



KARNATAK UNIVERSITY, DHARWAD  
ACADEMIC (S&T) SECTION  
ಕರ್ನಾಟಕ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಧಾರವಾಡ  
ವಿದ್ಯಾಮಂಡಳ (ಎಸ್ & ಟಿ) ವಿಭಾಗ



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'A' Grade 2014

website: kud.ac.in

No. KU/Aca(S&T)/JS-62/Adhoc/Kanakapeeth(PG)/2021-22/92

Date: 26 APR 2022

**NOTIFICATION**

Sub: Regarding the revised Syllabus of P.G.Diploma in Kanakadasa Studies w.e.f. 2022-23 and Onwards.

- Ref: 1. Ad-hoc Committee Res. No. 03, dt. 22.12.2021.  
2. Faculty Res. No. 03, dt. 25.01.2022.  
3. Academic Council Res. No. 17, dt. 04.03.2022.  
4. Vice-Chancellor's order dated, 14-04-2022

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With reference to subject cited above, it is hereby notified to the Chairman, Dept. of Kanaka Peetha, K.U.Dharwad that the revised Syllabus of P.G.Diploma in Kanakadasa Studies w.e.f. 2022-23 and Onwards.

Hence, the contents of this notification may please be brought to the notice of the students and all the concerned. The prescribed syllabus be obtained through K.U.website ([www.kud.ac.in](http://www.kud.ac.in)).

REGISTRAR

To,

1. The Chairman, Ad-hoc Committee in Kanaka Peetha (PG), Dept. of Kanaka Peetha, K.U.Dharwad.
2. The Chairman, Dept. of Kanaka Peetha, K.U.Dharwad. (The same may be sent through e-mail)
3. The Registrar (Evaluation), K.U.Dharwad.

**Copy fives to:**

1. Dr. Mallikarjun Patil, Dean, Faculty of Arts, Dept. of English, K.U.Dharwad.
2. The Director, IT Section, Examination Section, K.U.Dharwad for information and to upload on K.U.Website ([www.kud.ac.in](http://www.kud.ac.in)).

**Copy to:**

1. PS to Vice-Chancellor, K.U.Dharwad.
2. S.A. to Registrar, K.U.Dharwad.
3. O.S., Exam PG / Confl / QP / GAD Section, K.U.Dharwad.
4. The System Analyst, Computer Unit Exam Section, K.U.Dharwad.

**KARNATAK UNIVERSITY**

**DHARWAD**

***S Y L L A B U S***

**FOR  
P.G.DIPLOMA IN KANAKADASA STUDIES  
2022-2023 and onwards**

**KANAKA ADHYANA PEETHA**

**KARNATAK UNIVERSITY, DHARWAD**  
**KANAKA ADHYAYANA PEETHA**  
**(Estd. 1996)**

Regulations Governing P.G. Diploma Programme in Kanaka Studies Under the Non Semester and Non-CBCS System

**I. Commencement**

These Regulations shall come into force from the academic year 2022-23.

**II. Definitions**

In these Regulations unless otherwise mentioned, provided.

- a) 'University' means Karnatak University, Dharwad.
- b) 'Board of Studies' (Ad-hoc) means Board of Studies (Ad-hoc) in Kanaka Studies of the Karnatak University.

**III. Admission**

- a. The details of the admission rules are governed by the notifications issued by the University from time to time. However the applicant should have studied any Degree for admission to the PG Diploma in Kanaka Studies.

**Total Intake Capacity: 15 (Normal +05 (Enhanced)) = 20**

**IV. Duration of the Programme**

The programme of study to one year for PG Diploma in Kanaka Studies The normal calendar for the course shall be August to May.

**V. Teaching Course**

The Course has consists of Four papers, each paper comprising with Five units and 4 hours in a weeks of class work. General holidays and the calendar of events prescribed by the University from time to time.

**VI. Medium of Instruction**

The medium of instruction shall normally be English and Kannada. However, the students may write the examinations in Kannada also.

**VII. Scheme of Papers and Marks**

- PAPER-I: Life and Philosophy of Kanakadasa-100 Marks  
PAPER-II: Literary Contributions of Kanakadasa-100 Marks  
PAPER-III: Social Movements and Kanakadasa-100 Marks  
PAPER –IV: Kanakadasa and Others Views-100 Marks

**VIII. Attendance**

- a) The student shall be considered to have satisfied the requirement of attendance if He/she has attended not less-than 75% of total number of classes held till the end of the year. Each paper shall be taken as a unit for calculating the attendance.
- b) Each student will have to sign his/her attendance for every hour of teaching in each paper. The Course Teacher shall submit monthly attendance report to the Chairman/Coordinator of the Kanaka Peetha at the end of every month. The Chairman of the Peetha shall notify the attendance of every student on the Notice Board of the Peetha during the second week of the subsequent month. The Chairman/Coordinator of the Peetha shall send to the Registrar (Evaluation) and other Officers, as directed by the Registrar from time to time, at the end of every year for given the detailed statement of attendance.

