

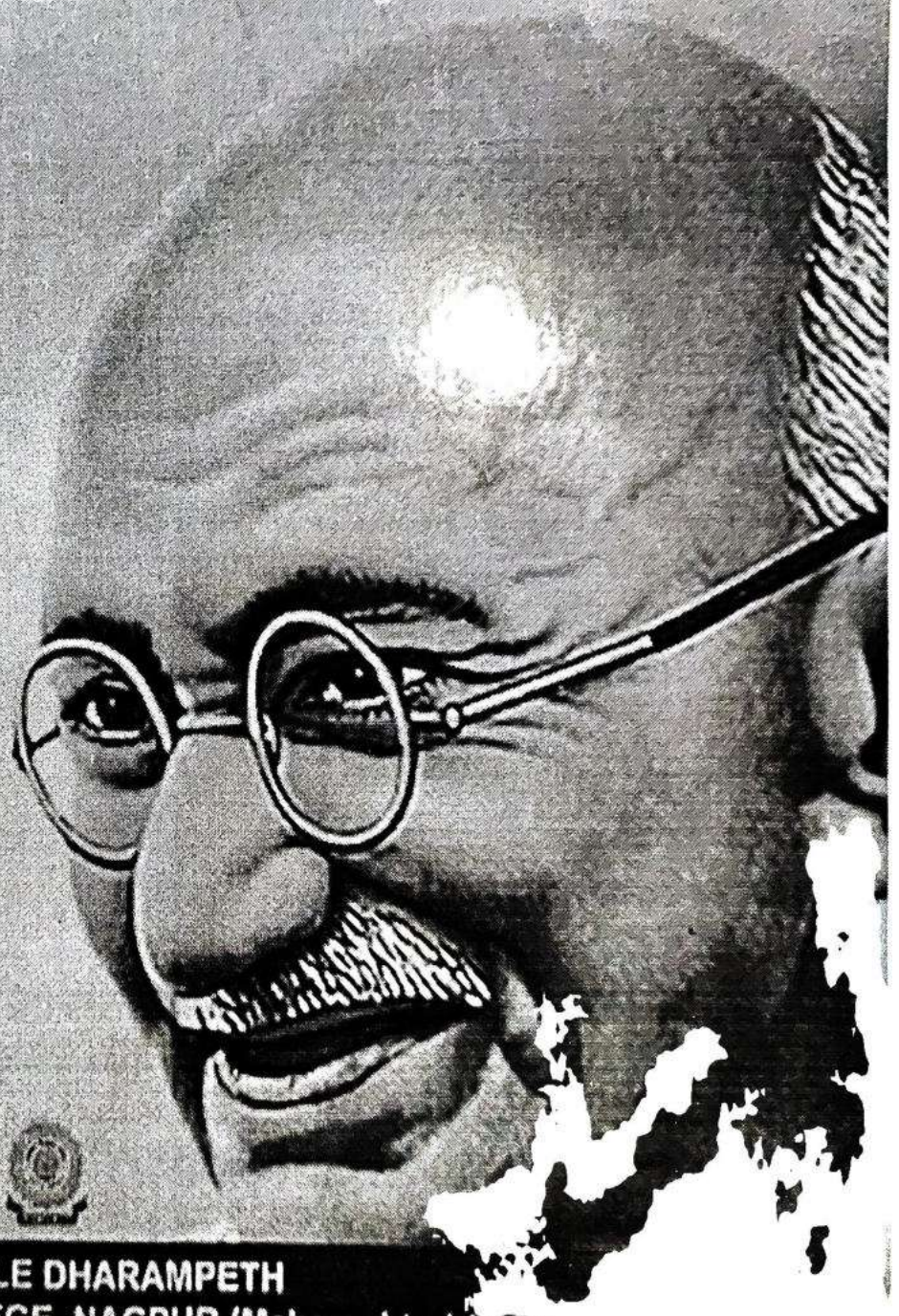
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Pradnya SANKET

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



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

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Relevance Of Mahatma Gandhi As A Management Guru In The Present Era.

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Abstract

The question emphasized by the paper is that 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 terrorism or the deepening moral crisis of the humanity. Gandhian thought which is based on such as satya (truth), ahimsa (non-violence) and satyagraha (as Gandhiji loosely translated: holding on to truth, which in fact is the philosophy and practice of the non-violent resistance). Admit and consider Gandhiji as a philosopher or a thinker. The paper will emphasize those aspects and concepts of the Gandhian thought which could give an answer to the core question of the paper, trying to prove presented concepts could be considered relevant and useful in our times, even if at first impression all of these key concepts of the Gandhian thought seem to be a management guru. It seems that Gandhiji through his ideas and thoughts "is still alive" and is among us after more than 70 years of his death. It seems that we, all human beings still have to learn from the ideas, writings and acts of Mahatma Gandhi. Even Rashtrapita Mahatma Gandhi spelled "Hey Ram" during his last breath.

Key Words: Gandhiji, Mahatma, Management, Relation and Relevance.

Introduction

Mohandas Karamchand Gandhiji, one of the greatest and well-known personalities of the 20th century had a very deep influence on the second part of the last century which is incontestable and beyond any dispute. Then again, there are voices which proclaim that even in our globalized world the Gandhian spiritual heritage still has its actuality and relevance. Thus, it will try to demonstrate that the Gandhian spiritual heritage - with accent on the concepts of satya (truth), ahimsa (non-violence) and satyagraha (as Gandhiji loosely translated, holding on to truth or "the force which is born of truth and love or nonviolence". Gandhiji (which in fact is the philosopher 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, It will have to

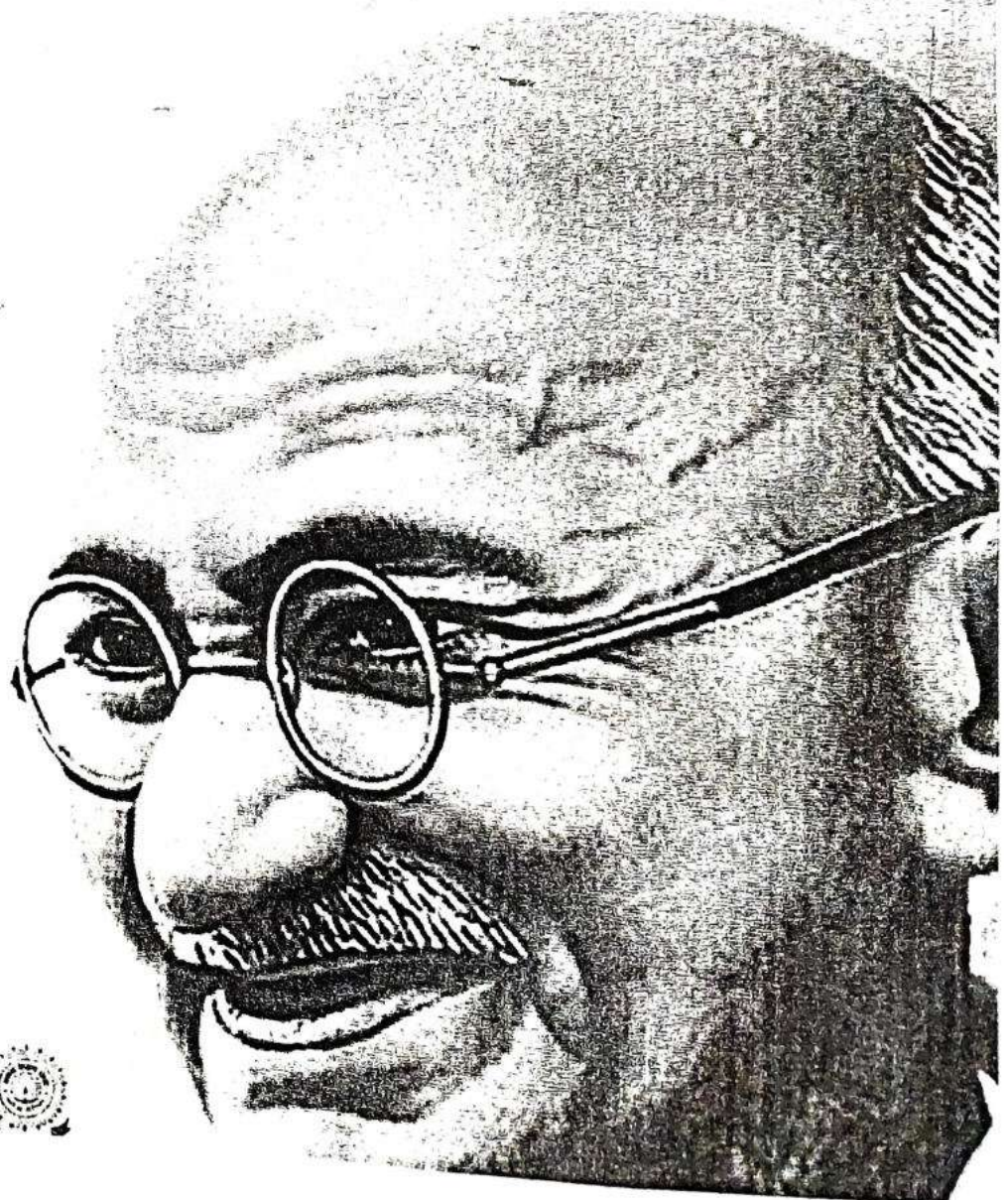
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Mahatma Gandhi's views and Ideas on Small scale and Rural Industries- Its Relevance in present day scenario.

