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Trends and Progress

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Herbal spices and nanotechnology for the benefit of human health

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Pallavi Pantawane²

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5.1 Introduction

Spices are usually used in kitchen for culinary purpose from ancient time. Spices are plant- or herbs-derived products such as seeds, fruits, roots, bark or flowers or their mixtures in whole, crushed or powdered form that serves to flavor, color, and to preserve foods and sometimes as aroma and palatability enhancers and is required in small amount (Aboubakr et al., 2016; Adefegha & Oboh, 2011). Spices are different from herbs in some aspect like herbs may be

Strategies of nanotechnology as a defense system in plants

Rashmi Jachak¹, Shalini Chahande², Jayshree Thaware¹,
Rupali Mahakhode³

¹DEPARTMENT OF BOTANY, SETH KESARIMAL PORWAL COLLEGE OF ARTS AND SCIENCE AND COMMERCE, KAMPTEE, MAHARASHTRA, INDIA ²DEPARTMENT OF BIOCHEMISTRY, SETH KESARIMAL PORWAL COLLEGE OF ARTS AND SCIENCE AND COMMERCE, KAMPTEE, MAHARASHTRA, INDIA ³DEPARTMENT OF BOTANY, SHRI SHIVAJI SCIENCE COLLEGE, CONGRESS NAGAR, NAGPUR, MAHARASHTRA, INDIA

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10.1 Introduction

Agriculture has been the backbone of a country's economy, GDP (gross domestic product), and employment. There should be concerted efforts to modernize agriculture. Improving



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SUSTAINABLE DEVELOPMENT IN AGRICULTURE THROUGH: AI DRIVEN INTERNET OF THINGS (IOT)

Shalini J. Chahande ⁴⁷

Abstract

The world is facing many challenges like limited resources, climate change and other region specific or short-term treats, overcoming these is a real challenge. Agriculture is one of the most important industry on which we are dependent for sustainable development. The challenge is to increase the total production by 70% in order to suit the worlds demand in the next 50 years. Automation in agriculture is the main concern and emerging subject for every country. Global agricultural sustainability needs technological advancements favouring reduced use of agriculture resources e.g., fertilizers, agrochemicals, water, protection of food crops or food products from decay or pests, to address climate issues etc. This paper talks about one of the methods of smart agriculture technology IOT most notably artificial Intelligence which could help the global sustainable agricultural practices to provide food for all. In this paper an attempt has been made to review the role of various technologies, especially IoT, in order to make the agriculture smarter and more efficient to meet future expectations. This study outlines the trends of adoption and the development of artificial intelligent agents in agriculture, focusing on expert systems, sensors for collecting and transmitting data and robots developed for agriculture, in an attempt to reveal their potential impact in this field.

Keywords: *Global agricultural, artificial Intelligence, Sustainable, Fertilizers, Agrochemicals.*

Introduction

The UN Department of Economic and Social Affairs, Population divisions report launched on June 2019 predicts, world's population could reach its peak around the end of the current century, at a level of nearly 11 billion [1]. Thus, the ever-increasing global population is demanding more calories per day [2,3,4]. The issues such as water pollution, climate change and biodiversity loss along with the maintenance of livelihood of people who's working on the farms which amounts to be almost 570 million is a real Challenge [5]. Sustainable agriculture can be the solution to address these problems which will increase the productivity, minimising the environmental degradation for the societal benefits [6]. Technological advancements can come to rescue for sustainable agriculture [7,8,9]. Human history has shown that improvements in agriculture

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درد بھ کے جدید اردو شعراے کرام

Dr. Azhar Abrar Ahmad

معروف مصنف محمد اظہر حیات کی شخصیت ناگپور شہر کے ادبی حلقوں میں بڑی اہمیت کی حامل ہیں۔ آپ راشٹر سنت نگر وجی مہاراج ناگپور یونیورسٹی میں اردو بورڈ آف اسٹڈیز کے چیئرمین، اکیڈمک کونسل اور یونیورسٹی لائبریری کمیٹی کے رکن بھی رہ چکے ہیں۔ ۱۹۹۶ء تا ۲۰۰۰ء مہاراشٹر راجیہ اردو اکاڈمی ممبئی کے رکن بھی رہ چکے ہیں۔ موصوف ناگپور یونیورسٹی میں اردو کے رجسٹریٹڈ گائیڈ سپروائزر بھی ہیں۔ احمد شوقی، ایک مطالعہ، حافظ ولایت اللہ، حیات و خدمات۔ لیبیک، حج پر تازہ، ترجمہ ناول آتش فشاں اور ہند توو کا مطلب مسلم منافرت نہیں وغیرہ کتابوں کے مصنف بھی ہیں۔
(صفحہ نمبر ۸)

کتاب ”درد بھ میں جدید اردو شاعری“ : ایک مطالعہ پڑھنے کے بعد معلوم ہوتا ہے کہ ڈاکٹر اظہر حیات نے درد بھ کے جدید شاعروں کی ایک پوری جماعت کو اس مجموعہ میں شامل کر لیا ہے۔ اور بطور پہلے شاعر شاید کبیر کے کلام کا انتخاب کیا ہے۔ شاہد کبیر: یقیناً شاید کبیر جدید اردو غزل کا ایک ایسا نام ہے کہ جس بغیر درد بھ کی شاعری کی تاریخ نامکمل سمجھی جائے گی۔ اگر آپ کی غزلوں کی بات کی جائے تو معلوم ہوتا ہے کہ انتہائی تجرب کار، جہاں دیدہ اور ماہر نفسیات شاعر اپنے تجربوں کو ہمارے سامنے پیش کر رہا ہے۔ تمام اشعار اپنے آپ میں مکمل معنی و مفہوم کی پوری کائنات سجائے ہوئے ہیں جیسا کہ یہ شعر (صفحہ نمبر ۱۹)

