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Career In Sports Management: Managing Sports In Present Era

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Abstract :

Management in sports activities affords sports activities maturation, not unusual place layout operations in the game areas, the technique of imposing human useful resource improvement policies, and identifying to put into effect the maximum suitable solution. Sports authorities and trade, is one of the maximum significant. Marketing retailers in sports activities nowadays aren't best sure in discussions, exposure, and underwriting, however additionally gift many assistance. Some guiding components for success and aggressive gain each in authorities, trade and sports activities; and generally felicitous, having and governing facts. Sports control as an unstructured talent for the revel in of proficient managers from athletes, groups that emerge with the advent of expert sports activities agencies. Sports control is associated with the improvement of the professionalization of bodily workout. Sports sports may be grouped into 3 essential elements, specifically: instructional sports activities, leisure sports activities and success sports activities. The above paper discuss about management in sports.

Introduction :

Sports control is the technological know-how and revel in for all mankind, of their performances, career or society that contain the output, stimulation, exposure or class of any bodily workout related to an hobby or product. Sports institutional control includes private sports activities control, applications, marketing, facts, infrastructure advice, and human sources. Sports control has pretty particular elements. These elements are sports

activities marketing, the monetary shape of a sports activities company, the profession course of the sports activities enterprise, and game as a social group. The new twenty first century control paradigm that locations sports activities as an enterprise or enterprise may be divided into some of elements, specifically: sports activities because the enjoyment enterprise, sports activities as a carrier enterprise and sports activities as a motive force for the improvement of the products enterprise. Approaches to defining the character and area of the sports activities enterprise are through making commercial fashions that display the interrelationships among segments / elements of the sports activities craft.

Sports activities control is ready making use of game control concept with inside the career. twenty first century sports activities control develops the logo identification of every sponsor to maximise earnings capacity thru strategic marketing. Sports control is the technological know-how and revel in for all mankind, of their performances, career or society that contain the output, stimulation, exposure or class of any bodily workout related to an hobby or product. Sports control directs an group that makes a speciality of aggressive sports activities. Clarification of the obligation of leaders in sports activities control will permit the research of patterns to uplift agencies the usage of present supplies. The leader has accomplished duty for converting cooperative relationships inside establishments as evidenced through the connection among all private beliefs. Management in this situation is widely covers all topics associated with sports activities. The scope

is of sports activities clubs, sports activities organizers, area centers (building), sports activities service, helping centers which include inns / hotels, in addition to events concerned which include athletes, coaches, managers, or even spectators. Sports control is the technological know-how and revel in for all mankind, of their performances, career or society that contain the output, stimulation, exposure or class of any bodily workout related to an hobby or product. Sports control in a extensive experience is related to diverse varieties of sports activities related to careers. Sports control additionally has pretty particular elements.

Sports management withinside the twenty first century should be run seriously, due to the fact the improvement of era and technological know-how will reason a whole lot of competition. Sports on this century may be used as a promising enterprise or business, due to globalization that is characterised with the aid of using the unfastened market. Making recreation one of the industries of the destiny could be very promising, all of which rely on every individual. Can we put together it all to similarly support the placement of recreation as an business strength. The manner is with the aid of using growing human assets as executors withinside the field. The excellent and competence of human assets who manage sports activities should be empowered to guide the education and improvement of sports activities, each on the nearby and countrywide levels, each for fulfillment sports activities or for network sports activities.

Benefits of Sports Management :

Perfect profession for sports activities fans
What higher profession for a sports activities fanatic than to paintings as a sports activities control expert? The solution isn't any other. This is right for folks who are eager sports activities lovers and feature sizeable know-how of a sport. Sports fans will locate that this area will maintain them on their toes. They will study some thing new each day approximately their crew, how the crew is administered and the budget in the back of sponsorships and crew expenses. And in case you

are one of these humans who've extremely good occasion control abilities, you'll be capable of use the ones as well.

A huge sort of profession possibilities :

Sports control isn't pretty much coping with a crew or being the sports activities agent for a crew. The sports activities control area encompasses a lot extra than that. You should manage advertising for a sports activities crew, or manage advertising for the company sponsor of a sports activities crew. You may be running in an NGO that works with sports activities groups to assist the much less fortunate. If you've got got an inherent ability for writing, then you could be a sports activities journalist. As a Sports Management graduate, you may have the abilities to prepare activities and host activities for sports activities groups, or even be a supervisor for a sports activities crew. With the proper aggregate of know-how, you could be in Media & Advertising, coping with the PR for any crew. There are such a lot of distinctive branches inside sports activities control that you could pick among several. You have the choice to paintings for sports activities advertising firms, expert groups, schools, universities etc. This application has additionally tied up with eminent names like Chennai Super Kings, Indian National Football Team, Bengaluru FC, Kerala Blasters FC to call some.

