



# ट्रांसफॉर्मिंग इंडिया

## विजन एंड चैलेंजेज



सम्पादक  
डॉ. दिनेश कुमार गुप्ता

# ट्रांसफॉर्मिंग इंडिया विजन एंड चैलेंजेज

सम्पादक

डॉ. दिनेश कुमार गुप्ता

द्वारा अग्रसारण संदेश

डॉ. संदीप कुमार शर्मा (निदेशक)  
प्रो. एन.एस. भण्डारी (कुलपति)  
डॉ. रमेश चन्द्र पुरोहित (प्राचार्य)  
डॉ. आभा शर्मा (प्राचार्य)



**N. B. Publications**  
Ghaziabad - 201102 (India)

## ई. बैंकिंग-अवसर और चुनौतियाँ

**डॉ. मदन मोहन वाष्णीय**

असि. प्रोफेसर एवं विभागाध्यक्ष, वाणिज्य संकाय विभाग, द0 राज आनन्द राजकीय स्नातकोत्तर महाविद्यालय बिसौली, बदायूँ, उत्तर प्रदेश

### सारांश

पिछले एक दशक में भारतीय बैंकिंग क्षेत्र में काफी विकास हुआ है। बैंकिंग प्रणाली की कार्यक्षमता निपुणता और कुशलता में भी सुधार हुआ है। बैंकिंग कारोबार व तकनीक के तालमेल के कारण गति, दूरी, पहुंच व सुविधा की दृष्टि से वित्तीय सेवाओं से स्वरूप में भी कई प्रकार के परिवर्तन हुए हैं, परिणाम स्वरूप भुगतान प्रणाली भी विश्वस्तरीय हो गई है। जहां एक ओर पारम्परिक शाखा केन्द्रित परिचालन को कोर बैंकिंग सोल्यूशन (CBS) के प्लेटफार्म पर लाकर बैंकों ने उल्लेखनीय कार्य किया है वहीं डिजिटल बैंकिंग ने भारत में बैंकिंग का वास्तविक धरातल प्रदान किया है।

डिजिटल युग में जहां एक ओर बैंकिंग जगत की चुनौतियां हैं वहीं दूसरी ओर सम्भावनाएं भी हैं। डिजिटल इंडिया के स्वप्न को साकार करने की दिशा में "राष्ट्रीय इलेक्ट्रॉनिक एवं सूचना प्रौद्योगिकी संस्थान (नाइलिट)" महत्वपूर्ण भूमिका निभा रहा है जिसमें प्रौद्योगिकी के क्षेत्र में कौशल विकास एवं क्षमता निर्माण हेतु बड़े महत्वपूर्ण कदम उठाये गये हैं। अतः बैंकों को भी बाजार का रुख पहचानना होगा और डिजिटल बैंकिंग को बढ़ावा देने के हर सम्भव प्रयास करने होंगे जिसके दूरगामी परिणाम रहेंगे और बैंक भावी चुनौतियों का सामना करते हुए अपना कारोबार बढ़ाने में सफल हो सकेंगे।

2023

# International Research Journal of Management Sociology & Humanities

Vol 14 Issue 10

ISSN 2348 – 9359



[www.IRJMSH.COM](http://www.IRJMSH.COM)



# **International Research Journal of Management Sociology & Humanities**



**ISSN 2348 – 9359 (Print)**

**An Internationally Indexed Peer Reviewed & Refereed  
Journal**

[www.IRJMSH.com](http://www.IRJMSH.com)  
[www.isarasolutions.com](http://www.isarasolutions.com)

Published by iSaRa

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on

## "India after Demonetization : Issues and Challenges"

(नोटबन्दी पश्चात् भारत : मुद्दे एवं चुनौतियाँ)

5-6 January 2019

Sponsored by : Department of Higher Education, U.P. Govt.



## *Proceedings of Seminar*

Under the auspices of

**D.R.A. Government Post Graduate College**

Bisauli, Badaun (U.P.)

Affiliated to M.J.P. Rohilkhand University, Bareilly

'B' Accredited by NAAC

website : [dragdcbisauli.org](http://dragdcbisauli.org)



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**Peer Reviewed Referred  
and UGC Listed Journal  
(Journal No. 40776)**



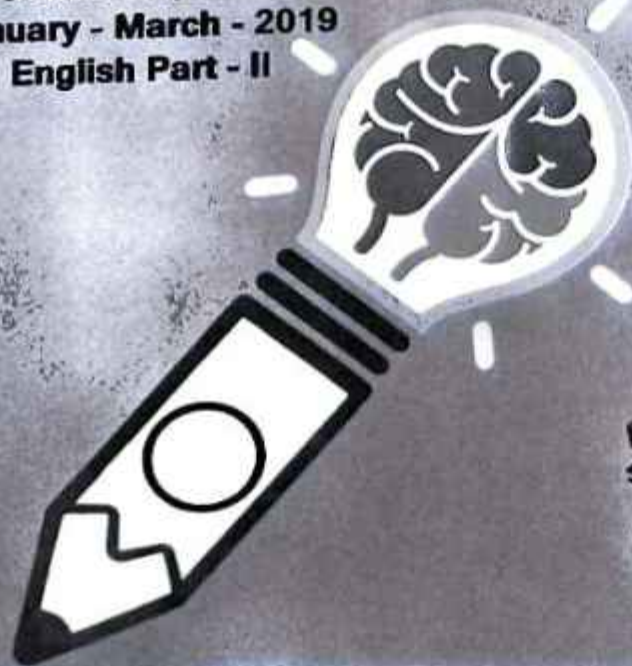
**ISSN 2277 - 5730**

**AN INTERNATIONAL MULTIDISCIPLINARY  
QUARTERLY RESEARCH JOURNAL**



**Volume-VIII, Issue-I  
January - March - 2019  
English Part - II**

**IMPACT FACTOR / INDEXING  
2018 - 5.5  
[www.sjifactor.com](http://www.sjifactor.com)**



ISSN 2277 - 5730  
AN INTERNATIONAL MULTIDISCIPLINARY  
QUARTERLY RESEARCH JOURNAL

# AJANTA

Volume - VIII

Issue - I

English Part - II

January - March - 2019

Peer Reviewed Refereed  
and UGC Listed Journal

Journal No. 40776



ज्ञान-विद्या-विजयते

IMPACT FACTOR / INDEXING  
2018 - 5.5  
[www.sjifactor.com](http://www.sjifactor.com)

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Asst. Prof. Vinay Shankarrao Hatole  
M.Sc. (Maths) M.B.A. (Mktg.) M.B.A. (H.R.)  
M.Drama (Acting) M.Drama (Prod. & Dir.) M.Ed.

