

## PART-7

# THE CHANGE IN SOCIAL LIFE AND SCIENTIFIC FOREFRONTS IN LIFE

The underlying philosophy of the business classification is serving the needs of the people and at the same time maintaining livelihood on individual terms. The businesses are meant to flourish to serve the needs of the people but the main lapses on this account are business as such is an epitome of truth and justice to individual terms. The business grounds are person who has aptly served the aptitudes of the times and accumulated decent order of livings for establishments of businesses should be aptly allowed to use his will in the public. The businesses as such do not mean that by will or force you try to rule the spirit of the people and mark favours to individual terms by associating perspectives as generating money for the cause of the people. The root cause behind this thinking is that the modern aptitudes of businesses are classified on the welfare state henceforth the slogan of building businesses for the cause of the people is well manipulated in easy terms. The cause of business is linked with successes which are to prevail enormously and make the will of the people strong by holding to conscience the needs of the times. The business classifications are but an act of service to identify the deep thinking of the people who live by mere standards or by servile aptitudes. The business is meant to discover the aptitude in living forefronts in right measures for serving the people. The broad classification of the business as it has grown from time immemorial is associating growth as a continuous measure by associating more people into the business streams. More the people are involved more better are the living standards and this accumulation is essential to inch life towards more vigorous terms in livings. The business classification as such warrants that you have to work hard in life so as to identify the working spirit of the people or hard core of living standards which astute is essential for more people to get involved into the business streams. Without identifying the mindset of the people and without working for causes in life the person cannot make for living astute and for this welfare state philosophy is chalked out to make the will of the people work for gross realisations in life. The welfare state philosophy is a standard which is made to propel by realising the living standards in favour of more progress and the well being of the people is sought for by making the will of the people strong to work for causes in life. People do not surrender to the business acumen when the spirit does not support the livings on principles. The real deliberations on welfare state philosophy are that the realisations on social front are made as far as perfect. The cause of business is identified in making the will of the people strong by making them work for their causes and associating gains for better life in future which the stable forefronts of business will guarantee.

The business is a work culture which is highly characterised by working spirits and those who have dealt the hard shell of life in success are well suited for business. Business is a success when the social culture is highly a recognition feature of truth and justice. When the work culture is made to prevail on safe discourses by prevailing truths and granting justice to needy people than businesses can identify the spirit of the people. When the dealings become cumbersome because the conscience does not support the business purposes as there are reasons for apprehensions than businesses by and large remain restricted to local domains. The channel of work culture demands that people should deal the business purposes in spirit and service which cause is highly unwarranted under rogue circumstances. The business classifications are categorised as we need to develop business for our individual needs and we need to make them flourish by associating decent norms of livings such that the whole of the work literature in the domain of welfare state should work for making these issues a reality. Welfare state should work for remedial causes to all work culture in the current posture and

the astute as such demand that the living spirits of the business culture should be allowed to prevail to make for successes on the improvements which are sought. Welfare state is but only a charter of understanding and we can seek to improve the working prescriptions but the real deliberations are meant to be channelled in the real domain and we need to realise the living spirits of the business culture to make for success of the realisations which are sought. Welfare state is a philosophy which is associated to garner support for all sorts of works and business is one among the domains which is associated for serving the cause of the people in true spirit and service. The astute demands that living conditions should be explored on the social front and lead the businesses by associating the routes which can serve the conscience of the associations. The astute demands that there should be all round appreciations of the working domains which are forecasted and the working conditions for implementations are estimated for to determine true success with the businesses.

The past is testimonial that money was not so much found with the people and technical deliberations which were sought for businesses could not be run on individual purse. Welfare state philosophy provided remedies on the social front of monetary shortage by in clause rules of collective participation in the business organisations. The individuals were allowed to form a consortium of people who can invest in their business and business profits were allowed to be shared in the whole consortium of people who consigned the business. The welfare state allowed joint stock ventures which were to be run by a board of governors who ruled the organisation by collective conscience of the shareholders and made the business flourish for profit sharing by all of the shareholders. The shareholders were the people who contributed funds in the business organisation by buying shares of the company and these shares garnered compound advantages as not only profit sharing but availing the benefits of trading the shares in the business markets by margins of successes based with their business and by collective measures to enhance growth for all of the business organisations. Rule of measures to mark gains for businesses are now forecasted as business is not a proprietary for holding money to the individual domain but sharing the money for other businesses is equally profitable and this is a gain not only on individual terms but gains for all of the businesses. Sharing relieves the burden of monetary shortages and one need only exercise his will while rest of the works are performed in will with substance wherefore the returns become valuable as a long term asset. Welfare state denoted some amount of magnificence on account of channelling the money as a super value culture which works are today realised as works of highest virtues for business growths. Money achieved his purpose in the right aptitude and businesses flourished out of monetary support which profits cumulatively account for most of businesses which are flourishing in the country. The real chapter of welfare state philosophy is an astute which demands safety of works which are to be carried out. Safety of money is essential, safety of business culture is essential and we need to account for spirit of the people who channel the business. The support for welfare state rises naturally only bargain is the astute of work culture should be sufficient grounds to satisfy the appetite of the people. The real deliberations which are to surface should be propelling grounds for whole of the work culture which demands that businesses flourish and at the same time money achieves its purposes in the quest for quantifying its value. The times of the business purposes if identified in the monetary grounds than the present state of welfare state culture is well endowed with leading capabilities which defines the workmanship of highest order.