تجھے ہوئے لوگوں کو بھی ہر بار سمجھنا
مشکل ہے بہت شہر کا معیار سمجھانا

اس شعر کو پڑھنے کے بعد معلوم ہوتا ہے کہ انسانوں کو سمجھنا ان کے مزاجوں کو جانچنا کس قدر مشکل کام ہے اور جب بھی اپنے پہچان والے انسان سے ملاقات ہوتی ہے تو ہر بار اس کی شخصیت میں کوئی نہ کوئی بات نئی معلوم ہوتی ہے۔ اور اسے جاننا بہت مشکل ہو جاتا ہے۔
(غزل صفحہ نمبر ۲۰)

وہ ناتجربہ کار لوگوں سے مخاطب ہو کر کہتے ہیں

نیند سے آنکھ کھلی ہے ابھی دیکھا کیا ہے
دیکھ لینا ابھی کچھ دیر میں دنیا کیا ہے (صفحہ نمبر ۲۰)

یہ شعر ان لوگوں کے لیے شاعر نے کہا ہے جو اپنے آپ کو ہشیار سمجھتے ہیں کیونکہ کہ وہ دنیا کو بیوقوف بنانا چاہتے ہیں جو کہ اتنا آسان بھی نہیں ہے۔ ہر انسان اپنے آپ میں ایک پہیلی ہوتا ہے۔

شاہد کبیر کا کلام اس بات کا نماز ہے کہ اس میں عصری تقاضے ذات کا کرب انسان کی داخلی کیفیات یہ تمام عناصر پوری طرح گھلے ملے نظر آتے ہیں جیسا کہ یہ شعر

حقیقتوں کا سبھی کو پتا نہیں ہوتا
کوئی کسی سے بچھڑ کے جدا نہیں ہوتا (غزل ۴ صفحہ ۲۱)

مدحت الاخرت: درد بھ میں جدید شاعری میں جو ایک نام بہت زیادہ جانا جاتا ہے وہ مدحت الاخرت کا ہے۔ درد بھ میں آپ کو ان مثلث شعر کی ایک اہم کڑی کہا گیا ہے جن میں عبد الرحیم نشتر اور شاہد کبیر شامل ہیں۔ جب غزلوں کا اولین مجموعہ ”چاروں اور“ ۱۹۶۸ء میں شائع ہوا تو اس نے ادبی حلقوں میں بہت مقبولیت حاصل کی۔ (صفحہ نمبر ۲۲)



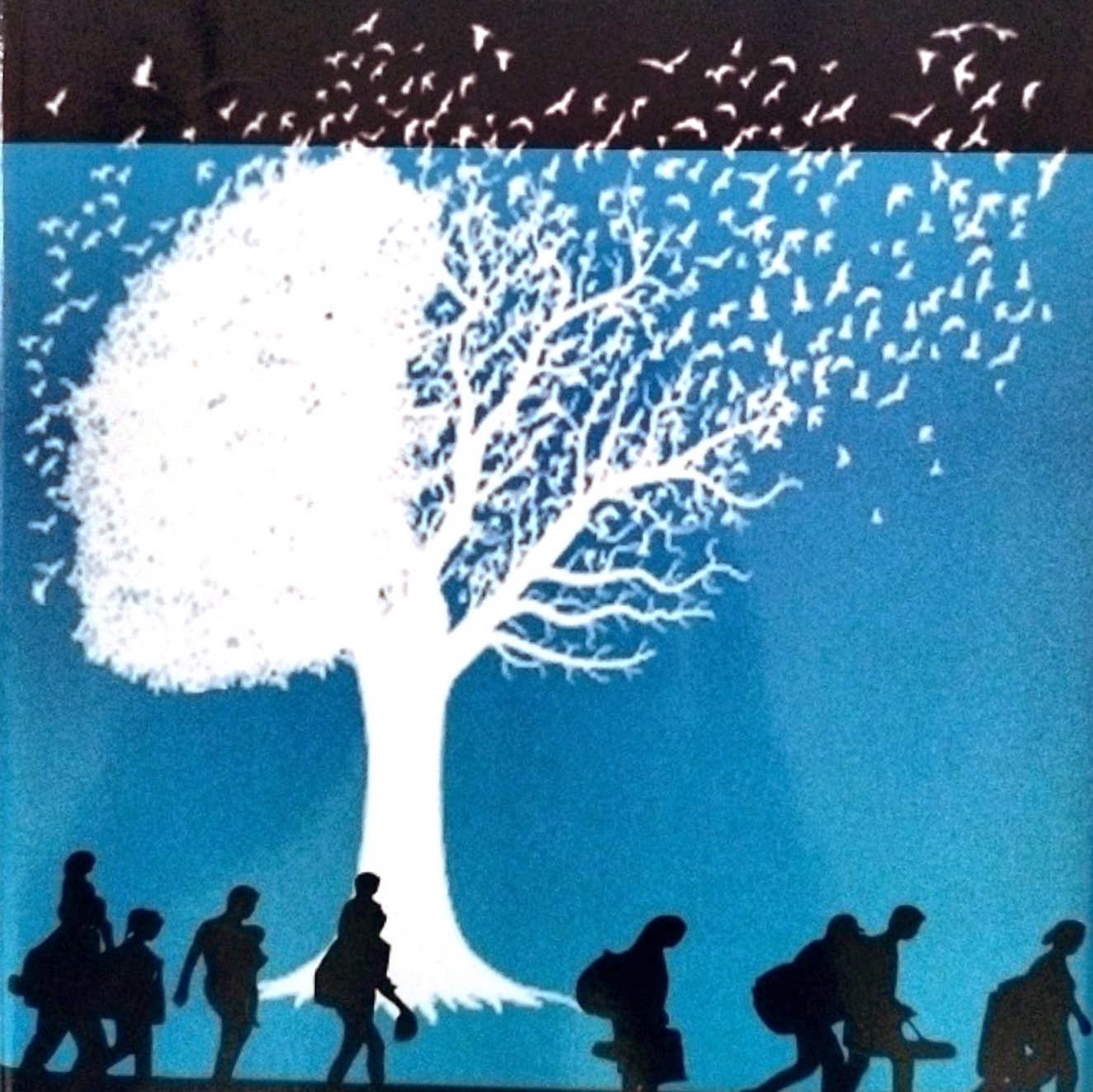
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ڈاکٹر اظہر ابرار، کامٹی ناگپور