❖ PUBLISHED BY ❖

**Ajanta Prakashan**  
Aurangabad. (M.S.)

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ISSN : (P) 0976-9447  
(e) 2454-8391  
Impact Factor : 7.712 (SJIF)

# JOURNAL GLOBAL VALUES

A PEER REVIEWED & REFEREED INTERNATIONAL JOURNAL

Vol. XI

Special Issue

Dec. 2020

## EMERGING & PROMINENT ISSUES IN GLOBAL CONTEXT



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## SKILL DEVELOPMENT PROGRAMMES AND EMPLOYMENT OPPORTUNITIES: PERSPECTIVES FOR EMERGING INDIA

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*D.R.A. Govt P.G. College, Bisauli (Badaun)*

### Abstract

There is an urgent need to replace old Industrial training Institutes in the new model ITIs. All ITIs put together have twenty lacs seats per annum, Just a fourth of the requirement of training one crore youth a year. The correction should be made with immediate effect. There is a need of collaboration with various National and International stakeholders including the government, industrial bodies, corporate, educational institutes as well as foreign investors and international agencies for improving skill quality, as well as providing placement opportunities. Skill development programmes will reduce the problem of unemployment and improve the quality of life of people, and Mudra Bank Yojana will provide financial assistance. Make In India will encourage companies to manufacture their products in India and also increase their investment. These initiatives taken by the government will increase entrepreneur and create employment opportunities in the emerging India.

### I. INTRODUCTION

Present paper is prepared to describe the Current status of skill development programmes & Employment opportunities and its impact on emerging India. Skills development is the driving force of economic growth and social development for any country. Launching the National Skill Development Mission in New Delhi, the Prime Minister said: "If China is recognized as the 'manufacturing factory of the world, India can become the 'Human Resource Capital'". Making his mission and objectives clear he stressed further, "there is a need for mapping job requirements for both domestic and global markets and then planning the skill development targets accordingly".

The convergence of Skill India and Make in India schemes will create fresh employment opportunities for young Indians. Make in India will boost manufacturing sector in India and they create more jobs. Skill India will provide skill workforce to the industry to increase productivity and ultimately, they get employment and lastly the country will boost. The status of skill workforce in India, if compared with the world, is very poor. Only around 4 per cent of the Indian workforces are skilled, whereas China is 47 percent, in Germany it is 74 Percent in Japan it is 80 per cent and, in South Korea it is 96 percent.

There is a huge requirement for skilled manpower in new India. India is a youngest country in the world; around 1.2 billion people are under age of 26 years by 2020. The growth of working age population needs to create more jobs. Every year around 5-7 million youth join in the workforce in India. National Skill Development Corporation (NSDC) is targeting for skilling 400 million people in India by 2022. Prime Minister launched the Pradhan Mantri Kaushal Vikas Yojana (PMKVY), and Skill Loan Scheme for fulfilling the employment mission.

ISSN: (P) 0976-5255  
(e) 2454-339X  
Impact Factor: 8.354 (SJIF)

# शोध मंथन

हिन्दी शोध पत्रिका

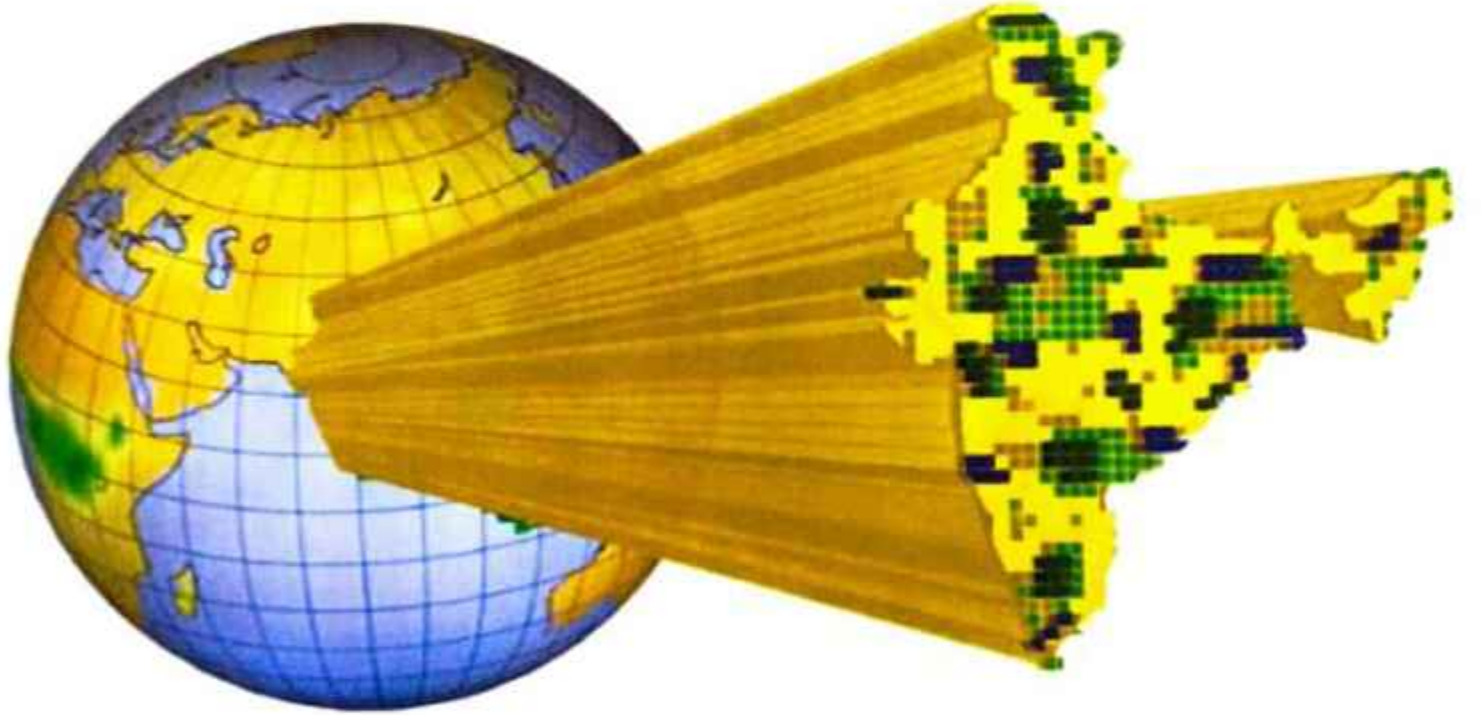
A PEER REVIEWED & REFEREED INTERNATIONAL JOURNAL IN HINDI

VOL - XII

SPECIAL ISSUE

OCT. 2021

सशक्त एवं सक्षम भारत - वर्तमान परिदृश्य एवं चुनौतियाँ



मुख्य संपादक  
डॉ० अभय कुमार मीतल

संपादक  
डॉ० संजय कुमार बंसल  
डॉ० मनीष कुमार गुप्ता

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## भारत में नागरिकता संशोधन कानून 2019 : वर्तमान परिदृश्य एवं भविष्य की संभावनाएं