- c) However, if a student represents the Department/ University/State/ Nation in sports, NCC, NSS or Cultural or any other officially sponsored activities he/she shall be eligible to claim the Attendance for the actual number of days utilized in such activities (including travel days) subject to the production of certificate from the relevant authority within two weeks after the event.
- d) A student who does not satisfy the requirement of attendance of 75% in each paper shall not be permitted to appear the examination. Such candidates may seek admission afresh to the course.

### **IX. Evaluation**

Evaluation of the papers will have end Examination and each paper has consists of - 100 Marks.

### **X. Challenge Evaluation**

There shall be a provision for challenge valuation as per the rules and regulation of the University issued from time to time.

### **XI. Completion of the Course**

- a) A candidate is expected to successfully complete the Degree programme within one year from the date of admission.
- b) Whenever the syllabus is revised, the candidate reappearing will have to write the examination as per the syllabi prevailing at that time.

### **XII. Declaration of Results**

- a) Minimum for a pass in each paper shall be 40% of the total 100 marks in the examination.
- b) The improvement of the performance is permitted as per the rules and regulations of the University.

***CHAIRMAN/DEAN, FACULTY OF ARTS***

**KARNATAK UNIVERSITY, DHARWAD**  
**SYLLABUS FOR P.G.DIPLOMA IN KANAKADASA STUDIES**

**Main Aim of the Course:**

Kanakadasa was a renowned Composer of Carnatic Music, Poet, Saint, Philosopher and Musician. He is known for his Gospels (Keertanas), Suladigalu and Ugabhogagalu. He used simple Kannada Language and Native Metrical forms for his Compositions.

He is well known in Kannada Literature through his great epics like Nalacharithre, Mohana Tarangeeni, Haribhakti Saara, Ramadhanya Charithe through Social Movements and Bhakti Movements, Kanakadasa strived to fill the lacunae of the society. Through his Literature and other Indian, Eastern and Western Philosophers, it is very much essential to Study Kanakadasa, who is a Humane Haridasa, Musician, Social- Scientist, great Environmentalist, it is indeed the highest Mission of Kanaka Studies P.G Diploma Course to glorify and introduce Kanakadasa Literature Contribution to the Society and to the Students.

- The Course shall be One Year (Non-Semester).
- There shall be 4 Papers carrying of 100 Marks Each.
- Each Paper shall be taught for Four Hours in a Week.

**PAPER-I: LIFE AND PHILOSOPHY OF KANAKADASA**

**Objectives:**

**This Course will help the Students to;**

- Understand the Kanakadasa's Life and his Achievements.
- Find out Saint Kanakadasa as a Poet and a Social Reformer.
- Analyze the influence of Philosophical Issues on Kanakadasa.

**Learning Outcomes:**

- It enables the Learners to understand the Kanakadasa's Life, Period and His Contribution to Kannada Literature.
- It also helps to the Students to know the Role of Kanakadasa in Social Reforms.
- It assists the Students enhancing their Interest in the Research on Kanakadasa's Literature.

**UNIT- I: Introduction**

- a. Socio-Religious and Political Set up during 15<sup>th</sup> and 16<sup>th</sup> Century in India and Karnataka
- b. Family background of Kanakadasa
- c. Kanakadasa- Birth, Childhood and Educational Life
- d. Kanakadasa's Life

**UNIT-II: The Sources for Study on Kanakadasa**

- a. The Sources- Primary and Secondary
- b. Literature and Folklore
- c. Philosophical and Historical Perspectives
- d. Approaches to the Study of Kanakadasa-Conflict and Linguistic



## **PAPER-II: LITERARY CONTRIBUTIONS OF KANAKADASA**

### **Objectives:**

#### **This Course will help the Students to;**

- Understand the Kanakadas's Literary Contributions to Kannada Literature.
- Study Kanakadas's Epic Poems (Kavya), Gospels (Keerthanegalu), Mundigegalu, Suladigalu, Ugabogagalu and other Forms of Literature.

### **Learning Outcomes:**

- It helps the Students to know various Forms of Kannada Literature.
- It ensures the Learners to understand Kanakadas's Contributions to the Kannada Literature.
- It assists the students enhancing their Interest in Research on Kanakadas's Literature.