ڈاکٹر جاوید حسین پالوجی شارب ایک جہاں دیدہ شخصیت کا نام ہے۔ آپ کے افسانوں کی کتاب ”سہمتی سلگتی تعبیریں“ کے لیے میں سب سے پہلے سلطان اختر صاحب کا شکر گزار ہوں کہ آپ نے یہ ادبی تحفہ مجھے عنایت کیا۔ اپنی روداد ”کچھ اردو کے تعلق سے کاغذ اور قلم کی داستان“ میں ڈاکٹر جاوید نے بہت عمدہ باتیں کہی ہیں۔ کیوں کہ اردو صرف زبان نہیں بلکہ تہذیب و تمدن کا خزانہ ہے۔ اگر ہم اپنی زبان پڑھ نہیں سکتے تو ہم گویا اپنی تہذیب نہیں جانتے۔ لہذا سب سے پہلے ہمیں اپنی زبان کچھ سیکھنا چاہیے۔ اسی وقت ہم عربی قرآن و حدیث سے آشنا ہوں گے۔ اور مذہب کے قریب ہو جائیں گے۔ لہذا ہمیں اردو زبان و ادب اور ہماری تہذیب سیکھنا چاہیے۔ ڈاکٹر جاوید ایک جگہ کہتے ہیں کہ ”اگر ہم نے ہمارے گھروں کی حفاظت نہیں کی تو دیواریں ڈھ جائیں گی اور اس کے ذمہ دار ہم خود ہوں گے۔ ٹھیک اسی طرح اگر ہم نے اپنی زبان کی حفاظت سے انکار کیا تو باوجود اس کے ہماری بول چال کی زبان اردو ہونے کے ہم اپنے سندوں میں اردو ہماری مادری زبان ہے نہیں لکھ پائیں گے۔ کہتے ہیں کہ کسی قوم کو ختم کرنا ہوتا ہے تو پہلے اس کا کچھ ختم کیا جاتا ہے اور کچھ کے ساتھ ساتھ قوم بھی ختم ہو جاتی ہے۔ آثار تو ہم آج دیکھ رہے ہیں ہمارے بچے جو انگریزی اسکولوں میں پڑھتے ہیں۔ اردو سے نابلد ہونے کی وجہ سے ہماری تہذیب سے

Fragmented Diaspora

Memory & Resilience



Farzana S. Ali

Ghizala. R. Hashmi

FRAGMENTED DIASPORA:
MEMORY AND RESILIENCE

© Editors: Dr Farzana S. Ali, Dr Ghizala. R. Hashmi

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CHAPTER 9

Reflection of Diasporic Consciousness in Salman Rushdie's *Midnight's Children*

Dr Vinod R. Shende

Abstract

The diasporic writing of South Asia has multiple hues of emotions and feelings in it. It is full of feelings of alienation, love and concern for homeland, nostalgia, dispersion and sometimes depression due to dejection, a dual identity with original homeland and adopted country, identity crisis, search for self in a foreign place, a struggle to save the oneself from being dissolved in the culture of strange people. Besides, there is also a feeling of revolt against discrimination in the adopted country. There are several writers that are venting out their feelings in this way. They wish to let the world know what lies beneath

Indian literature and Translation

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Spiritual Humanism in Rabindranath Tagore's *Gitanjali*

Dr. Vinod R. Shende

Abstract

Rabindranath Tagore is one of the greatest lyric poets of the world, both from the point of view of quality and quantity. He is an Indian poet from the erstwhile Bengal who won the Noble Prize for Literature for his anthology of poems, *Gitanjali*. The work has been praised by the likes of W. B. Yeats and Ezra Pound and gave a strong message of love, freedom and spirituality to its readers, thereby garnering universal appeal. *Gitanjali* is a pilgrimage in the search of the one Divine being. Tagore's religion is not compartmentalized; rather it is deep rooted in the love for humanity. For him, love for his brethren is a pre-requisite in order to attain heavenly graces. Therefore, the thread of spiritual humanism runs through *Gitanjali*. This paper attempts to probe the fundamental strand of spiritual humanism: the presence of the Infinite in the Finite. It also proceeds to depict how Tagore criticizes blind worship of deities and sacred spaces, whereby they should have loved their brethren, instead. It also underscores the hollowness of rituals, material possessions and evil vices which act as an impediment between the Divine and the human being.