The realisations of businesses are mainly a chapter of optimum utilisations of the resources. The present should be testimonial to optimum features and past should also be a certificate of the optimum features otherwise there are lapses on the business front. Business growth means a testimony to living conditions with which people are leading their life and a gross realisation for business growth is feasible only when the living astute is sufficiently satisfied. The living astute is a gross realisation of the social environments and we need to understand that propelling forces of will should be aptly bound to the social causes while some amount of magnificence is required to deal with the social causes. Social causes are understood in the right measure is of paramount importance and we need to understand that will should be aptly supported by the monetary clauses which are in clause with the social environments. The purpose is identified in an astute that links with the social

environments and the optimum astute of working domains demand that these social causes should identify the monetary domains which are sought for achieving the purposes. Direct measures of support would run futile and we need to optimise the performances of the people such that we make for all of the magnificence in the right measure. The social causes are well understood while the people deal with their livings in an aptitude which can make for their wishes and there can be no misunderstanding on this part in all of the business circles. The charter of business purposes is now well charted out and leading virtues to be adopted are well understood by the people. Realisations are now to be made certain for all of the people who have wishes in their livings. The chapter of dealing with the finances of the country is now the leading working domain which is to exercise its will in purpose such that finances of the people are well engrossed in the purposes which are to be achieved. Now finances of the country are managed in various domains and among the various domains are private banks, public sector banks and financial institutions of growth which support the various demands of the industry in immediate measures. The leading institution for channelling the growth culture is the budget of the country which outlines the various prescriptions which are to interleave the purpose of achievements in social livings. The forecast of business growth is highlighted in the budget but the leading forecaster of business growth is banks which control the industry and people both on the financial front. Banks lead the finances to the industry and lead the finances to the people thus the ruling rates of interest should commensurate with the living astute which are the purposes of most of the people of the country. Banks channels the business purposes and ensures most optimum routes for growth amidst people such that banks mean a tank of understanding the business principles which prevail in the country. Finances are meant to be managed for on the larger front amidst all private and public enterprises such that to ensure most optimum path of growth for all of the people of the country. Finances are the only remedial front for all businesses to flourish. Finances are thus required to be managed on the larger front to ensure the uplifting of the economic front towards realising the welfare state.

So far we have explored the nature of circumstances which govern the business principles and the role of welfare state which can make for maximum magnificence on monetary grounds. The business can prosper only when it governs the conscience of the public such that rewards are but a feature which is widely recognised in the forefronts of the public. What should be the nature of rules which will govern the features of rewards are governed by the local parameters and is highly a prescription on the geographic front. Leading by virtuous folds are essential requirements for maintaining a decent order of livings and we need to understand that the philosophy of progression by welfare state can hold only when the people recognise the nature of surroundings to their benefits as truths while estimating the potential of growth in the public. The business can prosper only when the public has a collective conscience and moreover the local parameters which will rule the state of affairs of the businesses should be valued for in wide perspectives by associating acceptability of business norms. Business is required to be flourishing and we need to grade the status of livings appropriately such that we make for some amount of magnificence in estimating the business potential.

The channels of work culture which get involved in the exercises to make business flourish are enormous. The magnificence is granted on virtuous folds when the polity makes for gross aptitudes of service into the minds of the people while magnificence is granted when the reward of deals is widely recognised on footholds which upheld the conscience of the business principles. Magnificence is granted when the order of livings is deeply a purpose engrossed in rewarding the servile aptitudes in full dignity. The nature of business is but a prescription on the footholds of understandings which prevail out of the mental toughness which is a feature of literary expertise with the people. The business as such is governed by many other features such as money control and leading the virtuous folds of the society on welfare state ground such that all of the works get acceptability in the public. The leading prescriptions on the business front is optimising the monetary perspectives of the people such that optimum behaviours clause for optimum parameters which can rule the spirit of the people in dignity so as to grant full freedom to all business exercises. Monetary control is required to govern the behaviours of the people such that over prescriptions of monetary values do not over rule the

spirit of the public and become acts which are widely categorised as of treachery and deceit. There should be semblance of unity and trust in the public and they should not be ruled by over prescriptions of undemocratic principles. The business growth is best when the performances of the public are optimised on a uniform basis such that there are least divisions in the aptitudes of livings. When the identification of the principles are on a common platform such that performances are valued on an equal basis so as to optimise all of the works on a uniform basis that business seems to grow by values and is at its best potential. Divisions in the thinking's uproot the wise aptitudes in the public which grants obsolete character to the society and virtuous folds for the society can now be recognised only by making the monetary grounds strong to channel the coarse path of the businesses. The principles to govern the businesses are many but the channel of all work activity is required to hold the monetary principles on firm grounds.

The character of business rules for prosperity are weighed for to rule the mindset of the people and the works as such need wide recognitions of the business rules for prosperity. When the rules do not get recognition and are valued on low fronts that the business works become a cause of burden to carry the livings forward. The astute of work culture when categorised on welfare state makes for some of the magnificence in business prosperity. The charter of work culture is a robust aptitude when the welfare state terminology is widely recognised in concrete terms such that in the form of institutions which estimate the potential of businesses continuously to optimise the performances in concrete terms. Welfare state terminology in concrete terms is the underlying rules of success to grant virtues to the business. We now evaluate the performances of the business in concrete terms as of categorised by various institutions so as to grant full safety and virtues to business principles.

The leading institution which governs the business principles via banking policies is RBI. RBI sets the rules for banks so as to optimise the performances of the banks such that they deliver to expectations and make business prosper by virtuous folds. Banks are the grass root organisations which directly deal with the public and the features of banking system are such that it tries to utilise the potential of the public for all of the causes which govern the business principles. Banking system is required to optimise its performances such that they are also valued on profitable front. Business is made to prosper by banking channels by utilising the potential of the public who devote their causes to profitable ventures in the public. Banks try to utilise the potential of business by estimating its value firstly by social understandings and secondly by the potential of the owner who proposes to channel the business activity for profitable venture to banking system. Banking system is but an institution which grades the society into those who are capable for business aptitudes and those who cannot be valued by the bank for gains in business. This division in the domain of banking system is a virtue which is highly categorised as of everlasting perspectives and grants full freedom to the welfare state to exercise its policies in utmost excellence. Profitability needs to excel and should not be diluted for social causes while the astute of welfare state is the resort which will grant freedom to the monetary principles which are in the footholds of the public. The profitability is valued in the institutional arena such that the performance of the entire banking system is optimised by the rules which are leading prescriptions for business to prevail in profitable mode. Every banking system is optimised and all works are accomplished in an aptitude to ensure profitability for all of the ventures undertaken by all of the banking systems.

