed a liberal policy in such matters, they did not live long, and therefore could not give shape to durable policy. The interregnum of Sher Shah had destabilised the Mughal rule in the period prior to Akbar. Akbar by giving shape to a durable policy of tolerance promoted development and intermingling of art forms, which hitherto would be considered heretic. His patronage also removed the stigma of sacrilege attached to arts like painting under the orthodox Islamic laws as followed by some of the rulers of the Sultanate.

Timeline for the Mughal Empire

The Mughal Empire — spanning over three hundred years from 1526-1858 — is responsible for India's greatest Islamic architecture. The greatest period of building was concentrated in the first half of the Empire's reign, under a small group of inspired leaders:

Babur. Ruled 1526-1530.Founder of the Mughal Empire. See the next section for more details on Babur.

Humayun.Ruled 1530-43 and 1555-56.

Akbar. Ruled 1556-1605. A prodigious builder, Emperor Akbar played an instrumental role in shaping the Mughal architectural style.

Jahangir. Ruled 1605-1627. Architecture under Emperor Jahangir served as an important bridge between Akbar and Shah Jahan.

Shah Jahan. Ruled 1628-1658. Emperor Shah Jahan brought Mughal architecture to its highest levels of refinement and expression; his reign is seen as comprising the Classic period.

Aurangzeb. Ruled 1658-1707.

The end of Aurangzeb's reign marks the beginning of the **Late Mughal Period,** during which the Empire went into a steep decline, ending in the deposition of the last emperor by the British in 1858.

The Mughal Economy and Society

India had a ruling class whose extravagant life-style surpassed that of the European aristocracy. It had an industrial sector producing luxury goods which Europe could not match, but this was achieved by subjecting the population to a high degree of exploitation. Living standards of ordinary people were lower than those of European peasants and their life expectation was shorter. The high degree of exploitation was possible because of the passivity of village society. The social mechanism which kept the villages passive also

marble and reflects all the architectural features that were developed during the Mughal period. It has a central dome, four elegant minarats, gateway, inlay work and gardens surrounding the main building. The Mughal style of architecture had a profound influence on the buildings of the later period. The buildings showed a strong influence of the ancient Indian style and had courtyards and pillars. For the first time in the architecture of this style living beings- elephants, lions, peacocks and other birds were sculptured in the brackets.

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डॉ. रामभाऊ मुटकुळे
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या अंकात व्यक्त केलेली विचारमते ही मराठवाडा इतिहास परिषद, औरंगाबाद तसेच संपादक किंवा संपादक मंडळ यांची अधिकृत मते नाहीत. त्यांच्याशी ते सहमत असतीलच असे नाही.

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गोषवारा

१

संत शिरोमणी नामदेव महाराजांचे भक्ती चळवळीतील योगदान

प्रभाकर नारायण शिंदे,
डॉ. बा.आं.म.वि. औरंगाबाद

प्रा. रवि सुभाषराव सातभाई
कला, वाणिज्य आणि विज्ञान महाविद्यालय,
आष्टी, जि. बीड.

संत नामदेवांचे उत्तर भारतातील कार्य गुरूग्रंथसाहिबात समाविष्ट असलेले त्यां
६१ अभंग इतर संतांनी त्यांच्याविषयी काढलेले उद्‌गार आणि पंजाबातील घुमान येथील त्यां
मंदिर यावरून त्यांचे भक्ती चळवळीतील योगदान किती महत्त्वपूर्ण आहे याची कल्पना क
शकतो. नामदेव महाराष्ट्रातच नव्हे तर उत्तर भारतातही भागवत धर्माच्या प्रचाराचे कार्य क
होते. यासंदर्भात शं.गो. तुळपुळे म्हणतात की, "अत्यंत प्रतिकुल परिस्थितीमध्ये नामदेव
उत्तरेकडे जावुन पन्नास वर्षेपर्यंत भागवतधर्माच्या प्रसाराचे कार्य अखंड चालु ठेवले
महाराष्ट्रालाही अभिमानाचे आहे."[१५] एकूणच मध्ययुगीन काळात अस्तित्त्वात असले
मुस्लीम राजसत्ता, राजकीय अस्थिर जीवन, हिंदु धर्मातील जाचक रुढी, प्रथा, परंप
जातियता, भेदभाव, अस्पृश्यता, धार्मिक बाबतीत माजलेले अवास्तव स्तोम यातून उद
आलेली महाराष्ट्रातील वारकरी चळवळ असो वा एकूण भारतातील भक्ती चळवळ या
चळवळीमध्ये संत नामदेवांचे योगदान हे अतिशय महत्त्वाचे असल्याचे दिसुन येते. सो
नामदेवांच्या कुटूंबाचेही योगदान मोलाचे आहे, हे कुणीही नाकारू शकत नाही.

"The whole purpose of education is to turn errors into wisdoms."

- Sydney Harris

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THE MUGHAL EMPIRE - ITS ART AND ARCHITECTURE

Satbhai Ravi Subhashrao

Abstract

The Mughal Empire at its zenith commanded resources unprecedented in Indian history and covered almost the entire subcontinent. From 1556 to 1707, during the heyday of its fabulous wealth and glory, the Mughal Empire was a fairly efficient and centralized organization, with a vast complex of personnel, money, and information dedicated to the service of the emperor and his nobility.

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Introduction

Much of the empire's expansion during that period was attributable to India's growing commercial and cultural contact with the outside world. The 16th and 17th centuries brought the establishment and expansion of European and non-European trading organizations in the subcontinent, principally for the procurement of Indian goods in demand abroad. Indian regions drew close to each other by means of an enhanced overland and coastal trading network, significantly augmenting the internal surplus of precious metals. With expanded connections to the wider world came also new ideologies and technologies to challenge and enrich the imperial edifice.

The empire itself, however, was a purely Indian historical experience. Mughal culture blended Perso-Islamic and regional Indian elements into a distinctive but variegated whole. Although by the early 18th century the regions had begun to reassert their independent positions, Mughal manners and ideals outlasted imperial central authority. The imperial center, in fact, came to be controlled by the regions. The trajectory of the Mughal Empire over roughly its first two centuries (1526–1748) thus provides a fascinating illustration of premodern state building in the Indian subcontinent.

The individual abilities and achievements of the early Mughals—Bābur, Humāyūn, and later Akbar—largely charted this course. Bābur and Humāyūn struggled against heavy odds to create the Mughal domain, whereas Akbar, besides consolidating and expanding its frontiers, provided the theoretical framework for a truly Indian state. Picking up the thread of experimentation from the intervening Sūr dynasty (1540–56), Akbar attacked narrow-mindedness and bigotry, absorbed Hindus in the high ranks of the nobility, and encouraged the tradition of ruling through the local Hindu landed elites. This tradition continued until the

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very end of the Mughal Empire, despite the fact that some of Akbar's successors, notably Aurangzeb (1658–1707), had to concede to contrary forces.

Literature Review

Mughal empire is a fascinating period of Indian History. This is because; the mughal history is so recent so as to blend with the issues of the current times. Many of the monuments of Mughal period are still in use, whether it be mosques, mausoleum or forts. From 1556 upto 1707, Mughals rule expanded to cover nearly all of the present India, Pakistan, Afghanistan and Bangladesh. In this time the Mughals produced great rulers- Akbar, Jahangir, Shahjahan, and Aurangzeb. However from Akbar to Aurangzeb, the Mughals rule had moved from one pole to another in its policies of religious tolerance and relations with its subordinate rulers. Akbar had consolidated the Mughal rule and expanded it through diplomacy, warfare, matrimonial alliance, and a tolerant religious policy. The Mughal Empire continued to expand under his successors Jahangir, Shahjahan and Aurangzeb. From Aurangzeb's time a decline set in. Aurangzeb had ruled over the largest expanse of the Mughals till date. After his death, the Mughal rule declined, and many regional kingdoms came up. This also happened along with the emergence of British East India Company as a political power.

Objectives

The main aim of this study is to provide a view of Mughal Empire in India. The study also includes the various Mughal Rulers and their impact on Indian people, its Arts and Architecture. The Mughal artistic tradition was eclectic, borrowing from the European Renaissance as well as from Persian and Indian sources. Kumar concludes, "The Mughal painters borrowed individual motifs and certain naturalistic effects from Renaissance and Mannerist painting, but their structuring principle was derived from Indian and Persian traditions.

Hypotheses

India in the 16th century presented a fragmented picture of rulers, both Muslim and Hindu, who lacked concern for their subjects and failed to create a common body of laws or institutions. Outside developments also played a role in shaping events. The circumnavigation of Africa by the Portuguese explorer Vasco da Gama in 1498 allowed Europeans to challenge Arab control of the trading routes between Europe and Asia. In Central Asia and Afghanistan, shifts in power pushed Babur of Ferghana (in present-day Uzbekistan) southward, first to Kabul and then to India. This was visible in paintings, music

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and architecture. Although, Babur and Humayun would have followed a liberal policy in such matters, they did not live long, and therefore could not give shape to durable policy. Akbar by giving shape to a durable policy of tolerance promoted development and intermingling of art forms, which hitherto would be considered heretic. His patronage also removed the stigma of sacrilege attached to arts like painting under the orthodox Islamic laws as followed by some of the rulers of the Sultanate.

Mughal influence on South Asian art and culture

A major Mughal contribution to the Indian subcontinent was their unique architecture. Many monuments were built by the Muslim emperors, especially Shahjahan, during the Mughal era including the UNESCO World Heritage SiteTaj Mahal, which is known to be one of the finer examples of Mughal architecture. Other World Heritage Sites include Humayun's Tomb, Fatehpur Sikri, the Red Fort, the Agra Fort, and the Lahore Fort The palaces, tombs, and forts built by the dynasty stands today in Agra, Aurangabad, Delhi, Dhaka, Fatehpur Sikri, Jaipur, Lahore, Kabul, Sheikhupura, and many other cities of India, Pakistan, Afghanistan, and Bangladesh.[29] With few memories of Central Asia, Babur's descendents absorbed traits and customs of the Indian Subcontinent,[30] and became more or less naturalised.

Mughal influence can be seen in cultural contributions such as

- Centralised, imperialistic government which brought together many smaller kingdoms.
- Persian art and culture amalgamated with Indian art and culture.[32]
- New trade routes to Arab and Turkic lands.
- The development of Mughlai cuisine.[33]
- Mughal Architecture found its way into local Indian architecture, most conspicuously in the palaces built by Rajputs and Sikh rulers.
- Landscape gardening

Although the land the Mughals once ruled has separated into what is now India, Pakistan, Bangladesh, and Afghanistan, their influence can still be seen widely today. Tombs of the emperors are spread throughout India, Afghanistan,[34] and Pakistan.

The Mughal Economy

Moghul India had a good deal to impress Western visitors. From the time of Akbar to Shah Jehan the court was one of the most brilliant in the world. It was cosmopolitan and religiously

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to lerant. Literature and painting flourished and there were magnificent palaces and mosques at Agra, Delhi, Fatehpur Sikri, and Lahore. The nobility lived in walled castles with harems, gardens fountains and large retinues of slaves and servants. They had huge wardrobes of splendid garments in fine cotton and silk. In order to cater for their needs, a number of handicraft industries produced high quality cotton textiles, silks, jewellery, decorative swords and weapons. These luxury industries grew up in urban centres. The urban population was bigger in the Muslim period than it had been under Hindu rulers, for caste restrictions had previously kept artisans out of towns (2). Most urban workers were Muslims. The main market for these urban products was domestic, but a significant portion of textile output was exported to Europe and South-East Asia. Other export items were saltpetre, indigo, sugar, opium and ginger. Europeans had great difficulty in finding products to exchange for Indian goods. They were able to export a few woollen goods and some metals, but the only things the Indians really wanted in exchange and which were worth the cost of transporting so far were precious metals. There was, therefore, a constant flow of silver and gold to India, which absorbed a good deal of the bullion produced by the Spaniards in the New World. It was this phenomenon which most impressed and disturbed Europeans in their relations with India.

Conclusion

The mughals began their rule in India as timurids under Babur (mention the year),who defeated Ibrahim Lodhi in the 1st battle of Panipat. Mughals during the reign of Babur and Humayun aggressively took to territorial expansion which continued up till Akbar's reign and by Shahjahan's reign the expansion was complete.