Mr. Govindaraja A. Bhatta

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Introduction:

India has been from times immemorial a flourishing centre of trade and commerce. Because of this reason India was invaded and attacked many times and was ruled by foreigners for centuries. The main strength of the prosperous Indian Economy was the remarkably skilled, unmatched artistic expertise and resource abundant rural Indian landscape. Since ages Rural Indians have been exhibiting their skill and art in varied forms and shapes to the world. The village artisans including men and women folk equally contributed towards rural economic structure based on equilibrium and empowerment. The rural Industrial scenario was quite strong which was explored and exploited by future generations. The rural indigenous industries were the most sought after sector by the then urban settlements. The necessary inputs were provided by the villages. Since then the village industries have proven themselves as the feeder units and thus resembled the backbone of Industrial sector. The Small industries were quite self sufficient and also well managed with available resources. Their products and creative know how were admired all over. Their hold and relevance in Indian industrial sector was undoubted then and is equally apt in the present day highly mechanised industrial scenario.

Mahatma Gandhi and his ideas of Rural Industries:

Mahatma Gandhi used to advocate that the real India dwells in Villages and the masses residing there. The real essence of Indianness could be felt only if rural section of the Indian society was observed. He observed that in the early part of Industrial Revolution in India, small and cottage industries carried out major part of the production by giving work to be done by the workers at home because the folk used to do their regular activities and also industrial activities from their houses. During the British rule a major part of population in India went below the poverty line due to destruction of village economy by the Englishmen and forceful introduction of machines and urban industrialisation. As a result the villagers suffered a lot. At this moment Gandhiji thought that there was a need to bring back the rural economy on rails by helping them to recover and recognise their strength. He said that there was no need of huge capital to establish

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Role Of Ngo's Towards Protection Of Women In India

Prof. Govindaraja A. Bhatta

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Abstract

A strong society is an indication of all round secure social fabric with a pro- active Government which ensures safety and protection of its citizens. Secure society is a result of secure Family. Secure family means safety and security of all its members- be it a Joint family or a nuclear family. In a joint family it indicates security and safety of the elderly people and the womenfolk. The most vulnerable section prone to lack of safety and security in Indian scenario is the feminine gender. There are some grey areas where the women feel harassed and troubled mostly among the backward and uneducated social strata. Apart from Government initiatives and policies towards woman security the role of some selfless Non-Government Organizations (NGO) also need to be considered. They work towards security and safety of the depressed, oppressed, harassed, lonely, unsecure, uneducated women who are most vulnerable to problems. These NGO contribute towards providing a life suitable for safe and protective living. They strive to give a sense of security and social uplift to the women folk.

Key Words - cultural, realization, awareness, harassed, vulnerable

Introduction

Any Nation can progress and prosper if its social sector is strong and safe enough to handle all complexities. A strong society is an indication of all round secure social fabric with a pro- active Government which ensures safety and protection of its citizens. Secure society is a result of secure Family. Secure family means safety and security of all its members- be it a Joint family or a nuclear family. In a joint family it indicates security and safety of the elderly people and the womenfolk. The most vulnerable section prone to lack of safety and security in Indian scenario is the feminine gender. In the present scenario there has been a remarkable improvement in the status of woman in the society in general and family in particular, as a result of Government policies and awareness among the citizens. However there are some grey areas where the women feel harassed and troubled mostly among the backward and uneducated social strata. The need of the hour is self realisation and awareness of protection to life and safety. Women folk must now realize their safety concerns and should try to safeguard themselves against all types of problems and complications. Apart from Government initiatives and policies towards woman security the role of some selfless Non-Government Organizations (NGO) also need to be considered. They work towards security and safety of the depressed, oppressed, harassed, lonely, unsecure, uneducated women who are most vulnerable to problems. These NGO contribute towards providing a life suitable for safe and protective living. They strive to give a sense of security and social uplift to the women folk. This paper gives an insight to the role played by NGO in its noble venture.

What are NGO?

Non-governmental organizations, or NGOs, were first identified and noted in Article 71 in the Charter of the newly formed United Nations in 1945. While NGOs have no fixed or formal definition, they are generally defined as nonprofit entities independent of governmental influence (although they may receive government funding). Generally, the NGO label is given to organizations operating on an international level although some countries classify their own civil society groups as NGOs.

NGO activities include, to, environmental, social, advocacy and human rights work. They can work to promote social or political change on a broad scale or very locally. NGOs play a vital and very inclusive role in developing society, improving communities, and promoting citizen participation.

It is quite sad that in a country which is culturally rich as India, women are still a long way from being treated as equal citizens. Women are still living under a constant fear of trafficking, physical and sexual violence, eve teasing etc. They are trying their best in fighting bravely to prevent the denial of equal opportunities in education and work. The rights of women are to be protected if a country needs to prosper. There are many women's rights organizations which are fighting to make sure that Indian women get their legitimate rights which they need and surely deserve. There are so many NGO working for the betterment of woman and children. There are many organisations working for the uplift-ment of woman in India with all their resources and Government aid

Some of the well- known NGO's are:

- 1) Sayfty
- 2) CREA
- 3) CARE INDIA
- 4) Snehalay
- 5) Swayam
- 6) Bhartiya Grameen Mahila Sangh (BGMS)
- 7) International Center for Research on Women (ICRW)
- 8) HelplineLaw.com

Every NGO mentioned above has been working tirelessly towards empowerment, protection, education, rehabilitation, safe guarding the rights of women. The work done and help provided by the NGO are being dealt with one by one here. All NGO have been hailed for their invaluable contribution provided by them to the hitherto ignored and neglected section.

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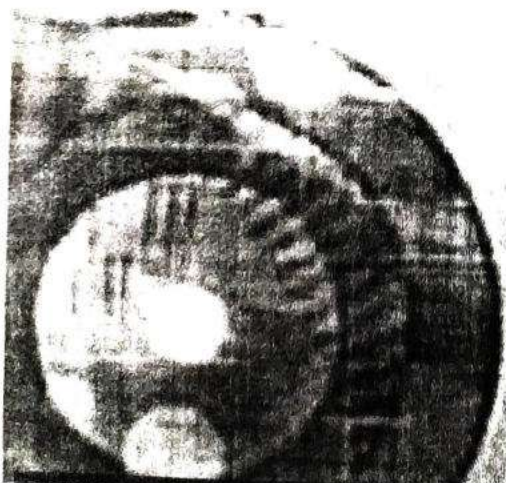
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“Role of Human Resource Management in Sustainable Development”

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ABSTRACT:

Among the accepted four pillars or factors of production, the Human factor also termed as Human Resource is the most important as well as the most complex factor. This factor is undoubtedly the most valuable resource involved in the entire business process. Organisation strength is analysed on the basis of its Human Resource composition. The Human Resource Department headed by the HR Manager is entrusted with the most important task of creating a proper, efficient, well balanced, dedicated and focused workforce. In absence of such a workforce the objective of goal achievement may be a distant venture. The Human resource being the nerve centre for development, its value and productivity can be enhanced through proper investment in Human beings in the form of training, modern motivational techniques etc. The methods are vital for achieving sustainable development of Human Resource. **Sustainable Development** is a joint responsibility of all the people across the organization structure. Sustainable Human Resources Management in a nut shell appears to be a systematic technique and a pattern devised and designed using various long term strategic plans and practices to achieve targeted goals. It is a perspective dealing with rights, duties and interests of present and future workforce and as such includes some healthy all time favorable practices like training, motivation, compensation and enhancing the management techniques involved in recruitment, selection, grievance handling, job enrichment and evaluation etc. which reflects in equitable development, all round well-being and sustainability of organization employees and other stake holders related to it.

This Research Paper focuses, discusses and highlights some novel ideas of sustainable development in Human Resource management like: Strategic Management, Talent Management, Knowledge management, Cross cultural Management to manage

conflicts, Service innovations and Employee retention strategies. These ideas if well managed and implemented can go in a long way in achieving the intended level of activity and perfection on all fronts needed for a vibrant, long lasting organizational structure.

KEY WORDS: Human Resource, **Sustainable Development**, recruitment, selection, grievance handling, Employee retention, Knowledge management, Cross cultural Management

INTRODUCTION:

Among the accepted four pillars or factors of production, the Human factor also termed as Human Resource is the most important as well as the most complex factor. This factor is undoubtedly the most valuable resource involved in the entire business process. The real health and strength of an organisation is visualized at a glance on having a look at its HR resource. The vital resource also termed as the life blood and the backbone of an organisation needs to be created and managed in an expert manner because the HR composition reveals the work structure and strength. To achieve the best results the HR Department must constantly focus on the need, acquisition, and retention techniques of work force. This is because the overall plans and policies of the organisation are to be implemented with the willing and active involvement and cooperation of human resource. Productivity of the organisation is built upon the efficient and effective use of HR. So business units need to maintain good HR at all levels. The Human Resource Department headed by the HR Manager is entrusted with the most important task of creating a proper, efficient, well balanced, dedicated and focused workforce. In absence of such a workforce, the objective of goal achievement may be a distant venture. The Human resource being the nerve centre for development, its value and productivity can be enhanced through proper investment in Human beings in the form of training, modern motivational techniques etc. Once this sector is created with a strong composition of worthy, qualified, sincere, dedicated staff force it becomes all the more essential to retain and save this valuable natural workforce for bringing about sustainable long term development.