The domain of understandings which are projected for progress on welfare state ground need to follow some essential rules which are specifically forecasted for administrative purposes and are the sole underlying principles to rule the works in true workmanship. The words such as stability, development and progression in social life carry lot of weight. They are to be handled very carefully amidst growing populations such that the whole cycle of livings remains in stable folds with progressive developmental outings for the people. The modernisation process is the root of all successes to be based with the people and is identified by the true natures which en-grip the mindset of the people. Demand for stability is there should be continuous measures of prosperous folds with the people such that people may not incur losses in the wake of carrying out the modernisation

process. Modernisation as such is not a blind subscription but needs careful measures such that we hold to stability the decent norms of livings while maintaining an exposure of fruitful recourses for the people. The modernisation process is but a demand on the time scale such that the current norms of work culture are found short of working aptitudes as desired by the populations. The desiring folds of work aptitudes are needs of the times which can scale the processes of livings towards easy extension into the demands of the populations. The rough sketch of the times speaks of modalities which are continuously reoccurring as faults in the working desires and some amount of magnificence is demanded by the work ethics to cope up with the needs of the times. It is here when the modernisation comes into picture. Another reason for modernisation is sought as the time grows on the savings of the people increase and work ethics also undergo change which aptitudes reflect in new modalities for the people such that work ethics as such demand improvement on the shores of working attires. The economic improvements lead to improved aptitudes such that at all times the modalities reflect as need for change on the shores of working aptitudes which can engross the growing desires of the people. Change is but a modality which reflects firstly by improved desires for work ethics and secondly they reflect as demands of the times which will truly suffice the needs in improved measures by becoming too much soothing to the modalities of the times. The modernisation is thus not an exercise which is followed as a routine but it is an aptitude which speaks of improvement in the present work ethics to scale the terms of service to wide extensions and into wide aptitudes. Modernisation is but a modality to extend the forefronts of livings to wide horizons and amidst wide range of populations. Modernisation is purposed as following on the developmental grounds as an improved measure to suffice the progressive folds of living desires which will scale the norms of livings to wide horizons and to wide aptitudes amidst enhanced prosperous grounds for all of the people. Thus modernisation is virtuous because we maintain a status quo of growth in the populations. To accomplish the task of modernisation has never been an easy process of livings for the people. The stable folds of working aptitudes as such are directly threatened by the modernisation process which as such reflects itself in the form of unstable grounds for the channels of modernisation. Development is essential and modernisation is fruitful in making the developmental folds fully commensurate with purposes in the current measures but the economic forum of the populations is yet so far not been realised in full potentiality which remains an obstacle in the path of modernisation processes. The leading virtues of modernisation are to be realised by making the monetary folds of the people fully commensurate with the current aptitudes which prevail in the markets or to say we need to disclose the true potentialities in the present processes against the modern processes and we need to realise that current norms of the work ethics may impose threats to the working desires of the modernisation process. This is an uncertain domain whether the economic folds of the modernisation process are soothing balm to the wounds of the people or they describe a work aptitude which will scale the norms of understandings towards improved or enhanced modalities in the purposes of livings. Modernisation is fruitful in immediate measures when the processes reflect the potential of scaling the present norms of work culture towards a stage where there would be more solace in the working aptitudes. Modernisation in this case leads to improved measures of understanding for the people and provides them relief from torturous modes in work ethics. The desiring folds of modernisation are the process in itself should be so much appealing to the people that it reflects the potentialities of relief in direct measures and all of the modalities of the modernisation process present themselves as too much soothing to the work ethics of the people. The economic forum can then be managed with full efficiency and direct measures of relief will provide the modernisation process an impetus which will carry the process to long distances and to longer periods of times. Modernisation is a modality on the developmental front which is understood as the success criteria's of the process are governed by the psychology of the people which success criteria is next to be understood as a measure of class of places or cities where the modernisation footholds are carried out. Modernisation is virtuous but the psychological understandings of the people should be strong to manoeuvre the cause of modernisation such that whole exercise of modernisation is governed as successes on the various fronts of living aptitudes.

The measure of success with the welfare state is the leading virtuous fold in understanding the perpetuations of the modernisation process. The successes as based with the welfare state are to be viewed as how far we have materialised the prospects of livings by modes as easy accomplishments of the prospects. The virtuous folds of the welfare state are realised as there is almost an easy access to all of the modalities in life and life as such is smoothly sailing leading for growth by virtuous measures. The easy recourse to livings is of paramount importance for the modernisation process to succeed and this as such means that welfare state has a strong foothold in the livings of the people. When the apathy with the problems of the people is wisely handled by the welfare state and is duly circumvented with utmost aptitudes than we can think of popularising the prospects for the people by modernisation procedures. Now the gross reality for the modernisation procedures to succeed is there should be wide aptitudes in livings while the process of livings among the people should duly comprehend. When the people of the nation are able to realise the potential in maintaining decent norms of livings as categorised on the welfare state it is here when the modernisation process can lay course and define parameters for its success. It is the potential of livings which is of paramount importance such that we can lay course for modernisation process as demarcated on the welfare state by judging the potential in livings as defined by education, prosperity, brotherhood and many more such reasons. Education is important to understand the terms of livings in full potentiality while the prosperous grounds forecast the successes as based with the people of the nation and lastly there should be no threat to the potentiality as based with the people of the country. The notion of progress as defined by the modernisation procedures are now to be realised by the potentialities as based with the people of the country. The jargon of scientific aptitudes is now called upon to perform for the task at hands as based with the modernisation procedures. Scientific realms realise the potential of the modernisation process by forecasting the most optimum aptitudes for the people while laying recourse to channelling the prospects for the people of the country. Now these aptitudes for the people are the leading force which guides the forefronts for the people and this impelling force is to be realised by progressively enhancing the understanding of the people on the scientific front. Modernisation will be virtuous only when the scientific features of the modernisation are able to test the morale and purposes as hidden in the process in full potentiality. The virtuous test of scientific streams as forecaster on the modernisation footholds are they should seek purpose, they should identify the economics in the people and they should remedy the causes of disrupt in full dignity. Scientific streams should also optimise the channels of work culture such that at every stage of the implementation the gross reality is exposed of the shortcomings faced by the modernisation procedures. There should be an optimum route for the modernisation process such that there is a perfect match between realisations and various if's which surface about the don't s as of threatening the goals of purposes as the process is channelled through the populations. The perfect realisation for the modernisation process is possible only when if's and don't s are realised in purpose as of channelling the process in perfect realisation. Modernisation process can harm the direct aptitudes which are part of the people and for this we need to invigorate the spirit of the people by realising the aims of the purpose by due measures. Modernisation is virtuous when the scientific aptitudes of the purposes are duly satisfied by the workmanship such that economics for the process can be realised by easy measures. Modernisation is virtuous and if economics is also virtuous than the modernisation process can seek the vast modalities which can en-grip the entire domain of populations. The varying degrees of aptitudes as of facing the front-line shores of understandings should be duly satisfied by the modernisation exercise. Modernisation on the scientific shores is to be construed as a force for the future prospects and is not be construed as maintaining standards for better livings. The virtuous folds of modernisation become evident only when the gross realisation can be carried out to long distances amidst wide range of populations for long duration of times and with utmost ease by channelling the prospects in a categorical manner. Virtues are leading aims of modernisation and we need to understand the potentiality as hidden in the virtues by correct measure. The categorical understanding of the modernisation procedures will perpetuate right measures of adoption for the people and the entire domain of understanding the modernisation process will vitalise such that