Mughals in India were responsible for the most efficient administrative system along with heterogeneous nobility and a relatively happy subject population who received recognition based on merit and not religion. They introduced the mansabdari system which was followed until the decline and yielded maximum profit for the state and at the same time took care of the peasants. Akbar's reign is seen as the most prosperous period as he was able to carve out 50 years of peace, religious toleration and cordial relations with neighbors especially the Rajputs along with a great administrative setup. Jahangir was noted for his addiction to opium but Mughal paintings of his time were in their most refined form Shahjahan although more orthodox when compared to Akbar, ruled peacefully and took up some of the best architectural projects. Aurangzeb's rule was marked for its crisis and his orthodox Islamic beliefs and he is claimed to have desecrated numerous Hindu temples but before arriving at

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any conclusion we must take into consideration the various socio political and economic crisis which led to this attitude of the emperor and must observe closely the factors which must have led to the decline of Mughal empire in the 18th century.

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11. The Geographical Vision of Chatrapati Shivaji Maharaj

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Introduction

In the pre-industrial terms, an empire or a state was a 'physical geographic' concept as it reflected the control over a territorial unit bound by territorial or maritime boundaries. Expansion of an empire, thus, meant inclusion of more territory in the state and shifting of boundaries outwardly. That's the reason why the early rulers gave importance to conquering land and expanding an empire. Warfare and treaties were the chief modes of expanding the state. In warfare, importance was given to numerical strength of arms, soldiers, horses, elephants etc. and the location of enemy troops vis-à-vis the location of the ruler. But usually the nature of the terrain, where the war was fought, was given relatively less significance.

Further, in the context of ancient and medieval India, most of the kingdoms were basically land-based units, i.e. the rulers ruled over a piece of land and not over the seas. This led to a rigid definition of kingdom where expanding and defending land boundaries was given greatest importance. So the Khalji, Sultanate and Mughal empires did not give sea prowess its due. It happened so because the Turks, Tartars and Mughals came from the places which focused a little too much on the land capability and territorial army as compared to anything else. Much before the Central Asians stepped in; the Indian religious texts too had banned religious Hindus from going overseas. Thus, a ruler who controls vast land used to be a strong ruler; thus land area was the measurement of the strength of a kingdom. This resulted in the neglect of [illegible] of the state / empire and of sea coast as a maritime [illegible] Indian rulers, including the great Mughals, did not [illegible] failed to realize the real motives of the European mercantile companies. [illegible] overlook the consistent maritime expeditions made by the Cholas and Pallavas that had [illegible] long Indian impression on South East Asian region.

It should be noted that till the beginning of industrialisation and colonialism, territorial expansion was not seen much with a resource approach. 'Land is a container of resources. So if ruler occupies more land, he subsequently owns more resources.' This kind of a resource approach was not very prominent earlier as we were not aware of the diversity, extracting and utility of the resources. It strongly came during the era of industrialisation. Strength of an empire is linked with its stability. Ancient and medieval rulers gave a lot of importance to defending boundaries, enforcing a strict legal-administrative system, and systematic collection of revenue, for keeping their state stable. But taking concrete steps to create the feeling of 'integrity', loyalty', 'love' for the state in the mind of the subjects was not a part of maintaining stability of the state. Creating such feelings among the subject's acts as a binding force; it becomes necessary for bringing territorial unity. Above discussion brings out the lacunae in the administration of the medieval/pre-modern rulers in general. Following things, thus, were stressed: Lack of understanding of the terrain, which is ruled or where the war is fought. Negligence towards the sea as a part of the state / empire and towards the sea coast as a maritime frontier. Failure to realize the real motives of the European mercantile companies. Lack of a resource approach in conceiving 'land based state'. Absence of concrete steps to create the feeling of 'nationalism' among the subjects, which was necessary for maintaining stability of the state

Possessing or acquiring the above mentioned skills fundamentally required a comprehensive geographical vision. The present author argues that India had produced only one such visionari during the 17th century AD, the period so crucial in the Indian history when India was getting ready for the conflict with the strong maritime powers of the West for the first time; the visionaries was Chatrapati Shivaji Maharaj, who established the Maratha Kingdom on the Deccan Plateau in the 17th century. The present article attempts to throw some light on one of the important aspects of Shivaji Maharaj's character, his geographical vision.

Shivaji Maharaj as the Geographer

Shivaji Maharaj was a visionary geographer because his career did not reveal the above-mentioned lacunae in the administration of most of the medieval rulers. Shivaji, since his childhood, was grown up in the difficult rugged terrain of the Sahyadri and the Deccan. His childhood activities with his maval friends helped him understand the nature of deep valleys, hill-tops, escarpments, narrow plateaus, and rivers. Morcover, his knowledge about the arrival

id the nature of Monsoon and its impact on the changing physical landscape of the Sahyadri elped him in drawing military strategies in many wars. Due to his deep interest in geography, e had prepared detailed maps of many regions of India. Whenever any foreigner visited him, ivaji Maharaj used to ask him about the basic geographical, economic facts of the former's untry. So, Shivaji was an 'applied geographer' in the sense that he used and applied his eographic knowledge in the construction of his Swarajya. The growth of the Marathas as a ne group of warriors began in late 1640s with the rise of Shivaji, the son of Shahaji Bhosale. 1650s, the territory of Bijapur became a Mughal subha, when Shahaji was disowned by the ughals as a part of a diplomatic strategy. In the process, areas around Pune, the original jagir Shahaji was conceded to the Mughals. As a result, Shivaji fought his initial battles with the ijapur kingdom that marked his ascent in Pune, Junnar, Indapur, Baramati, Chakan, Maval and rrounding regions. These initial encounters paved the way for the construction of Shivaji laharaj's Swarajya.

The Deccan had already been divided between the Ghats, the Konkan and the Desh. This eographical division resulted in a fragmented space providing diverse potentials for various litical contestants. The Ghats not only separated Konkan and Desh but also supplied some portant strategic locations to build forts. Moreover, the Ghats being the link between the konkan and the Desh, control over its area by constructing forts was of strategic significance. The Desh, mainly a plateau, comprised unproductive areas in the rain shadow section and a uctive section to the west. Due to the said spatial division, any realm in the Desh required to trol the Ghats to dominate the trade routes running towards the coast and the agriculturally oductive region of the Konkan. This geopolitical condition of the Deccan was efficiently used Shivaji Maharaj.

eopolitical Understanding behind the Conquest of Konkan

Shivaji Maharaj's conflict with the Portuguese and the conquest of Konkan proves his eeper geographical understanding. After consolidating his position in Deccan, Shivaji was awn towards the coastal waters of Konkan. The political reason for his conquest was put a rmidable challenge to the presence of Mughals and the Bijapur kings there. In the geographic ms, the campaign for Konkan was for the fact that till then he was ruling over an unproductive shadow tract of Deccan. To feed his subjects, he needed control over the productive areas of kan. he gave importance to Konkan as a resource rich region. Similarly, Konkan was a trade

link between the imported commodities and the Plateau. The commodities downloaded on the coast were transported through Konkan Rivers upstream to the regional trade centres like Chiplun, Sangmeshwar, Dhabhol, Rajapur etc. Further these items, used to be transported to the Deccan via passes in the Ghats. Thus, control over Konkan and the connecting routes to Ghats were necessary for stable trade. Konkan, in the mid-17th century, was quite sensitive due to the Portuguese naval power, extinction of Ahmednagar kingdom and beginning of the economic downfall of the Mughals. Local elite families were then in the ascension of power. Shivaji Maharaj geopolitical strategy in Konkan proved to be significant. At the very commencement of his campaign, the eight vital passes that traversed the Ghats from the interior to the Konkan coast and the part of Kalyan were brought under his control. The entire Konkan came into his hands due to an agreement with the Mughal. By 1660, south Konkan came under Shivaji's command and Raigad was made his capital. Further, Suvarndurg, Ratnagiri, Jaigad, Anjanvel, Vijaydurg and Kolaba were built, rebuilt and strengthened. Dabhol, Jaitapur and Vengurla were plundered and burnt several times by Shivaji due to their association with the Bijapur Sultans, the British and the Dutch respectively. Subsequently, the busy port of Surat was attacked by him in 1664 with a principal motive of accumulating wealth for strengthening his growing kingdom.

Shivaji had also fought with the British and the Dutch, who were then attempting to settle on the Konkan coast, to safeguard his economic interests in Konkan. Rajapur, located in south Konkan, became the centre of British-Maratha struggles. It was a significant port city under the Bijapur Sultanate. Following the establishment of a Dutch factory in Vengurla, the British set up their factory in Rajapur. It also housed the main office and the residence of the authorities of the East India Company. It was a wealthy emporium to where merchandise from Arabia, Persia, Egypt, Africa, China and Europe was imported for sale. As the British interfered in the Maratha-Bijapur conflict, Shivaji ransacked Rajapur in 1661 and again in 1670 and collected a large plunder. Similarly, Vengurla was burnt and looted in 1663 as the Dutch intervened in his conflict with the Savants of Wadi, although their factories were permitted to function. Different kinds of changing alliances among the Portuguese, the Siddis, the Savants of Wadi, king of Jawhar to oust Shivaji off Konkan underlines the shows the importance of Shivaji Maharaj.

Importance of Navy

The conquest of Konkan along with the formation of his navy in 1659 played a great role in the decline of the Portuguese influence over the Arabian Sea. No continental empire, namely

e Mughals. the Ahmednagar or the Bijapur could develop naval power, equal to Shivaji's avy. The Mughals and the Bijapur were land based power and thus neglected building up a ivy. Their pilgrim and merchant ships depended largely on Gujaratis, Parsis and Europeans in e sea. Under such circumstances, he give stress on naval activities reveals far-sightedness. if his insightful understanding of the European presence along the Konkan coast. he te mined to make the sea an integral part of his Swarajya. Construction of navy and sea-forts, us was a part of his plan to defend the maritime frontiers of Swarajya. Similarly, he aimed at e economic benefits of controlling the seas. Later successful expeditions were planned with pport from the naval bases of Kalyan and Bhiwandi. Malwan, Vengurla and coastal areas in e south up to the borders of Goa were brought under Shivaji's control followed by interior nters like Kudal, Sawantwadi and Rajapur. North Konkan also came under his rule and in 70 Kalyan, Bhiwandi and Mahad became his new bases. Ports of Daman, Vasai, Thane, aul, Panvel and Khanderi islands followed suit.

Shivaji's interest in navy was a result of his concern for the safety and security of the a tal tract that was required for his subjects. As mentioned earlier, peace in the coastal tract of konkan was significant to maintain trade contacts with Konkan and protect his subjects who stationed in the unproductive areas of the Deccan. Shivaji Maharaj had understood that his nies might try to starve him into submission by stopping provisions from their country. dur Shah actually did so. If command of the sea was in his hands, he could get an abundant ply from the ports of the South even when the usual land routes of the country were blocked. ivaji's trading vessels loaded with goods traded with Persia, Basra and Mocha in western abia. He had not only salt boats but also regular 'May Fleet' which piled between his ports d those of Arabia and Persia. Evacuation of Siddis of Janjira was also a major objective behind building of the navy. However, the Siddis of Janjira never surrendered to Shivaji even after enty years of confrontation.

The Shivaji-Portuguese conflict essentially arose out of the Portuguese domination over Indian seas. It was for the first time that the naval supremacy of the European merchant up was challenged by a king based on land. Portuguese made it mandatory for all those using ern coastal route and the Red Sea route to buy passes or cartaz. Cartaz was like a pass that permission to use the sea route. It not only fetched handsome revenue to Portuguese but established a strong political hold over the sea. Refusing to buy the Portuguese cartaz was

not a joke at the time when the Portuguese were known for their ruthless violence along the coast. But Shivaji Maharaj refused to take cartazes from the Portuguese and continued to sail in the coastal waters. His nationalism challenged him to wrest the revenue from the Europeans traders, when his people were living on the slender resources of his sterile motherland. He also opened a straight military conflict against them. The fact that the Portuguese avoided war with Shivaji Maharaj and remained strictly neutral during his wars with the Mughals and the Bijapur strongly proves the strength and authority of Shivaji Maharaj.

