

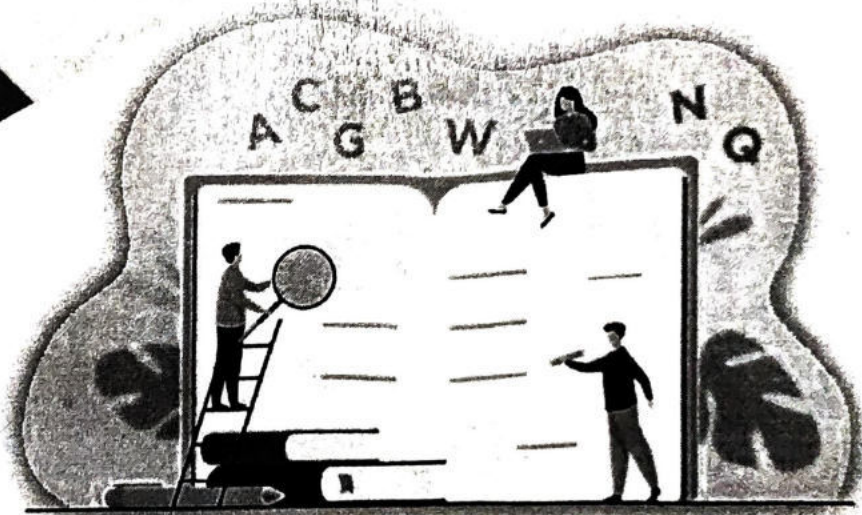
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Research Journal**

Pradnya SANKET

New Trends in Translation Studies



**R.S. MUNDLE DHARAMPETH
ARTS & COMMERCE COLLEGE, NAGPUR (Maharashtra) INDIA**

Dr. Mangesh Patil



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Machine Translation in India

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Abstract: Problem statement: The problem statement is that in a big multilingual society like India, there is a high need for document translation from one language to another. The majority of state government activity is done in provincial languages, whereas official documents and reports from the federal government are written in English and Hindi. Results: In order to have effective communication, these documents and reports must be translated into the proper province languages. Natural language processing (NLP) and machine translation (MT) are two new areas of computational linguistics research. The term "machine translation" refers to the ability of a computer to The application of computers to the translation of texts from one natural language to another is known as machine translation. It is a significant sub-discipline of artificial intelligence as a whole. Conclusion/Recommendations: In India, various machine translation systems have been developed for translation from English to Indian languages using various methodologies. This is the angle from which we will approach this research, beginning with a quick overview of the machine translation systems situation in India, based on data and past machine translation research.

Key words: Machine translation, computational linguistics, language processing

INTRODUCTION As India is a large multilingual country, different states have different regional languages; hence for proper communication there is a need of machine translation. But in India the earliest efforts starts from the mid 80s and early 90s. In India several Institutes work on Machine Translation. The prominent Institutes are as follows:

The research and development projects at Indian Institute of Technology (IIT), Kanpur
National Centre for Software Technology (NCST) Mumbai (now, Centre for Development of Advanced Computing (CDAC), Mumbai

Computer and information Sciences Department, University of Hyderabad

Centre for Development of Advanced Computing (CDAC), Pune

Ministry of Communications and Information Technology

Government of India, through its Technology Development in Indian Languages (TDIL) Project Above Institutes co-operate imperative role in the field of machine translation from the years ago. Most of the machine translation systems have been developed by these Institutes by using various domains. Many of the domains have been identified for the development of domain specific translation systems; parliamentary questions and answers, pharmaceutical information, government documents and notice. Various machine translation systems have been developed in India using various systems for language translation from English to Indian languages.

Machine translation systems for Indian languages: In India Machine Translation systems have been developed for translation from English to Indian Languages and from regional



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Role of SIDBI in Promoting Woman Entrepreneurship in Small Scale Industries for developing SSI.

Mr. Govindaraja A Bhatta

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Dr. Milind A Barhate

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Tulsibag, Mahal, Nagpur.

Abstract:

The national economic scenario shows a healthy and strong situation if its Industrial sector has an upper hand in the phase of continuous development. Small-scale units in India are vital in their contribution to the economy. The enterprises expect some modernisation in their business and hence, look forward for external sources for their business betterment. They try for increasing their business arena and hence need more appropriate entrepreneurial skills and techniques. The best helping hand for such enthusiastic business entrepreneurs is SIDBI: the pioneer financial institution for MSME units. Women the backbone of a family structure is also the backbone of small and household cottage industries. They are the most skilled workforce. They have been treated as mere labourers but have been sidelined when the matter comes to managing the business. The social backwardness has created imbalance in gender based employability and entrepreneurship. Still they are not at the helm of affairs in many cases. They still lag behind in the role of entrepreneurship. Hence SIDBI as well as the financial institutions have introduced many innovative measures. These measures are involved in providing the woman folk the much needed push to manage all the affairs on all fronts like finance, human resource, technology and management.

INTRODUCTION:

Indian Economy and the Small Industries sector

The Economic prosperity of a Nation largely depends upon factors like industrialization, technological and infrastructural development in all sectors, agricultural growth, rising trade and commercial activities and the increased standard of living of the citizens etc. The national economic scenario shows a healthy and strong situation if its Industrial sector has an upper hand in the phase of continuous development. Industrialization is undoubtedly considered the most important indicator

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HIGHER EDUCATION AND QUALITY ENHANCEMENT IN CONTEXT OF INDIAN EDUCATION SCENARIO*

BY

Mr. Govindaraja A Bhatta*

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Abstract:

Education is the vital ingredient for development and progress in the life of an individual. Education contributes in bringing about betterment and stability in a person's life and fosters the chances of creation of good citizens in society. Education is the essence of self-confidence and it is the need of the hour in this present competitive scenario. In the present situation filled with competition and growing demand for varied fields of learning, India has adopted multiple reforms in higher education to adjust up with the current changes and upcoming trends. Simultaneously, it has become equally imperative to assess the quality aspects of higher education; both external and internal. Internal quality enhancement/up gradation highlights many novel policies, methods and practices which can be safely and easily managed and monitored by the academic institutions themselves. This can be also termed as internal academic audit. External quality assurance refers multi institutional policies and practices wherein the quality of higher education institutions and programs are assured while comparing them to others. As a result of increase in number of courses introduced and implemented and also in the number of entrants, there is a dire necessity to improve quality and access of higher education to make it stakeholder friendly. Quality assurance enables educational institutions to be at par in the global scene. This is most essential from the student centric view which will make them actually understand the basic difference between information and knowledge. In this study, I wish to bring forward certain vital ingredients of education like impact of quality assurance on educational institutions the role of different parties like HR Manager/ Evaluator in this quality assurance process and also putting forth some new and generally applicable methods to improve the quality of higher education in India.

Keywords: Quality in Education, NAAC, Quality Assurance, HR Managers, Quality learning

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Introduction:

Educational institutions are the foundation for developing the students and their career. They are also the organizations' which help in moulding the future citizens of the society. They are not only

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Mapping the Scholarship on Mental Health during COVID-19 Pandemic: A Scientometric View

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Ranking and Research Trend : A Comparative Study of Research Output of Top Ten NIRF Ranked Engineering Institutions of India Based on Scientometric Indicators

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Mr. Dubey

Ranking and Research Trend : A Comparative Study of Research Output of Top Ten NIRF Ranked Engineering Institutions of India Based on Scientometric Indicators

Abstract

The first decade of 21st century has witnessed an unprecedented increase of Higher Education Institutions (HEI) in India. In the first decade itself 19493 new colleges and 257 universities were established, bringing the total number of colleges and universities to 31,324 and 493 respectively by the end of 2009-2010 (UGC, 2010) as against 11831 colleges and 236 universities till the year 1999-2000 (UGC, 2000). This sudden surge in the number of institutions attracted many debate on the quality of higher education in the country. Apart from the mandatory accreditation of courses/institutions by government established bodies, in 2015 government of India instituted the National Institutional Ranking Framework (NIRF) to evaluate and judge the annual performance of HEIs through pre defined criteria. This paper reports a comparative study of the scientific publications of national ranked engineering institutions five years on both the sides of launching of NIRF. The study aims to check the trend of research and to find out the relationship between the ranking of institutions in terms of research output and the overall ranking as per NIRF. The study uses scientometric indicators to rank the engineering institutions based on research output and its impact. In order to calculate this, the data of scholarly output of the institutions under study and the citations received to these publications subsequently has been retrieved from WoS. The current study evaluates four primary aspects of research output i.e. productivity, research impact, funding to these research and international collaboration.

Key words - Scholarly Publishing, Research Paradigm, Institutional Ranking, NIRF, Scientometric Indicators, Productivity

Introduction

For over a decade university ranking has been a topic of much discussion because of the globalisation of education leading to urge for quality education in the top ranked institutions. Ranking has been widely considered as an important tool for evaluating the performance,



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Poetic Impressions of Violence in Patel's Verse

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Abstract

This paper is an analysis of some of Gieve Patel's poems which depict violence in today's society. The poet is alarmed at the spurt of violence in the society. He has portrayed violence and death in his poetry with a multidimensional outlook. Gieve Patel raises his voice against the violence in war and communal riots. In his poems there is a relentless and pitiless portrayal of violent acts taking place in almost every nook and corner of the country. Some of his poems like 'Audience', 'Day to Day Gauge the Distance', 'Continuum' and 'University' have been discussed.

Key words: violence, war, suffering, brutality, agony

Gieve Patel is shocked by the unreasonable brutality that he observes in the society. The poet is unable to understand man's cruelty towards fellow human beings. Common place objects make him think seriously that a large gap exists between man and man. His poetry mourns the fact that man has become an 'object'. (As in poems like 'University', 'The Ambiguous Fate of Gieve Patel'). His poetry tries to focus on the tortures involved in the being and becoming of man. Horrific images of mobs in rage and the slashing and slicing of men are depicted in the poem "Audience". The poet is shocked to find that during the inhuman acts of cruelty, the multitude looks on as mute spectators as if humanity has died. It seems as if humaneness is a long-lost thing of the past. In the poem, "The Ambiguous Fate of Gieve Patel, Images of violence abound in his poems in a direct, unemotional yet forceful tone, at times too strange for the refined tastes of the reader.

The poem "University" is a poetic narrative of the cold-blooded annihilation of hundreds of students and teachers by the Pakistani army at Dacca University during the Bangladesh revolt for the liberation of Bangladesh in 1971. The savage in Dacca was accomplished in a flash and the killers moved away unscathed. The horrible massacre makes the poet ask:

"Why should I moan?". The statement is
Ironical. Violence and murder of human beings have
become so routine and incessant that the victim
have become too meek to afford a murmur of revol
Patel ironically equates the massacre of men t
"slaughter of chicken". No one cries when a chicke
is butchered. No wailing, no moaning is hear
Distressfully the poet comments that victim hum
beings have been reduced as insignificant
"chickens". Patel is worried that even a prot
seems to be a folly as mankind is split between
torturer and the tortured, the killer and the kille

Dr. M. Sardeshpande

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Dr. M. Sardeshpande.

Gieve Patel's Verse: a Physician's Voice

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HHH

Abstract

This paper is an analysis of some of Gieve Patel's poems: poetry penned by a physician. 'The Body' is the main motif in many of his poems and seems to be the nucleus of many of his poetic expressions. His poems 'Post Mortem' and 'Forensic Medicine' depict pain both physical and mental; portray Patel's experiences in the medical field, his diagnostic nature. The poetic portrayal is that of a medical professional—logical and clinical. The 'tics and itches' of the human body are vividly depicted. This is a result of his exposure to his handling of patients during the course of his medical profession.

Keywords: Gieve Patel, Doctor, Public Hospital, Post mortem, Patient, Suffering

The 'body images' in Patel's poetry are vividly expressed and this is due to his association with medicine. In an interview with Swapna K. Banerjee, Patel says 'All life's experience can become raw material for your writing. In fact, one of my poems, 'On Mountain' has description of a woman who I'm examining on table.' This statement of Patel clearly sheds light on the body centered theme in many of his poems by virtue of his medical profession. Gieve Patel's poetic world is a firmament starred with viscera vein and abounds in corporeal colour. According to Nita Pillai, "Patel heals and hammers the human body and becomes a self-contained metaphor for life within his poems". (Pillai)

Gieve Patel is not only a poet, painter, dramatist but also a doctor of medicine and he discusses the significant place accorded to the human body in his work and his "a romantic approach" to the body in poetry. In his poem "It Makes" from the volume "Mirrored Mirroring" Patel says: "I am a bead: / sorted, / thumbled, / threaded, / strung, /by / threads of all hues". Indeed, his life is woven from the threads of various vocations and practices --- poet, playwright, doctor, artist, teacher --- as he attempts to continually examine the world around him and within him (Sarma). As a doctor, Gieve Patel is amazed to find that in a short span of time, he has become acclimatized to the various aspects of human anatomy and knows the ins and outs of the human body as well as the surgical instruments used. Dr Patel's perception forms the life of

the poem, 'Public Hospital'. He expresses his dilemma in the opening lines of the poem where he expresses himself about the business of life as a practical minded professional.

How soon I have acquired it all!

It would seem an age of hesitant gestures. (Patel 45)

Quoting a line from the above poem—"A busy man's look of harried preoccupation". When the poet watches himself, there is a creative satisfaction. The poet "embraces the people" and reveals them "in variety of eye, colour, cheek, bone." He also reeks all his bonds in them with needle, knife and tongue. He feels deeply about the tortured soul in a troubled body. While operating a wound, he feels as if he is not only cutting the skin but also stripping the soul. He constantly feels that he performs violation against the human body and the soul. A busy doctor's portrait is versified which is indeed ironic. The following lines depict his feelings.

Autocratic poise comes natural now:

Voice sharp, glance impatient,

A busy man's look of harried preoccupation—
not embarrassed to appear so.

My fingers deft to manoeuvre bodies,

Pull down clothing, strip the soul. (Patel 45)

Patel can see a wounded soul in a wounded body. Constant mental attacks have etched wounds on the soul which are unbearable. His inner voice warns him not to become emotional, and urges him to be rational and practical, otherwise he may make some mistakes while handling patients, as can be seen in the lines below: -

Separate essential from suspect tales.

Weed out malingers, accept

With patronage a steady stream

Of the underfed, pack flesh in them,

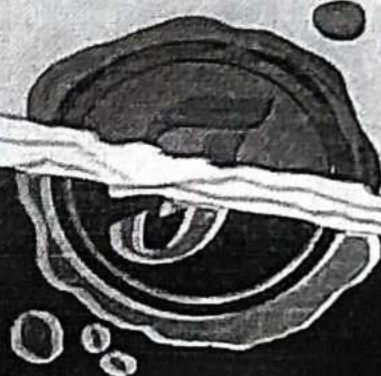
Then pack them away. (Patel 45)

During his professional moments, he observes that his patients feel that treatment is a kind of torture and they detest him. These feelings are expressed in the lines below:

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HIGHLIGHTS OF THE EDUCATION POLICY FOR HIGHER EDUCATION

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Nagpur.

Abstract

The National Education Policy 2020, painstakingly and carefully drafted, envisions inclusive and equitable quality of education and promote lifelong learning opportunities for all by 2030. Rationally and conceptually, the policy presumes education is a well-considered process rather than a determinate system. When education is deemed as a process, it gains flexibility and objectivity, serving the cause of every segment of students.

Further, the NEP2020, appears to have been structured on the five fundamental propositions, namely, holism, equity, inclusiveness, freedom of choice, and objectivity.. These propositions are not merely dynamic but purposive and highly effective expansion of standards and scope of education. How they are consequential are the subject matter of this paper.

Keywords: Equity, field, Holism, Inclusion, objectives, process, system.

Introduction

The National Education Policy enunciated by the Ministry of Human Resource Development, Government of India, it is fascinating to note has appropriately and quite judiciously presumed education as a process rather than a system. Kast Rosenberg (1), states that "every system represents a space with firm and fixed boundaries within which the predetermined inputs get converted into specific output through sub-systems". Every system, as it is, is subject to the following features:

- Every system operates to convert certain inputs into predetermined output,
- It contains primary, secondary and auxiliary parts with specified purpose and place;
- Its functions are almost mechanical and technical without any adjustments; and
- It hardly mutates in correspondence with the time and environment and hence its decadence or dissipation can hardly be averted.

The Indian education system, which was in vogue a more than a century and established by the foreign rulers representing the aforesaid features is ultimately realized to be unworkable if India were to achieve self-reliance and academic excellence in the all the fields namely science, vocation and profession. It has pathetically become worthless from several angles of vision.

The system approach has a number of drawbacks and most significant among them is its inflexibility or rigidity without for any adjustments. As a consequence of this, more often not, its decadence becomes inevitable, howsoever perfect it might be, The Indian education system has been glaring example of the system.

The NEP presupposes that education is a continuous process of teaching and learning and sharing of knowledge for improving the capacity and competence of the pupils and experiences of the teachers. The process takes into account not merely the exigency of the purpose but also the quality and values involved therein. In this context what Dr. Palanivel SM. (2) in his comments seem pertinent, "the National Education Policy has indicatively justified that education is a process which should continue to change according to the exigencies of the environment". The concept of process is inclusive and at the same time open ended.

It would not be out of place to make a specific mention of the *Srimadbhavadgita* that wisely adopt the term, "Gyan Yoga" perceptibly implying that knowledge is a process. As a matter of fact, the term "Yoga" refers to process but not the system as generally presumed by the masses. H.H. Adi Shankaracharya (3) clarifies saying "*Yogah asya pravaha*" The process of knowledge as conceived in the Gita comprises creation, transmission and application. All these three phases have been widely explained in the NEP 2020.

As regards the higher education, the objective as enunciated in the policy document (4) clearly states, "The purpose of quality higher education is, therefore, more than the creation of greater opportunities for individual employment. It represents the key to more vibrant, socially engaged, cooperative communities and a happier, cohesive, cultured, productive, innovative, progressive, and prosperous nation. This

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महात्मा फुले हे जातीव्यवस्थेवर प्रहार करणारे आधुनिक भारतातील पहिले युगपुरुष होत. १९व्या शतकातील प्रबोधनाचे ते प्रमुख प्रणेते आहेत. त्यांच्या सार्वजनिक सत्यधर्मातून मानवतावादाचा व भूतदयावादाचा व्यापक विचार प्रत्ययाला येतो. त्यांच्या इतर ग्रंथातूनही विचारप्रामाण्य व व्यक्तिप्रामाण्याला पोषक असे विचार आढळतात. ज्योतिबांच्या आचारांचा, विचारांचा मुख्य आशय भूतदयावादाचा व विश्वबंधुत्वाचा होता. म्हणून "आधुनिक महाराष्ट्राच्या सर्वांगीण जागृतीचा आदिपुरुष" असे त्यांचे वर्णन केले जाते.

