

“HIMMAT VIDYANAGAR”  
SHRI AMARJYOT EDUCATION TRUST  
FOUNDER : SHRI HIMMATLAL MULANI  
(SPEAKER : 08<sup>TH</sup> GUJARAT LEGISLATIVE ASSEMBLY)

ISSN : 2457 - 0273

**RĀDHANVALLĪ :**

An International Peer Reviewed Multidisciplinary Research Journal  
(Bi-Annual)

Vol. : 06

Issue : 12

Month : Nov - 2022



CHIEF EDITOR :  
DR. C.M. THAKKAR  
CHIEF EXECUTIVE EDITOR :  
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: PUBLISHED BY :

Shri Trikamjibhai Chatwani Arts & J. V. Gokal Trust  
Commerce College, Radhanpur, Dist - Patan, Gujarat  
NAAC ACCREDITED : GRADE 'B'





ISSN: 2457-0273

(Online)

**RADHANVALLI: An International Peer Reviewed Multidisciplinary Research Journal (Bi-Annual)**

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**Dr. C. M. Thakkar**

**Chief Executive Editor**  
**Dr. Chirag V. Raval**

**Shri Trikamjibhai Chatwani Arts & J.V. Gokal Trust Commerce College, Radhanpur**

Vol.:06

Issue :12

Nov - 2022

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**No. NSL/ISSN/INF/2017/538**

**Dated: November 14, 2017**

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**ISSN 2457-0273**

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**Yours sincerely,**

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**Dr. C.M.Thakkar** was born on 01<sup>st</sup> June 1966. He graduated in Commerce (B.Com.) in the year 1988 from Gujarat University. Prin. Thakkar did his Post Graduation (M.Com.) from North Gujarat University in 1990 and Ph. D. North Gujarat University in 2004. He had also completed B.Ed. and LL.B. from Hemchandracharya North Gujarat University, Patan.



Prin. Thakkar started his academic career as an Lecturer in Accountancy. After joining the noble profession of teaching, he served this profession in different capacities like Lecturer, Assistant Professor, Professor and Principal at Shri Trikamjibhai Chatwani Arts & J.V. Gokal Trust Commerce College, Radhanpur for 25 years.

He has written two books to his credit He participated in long term and short term training programs. He also participated and presented research papers in State, National and International level seminar Conferences etc. He has guided numerous candidates for their Master Thesis and has conducted many Seminars/workshops & Training Programs in the state. He has to his credit many publications in various National and International Journals. He also guided Ph.D students and M.Phil students in the Hemchandracharya North Gujarat University, Patan.

Prin. Thakkar was a Chairman of Board of Studies of Accountancy at Hemchandracharya North Gujarat University, Patan. He has been appointed as Executive Council (EC) member and member of Academic Council Hemchandracharya North Gujarat University, Patan. Looking to his efficiency and capacity to work continuously, he was entrusted with overall responsibility of Principal of college. During this tenure, ACCR has received prestigious accreditation of NAAC with B+ Grade in the year 2013. He was also a member of BUTR, and is a member of Examination Reforms Committee at Hemchandracharya North Gujarat University

He is a Co-ordinator of Dr. Babasaheb Ambedkar Open university of the Radhanpur Study Center. He was also a President of Vanijay Vartual of Hemchandracharya North Gujarat University (Commerce) .He is a member of the Board of Commerce Sankalchand University, Visnagar.He is an invited member of Local Inquiry Committee. He is the role model for the Young Faculty to follow his footprints to contribute meaningfully in enhancing Commerce Education. In short, Prin. Thakkar is a dynamic personality with combination of Academic and Administrative excellence.

**EDITORS PROFILE****Chief Executive Editor**

**Dr. Chirag V. Raval** is M.Com., M.Phil., Ph.D. from Sardar Patel University, Vallabh Vidyanagar. He has 09 years of teaching, administration and research experience. He has been teaching Commerce and Management subjects. Besides above he has been associated as paper setter, moderator and examiner of Commerce and Management subjects.



He possesses many feathers in his crown – Appointed as a member of **College Development Council** from 01/04/2012 to 31/03/2015 in Sardar Patel University, Vallabh Vidyanagar. He has appointed as a member of Board of Studies of Business Studies (Commerce) and Management Faculty at Sardar Patel University, Vallabh Vidyanagar. He was recognized **Ph.D. Guide** in Commerce subject at Sardar Patel University, Vallabh Vidyanagar. He is Life Member of Indian Commerce Association. He has also published various research papers in the various referred journals. He has also participated and presented research papers in several State level, National level and International level seminars and conferences. He has delivered live lecture of Business Organization & Management subject initiated by Higher Education Commissioner, **BISAG** (Bhaskracharya Institute of Space Aeronautics and Geo-Informatics), SANDHAN, Govt. of Gujarat, Gandhinagar. He has delivered lectures at various institutes. He is member, Editorial Board in International Journal AVANSEA. He is recognized P.G. teacher in Commerce subject at Hemchandracharya North Gujarat University, Patan. Previously, He was working as Principal (I/c.) at AIMS College of Management & Technology, Bakrol, Anand from June 2009 to January 2016. Presently, He is working as Assistant Professor of Commerce at Shri Trikamjibhai Chatwani Arts & J.V.Gokal Trust Commerce College, Radhanpur from January 2016 onwards.

**EDITORIAL DESK**

I am enormously blissful to present our college Research Journal "RADHANVALLI" : An International Peer Reviewed Multidisciplinary Research Journal (Bi-Annual). The ninth issue is being presented to you with all fresh insightful reflections from learned academicians, researchers and scholars.

The journal aims at disseminating research output and provides crucial information about recent developments in the relevant fields, through high quality research papers on the topics related to multidisciplinary subjects

It is slowly but firmly gaining its momentum. I am very much pleased to present the "RADHANVALLI": An International Peer Reviewed Multidisciplinary Research Journal (Bi-Annual) before the readers, academicians and researchers.

The multidisciplinary journal contains the variety of discussions on topics from Commerce, Accountancy, Management, Gujarati, Sanskrit, English, Sociology, Hindi, Physical Education, Library Science, Education etc. We are trying our best to bring before you the latest and authoritative insights into the facilitating world of multidisciplinary education. I hope that all of you will share yours experience, skills, knowledge and education to move our college forward.

In this issue of the journal, we have put together the 05 research papers, regarding diverse interests in the field of multidisciplinary subjects covering the various topics of a prominent researcher has taken meticulous efforts in illumination useful points about multidisciplinary research. We are proud to have you as part of our team and look forward to your future contributions.

I will repay your kindness with a promise to make your time here enriching, and perhaps even transformative.