Keywords: Spirituality, humanism, divine, religion, universal.

Tagore's *Gitanjali* is a collection of lyrics in which man is constantly in converse with the eternal, in 'tune with the infinite'. "The poor, the illiterate, the ignorant, the afflicted - let these be your God. Know that service to these alone is the highest religion." These

Indian literature and Translation

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■ Dr. Ram Punjaji Savanekar

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Research Design for Literary Studies

Dr. Vinod R. Shende

Assistant Professor, Department of English
Seth Kesarimal Porwal College of Arts, Science and Commerce,
Kamptee

Abstract:

Literary research is the acquisition of information within specific literary work. The first thing to think about is that 'literary' refers to literature. Research usually means finding something new: a substance, a formula, or an invention. So, literary research means finding something new within a literary work. It really is that simple. Just like a lab scientist, one is being asked to take what is already there and find a new way to interpret the information, and then discuss it. When one thinks of research, he/she pictures scientists in lab coats with test tubes and experimental rats. That is a common. But, as a research scholar in literature, if one is asked to do literary research, and is probably confused about what that means and how to get started. This chapter attempts to explore the literature review in the process of research design, and how to develop a research practice that will build skills in reading and writing about research literature skills that remain valuable in both academic and professional careers.

Keywords: Literature, research, experiment, methodology, review

Designing a research plan is possibly the most difficult task for a research scholar. It is loaded with uncertainty: what is the best subject? What is the best method? For every answer found, there are often multiple subsequent questions, so it's easy to get lost in theoretical debates and buried under a mountain of literature. Literature review is approached as a process of engaging with the discourse of scholarly communities that will help graduate researchers refine, define, and express their own scholarly vision and voice. This orientation on research as an exploratory practice, rather than merely a series of predetermined steps in a systematic method, allows the researcher to deal with uncertainties and changes that come with learning new ideas and perspectives.

The focus on the practical elements of research design makes this book an invaluable resource for graduate students writing dissertations. Practicing research allows room for experiment, error, and learning, ultimately helping graduate researchers use the literature effectively.

ORGANIC FARMING AND SOIL MICROBIOTA**Ragini K. Chahande* and Shalini J. Chahande**

Department of Biochemistry,

Seth Kesarimal Porwal College, Kamptee, Nagpur

*Corresponding author E-mail: ragini.chahande@gmail.com**Abstract:**

The popularity of organically grown food is increasing day by day due to its benefits on health and nutrition. It is cultivation without application of chemical fertilizers, synthetic pesticides, genetically modified organisms, growth hormones and antibiotics. Organic farming protects the environment and has greater impact on an agroecosystem function and soil microbial communities. Microbial biodiversity and their composition have significantly improved. Organic amendments not only improved the content of carbon, nitrogen phosphorus but also increase phosphate solubilizers in the soil. In addition, clinically important genera like Mycobacterium, Staphylococcus, Neisseria, Treponema etc. were completely absent in the soil. Beside enhancing soil fertility and microbial diversity, organic practices have impact on soil born pathogens. In this concept an active soil microbiota plays an important role in nutrient cycling, pest and disease control. Organic farming has positive effect on soil health and quality of microbial community. In summary, overall organic farming enhances total microbial abundance and activity in organic soil on global scale.

Keywords: Organic farming, microbial biodiversity**Introduction:**

There is a great need for agricultural systems that are capable of producing enough food while coping with changing climatic conditions, which do not further increase the exploitation and degradation of Earth's limited resources. A possible option is eco-functional organic farming, an approach which based on making optimal use of internal natural resources and processes that improve agricultural productivity and minimizing negative environmental impacts such as loss of biodiversity, nutrient leakage and soil degradation. Organic farming is a technique involves the cultivation of plants and rearing of animals in natural ways (Fig. 1). The process involves the use of biological materials, avoiding synthetic substances to maintain soil fertility and ecological balance thereby

ROLE OF PROBIOTICS AND PREBIOTICS IN HUMAN HEALTH

Shalini J. Chahande* and Ragini K. Chahande

Department of Biochemistry,

Seth Kesarimal Porwal College, Kamptee, Nagpur

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Abstract:

Nutrition for good health is the current focus of the consumers all around the globe. A variety of food and food products are being tried and a number of scientific studies are going on for identifying the food for their specific health benefits. Functional foods are such specialized category of which supplies nutrients and along with it components that contribute to the positive health benefits and cure of illnesses. Probiotics and Prebiotics are increasingly being used in functional foods and dietary supplements and there is a strong relationship with human gut and health. Microorganisms are the natural inhabitants of human gastrointestinal tract also known as gut microbiota. The fermentation of Nondigestible substrates like dietary fibres and endogenous mucus is carried out by gut microbiota. Growth of specialist microbes is also supported by fermentation resulting in the production of short chain fatty acids (SCFAs) and gases. The major SCFAs are Butyrate, Propionate and Acetate. The health benefits of probiotics date back to centuries when fermented milk was drunk for health purposes. Consumption of specific strains of probiotics is associated with a range of health benefits. A wide range of food products are crowding the market with the existing dairy-based products such as buttermilk, milk powder, ice-cream, cheese, fermented milks and yogurts. Prebiotics are special plant fibres that help healthy bacteria grow in our gut. This makes the digestive system work better. Thus, Probiotics and Prebiotics are found to have a remarkable influence on human health.