इ.स.१८५२ मध्ये त्यांनी अस्पृश्यांसाठी शाळा काढली. स्त्रियांच्या शिक्षणाचा त्यांनी आरंभ केला. शेतकऱ्यांच्या व्यथांवर उपाय शोधण्याचा यशस्वी प्रयत्न त्यांनी केला. भिक्षुकी, जोशीवृत्तीवर त्यांनी प्रहार केलेत. विधवा पुर्नविवाहाकरता त्यांनी प्रयत्न केलेत. समाजाच्या प्रगतीकरता त्यांनी प्रयत्न केलेत. बाल, वृद्ध विवाहावरही त्यांनी प्रहार केले आहेत. अनिष्ट रूढींच्या विरोधातही त्यांनी आवाज उठविला. मानवांना मानवी हक्क मिळवून देण्यासाठी त्यांनी प्रयत्न केलेत. विद्या, विवाह, धर्मसंस्कार इ. बाबतीत स्त्रीयांना पुरुषांच्या बरोबरीचे अधिकार त्यांना प्राप्त करून देण्याकरता त्यांनी प्रयत्न केलेत. त्यांचा पिंड हा कृतीशील क्रांतीकारकाचा आहे. थॉमस पेनचा त्यांच्यावर प्रभाव आहे. गुलामगिरी हा ग्रंथ त्यांनी १८७३ मध्ये प्रकाशित केला. सामाजिक, आर्थिक, धार्मिक गुलामगिरीवर त्यांनी प्रहार केला. त्यांची जन्मभूमी व कर्मभूमी महाराष्ट्र होती. म.फुले म्हणतात,

"विद्येविना मती गेली मती विना निति गेली
नीति विना गती गेली गती विना वित्त गेले
वित्ताविना शूद्र खचले इतके अनर्थ एका अविद्येने केले"

शिक्षणाच्या सार्वत्रिकीकरणाचे जनक महात्मा ज्योतिराव फुले आहेत. ते केवळ बोलघेवडे सुधारक नाहीत तर प्रत्यक्ष कृतीतून कार्य करणारे समाजसुधारक आहेत. स्त्रीयांनी शिकावे, आपल्या पायावर उभे राहावे याकरिता त्यांनी प्रयत्न केले. रिकामे मन भूताचे घर बनते. माणसाचे मन शिक्षणामुळे सुदृढ बनविता येते. नेहमीच्या विषयांबरोबरच शेतकीचे प्राथमिक ज्ञान तसेच नैतिक व आरोग्यविषयक ज्ञानही विद्यार्थ्यांना लाभावे असे अभ्यासक्रम असावेत असे त्यांनी म्हटले आहे. शासनाने याकडे लक्ष पुरवावे म्हणून त्यांनी प्रयत्न केले. शिक्षण पूर्ण होताच अग्रक्रमाने नोकऱ्या द्याव्यात असेही त्यांनी म्हटले आहे. भारतीय नवसमाजाच्या निर्मितीच्या दृष्टीने त्यांनी विचार केला. सर्वस्पर्शित्व ओतले होते. म्हणून ते एक श्रेष्ठ भारतीय शिक्षणतज्ज्ञ ठरतात. शेतीची उत्पादकता वाढावी म्हणून म.फुले यांनी काही उपाययोजना सुचविल्या. त्यामध्ये शेतीसाठी पाणीपुरवठा करावा, पाणी अडवा, पाणी जिरवा मोहिम राबवावी. बांधारे बांधणे, शेतीत पाणी मुरविणे, तलाव बांधणे, धरणे बांधणे याचा वापर करून शेती बागायती करावी असे त्यांनी सुचविले.

करविषयक विचार -

कर हे सरकारी महसुलाचे महत्वाचे साधन होते. आवश्यकतेनुसार कर वसूल केले जात होते. शेतकऱ्यांना कर भरण्याकरिता स्वतःच्या जमिनी देखील विकाव्या लागल्या होत्या.

व्यवसायासंबंधी विचार -

इंग्लंडमध्ये झालेल्या औद्योगिक क्रांतीचा परिणाम भारतातील बारा बलुतेदारावर होऊन त्यांचा व्यवसाय धोक्यात आला. शेतकऱ्यांचा तांदूळ व कापूस कमी दरात घेऊन इंग्रजांनी इंग्लंडमध्ये जास्त दरात विकला. लॉक व रूसो या पाश्चिमात्य विचारवंतांचा त्यांच्यावर परिणाम होता.

आपल्या अखंडादी काव्यरचनेत मानवाचा धर्म एक आहे असे ते म्हणतात. सर्वांचा निर्मीक एकच आहे असे ते म्हणतात.

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प्रा.डॉ.शुभांगी परांजपे (डोरले)

आर.एस.मुंडले धरमपेट कला व वाणिज्य महाविद्यालय, नागपूर

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प्रस्तावना . :

मंगेश पाडगांवकर हे मराठी काव्यसृष्टीला पडलेलं सुखद स्वप्न आहे. मराठी कवितेच्या सौंदर्यवादी परंपरेचे समृद्ध दर्शन त्यांनी घडविले आहे. काव्य करीत असताना मानवी जीवनातील विविध भावछटांचा परामर्श घेण्याचा त्यांनी प्रयत्न केला.

काव्य अगोदर झाले नंतर झाले जग सुंदर।

रामायण आधी झाले नंतर झाले राम जानकीवर॥

हे सर्वांनी ध्यानात घ्यावे. कविता म्हणजे शब्दशिल्प होय. पाडगांवकरांना 'उद्याचा थोर कवी' म्हणून वि.द.घाटे यांनी गौरविले आहे. पाडगांवकर निसर्गपंढरीचे वारकरी आहेत. पाडगांवकरांची कविता नाट्यकवितेचे अंग फुलविण्याचा प्रयत्न करते. कथाकाव्य, नाट्यकाव्य, भावकविता, बालकविता अशी विविध रूपे पाडगांवकरांच्या कवितेने धारण केली आहेत.

थॉमस पेनचे राजनैतिक निबंध १९५७ साली प्रकाशित झाले. कमला सुब्रह्मण्यम यांच्या मूळ इंग्रजी महाभारताचा 'कथारूप' महाभारत या नावाचा दोन खंडी अनुवाद केला आहे. निबंध, कथा, नाटक, कादंबरी व आत्मचरित्र असे सर्व प्रकार हाताळले आहेत. १७ अमेरिकन साहित्यकृतीचे अनुवाद केले आहेत. समकालीन गुजराथी कवितांचा त्यांनी केलेला अनुवाद 'अनुभूति' या नावाने प्रकाशित झालेला आहे. मीरा, कबीर, सुरदास यांच्या निवडक पदांचे अनुवाद त्यांनी केले आहेत. रोमिओ आणि ज्युलिएट, दी टेम्पेस्ट (वादळ) या शेक्सपियरच्या तीन नाटकांचे भाषांतरही त्यांनी केले आहे. जे कृष्णमूर्ती यांच्या पुस्तकात 'शिक्षण' जीवनदर्शन या नावाने अफाटाराव, आता खेळा नाचा, द कॉज (निबंधसंग्रह), विदुषीक ज्युलियस सीझर नाटक, वादळ-नाटक, पापड कविता विशेष गाजली.

खालील कवितासंग्रह प्रसिद्ध आहेत - आनंदऋतू, आनंदाचे डोही, उदासबोध, उत्सव, कबीर, काव्यदर्शन, गझल, गिरकी, चांदोमामा, छोरी, जिप्सी, तुझे गीत गाण्यासाठी, तृणपर्णे, त्रिवेणी, धारानृत्य, बोलगाणी, भटके पक्षी, भोलानाथ, मुखवटे, मोरू, राधा, वात्रटिका, वेडं कोकरू, शब्द, शर्मिष्ठा, शोध कवितेचा, सलाम, सुट्टी एके सुट्टी, क्षणिका, सूरदास?

गाजलेल्या कविता - अखेरचे येतील शब्द, अफाट आकाश, आता उजाडले, जेव्हा तुझ्या बटांना, दार उघड....., मी रुले न काही नुसतेच पाहिले, सांग सांग भोलानाथ, सावर रे सावर रे उंच उंच झुला, टप टप करित अंगावरती प्राजक्ताची फुले. बापट, पाडगांवकर, कंदीकर या त्रिकुटाने १९५३ पासून एकत्र काव्यवाचन करण्याची प्रथा पाडली.

गौरव अध्यक्ष, मराठी बालकुमार साहित्य संमेलन, संगमनेर इ.स.२०१०, अध्यक्ष, विश्व साहित्य संमेलन (इ.स. २०१०) म्हणून त्यांनी जबाबदारी पार पाडली.

सलाम या कवितेकरिता इ.स. १९८० साली साहित्य अकादमीचा पुरस्कार लाभला. महाराष्ट्र भूषण २४.११. २००८ व पद्मभूषण २०१३ मध्ये मिळाला.

काव्यनिर्मितीचे प्रारंभी कवी कुणाचे तरी अनुकरण करीत असतो. आपल्या मनातील सूर कुणाच्या तरी सुराशी जुळतात अन् शब्द आकार घेतात. काव्य जन्माला येतं. पाडगांवकरांच्या कवितेचे विश्लेषण करण्यापूर्वी त्यांची काव्यप्रतिभा बा.भ.बोरकर, कुसुमाग्रज यांच्याशी पाडगांवकर जवळीक साधण्याचा प्रयत्न करतात. बोरकरांच्या कवितेत प्रियकर जसा आपल्या प्रेयसीला हसत खेळत गात यायला सांगतो, तिच्या येण्याने हृदय पुलकित होते, जिविताचे धागे गुंफले जातात. धारानृत्यातील कविताही विस्तारलेली आहे. बोरकरांप्रमाणे ते सौंदर्यपूजक आहेत. बालकवींप्रमाणे निसर्गकवितेची ते लयलूट करतात. निळयासावळ्या नभाला मोहक हळवी सोनेरी किनार आहे. चाफयाचे मितभाष्य, जाईजुईची नजाकत, पारिजातकाची कोमलता, तरुतरुचे रेशीमबंध, चंद्राचे रजतशिल्प या सर्वांची दखल पाडगांवकरांनी आपल्या साहित्यात घेतली आहे. मृणाल डोळ्यांना जसे आपण बघतो ते दृष्टिसुख स्वर्गसुखापेक्षा कुठेच कमी पडत नाही. डोळ्यांच्या पापणीत अडकलेल्या अश्रूंचा बिंदू मोतीवत भासतो. शब्द भावपूर्ण अर्थवाही असावेत. "नाविक आम्ही फिरतो सात नभांखाली" अशी उत्तुंग कल्पनारम्यता, कल्पनाविलास आणि कल्पनाचमत्कृतीचा अभिजात ढंग कुसुमाग्रजांच्या कवितेत जाणवतो. कविता एक

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APPLICATION OF TECHNOLOGY FOR IMPROVING PERFORMANCE OF ELITE ATHLETES OF NAGPUR CITY – A STUDY

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Introduction

In today's world, the field of sports is adopting technological innovations very fast. This is primarily because of the cut throat competition at all the levels of sporting tournaments. Moreover, this technological adoption is done by combining natural athletic talent with advanced analytics and in some cases even artificial intelligent. The aim of all these interventions is obviously to produce the best possible outcomes on the playing field of sports. It has been seen that the great sport performance excites people as a triumph of human effort (Barr, 2016), however, presently there a number of behind the scenes processes that ensure such a triumph and top amongst it is the use of technology. In a recent article Cave and Miller (2015) stated that technology plays an increasing role in assisting professional athletes as well as amateur runners to engage in competitive sport.

Technology is described as any tangible, conceptual, or procedural element of modern sport and exercise science aimed at progress (Fecnberg, 1999). The includes everything from advancements in running shoes, wearables (like Apple or Garmin watches) and eyewear to different ways of thinking about the body as technological. Indeed, technology plays an important part in modern sport, with it being a necessary part of some sports, and used in others like athletics to improve performance. The thematic applications of technology include, sporting equipment; clothing and wearable's; facilities; competition adjudication and formats; media broadcasting and communications and performance analytics. However, not all the coaches use all the above mentioned approaches

for performance improvement, but most of them nowadays collect data of athletes performance using wearables like Apple, Garmin and Samsung watches (Bass & Eynon, 2009). Moreover, Turner (2013) has given credit to these technological adoptions for emergence of the modern day sports superheroes.

The right tech can have a massive impact on an athlete's ability to perform and improve over time. It allows athletes to replicate different situations they might face during competition, become more informed about their recovery, and take a data-driven approach when training. Thus, it is very clear that technology increasingly is playing a leading role in the enhancement of sporting performance, especially in the athletics field. Every year we are witnessing improved performance of the athletes and previously unthinkable timings are fast becoming achievable. Moreover, this has not been restricted to the International level tournaments, but the local and regional level tournaments have also seen improved performance of the athletes. The literature showed that on wider scale the technological intervention is very common vis-à-vis use of wearables and hence, in view of it, this study was carried out to check the use of modern day technology by the elite athletes of Nagpur City for improving their performance in various tournaments.

Research Methodology:

Design of Study

A descriptive research design was employed for conducting this study, where the elite medium and long distance runners (participating in University and National level tournaments) were selected. All the study participants were from

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**'CONTEMPORARY APPROACHES AND APPLICATIONS IN
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A Comparative Study of Personality Patterns of Post- Graduate Students of Physical Education

Dr. Vishakha A. Joshi

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Abstract

The present study has been conducted to find personality patterns of post graduate students of physical education in Babasabheb Ambedkar Marathwada University, Aurangabad (M.S.) India. Forty five(45) students of P.G. from Physical Education Department of Babasabheb Ambedkar Marathwada University, Aurangabad in the academic year 2017-18 and 2018-19 were selected for the study. Cattell 16 PF questionnaire with 'A' form was used for data collection. The study included different students from Maharashtra Kashmir and Punjab who were studying at Babasabheb Ambedkar Marathwada University, Aurangabad. The different personality patterns have been seen among Punjabi, Kashmiri and Maharashtra students.

Key Words – Personality Pattern and Personality

Introduction

The concept of personality type refers to the psychological classification of different types of individuals. Personality types can be distinguished from personality Trait which come in different levels or degrees types involved qualitative difference between people, where as traits involve quantitative differences. According to type theories for example – Extroverts and Introverts are the two fundamentally different categories of people. According to trait theories Introversion and extroversion are the parts of coetaneous dimension, with many people in the middle.

Personality has been widely acknowledged as an important aspect of physical ability. Experts in the field of Sports Psychology believe that certain personality traits are the only real differentiator between success and failure in sports. Others state that there is insufficient evidence that a positive contribution to personality occurs through high level competitions. In recent years a variety of questionnaire has been used to investigate the athlete's personality. Additionally there is growing evidence that personality traits are sorts specific and predictable.

This paper has been prepared as an attempt to distinguish personality pattern of post graduate students of physical education in Dr. Babasaheb Ambedkar Marathwada University, Aurangabad (M.S.) India. It has been seen that different students from Maharashtra Kashmir and Punjab who were studying in the said university, the study may reveal the different personality patterns of students which have different culture different educational, social and physical background.

Methodology

The great majority of empirical research in the sports personality has utilized the assessment device which embody the factor theory as their main premise as expressed by Cattell. Cattell's 16 PF Questionnaire with 'A' form was given to the 45 students of Post Graduate from Physical Education Department of Dr. Babasaheb Ambedkar Marathwada University, Aurangabad, in the year 2017-18 and 2018-19. The post graduate students were briefed about the test to avoid confusions. They were also instructed to give true answers. After completion of the test students were asked to give personal data in the personal data bank. This was cross verified from the records available with the Department of Physical Education and Sports, Dr. BAMU, Aurangabad.

The scoring of completed questionnaire was done according to the method mentioned in the manual of 16 PF. 16 PF consist of 187 statements, out of them 2 were meant for knowing whether the

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Dr. V. Jiwantale

महात्मा गांधी : राजकीय नेतृत्व

प्रो. डॉ. विनायक जीवनराव

ज्येष्ठ अध्यापक, राजकीय शास्त्र विभाग, महाराष्ट्र शासकीय विद्यापीठ, मुंबई

महात्मा गांधी यांचा अविभाज्य भारताचा जनक व विराजता राजकीय नेतृत्व गुणगुण होते. यांच्या राजकीय नेतृत्वाचा मानवाची संलग्नता तसेच भारताच्या धर्म्य भूतवस्तूतून घटनांचे या तत्वाचे संशोधन गुणगुण यांच्या अविभाज्य नेतृत्व चिंतकांना आणि मूल्यमापकांना नवे मंथन सुरू झाले.

महात्मा गांधी यांच्या अंगी असलेली मर्यादा आणि प्रयाणिकेपणामुळे, या निश्काळ भावना ओसणत असलेल्या सभ्यतेत कडक आणि दगडा प्रमाणे कठोर सत्य व अहिंसा या गुणगुणाने मानवी दुस्मानी जग, अंधार विरुद्ध लढा या सारख्या अनेक समाजातील घटकांसाठी स्वतःचे आयुष्य खर्च करत होते. अखेर महात्मा यांच्या उभे राहणारे भारताचे कुशल रचनाकार होते.

राष्ट्रपिता महात्मा गांधी स्वतः आज आणि येणाऱ्या उज्ज्वल भाविण्यासाठी प्रेरणास्त्रोत राहतो. दररोज जीवन अखंड आत्माला ज्या गोष्टींची गरज असते, तेच स्थान मानवी जीवनात आणि संस्कृती मध्ये आहे. गांधी यांनी लुधर चिन्म जूनियर यांचे 'अहिंसेचा ताकद' या पुस्तकात मेरी किंग म्हणतात "गांधीजींनी बुद्धवादा विरुद्ध अहिंसेचा विरुद्ध जातीभेदाविरुद्ध लोकशाहीत सर्वांचा महभाग असावा, या साठी स्वयंभूत दुष्पन्न स्थान दिल्यामुळे त्यांच्या आर्थिक शोषणाविरुद्ध धार्मिक व वांशिक वर्चस्ववादाविरुद्ध त्यांच्या आर्थिक शोषणाविरुद्ध धार्मिक व वांशिक वर्चस्ववादाविरुद्ध, तसेच सामाजिक, राजकीय परिवर्तनासाठी अहिंसक मार्गांना वापर करून ज्या यशाचे लक्ष ठेवून लढ्याचे नेतृत्व केले, अनेक विषयांसंबंधी त्यांना असलेल्या निष्ठाळ्यामुळे एका दृष्टीने पाहिले असता त्यांच्यासाठी ते एक निरालेख गांधी असतात. जोपर्यंत वंशभाव वांशिक शुद्धीकरण धार्मिक अस्वस्थता अंतर्गत सत्तेच्या लक्ष्याने तांबा घेण्याच्या धोक्यात जाणवत राहिले तो पर्यंत लोकांना गांधीजींची आठवण होतच राहिल, त्यांच्यासून मुक्ती मिळाल्या खेरीज त्यांचा उपयोग संपुष्टात येणार नाही."