Join a developing enterprise :

The sports activities control enterprise in India is developing swiftly. More sports activities are developing leagues and groups which are bringing in extra sports activities lovers, extra sponsorships, extra gamers and therefore, extra lovers. A sports activities supervisor in India presently has the ability to paintings in an enterprise pegged at being really well worth approximately INR 50 billion some years in the past and has seeing that then, persevered to develop swiftly. This offers you the danger to develop and boost for your profession as extra possibilities will open up while the enterprise expands.

enterprise will separate you from the nation

sports activities enterprise is pretty distinctive in some other enterprise. It offers you get entry to behind the curtain to a sports activities crew and the way the complete unit operates. You can be amazed to recognize how big the crew that works to control a crew is! Sports is set attaining out to an audience, connecting with lovers and is likewise approximately sportsmanship and entertainment. Working on this area will set you aside from our peers.

Good incomes ability :

As we mentioned, the sports activities control enterprise in India is swiftly expanding. We are at a factor in which there are such a lot of employment possibilities that a Sports Management graduate will definitely locate sports activities jobs to be able to assist them acquire success. The economic valuation fo the sports activities enterprise is pretty excessive and running on this enterprise method you're in a career which gives outstanding incomes ability.

How to pursue a profession in sports activities control?

A lot of schools everywhere in the global provide distinctive forms of Sports Management courses. Therefore, the primary issue to do is to search for packages in schools and recognize their requirements. Find out if it's far a bachelor's or a master's course, and in case you want to present any unique front tests earlier than making use of for the application. You need to create a brief listing of schools that provide the diploma you need after which paintings your manner as much as applications, essays, interviews, and the complete admission process. Postgraduate Diploma in Sports Management is every other choice a pupil can pursue.

Conclusion :

Before deciding on to observe Sports Management, it's miles vital to realize what this discipline is and what it entails. Sports Management is a discipline that mixes control capabilities with HR capabilities in a company setting. A appropriate crew wishes to exercise to carry out well, however it additionally wishes a well-oiled assisting gadget in the back of it to attend to the whole thing off the sphere. This is in which a sports activities supervisor will become the important thing person. This diploma teaches you the enterprise a part of sports activities, which maximum sports activities lovers don't think about whilst thinking about one-of-a-kind profession options. Students take quite a few instructions that span the sphere of control, marketing, HR and entrepreneurship. Compared to different fields, sports activities control is highly new and is constantly evolving, as an increasing number of sports activities shape leagues, groups and benefit sponsorship from huge call brands.

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**A Historical study of the influence of Mahatma Phule's thought****Pro. Dr. Pramod Rameshwar Chavan**Sahakar Maharshi Late Bhaskarrao Shingane Arts College Khamgaon
District Buldana, Maharashtra ,Email- pramodrchavan726@gmail.com**Summary-**

Mahatma Phule was a leader of the grassroots and the common man. Socio-religious reform movements gained momentum in Maharashtra through the Satyashodhak Samaj founded by Mahatma Phule. Many activists were formed from the ideological and social revolution of Mahatma Phule. At a time when women were not even allowed to go out of the house, Mahatma Phule effectively carried out the gender equality movement all over Maharashtra. Not only did Mahatma Phule stop this movement, but he did everything he could for the real upliftment of women and the downtrodden, and because of his ideas, Maharashtra is still a socially advanced state. That is why the name of Mahatma Mahatma Phule is unique among social reformers. Jotirao Phule was one of the leading social reformers in this country. He was the seer of the total social revolution. He was the successor of Lord Buddha, Lord Mahavira, Martin Luther King, Guru Nanak. He was an 'active reformer'. Social reformers like Mahatma Jotirao were the ones who started social reforms from their own homes. Revolution is the spark of radical change. Mahatma Phule gave inspiration and philosophy of this revolution to the Shudras, untouchables and women castes in the Hindu society. It was with this knowledge that the society emerged and social evolution could take place in India.

Objectives

- 1) To shed light on the thoughts of Mahatma Phule.
- 2) Explain the influence of Mahatma Phule's thoughts.
- 3) Explain the historical significance of the work of Mahatma Phule.