modernisation would be construed as force to reckon as not perpetuations of illegal origins. Scientific aptitudes are robust and they try to remedy all causes on irrational fronts but it is the will of the people which when understands the initialisations as of purpose than only we can make for success criteria's for the modernisation process. The irrational front for modernisation process is based with those understandings which construe modernisation process as a mark for prosperous grounds and in the wake of such understanding lose the way of optimum forecasting for the people of the country. Modernisation is virtuous only when the perpetuations are made to work in a categorical manner and the channels of the work culture realise the aims in purpose. Modernisation is never a flexible exercise such that enormous measures will make for enormous aptitudes in immediate response but we need to realise the purposes in an understanding which gain successes when the practical applications get vitalised by the sheer expertise which is based with the people.

As discussed the success of modernisation process is highly dependent on how far we have carried the welfare state process amidst the population of the country. The parameters which reflect the potential of the welfare state are concretely associated with the taxpayer who owes their debt to the nation out of services rendered by the state for all round growth. The nature of welfare state is such that there are progressive views in all sectors of the economy and the potential of the nation is highly judged by the continuity it associates in its economic parameters. Going by these rules we are to construe one simple projection that we cannot channel the economic processes by individual dictations but we are to ensure one important viewpoint which is welfare should be a state of mind and should not be construed as obligation to achieve purposes. This is an ideal format for the welfare state. The practical applications of the welfare state demand that all of the populations should exercise vigilance in their economic domain such that all of the duties associated with the economic domain are duly performed. Therefore there should be full regard for tax payments, obligations to perform better every time the economics go to the doldrums and perform all duties in will with substance. The details as traced for the welfare state are now glanced upon to judge the potential of the economic processes such that we are always performing to the requirements and are not oversubscribing the processes which can be futile. Modernisation is not an exercise when the welfare state is well entrenched with motives in the public and is followed as routine procedure while when the roots of welfare state are weak we need to go against the current for establishing our supremacy in the public which in the last stage can be directed for the welfare of the people of the nation. Lastly we need only judge the potential of the public which will demarcate the amount of share for the welfare of the public. Going by many reasons the share of the public is construed by the potential they exhibit in carrying the economic process to long distances and for longer durations of time scales. There are many exercises which are to be followed while the potential of the welfare state is judged by the existing norms and welfare state is to be followed on guidelines which will enrich the growth basics of the economic processes. The astute for welfare state underlies in following procedures in a categorical fashion which are always responsive in a positive outlook such that we can make judgements for ourselves in carrying the notion of progress by welfare state. The judgements on the part of the welfare state are to be followed on guidelines which exhibit that the works are fully certified in the democratic realms. Democratic norms are the roots of stable forefronts for the economic processes to gain grounds. The astute is to be realised by the voice of the people and the strength of the welfare state underlies in all round appreciations of the government works. The astute is to be realised by the norms which are to be certified for all kinds of populations and the norms should be flowing grounds while they do not construe hindrances in the path towards prosperity. Welfare state is realised in full potential when the public works are interpreted as of potential grounds and can be followed by the government as of for the welfare of the state. We cannot make economic process been interpreted as of obligations for enrichment but are to follow the procedures for the well being of the state. The strength of the welfare state is judged by the judgements as to how far we have prescribed proportional equality for the people of the country. Proportional equality is judged by the potential of brotherhood among the people and the public works as such should be propelling in all of the streams such that equality is but well understood while we do not fail on some accounts while gain

on other grounds. Welfare state is thus entrenched in the state of mind and we need to make sure that there are concrete procedures which will ensure the wellbeing of the state. The concrete procedures should identify the potential of the state and make people work for their goodness such that workmanship is but the root of all successes to be associated with the welfare state. The channels of work culture should project their views as construed on welfare and we seek to implement all procedural details by proper machinery which guides the forefronts of welfare state for vigorous folds in the public.

The welfare state is described as state is seeking the well being of all of the populations. The process of welfare is thus made to work by concrete measures in substance and by the will of the people through democratic system. The welfare state is thus only a slogan but the real efforts on the administrative front are directed by the will of the people. The administration only seeks virtues from the welfare state slogan but the process of deliberating the causes for the people is always directed by the will of the people. Thus the purposes of the populations are always inlaid in the business outings which are valued on the individuals by the calibre they associate in dealings or to say individuals are rated by the calibre they associate with the public. Now the modernisation process which is to take shape in the midst of the population is made to work by similar business norms which prevail for all of the products. Modernisation is a perturbation to the existing norms and we need to understand one aim which is we should direct the process by associating positive encores for the public. Modernisation would be virtuous only when the directions are judged as potential force to overcome the current norms. If we direct the process in substance such that virtues are counted in direct measures than the whole task is relieved of coarse paths. The potential force of propulsion should be conversant with aptitudes which prevail around the leading forefronts of the process. The leading task of modernisation will impel forcefully when the conversing aptitudes are able to direct the process in will and substance. The process of modernisation is deeply a clause engulfed in the aptitudes which rank the performances of the current procedures. Welfare state sets the rules for the administrative front and it will be the most ardent effort on the part of the administration that virtues are leading while hostility is suppressed with strong hands. Welfare is sought as a routine practice and standards for personal gains are not ruling the state of the people but will to develop forefronts for individuals are the working aptitudes. Welfare state should maintain the status of understandings in whole of the populations and should not make people run for their cause but the work culture should be soothing prospect for whole of the populations. The practical front of understandings dictate that the whole process of modernisation should be realised in those corners of the populations those who value welfare state. Illegitimate dealings are erroneous deals which the modernisation processes need to overcome. Illegitimacy is directing the forefronts of the modernisation into wrong channels those who seek modernisation process as a piece for comfort and do not realise the potential force of the welfare state hidden in the modernisation process. The gross realisations for the modernisation process are meant to be realised as on the welfare state norm such that the impelling force of the welfare norm gathers momentum for the modernisation process. The astute of the welfare state dictates that norm for modernisation should be charted into the cores of the society where transformations will realise a new domain where the count of understandings will improve. This means the core of modernisation should aim for core transformations in the initial stages whereby the thrust to improve gains for modernisation would be more and the process as such can be realised with firm footings in the public. The charter of modernisation is not to be understood as of vague motives is the first principle for implementing the gains for the modernisation. The initial stages are such that people have a false aptitude about the modernisation and they do not realise the potential force of modernisation henceforth the gains in the initial stages should be capitalised for more gains by highlighting the potential aptitude of modernisation which will hold to value the prospects of the future deliberations in the living conditions. Modernisation would be a fallacy when the perspectives of the modern aptitudes are missing or to say the future deliberations remain too much of distress for the people. The modernisation process should never be sought as improving the traits of the products in