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Role of Data Analytics in the Revised NAAC Accreditation Framework : The DVV Way

Manju N. Dubey

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

Email

Abstract:

NAAC Assessment and Accreditation process underwent a sea change in the complete process with effect from July 2017. Many new terms and concept were introduced under it. DVV become one of the crucial step in the overall NAAC A&A process. This paper is an attempt to identify detail about DVV, its importance, and essential points to remember in DVV process.

Keywords: DVV (Data validation and verification), HEI (Higher Education Institution), Data validation, Data analytics

Introduction:

In July 2017 came the revolutionary reforms in the NAAC accreditation process. The new framework came as a big surprise wherein the complete NAAC accreditation process become completely data driven with less involvement of human interaction. Rather the new process got more technologically advanced and data of the complete gamut of activities, functionalities, performances, achievements and innovations done at HEI came under the parameters of data driven results. Similarly with more customized process and techniques of data submission and verification, accreditation process have become objective and pin pointed. Revised framework nullified the probability of data manipulation or otherwise as the whole process become more data centric. The 70:30 weightage reinforces the need for regularization in updation of data and hence the institution planning to go for quality assessment NAAC procedure become more responsible and active in terms of undertaking quality initiative. But more importantly record keeping of the various activities, programmes, initiatives become the order of the day for the institution as the fairness and parity become more prominent in the new revised framework.

What is DVV

New revised framework represents an explicit Paradigm Shift making it ICT enabled, objective, transparent, scalable and robust. The Shift is from qualitative peer judgment to data based quantitative indicator evaluation with increased objectivity and transparency. Also more focus is on extensive use of ICT confirming scalability and robustness. Also there is reduction in number of questions and submission of reports has become more compact and pinpointed. Benchmarking has been introduced in a big way wherein comparative analysis with various international quality standards have been taken care of. NAAC assessment and accreditation process as per the new revised framework adopted from June 2017 is made up of three major components namely

- o Submission of Self Study Report
- o Student Satisfaction Survey (SSS)
- o Peer Team Visit

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Pradnya SANKET

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



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

Dr. Manju Dubey

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Multifaceted Persona of Gandhiji : Present Day Relevance

Dr. Manju N. Dubey

Abstract:

This paper is an attempt to explore the multifaceted persona of Gandhiji who had created mark in each and every field of a nation's development ranging from its economy, agriculture and industries, youth, policies of nation, constitution, various social stigmas abolition, and politics and even he has influenced the world at large. This paper is an attempt to explain how the views, ideas and principles of the Father of Nation that is Gandhiji is still very relevant in today's era.

Key words: Mahatma Gandhi ideas, Sarvodaya, Swadeshi, Gandhian approach

Introduction

This year marks 150th Birth Anniversary of Mahatma Gandhiji's the epitome of non-violence techniques in the struggle for independence of India. For some he was a puritanical, conservative critic of modernity who perpetuated unrealistic and confused ideas about economic development and technological process. Gandhi was a man of spiritual truthfulness and democratic actions. He managed to combine political pragmatism with ethical integrity both at public and personal levels with a unique method of struggle. Some admirers evaluate Gandhi's impact on human society by stating that it is as significant as that of Jesus, Buddha and Karl Marx. Gandhi represent two different and contradictory characters for the people around the world. The first Gandhi is Political Gandhi who fought against British colonialism and is father of Modern Indian nation. The second Gandhi is the spiritual philosopher who is more of a mystic than a politician, and who used fasting as a method of moral struggle. This was the Gandhi who Rabindranath Tagore considered as the Mahatma (The Great Soul)

One Fundamental strength in the Gandhian approach is that it can be practiced by masses all over the world. It is self-evaluating, Self-Exploring and Self-Transforming in nature. One doesn't need to be an expert in his thoughts and philosophy to follow it. Gandhian principles have wider perspectives compared to many other ideologies. Many ideologies are narrow and conservative in the sense that they can be followed to only certain extent whereas Gandhian ideas are universal in nature. Gandhi believed that truth emerged out of dialogues, discussions and accommodation of other viewpoints. That is important in the pursuit of knowledge as well as conflict resolution. There is an urgent need to apply this particular Gandhian approach in the contemporary political scenario where political representatives are not attending parliamentary sessions, where there is a lack of dialogue between secessionist movements and the Government due to which common people are suffering and are kept outside the purview of development.



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Women Empowerment and Education

Dr. Manjushree Sardeshpande

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

Meaning of Empowerment

Empowerment of Women means enabling women to lead her own life as she wishes, take decisions in life whether they are decisions related to social, political or economical matters. In this modern era success is counted in terms of financial growth. Therefore every individual today is in the race of making money. Therefore the person who earns the means of livelihood started getting more respect in the families. Man is a social animal and hence he started living in communities, decided to have a family. His wisdom made him realize the importance of community living, agriculture and these lead to industrial development. It also required a division of labour. As the biological body of the women needed her to bear the children and take their care, it was decided that women would stay in the house and take care of the children whereas the men would go out and fetch the means of living. Both the roles had equal importance and there was no inferiority or superiority in the respective roles. Their continuous respective roles earned them expertise in their respective fields. The outside world was growing at a very rapid pace and men adapted themselves to the risks and dangers they encountered while negotiating with the physical and mental challenges. They developed their physical prowess in this process. Women were confined to their homes and involved themselves in the nurture of their children and old members in the family. Still there was a mutual respect between men and women as their work was respected. Taking care of a household, raising children into a responsible adult was a very important factor. It was producing the next responsible generation. Earlier in the ancient days both the girls and boys were educated and hence their mental alertness and faculties were equally developed and both of them had equal capacities in the decision making. We have had learned women like Gargi and Maitreyi during the Vedic periods but slowly this division of labour took its own toll. Social, political and economical awareness in men increased manifold and women started becoming dependent on men. The invasions and wars further more pushed women inside the house and in the name of protection she started getting subjugated to the background. She lost the touch with the latest developments at various fronts in the society. All the important decisions in the family started being taken by men alone. Now women became a responsibility on the men folk. Men now took decisions in the house. The women lost all the control. Before marriage she was to be taken care by the father and brother and after marriage she became the liability of the husband and the in-laws. As now she would be going to the in-laws house after marriage the fathers started spending less on the daughters as it was considered waste of money on spending on daughters who was considered just a guest in the family who would be leaving the house after the marriage.

Importance of Education

Depriving the daughters and girl-child in the family of education proved to be the last nail in the coffin. Education brings reasoning, knowledge of the world, latest developments, scientific and technological progress, mental alertness, and the strategies to negotiate the world socially, politically and economically. Now as women were deprived of education they lost their capacities to deal with the society and this led to their exploitation mentally, physically and socially. The atrocities against women started increasing, they were being treated like manual labours doing household work, taking care of the children who also knew that she had limited capabilities and would prove to be of help only related to preparation of food and household cares. The women were denied rights in the ancestral property which made her further dependent on her husband. Now she was left to the mercy of her husband and her in-laws. The girl child was not welcome anymore. There started cases of female infanticides, dowry deaths, bride burnings, rapes etc. Women stepped out of the house to work but she was not paid or considered at par with the male counter parts. After independence of India many laws were made in support of women for the protection of her rights. Free education for girls enabled her to seek education.

Today in the contemporary scenario women have made rapid progress. Education has empowered a woman to stand on her own feet. She is economically independent. She also fetches the means of livelihood and has started earning respect in the family and society. Though in India too, the condition of women has drastically changed still a lot needs to be done. The homes wherever the girls have received education have seen tremendous transformation. Today with education she is not only earning at par with the men folk but has gone ahead in many fields. She has reached space. She participates in all those fields which were considered special domains reserved for men. In many cases she has superseded men. She has patience, perseverance, the zeal to be unique, the will to rise up from her given condition, the motivation to excel. It is said, if you educate a man you educate an individual but if you educate a woman you educate the whole family.

An educated mother means she will have the knowledge of health and hygiene, she will take care of the family's physical health by preparing well balanced and nutritious food. If physical health of an individual is taken care off half the battle is won. She can teach and help her children with their studies at home. She can support her husband. Both the husband and wife earning are earning today which makes the economical condition of the family stronger. They can provide all the material comforts to the family members. Science and technology has made life easier not only for the women but to development. She has pursued her aims and ambitions in the fields of arts, music, medicine, science and technology. She has crossed all the boundaries and etched new horizons for mankind.

The female perception has enabled new inventions and discoveries. Her participation in politics has evolved new sensibilities for women. The world has steered towards a new horizon with women in the driver's seat. The literature written by women have brought her power of expressions to the forefront bring about a new awakening in the realization of mankind.



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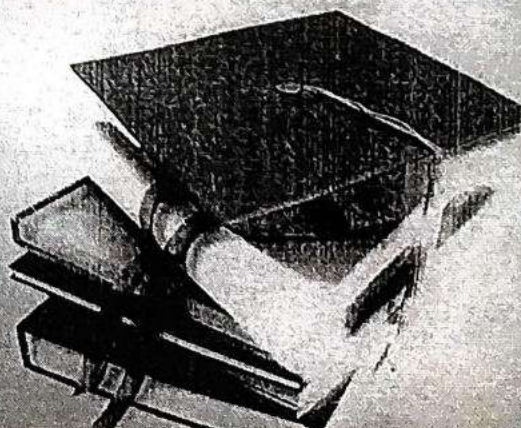
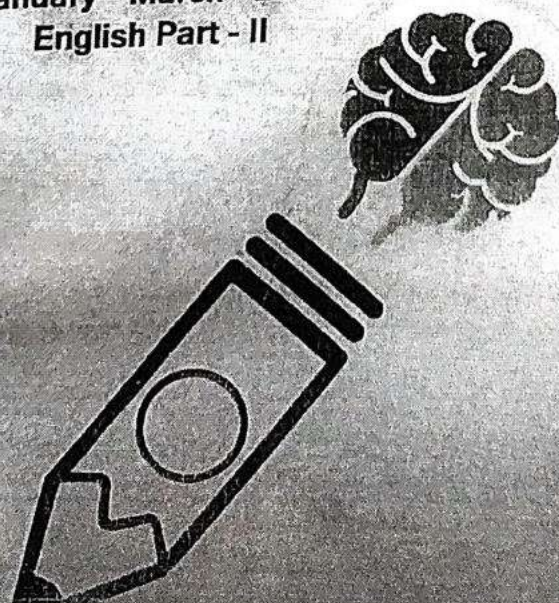
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3. The Concept of Dharma in Ranga Hari's Dharma and Culture - A Reflection

Dr. Manjushree Sardeshpande

Asst. Prof. in English, R.S. Mundle Dharampeth, Arts & Commerce College, Nagpur.