डॉ० मदन मोहन दार्जीट  
विभागाध्यक्ष (राजिनीय संकाय)

२० राज आनन्द राज० स्नातकोत्तर महाविद्यालय, बिसौली

### सारांश

संविधान के अनुच्छेद 11 और अनुसूची सात के अन्तर्गत नागरिकता और शरणार्थियों के मामलों में कानून बनाने का हक सिर्फ भारतीय संसद को ही है। विदेशी लोगों को भारत में अनुच्छेद 20 और 21 के अन्तर्गत जीवन का अधिकार जरूर हासिल है लेकिन उन्हें अन्य कानूनों में बराबरी का कोई मौलिक अधिकार नहीं है। भारत की नागरिकता हासिल करना किसी भी विदेशी घुसपैठिये का मानवाधिकार भले ही हो लेकिन संवैधानिक अधिकार नहीं हो सकता। विदेशों से कानूनी तौर पर भारत आने का बीजा चाहिए होता है, जिसके लिये अलग देशों के नागरिकों के लिये अलग-अलग कानून है। ऐसे ही नियम यूरोप और अमेरिका में भी बनाए गये हैं, जिन्हें कभी भी विभेदकारी नहीं माना जाता। भारतीय नागरिकता के लिये संसद द्वारा बनाए गये कानून पर अन्तर्राष्ट्रीय बहस और विरोध दुर्भाग्यपूर्ण और दुखद है। नये कानून के विरोध में पूर्वोत्तर के राज्यों और अन्य जगहों पर विरोध प्रदर्शन, जनता का संवैधानिक अधिकार है लेकिन केरल, पंजाब, बंगाल और छत्तीसगढ़ जैसे राज्यों द्वारा इस कानून को न मानने के बयान असंवैधानिक होने के साथ संघीय व्यवस्था के खिलाफ है। दरअसल इस कानून के विरोध में बोट बैंक की राजनीति के साथ अवैध कामों को संवैधानिक रूप देने की गलत परम्परा छिपी हुई है, जो भारतीय गणतन्त्र के सामने सबसे बड़ी चुनौती है।

### मुख्य शब्द

नागरिकता, विदेशी घुसपैठिये, संघीय व्यवस्था, राजधर्म, नागरिक धर्म, नागरिकता संशोधन विधेयक 2019।

### प्रस्तावना

भारत देश भारतीय संविधान के लागू होने की 70वीं जयन्ती मना रहा है। स्मरणीय है कि 26 नवम्बर 2019 को संविधान दिवस के मौके पर प्रधानमंत्री ने आह्वान किया था कि समस्त देशवासी संविधान के आदर्शों और मूल्यों को आत्मसात करें और मौलिक कर्तव्यों का निर्वहन करें। संविधान के आदर्श और मूल्य क्या हैं? यह प्रश्न जटिल है, क्योंकि हमारा संविधान विश्व का सबसे बड़ा संविधान है, जिसमें 395 अनुच्छेद तथा 12 अनुसूचियां हैं और जो 104 बार संशोधित हो चुका है। संवैधानिक मूल्यों एवं आदर्शों का निर्वहन एक बड़ी चुनौती है। नागरिकों और यहां तक कि नए नागरिकों की सुरक्षा राजधर्म है, राज्य का परम दायित्व है, क्योंकि भारतीय संविधान के अनुसार जीवन का अधिकार मौलिक अधिकार है जिस विधि द्वारा स्थापित प्रक्रिया से ही छीना जा सकता है, अन्यथा नहीं। संविधान के मूल आदर्श संविधान की उद्देशिका में निहित हैं जो भारत के समस्त नागरिकों को सामाजिक, आर्थिक और राजनैतिक, न्याय, विचार, अभिव्यक्ति, विश्वास, धर्म और उपासना की स्वतन्त्रता, प्रतिष्ठा और अवसर की समता प्रदान करने तथा व्यक्तिगत गरिमा एवं राष्ट्र की एकता और अखण्डता सुनिश्चित करने वाली बहुता बढ़ाने के लिये आश्वस्त प्रदान करते हैं। 1975 में 42वें संविधान संशोधन के द्वारा नागरिकों के मूल कर्तव्यों संबंधी एक नये अनुच्छेद 51(क) को संविधान में समाहित किया गया। संक्षेप में नागरिकों के मूल कर्तव्य हैं— संविधान का पालन, उसके आदर्शों, संस्थाओं, राष्ट्रध्वज और राष्ट्रगान का आदर, स्वतन्त्रता के लिए राष्ट्रीय आन्दोलन को प्रेरित करने वाले आदर्शों को दिल से संजोना, भारत की एकता को अक्षुण्ण रखना, आह्वान करने पर देश की सेवा, भारत के सभी लोगों के प्रति समरसता और सदभाव, संस्कृति और पर्यावरण का संरक्षण, वैज्ञानिक दृष्टिकोण और मानवतावाद की भावना का विकास करना, सार्वजनिक संपत्ति की सुरक्षा और हिंसा से दूर रहना, इत्यादि।

### राजधर्म बनाम नागरिक धर्म

नागरिकों द्वारा मूल कर्तव्यों का निर्वहन समसामयिक परिस्थितियों में अत्यन्त महत्वपूर्ण है, जब दंगे आगजनी और हिंसा हो सार्वजनिक संपत्ति को नुकसान पहुंचे और नागरिकों का जीवन शकट में हो। ऐसी परिस्थिति में सभी नागरिकों का संविधान साक्षर होना और सभी हितधारकों द्वारा संविधानिक आदर्शों और मूल्यों का अनुपालन नितान्त आवश्यक है।