order to highlight the virtues but modernisation should be sequential such that it shows purpose in the future aptitudes which will be deliberated for the causes in livings. Improving the traits of the product is often projected on erroneous grounds because the leading virtues are always in such perspectives that small measures of change are always seen as measures for gains on monetary front out-looking the real trajectory of business principles which are widely prevalent in the markets. The purpose of modernisation is to project an image which will lay course for longer trajectory in livings while the small measures of change only weakens the monetary perspectives of the products. The aptitude in modernisation is to be traced in various factors. The modernisation should be sought as an independent obligation which will forecast perspectives which can deal with the efforts of the future deliberations and counts for virtual supremacy on the terms of present as well future recourses in the field of technology. Technical perspectives are sought for in accordance with the prevailing norms which are always counted on virtuous folds in the field of deliberating the real issues of the times. The most aptly projected views of technology are transformation of the leading products in different fields of understandings as of categorising the folds on efficiency and optimising the monetary folds in the long runs while categorising the purposes in living domains as of fruitful in all dimensions of usage. Another aim of modernisation which is widely followed is optimising the large layouts or working plants for efficiency with aims of optimising the performances as of on monetary folds as well as on deliverance. The root of modernisation is characteristically an effort on the technical front where the product is of the same nature but the counts of improving the performances on various fronts are enormous. The aptitude of modernisation is virtuous only when the people have gross understandings of the underlying phenomenon of the product which as such means that they can count on the performances in direct measures. The natural flaws in modernisation is often of such natures that the astute of technology is often misunderstood as rapid transformations in the nature of the product as it projects very high views of the performances which speaks of high voices and can often lead to misconception about the product. Moreover the surroundings of the technical deliberations may not count on efficiency for the new technology. The new technology is projected as too much demanding on the monetary front is another erroneous dimension of the modernisation process. The leading principles which govern the astute of modernisation are of same character at all times which is it is governed by the four P's of the business ethics. The four P's of the business ethics are Place, Person, Price and Product. The product should be of right category and should be sold to the right person while the choice of place will mark the price of the product.

The purpose of modernisation is sought in the basics that it will improve the living conditions in a better way. Does this mean that living conditions are testimonial to the technical deliberations such that they count the hard shell of livings in an easy term? Or does it mean that technical deliberations are identified on the same foothold all over the world. There are too many reasons to consider before the process of modernisation can be counted on the rationality front. As noted modernisation is virtuous only when the welfare state uniquely identifies the nation. But the world as such owes it debt to the poorer sections of the populations as welfare norm is not so much recognised in the whole world. There is a UN organisation which speaks of modalities as seeking welfare of the poorer sections of the populations but the world has not so much developed that we can seek welfare as a norm by virtues of prosperity. The developed nations have grown so much by industrial growth that modernisation footholds are so much characterised by prosperous grounds that their prosperity as such is measured by modernisation procedures in their economic footholds. But what about those nations those who still live under the trauma of scarcity in various fields of livings such as food, disease and technical deliberations are far from existence. The purpose of modernisation is as such identified in improving upon the livings conditions but the trauma of scarcities is only vitalised by the norm of modernisation. The industrial nations live under the umbrella of modern prospects while the most of the world reel under footholds of disease, hunger and scarcity in almost most of the grounds. There has to be a channel of work culture which can categorise the prospects of the world under the umbrella of economic virtuousness. Economics is identified as that channel of work culture which optimises the livings of most of the populations of a country. Economic channel can work only when each of the citizens can identify its prosperity in the midst of the business growth which is accrued in