With sincere thanks,

**Dr. C.M. Thakkar**  
Chief Editor

**Dr. Chirag V. Raval**  
Chief Executive Editor



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**A COMPARATIVE ANALYSIS BETWEEN TRADITIONAL ACCOUNTING SYSTEM AND ACCOUNTING INFORMATION SYSTEM****AKBARALI I. NODOLIYA**

Author, Ph.D. Scholar, Hemchandracharya North Gujarat University, Patan

**DR.C.M. THAKKAR**Principal, Shree Trikamjibhai Chatwani Arts & J.V. Gokal Trust Commerce College,  
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**ABSTRACT:**

An Accounting Information System is a combination of technology and accounting principles that helps in the collection of data, proper storage of data, processing of data, and creating a readable output of the data which helps in the preparation of financial statements. The AIS is very crucial for an organization as it is being used by several stakeholders of the company to estimate the company's performance. The aim of present paper is to highlight the traditional accounting system and accounting information system, aspects and need of accounting system which can be generate the importance of modern accounting information system. The objective of the study was to know the difference between Traditional Accounting system and Accounting Information system.

**KEYWORDS: AIS, Traditional Accounting System****INTRODUCTION:**

An Accounting Information System is a combination of technology and accounting principles that helps in the collection of data, proper storage of data, processing of data, and creating a readable output of the data which helps in the preparation of financial statements. The AIS is very crucial for an organization as it is being used by several stakeholders of the company to estimate the company's performance. Tax Authorities pull data from AIS to calculate tax liability. (*Introduction to Accounting Information Systems – AIS*, n.d.)

Every organization generates a huge amount of financial information in its day-to-day operations. Earlier the information was stored manually by writing them down in journals. As the economy became global and organizations started to expand. It became impossible to store data manually. So, Accounting Information System helps in the secure storage of financial information that is generated at several stages of operation by a firm. (Elise, 2022)

An Accounting Information system is a structure that a business uses to collect, store, manage, process, retrieve, and report its financial data so it can be used by accountants, consultants, business analysts, managers, Chief financial officers (CFOs), auditors, regulators, and tax agencies. Specially trained accountants work in-depth with AIS to ensure the highest level of accuracy in a company's financial transactions and record-keeping, as well as make financial data easily available to those who legitimately need access to it all while keeping data

intact and secure. An Accounting Information System is a way of tracking all accounting and business activity for a company. (Jain, Pranjali; Vaidya, n.d.)

## **REVIEW OF LITERATURE:**

**Hajera, Fatima Khan (2016)** in his Research paper examined “**Accounting Information System: The Need of Modernisation.**” The primary purpose of this paper is to present the need for an Accounting Information System in modernization. This paper provides an overview of the main objective of an Accounting Information System (AIS), a pre-eminently user-oriented system; it is the collection, recording of data and information regarding events that have an economic impact upon organizations, maintenance, processing, and communication of information to internal and external stakeholders. An Accounting Information System has a great potential to influence business performance. After the description of the theoretical background, I state the main objectives of the Accounting Information System, its uses, importance, and role of the Accounting Information System in modernization. The results of the paper indicate that Accounting Information Systems play an important role in our economic and social systems especially in the management decision-making process by providing information to make a proper and effective decision for the success and prosperity of the business in the modern world. (Fatima, 2016)

**Zodage, V.B. (2015)** in his Research paper examined “**Comparative Study of Traditional Accounting System and Modern Accounting System.**” The objective of the study was to know the Traditional and Modern Accounting procedure, to evaluate the aspects of Traditional and Modern accounting, to analyze the need for and importance of Modern accounting and to study the comparison between traditional and modern accounting. The study found information on an accounting software program is much easier than the traditional method. (Associate, 2015)

## **OBJECTIVES OF THE STUDY:**

- To know the difference between Traditional Accounting system and Accounting Information system

## **RESEARCH METHODOLOGY:**

We made use of secondary data in the analysis of the study. The data is collected from the review of related literature and several sources to the subject of study which are, research articles, scientific journals, websites, and some books on accounting and e-accounting in order to build the theoretical framework of e- accounting and fulfil its objectives.

### STATEMENT OF THE PROBLEM:

The aim of present paper is to highlight the traditional accounting system and accounting information system, aspects and need of accounting system which can be generate the importance of modern accounting information system.

### HYPOTHESIS OF THE STUDY:

**H<sub>0</sub>:** There is no significant difference between Traditional Accounting System and Accounting Information System

**H<sub>1</sub>:** There is a significant difference between Traditional Accounting System and Accounting Information System

### DIFFERENCE BETWEEN TRADITIONAL ACCOUNTING SYSTEM AND MODERN ACCOUNTING INFORMATION SYSTEM

BASIS FOR COMPARISON	TRADITIONAL ACCOUNTING SYSTEM	MODERN ACCOUNTING INFORMATION SYSTEM
Meaning	Manual Accounting is a system of accounting that uses physical registers and account books, for keeping financial records.	Computerized Accounting is an accounting system that uses an accounting software, for recording financial transactions electronically.
Recording	Recording is possible through book of original entry.	Data content is recorded in customized database.
Calculation	All the calculation is performed manually.	Only data input is required, the calculations are performed by computer system.
Speed	Slow	Comparatively faster.
Adjusting entries	It is made for rectification of errors.	It cannot be made for rectification of errors.



<b>BASIS FOR COMPARISON</b>	<b>TRADITIONAL ACCOUNTING SYSTEM</b>	<b>MODERN ACCOUNTING INFORMATION SYSTEM</b>
Backup	Not possible	Entries of transactions can be saved and backed up
Trial Balance	Prepared when necessary.	Instant trial balance is provided on daily basis.
Financial Statement	It is prepared at the end of the period, or quarter.	It is provided at the click of button.

**Source:** (*Difference-between-Manual-and-Computerized-Accounting @ Keydifferences.Com, n.d.*)

### **Key Difference between Traditional Accounting System and Modern Accounting Information System**

1. Manual Accounting refers to the accounting method in which physical registers for journal and ledger, vouchers and account books are used to keep a record of the financial transactions. On the other hand, computerized accounting implies the method of accounting, which uses an accounting software or package, to record the monetary transactions, which happen to an organization.
2. In manual accounting, recording of the transaction can be done through the book of original entry, i.e., journal daybook. Conversely, in computerized accounting, the transactions are recorded in the form of data, in the customised database.
3. In manual accounting, all the calculations, i.e. addition, subtraction, etc. with respect to the transactions are performed manually. In contrast, in computerized accounting, there is no need to perform calculations, as the calculations are performed by the computer automatically.
4. In manual accounting, a person remains involved all the time, with the accounts, to enter and update transactions, which is tedious and time-consuming too. As against, in computerized accounting, once the transaction is entered, it is automatically updated in all the accounts to which it relates and thus, the process is comparatively faster.
5. In manual accounting method, if there occurs an error while entering and posting the transaction in the books of accounts, then adjustment entries can be passed, for getting accurate results. Moreover, adjustment entries are also made to comply with the

matching principle, i.e., the expenses of the accounting period should match the respective revenues. On the other hand, in computerized accounting, to comply with the matching principles journal and vouchers are prepared, but adjustments entries are not passed for rectification of error unless the error is an error of principle.