Keywords: Probiotics, Prebiotics, microbiota

Introduction:

Thousands of years ago a Greek Philosopher and father of medicine Hippocrates first conceived the notion that food could serve as medicine and once wrote "Let food be thy medicine, and let medicine be thy food." Now in recent times the concept of food having

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ROLE OF PROBIOTICS AND PREBIOTICS IN HUMAN HEALTH

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ORGANIC FARMING AND SOIL MICROBIOTA

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Biochemistry is the branch of science which includes both the life science and a chemical science. In the living body it helps us to explore the chemistry of organism and the changes that occurs in the living cells at molecular level. It tells us how the methods of Physics, Chemistry, molecular biology, and immunology are used in the study of structure and behaviour of the complex molecules found in biological material and the ways these molecules interact to form cells, tissues, and whole organisms. It has many aspects useful for the human body. Harnessing the role of biochemistry in nutrition can be useful for the existence of a healthy human body.

Studying the biochemistry of nutrition can uncover vital information about the role diet plays in the establishment, development, and prognosis of physical diseases like cancer, diabetes, heart condition, and stroke - illnesses that have all been linked to diet and nutrition. Nutrition is the single most significant component of preventive health care since diet has been related to cancer, cardiopathy, diabetes, stroke and hypertension, arteriosclerosis, and cirrhosis of the liver. Additionally, nutritional status can influence the performance of the nervous, digestive, and endocrine systems. The flexibility of the human to reply to stresses, like altitude, heat, trauma, surgery, and infection is influenced by the nutritional status.

Nutrients are defined as chemical substances found in foods that are necessary for human life and growth, maintenance, and repair of body tissues. It is now commonly accepted that proteins, fats, carbohydrates, vitamins, minerals and water are the major nutritional constituents of food

BRIEF HISTORY OF HOW NUTRIENTS WERE DISCOVERED

Before the chemical nature of food was understood, food was believed to be made up of nutriments, medicines, and poisons. In ancient Greece (~500-300 BC), differences in the physical properties of foods and in their content of medicinal and toxic substances were recognised. The role of diet in the causation and treatment of the disease was recognised, as evidenced by the use of liver to treat night blindness. However, the physicians of this era had no understanding of the chemical nature of food and believed that foods contained only a single nutritional principle that was called "ailment". The belief that food contained only single nutritional principal persisted for more than two millennia up till the 19th century

Manju Kapur's Difficult Daughters: A Chronicle of Discovery and Resurrection

Dr. Manish R. Chakravarty

Associate Professor of English
S.K. Porwal College
Kamptee

HHH

Abstract

Difficult Daughters, which is about rediscovering the mother, Virmati and reinstating her place in society, involves three generations of mothers and daughters. Virmati remains the outcaste in her family as also in her husband's home. Later, her daughter's search takes her to her roots as she tries to excavate the buried past. Ultimately, she comes out of the shadows to mark her individuality

Keywords: flashback, transgression, gender conflict, human desires, pain

Difficult Daughters by Manju Kapur is the story of a woman caught in the midst of multiple conflicts that grip her life. Her duty towards her family, her desire to be acquire a sound academic footing, her illicit love affair with a married man and her attempts to shape her own destiny stands at the heart of the novel. Virmati succeeds in breaking all man-made boundaries. Yet, there are certain priorities so deeply embedded within her that she struggles to shake through the shackles. She grows up from a naïve girl to a woman matured through suffering and experience. Throughout, Virmati fights to get what she wants. Although the novel is set against the political backdrop, the historical events recounted are purely imaginative reconstructions.

The novel Difficult Daughters is narrated in the flashback technique. The entire events are seen through the eyes of Ida, Virmati's daughter it is the daughter who attempts to investigate and reinstate the image of her mother, tarnished by those around her, to its true human qualities and emotions. The name of Virmati's mother is Kasturi. Thus the novel, which is about rediscovering the mother and restructuring and reinstating her place in society, involves three generations of mothers and daughters. In fact, the maternal line is even longer, if one considers the occasional references to Kasturi's childhood and her unnamed mother. The wide rift between Ida and Virmati, created during the mother's lifetime, is comparable to the distance between Virmati and Kasturi. The transgression of social norms and traditional ethical and moral codes by Virmati, for example, her decision to marry a married man carries a greater sense of sin and