# THE INDIAN JOURNAL OF RESEARCH ANVIKSHIKI

Bi-Monthly International Journal of all Research

A Peer Reviewed and Refereed Journal



ISSN 0973-9777

GISI Impact Factor 3.5628

Volume-16, Number-1,2 &3

January, March & May 2022



**MPASVO**

Published on behalf of the MPASVO in  
association with the Member's of Anvikshiki

**Anvikshiki**  
**The Indian Journal of Research**  
Volume I6 Number I,2 &3 January, March & May 2022

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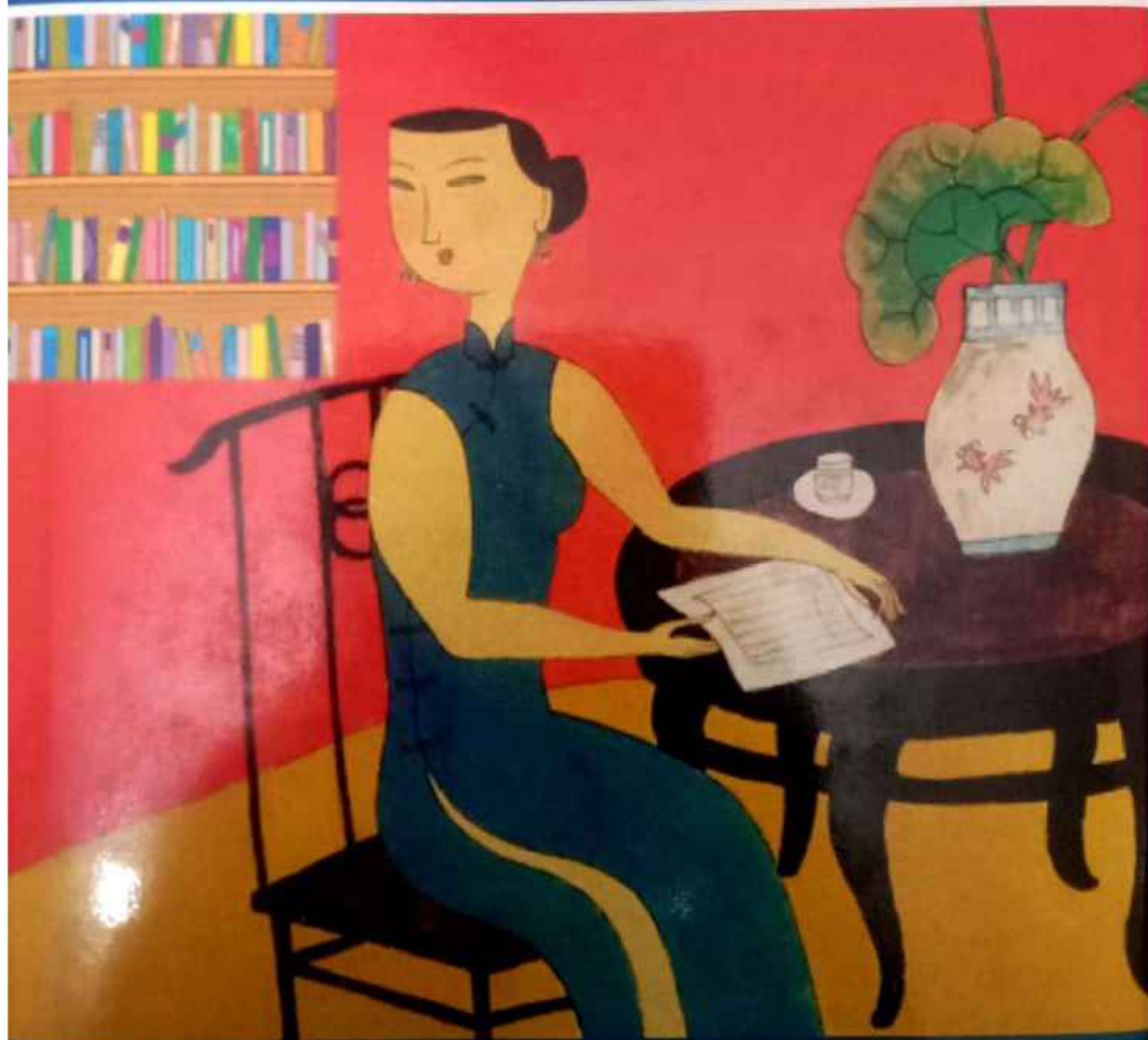
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PRINT ISSN 0973-9777, WEBSITE ISSN 0973-9777

CONTEMPORARY  
INDIAN WRITING  
IN ENGLISH



**ATLANTIC**

*Edited by*  
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# **Contemporary Indian Writing in English**

*Edited by*  
Charu Mehrotra

***ATLANTIC***

PUBLISHERS & DISTRIBUTORS (P) LTD

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## A Diasporic Glance on Vikram Seth's *A Suitable Boy*

Parul Rastogi

Indian English literature has reasonably long period of growth. It began in early nineteenth century and has continued ever since, acquiring much newer and much larger dimensions. After Independence, and particularly in the last two decades of the 20th century, it got integrated with the development of "Indian Bhasha Languages" and came to be considered as one of the major Indian language/literature for all purposes. We take an example of Vikram Seth's novel *A Suitable Boy* and study it through a Diasporic glance.