The inquisitiveness to comprehend Dharma is a common phenomenon everywhere. The word Dharma is a common term of parley amongst Sages and Saints. All the aspiring political leaders and parties also emphatically talk about 'Coalition Dharma'. Social activists agitating against corruption also speak the language of ethical-unethical (Dharma-Adharma). The public interest petitioners fighting for public justice also claim to be adherents of Dharma. It connotes that in our day to day public dealings, whether political, social, economic or religious, the word Dharma has become so common that it has secured a place in the dictionaries of the Western languages too.

What is this widely spoken Dharma? What does it mean? How does it relate to the principle of Law and Justice? Eventually, is Dharma a religious term like Vice-Virtue? What is its relevance in today's public life as well as in our egalitarian global existence? Is it anti-secularism? Such questions crop up frequently especially in the minds of honest, enlightened young and old individuals. Therefore this paper is an endeavour to address these queries. It implies a quest, an honest research and investigation.

Origin of Dharma

The core root of the word Dharma is 'Dhru' which means 'to hold, to install, to grasp, to contain, to catch, to grip and handle. 'Shabdkalpadrum' dictionary gives the interpretation of Dharma as - 'धरति लोकान्' (Dharati lokaan). That which embodies the whole Universe is Dharma.

'Prior to the creation of the world there existed only one unique Supreme Power, Truth. Then there aroused in it a strong desire, vibrations of passion to create many from this One. It felt, it should propagate, reproduce into many.' (Shankaracharya). There was a manifestation of protean multi-dimensional truth. It was necessary that like Magnet which when broken into pieces, each and every piece of that magnet retains the magnetic powers; there should be basic essence of consciousness into these several created from one. From the perspective that every individual should progress, should not perish, there arose a need of harmonious living in a group.



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INDICATIVE PERFORMANCE OF COMMERCIAL BANKS

Dr. Shrinivas Manekar

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

ABSTRACT

The objective of the paper is to evaluate the business performance of commercial banks working in private and public sector. Both are functioning in the same and similar business environment facing almost similar problems. It is a matter of curiosity to find out what are those factors cause to affect their efficiency and effectiveness.

For the purpose of this comparative study, the State Bank and the ICIC Bank prominently functioning in the public and private sector respectively were selected. Undeniably, they are not completely comparable. Nevertheless, comparables are equally rare. They were selected mostly because their rates of growth of deposits and advances were almost similar. The SBI recorded the increment of 31 per cent and the ICIC Bank 28 per cent in their deposits during the period of five years, and about 21 per cent and 20 per cent rise in advances, respectively.

For the purpose of evaluating their operational performance, five most universally accepted ratios have been applied, namely (a) interest earned to interest expended, (b) interest contribution ratio, (c) cost of deposits, (d) return on assets, and (e) advance deposit ratio.

The analysis brings home the fact that the advance deposit ratio was 77.7 and 57.12 per cent respectively in case of the State Bank of India and the ICIC Bank. The increase in the deposits during the period of five years was 25.34 per cent and 28.1 per cent for the selected public and private sector bank. The capacity to meet the revenue expenses, as depicted by the ICR, was higher in respect of the ICIC Bank than the State Bank of India. Further, the cost of deposits in the case of the State Bank of India was far higher than the ICIC Bank. This apart, the return on assets was round 11.5 per cent in the ICIC Bank against 10.2 per cent achieved by the State Bank of India.

Key words:

Cost of Deposits, Return on Advances
Interest Contributions Ratio, Demand and Time liability



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ICT - FOR TEACHING AND LEARNING PROCESSES

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

ABSTRACT

The Information Communication Technology (ICT) has vast, vivid and varied applications in several fields including business, industry, surveillance and education. Its need has abruptly cropped up in the field of education particularly in India.

In order to continue teaching and learning, ICT was brought into operations in educational institutions all over the country whereby the students can receive the instructions from their teachers through computer sitting in their houses. But due to several structural, financial and technical reasons it could not be efficiently brought into use. Attitudinally teachers and students both despised the ICT system which is devoid of human elements essential for teaching and learning which is described in this paper.

Key words

Blended learning, integrated learning, active learning, Collaborative learning.

Introduction

Teaching and/or learning are the two most fundamental capacity generating activities in almost everyone's life. Exponential expansion of knowledge and information is certainly untathomable in every field of human operations. Unless knowledge and information are communicated to those who really need it for their sustainable development, they are void and useless. Hence, their creation and communication are being simultaneously carried out, today, by what is being called as 'information communication technology (ICT)'. This ICT has successfully resolved the problems massive expansion and communication of knowledge and information breaking the barriers of space, time and people.

Today, teaching is the most challenging profession because on the one hand the knowledge is expanding fast, and its accessibility is becoming easier to everyone on the other hand. At times, the smart students secure the information even before the teachers convey them. Unless the teachers constantly update their knowledge and internalize it as quickly as possible, they could not meaningfully facilitate learning techniques.



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DEAR
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Associated Prof.

R.S. Mundie Dharampeth Arts & Commerce College Nagpur

I wish to place on record my profuse gratitude and heartiest felicitation on very kind heartedly submitting your research paper titled "DEMONETISATION: A STRATEGIC MONETARY TOOL" and its subsequent publication in International Research Journal of Commerce and Law, Volume 06, Issue 09, September 2019, ISSN: 2349-705X, Impact Factor: 4.616, PEER Reviewed Journal. The scholarly paper provided in valuable insights on the topic. It gives me immense pleasure in conveying to your good self the appreciation which your article has earned from the learned members of our Editorial Board. I would like to take this opportunity to thank you for your valuable contribution and wish that you would be kind enough to communicate your research papers for publication in our ensuing editions of the journal.

This will go a long way in solidifying our academic association and camaraderie
Thanking you once again

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With Best Regards

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DEMONEITISATION: A STRATEGIC MONETARY TOOL

Dr. Shrinivas Monekar

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

ABSTRACT

The last stroke of demonetization on November 8, 2018, declared by the Prime Minister of India, Mr. Narendra Modi was an unexpected decision that had taken the people aback. Its abruptness was most appropriate making the decision more productive and effective. Every human decision, irrespective of the field, is always imperfect. In democratic country, the opposition plays a role in thwarting the advantages of any government decision. Nevertheless, the creation of black money and expansion in corruption have been slowed down in aftermath of the demonetization.

Key words

Monetary tools, demonetization, tax evasion, Havala deals.

Introduction

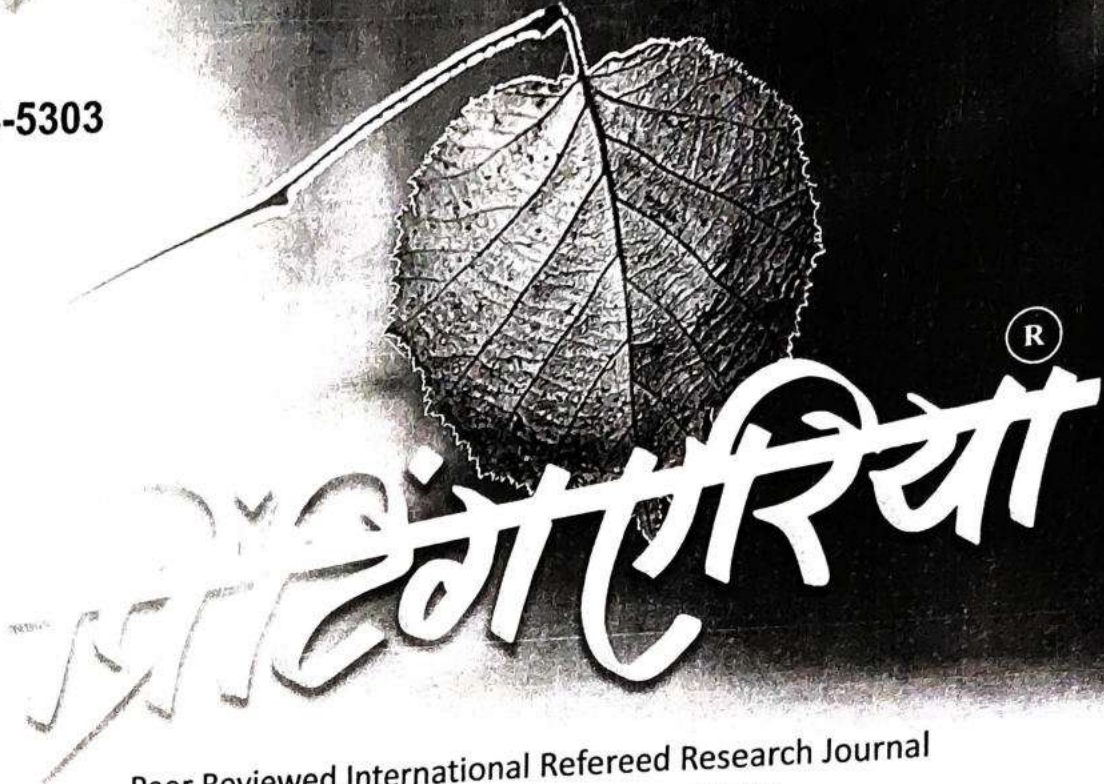
The Central Bank of the country that holds the exclusive and absolute authority, on the recommendations of the government issues order and switches abnormally fast to introduce new currencies in exchange of the existing national currencies. Undoubtedly, this exceptional tool, which creates monetary turmoil in the national markets, is brought into operation to strike upon the number of economic ills and crimes that cause to damage the very structure of a country's economy. The unscrupulous and reckless elements whenever make the mockery of national currencies, in order to protect the economic interests of the government and the public at large, such steps are inevitable. Long ago, the first celebrated Governor of the Reserve Bank of India, Dr. C.D. Deshmukh (1) warned in these words, "I do abstain with a great restraint from demonetizing the national currency at this point of national political turmoil, as it will add fuel to the fire"