महात्मा गांधी यांचे राजकीय नेतृत्व म्हणजे त्यांचे कर्तृत्व नेतृत्वापेक्षाही त्यांच्यात असलेला महात्माचा रूप. त्यांच्या कुठलेही नेतृत्व करायचे असेल तर अहिंसक मार्गांनी आणि सत्याचा आधार घेऊन जेले पाहिजे, यमाती त्यांनी आपले व्यक्तिमत्त्व धैर्यशाली, निश्चयी, जनसंपर्क, संघटन, व्यवस्थापन व्यापक दृष्टीकोण, आत्मविश्वास व गुणांचे विस्ताराने मंथन या लेखात केल्या जाईल.

महात्मा गांधीचा दूरदृष्टीकोण :-

गांधीजींचा दूरदृष्टीकोण हा तीन ते चार घटकांवर अवलंबून आहे. सत्य, अहिंसा, प्रेम व त्यांचे त्यातील अंतर्भाव. सत्य म्हणजे मानव धर्म आहे. सर्वत्र मानवजातीने अहिंसेचा मार्ग पत्करला पाहिजे. प्रेमाने माणस जोडल्या जाऊन प्रेम म्हणून माणसावर प्रेमाचे अधिपत्य असले पाहिजे. तेव्हा माणसातील द्वेष, मत्सर, नित्य वाईट प्रभुत्व प्रेमाने नष्ट होऊन मिळविता येते. इतिहासातील पाने नजर खालून घातली असता, हुकुमशहाती, लुट्या व इतरांना भीती दाखविण्याच्या व्यक्तींचा प्रभाव काही काळापुरताच शिल्लक राहतो. परंतु संत महंत, तत्ववेत्ते, महापुरुष यांनी प्रेम आणि वैज्ञानिक दूरदृष्टीकोण यावर आधारलेली विचारसरणी आजही परभगदीस येऊन सामाजिक परिवर्तन घेतात. त्यांच्या पंथे म्हणून माणसाने सत्यासाठी जगावे, सत्यासाठी झगडावे इतरांना दुखवू नये या हत्या करू नये, जगावे याच्या म्हणून सत्या झाला आणि बकाय महान झाला. असे निश्चित प्रकार आपणाले दिसून येतत. महात्मा गांधी यांनी अखेरच्यात राजा हरिश्चंद्र यांची कथा वाचली, त्यात राजा हरिश्चंद्रावर अनेक संकटे आली होती पण त्यांना

गोलपीठा:—एक आकलन

प्रा. डॉ. विनोद जीवनतारे

आर. एस. मुंडले धरमपेठ कला व

वाणिज्य महाविद्यालय, नागपूर

परिचय:—

डॉ. बाबासाहेब आंबेडकर नेतृत्व में और विशेष रूप से महाराष्ट्र में दलित समुदाय में जो परिवर्तन हुआ है, वह भारत के इतिहास में एक महत्वपूर्ण मोड़ है। डॉ. बाबासाहेब आंबेडकर से प्रेरित हो कर दलित जनमा द्वारा मानव पहचान और सामाजिक एकता के लिए आंदोलन अभी भी जारी है।

समानता सामाजिक न्याय पर आधारित है। यह भारत में सामाजिक व्यवस्था की स्थापना तक जारी रहेगा। आज दलित साहित्य सामाजिक आंदोलन का एक अभिन्न अंग बन गया है। दलित आंदोलन की देन है। डॉ. बाबासाहेब आंबेडकर से प्रेरित होकर नामदेव ढसाल अपने व्यक्तीमत्त्व से सामाजिक आंदोलन में एक नेतृत्व बन कर सामने आए। आम आदमी के जीवन की समस्याओं का हेतू संघर्ष करने के लिए एकमात्र स्थान दलित साहित्य बन चुका है।

नामदेव ढसाल ने अपने प्रश्नों और विचारों को व्यक्त करने लिए कविता का प्रयोग किया। नामदेव ढसाल मराठी साहित्य में एक अलग धारा बनाने में अग्रणी कवी के रूप में प्रसिद्ध हुए। उन्होंने अपने पहले काव्यसंग्रह 'गोलपीठा' से शुरू करके समाज और राष्ट्र के उत्थान की गति निर्धारित की। नामदेव ढसाल की कविताओं का संग्रह गोलपीठा कविता के विद्रोही संग्रह के रूप में मराठी कविता के क्षेत्र में प्रमुखता से आया। इससे काव्य जगत में हलचल मचा दी। इससे उन्हें एक विद्रोही और विद्रोही कवी के रूप में जाना। उन्होंने परंपरा को तोड़कर कविता को एक अलग आयाम दिया। ढसाल की कविता रोखठोक, क्रांतिकारी तथा भविष्यदर्शी है। १९७२ में प्रकाशित नामदेव ढसाल की 'गोलपीठा' के संग्रह में ४६ कविता है। इस संग्रह में विजय तेंडुलकर की प्रस्तावना बहुत ही समर्पक है। ढसाल ने सबसे पहले गोलपीठा का जीवन समाज के सामने पेश किया।

गोलपीठा मुंबई में एक वेश्यालय है। अपने ग्राहकों को बुलाकर वहां की वेश्याओं की जिंदगी वहां के सभी लोगों की जुबां पर आ गई है। उनकी पिडा का करुण स्वर मन को व्याकुल करता है। इस संग्रह गोलपीठा में सामाजिक अवसाद, दुख, विद्रोह, संस्कृति और समाज के बारे में विस्तार से चर्चा करेंगे।

“मी तुला शिव्या देतो, तुझ्या ग्रंथाला शिव्या देतो

तुझ्या संस्कृतीला शिव्या देतो, तुझ्या पाखंडीपणाला शिव्या देतो”

अनादि काल से मनुष्य ने सभ्यता की बेडीयों को पहनकर मनुष्य की चेतना को रेंदा है। डॉ. बाबासाहेब आंबेडकर के विचार के अनुरूप, उन्हें पता चलता है की, चार्वाक से संत तुकाराम के वंशज है। आपके पाखंड को कोसते हैं, “आज संस्कृति के नाम पर आत्मा, परमात्मा, मोक्ष, ईश्वर होने का भय बताकर गीता का ज्ञान पिलाकर, उसी रक्त मास से बने हुए लोगों के गले में मटका बांधकर और काठी लगाकर संस्कृतिके नाम पर गाव

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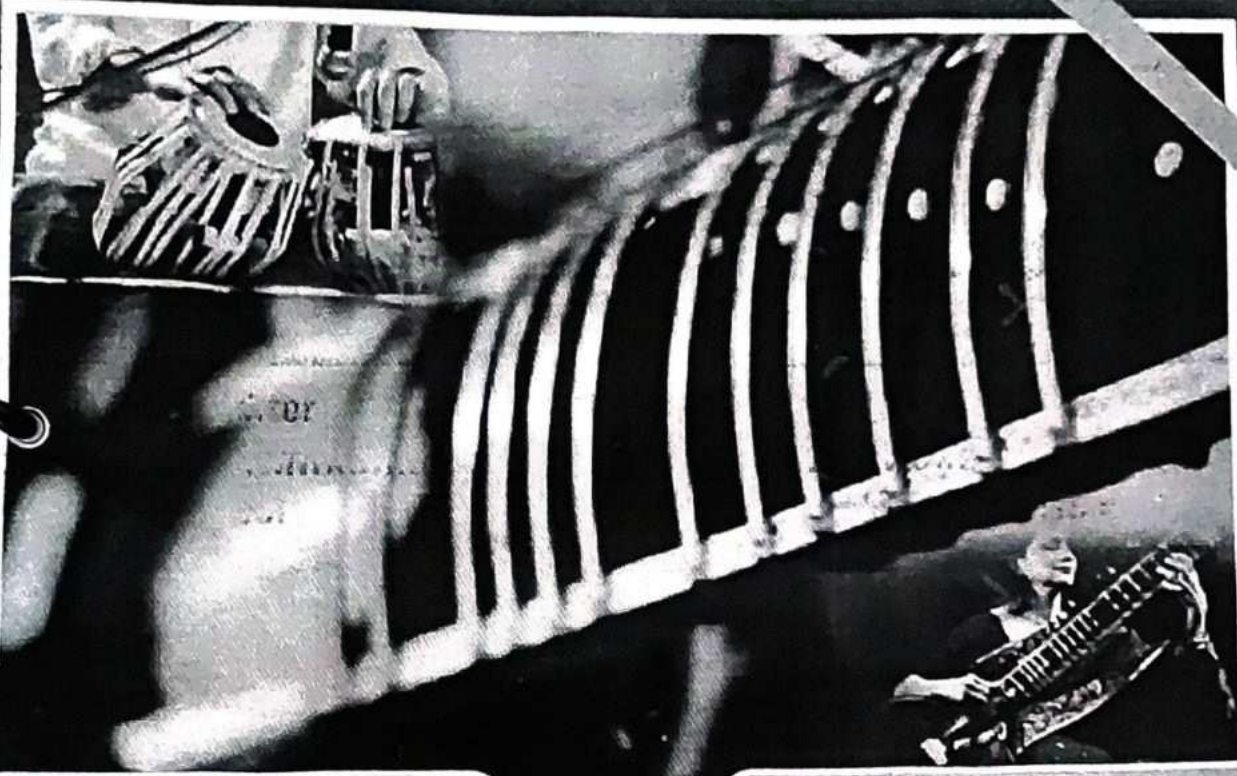
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Dr. Chandrakapure



हाल ही में मैं एक शादी में गया था। जिस लड़की की शादी थी, उसके पिता एक जमाने में फिल्म संगीत से संबंधित रहे थे। शादी की रस्म के नुरत बाद दुल्हन के पिता सबको संबोधित कर बोले, मैं आपके सामने एक गीत सुनाने जा रहा हूँ। मंच पर कोई भी वाद्ययंत्र टिखाई नहीं पड़ रहे थे। और देखते ही देखते उन्होंने अपने मोबाइल पर एक हिन्दी फिल्मी गीत की धुन लगाकर गीत गाया। उसके बाद तो जैसे फिल्मी गीतों का सिलसिला ही चल पड़ा, गानेवाले भी कम नहीं थे, वर — वधू दोनों ही पक्षों की ओर से गायकों की जैसे कतार — सी लग गई। गायन की गुणवत्ता के संबंध में कोई भी टिप्पणी करना उचित नहीं। ऊपर वर्णित घटना में कोई भी अनोखापन नहीं है, आजकल ऐसे वाकिए बहुतायत में देखने को मिलते हैं। इससे यह अनुमान निकालना अनुचित न होगा कि कराओके गायन की यह विधा द्रुत गती से फैलती व जनप्रिय होती जा रही है। और ऐसा हो भी क्यों न —

होग लगे ना फिटकरी,

रंग चोखा का चोखा!!

कमतर प्रयासों में आप गायक बन जाते हैं! नयी तकनीक की वजह से इंटरनेट की सुविधा (उपलब्धता व गति) काफी सस्ती हो चुकी है। कोई भी इंटरनेट से अपने प्रसिद्ध गीत का ट्रैक मिनटों में ढूँढ सकता है। उसे चला दिया, और हम भी चल पड़े साथ — साथ। वस्तुतः गायक बनना न कभी इतना आसान रहा है, न अब ही है। सिर्फ कराओके ट्रैक की सुविधा के कारण यह मीठी गलतफहमी चारों ओर फैल रही है। आप

ट्रैक पर गा रहे हों या वाद्ययंत्रों की संगत के साथ, आपको सुरीला होना ही पड़ेगा सदैव। लय का ध्यान तो कराओके ट्रैक पर बहुत अधिक रखना पड़ता है। अनजाने में एक मात्रा का फर्क भी आया, तो संपूर्ण गाना बेलय हो जाता है। वहाँ 'एडजस्ट' करनेवाले कोई साजिंदे नहीं होते। यहीं कराओके गायन के एक नकारात्मक पहलू की ओर ध्यान जाता है — इस नई विधा के कारण कितने ही वाद्यसंगीत के कलाकार बेरोज़गार हो चुके होंगे?! वर्तमान लॉकडाउन की स्थिति में दुर्लभ हो चुके सचमुच के 'लाइव' संगीत कार्यक्रमों के दृश्य की कल्पना कीजिए। मंच पर हाथ में माइक लिए गायक कलाकार, एवं उनके पीछे वाद्यवादकों का समूह तो अवश्य होता है। वाद्ययंत्र इलेक्ट्रॉनिक ही सही — पर बजाने वाले तो मनुष्यप्राणी ही हुआ करते थे। ऐसी महफिलें ही इन कलाकारों के निर्वाह का साधन हुआ करती थीं। जिसे हम भारतवासी 'आर्केस्ट्रा' के नाम से जानते हैं, उसके बिना तो सुगम या फिल्म संगीत कार्यक्रमों के आयोजन की हम कल्पना भी न कर पाते। कराओके की आधुनिक तकनीक ने इन सभी संगीतजीवी सज्जनों के सामने बेरोज़गारी का संकट खड़ा कर दिया है।

आज जो पीढ़ी ४० से ६० वर्ष की आयु में है, उन्होंने आकाशवाणी का वह दौर भी सुना है जिसमें स्व. मुहम्मद रफी, किशोर कुमार, आशा भोंसले, लता मंगेशकर, हेमंतकुमार, मुकेश जैसे दिग्गज कलाकारों के निहायत ही खूबसूरत नगमों कमाल की सुरीली धुन के साथ सुने हैं। उनमें जो शौकिया गानेवाले हैं उनका यह सपना कि 'काश! हम भी ऐसी

वर्ष-7, अंक-13
(अर्धवार्षिक शोध पत्रिका)

सम्पादक

डॉ. मधु रानी शुक्ला

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2. सांगीतिक साहित्य में गंगा
3. हवेली संगीत एवं अष्टछाप कवि
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सहायक प्राध्यापक

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प्रस्तावना

प्रस्तुत लेख में हिंदुस्थानी संगीत की थाट पद्धति की उपयोगिता प्रतिपादन करते हुए, नव आधुनिक काल की माँग के अनुसार थाट पद्धति में कुछ भराव दिखाए हैं। करीब सौ - सवा सौ साल पूर्व स्थापित इस पद्धति को कालानुसार अद्यावत् करने में कुछ अल्पस्वल्प योगदान करने का लेखक का प्रयास है।

विषय प्रवेश

दक्षिण के पं. व्यंकटमखी इन्होंने एक सप्तक में 72 मेलों की उत्पत्ति सिद्ध की। किन्तु कर्नाटकी संगीत के व्यवहार में 19 मेलों का ही चलन रहा। आधुनिक संगीत महर्षि पं. विष्णु नारायण भातखंडे जी इन्होंने इन्हीं 72 मेलों से उत्तर भारतीय संगीत में संभव 32 मेलों का उल्लेख किया, यद्यपि व्यवहार के लिए इनमें से 10 उपयोगी थाटों का आविष्कार किया। इन 10 थाटों में तात्कालीन प्रचलित लगभग सभी राग वर्गीकृत हो पाए।

आधुनिकोत्तर संगीत के व्यवहार में इन्हीं 10 थाटों से व्यवहार किया जाता है। जहाँ थाट पद्धति अधूरी लगती है वहीं रागांग पद्धति का भी सहारा लिया जाता है।

विषय वस्तु

परमाचार्य पं. भातखंडे जी ने थाट की जो अवधारणा प्रस्तुत की है, उसके कुछ नियम निम्न प्रकार से हैं। इन नियमों के सर्वपरिचित होने का तथ्य स्वीकारते

हुए भी प्रस्तुत लेखक इन्हें उल्लेखित करना चाहता है, क्योंकि उनमें से कुछ पर नया विचार प्रस्तुत करना है :

1. थाट में 7 तथा 7 ही स्वर होने चाहिए।
2. वह 7 स्वर 'सा रे ग म प ध नि' इसी क्रम से आने चाहिए।
3. थाट में केवल आरोह होता है, अवरोह की आवश्यकता नहीं।
4. थाट में एक स्वर के दो रूप नहीं आने चाहिए।
5. थाट में रंजकता की आवश्यकता नहीं होती, क्योंकि थाट गाए नहीं जाते।

'सप्तक' यह थाट से भी मौलिक संकल्पना है। सप्तक में सात स्वर होते हैं। भारतीय संगीत के सप्तक में षड्ज तथा पंचम को अनन्यसाधारण महत्व प्राप्त है। यह 'अचल स्वर' कहलाते हैं, जो अपने नियत स्थान से नीचे या ऊपर नहीं खिसकते। इसीलिए यह कोमल या तीव्र नहीं होते। उर्वरित पाँच स्वरों के कौन से रूप लिए जाते हैं, इसी पर थाट का नाम अवलंबित होता है।

हिंदुस्थानी संगीत में संभव 32 थाटों की उत्पत्ति:

पूर्वार्ध

- 1 सा रे ग म
- 2 सा रे ग म
- 3 सा रे ग म
- 4 सा रे ग म
- 5 सा रे ग मे
- 6 सा रे ग मे

उत्तरार्ध

- i प ध नि सां
- ii प ध नि सां
- iii प ध नि सां
- iv प ध नि सां

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Women's Empowerment in India: Issues, Challenges

Associate. Prof. Prakash H. Sahare

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Abstract :

Empowerment of women has become one of the most important concerns of 21st century. But practically women empowerment is still an illusion of reality. We observe in our day to day life how women become victimized by various social evils. Women Empowerment is the vital instrument to expand women's ability to have resources and to make strategic life choices. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. The study attempts to analyze the status of Women Empowerment in India and highlight the Issues and challenges of Women Empowerment

Key Words: Women Empowerment, Education, Health, Socio-Economic Status economic self reliance India

Introduction

In the history of human development, woman has been as important as man. In fact, the status, employment and work performed by women in society is the indicator of a nation's overall progress. Without the participation of women in national activities, the social, economical or political progress of a country will be stagnated. Empowerment of women is essentially the process of upliftment of economic, social and political status of women, the traditionally underprivileged ones, in the society. It is the process of guarding them against all forms of violence. Women empowerment involves the building up of a society, a political environment, wherein women can breathe without the fear of oppression, exploitation, apprehension, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated structure. As far as their social status is concerned, they are not treated as equal to men in all the places. In the Western societies, the women have got equal right and status with men in all walks of life. But gender disabilities and discriminations are found in India even today.

Concept of Empowerment

Empowerment is a multidimensional process, which should enable women or group of women to realize their full identity and power in all spheres of life (Surekharao and Rajamanamma, 1999). It consists of greater access to knowledge and resources, greater autonomy in decision making to enable them to have greater ability to plan their lives, or to have greater control over the circumstances that influence their lives. Generally development with justice is expected to generate the forces that lead to empowerment of various sections of population in a country and to raise their status specially in case of women.

Review of Literature

H. Subrahmanyam (2011) Compares women education in India at present and Past. Author highlighted that there has a good progress in overall enrolment of girl students in schools. The term empower means to give lawful power or authority to act. It is the process of acquiring some activities of women.