6. One of the merits of computerized accounting which manual accounting lacks is that in manual accounting there is no way to back up all the entries and financial statements, but in computerized accounting, the accounting records can be saved and backed up.
7. In manual accounting, the trial balance is prepared only when it is required, whereas, in computerized accounting, instant trial balance is provided daily.
8. In a manual accounting system, the financial statement is prepared at the end of the period, i.e., financial year. On the contrary, the financial statement is provided at the click of a button, in the computerized accounting system. (*Difference-between-Manual-and-Computerized-Accounting @ Keydifferences.Com, n.d.*)

### **Parts of an Accounting Information System**

An accounting information system typically has six basic parts:

- *People* who use the system, including accountants, managers, and business analysts
- *Procedure* and instructions are the ways that data are collected, stored, retrieved, and processed
- *Data* including all the information that goes into an AIS
- *Software* consists of computer programs used for processing data
- *Information technology infrastructure* includes all the hardware used to operate the AIS
- *Internal controls* are the security measures used to protect data

### **Key Take A ways**

- An Accounting Information System (AIS) is used by companies to collect, store, manage, process, retrieve, and report financial data.
- AIS can be used by accountants, consultants, business analysts, managers, chief financial officers, auditors, and regulators.
- An AIS helps the different departments within a company work together.
- An effective AIS uses hardware and software to effectively store and retrieve data.
- The internal and external controls of an AIS are critical to protecting a company's sensitive data.

**CONCLUSION:**

The study concludes that based on literature review and other discussion There is a significant difference between Traditional Accounting System and Accounting Information System. Accounting Information system is very important and modern concept of manage accounting.

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## **Revisiting Ambedkar His Conversion to Buddhism**

Dr. YOGESHCHANDRA K. BAROT

SHREE AMARJYOT M.Ed. COLLEGE RADHANPUR

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### **1. Introduction:**

Babasaheb Ambedkar is one of the most distinctive intellectuals of modern India. He gave life to the lifeless: voice to the voice-less; courage to the weak and meek: and raised the untouchables from despised individuals to dignified citizens. He secured them the socio-economic and political rights which brought them to the national mainstream. He is a chief architect of the Constitution of India. He ardently advocated the trinity, equality and fraternity as his social ideals in the world. He has earned this respect through sheer hard work, dedication and disciplined life. However, one can inspire, motivate and make strong oneself while reading Ambedkar

He was born on April 14, 1891 at Mhow (M.P) in an austere and religious 'Mahar' family with a military service background and considerable respect for education. The Ambedkar surname was gifted by his Brahmin teacher. Except this love, he felt humiliation by his class fellows, school peons and others. He was fond of education. *Ambedkar* was fourteen children of his father Ramji. He had bitter experiences based on caste-based discriminations. Once upon in his school life, he rushed to drink water, and the peon of the school asked him to cup his palms together to enable the peon to pour water. In the school, he was asked to squat on the floor while children of the high caste parents would be seated on the bench. His class fellow did not allow him to write on black board as the other side of the board contained Tiffin of the higher caste children. He was not allowed to Sanskrit as a second language. He was stoned and reprimanded for drawing water from public well. His sister used to give him hair cut as barbers did not offer their service to an untouchable. It is said that after shifting Bombay, his family used to stay in a small room. Therefore, his father used to wake him up at 2 in the morning for study. Besides, all these struggles, he passed his matriculation examination. He was the first ever boy in his community. On the advice of social reformer Shri Keluskar, he approached the Maharaja of Baroda for help. In 1912, he earned his B.A. course in English, Politics, Economics and Persian. In 1913, he was sent to New York's famous Columbia University by the Maharaja of Baroda.



He first breathed the freshness of equality in USA. In June, 1915, he obtained his M.A. course and his thesis was 'Ancient Indian Commerce'. In May 1916, he read a paper at

an Anthropology Seminar on Caste in India their mechanism, genesis and development, which was

Published in 1917 in the Indian Antiquary. In June 1916, he submitted his thesis for the Ph.D. degree on the topic 'National Divided for India: A Historic and Analytical Study', which was published 8 years later as a research article under the title, 'The Evolution of Provincial Finance in British India'. It is said that 'this book was so indispensable that during the Budget session Indian legislators used this as a reference book and to students it was a guide (Kuber. W.N, 1978:15).

Ambedkar went to London School of Economics with the help of Maharaja of Kolhapur and his friend named '*Naval Bhathena*.' In London, he could not afford to buy all the books he needed. He used to study in library since morning to evening. Consequently, he earned his D.Sc. in Economics and became a Barrister at law. His thesis was on "The Problem of Rupee. From London, he went to Germany. At the age of 32, he returned to India after all his accomplishments. Ambedkar's emotional suffering led him to ask question "Why' caste-based discrimination. This question led him to find a solution 'How'.

### **1.1 Aim and Focus:**

The main aim of this paper is to explore the Ambedkar's vision of religion through conversion to Buddhism while emphasizing on impacts on Buddhism and gains from Buddhism by depressed and oppressed classes of society.

### **1.2 Methodology:**

The study is based on the secondary sources of data such as books, journal articles, Websites, census reports etc. The data analysed from Hermeneutics of everyday life to interpret religion, wisdom literature and philosophical texts.

### **1.3 Objectives:**

The main objectives of this paper are

- To analyses why he has challenged and renounced Hinduism;
- To study why he embraced Buddhism rather than Islam, Christianity and Sikh;
- To ascertain at large the impacts on Buddhism and gain from Buddhism.

## **2. DATA ANALYSIS AND MAJOR FINDINGS:**

**2.1 To analyses why he has challenged and renounced Hinduism**

Hindu society is old and complex society. This complexity is a result of religion. For, Dr.

Ambedkar, religion is a very comprehensive and influential subject. Religion is closely related to science, morality, law, state, society, individual and democracy. It is related to nation and society. To certain extent it could be compared to philosophy and it is something definite. *Ambedkar's* opinion it covers all aspects of human life. Religion finds most central place in society. *Ambedkar* in his speech at *Mahar* conference on 31 October, 1936 said that "Hindu religion does not appeal to my conscience. It does not appeal to my respect. Religion is for man and not man for religion. To get human treatments convert you. Convert for becoming strong. Convert for securing equality. Convert for getting liberty". Consequently, at the *Yeloa* conference on 13<sup>th</sup> October, 1935 he said "I was born a Hindu but I would not die as a Hindu" (Keer 1987:138). *Ambedkar* believes that without religion society will perish. The above-mentioned statements of *Ambedkar* revealed his emotional sufferings. The world is full of struggle. For him, to free from suffering was essential. *Ambedkar* thinks himself as the disciple of Lord Buddha, Saint *Kabir*; and the great man Mahatma *Phule* He is also described by most scholars as *Yugpurush*' and *Rashtrapurush*. He was also described as 'Bodhisattva' and 'Bharatratna' According to him, science, morality and democracy must be the fundamental virtues of religion to guide mankind to peace and make this world the kingdom of righteousness. Hindu is merely trying to avoid an examination of Hinduism on its merits But, *Ambedkar's* approach was scientific, democratic and positivist.