Significance of Planned Warfare Strategies

Shivajis understanding of the terrain of the Sahyadri and the Deccan was well reflected in the kind of warfare he developed – the Ganimi Kawa or the Guerilla Warfare. His mobility and terrain spoke to British military concerns in India. Shivaji Maharaj realized that the most vulnerable point of the large, slow-moving armies of the time was supply. Ganimi Kawa was a strategy evolved by him, in which he used knowledge of local terrain and the superior mobility of his light cavalry to cut off supplies to the enemy. His troops attacked caravans and devastated the rural hinterlands of the enemy camp site. Shivaji regularly refused a decisive plains battle, which tactics of the day demanded. Instead, he left the battlefield and struck some portion of the enemy territory, perhaps hundreds of miles away, forcing the enemy to chase him. He raised the act of guerrilla warfare to a high art. It is evident in his encounter with Afzal Khan at Pratapgad, near Wai.

Importance of Forts

Shivaji Maharaj understood the importance of forts for the geopolitics of Maharashtra. The forts were of functioning types mainly for the purpose of guarding the region and the army. Shivaji built many forts in areas where forts already existed. This was because he was not sure of the loyalty of the families who held the existing forts. Only by building his own forts could Shivaji maintain them with troops of proven loyalty. Forts in Konkan as well as Ghats played a seminal role in building of the Maratha swarajya. They acted as centres of huge conglomeration of arms and garrison, points of vigil and also as borders of the kingdom. They not only kept an eye over the sea front but also over the land frontiers in the Deccan and number of passes crisscrossing the Sahyadri. During the early Maratha period, there were about 350 forts. These forts consisted of gadhis (small residential fortresses), vandurgs (forest forts), sthaldurgs (ground forts), giridurgs (hill forts) and jaldurgs/janjiras (marine forts). Very few of them developed into

settlements like Rajgad and Raigad where a good number of houses and other buildings were made. Some notable features of Shivaji's forts include:Design changes with the topography and in harmony with the contours.

No ornate palaces or dance floors or gardensin the forts. Not much difference in the area of higher or lower ranks. Distinct feature of forts like double/triple line fortification of Pratapgad, Vijaydurg, etc. Foresight in selection of sites etc.

Although most of the forts were constructed in the Ghats, marine forts and cliff forts played strategic role along the Konkan coast. The significance of marine forts for defending the coastal borders of Konkan against the Siddis and the Portuguese was implicit. As a result, Vijaydurg, Sindhudurg and Suvarndurg were rebuilt, while Padmadurg and Kolaba were constructed by Shivaji. Shivaji built two types of sea forts. Firstly, forts built on a rocky island, surrounded by sea on all sides and secondly, forts on the sea-shore with its entrance from the land side and rear facing the sea. Sindhudurg, Anjanvel, Yashwantgad or Reddi, Vijaydurg or Gheria, Jaigad, Ratnagiri, Kolaba, Khanderi, Devgad and Bhagwantgad were some of his major marine forts, either constructed, renovated or fortified by Shivaji. All these forts played significant role in monitoring and checking the activities of various powers on the west coast including the Portuguese and also in keeping an outlet for escape by sea.

Geostrategic location of Shivaji Maharaj's forts in Konkan and Deccan actually established three lines of defense demonstrating a gradual spatial expansion of Shivaji's kingdom. The first line of defense extending from the Asheri fort in the northwest to Vishalgad in the south passed through Purandar and was at the core of Shivaji's kingdom. The second line of defense passed through Konkan incorporating newly built forts like Sindhudurg and Padmadurg and older but strengthened forts, such as, Vijaydurg and Suvarndurg. Both these defense lines established by Shivaji served his descendents, i.e. the Peshwas, as well. Subsequent to his coronation, the third line of defense was built from Vishalgad to Jinji in Karnataka that mirrored the expansion of Shivaji's empire. This line enabled swift military operation between Raigad, the capital of swarajya, and Jinji and helped Shivaji to defend his kingdom against the Mughals. Symbolically, forts were the spatial manifestation of Shivaji Maharaj's supra-local power. They were the manifestations of kingly authority and architectural genius of Shivaji Maharaj.

Shivaji and his Urban Perception

Shivaji Maharaj's swarajya and his perception of state building were basically rural in nature and much less urban. Though it was not as strongly tied to cities as the Mughal Empire, they were the part of the Shivaji's strategy. The city-building activities were never on the agenda of Shivaji Maharaj, his capitals continued to get located in forts and not in cities. It was so because, unlike the Mughals, Shivaji's conception of swarajya was more people-centric, more of a welfare state. Like the Mughals, he did not aim at building royal, capitalist cities with urban elites at the centre. The Mughals considered cities as the bases of administration while forts as places of strength and retreat. The Mughal cities thus were strongly defended by their armies. During the peak of the Mughal power, therefore, attacking the city was more difficult than the countryside. In this context, cities became a part of the military-cum-economic strategy of Shivaji. Conquering the countryside and disconnecting its link with the city in the initial stage of the attack was the major part of Shivaji's strategy. In conquest, therefore, Marathas took the countryside first, the smaller towns in the hinterland second and the city, by then cut off from the hinterland and weakened, much later. The conquests of Surat, Burhanpur and Aurangabad followed this pattern. No doubt, Shivaji viewed Mughal cities as centers of capitalist wealth accumulation. It is also true that the Mughal cities were parasitic in nature and their wealth came from the exploitation of the rural hinterlands. That was the reason why, Shivaji attacked and looted the elites in such cities like Surat; to take back the wealth of the common people and reinvest the same for the benefit of his rural subjects. Shivaji was a revolutionary, in this context. Such a kind of Shivaji's polity created a feeling of nationalism and integrity in the minds of the people of the Deccan.

Shivaji's forts played a significant role in the backdrop of the urban decline and destruction by the Portuguese in the 17th century. Shivaji's expertise in building forts and capturing of strategic points of significance in the Western Ghats along the Konkan coast played a significant role in salvaging some nodes, even if not their status. Shivaji built several forts along the Konkan coast and indirectly helped keep some urban centers alive and lend them position of significance in the defence map of the Marathas.

Conclusion

Shivaji Maharaj is one of the highly politicized historical figures of our times. Today, every political party claims ownership on Shivaji Maharaj's character. We are very well aware of

the kind of society and polity in which we are living. So, there is no need to ponder much on how the above mentioned facts about geographical vision of Shivaji Maharaj are relevant today. In the guise of globalization, we have shown utmost negligence to look into our own geography and history. Most of our state policies reveal the fact that we have failed in understanding our geography and put it for efficient use. Our state is far away from the welfare state concept conceived by Shivaji. We are not living in Swarajya. Just one example to conclude if Shivaji Maharaj, in the 17th century, could understand the significance of protecting sea frontier, how can our 'veteran' politicians of 21st century Maharashtra 'generously' open up our sea frontiers for the terrorists to come in! We have really made a mockery of our own great leader and moreover our own geography. So now time is come to follow Sivaji Maharajas path.

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6. Post Colonial Feminism

Prof. Ravi Subhashrao Satbhai
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Introduction

Feminist critical theory accepts the conventions of literary realism and considers literature in connection with women's lives and experiences evaluated against reality. Women, irrespective of caste, religion or nationality have to suffer in the patriarchal, male dominated world. Portrayal of women characters in fiction on the one hand attracts reader's sympathy and on the other hand they make a mindset of readers like that. Women are given secondary treatment in society but more than that they are convinced to be inferior. In this connection feminist literary critical theory shows a link with psychoanalysis. Relationship of feminism with psychoanalysis is complex. Kate Millets 'Sexual Politics' published in 1969 blames Freud for patriarchal attitudes. But Juliet Mitchell's 'Psychoanalysis and feminism' published in 1974 defends Freud. According to Mitchell there is a distinction between sex and gender, sex is biological matter while gender is a social construct. Simone De Beauvoir's 'The Second Sex' Published in 1949 starts with a sentence "one is not born a woman, rather one becomes a woman."

Almost all critical theories trace their roots to a single author who has established the particular critical theory. The feminist literary criticism is an exception. It's not associated with a single author but its feminist literary practices as an interdisciplinary study including history, sociology and psychology. Despite different feminist approaches to literary study, it shares some common beliefs. All feminist critics accept that the injustice of women's oppression must be eliminated. Feminist critics believe that gender becomes crucial factor in the interpretation of literary theory since literary history is shaped by androcentric biases.. Feminist critics acknowledge their political agenda in History to redress the marginalization of women in literature. Feminism recognizes that since society reflects and shapes culture, it can help with to eliminate the oppression of women.

Review of Feminism

The idea of feminism dates back in 18th century, with the publication of Mary Wollstonecraft's book 'A Vindication of the Rights of Women in' 1792. Virginia Woolf's 'A Room of one's own' published in 1929 and Simone De Beauvoir's 'The Second Sex' published in 1949 also discuss feminism and feminist ideas. The women's movement of the 1960 brought a full circle to feminism. The theory known as Feminist Literary Criticism is a product of Women's Movement' in 1960. Not only women but men philosophers also supported feminist theory. John Stuart Mill's 'The Subjection of Women' published in 1869 and Friedrich Engels's 'The Origin of Family' published in 1884 are good examples of feminist writing.Image of women reflected in literature was considered to be a role model for women. The meek, submissive, inferior image of women and dominating, strong, superior men characters were the most important forms of socialization. Feminism challenges such type of character display which captures cultural mind set in men and women leading to sexual inequality. Feminist criticism thus aims to expose the mechanism of patriarchy. Being female is a matter of biology but being feminine is a set of characteristics defined traditionally. According to Elaine showalter, in late 1970s an attention of readers is shifted from 'androtexts' (books by men) to 'gynotexts' (books by women). Showalter also detects three distinct phases of women writing. Feminine phase (1840-1880) in which women writers wrote in accordance with the standards set by dominant men writers. They simply imitated male artistic norms. Feminist phase (1880-1920), in which radical and own positions are maintained. Though male influence is seen, women have their separate ideas and innovative experiences. Female phase (1920 onwards) in which women wrote a completely different and real life own experiences.

Postcolonial Feminism

It is a form of feminism that responds feminism focusing solely on the women in Western culture. Thus postcolonial feminism deals with how the racism and long lasting effects of colonialism affect non-white, non-Western women in the postcolonial world. Postcolonial feminism originated in the 1980s as a critique of feminism in developed countries, argues that non-white women living in non-Western countries are misrepresented. According to it, the term woman in feminism is defined mere by gender and not by social class, race or ethnicity. Postcolonial feminism is sometimes criticized by mainstream feminism for dividing and weakening the wider feminist movement. Postcolonial feminism aims to do the following,

Rediscovery of the texts written by non-white and non-Western women

1. Revalue women's experience based on social class, racism and ethnicity.
2. Challenge non-white women's representation in society.
3. Examine and distinguish representation of non-white women in society by men and white women.
4. Recognize the role of language in socialization.
5. Raise questions about the difference between a man and a woman and also between Western and non-Western.
6. Apply psychoanalysis to explore the issues female identify on the basis of race.
7. State how women writers have been affected by colonial and patriarchal assumptions.

Conclusion

As we know history repeats after an interval of time, an overall worldwide status of women is also seen changing. In ancient times women were holding the power and dignity. In middle period with emergence of patriarchy, women lost their dignity and freedom. Again with feminism, post colonial feminism and post feminism, women are rising to superiority in almost every walk of life, as if status of women is restored.

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An Analysis of Process of NAAC for Higher Educational Institutions

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NAAC continuously focus on excellence in higher education and quality principles of Higher Educational Institutions from 1980. NAAC grants accreditation status only for five years. But those Higher Educational Institutions which have acquired 'A' or above grades in second or third cycles may get extension of two more years. In terms of quality initiatives, quality sustenance and quality enhancement, UGC made NAAC evaluation mandatory from the year 2012. Consequently, government of Maharashtra made NAAC evaluation mandatory by University act of 2016. However, some of the esteemed Higher Educational Institutions are refusing admissions to students those are passing out from non-accredited Higher Educational Institutions. Invariably, promising students prefer the accredited colleges for higher educational institutions.