M. Bhavani Sankara Rao (2011) has highlighted that health of women members of SHG have certainly taken a turn to better. It clearly shows that health of women members discuss among themselves about health related problems of other members and their children and make them aware of various Government provisions specially meant for them.

Rajeshwari M. Shettar (2015) The Empowerment of Women has become one of the most important concerns of 21st century not only at national level but also at the international level. Government initiatives alone would not be sufficient to achieve this goal. Society must take initiative to create a climate in which there is no gender discrimination and women have full opportunities of self decision making and participating in social, political and economic life of the country with a sense of equality.

S.J. Sandhya (2015), Study explores the role of education in women empowerment and the status of women education in rural India. Study found that modern education and facilities have influenced much in women empowerment. But still rural women in Bagalkot district are lagging behind in comparison to women living in urban areas.

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Role Of Women Empowerment In Indian Economy

Dr. Mithila B Wakhare

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Women empowerment is a focal issue in India. Mere describing women as goddess who pose to be a super power in her is not enough but allowing women to assume her powers or to inhibit her potentials is the need of an hour. The need of women empowerment has not only lays in empowerment of women but it will have a wider impact on her family, society, nation and world as a whole. A sustainable development of a nation will not conceptualize without women empowerment. In order to know the role of women empowerment in Indian Economy, women empowerment is considered only in the context of their economic empowerment. If we look at the status of working women in India, it is found that women are working in almost every sector of economy but totally the number of these working women is very low comparing their total population in India. Therefore this paper tries to evaluate, if the number of working women increases and women in the age group of 20 and above contribute their knowledge, efforts, in the different economic sectors of India, how it will gear up the scenario of Indian Economy.

Key words: Women, women empowerment, Indian economy, women workforce

Introduction:

Women empowerment:

Empowerment relates to rights of a person that authorizes to live his/her life on his/her own terms and decisions. Thus women empowerment is a step to improve her status by education, training, awareness, and more importantly by allowing her participation in decision making process. It will enable her to achieve her targets and make a stand in the society. Indian constitution gives equal rights to men and women but problem arises in the implementation process which shows a different picture. As on today, many women are employed and contributing to the nation's earnings but still many are under-privileged. These under privileged women need to bring in the mainstream of economy so that women development and nation's development can go hand in hand. More the number of women work, higher will be the economic growth. Women can play any role in economy -as a worker, consumer, entrepreneur, employee, manager, and investor etc. woman are human capital which should be used to gain economic progress. Access to various resources, assets, income, training and developing risk bearing ability etc. will help to improve their economic status and also nation's economy. Denying her role in economic growth will slow down the economic process. To achieve women empowerment in real sense education, training, economic independence and her buying capacity are the main pillars to work on.

Objectives of the study:

To study the dynamics of women empowerment

To study the participation of women employees in different economic sectors in India

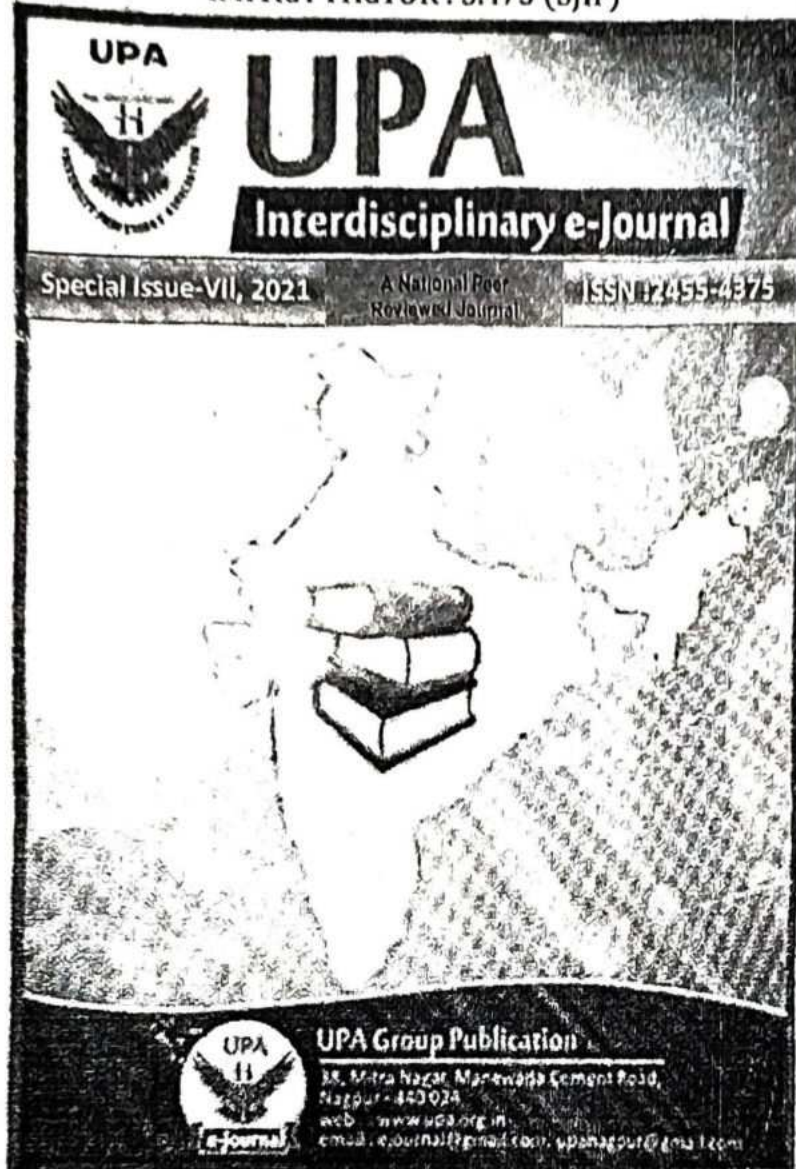
To assess the effect of women empowerment on Indian economy

Literature review: Researcher goes through the research paper and outlined the studies that have come across:

L. Syamala Devi Bhoganadam, K. L. University, in her paper 'Women Empowerment and Economic Development' draws attention on relation between women empowerment and development of a nation. Author expressed that economic independence is an integral aspect of women empowerment and unless it is done, economic progress cannot be triggered. Women are fundamental to the process

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डॉ. तनुजा नाफडे

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गोषवारा :-

कलेच्या क्षेत्रात गुरुचे स्थान अतिशय उच्च आहे, अमूल्य आहे. गुरुला आई, माऊली असे संबोधले जाते. ज्ञानाचा मार्ग दाखवणारा, अतिशय प्रेमळ, उदार अंतःकरणाचा, सहृदयी, आपले जीवन उजळून टाकणारा असा गुरु मिळणे कठीण असते. संगीत ही गुरुमुखी विद्या आहे. पुस्तकांच्या आधारे संगीतकला किंवा इतर कोणतीही कला आत्मसात करता येत नाही. त्यासाठी गुरुच्या प्रत्यक्ष समोर बसून प्रत्येक स्वराची कंठात मांडणी करावी लागते. भारतीय शास्त्रीय संगीत क्षेत्रात, विशेषतः गायनाच्या क्षेत्रात ज्या गुरुंचे योगदान अतुलनीय आहे.

संगीत विज्ञानच आहे. पण त्याच्या क्रियात्मक ज्ञानाच्या अभावाने त्याची सृजनशीलता पटवून देण्यासाठी अधिक सखोल संशोधनाची गरज आहे. पण अशी साधने निर्माण होऊनदेखील संगीताच्या क्षेत्रात गुरुचे स्थान उच्च शिखरावरच आहे. गुरु हा शिष्याला आपल्यासमोर बसवून संगीताचे ज्ञान देतो. सोबतच संगीताचे संस्कारही करतो. एखाद्या शिष्याद्वारे कलाकृती निर्माण होण्यासाठी, कलाविष्कार घडण्यासाठी शिष्याबरोबरच गुरुचे कष्टही महत्वाचे असतात. गुरुचे गुण, त्यांचे माहात्म्य ही अनुभवण्याची गोष्ट आहे.

‘ ध्यानमूलं गुरुमूर्ती

पूजामूलं गुरुपदम्

मंत्रमूलं गुरुवाक्यं

मोक्षमूलं गुरुकृपा ’

या श्लोकाची महती योग्य गुरुच्या सान्निध्यात आल्यावरच कळते. अध्यात्मिक आणि कलेच्या क्षेत्रात गुरुचे स्थान अतिशय उच्च आहे, अमूल्य आहे. गुरु म्हणजे साक्षात परब्रम्ह! जिथे गुरुने बोट धरून मार्गदर्शन करायचे अशी ही दोन्ही क्षेत्रे आहेत. संत कबीर म्हणतात, ‘गुरु व परमेश्वर दोघांना वंदन करताना प्रथम वंदन गुरुला!’ कारण त्याच्या कृपेने परमेश्वराची प्राप्ती होते. गुरुला आई, माऊली असे संबोधले जाते. ज्ञानाचा मार्ग दाखवणारा, अतिशय प्रेमळ, उदार अंतःकरणाचा, सहृदयी, आपले जीवन उजळून टाकणारा असा गुरु मिळणे कठीण असते. म्हणतात ना, ‘गुरुला चांगला शिष्य व शिष्याला चांगला गुरु मिळणे दुर्लभच असते. चांगला गुरु सर्वप्रथम चांगला शिष्य असायला हवा.’

आपल्या सर्वांचा आद्य गुरु कोण असेल? असा प्रश्न केल्यास त्याचे अचूक उत्तर कोणीही देऊ शकत नाही. कारण तो आपणा सर्वांना कळत-नकळत सदैव व सातत्याने ज्ञानदान करीत असतो. तो गुरु म्हणजे निसर्ग! या निसर्गातूनच सर्व सजीवांची निर्मिती होते. पृथ्वी, जल, आकाश, वायू, तेज या पंचतत्त्वांशी एकनिष्ठ राहून मानवाने निसर्गाची सेवा कुठल्याही फळाची आशा न ठेवता करायला हवी. त्याचे रक्षण, संवर्धन ही काय फक्त

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A Study Of Stress Management- Impact On Collegiate Students

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ABSTRACT

The paper presents the Impact of Selected Relaxation and Counseling Intervention Skills in Stress Management. These physiological changes can be measured and often these measurements are used as indicators of the psychological stress that a person under grow. For the purpose of the study, a test of stress was administered on 60 students of B.Sc. students, of Dharampeth Science College, Nagpur and 25 were selected who have higher score on test, selected for experiment. The age of the students ranged from 18- 23 years old. The evaluation was completed with helps of self made questionnaire, which found positive response from the subject in regard to activities of guidance and counseling, physical activities and interventions skills.

KEYWORDS : Stress Management, Relaxation Skills, Counseling Intervention Skill.

INTRODUCTION:-

Stress management is the ability to maintain and control when situation arise through the various kinds of demand. Normally, stress is a pressure exerted on person who tends to destabilize him/her in many ways physically, psychologically and emotionally. The pressure or strain could be caused by a number of factors like-personal, social, political, job related etc. The various changes take place in the physiological functions in response to evocative agents denote stress. These physiological changes can be measured and often these measurements are used as indicators of the psychological stress that a person under tow. In psychology, stress refers to a particular kind of state of a human resulting from some interaction between him/her and the environment. There are numerous stress management skills such as physical activities/ playing games, meditation, autogenic training, others psychological skills- imagery, biofeedback, progressive muscles relaxation, Yoga, tai-chi-a Chinese skill, laughter club etc. Symptoms/Effects of Stress can be emotional, behavioral, somatic/physical stress in individual such as sleep disturbances, muscles tension, headache, gastrointestinal disturbances, fatigue etc.

Behaviour Symptoms :- such as Memory loss, Lack of concentration, Uninterested in study / activity, Changed eating habits (over/less eating) & sleep pattern, Withdrawn symptoms behaviour, Deterioration/poor in performance, nervousness, anxiety, loss of enthusiasm / energy, mood changes, accidental prone, loss appetite, drink and smoke more, insomnia! Restlessness, avoid to meet/talk to others, quietness etc.

Physical symptoms :- headache, frequent infections, tense/twitching muscles, fatigue, skin irritation, breathlessness, sudden sweating etc.

Mind/intellect level :- worrying, muddled thinking, impaired judgment, nightmares, indecisiveness, hasty discussion etc.

Emotional level :- loss of confidence, more fussy selective, irritability loose tempered depression, apprehension, inclination.



NEW EDUCATION POLICY 2020 : HARMONIOUS JOURNEY FROM MONOLINGUAL TO MULTILINGUAL.

Dr Vivek M Diwan
HOD , Dept of Political Science
R S Mundle Dharampeth Arts and Commerce College
Nagpur

***Abstract :** Knowledge is extolled by everyone, knowledge is considered great everywhere, one can attain everything with the help of knowledge person is the person is respected everywhere.*

The objectives of any education policy are to increase the total enrolment as well as to empower women, backward classes, and socially / economically weaker sections who have been permanently deprived of their educational rights, to increase or encourage private sector investment in education. From this, the concept of 'what we learn must be tested, happiness is not the result of education but the result of education can be measured in marks

***Key Words :** Literacy, backward classes, empower women, multidimensional*

Introduction:

Before discussing the new education policy, we should know that education has been given more importance in ancient Indian literature. In all king's Mahahasabha, we found that many members from the educational fields contributed to developing, secure the nation. Knowledge is always great. It gives importance to a person who has it. "विद्याप्रशस्यते लोकैः विद्यासर्वत्रगौरवा। विद्यायालभते सर्वविद्वानसर्वत्र पूज्यते" This Sanskrit shloka expressed the importance of education in life 'Knowledge is extolled by everyone, knowledge is considered great everywhere, one can attain everything with the help of knowledge person is the person is respected everywhere.' 1 Education is such a weapon that not just provides importance to the human being but also supports making a complete nation. Swami Vivekananda said that 'Educate and raise the masses, and thus alone a nation is possible.' 2 This statement shows that education is important in every nation. Education means one should not get just any degree but it provides all over development of every individual. On this regarding Mahatma Gandhiji said that "Literacy in itself is no education. Literacy is not the end of education or even the beginning. By education, I mean an all-around drawing out of the best in the child and man-body, mind and spirit." 3

In such above thought, after the independence Indian government tried to develop its education system. After 21 years under the leadership of Indira Gandhi, the first National Policy on Education was introduced in 1968. This policy was made on the report and



FOREIGN POLICY OF INDIA IN CHANGING SCENARIO

Dr. Vivek M. Diwan

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Abstract: -

Each country's foreign policy is driven by its national interests. The main and primary objectives of India's foreign policy are to safeguard India's national interests. Which we see reflected in India's foreign policy. India's diaspora is very strong all over the world and is spread in almost all the countries of the world. India's first neighborhood policy is good, but we must be careful not to get caught up in regional politics and ignore our distant friends. Therefore, the global Brotherhood 'in the sense that it's known as forward, it is necessary to further.

Key words: -

diaspora, disarmament and global governance

Introduction

Each country's foreign policy is its national interests. To achieve that national interest is depended and determined upon the country's geographical location, natural resources and technology science wealth and relations with neighboring nations. India is a not exception. After the independence, India's need was to develop its internal and external infrastructure. There were so many challenges particularly from neighbors Nations. To solve this India made some policies the Panchsheel Agreement, Lahore settlement. In the twentieth century there were two superpowers. They form two poles. But India did not join the above poles because it wanted support from both the super powers for its development. Non Alignment movement was such policy through which India made balance relationship with all the countries including super power.

Currently, in changing global context, India's foreign policy is more dynamic and variable. It is what was at the 2019 Raisina Dialogue in Delhi in January, Foreign Secretary Vijay Gokhale declared, "India has moved on from its non-aligned past. India is today an aligned state—but based on issues." this statement shows India's foreign policy direction.

Future, India's position in multilateral institutions should use by India to create its voice in G 20 and the Indo-Pacific region. Gokhale argued that "in the rules-based order, India would have a stronger

position in multilateral institutions." Its position is depended on it. Bilateral, regional and multilateral relations are included in Foreign policy. The role of country acumen is more important for the preservation of country's interest. This role is also reflecting in domestic politics. The Foreign policy of the countries is designed on geographic location, relations with other countries. These elements play significant role in forming foreign policy.

Foreign policy condition and direction

The main and primary objectives of India's foreign policy are to safeguard India's national interests. Which we see reflected in India's foreign policy. One of the most troubling issues for India is securing its man-made borders, ending terrorism; food security and cyber security are important issues in recent times that we see reflected in India's foreign policy. India needs foreign partners, foreign direct investment, financial assistance and technology for various projects that's why we see that Indian government formed such policies like Make in India, Skill India, Smart Cities, Infrastructure Development, Digital India, Clean India Success.

India's diaspora is very strong all over the world and is spread in almost all the countries of the world. Another objective of India's foreign policy is to engage Indians living abroad and make the most of their presence there, while at the same time protecting their interests. The Chennai Declaration of BJP shows its position on Indian Diaspora that:

We believe that the vast community of NRIs and PIOs also constitute a part of the 'Great Indian Family'. We should endeavour to continually strengthen their social, cultural, economic and emotional ties with their mother country. They are a rich reservoir of intellectual, managerial and entrepreneurial resources. The government should devise innovative schemes to facilitate the investment of these resources for India's all-round development (BJP News Report, 28th and 29th December 1999).

Protecting India from traditional and unconventional threats, creating an environment conducive to India's inclusive growth so that the

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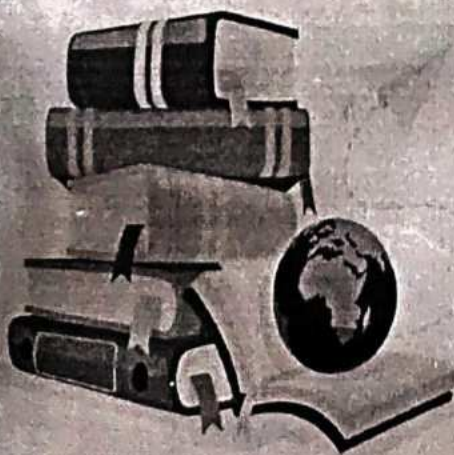
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Impact of Socio-Economic Factors on Preferences of Youth Towards Purchasing Branded Clothing

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Abstract: The main objective of this research study is to evaluate the impact of socio-economic factors (gender, age, and income) and their various interactions on the preferences of youth towards purchasing branded clothing. Gender, age and income are the three independent variables and preferences of youth towards purchasing branded clothing is the dependent variable for this study. The data for the study were gathered from 435 youths in Nagpur city through a well-structured and self-administered questionnaire. The proposed relationship was investigated empirically by performing three-way ANOVA. Analysis was done using Statistical Package for Social Sciences (SPSS). This study used availability and purposive sampling techniques for selecting the samples of youth from Nagpur city. The results of three-way ANOVA analysis show that, from the three independent variables: age, income and gender; only income is found to be significantly affecting the preferences of youth towards purchasing branded clothing. The various interaction effects were also found to be non-significant. Therefore, the research concludes that monthly household income of youth significantly influences the preference of youth towards purchase of branded clothing.

