PROCEEDINGS OF THE
INTERNATIONAL CONFERENCE
IMPACT OF GANDHIAN IDEALS ON SOCIO –
ECONOMIC, CULTURAL AND LITERARY ASPECTS.

Nov 29-30, 2019


Govt of India Approved Conference
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Organized by

Ch.S.D.St. Theresa's Autonomous College For Women, Eluru, AP
IMRF Institute of Higher Education & Research, India
Proceedings of the International Conference
Impact of Gandhian Ideals on Socio – Economic, Cultural and Literary Aspects.


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PREFACE

Dear Associates

Welcome to each and every one of you congregated for the prestigious International Conference Impact of Gandhian Ideals on Socio – Economic, Cultural and Literary Aspects, at Ch.S.D.St. Theresa's Autonomous College For Women, Eluru, Andhra Pradesh, India in collaboration with IMRF Institute of Higher Education & Research, India.

We know that an academic conference is a symposium for inventive academicians and imaginative researchers to give academics an opportunity to present their academic works, concepts and new discoveries and to exchange their ideas and develop their works and also to share idea in presenting for development in the new research and topics and so forth. Together with academic or scientific journals, conferences plausibly provide a central channel for exchange of information among earnest researchers.

IMRF with its Academic Chapters in many Countries, since inception, has a great academic, research and social priorities to promote the spirit of values and orientations in multidisciplinary research functions of education by working out in dexterity required by the integrity of a sophisticated social world order duly transmitting central heritage with scientific bent of mind forming socialization process in respect of reformation of attitudes to confer a serene status for a rational being called man on this civilized planet, of course, from the threshold of Ratna Prasad Multidisciplinary Research and Educational Society.

While presenting you with this sonata of latest academics and research findings, I humbly place on record my loyal acknowledgement of sincere appreciation, due recognition and heart-felt thanks to all intellectual paper presenters, article contributors, members on the esteemed Editorial Board, centres of higher learning in collaboration with IMRF, foreign-national delegates, erudite plenary speakers, scholarly participants and all those who are directly or indirectly in conformity with this IMRF conferences from home and abroad for their righteous everlasting support in one and all aspects and my sincere thanks to Ch.S.D.St. Theresa’s Autonomous College For Women, Eluru, Andhra Pradesh, India for their ever dynamic support and cooperation. Gratitude is attitude!

With effusive thanks,

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# Tentative Program - International Conference

**Impact of Gandhian Ideals on Socio – Economic, Cultural and Literary Aspects**

Nov 29-30, 2019 | Ch.S.D. St.Theresa’s College for Women (Autonomous) Eluru, Andhra Pradesh, India

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Principal, University College of Arts & Commerce Adikavi Nannaya University Rajahmahendravaram  
Andhra Pradesh, India |
| **12.15 to 13.00** | **12.15 to 13.00** |
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Dept of English, Sana’s University, Western Ring, Sana’a  
Republic of Yemen | Plenary Talk: Prof. Ratnakar D B  
CEO & Director (Academics)  
IMRF Institute of Higher Education & Research  
HQ: India Academic Chapters : Many Countries |
| **13.00 to 14.00** | **13.00 to 14.00** |
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Dept of Indian and World Literature  
IBB University, Ibb Governorate  
Republic of Yemen | Valedictory Function |
| **14.45 to 15.45** | **15.30** |
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| Refreshments | First Day Conference Closes |
| **16.00** | **16.00** |
| First Day Conference Closes | Conference Closes |

**Note:**
1. Two Days Attendance is Compulsory
2. Each Delegate is requested to bring your PPT for 12 Min
3. Computers, Projectors are made available
4. Poster Size A1 Vertical i.e 23.39 Inches Width x 33.11 Inches Height
5. Presentation Track Details will be given at the Conference Registration Desk
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D. Sankara Polaiah

G013A  GANDHIAN ETHICS - SWATCH BHARAT - DIET
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**RES GESTAE: CONTEMPORARY DEBATE ON GANDHIAN PHILOSOPHY VERSUS IDEALS SINE QUA NON FOR TRANSFORMING THE WORLD SOCIAL ORDER**

**PROF. DR. G. KUPPURAM**

**Abstract:** This article reveals about Mahatma Gandhi a great visionary and statesman whose emotions and experience in his life time, had struggled with truth solve his problems. Daunting, perseverant and dedicated to an unrelenting pursuit of his goal that finally led to his transformation. His concepts like nonviolence, Satyagraha, brahmacharya and the concepts related to ‘Truth’ and ‘God’ can give psychological strength and mental resilience to any individual trying to cope up with the modern demands of life.

More than anything else, historians say, res gestae i.e., action of human beings done in the past, Gandhi proved that one man has the power to take on an empire, using both ethics and intelligence. Other peaceful resisters such as Martin Luther King Jr. during the 1960s civil rights movement and Tibet’s Dalai Lama have emulated his methods in transforming the dynamics of world politics in the process of a harmonious world social order.

*Was Gandhi a Mahatma or a mass leader who was a political strategist par excellence? Or is it wrong to even think in terms of such a dichotomy? A reflection on understanding a remarkable personality is a boon or bane is the debate for the posterity of this paper.*

Keywords: Mahatma Gandhi, Res Gestae (Human Actions Done In The Past) Satyagraha, Nonviolence, Brahmcharya, Ahimsa.

***

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THE EMERGENCE OF CHETAN BHAGAT

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Abstract: In Indian English Novel, the barrier between the best-seller and high-brow has been demolished with the entry of New Generation Realist Chetan Bhagat, Whose works are highly entertaining, very slick, real and sophisticated. He is a different writer from others to an extent. Moreover, he has introduced different trends in the Indian English literature especially in the area of fiction. He has mainly concentrated the interest of the youth in a way that he addresses their everyday concerns through the language they can related to. The success of his narration in his writings is mass appeal. He categorically analyses the day to day issues of youth and how they overcome their difficulties in order to make their dreams true.

Keywords: Chetan Bhagat, Issues of Youth, Voice to the Voiceless and Voice to the Youth’s Feelings, Emotions, Opinions, Thoughts, Stress on the Liberty of Women, Diversity of Themes Related to Go Different Aspects of Human Life.

***

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GANDHI'S ECONOMIC THOUGHT AND MODERN ECONOMIC DEVELOPMENT

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Abstract: A fresh wave of Globalization since the early 1990s has created both hope and despair. Failure of State has reaffirmed faith in market based institutions. Expansion in trade across national borders and opening the national markets to the world is recommended for speedy and sure economic growth. Gandhiji in the beginning of the twentieth century had visualized such a pressure on the British colonies. He warned the developing societies of the cultural onslaught of westernized concept of development and wrote a critique titled *Hind Swaraj*. Gandhiji also formulated his own thoughts on economy and economics. In this paper Gandhi’s economic thoughts and the mainstream economic thought on economic development are examined. It is shown that some of the apprehensions that Gandhiji had about the possible negative impact of the western concept of economic development on the developing societies are likely to be true even today when the wave of globalization is sweeping the developing world. It is argued that solutions for some of the serious problems that arise due to economic behavior, perhaps lie outside economics. It is also argued that sustainable development is not possible by considering economic parameters only.

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GANDHIAN ETHICS - SWATCH BHARAT-DIET

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Abstract: Gandhi preached what he followed. He first experimented everything with himself. All his philosophy has roots in the welfare of people. He believed in a thing and hence he preached. He suffered his body many times in pursuit of his goals. But from suffering only one is sharpened. While others languished in their narrow pursuits despite being his followers, he was never into any kind of narrow mindedness. Even in occasions he appeared to be like one, who was inspired by his larger interests for the mankind. He strongly opposed division of India into two- Pakistan and India. He believed that division of nation will not result in their coexistence, and it will breed further enmity. He did not celebrate the dawn of independence. He was more concerned about the future of the nation. He was neither in favor of anybody nor moved by narrow considerations. Even the prejudice of being a Hindu is absent in him. He was killed as everyone feared not by a Muslim, but by a Hindu. He was truly a brain-child of great philosophers like John Ruskin (Britain), Leo Tolstoy (Russia) and Edward Carpenter (Britain), whom he described as his mentors. Gandhi is not one thing, he is many things. There is nothing he is incapable of thinking. There does not exist anything that he failed to debate upon. He was an adorable philosopher leader, fitting the definition of Plato and his theory of ideal state. Gandhi is not of his time. He is of all times.

Keywords: Martin Luther King, Experimented, Freedom, Health, Rice-Millers, Non-Violent, Will-Power, Truthful, John Ruskin.

***

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POLITICAL IDEOLOGY OF MAHATMA GANDHI

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Abstract: Mahatma Gandhi had expressed his views on politics, sociology, philosophy, and economics on various occasions. Serve up the nation with truth and non-violence. He was always against violence. Gandhi conjures up another dream of politics and conflict at a time once coercion isn't solely obtaining a lot of expressed and physical however conjointly a lot of insidious. His ideology of direct action could be a sensible purpose to start out from. However it releases a world of prospects and supports us to assume outside. Gandhi’s living conjointly demonstrates however major concepts square measure initial lay-off, solely to be experienced and embraced later. He incontestable to humankind tired out with wards and continued destruction that observance to Truth and Non-violence isn’t destined for people alone however is functional in world associations too. Vision of Gandhi for the country and his imaginings for the society as a full still hold sensible for Republic of India. He got the community to understand and mirror true values of humankind and to participate in tasks that may encourage the larger sensible. These problems square measure still applicable to what free India is and represent. The most because for worry these days is intolerance and emotion resulting in cruelty and it’s here the philosophy of Gandhi ought to be remained to with a lot of passion. This entire valuable thought of Gandhi as follows. The success of Gandhi in these early movements of his political career was an indication for the acceptance of his philosophical principles and methods.

Keywords: Politics, Sociology, Philosophy, Economics, Non-Violence, Lay-Off, Intolerance.

***

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GANDHIAN PHILOSOPHY IN ENGLISH LITERATURE

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Abstract: It is possible that very few writers have delved into Gandhian Philosophy while writing in English. A prose piece that discusses Gandhian philosophy of equality of untouchables on par with other social groups is by an Indian writer Kumud Pawde. In her popular prose piece THE STORY OF MY SANSKRIT we can feel the strong effort Gandhi had put in towards elevating the Harijans community. Harijan was a term that meant children of God by Gandhi. His noble purpose was to empower this group of people, steeped in the misery of inferiority complex, conditioned by society to feel ‘subservient’ to others owing to the false propaganda that these ‘untouchables’ were not destined to upliftment and decent livelihood; all because their ancestors were trained to do only menial jobs that mostly defied human dignity.

This autobiographical prose work by Pawde voices forth not only the battle against the parochial narrow-mindedness of Indian caste system but is a lesson to those many talented, capable and potential Harijans whom Gandhi sought to uplift along with the regular streams of society. This literary work shows a real life battle of the writer against an established petty mindset of society that has learnt to think of only categories as low and high...Here the writer becomes a catalyst of change for many other Harijan women and men to fulfill their dreams, that till then were limited to the upper caste people only.

***

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RAMACHANDRA GUHA’S GANDHI BEFORE INDIA – A CRITICAL REVIEW

RAJITHA VEERAMACHANENI

Abstract: In his book *Gandhi Before India* Ramachandra Guha challenges the Indo-centric portrait of the Mahatma and uncovers the formative years spent in England and South Africa. This is a fascinating period of metamorphosis from Mohandas to Gandhi Bhai to Mahatma. When Guha lists Gandhi’s major callings – freedom fighter, social reformer, religious pluralist and prophet – he clearly identifies each of these as having their roots in Natal and the Transvaal in South Africa. Guha portrays the minutiae of his African life and work and argues that those years shaped him and produced his philosophy of non-violence. Using this wealth of material the author describes the social, political and personal worlds inside of which Gandhi began the journey that would at a later date earn him the honorific Mahatma. And, he elucidates how Gandhi’s work in South Africa profoundly influenced his evolution as a political thinker, social reformer and ultimately an iconic leader.

Keywords: Mahatma, Satyagraha, Civil disobedience, Non-violence

***

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MAHATMA GANDHIJI’S PRINCIPLES, VALUE SYSTEM 
AND IDEALS - A BEACON OF LIGHT.

DR SR MARIETTA D’MELLO

Abstract: Mahatma Gandhiji is famous for his Philosophy of Truth and Non-violence. Born on October 2nd 1869, Mohan Das Karamchand Gandhi, the father of the Nation learned tolerance and non-injury to living beings from an early age. In this world of corruption, violence and conflict, Gandhiji’s love for peace and Non-Violence takes a prime place and even finds meaning and significance. The whole world looks and yearns for peace, concord, brotherhood and unity. Therefore feeling love for Gandhiji is very much revered and his ideals are most relevant and welcomed in this tumultuous and hatred filled humanity. It is not that Gandhiji had no limitations or weaknesses which, of course he did have. But in his real humility, he confessed his short comings in his autobiography, ‘The Story of my Experiments with Truth’. He is indeed a man of integrity. Gandhiji had a great affiliation to John Ruskin. John Ruskin’s “Book Unto this Last” had a deep influence on Gandhiji’s thoughts on prevailing the economy and helped him first to develop ‘Antyoday’ and later the ‘Sarvoday’ ideas. Gandhiji mainly accepted three tenets of Ruskin: 1. The good of the individual is contained in the good of all. 2. A lawyer’s work has the same value as the barber’s, because all have the same right of earning their livelihood from their work and 3. A life of labour, that is the life of a tiller of a soil and the handicrafts man is the life worth living. These ideas are classic combination of economics and ethics. In 1920 Gandhiji started the Non-Co-operation movement in India. In 1922 Gandhiji decided that the Non-Co-operation movement had to transform into an open civil disobedience movement. Gandhiji supported village Industry. His economics is based on ethics and self-sufficiency. He always talked about ‘moral Progress and material progress’ as real progress. Mahatma Gandhi was a charismatic, deliberate, analytical and visionary leader. He practised non-violence and the passive resistance style using peace, love and integrity as methods to bring change in people. He could feel the needs of his followers and develop tools and methods to achieve the goal of freedom for the country. Gandhiji as very much convinced that Non-violence was a strong weapon through which freedom could be brought. He believed that the Ahimsa and Satya were two sides of the same coin. In 1938 he distinguished between Non-violence and passivity. Gandhiji’s philosophy of education is something unique. It is more revealed in his principles regarding Truth, Non-Violence, Fearlessness and Satyagraha. He believed that education was only the dynamic force leading to a definite destination. He stressed on life-long education and self-realization as the highest aims in education. Gandhiji was a man of self discipline. He stressed on self-discipline and empathetic service. In March 12 to April 6, 1930, Gandhi made the famous Satyagraha (“Satya – truth, Agraha” – persuasion), The Salt March to Dandi. He walked on foot to the ocean in protest against the British salt monopoly and salt tax. Gandhi believed that physical activity resulting in social good was the duty of every individual. Gandhi’s ideas have also had a profound influence outside India, where they inspired Non-violent activism and movements in favour of small-scale, self-sufficient communities living closer to nature and with greater sensitivity to their environment.

May this great personality continue to live in our vision and enable us to live our life in truth, justice and love.

Keywords: Truth, Non-Violence, Non-Cooperation, Unity, Self discipline, Empathetic service, Honesty, Compassion, brotherhood, Swadeshi, Morality, Dignity of labour and Justice.