**2.2. To study why he had embraced Buddhism rather than Islam, Christianity and Sikh**

Buddhism came to Ambedkar through books. In 1908, Shri S.K. Bole authored a book on Life of Buddha' gifted to Ambedkar on his facilitation. It was the first time, when he met at the age of 16 met Lord Buddha's preaching. Ambedkar believes that untouchables were not only lowest of lowly, and devoid of even elementary human rights but these unfortunate people were also damned as unseals, unapproachable and above all they, whose mere touch, and even shadow, would pollute the caste Hindus. Ambedkar himself felt and tolerated humiliation. He fought against the inequality and exploitation prevailing in the name of Karma and Religion. Ambedkar's search for an

alternate religion began as a reaction to the attitude of the high caste Hindus, denying untouchables the basic human needs-both social and spiritual (D. Pandyan, 1996:82).

For the first time, he started struggle for the liberation of the untouchables from the yoke of Hindu social slavery at March on 20<sup>th</sup> March, 1927 i.e. to take drinking water from a forbidden tank. Second, it was a battle at Nasik in-between 1930 to 1935s. The object was to get an entry into Hindu temple. This convinced Ambedkar that the decaying and decadent structure of the Hindu society was beyond repair and that the salvation of the downtrodden lies only in being independent of the religion which was given by birth to the curse of caste. He had tried to eradicate while applying the methods of appeals, requests, admonitions but he never opted for violence. However, he deferred his plans to embrace Buddhism. It is said that he realized that “hunger is the greatest disease, and no preaching could be understood by a person when affiliated with hunger”. Untouchables do not suffer from hunger but suffered from numerous social disabilities.

Ambedkar was criticized because of his Yeola announcement conference to renounce Hinduism in 1935. First, it is said that the thought of conversion was at that time not spiritually based but totally materialist; second, Dr. Kurta koti Suggested to depressed classes to accept a Hindu new sect such as Arya or Brahmo Samaj so conversion avoided and they get equal rights (Ramteke, D.L: 1983: 122); Veer Savarkar and Jayakar met him on 10<sup>th</sup> November, 1935 and requested him not to implement the resolution; Gandhiji also requested him to examine ancestral religion (Sangharakshita, 1986:58) and Kisan Fagoji Bansod criticized ambedkar for his intention on conversion and so on. Apart from these criticisms, he was at that stage was more concerned about the uplift untouchables.

After his announcement at Yeola in 1935, Muslims, Christians and Sikhs tried to induce him to embrace their respective religions. K.L. Gauba, a Muslim leader telegraphed Ambedkar saying that the whole of Muslim of India was ready to welcome and honour him and the untouchables and promising full political, social, economic and religious rights” (Sangharakshita, 1986:05). According to Kuber, W.N. (1978:61) “ the Nizam of Hyderabad offered him the sum of forty or fifty million rupees, if he would undertake to convert the whole untouchable community to Islam”. Ambedkar was not attracted by either Islam or Christianity was twofold. He was favoured of an indigenous

religion, a product of Indian soil. Conversion to Islam, Christianity will denationalize the Depressed Classes (Times of India on 24<sup>th</sup> July, 1936). According to D.C Ahir

(1982) Ambedkar found on scrutiny that neither Islam nor Christianity had been able to do away with the evil of caste, the primary reason for the downtrodden to renounce Hinduism. Coming to Sikhism, Ambedkar met many Sikh religious (*Sardar Dalip Singh Doabia*, Vice President of the Golden Temple Managing Committee) people and visited *Gurudwaras*, too. On January 13, 1936 he attended a Sikh *Bhajan* with Dr. *Solanki*. In mid-April 1936, he went to attend Sikh Mission Conference. Over above, Ambedkar concluded that Sikhs were no better than Hindus so far as caste distinctions were concerned.

Ambedkar's declaration was welcomed by Buddhists of Tibet Burma, Siam and China and sent him a telegram inviting to join the Buddhist community. The secretary of Mahabodhi Society,

Saranath, also sent a telegram. He mentioned his telegram that 'among Buddhists there are no religious or social disabilities. We grant equal status to converts. There are no caste distinctions among us (Sangharakshita, 1986:62).

Ambedkar have expressed his love for Buddha through his writings and speeches. It was an indication for nation including Buddhist community. He wrote as a review article on B. Russell's "The Principles of Social Reconstruction and mentioned that his review is reminiscent of Buddhism's '*Virya*' (Sangharakshita, 1986:52- 53). It was said that how Ambedkar described to his followers that how Buddha's disciples had lived lives of poverty and chastity and selflessly devoted themselves to the services of community His magnificent collection of books was housed in *Rajagraha* and he must have been reading in-depth on Buddhism. While observing his speeches writings and visits, we should note that, in May 1937 while addressing Mahar community he quoted Buddha, in August, 1937 my addressing Depressed Classes at Bombay he quoted Buddha; in January, 1938 he told his gathering at Sholapur that two personalities could captivate him: one was Buddha and the other was Christ. In 1938 he did research on the origin of 'untouchables'. In November 1945, he called Ahmedaba is a city of Buddha while addressing the Provincial Council Conference of Schedule Caste Federation. In June, 1945 he started a college on the name of Siddhartha (name of Buddha) in Bombay. In February, 1940 Ambedkar told the representative of a Bombay newspaper that



untouchability was originally imposed as punishment for sticking to Buddhism when other had deserted it, a thesis how was to develop in his book *The Untouchables'*