Eligible Higher Educational Institutions may submit Institutional Information for Quality Assessment (IIQA) in two Window system (01st May to 30th June and 1st November to 31st December) in the prescribed ICT based format decided by NAAC. Once the IIQA is approved Higher Educational Institutions have to submit their Self Study Report in the prescribed ICT based format within 30 days to NAAC. Self Study Report consists of Executive Summary, Profile of the Institute & Quality Indicator framework. Quality Indicator Framework is the soul of seven Assessments and accreditation criterion consists of Data templates & documents. Following is the criterion wise weightage:

Sr. No	Criteria	Weightage
1)	Curricular Aspects	100
2)	Teaching, Learning and Evaluation	350
3)	Research, Innovations and Extensions	120
4)	Infrastructure and Learning Resources	100
5)	Student Support and Progression	130
6)	Governance, Leadership and Management	100
7)	Institutional Values and Best Practices	100
	Total	**1000**

Seven Criteria consists of thirty two key Aspects, 80 quantitative Metrics & 41 Qualitative Metrics and Students Satisfactory Survey. Students Satisfactory Survey is the best method of assessment of college. Student Satisfactory Survey is contained within in 2nd criteria Teaching, Learning and evaluation which contain 50 marks. For these 50 marks all currently enrolled students would be asked 21 questions in relation to Higher Educational Institutions through emails as to collect their answers for the assessment of Higher Educational Institutions.

However weightage allocated to Quantitative is 70% and Qualitative is 30% out of 1000 weightage. After successful submission of Self Study Report Quantitative metrics would be assessed by Data Validation and Verification (DVV) and then, Qualitative metrics by Peer team. Students Satisfactory Survey would be continued along with Data Validation and verification. In DVV Higher Educational Institutions have to score 30% of marks as a pre Qualifier stage. After pre Qualifier stage, visit of NAAC peer team would be arranged within 30 days for assessment of Qualitative

Metrics. Within time Higher Educational Institutions have to follow fees structure of NAAC framework.

In this process college website plays a vital role in the NAAC framework. While submitting IIQA and Self Study Report, some of the documents must be uploaded and links must be given from the college website. After the completion of DVV & SSR is have to be uploaded on the college website.

Lastly the document of assessment outcomes will project in three parts,

1) Peer Team Report having four sections (30% QlM)
2) System generated quality profile with graphical representation (70% QnM)
3) Higher Educational Institutions grade sheets (QnM, QlM, SSR).

Most of the assessment work of Higher Educational Institutions would be completed through computer software's. this indicates the transparent process of NAAC Assessment and Accreditation for Higher Educational Institutions. Higher Educational Institutions grades and accreditation status would be declared by the NAAC as per the manual:

Range of Institutional Cumulative Grade Point Average (CGPA)	Letter Grade	Status
3.76 – 4.00	A++	Accredited
3.51 – 3.75	A+	Accredited
3.01 – 3.50	A	Accredited
2.76 – 3.00	B++	Accredited
2.51 – 2.75	B+	Accredited
2.01 – 2.50	B	Accredited
1.51 – 2.00	C	Accredited
< - 1.50	D	Not Accrediated

This shows that the accreditation framework is ICT based, transparent, Objective, accessible and robust. It has reduced number of questions and size of the report from the earlier NAAC framework. Previously NAAC assessment and accreditation process was carried out by peer team. Now, peer team would work on 30% Qualitative metrics only whereas NAAC would hire various outsourcing agencies for the assessment of 70% Quantitative metrics with ICT based software's.

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ोणिसावे शतक हे अनेक दृष्टीने राष्ट्रीय पुनरुत्थानाचे शतक होते. १९८७ चा ामदार, जहागीरदार, राजे-रजवाडे यांचा उठाव फसला होता. ब्रिटिश सत्तेने मुळे भारतात घट्ट रोवली होती. भारतात त्यांनी आपल्या सत्तास्थापनेबरोबरच त्य गोष्टी आणल्या होत्या त्यामुळे जलद प्रवासासाठी रेल्वे गाड्या, तारायंत्रे, े याचबरोबर छपाई यंत्राचेसुद्धा भारतात आगमन होऊन आता बराच काळ त्यामुळे भारतासाठी हे शतक राष्ट्रीय पुनरुत्थानाचे शतक असे म्हटल्यास ठरू नये. प्रगत ज्ञानार्जनाच्या बाबतीत मागे पडलेला, इंग्रजी सत्तेखाली वा शतकात पुन्हा जागृत झाला. नव्या ज्ञानाला व विज्ञानाला पारखा झालेला सत्तेखाली गेलेला भारत या शतकात पुन्हा जागृत झाला. इंग्रजी सत्तेबरोबर श्चात्य विद्येचा आणि संस्कृतीच्या परीचयाच्या आणि प्रभावाने ही जागृती शिक्षणाबरोबरच मिळालेल्या नव ज्ञानाने एकदम डोळे उघडले गेले. या झोप ळ्यांना प्रथम दिसले ते पाश्चात्य ज्ञानभंडार. या ज्ञानाला आपल्या स्वभाषेत ग एकच चळवळ संपूर्ण भारतात एकोणिसाव्या शतकात सुरू झाली. लमध्ये या चळवळीला अगोदर सुरुवात झाली कारण, तेथे ब्रिटिश सत्ता झाली. प्रशासकीय गरजेमुळे ईस्ट इंडिया कंपनीने भारतीय लोकांना इंग्रजी श्चात्य ज्ञान याचे शिक्षण भारतीय लोकांस देण्यास सुरुवात केली होती. १८१८ ला शेवट झाल्यानंतर मुंबई प्रांतात याच गरजेपोटी महाराष्ट्रीयन लोकांना ाची ओळख करून देण्यात आली. बंगाल आणि महाराष्ट्र या दोन प्रांतात ज्ञानप्रसार या क्षेत्रात झालेल्या चळवळीचे एक वैशिष्ट्य म्हणजे यातील ी सामुहिक स्वरुपाच्या होत्या. उदा. यंग इंडिया मराठी ज्ञान प्रसारक मंडळ प्रयत्न नव्हते असे नाही; परंतू सामूहिक प्रयत्न अधिक लक्षणीय व प्रभावी ाव्या शतकात लोकशिक्षण आणि लोकजागृती यासाठी जे एकामागून-एक झालेले दिसतात. त्यातून एक उज्ज्वल परंपराच महाराष्ट्रात सुरू झाली. या ी दर्पण (१८३२), दिग्दर्शन (१८४०), प्रभाकर (१८४१), मराठी ज्ञान ५०) आदी पत्रे मुंबई प्रांतात निघत होती. महाराष्ट्रात झालेल्या या अशा ांपैकी व पत्रांपैकी एक म्हणजे "मराठी ज्ञान प्रसारक सभेकडून चालवले विध ज्ञान विस्तार' मासिक होय".

सदर निबंधातून मी विविध ज्ञान विस्तार या मासिकाचा चिकित्सक पद्धतीने आढावा घेण्याचा प्रयत्न केला आहे. यासाठी विविध ज्ञान विस्तार मासिकाचे विविध अंक, मराठी नियतकालिकांचा वाङ्मयीन अभ्यास आदी निवडक प्राथमिक साधनांचा व काही दुय्यम साधनांचा आधार घेतलेला आहे. आज आपण इतिहासाच्या समग्रतेचा विचार करतो इतिहासाला कुठलेही क्षेत्र परके नाही. जुलै १८६७ मध्ये महाराष्ट्र सारस्वतांच्या सेवेसाठी 'विविध ज्ञान विस्तार' पहिला अंक रामचंद्र निळकंठ मोघे यांच्या नावाखाली प्रसिद्ध झाला.[१] हे मासिक इ.स.१८६७ ते १९३५ असे जवळपास ७० वर्षे कार्यरत होते. या मासिकाचा मालकी हक्क मराठी ज्ञान प्रसारक सभेकडे असून तिची स्थापना इ.स. १८६७ मध्येच रा. भी. गुंजीकर यांच्या प्रेरणेने झाली.[२] ज्ञान विस्तारच्या स्थापनेसाठी १८६७ च्या अगोदर दोन-तीन वर्षे प्रयत्न चालू होते. अनेक धनिकांनी मदतीचे आश्वासन दिले होते; पण कुणीतरी विरोध केल्याने तो प्रयत्न फसला नाहीतर १८६५ दरम्यान विस्तारचे प्रकाशन सुरू झाले असते. या काळात इंग्रजी, गुजराती स्वातंत्र्य मासिके; हे पण मराठीसाठी शाळा पत्रक व सत्यदिपीका सोडले तर स्वातंत्र्य मासिक नव्हते व त्यातही अनियमितता होती.[३] रामचंद्र भिकाजी गुंजीकर यांच्याशिवाय मराठी ज्ञान प्रसारक सभेच्या संस्थापकांमध्ये प्रामुख्याने रामचंद्र निळकंठ मोघे, डॉ. सखाराम अर्जुन, गोविंद शिनारी, वामन केशव मावळकर, गोविंद वासुदेव कानिटकर, राजाराम भास्कर रामचंद्र गाडगावकर, यशवंत अदास, लक्ष्मण वैद्य, विनायक ओक, बजबा ठक्कर शिवराम वाघळे, किर्तीकर, गंगाधर मोगरे, बाळकृष्ण गुप्ते, वासुदेव बिच्चू, शेषो चुडे हरी केसकर, हरी पंडित, भिकदेव आठवले, गोविंदराव नाडकर्णी, जनार्धन मोरे निळकंठ जनार्धन किर्तने, वामन ओक, नारायण बापट आदी तत्कालीन मुंबई प्रांतातील दिग्गज नामवंत लोक होते.[४] हे सर्व विविध क्षेत्रांत कार्यरत असणारे लोक होती ज्ञान विस्ताराच्या विषयातही आपल्याला वैविध्य दिसते.

ज्ञान विस्तारच्या एकंदरीत ७० वर्षांच्या कारकीर्दीत त्याचे संपादन एकूण व्यक्तींनी केले. रा.भी.गुंजीकर (इ.स.१८६७-१८७४), हरी महादेव पंडित व पु. नाडकर्णी (इ.स.१८७४-१८९८), रामकृष्ण मोरमकर (१८९८-१९२३), अनंत (१९२३-१९३४), रा.का. तटनिस (१९३४-१९३७) या संपादकांनी गणपत कृ निर्णय सागर, इंडियन प्रिंटिंग प्रेस आदीमधून ज्ञान विस्तारची छपाई काम करून लेखन शुद्धी तपासण्याचे काम काशीनाथ पांडुरंग परब व कंपनी करत असत. मध्ये विस्ताराची वार्षिक वर्गणी तीन रुपये, सहामाही दोन रु. व फुटकळ विक्री आणे होते. विस्तारकाराने एकवीस वर्षे पूर्ण झाल्यानिमित्त छापलेल्या संपदकीय मासिके दिर्घकाळ चालत नाहीत या विषयी खंत व्यक्त करून त्यासाठी सभासदांना सूचना करून सहज लक्षात येते.

विविध ज्ञान विस्तार मासिक चालविण्यामागे मराठी ज्ञान प्रसारक सभेचे उद्दिष्टे डोळ्यासमोर ठेवलेली दिसतात.[६] मराठी भाषेचा विकास, विविध ज्ञान विस्तार, आधुनिक शिक्षण विषयक माहिती पुरवणे, उत्कृष्ट ग्रंथांचे भाषांतर,

...हारिक ज्ञान, ऐतिहासिक ज्ञान व ऐतिहासिक साधनांचा शोध, स्त्रियांच्या ...हिती पुरविणे. हे मासिक प्रामुख्याने स्त्रिया आणि सदगृहस्थांसाठी होते हे ...पृष्ठावरूनच त्यांनी स्पष्ट केलेले होते त्यामुळे त्यांना अपेक्षित वाचक वर्ग व ...ती कशी असेल याचा अंदाज बांधता येतो. या मासिकाच्या स्थापनेच्या ... मासिकामधून प्रामुख्याने साहित्य, नाटके, कथा, प्रवास वर्णन, स्थळ वर्णन, ...व्य, भाषा व्याकरण, इतिहास, आरोग्य, विज्ञान, अन्य भाषेतील महत्त्वाच्या ... व देशज्ञान इत्यादी विविध विषयांवर लेखन करणार आहोत हे स्पष्ट केलेले ...ध ज्ञान विस्तारची मातृसंस्था मराठी ज्ञान प्रसारक सभेचे सभासद विविध ... असल्याने त्यांनी विस्तारला आजच्या भाषेत आंतरविद्या शाखीय मासिक ...ल्यास वावगे ठरणार नाही. विस्तारने शेवटपर्यंत त्याचे आंतरविद्या शाखीयत्व ...याचे दिसून येते.