Index Terms - Social factors, Economic factors, Youth, Branded Clothing

I. INTRODUCTION

Every youth is very aware about his external appearance, and clothing is very important part of external appearance. Youth also want to try in fashion apparels. The consumers particularly youth are becoming more and more brand conscious. Brand is associated with quality, fashion and reliability. Every youth have aspiration to become more attractive and distinct than other. For this youth tries to purchase branded clothing which is a symbol of fashion and quality. Here youth means the young person between the age group of 15 yr to 24 yr, (NSSO Report 2011).

Currently, the branded apparel market in India is estimated to be around \$15 billion, with the total apparel market valued at around \$52 billion. By 2021, it grew to \$30 billion with the total apparel market worth \$88 billion. The popular brands of clothing mostly include - Peter England, Levi, Flying Machine, Allen Solly, Numero Uno, Mufti, Wrangler, Pepe Jeans, Lee, Van Heusen, Montecarlo, Provogue, Park Avenue, Louis Philippe, Fabindia, Biba, Zodiac, Raymond, Colorplus, Parks, Adidas, Nike, GINI & JONY, W. AND, Indian Terrain, Globus, Koai, Urban Suburban, Classic Polo and different local and regional brands available at big stores. (Ali, 2016). There are various factors which affects the purchase decision of branded clothing by youth consumers. Apart from Cultural, psychological and personal factors, socio-economic factors are significant factors which affects purchasing decisions of you with respect to branded clothing.

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IMPACT OF AWARENESS AND PERCEPTION OF YOUTH TOWARDS E-MEDIA ON THEIR PURCHASE DECISION OF BRANDED CLOTHING

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Abstract

The main aim of this study is to evaluate the impact of awareness of e-media among youth and their perception about e-media on their purchase decision of branded clothing. The data for the study were gathered from 435 youths in Nagpur city through a well-structured and self-administered questionnaire. The proposed relationship was investigated empirically by performing multiple linear regression analysis. Analysis was done using Statistical Package for Social Science (SPSS). This study used availability and purposive sampling techniques for selecting the samples of youth from Nagpur city. The results of multiple linear regression analysis show significant impact of both the independent variables (awareness towards e-media and perception about e-media) on purchase decision of branded clothing ($F=53.827$, $p<.05$) with $R^2 = .196$, suggesting that 19.6% of the variation in purchase decision of branded clothing is predicted by both the factors. The predicted purchase decision of branded clothing is $7.76 + .13$ (Awareness towards e-Media) + $.2$ (Perception about e-Media). Perception was found to be the highest predictor of purchase decision ($\beta = .389$, $t=7.752$, $p=.00$) followed by awareness ($\beta = .098$, $t=1.96$, $p=.05$). The retailers selling branded clothing will have essential insights concerned with the drivers of purchase decisions of youth by referring to the results of this study. This research further helps in developing their marketing strategies. The results of this study will also be useful for the academia as well.

Keywords: Awareness, perception, purchase decision, e-media, youth.

Introduction

Today is the era of E-media (Electronic media). Every person is connected with e-media and social media in some way or other. E-media includes Electronic- media, or E-media is broadcast or storage media that take advantage of electronic technology. They include television, mobile, radio, any electronic device, internet, CD ROMs, DVD and any other medium that requires electricity or digital encoding of information. Electronic media are media that use electronics or electromechanical audience to access the content. The youths are specially more connected with social media which is a part of e-media by means of Facebook, WhatsApp, Instagram etc. This media plays an important role in making aware them about various aspects including branded clothing.

Clothing is not only the basic necessity of human being but also a very important part of their personality. Every person specially youth want to look attractive and impressive and different from others; for this good clothing i.e., branded clothing plays an important role. Branded clothing is accepted by majority of the people, especially youths. Youth (for current study youth means any person between the age group of 15 years- 24 yrs.- NSSO Report Census 2011).

There are number of brands available for male and female both. Majority of the brands are for male, however less brands are available for females. The brands include variety International, National and local/inhouse brands in clothing- both in readymade and clothes. There are various brands known - Raymond's, Arrow, Parx, Peter England, Van Hussian, Lous Philips, Colorplus, Allen Solly, Lee's, Wrangler, Lee cooper, Zodiac, Digjam, OCM, Gwalior Siyaram, Vimal, Levy, Killer, Doller, Biba, Provoge, Indigo, Classicpolo, etc.

Today youth have 3F in mind – Fashion, Fun and Friends. They have passion for fashion. They have a feeling 'Fashion feeds me more than food!' The youth always want to look smarter and stay ahead of others. The perception of youths towards branded clothing is becoming more positive day by day. The literal

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Factors influencing Buying Behaviour of Consumers with respect to Clothing in Ancient era and Modern times

Mr. Ajinkya G. Deshpande

Abstract:

Clothing is not only basic necessity but also an important part of his/her personality. It is very interesting to know the factors influencing buying behavior of consumer regarding branded clothing in modern era and buying of clothes in ancient era. In ancient era clothing was only considered a basic necessity. Clothing becomes integral part of personality only after civilization, evolution of money and industrialization. In modern era branded clothing is an important part of their personality and people buy branded clothing under different influencing factors like psychological, social and personal.

Keywords: Buying perception, Buying behavior, Branded clothing

Introduction:

Buyer behaviour is a study of how individuals make decisions to spend their available resources (time, money and effort) on consumption related items (what do they buy, why do they buy, where do they buy, how often do they buy and use a product or service). There are different factors which influence the buying behaviour in modern era. These factors include social, psychological and personal. The buying behaviour is both personal and group activity. There are various promotional schemes and advertisements on electronic media which positively affect the buying behaviour in modern era. But the buying at ancient times was certainly different. The clothing at ancient times were more basic necessity than a luxury means to impress others. Clothing becomes more important only after civilisation evolves and evolution of money and increase in urbanisation.

The clothing in ancient times was more a fundamental need than a luxury or part of his or her personality. But the want of every human wants to look attractive and distinctive from the ancient period. But in ancient era the branded clothes were not like that is today. Clothing is one of the basic necessities of human being. In ancient times when clothes were not invented, man uses leaves and animal leather to protect his body. But in winter season, leaves and animal leather were not enough. So man starts to live ear animal (Sheeps) who has wools on their body. Gradually man realised that wool can be used in clothes specially in winter season. As wool can be used to form a

Dr. D. Labhe

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Study and Analysis of Share Price Movement of Maruti Suzuki and Tata Motors with reference to BSE Index

Dr. Darshan D. Labhe *

Abstract

In this paper the relationship between the share prices and BSE Index had been explored. Two companies from automobile, consumer goods sector had been selected. The correlation analysis had been used to test the relationship between BSE Index and share prices of the selected companies. The adoption of international quality trading and settlement mechanisms and reduction of transactions costs have made the investors, domestic and foreign, more optimistic which in turn evidenced a considerable growth in market volume and liquidity in India.

Keywords: BSE Index, share market, stock price movements and investment stock exchange.

Introduction

Stock prices are determined in the marketplace, where seller supply meets buyer demand. But have you ever wondered about what drives the stock market—that is, what factors affect a stock's price? Unfortunately, there is no clean equation that tells us exactly how a stock price will behave. That said, we do know a few things about the forces that move a stock up or down. These forces fall into three categories: fundamental factors, technical factors, and market sentiment (Investopedia, n.d.). The most important factor that affects the value of a company is its earnings. Earnings are the profit a company makes, and in the long run no company can survive without them. It makes sense when you think about it. If a company never makes money, they aren't going to stay in business. Stock prices change every day by market forces. By this we mean that share prices change because of supply and demand. If more people want to buy a stock (demand) than sell it (supply), then the price moves up. Conversely, if more people wanted to sell a stock than buy it, there would be greater supply than demand, and the price would fall. A stock moves up or down in price because of investor sentiment. If investors believe a stock is worth more than its current price, it moves up. If they believe it's worth less, it moves down. This is not the same thing as saying a stock moves up or down because it's intrinsically worth more or less than the current price. The entire stock market is immediately responsive to what investors believe (Gleeson, 2019).

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उपोद्घात

एकोणविसाव्या शतकातील कवी ‘बी’ उपाख्य नारायण मुरलीधर गुप्ते यांची ‘माझी कन्या’ ही कविता पूर्वी बालभारतीच्या पुस्तकात अभ्यासाला होती. ती परंपरेने लेखकापर्यंत पोहचली असून या कवितेची बहुतेक कडवी लेखकाला पाठ आहेत. त्या कवितेचे जाणवलेले सौंदर्य इतरांपर्यंत पोहचवावे, या हेतूने प्रस्तुत लेख लिहिलेला आहे.

गाई पाण्यावर काय म्हणुनि आल्या ?

माझी कन्या - बी

का गं गंगायमुनाहि या मिळाल्या ? उभय पितरांच्या चित्तचोरटीला कोण माझ्या बोलले गोरटीला ?	१	राजराजेश्वर निज शिरी धरी तेय कमळ होते पंकांत, तरी येते वसंतश्री सत्कार करायते.	७
उष्ण वारे वाहती नासिकात गुलाबाला सुकविती काश्मिरात, नंदनातिल हलविती वल्लरीला, कोण माझ्या बोलले छबेलीला ?	२	पंकसंपर्क कमळ का भिकारी ? धूलिसंसर्ग रत्न का भिकारी ? सूत्रसंगे सुमहार का भिकारी ? कशी तूही मग मजमुळे भिकारी ?	८
शुभ्र नक्षत्रे चंद्र चांदण्याची दूड रचलेली चिमुकली मण्यांची गडे ! भूईवर पडे गडबडून, का ग आला उत्पात हा घडून ?	३	बालसरिता विधुवल्लरीसमान नशीबाची चढतीच तव कमानय नारिरत्ने नरवीर असामान्य याच येती उदयास मुलातून.	९
विभा-विमला आपटे-प्रधानांच्या अन्य कन्या श्रीमान कुलीनांच्या गौर चौत्रींची तशा सजुनि येती, रेशमाची पोलकी छिटे लेती.	४	भेट गंगायमुनास होय जेथे, सरस्वतीही असणार सहज तेथेय रूपसद्गुणसंगमी तुझ्या तैसे, भाग्य निश्चित असणार ते अपेसे.	१०
तुला ‘लंकेच्या पार्वती’ समान पाहुनीया, होवोनि साभिमान काय त्यातिल बोलली एक कोण ‘अहा ! आली ही पहा, भिकारीण !’	५	नेत्रगोलातुन बालकिरण येती, नाच तेजाचा तव मुखी करीतीय पाच माणिक आणखी हिरा मोती गडे ! नेत्रा तव लव न तुळो येती.	११
मुली असती शाळेतल्या चटोरय एकमेकीला बोलती कठोरय काय बाई ! चित्तांत धरायाचे शहाण्याने ते शब्द वेडप्यांचे ! रत्न सोने मातीत जन्म घेते,	६	लाट उसळोनी जळी खळे व्हावे, त्यात चंद्राचे चांदणे पडावेय तसे गाली हासता तुझ्या व्हावे, उचंबळुनी लावण्य वर वहावे !	१२

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A Study of E- Payments Promotional Initiatives by Govt of India

Miss Shweta D. Gupta(M.Com, MBA) Author*

Dr. Shrinivas D. Manekar, Co Author*

A Study of E- Payments Promotional Initiatives by Govt of India

I. Abstract :

This study aims to analyse the government initiative to promote the E- Payment and the awareness amongst the people regarding various digital instruments available in making the Economy Cashless. The study also aims to study the priority people give to different electronic payments options option in their day to day business of life, and move ahead with the Digital India Mission.

Most of the policy makers have recognised the importance of financial inclusion in development of economic status so president of World Bank Group has favoured the digital financial revolution goal.

Looking at the need of the importance of universal financial inclusion for economic development various policy makers and

In same regards the government of India aimed at catalysing the nation's digital payments. by the landmark move of demonetisation, made on the eve of 8th November, 2016.

The invisible loopholes like corruption black money and counterfeit currency destroying the economic growth of the economy can be fought by cashless. The Indian government has been aggressively addressing many digital payment apps, including the Aadhaar Payment app, the UPI app, and the National Payments Corporation of India's Bharat Interface for Money (BHIM) app (NPCI).

The purpose of the paper is to examine how we can achieve the growth of a cashless transaction in India. It also aims at and to find out the challenges and the possible measures to overcome them.

The data extracted from the various sources has been used to drawn informative conclusions in

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Role of E- Governance in Rural Development

*Murlidhar K. Jambhulkar**

*Dr. Asawari Durge**

Abstract— In India, where a major population lives in rural area it becomes essential that e-governance is available there. ICT plays a key role in e-governance, and so it becomes essential that ICT reaches rural masses. This will lead to good governance which in turn will lead to better administration, better interaction, less corruption and more transparency in the government. This paper deals with the challenges faced in implementing e-governance in rural areas of India, various e-governance projects taken by the Government and initiatives that should be taken by the Government for successful implementation of e-governance in rural India. **Keywords**— e-governance, NeGP, NIC, Gyandoot

I. INTRODUCTION

Abstract:

E-governance is a way of managing government electronically. With the presentation of data and correspondence innovation e-administration has developed jump and bounds. The e-administration was started path back and now it is very well developed. But in creating nations it is still in developing phase. E-administration is a methods by which the entire method for connection between the resident and the administration changes, hence changing the way of administration for better.. In fact the motto behind e-governance is to provide SMART (Simple, Moral, Accountable, Responsible and Transparent) government [1]. E-governance not just incorporates electronic cooperation and trade of data between the resident and government yet in addition trade of data between the legislatures (i.e. government to government). The ultimate goal of any government is to provide services to citizen for better and smooth conduct of administrative operations. In fact e-governance makes government more user-centered.

According to the World Bank :

"E- governance alludes to the utilization by government offices of data advancements, (for example, wide territory organizes, the internet, and portable computing)"e- governance is characterized as using the web and the internet for conveying government data and administrations to residents."

Ajay Mehta (Chief Secretary, IT, Govt. of Maharashtra):

"E- governance, in any case, isn't commonly the use of it in organization yet as a gadget to ensure incredible organization. E- governance doesn't mean expansion of PCs and adornments; it is essentially a political choice which calls for discipline, attitudinal change in officials and representatives, and huge government process re-designing."

Points of interest of e-administration are that it is advantageous, effective, straightforward,



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Role of E- Governance in Rural Development

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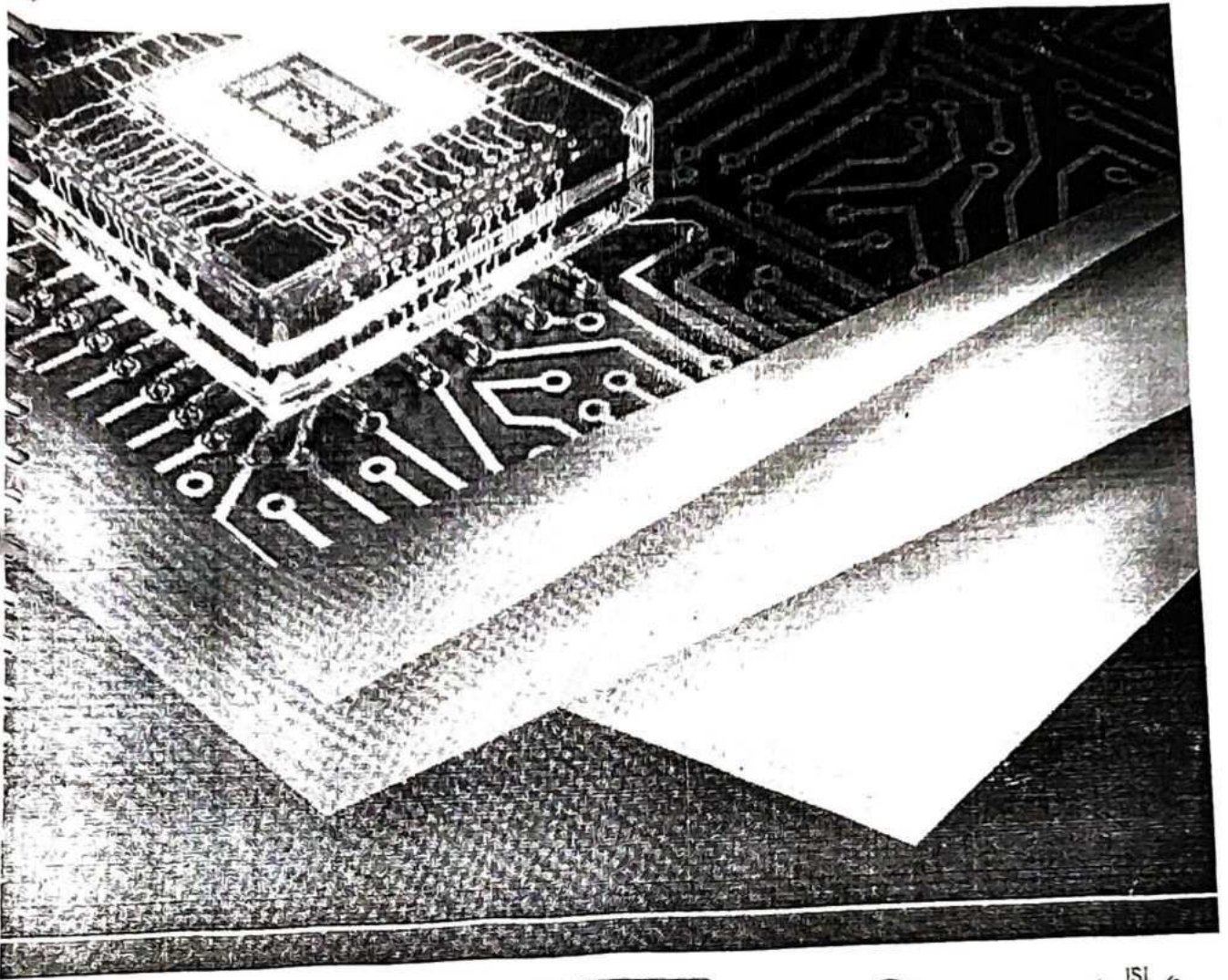
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Nationalism and Music

Dr. Mrs. Tanuja Nafle.

[M. A., M. Phil., Ph. D]. Head of Department, Department of Music, R. S. M. Dhurampeth Arts & Commerce College, Dhurampeth, Nagpur - 440 010.

Abstract: It is a well-known fact, that music alone of all the arts and sciences has that dominating note of supreme mastership which compels unquestioned universal recognition. In painting, in sculpture, in architecture, in poetry, and in general literature in all its varying and varied moods and modes of expression, Indian music has won fame and occupied the highest place of appreciation in the world. It is admitted that Music is the last art to develop in any civilization, it must also be admitted that Indian civilization and culture have reached a point that would predicate a degree of development in Music, commensurate with our progress in other and kindred fields of creative activity.