The Government of India resorted to strong dose of demonetization on November 8, 2018, for a number of reasons. It was a historic bold decision unpredictably announced by the Prime Minister himself. Its impact on several lateral aspects of the economy has not been critically examined in an objective manner. An exhaustive attempt is made in this paper to highlight its

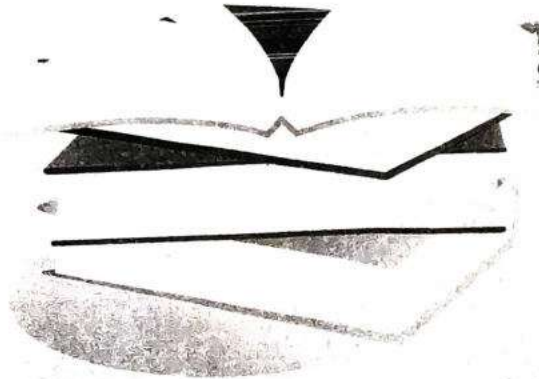
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ग.दि.माडगुळकरांची काही अजरामर गीते

प्रा.डॉ.सौ. शुभांगी परांजपे

गजानन दिगंबर माडगुळकर हे मराठी साहित्यसृष्टीला पडलेले एक मधूर स्वप्न. १९४१ ते १८६१ या कालावधीत कविश्रेष्ठ गदिमांनी मराठी चित्रपटासाठी सुमारे सहाशे गाणी लिहिलीत. 'जय मल्हार', 'जिवाचा सखा' यासारख्या चित्रपटांपासून गदिमांच्या गीतलेखनाचा चतुरस्त्र संसार सुरू झाला.

प्रथम गदिमांच्या गीतांतील विनोदाचा विचार करू या, गदिमांना आदराने आधुनिक वाल्मिकी म्हणत. गीतरामायणाचे हे भरीव कार्य लक्षात घेऊन त्यांना ही उपाधी देण्यात आली. काही दिवसांपासून त्यांच्याकडून काहीच लिखाण झाले नाही, त्यावेळी आपलीच टिंगल उडविताना ते ललित मासिकांच्या एका दिवाळी अंकात 'एक कवडा' यश नावाने लिहिते झाले —

कथा नाही कि कविता नाही

नाही लेखही साधा।

काय वाल्मिकी स्वीकारिसी तू

पुनश्च पहिला छंद।।

विनोदासाठी विनोद ही भूमिका गदिमांनी कधीच घेतली नाही, परिणामकारक विनोद ते करत. ब्रिटिशांनी छत्रपती शिवाजी महाराजांच्या नावलौकिकाचा फायदा घेण्यासाठी रिकश्ट भरतीच्या मोठ्या भिंतीपत्रिकांवर शिवाजी महाराजांची चित्रे लावून सैन्यात दाखल व्हा अशी पोस्टर्स खेडोपाडी झळकवली तेव्हा माडगुळकरांनी एका पोवाड्यात लिहिले :

शिवाजी का होता रिकश्ट।

जळण्या पोट जाई तो नीट।

जेऊन खाऊन अठरा रूपये घेण्यास।

किड्या परी राणी मारून जाण्यास।।

गदिमांनी गीत कविता लेखनासाठी कुठलीही उपाधी लावलेली नाही. कधी पोवाडे रचताना ते शाहीर वैश्वानर बनले तर कधी शाहीर अमर म्हणून ओळखले गेले. सुर्याची उगवतो पूर्व दिशेला व मावळती मुग्ध पश्चिमेला होते यावरून त्यांनी लिहिले की

अपरा पूर्वा जया दोन्ही असती सूर्याला

सवलती मत्सर दोघी मधला विकापास गेला।।

दोन्ही टोका दोन मंदिरे बांधून मघ दिधली।।

रविरायाने कायमची मिटविली।।

'देवा तुझी सोन्याची जेजुरी' या चित्रपटातील गदिमांची एक लावणी सुंदर सवाल जवाबांचे उदाहरण आहे.

तंबाखूची रसाय पोयी गातो ऐकावी .. हे गीत सुद्धा विशेष प्रसिद्ध आहे.

दोन बहिणभाऊ यांचे बालसुलभ विचार आई आणि बाबा यातून 'कोण आवडे अधिक तुला.' या गीतातून सुख व्यक्त झाले आहेत.

मराठी साहित्यिकांची बिंगचित्रे आपल्या शाब्दिक कुंचल्याने रंगवताना गदिमा म्हणतात :

पु.ल.देशपांडे पाया पडती

राजकारणी करणी ऐशी थोर।,

मराठीत तु बिन

दाढीचा रवीन्द्रनाथ टागोर।।

दुर्गाबाई भागवत जागविले

तु शांत झोपल्या वाड्मयीन जगता।।

दुर्गे दुर्गे सरले दुर्धट

आता हो शांता।।

गो.नि.दांडेकर चाले त्याचे दैव चालते,

चढतो त्याचे चढते।

माळ तुळशीचा आणि

दाढी कोठे कोठे नडते।।

अशीच एक आणखी गाजलेली कविता :

पत्नी — जागे व्हा प्रियकरा, जागे व्हा प्रियकरा।

गजर करूनिया घड्याळ चुकले।

अखंड वटवट करिता थकले।

हात ताणिती हळु चिमुकले।

कुशी बदलली नाही आपण।

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डॉ. बाबासाहेब आंबेडकर यांचे कार्य, चर्चा व चिंतन



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डॉ. बाबासाहेब आंबेडकरांचे शैक्षणिक विचार

प्रा.डॉ.सौ.शुभांगी डोरले-परांजपे,

आर.एस.मुंडले धरमपेठ आर्ट्स आणि कॉमर्स कॉलेज नागपूर, प्रमणध्वनी

प्रस्तावना -

भारतीय समाजाच्या सामाजिक, राजकीय, धार्मिक, आर्थिक, शैक्षणिक, सांस्कृतिक अशा सर्व क्षेत्रांमध्ये आंबेडकरांच्या विचारांनी आमूलाग्र परिवर्तन घडवून आणले. समाजात मानाचे स्थान हवे असल्यास व वैयक्तिक विकास करावयाचा असल्यास शैक्षणिक विकास होणे अत्यावश्यक आहे असे आंबेडकरांचे स्पष्ट मत होते. भारतीय समाजाच्या कल्याणासाठी त्यांनी अविरत प्रयत्न केले. त्यांनी महात्मा फुलेंना आपले गुरू मानले. महात्मा फुले म्हणतात,

मति विना नीती गेली

गतिविना वित्त गेले

वित्ताविना शुद्ध खचले

एवढे अनर्थ एका अविद्येने केले

संत तुकडोजी महाराज म्हणतात, 'माणूस सामुदायिक करायचा म्हणजे पहाडातले दगड एकत्र आणून बसविणे नव्हे, माणसाला माणूस म्हणून जगायचे शिक्षण द्यायचे असते.'