Hypotheses

- 1) The society of that time was conservative.
- 2) Women had no place in society.
- 3) The British rule was indifferent to the reforms of the Indians.

Research tools

Primary and secondary tools will be used for this dissertation

Thoughts of Mahatma Phule: -

Mahatma Phule was the founder of Satyashodhak Samaj. Through this truth-seeking society, Mahatma Phule opposed the norms and traditions of the society at that time. It was Mahatma Phule's job to break the stereotypes and anti-feminist traditions that women did not have the right to education but to live as human beings.

Mahatma Phule spent his life for the farmers. Mahatma Phule considered the poor farmers, agricultural laborers and their plight very subtly and extensively. Karl Marx proclaimed the liberation of the world's workers. Phuleni added the salvation of the farmers. The overall progress of the farmers and the education of women were the criteria for their social reform. The book "Shetkaryacha Asood" shows how carefully he studied the peasantry. The book can be an inspiration to the society even today. "Soak the water" is the slogan we are giving today. He made this announcement only in 1883. The place of women in the society was less than that of Shudras. He saved the lives of victims and orphans, ran a home hospital and took care of children, and in doing so, he first taught his wife, Savitribai, a unique place in the field of social revolution. Savitribai was India's first great revolutionary woman. Bread-daughter behavior, safe house for orphans and children, virgin motherhood, adult virgin marriage, widow-hairdressing ban, Jotirao was active in solving many problems such as ban on child murder, remarriage and education of female Shudras.

*Mahatma Phule's thoughts on God, education, norms, traditions, women's education, equality and their importance: -

Mahatma Jyotiba Phule was not an atheist about religion. They believed in the existence of God. In fact, Jotirao was an intense rationalist and could not prove the existence of God with the help of intellect. Yet God is frequently mentioned in Jotirao's literature. Sometimes they call Him God,



sometimes Doer, sometimes Supreme God, but they often refer to God with the word Creator. He did not use the words "Allah", "God", "Brahma" etc. which are prevalent in the world for God because he believed that at the root of these words are various specific rituals like worship, devotion or worship. And these rituals are in vain and create social divisions among human beings.

In 1882, a commission was appointed under the chairmanship of Mr. William Hunter to meet various dignitaries in India and seek their views on education. Many Indians wanted to educate the upper class first so that the upper class would educate the common people and make them literate but Jyotiba Phule did not agree. Jotirao strongly opposed this theory, described its failures and even discussed the dangers. He boldly told the commission, "You should start education from the bottom up, not from the top down. First the foundation and then the kalash! It may be possible to build a kalash first in your England and then a foundation, but it will not be possible here in your country. We have caste differences, we have sectarianism, our society is not intact, it is inseparable. People who consider themselves high in the society of that time will not allow this knowledge to reach the lower people. Do not entrust the right of education to them, you should take this responsibility yourself. All facilities of education were available to the upper classes during the British rule. Others were kept away from them. But due to the continuous efforts of Mahatma Phule, the doors of education were opened to the common man at the grassroots level.

Jotirao will be the first social reformer not only in Maharashtra but also in India to stand firm against the injustice done to farmers in terms of agricultural reforms. He has discussed a number of agricultural reforms aimed at improving the condition of farmers. In fact, the farmer is the most important segment of Indian society. Society behaves on the basis of what is created by its labor, but perpetual poverty is on its side. In Hindu society, farmers are given less status. The upper class despises the grain-bearing farmer; Not only that, they also exploit it economically because the upper class people know that a social system based on inequality cannot survive without exploiting the farmer and making him poor and helpless. Mahatma Jyotiba Phule said that even before the British rule, the condition of the peasantry was the same as it was during the British rule. The first is to end the landlord system, the second is to pay the farmers for their labor, and the third is that modern agricultural science should be practiced to keep the labor close to them.

Jotirao believed that man is superior to all animals and woman is superior to all human beings. He believed that women and men were independent from birth, so both should have the opportunity to enjoy all rights equally. Jyotirao was totally against the exploitation of women. Jyotirao Phule along with Pandita Ramabai and Madhav Govind Ranade took the initiative to establish Arya Mahila Samaj. He had planned to build a separate ashram for Hindu widows through this ashram. At the same time, Jyotirao Phule knew that there was no alternative for the upliftment of women without complete education. That is why he launched the women's education movement all over Maharashtra. Therefore, the historical significance of the work she has done is unique. It is because of her entire work that a different history of women empowerment has emerged in front of the whole of India today and the entire society has become educated and advanced.