### **UNIT- I: Introduction**

- a. The Background of Kannada Literature in Medieval Period-The relationship between Religion-Literature-Society
- b. Social transition in Kannada Literature during 15<sup>th</sup> and 16<sup>th</sup> Century
- c. The Development of Various Forms of Kannada Literature in Middle Age
- d. Kanakadasa as an Architect of Dasa Literature

### **UNIT- II: The Gospels (Keerthanegalu)**

- a. The Origin and Development of Gospels (Keerthanegalu)
- b. The Significant Gospels (Keerthanegalu)
- c. Gospels (Keerthanegalu) - Rational outlook and Social thoughts
- d. The Traditions-Religion-Family-Society-Class and World Views in Gospels (Keerthanegalu)

### **UNIT- III: The Mohana Tarangeeni and The Haribhakta Saara**

- a. The Subject Matter, Messages and Language in the Mohana Tarangeeni and the Haribhakta Saara Epic Poems (Kavya)
- b. The Characteristics of Epic Poems (Kavya)
- c. The Content analysis of Epic Poems (Kavya).
- d. The Contribution to Kannada Literature and Culture

### **UNIT-IV: The Nala Charithre and the Ramadhanya Charithe**

- a. The Subject Matter, Events, Roles and Messages in the Nala Charithre and the Ramadhanya Charithe
- b. The Contents of the Nala Charithre and the Ramadhanya Charithe
- c. Ethics in the Nala Charithre and the Ramadhanya Charithe
- d. The Contribution to Kannada Literature and Culture.

### **UNIT- V: Laghu Literature (Sahitya) Contributions of Kanakadasa**

- a. Mundigegalu- Nature, Characteristics and Subject Matter
- b. Suladigalu- Nature, Characteristics and Subject Matter
- c. Ugabhogagalu- Nature, Characteristics and Subject Matter
- d. The Contribution to Kannada Literature and Culture.

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## **PAPER-III: SOCIAL MOVEMENTS AND KANAKADASA**

### **Objectives:**

#### **This Course will help the Students to;**

- Understand the concepts of Social Movements and Bhakti (Dasa) Cult.
- Find out the Role of Kanakadasa in Socio-Religious-Political and Bhakti Movement.

### **Learning Outcomes:**

- C. It enables the learners for understand the Social Movements.
- D. It also helps to the Students to know the Role of Kanakadasa in Reform Movement.
- E. It assists the Students enhancing their Interest in the Research on Kanakadas Literature.

### **UNIT – I: Introduction**

- a. The Social Movements- Origin, Development, Nature, Scope and Significance
- b. Ideology and Social Movements
- c. Types of Social Movements
- d. The Social Development Through Kanakadasa

### **UNIT – II: Socio-Religious and Political Movements**

- a. The Buddhism and the Jainism
- b. Arya Samaj, Brahma Samaj, Prarthana Samaj and Ramakrishna Mission
- c. Sharana (Vachana) Movement
- d. Dasa Movements- Haridas and Kanakadasa- Discourse

### **UNIT – III: The Bhakti Movements**

- a. The Bhakti Movements- Origin, Development, Nature and Significance
- b. The Characteristics of Bhakti Movements
- c. Various Bhakti Movements in India and Karnataka-Saints
- d. Kanakadasa- Asceticism -Bhakti- Knowledge

### **UNIT – IV: Kanakadasa as a Social Reformer**

- a. Kanakadas's Views on Women
- b. Kanakadasa's Views on Hierarchical Society
- c. Kanakadasa's Views on Marginalized Groups
- d. Kanakadas's Views on Environment

### **UNIT – IV: Relevance of Kanakadasa Thoughts**

- a. Integration of Backward Communities in India
- b. Political Awakening among Backward Communities in Karnataka
- c. Empowerment of Backward Communities- Backward Class Commission in India and Karnataka
- d. Constitutional Safeguards for the Marginalized Groups in India

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## PAPER –IV KANAKADASA AND OTHERS VIEWS

### Objectives:

**This Course will help the Students to;**

- Understand the Kanakadasa and other Philosophers.
- Analyze the Kanakadasa and with Indian and Western Philosophers Thoughts.

### Learning Outcomes:

- It enables the Learners to understand the views of Kanakadasa and other Philosophers.
- It also helps to the Students to know the relationship between Indian and Western Philosophy.
- It assists the Students enhancing their Interest in the Research on Kanakadas Literature.