एका पुरूषाला साक्षर केले तर एक व्यक्ती सुधारते पण एका स्त्रीला साक्षर केले तर सारं कुटुंब सुधारतं. महात्मा बुद्ध म्हणतात, 'माणसाच्या सर्व प्रश्नांची मूळं त्याच्या अज्ञानात आहे. म्हणूनच डॉ. बाबासाहेबांनी, 'शिका, संघटीत व्हा व संघर्ष करा' हा मूलमंत्र दिला. महात्मा गौतम बुद्ध, संत कबीर, महात्मा ज्योतिबा फुले यांच्या स्वप्नांना उजाळा देण्याचे कार्य आंबेडकरांनी केले. 'ज्ञान म्हणजे प्रकाश'. ह्या ज्ञानाची कास धरल्यास जीवनातील अंधकार दूर होतो. शिक्षणाची संधी प्रत्येकाला लाभावी याकरिता त्यांनी अविरत प्रयत्न केले. आंबेडकरांना मुलांच्या शिक्षणाएवढेच मुलींचे शिक्षणही महत्वाचे वाटत होते. आंबेडकरांना मानवतावादाचा संस्कार करणारे शिक्षण अपेक्षित होते. नैतिक मूल्यांवर आधारित चारित्र्यसंपन्न शिक्षण अपेक्षित होते. आदर्श नागरिक घडविणारे शिक्षण हवे होते. आदर्श लोकशाहीसाठी सुशिक्षित व सुसंस्कृत नागरिक निर्माण करणे हे त्यांचे ध्येय होते. उच्चतम शैक्षणिक धोरणाबाबत डॉ. बाबासाहेबांचे विचार श्रेष्ठ दर्जाचे होते. १४ वर्षांपर्यंत मुलामुलींना मोफत व प्राथमिक शिक्षण द्यावे. मुलींना पदवीपर्यंत मोफत शिक्षण व शिष्यवृत्ती द्यावी. महाविद्यालयात संगणक कक्ष असणे त्यांना अत्यावश्यक वाटले. विद्यार्थ्यांच्या मैदानी व सांघिक खेळांचा विकास होण्यासाठी योग्य प्रयत्न करावेत. विद्यार्थ्यांना सर्वांगीण विकासासाठी अत्याधुनिक सभागृहाची उपलब्धी करून द्यावी. वाचन संस्कृतीचे महत्त्व समाजात वृद्धिंगत करावे. पुस्तकी शिक्षणाबरोबरच जीवनशिक्षण कौशल्याचे शिक्षणही विद्यार्थ्यांना द्यावे. विविध स्पर्धा परिक्षांकरिता विद्यार्थ्यांची अचूक तयारी करून घ्यावी. ज्ञानापेक्षा श्रेष्ठ काहीच नाही. मानवाचा सामाजिक, आर्थिक, राजकीय, शैक्षणिक विकास घडवून आणण्यात शिक्षणाचा फार मोठा वाटा आहे.

डॉ. बाबासाहेबांचे स्त्री शिक्षणविषयक विचार स्त्री स्वातंत्र्याचा पुरस्कार करताना अनेक सभासम्मेलनातून विविध परिषदांमधून आपल्या लिखाणातून, हिंदू कोड बिलाच्या माध्यमातून राज्यघटनेत पुरूषांबरोबर स्त्रियांनाही समानतेचा पुरस्कार केला आहे. बुद्ध आणि त्यांचा धम्म हा महान ग्रंथ लिहून स्त्रीला आचरणाची एक नवी दिशा दाखविली.

शिक्षणाबरोबरच शीलाचेही महत्त्व डॉ. बाबासाहेबांनी विपद केले. स्त्री शिक्षण दोघांचेही शील शुद्ध असणे, सुदृढ समाजाकरिता आवश्यक आहे. शिक्षणामुळे अधिकाराची जाणीव होते. शिक्षणामुळे सद्सद्विवेक बुद्धी जागृत होते. पुस्तकांकरिता स्वतंत्र राजगृह बांधणारे डॉ. बाबासाहेब आंबेडकर जगातील एकमेव व्यक्ती आहे.

आव्हाने - आजच्या विद्यार्थ्यांच्या समोर अनेक आव्हाने आहेत. विद्यापीठीय शिक्षणामुळे नोकरी मिळेलच याची खात्री नाही. आदर्श नागरिक घडविण्याच्या दृष्टिकोनातून विचार केला तर अनेक महाविद्यालयातील मुक्त वातावरण अनुकूल नाही. त्यामुळे विद्यार्थ्यांवर योग्य वचक राहात नाही. नैतिक मूल्ये आणि वैचारिक विकासकडे अनेक महाविद्यालयांत दुर्लक्ष होते. त्याकडे प्रथम लक्ष देणे आवश्यक आहे. कितीतरी महाविद्यालये आज राजकारणाचे आखाडे झाली आहेत. विद्यार्थी तिकडे

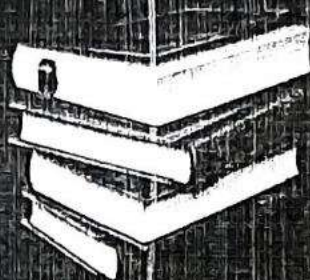
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टीकाकार, पत्रकार, कादंबरीकार या नात्याने माडखोलकरी सव्यसाची लेखणीने मराठी सारस्वतांची सोय केली आहे. कवी, समीक्षक, टीकाकार असा कीर्तीसोपान ते चढले आहेत.

.... संकष्टी चतुर्थीच्या कडक व्रताचे फळ म्हणून माडखोलकराचे नाव गजानन ठेवले गेले. त्यांचा जन्म २८ डिसेंबर १८९९ रोजी मुंबईला झाला? बाल्यावस्थेपासून वेगवेगळ्या मृत्यूच्या रूपांचे दर्शन झाल्यामुळे त्यांच्या मनावर मृत्यूचा भयानक खोल घाव बसला होता. शालेय जीवनात संस्कृत विषयातील प्राविण्यामुळे संस्कृतचे घारपुरे गुरूजी त्यांना 'गजानन पंडित' म्हणत असत? एकमेव शत्रू असलेल्या गणित विषयामुळे शालेय जीवन लवकरच संपुष्टात आले. पण त्यांना वाचनाचे वेड होते. आपला वाचनाचा छंद त्यांनी आयुष्यभर जोपासला.

कवि, टीकाकार व पत्रकार म्हणून मान्यता पावलेल्या माडखोलकरांनी साहित्याच्या कादंबरीकक्षात उशीरा पाऊल ठेवले. 'मुक्तासा' हे त्यांचे पहिले कादंबरीपुष्प हरिभाऊ आपटे यांच्या कादंबरीत सामाजिक ध्येयवाद जेवढ्या प्रमाणात दृष्टीस पडतो तेवढ्याच प्रमाणात राजकीय ध्येयवाद माडखोलकरांच्या कादंबरीत डोकावतो? "पहिले राजकीय कादंबरीकार माडखोलकर" असा त्यांचा गौरव केला तर अनुचित होणार नाही. यांच्या साहित्यातून त्यांचा क्रांतीवादाकडे कल असावा असे वाटते. टिळकांच्या जहाल राष्ट्रीयवादी राजकारणाने ते भागवून गेल्यासारखे वाटतात. त्यांच्या 'मुक्तात्मा',

'कांता', 'दुहेरी जीवन', 'नवे संसार', 'प्रमद्वरा' इ. कादंबऱ्यांच्या चित्रिकरणावरून असे वाटते. महात्मा गांधीजींच्या राष्ट्रीय स्वातंत्र्याच्या कल्पनेने ते आकर्षित झाले होते. 'तळेगाव जंगल सत्याग्रहात' त्यांनी भाग घेतला होता. चार महिन्यांची सक्त मजुरीची शिक्षाही त्यांनी भोगली होती. त्यांच्या एकुण वीस कादंबऱ्यांपैकी संपूर्ण राजकीय म्हणता येतील अशा 'मुक्तात्मा', 'कांता', 'दुहेरी जीवन', 'मुखवटे' व 'प्रमद्वरा' यांचा उल्लेख करता येतो. 'नवे संसार', 'अरुंधती', 'स्वप्नांतरिता', 'रुख्मिणी', 'चंदनवाडी', 'उर्मिला', 'सत्यभामा' या कादंबऱ्यांचे कथानक अचानक राजकीय कथानकांत परिवर्तित होत असले तरी त्या संपूर्णपणे राजकीय कादंबऱ्या नाहीत. 'नागकन्या', 'रेणुका', 'जन्मदुर्दैवी', 'अनघा' या कादंबऱ्यांत राजकीय चर्चा, उल्लेख, भाषणे स्पर्शून गेली आहेत. 'भंगलेले देऊळ', 'अकेला', 'डाकबंगला' या कादंबऱ्यांमध्ये राजकारण नाही.

माडखोलकरांच्या कल्पित स्त्रिया राजकारणात हिरीरीने भाग घेतात. पिरयवदा (कांता), प्रमद्वरा (प्रमद्वरा), शामाकुमारी (कांता), अरुंधती (अरुंधती), चंदन (चंदनवाडी), मदिया (नागकन्या), ललिता (मुक्तात्मा), सुहास (शाम), क्षमा, अंगाथा (दुहेरी जीवन), राणीसाहेब (स्वप्नांतरिता), मुक्ता (नवे संसार), रेणुका (रेणुका) इ. स्त्रिया राजकारणात भाग घेतांना चर्चा करताना दिसतात. (१) मुक्तात्मा — ललिता — दहशतवादी चळवळीच्या प्राथमिक अवस्थेतील महाराष्ट्रातील 'समाजवादी' कार्यकर्त्यांच्या कामगिरीचे वर्णन करणे हा या कादंबरीचा मुख्य उद्देश दिसून येतो. 'ललिता' ही भगवंतराव पाध्ये ह्या प्रागतिक साप्ताहिकाच्या एका अग्रगण्य लेखकाची, कुशाग्र कायदेपंडिताची एकुलती एक कन्या. वडिलांना आपल्या कन्येकडे लक्ष द्यायला हवा तेवढा वेळ मिळत नाही. ललिता राजकारणात प्रत्यक्ष भाग घेत नसली तरी बेझंटबाईबद्दल तिला आदर होता. त्यांच्यावरून ती चंद्रशेखरशी वाद घालते. समाज वादाबद्दल घृणा असलेली व राजकीय वातावरणात वाढलेली असल्यामुळे वादविवाद करून आपले मत प्रतिपादन करू शकण्याइतकी ती चिकित्सक व राजकारणपटू आहे. चंद्रशेखरच्या क्रांतिकारी राजकीय

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डॉ. सौ. शुभांगी परांजपे

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

भारतात जुने साहित्यशास्त्र बनले आहे. पश्चिमेतही ते बनत आहे. पण विनोबा भावेंच्या मते शास्त्र व्याकरणाचे बनू शकते, गणिताचे बनू शकते. पण साहित्याचे शास्त्र ही कल्पनाच चुकीची आहे. विज्ञानयुगात साहित्याला विज्ञान आणि आत्मज्ञान यांना जोडण्याचे कार्य करायचे आहे. साहित्याची देवता गणपती आहे. द्वैत आणि अद्वैत सरिसे समान। असे ज्ञानदेवांनी म्हटले आहे. मानवाचा अंतर्भाव साहित्यात व्यक्त व्हावा असे मला वाटते. सत्य-शिव-सुंदर यांच्या कसोटीवर साहित्य उतरायला पाहिजे. संत तुलसीदास या कसोटीला उतरतील असे विनोबा भावेंना वाटते. आपण तुलसीदासांच्या वर्गाचे साहित्यिक नसलो तरी त्या मार्गावरून मार्गक्रमण निश्चितच करू शकतो. कालिदासांचे मेघदूत एक आखीव रेखीव बगीचा आहे. वाल्मीकींचे रामायण एक विशाल जंगल आहे. त्यात प्रसाद, माधुर्य, ओजादी काव्यगुण आहेत. शृंगार, वीर, करुण, रौद्रादी नवरसही आहेत.

