

VOLUME
03 2018

ISSN : 2455-0469

International Multi-Disciplinary
Research Journal
Pradnya
SANKET

'Paradigms of Nationalism'



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

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Khadi and Village Industries: Names Synonymous with Indian Nationalism

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Nationalism in nutshell is a blend of a system consisting of existence and promotion of varied interests within the socio-economic-political scenario. It is basically aimed at creating, nurturing and maintaining the sovereign fabric of the Nation. Nationalism is inclined towards developing and maintaining the National identity. It embraces the duty of protecting the multiple characters of the people and the Nation viz. religion, culture, beliefs etc. It also involves a sense of pride in the nation's achievements, and as such, is closely linked to the concept of patriotism. Nationalism is in some other views referred to as ability to control the government and also the economy as a whole. { 1 }

Nationalism means devotion towards the nation and providing a helping hand in guarding the national prestige. It is a feeling, a passion, an emotional attachment and the nationalistic fervor that binds the people together. The pride of a nation viz. its National Symbols, its Flag, its National Anthem and Song, and other symbols synonymous with national identity are highly important in nationalism (2)

In the Indian context, one of the important aspects of Nationalism is KHAADI – the name synonymous with India and its freedom struggle, its feeling of Swadeshi and indiginity, the name which depicts India's rural expertise and rural India's self-sufficiency. Khadi is the most appropriate example of nationalism as it is a product completely indigenous right from its basic raw material to its completion stage. Khadi and the allied village industries collectively termed as MSME's have been constantly providing employment opportunities for the rural folk, thereby strengthening the rural economy which is also the backbone of Indian Industries. The Khadi and village industries using all the indigenous raw materials and technology are in real sense a pride of Indian craftsmanship, and age old proven techniques of product manufacture. The Khadi industries have seen many ups and downs since inception and have crossed many hurdles to become one of the most sought after and favourite brand. In the modern scenario also Khadi has made a special place for itself in the minds of the people. The most important feature of Khadi as the symbol of nationalism is that the pride of India – its National Tricolour { Flag } is made from Khadi. While Khadi is usually manufactured from cotton, contrary to popular belief, it is also made from silk and woolen yarn (called Khadi silk and Khadi wool respectively).

Khadi and Village Industries Commission

The KVIC { Khadi and Village Industries Commission } is the authorized Organisation to take care of the Khadi and village industries sector generating sustainable non-farm employment opportunities in rural areas at a low per capita investment. It



Peer Reviewed Referred and
UGC Listed Journal
(Journal No. 40776)



ISSN 2277 - 5730
AN INTERNATIONAL MULTIDISCIPLINARY
QUARTERLY RESEARCH JOURNAL

AJANTA

Volume-VII, Issue-IV
October - December - 2018
English Part - V

IMPACT FACTOR / INDEXING
2018 - 5.5

www.sjifactor.com

Ajanta Prakashan

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9. Small Scale Industries in India – Their Contribution to Economy and Role of SIDBI in Developing SSI

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Abstract

Small scale industries (SSI) as defined under the provisions of MSME Act, 2006 are those small and medium units which are actually the life blood of a developing national economy because of the invaluable contribution made by them towards Industrial development of a nation. They are those small and medium entrepreneurs who have set their business in production, and manufacturing or providing service facilities on a micro level. They are the best source of providing alternate employment opportunities for the hitherto agricultural dependent rural folk in India. Small scale industries have occupied a pivotal place in the socioeconomic development of India in the past three to four decades. These units are helpful in bringing about a commendable twist in the rural economy thus fostering healthy and equitable economic development of the nation. It is the area which has helped the small and medium entrepreneurs to showcase their efficiency, innovative and creative ideas in the form of products and services useful in every field of industrial sector. From the point of view of Indian Economy these SSI's have accelerated the pace of employment generation, balanced regional development and also optimum use of local resources. They manufacture all sorts of products which have demand in local, regional and national markets. Their presence is now being felt in some international markets also. The SSI have helped in setting up of units in rural areas in particular by using the resources available locally and also some upgraded creative skill. Their performance has drastically improved over the period with the benefits of Government schemes and availability of soft loans. This sector spread all along the length and breadth of India has successfully provided employment to over 80 million people. It contributes about 8% to country's GDP. It has contributed to around 45% of manufactured output and 40% to Indian exports from India. This research paper has been designed to study and discuss the role of small scale industries in Indian economy amidst the changing competitive scenario and also bravely facing various challenges



भारतीय साहित्य के अध्ययन में कठिनाईयाँ

डॉ. विनोद जीवनतारे

आर. एस. मुंडले धर्मपेठ कला व

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भारतीय साहित्य के अभ्यास में कठिनाईयाँ याने भारतीय तत्वज्ञान का विकास विविध विचार दर्शन रचना काला नुसार कैसे रहनी चाहिए, यह प्रश्न समस्याके रूपमें अपने सामने आता है।

प्रथमतः 'मनु' य'समझना चाहते हैं, तो उसकी प्रगती में, उन सभी क्षेत्रों का अध्ययन करना स्वाभाविक है। जिनमें उसने जीवन में उत्कृष्टता हासिल की है। लेकिन प्राचिन साहित्य की कालानुक्रमिक संरचना के कारण उस क्षेत्र का अध्ययन कठिन हो गया है। दूसरा यह की मनु य को समझने के दो तरीके हैं। अंतरिक्ष की परवाह किए बिना मनु य को एक सामान्य इंसान के रूप में मानव जाति के संदर्भ में समझा जा सकता है। दूसरी विधि के लिए इसके विशिष्ट रूप की खोज की आवश्यकता है। यह गोप्य ऐतिहासिक सामाजिक व्यवस्थाओं के संदर्भ में और समय की सीमा के भीतर किया जाना है। तो यह विशेषज्ञता है। इसे मनु य के विभिन्न अंग या विभिन्न भाग को समझाया नहीं जा सकता। इस लिए हमें इसके विभिन्न रूपों की तलाश करनी होगी। लेकिन इंसान तो इंसान है। इसका पूर्ण रूप इसके सामान्य और विशिष्ट तत्वों में निहित है। इसलिए प्राचीन साहित्य के कार्यकाल के अभाव के कारण विभिन्न कालों में भारतीय मनु य के विकसित रूपों को समझना कठिन हो गया है। आज उपलब्ध भारतीय साहित्य में सामाजिक विकास की कोई ठोस जानकारी नहीं है। और दूसरी बात यह है कि उस व्यक्तिकाल के उल्लेख का सर्वथा अभाव है। उदाहरण के तौर पर इस देश के बारे में चीन के बारे में कहा जा सकता है। जैसे जीन मे प्राचीन धरेलू कार्यालय है। कब्रिस्तान पर रेखांकन खुदे हुए है। तो चीन का पिछले ढाई हजार साल के इतिहास को विद्वत्तापूर्ण तरीके से बताया जा सकता है। मिस्र, असिरियन सुमेरीयन इत्यादि देश की संस्कृति के बारे में ऐतिहासिक घटना है। लेकिन भारतीय इतिहास का अनुमान पौराणिक कथाओं और महाकाव्यों के विवरण से लगाना पड़ता है। आज हमारे इतिहास को लिखने के लिए काश्मीर और खंबायत के पुराने शासकों द्वारा लिखे गए कुछ ही रचनाएँ मिलती हैं। भारतीय भूमी और प्रचुर साहित्य का निर्माण हुआ। इस अर्थ में यह प्रतिभाशाली लेखकों और दार्शनिकों की भूमी है। उस साहित्य को भी मौखिक परंपरा द्वारा

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डॉ. बाबासाहेब आंबेडकर आणि त्यांची चळवळ

डॉ. विनोद जीवनतारे

मराठी विभाग प्रमुख

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

प्रस्तावना:-

परिवर्तनाची चळवळ महाराष्ट्रात महात्मा फुले, आगरकर, शाहू महाराज, वि. रा. शिंदे यांनी सुरू केली आणि ती समाजाच्या तळागाळापर्यंत पोहचविण्याचे महत्त्वपूर्ण काम डॉ. बाबासाहेब आंबेडकरांनी केले. चळवळ हा शब्द अलिकडे प्रचलित झाला. असला तरी सामाजिक बांधिलकी माणूस म्हणून जीवन जगण्याचे अधिकार नैतिक पातळीवर आणि वास्तव जीवनात अग्रक्रमाने मान्य व्हावेत यासाठी धडपड, संघर्ष, लढे अनेक वर्षांपासून चालू आहेत याचे प्रतिबिंब साहित्यातून, भाषणातून, सांस्कृतिक कार्यक्रमातून परिवर्तनाचे विचार जनमाणसात पोहचविण्याचे काम वेगवेगळ्या संघटना करीत आहेत. एकंदर चळवळ म्हटली की स्वातंत्र्यपूर्व काळात डॉ. आंबेडकरांनी परिवर्तनाचे चाक पूर्ण फिरविण्याचा प्रयत्न केला तो सामाजिक चळवळ, आर्थिक चळवळ, शैक्षणिक चळवळ, स्त्रीमुक्ती चळवळ, धम्म चळवळ इत्यादी माध्यमातून सामाजिक परिवर्तनाचा रथ सबंध भारतभर फिरविला त्याचे पडसाद आजही आपणास दिसून येतात.

आंबेडकरी चळवळीचा जन्म:-

स्वातंत्र्यपूर्व कालखंडात भारतीय समाजव्यवस्था ही जातीव्यवस्थेवर आधारीत होती. माणसाला माणूस म्हणून जगता येत नव्हते. पशुपेक्षाही हीन वागणूक देण्यात येत होती. अस्पृश्याने सार्वजनिक स्थळी जाऊ नये, सार्वजनिक विहीरीवर पाणी भरता येत नव्हते, शिक्षणाचे दरवाजे बंद करण्यात आले, रस्त्यावरून जातांना दुंगणाला काट्याची बोराटी आणि गळ्यात मडक घालून जाव लागत होते. कामाचा मोबदला योग्य पद्धतीने भेटत नव्हता. या देशातील जातीव्यवस्था, भेदभाव, धर्मांधता इत्यादी रूढी, परंपरा समाजात फोफावत होत्या त्याचे चटके डॉ. बाबासाहेब आंबेडकरांना बसत होते, वेदना असह्य होत होत्या यातूनच डॉ. बाबासाहेब आंबेडकरांनी या देशातील जातीव्यवस्था नष्ट झाल्याशिवाय सामाजिक परिवर्तन घडून येणार नाही म्हणून डॉ. बाबासाहेब आंबेडकरांनी १९२० पासून सामाजिक परिवर्तनाचा लढा सुरू केला.

