

## "Unfolding the GST Dilemma: The Distressing Impact on India's Healthcare Sector"

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### Abstract

The implementation of the Goods and Services Tax (GST) in India, hailed as a landmark tax reform, has ushered in a new era of taxation, aiming to streamline the nation's complex tax structure. It was expected to benefit each and every sector of the economy. However, its repercussions on the healthcare sector have proven to be far from favourable. This research paper delves into the detrimental consequences of GST on the Indian healthcare sector.

GST has placed an onerous burden on healthcare providers, leading to increased operational costs, which are often passed on to patients in the form of higher healthcare fees. Access to quality healthcare has become a luxury for many, exacerbating existing disparities in healthcare delivery.

The healthcare industry, historically characterized by its role in safeguarding public health, is grappling with increased tax burdens, elevated compliance costs, and intricate GST procedures diverting resources away from patient care.

This paper sheds light on the unfavourable effects of GST on the healthcare industry in India. It highlights how the intended benefits of GST have been overshadowed by rising healthcare costs, reduced accessibility, and the overall strain on the sector. The findings underscore the need for policymakers to revisit the GST framework for healthcare, aiming to strike a balance between revenue generation and the health and well-being of the Indian populace.

*Keywords : Exemptions, GST, Healthcare, Taxation, Tax revues*

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# Complexities of Global Taxation System & Resulting Tax Reforms

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Kurukshetra University, Kurukshetra

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## Abstract

With Globalization, integration of world economy, trade and commerce is taking place. But the ease of trade and commerce is not as smooth as it seems to be because though we have transformed companies into Multinational corporations, but failed to ensure that our international tax system is fit for globalised world economy. It is cumbersome to operate in each country and the operational efficiency is hampered due to complex and heterogeneous taxation mechanism of multiple countries. Time, money, and mental pain spent by taxpayers in order to comply with the tax system increase due to heterogeneity of global taxation system. Increased complexity of organisations, cross-country investments and acquisitions are leading to more complex tax rules. Eagerness of different countries to invite foreign investments, globalisation of economies, free trade agreements and tax treaties etc. further add to these complexities.

The present paper focuses on the analysis of taxation mechanism of different countries and operational inefficiencies that occur due to this heterogeneity and the reforms taken to simplify this taxation complexity. To make the international tax laws more compliance friendly, comprehensive reforms are being made in the tax laws all across the globe.

*Keywords:* globalization, reforms, tax

## Introduction

"Beginning together, continuing together, and succeeding together are the three pillars of success. "No one can succeed alone. The same applies to the economies. Every nation excels in one area while falling short in another. This leads to the integration of economies to satisfy the unfulfilled needs. This interaction of one economy with the other gave us the concept of globalization. The central feature of globalization is an economic process of interaction and integration of social and cultural aspects.

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## New Tax Regime: The Default Tax Regime

### Comparative Study from the Perspective of a Salaried Employee

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#### **ABSTRACT**

In order to simplify taxes, our taxation policies get revised every year. In budget 2020, it was decided to give new optional tax system to an individual as well as HUF assesses. New direct tax regime was introduced u/s 115BAC from financial year 2020-21 with reduced income tax slab rates and the removal of rebates and exemptions. The new tax regime was also called an Optional tax regime because Government had not abolished old tax regime rather given option to choose the tax regime i.e. either Old or New. But it was observed that there were few takers for the new tax regime. Roughly around 35% switched over to new regime as it was easier and less complicated. But at the same time, taxpayers in the habit of savings, long term housing loans, children education, etc. preferred old regime over the new and wish to stick to the old regime forever, if given option. The failure of the new tax regime to attract a large number of taxpayers forced the Finance Minister Ms Nirmala Sitaraman to take a holistic view and make new tax regime more attractive. As a result, while presenting Budget 2023, the Finance Minister proposed to extend the new tax regime to Association of Persons AOP (other than co-operative), Body of Individuals BOI and Artificial Juridical Person AJP and to make the new tax regime to be the default tax regime. Substantial reliefs in tax rates as well as a few exemptions and deductions are proposed in new tax regime in the Budget, 2023.

This paper aims to study the comparison of new income tax system with old tax system in India and evaluate the benefit analysis on the basis of comparison between the two systems for salaried persons aged up to 60 years. The study is purely based on secondary data. Various figures are obtained from the literature, journal publications and websites. Thereafter this paper discusses advantages and disadvantages of two systems and explains the possible challenges and opportunities that taxpayers will face in taking the decisions regarding selection of one tax regime between two. The study takes in to consideration only the standard deduction, deduction under section 80C and deduction on account of interest on housing loan.

*Keywords: Income Tax, New Taxation system, Exemptions, Deductions*

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## Green Financing: New Age Financing to Sustainable Economic Growth

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&

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### Abstract:

One bottom line of profit maximisation has long back been replaced by triple bottom line which requires companies to focus on social and environmental issues also along with profit maximisation. All over the globe, researches are being conducted continuously to identify novel approaches for achieving sustainability. Investment in green technology, green consumption and green production is the need of the hour. Green finance has the potential to make a significant difference in the environment and society. The financial support given to projects dealing with environmental protection, reducing the effects of climate change, reducing carbon-emission and investing in renewable sources is known as "green finance." The present paper studies the various types of green finance and the challenges for green finance.

**Keywords:** *Climate change, Green Banking, Green Finance, Green Finance Product, Sustainable Development,*

### Introduction

Over the past few decades, the world economy has increased rapidly but at the cost of the environment and society causing problems such as global warming, climate change, greenhouse gas emissions, habitat destruction, environmental degradation, poverty, etc. An increasing number of natural disasters, extreme weather conditions and global warming are clear evidences of significant negative impact of economic growth on environment and planet earth. As these problems became more pressing, the people started realising that investment must be made in sustainable projects without sacrificing the potential of future generations to meet their demands. People are willing to pay a premium for the companies with better sustainable performance record. Governments, investors, corporates, individuals and NGOs worldwide are beginning to take action to address the climate problem. Investment in green technology, green consumption and green production is the need of the hour. In





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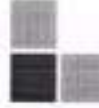


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# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

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## MICRO SMALL & MEDIUM ENTERPRISES AND EMPLOYMENT IN INDIA

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**Abstract:** MSMEs' significantly contributes in the growth and development of an economy. They not only facilitate employment at a lower cost but also boost industrialization. Consequently, regional imbalance reduces and ensures equitable distribution of income and wealth, by eliminating poverty and unemployment. Keeping in mind these benefits this study was conducted to identify significant annual growth in number of people employed in MSME in India. Data was analysed using simple regression. Findings of the study revealed that only 7 states/UTs i.e. Assam, Bihar, Nagaland, Sikkim, Telangana, West Bengal, and Jammu & Kashmir have shown significant annual growth in number of people employed. Whereas, two states/UTs i.e. Goa and Andaman and Nicobar Islands have shown an insignificant negative annual growth in employment.

**Keywords:** Employment, enterprises, growth rate, India, MSMEs.

### I. INTRODUCTION

Over the years **Micro, Small and Medium Enterprises (MSME)** emerged as a major contributing factor in the growth of an economy. They are essential for the development of every economy whether developed, developing or under developed. They help to overcome disparities to equitable development. MSMEs constitute more than 90 percent of total enterprises in most of the economies and are credited with generating the highest rates of employment growth and account for a major share of industrial production and exports.

Data given in the National Sample Survey (NSS) 73rd round, which was conducted by National Sample Survey Office, Ministry of Statistics & Programme Implementation during the period 2015-16, the number of unincorporated non- agriculture MSMEs' accounted for 633.88 lakh. MSME sector has been creating 11.10 crore jobs in the rural and the urban areas across the country. (Ministry of MSME(GOI), 2022)

The State-wise distribution of MSMEs show that 72% of these enterprises are in the top 10 States, namely, Uttar Pradesh, West Bengal, Tamil Nadu, Maharashtra, Karnataka, Bihar, Andhra Pradesh, Gujarat, Rajasthan and Madhya Pradesh. 49% of MSME are situated in urban areas and rest are 51% are situated in urban areas. Further, about 20.37% of MSMEs are owned by women and 79.63% are owned by male. (Ministry of MSME(GOI), 2022)





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# Dr. Bhimrao Ambedkar's Views on State and Democracy

Dr. Santosh Yadav

Associate Professor, Political Science, Dyal Singh College, Karnal (Haryana)

## Abstract:

Dr. Bhimrao Ambedkar was a renowned political leader, philosopher, writer, economist, scholar of religion and philosophy and a social reformer who dedicated his life to the eradication of untouchability and social inequality in India. Dr. Ambedkar's legal expertise and knowledge of constitutions of different countries proved to be very helpful in the making of the constitution. He became the chairman of the drafting committee of the Constituent Assembly and played an important role in framing the Indian Constitution.