आपण वैदर्भीय मनाने उदार आहात, निर्मळ आहात. विदर्भभूमीला उदारतेचा सुगंध आहे. विज्ञान, ज्ञान यांची सांगड घालणाऱ्या संतांच्या साहित्याचा मागोवा घेऊन त्यांच्यासारखे होण्याचा प्रयत्न करू, ईश्वरापेक्षा या दुनियेत खरा हितकारक कोणीच नाही. सदैव समर्पित भावनेने काम करावे, एकाग्रता व कार्यावर निरंतर निष्ठा असावी म्हणजे जीवन सफल होते. विदर्भ ही संतांची भूमी आहे. इथे अनेक संत होऊन गेले व आजही आहेत. भारतीय संस्कृती, समाजजीवन, समता, मानवता या मूल्यांना जोपासत अध्यात्माची सांगड संतांनी घातली आहे. महानुभाव पंथ, नाथपंथ, रामदासी संप्रदाय, वारकरी संप्रदाय आदि संप्रदायांनी साहित्याची मोलाची भर टाकली आहे.

नागपूर आणि त्याच्या बाजूबाजूचा परिसर म्हणजेच नागपूर, वर्धा, चंद्रपूर, गडचिरोली, भंडारा, गोंदिया, पूर्व विदर्भात तर अकोला, अमरावती, यवतमाळ, बुलढाणा, वाशिम हे पाच जिल्हे पश्चिम विदर्भाचा भाग मानला जातो. वैदर्भीय संत परंपरा उज्ज्वल आहे. कितीतरी संतांनी देव, देवतांचे स्तवन केले. अभंग, ओवी रचिले. समाजाला सुसंस्कृत केले. त्यातील अनेकांचे साहित्य आज उपलब्ध नाही. अनेक संतांना आपले विचार लिखित स्वरूपात ठेवणे आवश्यकही वाटले नाही. समाजाला नीतीमूल्य, आत्मबोध देण्याचे कार्य संतसाहित्याने केले आहे. राष्ट्रीय एकात्मतेची व मानवतेची शिकवण देण्याचे कार्य संतसाहित्याने केले आहे. काही निवडक संतसाहित्याचा आढावा घेऊ.

देवभक्त आणि देशभक्त रामोपासक श्री प्रल्हाद महाराज रामदासी यांच्या बालपणीच्या कथा उपलब्ध नाही. साखरखेडा येथील काळेंचे हे घराणे. “फावल्या वेळात परामार्थ करायचा नसतो” ही त्यांची शिकवण होय. प.पू. प्रल्हाद महाराज म्हणतात,

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Effect of Selected Asanas on Minimum Muscular Strength

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Introduction

Today yoga is the most popular in the world, because in the field of physical education it is called as the mother of all activities. The subject 'yoga' is recognised as one of the most important heritage of India. Today yoga therapy has got high status in our life because neither it has side effect nor costly. Yoga can cure diseases. This I cannot say with any conviction, but there is no denying the fact that yoga can definitely help to keep the body free of diseases and allow it to remain healthy and active. It also helps us to keep us cheerful and happy.

Total fitness has many components. In a factor analysis study C.H. Mcloy isolated 36 different factors involved in motor performance. Among these were muscular strength, speed and muscular contractor cardio respiratory endurance, flexibility and agility.

Yoga assists all your muscles and bones and organs to operate at top masculine or female vigor. Yoga stimulates into peak performance the latent abilities of your body to throw off the attacks of diseases, the psychosomatic "nervous illness".

Thus we can say that the relationship between yoga and fitness is very vast. Because it is only the yoga which helps the human being in every walk of life. Yoga not only develops the flexibility but it develops all components of physical fitness these components are strength, muscular, strength flexibility.

Strength is the ability to overcome resistance or to act against resistance. Strength should not be considered a product of only muscular contractions. It is, in fact, a product of voluntary muscle contractions caused by the neuro-muscular system.

Origin of Research Problem:

Maintenance of health related physical fitness is the need of the day in human society. Recent reviews reported that Indian School children especially from economically Backward Class have a low level of minimum muscular strength which is required for normal living. Hence the researcher likes to find out the solution which is easily accessible in the Indian context.

International Status:

Today yoga is gaining recognition in the field of medical science as a meditative therapy, particularly in Western and European Countries and it has got high status in the life of western peoples much scientific study is under progress at their level.

In U.S.A. the minimum Muscular strength test has been made compulsory for all school going children to check the minimum level of muscular strength.

Significance of the Study:

In India very few scientific studies has been found and much scientific study is required in this area. Because today's Medical Science recognizes the

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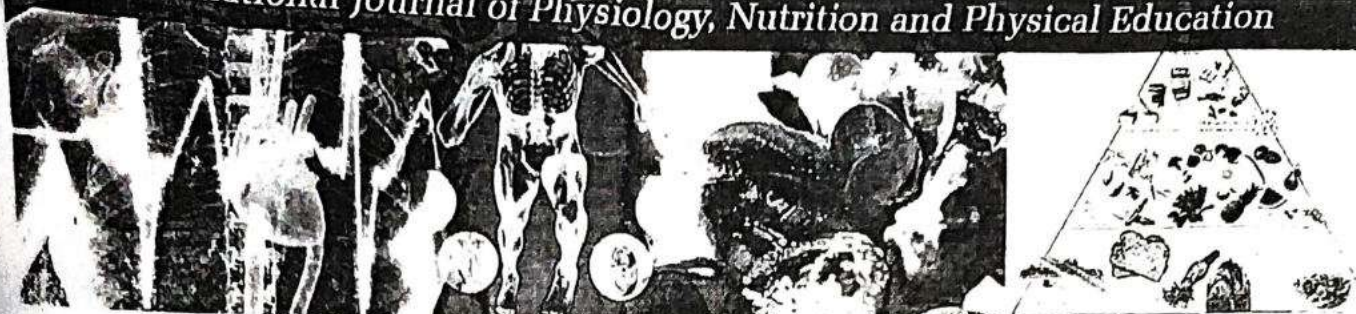
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A comparative study of mental toughness in elite taekwondo players

Dr. Vishakha A Joshi and Dr. Rahul D Kalode

Abstract

The beneficial effects of mental toughness in terms of sports performance have been found in sports psychology literature. But the results are somewhat inconsistent not only in terms of effect of mental toughness on sports performance but its theoretical framework. In view of their contradictory findings and variability of definition and framework of mental toughness, the objective to the present study is to compare mental toughness between elite and sub-elite Taekwondo players. To conduct the study, 50 elite male Taekwondo players (between ages 15-20 years) were selected as sample. Similarly 50 sub elite male Taekwondo players (between ages 15-20 years) were also selected as sample for the present study. The selection of elite male Taekwondo players were done from only those who took part in District, State or National level tournaments as well as who came in First Three position in various weight categories. The criterion for selection of sub - elite male Taekwondo players was set to participation in district level events in various weight categories. Purposive sampling method was used for selection of subjects. To assess mental toughness, 6 dimensional mental toughness inventory prepared by Tiwari (2007) was used. Results showed that mental toughness of elite male Taekwondo players was significantly superior as compared to sub - elite male Taekwondo players. On the basis of results, it may be concluded that at the highest level where physical, tactical and technical ability of Taekwondo players are almost same, psychological quality such as mental toughness differentiates between winners and looser.

Keywords: Taekwondo players, elite, mental toughness, physical, tactical and technical ability.

Introduction

Psychological variables have been considered to be one of most important facilitator in terms of sports performance. One of the psychological variable i. e. mental toughness has been considered most Potgieter (2001) definition of mental comprise of motivation level, coping skills, confidence maintenance, cognitive skill, discipline and goal directedness, competitiveness, possession of prerequisite physical and mental requirements, team unity, preparation skills, psychological hardiness and ethics. The sports psychologist has included quite a few aspects while describing mental toughness. Researchers like Moradi *et al.* (2013) [1], Sathe (2013) [2], Ghosh (2014) [3], Ragab (2015) [4] have also documented the beneficial effects of mental toughness in terms of sports performance. But the performance but its theoretical framework. In view of these contradictory findings and variability of definitions and framework of mental toughness, researcher decided to compare mental toughness of elite and sub elite male Taekwondo players. The choice of Taekwondo players in the present study is associated with physical as well as mental demands of this sport. The other reason to study mental toughness of elite and sub elite Taekwondo players is dearth of studies although few studies are found in research literature on psychological aspects of Taekwondo players conducted by Singh and Singh (2013) [5], Saini and Sinha (2013) [6], Elemiri and Aly (2014) [7] etc.