***

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THE PRESENTATION OF GANDHIAN FREEDOM STRUGGLE IN RAJA RAO’S KANTHAPURA

STELLA MARTINA XAVIER

Abstract: Literature mirrors life in terms of social, economic, political, literary, religious, cultural aspects in society. It is life enhancing, when clubbed with reality as an art of expression under the condition of vision in an aesthetic manner through a perfect execution. Indian writing in English is indeed rich in variety, inextricably inter linked to nationalism and independence, it also holds expansion and diversification in the present scenario. Indian writers in English are the writers who took immense delight nation-wide and even internationally to express concerns pertaining in the field of science, political, psychology, economics, political thinking etc.

Raj Rao is one such prominent Indian writer in English who has finely depicted the freedom struggle in India which started in the early 20th century by our Father of our nation Mahatma Gandhi. It did influence and left a landmark upon the minds of people is the central idea of the novel. Kanthapura by Raj Rao is not only a mere political novel but a great work of art. As we observe it is greater as the novel is depicting the influence and impact of Gandhian freedom struggle on the life of a remote Indian village and what happens in Kanthapura under the impact of the non-cooperation movement of the Gandhian philosophy which was then happening all over India. We can observe that Gandhi ji not only transformed but also brought out the sense of oneness and nationalism of the entire nation.

As readers we feel the charisma of his personality through the great Mahatma does not appear, he still remains the backbone in the background but still his spirit and presence are felt always through the transition caused in the present novel Kanthapura. We can see that it is not merely a political novel but a novel which is concerned as much as with religious, social and economic transformation of the people, as with the struggle for political freedom. The villages are represented in realistic colours and has been described minutely with great realism.

One of the prominent and outstanding contribution of Raja Rao towards Indian writing in English is to have a new path for a sense of sensibility which is essentially Indian by nature which can be seen through his work Kanthapura. As a true leader Gandhi ji was able to transform the entire nation into an army of non-violent freedom fighters and made a difference in people’s lives. It gives us an essential truth about the Gandhian era, which is not only a merely political novel but which is concerned with the total rejuvenation and resurgence of the masses of India. Raja Rao has depicted beautifully in realistically, artistically and impartially the impact of the Gandhi ideas, principles and movement on the people of India through Kanthapura.

Keywords: Mahatma Gandhi, Gandhian Era, Non-Cooperation Movement, Gandhian Philosophy Resurgence.

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EXPLOITATION, INJUSTICE AND HUMILIATION IN MULK RAJ ANAND'S UNTOUCHABLE

STELLA MARTINA XAVIER

Abstract: Literature mirrors society in an artistic manner which dives into the psychologically, emotional, social, political, religious, literary aspects of human beings in society. Every work produced by the writers try to bring forth a holistic study so as to bring harmony, interconnectivity of human relationships for the betterment of the society.

Mulk Raj Anand is one of the foremost novelists in Indian writing in English. He is concerned about the simple life led by the villagers, labourers, untouchables etc. and showcases the treatment of the society towards them. He also brings out the sensitive touch of humanity and explores their exploitation and injustice which prevailed on them by their oppressors.

Mulk Raj Anand's first novel Untouchable (1939) is an indictment of the evil happenings of the perverted orthodoxy. We can consider this work as insightful into realities of injustice, humiliation of the exploiters by the exploited. Anand has artistically brought social realism suppression that had left deep indelible mark upon life's psychology of the Untouchables. It is through the novelist's hand that this work has brought out the enlightenment of man and to bring out the radical betterment of the society in terms of sympathy, compassion towards another human being in general. Cleanliness to be viewed from mental, moralist aspects; to be clean in deed, actions and words to be given more prominence than merely emphasizing on the caste in terms of untouchability which leads them to be disturbed psychologically, condemnation, ill treatment, exploitation received by the society which snubs them to lead a normal life. Mulk Raj Anand has successfully used this novel as a platform of social humanism depicted in a realistic manner and used irony so as to highlight the plight of the Untouchables and possible aspects to mend the social evil in society. The present novel served as the instrument of arousing the instincts of conscience of the educated people in India towards the problems of economic, social, injustice along with the untouchables in India.

Keywords: Untouchable, Humanism, Injustice, Exploitation, Suppression.

***

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GANDHIJI’S VIEWS ON ENGLISH LANGUAGE

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Abstract: Mahatma Gandhi once said, 'I regard the English language as an open window for peeping into western thought and science'. Mohandas Karamchand Gandhi known as the ‘Mahatma’ or the ‘Great Soul’ was a most unusual public figure, who came to be associated with the practice of non-violent civil resistance. He was a profound and original thinker who showed a symbiotic relationship between thought and action. Mahatma Gandhi was firmly against English, the language of the colonizer. Gandhi found the English language as an element of obstruction for the development of India towards accomplishing its goal. He felt that a rich country in heritage and traditional culture like India needs the English in national affairs. He considered that English education emasculated the English-educated Indian by putting a severe strain upon the Indians’ nervous energy, and has made them imitators. Gandhi reasoned that if English were to be India’s national language, it needs to be taught as a compulsory subject in the schools. Gandhiji firmly opined that Language, as a medium of expression, holds much importance in the communication process in our day to day life. It is a phenomenon that absorbs and assimilates words from different cultures, regions and people and thus plays an important role especially in a multicultural society. Thus Gandhi believed that English language has both merits and demerits for the Indians in its use. Gandhi firmly held that language needs to be imbued with spirit of Indians were to become free from foreign rule. English, in his view, could function as the language of international communication but certainly was a blot on the Indian character. Hence the researcher attempts to make a study of Gandhiji’s views on a global language like English and the role it played in the well-being of Indians.

Keywords: Mahatma Gandhi, Great Soul’, Original Thinker, English Language, Colonizer, Obstruction, English Education, Spirit of Indians, Foreign Rule, International Communication.

***

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GANDHIAN PHILOSOPHY AS REFLECTED IN ENGLISH LITERATURE

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Abstract: Gandhiji, a name which needs no introduction is well known for his writings. He is man with many skills and talents. He has been the only Indian after the Buddha to attain worldwide fame. It would not be an exaggeration to say that he had performed many miracles during his lifetime and his message was a source of inspiration and strength to the people for all times. Gandhiji was known as a psychologist. Gandhiji was a inspiration to our literature. Gandhiji was so much part and form of any literary genre of that period that he made appearance in many dramas, novels, stories and in poems. My paper would reflect on the influences that Gandhiji had on English Literature.

Keywords: Talents, Exaggeration, Inspiration Literary Genre, English Literature.

***

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GOODS AND SERVICES TAX (GST) RATES IN INDIA 2019

P. VENKATARAMANA

Abstract: In India, the idea of GST was contemplated in 2004 by the Task Force on implementation of the Fiscal Responsibility and Budget Management Act., 2003, named Kelkar Committee. The Kelkar Committee was convinced that a dual GST system shall be able to tax almost all the goods and services and the Indian economy shall be able to have wider market of tax base, improve revenue collection through levying and collection of indirect tax and more pragmatic approach of efficient resource allocation. Under the Goods and Service Tax mechanism, every person is be liable to pay tax on output and shall be entitled to enjoy credit on input tax paid and tax shall be only on the amount of value added. The historic GST or goods and services tax has become a reality. The new tax system was launched at a function in Central Hall of Parliament on 1st July, 2017 (Friday midnight) GST, which embodies the principle of “one nation, one tax, and one market”, is aimed at unifying the country’s $2 trillion economy and 1.3 billion people into a common market. Under GST, goods and services fall under five tax categories: 0 percent, 5 percent, 12 percent, 18 percent and 28 percent. For corporate, the elimination of multiple taxes will improve the ease of doing business. And for consumers, the biggest advantage would be in terms of a reduction in the overall tax burden on goods. “Inflation will come down, tax avoidance will be difficult, India’s GDP will be benefitted and extra resources will be used for welfare of poor and weaker section, “Finance Minister Arun Jaitley said at GST launch event in Parliament. The Loksabha has finally passed the Goods and Services Tax Bill and it is expected to have a significant impact on every industry and every consumer. Apart from filling the loopholes of the current system, it is also aimed at boosting the Indian economy. This will be done by simplifying and unifying the indirect taxes for all states though out India. Present paper explained about impact of GST on Indian economy.

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Abstract: F. Scott Fitzgerald was the towering personality in the annals of the American Fiction of the 19th Century. A true representative of the American youth and through his most successful novel This Side of Paradise he established his image as the youth triumphant. The novel is the record of the social revolution and American youth that are beautifully and frankly depicted by Fitzgerald. This side of Paradise was established as the handbook of the new generation. Menken rightly ranked Certainly, Fitzgerald was the first author, who minutely portrayed the life of the American adolescent representing his activities as “new daring and admirable”. This Side of Paradise chronicles the life of Amroy Blaine from his childhood up through his early twenties. This Side of Paradise retains importance in literary history. It stands at the beginning of a decade famed for its literature of revolt. It is the first of the post-war novels by the then new generation of authors, the generation which had grown up to find all Gods dead, all wars fought, all faiths in may shaken.” With all its flaws, it is magnificent in its assurance, its buoyant lyricism, and its sublime disregard for the laws of literature.

Keywords: Fitzgerald America’s Youth Representative, This Side of Paradise The Handbook of The New Generation, Most Successful Fiction.

***

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THE RETURN OF GANDHI: A POLITICAL PLAY

R. DEEPA

Abstract: Dr. D. Vizai Bhaskar is a remarkable playwright with unique social themes. He always felt that drama is a powerful medium to create awareness among people in the society. His writings have specific purpose of enlightening oppressed sections and backward communities towards their rights in the society. Politics, social conditions, religion, myth, history etc are presented in his dramas purposefully and artistically. The present play the return of Gandhi deals with Mahatma Gandhi’s (The father of the nation) struggle to get independence and how this achievement of his is hypocritically treated by people in the society because of strong political interference. Undoubtedly “The Return of Gandhi” is a political drama. This paper explores the political condition of post-independent India. The mythical description of Gandhi Mahatma coming back to life is a captivating thought of the dramatist to entice the interest of readers. This paper focuses mainly on the changing conditions of India after independence and demoralization in Indian politics.

Keywords: Mythical Description, Oppressed, Post -Independent.

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GANDHIJI IDEAS ON SOCIAL DEVELOPMENT IN INDIA

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Abstract: Social Development is concerned more with scientific study of the development of human society or the development of mans social life. Since man is a social being and mutually acts and reacts with one another, study of the nature of this relationship is important. Hence in this background the present paper is to analyze the Social development ideas of Mahatma Gandhi. This paper is purely based on secondary data, the main sources of information regarding economic thoughts of Mahatma Gandhi from various sources of Indian scholars. Mohandas Karamchand Gandhi was born on 2nd October, 1869 at Porbander. In 1887, he went to England for education in Law, and was called to the bar in 1891. The term social development may seem a very idealistic in itself but it is very complex and more difficult to achieve. Social development is about improving the well being of every individual in society so they can reach their full potential. A civilized or modern society is becoming rigid day by day. The state of unauthentic existence of man and his impersonal elements have however proved inimical and antithetical to his basic individuality. Gandhi is regarded as the first social thinker in India who presented a complete picture of an ideal Indian society based on rural realities, giving thought to every aspect, such as nature of the state and its administration, defense, health, sanitation housing, education, unemployment, development of weaker sections and eradication of various social problems such as untouchability, alcoholism, poverty etc. In order to make the Panchayati Raj institution a really effective instrument of economic, political, and social growth the Ashok Mehta Committee has recommended strengthening of democracy at the grass-roots. This means that power should not be centralized at the Union and State levels as at present, but should go down to the district and mandal levels.

Keywords: Social Development, Social Justice, Non Violence, Decentralization

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**GANDHI VIEWS ON EDUCATION IN THEIR OWN PERSPECTIVE**

**DR. K.V.R.SRINIVAS**

**Abstract:** Education is a continuous process which goes on whether school keeps or not. People learn anything before they enter into the school followed by continuity outside the schoolroom. They keep on learning even if the formal education comes to an end. Even during the hours of formal schooling, the students learn much outside, which doesn’t constitute a part of the planned curriculum. The student secures a great deal of education from the church, political discussion and also from Magazines, Newspapers, Radio and Television which are employed as a means of educating. Gandhi was undeniably one of the greatest proponents of modern education in India and his scheme of education sought to further the moral, individual, social, political and economic progress of man. His scheme of education aimed at the truthful and non-violent way of life and the ultimate goal of self-realization. His methods were simple and practical and this was evident in his scheme of education.

**Keywords:** Curriculum, Plato’s Republic, Harmonious, Gandhi Philosophy, Materialism, Sarvodaya.

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GANDHIAN IDEALS IN INDIAN ENGLISH FICTION

DR. K. PANKAJ KUMAR

Abstract: One of the most popularly discussed and yet many-a-time controversial figure of Indian politics is Mahatma Gandhi. There is hardly any area in the pre or post-independence era that he had left untrammeled for the sake of Indian development and independence. A socio-political figure, Mahatma Gandhi is impossible for people in India and abroad to forget or ignore. He has influenced every aspect of human consciousness. He is an immense source of writing himself and has influenced different disciplines and many writers from different fields like history, politics, philosophy, literature, sociology. Gandhiji’s influence on Indian Writing in English is enormous. He is a mine of themes for writers and commentators though he himself never worked on any literary topic or genre. His impact on Indian English novels can be witnessed in the reputed and coveted authors like Mulk Raj Anand, Raja Rao and R.K Narayan. Gandhiji gave new strength and confidence to Indian languages that suffered contempt, neglect, indifference, and disgrace for a long time. Gandhiji insisted on ‘simple living and high thinking’ which was reflected and highlighted by the literary English authors in their novels and short stories, portrayed the real picture of the-then society from various perspectives, thereby presenting the influence of Gandhi on Indian villages and towns, letting the readers a scope to probe into Gandhiji’s moralistic vision. As a result, Gandhi’s philosophy created effects on human lives bringing a sea change in their thoughts, views and living. So the presenter attempts to make an in depth study of Gandhi’s influence on Indian English Literature.

Keywords: Indian Independence, New Strength, Human Consciousness, Literary Novels, Real Picture, Society, Moralistic Vision, Human Lives.

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GANDHI -AN APOSTLE OF PEACE

G. VJAYA RATNA KUMARI

Abstract: Mahatma Gandhi was born as an ordinary man, yet his extraordinary deeds and non-violence philosophy changed the entire world. Gandhiji’s fight for freedom and peace gave voice to many landmark movements in India and across the globe. Gandhiji maintained that true and lasting peace can be got only if there is equality and equal opportunities for all. Gandhi’s life teaches us all one very meaningful lesson: principles are easy to preach, but difficult to practice. He believed that disciplined and a humane life of ethical values for all is very important. This eventually determines the quality of our lives. Gandhi sermons on non-violence and peace served as a valuable catalyst for people to ponder and rethink philosophical positions on violence, non-violence, and education. The world will experience peace, only when the individuals composing it make up their minds to do so. To achieve simultaneously the negative aim of conflict - resolution and the positive aim of establishing peace, Gandhi propounded his philosophy of peace. Thus Mahatma Gandhi was an ambassador of peace, a campaigner of truth, advocater of equality and apostle of peace.