Summary: -Mahatma Phule's thoughts were very useful to the society of that time. Mahatma Phule was the first social reformer from Maharashtra to introduce education in this traditional society where women were not allowed to go out of the house. It is only the virtue of Mahatma Jyotiba Phule that our entire society would not have stood so strong in the 21st century today if it had not been for the teaching of tradition and tradition. That is, it is clear that history has been rewritten because of the work done by Mahatma Phule and his ideological revolution.

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Dr. P. R. Chavan

Patriotism in World's Literature in English



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Dr. Babasaheb Ambedkar's role in National building

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Abstract: - Dr. Babasaheb Ambedkar was one of the supreme leaders of the social movement in the Indian independence movement. Dr. Babasaheb Ambedkar was the architect of the Indian Constitution and the first justice minister of independent India. He was a leading activist and social reformer. Dr. Bhimrao Ambedkar sacrificed his entire life for the upliftment of Dalits and the progress of the backward classes in India. That is why his name as a great man will live on in Indian history forever. He brought about socio-educational and political changes in Indian history. Dr. Babasaheb Ambedkar fought for the rights of the people who were rejected by the society as untouchables and were treated very badly by the society in terms of humanity leads

Objectives of the research paper : -

- 1) To introduce the life of Dr. Babasaheb Ambedkar.
- 2) Introduce their socio-economic and political work.
- 3) To study the work done by Babasaheb for nation building.

Hypotheses : -

- 1) The society of that time was traditional and conservative.
- 2) People were socially and educationally backward.
- 3) Leadership was needed for all social and political revolutions.

Research Material: - Research paper will be written on the basis of primary and secondary resources.

Contributions of Dr. Babasaheb Ambedkar: -

Patriotism in World's Literature in English

After completing his education, Dr. Babasaheb Ambedkar returned to India. Babasaheb decided to fight against caste discrimination. They had to face a lot of hardships in their lives. Ambedkar experienced firsthand that untouchability and caste discrimination are evident all over India. Babaseb Ambedkar considered it his duty to expel all these things from the country. To end caste discrimination, to eradicate untouchability, Dr. Ambedkar explored the option of 'Bahishkrut Hitkarni sabha'. The main objective of this organization was to provide education and social and economic reforms to the backward classes.

Then in 1920, with the help of Maharaja Shahaji II, Babasaheb set up the social paper 'Muknayak'. After this, the identity of Bhimrao Ambedkar began to form among the people. Meanwhile, he fought for the rights of Dalits. During the agitation, they demanded that public water sources should be made open to all and access to the temple should be opened for all castes. Also performed a symbolic display.

Dr. Babasaheb Ambedkar was aware that the people belonging to the lower castes of Indian society were educationally backward. He made the people of lower castes realize that this condition of theirs was due to lack of education only. Inferior people give birth to inferior offspring and, thus, propagate their inferiority. He tried to provide basic facilities like scholarships, uniforms, food and shelter to these school going children. Babasaheb gave his followers the motto of 'Learn, Organize and Struggle'. Babasaheb Ambedkar gave the ideal of education to others through his own life. Babasaheb completed his education under extremely difficult circumstances. He himself was highly educated. Babasaheb was the first Indian to get a degree in economics from a foreign university. Babasaheb Ambedkar tried to inculcate the love of education in the people of lower castes and also to spread education among them. For this, he set up an Bahishkrut Hitkarni Sabha . On January 4, 1925, he set up a hostel at Solapur. It provided accommodation, meals, uniforms and educational materials to the students of lower castes. Later he received a grant of Rs. 40,000 from Solapur Municipality.

Babasaheb did not make educational efforts not only for the untouchables but also the lower middle class people tried to get education. For this, he founded the People's Education Society

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on July 8, 1945. Then in 1946 he established Siddhartha College of Arts and Science in Mumbai and in 1950 Milind College in Aurangabad. He also established Siddhartha College of Commerce and Economics and Siddhartha Law College in Mumbai in 1953. Our Maharashtra is truly great. He became a great man like Babasaheb in this soil of Maharashtra. Those great men tried to destroy the undesirable practices, traditions, customs in our society. There were bad customs like casteism, untouchability in our society. People of lower caste did not have their basic rights. He devoted his life to the development of the lower castes. One of them is Dr. Babasaheb Ambedkar was a great leader.