the nation. The business growth speaks of the potential of the citizens who practice virtuousness of the populations for the benefits to the whole population. The business growth is linked with prosperity while the nature of the welfare state is testimonial in small measures to the nature of the businesses prevailing in the nation. Thus to say businesses do not reflect the potential of the welfare state and we need to vitalise the processes of livings in such measures that we count on various virtues of the world in our own country. Welfare state as such cannot be practised by each and every nation. The presence of welfare state means that we are harbouring measures of economic uplifting by our own terms and conditions prevailing in the country. The issue of welfare state is thus a philosophy which is practiced by the whole world to categorise the prospects in the world on the same note for all of the citizens of the world. To categorise the prospects of the world on the same note there are institutions and organisations which work towards marking benefits to the people of different worlds by measures of economic prosperity. The whole exercise is measured on some monetary grounds. As the potential of the nation is explored on the measure of economic grounds which can hold to precepts as carrying the astute of welfare norm for the people of the nation by measures such as ratios and proportions in monetary terms. By ratios we keep the size of the population of the country on measure and by proportions we calibrate the potential of the individuals who live in different nations but practice the same virtues. Just for example an engineer living in USA having same virtuousness as an Indian engineer is calibrated on the same scale and enjoys similar monetary folds. The living proportions on monetary grounds are dictated on the size populations entailed by the nation. The ratios speak of the living conditions which prevail in every nation. Thus ratios and proportions are measures which are explicitly put on threshold while the terminology of welfare state is brought into picture. Welfare state is thus identified as how much favour a nation can garner in the world such that we seek prosperous grounds by the values practiced by the nation. The prescriptions of prosperity in the comity of nations are thus identified by the measures of optimum economic interest rates prevailing in the nation. The purpose of welfare state is thus to be looked upon as building relations in the comity of nations such that the world exhibits an order which explicitly is defined in the economic terms as the world trade and practices thereof which clause in relations as the most leading prospect for prosperity in the nation. The virtues in the welfare norm are thus foreseen by most of the nations of the world as dependent on most developed nations in the world. The issue of prosperity is thus clearly demarcated for most of the nations of the world as modernisation but it is an exercise which is counted by the measures of extent of welfare norm prevailing in the nation as exhibited by the welfare state nomenclature practiced by the nation. This nomenclature of welfare state in the country is defined by extraneous clauses which rule the conscience of the entire world. Modernisation is but a process in the footholds of welfare state and the measure as such speaks of modalities which are to be acceptable to the people of the country while the developed nations rule the spirit of modern culture in the country. The hard shell of modalities which can fabricate modernisation procedures in these modern times today has been rationalised in the form of scientific literature which has to be followed before the modernisation process is legitimised in the country. The scientific aptitudes which govern the modernisation footholds in a country to name a few are optimum interest rate in the banking system, the policy of welfare state fabrications are essential aptitudes which rule the spirit of poor people, the presence of resources such that modernisation as a system does not become dependent on the developed nations. The scientific aptitudes should be widely followed which make for some amount of magnificence while the resources to maintain a strong foothold of growth are aims which should be realised.

All of the aims of progress are to be realised by modernisation and banks are the leading itinerary to fulfil all purposes. Banks are the leading proprietary of the financial system in the country. The underlying philosophy of the banking system is that it behaves as the undertaker of the financial needs of the citizens of the country. The rules of financial management are one who is possessed with money wants a compatibility with the system such that the major interests of safety of money and returns for the money loaned to the bank is managed properly. This has been a major interest in the past which ruled the state of affairs of the financial system in the country. The businesses in the

present times are up to far a distance is compounded at the mercy of the banking system. The nature of proposition which rule the state of affairs of the banking system is people in the present times look towards the banking system to fulfil the major needs of the businesses which they possess. The banking system in present times is today not looked upon as a safe vault where the interests on the money are accrued periodically but banks are now looked upon as an investor who can build the business if the dignified propositions of the business warrant this to occur. Thus banks are looked upon as an instrument of progress by participating in the business propositions such that business acumen is now measured in multiple forefronts firstly by the individual and next by the banking system. Thus banks have primarily become an avenue where the details of business propositions can be chalked out. They have grown in such composure that they also evaluate the workmanship of economic parameters in the country. This transition has been possible only because the business potential in the country has grown tremendously which has brought to the forefront the philosophy of managing the finances at the grass root levels. The banking system has revamped itself to the demands of the people such that the channels of the work culture now demand compatibility to uphold the business principles in full stream. The workmanship on the forefronts of the banking system is demand of the people who want themselves to be get associated in an aptitude to deal with their will. The nature of circumstances in the present world is highly motivated of progressive grounds this requires that bank should be an institution which can rule the spirit and finances of the people of the country in broad posture such that to upheld the economic perspectives in sound mind. Banks lead the business forefronts on immense potential such that banks project the business principles in sound mind with economic deliberations such that to ensure safety of all works of both the businessman and the people in general. The astute in banking system is thus demanded of as labouring the cause of business and acting as a mediator in the business affairs of the country such that to manoeuvre the cause of business in the right aptitude. The workmanship demands that we need to realise the potential of the business growths in the country by the mere aptitude of business principles as projected by the bank for the people. The efficiency in the system is obtained when the whole system of working for business is realised in an aptitude such that to be fully commensurate with the purposes as en-gripped with the people. The demand in the present times is projected as labouring the cause of technology on a massive scale and we want a compatibility such that to recognise the technical potential in high aptitude such that we make for most of the livings in high aptitudes of efficiency. Growing populations need technical handle to manoeuvre the deliberations on a massive scale and we need to realise fully that populations as such should lead a vigorous life to satisfy the needs of large populations. The cause in technical potentialities is directly linked with the machinations of the working aptitudes such that we labour all the causes of the populations in large proportions so as to make for large magnificence in the working domain. Human aptitudes although endowed with immense potential but the demands of the growing populations are tremendously large and can be fulfilled only by machinations of the working domains where the hard cores of service to people is realised in an automated aptitude. Thus technical deliberations are essential requirements on the forefronts of manoeuvring the cause of the public and business potential is required to be developed on technical note so as to realise the dreams of large populations. Technical deliberations mark magnificence such that as the populations would grow in large proportions the stable forefronts of livings can be realised with ease and in comfort. The stable forefronts of livings would grant us freedom and efficiency in our working aptitudes thus we need a culture on technical note which need realisations and banks have led the forefronts of business growths which is highly desirable for the future of all of the populations. Banks have to realise the potentialities of the growth procedures in an aptitude such that to deliberate all of the causes of growth in a largely populated country.

Business is required to be profitable and when the technical note of businesses are meant to be realised in the public then deliberations on the business fronts warrant some amount of magnificence on the financial as well as technical front. The technical front of the business acumen is not readily submissive to the public and wants some understandings of the technical knowledge. Thus we cannot