Keywords: Non-Violence Philosophy, Peace, Equality, Equal Opportunities, Principles, Practice, Valuable Catalyst, Quality.
UNTOUCHABILITY: PERCEPTION OF MAHATMA

DR. N. BHAGYA LAKSHMI

Abstract: “My fight against untouchability is a fight against the impure in humanity”

-- Mahatma Gandhi

Untouchability as at present practiced is the greatest blot on Hinduism. It is against the fundamental principles of humanity. It was Mahatma Gandhi who wrote and spoke most on the removal of untouchability. It is a fact that he had assigned an utmost significance to the social problem in India. Mahatma played a prominent role in the uplift of the untouchables. The mission of his life was to eradicate the practice of untouchability and endeavor to growth and development of the lower caste people.

In fact the practice of untouchability was a heinous crime against dignity & humanity. Mahatma Gandhi had launched a struggle to root it out completely from the social face of India. The social stigma caused India an infamy on the face of the earth. There has been social discrimination has been in India society since the time immemorial due to the caste or varna system and it has generated social hatred.

Gandhi was not just a preacher. He practiced what he preached. He had won the hearts of millions of Harijan because of his sincere approach to solve their problems. He lived with the harijan and shared their distress by indicating in them the ideas of better social adjustment with the rest of the Indian community. He fought for various legal protections against several kinds of injustices done to them. As a result of his sincere efforts and strong recommendations, untouchability was declared illegal under Indian constitution.

Keywords: Discrimination, Untouchables, Vulnerable Groups.

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THE BROTHERHOOD AND LOVE IN THE NOVEL OF SAUL BELLOW “HERZOG”

DR. ASIF ANWER

Abstract: This paper reveals that Saul Bellow is known, foremost, as the writer of Herzog. It is a complicated and experimental novel, in which Bellow has scrutinized the protagonist’s mind through his unpublished letters. As Shakespeare was the spokesman of Elizabethan age and portrayed the bloody ambitions of royal families, Bellow was the spokesman of modern American middle class people and portrayed the labyrinth of human relationships, common to most of the Americans. Published in 1964, Herzog was at once welcomed with great enthusiasm in literary community. Though it talks about only five days in the life of Professor Herzog, it encompasses myriad of ideas related to philosophy, politics, morality, psychology, and literature et cetera. Professor Herzog is on the verge of insanity because of shocking divorce in his second marriage. The novel records a growth from depression to positive outlook towards life.

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Abstract: Gram Swaraj, or village self-rule, was a pivotal concept in Gandhi’s thinking. Fundamental concept of Gram swaraj is that every village should be its own republic, “independent of its neighbours for its own vital wants and yet interdependent for many others in which dependence is necessary,” according to Gandhi, writing in 1942. India has a long history of ruralise for centuries, Indian villages acted as self-ruling republics, the local self government looking after the basic social, political and economic requirements of the community. Gandhiji lead nationwide campaigning for various special causes and for achieving swaraj or self-rule. In his idea of Gram swaraj, he tries to provide plenty opportunities for a large number of rule people to take authentic effectual participation in the development and democratic decision-making process and to infuse in the minds of the rural people a spirit of self help, self dependence and self-sufficiency and to gain the experience in the heart of self-government. Gandhi wanted political power to be distributed among the villages in India. Gandhi preferred the term ‘Swaraj’ to describe what he called true democracy. This democracy is based upon freedom. Individual freedom in Gandhi’s view, could be maintained only in autonomous, self-reliant communities that offer opportunities to the people for fullest participation. Therefore, concerted, systematic and sustained endeavours are needed on the part of those for whom Gram Swaraj remains a cherished dream for the empowerment of people and for making national development of India a participatory democracy.

Keywords: Gandhi, Gram Swaraj, Panchayat Raj, Self-Defence.

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CONTRIBUTION OF MAHATMA GANDHI TO RURAL DEVELOPMENT IN INDIA
-PROGRESS AND PROSPECTS

S. SOMASEKHAR, DR. K.S.V.RANGA RAO

Abstract: In the Indian context rural development may be defined as maximizing production in agriculture and allied activities in the rural areas including development of rural industries with emphasis on village and cottage industries. It attaches importance to the generation of maximum possible employment opportunities in rural areas, especially for the weaker sections of the community so as to enable them to improve their standard of living. Theoretically, Gandhian approach to rural development may be labeled as ‘idealist’. It attaches supreme importance to moral values and gives primacy to moral values over material conditions. Mahatma Gandhi, in the rear the affluence of villages and villagers, was inspired from his high philosophy of life concerned with finest human character and profound anxiety for the great poverty of the rural populace and how to eliminate it.

Gandhi firmly believes that village republics can be built only through decentralization of social and political power. In such a system decision-making power will be vested in the Village Panchayat rather than in the State and the national capital. The Panchayat exercises legislative, executive and judicial functions. It would look after education, health and sanitation of the village. It would be the Panchayats’ responsibility to protect and uplift ‘untouchables’ and other poor people. Resources for Gandhian Approach to managing village affairs would be raised from the villages.

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MIND OF MAHATMA- THOUGHTS FOR UNIVERSAL PEACE
(LIBERATION OF NATION WITHOUT AMMUNITION)

DR. V. RAMABRAHMAM, K.U.B.N. PRASAD

Abstract: Man basically wants peace, security, liberty and property which are at stake during the time of war. In Indian philosophy, metaphysical and epistemological opinions differ widely, but there is at least an apparent resemblance in ethics. Non-violence in Ancient Indian thought is a brief account of Ahimsa. The verb hims, means 'to injure' or 'to kill'.

Sarvodaya or the welfare of all has been the fundamental philosophy of Gandhian way of life. Gandhi considered the contemporary world social order as an evil, because it is based on exploitation of men by men.

Gandhi has been very much influenced by the teachings of the Gita throughout his life. He kept the ideal of the Gita before him to guide him always, whenever he wanted solace, comfort or guidance, he went to the Gita and got what he wanted. He considered that the Gita teaches the essential truth and the path of salvation.

In the hearts of his people, however, he is likely to be enshrined as the Mahatma, or, more endearingly, as Bapu—the 'Father of the Nation' who led it to freedom—through a bloodless revolution.

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RELEVANCE OF M.K. GANDHI’S ECONOMIC IDEAS WITH SPECIAL REFERENCE TO TRUSTEESHIP

DR. K. KRISHNA REDDY

Abstract: Mahathma Gnadhi was a great freedom fighter and is a celebrated national leader had certain positive economic ideas which have considerably moulded economic thinking and economic policies in India. His economic ideas and those of his followers have come to be known as Gandhiji Economic thought. Gandhian economic thought which presents a counter theory to the modern economics of the West, aims at revitalizing an under-developed economy which might develop into a full-fledged stabilized economic systems. Its study is important particularly for Indian students. Mahatma Gandhi often said that the real India was to be found in villages, not in cities and towns. He described the exploitation of villagers, lack of supplementary occupations, inadequacy of medical attention, insanitary conditions, extreme poverty etc. He wanted every village to develop into a little republic. He evolved the ideal of village swaraj. In his scheme of Sarvodaya every individual would have equal opportunities for the satisfaction of his economic wants. His scheme aims at the revitalization of village economy. In this paper an attempt is made to analyze the economic philosophy of Mahatma Gandhi with special reference to trusteeship council.

Keywords: Non-Violence, Welfare, Income, Positive, Negative.

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GANDHI AND WOMEN EMPOWERMENT

P. HARIKRISHNAM RAJU

Abstract: The status of women’s in India has been dependent upon numerous incredible changes in the course of the last scarcely any centuries. From equivalent status with men in antiquated occasions, through the depressed spots of the medieval period, to the advancement of equivalent rights by numerous reformers. One of them is Mahatma Gandhi. The historical backdrop of women’s in India has been astounding. In current India, women’s have embellished high workplaces in India including that of the President, Prime pastor, Speaker of the Lok Sabha, Leader of Opposition and so forth. The present President of India is a lady. Actually its credit goes to Mahatma Gandhi. In India he was included women’s in Political development first time of Satyagrah. He worked not just for the political liberation of the country, however for freedom of all the stifled and abused segments of society. One of the notes commendable aftereffects of his labor of love has been the enlivening of women’s. This made them shed their profound established feeling of mediocrity and ascends to respect and confidence. Women’s, urban and provincial, taught and uneducated, Indian and outside, were pulled in to his thoughts and deeds. An endeavor is made in the present paper to comprehend Gandhi’s perspectives on women’s with regards to social, monetary and political issues. In this paper talk about on Gandhiji’s idea on women’s upliftment, against youngster marriage, social and strict hindrances to widow remarriage, purdha framework, settlement framework, overwhelming consumption in association with marriage, and so on. Just as talk about on Gandhiji’s perspective on women’s support in legislative issues. After Gandhi which position of women’s in India additionally center in this paper.

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INDIAN ENGLISH LITERATURE AND
GANDHIJI’S IDEOLOGICAL INFLUENCE ON INDIAN WRITERS

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Abstract: Creativity and inspiration are the two defining factors for most writers and their craft. But while creativity is largely the process of generating original ideas, inspiration is random. Sometimes it comes from the simplest of things and persons like the life of Mahatma Gandhi. Poetry, prose or drama: fiction or nonfiction Gandhi is everywhere. There are indeed only a handful of iconic personalities who have caught the imagination of as many writers as Gandhi has. Even 70 years after his death, the process has not stopped, but only gained momentum. I personally feel that the relationship between Indian English Literature and Gandhiji is still left untold at certain historical, social and cultural ends and so I would like to make a modest attempt in re-inventing the ideological influence of Mahatma in the light of the then Indian English Literature especially through the writings of R.K. Narayana’s fictional works that perfectly justifies the impact.

Keywords: Indian–English Fiction, Ideology, Cultural Values, Gandhian Influence, Pre Independence Period, Gandhism, Philosophy.

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GANDHIAN VIEWS ON PRODUCTIVE TECHNIQUES AND TRADE

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Abstract: The important principle of Gandhian economic thought is small scale and locally oriented production, using local resources and meeting local needs, so that employment opportunities are made available everywhere, promoting the ideal of Sarvodaya, the welfare of all, in contrast with the welfare of a few. This goes with a technology which is labour-using rather than labour-saving. Gandhian views on exchange and trades are also significant in promoting interests of domestic producers particularly in protecting the small scale industries. Gandhian economy increases employment opportunities; it should not be labour displacing. Gandhi had no absolute opposition to machinery; he welcomed it where it avoids drudgery and reduces tedium. He used to cite the example of Singer sewing machine as an instance of desirable technology. He also emphasised dignity of labour, and criticised the society's contemptuous attitude to manual labour. He insisted on everybody doing some ‘bread labour’. It would be wrong to presume that Gandhi propounded his theory only to suit Indian conditions. The main objective of this paper is to analyse Gandhian views on productive techniques, exchange and trade.

Keywords: Techniques of Production, Exchange, Trade, Decentralisation, Indigenous.

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THE RETURN OF GANDHI: AN ANALYTICAL STUDY

DR. K. SANTHA KUMARI

Abstract: The Return of Gandhi is an interesting and thought provoking play written by Dr. D. Vizai Bhaskar. Any drama for that matter would aim at some change. This particular drama is focussed on the social conditions existed in the society and discusses how difficult it is to change the unchangeable situations. So much reformation is needed to change the existing social order. Gandhi being a ever inspirational personality would always motivate people of different mindsets and typical social setup. This particular play is imaginative and the title is highly symbolic and informative. Gandhi Mahatma coming back to life and observes post-independent India and its corrupt conditions is undoubtedly a novel thought of the writer. Technique of getting a dead man back to life is a fascinating effort by the dramatist to attract the readers. On the whole The Return of Gandhi is an interesting page turner and an outstanding socio-political play.

Keywords: Socio-Political Play, Social Order, Symbolic.

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A STUDY OF WOMEN’S QUEST FOR LIBERATION AND EQUITY IN ANITA NAIR’S *THE BETTER MAN*

DR. R. MADHAVI

**Abstract:** Anita Nair is a post-modern writer who describes how Indian women are exploited even in these modern days. Her female protagonists are aware of the injustice meted out to them in marriage. They boldly walk out of their homes when they find that the men they have chosen are not equal partners. Most of her female characters are liberated and break out of the bonds that make them unhappy. They are ready to take up a strong stance against human circumstances or human relationships that make them unhappy. They are able to find ultimate fulfilment in either marriage or in sexuality with men of their choice sometimes even tending to border on the permissive. In short, Nair projects the emerging trends prevailing among educated and urban women who are able to break away from societal norms that have a debilitating effect on their lives. This type of ideology is the mode in which Anita Nair attempts to sensitize society of the changes necessary to bring meaningful existence to the female gender. Her mode of gender sensitization ranges from overt to covert methods where women sometimes show an aggressive tendency to overthrow dominating patriarchal domination. This paper makes a study of the resilience displayed by the women characters in the novel *The Better Man*

**Keywords:** Patriarchal Domination, Gender Sensitization, Injustice, Meaningful Existence.

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తెలుగు సాహిత్యంప గాంధీజీ ప్రభావం

డా. జి.వంకటరమణ

ఆ సంస్కృతి సహస్రాబ్దం మీద నిరంతరం, అధికారిక రంగార్థ అశ్వాసం గంధీ ప్రతిపాదించాడు. అతను తెలంగాణలో సాహిత్యం మనిషిగా పరిచయం చేసిన యొక్క మాటలు ఆధారంగా గంధీ ప్రభావం తెలుగు అధ్యాపక రామానూరి రామకృష్ణన్ వీరికి ప్రధాన పిలిచింది. జవహర్ లాల్ నెహ్రూ మాసాంగి ప్రస్తావనలను ప్రచురించిన ప్రముఖ రామానూరి రామకృష్ణన్ కారంతో ఆధారంగా ది క్రైస్టియన్ ఇండియా గీతాన్ని ప్రయత్నించింది.