आंबेडकरी चळवळीचे उद्देश:-

समाजामध्ये आमूलाग्र परिवर्तन घडवून आणणे हे आंबेडकरी चळवळीचे मुख्य उद्दिष्ट्ये आहे. रूढी-परंपरेला छेद देऊन समाजाचा संपूर्ण चेहरा मोहरा बदलवून टाकणे व मानवी मूल्ये प्रस्थापित करणे हे आंबेडकर चळवळीचे मुख्य ध्येय आहे. त्या अनुषंगाने समाजातील प्रत्येक क्षेत्रात चळवळ उभी करून संघटनात्मक संघर्ष करून चळवळी तयार करण्यात आल्या, त्यातून अस्पृश्य समाजामध्ये आत्मभान निर्माण करणे, स्वाभिमानाची ज्योत रूजविणे, गौतम बुद्धाने दिलेल्या मंत्राची जोपासना करणे मानवी हक्कासाठी लढा देणे, माणसाला माणसाप्रमाणे जगता यावे यासाठी आंबेडकरी चळवळ बहुजन समाजाच्या पाठीमागे खंबीरपणे उभी राहिली.

VOLUME
03 2018

ISSN : 2455-0469

International Multi-Disciplinary
Research Journal

Pradnya SANKET

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Confluence of Paradoxical Ideas on Nationalism: Dystopic Visions on Nationalism

Dr. Sandhya Nair

Principal

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The current volatile debates on the Indian Nationalism context are largely generated due to our age- old cultural humanistic liberalism with its pluralistic advantages sadly contributing to its self-generated internal contradictions. This trend is presently ballooning into trepid diatribes threatening our centuries- old, time-honoured, multi- faceted pacifist cultural fabric. But if we widen the spectrum, it will be apparent that it is not an isolated phenomenon seemingly corroding our democracy. Nationalism is a favourite pan-nation discourse topic that has elicited multifarious volleying and dribbling debate skills. In every advanced nation with its share of 'liberal globalists' and globe- trotting community, Nationalism is a much critiqued concept. As a dominant ideology Globalism and neo-Liberalism have floated many parallel discourses on Nationalism. Discourse, as defined by Foucault, refers to 'ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations which inhere in such knowledges and relations between them. Discourses are more than ways of thinking and producing meaning. They constitute the 'nature' of the body, unconscious and conscious mind and emotional life of the subjects they seek to govern' (Weedon, 1987, p. 108). This paper endeavours to analyse from the premises of four select eminent personalities from intelligentsia and pop culture domains who have profoundly influenced populace with their pronouncements on Nationalism-George Bernard Shaw, Doug Stanhope, Thomas Jefferson and Rabindranath Tagore.

George Bernard Shaw with his exuberant wit and esoteric vision was literally a one-man-army -an intellectual juggernaut that lend his irrepressible charm to the re-assertion of egalitarian identities cutting across continents. Reviews of his humanistic but polemical concepts are relevant in the present context particularly when we are facing eclectic interpretations of Nationalism liberally juggling in parochialism, ethno-centricism, xenophobia and jingoism. The following statements on patriotism by G.B Shaw as a founding member of Fabianism were avant garde.

Patriotism is, fundamentally, a conviction that a particular country is the best in the world because you were born in it.....

You'll never have a quiet world till you knock the patriotism out of the human race. Put an Irishman on the spit and you can always get another Irishman to turn him.
It is interesting to analyse these Shavian pronouncements in the light of the Socio-intellectual

VOLUME
03 2018

ISSN : 2455-0469

International Multi-Disciplinary
Research Journal

Pradnya SANKET

'Paradigms of Nationalism'



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

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Rashtriyatva in True Perspective: View of Swami Vivekanand and Veer Savarkar

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Hindutva became the source of the principles that shaped the ideology of Hindu Nationalism in the 1920's and the term is widely employed today to describe various expressions of the Hindu nationalist movement. The popularization of the word 'Hindutva' and its extensive use in current discourse to describe a broad range of ideologies and organizations have resulted in imprecision and obscurity of meaning. It is also true that many of the contemporary movements espousing versions of the doctrine of Hindutva seek legitimacy by claiming continuity with the ideals and teachings of Swami Vivekananda (1863-1902). In view of the present significance, religious and political, of various versions of Hindutva and the connections made with the life and teachings of Swami Vivekananda, it is important to clarify the original context and meaning of the term as used by V.D. Savarkar, assess the claims of continuity made with Swami Vivekananda and consider the implications of any differences in understanding. My paper is a preliminary effort to address these tasks.

Veer Savarkar's criteria of Hindu identity consist of three interrelated attributes.

- The first is geographical. India or Hindusthan, as Savarkar would prefer to call it, constitutes a distinct geographical entity demarcated by mountains, oceans and rivers and a Hindu is "primarily a citizen, either in himself or through his forefathers of 'Hindusthan.'" On the basis of this first criterion, argues Savarkar, an American, for example, who becomes a citizen of Hindusthan is entitled to be treated as a countryman. He will not be incorporated, however, into the Hindu fold if he does not satisfy the second requisite of Hinduness since the term, Hindu, means much more than geography.

- This second, and perhaps most important requirement of Hinduness is what Savarkar refers to as "common blood" or jati. A Hindu is a descendant of Hindu parents and shares with other Hindus a common blood traceable to the Vedic fathers or Sindhus. This argument rests essentially on an intuitive or affective claim. We are not only a nation but a Jati, a born brotherhood. Nothing else counts, it is after all a question of the heart. We feel that the same ancient blood that coursed through the veins of Ram and Krishna, Buddha and Mahavir, Nanak and Chaitanya, Basava and Madhava, of Rohidas and Tiruvelluvar courses throughout Hindudom from vein to vein, pulsates from heart to heart. We feel we are a JATI, a race bound



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Nationalism and Music

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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 have won fame and occupied the highest place of appreciation in the world. While it is admitted that Music is the last art to develop in any civilization, it must also be admitted that our civilization and general culture have reached a point which would predicate a degree of development in Music commensurate with our progress in other and kindred fields of creative activity.

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

In the late 18th century peasant or "folk" music became the first nationalized genre, thought by folklorists to represent the authentic voice of a people group, defined as a nation. In turn, the historiography of nationalism in Western art music has largely revolved around folk idioms and their incorporation into high art, concert genres. However, in recent decades, new concepts of nationalism and the social function of music have greatly expanded the perceived spheres of nationalism in music. All genres, compositional techniques, and composers, regardless of nationalist intent, can participate in the formulation and negotiation of national unity and identity. In addition, the realms of popular music and amateur music making, as well as musical journalism and scholarship, are now considered important facets of nationalism in music. Given the importance of both amateur and folk music in nationalizing Western art music, this article necessarily includes selective works of ethnomusicology that illuminate the complicated, and often nationally inflected, relationship between high and low music.

Until recently, very few scholars attempted to address musical nationalism in a transnational context, except as chapters in general surveys. Abraham 1964 is indicative of an older tendency in scholarship to judge the degree of nationalism in Western art music by its use of folk songs, thereby marking nationalist music as the non-German music of the European



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Nationalism – a Perspective

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Nationalism the term express Nation, its communities and their organization for determination of their identity. If a nation is considered to be an imaginative object then the very element that is required for it to exist, can be a myth. A nation is formed based on strong believed identity, even if the community does not share a common language, religion or ethnicity. By briefly examining the ideas of nation and nationalism, we must remember that there are several ways in which nationalism can be understood itself. Nationalism speaks about loyalty, people hold towards the place to which they belong. This loyalty may not be just because its ones birth place, it could be respect, feeling and specific way of life which keeps you strongly attached towards a place. It speaks about psychological faith, trust or belief which one holds and which keeps a person connected with their region. Indian nationalism developed during Independence movement in India.

It's a country of diversity in Integrity. In India, the idea of consolidated religion meant, translation of undivided India. India since its conception is ruled by many emperors and government in its history. Many wars took place among and between different warriors and emperors. Few wars were fought for the king, as king was their rescue and few were fought for freedom of the kingdom (Rajya).

If we look at the history, few troops from west and middle Asia came and ruled over India for centuries and centuries. Likewise British also came to India with an aim to expand their kingdoms but in a different way. French and Portuguese also came but they could not survive or put their feet in deep.

Nationalism and Hindutva:

Nationalism is also mistaken as Hindutva movement. Hindutva is a term popularized by Vinayak Damodar Savarkar in 1923, is the predominant form of Hindu nationalism in India. The Bharatiya Janata Party (BJP) adopted it as its official ideology in 1989. It is championed by the Hindu nationalist volunteer organisation Rashtriya Swayamsevak Sangh (RSS) and its affiliate organisations, notably the Vishva Hindu Parishad. Many Indian social scientists have described the Hindutva movement as fascist, adhering to the concept of homogenized majority and cultural hegemony. Some Indian social scientists, as well as the Hindutva movement, dispute those descriptions. The rise of authoritarian Hindu mass movements and political formations in India since the early 1980s raises fundamental questions about the resurgence of chauvinistic ethnic, religious and nationalist movements in the late modern period. The history and ideologies of Hindu nationalism and Hindutva from the end of the last century to the present focuses criticality



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'राष्ट्रवाद आणि डॉ. बाबासाहेब आंबेडकर'

डॉ. विनोद व. जीवन्तारे
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राष्ट्रवादाची संकल्पना

राष्ट्र या शब्दातून राष्ट्रवाद ही संकल्पना उदयास येते. राष्ट्रवादातून इंग्रजीमध्ये छंजपवदंसापेठ असे म्हणतात. साधारणपणे एकाच भुमदेशावर राहणाऱ्या व बहुभाषिक असलेल्या माणसांना व परस्पराबद्दल वाटणाऱ्या आपुलकीच्या भावनेतून निर्माण होणारी एकत्वाची भावना म्हणजे 'राष्ट्र' होय. या राष्ट्राबद्दल व्यक्तिच्या मनात असलेले प्रेम, जिझाळा, तसेच राष्ट्राप्रती वाटणारी त्यागाची व बलिदानाची भावना म्हणजे राष्ट्रवाद होय.