stigma than the divorce of her daughter, whose experience of a less adverse and less rigidly patriarchal society is the outcome of the struggle of generations of mothers and daughters. The narrator makes an attempt to understand her mother in a way that the traditional family ignores. The rigid patriarchal society denounces Virmati's sentiments and it is for Ida to recreate her mother's history. She refuses to accept the family version of the mother's story and decides to probe deep into her past in order to discover a woman in the proper perspective of herself and time. The account grows out of interviews with people who knew her mother by reading newspapers of those times and by analyzing matter in an attempt to understand the prevailing socio-political circumstances of that earlier period. Her search takes her to her roots as she travels to Amritsar to excavate the buried past, to breathe life into the silence of her mother's history. She is alone in her search pitied by her relatives whose reaction to her divorced status is "... With Virmati for mother, it is not strange that such a thing should happen..." (pg.3). Even after her death, Virmati's image as an immoral, unethical woman does not fade. It is this misrepresentation of the image of her mother that Ida, the narrator, wishes to rectify. She takes the help of her Kailash Mama to retrace the steps that her mother took and begins with her visit to the AS college, where her mother had entered the bastion of male learning (pg.41) as a student, and where she met her father, a professor. "My history had started here, in this classroom....Virmati plus fiancé, the Professor plus wife. An invisible quadrangle in a classroom", says Ida (pg.49).

Dr. Anne John writes in the Indian Streams research Journal, "Manju Kapoor joins the group of women writers like Bharati Mukherjee, Shashi Deshpande, Anita Desai, Arundhati Roy and many others who portray the image of suffering but stoic women who eventually break free from the traditional shackles and live life on their own terms and conditions. Women under the patriarchal pressures and control are subject to much burnt and social ostracism. They are discriminated and biased in lieu of their sex. These women live and struggle under the oppressive mechanism of a closed society.....Defying patriarchal notions they enforce themselves not only

towards domesticity but also assert their individuality and aspire self-reliance through education". (6)

The members of the family who only wish to emphasize her 'nurturing' role as mother never reveal her other aspects. They point out that she "studied more than any other girl in the family" (pg.5), but there is an unmistakable touch of awe, distance and even disapproval that makes her another in the family. Ida now wants to reconstruct her past in a language that would establish her mother as a woman with the fullness of an individual.... With her desires and aspirations, physical and mental, and not just limiting her to the conventional roles of 'nurture' and 'care'-from material that was available to her through her endeavors. She says, "I have pieced together materials from memories that were muddled, partial, and contradictory. The places I visited, the stuff I read tantalized me with fragments that I knew I would not be able to fully reconstruct. Instead, I imagined histories, rejecting the material that didn't fit, molding ruthlessly the material that did. All though I felt the excitement of discovery, the pleasure of fitting narratives into a discernible inheritance" (258). Ida recognizes the fragmentary nature of her material but nevertheless relies on memory, personal visits, etc. because these are indispensable components in reconstructing the past that is not recorded in the usual sense of the word. Through the act of reconstruction, she realizes her own 'inheritance' through her mother's lineage. "This book weaves a connection between my mother and me, each word a brick in a mansion I made with head and heart" (258).

Virmati remains the outcaste in her family as also in her husband's home. The daughter who has thrown caution to the winds, who has no care for her younger sisters, who has brought only shame and sorrow to the family cannot be welcome. She is slapped and thrown out of the house by her mother when she visits her once after her marriage. But she feels the isolation most after her father's death when the most distant relatives have the right to enter the inner circle of the family but she is treated like an outsider. She feels not only her mother's 'inaccessibility' (53) but also her exclusion from the 'protective ring' (119) that her children have formed around her. The position was similar in the Professor's household. His indignant and injured wife refused to yield an inch of her territory to her. His mother was more conciliatory, but nevertheless could not really accept her. The professor was apprehensive of the entire state of affairs and despite his façade of boldness, his children by his first wife were not allowed to go close to her. A failed suicide attempt, the pain of conception and abortion before her marriage and of her conception and miscarriage after, further isolate

her and make her retreat into her own shell. With no space to call her own, the feeling of suffocation is unbearable. With the nationalist movement, and the threat of imminent partition in the world outside as a backdrop, Virmati herself felt the rupture that had been created between her and the rest of the world. She could relate neither to her families with their traditional norms, nor to the women who had in a sense broken away from the patriarchal system, for instance, her cousin Shakuntala or her roommate Swarnalata, who were unmarried and independent of male guidelines.

The narrator in her journey through her mother's life tries to bridge the gap that the two of them had in the letter's lifetime, by changing her perspective, moving the angle of her thinking, realizing her mother's anxiety for her. "Now her shadow no longer threatens me. Without the hindrance of her presence, I can sink into her past and make it mine" (258). The paradox of this complex relationship continues when with the shadow of her mother lifted, Ida emerges as a new self, but also as a rootless one since the 'safety net' is removed and she is now fighting her own battle. The discovery of the mother concurrently infuses her with a new sense of bonding and entrusts her with a sense of individual and social responsibility of carrying on with incomplete task on her own. But her mother has charted the way to her future. "Your mother secures your future by showing you what you will, in part, become. To be yourself you rebel against your mother, yet your opposing stance contains what it opposes", says Dorothy Rowe (xii).