Dr. Babasaheb Ambedkar was aware that the people belonging to the lower castes of Indian society were educationally backward. He made the people of lower castes realize that this condition of theirs was due to lack of education only. Inferior people give birth to inferior offspring and, thus, propagate their inferiority. He tried to provide basic facilities like scholarships, uniforms, food and shelter to these school going children. Babasaheb gave his followers the motto of 'Learn, Organize and Struggle'.

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Babasaheb founded the People's Education Society. Babasaheb did not only make educational efforts for the untouchables. So the lower middle class people tried to get education. For this, he founded the People's Education Society on July 8, 1945. Then in 1946 he established Siddhartha College of Arts and Science in Mumbai and in 1950 Milind College in Aurangabad. He also established Siddhartha College of Commerce and Economics and Siddhartha Law College in Mumbai in 1953.

Dr. Babasaheb Ambedkar was a great scholar. He loved reading. For this he had built a library in his house. He wrote some important books to spread his ideas. They are very important socially, economically, educationally, culturally and politically. Without reading those texts, you will not realize the importance of

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those texts. They are texts - Cast in India Its Mechanism and Genesis, Annihilation of Cast, Who Were the Shudraj ?, Buddha and His Dhamma, Riddles in Hinduism, etc.

Along with writing books, he also started newspapers. Rajarshi Shahu Maharaj broke the monopoly of upper class people on newspapers. After that Babasaheb started newspapers. Rajarshi Shahu Maharaj also provided financial assistance for this. In 1920, Babasaheb started a weekly called Mooknayak. Later, Bharat and Samaj Samata Sangh were expelled in 1927, Samata in 1929 and Janata in 1930. Through this, Babasaheb worked to awaken the people of lower castes.

Babasaheb was fully aware of the problems that the lower castes of India were facing. No access to the temple. In public places like schools, wells, hospitals, roads, the people belonging to the lower castes were not free. They were also forbidden to wear sandals, use umbrellas, use horses, and buy land. In short, the lower castes were deprived of basic human rights. Babasaheb Ambedkar started a movement against this. Through Satyagraha, a fight was waged to give untouchables their rights. He staged a satyagraha to open the Chavdar Lake at Mahad to the untouchables and also to give access to the untouchables at the Kalaram temple in Nashik.

Untouchables had no political rights in India at that time. The untouchables needed to be brought into the political mainstream. The British government was giving as many concessions to the Indians as the British deem necessary. Political and social rights granted to the untouchables in India by the British Not received until 1919. In 1919, when the suffrage committee under the chairmanship of Southborough came to Mumbai province, Dr. On January 27, 1919, Babasaheb Ambedkar, as a representative of the untouchables, testified before the Southborough suffrage committee on the Government of India Act, 1919 and submitted a 50-page printed statement of his demands to the committee. They demanded that untouchables should have the right to vote, that they should be able to stand for election, that their constituents should have separate constituencies, that untouchable representatives of untouchables should be elected by untouchable voters, and that untouchables should

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be given proportional representation in untouchable constituencies. Dr. who made such demands for the salvation of the people at the grassroots level. Babasaheb Ambedkar was the first leader. That is why Dr. Babasaheb Ambedkar attended the first Round Table Conference held in London in 1930. In that conference, he presented the situation of untouchables in India. He strongly demanded the abolition of untouchability. He prepared a manifesto on the fundamental rights of all the untouchable communities in India before a committee appointed for minorities. In the manifesto, he demanded that untouchables be given separate constituencies. On August 8, 1930, Ambedkar himself organized the All India Depressed Classes Association. For the first time, he called for protection for Dalit untouchables in the constitution and for direct representation in the councils in proportion to the population of the lower castes. When India became independent in August 1947, Prime Minister Nehru invited him to be the Minister of Law and Justice. Shortly afterwards, the Constituent Assembly appointed Ambedkar as chairman of the drafting committee for the new constitution. Liberal democracy, federal structure, and strong emphasis on provisions and security for minorities, including the abolition of untouchability, were key issues in the Constitution. Dr. Babasaheb Ambedkar created the Constitution with all the constituents of India in mind and the people at the grassroots level which is known as the best Constitution in the world. Dr. Ambedkar became the first law minister of India. Babasaheb had realized that the progress of the country would not be possible without bringing the principle of economic equality to the level of economic equality. He realized that the peasantry, the landless and the underprivileged would not emerge as a single person in society unless they were given their economic rights. He said that the three democratic principles of equality, freedom and fraternity should not be construed as merely political rights. He was a staunch supporter of social and economic democracy and it was clear to Babasaheb that political freedom would not be meaningful without social and economic equality. He elaborated on the purpose of economic democracy by incorporating the directive principles of the state policy into the constitution. Dr. Babasaheb Ambedkar elaborated on the issues of landless labor, small lands, khoti system, maharvatan,