राष्ट्रवाद ही एक आधुनिक संकल्पना आहे. युरोपीयन देशांमध्ये राष्ट्रवाद रुजविण्यासाठी जवळजवळ पाचशे वर्षे लागली. पुढे युरोपियन साम्राज्यवादासोबतच हा हळूहळू इतरही देशांमध्ये पसरत गेला. आणि ब्रिटीशांसोबत ती भारतातही आपले अस्तित्व निर्माण करण्याचा प्रयत्न केला. तेव्हा तत्कालीन भारतात इंग्रजीत निपूण असलेल्या बुद्धिवादी ब्राह्मणांनी राष्ट्र व राष्ट्रवाद या संकल्पनांचे आपल्यासोयीने ब्राह्मणीकरण केले.

राष्ट्रवाद ही मूळातच राष्ट्रांशी निगडित आहे. राष्ट्रवादाची भावना व्यापक स्वरूपात आहे. राजकीय स्वातंत्र्याप्रमाणेच सामाजिक स्वातंत्र्याची राष्ट्रवादाच्या भावनेत अंतर्भाव होत असतो. राष्ट्रवाद ही समाजाला एकत्रित करणारी भावनिक शक्ती आहे. सामंतशाहीच्या पाडावानंतर समाजनिष्ठा एक व्यक्तिभोवती न राहता समाजाची बंधने भावनिक आघारांनी पट्ट करणारा राष्ट्रवाद व त्याभोवती राजकीय समाजाची बांधणी ही बेस्ट फालियाच्या तहानंतर युरोपमध्ये दिसून आली. राष्ट्रवाद ही एक भावनिकवृत्ती आहे. तिचा प्रभाव बौद्धिकतेने सिद्ध करता येत नाही. धर्म ही संस्था विस्कळीत झाल्याने निर्माण झालेली पोकळी राष्ट्रवादाने भरून काढता येते. उपरोक्त विवेचनातून एकच संदर्भ लक्षात येतो तो म्हणजे राष्ट्र उभारणीत राष्ट्रवादाचे योगदान महत्त्वाचे ठरते.

शक्तीशाली राष्ट्र निर्माणासाठी

कोणतेही राष्ट्र हे 'राष्ट्र' म्हणून उभे राहावयाचे असल्यास त्या समाजातील, देशातील व राष्ट्रातील माणसाना एकमेकांबद्दल प्रेमभाव निर्माण करणारे वा अंतर्बाह्य जोडणारे धागे असावे लागतात. भारताला शक्तीशाली राष्ट्र व्हायचे असेल तर समाजातील सर्वांना परस्परांशी मानवीमूल्याने बांधुन ठेवणारे धागे निर्माण केलेच पाहिजे. यासाठी कवी नामदेव ढसाळ यांच्या कवितेच्या ओळी महत्त्वाच्या वाटतात. ते म्हणतात, 'नाती न मानण्याचा आयभेन न ओळखण्याचा गुन्हा करू नये आभाळाला आजोबा आणि जमिलीला आजी मानून त्यांच्या कुशील गुण्यागोविंदाने आनंदाने राहावे चंद्रसूर्य फिके पडील असे सवेत कार्य करावे एक तीळ सर्वांनी करडून घ्यावा, माणसावरच सुक्त रवावे माणसाने गाणे गावे माणसाचे' नामदेव ढसाळ्यांच्या ठिकाणी व्यापक हृदयता आहे. त्याचे नाते त्यागत गौतम बुद्ध, महात्मा फुले, डॉ. आंबेडकर यांच्याशी आहे. ही माणसे मुळातच समाजातील, राष्ट्रातील प्रत्येक व्यक्तीबद्दल प्रेमभाव आणि आदर दिसून येतो. 'जगा आणि जगू या' ही गोष्ट राष्ट्रशक्तीसाठी महत्त्वाच्या वाटतात.

वर्तमानात बहुत्वाचे नाते दूर दूर पर्यंत दिसून येत नाहीतच पण दारिद्र्य, बेकारी, वैफल्य आणि दिशाहीनतेतून ज्या



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राष्ट्रवाद: मतांतरे (Paradigms of Nationalism)

प्रा. गिरीश चंद्रिकापुरे
Asst. Prof. (Music)

राष्ट्र म्हणजे काय ?

राष्ट्र ही एक भावना आहे. एका विशिष्ट भूभागावर राहणाऱ्या लोकांमध्ये, हा भूभाग म्हणजे आपली दुसरी आईच आहे, आपण याचे काही देणे लागतो, अशी भावना असते, ती दुसऱ्या भूभागाविषयी नमते. अशी भावना जेव्हा त्या भूभागाच्या बहुतांश लोकांमध्ये असते, तेव्हा त्या भूभागाला 'राष्ट्र' असे म्हटले जाते. व त्या भावनेला 'राष्ट्रीयता' किंवा 'राष्ट्रवाद' म्हटले जाते.

भारत हा एक धर्मनिरपेक्ष देश आहे, असे एक मत आहे. म्हणजे या देशाचा कोणताही अधिकृत धर्म नाही. इराण, इराक, पाकिस्तान इ. देशांचा अधिकृत धर्म 'इस्लाम' आहे. काही पाश्चात्य राष्ट्रांचा धर्म ख्रिस्ती आहे. मात्र भारताचे तसे नाही. भारताला मधल्या काळात 'हिंदुस्थान' म्हटले जात असले, तरी ते प्रकृतीयांनी दिलेले नाव होते. प्राचीन काळापासून इथले लोक मात्र याला 'भारतवर्ष' 'आर्यावर्त' याच नावांनी संबोधित करायचे. आपल्या या भारत देशात अनेक धर्म, अनेक पंथ, अनेक उपासनापद्धती आहेत. घटनेने दिलेल्या अधिकारान्वये येथील प्रत्येक नागरिक त्याला आवडेल तो धर्म, पंथ स्वीकारायला स्वतंत्र आहे. येथे बहुसंख्य हिंदू आहेत, म्हणून हा हिंदुस्थान आहे, हिंदुस्थानची फाळणी होऊन त्याची भारत व पाकिस्तान असे दोन देश बनले आहेत, पाकिस्तान इस्लामी राष्ट्र आहे, त्याचप्रमाणे भारत हे हिंदूंचे राष्ट्र आहे. ज्यांना हे मान्य नसेल त्यांनी खुशाल हा देश सोडून निघून जावे.... असा एक मतप्रवाह आहे. हा कितपत राष्ट्रवादी आहे, हे आपण आपल्या विवेकबुद्धीच्या कसोटीवर पडताळून पाहू शकतो.

भारतीयत्व म्हणजेच हिंदुत्व हेसुद्धा राष्ट्रीयतेबद्दलचे एक मत आहे. जो या देशात जन्मला, या देशाला आपला मानतो, तो धर्माने नसला तरी मानाने हिंदूच आहे... असे ही व्याख्या सांगते. मात्र हे राष्ट्रीयत्व होय, हिंदुत्व नव्हे ! हिंदू हे एका उपासनापद्धतीचे नाव आहे. [राम, कृष्ण यांना देव मानणारे, वैदिक रिती रिवाज पाळणारे, पूजा पाठ करणारे ते हिंदू असे ढोबळमानाने म्हणता येऊ शकते. जर हिंदुत्वाची 'भारतीयत्व म्हणजेच हिंदुत्व' हीच व्याख्या मानायची असेल तर मग, जो वैदिक हिंदूंचा द्वेष करतो, देव मानत नाही त्यालाही, तो फक्त या देशात जन्माला आला आहे म्हणून हिंदूच म्हणणार का?]

सावरकरांचा द्विराष्ट्रवाद

स्वातंत्र्यवीर सावरकर यांनी १८५७ सालच्या स्वातंत्र्यसंग्रामावर लिहिलेल्या ग्रंथात 'मुसलमान हे हिंदूंप्रमाणे प्रखर राष्ट्रवादी आहेत' असे म्हटले होते. मात्र त्यानंतर इंग्रजांनी भारतीयांच्या एकीमध्ये फूट



VOLUME
03 2018

ISSN : 2455-0469

International Multi-Disciplinary
Research Journal

Pradnya SANKET

'Paradigms of Nationalism'



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ARTS & COMMERCE COLLEGE, NAGPUR (Maharashtra) INDIA

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राष्ट्र बांधणीत राष्ट्रसंतांचे योगदान

प्रा.डॉ.अलका बडणे

आर. एस. मुंडले धरमपेठ कला व वाणिज्य महाविद्यालय
नागपूर.

प्रस्तावना :-

हिंदु धर्म व हिंदु समाजाच्या विश्वात्कमेचा परिचय या देशातील ऋषीमुनींनी, दार्शनिकांनी व संतांनी त्या त्या कालखंडात संपूर्ण जगाला करून दिला आहे. "वसुधैव कुटुम्बकम्", ही धारणा केवळ हिंदु धर्म व संस्कृतीमध्ये मध्येच प्राचीन काळापासून आहे. हिंदू मनाच्या विशालतेचा हा परिचय आहे. संत ज्ञानेश्वर माऊली तेराव्या शतकात संपूर्ण विश्वासाठी परमेश्वराला पसायदान मागते. बाल वयातील समर्थ रामदास आईला म्हणतात, "तिा करीतो विश्वाची" संत तुकाराम आपल्या अभंगवाणीतून हेच मागणे माणतात. आणि राष्ट्रसंत तुकडोजी महाराज आपल्या सामुदायिक प्रार्थनेतून "है प्रार्थना गुरुदेवसे यह स्वर्गसम संसार हो!" अशी कामना करतात. या देशातील सामान्य माणूस विश्वाच्या सुखाचा विचार करतो. एवढे विशाल मन हिंदु समाजाचे आहे. हा उपासक जी आराधना रोज सामुदायिक प्रार्थनेच्या माध्यमातून करतो, ती केवळ स्वतःपुरती नाही, तर संपूर्ण विश्वाच्या कल्याणसाठी आहे. भारतीय माणसाच्या श्रेष्ठतेचा हा परिचय आहे.

प्रार्थनेचा शेवट "भारत माता की जय" या घोषणेने होतो. रोज भारत मातेचा जयजयकार, "माता भूमिः पुत्रोहम् पृथिव्या।" अथर्ववेदातील मातृत्वाची भावना प्रगट कलेली आहे. बंकीमचंद्रांचे "वंदे मातरम्", जेने होतो. रोज भारत मातेचा जयजयकार, "माता भूमिः पुत्रोहम् पृथिव्या।" अथर्ववेदातील मातृत्वाची भावना प्रगट कलेली आहे. बंकीमचंद्रांचे "वंदे मातरम्" मातृभूमीच्या प्रती व्यक्त होणारी श्रद्धा रघुपति देशभक्ती निमार्ण करीत असते. इ.स. १९३२ ला त्यांनी चिमूरला सत्याग्रहीसमोर जे भजन म्हटले, त्यामधून भारताच्या प्राचीन राष्ट्रीयतेचा जणू परिचय होतो.