become complacent if the business acumen is directed as on technical front. The technical front of the business acumen can only be duly served as the time grows on and more deliberations on the technical front expose hard realities of the technical difficulties which need be overcome. Thus we need to make the processes of growth a viable reality on the financial front such that financial acumen initialises the perspectives of economic growth of the technical front. The economic growth is feasible if the technical deliberations are directed into the potential of the living standards. The underlying philosophy of the economic growth is thus outlined as making the technical deliberations a viable reality for the people by utilising the financial potential of the people in an economic composure. The deliberations on the technical note for businesses to prosper are enormous and we need to realise that economics is now under transition which demands new astute in the living standards such that all of the works are realised in potentiality. We now need to dedicate ourselves to new thoughts and new working ethics such that we realise the hard core potential of the technical deliberations in the living astute which will duly suffice the needs of the rising populations. The real issues which surfaces is we cannot lead the economic front merely by standards which warrants usage of technical potentialities but need to realise the potential in livings by economic potentialities. The hard shell of livings core now need realisations in the technical domain. We need to realise the potential of the living standards and make the economics in process a virtual reality for most of the populations. There are large cores of standards which are required to be permeated and we need to realise the potential astute in the livings of the rest of the populations who are still far away from realising the technical dreams for maintaining lively standards in their livings. The astute demands realisations in the living cores the astute demands realisations on the economic front and the astute demands to maintain the hard shell of technical deliberations which are in clause for the public. In all we need to make business prosper on the technical note. The perfect scenario which is to be judged for all of the works to get certification is making the realisations for the institutions a perfect aptitude which will force the will of the public to adopt technical deliberations which are to be purposed as for their welfare in the midst of large populations. The all of the populations cannot be judged for technical aptitudes while the real cores of understandings need to be permeated for realising the technical dreams which means the hard shell of life is required to be adjusted for and be set for the goals for realising the technical dreams in virtual reality. New understandings are demanded and new working schedules are proposed for the new dimension in livings. The work culture is meant to be transformed for such that we realise the due course of business transformations in true workmanship. As projected for the financial demands of the technical deliberations are large and are required to be managed for in economic perspectives while the technical deliberations and challenges are meant to be overcome. In all the views about business prospects are not going to flourish in easy perspectives but can be realised only as the time grows and makes the virtual front of technical aspects be overcome in real cores of livings. The systematic perspectives for realising the dreams of business on technical note are to be located into the institutions which will evaluate the performances of the business potential at all times and deliberate the causes of business in high spirit. The banking system is the core potential institution which is based with making the core financial shortcomings a virtual reality. The purposes of the businesses are thus required to be satisfied and banks should realise the potential of the businesses in high spirit. The core banking aptitude thus should transform in the favour of maintaining high standards for the business. The bank should be looked upon as an institution which will improve the financial positions of the people and make for all of the deliberations which are cause of propelling aptitudes in the public. The propelling aptitudes for business are functions of surrounding environments and highly marked by the geographical features which dictate terms for understanding the business potentials in high aptitude. Business aptitudes are guided by the potentialities in the living cores which are dictated by the social environments and these social environments are dictated by the business acumen ruling the nation as categorised by the political system for all of the populations. The need is for transformations and virtual reality which needs attention is aptitudes which have grown with the passage of time as they estimate the potential of living standards to their liking. The core banking system needs revamping to estimate the potential of businesses and duly reward the purposes which are estimated for in profitability. The banking system thus should manoeuvre all the causes of

business growth as a function of standards as purposed for in the livings and highly marked by the demographic features of the cities. The potentialities in the livings are meant to be exploited for better livings and we need to manoeuvre all of the potentialities in an economic perspective realising the dreams for most of the people of the cities. The demographic features are but an understanding on the social front and standards of education play a vital role in estimating the business potential in the people of the region. Financial front can then be managed in full potentialities and we need to manoeuvre the cause of technical deliberations by estimating the educational standards of the people who want to realise their dreams of business potential in the technical domain. The virtual reality which surface on the business horizon is how much of the populations become readily submissive to the cause of technical deliberations such that they realise their business potential in the technical domain. The technical note of business warrants high profitability and thus living standards can be warranted on the technical note. People who do not care for technical perspectives in their livings and business should not be judged for technical deliberations as this would mean they run for those causes which cannot be realised by their own aptitudes which are in clause with their living standards. To get elevated towards higher financial standards we need to follow technical deliberations which will provide efficiency on so many counts that all of the needs of the family can be fulfilled with utmost ease. Thus technical deliberations have a particular liking which excels automatically through the minds of the people because the prospects from following technical deliberations are high only hurdle is we need to manage the technical front in excellence.

Society is never exposed on a rational front such that we can make decisions on our own by judging the underlying norms which the people are following. We should be always caring to our individual terms and make for all efforts to direct the economic process by virtuous prescriptions. The leading caretaker of finances is bank which values the monetary value by such an astute that we obtain a surplus value for all our finances. The person who deposits the money in the bank gains interest periodically while people who take a loan from the bank utilise the deposits of the bank for business purposes and pay out of the gains they associate in their business propositions. Thus money is utilised in an optimum fashion which is very fruitful for all round growth. The business growth is highly proportional to the money invested in the business and this is very ironical that money gains interests on deposits only when there is surplus demand for investment in the business propositions. Thus investment in business formulates the developmental scenario which is highly a dictate of upper rich class of people. The value for money will cross the most valued horizons when the interests in the deposits is duly paid in high proportions such that high interests rates provide high interests on deposits and runs the business propositions successfully. The virtuous prescription for businesses to flourish is investment and the societal norms should be such that there is high security for businesses which are run on investment via loans from the banks. The leading proposition for business to flourish is investment is valued when it gathers all round appreciations in the markets by lively astute of societal norms. An unstable fold to societal norms is so much distressing that investment in the business is valued on low profile and banks have to mend the nomenclature vested in the interest rates towards low levels. Unstable folds in the society grade the living propositions to low levels at the same time business is rated on failing grounds which leads to low interests payments to the deposits in the banks. Business is meant to flourish and investments are essential requirements of the business while societal norms are of failing grounds which means that trauma on the financial front is enormous and is uprooting the economic grounds of the society. The whole exercise of gains in the business propositions are run on some predefined principles which are formulated as the backbone of leading the society by virtuous norms. The welfare state grants us so many virtues which are specifically to be followed to ensure the most optimum path of growth for the people of the country. The task at hand is now to categorise the business principles which will formulate an optimum picture for business growth. The first principle to be followed is business cannot prosper in rogue environments and business can flourish only when the astute of business principles are adhered to in supremacy with full of stewardship. The business is virtuous when the society is run on virtuous