published in 1948 (Sangharakshita, 1986:78). According to Sangharakshita (1986:79), in 1950, he told a reporter that he was on his way to embrace Buddhism. In May 1951 his article 'The Rise and Fall of Hindu Women' was published in *Mahabodhi Journal*. He attended many conferences in Burma, Sri Lanka and different parts of World On 25<sup>th</sup> December, 1955 he installed the image of the Buddha at Poona. Ambedkar embraced Buddhism, because it gave three principles in combination which no other religion gave. Buddhism teaches 'Pragna' (Understanding), 'Karuna' (Compassion) and 'Samatha' (Equality). He felt that Buddhist Dhamma was more democratic, ethical and egalitarian and hence the inevitable choice (Kuber, 1978:84-88). Buddhism is based on reason. It is nexible. He found in Buddhism his answers to the question of his rational mind may put. His option for Buddhism was both spiritual and materially motivated, as far as the Mahars and other Depressed Classes were concerned. Having decided long ago that the conversion will take place on Vijya Dasami Day, that day happened to be 14 October in the 1956 which was also the year of 2500<sup>th</sup> year of Mahaparinibbana of the Buddha. He embraced Buddhism along with his wife and followers in October 1956 at Nagpur as after his book published the 'Budha and His Dhamma'. Ambedkar declared that his form of Buddhism will be neither *Hinayana* nor *Mahayana*, but Navyanaa (Neo-Buddhism), adopting the actual teaching of the Buddha only. The 'Oaths' he got recited at the conversion ceremony, the last five are very significant as they give the basic reason of his conversion: a) "I shall strive to lead my life in conformity with the three principles of Buddhism that is *Pradnya* (Wisdom), *Sheel* (Character) and *Karuna* (Compassion) b) I hereby embrace Buddhism by renouncing my old Hindu religion which is detrimental to the prosperity human beings and treats them low c) I finally believe that the Buddha Dhamma is the *Sadhama* d) I believe, I am entering the new life and here after, I pledge to conduct myself in accordance with the teachings of the Buddha

### **2.3 The impacts on Buddhism and gain from Buddhism**

A political ideological conversion is an easiest method to attract masses rather than religious. Individuals are greatly affected by materialist culture in present times. A religion and its related values, practices, rituals are declining in great degree. A

conversion to other faith is largely depending on the practical, rational and material objectives rather than genuine. Historical data revealed that conversion taken place as

a result of compulsion or deceit. To quote Ahir (1989), in 1891, the year in which Ambedkar was born and the year in which Anagarika Dharmapala initiated the Buddhist revival movement, India had 50,000 Buddhists. In spite of his best efforts, and of others pioneers, 60 years later, in 1951 the Buddhist population in India had arisen to 1, 80,000 only. After Ambedkar's movement, a large number of populations converted into Buddhism. In 2011, for instance, the total population of Buddhists in India is (0.70%) 8,442,972 (2011 Census of India). Following in the same year, the total population of Buddhists in Gujarat was 60,439,692 (Buddhist Religion Census). A large population attracted to Buddhism, because of its message of social equality and scientific outlook. It was Ambedkar who has spread the messages of Lord Buddha among unaware and illiterate people of lower castes in India. A Nagpur conversion to Buddhism was a great miracle. It was the first time so many people at one time and at the instance of one man had changed their religion. It has changed a face of Buddhism in India as well as the nature of religious movements, too.

In India, there are mainly two distinct categories of Buddhist communities noticed. First, it is traditional and smaller Buddhist community among the *Janiatis* of north-eastern states. Second, it is known as a Neo-Buddhists', Large categories of people are following Buddhism under the influence of Ambedkar. A highest number of Neo-Buddhists are traced in Maharashtra, the home state of Ambedkar. The remaining other Buddhists are noticed in Madhya Pradesh, Chhattisgarh, Karnataka, Utter Pradesh, Punjab, Haryana, Delhi and Gujarat.

**Table: I**

<b>Number and Growth of Buddhists: 1951-2011</b>				
<b>Census Year</b>	<b>Persons</b>	<b>Percentage</b>	<b>Growth Buddhists</b>	<b>Growth</b>
<b>Hindus</b>				
1951	181	0.05	-	-
1961	3,250	0.76	16.96	23.73
1971	3,812	0.70	17.29	23.68
1981	4,720	0.71	23.82	21.27

1991	6,388	0.76	35.34	25.09
2001	7,955	0.77	24.53	20.35
2011	8,443	0.70	6.13	16.76

**Source: *Bolg.cpsindia.org***

The total number of Buddhists enumerated in the seven decennial Censuses since 1951. The number counted The Census counted only 1.81 lakhs Buddhists in 1951. In Census 1961 the total Buddhists population was 32.50 lakhs. This sudden growth was noticed because of the movement initiated by Ambedkar calling upon his followers, especially lower castes Hindu communities to convert to Buddhism. During the next two decades, the number of Buddhists in India seems to have grown more or less in step with the total population. There was another spurt in their growth during 1981-1991, with the spread of 'Neo-Buddhism' of Ambedkar to newer states. During 1991-2001 also, their growth was somewhat higher than the average with several States, especially Karnataka, Punjab and Delhi etc. recording extraordinary growth in their numbers. During 2001-2011, their rate of growth has suddenly dropped to 6.13%.

**Table: 2**

**The Neo-Buddhist Communities, 1951-2011 (Numbers in Thousands)**

States	1951	1961	1981	1971	1991	2001	2011
Maharashtra	2.49	2,790	3.264	3.946	5.041	5.839	6.531
Madhya	2.29	113.4	83.82	74.31	216.7	274.6	286.5
Karnataka	1.71	9.77	14.14	42.15	73.01	393.3	95.71
U.P	3.22	12.89	39.64	54.54	221.4	314.4	221.2
Punjab	-	2.33	1.37	0.80	24.93	41.49	33.24
Delhi	0.50	5.47	8.72	7.12	13.91	23.70	18.49

**Source: *Bolg.cpsindia.org (Center for Policy Study)***

In 1961, the number of Buddhists in the country suddenly rose to 32.5 lakhs from around 2 lakhs in 1951. Of these, 28 lakhs were in Maharashtra alone: another about 1.1 lakhs was counted in Madhya Pradesh (Including Chhattisgarh). In this decade, the number of Buddhists grew several folds in Karnataka, Uttar Pradesh (including

Uttarakhand), Punjab and Delhi. The phenomenon was significant in Maharashtra which now, in 2011, accommodates 77% of all Buddhists in the country.

## **Conclusion**

The adoption of Buddhism has brought new cultural and social renaissance and felt a sense of distinct identity. They liberated and freed from caste-based society. There was no hope for equality for untouchables in Hinduism. It is an integral part of Hinduism. Ambedkar advocates that legislation is must either for social reform or for religious reform. Normally society is conservative. It changes slowly. A struggle was required for change. However, the questions have been raised that how does conversion to Buddhism bring change in their socio as well as political status in India? How far conversion was successful to uplift untouchables in India? Why an only few percent of people fall in Buddhist category? Was it because of the lack of awareness about Buddhism? Hence, it is time for social scientists to rethink and relook at Ambedkar's conversion to Buddhism and how it has affected the present status of downtrodden section of Indian society.