"प्यारा हिन्दुस्तान है, गोपालोंकी शान है,
वीरोंका मैदान इसमें भक्तोंके भगवान है।
आवो इसे जगाएंगे, भारत को बदलाएंगे,
बालवीरो उठो तुम तो, ऋषीयोंकी संतान है।"

राष्ट्रसंत तुकडोजी महाराज सामान्य माणसालाही सामुदायिक प्रार्थनेतून सहजपणे देभक्तीतून, समाजभक्ती व राष्ट्रभक्तीकडे घेऊन जातात. राष्ट्रसंत तुकडोजींनी प्राचीन परंपरेला युगानुकूल बनवून समाजप्रबोधन केले आहे. संस्कृती ही राष्ट्राची ओळख असते. राष्ट्रसंत तुकडोजी राष्ट्रसंतांच्या राष्ट्रजागरणाचा हाच मुख्य आधार आहे. त्यांना स्वामी विवेकानंदाप्रमाणे सांस्कृतिक राष्ट्रावादाचा भक्कम आधार दिला आहे. येथील माणसाला जे भावते, तेच सांगितले आहे.

"काहे को धुम मचाते हो, दुखवाकर भारत सारे,
आते है नाथ हमारे..... यहाँ पर भी हनुमान थे, अर्जुन से बलवान थे।"

१९ ऑगस्ट १९४७ ला देशाला स्वातंत्र्य मिळाले. स्वराज्याचे रूपांतर सुराज्यात करायचे, असे जे नेते म्हणत होते, परंतु ते सुराज्य निर्माणाचा मार्ग सांगत नव्हते. सर्व काही सरकार करेल अशी मानसिकता होती. ज्याप्रमाणे स्वराज्य मिळविण्यात सामान्य माणसाचे योगदान होते, त्याचप्रमाणे सुराज्याच्या निर्माणातही सामान्य माणूस हवा, हे राष्ट्रसंतांनी बरोबर हेरले. त्यासाठी गाव आणि गावातील माणूस केंद्रस्थानी मानला. "ग्रामगीता" ग्रंथ लिहून तो शेतकरी बंधूंना समर्पित केला. राष्ट्रसंतांची 'ग्रामगीता'



Emerging Research Trends in the Field of Library and Information Science: An Overview

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QR Code



Abstract: - This paper outlines the emerging trends in the LIS research which has a important role to play in the ever changing and technologically evolving filed of education of which libraries are the support system. Hence libraries also need to do research and evolve simultaneously contribute with its continuing importance and responsible role in this data driven knowledge society.

Keywords: Oging trends, LIS, Data analysis, Higher Education, ICT, ICE

Introduction:

Emerging research trends in the field of LIS are a result of new innovations, technologies learning patterns, education policies and infrastructure, environments, resources, services platforms and so on. Technological advancements evolution takes place so rapidly in the digital era that LIS professionals need to develop their professional competencies by equipping themselves with these new developments as well. Research in the present age of digital innovations will encompass all the major areas which have revolutionized the working pattern of library and information centers in terms of the form, format, and the ways and means of delivering the knowledge resources to its immediate and long term users in a handy way.

We are living in the age of ICE (Information Communication Entertainment) and hence librarians are needed to re-evaluate the way they develop, manage, deliver and promote resources and services. (Mitra, 2016). Hence the major research in the field of LIS will pertain to the top emerging trends and techniques used in libraries as these ensure to channelize the quintessentials of a knowledge centre/ library by helping in raising the big picture of the libraries in today's world in the following ways:

- To leverage on the potential of Libraries
- Attract user interest in a big way in less time towards the potentialities of Libraries
- Updating in library services and products using new technologies will build a image of LIS professionals

VOLUME
03 2018

ISSN : 2455-0469

International Multi-Disciplinary
Research Journal

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Realms of Technological Nationalism and its future

Dr. Manju N. Dubey

R.S Mundle Dharampeth Arts and Commerce College

Introduction

Technological nationalism is a way of understanding how technology affects the society and culture of a nation. It is a concept based on the belief that the success of a nation can be determined by how well that nation innovates and diffuses technology across its people. Technological nationalism is indeed an initiative to promote the presence of national R&D efforts, and the effectiveness of these efforts, are key drivers to the overall growth, sustainability, and prosperity of a nation with the goal of promoting connectedness and a stronger national identity. (Wikipedia, 2018)

Technological nationalism is the characteristics of the specific countries that are known for their innovative nature. Technological nationalism is consistently tied to specific countries. These countries and regions such as Great Britain, Germany and North America have become known for being leaders in technological growth. When identifying leaders in technological innovation it has been affirmed "technologies are associated with particular nations. Cotton textiles and steam power are seen as British, chemicals as German, mass production as North American, and consumer electronics as Japanese. These countries have grown to be prosperous due to their strong economic ties to technological growth. "Historians and others have assumed that Germany and America grew fast in the early years of the twentieth century because of rapid national innovation." Because of the effect that technology has on economic growth there is an implicit tie between economic growth and nationalism. Britain became an example of this tie between economic prosperity and technological innovation when they invested heavily in technological research and development to match the innovation standards of other countries. (Wikipedia, 2018)

Ideology of Technological nationalism:

As per the study of Ricouer, three ideological characters covers the core concept. First, technological nationalism functions as a medium of integration that unites socially and culturally diverse people in a nationalist sentiment through the sublime of technological systems and artifacts. (D., 1994). Technological nationalism dissolves both horizontal and vertical boundaries between people in which all national elements are homogenously fluid. In this light, technology is seen not merely as a physical object but is constituted by collective symbolism through which social and cultural materials such as language, histories, myths, and utopias are blended together. Within such a repertoire, technology becomes a medium of an imagined community (B., 1991).



ISSN : 2455-0469

VOLUME
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J. Krishnamurti on Nationalism

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Abstract

This paper throws an insight on the philosophy and views of J. Krishnamurti on Nationalism. J. Krishnamurti declared that he did not belong to any religion, sect or country, nor did he subscribe to any school of political or ideological thought because he felt that these were the factors which divided human beings and brought about conflict and war. He preached that we were human beings first and not Hindus, Muslims or Christians. We are all one like the rest of the humanity. A partial conditioned mind arouses animosity between nations but intelligence and awareness in action drives away ignorance and visualizes things in the true perspective.

"When you call yourself an Indian or a Muslim or a Christian or a European, or anything else, you are being violent. Do you see why it is violent? Because you are separating yourself from the rest of mankind. When you separate yourself by belief, by nationality, by tradition, it breeds violence. So a man who is seeking to understand violence does not belong to any country, to any religion, to any political party or partial system; he is concerned with the total understanding of mankind." (Krishnamurti, Jiddu Krishnamurti > Quotes > Quotable Quote)
Krishnamurti thought that ingraining nationalism in the minds of people always produced war, Nationalism or the patriotic spirit, class and race consciousness, are all ways of the self, and therefore separative. After all, what is a nation but a group of individuals living together for economic and self-protective reasons? Out of fear and acquisitive self-defense arises the idea of "my country", with its boundaries and tariff walls, rendering brotherhood and the unity of man impossible.

He felt that the separative spirit of nationalism was spreading like fire all over the world and that Patriotism was cultivated and cleverly exploited by those who were seeking further expansion, wider powers, greater enrichment. He elaborated that each one of us took part in this process, for we always desire these things. Conquering other lands and other people provides new markets for goods as well as for political and religious ideologies.

It is because we are nationalists, ready to defend our sovereign States, our beliefs and acquisitions, that we must be perpetually be armed. Property and ideas have become more important to us than human life, so there is constant antagonism and violence between ourselves and others. By maintaining the sovereignty of our country, we are destroying our sons; by



Peer Reviewed Referred and
UGC Listed Journal
(Journal No. 40776)



ISSN 2277 - 5730

**AN INTERNATIONAL MULTIDISCIPLINARY
QUARTERLY RESEARCH JOURNAL**

AJANTA



Volume-VII, Issue-III
July - September - 2018
English Part-III

IMPACT FACTOR/INDEXING

2018-5:5

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20. Decolonizing the Mind - Resuscitating the Indian Culture in the Age of Globalization

Dr. Manjushree Sardeshpande

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India has a rich cultural heritage. The Indian culture, "Sa Prathama Sanskrati Vishvavara" (All World Gayatri Pariwar)— the first and the supreme culture in the world is among the world's oldest, reaching back about 5,000 years. In India, there is amazing cultural diversity throughout the country. The South, North, and Northeast have their own distinct cultures and almost every state has carved out its own cultural niche. There is hardly any culture in the world that is as varied and unique as India. India is a vast country, having variety of geographical features and climatic conditions. India is home to some of the most ancient civilizations, including four major world religions, Hinduism, Buddhism, Jainism and Sikhism.

Mahatma Gandhi says that "No culture can live if it attempts to be exclusive. The ideal is the synthesis of the different cultures that have come to stay in India, that have influenced Indian life, and that, in their turn have themselves been influenced by the spirit of the soil." (Bombay Sarvodaya Mandal and Gandhi Research Foundation)

Max Muller believed that the sky under which the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions is India. (Wikiquotes)

Today this Indian Culture which means the Hindu Culture is under the lethal threat of the ruthless forces of globalization. It is akin to the British Colonialism in India.

The western culture is spreading like wild fire and has engulfed the Hindu culture, civilization, religion, art, literature and customs. We can see the Hindu culture denigrating and declining. Adorning the garb of democracy, humanitarian rights, gender equality, internationalism, free trade and humanitarianism this new form of colonialism is marking its imprint on the society.

In the name of modernization and globalization it is exploiting people, converting people under the pretext of uplifting them. Our minds travel back to the olden days of Western Colonialism when the west considered itself as the 'White Man's Burden' to civilize and culture



TIGER: POTENTIAL GENERATIVE ASSET OF INDIA

Dr. Shrinivas Manekar

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ABSTRACT

Forests and animals in forests are the treasure of wealth in abundance. They are to be developed and utilized meaningfully for creation of wealth for the country. Since, these natural resources are included in the State List given in the Constitution, the State Government is responsible and accountable for development, protection, conservation and utilization for production of goods or services. Accordingly, the Government of Maharashtra through the office of Chief Conservator of Forests, and Directorate of Wild Life as well as the Forest Development Corporation of Maharashtra Ltd., has been undertaking several varied income and employment generating projects, measures and techniques. This paper attempts to bring those projects, measures and steps into lime light to assess effectiveness and benefit.