### UNIT- I: Introduction

- a. The Emergence of Intellectual Forces in Literature
- b. The Rational Thoughts
- c. The Humanitarianism
- d. The Development of Intellectual Tradition in India and World

### UNIT- II: The Philosophers of North and South India and Kanakadasa

- a. Mahaveer-Buddha-Kanakadasa-Dr. B.R.Ambedkar
- b. Kabir-Kanakadasa-Savitribai Phule-Sahu Maharaj
- c. Kanakadasa-Tiruvallavar- Periyar
- d. Kanakadasa –Swami Vivekanad- Gandhiji

### UNIT- III: The Philosophers of Karnataka and Kanakadasa

- a. Basavanna- Kanakadasa
- b. Kanakadasa-Purandardasa- Veman
- c. Kanakadasa-Sarvagna
- d. Kanakadasa-Shishunal Sharif

### UNIT- IV: The Western Thoughts and Kanakadasa

- a. Plato-Aristotle- Kanakadasa
- b. Rousseau- Kanakadasa-Karl Marx
- c. Kanakadasa-J.S.Mill-William Shakespeare-William Wordsworth
- d. Relevance of Kanakadas's thoughts

### UNIT- V: Assignment and Home work

**(20 Marks)**

Assignment and Home work is Compulsory for all Students. The Students have to Prepare and Submit the Assignment and Home Work to the Coordinator/ Director/ Chairman of the Kanaka Peetha under the Supervision of the Teacher In-Charge by Selecting Issues related to Different Dimensions of Kanakadasa.

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## Question Paper Model

**Maximum Marks:** 100 (Each Paper)

**Note:** Answer All Questions.  
All Questions Carry Equal Marks. (20 Marks Each Question)

Q.No-1: Essay Type Question -20 Marks  
OR  
Essay Type Question

Q.No-2: Essay Type Question -20 Marks  
OR  
Essay Type Question

Q.No-3: Essay Type Question -20 Marks  
OR  
Essay Type Question

Q.No-4: Essay Type Question -20 Marks  
OR  
Essay Type Question

Q.No-5: Short Notes (Any Four) -20 Marks  
OR  
Short Notes (Any Four)

**PRĚAŇI PĀ «±ĀzĀ<sup>®</sup> AiĀ, zĀgPĀqĀ  
 PĚRĀCzĀiĀĚĀ ; .f.r¥ĚĀ<sup>®</sup>ĀĀ PĚĀ<sub>1</sub> iŇĚĀ¥ĎPĚĀ**

**PRĚĀ<sub>1</sub> ŇĚĀ<sup>®</sup>ĀĀRĀ UĀj :**

ĀĀZPĀ<sup>®</sup> ĀĚĀ WĀ ŇĀ ¥ĎĀĀR PĀk. ĀVĀ ZĀ<sub>1</sub> PĉĀtĀ QĀVŇĚPĀgĀ<sub>1</sub> PĀĀĚĚĀZĀgPĀ<sub>1</sub>  
 ĀVĀĚĀ<sub>1</sub> PĚPĚĀ<sub>1</sub> ĚĀ SZĀPĀ - SgPĀUĀgĉĉĉPĉ ě KPĀVĀiĀĚĀĚB ĀCŮ, VĚĀĀ PĀ<sup>®</sup>UĀĀZĀ  
 'ĚĀĚJ VĚ<sup>®</sup> ĀĚĀ<sup>®</sup>ĚVĉĀVtĀ<sup>®</sup> ōj ĀĀĀgĀ gĀ<sup>®</sup>ĀZĀĚĚJ VĚ PĀ<sup>®</sup>UĀĀ gZĚĚĀiĀ<sup>®</sup> ĀĀĚ<sup>®</sup>PĀ<sup>®</sup> ĀĀVĀŮ  
 ĀĀĚ<sup>®</sup>PĀ<sub>1</sub> PĀĀd<sup>®</sup>ĀĀT, ±ĉĉ<sub>1</sub> ĀĀi ŇĀ QĀVŇĚUĀĀ gZĚĚĀiĀ<sup>®</sup> ĀĀĚ<sup>®</sup>PĀ PĚĉĀ<sub>1</sub> Ā»VĀ  
 ĀĀĀiĀZPĉ ě agĀj avĉĀVZĀgĚ ĀĀĀ ZĀĀ<sup>®</sup>ĀiĀiĀ<sup>®</sup> ě PĚPĚĀ<sub>1</sub> ĀuĀŇĀiĀPĀ  
 ¥ĀVĚĀ<sub>1</sub> Ā«PĀiĀ<sup>®</sup> ĀĀSĀĚĀ ĀĀĀĀFPĀ ĀZĀgUĀiĀiĀ<sup>®</sup> ōj PĀgĉĀ JAZĀ UĀgĀw<sup>1</sup> PĚĚArzĀgĚ