Keywords: Music, Nation, Nationalism, Creative, Anthropologists, Ethnomusicologists, historiography, ethnography.

I. INTRODUCTION

Music developed the capacity to articulate nationalism in 18th century. Local and even national musical styles have been around for much longer, national traditions needs to be distinguished from nationalism. Modern theories of nationalism differ widely from one other, most are unanimous that nationalism is a dynamic process of cultural identification with a nation and national qualities. The oddity of regional musical styles can and has been incorporated in discursive efforts to create and define the nation but are not necessarily in themselves nationalized. Nationalism and music interconnect whenever music is employed in the building of nations, both political and cultural.

"Folk" music became the first nationalized genre, in the late 18th century, to represent the authentic voice of a people group, defined as a nation. The history of nationalism in Western music has largely revolved around folk idioms and their incorporation into high art. The concepts of nationalism and the social function of music have largely expanded the alleged spheres of nationalism in music. All genres of music, composition techniques in music, and composers, regardless of national intent, participate in the formulation and negotiation of national unity and identity. Music and music-making, as well as music journalism, are now considered important facets of nationalism in music. Giving the importance to both amateur and folk music in nationalizing Western music, this article necessarily includes selective works of ethnomusicology that illuminate the complicated, and often nationally inflected, the relationship between high and low music.

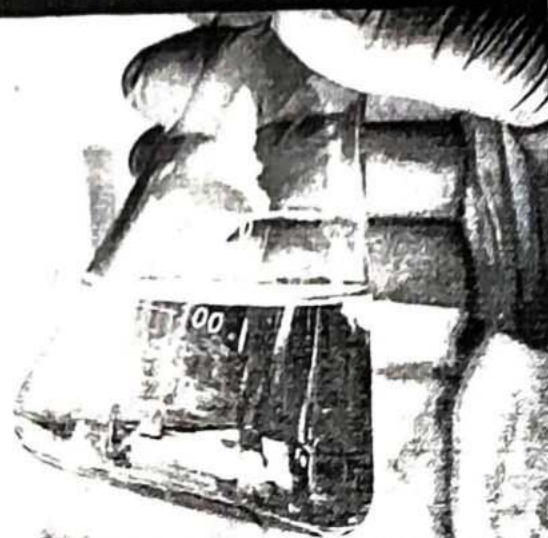
Scholars attempted to address the nationalism of music in an intercontinental context. Folk songs were indicative of an older tendency in erudition to judge the degree of nationalism in Western music. Dahlhaus argued for the nationalist qualities of all late 19th-century music, not limited to folk settings, and including the supposedly universal traditions from German, Italy, and France and explains how and why music reflects national identity. There are so few overviews of the techniques and processes of nationalization which were different from country to country and composer to composer. The two recent (2004) most wide-reaching introductions to the topic are from Bohlman and Francfort. Francfort analyzed the effects of popular forms of music-making, focusing on a specified chronology from 1870 to 1914. The best introduction to European music and nationalism is the large edited volume of Loos and Keym. The essays by Stokes on music and nationalism provide multiple perspectives on music's ability to generate a sense of place. Curtis and Steinberg offered two conceptually useful methodologically different introductions to nationalism in music; as well as the most critical. Curtis observed and expressed how composers aggressively and intentionally participated in the invention of nations and Steinberg provided the analysis expressing how music itself articulates and confronts national identity. The 19th century witnessed the rise of Nationalism in Europe as a successful political force, it emerged from two main sources: the Romantic exaltation of "feeling" and "identity" and the Liberal required that a legitimate state is based on "people" rather than, a dynasty, God, or imperial domination. "Identity Nationalism" and "Civic Nationalism" were fundamentally middle-class movements. There were two ways of exemplification: "inclusion" the French method of whereby anyone who accepted loyalty to the French state was a "citizen". In practice, this meant the enforcement of a considerable degree of uniformity like the destruction of regional languages. The German method under the political circumstances was to define the "nation" in ethnic terms. Nationalizing ethnicity in practice came down to speaking German and sometimes just having a German name. Largely for German-speaking Slavic middle classes of Prague, Agram (Zagreb), etc. accepted the nationalist ideal; the ethnic aspect became even more important than it had been for the Germans.

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Creation of Knowledge, Innovation & Invention for Building Nation

Dr. Mrs. Tanuja Nafde (Head of Department)

R. S. Mundle Dharampeth Arts & Commerce College, Dharampeth, Nagpur 440010, Maharashtra, India.

Abstract: This paper explores the views on the creation of knowledge, innovations, and inventions from the Bhagavad-Gita and its significance in today's context. A review of literature on Bhagavad-Gita shows that a number of studies have been done on the Bhagavad Gita from various perspectives; however, very few have been done to integrate the Bhagavad-Gita's interpretation of knowledge, self-knowledge, innovations, and inventions as a necessity in the contemporary world. As a result, this paper not only interprets the literature but also provides some significance and insights on the contents of Bhagavad Gita and from the ancient Indian philosophical perspective. Chinmayananda asserted that an ancient philosophical scripture like the Bhagavad-Gita needs intelligent re-interpretation to apply effectively in the context of modern times. This paper is based on published literature and its interpretations, a qualitative research methodology that involves the study, understanding, and interpretation of ancient classical scripture. The Bhagavad-Gita is more than 5,000 years old and is written in the Sanskrit language. In a nutshell, the Bhagavad-Gita provides an inside-out approach to knowledge, innovations, inventions management, unlike the outside-in western perspective.

The Shrimad Bhagavad-Gita is one of the most popular ancient religious scriptures not only amongst the Indians but also throughout the world. It speaks to the mind that has fought in life, a mind that is dissatisfied, a mind that is alert and thinking and that has many conflicts. Bhagavad Gita inspires the mind and provides strength, moral courage, and clarity of thought with which one can steer through the struggle.

Keywords: Shrimad Bhagavad Gita, Knowledge, Innovations, Invention.

I. INTRODUCTION

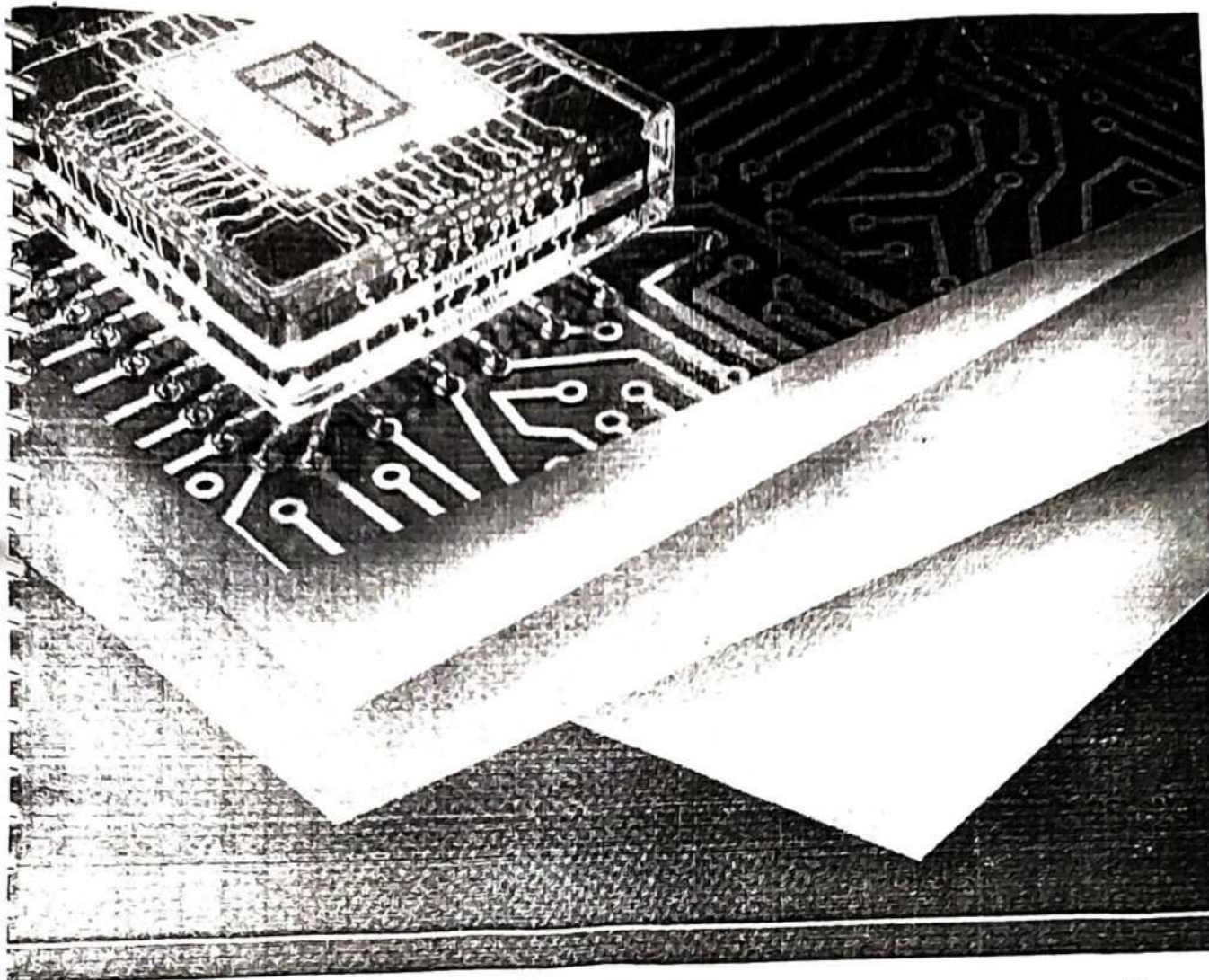
Over the past few centuries, modern man has assimilated treasures of knowledge, innovations, and inventions in an attempt to decrease the miseries of material existence. But all these efforts have been focused within the dominion of matter, resulting in an improved ability to control material energy through science and technology. Modern man has, with almost a religious dogma, avoided applying his intellectual faculties to understanding the spiritual dimension available in sacred scriptures like Bhagavad Gita. In this modern world, knowledge and information have become an integral part and parcel of everyday life, be it at home, at work. Knowledge is a systematic way of carrying out activities in any field of human effort. Its task is to make people capable of collective performance, to make their weaknesses immaterial, said the Management Guru Peter Drucker. It creates harmony to work together in a group, equals the thoughts and actions, goals and achievements, plans and performance, products and markets. It resolves situations of dearth, be they in the physical, technical or individual fields, through maximum utilization with the minimum input and available processes to achieve the goal. Loose management causes disorder, confusion, wastage, delay, destruction, and even depression in the group. Managing men, money, and materials in the efficient possible way, according to the circumstances and environment, is considered to be the most important and essential factor for success.

II. LITERATURE REVIEW

The literature on the subject defines knowledge as the know-how, education, work-related competencies, and psychometric assessments of individuals. Other academics define it as the sum of all individual competencies in professional skills or a combination of genetic inheritance, education, experience, and attitudes about life and business (Bontis, 1998). The bottom line is that human capital represents the capability of the organization in the minds of the employees. It incorporates the capacity to act, both individually and collectively, in a wide range of situations to achieve results.

The Bhagavad Gita is a powerful catalyst to be experienced for the transformation of an individual's personality. The Bhagavad Gita has become a strong driving force behind the exploration of one's life. In times of difficulty and doubt, this divine book answers all practical and spiritual queries; it contributes to the self-manifestation of feeling, deepens one's inner process. Then life in the world can become a real educative - dynamic, full, and joyful, no matter whatever is the circumstance. What makes the Bhagavad Gita a scripture of practical psychological solutions for transformation, it offers us the tools to connect with our deepest intangible essence and we must learn to participate in the battle of life with the right armory?

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Dr. Tanuja Nafde

Editor in Chief, IJRASET



Relevance of Music in Vedic Traditions and Contemporary Context

Dr. Mrs. Tanuja Nafde

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Abstract: Indian classical music has a very long-accumulated heritage of centuries. The origin of Indian music can be traced back to nearly two thousand years ago. It is undisputedly believed that the sage Narada introduced the art of music to the Earth, also it is said that the sound that pervades the whole universe, i.e. Nadabrahma, itself represents divinity. Scientifically structured Indian music owes its origin to the Samaveda. The Veda scriptures describe all the seven notes of the raga karaharpriya in descending order, which is a favorite research topic theory and treatise writers to explore, how the core sound 'Om' gave rise to the various notes. The first evidential reference to music dates back to 500 BC by Panini and the first reference to musical theory dates back to 400 BC found in Rikpratisakhya. Bharata's Natya Shastra dating 4th Century AD contains several chapters on music. This is the first known work that clearly elaborated the octave of its structured characteristics for various applications.

There is an eternal statement about the history of Indian Music, that "classical Indian music is derived from the Vedas". Although no one can say that this statement is false, it is deceptively simplistic, when discussing the Relevance of Music in Vedic Traditions and contemporary context.

Keywords: Music, Vedic Music, Vedic Culture, Indian Classical Music.

I. INTRODUCTION

Sangana is a form of music prevalent during the late Vedic period 3000-1200 BC popularly used for the chanting of the verses set to musical patterns. Jaitan was one example, evolved to narrate the epics to the masses. Prabandh Sangeet a very popular form of music written in Sanskrit was prevalent between the 2nd to 7th AD. This form evolved to a much simpler form called Dhruvapad used the Hindi language as the medium.

All the Indian classical music treatises like Natya Shastra and Brihaddeshi were written during the Gupta period which is considered to be the golden era in the development of Indian music. The Indian classical music, thus, developed from the ritualistic music in association with folk music and other musical expressions of India, developing into its own characteristic art form, further differentiated in the two schools of music, the Hindustani (North Indian music) and the Carnatic (South Indian music). Roots of both Hindustani and Carnatic classical music traditions branch out from Bharata's Natyashastra.

Dattilam was the next major scientific work on music, which endorses the existence of the 22 Shrutis per octave and also goes to suggest that these 22 Shrutis are the only ones a human body could make. This view was expressed and supported by Saranga Deva musicologist of the 13th century AD in his famous work Sangeeta Ratnakara. Saranga Deva, defined almost 264 Ragas, including some Carnatic and North Indian ones. He also described the various 'kinds' of 'microtones' and also categorized them.

Of the other important works on Indian music is to define the word RAGA by Matanga in Brihaddesi in the 9th century A.D. Sangeeta Makaranda of 11th century A.D. written by Narada itemize 93 Ragas and classifies them into two groups namely masculine and feminine. Swaramela-Kalnidhi of Ramamatya 16th Century A.D. and Chaturdandi-prakashika of Venkatamakhi 17th century A.D. further refined the structure to transcend to its present-day form. Initially Indian classical music was devotional in content and was purely used for ritualistic purposes, and was restricted to temples.

II. LITERATURE REVIEW

It is evident that literary evidence gives a better look at the musical cultures of antiquity. These are frozen in time and not subject to change. There are difficulties when comparing written discussions and text with the actual musical practice however it is clear that the ability of literary discussions and text to extend our present picture into the past is a very powerful tool.

It is fortunate that the Vedas, especially the Sama Veda, are basically hymn books. Therefore, elements of the Vedic musical system are expressed both implicitly as well as explicitly within them. Furthermore, we are fortunate that India gives us the oldest surviving text on music and stagecraft in the world (i.e. The Natya Shastra).

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HUMANIZING THE EPICAL CHARACTERS; KUNTĪ'S AND HER DESIRES IN BHYRAPPA'S *PARVA*.

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Abstract-

The Mahābhārata is like a source mine from which the characters and episodes are often salvaged and portrayed in a way that are sometimes significantly different from their portrayal in the commonly accepted version of the epic. The women from the mainstream Samskrit society like Kuntī are often idolized as caring mother and loving wives bereft of any carnal desires. The epic, with all its complexities however leaves many open ends in the narrations, which are often picked up by the writers/poets for creative literary expressions. S.L. Bhayrappa's Kannada retelling of the epic '*Parva*' tries to extrapolate the divine agencies and remold the events and characters with all human flaws. He unpacks the episode of the divine birth of the Pāṇḍavas from the human perspectives. Kuntī, who otherwise a desexualized character in the epic, comes out as a woman of flesh and blood with all her carnal desires, frustration, meanness as well as a resilient mother. Pāṇḍu was impotent and as a means of producing sons, he urges Kuntī to go for *Niyoga* i.e. to produce sons from other men. Though ideally speaking it should be a union to produce child sans any pleasure. But Bhayrappa's Kuntī is excited with anticipation of carnal pleasure. One after another she performs *Niyoga* with three different men and these episodes are used by the writer to give vent to his erotic creativity. The novel is however not celebration of the promiscuous behavior, but genuine acknowledgement of women's desires.

Key words- Desire, *Dharma*, Flesh, Impotency, *Niyoga*, Pleasure, Self-deception.

Introduction-

"Whether we realize it or not, it remains a fact that we in India still stand under the spell of the Mahābhārata" (Sukthankar, 1998:32)

Indian epic the Mahābhārata is believed have acquired a written form from 400 B.C. to 400 A.D. (Thapar, 2018:7), but the stories and legends that have found place in the epic must have been in circulation much before. Having contributed by many and developed over the long period of time, it has lot of heterogeneity (Sukthankar, 1998:10). During the course of its growth the epic had undergone lot of changes and patriarchal influence on it is obvious in the portrayal of the women characters. The women representing the mainstream Sanskrit-Brahminical society are mostly defied in the *Pativrata* stereotype, with their predetermined role as devoted wife who give births

Dr. Satish Chaple





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इतिहासाचार्य वि. का. राजवाडे मंडळ, धुळे
या संस्थेचे त्रैमासिक

॥ संशोधक ॥

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अक्षरजुळणी : सौ. सीमा शिंदे, वारजे-माळवाडी, पुणे ५८.

महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळाने या नियतकालिकेच्या प्रकाशनार्थ अनुदान दिले आहे. या
नियतकालिकेतील लेखकांच्या विचारांशी मंडळ व शासन सहमत असेलच असे नाही.

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भारतीय अनुमान प्रमाणातील न्याय दर्शनातील हेत्वाभासाच्या संकल्पनेचे सखोल अध्ययन

सौ. वर्षा नितीन जपे

सहाय्यक प्राध्यापिका तत्त्वज्ञान विभाग प्रमुख,
आर. एस. मुंडले धरमपेठ कला व वाणिज्य महाविद्यालय,
नागपूर

डॉ. सुनिता इंगळे

तत्त्वज्ञान विभाग प्रमुख,
राष्ट्रसंत तुकडोजी महाराज नागपूर विद्यापीठ,
नागपूर

प्रस्तावना :

न्याय दर्शनात प्रमाणांचा सखोल अभ्यास झाला आहे. न्याय दर्शनाने प्रत्यक्ष, अनुमान, उपमान व शब्द ही चार प्रमाणे स्वीकारली आहेत. प्रत्यक्ष हे बलवत्तर प्रमाण आहे. पण अनुमान हे ही फार महत्त्वाचे आहे. त्याचाही फार सखोल अभ्यास या दर्शनात झाला. अनुमान म्हणजे अनुमितीस्वरूप ज्ञान होय अनुमान प्रक्रियेत हेतू, साध्य, पक्ष, सपक्ष, विपक्ष, व्याप्ती, पक्षधर्मता, परामर्श, अनुमिती हेत्वाभासाया सर्व संकल्पना महत्त्वाच्या आहेत. अनुमानाच्या आधारे जेव्हा योग्य ज्ञान होत नाही तेव्हा ते तपासून पाहण्याची गरज वाटते कोठे चूक झाली हे तपासण्यासाठी हेत्वाभासांचा आधार घेता येतो...