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పత్రికల పిలువడానికి,

అన్నాయాలాభం, ANR ఒండం, కడంను, తెలుగు లక్షణాలు ఎలా ఉండి?
GANDHIJI’S VIEWS ON ECONOMIC ISSUES

P. BHARATHI DEVI

Abstract: Mahatma Gandhi never created a body of literature known by the name ‘Gandhian Economics’. He neither claimed to be economist nor was trained on Economics. Nevertheless, he expressed his views on economics at various points of time in his life. The Gandhian Economic thought can be summarized the teachings of ‘Unto the Last’ under three basic truths. 1. the good of the individual is contained in the good of all (Sarvodaya). 2. Each person has the right to earn livelihood from his work and there is dignity of labour, meaning that there is nothing called high and low labour (Bread labour) 3. the life of the tiller of the soil and the handicrafts is to life worth living (village industries and Swadeshi). Gandhi claimed that ‘economics never militates against the highest ethical standard just as all true ethics must also be good economics. True economics stands for social justice, it promotes and good of all including the weakest and as indispensable for decent life. However, the entire structure of economic thinking which is based on the perception of constant development of the goods which satisfy unlimited demands. The second has to do with the idea of focusing on the well-being of the poorest and weakest member of the society. This was an essential part of Gandhiji’s moral view of the World. Gandhiji views on economic were simple and straight forward which would make India economically self-sufficient, manufacturing and satisfying its own needs in domestic market, home grown ways. Gandhiji’s economic thought have great impact on Indian economy. In the age of globalization, Indian society is facing many socio-economic problems on account of large scale industries and mechanization. According to Gandhi, economic laws which aim at material progress as well as social harmony and moral advancement, should be formulated according to the laws of nature. The economic laws are determined by the climate, geological and temperamental conditions of that country. Hence they vary with the conditions of the nations. The Charkha the honour of being able to solve the problem of economic distress in a most natural, simple inexpensive and business-like manner. Gandhi advocated non-violence and hence his economics may be called economics of non-violence. He believed that violence in any form breeds greater violence. The solution to Indian basic problems lies in the practice of non-violence. Gandhi was not in favour of large scale industrialization, as it was responsible for many socio-economic evils. He suggested, the use of labour intensive techniques because India has more human power than capital. He suggested decentralization of industries, for the survival of democracy and for the establishment of a non-violent state. Cottage and village industries help increasing employment. He believed that Khadi industry would save millions of people from starvation and supplement the earnings of poor people. He advocated the use of Charka due to its advantages. He described machinery as ‘great sin’. He believed that the modern technology has responsible for human frustration, violence and war. It was also responsible for the multiplication of material wants. The use of machines created a class of wealthy people and led to unequal distribution of wealth. He was not against machinery. But he was against all destructive machinery. He believed that machinery were harmful when the same thing could be done easily by millions of hands. Gandhi wanted to avoid a violent and bloody revolution by gearing a permanent stability of economic equality. He wanted the capitalists to be trustees and he enunciated the doctrine of trusteeship. To Gandhiji, the Law of Bread labour related to agriculture alone. But as everybody was not a cultivator he could earn his bread by doing some other work. He strongly believed that without physical labour no one was entitled to get his food. He advised the rich also to do bodily labour for the bread. He suggested export of goods hould be stopped because it creates artificial scarcity. The most important problem which attracted the attention of Gandhi was the rapid growth of population. He opposed the use of contraceptives as its use in India. He was in favour of birth control though through self-control or brahmacharya and not through the use of artificial methods. He considered self-control as the ‘in fallible sovereign remedy. Mahatma Gandhi extended his right for economic equality. He saw the workers were subjected to gross injustice and the treatment meted out them was below dignity. To him the employment of children was
a national detraction. He also demands safety measures inside factories. He always suggested a hormonal relation between labour and capital. Gandhi also strongly believed that laziness and lack of work can cause physical and spiritual development among the populace. The most unique feature of Gandhi’s economic model was he wanted to turn the entire flow of profits from the packets of the big industrialists to the workers. There is enough employment in India for all who will work with their hands and feet honestly. Khaddar relieve the poor from the bonds of the rich and creates a moral and spiritual bond between the classes and the masses.

**Keywords**: Gandhiji, Economic Law, Bread Of Labour, Decentralization, Machinery, Cottage and Small Scale Industries.

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IMPACT OF GANDHI ON WOMEN IN BHATTACHARYA’S FICTION

DR. D. RAJANI DEIVASAHAYAM

Abstract: The position of women in India has been subject to great changes over the ages. From being equal to her male counterpart on all planes in the ancient age, to the position of living behind the purdah in medieval ages to the level of fighting for equal rights in this modern age a woman has to traverse in the path paved by the social reformers like Raja Ram Mohan Roy, Jyothiba Phule, Mahatma Gandhi etc. Today women prove their mettle in almost all fields - be it political, economic, government or social sectors. The seeds for the emancipation of women from the vicious grip of the male dominated society were sown by these reformers in the form of women education, abolition of child marriages, encouraging widow remarriages active participation in politics and fighting against evils like dowry system, sati and the likes breaking the physical, emotional and psychological barriers. Highly influenced by the principles and ideals of Gandhi the writers of the Gandhian era presented in their writings the position of women in India, her struggle for existence and her turbulent journey to find space for herself in this male dominated society. Since Gandhi has greater influence on the society of his age, the writers of that period have presented the impact of Gandhi on both men and women who have exhibited courage in fighting against all odds and find rightful place for themselves in the society. Bhabani Bhattacharya is one such writer who as an advocate of women’s rights presented the power and space of Indian women in almost all his novels. This paper focuses on Gandhi’s impact on people during freedom struggle and its influence on women folk and their decision to come out of their shells and fight for their rights.

Keywords: Gandhian Philosophy, Influence, Suppression, Emancipation, Women Power.

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Proceedings of the International Conference
The Impact of Gandhian Ideals on Socio-Economic, Cultural and Literary Aspects

GANDHIAN DREAM OF GRAM SWARAJ

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Abstract: In the modern Indian political discourse, the sharp contrast between the urbanised west and the poverty stricken villages of India had been a constant reminder that both western imperialism and its exploitative nature has kept multitudes of Indian people living in the Indian villages in total servitude and destitution. The Indian situation is comparable to the miserable conditions of the peasantry under the Czarist regime and with Gandhi’s intimate knowledge of Tolstoy’s concerns and writings he was well acquainted with the pathetic conditions of the peasantry of Czarist Russia. In the early twentieth century, in the background of the rise of Japan and its psychological impact on a section of the Indian intelligentsia and its nationalist leaders, Gandhi, in the Hind Swaraj (1909) categorically rules out the applicability of that model in the Indian condition. Famine was a regular feature during the British colonial rule and in this situation the utmost necessity of rural reconstruction became an important component of the nationalist discourse in the wake of the swadeshi movement in Bengal at the time of the Partition of Bengal. Rabindranath Tagore wrote an important essay entitled Swadeshi Samaj (1904) in which there was an appeal for self-help in reconstructing the villages and solve the acute water shortage from which it suffers perennially. At this time there were lot of projections of parallel nationalist self-supportive, educational, industrial and cooperative enterprises to alleviate the miseries of the rural poor. However, none of these attempts had a comprehensive plan of an alternative development strategy for rural reconstruction and to reduce the gulf between the cities and the villages. Gandhi provided a philosophy of a village centred life which he described as the gram swaraj. Aims and Objectives After reading this unit, you will be able to understand: Gandhi’s concept of Gram Swaraj Gandhi’s critique of industrialisation Gandhi’s criticism of Machinery.

Keywords: Political, Gram Swaraj, Gandhi, Knowledge.

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GANDHIAN CONCEPT OF VILLAGE DEVELOPMENT
AND INDIA’S DEVELOPMENT POLICY

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Abstract: Good governance demands respect for human rights, rule of law, strengthening of democracy, promoting transparency and capacity in public administration. The responsiveness of the state and its institutions to the needs and aspirations of the people, and inclusive citizenship are imperative to good governance. Democracy depends upon the equality of all human beings, their right to participate in social and political transformation and the right to development, to live in dignity. Panchayat Raj is a system and process of good governance. Villages have always been the basic units of administration in India since ancient times. The Gram Sabha can become the cornerstone of the whole Panchayat Raj institutional set-up, thereby the Indian democratic system. So in this paper focus is on Gandhian concept of Panchayat Raj. This is useful to development of India. So in 21st century this concept becomes powerful in the Nation.

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GANDHI'S RELIGION: POLITICS, FAITH, AND HERMENEUTICS

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Abstract: Jawaharlal Nehru once reportedly said, 'Gandhi is India'. Some will be puzzled if not astounded by this statement, others will doubtless be inclined to ridicule it; and yet others, mindful that Gandhi was to become the supremely iconic figure of India, at least to the rest of the world, will attempt to unravel the precise ways in which Gandhi might have represented a distinctly Indian sensibility. As the Gandhi paraphernalia at the Gandhi National Museum in Delhi suggests, many in his own lifetime had formed an impression that Gandhi and India constituted an indelible and unbroken link: it sufficed to address an envelope as 'Gandhi, India', or 'The Mahatma, India', for it to reach its destination. India was inclined to congratulate itself as the spiritual repository of the world, as the land of many Mahatmas, "great souls" or, as Ananda Coomaraswamy has explained, enlightened beings, but to the rest of the world there appeared to be one person most deserving of that epithet. Gandhi had become, the world over, synonymous with India. In the now familiar narrative that embodied the colonial wisdom about the essential nature of Indian society, India was also widely held to be an essentially religious society, and religion would be described in this narrative as having furnished the Indian with the indissoluble mark of her or his identity. Gandhi, in like fashion, is commonly thought to have been preeminently a man of religion, who could no more be understood outside the framework of religion than Laloo Prasad Yadav or Bill Clinton might be understood as anything other than figures heavily invested in the life of normal politics. Some of Gandhi's contemporaries deplored the admixture of politics and religion in his thinking: in the tiresome version of a debate that has captivated and occasionally agitated many minds, he was, as some maintained, far too saintly to be involved in the life of politics, while others persisted in the view that Gandhi was ingenious enough to understand that he could best advance his political interests in a country suffused with the religious spirit if he appeared in the garb of a religious man. Nevertheless, whether religion was the very essence of his being, or whether Gandhi, as in more cynical readings, was scarcely beyond reproach in his instrumentalization of religion, it is not seriously doubted that he lived, so to speak, under the sign of religion. RELIGION AND HUMAN ACTIVITY Just what, however, was Gandhi's religion, and in what respects did he mirror or contravene the country's immensely rich religious heritage? For India's colonial rulers, Protestant Christianity constituted the template of religion, and there is a story to be told about how some Indians who sought the reinvigoration of Hinduism and transform it into a proper religion similarly sought to refashion an ancient, chaotic and highly decentralized faith according to the precepts of Protestantism. I cannot venture into even the slightest elements of that story, but suffice to note that the category of "religion" itself imposed new obligations, frames of reference, and interpretive modes in India. To be sure, India might have been, as 18th and 19th century British administrators were wont to argue, bereft of law, a den of Oriental Despotism and characterized by the nefarious nepotism to which natives were allegedly prone; as other colonial commentators remarked, India was also remarkably lacking in a sense of history and geography.

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NAYANTARA SAGHAL’S STORMING OF CHANDIGARH
- A RUMINATION OF GANDHIAN PHILOSOPHY

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Abstract: Nayantara Saghal in her work Storming of Chandigarh, 1969 brings out the degeneration of gandhian ideals in post independence period, during the partition of Punjab into Punjab and Harayana respectively, based on language. The novel points out the dichotomy between Gandhian ideals that bound India into a nation and the parochial opportunism of post independence era that threatened the crux of nationhood. Through the character of Dubey she recalls and reminds the essence of being human without a label (religion) and the need to go back to the spirit of Sathyagraha and ahimsa.

Keywords: Gandhian, Dichotomy, Idealism, Nation, Nationhood.

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GANDHIAN DIET - A HEALTH MANTRA FOR MODERN WORLD

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Abstract: Nutrition is a science related to nutrients in food and various stages in the life of an organism. A nutrient is a substance required for the overall growth and sustainability of an organism. Gandhi advocated “millet revolution”, vegetarianism, low salt diet, low sugar diet and fasting. Every thing has its own biochemical importance. Understanding the importance of animal sources he propounded the inclusion of milk and sterile eggs. Gandhi’s way of fasting is contemporary and has many health benefits. Gandhian diet has not only nutritional value but also has social, cultural, ethical and traditional values.

Keywords: Ethical Value, Fasting, Millet Revolution, Nutrition, Nutrients, Vegetarianism.

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Abstract: Mahatma Gandhi, did not believe in any definite scheme of economic thought. His economic ideas are found scattered all over his writings and speeches. Indian economists, in general have emphasized the role of the State compared with the laissez-faire policy advocated by the British and the foreign economist. Indian economic thought in the pre-independence period was influenced by many factors such as the mass poverty, Indian nationalism, anti British sentiments and contact with the West. While paying homage to Mahatma Gandhi Jawaharlal Nehru said “truth made the service of the poor and the dispossessed the passion of his life, for where there is inequality and discrimination and suppression, there is injustice and evil and untruth” Gandhian economic thought is based on truth, non-violence, dignity of labour simplicity. Hence in this background the following are the objectives of the present paper. Many leading thinkers have expressed their concern over the present state of affairs. Technological advancement of the West created a world-wide problem of a rapid depletion of natural and non-renewable resources, waste of scare energy resources, pollution, ecological imbalances etc. The Gandhian envisage an economic order in which such things would not happen. The basic concepts of economics of Sarvodaya Democracy may be stated as; decentralization, equity, non-exploitation, non-passion, bread-labour, Swadeshi and trusteeship. All the ideas are divided from the fundamental principles of Gandhian ideas. M.K. Gandhi does not enter into controversy of who should own-public or private sector the resources. He is silent about the factor-ownership. However, it may be implied that Gandhiji’s writings was not opposed to private property, but he was definitely opposed to a much bigger state and wider state intervention. Thus, we may reconstruct the Gandian economic thought so as to encourage free enterprise and market economy in decentralized sense with environmental sustainability. It can conclude that the remarkable fact is that he did not write any book on the subject but his scattered ideas are much relevant even after 72 years of independence.

Keywords: Truth, Dignity of Labour, Trusteeship, Equilibrium, Sarvodaya, Environmental Sustainability.

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THE MARCH OF INDIAN ECONOMY ON THE IDEALOGICAL FOOTPRINTS OF GANDHIJI: THEN AND NOW

DR. D. ASHA LATHA, D. AJAY KUMAR

Abstract: Mohandas Karamchand Gandhi was born on October 2, 1869 at Porbandar Gujarat in India. Gandhiji was commonly known as “Mahatma” (meaning great soul). Gandhiji was a great lawyer, politician, social activist and his ideas in economics were vital. Gandhiji was one of the most respected spiritual and political leader in India. Gandhiji was leader of the nationalist movement against the British rule, of India. The main motive of Mahatma Gandhi was to free Indian people from British rule through non-violent resistance. Mahatma Gandhi led India’s independence movement softly facing the british colonialists with inspirational speeches and non-violent protest. The entire campaign of India’s independence from british rule was headed by Gandhiji with employing non-violent resistance. Mainly Gandhiji in turn inspired the movement for civil rights and freedom across the world. Throughout his life Gandhiji believed in the power of truth compassion for others and non-violence. Gandhiji encouraged oppressed villages to improve their own circumstances, leading peaceful strikes and protests. In 1921 Gandhiji leaded Indian National Congress and reorganized the party's constitution around the principles of “Swaraj” or complete political independence from british. Gandhiji instigated boycott of british goods and institutions and encouraged civil disobedience. Therefore, the focus of this paper is to analyse the economic scenario of Mahatma Gandhi from Gandhian perspectives.

Keywords: Economics, Political, Boycott, Decentralization, Villages.

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GANDHI AND WOMEN EMPOWERMENT: ISSUES AND INTRICACIES

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Abstract: Today the empowerment of women has become one of the most important concerns of 21st century. But practically women empowerment is still an illusion of reality. We observe in our day to day life how women become victimized by various social evils. Undoubtedly the father of the nation, Mahatma Gandhi experimented in this field a century ago and he had shown the way for the empowerment of women and the development of the status of women. Gandhi was of the opinion that until and unless women, on the basis of education and knowledge do not find their proper place in social and economic fields, they could not achieve self-respect for themselves. Nor they could become self-dependent in any of the walks of life. In his lifetime Gandhi inspired Indians to take concrete and practical initiatives regarding women education which will bring them out of these centuries' old conservative customs and rules, which were responsible for their mental and social slavery.

Keywords: Introduction, Perception of Women, Role of Women, Gandhiji’s Voice Against Social Evils.