ĈĚĀ<sup>®</sup>Ā«, ZĀ<sub>1</sub> PĉĀtĀ ĀĀĉĉ<sub>1</sub> ĀVĀVĀgĀ QĀVŇĚPĀgĀ<sub>1</sub> ĀĀĚPĀVĀ<sup>®</sup>ĀĈ,  
 ĀZĀgPĀ<sub>1</sub> PĀĀd ĀVĚĀ ¥j ĉĀ ¥Ď«Ā, ĀĚĀj PĚĀĈĀiĀVZĀV PĚPĚĀ<sub>1</sub> ĚĀ SZĀPĀ-  
 SgPĀUĀĚĀB ĀĀgĀVĀiĀ<sup>®</sup> ōĀUĚ ¥ĀZPĀĀVĀ ĈĚĀ<sup>®</sup>Ā« ĀVĚĀ Ĉzĉĉ<sup>®</sup>Ěĉ «±ĀĉPĀV ĀĀĀ  
 ¥ĉĀ¥ĉĚ<sup>®</sup> ōĀUĚ ĀĚĀj PĀ ¥ĉĀ¥ĉĀiĀiĀ<sup>®</sup> ě SgĀ<sup>®</sup>Ā ĚVĉĚ ĀVĚĀ ěĚVĀĚ Ě<sup>®</sup>ĉĀ fĀ<sup>®</sup>ĚĀĉĀ  
 «ZĀgĚĀgUĀĚĀB VĚ<sup>®</sup>ĀPĚĀV ĚĚĚĀqĀ<sup>®</sup>ĀZĀ. ěĚVĀĚ PĚPĚĀ<sub>1</sub> ĀVĚĚ«ZĀgUĀĀ  
 ¥ĉĀVĀVĀiĀĚĀB Ĉj VĀPĚĚĀPĀZĀ. ¥ĉĀVĀ PĚPĀ ĈzĀiĀĚĀ ĀVĚĚĀVĉĀ r¥ĚĀ<sup>®</sup>ĀĀ PĚĀ<sub>1</sub> iŇ  
 ĈzĀiĀĚĚĀ UĀj ĀiĀĀVZĚ

- \* PĚĀ<sub>1</sub> iŇ MAZĀ<sup>®</sup> ĀĀĎZĀĈ<sup>®</sup>ĀĀiĀZĀVZ(ĚĀĚi<sub>1</sub> ěĀ<sub>1</sub>ĉĀi)
- \* ĚĀ<sup>®</sup>ĀĀ ¥ĎĎUĀĚĀB ōĚĀĈZĀV ¥Ď<sub>1</sub> ¥ĎPĀiĀĀ 100 ĈĀPĀĚĚĚĀVĚĚĀrZĚ
- \* ¥Ď<sub>1</sub> ¥ĎPĀiĀĀ<sup>®</sup> ĀĀgPĚ 4 WĀmUĀĀ ĀĚĀZĚĀ Ĉ<sup>®</sup>ĀĀ

**¥ÁË-I : PÉPZÁ, ħĀ FĀ<sup>a</sup> EĀ<sup>a</sup> ĀVĀŪVĀWĒMÉ  
GzĀ±Ā**

- PÉPZÁ, ħĀ FĀ<sup>a</sup> EĀ<sup>a</sup> PĀ<sup>®</sup> <sup>a</sup> ĀVĀŪ C<sup>a</sup> ħĀ, ÁZĒŪMĒB CxĒ<sup>0</sup> PÉVĀPĀ ĀZĀ.
- PĀ<sup>®</sup> <sup>a</sup> ĀVĀŪ, Á<sup>a</sup> ĀĀFPA, ĀZĀGPEĀV, ĀVĀ PÉPZÁ, ħĀ ĒB PĀQĀPÉVĀPĀ ĀZĀ.
- PÉPZÁ, ħĀ, ÁZĒŪÉ ¥Ē: Á<sup>a</sup> Ā<sup>®</sup> Āĵ gĀ<sup>a</sup> Ā VĀWPA CA±ŪMĒB «±ĀŪ, Ā<sup>a</sup> ĀZĀ.

**PR PĀII ¥Ē VĀA±ŪMĀ :**

- PÉPZÁ, ħĀ PĀ<sup>®</sup> FĀ<sup>a</sup> EĀ<sup>a</sup> ĀVĀŪ C<sup>a</sup> ħĀ PÉQĀŪŪMĒB PR PÉZĀGĪĀ CxĒ<sup>0</sup> PÉVĀPĀ ĀZĀ, ĀZĀPĀŪĀ ĀZĀ.
- Á<sup>a</sup> ĀĀFPA, ĀZĀGŪŪMĀP Ē PÉPZÁ, ħĀ ¥ĀVĒĒB «ZĀŷŪŪMĀ Cj VĀPÉVĀPĀ PĀĀĀPĀŪĀ ĀZĀ.
- PÉPZÁ, ħĀ PĀj VĀ, Ā±ĒĀZĒĀĪĀ CZĀĪĀĒPĒ «ZĀŷŪŪMĀP Ē D, DĀĪĀĒB ŌĒŪPĀ PĀĀĀPĀŪĀ ĀZĀ.