Dr. Ambedkar had a lot of influence on the contemplation of political thoughts, so he considered the state as an essential and useful institution. He was of the opinion that with the help of the state a just system can be established in the socio-economic field. Dr. Ambedkar has considered the democratic governance system in the state as the best governance system in which every section of the society not only gets representation but also gets the opportunity to have its say. Dr. Ambedkar wanted to establish a society where discrimination is done with any person on the basis of caste, religion, language, gender, region, etc. He had deep faith in religion and God. He considered religion helpful for the all-round development of the individual and society and considered religion as a major means in the social structure. Dr. Ambedkar was a strong supporter of democracy, because in this system of governance, importance is given to the rights and freedoms of the citizens. Dr. Ambedkar has supported socialism in his state related ideas, while he also opposed capitalism. Dr. Ambedkar has supported strong central government and emphasized on constitutionalism. Dr. Ambedkar laid a lot of emphasis on gender equality and strongly opposed the caste system. Dr. Ambedkar's whole life was devoted to the upliftment and improvement of the lower classes. He supported the system of separate constituencies for Dalits. Dr. Ambedkar has given importance to independence in his state related thoughts and strongly opposes imperialism. Dr. Ambedkar has given importance to independence in his state related thoughts and strongly opposes imperialism. He was of the opinion that in order to maintain democracy, it is necessary that the citizens are aware of their rights and freedoms. Dr. Bhimrao Ambedkar had full faith in the concept of democracy of equality, freedom, justice and fraternity. In democracy, he supports the parliamentary form of government and was committed to achieving socio-economic democracy.

**Keywords:** Untouchability, Discrimination, Religion, Governance, Constitutionalism, Capitalism, Upliftment, Imperialism, Socio-economic, Fraternity.

## Introduction:

Dr. Bhimrao Ambedkar was primarily a settled politician, sociologist, jurist and economist. The area of his thinking is mainly the problem of social justice and therefore it is natural that he considered political





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## INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

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### Ram Manohar Lohia and Socialism

Dr.Santosh yadav

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Dr. Ram Manohar Lohia ranks first among the socialist thinkers of India. His ideology was the predominance of socialist tendency. He combined the principles of both Karl Marx and Gandhi and gave them a new form of socialism by making some modifications according to Indian conditions. Every Indian presented his own arguments regarding socialism. Dr. Lohia was a socialist thinker who was neither prejudiced nor concerned about what an important writer wrote about him in his imagination of socialism. Dr. Lohia does not accept the old model of socialism i.e. Marxism in the same way nor does he adopt the socialism given by Gandhiji, instead he advocates new socialism. According to Lohia, the three main elements of socialism were that all industries, banks and insurance companies should be nationalized and standard of living should be improved in the whole world and a world parliament should be established. Lohia's new socialism was in favour of decentralization of economic and political powers. Ram Manohar Lohia wanted to establish equality in society as far as possible in his new socialism. Lohia wanted that the standard of living should be the same in the whole world and there should be no feeling of isolation among the nations. Ram Manohar Lohia wanted to elect a world parliament on the basis of universal adult suffrage that could govern the entire world and arrange for the army to protect it. Lohia establishment of new socialism can be accomplished only through folk tantric method and he was of the view that the protection of the world is possible only through socialism.

Dr. Lohia's view was that until social inequality is not overcome, true socialism cannot come in the country. Dr. Lohia's socialist philosophy is based on the person who comes at the bottom of the social hierarchy. The objective of Dr. Lohia's socialism is to establish a classless society in which governance is decentralized. Dr. Ram Manohar Lohia strongly supports the idea of equality. He considers equality as the first condition of a person's freedom because if there is no equality then there will be no freedom. According to Lohia, socialism is another name for equality and prosperity. If it is necessary to impose some restrictions on freedom in the establishment of equality, it should be accepted. Dr. Ram Manohar Lohia was a strong supporter of the idea of liberty. Dr. Ram Manohar Lohia strongly supported the power and economic decentralization of the regime. Where communists supported big machines and factories, Lohia has emphasized on the establishment of small and domestic industries. He was of the view that India does not have enough resources to set up big factories





## INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

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# Swami Dayanand Saraswati: Social and Religious Philosophy

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Swami Dayanand Saraswati is world famous as a great scholar of Veda Shastras, social reformer and promoter of Arya Samaj. He was the first person of this era, who legislated for compulsory education for all and implemented it by making a revolutionary declaration of equal right to education for human beings. He is the first Indian who propounded the principle of equality of man and equal opportunity for all in the modern era. A new era in the development of Indian nationalism begins with the religious and social reform movements of the 19th century. At this time the society was polluted by evils such as Sati Pratha, Caste system, Child Marriage, idol worship, untouchability etc. At this time, due to the propaganda being done by Christian missionaries, people's attention was getting attracted towards Christianity and they were becoming indifferent towards Hinduism. At this time there was a renaissance in the country and various reformers made many improvements in the social and religious condition of the country, due to which the construction of modern India was encouraged. Swami ji enlightened the glorious past of India and inspired the countrymen to rise above their exploited condition and move towards the future. Swami Dayanand Saraswati got more fame as a social reformer than in any other field. Swami Dayanand's first main task towards social reform was to oppose untouchability. Swami ji believed that in the absence of proper education, all-round development of any country cannot be possible. Swami ji emphasized on the character building of the youth and taught them the lesson of true illegal fearlessness. Swami ji used to emphasize on the upliftment of the entire human race in his social thoughts, he also supported the Vedic ashram system. Swami Dayanand considered education important in the context of the unity of the country and rendered the fact that Hindi language must be prevalent in the whole country to unite the country in the thread of unity. Swami Dayanand Saraswati was in favor of compulsory education. He emphasized on adopting such an education system which is completely national and which produces such citizens who have a sense of duty and responsibility towards the society. Swami Dayanand was not only a religious reformer, he also felt acutely the political plight of India's subjugation. Dayanand was the first to raise the voice that self rule should be established in India by ending foreign rule. According to Swami Dayanand, Vedas are the only evidence to know the truth. Whatever is according to the Vedas is true and whatever is against the Vedas is

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## Jai Prakash Narayan: Philosophy of Socialism

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Jai Prakash Narayan was a prominent leader, propagandist and spokesperson of Indian socialism. While Jai Prakash Narayan, an advocate of the humane and democratic form of socialism, made his best identity as a leading spokesperson and thinker of socialism, he has contributed significantly to the country's independence as a freedom fighter. He was also a true watchdog of democracy. This was the reason that when Indira Gandhi declared emergency, he felt that democratic values were being violated in India and came forward to stop it and made the anti-emergency movement successful under his leadership.

Jai Prakash Narayan is identified as a politician and political thinker who strongly supported the ideas of Sarvodaya. In this regard, he said that development cannot be talked about without the upliftment of every group of the society. He spoke of converting socialism into Sarvodaya. He said that to achieve the main goals of socialism, freedom, equality and fraternity, it is very important to connect with Sarvodaya, without this there is no justification for socialist democracy. Gram Swarajya is the last attempt towards the establishment of Sarvodaya society. Unless socialism is converted into Sarvodaya, the objectives of equality, freedom, fraternity and freedom from exploitation will not be achieved.

Jai Prakash Narayan wanted to establish democratic socialism in place of revolutionary socialism. The aim of his socialism is the integrated development of the society. Cooperative agriculture will be encouraged in his socialism and big industries will be nationalized. He was of the opinion that economic and social reconstruction would be emphasized for the establishment of a socialist society. The basic premise of his socialism is a decentralized economy in which capitalism would be opposed. Jai Prakash Narayan has supported the Bhoodan movement for the establishment of blind socialism and emphasized on self-reliance. He was of the view that we can

establish socialism while preserving the values of Indian culture. Considering freedom and equality as the basis for the establishment of a socialist society, he has supported the minimum work assigned to the state. On coming close to Vinoba Bhave, he had expressed his desire to end the state and establish Sarvodaya society because only Sarvodaya can fulfill the goals of his socialism.

**Keywords:** Democracy, Sarvodaya, Anti-emergency, Socialism, Exploitation, Fraternity, Equality.

### I. Introduction

Loknayak Jai Prakash Narayan was a great thinker and visionary politician. He is one of the prominent figures of modern India who profoundly influenced the politics of India. Gandhi ji had done the work of giving freedom to the country and Nehru ji had laid the foundation stone of modern India. Jai Prakash Narayan fought for the establishment of a just social order in India. His thoughts are relevant even today to solve the burning social, economic, political, educational and cultural problems of our country. Jai Prakash Narayan a great socialist and ardent supporter of social justice. Jai Prakash Narayan's strength as a socialist thinker was that he had a clear understanding of the economic underpinnings of politics. Mahatma Gandhi considered him the greatest Indian scholar of socialism. Jai Prakash Narayan was greatly influenced by Marxism and other socialist ideas. He had done a deep study of socialism, as a result of this study, he had expressed his views on socialism. The socialist ideas of Jai Prakash Narayan were mainly the product of India's special circumstances. Indian culture has considered this ideal paramount that things should be shared and used. There was no Marxist fanaticism in Jai Prakash Narayan's views. He described socialism as the principle of economic social reconstruction so that the integrated development of the society could take place. Their main premise is the socialization of the means of





## Aurobindo Ghosh: Theory of Spiritual Nationalism

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Arvindo ghosh was a great Indian Philosopher, Spiritual Guru, Pathfinder, National Poet, Father of Indian Renaissance, Nationalist Leader, Pioneer of Spiritual Nationalism and Great Priest of Humanity. Aurobindo's nationalism was not a political idea like western nationalism but it was a spiritual and divine force. Arvind Ghosh's place in the history of Indian nationalism is very high and his thoughts are very important. Arvind Ghosh's biggest contribution to political thought is his theory of spiritual nationalism. He introduced nationalism in a new form. He propounded the principle of spiritual nationalism by adding elements of western and Indian culture.