Key words: Reserve forests, Compost, Root trainer, Teak woods.

Introduction

Animals wild or domestic have inherent considerable capability to contribute directly or indirectly to the national income or GDP. When a country owns them, she owes them too. The presence of healthy, active and freely moving wild animals in protected forests offers the ample scope and opportunity for the business of tourism. Tourism is highly potential business because of the following reasons:

- It is the business which increase the earnings of the state government.
- It promotes hotels and restaurants around the tourist spots.
- It promotes transport and carriage business petrol pumps, etc.
- It generates employment opportunities for a skilled and unskilled workers.
- It also provides scope for videographer or photographers.



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Publication Certificate

Here by awarding this certificate to Dr. Shrinivas Manekar, Associated Prof., HOD of Commerce, R.S. Mundle Dharampeth Arts & Commerce College, Nagpur in recognition of the publication of the Research Paper "EFFECT ON COMMODITY PRICES & RISK MANAGEMENT IN INDIAN COMMODITY MARKET" in International Journal of Research in Social Sciences, Vol 8, Issue 9, September 2018, ISSN 2249-2496, Impact Factor: 7.081, UGC Approved Journal, A Monthly, Double-Blind, Peer Reviewed, Refereed, Open Access International Journal

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listed in UGC's Periodical Directory, USA, Short-Listed, Indian Journal of Education, Government of Publishing Organization, USA, New York, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 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EFFECT ON COMMODITY PRICES & RISK MANAGEMENT IN INDIAN COMMODITY MARKET

Dr. Shrinivas Manekar

Associated Prof., HOD of Commerce, R.S.Mundle Dharampeth Arts & Commerce College Nagpur.

Abstract:

India is the land of plethora of commodities -thanks to its vast agricultural and plantation potential. These commodities are traded in different markets for the purpose of consumption by people throughout the length and breadth of the country. Besides the wholesale trade in the commodities, the commodity futures are traded in regional and national exchanges. The commodity future markets essentially trade in commodities such as sugar, textile, metals, energy, FMCG goods. In commodity exchange markets traders deal in futures for earning profits by taking advantages of spot and future prices. The future trading in commodities help in controlling and regulating the prices of commodities.

As future trading in shares and debt instruments started in 2001 by establishing national stock exchange of India, the future trading in commodities began first in gold in 2010 and thereafter commodities like textiles, cement, sugar and others. The commodity market is yet to gain trading stability and functional efficiency. Its elementary phase has entailed a number of upheavals on account of indiscipline and unfair practices by the trading communities. Now, the rules, regulations and system have been set up for preventing such practices.

The objective of this paper is to examine and explore the procedure and process of determining the prices of commodity-future in relation to actual wholesale prices of the commodity in the market and the methods of controlling the impending risks. It attempts to study the impact of speculation on the movements of commodity prices.

Key words:

Derivative contract, Speculators, future contracts, Price Bubble, Index fund, financialization, hedging.



International Journals of Multidisciplinary Research Academy

USA Address: 5913 Warren Ridge Dr, Bakersfield, California, USA - 93313

India Address: 129, NEW GRAIN MARKET, JAGADHRI - 135003

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ICV 9.00 for LMSE and LM7, ICV 6.19 for UPSA, ICV 8.00 for URSS and ICV 6.96 for JIEM as per IC Journals Master List

Publication Certificate

Here by awarding this certificate to Dr. Shrinivas Manekar, Associated Prof., HOD of Commerce, R.S. Mundle Dharampeth Arts & Commerce College, Nagpur in recognition of the publication of the Research Paper "CHALLENGES AND OPPORTUNITIES OF GST AT A GLANCE AND PRACTICAL ASPECTS OF ITS PROCEDURE FOR BUSINESS AFTER ITS IMPLEMENTATION" in International Journal of Management, IT & Engineering, Vol 8, Issue 12, December 2018, ISSN- 2249-0558, Impact Factor 7.119, UGC Approved Journal. A Monthly, Double-Blind, Peer Reviewed, Refereed, Open Access International Journal.

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A Monthly Double-Blind Peer Reviewed Refereed Open Access International e-Journal - Included in the International Serial Directories

Indexed in Ulrich's Periodical Directory, IBID, Open J-Gate, Index Copernicus, Cabell's Directories of Publishing Opportunities, USA, New Line, EBSCO Publishing, Inspec, Cambridge University Library, DOAJ, CERIC and others.

International Journal of Management, IT & Engineering (IJMITE) ISSN- 2249-0558

International Journal of Engineering, Science and Mathematics (IJESM) ISSN- 2270-0740

International Journal of Marketing and Technology (IJMT) ISSN- 2249-1050

International Journal of Research in Social Sciences (IJRSSS) ISSN- 2249-2496

International Journal of Engineering & Scientific Research (IJESR) ISSN- 2247-6527

International Journal of Physical and Social Sciences (IJPS) ISSN- 2249-5596


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CHALLENGES AND OPPORTUNITIES OF GST GST AT A GLANCE AND PRACTICAL ASPECTS OF ITS PROCEDURE FOR BUSINESS AFTER ITS IMPLEMENTATION

Dr. Shrinivas Manekar

Associated Prof., R.S. Munde Dharampeth Arts & Commerce College Nagpur

Abstract

The Goods and Services Act, 2017 is the mile stone in the field of indirect taxation in India. It has consolidated a number of legislation such as sales tax, excise duties and others. Undeniably it was a tough task on account of several varieties of goods and services brought within its ambit. Further, the whole process of codification, registration, assessment, examination, valuation, determination, payment and appeal on the one hand, and equitable distribution of revenue earned among the State Governments and Union Territories, on the other, has been specified within the framework of the Constitution of India.

Human efforts are rarely immaculate or perfect. Hence, this Act has umpteen misgivings and short comings which are to be highlighted by academicians, professionals and practitioners of laws for the purpose of its reformation, and so is this paper.

Key Words:

Consolidation, Input tax credit, registered dealers, inter-state movement of goods and services, Appellate authorities, GSTN.

Introduction

Public consumption of commodities as well as public need for variety of services expand indiscriminately due to increase in the population and their earnings. The government responsible for maintenance of law and order and also for providing Name- Kuladip kalita

C/O- Kanak Kalita

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VOLUME
03 2018

ISSN : 2455-0469

International Multi-Disciplinary
Research Journal

Pradnya SANKET

'Paradigms of Nationalism'



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

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'Make in India' – A Step towards Nationalism

Prof. Ajinkya G. Deshpande

M.Com, M.Phil, MBA, NET(Commerce), NET(Mgmt), DIRPM

Asstt. Prof in Commerce

R. S. Mundle Dharampeth Arts & Commerce College, Nagpur

Abstract :

India is one of the fastest growing economies of the world. India needs to take concrete actions for improving the investment, boosting infrastructure and emphasis is to be given towards manufacturing sector. "Make in India" is a slogan named by the Prime Minister of India Hon'ble Shri Narendra Modi. The 'Make in India' is a special campaign with the objective of boosting the Indian economy, foster investment, giving opportunities for innovation, enhance skill development, increasing exports, employment generation, to make India self reliant and to make our country a global manufacturing hub. India is one of the countries where labour is available in sufficient quantity and that too at a reasonable remuneration. Although service sector contribute more than 50% of the GDP, manufacturing sector should be given proper importance. The current paper is based on secondary data and will help to review pros and cons of the 'Make in India' and the challenges ahead.

KEY WORDS: Make in India, Growth Cycles of Make in India, Four Pillars of Make in India, Challenges & Opportunities

OBJECTIVES OF THE STUDY

- To study the Make in India mission.
- To study the initiatives taken by companies and various growth cycles of Make in India.
- To study the effect of foreign direct investment in Indian manufacturing.
- To study the major challenges, opportunities of Make in India initiative.

Make in India :

Make in India is a type of Swadeshi movement covering 25 sections of economy, was launched by the Government of India on 25 Sept 2014 to encourage investment in companies to manufacture their products in India. as per current policy, 100% FDI is permitted in all the 25 sectors, except for space(74%), Defence (49%), and news media(26%). Japan and India announced a US\$12 billion. Japan and India Make-in-India Special Finance Facility Fund.

After the launch, India received Rs 16.4 lakh crore worth of investment commitments and investment inquiries worth Rs 1.5 lakh crore between 2014 to 2016. As a result, India emerged as the top destination globally in 2015 for foreign direct investment



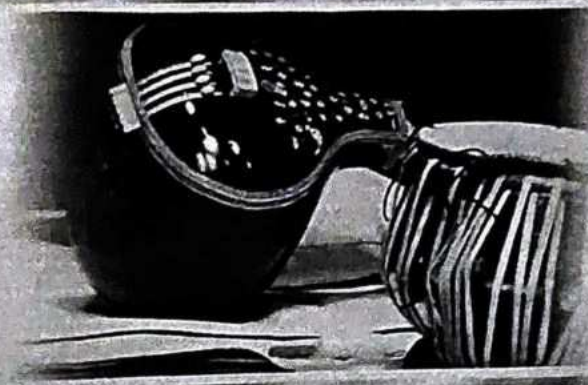


Annual Volume No.-7
2018-2019

ISSN 2278-5256 Kala Drishti

Kala Drishti

A Peer Reviewed National Research Journal of
Music, Art & Literature



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Published By :
DEPARTMENT OF MUSIC
Dayanand Arya Kanya Mahavidyalaya
Jaripatka, Nagpur-440 014.
Ph.: 0712-2631350, E-mail : aryawani.ngp@gmail.com

Dr. Chandrakumar

Published Papers – 2017-22

Year	Title of Paper	Journal	ISSN/ISBN	Impact Factor
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बंदिश रचना तथा सुगम गीत

रचना: एक विवेचन

प्रा. गिरीष चंद्रिकापुरे

असिस्टेंट प्रोफेसर
आर.एस. मुंडले धरमपेठ
महाविद्यालय, नागपुर.