**WĀ PĀ-I : ¥ĒĀŪPĒÉ:**

C. ĀġĀĀ<sup>a</sup> ĀVĀŪ PĒĀŪI PĒPĒĒĀ QzĀ 15<sup>a</sup> ĀVĀŪ 16ĒĀ ±MĀĀĒZĀ, Á<sup>a</sup> ĀĀFPA ZĀĀŪPĀ<sup>a</sup> ĀVĀŪ gĀDŪĀĪĀ gZĒĒĒ  
S. PÉPZÁ, ħĀ PĒI ĀĀPĀ »ĒBĒĒ  
PĀ PÉPZÁ, ħĀ dĒĒĒ Ā<sup>®</sup> Ā<sup>a</sup> ĀVĀŪ ±ĒPĒ PĀ FĀ<sup>a</sup> EĀ<sup>a</sup>  
QĀ PÉPZÁ, ħĀ FĀ<sup>a</sup> EĀ<sup>a</sup> PĒĀ

**WĀ PĀ-II : PÉPZÁ, ħĀ CZĀĪĀĒPĒ DzĀGŪMĀ**

C. DzĀGŪMĀ - ¥ĀZĀĀPĀ<sup>a</sup> ĀVĀŪ<sup>a</sup> ĀĀZĀĀPĀ  
S. Ā»VĀ<sup>a</sup> ĀVĀŪ dĒMĀĀĀĪĀ DzĀGŪMĀ  
PĀ VĀĀĀ<sup>1</sup>ĪĀĪĀ ŌĀŪKE Lw<sup>0</sup> Ā<sup>1</sup> PĀ ZĒŪPĒĒĒŪMĀ  
QĀ PÉPZÁ, ħĀ CZĀĪĀĒZĀ «ZĀ CĒĀ, ĀZĀĒĀ<sup>a</sup> ĀĀŪŪŪMĀ (Approaches) - ĀWĪŪŪ<sup>0</sup> ĀVĀŪ ĀĀĀ±Ā<sup>1</sup>ĪĀĪĀ

**WĀ PĀ-III: PÉPZÁ, Ā<sup>a</sup> ĀVĀŪC<sup>a</sup> ħĀ, ÁZĒŪMĀ**

C. N<sup>a</sup>Ū PĀĀĪĀV PÉPZÁ, Ā  
S. N<sup>a</sup>Ū ĀVĀVĪĀGĒĀV PÉPZÁ, Ā  
PĀ N<sup>a</sup>Ū CĒĀ ĀĀĀĪĀV PÉPZÁ, Ā  
QĀ N<sup>a</sup>Ū PĀĀd ĀZĀGŪĀ<sup>a</sup> ĀĀĀĪĀV PÉPZÁ, Ā

**WĀ PĀ-IV: PÉPZÁ, ħĀ ĀĪ<sup>-</sup> ¥Ē: Á<sup>a</sup> Ā<sup>®</sup> Āĵ ZĀCA±ŪMĀ**

C. Ā<sup>®</sup> FĀ<sup>a</sup> ĒZĀ GĀRŪMĀ  
S. ĀĪĀZĀ<sup>a</sup> ĀVĀŪ CzĪĀ CĒĀ PĀŪMĀ  
PĀ PÉPZÁ, ħĀ eĀĒĒĒZĀĪĀ  
QĀ PÉPZÁ, ħĀ ĀZĀŪ<sup>1</sup> ZĀ ĀĀrzĀ, ŪMĀ

**WĀ PĀ-V : PÉPZÁ, ħĀ VĀWPAĪĀ CA±ŪMĀ**

C. ZĒVĀĀXĀ  
S. CzĒVĀ ĀZĀ¥ĀXĀ  
PĀ «<sup>2</sup>ĀĀZĒVĀ ĀZĀ¥ĀXĀ  
QĀ PÉPZÁ, ħĀ CĒĀ, ĵ<sup>1</sup> ZĀ ¥ĀXĀ









**¥ÁVÉ III : ,Á<sup>a</sup>ÁÁFPÁ ZM<sup>a</sup>Á<sup>2</sup>UM<sup>a</sup> ÁÁVÁUPÉPZÁ ,Á**

**GZÁ±Á:**

- ,Á<sup>a</sup>ÁÁFPÁ ZM<sup>a</sup>Á<sup>2</sup>UM<sup>a</sup> ÁÁVÁU ' 'DU ¥ÁXZÁ ¥J PÉÉUMÉÁB CxÉÖ<sup>1</sup>PÉÉÁÁÁ.
- ,Á<sup>a</sup>ÁÁFPÁ-ZÁ«ÁÖPÁ-gÁDQÁÁiÁ °ÁUME ' 'DU ZM<sup>a</sup>Á<sup>2</sup>ÁiÁ°è PÉPZÁ ,Á ¥ÁVÉ ÉÁB PÁQÁPÉÁÁÁ.