*A Suitable Boy* is an outstanding achievement for any Indian English writer today. It is both comprehensive and compact and an able account of many forces that operate in the Indian society in the years immediately after independence and a scintillating analysis of clash of personalities, convictions and cultures. When India gained independence from Great Britain in 1947 some stalwart nationalists predicted that the imperial languages would vanish from the subcontinent. At that time only a handful of novels in English by Indians had appeared so those who foresaw the demise of this foreign language assumed that such a hybrid form will fade as well since 1947. Several Indian writers of English language fiction



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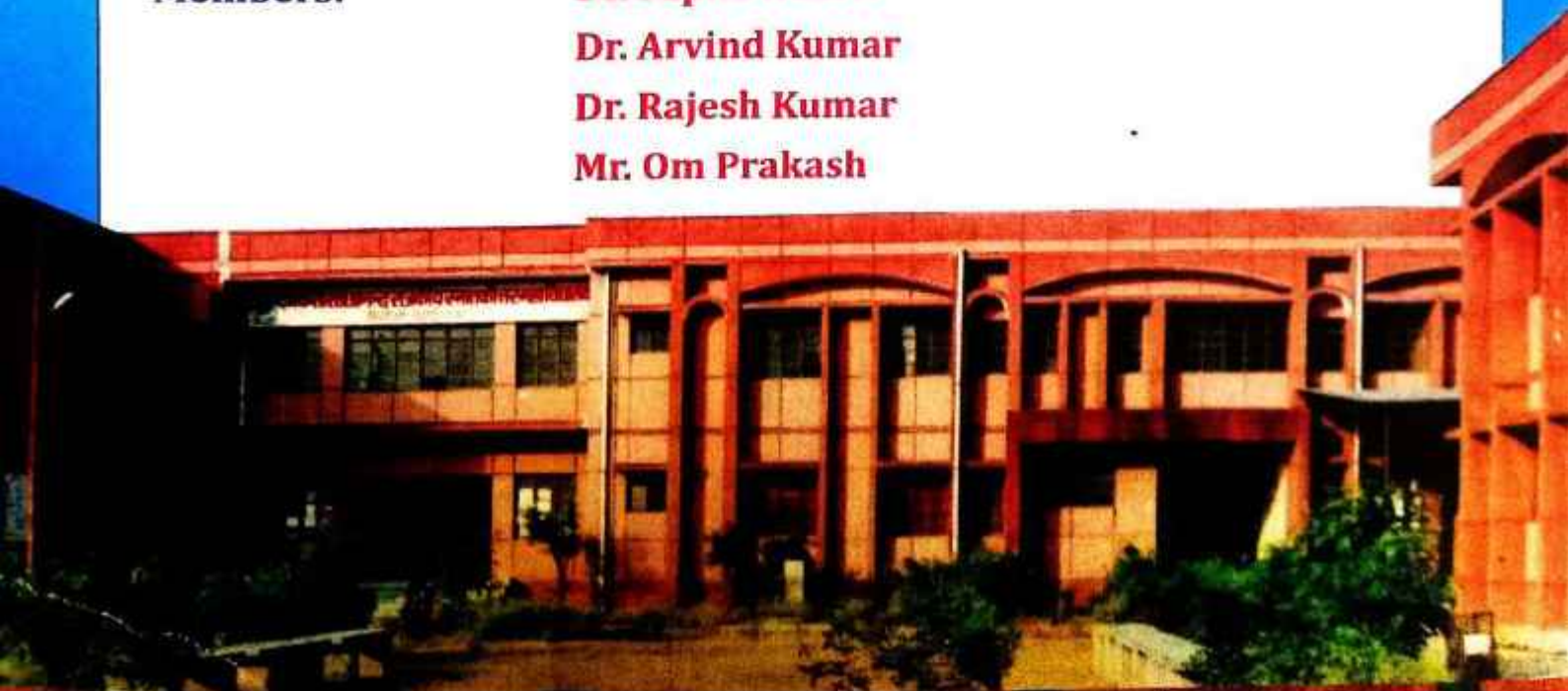
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# Managerial & Entrepreneurial Interventions for Sustainable Development in India



Editors :  
Dr. Sanjeev Kumar Varshney | Dr. Gunjan Agrawal

# Sustainable Development: A Great Need in India

Article  
6

Dr Parul Rastogi  
Assistant Professor of English  
Govt. P.G. College Bisauli, Budaun

Sustainable development is the great need of the world of progress. It has been defined in many ways, but the most frequently quoted definition is from our common future, also known as the **Brundtland Report**:-

“Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.”<sup>1</sup>

There are seventeen certain sustainable development goals which are necessary to improve the society. Our great prime minister has taken so many steps for sustainable development. These seventeen goals are:- no poverty, zero hunger, good health and wellbeing, quality of education, gender equality, clean water and sanitation, affordable and clean energy, decent work and economic growth, industry, innovation and infrastructure, reduced inequality, sustainable cities and communities, responsible consumption and production, climate action, life below water, life on land, peace and justice strong institutions, partnership to achieve the goal. These seventeen goals are to transform the world for persons with disabilities.

**Envision 2030**:- In September 2015, the general assembly adopted 2030 the agenda for sustainable development goals. Building of the principle of “leaving no one behind,”<sup>2</sup> the new agenda emphasizes a holistic approach to achieve sustainable development for all. As we know that since ancient times India remained the earth of rishi- munis’ conception or culture. We think about-“सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामया, सर्वे मद्राणि पश्यन्तु, मा कश्चित् दुःख भाव भवेत्।” Envision 2030 will work to promote the mainstreaming of disability and the implementation of 17 sustainable goals through its remained 11-12 years life span with this purpose that disables persons will remove their weaknesses and go forward the right path of development and progress. Our respected prime minister is working on many plans one of them is making India digital in every fields so that India will become corruption free India and transparency will come in every field.

Sustainable development has “three main pillars economic, environmental and social”.<sup>3</sup> These three are informally referred to as profit for people. Sustainable development is often partnered with good corporate citizenship. This means that organizations in the health system can use their corporate powers and resources in ways that benefit rather than damage in economic, social and physical environment in which live. It depends on the health and care system of its citizens but today we find that we use polybags, we spend unnecessary fuel by driving vehicle by which our environment has become pollute. A sustainable health and care system is achieved by delivering high quality care and improved public health without exhausting natural resources or causing severe ecological damage. According to World Health Organization, “recent estimates show that



July-December 2022 &

January-June 2023

Volume-10 Number-2

& Volume-11 Number-1

ISSN 2347 - 8373

COSMOS Impact Factor 4.128

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Six-monthly Journal

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the Member's of SAARC International Journal of Research

Varanasi, U.P. INDIA

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Volume 10 Number 2 July-December 2022  
& Volume 11 Number 1 January-June 2023

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PRINT ISSN 2347-8373, WEBSITE ISSN 2347-8373

## DAS WAS A CONFESSIONAL POET IN ENGLISH AS WELL AS MALAYALAM

DR. PARUL RASTOGI\*

### *Declaration*

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Kamala Surayya (born Kamala; 31 March 1934 – 31 May 2009), better known by her one time pen name Madhavikutty and married name Kamala Das, is an Indian poet in English as well as Malayalam from Kerala, India. I was also a writer. Her popularity in Kerala is mainly based on her short stories and autobiography, while her poetry in English under the pen name of Kamala Das is famous for poems and candid autobiography.