इस शोध पत्र में संगीत रचना की दो विधाओं के विषय में विवेचन किया गया है। ख्याल की बंदिश तथा सुगम संगीत में गीत को धुन देना ये दो अलग अलग कुशलताएँ हैं तथा उनके विभिन्न पहलू भी हैं। इनमें से कुछ महत्वपूर्ण पहलुओं पर आगे विस्तार से आलोचक डाला गया है।

बंदिश रचना : शास्त्रीय संगीत में जो राग — ताल युक्त कविता गाया जाता है, उसे बंदिश या चीज कहा जाता है। पुराने गायक इसे ही स्थायी या अनावधान से 'अस्ताई' या 'अस्ताई' कहा करते थे। बंदिश में शब्दों का स्थान अति गौण होता है। शब्दों से अभिव्यक्त होने वाली कविता भी सन्धि तथा अति साधारण कोटि में आने वाली होती है। शास्त्रीय संगीत में स्वर तथा लय यही 'सुनी जानेवाली चीज' होते हैं, इसीलिए काव्य को गौण स्थान प्राप्त होता है। ऐसे काव्य अतिसाधारण, साधारण अथवा असाधारण कोटि का हो, इससे फर्क नहीं पड़ता। उस कविता का अर्थ ध्यान में आए या न आए, इससे राग को कोई फर्क नहीं पड़ता। वैसे तो गाने भी बंदिशक गाने होते हैं और श्रोताओं को आनंद की प्राप्ति भी होती है। तब तो शब्द तो होते हैं, मगर अर्थ का अभाव रहता है।

इसका अर्थ यह कदापि नहीं कि रचनाकार ने ख्याल रचते समय अर्थ का विचार न किया हो। अगर किसी बंदिश के शब्दों का अर्थ हम न समझ पा रहे हों, तो क्यों हम में है, न कि रचनाकार में। प्रादेशिक विविधताओं के कारण, कई शब्दों का हमसे वास्ता ही नहीं पड़ता है (जैसे 'दुई बार सैदा' में 'बादे', 'गोरे मय कचले नी आये' में 'अस्ताई'), इसी कारण

बंदिश का अर्थ लगाने में कई अडचनें आती हैं। परन्तु ऐसे वक्त हमें किसी भाषा/ बोली के जानकार व्यक्ति का सहारा लेना चाहिये, न कि अपने मन का कोई अर्थ गढ़ कर वक्त निकालना चाहिए। एक उदाहरण: 'गोकुल गाँव के छोर, बरसाने की नार' मुलतानी राग के इस विलंबित ख्याल का अर्थ एक छात्र ने 'गोकुल गाँव के किनारे बरसात होनेवाली है' इस प्रकार बताया था। संभवतः उस छात्र को भनक न होगी कि 'बरसाना' यह भी किसी गाँव का नाम भी हो सकता है!

दूसरा उदाहरण मियाँ मल्हार का सुप्रसिद्ध विलंबित ख्याल 'करीम नाम तेरो' यह है। विद्यार्थीगण इसे 'करी मना' इस नाम से पुकारते हैं। शब्दों के अनुचित लगाव से इसीका विस्तृत रूप 'करी मना मतेरो, तूसा हेव सतार' हो जाता है। परन्तु मियाँ मल्हार राग को कोई हानि नहीं होती। इससे यह स्पष्ट हो जाता है कि ख्याल के शब्दों का अर्थ क्या है, शब्द सार्थक हैं या अर्थहीन, इससे राग का तो कुछ बिगड़ता नहीं है। किन्तु गायक ने अर्थ समझने का प्रयास अवश्य ही करना चाहिए व यथाराशि सही कविता श्रोताओं के सामने रखना चाहिए, तभी सद्गुण श्रोताओं के मन में वह गायक सही जगह प्राप्त कर पाएगा। तात्पर्य यह कि, बंदिश में कविता का स्थान स्वर तथा लय के मुकाबले गौण होता है। रचनाकार को अभिज्ञ राग का स्वरूप, ताल में वह रचना किस गति से, कहां से विराम लेते हुए किस प्रकार आती है, यह सब बातें बंदिश में महत्वपूर्ण होती हैं। बंदिश विमिति की प्रक्रिया के सन्दर्भ में शास्त्रों में 'चांगेपकार' यह एक संज्ञा प्राप्त होती है, जिसका अर्थ होता है — गीत का

VOLUME
03 2018

ISSN : 2455-0469

International Multi-Disciplinary
Research Journal

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डॉ. विवेक दिवाण

राज्यशास्त्र विभाग प्रमुख,

आर. एस. मुंडले धरमपेठ कला व वाणिज्य
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मंगेश पाठक

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महाविद्यालयात, नागपूर.

राष्ट्रीयत्व ही संकल्पना प्राचीन काळापासून भारतीय संस्कृती, धर्म, जीवन पद्धती व वेदांमध्ये निहित आहे. राष्ट्र या शब्दा पासून राष्ट्रीयत्व हा शब्द तयार झालेला आहे, राष्ट्र या शब्दाचा अर्थ वैदिक काळापासून समग्र जीवन शैली आहे केवळ भूभाग अथवा भौगोलिक सीमा नाही. या सर्व वैदिक संकल्पने मध्ये असलेले वेदांमधील तत्व व विचार करून वेदांमध्ये असलेल्या राष्ट्रीयत्वाचा विचार आपण या निबंधात करणार आहोत.

राष्ट्रीयत्व या शब्दाचा अर्थ Nationality होतो, Nationality ची निर्मिती Nation पासून होते जो ल्याटिन शब्द natio पासून तयार झालेला आहे, ज्याचा अर्थ जन्माला आलेला किंवा निर्माण झालेला असा होतो. तसेच Nation चा अर्थ Nature पासून होतो राष्ट्र व राष्ट्रवाद या संकल्पनांचे मूळ देखील निसर्ग व नैसर्गिक घटकांमध्ये आहे. उपरोक्त मतानुसार लक्षात येते की पाश्चात्य मतानुसार राष्ट्र ही संकल्पना जन्माने विशिष्ट भूभागाशी संबंधित आहे. सनातन भारतीय परंपरेत राष्ट्र व राष्ट्रीयत्वाचे विचार वैदिक काळापासून सांगितले आहे.

राष्ट्र शब्दाची व्युत्पत्ती:

राज - राजते या शोभाणे किंवा उठून दिसणे या अर्थात 'राज्' धातूला " मर्वधातुभ्यः घृन् । " या उणादि मुत्रा पासून 'राष्ट्र' शब्द तयार झालेला आहे, ज्याचा अर्थ प्रदेश अथवा देश होतो.

राष्ट्र शब्दाची व्युत्पत्ती पुढील प्रमाणे करता येते.

" पशुधान्यहिरण्य संपदो राजन्ते शोभन्ते इति राष्ट्रम् । "

" रासन्ते चारुशब्दं कुर्वते जनः यस्मिन् प्रदेशविशेषे तद् राष्ट्रम् । "

दोन्ही व्युत्पत्तींचा एकत्र अर्थ घेतल्यास पशु, धन, धान्य आदि ने समृद्ध असलेला भूप्रदेश जेथे विशिष्ट भाषेत लोक विचार विनिमय करतात. राष्ट्र या शब्दाचा उल्लेख ऋग्वेद काळापासून सातत्याने होत आहे आणि पायांनी राष्ट्रीय व राष्ट्रीयत्व या दोन्ही शब्दांचा व संकल्पनांचा वापर सुद्धा प्रस्तुत निबंधात वेद, ब्राह्मण, इत्यादि वेदवाङ्मयामध्ये असलेले राष्ट्र तत्व म्हणजेच राष्ट्रीयत्वाचा अभ्यास करणार आहोत.

अद्य साहित्य असलेल्या ऋग्वेदा मध्ये दोनदा राष्ट्र शब्दाचा उल्लेख आढळतो " मम् द्विता राष्ट्रं क्षत्रियस्य । " ऋतुसुदस्यु म्हणतो की माझे राष्ट्र दोन्हीकडे आहे, म्हणजे दोन्ही गोलांमध्ये आहे. " स्वामी राजा



ISSN : 2455-0469

VOLUME
03 2018

International Multi-Disciplinary
Research Journal

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राष्ट्रसंतांच्या साहित्यातील राष्ट्रीयतेचा अनुबंध

प्रा.डॉ.सौ.शुभांगली डोरले-परांजपे,
आर.एस.मुंडले धरमपेठ आर्ट्स आणि कॉमर्स कॉलेज
नागपूर, भ्रमणध्वनी ८९२८८९७९३४

राष्ट्रसंतांच्या साहित्यात राष्ट्रीयतेचे अनुबंध दिसतात. अस्थिर जीवन, बिकट समस्या यांचा सामना करायचा असताना आत्मोन्नती होणे गरजेचे असते. राष्ट्रसंत तुकडोजी महाराजांचे साहित्य म्हणजे राष्ट्रोन्नतीचा महामंत्र आहे. आम्ही आधी भारतीय आहोत व भारताची एकात्मता कायम ठेवणे हे आमचे परम कर्तव्य आहे याच भावनेने प्रत्येक भारतीयाने वाग्याला हवे असे वंदनीय तुकडोजी महाराज म्हणतात. नुसते कायदे करून देशोन्नती होत नाही. सेवेनेच देश तळागाळातून वर येईल. सर्वांचा विकास होईल. 'राष्ट्र जगवा, राष्ट्र जागवा, जागृत व्हा' हीच त्यांची खरी शिकवण आहे.

कोणतीही गोष्ट साध्य करण्याकरिता साधना पाहिजे. साधना-साधन-साध्य यांचा संगम होणे आवश्यक आहे त्याशिवाय मानवी जीवनात यश मिळूच शकणार नाही. 'मेरे प्यारे सुंदर भारत पर दुश्मन कि नजर ना लगे' अशी भावना तुकडोजी महाराज व्यक्त करतात. 'चरित्र' हे भारताचे धन आहे. चरित्राचा जयघोष इथे नित्य व्हावा हीच देशवासी बांधवांकडून त्यांची अपेक्षा आहे. सर्वासाठी खुले असलेले हे राष्ट्रमंदिर मतभेद दूर करण्यास सांगते. 'निर्भय हो यह देश की माता, मंगल किर्ती कराने' सत्यशील और निर्मल मन से, वीरों को उपजाने॥ अशी त्यांची अपेक्षा आहे. 'सारा भारत रहे सिपाही, शत्रू को दहशाने' असे आवाहन ते आपणा सर्वांना करतात.