Aurobindo's nationalism is not narrow nationalism, it is comprehensive and universal. Aurobindo's nationalism is based on the welfare of the whole humanity without being concerned with the superiority of any particular caste. Arvind has examined nationalism from a spiritual point of view rather than from a material point of view.

Liberal leaders considered the British rule as a divine boon. While Aurobindo considered nationalism as a divine command. Aurobindo's nationalism is based on the welfare of the whole humanity without being concerned with the superiority of any particular caste. Arvind's nationalism is an inspiration to be a true Indian. The ultimate goal of Aurobindo's nationalism is the realization of the ideal of unity of humanity. The goal of Aurobindo's nationalism is complete independence. Arvind believes that India has an important role to play in the spiritual awakening of mankind. Arvind believed that political freedom is an essential condition for all kinds of progress of India, so he declared political freedom as the goal of Indians by not giving importance to minor reforms like liberal leaders. He considered nationalism as a necessary stage in social development, but in the last stage his ideal was of human unity. The attainment of the ideal of human unity is the goal of Aurobindo's nationalism. Aurobindo's nationalism is not narrow nationalism, it is comprehensive and

universal. Aurobindo's nationalism is based on the welfare of the whole humanity without being concerned with the superiority of any particular caste.

**Keywords:** Humanity, Spiritual Nationalism, Renaissance, superiority

### I. Introduction

Aurobindo was a great Indian philosopher, spiritual teacher, pioneer, national poet, pioneer of Indian renaissance, nationalist leader, forerunner of spiritual nationalism and a great priest of humanity. Aurobindo was proud of the greatness of India. He believed that India had been a great country in the past and that in the future he was assured of a glorious place in the world. It should be the aim of every Indian to restore it to its glorious place again. Nationalism as mentioned in the philosophy of Maharishi Aurobindo is basically based on spirituality. Aurobindo's nationalism was not a political idea like western nationalism but it was a spiritual and divine force.

Arvind Ghosh's place in the history of Indian nationalism is very high and his thoughts are very important. He remained in the field of politics only for a few years, but in those few years he gave a form to nationalism which no other person could provide. In the beginning he became the pioneer of nationalism and later after moving to Pondicherry, his nationalism became completely established on the spiritual plane.

Arvind Ghosh's biggest contribution to political thought is his theory of spiritual nationalism. Staying in England for a long time, whenever he came back to India, he found Mother India suffering from many social and political problems bound in the chains of subjugation. At that time the Indian Congress leaders were proving unsuccessful in putting any pressure on the British to solve these problems. His methodology was limited to giving memorandum and praying. In this situation, it was impossible for a true patriot like Arvind to remain silent. That's why he started efforts



## Jawaharlal Nehru: A Forerunner of Democracy

**Dr. Santosh Yadav**  
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### Abstract

*Jawaharlal Nehru was a prominent democrat. He had full faith in democracy and democratic process and his entire thinking was imbued with his democratic ideals. Nehru was primarily a humanist thinker and his entire concept of democracy was an extension of his humanism. As a practical democrat, Nehru ji has considered the concept of democracy to be very broad, multidimensional and dynamic. Nehru considered democracy to be superior to all other governance systems. Democracy is the only system that willingly accepts the idea of superiority and control of democracy over state power. Democratic system can be changed according to constitutional and rule of law. Democracy is the rule of the people by the people for the people. In this, people send their representatives by selecting them and those representatives make laws for the public. Democracy is full of possibility of fulfillment of happy universal aspirations of the future. Democratic system is the nutritious system of freedom.*

*He has accepted democracy not as a static concept but as a dynamic concept which is capable of developing and enriching itself in the context of ever-changing socio-economic conditions.*

*Nehru's most important task as a politician was to develop democratic values in the Indian political system and to establish democracy in India. Nehru was a strong supporter of the theory and practice of parliamentary democracy. In his view, political democracy was not a study in itself, but it was only a means to remove the suffering and poverty of millions of people of India. He accepted the inseparable relation of liberty and equality with democracy. He believed that without equality liberty and democracy have no meaning. Nehru was of the opinion that there can be no importance of franchise for a hungry person and he can neither eat it nor drink it, so Nehru ji put an end to poverty, inequality and illiteracy as the first condition of democracy.*

*Nehru considered democracy to be superior to all other governance systems. Nehru was basically a humanist and an internationalist. The basic basis of humanism and internationalism is brotherhood, so he emphasized on the feeling of brotherhood in democracy.*

*Nehru preferred democracy as the best form of governance but he was aware of the many socio-political and economic obstacles coming in the way of successful implementation of democracy in India. He also gave suggestions to make democracy successful, by adopting which the evils of democracy can be removed.*

### Keywords

*Democracy, Humanism, Dynamic, Brotherhood, Governance, Franchise.*

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## Philosophy of Non-violence and Gandhi

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### Abstract

Non-violence was an integral part of Gandhiji's life. In Gandhiji's view, non-violence is a spiritual force that is based on truth and aimed at combating evil with moral and spiritual strength. In Gandhiji's view, non-violence is the quality of brave and strong people and it requires fearlessness. A person of weak heart cannot use non-violence. Gandhiji has described non-violence as a powerful weapon of the poor and the weak by which they can face the tyranny of others. Gandhiji considered truth as the basic element of non-violence. Only a non-violent person can see the truth. Truth stays away from violence, violence and truth can never sit together.

In Gandhiji's view, non-violence can be the best means of improving politics. Considering the whole world as a family, Gandhi considered non-violence as an essential force to ensure global peace and unity. According to Gandhiji, violence is not only a philosophy but also a method of action, it is a means of change of heart. He applied non-violence to every situation of human life by not restricting it to personal conduct. In Gandhiji's view, a soldier of non-violence should not have a sense of worldly pleasure or possession of material things, but his nature should be consistent in sacrifice. A follower of non-violence never accepts defeat, rather he continues his struggle and tries to face evil with determination. Non-violence is the foundation stone of humanity and the bright symbol of humanity. If peace can be seen in the family, society, country and nation, then only through non-violence. Gandhiji's principle of non-violence is not only guiding India but the whole world is adopting the policy of non-violence. Mahatma Gandhi had three infallible weapons – truth, non-violence and Satyagraha. He used them to take the country to self-rule in a peaceful manner. Non-violence is the foundation stone of humanity and the bright symbol of humanity. If peace can be seen in the family, society, country and nation, then only through non-violence. We can say that non-violence is the soul of the universe and the vibration of consciousness. Gandhiji believes that non-violence is infallible, it never fails. Not even a fraction of the power of true non-violence can be wasted.

### Keywords

Non-Violence, Humanity, Universe, Spiritual, Satyagraha, Foundation.

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## About Journal



## Artistic Visions of Death In The Poetry Of Sylvia Plath

Dr Ritu Sharma

Associate Professor, Dept. of English, Dyal Singh College, Karnal, Haryana, India

### ABSTRACT

Sylvia Plath's profound devotion to poetry led her compose some of the most controversial and widely read poetry of the twentieth century. Her poems move from a limited private world to a limitless public one. There has always been a residue of uncertainty and mystery about her life and work. The mere mention of the name Sylvia Plath conjures up the image of the tortured woman poet in America. The present study is a humble attempt to study Sylvia Plath's preoccupation with death as a creative artist and to understand various moods and meanings that results from the conflict between the horrifying element of death and the creative genius of the poet.

**KEYWORDS:** suicide, convergence, confessional poet, catharsis, inhibition, taboos, perversions and suicidal tendencies.

Sylvia Plath's art is approached as an expression of personal style, her way of being in the world and her suicide is viewed as a convergence of actions, inner and outer. For her, the perfection of art becomes inseparable from the perfection of life in death. Since her death in 1963, Plath has become at once a heroine of suicide, a martyr, a madwoman and a prophet. Obsessed with the "horrible beauty of dying" Sylvia Plath becomes a name over which "a glamour of fatality hangs", a glamour that has made her a darling of our culture". For Spender she became "a priestess cultivating her hysteria."<sup>2</sup> George Steiner sees her poems as propelled by "the need of a superbly intelligent, highly liberate young woman to cry out about her special being, about the tyrannies of blood and gland, of nervous spasm and sweating skin, the rankness of sex and childbirth in which a woman is still compelled to be wholly of her organic condition."<sup>3</sup>

She was according to Lowell "hardly a person at all, or a woman",<sup>4</sup> certainly not another poetess but one of those supernal hypnotic great classical heroines. The hypnotic appeal of the poet heroine has affected virtually every reader.