...विध ज्ञान विस्तार चालवत असताना मराठी ज्ञान प्रसारक सभेला विविध ...ड द्यावे लागले. त्याचा उल्लेख बावीसाव्या वर्षाच्या पहिल्या अंकात ...एकतिसाव्या वर्षाच्या पहिल्या अंकात (१९००) त्यांनी केलेला आहे. ते ...ची अपुरी सोय, लेखांची तूट, व्यवस्थापकांची अव्यवस्था, आश्रयदात्यांची ...दी देऊन त्यासाठी वाचक वर्गासही दोषी ठरवले आहे.[७] विविध ज्ञान विस्तार ... काहीकाळ तर १९३५ ला सहा महिने अनियमित होता तसेच काही वेळेस ...हिन्याचे एकत्र अंक प्रकाशीत झालेले दिसतात. १९३७ मध्ये कुठलीही ... देता विस्तार अचानक बंद पडले.

...शा प्रकारे विविध ज्ञान विस्तार हे स्वांतत्र्यपूर्व काळातील मुंबई प्रांतातील ...सिक असून त्याने सत्तर वर्षे मराठी रसिकांना ज्ञानामृत पाजून सुदृढ केले. ..., मराठी इतिहास, मराठी अस्मितेचा प्रज्ज्वलित करून मराठी लोकांत ...र्माण केले. मुंबई प्रांतातील लोकांना योग्य संयमी ज्ञान देऊन त्यांना देशासाठी ... याचे धडे देऊन समाज विकासात हातभार लावला. निष्कर्षतः विविध ज्ञान ...पल्या मुखपृष्ठावर घोषित केल्याप्रमाणे कुलस्त्रिया व सदगृहस्थ यांना लाभप्रद ... या लेखातून मांडल्या आहेत.

...

... विविध ज्ञान विस्तार आणि मराठी नियतकालिके, (पू. ५७, अंक ५), अनंत मोरमकर, मुंबई, १९२६,

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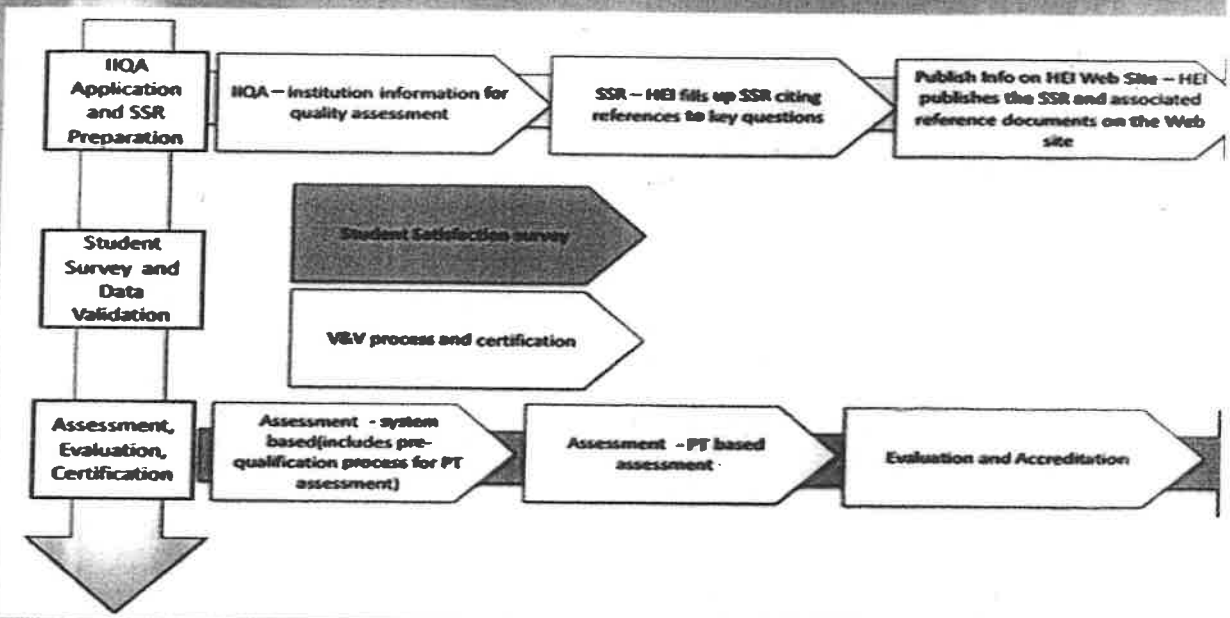

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Higher Education in India : A Scenario

Ravi Subhasrao Satbhai
Arts Commerce & Science College
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Introduction:

India's higher education system is the third largest in the world, next to the United States and China. The main governing body at the tertiary level is the University Grants Commission, which enforces its standards, advises the government, and helps coordinate between the centre and the state. Accreditation for higher learning is overseen by 15 autonomous institutions established by the University Grants Commission (UGC).As per the latest 2011 Census, about 8.15% (68 million) of Indians are graduates, with Union Territories of Chandigarh and Delhi topping the list with 24.65% and 22.56% of their population being graduates respectively. Indian higher education system has expanded at a fast pace by adding nearly 20,000 colleges and more than 8 million students in a decade from 2000–01 to 2010–11. As of 2016, India has 799 universities, with a break up of 49 central universities, 402 state universities, 124 deemed universities, 334 private universities, 5 institutions established and functioning under the State Act, and 75 Institutes of National Importance which include IIMs, AIIMS, IITs, IIEST and NITs among others. Other institutions include 39,071 colleges as Government Degree Colleges and Private Degree Colleges, including 1800 exclusive women's colleges, functioning under these universities and institutions as reported by the UGC in 2016. Colleges may be Autonomous, i.e. empowered to examine their own degrees, up to PhD level in some cases, or non-autonomous, in which case their examinations are under the supervision of the university to which they are affiliated; in either case, however, degrees are awarded in the name of the university rather than the college.

The emphasis in the tertiary level of education lies on science and technology. Indian educational institutions by 2004 consisted of a large number of technology institutes.[13] Distance learning and open education is also a feature of the Indian higher education system, and is looked after by the Distance Education Council. Indira Gandhi National Open University (IGNOU) is the largest university in the world by number of students, having approximately 3.5 million students across the globe. Some institutions of India, such as the Indian Institutes of Technology (IITs), Indian Institute of Engineering Science and Technology (IIEST), National Institutes of Technology (NITs), Indian Institute of Science, Indian Institute of Science Education and Research (IISERs), University of Delhi (DU), Indian Institutes of Management (IIMs), University of Calcutta (1857), University of Madras (1857), University of Mumbai (1857) and Jawaharlal Nehru University (1969), have been globally acclaimed for their standard of education. The IITs enroll about 8000 students annually and the alumni have contributed to both the growth of the private sector and the public sectors of India. However, Indian universities still lag behind universities such as Harvard, Cambridge, and Oxford.

Indian higher education is in need of radical reforms. A focus on enforcing higher standards of transparency, strengthening of the vocational and doctoral education pipeline, and professionalization of the sector through stronger institutional responsibility would help in reprioritizing efforts and working around the complexities. The rise of IT sector and engineering education in India has boxed students into linear path without giving them a chance to explore

and discover their passions. Concerted and collaborative efforts are needed in broaden student choices through liberal arts education.

Aims and Objectives of Higher Education:

The Government of India appointed University education commission under the Chairmanship of Dr. Radhakrishnan in November 1948. The commission made a number of recommendations on various aspects of higher education and submitted its report in August 1949.

The following are the objectives of higher education:

i. Higher education should give both knowledge and wisdom.
ii. Educational system must find its guiding principle in the aims of the social order.
iii. It should inculcate democratic idealism among the learners.
iv. It should give stress on love for higher values of life.
v. The central aims of higher education should be the training for leadership in the professions and public life.
vi. It should create a feeling of nationalism and creation of world state.

In the year 1964, July 14, Indian Education commission was appointed under the chairmanship of Dr. D.S. Kothai.

The major developments in the field of higher education after NPE, 1986 and Programme of Action, 1992 were the revision of pay scale of university and college teachers, provision for career advancement linked to performance appraisal and training, introduction of National Eligibility Test (NET) for recruitment of university and college teachers, establishment Academic staff college, conferment of autonomous status to the colleges of some states, expansion of the distance learning etc.

In pursuance of the recommendations in the policy, UGC issued guidelines to state government and universities for establishment of state councils of Higher Education (SCHE). As a matter of fact, higher education has a crucial role in training man power for national development.

What is wrong with the Indian higher education system?

Only seven Indian universities were ranked in the top 400 universities by the well-regarded QS World University Rankings for 2019. And predictably, six of these seven are Indian Institutes of Technology (IITs). The only non-IIT Indian institution in the top 400 is the Indian Institute of Science (IISc) in Bengaluru. According to the University Grants Commission's website, the total number of universities in India was 874 as of 25 September 2018. That figure includes 47 central universities, 391 state universities, 125 deemed universities and 311 private universities.QS rankings are based on academic reputation (40%), employer reputation (10%), faculty-student ratio (20%), citations per faculty (20%) and international faculty/international students (10%). In the Times Higher Education rankings industrial income is also a factor.

Quality of teaching and research:

If we look only at academic reputation and the faculty-student ratio, we can see where most of the universities in India stand. Academic reputation as described in the QS ranking is based on teaching and research. Teaching and research in any university depends on the quality of faculty as well as the quality of students The quality of teaching depends on the quality of teachers. For teachers to impart knowledge to students they must have a broad knowledge of [illegible] subject matter, the curriculum and educational standards as well as enthusiasm and a desire [illegible] throughout the course of their career. They must have a desire to learn from students

and other sources about the impact of their teaching and how it can be improved. There are a large number of universities in India. but scarcely 20 to 30 universities are considered to have faculty of high standing.In this context the National Education Policy Draft Report by TSR Subramanian makes some very serious observations and recommendations. According to the report, the "quality of many universities and colleges and the standard of education they provide are far from satisfactory".An estimated 40% of college teachers work on a non-permanent, ad hoc basis and are designated variously as temporary, contractual, ad hoc and guest faculty. This is a serious problem as people with a good academic record do not want to take such positions as these are less attractive than a permanent one.

Pressure to publish:

Even faculty who have been working for many years are under pressure to produce a certain number of papers to gain promotion. Thus they often publish papers in journals that may not be of high quality. This also means that there is more emphasis on publishing papers than on teaching. Also, apart from the highly recognized higher education institutions like IITs, Indian Institutes of Management (IIMs) and All India Institutes of Medical Sciences (AIIMs), most colleges and universities lack basic and high-end research facilities. Most of the central and state universities are supposed to be autonomous, but in practice government intervenes extensively in how they are run.

Leadership:

Next comes the appointment of vice-chancellors who are supposed to provide academic leadership as well as administrative skills.But in one of its judgments the Madras High Court stated: "The heads of universities and the most visible symbols of the university system are these days appointed not because they are distinguished academicians, but because they have the right political connections in the Ministry of Human Resource Development in the case of central universities, or appropriate political or caste affiliations in the concerned state – in many cases, they pay huge amounts of money with rates varying from one crore to three crore [INR10 million to INR30 million or US$140,000 to US$421,000] in some states."

Quality of student intake:

Another important factor that affects quality education is the level of students admitted to universities. India's undergraduates are students who have graduated from higher secondary level schools (for 16- to 18-year-olds).No serious attempt has been made by central or state governments to open any new higher secondary level schools for the past few decades. The only new such schools opened by central government are Navodaya Vidyalaya and Kendriya Vidyalaya (both of which are central schools).According to a recent British Council report on Indian school education, the number of central government-run secondary schools is 42,119 and higher secondary schools is 24,808. These schools provide education to deserving students for nominal fees. In comparison, the number of private higher secondary level schools that receive no government aid is 17,302. These charge high fees so it is difficult for poor and lower middle class families to send their children there. Conditions at other local higher secondary level schools and private schools that receive government aid are worse. They rarely have the necessary number of teachers and it can take a long time to find a new head teacher too. In India students do not select their field of interest for further studies. The most popular courses are engineering or medicine. Sports and arts are considered very much as a second choice. If a student is not able to get admission into a science or business stream, they choose arts and social sciences. Students are encouraged by their parents to go into streams that have higher pay levels or a higher number of jobs, rather than according to their field of interest. The best students go to IITs and AIIMS and the rest go to other universities if they want to continue their studies at

tertiary level. As for postgraduate students, many come from the various colleges affiliated to universities. These colleges have no basic facilities and are like teaching workshops.