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**“कमलेश्वर का मध्यमवर्गीय नारी पात्र - रम्मी :आधुनिक संवेदना”****डॉ. तुषार व्यास****Assistant professor, Shri Trikamjibhai Chatwani Arts & J.V. Gokal Trust Commerce College, Radhanpur**

स्त्री और पुरुष संसार जीवन के दोपहिए हैं। स्त्री के बिना पुरुष और पुरुष के बिना स्त्री को सामाजिक संघर्ष से गुजरना पड़ता है। प्राचीन समय से लेकर आज तक नारी शोषित हो रही है। उसे समाज में हमेशा निचे ही रहना पड़ रहा है। दबा ही रहना पड़ रहा है। फिर भी वह अपना संसार और परिवार को बचाये रहती है। कमलेश्वर आधुनिक संवेदना को दर्शाने वाले लेखक हैं। उनके लघु-उपन्यास सामाजिक उपन्यासों की कोटि में रखे जा सकते हैं। उसमें उन्होंने मध्यमवर्गीय नारियों की संवेदना को यथार्थ उभारा है। उसमें “समुद्र में खोया हुआ आदमी” में एक ऐसा पात्र ‘रम्मी’ का सृजन किया है। जो परिवार को बचाने और माँ का कर्तव्य निभाने में लगी है। रम्मी नारी पात्र के सृजन से आधुनिक संवेदना को जागृत किया है।

रम्मी के नारीपात्र में कमलेश्वरजी ने मध्यमवर्गीय नारी की दर्द भरी दास्तान को प्रस्तुत किया है। रम्मी माँ भी है और पत्नी के दोनों फ़र्जे पूर्ण करती है। रम्मी उपन्यास में एक अलग ही हालत में फ़ंसी हुई है। वह अपने पति से ज्यादा निस्वत रखती है। वह एक असाधारण औरत है, उसके बारे में कहा गया है की –

“.....“समुद्र में खोया हुआ आदमी” में कमलेश्वर ने नारी को ‘सतीत्व’ और ‘देवीत्व’ की सीमा से निकालकर उसे इन्सान के रूप में देखने-समजने का प्रयत्न किया है। यही कारन है की हरबंस तारा को स्वीकार लेता है। विवाह पूर्व यौन-सम्बन्ध स्थापित करनेवाला प्रेमी हरबंस समाज के भय से तारा को छोड़कर भाग नहीं जाता। नैतिक मानदंडों की उपेक्षा करता हुआ वह स्वच्छंद प्रेम करता है और तारा को पत्नी बना लेता है।”<sup>१</sup>

रम्मी को पति श्यामलाल पर पूरा भरोसा है। वह भारतीय नारी की तरह पति की मजबूरियों को देखकर उसको ताड़ना नहीं देती बल्कि उसके सामने परिवार को अकेले सम्भालें हुए है। वह परिवार के सारे सवाल मन में लिए हुए है। समीरा और तारा के अरमानों को एक माँ की हेसियत से समज लेती है। आधुनिक नारी की तरह वह खुद को हालातों के मुताबिक ठलती रहती है। कभी भी वह विद्रोह करती नहीं है। एक आदर्श माँ, पत्नी और परिवार को समजा-बुझाकर रखनेवाली नारी है।

रम्मी का चित्रण कमलेश्वर ने आज की समकालीन नारियों को नजर में रखकर किया है। वह एक सच्ची भारतीय नारी के रूप में भली औरत है। वह बिना किसी फरियाद अपना स्त्री धर्म निभाती रहती है। सामान्य नारी की तरह हर तकलीफ़े, शिकायत को स्वीकार करके चलती रहती है। वह ऐसा समजती है, उसके सामने जो भी है, वह परिस्थितियों की देन है। उसके बेटे बिरन की मौत हो चुकी है, जिस सच्चाई को वह मानती है, बाहरी तोर पर वह पुत्र की मौत को स्वीकार करती है, लेकिन उसका भीतरी मन तो यह मानने को तैयार नहीं की उसका बेटा मर गया है। यही सच्चाई है आज के भारतीय नारी की संवेदना और यथार्थ को दर्शाना है।

रम्मी आधुनिक संवेदना और मौलिक विशेषताओं से भरा पात्र है। वह पति की मध्यमवर्गीय स्थिति को कभी भी किसी के सामने प्रस्तुत नहीं करती है। श्यामलाल से ज्यादा व्यावहारिक वह है।

कमलेश्वरजी ने नारियों के व्यावहारिक पक्ष को अच्छी तरह से दर्शाया है। साथ ही नारी जीवन के विविध रूपों को अभिव्यक्त भी किया है। कमलेश्वरजी नारी जीवन के चितरे ही नहीं, उनका पक्ष खींचनेवाले भी है।

रम्मी को निर्यण की आवश्यकता पड़ी उसने ठोस कदम उठाये है। रम्मी ने नारी स्वतंत्रता का आधार लेकर एक नया आधार भारतीय नारी को दिया है।

रम्मी आधुनिक समाज में रहनेवाली समजु नारी भी है, पति श्यामलाल की पेंशन थोड़ी आती है, इसलिए वह अपनी बेटी तारा को हरवंश नामक व्यक्ति के वहा नोकरी करने के लिए भेज देती है। हरवंश तारा की मजबूतियों का फायदा उठाता है। वह तारा को गर्भवती कर देता है। जब रम्मी अपनी बेटी गर्भवती हो चुकी है तो वह अपनी पड़ोसन से तारा का गर्भ गिरवाने की बात कहती है। पड़ोसन की बातों को सुनकर रम्मी के मन को शांति मिलती है। यह हालत आज नगरों और महानगरों में आम हो गयी है, कारण यह है की सामाजिक संदर्भ में नैतिक मान्यताएं बदलती जा रही है, इसी यथार्थता का चित्रण रम्मी के मध्यम से कमलेश्वरजी ने किया है।

रम्मी अपनी बेटी गर्भवती है, इस बात को वह सामान्य लेती है, उसको दुख और ग्लानि बिलकुल ही नहीं होती है। वह चतुराईपूर्वक अपनी बेटी तारा की शादी उसी व्यक्ति हरवंश के साथ कर देती है। कमलेश्वर ने संवेदनशील नारी के साथ साथ नारी के आर्थिक पक्ष का भी चित्रण किया है।

आज की आधुनिक नारी की सोच बदल रही है, इसलिए वह समाज में रहकर ही हर प्रकार के कार्य कर रही है, रम्मी घर के बाहर कभी नहीं निकलती किन्तु परिस्थिति ऐसी आ जाती है की पुत्र की मौत को मंजूर करवाने के लिए उसे घर के बाहर निकलना पड़ता है, यही पर आज की सामाजिक त्रासदी दिखाई पड़ती है।

रम्मी में आधुनिक नारी समाई हुई है, वह महानगर की नारियों की तरह यांत्रिक, नीरस, कृत्रिम व्यस्तता को लेकर जी रही है। आज नारी चाहे समूह में रहे, भीड़ में रहे लेकिन फिर भी वह अकेली नारी है। उसीका चित्रण संवेदनशील रम्मी के चित्रण के द्वारा कमलेश्वर लेखक ने किया गया है। कमलेश्वर ने खुद ही इसका जीक किया है-