She was also a widely read columnist and wrote on a wide variety of topics including women's issues, child care, politics, etc. Her liberal treatment of female sexuality marked her as an idolater in the popular culture of her generation. She died on 31 May 2009, at the age of 75, at the Jehangir Hospital in Pune.

She was noted for her many Malayalam short stories as well as poems written in English. Das was also a syndicated columnist. She once claimed that "poetry doesn't sell in this country

[India]", but her outspoken columns, which voiced women's issues and everything from child care to politics, were popular. Das was a confessional poet whose poems are often equated with the poems of Anne Sexton and Robert Lowell.

Kamala Das's first book of poetry, *Summer in Calcutta* was a breath of fresh air in Indian English poetry. She wrote mainly about love, betrayal and the resulting suffering. Das abandoned the certainties offered by an archaic, and somewhat sterile, aestheticism for freedom of mind and body at a time when Indian poets were still governed by "19th-century fiction, sentiment and romantic love".

Her second book of poetry, *The Descendants*, was even more explicit, urging women to:

Gift him what makes you woman, the scent of/ Long hair, the musk of sweat between the breasts./ The warm shock of menstrual blood, and all your/ Endless female hungers ... — *Kamala Das, "The Looking Glass", The Descendants*

This directness of her voice drew comparisons with Marguerite Duras and Sylvia Plath. At age 42, she published *My Story*, a daring autobiography; It was originally written in Malayalam (titled *Ente Katha*) and later he

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# THE INDIAN JOURNAL OF RESEARCH ANVIKSHIKI

Bi-Monthly International Journal of all Research

A Peer Reviewed and Refereed Journal



ISSN 0973-9777

GSI Impact Factor 3.5628

Volume-16 Number-4,5,6

& Volume-17 Number-1

July, September, November 2022

& January 2023



**MPASVO**

Published on behalf of the MPASVO in  
association with the Member's of Anvikshiki

Anvikshiki

# The Indian Journal of Research

Volume 16 Number 4,5 ,6 July,September,November 2022  
& Volume 17 Number 1 January 2023

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PRINT ISSN 0973-9777, WEBSITE ISSN 0973-9777

## SRI AUROBINDO DEVELOPED A SPIRITUAL PRACTICE IN HIS LIFE AND WRITINGS

DR. PARUL RASTOGI\*

### *Declaration*

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Parul Rastogi* the author of the research paper entitled SRI AUROBINDO DEVELOPED A SPIRITUAL PRACTICE IN HIS LIFE AND WRITINGS declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Sri Aurobindo (born Aurobindo Ghose; 15 August 1872 – 5 December 1950) was an Indian philosopher, yogi, Maharishi, poet and Indian nationalist.<sup>1</sup> He was also a journalist, editing newspapers such as *Vande Mataram*. He joined the Indian movement for independence from British colonial rule, was one of its influential leaders until 1910, and then became a spiritual reformer, introducing his perspective on human progress and spiritual development.

Aurobindo studied for the Indian Civil Service at King's College, Cambridge, England. After returning to India he took up various civil service works under the Maharaja of the Princely state of Baroda and became increasingly involved in nationalist politics in the Indian National Congress and the nascent revolutionary movement in Bengal with the Anushilan Samiti. He was arrested in the aftermath of a number of bombings linked to his organization in a public trial where he faced charges of treason for Alipore Conspiracy. However, Sri Aurobindo could only be convicted and imprisoned for writing articles against British colonial rule in India. He was released when no evidence could be provided, following the murder of a prosecution witness, Narendranath Goswami, during the trial. During his stay in the jail, he had mystical and spiritual experiences, after which he moved to Pondicherry, leaving politics for spiritual work.<sup>3</sup>

In Pondicherry, Sri Aurobindo developed a spiritual practice which he called Integral Yoga. The central theme of his vision was the evolution of human life into divine life in a divine body. He believed in a spiritual realization that not only liberates but transforms human nature, thereby enabling a divine life on earth. In 1926, with the help of his spiritual aide, Mira Alfassa (referred to as "The Mother"), the Sri Aurobindo Ashram was established.

\*Assistant Professor, Department of English, D.R.A. Govt. P.G. College (Bisauli) Budaun (U.P.) India.



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On

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Issues and Challenges**

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**30-31 December 2017**



Under the auspices of



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## GLOBALIZING IMPACT ON THE NEED OF EDUCATION ON THS SUSTAINABLE RURAL DEVELOPMENT

**Dr. Parul Rastogi**

*Assistant Professor of English, Government P.G. College, Bisauli (Budaun)*

**"The science of today is the technology of tomorrow"**

**1- By Edusand Tells** - Science means development and technology means also development. It is said that science is a good servant but a bad master. To keep the scientific knowledge or technical knowledge, we should be educated. Man does not survive only on rice or bread. Owing to the vital role of education in the economic, cultural and scientific and social development of a nation. It is treated as a national responsibility. Science the day of prehistory, there are regular technological developments to fulfill the needs of human being, such as food, shelter and safety. Development in every sphere of human activity is an unending and continuous process. The modern world is witnessing tremendous progress in each and every field of science and technology as in nuclear sciences, space sciences, electronic engineering and biological sciences and so on but at the same time there advancement are bringing about destruction and disasters in some quarters. This is due to the thoughtless interference of man over environment which has caused enormous damaged to the environment not only for present time but also for future generations. To meet the present crisis, the sustainability in development is the only solution.