Faculty-student ratio:

since a large number of positions are lying vacant at various universities the teacher-taught ratio is not up to the required level. However, staff shortages aren't the only cause for concern. The gross enrolment ratio of college-aged people in tertiary education in India was 25% in 2013 (according to the latest available data). This compares to around 60% in countries like France and Britain, and 36% in Brazil – another BRICS country.

The road ahead:

In order for Indian universities to improve their ranking and become world class, the deficiencies mentioned have to be tackled. There is a need to implement an innovative and transformational approach from primary to higher education level to make the Indian educational system more relevant and competitive globally. There is also a need to free universities and colleges in both public and private sectors from political interference.Some progress are now being made by the National Institution for Transforming India in this regard. In a recent draft University Grants Commission (UGC) regulation sent out to universities, it was suggested that the top 50 universities in the country will be required by the UGC to reserve 20% of faculty positions for foreign faculty and that, in addition, they should be hired on longer term contracts. But proposals for one fifth of the faculty body to be drawn from overseas have met with local opposition as universities are concerned that they will be left to fund foreign academics without any increase in their budgets. Some balance has to be maintained by increasing the fund allocation to these universities.

Conclusion:

Together, these efforts to expand higher education in India stand to bring access to a new generation of college students in India. The country has already shown that it can dramatically improve college access. The number of colleges increased from 700 to 31,324 since 1950, taking the enrollment rate from 1 to 12 percent. Creative solutions like online courses and foreign university partnerships put India in a position to grow its higher education sector dramatically in the coming years

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Religious Movements and Literature: Character study of Rosie and Ammu

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Abstract

Religious movements attract writers of all ages and all religions. Women were getting very harsh, brutal and inhuman treatment by their male counter parts. In modern and post modern age, women are trying to get equal rights. They have set forth their own ways of life. Traditions in Hindu religion were against the idea of feminism. Christianity allowed a type of liberty in individual behavior but it never allowed mixing with low caste people. A drastic change is seen in the behavior of men and women with the rise of feminism. Female characters in literature are also seen changing with changing time. Even before women's movement or feminism, Simone De Beauvoir's 'The Second Sex' brought awareness and a changed outlook among men and women of the world towards equality of gender. Male and Female writers as well as female characters in Indian English fiction change their roles accordingly. If literature proves a better medium for creating awareness about gender sensitization, authors of Indian English fiction deserve a lot. The character of Rosie from R. K. Narayan's 'The Guide' is the best example of an emancipated lady who tries to balance her career with religious values.

Key words

Religion, religious movements, cults, gender bias, discrimination, sensitivity, patriarchy, feminism, harassment, awareness, empowerment, emancipation, domestic, prejudice, androtext, gynotext, protagonist

Rosie is one of the main characters in the novel 'The Guide' by R. K. Narayan. He depicts the character as a typical Indian woman who loves her husband and her religious values at the same time. She belongs to devadasi community of temple dancers. She likes to be a traditional Indian wife. Her dancing skill like an acrobat is compared to monky dance by her husband but she accepts everything. She is ready to surrender to everything but her career a temple dancer. Ammu is rich Syrian Christian who falls in love with Velutha, the Paravan. Love knows no caste, creed, race or religious bonding. The victimization of Rosie and Ammu attracts sympathy of readers. Women were under yoke of religious systems for ages. Their departure from religious values makes them sympathetic and not arrogant.

India being secular country, people of all religions find a comfortable and healthy atmosphere in India. In some other countries women are treated merely as a commodity. In India, women get comparatively better treatment in family and society. Gender equity is yet to be fully achieved but with passing days women are getting more liberty, freedom and space. Some social and religious rites and rituals yet don't allow women to enjoy their own arena. In rural India women work hand in hand with their male partner but get low pay. They also have to look at their household; in that, women in rural India have to do double work. Economically they have to depend on their husbands. In urban India working women are earning money by salary or making money in entrepreneurship but they are facing other problems every now and then. The social prejudices, implicit bias and discriminatory practices are observed in and out. Image of women reflected in literature was considered to be a role model for women. The meek, submissive, inferior image of women and dominating, strong, superior men characters were the most important forms of socialization. Feminist criticism challenges such type of character display which captures cultural mind set in men and women leading to sexual inequality.

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The novel as a literary form is relatively new in India. Other forms like the epic, lyric, drama, short story and essay are comparatively older forms. Depiction of women in literature is a reflection of contemporary religious movements in the existing society. Social background and religious movements make an impact on the literature produced. Many Indian novelists like Mulk Raj Anand, R.K. Narayan, Raja Rao, Bhabani Bhattacharya, Kamala markandaya, Anita Desai, Uma Vasudevan, Shashi Deshpande, Ruth Prawer Jhabvala and Arundhati Roy have seriously engaged themselves in depicting a variety of women characters with changing social and political scenario. Women characters are seen changing. The emergence and development of feminism have made a remarkable effect on the depiction of women in literature. Women characters in Indian fiction show a wide range from shy, innocent, meek, dependent and devoted housewives to bold, advanced, emancipated and self sufficient modern ladies. These very literary characters give us a record of the gradual development of women from ages to ages.

Feminine gender is said to be submissive, meek, suffering and helpless. In literature also, we see the representation of women characters who suffer the male dominance helplessly. Yet there are the characters that resist surrendering and trying to break the wedlock. The characters are even seen to develop an extramarital relationship. This issue is studied with the special reference to Rosie from R.K. Narayan's '*The Guide*' and Ammu from Arundhati Roy's '*The God of small Things*.' Both Rosie and Ammu are rebellions characters, who show courage to break wedlock and indulge in an extramarital relationship. Rosie is a protagonist of '*The Guide*' which appeared in 1958, while Ammu is a protagonist of '*The God of Small Things*' which appeared in 1997. Both the novels are prize-winning novels. '*The Guide*' won Sahitya Akademi award and '*The God of Small Things*' won Booker award. Depiction of characters in their novels changes accordingly. R.K. Narayan was born in 1906, in pre-independence era and Arundhati Roy is born in 1961, in post independence era. R.K. Narayan was teacher while Arundhati Roy was an architect. R.K. Narayan was a widower while Arundhati Roy is a divorcee. After his wife Rajama's death, R.K. Narayan remained single throughout. After getting divorced from her first husband Gerara Da Chuna, Arundhati Roy remarried a film maker Pradeep Kishen. Narayan is not concerned with political and social activities while Roy is an activist in 'Save Narmada Movement'. Narayan is an Indian while Roy is an India born world citizen. '*The Guide*' came in R.K. Narayan's late career whereas '*The God of Small Things*' is Arundhati Roy's very first and so far the only novel. R.K. Narayan's Malgudi is an imaginary place whereas Arundhati Roy's Ayemenem is a real existing place. Both the novels have south Indian setting and both of them have a love triangle. Despite Rosie and Ammu having many differences, they share many qualities in common.

Rosie and Ammu both preferred an intercommunity marriage. Marriage, which girls think of freedom giving event, sometime proves to be a prison for girls. Rosie and Ammu are rebellious by nature. Rosie belongs to the traditional family of dancing girls. They are supposed to dance in temples. Dancing girls did not receive much respect in those days. They are not considered to be civilized. They are called 'public women'. Breaking this tradition, Rosie learns, takes higher education to M.A. This education helps her to read matrimonial advertisements. She approaches a rich scholar of academic interest and marries him. Her attempt to get freedom in marriage is a daring step for her. Ammu too chooses her husband on her own. She belongs to a high class Syrian Christian but traditional family. Her father Pappachi denies her college education. She feels suffocated at her own home. Once she gets a chance to attend one function where she finds her future husband and very decisively, she runs into a marriage.

Raju is a title hero of '*The Guide*' and Velutha is a title hero of '*The God of Small Things*' but the real protagonists are Rosie and Ammu respectively. Rosie is an honest wife with a strong desire for dancing, Raju helps her reveal her art and she soars high. She becomes the topmost dancer. Her lifestyle suddenly changes. Her benefactor, Raju indulges in an act of forgery and is taken to jail. Roise walks out of his life. Marco leaves Roise and Rosie leaves Raju, to live their own lives, all alone. Ammu also leaves her husband Baba and lives with her lover Velutha. When

she had to bear her divorce hood and motherhood simultaneously, she becomes reckless. Thus, Rosie is 'a difficult girl to understand' and Ammu is 'an unmixable mix'

Despite her low caste, Rosie learns and gets an M.A. degree. She shows dancing skills. In her married life, she adjusts a lot with her husband Marco. She is even ready to stop dancing, but still he abandons her. She becomes a great dancer with the help of Raju. When Raju proves to be a fraud, she walks out from him and finds her own way alone. Rosie has her own independent spirit but she is always misunderstood. She is also labelled as 'a snake woman' but despite all such adverse surrounding, she finds her own way to dignity.

Ammu, on the other hand, belongs to a Syrian Christian family but she is denied college education. Ammu becomes a victim of patriarchy and runs into wedlock. When she finds her husband a heavy drunkard, she leaves him and returns helplessly to her parents. She is humiliated. Her illicit relation with Velutha drives her out of house. She is humiliated in society also. At last, she dies helplessly alone and frustrated.

Rosie though low caste and traditional, becomes educated and independent. Ammu, though high class and bold, remains uneducated and dependent. Rosie is calculative while Ammu is reckless. Rosie escapes from a male dominated world but Ammu dies helplessly in a cheap lodge.

'*The Guide*' and '*The God of Small Things*' have one thing in common, that is, the breakdown of marriage and development of extramarital relationship. In both the novels, we see a love triangle. In '*The Guide*' it is Marco-Rosie-Raju while in '*The God of Small Things*' it is Baba-Ammu—Velutha. Rosie and Ammu are rebellious by nature and have a spirit of independence at varying degrees. Both tried a lot to adjust with their unhappy married life but finally separate themselves from their husbands. Surprisingly both Raju and Velutha are bachelors. They both belong to comparatively lower social status. Raju and Velutha are appealing to Rosie and Ammu. Raju shows Rosie a dream to be a dancer while Ammu herself has a dream of one armed man. Both Rosie and Ammu bear their husband's tyrant ways, while actually they are starving for physical and psychological fulfillment. Raju enters Rosie's life before her divorce from Marco. He praises her and feeds her dancing desire, with middle class morality, Rosie hopes to repair her relation with Marco but finally when he abandons her, she readily chooses to live with Raju. Velutha becomes a part of Ammu's life after her divorce from her husband. When his violence and drunken behavior makes her restless, she returns to Ayemenem and meets Velutha there. Rosie and Ammu got attracted to Raju ad Velutha to free themselves from their unhappy marriages.

The women of independent spirit are not only misunderstood but also are tortured in public and social life. Rosie and Ammu who believe in their basic human instinct, attempt to shape a life of their own but they are humiliated. Rosie is called 'a snake woman' and Ammu is called 'vesya'. Both Rosie and Ammu had to go to police station to see their lovers.

Conclusion

Rosie from R.K.Narayan's 'The Guide' and Ammu from Arundhati Roy's 'The God of Small Things' share many common qualities and differ in many other things. Rosie belongs to Devadasi community while Amu is a Syrian Christian. Though both belong to different religions, they have a spirit to break wedlock and live freely on their own. If we look at their stories, we don't find anything wrong in that. In the name of wedlock certain domestic violence is practiced by default. Not only women but men also developed certain sympathy towards victimized women. Pen pictures of Women can show the readers other side of the coin. Literature can be a better means to bring about religious values.