गृहितके :

१. न्यायदर्शनातील पाच ही हेत्वाभासफार महत्त्वाचे आहेत.
२. न्यायदर्शन द्रव्य व आकार या दोहोंनाही महत्त्व देते.

विषय प्रवेश

अन्वय व्यतिरेकी, केवल व्यतिरेकी आणि केवलान्वयी या हेतूंपैकी अन्वयव्यतिरेकी हेतू हा पाच रूपांनी युक्त असेल तरच आपल्या नुमिती करू शकतो. जर त्या पाच लक्षणांपैकी एकाही लक्षणात तो कमी असेल तर साध्याचे साधन असण्यास तो समर्थ नसतो. ती पाच रूप अशी पक्षसत्त्व, सपक्षसत्त्व, विपक्षव्यावृत्ति तो समर्थ नसतो. ती पाच रूप अशी पक्षसत्त्व, सपक्षसत्त्व, विपक्षव्यावृत्ती, अबाधितविषयत्व आणि असत्प्रतिपक्षत्व. जो हेतू या सर्व रूपांनी संपन्न असतो तोच सद्देतू होय.

- १) पक्षधर्मत्व पक्षधर्म म्हणजे हेतूने पक्षाच्या ठिकाणी वस्तुतः उपस्थित असणे.
- २) सपक्षसत्त्व - सपक्षसत्त्व म्हणजे हेतूने सपक्षावर राहणे साध्य निश्चितपणे उपस्थित आहे, असे माहित असलेल्या पक्षाखेरीज इतर किमान एका ठिकाणी तरी हेतूने उपस्थित असणे.

- ३) विपक्षव्यावृत्ती विपक्षव्यावृत्ती म्हणजे साध्य नाही अशा एकाही ठिकाणी हेतूने न राहणे.
- ४) अबाधितविषयत्व अबाधितविषयत्व म्हणजे जे साध्य सिद्ध करावयाचे ते अन्य वरचढ प्रमाणाने बाधित न होणे.
- ५) असत्प्रतिपक्षत्व असत्प्रतिपक्षत्व म्हणजे दिलेल्या अनुमितीस विरोधी अनुमिती निष्पन्न करणारा दुसरा समर्थ हेतू उपलब्ध नसणे.

कुठलाही अन्वयव्यतिरेकी हेतू या पाचही रूपांनी युक्त असेल तरच तो सद्देतू होय. एकाही रूपाने उणा असेल तर तो असद्देतू होतो व अनुमानास निरूपयोगी ठरतो.

केवलान्वयी हेतूच्या संबंधात मात्र सद्देतूची ही पाचही रूपे मिळू शकणार नाहीत. हेतू केवलान्वयी असतो तेव्हा साध्यधर्म नाही अशी गोष्टच विश्वात नसल्याने मविपक्षफ म्हणून काहीच नसते. त्यामुळे विपक्षव्यावृत्ती हे हेतूचे रूपच मिळणार नाही म्हणून इतर चार रूपांनी युक्त असलेला केवलान्वयी हेतू हा सद्देतू होतो.

त्याचप्रमाणे, केवलव्यतिरेकी हेतूच्या बाबतीत साध्यधर्म पक्षाइतक्याच मर्यादित स्थळी राहत असल्याने सपक्षच नसतो. त्यामुळे सपक्षसत्त्व हे रूप मिळणे शक्य नसते म्हणून सपक्षसत्त्व वगळून इतर चार रूपांनी युक्त असलेला केवलव्यतिरेकी हेतू सद्देतू ठरतो.

हेतू या पाच अथवा प्रसंगी चार रूपांनी युक्त नसेल तेव्हा हेतूदोष येतो व खालील चर्चा केलेल्या कुठल्यातरी एक किंवा अनेक हेत्वाभासांनी अनुमान बस्त होतो हेत्वाभास व्युत्पत्तीप्रमाणे 'हेत्वाभास' या शब्दाचे दोन अर्थ असू शकतील.

- १) हेतूप्रमाणे प्रतीत होणारा (हेतुवद् आभासन्ते इति हेत्वाभासाः) तसेच

- २) हेतूत प्रतीत होणारे धर्म (हे तो आभासन्ते)

प्रथम व्युत्पत्तीनुसार हेत्वाभास शब्द दुष्टहेतूचा बाचक आहे हेतू नसून तो केवळ हेतूचा आभास असतो. त्याला हेत्वाभास म्हणतात.



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न्याय दर्शनाच्या संदर्भात अनुमानाच्या विविध लक्षणांचे सखोल अध्ययन

सौ. वर्षा नितीन जपे

सहाय्यक प्राध्यापिका तत्त्वज्ञान विभाग प्रमुख,
आर. एस. मुंडले धरमपेठ कला व वाणिज्य महाविद्यालय,
नागपूर

डॉ. सुनिता इंगळे

तत्त्वज्ञान विभाग प्रमुख,
राष्ट्रसंत तुकडोजी महाराज नागपूर विद्यापीठ,
नागपूर

प्रस्तावना :

भारतीय तत्त्वज्ञानात अनेक विषय अभ्यासले जातात. ज्ञानमीमांसा व तत्त्वमीमांसा त्यापैकी होत. ज्ञानमीमांसेत ज्ञानासंबंधी प्रश्नांचा विचार होतो तर तत्त्वमीमांसेत तत्त्वासंबंधी होतो. पाश्चात्य तत्त्वज्ञानात ज्ञानमीमांसा व तत्त्वमीमांसा पूर्णपणे विलग दाखवता येतात पण भारतीय तत्त्वज्ञानात ज्ञानमीमांसा व तत्त्वमीमांसा एकमेकांत हातात हात घालून पुढे झालेल्या दिसतात. तत्त्वमीमांसेचा प्रभाव ज्ञानमीमांसेवर तर ज्ञानमीमांसेचा प्रभाव तत्त्वमीमांसेवर झालेले आपणास दिसतो. आपण शोध निबंधाच्या निमित्ताने ज्ञानमीमांसेतील अनुमान प्रमाणाचा विचार न्याय दर्शनाच्या संदर्भात करणार आहोत.

गृहितक :

१. न्याय दर्शनात अनुमानाच्या लक्षणाचा विचार करिताना, अनुमानाचा मुख्य आधार व्याप्ती व परामर्श हे आहेत असे सर्व नैय्यायिकांनी स्वीकारले.
२. अनुमिती हे अनुमानाचे कारण आहे हे सर्व नैय्यायिकांनी स्वीकारले.

विषय प्रवेश :

प्रमाणाचा विचार ज्ञानमीमांसेत केला जातो. भारतीय तत्त्वज्ञानात सहा प्रमाणांचा विचार केला आहे. प्रत्यक्ष, अनुमान, उपमान, शब्द, अर्थापत्ती व अनुपलब्धी इत्यादी. 'प्रमा' म्हणजे यथार्थ ज्ञान तर 'अप्रमा' म्हणजे अयथार्थ ज्ञान. प्रमेच्या करणाला म्हणजेच साधनाला प्रमाण असे म्हणतात. भारतीय ज्ञानमीमांसेत तर्क व अनुमानासंबंधी विचार केला आहे. तर्क व अनुमान यात भेद आहे. तर्क हा नैय्यायिकांच्या सोळा पदार्थांपैकी एक पदार्थ आहे तर अनुमान हे यथार्थ ज्ञानाचे साधन आहे. अनुमानात प्रमा, अप्रमा, प्रमिति (ज्ञानाचा विषय), ज्ञाता (ज्याला ज्ञान होत तो), ज्ञेय या आणि या सारख्या अनेक संकल्पनांचा अभ्यास होतो. लौकिक किंवा अलौकिक कोणत्याही प्रकारच्या विषयाचे ज्ञान होण्यासाठी प्रमिति, प्रमा आणि प्रमाण या तिघांचीही आवश्यकता असते. प्रमा व प्रमाण हे ज्ञानमीमांसेशी

संबंधित आहे तर प्रमिति ही मुख्यतः तत्त्वमीमांसेशी संबंधित आहे. ज्ञानमीमांसेत प्रमाणमीमांसा येते व प्रमाणमीमांसेत अनुमानाचे अध्ययन केले जाते.

अनुमानाच्या व्युत्पत्तीमूलक अर्थाप्रमाणे, 'अनुमान' हा शब्द 'अनु' उपसर्गपूर्वक व 'मा' या धातू पासून उत्पन्न झाला आहे. म्हणजेच 'अनु' व 'मान' दोन शब्दांनी मिळून बनला आहे. 'अनु' म्हणजे पश्च्यात किंवा नंतर व 'मान' म्हणजे ज्ञान. प्रत्यक्षानंतर येणारे ज्ञान म्हणजे अनुमान. प्रत्यक्षाशिवाय अनुमान अशक्य आहे पण हे ही लक्षात ठेवले पाहिजे की, प्रत्यक्ष म्हणजे अनुमान नाही. अनुमानाचे आपले एक स्थान आहे. चार्वाक सोडून सर्वांनीच अनुमान प्रमाण स्वीकारले.

भारतीय तत्त्वज्ञानात अनुमान शब्दाचा प्रयोग पुढील प्रमाणे केलेला आपणास दिसतो.

साधारणपणे दोन ज्ञात सत्यांच्या द्वारा कोणत्या तरी अज्ञात सत्याचे ज्ञान मिळविणे म्हणजेच अनुमान होय. उदा. आम्हाला हे माहित आहे की, 'जेथे जेथे धूर असतो तेथे तेथे अग्नी असतो.' आणि आपण आपल्या डोळ्यांनी हे बघत असतो की, पर्वतावरून अविच्छिन्न (सतत) असा धूर निघतो आहे, या दोन माहित असलेल्या तत्त्वांच्या आधारे त्या पर्वतावर अग्नी आहे हे आम्हाला ताबडतोब कळते यालाच, अनुमान म्हणतात.

'अनुमान' शब्द 'अनु' उपसर्गपूर्वक 'मा' धातूने भावात्मक अर्थाने अथवा कारण अर्थाने ल्यूट प्रत्यय लावून असा दोन प्रकारे सिद्ध करता येतो.

पहिल्या अर्थाप्रमाणे, 'अनुमीयत इति अनुमान किंवा अनुमिती: अनुमानम्' या रूपात व्युत्पत्ती स्वीकारल्यास अनुमिती प्रमेचा बोधक आहे. या व्याख्येप्रमाणे, अनुमान हे एक प्रकारचे ज्ञान आहे.

दुसऱ्या अर्थाने 'अनुमीयते अनेन इति अनुमान' या रूपात व्युत्पत्ती स्वीकारल्यास 'अनुमान' पद, अनुमिती प्रमेचे कारण आहे. म्हणजेच अनुमिती प्रमेचे साधन आहे. या व्याख्येप्रमाणे, अनुमितीच्या साधनाला अनुमान म्हणतात. साधारणपणे सर्व तत्त्वज्ञांनी 'अनुमितिकरणमनुमानम्' हे अनुमानाचे लक्षण

**CULTURAL ENCOUNTER, TRUST DEFICIT AND PSYCHOLOGY OF UNREST IN THE
NORTH-EAST OF INDIA**

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Abstract-

India became independent in 1947 and though is a successful democratic nation has been facing many issues threatening its integration and one of it is insurgency in the North Eastern part of the country. People of this region feel alienated from the mainstream for variety of reasons. They feel that the mainstream is dominating socio-political-cultural space and feel threatened. These feelings are exploited by some insurgent groups to intensify the conflict. In order to minimize the conflict and to bring the people of the North East in the main stream, it is essential to probe the psychology to find out the reasons of alienations. Security forces, who are mostly drawn from the mainstream also aggravates the problem as they are not trained to respect the human rights and are perceived as outsiders. This paper is an attempt to understand the reasons behind this psychological division of mind.

Key Words- Alienation, Conflict, Human rights, Space, Sub-nationalism.

Introduction- The Nation is not a piece of land held together by the coercive force of the state. The citizens of a nation are expected to have a sense of belongingness developed due to two important reasons.

1. Feelings that we are the inheritance of the common heritage.
2. Belief that we have a common destiny.

Though hypothetically we proclaim that 'India is one from Kashmir to Kanyakumari', the glaring fact strikes us if we travel to Kashmir valley or to some part of the North East. Part of the population in these areas has not developed a sense of belongingness with the India as a nation. They perceive that it is an entity which is alien and feel suffocated.

One way to deal with this is to brand them as anti-national and stamp out any apposition ruthlessly. But is it a permanent or humane solution? Or should we look into a deeper divide in the mind and try to understand the grievances?

The reasons for alienation of the people of the North East can be summarized below

1. Geographical separation- The chicken neck syndrome.
2. Cultural differences
3. Linguistic differences
4. Fear of domination

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तंत्रज्ञान हे शिक्षकाला पर्याय नसून शिक्षकाच्या प्रगतीस सहाय्यक***सौ. वर्षा नितीन जपे ,****गोपवारा:**

या शोध निबंधाच्या निमित्ताने मी शिक्षकाच्या भूमिकेबद्दल चर्चा करण्याचा प्रयत्न केलेला आहे. तंत्रज्ञान हे विकसित होत आहे आणि निरंतर विकसित होत राहणार आहे. या तंत्रज्ञानाच्या सहाय्याने शिक्षण घेता येणे शक्य आहे मग शिक्षकाची गरज काय? असे मत बरेचदा चर्चेले जाते. परंतु हे मत कितपत योग्य आहे? याची चर्चा या शोध निबंधाच्या निमित्ताने केलेली आहे.

या निबंधाच्या निमित्ताने मी दोन गृहीतके स्पष्ट करण्याचा प्रयत्न केला आहे.

1. तंत्रज्ञान शिक्षकाची जागा घेऊ शकणार नाही आणि
2. शिक्षकाची गुणवत्ता वाढविण्यासाठी तंत्रज्ञान फार उपयोगी आहे हे शिक्षकाने देखील स्वीकारले पाहिजे.

शिक्षक हा विद्यार्थी घडविण्यासाठी अतोनात प्रयत्न करित असतो पण असे असले तरी त्याच्या स्वतःच्या अनेक कमतरता असतात हेही आपण स्वीकारले पाहिजे. या कमतरतांना पर्याय म्हणून तंत्रज्ञानाकडे बरेचदा बघितले जाते. तंत्रज्ञानाने विद्यार्थ्यांच्या उत्कृष्ट विकास होईल असे मत मांडले जाते आणि मग शिक्षक निरुपयोगी आहे का? किंवा त्याची गरज आपणास नाही? असे विचार पुढे येतात. अशा परिस्थितीत शिक्षकाचे नेमके स्थान कुठे आणि कसे आहे? हे मी शोध पेपरच्या निमित्ताने स्पष्ट करण्याचा प्रयत्न केला. तंत्रज्ञान हे शिक्षकाच्या आणि विद्यार्थ्यांच्या प्रगतीत सहाय्यभूत आहे पण शिक्षकाचा तो पर्याय असणार नाही हे ही आपण लक्षात घेतले पाहिजे. याचे कारण असे की, शेवटी तंत्रज्ञान कुठलीतरी व्यक्ती हाताळीत असते आणि शिक्षणाच्या क्षेत्रात ते कार्य शिक्षकच करित असतो. विद्यार्थ्यांच्या सुप्त गुणांचा विकास शिक्षक ज्या पद्धतीने करेल तसे एक भौतिक वस्तू (तंत्रज्ञान) करू शकणार नाही, त्यामुळे तंत्रज्ञान हे शिक्षकाला पर्याय होऊ शकणार नाही असे मी या शोध निबंधाच्या अंती स्पष्ट केले आहे.

कीवर्ड : तंत्रज्ञान, शिक्षक, पर्याय नसून प्रगतीस सहाय्यक '

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प्रास्ताविक :

समाजात शिक्षकाचे स्थान फार महत्वाचे आहे. जसा कुंभार मातीला आकार देऊन मडकी आणि इतर मातीच्या वस्तू तयार करतो त्याचप्रमाणे शिक्षक मानवाला घडविण्याचे, बनविण्याचे कार्य निरंतर करित असतो. शिक्षक, विद्यार्थी म्हणून त्याच्या समोर आलेल्या त्या छोट्याशा जीवाला ते एक चांगल व्यक्तित्व व्हावं इथपर्यंत निरंतर घडपडत असतो. अशा या शिक्षकाची गरज आहे का? त्याची



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Volume 12 Issue 12 - 2022

1. A comparative study on the effect of ultrasound and interferential therapy for peri arthritis of shoulder (adhesive capsulitis) (gallery/spjmr%201700.pdf)

Dr.K.Madhava Reddy, Dr.S.Gopi Kannan

Sri Lakshmi Institute of Medical Sciences College of Physiotherapy, Kavali

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DOI: 10.10089.SPJMR.2020.V10I10.16.3692 (gallery/spjmr%201700.pdf)

2.

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DOI: 10.10089.SPJMR.2020.V10I10.16.3693 (gallery/spjmr%201705.pdf)

3.

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https://www.snmr.com/Volume-12-Issue-12-2022/

Laxmi Reswani

TITLE: "Superstitions in the works of Mamang Dai":

ABSTRACT: Tribal people believe in superstitions. This paper focuses on superstitious elements in the fictional works of Mamang Dai. Superstitious belief forms a major part of the Adi culture. The researcher has applied cultural studies theory in the following paper. The study of superstition is based on the semiotic study. Correlating sign with the ritual attached. Adi people have a profound faith in natural healing techniques. They share a close relationship with the environment. In fictional works of Mamang Dai, Adi people are often shown practicing traditional healing practices and belief which involve superstition. As the author says in 'The Legends of Pensam', "the Adis practice an animistic faith that is woven around forest ecology and co-existence with the natural world." Superstition and their faith in natural healing are a major part of the Northeastern culture.

KEYWORDS: Mamang dai, Adi tribe, Superstition, spirits, Ecospiruality, faith, Animism.

Paper

"The Black Hill", a 2017 work by Itanagar, Arunachal Pradesh-based author Mamang Dai, earned the Sahitya Academy Award. She is a journalist who has cleared her UPSC exam and loves to write. The deep flavor of the Adi culture of Arunachal Pradesh, their folklore, oral history, and vibrant tribal cultures can be experienced by her readers.