“दुख और सुख कितने मामूली बनकर रह गए हैं, अब उन्हें लेकर ही ज़िंदगी नहीं गुजारी जा सकती। यहाँ रहते हुए इन्हें बहुत दूर तक और देर तक साथ नहीं रखा जा सकता। दोनों ही मरने लगते हैं। दोनों ही मरने लगते हैं, रिश्ते और रिश्तों के रुख बदल गए हैं।  
.....२

इस तरह कमलेश्वरजी ने रम्मी के नारी पात्र द्वारा जीवन का कटु यथार्थ प्रस्तुत किया है। रिश्तों के खोखलेपन को रम्मी और तारा के माध्यम से जनसमाज के सामने प्रस्तुत कर दिया है। जीवन की कटु वास्तविकता को बड़ी सरसता और सहजता के साथ रम्मी के माध्यम से प्रस्तुत किया है।

रम्मी जैसा पात्र निम्न मध्यमवर्गीय परिवार की कहानी का पात्र है। कमलेश्वरजी ने बदलते हुए परिवेश में आर्थिक विषमताओं के कारण टूट कर बिखरती हुई ज़िंदगी का बड़े ही संवेदनात्मक सभर चित्रण किया है। स्वयं कमलेश्वरजी ने इस उपन्यास के प्रारंभ में लिखा है की-

“यह उपन्यास आजादी के बाद के भारत का उपन्यास है। कथात्मक स्तर पर यह एक टूटते हुए परिवार की कहानी है। बेरहम महानगर में धीरे-धीरे टूटते हुए परिवार की करुण गाथा।३

माँ के स्तर पर भी रम्मी खरी उतरती है। बीरन की मौत को श्यामलाल कह नहीं सकता है। रम्मी की तरफ देखते ही वह चुप हो जाते हैं। रम्मी स्वप्न में बीरन को देखती है-



“कई बार उसने समुद्र देखा और देखा की बीरन जहाज पर खड़ा है। वह हाथ हिला रहा है.....और जहाज दूर होता जा रहा है.....फिर वह आंखों से ओझल हो गया।”

श्यामलाल रम्मी को पुत्र प्रेम छोड़ने की बात करते हैं, तभी रम्मी उसके सामने देखते ही रहती है। अतः निष्कर्ष के रूप में हम यह कह सकते हैं कि रम्मी पात्र में आधुनिक संवेदना भरी पड़ी है। वह एक ऐसा नारी पात्र है जो पौराणिक और आधुनिक सभ्यता दोनों को लेकर जी रहा है। ‘समुद्र में खोया हुआ आदमी’ लघु-उपन्यास का यह पात्र रम्मी मध्यमवर्गीय नारी पात्रों में अव्वल है। पाठकों में वह अपना अलग ही प्रभाव छोड़ जाती है। किसी ने सच ही कहा है कि —

“सशक्त महिला की यही पहचान,  
मुश्किल से न होती परेशान।”

#### **संदर्भ :-**

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२, कमलेश्वर, सं.-मधुकरसिंह, पृष्ठ-२१३, कमलेश्वर के उपन्यासों की वस्तु- चेतना — कृष्ण कुरडिया

३, उपन्यास, ‘ समुद्र में खोया हुआ आदमी’, कमलेश्वर, पृ.-३४६

४, उपन्यास, ‘ समुद्र में खोया हुआ आदमी’, कमलेश्वर, पृ.-०८

५, उपन्यास, ‘ समुद्र में खोया हुआ आदमी’, कमलेश्वर, पृ.-६७

## **Problems in Indian Education System and The Way Forward**

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### **Abstract-**

The Indian education system faces numerous challenges that have become more evident during the global pandemic. One significant issue is the lack of practical subjects and limited choices for students, which makes the educational journey more challenging for them.

### **1. Problems in Indian Education System and the Way Forward**

*“Education is the best friend. An educated person is respected everywhere. Education beats the beauty and the youth” ~ Chanakya*

We all want the best for our kids, especially when it comes to their education. But let's face it – Indian education system has its fair share of problems.

### **2. Rote Learning Issues**

Rote learning is one of the biggest issues our Indian education system has. What is it?

Well, kids cramming facts and figures without truly understanding them is one of the biggest concerns out there, and it's called rote learning. It's like feeding them information without letting them digest it. We need a shift to more engaging ways of teaching—something hands-on, interactive, and fun.

Learning should be an adventure, not a memorization marathon.

### **3. Old Curriculum**

Ever feel like the textbooks your kids bring home are stuck in a time warp?

That's because many of them are! Curriculum of our Indian education system needs a makeover, folks. Let's add some more knowledge to it: relevant topics, new technologies, and lessons that connect with the real world.

### **4. No Resources, Big Problem**

Imagine a school without proper toilets, labs, or even books. Unfortunately, it's a reality for many.

It's time for a collective effort – more funds, better facilities, and tech access for all schools, no matter where they are.

## **5. Exam Fever**

Ah, exams – they bring stress, anxiety, and sleepless nights.

But do they really have to? Let's rethink the way we evaluate our kids.

In the Indian education system, a student's intelligence and success are mainly judged by their grades. Moreover, extracurricular activities are often seen as distractions from academics. This belief comes from the idea that careers like doctors, lawyers, engineers, and chartered accountants are the only successful paths, and every parent wishes their child to pursue one of these. But it shouldn't be this way—students should be encouraged to pursue their hobbies as potential careers, such as music, art, and more.

## **6. Teacher Troubles**

Great teachers make a huge difference. But finding and keeping them? That's a challenge. We need to invest in our educators – training, support, and recognition. Happy teachers mean happy students, after all!

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## **Exploring the Complexities of Everyday Life: A Study of Philip Larkin's *Church Going*, *The Whitsun Weddings*, and *Deceptions***

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J.V.Gokal Trust Commerce College, Radhanpur**

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### **Abstract:**

This research paper examines the intricate portrayal of everyday life in Philip Larkin's poetry through a detailed analysis of three significant works: *Church Going*, *The Whitsun Weddings*, and *Deceptions*. Larkin's poetic oeuvre captures the profound and often overlooked dimensions of ordinary experiences, embedding themes of transience, alienation, and the search for meaning. The paper delves into Larkin's unique ability to intertwine mundane settings with existential questions, revealing his nuanced perspective on human existence. Drawing from authoritative sources and critical analyses, this study explores how Larkin's work resonates with contemporary readers, offering a timeless reflection on the human condition.

### **Keywords:**

Philip Larkin, everyday life, *Church Going*, *The Whitsun Weddings*, *Deceptions*, existentialism, transience, alienation, human condition.