तुकडोजी महाराज राष्ट्राला राष्ट्रीय भावनेने चेतवण्यास सांगतात. देशात दैवशक्ती निर्माण करण्यास सांगतात. देशात दैवशक्ती निर्माण करण्यास सांगतात. धर्म व देशभक्तीच्या पाण्याने सारा समाज फुलून उठेल अशी योजना करण्यास सांगतात. जनता देशाचे शिपाई आणि स्वावलंबी जीवनाचे आदर्श नागरिक कशी बनेल याची काळजी घेण्यास सांगतात. घराघरात जयनाद दुमदुमायला हवा. इथे आळशी औषधालाही नसावा.

कोणत्याही देशद्रोही वा अराष्ट्रीय वृत्तीने वागणाऱ्या माणसाला आपल्या देशातून हटवू त्यासाठी प्रसंगी आपल्या सर्व शक्ती एकवटून त्याचा प्रतिकार करण्याचे तुमच्या मानाने संकल्पित केले पाहिजे. हे भारतवर्ष बलाढ्य, धनाढ्य, कलापूर्ण व सर्वप्रकारे उन्नत होण्याला भारतीयांची शारीरिक व मानसिक शक्तीच कारणीभूत ठरावी व त्याचा यथोचित मार्गाने विकास व्हावा हीच राष्ट्रसंतांच्या मते खरी राष्ट्रसेवा आहे. त्यांची राष्ट्रधर्म जागवण्यास सांगतात. 'जागे व्हा' या कवितेतून ते हाच संदेश देतात. राष्ट्रसंत म्हणतात,

तुकड्यादास म्हणे जागे व्हा, परधर्माच्या मुठीतुनी
कालसर्प प्रेमाने बसला, गुलाम न करो पुन्हा झणी।
गुलाम व्हायचे नाही हाच इशारा या कवितेतून ते देतात. लोकशाहीच्या मंगल दिवसाचे स्वागत करायला सांगतात.

'तत्वासाठी जगा, लढा अन् लावा अपुला प्राणपणा।
देह जाई पण देश न जावो, नरवीरांचा हा बाणा।'
असा उपदेश समस्त भारतीयांना करतात. भारत हा शूरवीरांचा देश आहे याचा त्यांना अभिमान वाटतो.

वंदनीय महाराज स्वधर्माचे, आत्मधर्माचे उपासक होते. म्हणूनच ते म्हणतात -
धर्म माणुसकीसी म्हणती। माणुसकी न्यायावरि शोधिति।
न्याय कोणाच्याही प्रति। एकचि राहतो सर्वदा।।
सर्वांचा विकास, उदय म्हणजे रामराज्य असे ते म्हणतात. आपल्या देशात कुणीही दख्खी व आंगठाछाप राहू नये असे त्यांना संदेश



VOLUME
03 2018

ISSN : 2455-0469

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Research Journal

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Dr. Satish Chaple

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भारतीय राष्ट्रवाद निर्मितीत वंदे मातरम् गीताचे योगदान

डॉ. सतीश एल. चापले

सहाय्यक प्राध्यापक व विभाग प्रमुख

आर.एस. मुंडले धारमपेठ महाविद्यालय,

नागपूर

भावना

भारताच्या स्वातंत्र्य आंदोलनात भारतीय जनतेत राष्ट्रवाद निर्माण करण्यात वंदेमातरम् गीताची भूमिका महत्त्वपूर्ण राहिली आहे. 1905 बंगालच्या फाळणीच्या निषेधार्त सर्व भारतात जे विटीश विरोधी आंदोलन उभे राहिले जनते मध्ये देशाप्रति जी आत्मियता व प्रखर राष्ट्रवाद निर्माण झाला. सर्व सामान्य व्यक्ति या स्वातंत्र्य वेदीवर बलीदान करण्यासाठी पुढे आला ते वंदेमातरम् गीताने मारावून. कांत्रिकारक फासावर लटकलेत वंदे मातरम्चा जयघोष करीत. म्हणून स्वातंत्र्य चळवळीचा जयघोष म्हणजे वंदे मातरम् होय वंदे मातरम् गीताची रचना बंकिमचंद्र चट्टोपाध्याय यांनी 1870 मध्ये केली हे गीत त्यांच्या 'आनंदमठ' या कांदवरीतून प्रकाशीत झाले. या गीताला 'राष्ट्रीय गाण' म्हणून दर्जा प्राप्त झाला आहे.

वंदे मातरम् हे जरी गीत असले तरी मनात जाज्वल्य निर्माण करीत होता. देशभक्ती, वंदे मातरम् या संदर्भात डॉ. माधव पोतदार चिकित्सा करतांना म्हणतात.

"शब्दाला मंत्राचे रूप केव्हा लाभते ? जेव्हा ते अंतरंग पेटवते, अस्मिता जागवते, स्वत्व खडबडून उठवते, आत्मियता दिव्यरूप घेते. भावनांचा कडेलोट होताच शब्दही पेटून उठतात. त्या शब्दांना ज्वालाग्रही रूप प्राप्त होते. अंतरंगातील सारा दाह त्यात एकवटून जातो. मनातला त्वेष, आवेश, भावनावेग सर्व काही त्वेषाने उफाळून येतो. मंत्राचा संबंध केवळ शरीराशी नसतो तो मनाशी असतो. मन ज्वालाग्रही बनले कि शब्दही आपोआप मंत्ररूप होऊन जातात. अन्यायाविरुद्ध, दंभाविरुद्धची चीड शब्दातून लाव्हारसासारखी उसळून आली, राष्ट्रीय भावना त्यात एकवटून गेली; समर्पण करण्याची वृत्ती त्यात एकरूप झाली, कि शब्दाला मंत्ररूप लाभते, परकियांविरुद्धची आली, राष्ट्रीय भावना त्यात एकवटून गेली; समर्पण करण्याची वृत्ती त्यात एकरूप झाली, कि शब्दाला मंत्ररूप लाभते, परकियांविरुद्धची चीड, संतोष, आणि त्वेष अशाच शब्दातून ज्वालाग्रही बनतो. शब्द हे केवळ शब्द न उरता त्याला शस्त्राची धार येते. बोथटलेली मने अशा वेळी वाघनखांची रूपे येतात. ती बेहोष होतात आणि शत्रू विनाशाच्या एकाच कल्पनेने मारावून जातात. मंत्र हा मंत्र असतो तो मानसिक शक्तीच्या संमुहात जेव्हा शब्द मंत्ररूप बनतो, तेव्हा तो कमालीचा शक्तिमान होतो. त्याला सहस्त्र हत्तींचेही बळ येते. मंत्राने वेढले जाते ते शक्तीच्या संमुहात जेव्हा शब्द मंत्ररूप बनतो, तेव्हा तो कमालीचा शक्तिमान होतो. त्याला सहस्त्र हत्तींचेही बळ येते. मंत्राने वेढले जाते ते मन. या मनात अन्याया विरुद्ध पेटण्याची जी क्षमता असते, ती शब्दातून साकारताच ते शब्द, शब्द उतर नाहीत. तर ती आग बनते. बेहोष होते. त्वेषाने धगधगून जाते. 'वंदे मातरम्' या शब्दाला जे मंत्राचे रूप आले ते सामुहिक मनातील शक्ती जागी झाली म्हणून. त्वेषाला जाग आली म्हणून.

"मंत्र म्हणजे 'मनात् त्रायते' ज्याचे मनन केले असता रक्षण होते तो. असा अर्थ. शब्द अर्थांना सूचित करतात म्हणून शब्दांचा उच्चार हा अर्थ चिंतनालास उपकार असतो. यासाठी शब्द किंवा शब्दसमुहाला मंत्र म्हटले जाते. शब्दांचाचून अर्थांशी तादात्म्य पावता आलेतर तो अर्थ म्हणजे मंत्र. मंत्रात शब्द असलेच पाहिजेत असे नाही. पण शब्दात मात्र मंत्र असू शकतो..... ज्या विषयाचा मंत्र असेल तो विषय त्या मंत्राने निर्माण होतो, म्हणूनच त्याला मंत्र ही संज्ञा आहे."

कोणत्याही बाह्य साधनांचाचून केवळ शब्दांनीच जिथे अर्थांची निर्मिती होते असे शब्द हेच मंत्र. शब्दात हे सामर्थ्य येते कुठून ? तर ते मनाकडून येते. वाटेल ते निर्माण करण्याचे सामर्थ्य आपल्या मनाला आहे. कारण ते साक्षात् विश्वचैतन्यातून आपणाला मिळाले आहे".



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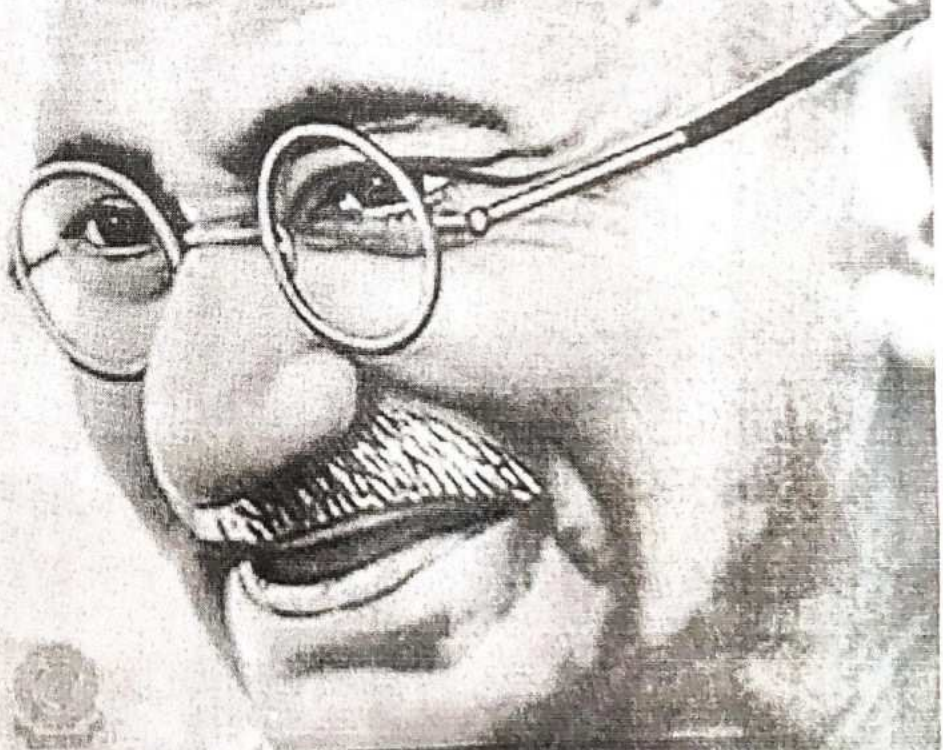
ISSN : 2455-0469

JUNE
2019

International Multi-Disciplinary
Peer Reviewed Research Journal

Pradnya SANKET

Relevance of Mahatma Gandhi's
Principles in the 21st Century



R.S. MUNDLE DHARAMPETH
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Dr V. G.