She was hired as a program officer at World-Wide Fund for Nature, where she worked on the program for the Eastern Himalayas Biodiversity Hotspots. She once served as the Itanagar Press Club's secretary. She is at present in charge of the Arunachal Pradesh Union of Working Journalists (APUW). She was chosen to serve on the Arunachal Pradesh state public service commission in 2011. Mamang Dai was also awarded the Padma Shri award in 2011.

In Mamang Dai's fictional works, it's fairly understood that the Adi tribe believes in nature, with immense faith in superstitions.

In the section, 'Diary of the World' in Dai's book The Legend of Pensam, we have Pinyar the widow saying:

"Once upon a time, there lived a race of supernatural beings called the miti-mili." (28)

These beings used to prepare a mysterious si-ye and they gave this powder to mankind before their disappearance.



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hrupad : It's Various Aspects, Style and Development

धृपद शैली : विविध आयाम तथा क्रमिक विकास



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वर्तमान संगीत शिक्षा में धृपद गायनशैली के प्रचार एवं प्रसार की आवश्यकता
प्रा. गिरीश प्रेमलाल चंद्रिकापुरे
आर. एस. धरमपेठ कला – वाणिज्य महाविद्यालय, धरमपेठ नागपूर.

संगीत सम्राट तानसेन के समय से वर्तमान समय तक धृपद गायकी की महान् परंपरा अक्षुण्ण रूप से चली आ रही है। यद्यपि धृपद गायकी की खंडहारी, नौहारी, गोबरहारी तथा डागुरी इन चार बानियों का कोई सुराग न रहा, धृपद गायकों में डागर घराने का नाम आज भी प्रसिद्ध है। धृपद गायन में नीहित गाम्भीर्य की आज भी कोई मिसाल नहीं है।

धृपद गायन के दो भाग सहज ही किये जा सकते हैं – पहला अनिबद्ध आलाप का भाग तथा दूसरा तालबद्ध बंदिश का भाग। धृपद गायक जो अनिबद्ध आलाप करते हैं वह काफी विस्तृत होते हैं, तथा परम्परा से उन्हें चार भागों में विभाजित किया जाता है। विलंबित, स्वरप्रधान तथा रागवाचक आलापों का पहला भाग जिसे स्थायी कहा जाता है, उसमें अधिकतर मंद्र तथा मध्य सप्तक में काम किया जाता है। अंतरा में मध्य व तार सप्तक में अधिक काम होता है। लयबद्ध आलाप 'आमोग' इस भाग में आते हैं। 'संचारी' इस अंतीम भाग में कई तरह की गमकों का विपुल प्रयोग तथा बढ़ी हुई लय में तान – सदृश क्रियाएँ की जाती हैं। इस भाग में मंद्रतम स्वर से तारतम स्वर तक के संपूर्ण दायरे में गायन किया जाता है।

यह सम्पूर्ण आलाप गायन 'री र र ना' 'ते न र री' आदि मंगलवाचक शब्दों में किया जाता है। बीच – बीच में आलाप की सम 'तना तोम' इस प्रकार दिखाई जाती है।

इस विस्तृत आलाप के पश्चात् ठाय लय में धृपद की काव्यमय, तालबद्ध बंदिश प्रारम्भ की जाती है। तालबद्ध गायन में आलापों का कोई स्थान नहीं होता। बंदिश को दोहराए जाने के बाद विभिन्न 'उपज' गायी जाती है। ताल के अंग से, बंदिश के शब्दों के अंग से, राग के तथा स्वर के अंग से कई प्रकार की उपजें गायी जाती हैं। लयकारी का भी इसमें स्थान होता है, बराबर की लय, दोगुनी तथा आड़ लय में गायन किया जाता है।

काफी सम्भव है कि प्रारम्भिक काल में धृपद गायन में स्वर पक्ष तथा लय पक्ष सम समान हों, किन्तु परिवर्ती काल में धृपद में लयकारी के अतिरेक से उसमें का रस जाता रहा। इसीलिए ख्यालगायकी की रसवत्ता की ओर जनमानस मुड़ा। आज धृपद की लोकप्रियता बढ़ाने हेतु अनेक तरीकों से प्रयास किये जा रहे हैं।

एक ध्यान देने योग्य तथ्य यह है कि लगभग हर घराने में ख्याल की तालीम के पूर्व धृपद शिक्षा की परम्परा रही है। आद्य घराना ग्वालियर में पहले धृपद ही पढ़ाए जाते रहे। बन्ने खों के समय तक उनके घराने में धृपद गायन ही किया जाता था। आगरा घराने का तो धृपद धमार की परम्परा से अभिन्न संबंध रहा ही है। ख्यालगायन से पूर्व इस घराने के गायक (आफताब-ए-मौसीकी फैयाज खों शाहब, विलायत हुसैन खोंसाहब, खादिम हुसैन खोंसाहब आदि) धृपद सदृश विस्तृत आलाप करते रहे हैं। धमार गायन की परम्परा भी आगरा घराने में काफी समय तक चलती रही। खों अल्लादिया खोंसाहब ने अपने पुत्रों को प्रारम्भ में धृपद की तालीम दी थी, तथा जबतक ख्याल की तालीम शुरू नहीं हुई, उन्हें तान में गला घुमाने की अनुमति न थी। अल्लादिया खोंसाहब अपने पौत्र खों अजीजुद्दीन को आत्मनिवेदनात्मक विवरण करते रहते थे, जिसे उन्होंने उर्दू में लिखकर रखा। उसमें कहा गया है कि '1900 साल में मैं बूंदी गया और परिवार को कोल्हापुर ले आया। यहाँ आने पर सभी (खोंसाहब के तीनों बेटों) की रोज तालीम शुरू हुई। सुबह दो घण्टे सुर साफ कराने की मेहनत होती थी। धीरे धीरे उन्हें मैं धृपद धमार की तालीम देने लगा। तानीबाई को मैं जो तालीम देता था उसको वह ध्यान से सुनते थे।

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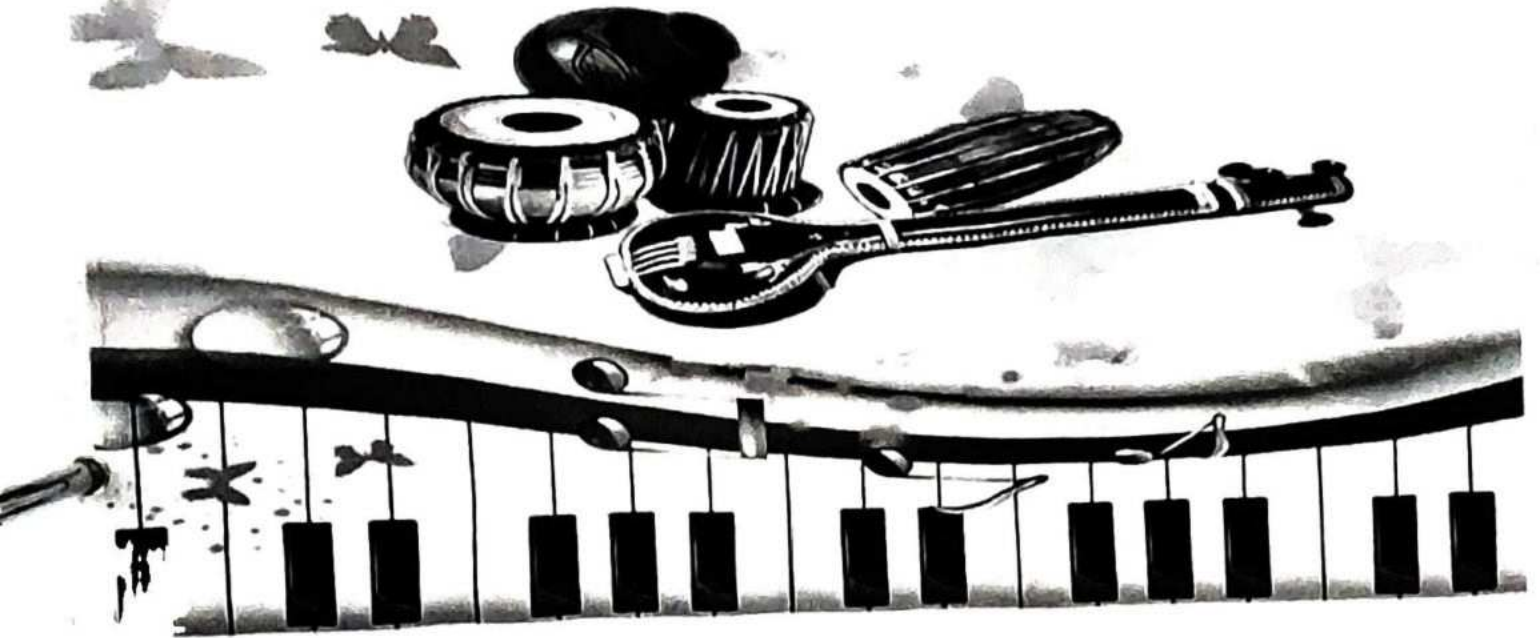
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Dhrupad : It's Various Aspects, Style and Development

धृपद शैली : विविध आयाम तथा क्रमिक विकास



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आर. एस. धरमपेठ कला – वाणिज्य महाविद्यालय, धरमपेठ नागपूर.

संगीत सम्राट तानसेन के समय से वर्तमान समय तक धृपद गायकी की महान् परंपरा अक्षुण्ण रूप से चली आ रही है। यद्यपि धृपद गायकी की खंडहारी, नौहारी, गोबरहारी तथा डागुरी इन चार बानियों का कोई सुराग न रहा; धृपद गायकों में डागर घराने का नाम आज भी प्रसिद्ध है। धृपद गायन में नीहित गाम्भीर्य की आज भी कोई मिसाल नहीं है।

धृपद गायन के दो भाग सहज ही किये जा सकते हैं – पहला अनिबद्ध आलाप का भाग तथा दूसरा तालबद्ध बंदिश का भाग। धृपद गायक जो अनिबद्ध आलाप करते हैं वह काफी विस्तृत होते हैं, तथा परम्परा से उन्हें चार भागों में विभाजित किया जाता है। विलंबित, स्वरप्रधान तथा रागवाचक आलापों का पहला भाग जिसे स्थायी कहा जाता है, उसमें अधिकतर मंद्र तथा मध्य सप्तक में काम किया जाता है। अंतरा में मध्य व तार सप्तक में अधिक काम होता है। लयबद्ध आलाप 'आमोग' इस भाग में आते हैं। 'संचारी' इस अंतीम भाग में कई तरह की गमकों का विपुल प्रयोग तथा बढ़ी हुई लय में तान – सदृश क्रियाएँ की जाती हैं। इस भाग में मंद्रतम स्वर से तारतम स्वर तक के संपूर्ण दायरे में गायन किया जाता है।

यह सम्पूर्ण आलाप गायन 'री र र ना' 'ते न र री' आदि मंगलवाचक शब्दों में किया जाता है। बीच – बीच में आलाप की सम 'तना तोम्' इस प्रकार दिखाई जाती है।

इस विस्तृत आलाप के पश्चात् ठाय लय में धृपद की काव्यमय, तालबद्ध बंदिश प्रारम्भ की जाती है। तालबद्ध गायन में आलापों का कोई स्थान नहीं होता। बंदिश को दोहराए जाने के बाद विभिन्न 'उपज' गायी जाती है। ताल के अंग से, बंदिश के शब्दों के अंग से, राग के तथा स्वर के अंग से कई प्रकार की उपजें गायी जाती हैं। लयकारी का भी इसमें स्थान होता है, बराबर की लय, दोगुनी तथा आड़ लय में गायन किया जाता है।

काफी सम्भव है कि प्रारम्भिक काल में धृपद गायन में स्वर पक्ष तथा लय पक्ष सम समान हों, किन्तु परिवर्ती काल में धृपद में लयकारी के अतिरेक से उसमें का रस जाता रहा। इसीलिए ख्यालगायकी की रसवत्ता की ओर जनमानस मुड़ा। आज धृपद की लोकप्रीयता बढ़ाने हेतु अनेक तरीकों से प्रयास किये जा रहे हैं।

एक ध्यान देने योग्य तथ्य यह है कि लगभग हर घराने में ख्याल की तालीम के पूर्व धृपद शिक्षा की परम्परा रही है। आद्य घराना ग्वालियर में पहले धृपद ही पढ़ाए जाते रहे। बन्ने खों के समय तक उनके घराने में धृपद गायन ही किया जाता था। आगरा घराने का तो धृपद धमार की परम्परा से अभिन्न संबंध रहा ही है। ख्यालगायन से पूर्व इस घराने के गायक (आफताब-ए-मौसीकी फैयाज़ खॉं साहब, विलायत हुसैन खॉंसाहब, खादिम हुसैन खॉंसाहब आदि) धृपद सदृश विस्तृत आलाप करते रहे हैं। धमार गायन की परम्परा भी आगरा घराने में काफी समय तक चलती रही। खॉं अल्लादिया खॉंसाहब ने अपने पुत्रों को प्रारम्भ में धृपद की तालीम दी थी, तथा जबतक ख्याल की तालीम शुरू नहीं हुई, उन्हें तान में गला घुमाने की अनुमति न थी। अल्लादिया खॉंसाहब अपने पौत्र खॉं अजीजुद्दीन को आत्मनिवेदनात्मक विवरण करते रहते थे, जिसे उन्होंने उर्दू में लिखकर रखा। उसमें कहा गया है कि '1900 साल में मैं बूढ़ी गया और परिवार को कोल्हापुर ले आया। यहाँ आने पर सभी (खॉंसाहब के तीनों बेटों) की रोज तालीम शुरू हुई। सुबह दो घण्टे सुर साफ कराने की मेहनत होती थी। धीरे धीरे उन्हें मैं धृपद धमार की तालीम देने लगा। तानीबाई को मैं जो तालीम देता था उसको वह ध्यान से सुनते थे।

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प्रस्तावना-

विषयाचे अध्ययन ज्ञानाशिवाय अशक्य आहे. ज्ञान कसे होते?, जे ज्ञान आपणास झाले ते यथार्थ होते की अयथार्थ ? ज्ञानास प्रामाण्य येते कुठून ? या आणि यासारख्या ज्ञानाशी संबंधित प्रश्नांची चर्चा तत्त्वज्ञानाच्या ज्ञानमीमांसा या शाखेत केली जाते. भारतीय व पाश्चात्य दोन्ही ठिकाणी ज्ञानमीमांसेसंबंधी चर्चा अगदी मुळापर्यंत करण्यात आली आहे. भारतीय दर्शनात विशेषत्वाने ही चर्चा न्याय दर्शनात झालेली दिसते. किंबहुना न्याय म्हणजे अनुमान असे एक समीकरण आपणास दिसते. या शोधनिबंधाच्या निमित्ताने मी अनुमान प्रक्रियेतील हेतू या घटकावर आपले लक्ष केंद्रित करित आहे. संशोधन पद्धती - मी विशेषणत्मक व चिकित्सक पद्धतीचा वापर ह्या शोधनिबंधात करणार आहे.

सिद्धांत कल्पना-

- 1 न्याय दर्शनातील सद्हेतू संकल्पनेचा प्रभाव बौद्धदर्शनातील सद्हेतू संकल्पनेवर दिसतो.
- 2 न्याय दर्शनातील सद्हेतूच्या संकल्पनेत केवळ आकारिक विचार नसून द्रव्यात्मक बाजूचा ही विचार झाला आहे. मात्र बौद्ध दर्शनात सद्हेतूच्या संकल्पनेत केवळ आकारिक बाजूचा विचार झाला आहे.

विषय प्रवेश-

भारतीय ज्ञानमीमांसेत ज्ञानप्राप्तीची मुख्य सहा साधने स्वीकारली आहेत. प्रत्यक्ष, अनुमान, उपमान, शब्द, अर्थापत्ती व अनुपलब्धी ही ती साधने होत. प्रत्यक्ष म्हणजे साक्षात ज्ञान. प्रत्यक्ष प्रमाणाचे महत्त्व फार आहे. कारण इतर सर्व प्रमाणांना प्रत्यक्ष प्रमाणाची मदत घ्यावी. अनुमान म्हणजे अनुमती स्वरूप ज्ञान. प्रत्यक्ष ज्ञानाच्या बळावर व्याप्ती संबंधाने विशिष्ट अशा अप्रत्यक्ष गोष्टीचे ज्ञान मिळविणे म्हणजे अनुमान. उपमान म्हणजे उपमिति स्वरूप ज्ञान होय. प्रत्यक्ष वस्तू व त्यासंबंधीची अगोदर प्राप्त झालेली माहिती यांच्या एकत्रीकरणाने मिळणाऱ्या ज्ञानाला उपमान म्हणतात. आत्मवचन म्हणजे शब्द प्रमाण. आत्म म्हणजे खरा बोलणारा वक्ता. अर्थापत्ती म्हणजे अर्थाची आपत्ती. दोन ज्ञानातील भासमान विरोध नष्ट करण्यासाठी ज्या तिसऱ्या ज्ञानाचा स्वीकार केला जातो त्याला अर्थापत्ती म्हणतात. अनुपलब्धी म्हणजे अभावासंबंधीचे ज्ञान होय. या सहा साधनांपैकी आपण अनुमान प्रमाणातील हेतू या संकल्पनेचा विचार या शोधनिबंधाच्या निमित्ताने करणार आहोत.

'अनुमान प्रमाण' म्हणजे प्रत्यक्षाच्या आधारावर अप्रत्यक्ष अशा व्याप्तीविशिष्ट वस्तूचे ज्ञान होय. उदाहरणार्थ 'या पर्वतावर धूर आहे यावरून तेथे अग्नी असला पाहिजे.' येथे प्रत्यक्ष ज्ञान आपणास धुराचे होते व त्याच्या आधारावर आपण अग्नीचे ज्ञान प्राप्त करतो. धूर आणि अग्नी यांच्यात एक नित्य साहचर्य संबंध आहे, या संबंधालाच 'व्याप्ती' असे म्हणतात. याचा अर्थ असा की, जेथे जेथे धूर असतो तेथे तेथे अग्नी असतो. असे कधीही होणार नाही की, धूर आहे पण अग्नी नाही. 'हेतू' म्हणजे ज्याच्या बळावर साध्याची सिद्धी केली जाते तो आणि जे सिद्ध केले जाते त्याला 'साध्य' असे म्हणतात. प्रथम आपण न्याय दर्शनातील हेतूच्या संकल्पनेचा विचार करू.

न्याय दर्शन :- हेतू संकल्पना

हेतू म्हणजे लिंग, खूण, चिन्ह अथवा साधन, व्याप्य, प्रतिबद्ध, नियामक, तसेच आपादक हे सर्व पर्यायवाची शब्द आहेत. हेतूच्या छातील विविध व्याख्या ब्रजनारायण शर्मा यांच्या भारतीय दर्शन में अनुमान या पुस्तकातील आहेत.

• "हि नोणीति गमयति परोक्षमर्थमिति हेतुः अर्थात् जो परोक्ष अर्थाचा (साध्याचा) बोध करवितो तो 'हेतू' होय.