Like a great poet she goes beyond the self. No doubt, as has already been stated that Plath was a confessional poet who gave free catharsis to her inhibition, taboos, perversions and suicidal tendencies. But like a great poet she goes beyond the self. Her poetic career is a balanced journey towards acquiring an impersonal self, transmuting her personal emotions into a perfect art of objectivity.

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## Imitations of Mortality: Selected Poems of Sylvia Plath

Dr Ritu Sharma

Associate Professor, Dept. of English, Dyal Singh College, Karnal, Haryana, India

### ABSTRACT

Sylvia Plath seems to be a confessional poet putting forth her inhibitions and taboos, writing in a narrow and obsessively limited voice. But a deep and steady reading of her poetry proves her to be a great poet whose poetry undergoes the process of subtle progression towards maturity. In spite of being termed as confessional, her poetry seems to have a universal applicability which makes her a poet of all generations. That's the reason that her poems dealing with death transcends the limits of mere confessional and touches a sort of metaphysical, spiritual and intellectual dimension. She follows a method, a pattern and makes use of myths, legends, classical allusions, images, symbols etc. While dealing with the subject of death and consequently dying becomes an art for her and not a mere madness. Sylvia Plath, the modern American poet, is most commonly designated as a confessional poet and shares the epithet with other poets like Anne Sexton, Robert Lowell, W.D. Snodgrass, John Berryman, Theodore Roethke etc. All of these poets can be termed as death – mongers ' because they talked of death in their poetry with burnt up intensity. This desire of Thanatos ' could be the result of the mental illness, abnormality, sense of failure, alienation that was dominating in these poets. As a confessional poet, Sylvia Plath depicts her obsession with death in her poetry. She has represented both aspects of death horrifying as well as fascinating. The first impression that a reader derives after a cursory reading of her poetry dealing with concept of death is that of overall threat. In Plath's death – world, the living flesh is felt as essentially vulnerable, a victim of doctor's needles, surgeons ' knives, poison, snakes, and tentacles ; jails and brutal boots. Man's flesh can undergo the final indignity of being cut to pieces and used as an object. Her subject and metaphor includes hospital – room, fever, torturing of the Jews in concentration camps, lands devastated by wars. Thus her poetry has rightly been termed as "the garden of tortures" where mutilation and annihilation take place in its various nightmarish and horrifying forms. No doubt she presents a picture of negation and nihilism. But this is not the be – all and end – all of her poetry. Death is not the finale as there is I hope of re – birth. What she hankers for is the chance of re – birth or resurrection from the deadly snare. This could be re – birth or rejuvenation of old dead self to fight the battle of life once again tooth and nail. Her concept of death undergoes a transformation from The Colossus to Ariel.

**KEYWORDS:** re – birth, enlightenment, repulsive, ambiguity, contemplation.

In spite of all negative outpourings, Sylvia Plath comes out as a poet of life, love and hope. However, this change appears not all of a sudden. From her concept of death as a symbol of darkness, to her faith in re - birth or enlightenment, there is a stage where she finds death horrifying as well as fascinating. Sometimes she feels afraid of death and finds it repulsive :

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## Intimations Of Mortality: Depiction Of Death In Sylvia Plath's Poetry

Dr Ritu Sharma Associate Professor Dept Of English  
Dyal Singh College Karnal

Sylvia Plath's profound devotion to poetry led her compose some of the most controversial and widely read poetry of the twentieth century. Her poems move from a limited private world to a limitless public one. In spite of all negative outpourings, Sylvia Plath comes out as a poet of life, love and hope. However, this change appears not all of a sudden. From her concept of death as a symbol of darkness, to her faith in re-birth or enlightenment, there is a stage where she finds death horrifying as well as fascinating. Sometimes she feels afraid of death and finds it repulsive; whereas, on the other hand, she longs for it. So there is certainly an element of ambiguity in her poetry. She is not able to reach to the conclusion regarding the meaning of death at this stage. Initially she is just aware of the possibility of death, and then she longs for death; and finally accepts death imaginatively. Thus the outlook changes from contemplation and courtship of death to symbolic experience of death. The concept of death can be treated on three levels. The first category includes the poems which present horrible, terrible, macabre or grisly aspect of death terming it as brutal and powerful. The mutilated bodies, skeletons in a museum, poems dealing with corpses, present death in an abominable form. "All the Dead Deers", "Two Views of Cadaver Room" fall in this category. The death of family members exposes the death very intensely. However, the persona of Plath describes these poems in an objective or matter of fact way. The second category includes where the artist takes an important role or indulges in the role playing of death, for whom the "dying / is an art". The persona enters into the limbo or purgatorial of death, experiences and tastes death and by piercing the darkness of death arrives or emerges out victoriously. Even if dead there is the perfected art 'even in the dead'. "Daddy", "Purdah", "Lady Lazarus", "Fever 103" fall in this category. Here death is not an abominable or horrible thing. "Tulips", "Ariel" and "A Birthday Party" are the poems where the speaker moves from a state of psychological bondage to freedom, from spiritual death to life, with "suicide standing as a metaphor for this transformation."<sup>1</sup> Bonded self of persona achieves a freedom. Leonardo Sanazaro writes in his essay "The Transferring Self: Sylvia Plath, A Reconsideration" that in "Purdah" the self achieves freedom from male oppression, in "Lady Lazarus" it is no longer bound by traditional constraints of good and evil and in "Fever 103" the purified self arises from imprisonment of history. In these poems Plath presents a journey from night to daylight, the 'metamorphosis of consciousness' or the expression of the individual's battle for self-definition and liberation.<sup>2</sup>

"Two Views of Cadaver Room", the only poem written in a third person narrative, is split into two parts, presenting two views of death: the scientific and the artistic. The girl who visits the dissecting room, in part one, sees death simply as decomposition. The four corpses are laid out, blacked as burnt turkey / Already half unstrung". The "white smoked boys" work on these pitiful cadavers while elsewhere in the in their jars snail-nosed babies moan and glow"

. As if such horrors were not enough. "He (evidently one of the doctors who is her special friend)" hands her the cut out heart like a cracked heirloom", a morbid token of his affection

. The heirloom, as a familiar image, is cracked. Love as a means of procreation or continuing the species has a bitter sense in this hospital world. The babies are shown to be snail-nosed without any human quality.

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## Championing Inclusivity: LGBT Rights as Human Rights

Dr. Anita Agarwal  
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Dyal Singh College, Karnal


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“So long as people face criminalization, bias and violence based on their sexual orientation, gender identity and sex characteristics, we must redouble our efforts to end this violations,”

Antonio Guterres,

### Abstract

Human rights are the fundamental entitlements and freedoms that every individual possesses by virtue of their humanity. While the concept of human rights is often associated with modern times, the roots of human rights can be traced back to ancient times. The evolution of human rights has been influenced by religious, cultural, intellectual, and legal changes over the course of recorded history and spans thousands of years. The idea of human rights appears to be as old as civilisation itself. This is demonstrated by the fact that human rights documents have existed in some form or another practically throughout the history of mankind. A range of ideas that may be regarded as human rights were featured in several ancient writings as well as subsequent religious and philosophical systems . Like everyone else, LGBT (lesbian, gay, bisexual, and transgender) individuals deserve to live their lives free from prejudice, violence, and discrimination. Upholding human rights as a whole necessitates safeguarding the rights of LGBT people. This includes the freedom to practise one's religion publicly without fear of retribution, the right to legal equality, and the freedom to get healthcare and an education without hindrance. Respecting and promoting LGBT people's human rights leads to a more equitable and inclusive society as well as a world where diversity is respected and everyone may live happily and successfully as themselves.

  
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**JUSTICE FOR ALL: HUMAN RIGHTS IN THE MODERN WORLD**

Dr. Anita Agarwal

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Abstract

Human rights are the bedrock of a just and equitable society, representing a set of fundamental principles that protect and empower individuals regardless of their race, gender, religion, nationality, or any other distinguishing characteristic. These rights are enshrined in international law and serve as a guiding light for promoting dignity, freedom, and equality across the globe. The concept of human rights has a rich and complex history. It can be traced back to ancient civilizations where various cultures recognized certain inherent rights and freedoms. However, it wasn't until the aftermath of World War II that the modern human rights framework took shape. The horrors of the Holocaust and the atrocities committed during the war led to a collective realization of the need to safeguard human dignity. In 1945, the United Nations was founded, and its Charter pledged to promote and respect human rights as a central objective. This marked the beginning of a global commitment to human rights. Human rights in the modern world encompass a multifaceted landscape of various aspects, reflecting the evolving nature of society and the challenges faced by individuals and communities. At its core, the concept of human rights is rooted in the principles of dignity, equality, and justice. In the contemporary context, In the modern world, the pursuit of human rights encompasses a broad spectrum of issues that require collaborative efforts from governments, civil society, and individuals. Protecting and advancing human rights is not only a moral imperative but also essential for fostering societies that are just, inclusive, and equitable. In this paper an attempt has been made to understand the concept of Human Rights in the modern times.