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ENVIRONMENTAL PERSPECTIVES OF GANDHIJI FOR A GREEN GLOBE

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Abstract: The economy is geared mainly towards improving human welfare, primarily through increases in the consumption of goods and services. The environmental domain focuses on protection of the integrity and resilience of ecological systems. The social domain emphasizes the enrichment of human relationships and achievement of individual and group aspirations. Gandhiji was represented as a sage by the Indian Congress in its political campaigns, policy wise and his accessories esp. the loin cloth, his stick and very nominal life style were modes that themselves spoke for the Mahatma and helped in establishing him as a saintly preacher and a sincere freedom worker. This worked havoc in the Indian minds especially in the village folk, who were basically religion bound and not at all conscious about the then political and economic domination of the country. The environmental concern as we understand today was not there at the time of Gandhi, but his ideas on development, technology, self sufficiency, village Swaraj etc. disclose his environmental concern. Different streams of environmental philosophy have paid their indebtedness to Gandhi. The present paper is an attempt to understand the theoretical aspects behind Gandhian environmentalism. The Philosophical elements of Gandhi such as truth and non violence, the idea of science and technology, economic concepts, conflict resolution techniques etc. are discussed to analyze their implications for environment. The paper distinguishes Gandhian economics from conventional economics to underscore its links with sustainability questions. The paper argues that the final outcome of Gandhian economics is a green future.

Keywords: Non-Violence, Environment, Ecology, Global Development.

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GANDHIAN THOUGHTS ON WOMEN EMPOWERMENT

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Abstract:

“Train a man and you train an individual, Train a woman and you build a nation”.

---Mahatma Gandhi

Mahatma Gandhi states that the position of women in the society is an index of its civilization. Today the empowerment of women has become one of the most important concerns of 21st century. But practically women empowerment is still an illusion of reality. We observe in our day to day life how women become victimized by various social evils. Undoubtedly the father of the nation, Mahatma Gandhi experimented in this field a century ago and he had shown the way for the empowerment of women and the development of the status of women. Gandhi was of the opinion that until and unless women, on the basis of education and knowledge do not find their proper place in social and economic fields, they could not achieve self- respect for themselves. Nor they could become self- dependent in any of the walks of life. In his lifetime Gandhi inspired Indians to take concrete and practical initiatives regarding women education which will bring them out of these centuries’ old conservative customs and rules, which were responsible for their mental and social slavery. Gandhi worked not only for the political emancipation of the nation, but for liberation of all the suppressed and oppressed sections of society. One of the noteworthy results of his life-work has been the awakening of women, which made them shed their deep-rooted sense of inferiority and rise to dignity and self- esteem.

Keywords: Victimized, Liberation, Self-Respect, Empowerment.

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THE GANDHIAN APPROACH AND WOMEN: ISSUES AND CHALLENGES

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Abstract: Mohandas Karamchand Gandhi, as a major social and political reformer, played an important role in attempting to eradicate the social wrongs committed against the women of the country through ages. He strongly believed that a society can develop rapidly if it takes all sections of the people together into its fold, rich and poor, high society people and low caste people and both men and women.

Keywords: Gandhian Approach, Spiritual Self, Status of Women

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RELEVANCE OF MAHATMA GANDHI’S ECONOMIC IDEAS

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Abstract: Gandhiji’s economic ideas are understood in his whole philosophy. His main idea aims at the socio-economic reconstruction of society. In the Gandhian economic thought human beings themselves were wealth, not gold and silver. “The final consummation of all wealth is in producing as many as possible, full-breadth, bright-eyed and happy-hearted human beings”. He believed that, that country was the richest which nourished the greatest number of happy individuals, and that man was the richest who, after fulfilling the mission of his own life and perfecting its functions to the maximum extent, influenced the lives of others. Mahatma Gandhi held in economic motives and activities should be governed by ethical consideration. To him, economics and ethics were inseparable. In the West, people generally hold the view that the main duty of man is to promote the material happiness of the majority of mankind, and by happiness they simply mean physical happiness and economic prosperity. It does not matter very much to them if the laws of morality are broken for the sake of that happiness. To Gandhi, economics was a practical science which suggested practicable measures for the maximization of human welfare. He laid great emphasis on human values, and condemned the monetary basis of human relations. The paper discusses the relevance of the economic philosophy of Mahatma Gandhi in the present era.

Keywords: Human Welfare, Worker, Capital, Human Values, Labour, Welfare Economy.

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అంశ తిరిగి విశ్వాసం

ష. ఆంధ్రు వెదురు

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వేలు మాత్రమే
స్త్రీలు సమానతత్వం
వ్యక్తి స్వాతంత్ర్యం
విశాలం పంపు - 4
GANDHI’S VIEWS ON MANAGEMENT OF RURAL DEVELOPMENT

DR. K. HARIBABU

Abstract: After seventy years of Indian Independence it is worthwhile to examine and evaluate whether we are on the same path of development which our forefathers and leaders thought for us. They dreamt of a society which besides keeping its traditional values intact, could at the same time adjust with the latest developmental process. Nobody in the society is left out of the development process. The evils of the society are taken care of to build a strong self-sustaining society. Rural Development has now become a buzz world for government, NGO’s, financial institutions etc. New programmes and policies are regularly framed to foster rural development. It is the need of hour to examine and evaluate how far and in what direction we stand in relation to the vision of our forefathers and freedom fighters who shed their life for the country, with respect to rural development. The present research paper makes an attempt to carefully understand the view of our father of nation Mahatma Gandhi regarding rural development.

Keywords: Rural Development, Self-Sustaining Society, Social Life.

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GANDHIAN ECONOMIC PHILOSOPHY –A REVIEW

M.L.N. RAJU

Abstract: Gandhi, the great Mahatma of India, was a man of vision. It was his vision that led Indian freedom struggle to success and secured freedom from British clutches. His political and reformist mind set liberated India then but now time has changed and so did the problems. Now the world is facing problems such as depression, war, poverty, unemployment etc., all of them pertain to coming from the capitalist mind set of people around the globe. Now again, it is Gandhi who comes to rescue with his economic thoughts which are efficiently dedicated to eliminate all type of differences amongst people. Gandhi was not an economist but his views on small scale and cottage industries, swadeshi, sustainable development, trusteeship etc. can be taken together as Gandhian economic thought. His various speeches and articles in magazine, like Harijan, depicts how Gandhi was always skeptical about western economics and its exploitative ideas. We will try to develop Gandhian economy in this paper and will try to understand the reformist potential Gandhi’s Economics possess. This paper will try to bring in light how Gandhian economic philosophy is the key to a better society altogether, which would be less greedy and more humane.


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WOMEN IN INDIA WITH REFERENCE TO ANDHRA PRADESH:
GANDHIAN PERSPECTIVE

V. SANDHYA RANI

Abstract: In ancient India, women were having equal status with men; in early Vedic period they were very educated and there were references of women sages such as Maitrayi in our ancient texts. Gandhi sought to bring about a revolutionary change in the status of women in the first half of the 20th century. Mahatma said that women have been suppressed under custom and law for which man was responsible and in the shaping of which she had no hand. Rules of social conduct must be framed by mutual cooperation and consultation. Women have been taught to regard themselves as slaves of men. The main objective of this paper is to validate the ideology of Mahatma Gandhi on Women at present status of women. This paper expose the evil practices occurring against women in India with refer to Andhra Pradesh. It is evidently proved that the real position of women in our society is far away from the expectations of Gandhiji, even it becomes worse in some contexts. Every day the harassments, atrocities, domestic violence, rapes and other crimes against women is increasing. There is no safety for women in our country rather more degrading with the population increase. The cause might be the declining ethical values, degrading humanity and human relations.

Keywords: Crimes, Destitute, Gender, Humanity, Women.

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GANDHI AND RELIGION WITH SPECIAL REFERENCE TO CHRISTIANITY

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Abstract: Gandhiji’s personality was versatile. He was a Thinker, a religious man, a man in politics, he had the desire to know the Scripture of other religions and was a such resilient personality looking them without any prejudice. It is a marvelous thing to see the two extreme dimensions of his personality. He was philosopher ready with wit and a stanch Hindu devotee who respected other religions. His quest for Truth, led him to read scriptures of other religions and get the best inputs which coheres to his personal foundational concept of morality. Gandhi’s great respect for Christ is revealed in his statements, “What does Jesus mean to me? To me he was one of the greatest teacher humanity has ever had”.

He was also a genius in receiving jokes on him and enjoy the wits. Louis Fisher happened to meet both Gandhi and George Bernard at the same time. Shaw was known for his sense of humor and he humorously told Gandhi that “I am a minor Mahatma where as you are a major Mahatma”, “You and I belong to a very small community on earth”. Gandhi seems to have enjoyed the joke and had a hearty laugh.

Keywords: Christianity, Religion, Scriptures, Philosophy, Wits, Humor.

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GANDHI'S IDEA OF SOCIAL JUSTICE

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Abstract: Gandhi in his writings never failed to acknowledge those people, books and events which had caste an impact on his life and influenced his thoughts and ideas. Emerson has very truly remarked regarding Mahatma Gandhi, “The greatest genius ever is the most indebted person” committed by the British government against non-whites, the exploitation and inhumanly treatment met out to so-called untouchables by higher caste Hindus, the divide between Hindus and Muslims, deplorable position of women in all societies, consumerism, etc. According to him if the right of even a single individual is compromised in the process of seeking justice, the whole purpose is forfeited. Therefore, he believed in the principle of 'Unto the Last' i.e. if the person standing at the end in the line, the weakest of all, could be satisfied, everyone was satisfied.

Keywords: Gandhi And The Idea of Social Justice, Gandhi’s Social Philosophy, Village Communities, Self Governance, Gandhi’s Humanistic Values.

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GANDHIJI’S IDEOLOGY OF VILLAGE SWARAJ

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Abstract: In this scenario, it is necessary to take steps to disabuse the minds of the people, particularly the rural masses, and disclose to them the thought and the care that Gandhiji gave to their well-being. As a preliminary, it is expedient to measure villagers’ awareness of the concepts of Gandhiji’s ideology of Village Swaraj, “The village communities are little republics having nearly everything they want within themselves and almost independent of foreign relations. They seem to last where nothing else lasts. This union of the village communities, each one forming a separate little State in itself . . . . is in a high degree conducive to their happiness, and to the enjoyment of a great portion of freedom and independence.” The great deal of local freedom and independence that the villages had was a good thing, and there were other good features also . . . . The work of rebuilding and rebirth (of Village Republics) still remains to be done by us.

Keywords: Picture of Village Swaraj, Body-Labour (Bread-Labour), Trusteeship, Panchayat Raj, Nai Talim (Basic-Education).

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MAHATMA GANDHI - LIQUOR ADDICTION IS A CURSE TO THE NATION’S ECONOMIC GROWTH

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Abstract: Mahatma Gandhi identified the difficulties faced by wives of alcohol/liquor addicts in maintenance of family necessities and upbringing their children. And indecent behaviour of drunkards with their spouses and women in their families. Children are deprived from their education, provision of nutritious food, healthy environment, their psychology and character of children are also disturbed that is the alcohol addictions is destroying National future itself, because the children are the future of Nation. But, because of misbehaviour of drunkard family member and continuous quarrels within the family forced the children to become child labour. This problem is persistent even in 21st century. If the humanity doesn’t realize this evil of liquor drinking habit the future of the mankind ends up in melancholy. The money earning by State Governments from taxation on or liquor sales is heinous and crime destroying peace and prosperity of many families. The deprivation to the State Governments of the alcohol revenue is of the least importance in the prohibition campaign. The country is simply impatient of the evil itself. In no country in the World will it be possible to carry on this illegal business in the face of the united and the enlightened opposition of a people, such as is now to be witnessed in the economy of India.

Keywords: Addiction, Nutritious Food, Healthy Environment, Psychology, Humanity, Melancholy, Heinous, Prohibition Campaign.

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SOCIAL PHILOSOPHY OF MAHATMA GANDHI

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Abstract: Gandhi always believed in practicing our preaching. That is nothing but the tradition of ancient civilization of this country. Thus Gandhi did not preaching any new methodology, but tried to bring the life back with modern thinking. He desisted the pseudo religious thinking pervaded into the society in the intervening period between the older civilization and modern period. Wrong nothing of religion, wrong interpretation of Scripture were condemned by him.

Gandhi started a nationwide moment for the emancipation of Harijans in the social ideological economic, political and religious spheres of Indian life. He started Harijan Savek Sangh ment for the overall development of Harijans as well as other citizens of the country. He emphasized the removal of untouchability and a Law must be made in the Indian Constitution guaranteed the social equality. From 1925 onwards, Gandhiji starts a campaign against untouchability and works a series of articles against the evils of Hinduism.

Gandhiji moment not only brought India’s liberation from political bondage but from many other bondages of our own making. The ruling passion of his life was the liberation of the spirit of the individual or human society. The raised his voice against oppression and injustice, occurring in any part of the world. To change this, to protest and fight against it, to build a more equitable and human social order was the leitmotif of his life.

What I understood that, Gandhi is the greatest humanist and sociologist of our times, who perceived the divinity in all people. He gave answers by directions to the major issues in politics and social aspects of India. Albert Einstein has remarked, “Generations to come will scarcely believe that such one as this has ever in flesh and blood walked on this earth”. As long as humanity respects non-violence, peace and freedom, Gandhi and his ideals will have relevance and useful

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THE GANDHIAN CONCEPT OF SARVODAYA (SOCIAL PHILOSOPHY) IN SOCIETY

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Abstract: Gandhi had a wide view of a society. The meaning of the term Sarvodaya (welfare of all) makes it clear to us. That means he never wants to bring welfare to particular people of society instead his welfare includes all the people. His concept of Sarvodaya society is not rapidly formed in his mind but it is outcome of his understanding of society and values from Bhagavad Gita, Leo Tolstoy and other religions. I think that Gandhi can be described as a social scientist in the light of this chapter. As scientist uses various methods for scientific activity, in the same way, understanding the condition of society he introduces certain methods to transform Indian society onto Sarvodaya society. And it is the same case with the all nations. So Gandhi is a social scientist to some extent. Apart from this, we see how a society should be developed economically, socially, politically, religiously, and morally. He viewed the function of existing state as evil which would hardly permit a new social order of his dream. He wanted to have eradication of social evils. He opined for a cooperative federation of village republics. He pointed the role of majority and minority as well. He viewed his class less society with welfare of all sections of people, the poor, the downtrodden, the exploited, and the least. He had the ideal of Sarvodaya of social uplift, economic emancipation and moral resurrection for all.

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GANDHIAN PRINCIPLES AND WOMEN EMPOWERMENT THROUGH SELF-HELP GROUPS

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Abstract: SHGs have been showing the way ahead to alleviate the poverty of India along with women empowerment. Self-Help Groups (SHGs) is medium of poverty alleviation and empowerment of women. SHGs formed by women in different places have proved that they could indeed bring about a change in the mindset of the very conservative and tradition-bound illiterate women in rural areas. The group formation is the best strategy to enlighten women and provide necessary mental courage for self-employment to reduce poverty by enabling the poor household to access gainful self-employment and skilled wage employment opportunities, resulting in appreciable improvement in their livelihood on a sustainable basis, through building strong grass-root institutions of the poor (SHGs) is now the main motive of the most of the employment schemes.

Keywords: Women Empowerment, Microfinance, Self-Help Groups, Problems of SHGs.