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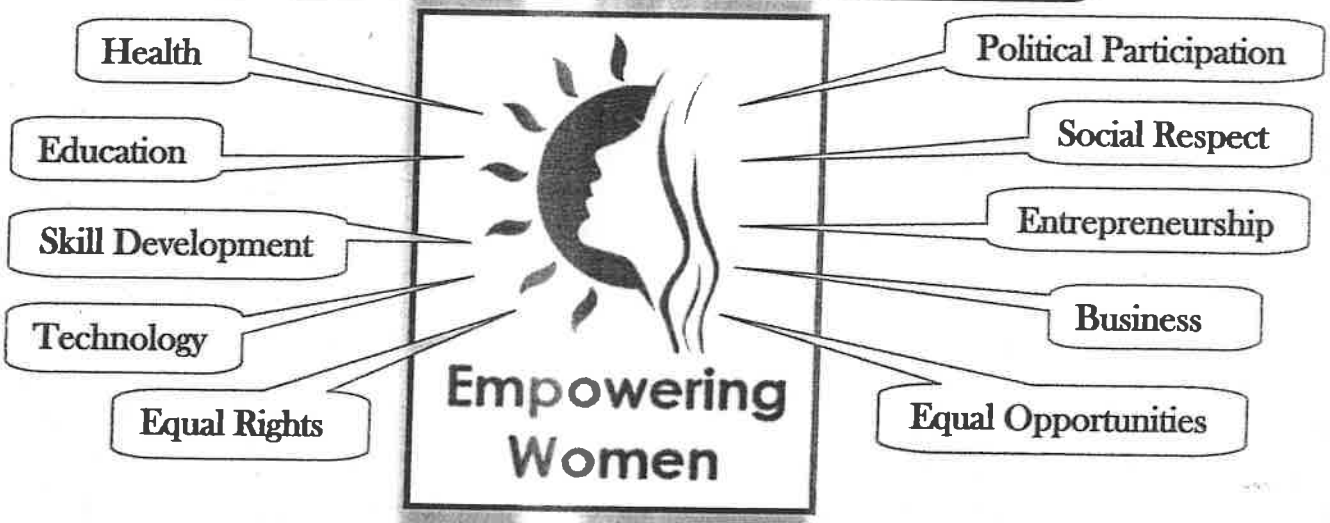

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Empowerment of Women in India : Historical Perspective

Ravi Subhasrao Satbhai
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Introduction:

Empowerment is defined as "the enhancement of assets and capabilities of diverse individuals and groups to engage, influence and hold accountable the institutions which affect them Empowerment of women is the prerequisite to transform a developing country into a developed country. Women empowerment generally has five components : firstly, women's sense of self-worth; secondly, their right to have the power of control their own lives, both within and outside home; and lastly, their ability to influence the direction of social change to create a just social and economic order nationally, internationally and universally. Educational attainment and economic participation are they key constituents in ensuring the empowerment of women. The economic empowerment of women is a vital element of strong economic growth in any country. Empowering women enhances their ability to influence changes and to create a better society. Other than educational and economic empowerment, changes in women's mobility and social interaction and changes in intra-household decision-making are necessary. They equal to men in all aspects. Women are more perfectionists in the power to create, nurture and transform. Today, women are emerging as leaders in growing range of fields. Be it aeronautics, medicine, space, engineering, law, politics, education, business one can just name the profession and they are there, all that needed in today's world in their empowerment. In India, the empowerment process has already begun. We are now witnessing a steady improvement in the enrolment of women in schools, colleges and even in profession institutes. Twenty-six laws have been enacted so far to protect women from various crimes. Empowerment of women could only be achieved if their economic and social status is improved. This could be possible only by adopting definite social and economic policies with a view of total development of women and to make them realize that they have the potential to be strong human beings. Women have proved themselves as equals in many professions as well as proved themselves even better suited than men in some.

What Is Women Empowerment?

Half of the humanity - women have been suffering from disability, discrimination, injustice and inequality all over the world for almost many centuries. They receive small share of development opportunities, they are often deprived of educational opportunities; better jobs; political system or of adequate health care facilities. For centuries women have been regulated to a secondary status in the family and the society. All over the world women are always dominated by men on the basis of sex, gender and patriarchal views. 'Sex' is used to indicate the biological differences between female and male i.e. female can bear and nurse children and male cannot. This difference is created by nature but 'Gender' represents the society constructed differences - in terms of accepted attributes, roles and relationships between women and men and girls and boys in given society. The concept assumes that the gender differences apparent in every society have been created and reproduced through socio-cultural, religious,. Political and economic factors, which are lenses through which biological differences have been viewed and interpreted. Thus while women's child bearing abilities are part of their sex, the confinement of women to the home in many cultures is due to their gender. The notion of 'biological difference' is often used to justify discrimination beliefs about women and men's relative intelligence, emotional behavior or suitability to certain jobs. Srilata Batliwala: A well-known women activist has defined women's empowerment as, "the process by which women gain greater control over material and intellectual resources, and challenge the ideology of patriarchy and gender based discrimination against women in all institutions and structures of society."

Women Movements in Pre-Independence Era:

During the 19* and 20th centuries, the social reformation movements in India played a very significant role in changing the status of women through legislative reforms along with a change in social attitudes. Raja Ram Mohan Roy, Ishwarchandra Vidyasagar, Mahatma Phule, Maharshi Karve had fought very hard for changing some of the traditional values and practices that had been suppressing women. They had addressed a wide range of issues such as women's education, child marriage, widow remarriage and abolition of sati tradition. As a result of this struggle, some progressive legislations that gave women better rights were passed. The freedom movement played a very significant role in creating space for women and bringing them to the forefront. Mahatma Gandhi encouraged women to participate in the freedom movement, women came out of their homes and joined the freedom struggle. During this period several organizations were established for the advancement of women's education and empowerment. Then a strong women's movement emerged which fought for greater space for women in the society.

Constitutional Provisions:

The Constitution of India is one of the most advanced constitutions in the world which have attempted to remove every kind of discrimination against women in the legal and public domain of the republic. Article 15 prohibits discrimination against any citizen on the ground offset whereas article 14 confers equal rights and opportunities on men aim women in the political economy and social spheres. The Article 51A(e) imposes a fundamental duty on every citizen to renounce the practices derogatory to the dignity of women. Article 39 ensures equal pay for equal work for both men and women.

The Post-Independence Era:

In India the efforts have also been made through five year plans to attain women advancement in all walks of life. But its initial journey was not specifically directed towards women empowerment. The approach in the first and the second five year plan was developmental, concentrating on women's need of education, health and welfare etc. But the government approach till the 5th Five Year Plan was condemned in the report of the Committee on the status of women in India for having failure in addressing the major problems of poverty, illiteracy, non-enrollment and drop-out rates of women. At the time of the 6th Five Year Plan (1980-85) women organizations began to make impact on the planning process. A memorandum submitted by seven women members of Parliament persuaded the Planning Commission to incorporate for the first time in Indian planning history a chapter on women and development. In the 7th Five Year Plan the strategy organizing women around socio-economic activities was reiterated. The landmarks in the history of women empowerment in India are the establishment of Department of Women and Child Development (1986) and National Policy on Education (1986). This policy for the first time indicated government system to shoulder a major responsibility for genuine empowerment of women by changing the social construction of gender. The 8* Plan (1992-99) indicates the gradual shift from development to empowerment of women. It has been said in this plan that women must be enabled to function as equal partners and participants in the development process. The 8th Five Year Plan focused on violence against women and "Situational Analysis" highlighting the problems of higher mortality, lower education and increasing unemployment of women. The most drastic development in this plan is the passing of the 73rd and 74th (Constitutional) amendment in 1993. It has given opportunity for women to come into decision making position in governance by being elected to one third of the membership reserved for women in Panchayat Raj and Municipalities

The National Policy for Empowerment of Women was declared in this year to prescribe strategies and action which pointed to bridge the gap between the equal de-jure status and unequal de-facto position of the women in the country. It also suggested gender mainstreaming perspective to be used at all levels for the advancement of women. The contribution of NGOs and various women organizations in women empowerment movement also cannot be ignored. They have also contributed a lot to enhance the progress of women empowerment

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The National Mission for Empowerment of Women (NMEW)

The National Mission for Empowerment of Women (NMEW) was launched by the Government of India (GoI) on International Women's Day in 2010 with the aim to strengthen overall processes that promote all-round development of women. It has the mandate to strengthen the inter-sector convergence; facilitate the process of coordinating all the women's welfare and socio-economic development programmes across ministries and departments. The Mission aims to provide a single window service for all programmes run by the Government for women under aegis of various Central Ministries. In light with its mandate, the Mission has been named Mission Poorna Shakti, implying a vision for holistic empowerment of women. The National Resource Centre for Women has been set up which functions as a national convergence centre for all schemes and programmes for women. It acts as a central repository of knowledge, information, research and data on all gender related issues and is the main body servicing the National and State Mission Authority. Mission Statement to strengthen the processes which promote holistic development and empowerment of women, gender equality and gender justice through interpectoral convergence of programmes that impact women, forge synergy among various stakeholders and create an enabling environment conducive to social change. Key Strategies

- Inter-sectoral convergence of schemes for women; monitoring and review of progress;
- Strengthening institutional framework for greater efficiency in support to women;
- Focused research, review of schemes, programmes and legislations, and gender audits for evidence based policy-making;
- Investment in skill and entrepreneurship development, microcredit, vocational training and SHG development for economic empowerment of women; and
- Support to Panchayat Raj Institutions; women's movements and community representatives for strengthening of local bodies;
- 360 degree approach on media and communication for behavior change and social mobilization for gender equality

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Religious Movements and Literature: Character study of Rosie and Ammu

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Abstract

Religious movements attract writers of all ages and all religions. Women were getting very harsh, brutal and inhuman treatment by their male counter parts. In modern and post modern age, women are trying to get equal rights. They have set forth their own ways of life. Traditions in Hindu religion were against the idea of feminism. Christianity allowed a type of liberty in individual behavior but it never allowed mixing with low caste people. A drastic change is seen in the behavior of men and women with the rise of feminism. Female characters in literature are also seen changing with changing time. Even before women's movement or feminism, Simone De Beauvoir's 'The Second Sex' brought awareness and a changed outlook among men and women of the world towards equality of gender. Male and Female writers as well as female characters in Indian English fiction change their roles accordingly. If literature proves a better medium for creating awareness about gender sensitization, authors of Indian English fiction deserve a lot. The character of Rosie from R. K. Narayan's 'The Guide' is the best example of an emancipated lady who tries to balance her career with religious values.

Key words

Religion, religious movements, cults, gender bias, discrimination, sensitivity, patriarchy, feminism, harassment, awareness, empowerment, emancipation, domestic, prejudice, androtext, gynotext, protagonist

Rosie is one of the main characters in the novel 'The Guide' by R. K. Narayan. He depicts the character as a typical Indian woman who loves her husband and her religious values at the same time. She belongs to devadasi community of temple dancers. She likes to be a traditional Indian wife. Her dancing skill like an acrobat is compared to monky dance by her husband but she accepts everything. She is ready to surrender to everything but her career a temple dancer. Ammu is rich Syrian Christian who falls in love with Velutha, the Paravan. Love knows no caste, creed, race or religious bonding. The victimization of Rosie and Ammu attracts sympathy of readers. Women were under yoke of religious systems for ages. Their departure from religious values makes them sympathetic and not arrogant.

India being secular country, people of all religions find a comfortable and healthy atmosphere in India. In some other countries women are treated merely as a commodity. In India, women get comparatively better treatment in family and society. Gender equity is yet to be fully achieved but with passing days women are getting more liberty, freedom and space. Some social and religious rites and rituals yet don't allow women to enjoy their own arena. In rural India women work hand in hand with their male partner but get low pay. They also have to look at their household; in that, women in rural India have to do double work. Economically they have to depend on their husbands. In urban India working women are earning money by salary or making money in entrepreneurship but they are facing other problems every now and then. The social prejudices, implicit bias and discriminatory practices are observed in and out. Image of women reflected in literature was considered to be a role model for women. The meek, submissive, inferior image of women and dominating, strong, superior men characters were the most important forms of socialization. Feminist criticism challenges such type of character display which captures cultural mind set in men and women leading to sexual inequality.

The novel as a literary form is relatively new in India. Other forms like the epic, lyric, a short story and essay are comparatively older forms. Depiction of women in literature is a ction of contemporary religious movements in the existing society. Social background and ious movements make an impact on the literature produced. Many Indian novelists like Mulk A and, R.K. Narayan, Raja Rao, Bhabani Bhattacharya, Kamala markandaya, Anita Desai, . Vasudevan, Shashi Deshpande, Ruth Prawer Jhabvala and Arundhati Roy have seriously g d themselves in depicting a variety of women characters with changing social and political ario. Women characters are seen changing. The emergence and development of feminism have e a remarkable effect on the depiction of women in literature. Women characters in Indian o show a wide range from shy, innocent, meek, dependent and devoted housewives to bold, nced, emancipated and self sufficient modern ladies. These very literary characters give us a r of the gradual development of women from ages to ages.