Not having lived up to her father's expectations of becoming an all-rounder and disappointing her mother with a broken marriage, Ida wants to be different, but regrets marriage as a means of emancipation. She understands the 'trappings of a modern emancipated woman' with a covert traditional agenda-work and be independent, but also get married and have children. Her decision to divorce and remain single competes a process in which she not only emerges as the concluding force in the long generational struggle of women, but also comes out of the shadow of the mother to establish herself as an individual. This is what Pam Morris calls for in her argument for the reconceptualization of the mother daughter relationship because she sees "women's inability to represent their identity in positive terms as cause, in large part, by the deformation of the mother-daughter bond within the symbolic order" (Morris, pg.129). 'Motherhood' in the larger patriarchal social structure has a very constricted meaning. Creativity/creation is the male domain, whereas care and nurture is preserve of the female. According to Luce Irigaray, as explained by Pam Morris,

"because of this diminished value of the term 'mother', there is a risk for women of a compensating over investment in 'self'-denial, in non-being, or in an over possessive maternity" (Morris 129).

The projection of mother-daughter relationships in Indian literature is hard to find. *Difficult Daughters* from this perspective is a landmark novel, exploring the extremely complex relationships of women of more than three generations, who not only carry a certain tradition with them, but also clash at every step. Mohanram's comment about the representation of 'mother' in India literature being equated with 'motherland' becomes particularly significant in *Difficult Daughters*, written against the backdrop of the tortured and tormented motherland and the break - up of the nation; political history thus acts as an organic force inside the narrative and also as an objective critique of the social history- the history of gender relations in our country. Human desires, and the urge to lead a self-designed life very often creates an irrevocable line of pain which often imposes a heavy cost on oneself.

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A TEXT BOOK OF

Process Planning and Control

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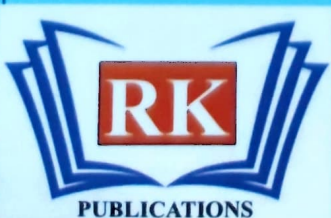
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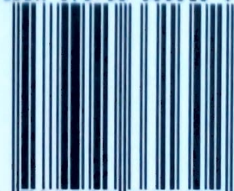
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A Text Book of

NETWORK SECURITY



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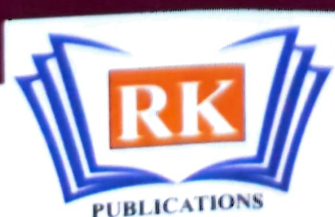
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Analysis of Development Rights

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Introduction

The concept of human rights has arisen in the twentieth century, though the thinking and idea of basic human rights exist from long times. In the thirteenth and the fifteenth century, there has been a mention of human rights in the form of natural rights which are based on laws of nature. Later they were known as basic or essential rights and today they are known by the name human rights. The thoughts of human rights got special attention after the Second World War. The worldwide human rights were declared on 10th December 1948 and an elaborate list of such rights was given for all. This draft contains total 30 sections and it has been divided into six parts namely, right to living, right to independence, right to property, right to constitutional remedies, political rights and social, economic, cultural rights. The first two sections of this covers the equality of every human being; section 28 is on the accessibility of human rights at the international level where as sections 29 and 30 defines the responsibilities of the people towards their society. The five sections from 22 to 26 cover the social, economic, cultural rights of the people and they are directly related to living, freedom and safety of the people. These are treated as very important in terms of economic perception. Sections 6 to 11 deals with the rights related with legal procedures. These are applicable to all types of rights and its attainment gives the real meaning to all rights. Civil rights are the protected rights by law. Conversions of human rights to civil rights are treated as an ideal situation. In a democratic set up, the rights in the areas of education, health and economy can be protected and preserved in a better way. In

the year 1966, the above mentioned all rights were divided into two parts namely as civil and political rights as the first part and social, economic, cultural as the second part. The today's new notion of development rights has incorporated all the above mentioned types of rights in it.

Meaning of Human Right

The concept of human rights is based on the idea of natural rights. The human rights are recognized as the modern form of the natural rights. In the twentieth century the rituals associated with the natural rights came to an end and these rights took shape of secular form. This secular form is nothing but the human right. According to Professor H. J. Laski, right means a condition of social life without which a person normally cannot have possibly his / her all round development. According to Random house encyclopedia, human rights mean the rights obtained by any person by birth which are very essential and vital for living a dignified life.

Human Development and Rights

After the Second World War, economic development became the fascinating subject of the entire world. The belief was that the development will provide the solution to every problem. The initial economic developments were considered a historical process. It expected to increase the production, productivity and consumption in the society. Further, it was realized that human resources in addition with physical capital play an important role in the development. The investments in human capital were considered to be vital for development. In this model the human were mainly seen as the mean of production only. In the human welfare point of view or approach, humans were seen as beneficiary. The basic needs approach for development led to an increase in the fulfillment of the basic requirements and also it brought to notice the mostly neglected aspects of the development process. The thought of future generation was also taken into consideration in the continuous development

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विश्वविद्यालय अनुदान आयोग की अनुशंसा के अनुसार राष्ट्रसंत तुकडोजी महाराज, नागपुर विश्वविद्यालय बी.कॉम. प्रथम वर्ष, द्वितीय सेमिस्टर के संशोधित पाठ्यक्रम के अनुसार लिखित पाठ्यपुस्तक, महाराष्ट्र के सभी विश्वविद्यालयों के वाणिज्य विद्याशाखाओं के लिए उपयुक्त।