### **Introduction:**

Philip Larkin, one of the most prominent poets of post-war Britain. He is widely associated with the literary group known as the Movement. Emerging in the 1950s, the Movement was characterized by a rejection of the grandiose romanticism of the previous generation and an embrace of realism, skepticism, and plain speech. Larkin, as one of its central figures, epitomized the Movement's focus on ordinary life, with a particular emphasis on unmasking the beauty, complexities, and harshness of the mundane. His poetry explores human experiences that often go unnoticed or are

dismissed as insignificant, transforming the ordinary into a space for profound reflection.

The three poems, *Church Going*, *The Whitsun Weddings*, and *Deceptions*, show how Larkin uses realism to explore everyday life. In these poems, he looks at common events like church rituals, weddings, and the disappointment of love, showing how these ordinary moments hold deeper meanings.

### **The Movement and Realism in Larkin's Poetry:**

The Movement was a literary response to the complicated and often idealized poetry of the early 20th century, represented by poets like W.B. Yeats and T.S. Eliot. After World War II, which had deeply affected Britain, poets wanted their work to reflect real life, dealing with feelings of disappointment, questions about life, and the dullness of modern living. The Movement's focus was on simple, clear language and straightforward poems, rejecting the complex style of modernism. Poets like Kingsley Amis, John Wain, and D.J. Enright aimed to challenge unrealistic views of society and instead focused on the real and concrete aspects of life.

Philip Larkin's poetry is a great example of realism. He focused on everyday life, showing it honestly without the idealism or hopefulness of earlier poets. Larkin paid close attention to simple things, like going to a church, taking a train ride, or looking at relationships, using these moments to explore bigger human experiences. His language is usually straightforward and simple, but his careful attention to detail and ability to find meaning in ordinary things make his poetry deep and thought-provoking.

### **Larkin as a Realist and Movement Poet:**

Larkin's affiliation with the Movement is evident in his rejection of modernist abstraction and his commitment to accessible language and traditional forms. His realist approach is characterized by:

1. **Clarity and Precision:** Larkin's poems are marked by their meticulous attention to detail and their ability to evoke vivid imagery.
2. **Ordinary Settings:** Whether it is a church, a train journey, or a traumatic memory, Larkin grounds his poetry in familiar, everyday contexts.
3. **Emotional Ambiguity:** Larkin captures the complexities of human experience, often blending humor with pathos and skepticism with reverence.

Through these characteristics, Larkin offers a profound critique of modern life, exposing its banalities and beauties with equal fervor.

### **Church Going: Secular Reverence in a Sacred Space:**

The poem, *Church Going* reflects Larkin's complex views on religion and secularism. The poem describes the poet's visit to an empty church, a place with both historical and spiritual meaning. Larkin's tone shifts between doubt and respect as he questions the importance of religious institutions in today's secular world. The first lines show his almost disrespectful curiosity.

*"Once I am sure there's nothing going on,*

*I step inside, letting the door thud shut."* (Larkin, line 1-2)

This simple way of entering the church prepares the reader to think about the church's place in today's world. Larkin's realistic view is clear as he recognizes the church not only as a building but also as a keeper of human history. Even though he doesn't believe in God, he admits that these places still have the power to make people think deeply. He says,

*"A serious house on serious earth it is,*

*In whose blent air all our compulsions meet."* (Larkin, line 55-56)



Larkin's conclusion shows that the church still holds symbolic importance, even in a world that is becoming less religious. The poem focuses on a key idea in Larkin's work: the contrast between the spiritual and the everyday, emphasizing the struggle between modern disappointment and the desire for purpose.

### **The Whitsun Weddings: A Journey Through Collective Experience:**

In *The Whitsun Weddings*, Larkin turns a simple train ride into a reflection on society's traditions and how people connect with each other. The poem describes the poet's observations of wedding groups along the train tracks, comparing personal lives with shared experiences. The first stanza sets the typical Larkinian setting:

*"That Whitsun,*

*I was late getting away: Not till about -"* (Larkin, line 1-2)

The poem unfolds as a journey through changing landscapes, both physical and emotional. Larkin's careful descriptions of the wedding parties show his sharp attention to detail and his talent for finding beauty in everyday situations. He describes,

*"Grinning and pomaded, girls in parodies*

*Of fashion, heels and veils,*

*all posed irresolutely."* (Larkin, line 28-30)

As the train moves through the countryside, the poet reflects on the universality of marriage as a social institution. Larkin's tone is both positive and critical, recognizing the happiness and hope that come with weddings, while also suggesting the challenges and disappointments that can come afterward. Through vivid descriptions and a keen observational eye, Larkin portrays the merging of individual experiences with collective societal customs:

*"Success so huge and wholly farcical;*

*The women shared**The secret like a happy funeral.” (Larkin, line 51-53)*

Here, Larkin shows mixed feelings about social traditions by placing celebration alongside meaninglessness. He portrays weddings as both deeply personal and yet somewhat pointless. The main themes of the poem focus on how everything is temporary and how these rituals connect people to the bigger picture of life. In the last stanza, the ordinary train ride becomes a moment of realization:

*“A sense of falling, like an arrow-shower**Sent out of sight, somewhere becoming rain.” (Larkin, line 79-80)*

Here, Larkin masterfully blends realism with lyrical transcendence, capturing the poignancy of life’s fleeting moments. The poem exemplifies Larkin’s ability to balance individual experience with broader societal commentary.

**Deceptions: Empathy and Moral Ambiguity:**

The poem, *Deceptions* delves into darker themes, exploring the aftermath of a woman’s sexual assault. Inspired by a real-life incident, the poem adopts a dual perspective, juxtaposing the victim’s trauma with the perpetrator’s rationalizations. Larkin’s choice of subject matter is daring, confronting societal taboos with unflinching honesty. The opening lines are hauntingly evocative:

*“Even so distant, I can taste the grief,**Bitter and sharp with stalks.” (Larkin, line 1-2)*

Larkin shows sympathy for the victim’s pain, but he stays distant when looking at the reasons behind the perpetrator’s actions. The poem is realistic because it doesn’t give

easy moral answers, instead showing a complicated mix of guilt, power, and weakness.

The last lines highlight how trauma continues to affect people over time:

*“All the unhurried day,*

*Your mind lay open like a drawer of knives.” (Larkin, 8-9)*

Here, Larkin’s imagery conveys the profound psychological scars left by violence, challenging readers to confront uncomfortable truths about human behavior and societal complicity.

### **Conclusion:**

Thus, Philip Larkin’s poetry shows the lasting strength of realism in literature. By focusing on everyday life, he uncovers deeper truths about human existence, encouraging readers to think about their own lives and society. In poems like *Church Going*, *The Whitsun Weddings*, and *Deceptions*, he mixes the ordinary with the extraordinary, making his work relevant to many generations. As a Movement poet and realist, Larkin’s legacy is in his ability to highlight important ideas in the simple aspects of life, pushing readers to find meaning in what might seem like small, unimportant moments.

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