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community farming, land revenue and abolition of landlordism. Babasaheb Ambedkar also explained the direction of their progress as landless laborers were ordinary farmers. A report submitted to the British Government in 1947, entitled States and Minorities, stated the appropriate policies for India's economic development. He said that it was the responsibility of the government to plan the economic life of the people keeping in view the productive capacity as well as to ensure equitable distribution of wealth to the private producers without any hindrance. It was strongly believed that economic policies and programs should be an integral part of the state constitution in order to establish economic democracy. This should include the nationalization of agriculture, large scale industries for the benefit of the common man to the common man, compulsory insurance scheme for every citizen and the need to give space to private entrepreneurs to contribute to economic growth. For these programs to be sustainable, they must have the status of basic things in the state constitution. This means that even if a political party opposed to such programs comes to power, it will not be able to cancel these programs. This plan was approved by Dr. Ambedkar called it "constitutional state socialism" Dr. Babasaheb Ambedkar was a great leader who fought for the rights of the people at the grassroots level of India.

Summary: -

Dr. Babasaheb Ambedkar made invaluable contributions in the field of Indian socio-educational and political affairs. Babasaheb Ambedkar was a great hero who made history and changed history. Only Dr. Babasaheb Ambedkar made it possible for the lower caste society to stand on its own feet today.

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The Impact of Information Technology on Modern Librarianship

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Abstract :-

Libraries play a vital role in meeting the information needs of users. Therefore the College Libraries need the application of IT in their daily library Services, considering the importance and roles it plays in ones' information dissemination. Effective application of ICT in college library helps the librarians to carryout their duties and services effectively and efficiently. This paper assessed the need for IT application in modern librarianship. It discusses the impact of IT in college Libraries and the gains of IT. This paper went further to assess application of IT in libraries as a window of opportunity, the factors that affect information technology in modern librarianship.

Introduction:

The library is an important component of any educational institution or college or university, which is the hub of the teaching, learning and research activities where students, researcher, and teachers can explore the vast resources of information. In the traditional libraries, users have to spend more time searching a small piece of information and for that have to depend mainly on the LIS professional or library staff. But in the age of information communication technology, Internet and computers are being used for day-to-day housekeeping activity of the library which saves the time of the end users, and LIS professional also and at the same time avoid duplication of work and make the library service smooth and effective.

Information and Communication Technology (IT) have changed the library and information services globally. Digital media has revolutionized the information society and advances in IT have dramatically changed the information provisions. The internet has provided universal access to information. Technological innovation has changed the rate of conversion of knowledge, information, and data into electronic or digital format. Development in the software has generated powerful knowledge management software which has transformed the way; knowledge is organized, stored, accessed and retrieved

Information Technology:

Information technology (IT) is the use of any computers, storage, networking and other physical devices, infrastructure and processes to create, process, store, secure and exchange all forms of electronic data. Typically, IT is used in the context of business operations, as opposed to technology used for personal or entertainment purposes. The commercial use of IT encompasses both computer technology and telecommunications.

The *Harvard Business Review* coined the term *information technology* to make a distinction between purpose-built machines designed to perform a limited scope of functions, and general-purpose computing machines that could be programmed for various tasks. As the IT industry evolved from the mid-20th century, computing capability increased, while device cost and energy consumption decreased, a cycle that continues today when new technologies emerge.

Applications of ICT in Academic Libraries:

Nowadays there are several information communication technologies for various housekeeping, management and administrative functions of the library. Different electronic and

bringing all these to the doorstep of the people. There are various electronics/digital/computer-based information which is available for the libraries like online and

offline resources e-journals, e-books, e-databases, compact disk (CDs/DVDs), and the Internet and due to this development in current scenario application of information and technology (IT) seems must for libraries. Creation of databases is the foremost step in the application of IT in libraries. For creation of the databases, library has to suitable software package, keeping in mind the day to day activities of libraries viz, acquisition, cataloguing, circulation, serials control, OPAC, administration, indexing, abstracting, e-book, e-journals, e-databases, current activities services (CAS) and selective dissemination of information (SDI) etc. to cope up with the current technological development and fulfilling the thirst of the users.