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THE ROLE OF GANDHI'S IDEAS ON RURAL DEVELOPMENT

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Abstract: This paper highlights the role of Gandhian communication as part and parcel of human life, articulating their grievances on local problems. It attempts to explore the Gandhian model of development and examines the relevance or irrelevance of the same in the New World Order. Gandhian Communication strategies of various types have been developed and used for motivating people and increase their participation in the pathway for rural development. The R&D organizations interested in accelerating the process of social change through Gandhian model of communication of innovations have their goal in which the participatory process is expected to make the rural audience the makers of their own destiny. Gandhi being a national political leader had basically relied on mobilization of the masses and their economic uplift through the development of cottage and small scale industries. This Gandhian concept of Panchayati Raj was to be a communitarian habitat merging the individual self in a collective life-experience and forming the basis of a gradually expanding circle of supra-local existences. Participation, in the Gandhian sense, was an organic and technical concept and not something artificially created on the prescription of higher level authorities, as is in today's scenario. Gandhi's ideas on development are embedded in his philosophy of life.

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STUDY OF POTABLE WATER QUALITY IN VARIOUS GOVERNMENT SCHOOLS OF ELURU MUNICIPAL CORPORATION, WEST GODAVARI DISTRICT, A.P

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Abstract: Our drinking water today, far from being pure, contains some two hundred deadly commercial chemicals and is unsuitable for human consumption. This study on Potable water analysis is to ensure safe drinking water available at government schools, identify problems and bring responsibility towards water resources and to learn the water quality technologies. Water samples were assessed in ones in a week for a period of two months on chemical parameters like pH, EC, Turbidity, TDS, Alkalinity, Hardness, Calcium, Magnesium, Sulphate, Iron, DO and COD by using standard methods.

Keywords: Water Quality, Physico-Chemical Parameters.

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Abstract: Mahatma Gandhi ushered in a new era in the history of Indian Political thought and gave a new outlook to our national problem. He made the world believe that even the greatest of political problems could be solved by personal sacrifices and making the opponent realise his excess and mistakes. For Gandhiji, non-violence and ahimsa was the most suitable answer to violence with the result that non-violence in his philosophy became a faith as well as a creed, Gandhiji wanted to establish an ideal society based on the concept of Panchayat Raj and democratic decentralization of our modern Concept.

Gandhiji was a socialist of a different kind. He did not believe in the use of force for snatching superfluous wealth from the rich for distribution among the poor but on the contrary believed in convincing the capitalists to voluntarily donate their wealth to the community for collective welfare. Mahatma Gandhi had his own approach to the economic problems facing our times. Clear analysis of his approach to the economic conditions real approach and his deep anxiety for nations economic development and recovery more particularly when applied to India.

Keywords: Sacrifice, Non-Violence, Ahimsa, Panchayat Raj And Community.

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The Impact of Gandhian Ideals on Socio – Economic, Cultural and Literary Aspects

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GANDHI’S CONCEPT OF RURAL INDUSTRIALIZATION AND IT’S RELEVANCE TO TODAY

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Abstract: Gandhi’s explanation on rural industrialization is not mere a conceptual exercise but a part of his campaign for rural reconstruction. Even though Gandhi took his education at London and studied western ideas in his youth, he was a different kind of mind that grappled with ideas of the accident and the orient. Gandhi had great belief in revival of economic order of ancient India based on the spirit of disposition, simple way of living, less expenditure. To discuss various theories of development, various methods have been evolved. Among them Gandhian approach to development is important. He has emphasized upon the ‘small industry small city model’. Gandhi’s vision of India was a idea of the villages-self reliant and self sufficient as little independent states. However, Gandhi’s views on Khadi and Village Industries were being followed by appointing the Khadi and Village industries Board, KVIB, since 1946. According to a recent study the Khadi movement was not only a mass mobilization movement against anti-imperialist struggle, it was also a social movement of recognizing women’s capacity as economically and politically active beings without whose support the goal of freedom or Swaraj would be unattainable and meaningless. Let’s discuss Gandhi’s ideas on rural industrialization.

Keywords: Reconstruction, Rural Industrialisation, Economy, Social Movement, Self Reliant, Self Sufficient.

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GANDHIAN IDEALISM

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Abstract: In every epoch, there are prominent men who struggled and fought against the social evils and human sufferings of their times and Mohandas Karanchand Gandhi was one of them. Mahatma Gandhi is the Father of Indian National Movement and the movement became successful and his unique method of Non-violent passive resistance has left an indelible impression. He had a spiritual and ethical view of the Universe and his strength and sustenance was derived from his philosophy of Truth and Non-violence.

He lacked revolutionary quality in his approach to social, dismissal of class struggle, failure to understand that the struggle against the East India Company was a question of economical politics and not metaphysical ethics. Hence he was enigmatic to the Marxists. Gandhi was not against revolutionary changes but he wanted to attain the revolutionary changes through non-violent methods. Gandhi did not believe in violence and hence he did not accept class struggle. He did not support that class character was basically determined by socio-economic formations and hence could be changed by moral sermons. Gandhi believed that through correct technique, a whole class of people could be changed. Use of violence was not at all acceptable to Gandhi to resolve social conflict. He did not support dictatorship of the proletariat. Gandhi believed that “equality which is the basis of economic independence must be achieved through peaceful and non-violent methods.” Gandhi is perhaps one of the most revered persons in the World. His commitment to his goals and the methods he employed to achieve his goals are unique and praiseworthy. He was an exemplary freedom fighter. He created a concept and means to achieve social justice. He invented a method to deal with injustice and oppression. His most treasured values were non-violence and truth which could be useful to lead one’s life.

The basis of Gandhian philosophy relates to Truth and Ahimsa. According to him, Truth is God and God is truth. He interpreted Ahimsa as utmost selflessness. Ahimsa may be interpreted as a state of non-violence—it is an active and positive sense of love. Gandhi stated “Ahimsa is the largest love, the greatest charity”. It could be a connecting factor between human beings and God. Truth is interconnected with Ahimsa.

God is the highest reality to many philosophers but to Gandhi nothing is more real than the truth. Truth and God stand for the highest reality or the ultimate reality. According to Gandhi, ultimate reality is Truth and God. Truth is undeniable by people on the Earth. None can deny Truth—even an atheist cannot deny truth. Gandhi reiterates that God is Truth which is described as existence, consciousness and bliss.

Gandhi believed that Ahimsa is positive. Ahimsa is loving in a positive sense-love towards all creatures. The concept of non-violence is extended not only as a means to human love but to love for all sentient creatures of the world. All human beings and every living being in the world should be loved. When one is non-violent, he should not be angry with someone who has injured him. He should wish for everyone’s well being. Then no physical harm can be done by him to the one who has injured him. Non-violence relates to complete absence of ill-will against all that survives or lives. It is goodwill towards all life—a state of pure love.

Gandhi was well aware that non-violence in its absolute form is not possible practically. He regarded it as the law of our species. But total non-violence is not achievable. “Man cannot for a moment live without consciously or unconsciously committing outward violence.” Non-violence in its dynamic form is conscious suffering. It is not meek submission to the will of the evil doer. Gandhian concept of non-violence is ‘dharma in action.’

Ahimsa is the means, Truth is the end—these values are inseparable. Ahimsa is to be practiced at the ‘mental level’ barring no ill will against others. It is non-injury to others—not only in the physical sense but in the mental sense as well. “Killing or inflicting injury to life can be an act of violence only under certain conditions such as anger, pride, hatred. Selfish consideration, bad intention and similar other consideration.” Ahimsa is not merely refraining from causing injuries to creatures—it stands for a certain
positive attitude towards other living beings that one must cultivate. It is one of the basic and essential qualities of mankind.
Gandhi emphasized on the establishment of a non-violent state. For him, Ram rajya and Ashok rajya were ideal states. Ram Rajya can be religiously translated as kingdom of God on Earth; politically translated, it is perfect democracy in which inequalities based on possession and non-possession, colour, race or creed or sex vanish. In it land and state belong to the people, there is prompt justice within the reach of all. This is possible because of the reign of self-imposed law of moral restraint.
The other practical ideals promoted by Gandhi include Hindu-Muslim unity, village uplift, prohibition, removal of untouchability, abolition of child marriage, promotion of widow remarriage, clean environment, etc. He strove hard to destroy racialism. His weapon to achieve freedom from foreign yoke was satyagraha which inspired all. He believed in ‘Sarvodya’. Non-violence and Satyagraha were implemented by him in many of his movements such as Swadeshi Movement and Khadi Programme.
In the present scenario, there is a great need to support and follow the noble ideals of non-violence and Truth. The world is no longer safe to many a people and the moral fabric of the country is being grossly corrupted by selfishness, greediness, nepotism, corruption, unimaginable inhuman activities, etc. if one could follow and practice ahimsa, non-violence and seek Truth, the world will be a better place to live.

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Abstract: A great renowned leader of International recognition and father of our nation Mohan Das Karamchand Gandhi was a pure vegetarian, maintained cleanliness of body and surroundings as he believes that cleanliness is next to Godliness. He got his food and other good habits from his mother who fasted often and was careful about herself and family diet she prepared. A leader of masses Gandhiji had only few health issues like pleurisy (1914), acute dysentery (1918 & 1929), malaria (1925, 1936 & 1944), gastric flu (1939), influenza (1945), operated for piles (1919) and appendicitis (1924). His disciplined lifestyle focusing on physical fitness and balanced diet made him back on his feet within short period of time.

Keywords: Cleanliness, Healthy Habits, Hygiene, Nutritious.
EMOTIONAL INTELLIGENCE AND KAAMAYANI—HINDI EPIC

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Abstract: Emotional Intelligence is a buzz word today in all the institutions related to Human Resource Development and Business Organizations. Research done in the field of Neurobiology revealed astonishing truth EQ matters more than IQ. After Industrial Revolution person's capabilities for success were attributed to his IQ. Inteligentia of the world startled to know that uni-linear development of science and technology developed on the foundations of IQ of human beings is not the panacea for success. Instead John Mayer and Peter Salovey of Yale University coined a term 'Emotional Intelligence' which means balancing between emotional mind and rational mind.

Present paper is an attempt to bring out the amazing fact that, Modern Hindi Poet Shri Jayashankar Prasad[1889—1937] said the same thing in his epic Kaamayani. Having tasted the bitter fruit of First world war, a byproduct of Modern Civilization, he gave a message to the world that man’s journey is from sorrow to bliss. In Kaamayani the chapters are named after different emotions, First being Chinta and the last being Anand. The main characters in Kaamayani are Manu—the man and Shradha—the Heart or Feeling brain and Ida—the thinking or rational brain of a human being.

Kaamayani is an allegory written in the background of Deluge in Vedas, which destroyed the Dev-Sanskriti, similar to the Modern Civilisation. Kamayani was published just before the commencement of Second World War with an universal remedy for modern malady. This paper is an attempt to prove that, Kaamayani belongs to the category of world’s greatest literary creations and relevant in all times which gives a similar message like neurobiologists of our times for the wellbeing of human race.

Keywords: Emotional Intelligence, Modern Civilization, Panacea, Kaamayani, Deluge in Vedas, Dev Sanskriti, Chinta, Anand and Neurobiology etc.

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THE POST MODERN THEORIES IN THE SELECT WORKS OF KAMALA DAS AND MAYA ANGELOU

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Abstract: The world so caught up in technology and development, paved a way for viewing literature relating them to theories that evolved in the course of time. Literary works of contemporaries like Kamala Das, a prolific figure in Indian Writing and Maya Angelou, a literary legend from Africa whose works were considered very sensational blended perfectly well with the need of the hour. Kamala Das and Maya Angelou are writers who come from different culture; ethnicity and background are post modern in their thoughts and expressions. This essay is an attempt to interpret the Post modern theories that their select works comprise of and to indubitably justify that they are traditional and equally postmodern as well, breaking the prejudice that works that incorporate traditional ideas cannot become Post modern.

Keywords: Indian Writer, Post Modern, Feminism, Eco- Feminism, Diaspora, Coming of Age and Post-Colonial.

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ZORA NEALE HURSTON’S ENDEAVOUR TO DISTINCTION.

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Abstract: The Paper attempts to analyze Zora Neale Hurston’s ‘Dust Tracks on a road’ which endeavors to catch the feeling of ‘peculiarity’ that has been frequenting her self-portrayal by setting her not as a normal auto-biographer, chalking the phases of her life from nothingness to distinction. Rather her Dust tracks is viewed as an endeavour to put her life as an ethnographic research report that gives us a knowledge into the Afro-American culture and its kin, while including the Americans additionally inside the domain.

The attempt also purports to identify the single most important link between the different phases in Afro-American women’s autobiographies, Hurston’s autobiography, and command a preliminary assessment. Hurston should be understood as a woman who was, regarding her self-representation, concerned ,primarily with a “self” unconstrained by gender in particular and condition in general. Upon closer examination, she seems to be a wanderer-talented artist, perhaps the most talented Afro-American writers of the decade, who searched in creativity and in life for some intangible satisfaction which she failed to find.

The paper is significant in this sense that these narratives will be viewed as a means for writers to re-establish a feeling to connection to a community. Through the process of narrating their life-story with a focus on the Afro-American writers are able to form a powerful group which can then assert itself against the main obstacles they still face.

Keywords: Endeavour, Autobiography, Gender, Creativity, Narration.

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MAHATMA GANDHI AND SATYAGRAHA-A POWERFUL TOOL

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Abstract: Satyagraha, (Sanskrit and Hindi: “holding onto truth”) concept introduced in the early 20th century by Mahatma Gandhi to deploy a determined but nonviolent resistance to evil. Gandhi's satyagraha became a major tool in the Indian struggle against British Rule and has since been adopted by oppressed groups in other countries.
According to this philosophy, satyagrahis—who practice satyagraha—achieve correct insight into the real nature of a bad situation by observing a nonviolence of the mind, by seeking truth in a spirit of peace and love, and by self analysis. In so doing, the satyagrahi encounters truth in the absolute. By refusing to submit to the evil or to cooperate with it in any way, the satyagrahi stands for that truth. Throughout the confrontation with evil, the satyagrahi must stick to nonviolence. Satyagrahis always warn their opponents of their intentions; satyagraha forbids any idea suggesting the use of secrecy to one's advantage. Satyagraha includes more than civil disobedience. Its full range of application ranges from the details of correct daily living to the construction of better political and economic institutions. Satyagraha seeks to win through conversion: in the end, there is neither defeat nor victory but rather a good harmony.
Techniques of Satyagraha: Some of the major techniques of Satyagraha according to Gandhi are non-cooperation, civil disobedience, Hijrat, fasting and strike.
Gandhi was of the opinion that injustice prevails in the society only when both, the government perpetuates and the people cooperate. If people do not cooperate the entire system collapses. However, an absolute ruler seeks the consent through force. But if the people are firm in revolting against the ruler, he remains nowhere. Non-cooperation is, therefore, one of the weapons of Satyagraha to force the unjust power to rectify his mistakes. The main goal of non-cooperation is to strike the imagination of people as well as the social rejection or picketing.
Civil Disobedience: According to Gandhi, civil disobedience is an effective and bloodless substitute for the armed revolt. This is another method of opposing the order of the state in a non-violent and peaceful fashion. Those who practice civil disobedience, according to Gandhi, should make sure that the violence and general lawlessness would not break out as it could disturb the peaceful environment in society.
Hijrat: The term means voluntary exile from ones permanent place of living. One of the main reasons for the people to resort to Hijrat is when they feel suppressed either due to loss of self-respect or honourable living; they migrate permanently to other places. The ChauraChauri incident before independence was a valid example of the Harijans and the Dalits who have taken the route of permanent exile as a form of their revolt.
Fasting: This was another strong weapon suggested by Gandhi in his non-violent struggle for freedom. However, he was clear that this act of fasting must not be used as and when, and at every occasion. Gandhi was of the opinion that those who are spiritually fit and have purity of mind and thought, humility, discipline and faith should alone undertake fasting. It should not be viewed as the physical stamina, but the spiritual content of fasting that gives it greater significance and credibility.
Strike: The last device a Satyagrahi uses is the strike demanding justice for legitimate cause as well as the redressal of grievances. Strike is considered a voluntary suffering undertaken for the transformation of the erring opponent. Therefore, it can be stated that Satyagraha is a weapon for securing individual rights as against the oppressive, coercive attitude of the Britishers. Gandhi initially used this weapon in South Africa and due to its success there, he applied the same in India during the freedom struggle. His firm belief in two strong weapons, namely, Satya and Ahimsa, made it clear to the entire world that the path of righteousness and justice would one day make anybody or any nation powerful on the earth.