Feminine gender is said to be submissive, meek, suffering and helpless. In literature also, ee the representation of women characters who suffer the male dominance helplessly. Yet there t characters that resist surrendering and trying to break the wedlock. The characters are even to develop an extramarital relationship. This issue is studied with the special reference to ie from R.K. Narayan's '*The Guide*' and Ammu from Arundhati Roy's '*The God of small* .' Both Rosie and Ammu are rebellions characters, who show courage to break wedlock and lge in an extramarital relationship. Rosie is a protagonist of '*The Guide*' which appeared in 8, while Ammu is a protagonist of '*The God of Small Things*' which appeared in 1997. Both the els are prize-winning novels. '*The Guide*' won Sahitya Akademi award and '*The God of Small ngs*' won Booker award. Depiction of characters in their novels changes accordingly. R.K. an was born in 1906, in pre-independence era and Arundhati Roy is born in 1961, in post pendence era. R.K. Narayan was teacher while Arundhati Roy was an architect. R.K. Narayan widower while Arundhati Roy is a divorcee. After his wife Rajama's death, R.K. Narayan ined single throughout. After getting divorced from her first husband Gerara Da Chuna, ndhati Roy remarried a film maker Pradeep Kishen. Narayan is not concerned with political and i activities while Roy is an activist in 'Save Narmada Movement'. Narayan is an Indian while y is an India born world citizen. '*The Guide*' came in R.K. Narayan's late career whereas '*The a of Small Things*' is Arundhati Roy's very first and so far the only novel. R.K. Narayan's l di is an imaginary place whereas Arundhati Roy's Ayemenem is a real existing place. Both novels have south Indian setting and both of them have a love triangle. Despite Rosie and u having many differences, they share many qualities in common.

Rosie and Ammu both preferred an intercommunity marriage. Marriage, which girls think freedom giving event, sometime proves to be a prison for girls. Rosie and Ammu are rebellious ture. Rosie belongs to the traditional family of dancing girls. They are supposed to dance in ples. Dancing girls did not receive much respect in those days. They are not considered to be zed. They are called 'public women'. Breaking this tradition, Rosie learns, takes higher ation to M.A. This education helps her to read matrimonial advertisements. She approaches a scholar of academic interest and marries him. Her attempt to get freedom in marriage is a g step for her. Ammu too chooses her husband on her own. She belongs to a high class Syrian ristian but traditional family. Her father Pappachi denies her college education. She feels ocated at her own home. Once she gets a chance to attend one function where she finds her e husband and very decisively, she runs into a marriage.

Raju is a title hero of '*The Guide*' and Velutha is a title hero of '*The God of Small Things*' he real protagonists are Rosie and Ammu respectively. Rosie is an honest wife with a strong re for dancing, Raju helps her reveal her art and she soars high. She becomes the topmost cer. Her lifestyle suddenly changes. Her benefactor, Raju indulges in an act of forgery and is n to jail. Roise walks out of his life. Marco leaves Roise and Rosie leaves Raju, to live their n lives, all alone. Ammu also leaves her husband Baba and lives with her lover Velutha. When

she had to bear her divorce hood and motherhood simultaneously, she becomes reckless. Thus, Rosie is 'a difficult girl to understand' and Ammu is 'an unmixable mix'

Despite her low caste, Rosie learns and gets an M.A. degree. She shows dancing skills. In her married life, she adjusts a lot with her husband Marco. She is even ready to stop dancing, but still he abandons her. She becomes a great dancer with the help of Raju. When Raju proves to be a fraud, she walks out from him and finds her own way alone. Rosie has her own independent spirit but she is always misunderstood. She is also labelled as 'a snake woman' but despite all such adverse surrounding, she finds her own way to dignity.

Ammu, on the other hand, belongs to a Syrian Christian family but she is denied college education. Ammu becomes a victim of patriarchy and runs into wedlock. When she finds her husband a heavy drunkard, she leaves him and returns helplessly to her parents. She is humiliated. Her illicit relation with Velutha drives her out of house. She is humiliated in society also. At last, she dies helplessly alone and frustrated.

Rosie though low caste and traditional, becomes educated and independent. Ammu, though high class and bold, remains uneducated and dependent. Rosie is calculative while Ammu is reckless. Rosie escapes from a male dominated world but Ammu dies helplessly in a cheap lodge.

'*The Guide*' and '*The God of Small Things*' have one thing in common, that is, the breakdown of marriage and development of extramarital relationship. In both the novels, we see a love triangle. In '*The Guide*' it is Marco-Rosie-Raju while in '*The God of Small Things*' it is Baba-Ammu—Velutha. Rosie and Ammu are rebellious by nature and have a spirit of independence at varying degrees. Both tried a lot to adjust with their unhappy married life but finally separate themselves from their husbands. Surprisingly both Raju and Velutha are bachelors. They both belong to comparatively lower social status. Raju and Velutha are appealing to Rosie and Ammu. Raju shows Rosie a dream to be a dancer while Ammu herself has a dream of one armed man. Both Rosie and Ammu bear their husband's tyrant ways, while actually they are starving for physical and psychological fulfillment. Raju enters Rosie's life before her divorce from Marco. He praises her and feeds her dancing desire, with middle class morality, Rosie hopes to repair her relation with Marco but finally when he abandons her, she readily chooses to live with Raju. Velutha becomes a part of Ammu's life after her divorce from her husband. When his violence and drunken behavior makes her restless, she returns to Ayemenem and meets Velutha there. Rosie and Ammu got attracted to Raju ad Velutha to free themselves from their unhappy marriages.

The women of independent spirit are not only misunderstood but also are tortured in public and social life. Rosie and Ammu who believe in their basic human instinct, attempt to shape a life of their own but they are humiliated. Rosie is called 'a snake woman' and Ammu is called 'vesya'. Both Rosie and Ammu had to go to police station to see their lovers.

Conclusion

Rosie from R.K.Narayan's 'The Guide' and Ammu from Arundhati Roy's 'The God of Small Things' share many common qualities and differ in many other things. Rosie belongs to Devadasi community while Amu is a Syrian Christian. Though both belong to different religions, they have a spirit to break wedlock and live freely on their own. If we look at their stories, we don't find anything wrong in that. In the name of wedlock certain domestic violence is practiced by default. Not only women but men also developed certain sympathy towards victimized women. Pen pictures of Women can show the readers other side of the coin. Literature can be a better means to bring about religious values.

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Teaching with Social Media

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Abstract:

Social Media is very powerful medium to convey, communicate, respond and appreciate. Teaching all subjects with mass media and social media becomes not only interesting but challenging too. Teaching in higher education with media becomes enjoyable. It helps teaching inside as well as outside the classroom.

Key Words

Media, Social media, viral, mass media, interactions, forward, online upload, download, share, criticism, appreciation, test, taste etc.

I. INTRODUCTION

The emergence of social network sites has revolutionized communication tools for facilitating teaching and learning activities. In recent years, social networking has become one of the most significant communication tools among people; which exists through the Internet that provides accessibility for a tremendous amount of people. Applying Social Networking Sites (SNSs) in teaching and learning offer a positive impact on the adoption of SNSs and open the door to the new days of learning and teaching. Social network mainly focused on identity, network infrastructure, privacy concern, technological issues, and necessitation of its use as a tool for teaching and learning.

Recent years have witnessed an increased interest in using social media/social learning with courses in higher education. New technologies, most often referred to as Web 2.0 have created a growing phenomenon in public and academic use, changing the way organizations and people create, engage, and share existing or newly produced information through multi-way communication. With the use of social media interfacing through computer and mobile devices becoming more prevalent, user interaction from the platform to face to face engagement is being promoted. Recent attention of students to social networks brings a privacy and safety concern in the educational environment. The appearance of social networks that are focused on teaching and learning like Ning, Elgg and Edmodo give an opportunity to students and lecturers to minimize the privacy and safety concerns.

EDUCATIONAL AND SOCIAL NETWORK SITES

Many teachers and teacher educators remain uncertain about how to meaningfully integrate this technology or assess its impacts. Assessing the processes and products of students' thinking in projects involving the Internet or identifying how online applications could aid them in developing their capacity for such assessment, can be especially difficult even for experienced content- and technology-using teachers. Web-based social networks introduce tools, people, and materials to school culture that could help to break up established routines and assist teachers and students in getting feedback on their performances. Leveraging social networking capabilities may give teachers and students access to a different culture that helps them clarify their beliefs about teaching with technology and revise their behaviors.

INFORMATION AND COMMUNICATION TECHNOLOGIES (ICTS)

Information and Communication Technologies (ICTs) are increasingly prevalent in our society, and consequently, they entail new conditions and opportunities for teaching and learning processes. On the one hand, the new generation of students enters university with a strong command of competencies to communicate via ICT, a situation which obviously

facilitates the introduction of such resources as learning supports. On the other hand, there is apparently widespread participation in different social networks and increasing evidence of their use as support for study activities. Facebook and other social networking sites (SNSs) are ubiquitous in everyday life, seeping into educational environments and leaving educators little choice but to explore how best to incorporate such tools into teaching and learning. SNSs typically combine individual profile pages with various interaction tools, such as chat, blogs, forums, etc. This reinforces a sense of community and collaboration, which makes SNSs a viable alternative to proprietary course management systems such as Blackboard. The learning process that takes place in a social network is the result of various transactions, of multiple exchanges between participants, who switch between teacher and learner roles.

POPULAR SOCIAL MEDIA SITES:

- Facebook: It creates a space for students to ask and answer questions. When students get home and begin working on their homework, they can post a question to the groups so as to get it answered by the group member. It is also ideal for teachers to use in flipped classrooms. Post videos, photos, documents, and other resources on the group's wall and students can access before class or when they work on their assignments.
- Twitter: Twitter offers a quick way to post class announcements and reminders as well as real time information on class field trips. It also helps classes track information on any topic. For instance, for a class discussing a current event or a topic on career, twitter can provide up to date information, eliminating the need for extensive research. Many organizations offer twitter chat sessions with which students can interact.
- Blogs: Instead of traditional writing projects, blogs creates opportunities for students to write and display their writings on a large scale.
- YouTube: It is like Facebook, YouTube is an excellent option of flipping classrooms so that students can watch lectures and resources before entering the classroom. Again, like blogging, since the material will be seen by a wider audience, students will be more apt to do their very best in creating a video, and they will enjoy being able to express their creativity as they connect more deeply with the course material.
- Instagram: "A picture is worth a thousand words". Instagram can showcase student work by offering a place to feature student hard work or even interesting details about a student.
- Google Docs: It is a popular technology with teachers and students. Students and teachers can use these tools to collaborate on assignments, projects, newsletters among other things. It allows more than one person to work on a particular document at the same time. Google docs can promote the team work.

SOCIAL NETWORKING SITES

The phrase "social networking sites" is an umbrella term used for social media and includes but is not limited to Facebook, Twitter, Linked-in, Myspace. Social Media is internet based technologies that allow more free flowing communication among its users.

ADVANCED COMMUNICATION TOOLS

New communication tools enhance this communication through audio and visual capturing string, connecting and retrieving features that include:

- Blogs that make authors publish/post their work and invite comments on it.

- Wikis which have capability to promote and facilitate „common creation" through joining academic ventures.
- Social bookmarking is used to enable users for collating, tagging, and sharing websites of their interests.
- Media Sharing Spaces provide spaces and opportunities to the user community of posting and sharing pictures, podcasts and videos.
- Collaborative Tools extend documents" sharing and editing capabilities to multiple users.
- Social Networking Sites Have abilities of promoting virtual communities to interact and communicate synchronously or asynchronously.

CONCLUSION

Social networks are applications that support enthusiasm in a common space around sharing interests, collaborations, resource sharing, communications and interactions. The evidence is growing that the use of SNSs in education can be useful in blended learning. The teachers can communicate instantly and directly with the students and compare notes on education techniques, curriculum and teaching methodology and so on. Teachers, professors and academics routinely used blogs to write about the world of education and invite comments from all over the world. The impact of social media is radically changing the way education has been traditionally delivered. Students should develop the cognitive and intuitive ability to analyse how much time they spent with social media. It is up to the students to decide what really matters in their life and how much of this virtual life translates to real life. In spite of those concerns, however, the faculty believes a social media sites offer value in teaching. An overwhelming

majority report that they believe that video, podcast, and wikis valuable tools for teaching, and a majority report that social media sites can be valuable tools for collaborative learning..

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