**1- Definition of sustainable development** - Recently we see human needs go beyond the physical aspects are immersed in social or economic environment as well, we require meaning feel employment and job satisfaction, environment leisure and some human qualities like respect care and affection etc. Deprived of these, a person may languish just as surely as if deprived of food and water. Most of our physical needs demand access to natural resources such as land, water and air which the aid of radiant energy from sun generate plants and animals. The so called non renewable resources such as minerals and fossil fuels are also needed for human survival and development. All these resources are present on thin layer of the earth's surface, which is commonly termed as environment. We are changing the basic components of our environment by adding synthetic and chemical products and by products and there by changing the hydrosphere and atmosphere. The popular definition of sustainable development is **"To meet the needs of the present without compromising ability of the future generations to meet their own needs"** As quoted in Brund hand commission Report in 1987

It is a fact that consideration of human needs presumes that human beings must actively seek ways to improve the quality of their life. People are becoming increasingly conscious of varieties of problem like global warming, ozone layer depletion, acid rain,



**Proceedings**



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**12<sup>th</sup> - 13<sup>th</sup> Jan 2017**

**on**

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# लोकतंत्र के चरमोत्कर्ष में सोशल मीडिया की भूमिका

डॉ० राघेश्याम सिंह  
असि० प्रो०, अग्रजी  
राजकीय स्नातक महाविद्यालय, बदायूँ

-डॉ० पारुल रस्तोगी  
असि० प्रो०, अग्रजी  
राजकीय स्नातक महाविद्यालय, बदायूँ

लोकतंत्र को और अधिक मजबूत बनाने की दिशा में सोशल मीडिया प्रभावी सिद्ध हो रहा है। फेसबुक, ट्वीटर, यू-ट्यूब जैसे वेबसाइट्स आज लोकप्रिय होते जा रहे हैं, इन वेबसाइट्स से आम आदमी से लेकर राजनीतिक हस्तियाँ सम्बद्ध होती जा रही हैं। सामाजिकता का नया मानक बन कर उभरे सोशल मीडिया से दूर व्यक्ति को स्वयं का असामाजिक, पुरातन व रूढ़िवादी होने की अनुभूति होती है। नवयुवा वर्ग के लिए तो यह एक आवश्यक आवश्यकता बन गई है। ये वेबसाइट्स मात्र दोस्तों एवं जनता से सम्पर्क का ऑनलाइन माध्यम ही नहीं हैं अपितु जनजागरूकता, प्रत्येक मुद्दे व विषय पर अपनी अभिव्यक्ति प्रस्तुत करने तथा विमर्श में सहभागी बनने का एक सशक्त व अनिवार्य माध्यम है। समाज को सूचना प्रदान करने एवं स्वयं सूचना प्राप्त कर उस पर प्रतिक्रिया व्यक्त करने का ऑनलाइन माध्यम होने के कारण परम्परागत मीडिया ने ही इसे 'इलेक्ट्रानिक' 'डिजिटल' 'ऑनलाइन' आदि शब्दों से परहेज करते हुए सीधे 'सोशल मीडिया' का नाम दे दिया है।

सोशल मीडिया की लोकप्रियता व आवश्यकता की स्थिति यह है कि प्रातः जगने से लेकर सोने के पूर्व बिस्तर तक उपभोक्ता का साथी बना रहता है। यह भी माना जाता है कि समाज की यह प्रवृत्ति सम्पूर्ण समाज की अवधारणा से पृथक ऑनलाइन समाज को जन्म दे दी है जो पूर्व व लौकिक समाज से दूरी बनाते हुए कहीं न कहीं असामाजिकता को जन्म दे रही है। पारिवारिक रिश्तों में मधुरता व घनिष्ठता समाप्त हो रही है, वहीं इसका दूसरा पहलू यह भी है कि दूर दूर जा बसे रिश्तेदारों से रिश्तेदारियाँ निभाने व उनके सम्पर्क में बने रहने की आदत भी विकसित हुई है। वरना संचार क्रान्ति के पूर्व के युग में लोग अपनों के सम्बन्ध को जीवंत नहीं रख पाते थे। लोग अपनों को भूल जाते थे या व्यवसायिक विवशताएँ उन्हें भूलने के लिए विवश कर देती थीं। 'डाकघर' के माध्यम से कभी-कभी औपचारिकता व श घर में आयोजित किसी आयोजन व समारोह में एक दूसरे को आमंत्रित कर अपने कर्तव्यों की इति श्री कर लेते थे।

प्रत्येक विषय के दो पक्ष होते हैं। सकारात्मक रूप व नकारात्मक रूप दोनों ही प्रभावी होते हैं। सोशल मीडिया का नकारात्मक रूप जहाँ समाज में विद्वेष को बढ़ावा दे रहा है। दंगे फसाद की जड़ भी सिद्ध हो रहा। फेक न्यूज के कारण मतिभ्रम की स्थिति भी पैदा कर रहा है। वहीं इसका सकारात्मक पक्ष यह भी है कि एक दूसरे का सहयोग जो चाह कर भी सूचना नहीं मिलने के कारण नहीं हो पाता था वो समाप्त हो गया। सामाजिक जागरूकता का अभाव समाप्त करने के लिए सोशल मीडिया वरदान सिद्ध हो रहा है। नित नये नूतन विचारों के आदान-प्रदान का सशक्त माध्यम सिद्ध हो रहा है, साथ ही विभिन्न वैचारिक अधिष्ठानों के अनुयायियों के मध्य स्वस्थ-अस्वस्थ बहस को भी जन्म दे रहा है। जिसके कारण आदर्श तो नहीं परन्तु सच्चे लोकतंत्र को विकसित और सुदृढ़ करने के लिए इसकी उपयोगिता महत्वपूर्ण सिद्ध हो रही है।

सामाजिक व सांस्कृतिक क्षेत्र के अतिरिक्त सोशल मीडिया ने लोकतांत्रिक तरीके से राजनीति के क्षेत्र में भी कई ऐसे अभूतपूर्व कार्यों को अंजाम दिया जिससे इसकी शक्ति का लोहा मानकर सभी राजनीतिक दल और नेता इसको अपनाने के लिए बाध्य हो गये हैं। भारत में 'इंडिया अगेंस्ट करप्शन' ने फेसबुक के माध्यम से लोगों को जोड़ कर 'जनलोकपाल बिल' के समर्थन में एक बड़ा जनान्दोलन खड़ा कर दिया था। अरब देशों के तानाशाही व्यवस्था के प्रति लोकतांत्रिक राजनीतिक परिवर्तन के लिए हुई क्रान्तियों में सोशल मीडिया ने ही अग्रणी व प्रमुख भूमिका का निर्वहन किया। कई देशों में विशेष प्रकार के जनमत का निर्माण करने में भी इसकी प्रमुख भूमिका रही। भारत में स्पष्ट तौर पर तो नहीं किन्तु जनमत निर्माण में इसकी भूमिका बढ़ती जा रही है। मिस्त्र के सत्ता परिवर्तन में तो इसकी बहुत बड़ी भूमिका थी।