Information technology in modern librarianship

1. **Cost:** The impact of cost upon libraries and publishers has recently received much publicity; we must not disregard the impact upon users who may now be asked to pay in order to access an online database or to search an optical disc file and print out abstracts.
2. **Lack of standards:** Until recently the hardware manufacturers used differing standards. Now the High Sierra standard seems to be making it easier for software publishers to deal with CD-ROM equipment, but standards remain to be developed in other areas such as telefacsimile.
3. **Lack of perceived market.** Publishers do not perceive a library market for new products based upon new technologies. As an example, relatively few libraries and hardly does any individual own optical disc or CDROM drives for their PCs. The originators of Bibliophile sold the product with the drives, and this technique of selling hardware as well as software now has several imitators. It is still not a large market.
4. **Content of disc.** Even a 5 inch CD-ROM contains more than 500 megabytes. That is a lot of information, and publishers are having some difficulty determining logical groupings of information to assemble on a disc.
5. **Graphics and color** are only now beginning to be widely available.
6. **Users** are not yet ready to move from the printed page exclusively to electronic data.
7. **Articles solely in electronic form** are not yet perceived as valid contributions in the publish-or-perish cycle; these may not receive the same stringent scholarly review, and electronic articles are not yet trusted by scholars.
8. **Copyright:** The 1976 copyright law did not address emerging information technologies, and the library and publishing communities are attempting, with only some degree of success, to effect a compromise between the interests of the two groups. The copyright issue will become even more intense as full-text documents become increasingly available in electronic form.
9. **Lack of staff training:** Due to the fact most library staff are not internet-friendly, the application and some units of the library

Conclusion:

In conclusion, it must be observed that Information technology (IT) has fulfilled its promise in libraries; there is high percentage in the use of IT. It has tremendously changed the way information is stored and disseminated. It has threatened the traditional approaches to the academic libraries and its services. Use of IT has also led to the speed on library operations

Mr. M.A. Wasnik

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The Conflict between Detachment and Attachment in

Arun Joshi's *The Foreigner*

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Indian English literature is a discipline that tried to reach the utmost levels of creativity and criticism. With the course of time, the earlier reflections of skepticism and cynicism have disappeared in the present scenario. This literature has gained acclamation worldwide. The international fame to their Indian writers may be due to the elements of Indians conveyed through their works. Most of the writers have explored Indian themes, culture, symbols, myths etc. Some of them can be traced to be the caste stem, patriotism, alienation, identity crises, social attitudes, super stations, religious taboos etc.

Arun Joshi is outstanding and quite an exceptional novelist. He stands apart from the rest of the novelists, who has conveyed the themes of human predicament in almost all his novels. His novels are "The Foreigner" (1968), "The strange case of Billy Biswas" (1971), "The Apprentice" 1974, "The Last Labyrinth" (1981) and "The City and the River" (1990) and a collection of stories – "The survivor" (1975). Joshi's first novel, 'The Foreigner is one of the most famous and unique works of Indian fiction. The novel reminds one of Albert Camus, "The Outside" though thematically they differ from each other. The novel also reminds one of Anita Desai's, 'Bye Bye Blackbird.

Joshi has renounced the larger world in favor man and has engaged himself in a search. The overall and outstanding quest in all his novels is for a concrete direction and meaning in one's life. Joshi has been influenced by existential thinkers like Camus, Sartre and this can be observed in his novels. Existentialism is a modern philosophic movement that deals with 'man's' disillusionment and despair which originated in the philosophical and literary writings of Jean Paul Sartre and Albert Camus. Sartre asserts, "Man can count on no one but himself, he is alone."¹ The absence of meaningful relations is the greatest curse of this age. The present chapter, a critical perception,

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focuses mainly on various significant themes of Arun Joshi's first novel "The Foreigner".

The most paramount problem that man confronts is the problem of purposelessness in life. Man fails to understand and perceive any purpose in life. The present of work exposes the spiritual odyssey of twentieth century man. This theme reminds the famous poem of T.S. Eliot's *The Waste Land*. Arun Joshi has tried to project through his experience the crisis of urbanized and highly industrialized modern civilization. Here we can take experience that Sindi finds in dilemma.

The *Foreigner* is the novel that deals with conflict between detachment and attachment. The protagonist, Sindi is "an existential character rootless, restless and luckless in a bad and absurd world"²The protagonist Sindi Oberoi finds himself in the predicament of a 'foreigner', a man who does not belong anywhere. This sense of detachment comes from his cumulative life experience which moulds not only his personality but also his vision of life.