**INTRODUCTION**

Human rights is the idea of our time; it asserts that every human being, in every society, is entitled to have his or her basic autonomy and freedoms respected and basic needs satisfied. Human rights is the seventieth Century name for what have long been called 'National Rights' or, in a more exhilarating phrase, the rights of men'. Human rights are the basic rights and

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Dr. Anita Agarwal



## **WOMEN IN POLITICS: BARRIERS AND BREAKTHROUGHS**

Dr. Anita Agarwal

Assistant Professor in Political Science at Dyal Singh College, Karnal

If there is one message that echoes forth from this conference, let it be that human rights are women's rights and women's rights are human rights once and for all. Let us not forget that among those rights are the right to speak freely — and the right to be heard.

Hillary Rodham Clinton

### **Introduction**

Sustainable development depends on women's involvement in decision-making, which is not just a right but also essential. Every segment of the population has to be fairly represented in a democracy. Involving both men and women in decision-making broadens viewpoints, boosts innovation and creativity, diversifies the pool of skills and abilities, lessens disputes, and enhances the decision-making process. In fact, women's involvement in decision-making generally helps not just themselves but also the rest of society.

As they emphasise policies that enhance lives for everyone, such as high-quality education, healthcare, housing, and social justice, it is time to encourage more women to participate in decision-making. Women in leadership are seen to adopt more compassionate, cooperative, and consensus-building behaviours. Women are often dynamic leaders of change, galvanizing women and men to get involved, claim their rights, strengthen their communities and protect their planet. Their participation is fundamental to democratic governance. Yet women still have far to go towards equal representation in positions of power and leadership, whether in corporate boardrooms or presidential cabinets. For much of history, women were confined to traditional roles within the family and society. Their participation in decision making was limited, primarily focusing on domestic matters. It was not until the late 19th and early 20th centuries that the suffrage movement began to gain traction in various parts of the world, granting women the right to vote and participate in political processes. This marked a crucial step toward increasing women's influence in decision making. Women make up 42 percent of



# SOCIAL ALIENATION AND ELEVATION OF THE UNTOUCHABLES IN INDIA.

**Dr. Anita Agarwal**  
Dyal Singh College, Karnal

## Abstract

Untouchability is a pernicious kind of social isolation used against members of lower caste societies by higher caste communities. In accordance with the Indian Constitution, it is punishable by law. It is a type of social institution that supports and upholds actions that are exploitative, humiliating, and discriminating towards members of particular social groups. Untouchability with the caste system is mostly exclusive to South Asia, despite similar types of discrimination being present around the world. Their rights are protected under a specific provision in the Indian constitution. The constitution's Article 17 attempts to give dalits more authority and makes being untouchable a crime. Any person who engages in untouchability will face legal sanctions. Thanks to the legal provisions, untouchability has drastically declined in the country, especially in urban areas. However, there is still a long way to go in completely eliminating untouchability by roots.

**KEY WORDS** - Untouchability, Indian constitution, exploitation, Justice, The Supreme Court

## Introduction

In our society there still exist feeling of superiority of caste and birth. We can experience the practice of untouchability in everyday life around us, especially in rural and semi-urban areas of the country. Outcasts in the strictest sense, untouchables. They go by a variety of names, including the downtrodden classes, "harijans, etc., but the term "Dalits" is currently used more commonly. In India's caste system, Dalits, literally "broken people," are at the bottom. But, traditionally, those born into the lowest castes and classes, as well as those who worked in menial occupations, committed crimes, had contagious diseases, and belonged to tribes outside of the so-called civilised world, were thought of as being untouchables. The paper first discusses the historical evolution and what constitutes the untouchables and how the laws were not so prevalent in the past that led to the massive exploitation of untouchables at the hands of their supposedly counter "superior" castes. This is furthered by how with the evolution of our society and with the Constitution being in place, the gravity of this issue was addressed in most of the constituent assembly debates and certain laws were formulated for their upliftment. After discussing the Constitutional provisions and analyzing them, the recent laws that have been put in place and how far they have been successful in rendering justice will be analyzed; it will be substantiated by some landmark judgments taken by the Supreme Court for the backward classes and the untouchables. Even after manifold efforts taken by the Legislature and the Judiciary,





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# CONTEMPORARY WORLD VIS A VIS KAUTILYA'S PHILOSOPHY : A COMPREHENSIVE OVERVIEW

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## Abstract

The Arthashastra of Kautilya was composed during the second and third centuries BC. After being lost for many years, it was found again in 1904. Nevertheless, the text did not receive the attention it deserved, and western and Indian political philosophers for many years ignored Kautilya. "Textbook of Statecraft" is what the name "Arthashastra" refers to. It examines current political and strategic concerns and, among other things, reaches conclusions about the fundamentals of government, public administration, economics, law, international relations, military affairs, and intelligence. According to the Western view of realism, war is a crucial component of world politics. Morgenthau referred to the "battle for Power" in international politics. As fighting is the only way to survive in the lawless international system, war is regarded as an endemic sickness in international politics. Moral principles have no place in western reality. Kautilya offers a different viewpoint since morality is included in his philosophy of power and security. Neither of them think that conflict is necessary to accomplish a governmental goal. The welfare of the people is the primary goal of the state, and he advocated achieving this goal without resorting to violence if at all feasible. In the context of recent Indian relation with China and U.S.A we can analyse this philosophy in more comprehensive manner.

Key words – Kautilya, War, Diplomacy, Contemporary world

## Introduction

Kautilya, the chief strategist, mentor and adviser to Chandragupta Maurya, also extensively known to be one of the extremely realist and shrewdest ministers of his time has spoken at length on several issues associated with a state marshalled in his distinguished work, 'The Arthashastra'. Through this paper, an attempt has been made to demonstrate how Kautilya's contribution by means of his work in the extensive

*Anita*

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**Abstract:**

Just as learning Philosophy adds to the potential of analyzing issues, knowledge of Philosophy of mathematics and the ability to apply it plays a key role in making one familiar to the problems that are perceivable and quantitative in nature. The Philosophy of Mathematics deals with the basic questions that arise while dealing in mathematics, the knowledge of mathematics, and the concepts on which it is based. We can say the philosophy of mathematics is a branch of science that deals with the nature of mathematical truths, proofs, evidences of existence, execution of logic in mathematical sense and explaining the mathematical concepts. There are four philosophical point of views of mathematics namely logicism, intuitionism, formalism and structuralism. Logicism says that mathematics is split in terms of logical concepts. Intuitionism says that mathematics deals with imaginations and understanding. Formalism is of the view that mathematics is drained off the content and matter. Structuralism deals with the abstractness of mathematics. Logic serves as a natural aqueduct between Mathematics and Philosophy.

**Keywords:** Philosophy, logicism, intuitionism, abstractness, formalism, aqueduct.

**Introduction:**

Philosophy of mathematics is one of the oldest branches of philosophy. It displays significant amount of interrelatedness with basic philosophical areas specifically the branches epistemology, metaphysics and the philosophy of science. Philosophy of mathematics is the branch of philosophy that deals with two substantial topics. The first one is germane to the essence of expressions written mathematically and the other concerns with the prevalence of abstract things<sup>1</sup>. Philosophy of mathematics concerns with problems that are of spiritual and intellectual nature. One aspect of Philosophy of mathematics says that mathematics appears to be flushed with abstract entities. Mathematical entities and gaining knowledge of such mathematical entities which are abstract in nature may surprise us. The other aspect of philosophy says it is possible to design methods that converge together on philosophical basis dealing with mathematics. One such aspect is the mathematical logic<sup>2</sup> which is chartered in set theory. Difference between the philosophy of mathematics and study of logical basis of mathematics is too fuzzy and indeterminate that we cannot even differentiate between them. German mathematician Gottfried Leibnitz was the first to describe the idea that mathematics is purely logic. Further work was carried out in the nineteenth century when the basic principles of mathematical theories were given by Dedekind and Peano while the principles of logic were unearthed by Frege<sup>3</sup> who dedicated his whole career in proving that mathematics implies logic.

**1. Natural Numbers and Peano's Arithmetic:**

Understanding mathematics involves two aspects. The first aspect deals with number system beginning with natural numbers then whole numbers, integers, fractions, real numbers, complex numbers. In terms of operations, we have basic operations addition, subtraction, multiplication and division and then we move to higher mathematics<sup>4</sup>. The other aspect deals with abstractness of things, logic, presuppositions, assumptions and axioms etc. Mathematician named Pythagoras was of the opinion that not only mathematics but everything can be deduced using numbers. He discovered the concept of incommensurables. Two mathematical quantities are called incommensurable if their ratio does not produce an integer. For example, the side of square and its diagonal are incommensurable as their ratio is not an integer.