प्रेस अर्थात् मीडिया को लोकतंत्र का चौथा स्तंभ कहा गया है। आधुनिक जन संचार माध्यमों में सर्वाधिक उपयुक्त सोशल मीडिया परम्परागत मीडिया से भी शक्तिशाली लोकतंत्र के चौथे स्तम्भ की अवधारणा सत्य सिद्ध कर रहा है। एक लम्बे समय तक लोकतंत्र का आशय शासन के एक प्रकार से ही लिया जाता था, किन्तु आधुनिक समय में लोकतंत्र का आशय जनता व समुदाय के उत्थान व प्रगति में अधिक से अधिक जनसहभागिता और शासन से जुड़कर या पृथक रहकर,

# THE INDIAN JOURNAL OF RESEARCH ANVIKSHIKI

Bi-Monthly International Journal of all Research

A Peer Reviewed and Refereed Journal



ISSN 0973-9777

ISI Impact Factor 3.5628

Volume-14, Number-1,2,3,4

January, March, May, July 2020



**MPASVO**

Published on behalf of the MPASVO in  
association with the Member's of ANVIKSHIKI

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Bi-Monthly International Journal of All Research

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Anvikshiki, The Indian Journal of Research is Published every two months (January, March, May, July, September and November) by mpasvo Press, Varanasi, U.P. India. A Subscription to The Indian Journal of Research : Anvikshiki Comprises 6 Issues in Hindi and 6 in English and 3 Extra Issues. Prices include Postage by Surface mail, or For Subscription in the India by Speed Post. Airmail rates are also available on request. Annual Subscriptions Rates (Volume 14, 6 Issues in Hindi, 6 Issues in English and Few Special Issues of Science 2017):

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B.32/16 A., Flat No.2/1, Gopalkunj, Nariya, Lanka, Varanasi, U.P., India

Mobile : 99935784387, Tel. 0542-2310539, e-mail : maneeshashukla76@rediffmail.com, www.anvikshikjournal.com

Office Time : 3-5 P.M. (Sunday off)

*Journal set by :* Maheshwar Shukla, maheshwar.shukla@rediffmail.com

*Printed by :* mpasvo Press

*Date of Publication :* 01 July 2020



Maneesha Publication

(Letter No V-34564, Reg. 53/2007-2008)

B-32/16-A-2/1, Gopalkunj, Nariya, Lanka

Varanasi, U.P., India

# Anvikshiki

## The Indian Journal of Research

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PRINT ISSN 0973-9777, WEBSITE ISSN 0973-9777



January-June 2022

Volume-10 Number-1

ISSN 2347 - 8373

ijraeditor@yahoo.in

# SAARC : INTERNATIONAL JOURNAL OF RESEARCH

Six-monthly Journal

A Peer Reviewed and Refereed Journal

# SIJR

Published on

Behalf of the MPASVO in association with

the Member's of SAARC International Journal of Research

Varanasi, U.P. INDIA

## MPASVO

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# International Journal of Research

Six-Monthly International Journal of All Research

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SAARC, International Journal of Research is Published every Six months (January-June & July-December) by mpasvo Press, Varanasi, U.P., India. A Subscription to SAARC, International Journal of Research Comprises 2 Issues in Hindi and 2 in English. Prices include Postage by Surface mail, or For Subscription in the India by Speed Post. Airmail rates are also available on request. Annual Subscriptions Rates (Volume 10, 2 Issues in Hindi, 2 Issues in English 2022):

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Office Time : 3-5 P.M. (Sunday off)

**Journal set by : Maheshwar Shukla, maheshwar.shukla@rediffmail.com**

**Printed by : mpasvo Press**

**Date of Publication : 15 May 2022**



**Maneesha Publication**  
(Lener No V-34564, Reg 533/2007-2008)  
B-32/16-A-2/1, Gopalkunj, Nariya, Lanka  
Varanasi, U.P., India

# SAARC

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Volume 10 Number 1 January-June 2022

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PRINT ISSN 2347-8373, WEBSITE ISSN 2347-8373



# THE INDIAN JOURNAL OF RESEARCH ANVIKSHIKI

Bi-Monthly International Journal of all Research

A Peer Reviewed and Refereed Journal



ISSN 0973-9777

GSI Impact Factor 3.5628

Volume-16 Number-4,5,6

& Volume-17 Number-1

July, September, November 2022

& January 2023



**MPASVO**

Published on behalf of the MPASVO in  
association with the Member's of Anvikshiki

Anvikshiki

# The Indian Journal of Research

Volume 16 Number 4,5 ,6 July,September,November 2022  
& Volume 17 Number 1 January 2023

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PRINT ISSN 0973-9777, WEBSITE ISSN 0973-9777

## SRI AUROBINDO DEVELOPED A SPIRITUAL PRACTICE IN HIS LIFE AND WRITINGS

DR. PARUL RASTOGI\*

### *Declaration*

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, Parul Rastogi the author of the research paper entitled SRI AUROBINDO DEVELOPED A SPIRITUAL PRACTICE IN HIS LIFE AND WRITINGS declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Sri Aurobindo (born Aurobindo Ghose; 15 August 1872 – 5 December 1950) was an Indian philosopher, yogi, Maharishi, poet and Indian nationalist.<sup>1</sup> He was also a journalist, editing newspapers such as Vande Mataram. He joined the Indian movement for independence from British colonial rule, was one of its influential leaders until 1910, and then became a spiritual reformer, introducing his perspective on human progress and spiritual development.

Aurobindo studied for the Indian Civil Service at King's College, Cambridge, England. After returning to India he took up various civil service works under the Maharaja of the Princely state of Baroda and became increasingly involved in nationalist politics in the Indian National Congress and the nascent revolutionary movement in Bengal with the Anushilan Samiti. He was arrested in the aftermath of a number of bombings linked to his organization in a public trial where he faced charges of treason for Alipore Conspiracy. However, Sri Aurobindo could only be convicted and imprisoned for writing articles against British colonial rule in India. He was released when no evidence could be provided, following the murder of a prosecution witness, Narendranath Goswami, during the trial. During his stay in the jail, he had mystical and spiritual experiences, after which he moved to Pondicherry, leaving politics for spiritual work.<sup>3</sup>

In Pondicherry, Sri Aurobindo developed a spiritual practice which he called Integral Yoga. The central theme of his vision was the evolution of human life into divine life in a divine body. He believed in a spiritual realization that not only liberates but transforms human nature, thereby enabling a divine life on earth. In 1926, with the help of his spiritual aide, Mira Alfassa (referred to as "The Mother"), the Sri Aurobindo Ashram was established.

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