**PÁ PÁIÁ ¥Á VÁÁ±UM<sup>a</sup> :**

- ,Á<sup>a</sup>ÁÁFPÁ ZM<sup>a</sup>Á<sup>2</sup>UMÉÁB PÁ PÉZÁgÁ CxÉÖ<sup>1</sup>PÉÉÁÁÁ , P PÁJ ÁiÁÁUÁ<sup>a</sup>ÁÁ.
- ' 'DU ÁZÁgÁÁ ZM<sup>a</sup>Á<sup>2</sup>ÁiÁ°è PÉPZÁ ,Á ¥ÁVÉ ÉÁB «ZÁyÖUMZUÉ w½ZÁPÉÁÁÁ , P Á P ÁÁIÁPÁJ ÁiÁÁUÁ<sup>a</sup>ÁÁ.
- PÉPZÁ ,Á PÁj VÁ ,Á±ÉÁZÉÁ CZÁIÁÉPÉ «ZÁyÖUMÁÉ D ,DÁIÁÉÁB °ÉÁÁÁ , P ÁPÁ ÁUÁ<sup>a</sup>ÁÁ.

**WÁ PÁ-I : ¥ÁÁPÉÉ:**

- C. ,Á<sup>a</sup>ÁÁFPÁ ZM<sup>a</sup>Á<sup>2</sup>UM<sup>a</sup>-GUPÁ, ' 'PÁ ÁTÁJÉ ,ÁME¥Á-®PÁt ÁÁÁ; Ú °ÁUME ÁÁ°ÁÁ
- S. VÁWÉPÉ ÁÁVÁU ,Á<sup>a</sup>ÁÁFPÁ ZM<sup>a</sup>Á<sup>2</sup>UM<sup>a</sup>
- PÁ ,Á<sup>a</sup>ÁÁFPÁ ZM<sup>a</sup>Á<sup>2</sup>UM<sup>a</sup> ««ZÁ ¥PÁgUM<sup>a</sup>
- qÁ PÉPZÁ ,Á ÁÁVÉUM<sup>a</sup> ÁÁE®PÁ ,Á<sup>a</sup>ÁÁFPÁ C®PÁÁ

**WÁ PÁ-II : ,Á<sup>a</sup>ÁÁFPÁ-ZÁ«ÁÖPÁ-gÁDQÁÁiÁ ZM<sup>a</sup>Á<sup>2</sup>UM<sup>a</sup>**

- C. ' 'ÉÁÁ ,Á ÁÁVÁU eÉÁ ,Á
- S. DÁIÁÖ , PÁÁd, SÉÁ , PÁÁd, ¥ÁÁÁÉÁ , PÁÁd ÁÁVÁU gÁÁÁPÁÁÁ ÁÁÁÉI
- PÁ ±ÁÁt gÁ (ÁZÉ)ZM<sup>a</sup>Á<sup>2</sup>
- qÁ ZÁ ,Á ZM<sup>a</sup>Á<sup>2</sup>UM<sup>a</sup>-°J ZÁ ,Á ÁÁVÁU PÉPZÁ ,Á-ZZÁÖZÁIÁÉÁ

**WÁ PÁ-III : ' 'DU ZM<sup>a</sup>Á<sup>2</sup>UM<sup>a</sup>**

- C. ' 'DU ZM<sup>a</sup>Á<sup>2</sup>UM<sup>a</sup>-GUPÁ, ' 'PÁ ÁTÁJÉ ,ÁME¥Á ÁÁVÁU ÁÁ°ÁÁ
- S. ' 'DU ZM<sup>a</sup>Á<sup>2</sup>UM<sup>a</sup> UÁt®PÁt UM<sup>a</sup>
- PÁ ' 'ÁgÁÁ ÁÁVÁU PÉÁÖI PZÁ ÉÁ ««ZÁ ' 'DU ZM<sup>a</sup>Á<sup>2</sup>UM<sup>a</sup>- ÁVÁ ¥ÁÁÁÁÁ
- qÁ PÉPZÁ ,Á ÁÁgÁUÁ ' 'DU eÁÁÁ