Keywords: Satyagraha, Satyagrahi, Truth, Non Violence, Harmony, Freedom Struggle.

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A CRITICAL ANALYSE OF
GANDHI’S PHILOSOPHICAL APPROACH ON POLITICS

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Abstract: Gandhi was multi-dimensional thinkers who have wise knowledge in all fields, like social, political, religion and philosophy. Perhaps, Gandhi was not a systematic thinker in political philosophy. His model of philosophy in the form non violence rocked through the world. Of course, Gandhi was followed philosophical ideas to his life and other fields. Moreover, Gandhi acknowledged traditional concepts for his successful formula. At the time, Gandhi like Gokhale wanted a spiritualization of politics. Gokhale also stressed the incorporation of moral values in politics. But Gandhi’s attachment to the concept of non-violence was far deeper and more extensive. Gandhi’s stress on the incorporation of moral values in politics is an extension of that tradition and represents a great contribution to political thought. He demonstrated the Seriousness of his teachings by the sanctification of his own life and conduct, a work which no mere speculative thinker has done so for Gandhi did not view economic problems as isolated departments of man activity To him a moral, simple and life was central and hence along With Ruskin and Tolstoy, he sponsored a psychological approach to economics. He absolutely stuck to -the cardinal concepts of truth, non-violence and non accumulation, and wanted to make them the criteria of economic action. This study focused on Gandhi’s philosophical ideas approached on social, politics and religion.

Keywords: Knowledge, Political Philosophy, Spiritualization, Non-Violence, Political Thought.

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MAHATMA GANDHI AND HIS IDEAS ON EDUCATION

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Abstract: Mahatma Gandhi was a multi talented personality contributed as writer, philosopher, and freedom fighter to sacrifice his life for society. His visionary thinking and philosophical thoughts followed by local and foreign leaders. Moreover he touched all the field on futuristic approach to gave unique ideas to follow by all. On the great sequences, Gandhi focused the Education system in India on critic vision to propound his ideas for the society. Perhaps, Education is an important institution which plays a pivot role to maintain the social system in better way. Besides, Gandhi believed that the modern education system for values which resulted in the enslavement of the minds of India. Not only did it mean that the set of values which they instilled was something that an Indian could not relate to Education. Gandhi’s educational alternative was in complete to the system he critiqued. Gandhi believed that the modern education system for values which resulted in the enslavement of the minds of India. Not only did it mean that the set of values which they instilled was something that an Indian could not relate to Education. This study focused on the ideas of Gandhi on Education and his critic vision.

Keywords: Visionary Thinking, Education System, Modern Education, Ideas, Critic Vision.

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GANDHI’S SOCIAL ACTION TOWARDS THE ERADICATION OF SOCIAL EVILS

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Abstract: In the first half of nineteenth century, several social evils were followed in the name of tradition and custom in India. Perhaps, nobody have courage to fight against the evils and eradicate the same. However, some of the intellectuals and reformers were express their views in their writings and actions. On the great path, Gandhi condemned and wants to reform the social evils like Child marriage, Sati, Devadasi system, Widowhood, and Dowry and Pardah system. However, he never starts organisation for empowerment of women. But he move forward against social evils by his own way. Empowering women in India at the time of Gandhi was a herculean task. But he never compromises anything against the empowerment of women. By the way his writings, speech action were always against the social evils. Finally, he gave a solution for women empowerment that education only change the status of women. This study mainly focused on Gandhian vision on social action towards eradication of social evils.

Keywords: Empowerment of Women, Education, Social Evils Social Action and Tradition.

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GANDHIJI AS AN IDEOLOGICAL EMBODIMENT OF HUMANITY

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Abstract: Every man is an embodiment of some qualities. The qualities are collectively known as personality. Unique essence of a personality makes it either famous or notorious in accordance with the choice of qualities and its associated deeds.

This paper focuses on elemental coordination of Gandhi's sublime character as a holistic approach of human life towards fulfillment of humanity. Truth, non-violence, renunciation and self-rule are the primary principles of Gandhi. Generally, when these qualities are considered isolated in social and cultural perspective, they are merely treated as principles of action, but when contemplated as a unity, it is a unique disposition and can be a replica of humanity. Understanding the unity and interconnection of these ideological factors is very important to people of the present world of chaos. The ideological principles of Gandhi are applicable to East and West, past and present, from the level of individual introspection to the level of universal altruism.

This paper aims to explore the interconnection of his ideological qualities/principles by providing some events as illustrations.

Keywords: Humanity, Truth, Non-Violence, Renunciation, Self-Rule, Ideological Qualities and Interconnection.
LEADERSHIP OF GANDHI: AN EFFECTIVE PATH OF MOVEMENT

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Abstract: Gandhiji was considered as the first amongst the national leaders who fought for Indian independance. He led millions of people to participate in freedom struggle. As happened never in the earlier history, he chose non-violence as his weapon to fight against British rule. With his success, he became exemplary to many leaders throughout the world (for instance, Martin Luther King Jr, Nelson Mandela etc). Great leaders generally have some unique qualities and operative skills to lead followers. Leading millions of people is never a simple task. Such leadership demands excellence of many aspects. The leadership needs simplicity, courage, patience, honesty, concern, determination, devoid-ness of discrimination etc. India is a country with many languages, many religions, many castes, many cultures and many other divisions. Even then, various diversified mindsets stepped on to a single path of action for freedom struggle because of Gandhiji and his leadership. He led Satyagraha, non-cooperation movement, Salt Satyagraha, Quit India movement etc. He proposed gender equality and negated untouchbility. Gandhiji’s thoughts behind all these instances were felt as for welfare of people and reached common people also and invoked them to participate in movement with harmony. This paper would reflect on how his leadership qualities paved a way for the success of freedom fight.

Keywords: Leadership, Harmony, Simplicity, Courage, Patience, Honesty, Concern, Determination.

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MAHATMA GANDHI AND MARTIN LUTHER KING JR:
A COMPARISON THROUGH COINCIDENCE AND SYNCHRONICITY

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Abstract: The intellectual leaders always think wisely and similarly for improvement of people’s life. On these criteria, Mohandas Karamchand Gandhi and Martin Luther Jr. were fight for freedom and civil rights respectively. Surprisingly, both leader’s life incidents and ideology, aim, speech matched eerily. Mahatma Gandhi and Martin Luther Jr. political career was started by the similar incident and place. Gandhi’s train racial discrimination and Martin Luther’s Montgomery Bus incident impacted the life to make them as a great leader. Moreover, Gandhi and Martin Luther Jr. were honored as Man of the year by time Magazine 1930 and 1964. Perhaps, these two were renowned as great speakers by the speech of “I have a Dream” and “Quit India speech”. Besides, the policy of Non violence admired by Martin Luther Jr. from Gandhi made as powerful leader. Coincidently, they were predicated their death previously and gave a clue in earlier speech. On the whole their life was synchronized from starting to end surprised. While Martin Luther Jr. death, his wallet have a paper contained Gandhi’s quote was proved his admiration over Gandhi. This study mainly focused on eerie similarities and coincidence between Mahatma Gandhi and Martin Luther Jr.

Keywords: Intellectuals, Freedom, Civil Rights, Racial Discrimination, Coincidence, Synchronicity.

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"గాంధీ" లోని వింటేనే జీవితాన్ని మాటలు కడపలు వించిపోయిన ఆయన సిద్ధాంతాన్ని సాహిత్యంలో కలిపించి, వానిని సాహిత్యంగా రూపొందించారు. అయితే ఆయన సిద్ధాంతాన్ని తీరి ఇప్పటికీ, అప్పటికీ ఎప్పుడు విస్మయమే. ప్యసిపిలోల నతంచి ప్ండుముస్లి వరకూ అంద్రూ గాంధీతాత్మా పిలుచ్నే అహింసా కరమయోగత బ్ాప్ోడు. తన జీవితానే ఒక ఆద్రశంగా ప్రజలకు బ్హక్కర్తంచిన స్తాయనేవిి.

స్తాయరహం అనే ఆయుధంతో ఎంత్తి విప్త్కర ప్రొంటంతిత్రనమైనా ఎద్దర్కకవచ్తచనని ప్రప్యానికి చాటినవాడు గాంధీ. జాత్రపిత్ అయిన గాంధీ జీవిత్ చ్ర్తత్రలూ, ఆయన సిద్ధాంతాన్ని తీరి ఇప్పటికీ, అనేక గరంధ్ాలు దేశంలోని అని భాషలో వార యబ్డాా యి. పేరమ్ చ్ంద్, మైదాన్లైస్రాంగ్ గుప్త, సాహరశన్, ర్ాయప్ోరలు, త్రమమల, నార్ాయణసీతారంఫడేక, ఖాండేకర్, శ్రర కృషాశరమ, దివాకర్ ఇలా ఎంద్ర్ో రచ్యిత్లు అని భాషలకు అని ప్ా ర ంతాలకు చెందిన వారు ఆయన కీర్తతని గానం చేశారు. ఆయన సిద్ధాంతాన్ని కావయత్వం కలిపంచి, వానిని ఉదాత్తమ మేమీపించిన సాహిత్యంగా రూపొందించారు.

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MAHATMA GANDHI'S IDEOLOGY:
SOCIAL, POLITICAL AND ECONOMIC EMPOWERMENT OF WOMEN IN INDIA

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Abstract: Though Gandhi was criticized frequently for his patriarchal attitude towards women, but he has unbelievable faith on the capacities of a woman. Many times in his writings he acknowledged that the participation of women in the national movement was recognizable and honorable. His immense faith in the qualities of a woman has made him to support equality of women in all the spheres of life i.e. political, social and economical. He advocated egalitarian society between two genders. This paper tries to analyse the views of Mahatma Gandhi on Political, Social and Economic empowerment of women.

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తెలుగుసాహిత్యం–గాంధీ ఆశయాలు

చార్తత్రరక యుగాల కాలం నతండి నేటి వరకూ వివిధ్ రంగాలో జాగృత్ం చేసిన వమైతాళికులు ఎంద్రో ఉనారు.

భారత్ దేశం సావత్ంత్రయం కొరకు తన ధ్న,ప్ా ర ణ,మానాలనత అర్తపంచిన మహన్నయులు,తాయగజీవులు ఉనారు.అటువంటి విశిషటమ వయకు తం దో మహాతామగాంధీ ఒకరు .

సతాయగరహాయుధముని నిత్య ముకతత్యముమ చేి నిరవరించెక్క సత్యవరత్ండు గాంధీ సతాయహింసలు ధరించి సాధకుడయ్యయ్.

మన దేశం వేదాలకు,వేదాంగాలకు,మహాత్రమలకు,స్కాఖాతాలకు ప్ుటటనిలు లోకకలాయణం కోస్ం ఒకొకకక యుగమ్మ ఒకొకకక యుగప్ు రుషరడు అవత్ర్తస్ూ త ఉంటాడు .వారు దివయ చ్ర్తత్నం స్ృిించి ప్రజలనత త్మవమంట నడిపించి శాశవత్కీర్తతని స్ంప్ాదిసా త రు.అటువంటి యుగప్ురుషరలు భారత్ స్వత్ంత్ర ప్ో ర్ాటానికి హింసామారగము కాద్ని బ్ో ధ్ించి,అహింసా మారగంలో ప్ో ర్ాడితే లక్ష్యం సాధించ్వచ్తచనని నిరూపించిన మహన్నయుడు "జాత్రపిత్ అని పేరు గాంధీ చార్తత్రరక యుగాల కాలం నతండి నేటి వరకూ వివిధ్ రంగాలో జాగృత్ం చేసిన వమైతాళికులు ఎంద్రో ఉనారు.

ఉప్పు సతాయగరహమను మహోత్సవముమ న రప , హూణుల గుండెలో నిద్రపోయ్య వతషల ముషకర దాసయప్ప శతంఖలాల్ని తెరంచి భరత్మాత్ను క్ాచి తెంప్ప చేి భారత్ న ఈతిక సదగౌరవాని శాంతి నొసగు మానయ చరిత్ు; స౦యమనుడు రవి అస్తమంచ్ని బ్రరటీష్ ప్ాలకుల సింహాస్నానిీ గడగడలాడించిన ధెైరయశాలి.భారతీయ ఔనతాయని ప్రప్ంచానికి చాటిచెపిపన విజా ా నశ్రలి.

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చార్తత్రరక యుగమ్మ

చార్తత్రరక యుగమ్మ అని పేరు శాఖాధ్యక్షులు, తెలుగు శాఖ, నోబ్్ కళాశాల, మచిలీప్టీం, ఆంధ్రప్రదేశ్
మహత్ుమడు’ను ప్ద్య కవితా సంప్పటి గాంధీత్త్వ సంసమరణ కొల్నఫాకం అరలణ

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చివరిసాగిన లేదని
ప్పుపు అందరెండమే

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The Impact of Gandhian Ideals on Socio-Economic, Cultural and Literary Aspects

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GANDHIJI'S POLITICAL IDEOLOGY AND ITS REPERCUSSIONS IN INDIA SOCIETY – A STUDY

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Abstract: The paper studied Gandhi’s political contributions such as secularism, panchayats, abolition of untouchability, freedom of speech etc. in the Indian Constitution and their relevance in the present age. In last, briefly, I had made some understanding of recent emerging challenges in present society and hope to resolve them in the light of Gandhian principles, so that true democracy could be prevail. Therefore, the focus of this paper was mainly on political ideas and political contributions of Gandhiji and their present relevance. His political ideas were stateless and party less democracy, decentralization, freedom of speech, abolition of untouchability, moral politics, secularism etc. There is great relevance of Gandhian political ideas or values in the present age of increasing violence and intolerance.

Keywords: State, Democracy, Decentralization, Politics, Swaraj.

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GANDHIAN NAI TALIM

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Abstract: Father of the nation Bapuji considered the village to be the essence of Indian life. He initiated Rural Rejuvenation program. In 1921, Mahatma Gandhi started his micro-laboratory at Sevagram, Wardha district, Madhya Pradesh. He conducted classes for social, economic and spiritual aspects of the people. He wanted to train the hand, the head and the heart of the children and Mahatma Gandhi enunciated Nai Talim’ "By education I mean an all-round drawing out of the best in the child and man—body, mind and spirit. -Mahatma Gandhi

Mahatma Gandhi felt true education of the intellect can only come through a proper exercise and training of the bodily organs, e.g. hands, feet, eyes, ears, nose, etc. In other words an intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect. But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lop-sided affair. Bapuji said “By spiritual training I mean education of the heart”. A proper and all-round development of the mind, therefore, can take place only when it proceeds with the education of the physical and spiritual faculties of the child. This education is meant to transform village children into model villagers. It is principally designed for them. The inspiration for it has come from the villages. Primary education is a farce designed without regard to the wants of the India of the villages and for that matter even of the cities. Basic education links the children, whether of the cities or the villages, to all that is best and lasting in India. It develops both the body and the mind, and keeps the child rooted to the soil with a glorious vision of the future in the realization of which he or she begins to take his or her share from the very commencement of his or her career in school.