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अ.प्र. एम. मंडले धरमपेठ कॉलेज

दक्षिण महाराष्ट्र, नागपूर

प्रस्तावना

१८८५ मध्ये भारतीय राष्ट्रीय काँग्रेसची स्थापना झाली. भारतातील राजकीय चळवळीचा प्रारंभ होऊन १८८५ ते १९२० हा स्वातंत्र्य चळवळीचा पहिला काळखंड होय. या काळात ब्रिटीशांची राजवट होती. याला आत्मोन्नत होऊ नये परकिण्यांच्या सत्तेखाली त्यांच्या वर्चस्वाखाली प्रगती होणे शक्य नाही. पारतंत्र्यामध्ये देशाचे स्वातंत्र्य अर्ध-यत्न होत होते. म्हणून परकीय सत्तेविरुद्ध लढा देऊन स्वातंत्र्य मिळविले पाहिजे. त्यासाठी स्वतंत्रपणे आपल्या संर.तीचा जागर केला पाहिजे म्हणून १९२० पासून गांधीजींच्या रुपाने स्वातंत्र्य लढ्याला सुरुवात झाली त्यालाच गांधीयुग असे म्हणतात. या काळात गांधीजींचे नेतृत्व पुढे आले. स्वातंत्र्याची चळवळ देशपातळीवर मोठ्या शिताफिने उभी राहिली. व गांधीजींच्या काळात सत्याग्रहाचा अभिनव चळवळी उभ्या राहिल्या व तीव्र बनल्या. स्वातंत्र्य आंदोलनातील तिसरी दिव्यारंभ, तेजस्वी म्हणजे महात्मा गांधी होय.

महात्मा गांधीची राजकीय कारकीर्द

भारताच्या राजकीय पटलावर गांधीजींच्या रुपाने एक प्रभावी नेतृत्व उदयास आले. महात्मा गांधींचा वैचारिक दृष्टी प्रयोगात्मक होती. भारतात कुठलेही आंदोलन वा चळवळ राबविण्यापूर्वी गांधीजींनी त्याचा प्रयोग प्रथम दक्षिण आफ्रिकेत केला होता. तो असा की, आफ्रिकेत वास्तव्य करणाऱ्या हिंदी लोकांदरील अत्याचार करणाऱ्यांसाठी त्यांनी सत्याग्रहाचा लढा दिला. तो लढा पूर्णत्वास नेल्यामुळे त्यांना एक बळ प्राप्त झाले. तोच प्रयोग नंतर भारतात परतल्यानंतर स्वातंत्र्यासाठी आंदोलन उभे केले. चळवळी राबविल्या. तेव्हा महात्मा गांधींचे रुपाने गांधी प्रभावी शस्त्र जनतेच्या हाती आले.

महात्मा गांधी १९१५ साली भारतात परतले तेव्हा अत्यावधीतच त्यांनी भारतातील राजकारणावर लक्ष केंद्रित करून आपली छाप जनतेपुढे सोडली. त्यामुळे भारतातील जनता गांधीजींच्या लढ्याकडे ओ.पट झाली. १९२० मध्ये लोकमान्य टिळकांचा मृत्यू झाला. टिळकांच्या लढ्याचे नेतृत्व महात्मा गांधींच्या खांद्यावर आले. तेव्हा सुरुवातीला गांधी युग सुरु झाले. अल्बर्ट आईनस्टाईन म्हणतात ☐ महात्मा गांधी सारखा माणूस सारोखरच या भूतलावर वावरला असेल यावर भावी काळातील पिढ्या कदाचित विश्वास ठेवणार नाही. ☐ महात्मा गांधींचे राजकीय लढ्यातील योगदान युवा पिढीला प्रेरणादायी ठरतील, आणि एक प्रेरक शक्ती म्हणून



CHRONICLE OF HUMANITIES AND CULTURAL STUDIES (CHCS)

A BIMONTHLY REFEREED INTERNATIONAL JOURNAL

(BOOK 2)

(UGC Approved Journal No. 63716)

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17.

Relevance of Mahatma Gandhi in the Present Times

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Abstract: This paper is an attempt to evaluate whether in the 21st century's globalized world the Gandhian message still has or could have any actuality in managing our century's real challenges such as violence or the lowering of moral and ethical crisis of the humanity. The paper will present, analyse and comment on the most important concepts. I consider the Gandhian thought is based on such as satya (Truth), ahimsa (non-violence) and Satyagraha (as it is loosely translated: holding on to truth, which in fact is the philosophy and practice of the non-violent resistance). In my paper I will consider Mahatma Gandhi as a philosopher or a thinker even if many did not agree or even if it were difficult to consider him a philosopher according to traditions values. Secondly, the paper will emphasize those facts and views of the Gandhian thought which could give an answer to the captioned title of the paper, trying to evaluate concepts against the changing social fabric of our times, even if at first impression all of these key concepts of the Gandhian thought seem to be a utopia and useless. It seems that Mahatma Gandhi, through his ideas and thoughts, "is still alive" and is among us after more than 70 years of his death.

Mohandas Karamchand Gandhi, one of the greatest and well-known personalities of the 20th century, had a very deep influence on the history, which is unquestionable and beyond any disagreement. There are also voices which proclaim that even in our globalized world the Gandhian spiritual heritage still has its actuality and relevance. What this paper attempts to give an answer regarding the relevance of the Gandhian thought in the 21st century. I wish to demonstrate that the Gandhian spiritual heritage – with accent on the concepts of Satya (Truth), ahimsa (non-violence) and Satyagraha, translated as holding on to "The power Reality and Adoration or Serenity", which in fact is the philosophy and practice of the nonviolent resistance, – should have or must have an important role in dealing with the real problems of our globalized world. In order to do this, first of all, I will have to outline the meanings of the three above-mentioned categories

and, after having done so, I will try to point out those aspects of the Gandhian thoughts which could be considered relevant in our times or could be useful and helpful in managing some of the real challenges of the 21st century such as the problem of armed clashes, globalizing terrorism or the moral crisis of humanity.

We undoubtedly agree that we are living in a world which is divided increasingly day by day by global unrest, fear, anger, hatred, discontent, despair, immorality etc., and the number and intensity of ethnic and religious conflicts seem to grow, gaining higher and higher intensity all around the world. In my opinion, Mahatma Gandhi's political and social philosophy in general and his approach to the concepts of Truth, non-violence, and Satyagraha, in particular, could be the starting point of the revival or rebirth of non-violent or less violent cultures and societies. The whole non-violent philosophy of the Mahatma, based on the two core concepts of the Gandhian heritage, is not a new proposition. Mahatma Gandhi himself had accepted that "He had nothing new to teach". Truth and non-violence are as old as the mother earth. All I have done is to try experiments in both on a vast scale as I could." In other words, we can say that the Mahatma just tried to revive and to make much more understandable those old teachings for the whole world, to make them usable in the new social and political context.

Mahatma Gandhi was a perpetual moral rebel who called for an organized movement against imperialistic, virulence, social exploitation, economic oppression, and slavery to immoral propensities. At a time when thinkers in the domain of philosophies and social sciences are trying to take stock of the Eastern Heritage and Western Thought, Mahatma Gandhi stands as a symbol of the concurrence of the East and the West. The contribution of Mahatma Gandhi in arousing the soul of Asia and Africa is of immense importance. Ho-Chi-Minh and Nelson Mandela have testified to the inspiration of the social and political leaders and activists of the two continents Asia and Africa, from the trials, sufferings, and teachings of the Mahatma Gandhi. In North America, the Negro

**Vol. IX
Number-3**

ISSN 2319-7129

(Special Issue) January, 2018

UGC Notification No. 62981

EDU WORLD

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Psychological Perspectives of Gender Parity

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ABSTRACT

Gender difference is a prominent feature not only in human beings but also in every living species. Personality is an added facet and also one of the most important psychological dimensions that contribute to what make an individual unique as well as classify him/her under a common class.

India has one of the fastest growing educated youth populations in the world. Girls below age of 19 years of age comprise one-quarter of India's rapidly growing population. In spite of India's tradition and culture of respecting women, to an extent to treat her as a goddess, the moment a baby is born, the first thing comes to mind is 'boy or girl'? The differences are beyond just being biological but more cultural and social. This paper examines the connotation of various psychological constructs and psychosocial issues that are important in the life of a 'girl' baby born in our country.

Modern India's first woman teacher, Savitribai Phule, was a radical advocator of female and untouchables' education, a champion of women's rights, a milestone of trail blazing poetry, a courageous mass leader who stood strongly against the forces of caste and patriarchy certainly had her independent identity for her contribution. Indian women owe her. For in today's world, whether an Indian school girl reading English, an Indian woman who reads, an Indian woman who is educated, or an educated internationally, her education as an Indian female grows from the garden planted by Savitribai Phule.

Such topics are often peripheral to historical and sociological interests, because they are defined as inessential the real and significant aspects of the society, such as class, political, military or cultural affairs and institutions. A major reason for this neglect is, arguably, that they mainly involve the lives of women and children, groups already defined as subordinate in the hierarchy of power, resource and scholarly attention. Trying to draw such issues into the focus means swimming against mainstream intellectual and scholarly convention, including much of the radical traditions.

During the first half of the twentieth century, an increasing proportion of the working population was employed as factory labour. Factories and workshops were growing larger. At the same time the nature of farm labour changed as the yearly hiring was gradually replaced by a more casual monthly contract and young unmarried farm servants no longer lived in their employer's household. Integral to this fundamental change to a more limited contract, was the long and sometimes savage conflict over, the abolition of the law of master and servant and its replacement by the labour act.

About the same time there began a very gradual shift in the conception of the married woman's relationship to society (a process that is by no means complete even now). Despite all the political and social ferment these changes generated, the impassioned debate. Under the patriarchal domination the legitimacy of the master's order is guaranteed by his personal subjection and only the fact and

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