**WÁ PÁ-IV : N<sup>a</sup>Á ,Á<sup>a</sup>ÁÁFPÁ ,ÁZÁgÁÁÁÁÁÁÁV PÉPZÁ ,Á**

- C. ÁÁ»ÁÁÁÁÁÁ PÁj VÁZÁ PÉPZÁ ,Á «ZÁgUM<sup>a</sup>
- S. ±ÁÁtPÁVÁ , PÁÁd PÁj VÁZÁ PÉPZÁ ,Á «ZÁgUM<sup>a</sup>
- PÁ C®QÁ(CAÁÉ) , PÁE°UM<sup>a</sup> PÁj VÁZÁ PÉPZÁ ,Á «ZÁgUM<sup>a</sup>
- qÁ ¥J ,Á PÁj VÁZÁ PÉPZÁ ,Á «ZÁgUM<sup>a</sup>

# WÀ PÀ V : PÈPZÁ, ḡĀaAvEÚMÀ ÆġĀVĒ

C. ḡġĀVĒP è »AzĀ½ZĀ<sup>a</sup> UḡUMĀ LPĀMÉ

Ṣ. PÈÁŌI PĒP è »AzĀ½ZĀ<sup>a</sup> UḡUMĀ ḡĀdQĀAiĀ eÁUḡUḡE¼ĀiĀ«PÉ

PĀ »AzĀ½ZĀ<sup>a</sup> UḡUMĀ ±Ā, DĀPġĀT - ḡġĀVĒ ° ÁUME PÈÁŌI PĒP è »AzĀ½ZĀ<sup>a</sup> UḡUMĀ DAIĒEĀUĀ

qĀ ḡġĀVĒP è CAaĀPġĀT UĒEAqĀ, PĀE°U½UÉ, Ā«ZĀEÁVĒP ÁZĀ ḡPĒÉ

## REFERENCES:

EĀḡĀAiĀt |.«. -<sup>a</sup>ZĒĒĀ»vĀ : MAZĀ, ĀA, ḡWPĀ CzĀiĀEĀ «ĀḡĒE<sup>a</sup> Ā CzĀiĀEĀ  
Ā, ḡVĒĒĀI ZĀḡPĀoĀ UḡĒĀ-2010.

ḡPĀ ḡġĀ °j -Ā<sup>o</sup> (qĀ.) & ḡĒEnŪPĀ qĀ ZĀZĒĒRḡĀ -PÈPZÁ, ḡĀ, Á»vĀ CzĀiĀEĀ  
ḡġĀ ḡḡĀUĀ PÈÁŌI PĀ «±ġZĀ<sup>o</sup> AiĀ, ZĀḡPĀ qĀ-2010

ḡPĀ ḡġĀ J, i, J, i (qĀ.)<sup>a</sup> ḡVĀU<sup>a</sup> ĒĀ° E PĀ<sup>o</sup> J Zi, J, i.-PÈPZÁ, ḡĀ: MAZĀ CzĀiĀEĀ  
«ZĀ<sup>o</sup> Cü ḡPĀ±EĀUḡĒĀ-2007

<sup>a</sup> ḡVĀV dĀiĀWĀxĀŌZĀiĀŌ ḡĀ., -°j ZĀ, ḡĀ<sup>a</sup> ḡĀArUḡMĀ(ḡĀUĀ-1)

<sup>2</sup>ḡḡĀḡĀZĒĒEĀVĒP Ā, ḡĀW, ZĀḡPĀ qĀ-2010.s

ĀiĀPĀAr<sup>a</sup> ĀoĀ<sup>o</sup>.«. (qĀ) (Ā)- ḡḡḡ ḡḡĀḡḡ<sup>a</sup> ḡVĀU PÈPZÁ, ḡĀ, ḡġĀ ḡḡĀUĀ  
PÈÁŌI PĀ «±ġZĀ<sup>o</sup> AiĀ, ZĀḡPĀ qĀ

<sup>a</sup> ḡḡḡĀd f (qĀ.)-°j ZĀ, Ā, Á»vĀ, ḡĀĀPÉ<sup>a</sup> ĒĒ, ḡEḡĀ «±ġZĀ<sup>o</sup> AiĀ, <sup>a</sup> ĒĒ, ḡEḡĀ-  
1987

<sup>2</sup>ḡḡEḡĀ<sup>o</sup>.«. (qĀ.) PÈPZÁ, ḡĀ<sup>a</sup> ḡVĀU DZĀ<sup>o</sup> PĀ aAvEÚMĀ : <sup>a</sup> ḡĀSĀ<sup>a</sup> ḡĀT, ḡġĀ ḡḡĀUĀ  
PÈÁŌI PĀ «±ġZĀ<sup>o</sup> AiĀ, ZĀḡPĀ qĀ

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