Early life of Sindi made him an ideal foreigner. He is son of English mother and Indian father and is orphaned at the tender age of four and is brought by his uncle. Sindi defines his entire life as being "alone in darkness". Denied of nourishment, cultural roots and love, he becomes wander align. Against this background of emotional rootlessness, the various incidents of his life which took him from Nairobi where he was born, to London where he studied, to night club in Soho where he worked as dishwasher, to Scotland where he worked at a small village library and discussed religion, god and mysticism with a Catholic priest, to Boston where he studied for six year and met June and Babu and to Delhi where he ultimately settled down. During his life of journey, he failed to find a sense of meaningful existence with the world.

His relationship with Anne and Kathy generates an attitude of detachment and alienation. These relationships freeze him emotionally and morally. His words and behaviour seem to be indifferent. Sindi is trapped in his own loneliness, which is heightened by his withdrawal from the society around him. He reflects on the absurdity of existence.

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After breaking the love affair with Anna and Kathy, nervous Sindi reaches to a small village in Scotland. There he meets a Catholic priest. Discussion with Catholic priest, bring out new revelation that represents the philosophy of detachment. Sindi with new understanding making him realise that "You can live without attachment, without desire."(171) consequently with this philosophy of detachment, he firms that marriage is "One big illusion, that has been pounded into them by the society.....And gradually the whole things crumbles and they begin to kill each other bit by bit"(106)

His encounter with June brings a big turn in his life. It breaks the barriers of detachment and non -involvement which he had experienced. But now he wants to inhale and enjoy fragrance of her love at the same time he tries not to get attached to her. Sindi is forced to analyse both sensation of attachment and detachment. Again he tries to compare himself with what he had been before he met June and finds he has become possessive, selfish and greedy. While analysing his experiences of initial trauma, Sindi realizes that the root of all evils detachment and "foreignness" lay within him only. He realises his mistake in his dealings with June and Babu. He repents and holds himself responsible Babu's death. His realization that sometimes "detachment lies in actually getting involved" (239) becomes the first decisive step in the direction of seeking harmony with the cosmic rhythm.

Now Sindi surrenders himself to the tight kind of involvement and the right kind of action with which his selfish desires have nothing to do. Analysing his situation, he gives a twist to his name 'Surinder' and call himself 'Surrender'. He understands that detachment does not mean escape of alienation but it means involvement, devotion and sacrifice. Real existence of man manifests itself not in escapist or in detachment but in involvement not with the self, but with the world. His cynical indifference towards social institutions and his philosophy of detachment are not result of any pragmatic approach towards life, but reflections of the search of wrong things in wrong place.

He overlooks the fact that one cannot live for oneself alone or without society because no human action is taken place in isolation and without consequence. Unable to identify himself with moral.

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ethical and religious values .Hence, he confronts the conflict between detachment and attachment. He tries to evolve his essence of values through his own life experience. Arun Joshi, thus, presents Sindi Oberoi as a product of the clashes of the western and eastern cultures. He grows into a wayward man and finally becomes a wanderer. He has no longer any sense of security in any of the countries where he is allowed to say. It is a pity that this sense of being an outsider remains static throughout. Though he has some mission, purpose and desire in life, he has withdrawn himself from action or involvement. Even here, however, he tries to avoid pain but it finally becomes useless. Thus he has to alienate himself from the society to avoid pain, involvement and its aftermath. Here we find the crisis in his lives.

Ultimately Sindi learns that it is involvement and not detachment that can and does redeem a man. Realizing his past mistakes, he asserts: "We could have acted more responsibly, with greater detachment. And if I had been more irresponsible than any of them, that too was a result of randomness..... The dark journey of the past had been an attempted escape from the world's entanglements only to allow my passions a freer rein" ((221) Though Sindi is still sceptical, yet he is hopeful the future.

In fact, the wretchedness in which Sindi wallows is due to his rational view that his involvement would perhaps be of no avail. He allows the June Babu affair to take its expected turn but himself remains an unattached spectator. The self-centred and self-oriented hero of Arun Joshi is unaware not only of their surroundings an environment but also of their own selves. That is the root cause of the conflict between detachment and attachment. The novel is primarily an account of the soul's quest for integration and its spiritual commitment. Arun Joshi depicts the conflict of human soul, his preoccupation with the individual self and psychological treatment of grief, suffering, and loneliness, and further, his use of the device of self-introspection have gained him ground as a great and mature novelist in Indian Literature.

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