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सारांश

भारतीय संस्कृति दुनिया में अनोखी है। यहाँ हर धर्म, जाति और क्षेत्र के लोगों की अपनी एक विशेष पहचान है। भारत में मुख्यतः हिंदू, मुस्लिम, सिख, ईसाई, बौद्ध, जैन धर्म पाए जाते हैं। भारतीय संस्कृति आम जीवन में बसी है। जो लोक के दुख और हर्षोल्लास को वाणी देती हैं, कभी क्लासिकल संस्कृति से टकराती तो कभी अंतर्मिश्रण करती एक जीवंत संस्कृति है। हर संस्कृति में बुरे और अच्छे तत्व, मृत और जीवंत तत्व होते हैं। भारत की कोई जाति नहीं कह सकती कि वह संस्कृति की मुख्य धारा में है और बाकी सभी उप-संस्कृतियाँ हैं। हमारे देश की सभी जातियाँ यहाँ की संस्कृति की समान विडंबनाओं और उपलब्धियों की भोक्ता है। साहित्य मनुष्य को देखनेका पक्षपाती है जिसमें समाज का हर वर्ग समाहित होता है। मानव को यदि किसी धर्म, जाति या समुदाय के आधार पर विभाजित किया जाता है तब स्वाभाविक है कि मानव जाति कि विशिष्टता, जीवन पहलू, आशा, आकांक्षा का प्रभाव हिन्दी उपन्यासों को भी प्रभावित करेगा श्र हिन्दू वर्ग के समान मुस्लिम वर्ग भी भारतीय संस्कृति का अभिन्न अंग है यह सभी भारतीयों को समझना होगा श्र राष्ट्रीयता एक सामूहिक भावना है। जब इसी सामूहिकता को धक्का लगता है तो हम मानते हैं कि राष्ट्रीय एकता बाधित हो रही है। जाति, धर्म, संप्रदाय, भाषा, खानपान, रहन-सहन, रूप-वर्ण, पूरब, पश्चिम, उत्तर, दक्षिण आदि के विवाद के बावजूद राष्ट्रीयता ही वह भावना है, जो देश के नागरिकों को एकता के सूत्र में बाँधे रहती है।

सांप्रदायिकता से तात्पर्य उस संकीर्ण मनोवृत्ति से है, जो धर्म और संप्रदाय के नाम पर पूरे समाज तथा राष्ट्र के व्यापक हितों के विरुद्ध व्यक्ति को केवल अपने व्यक्तिगत धर्म के हितों को प्रोत्साहित करने तथा उन्हें संरक्षण देने की भावना को महत्व देती है। यह भावना अपने धर्म के प्रति अंध भक्ति तथा परधर्म तथा उसके अनुयायियों के प्रति विद्वेष की भावना उत्पन्न करती है।

संकेत शब्द : संस्कृति, धर्म, विभाजित, राष्ट्रीयता, संकीर्ण, मनोवृत्ति, समाज, भावना, संप्रदाय, भक्ति।

भारतीय संस्कृति हर धर्म, जाति, क्षेत्र के लोगों की एक विशेष पहचान बनाती है। भारत में मुख्यतः हिंदू, मुस्लिम, सिख, ईसाई, बौद्ध, जैन धर्म हैं। सभी धर्मों की एक अस्मिता है। इनकी रक्षा करना ही लोक अस्मिता कहा जा सकता है। आधुनिक हिन्दी उपन्यासों द्वारा धार्मिक सांप्रदायिकता का चित्रण लेखक-लेखिकाओं ने हिन्दी उपन्यासों में किया है। 'कलिकथा: वाया बाइपास' (1998) अलका सरावगी का उपन्यास है। अलका सरावगी ने इस उपन्यास के द्वारा हिंदू-मुस्लिम एकता को भी उजागर किया है तथा बताया है कि दोनों धर्मों के लोग समान ही है। किशोर की माँ कहती है, 'जैसे हिंदू हैं, वैसे ही मुसलमान। हिंदू अपने धर्म का पाबंद है, मुसलमान अपने धर्म का। बचपन में एक बार किशोर बहुत बीमार पड़ गया था, तब नाखुदा मस्जिद के बाहर बैठे रहनेवाले एक फकीर की दुआ और फूँक से ही ठीक हुआ था।' आगे भी माँ किशोर से कहती हैं, 'तेरा जीवन उस फकीर की अमानत है। मुसलमान अपने धर्म के जितने पक्के हैं, उतने तो हिंदू है ही नहीं। महीने भर रोजा रखते हैं। उनसे हमारी लड़ाई कैसी?' (पृ. 94) हिंदू-मुस्लिम एकता को अलका सरावगी ने यहाँ उजागर किया है। यही भारतीय संस्कृति है जो अन्य धर्मों को समान नज़र से देखती है।

काशीनाथ सिंह का 'काशी का अस्सी' सन 2002 में प्रकाशित हुआ है। यह उपन्यास काशी की उस देशज और लोकपरंपरा की याद दिलाता है। बनारस शहर के दक्खिनी छोर पर गंगा किनारे बसा ऐतिहासिक मुहल्ला है अस्सी। काशी की एक संस्कृति है, लोक अस्मिता है, जो यहाँ के लोगों में बसती है। देश में जातिवाद, सांप्रदायिकता, आतंकवाद पर उपन्यास का पात्र रामवचन पांडे कहता है, 'पूरा देश एक भयानक हादसे से गुजर रहा है! आप यहाँ खड़े हैं और कौन जाने, कोई आतंकवादी आपकी ताक में कहीं छिपा हो? आप यहाँ बैठे हुए हैं, कौन जाने आपकी सीट के नीचे बम रखा हो, आप