grounds and prospects are viewed on virtuous grounds. Banks formulate the business strategy at all times and we should understand the business principles in wide perspectives to ensure growth on an optimum path. Every person engaged in business should try his best to identify its business perspectives with the banking system. Thus starting from low levels of business propositions those who thrive on subsistence levels we shall mark an order of prescriptions for all of the people engaged. The dictate for subsistence levels of business to flourish is that they should optimise their performance on the livings front as of formulated by the gains they associate from their business. They should cause their living on stubborn principles such as that their future is marked by more investment in the business and it is imperative that the stature of living should be identified on subsistence levels while marking the needs for investment by banking propositions by making periodic deposits to mark favours to the business as a continuous strategy. As the business grows on the prices reflect the change proportional to the growth levels and this should be a firm commitment of the businessman that they remedy this price rise by proper savings by optimising the living astute such that investments are always well marked for business growths. The living astute is the leading prescription on the business front and you need to control your living astute for ensuring growth in your business. Investments are leading prescriptions for businesses to flourish and we need to understand that there should be absolute potentiality in the business scenario to ensure growing virtues for the society. The estimation of the business potential is marked by the interest rate which proves virtuous or is of failing grounds. Higher are the interests rates more better is the business potential in the country and we can lead the society on virtuous prescriptions such that deposits are also paid on the higher side which astute is of demanding propositions such that of flourishing aptitudes for whole of the world and the country. Business is marked by investments in the long run, business is marked by societal understandings of the business and business is marked by the interest rates prevalent in the country. To associate all round growth for business propositions such that of flourishing attributes we need to support all of the parameters in will with substance else business would always remain a lacuna never to be realised as an optimum feature of the living astute.

There is a channel of activity called polity which is so much soothing to the populations that business as such is classed on the folds of the polity as to how much the polity has worked for the welfare of the populations. The political motives are always engaged in propositions such as eradication of poverty, eradication of illiteracy and generation of employment opportunities through new ventures for the public. Polity categorises the living astute for the people such that the populations comprehend the livings as prescriptions of the polity for their betterment. There are various ways to categorise the functioning of polity. Firstly by measures of autonomy granted to institutions in their functioning secondly by how much the polity comprehends the problems of the people, what measures the polity is undertaking for eradication of the problems of the people, the amount of corruption prevalent in the country, gross nature of relations between nations and various other measures. By measures of autonomy we mean the living astute is demarcated as automatically propelling such that the polity does not need licence raj to curtail the misuse of the autonomy or for that matter the functioning of the autonomous body is found to be perfect on the threshold of government functioning. This astute is specifically oriented for the private sector of the country whereby the nature of business works are found to be satisfactory on the threshold of the government functioning. Thus we do not need licence Raj to curtail the rights of the organisations or associate wide ranging ramifications to guide the forefronts of the industry on civilised platform. The order of livings should be defined as to be fully commensurate with the purposes at hand. The rule for judgement is if the leading purposes of the populations are been fulfilled in an orderly fashion or the norms of livings are defined as too much coarse so as to feel distressful for all the wishes to fulfil in livings. There should be mark of uniformity in the purposes for people and people should judge the potential of the livings to their liking else we are to construe that polity is oversubscribing the norms for the people of the country. The virtues among the people are enormous is the next of judgement which is to be judged for evaluating the performance of the polity. The leading astute on this forefront

is people are living according to civilised rules and regulations while the living astute projects itself to be too much soothing to the living conditions. The grounds of the society are enriched with the norms as prescribed by the polity and there is perfect harmony in the relations which are part of the society. Polity should judge the performance of the public on justice such that justifiable norms are the rules of the law. The people follow just norms in their livings and corruption is not judged as of potential grounds but rights of the people are the leading norms for judgements for defining a true face to the people of the nation. Justice should be associated as the leading prescription for granting true solace to the people of the country. The most virtuous prescription to judge the potential of the polity is to guide the forefronts of livings on prosperous grounds. This is directly related as to how much the polity has gained on the international front such that there is all round appreciations of the leading works undertaken by the country. Marking relations among nations is judged as the potentiality to ensue prosperous grounds in the nation as the leading prescriptions of development are always a dictate of the international order. The more of the prescriptions to judge the performance of the polity are based with the order in livings which are viewed for on potential grounds guiding the future prospects of the nation in compatible folds. There is all round appreciations of the works undertaken by the government and virtues excel automatically for purposes which form the core of understandings among the people. The more of the polity is judged by the performances in the public as to how much the efforts of the polity are been successful and are of gaining grounds for all of the populations in the country. Liberty is the root aspect of all undertakings such that the performance of the government is judged by the amount of liberal prospects with the people and how much liberal prospects are been worked upon for the benefit to the nation. Polity should not judge the potentialities as of profitable to the personal folds but should rule by laws and advocacy for all of the people of the country.

The nature of living circumstances is always a prescription as defined by the ruling government. The purposes as laid with the masses are meant to be fulfilled by the channel of polity. This is most ironical that standards of livings are not same at all over places and polity is thus required to maintain a semblance of understandings such that all of the wishes are categorised and categorical understandings lead the forefront of the polity to mark favour to the populations. The polity is thus required to maintain its working folds in a categorical aptitude such that an order in living persists which fulfils all of the needs in a sequel of understandings. The lacuna which faces polity is if there is order in living that polity can exercise its will at freedom and guide the forefronts of living in a perfect aptitude. But when disorder is prevalent then polity has to exercise its will in hard shell of dominance such that most of the disorders are curtailed by the leading astute of the polity. The jargon to understand livings is all people are engrossed with wishes in living and polity needs to work in an aptitude to guide the forefronts of the people towards cherished goals such that living astute is defined to be too much soothing for the populations. The work culture of the polity thus demands estimating the potential of the populations to work towards leading prospects in livings and we need to understand that polity is by far the only judgement on the living horizon which can grant complete solace to the living astute. The polity is well understood in the forms of political parties and they are true representatives of the people while political parties fully understand the nature of livings such that it will be the free exercise of will by the political party which can fulfil the demands of the people. The free will has more potential to attract the attention of the public and we need to be fully vigilant towards the works of the polity. The political understandings are laid with the public and public should demand proportions in living conditions such that it will be the decisions of the polity which will class as true astute in living or false potential in living conditions. Measure of excellence for the polity would be it categorises its functioning via the medium of institutions such that guiding the forefronts of the public on mass scale and also maintaining a true understanding of the categorical aspects as inlaid with the public while accomplishing all tasks in efficiency. The leading works of the government needs perfect management such that most of the works are realised in potentiality and we construe that polity is working for the people by estimations and evaluations which astute is the core potential understanding on the living front.