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संत साहित्य और विश्व कल्याण की भावना

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**शोध आलेख सार:-** संतों का जीवन लोक कल्याण एवं परोपकार के लिये समर्पित होता है संत समाज में सदभाव का वातावरण बनाकर सन्मार्ग की प्रेरणा देते हैं। सामाजिक विकृतियों को दूर करने के लिये संतों के साहित्य ने महत्वपूर्ण भूमिका निभाई है। संतों का साहित्य लोक वाणी का अद्भुत प्रयोग था जिसका मानव धर्म पर अमिट प्रभाव पड़ा। संत रविदास संत दरिया साहब, संत दादू दयाल, संत नानकदेव, संत पलटू साहब आदि अन्य संतों ने अपनी वाणियों से सामाजिक बुराइयों को दूर कर समाज को नई दिशा प्रदान की। लोकोपकारी संतों के लिये यह आवश्यक नहीं कि वह शास्त्रज्ञ हों। उसका लोक हितकर कार्य ही उसके संतत्व का मानदण्ड होता है। इक्कीसवीं सदी में भारत और पूरे विश्व में अलगाव, आतंकवाद, हिंसा, आत्महत्या, अपहरण, शारीरिक एवं आर्थिक अनैतिकता, मानसिक विकृतियाँ, शोषण, स्वार्थपरकता नास्तिकता और अमानवीय कृत्यों की तेजी से वृद्धि हो रही है नर-नारी भय के वातावरण में जी रहे हैं। ऐसी विषम परिस्थितियों में भी संतों ने समाज में नई क्रांति लाई। संतों ने लोक हित में "नर नारी दोनों को समान अधिकार एवं स्वतन्त्रता की प्राप्ति" का मत जारी किया। नारियों को स्वतन्त्र अधिकार दिलाने में संतों का योगदान बहुत अधिक है। संतों की यह सार्वभौम आकांक्षा रही है कि मनुष्य का लौकिक जीवन सुखमय तथा आनन्दयुक्त हो। संत मानवीय एकता और लोक-कल्याण के प्रबल समर्थक थे उन्होंने विकार रहित होकर मानव मात्र के कल्याण की कामना की। सभी धर्मों के सार रूप को ग्रहण कर समाज को उन्नति की ओर ले जाने का सार्थक प्रयास किया।

**बीज शब्द:-** संतों का साहित्य, लोककल्याण, अलगाव, उपदेश, मानवता, सदाचारी, सहानुभूति, मानव एकता, वसुधैव कुटुम्बकम्, समृद्धि आदि।

**प्रस्तावना:-** संत जब सिद्धावस्था को प्राप्त हो जाते हैं, तो वे पूर्णरूपेण स्वार्थ की भावना से मुक्त हो जाते हैं और विश्व कल्याण में लग जाते हैं। वे उपदेशों द्वारा, यज्ञों का आयोजन करके और औषधि-वितरण द्वारा रोग निवारण करके विश्व-कल्याण की ओर अग्रसर होते हैं तथा भूले-भटके लोगों का मार्गदर्शन करते हैं। संत परमात्मा से जुड़े रहते हैं। विश्वकल्याण की भावना को रखते हुए भारत भूमि पर अवतारों, ऋषि-मुनियों, साधु-संतों, भक्तों, पावन गुरुओं, दानियों और परोपकारियों का जन्म युगों-युगों होता रहा है। विश्वकल्याण में सिर्फ मानव-हित नहीं अपितु जीव-जन्तुओं को भी अपने से अलग न समझते हुए, सभी के दुःख-दर्द में सम्मिलित होना चाहिए।

संत जन कल्याण के लिए - "सर्वेभवन्तु सुखिनः, सर्वे सन्तु निरामया। सर्वे भद्राणि पश्यन्तु, मा कश्चिद् दुःखभागभवेत्" की भावना का प्रचार-प्रसार करते हैं। वे "अयं निजः परोवेति गणना लघुचेतसाम्।



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## The Evolution of Marketing: Navigating the Impact of Digitalization

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**Assistant Professor**

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### **Abstract**

The present study aims to explore the impact of digitalisation on marketing. The advent of digitalisation has ushered in a new era in marketing, fundamentally transforming how businesses engage with consumers. This abstract explores the profound impact of digitalization on marketing practices, emphasizing its effects on consumer behaviour, marketing strategies, and the overall customer experience. Digitalisation has revolutionized consumer behaviour, with individuals increasingly relying on digital platforms, such as social media, search engines, and e-commerce websites, to gather information, make purchasing decisions, and interact with brands. This shift has created an abundance of data, enabling marketers to gain deeper insights into consumer preferences, needs, and behaviours. Marketers can now leverage analytics and data-driven tools to tailor marketing messages, personalize experiences, and target specific customer segments more effectively.

The rise of digital channels has also transformed marketing strategies. Traditional marketing approaches have given way to digital marketing techniques, including search engine optimization (SEO), content marketing, social media marketing, email marketing, and influencer marketing. These strategies leverage the power of digital platforms to reach wider audiences, engage with customers in real-time, and foster interactive and two-way communication. Digital marketing campaigns can be measured, analysed, and optimized in real-time, enabling marketers to adapt their strategies promptly for improved results.

**Keywords:** digitalisation, customer, digital marketing, consumer behaviour

  
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# Geoinformatics and analytic hierarchy process based drought vulnerability assessment over a dryland ecosystem of north-western India

Divya Saini<sup>1</sup> · Omvir Singh<sup>1</sup> · Tejpal Sharma<sup>2</sup> · Pankaj Bhardwaj<sup>3</sup>


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## Abstract

Drought vulnerability is the extent to which an area is susceptible to damage as well as causing a threat to human society. Drought frequently occurs in the Indian state of Rajasthan, and so far, very little attention has been paid towards its vulnerability assessment. Therefore, the present study focuses on a spatial multi-criteria integrated technique for an all-out drought vulnerability assessment and mapping consisting of geographic information systems (GIS) and analytic hierarchy process (AHP) techniques. The data have been acquired from various secondary sources pertaining to a total of 16 indicators under meteorological (rainfall, temperature and evapotranspiration), hydrological (hydrogeology, elevation, groundwater level, groundwater development and surface water bodies), agricultural (available water holding capacity of soils, land use and slope) and socio-economic (density of population, female-to-male ratio, irrigated land, agriculture-dependent population and deep tube wells) drought categories. Further, spatial layers for each category have been developed by various GIS operations followed by the calculation of weights for each drought category and type employing pair-wise comparison matrices by means of AHP criterion. Afterwards, individual drought category and comprehensive drought vulnerability maps have been prepared by employing the weighted overlay technique. The generated maps have effectively displayed the areal spreads and levels of drought vulnerability with respect to normal, mild, moderate, severe and extreme category of droughts. The findings from this study have demonstrated a proneness of severe to extreme drought vulnerability in 25% area of the state. Distinctively, the eastern, western, central and small pockets of south-western parts of the state have witnessed severe to extreme drought vulnerability, while the remaining areas have demonstrated normal to moderate drought vulnerability. The results of the overall drought vulnerability have been validated by employing normalized difference vegetation index and past occurrence of drought disasters, which revealed an accuracy of 81%. The obtained results prove the effectiveness of geoinformatics and AHP techniques in comprehensive drought vulnerability assessment and mapping. Finally, the findings of the present study may be easily applied for designing suitable drought mitigation strategies of the vulnerable areas.

**Keywords** Drought severity · Meteorological · Hydrological · Agricultural · Socio-economic · Rajasthan

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तुलसीदास केवल जन्म से ही ब्राह्मण नहीं थे अपितु वे संस्कार से भी ब्राह्मण थे उनका संपूर्ण व्यक्तित्व परंपरा से आक्रांत था। उनकी सबसे हेरान करने वाली बात तो हमारे सामने ये आती है की जिस समाज ने उसको दर- दर की ठोकें खाने के लिए मजबूर किया और उनके भीतर हीनता की ग्रंथी को जन्म दिया- उसी समाज के प्रति भी पता नहीं क्यों तुलसीदास विस्फोटशील नहीं हो पाए ? वे स्वयं ही नहीं बल्कि अपने आराध्य श्री राम से भी उन्होंने अपने संस्कारगत रूढ़ि- परंपरा और प्रथा का पालन करवाया। गोस्वामी तुलसीदास एक महान हिंदू कवि होने के साथ-साथ संत, समाज सुधारक और दार्शनिक भी थे जिन्होंने बहुत ही सुंदर साहित्य की रचना की। उन्हें भगवान राम के प्रति उनकी अगाध भक्ति तथा महान रचना 'रामचरितमानस' (महाकाव्य) के रचियता के रूप में भी हमेशा याद किया जाता है। उन्हें हमेशा वाल्मीकि (संस्कृत में रामायण के मूल संगीतकार और हनुमान चालीसा) के अवतार के रूप में सराहा गया। गोस्वामी तुलसीदास ने अपना सारा जीवन बनारस शहर में बिताया और इसी शहर में अपनी अंतिम सांस भी ली। अपनी मृत्यु तक तुलसीदास जी हम वाराणसी में रहे और उनके नाम पर तुलसी घाट का नाम रखा गया है। इन्हें हिन्दी साहित्य के महान साहित्यकारों में एक माना जाता है इन्होंने ही संकट मोचन मंदिर की स्थापना की। जिस समाज ने तुलसीदास का बहिष्कार किया उसी समाज को सुधारने के लिए उन्होंने अपना सारा जीवन गवां दिया। सच बात तो यह है कि तुलसी के सामाजिक चिंतन में मौलिकता का सर्वथा अभाव है और वे परम्परा से जुड़े हुए हैं। उनका संस्कारी मन हर दृष्टि से परंपरावादी लगता है और इसलिए वे कहते हैं:-