Gandhiji laid stress on All Round Development, Complete Development and Character Formation of the children through Nai Talim. Gandhi’s basic education was, therefore, an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small cooperative community.

Keywords: Mahatma Gandhi, Nai Talim, Transform, All Round Development.
"గాంధి రాజ్యాని అని ఇంకా సంబంధముగా  ధర్మానికా నిర్ణయాలు తెలియతాయి. ప్రాచీన రాజా సాంస్కృతిక మరియు లేదు. దీని నిర్ణయాలు భారతీయ సంస్కృతికు సమాయం చేయును. దీని నిర్ణయాలు భారతీయ సంస్కృతికు సమాయం చేయును. స్థలానికి ఎందుకు దీని నిర్ణయాలు గాంధి రాజయాకు సమాయం చేయును. దీని నిర్ణయాలు భారతీయ సంస్కృతికు సమాయం చేయును.

సాంస్కృతికంగా దీని నిర్ణయాలు గాంధి రాజయాకు సమాయం చేయును. ప్రచారం గాంధి రాజయాకు సమాయం చేయును. దీని నిర్ణయాలు భారతీయ సంస్కృతికు సమాయం చేయును.

ముందు ప్రచారంలో దీని నిర్ణయాలు గాంధి రాజయాకు సమాయం చేయును. దీని నిర్ణయాలు భారతీయ సంస్కృతికు సమాయం చేయును.

యాతన ప్రచారంలో దీని నిర్ణయాలు గాంధి రాజయాకు సమాయం చేయును. దీని నిర్ణయాలు భారతీయ సంస్కృతికు సమాయం చేయును.

"సంస్కృతికు సమాయం చేసిన గాంధి రాజయాని అని ఇంకా సంబంధముగా ధర్మానికా నిర్ణయాలు తెలియతాయి.

నాథ మరియు ప్రచార గీతములు
దాసరి శారద్, ఎల్. జయశ్రర

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దాని కారణం

సంచార కొత్తస్థంతం

తాత్కాలికంగా భారతదేశం ఆధ్యాత్మిక ధర్మానుసారం

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Gandhiji’s satyagraha: Forming the Foundation

Dr. K. P. Mahalanabisi

Gandhiji’s satyagraha: Its Significance

Gandhiji’s satyagraha is a principle that has come to be understood as a form of direct action for social change. It is a concept that has been pivotal in the development of the Indian freedom movement and has left a lasting impact on the socio-economic, cultural, and literary aspects of Indian society. Gandhiji’s satyagraha has been a driving force for social change, and it has been used as a tool to fight against injustice and oppression.

The satyagraha movement was not just a means to achieve political independence but was also a process of transforming society. It was a way of life that emphasized the importance of non-violence, truth, and service. Gandhiji’s satyagraha was a call to action for the people of India to rise up against the injustices of the British Raj.

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IMPACT OF GANDHIAN PHILOSOPHY ON COMMUNAL HARMONY

DR. MANTRI MADAN MOHAN

Abstract: The better life for humankind can be achieved by following Gandhiji’s life, ideals and work. Now the entire political, economical and social set up has changed tremendously. The moral and ethical issues proposed by him still can guide the future of individuals and nations. Gandhiji followed the advice of Sri Gopala Krishna Gokhale, the political guru of gandhiji and started studying the socio-economic condition of our country. He observed that there is lot of diversity existing in our country. So, he developed a strong will to bring unity in diversity. He realized that there is lot of disputes between Hindus and Muslims. The British took this as advantage and started the disharmony among them. Then the existing politics succeeded in dividing these two communities. Gandhiji worked hard to bring communal harmony till his last breath.

Gandhiji wanted to establish universal religion. He gave the concept of religious tolerance and asked us to respect all religions. He inspired all people to live like one nation but not like people practicing like different religions The present scenario is very worse. Now a days there is no harmony at least between any two persons. The occurrence of communal riots are still existing. Our leaders are playing with the religious sentiments and find opportunities to create riots by providing d separatist and antisocial forces. Now, we find political instability and social tensions which hinder development in all walks of our lives.

Gandhiji is absolutely relevant in this modern era. This concept of non-violence still holds good in these days. Violence cannot solve any problem. Gandhiji encourage the path of dialogue and understanding of each other can bring religious harmony. This will create a right atmosphere and would prove effective remedy to any kind of violence. Gandhiji opined that the freedom and growth of our nation depends on communal unity. The collected works of Mahatma Gandhiji speaks how his philosophy can bring communal harmony.

Gandhiji used to stress the fact that faith in truth, love and non violence can only bring communal harmony. He wanted that Hindu and Muslim communities should live like children of same mother. He wanted that both the parties should be inspired by spirit of sacrifice. They should do this own duties rather than fighting for rights. He wanted both communities to promote mutual affection by living with the idea of equality and independence.

People think that Gandhiji is irrelevant to our era of globalization and liberalization. we thought his ideas to be highly conservative and his views are out of date. We think that he was too religious to be fit in this world. The economic polices of Gandhiji were not liked by Nehru. The leader like Patel, Ambetkar etc were against his ideas. Gandhiji had to deal with a complex society and a mighty imperialist power like Britain. In such a critical situation Gandhiji was successful in establishing communal harmony by his philosophy. This paper deals with different aspects of his philosophy that contribute for the communal harmony.

Keywords: Ghandian Philosophy, Communal Harmony, Ect.

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The Impact of Gandhian Ideals on Socio – Economic, Cultural and Literary Aspects
GANDHI AND SWATCH BHARAT

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Abstract: 'Cleanliness is next to Godliness ’ – M.K.Gandhi
Gandhi said, “Scavenging is a fine art. Not only must the cleaning be perfect, but the manner of doing it and the instruments used , must be clean and not revolting to one's sanitary sense.Scavenger who works in his service shares equal distinction, with a king who uses his gifts in his name and as mere trustee. From the very early stage in his life, Gandhi learnt the importance of cleanliness from his mother. Gandhi resolved to make cleanliness issue which was borne out of his own experience.
In Varanasi, Gandhi was shocked at the horrible, insanitary conditions in the holy city, particularly around the great Vishwanatha Temple, and remarked “Is not this great temple a reflection of our own character?” Further, he referred to the contrast in India between “the richly bedecked noblemen” and millions of the poor agriculturalists and firmly declared: “Our salvation can only come through the farmer. Neither the lawyers , nor the doctors, nor the rich landlords are going to secure it.”
“Swaraj can only be had by clean, brave people,” wrote Gandhi in an article “Our insanitation.” Gandhi denounced the divorce between intelligence and labor. Manual work for him was a means of identifying not only with the lowly but with the working India as well as with the working world. “ He warned that un-cleanliness of the mind is far more dangerous than that of the body. The latter, however, is an indication of the former.”

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"జాతీయ జీవన జన్మభూమిగా రాయింది" అనే జాతీయ జీవన భావన కంటే ప్రతిస్థపన చేయడం జాతీయత్ అవుతుంది. జాతీయత్ జీవనం ఆత్మగౌరభానికి, ఔరంతాకంటకు సంబంధించిన సంస్కృతి, సంప్రదాయాలనింటి స్హజతావింయి ప్రవహించే జీవనది జాతీయత్.

మనమంతా ఒకకటే అనే భావన జాతీయత్ అవుతుంది. జాతీయ భావానికి మనస్త ముఖయం త్రమ మాత్ృదేశం ఒకకటే తాము అంద్ర్ంట కషట స్తఖాలనత ప్ంచ్చకోవాలి అనంతర్ాగం ఉండటం జాతీయత్ అవుతుంది. భినీ జాత్రలు, భినీ మతాలు, భినీ భాషలు ఉనీ జాతీయత్ అలవడుత్రంది. ఇటువంటి జాతీయ భావాలనీ మహోనీత్ వయకిత మహాతామ గాంధ్ీ.త్న జనమ భూమకి ఎప్ుపడూ వినయంగా ఉండి అవాజయము ఈన పేరమ కలిగఉండటం, ఆ నేలనాకి స్ంప్రదాయాలనాంత చార్తత్రకత్నాల అభిమానిస్ూ తగా గఢము ఈన అనంతర్ాగం ఉండటం జాతీయత్ అవుతుంది. త్న జనమ భూమ ఋణం తీరుచకొని జాతీయత్ భావాలు మ ండుగా కలిగన ఉనీత్ వయకిత మహాతామ గాంధ్ీ.

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మంతరం

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బ్ర. మరియమమ్

తెలంగ్ణ అధ్యాపకుని, స.హెచ్.ఎస్.డి. థెర్సాా మహిళా డిగీర కళాశాల

ఏలూరు, ప్శిచమ గోదావర్త జిలా

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మామాదు కనిపించడం దాని మాత్రమే. మామాదు చేసిన మామాదు భయంతరం
చేసిని మనమని చేసిని అభయం మామాదు కనిపించింది

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చేసిన పద్మ విశ్వాస

మనమని పద్మ విశ్వాసం

మనమని పద్మ విశ్వాసం

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Abstract: In the modern world, women have been expressive of the condition of their kind in literature, art, songs, and play. Indian women novelists of the twenty-first century have attempted to add new dimensions to the life of women thereby uplifting them to their deserved status. Many women writers have attempted to usher in a feminist era by their confessional writing during this century. Even previous to the increase of novels, it is supposed that several women writers have self-possessed songs, short stories and dramas. In the mid-nineteenth century women, novelists gave expression of their inner aspirations in the form of narrative tales belonging mostly to the oral tradition. With the passageway of time, their writings have witnessed numerous changes in the writing pattern. Women writers have attempted to bring in the recurring female experiences in their writings. They have also attempted to bring in a stylized pattern to the gender question in literature. Sensitization to women’s issues has been attempted by women writers such as Shashi Deshpande, Anita Desai, Jhumpa Lahiri, Chitra Banerjee and Bharathi Mukherjee and young writers like Kiran Desai. They provide a psycho cultural overview of women. Among the new generation of women writers is Anita Nair who, with her gifted style of writing, portrays the inner conflicts, anxieties and tragic sense of ineptness that women’s psyches are made up of. The loss of womanhood and alienation of self are some of the themes that keep recurring in her novels.

Keywords: Patriarchal, Dilemma, Inadequacy, Protagonists, Monologue, Unworthiness, Surplus, Suspicious, Womanhood, Predicaments.

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MAHATMA GANDHI- JOURNEY AS A JOURNALIST
IN THE FREEDOM MOVEMENT OF INDIA

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Abstract: Gandhi was not only a freedom fighter or a mass leader but he was a journalist too. He realised that "Pen is mightier than Sword" and so he took up the cause of the people and started publishing the newspapers with his whole hearted dedication. It is unwise to compare Gandhi as the editor of the modern days because he had the noble objective of fighting against apartheid oppression and imperialism.

Mahatma Gandhiji is familiar to an ideal of the political movement of South Africa and this country. But he cannot be recognised considerably as a Journalist. The main objective of his publishing of journals is to propagate and expend the mass-movement.

Gandhi as an editor and also as a journalist emphasized on the importance of the use of language. Be it publishing multilingual newspapers or using plain and simple language -- all were part of Gandhi’s communication strategy.

Gandhi believed that it is sincerity sympathy and charity that touch the heart more than anything else. Gandhi as a development journalist showed an example to the present day media how to practice ethic based and development journalism.

Gandhi’s views was that the newspapers were meant for public service, they should not compromise on their role in society, and the concept of profits should be regulated to the background advertisements from the businessman, the newspaper tend to be influenced and they yield to the process of those advertisers. Gandhi continued to publish his newspapers to serve the people without compromising on providing free and fair journalism.

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GANDHI'S CONCEPTION ON SOCIALISM THROUGH SPIRITUALITY

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Abstract: Gandhi was spiritual admirers who have followed Hindu religion and Hindu dharma. Mahatma Gandhi was very much interested in the comparative study of religion around the world. As a great scholar, he learns the other religion thought, philosophy and ethics. Gandhi attained spiritual ideas and knowledge from Hindu religion and followed his life ever. However he sacrifices his life to change the society utilizing his own ideas. Gandhi's socialism was consisted a great impact of Humanism. It depended on the moral and ethical values of Hinduism. Besides, he learns the other religious concepts to implemented innovative schemes for social change. On the consequences he followed the non violence and truth for enhance society. Gandhi prefers the preservation of individualism in a socialist society. In his socialism 'law of love' is stronger than any other law. This law only can help to establish a peaceful and best society. Gandhi was not in favor of nationalization, taxation or distribution of wealth of any individuals to others against his will. These it is clean that Gandhi was a true socialist. No one can match Gandhi his concern for the weak and downtrodden of the society. This study mainly focused on how the concept of socialism impacted Gandhi's life, and his opinion about the socialism.

Keywords: Spiritual Ideas, Philosophy, Socialism, Humanism, Social Change, Ethical Values.

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THE ARTISTIC FUSION OF HISTORY
AND HAGIOGRAPHY, PARODY AND POLEMIC
– THE GREAT INDIAN NOVEL OF SHASHI THAROOR

DR. B. ANURADHA

Abstract: This paper focuses on the diplomatic and diasporic writer Shashi Tharoor’s aim in writing The Great Indian Novel – the restoration of good sense and sound moral values to a society reeling under decadent trends. To carry out this serious purpose Tharoor has assumed a seemingly flippant tone using his satirical wit. It seems that Tharoor has written a lampoon against the vices of our age where he can ridicule and attack any situation which he does not like. Tharoor’s forte is the use of humour and satire with devastating effect in exposing autocracy. As a whole, the novel is a marvel in balancing polar opposites like the past and the present, and the sublime and the ridicule. Tharoor presents a comic retelling of the Mahabharata with figures from the recent Indian history corresponding to the epic’s characters. The myth and legend are used to explain and interpret prevailing trends in the recent Indian social and political scenario. Tharoor wants all people to know what exactly is implied by “Dharma”. So he has selected The Mahabharata legend as an objective correlative to his historical novel. The purport of The Great Indian Novel is to show that Truth is one and Dharma is one (The Dharma of the Self or the Spirit). The Indian sages of yore strove for such Dharma and spread glory and splendour around them. Tharoor wishes that the modern heroes can realise unity in diversity only when they pursue such Dharma.

Keywords: Diaspora, Alienation, Lampoon, Expatriates, Flippant, Dharma.

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BAPU’S ECONOMIC THOUGHT

ROOPIKA.P

Abstract: Gandhian economics do not draw a distinction between economics and ethics. Economics that hurts the moral well-being of an individual or a nation is immoral, and therefore sinful. The value of an industry should be gauged less by the dividends it pays to shareholders than by its effect on the bodies, souls, and spirits of the people employed in it. In essence, supreme consideration is to be given to man rather than to money.

Keywords: Ghandian economics, swadeshi moment, Khadi industry, Make in india made in india ,Skill India.

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