"पूजिय विप्र शील गुण हीना

शूद्र न विद्या कला प्रवीणा।"

तुलसीदास का 'रामचरितमानस' हिन्दी साहित्य का सर्वोत्कृष्ट महाकाव्य काव्य है जो जन साधारण में 'रामायण' के नाम से जाना जाता है। इस महाकाव्य की रचना चैत्र शुक्ला नवमी मंगलवार सं. 1603 वि. में हुई थी। 'रामचरितमानस' तुलसीदास की एक अमर रचना है। इस महाकाव्य में तुलसीदास जी की साहित्यिक की मर्मज्ञता, काव्य कुशलता, भावुकता एवं गम्भीरता के सभी जगह हमें दर्शन होते हैं। 'रामचरितमानस' का कथानक पूर्णतया सुव्यवस्थित एवं सुसंगठित है। तुलसीदास जी ने 'रामचरितमानस' में राम के जीवन- चरित को संपूर्ण रूप से नहीं दिखाया बल्कि इसमें उन्होंने राम के जन्म से लेकर राम के राज्यारोहण तक की कथा को ही दिखाया है। लेकिन तुलसीदास जी ने इसमें जितनी भी राम कथा को दिखाया है, वह तुलसीदास की आदर्श भावना की नजर से वह सर्वांगपूर्ण है। उन्होंने अपने सम्पूर्ण काव्य को सात सोपानों में विभक्त किया है। 'रामचरितमानस' का मुख्य ध्येय रावण- वध और राम- राज्य की स्थापना है तथा इसका सम्पूर्ण कथा इसी आधार पर आगे बढ़ती है

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इस प्रकार हम बेझिझक तुलसीदास को लोक नायक कह सकते हैं और तुलसीराम द्वारा रचित 'रामचरितमानस' लोक मानस की भाव भूमि पर आरूढ़ भारतीय जनता के कलात्मक अनुभूतियों का एक मनोरम लोक काव्य है।

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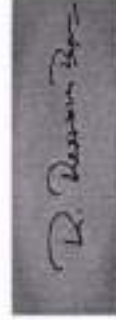
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### कबीर के काव्य में सामाजिक सरोकार

डॉ. यशवन्ती देवी  
असिस्टेंट प्रोफेसर  
दयाल सिंह कॉलेज,  
कर्नाल ।

कबीर का व्यक्तित्व न केवल हिन्दी सना कवियों में अपितु पूरे हिन्दी साहित्य में बेजोड़ है । हिन्दी साहित्य के लगभग बारह सौ वर्षों के इतिहास में तुलसीदास को छोड़कर इतना प्रतिभाशाली और महिमापंडित व्यक्तित्व दूसरे कवि का नहीं है । हम कबीर के रूप में जिस व्यक्तित्व से परिचित होते हैं, वह उनकी अभिव्यक्ति में हमारे सामने प्रकट होता है । उसके जिन भिन्न आयामों का हम अविष्कार साक्षात्कार करते हैं, वे उनके काव्य में ही अभिव्यक्त हैं । कवि या रचनाकार जीवन को समग्रता में ग्रहण करता है । इस ग्रहण प्रक्रिया में जीवन के हर स्तर के मूल्यों की रचनात्मक अभिव्यक्ति भाषा में रूपायित होती है । यह मुनष्य के जीवन की सांस्कृतिक भूमिका का सर्वाधिक संवेदनशील स्तर है ।

कबीर ने उच्च कोटि के संत के रूप में भारतीय जन-मानस में अपने समय में ही अडिग आसन जमा लिया था । कबीर ऐसे भक्त थे जो ईश्वर को भी कसौटी पर कस देते थे । कबीर का यही भक्त और संत रूप आज के समाज के लिए स्वीकार्य और संगत है । जनसमाज से कटकर अलग हो जाने वाले, केवल धूनी, ध्यान और भजन-कीर्तन में मगन रहने वाले कबीर नहीं थे । उन्होंने जब भी ध्यान किया होगा, उनके ध्यान में ईश्वर तो रहे ही होंगे, लेकिन दूसरे छोर पर समाज के वे असंख्य पीड़ित, दलित और उपेक्षित लोग भी रहे होंगे जो उस समय की परिभाषा के अनुसार नितान्त पिछड़े, दुःखी और विपन्न थे और जिनके

लिए जीवन और समाज में आशा की कोई किरण नहीं थी । तब की समझदारी के अनुसार उनको ईश्वर आराधना के मार्ग पर ले जाकर ही कुछ हद तक सुखी और संतुष्ट किया जा सकता है, कबीरदास ने ऐसा समझा था और इसके लिए उन्होंने परिश्रम भी किया था । कबीर ने भारतीय जनता को निराश और हताशा के बदले एक संकल्प और शक्ति दी । सर्वहारा के जीवन को एक स्पष्ट दिशा और संरचना दी ।

कबीर ने मुनष्य को केवल जीव मात्र समझा था, इसके अतिरिक्त उन्होंने उसे अ... से मुक्ति पाने के

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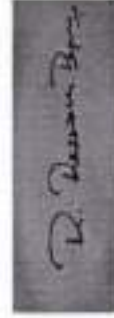
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# Computational Insights in the Spectrophotometrically Analyzed Niobium (V)- 3-Hydroxy-2-(4-methylphenyl)-4H-chromen-4-one Complex using DFT Method

Chetna Dhonchak<sup>1</sup>, Nivedita Agnihotri<sup>1,\*</sup>, Akshay Kumar<sup>2</sup>, Abhinav Thakur<sup>3</sup>, Ashish Kumar<sup>3</sup>

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**Abstract:** Using 3-hydroxy-2-(4-methylphenyl)-4H-chromen-4-one (HMC) as a complexing agent in an acidic medium, a simple, quick, highly sensitive, and selective approach for the extractive spectrophotometric measurement of micro quantities of niobium (V) is developed. The yellowish 1:3 complex can be extracted 100 % in dichloromethane (DCM), attaining maximum absorbance in the wavelength range 388-407 nm. At 400 nm, the selected wavelength, the approach follows a linear calibration curve up to 2.2 g Nb (V) ml<sup>-1</sup> and 0.395-1.78 ppm Nb (V) as identified from the Ringbom Plot with molar absorptivity, specific absorptivity, and Sandell's sensitivity of  $4.926 \times 10^4$  l mol<sup>-1</sup> cm<sup>-1</sup>, 0.5302 ml g<sup>-1</sup> cm<sup>-1</sup> and 0.0019  $\mu$ g Nb cm<sup>-2</sup>, respectively. With a correlation coefficient of 0.9994, the linear regression equation is  $Y = 0.514 X + 0.016$ . The method's detection limit is 0.0698  $\mu$ g ml<sup>-1</sup>. The presented determination of pentavalent niobium is unaffected by 33 cations and 22 anions/complexing agents. The approach has good reproducibility and can be used to determine niobium in a satisfactory manner. The analytical study has been correlated well with the theoretical approach of Density Functional Theory (DFT) for quantum chemical calculations. DFT effectively helped determine and interpret the chemical behavior of the obtained Nb(V)-HMC complex, explaining its stability and reactivity pattern.

**Keywords:** niobium (V); 3-Hydroxy-2-(4-methylphenyl)-4H-chromen-4-one; extraction; spectrophotometric determination; DFT.

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## 1. Introduction

The use of niobium as an alloying element to high strength low alloy steel and stainless steel for oil and gas pipelines, car and truck bodies, architectural needs, tool steels, ship hulls, and railroad tracks accounts for the majority of its usage. Although niobium has several uses, the maximum of it is used to make high-grade structural steel [1-3]. Niobium and some of its alloys are physiologically inert and hypoallergenic. For this reason, niobium is used in prosthetics and implant devices, such as pacemakers [4]. Niobium treated with sodium hydroxide forms a porous layer that aids osseointegration [5]. Thus, a reliable and specific evaluation of the metal is an important venture.



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## New Tax Regime: The Default Tax Regime Comparative Study from the Perspective of a Salaried Employee

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### **ABSTRACT**

In order to simplify taxes, our taxation policies get revised every year. In budget 2020, it was decided to give new optional tax system to an individual as well as HUF assesses. New direct tax regime was introduced u/s 115BAC from financial year 2020-21 with reduced income tax slab rates and the removal of rebates and exemptions. The new tax regime was also called an Optional tax regime because Government had not abolished old tax regime rather given option to choose the tax regime i.e. either Old or New. But it was observed that there were few takers for the new tax regime. Roughly around 35% switched over to new regime as it was easier and less complicated. But at the same time, taxpayers in the habit of savings, long term housing loans, children education, etc. preferred old regime over the new and wish to stick to the old regime forever, if given option. The failure of the new tax regime to attract a large number of taxpayers forced the Finance Minister Ms Nirmala Sitaraman to take a holistic view and make new tax regime more attractive. As a result, while presenting Budget 2023, the Finance Minister proposed to extend the new tax regime to Association of Persons AOP (other than co-operative), Body of Individuals BOI and Artificial Juridical Person AJP and to make the new tax regime to be the default tax regime. Substantial reliefs in tax rates as well as a few exemptions and deductions are proposed in new tax regime in the Budget, 2023.

This paper aims to study the comparison of new income tax system with old tax system in India and evaluate the benefit analysis on the basis of comparison between the two systems for salaried persons aged up to 60 years. The study is purely based on secondary data. Various figures are obtained from the literature, journal publications and websites. Thereafter this paper discusses advantages and disadvantages of two systems and explains the possible challenges and opportunities that taxpayers will face in taking the decisions regarding selection of one tax regime between two. The study takes in to consideration only the standard deduction, deduction under section 80C and deduction on account of interest on housing loan.

**Keywords:** Income Tax, New Taxation system, Exemptions, Deductions

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# Old Vs. New Tax Regime - Comparative Study From The Perspective Of A Salaried Employee

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## ABSTRACT

In order to simplify taxes, our taxation policies get revised every year. In budget it was decided to give new optional tax system to individual as well as HUF assesses. New direct tax regime has been introduced u/s 115BAC from financial year 2020-21 and comes with reduced income tax slab rates and the removal of rebates and exemptions. The new tax regime is also called as Optional tax regime because Government has not abolished old tax regime rather given option to choose the tax regime i.e. either Old or New. This paper aims to study the comparison of new income tax system with old tax system in India and evaluate the benefit analysis on the basis of comparison between the two systems. The study is purely based on secondary data. Various figures are obtained from the literature, journal publications and websites. Thereafter this paper discusses advantages and disadvantages of two systems and explains the possible challenges and opportunities that taxpayers will face in taking the decisions regarding selection of one tax regime between two.

*Keywords: Income Tax, New Taxation system, Exemptions, Deductions*

*JEL Code – H21*

## INTRODUCTION

An easy and simple taxation system facilitates no chance for tax evasion and along that also brings prosperity to a country's economy because tax is the foremost source of income for the government at centre, state and municipal level. The development of any country's economy largely depends on the tax structure it has adopted. In budget 2020 the finance minister of India Hon'ble Nirmala Sitaraman announced a new Direct Tax regime to provide significant relief to taxpayers and making tax regulation simpler. The introduction of this regime is believed to decrease dependence on tax consultants for taxpayers as taxpayers will be able to handle the filling of taxes on their own. Every individual has the decision either to go on with old duty system or to pick the new expense framework. The reason behind introducing the system is that there was demand from most taxpayers from long to reduce the tax rates on existing slabs but this new tax system came up with one glitch that one cannot take the benefit of all the deductions and exemptions which is available under old Tax regime. According to rules, citizen needs to make his/her decision for selecting both of duty systems during the hour of filling of return.

**Research Methodology:** The data for the present paper has been collected from various government sites, newspaper articles, ICAI journal, websites, and through attending workshops & seminars of tax experts. On the basis of data and information collected, the calculations and analysis made by the researcher have been presented in tabular form.

**Objectives of the study:** The main objective of present study is to compare the old and new income tax regimes.

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### Isolation and Transgenerational Trauma in Toni Morrison's *The Bluest Eye*

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**Abstract:** Toni Morrison works are renowned for her powerful and poetic explorations of African American history and identity. Her writing is known for its lyrical prose, vivid character development and deep exploration of the human experience. Her works often delve into themes of race, gender, family, and the impact of historical trauma on individuals and communities. *The Bluest Eye* is a widely acclaimed novel which portrays that while the community can be a source of support, some characters experience isolation and alienation within it. This nuanced exploration of community dynamics adds depth to the novel's portrayal of the characters' struggles and contributes to its broader social commentary.

**Keywords:** Trauma, prejudice, Eurocentric, community, ostracism, resilience

#### Introduction

Toni Morrison was an acclaimed American novelist, essayist, editor, and professor. She is renowned for her powerful and poetic explorations of African American history and identity. Her works often delve into themes of race, gender, family, and the impact of historical trauma on individuals and communities. Her writing is known for its lyrical prose, vivid character development and deep exploration of the human experience. Her contributions to literature earned her numerous awards, including the Nobel Prize in Literature in 1993, making her the first African American woman to receive this honour.

In addition to her novels, she also wrote essays, non-fiction works, and children's books.

Morrison's contributions to literature have had a profound impact on both the literary world and discussions surrounding race, identity, and social justice. Her work continues to be celebrated for its insight into the human condition and its lasting impact on discussions of race, history, and identity.

*The Bluest Eye*, published in 1970, is Morrison's debut novel and is widely regarded as a classic of American literature. The novel explores themes of beauty, identity, race, and the impact of societal standards on individuals. Set in the 1940s in Lorain, Ohio, the story revolves around the life of a young African-American girl named Pecola Breedlove. Pecola





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## MEMORY AND MYTH IN TONI MORRISON'S *PARADISE* AND *SONG OF SOLOMON*

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### Abstract:

Toni Morrison, one of the most celebrated American writers, was an eminent American novelist, book editor, essayist, and professor. She is known for her poignant and powerful works of fiction that often explore themes related to history, memory, identity and black experience in an intricately structured American society. Memory is a crucial element in many of her works, and it serves as a means to revisit history and illuminate deeper truths about society. Folklore and myth play a significant role in enriching the narrative of her works and exploring the complexities of African American history, cultural heritage, and identity. Morrison skilfully weaves elements of folklore, myth, and oral tradition into the storytelling, creating a tapestry of symbolism and resonance.

**Keywords:** New Historicism, trauma, collective memory, mythic structure, ancestral history, symbolism.

Toni Morrison, the first African-American woman to win the Nobel Prize for literature, was an eminent American novelist, book editor, essayist, and professor. She is one of the most celebrated American writers. Morrison in her works scrutinizes black experience, especially that of black women, in a very intricately structured American society. Her novels explore a world of inter-connected structures of race, sex and class oppression which threaten the inner resources of survival of the Black community. She is known for her poignant and powerful works of fiction that often explore themes related to history, memory, identity, and the legacy of trauma. Memory is a crucial element in many of her works, and it serves as a means to revisit history, understand its impact on characters' lives, and illuminate deeper truths about society.

Morrison delves into the forgotten or suppressed histories of African Americans. Memory acts as a tool for her characters to uncover and confront the traumatic experiences of slavery. By revisiting these memories, Morrison's characters strive to reclaim their history and confront its lasting effects. Her characters often grapple with the tension between personal memories and collective memory. Personal memories shape individual identities, while collective memory reflects a shared history that affects entire communities.

*Paradise* by Toni Morrison is a complex and multi-layered novel that explores themes of race, gender, community, and the pursuit of freedom. The story is set in the fictional town of Ruby, Oklahoma, founded by African Americans seeking to create a utopian community free from the influences of the outside world. The novel is divided into nine chapters, each focusing on different characters and their interconnected lives. The narrative weaves together the histories and experiences of the women of Ruby, known as the "Convent," and the men of the nearby town.

As the story unfolds, tensions arise between the townspeople and the women of the Convent, who are perceived as a threat to the established patriarchal order. The town becomes increasingly divided, and a violent confrontation between the two groups becomes inevitable. *Paradise* delves deeply into the characters' individual stories, exploring their struggles, traumas, and desires. It examines the effects of racism, sexism, and religious fanaticism on both personal and communal levels.

After the advent of New historicism, history is viewed as a polysemic text that yields provisional and contradictory meanings. The past is irretrievable and it can be represented in multiple ways. In the postmodern times marked by an ever-diminishing sense of certainties, where anything and everything is under a critical scanner, simplistic versions of the ways in which we perceive the world appear to be juvenile. John Brannigan makes a similar observation in his article "Introduction: History, Power and Politics in Literary Artifact": "New historicist strategies of reading enable us to construct alternative political and historical stories out of the relationship between literature and other forms of representation, to fashion alternative histories of oppression and power through the surviving textual traces of the past" (427).





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