Hypothesis

It was hypothesized that elite male Taekwondo players will show more magnitude of mental toughness as compared to sub elite male Taekwondo players.

Methodology

To test the above mentioned hypothesis, following procedure was adopted:

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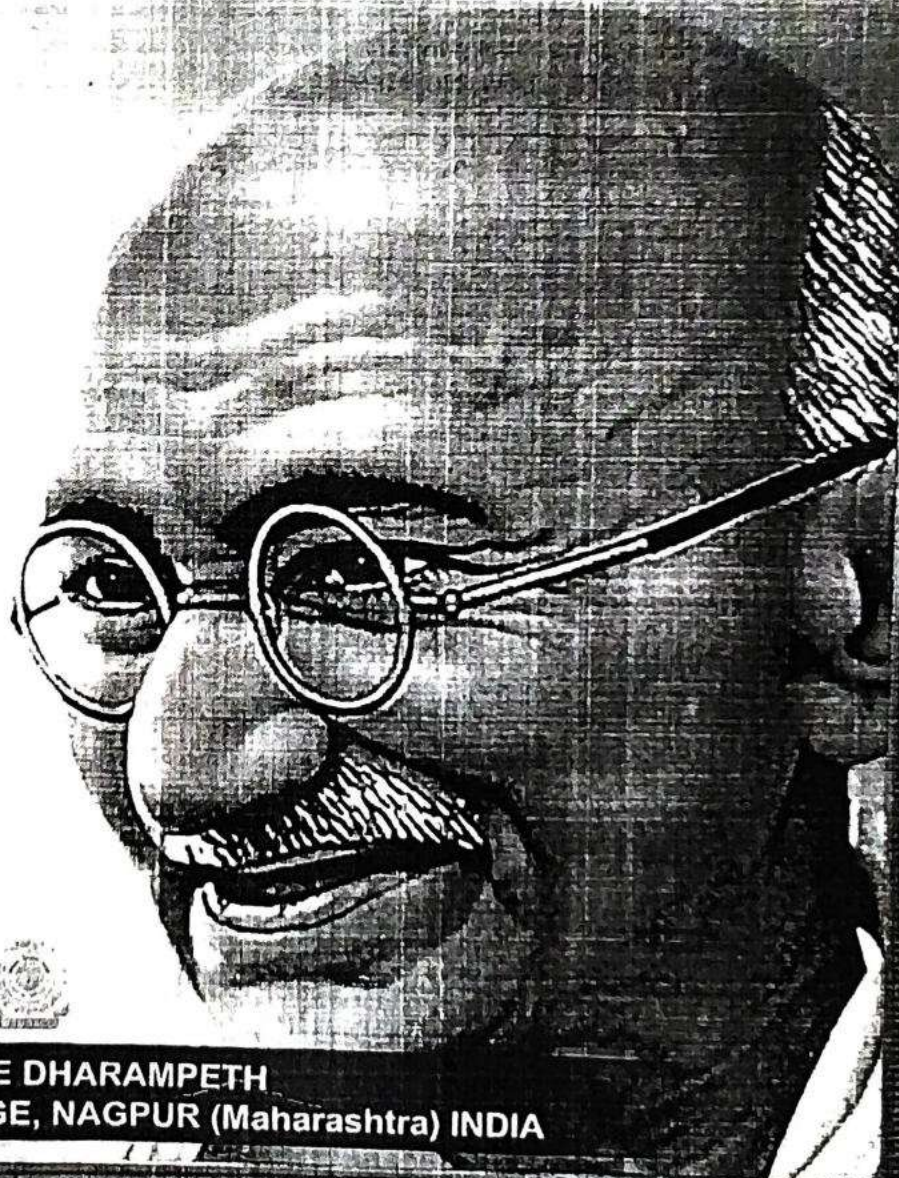
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Pradnya SANKET

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



R.S. MUNDLE DHARAMPETH

ARTS & COMMERCE COLLEGE, NAGPUR (Maharashtra) INDIA

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डॉ. विशाखा जोशी

सहयोगी प्राध्यापक

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

प्रस्तावना :

स्वातंत्र्यपूर्व कालखंडात महात्मा गांधी यांनी मांडलेल्या विचारांना आजही अत्यंत महत्वपूर्ण स्थान आहे. त्यांच्या तत्वज्ञानाचा पाया हा सत्यावर आधारीत असल्याने त्यांचे तत्वज्ञान आजही लोकप्रिय आहे. त्यांची विचारसरणी सत्य, अहिंसा, श्रम, प्रतिष्ठा, साधेपणा, स्वदेशी या तत्वांवर आधारित आहे म्हणूनच त्यांचे विचार एकविसाव्या शतकात देखिल मनवाचा विकास घडविण्यास उपयुक्त आहेत.

संशोधनाची उद्दिष्टे :-

१. आधुनिक काळात महात्मा गांधींच्या विचारांची उपयुक्तता तपासणे
२. महात्मा गांधींच्या आर्थिक तत्वज्ञानाचा अभ्यास करणे.

गृहितके :-

१. महात्मा गांधींचे विचार ग्रामिण विकास घडवून आणण्यासाठी उपयुक्त आहेत.
२. आधुनिक भारतात रोजगाराच्या जास्त संधी उपलब्ध करून देण्यासाठी महात्मा गांधींचे विचार उपयुक्त आहेत.

संशोधन पध्दती : - या संशोधन लेखासाठी दुय्यम साधनांचा वापर केला आहे. वेगवेगळे शासकिय अहवाल, विविध लेख, वेगवेगळ्या वेबसाईट यांचा उपयोग करून माहिती गोळा करून विश्लेषण केले आहे.

वेगवेगळ्या मुद्यांच्या आधारे महात्मा गांधींच्या विचारांची उपयुक्तता

सर्वोदय कार्यपध्दती : - सामाजिक व आर्थिक परिवर्तनाचे साधन म्हणून महात्मा गांधी सर्वोदय पध्दती कडे पहात होते. त्यांच्या मते मानवाच्या सर्व दुखांवर सर्वोदय पध्दत औषध म्हणून वापरता येईल. मानवतावदी दृष्टीकोनातून या पध्दतीचा अवलंब केल्यास समाजातील सर्व स्तरातील लोकांना न्याय मिळेल कारण सर्वोदय पध्दती वर्णभेद, जातीभेद, धर्मभेद ही मानव निर्मित विषमता नष्ट करून समानता प्रस्थापीत करण्यासाठी उपयुक्त आहे. सर्वोदय पध्दतीचा अवलंब करून समाजातील सर्व घटकांना समान संधी उपलब्ध करून देता येते. आजच्या या आधुनिक युगात या पध्दतीचा वापर केल्यास गांधीजींना अभिप्रेत असलेली समता समाजात प्रस्थापीत करता येईल.



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A comparative study of agility between kabaddi and kho-kho women's players

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Abstract

Since from the evolution of man "physical Fitness" is playing very crucial role in the all - round development of man and mankind. Irrespective of the time be it ancient times, medieval times, or modern times, physical component of human life. The importance of physical fitness was well known to our ancestors. In 360 B. C. Plato amply described the importance of physical fitness in the following words "Lack of activity destroys the good condition of every human being while movement and methodical physical exercise save it and preserve it.

Keywords: Kabaddi women's players, kho-kho women's players, physical fitness

Introduction

The need of primitive man were quite simple and basic but not of very complex. He was supposed to have certain amount of physical fitness to indulge in some activities like hunting animals and fish and fighting the animal was essential for his survival. The learning of such important skill was his basic and first education and development of conditioning of body through vigorous physical activity. This process of strengthening body and skill continued through but the centuries serving is a vital skill for the effective living of men. Though it is a matter of fact that primitive man recognized the physical fitness is necessary to his survival. But it does not mean that the importance of physical fitness has been diminished to the modern man. The modern man cannot afford to complacent and forget its importance is it not only maintains his efficiency and happiness but also it is the way o his survival in a highly competitive environment. The right kind and right amount of physical exercise develops organic and muscle power, stamina, vigor and the activity skills related to his development. There is a direct relationship between physical exercise and physical fitness.

"Agility is the ability of the body or parts of the body to chance direction rapidly and accurately"

Motor fitness is generally judged by the performance and his performance is based on composite of many factors. The following factor has generally been conceded is being most commonly mentioned components of Motor fitness. Higher level of physical fitness and Motor fitness is fundamental to success in all type of games and sports. To become a top level performer in any games of sports, it is essential then he should have a sound and fit body. It is considered is a matter of fact that when all other contributing factor are considered the level of physical fitness or Motor fitness shall definitely lead to improvement in the performance level of the sportsman participating in a variety of games and sports. The activities such is running, jumping, leaping are considered is fundamental human movement but at the same time are considered basis to all types of games and sports. There is no such game, which does not involve activities like running walking, jumping and leaping. Thus, it automatically becomes clear that the degree to a particular game of sport depends on given on the fitness because high level of fitness would be more helpful in emergency conditions. Physical fitness is a positive and dynamic quality, which extends from birth and death. Since an individual is indivisible and full of totality his all - discrete parts will be affected by the all phases of human existence. It is vital for whole person to have total effectiveness in the physical fitness, which includes.

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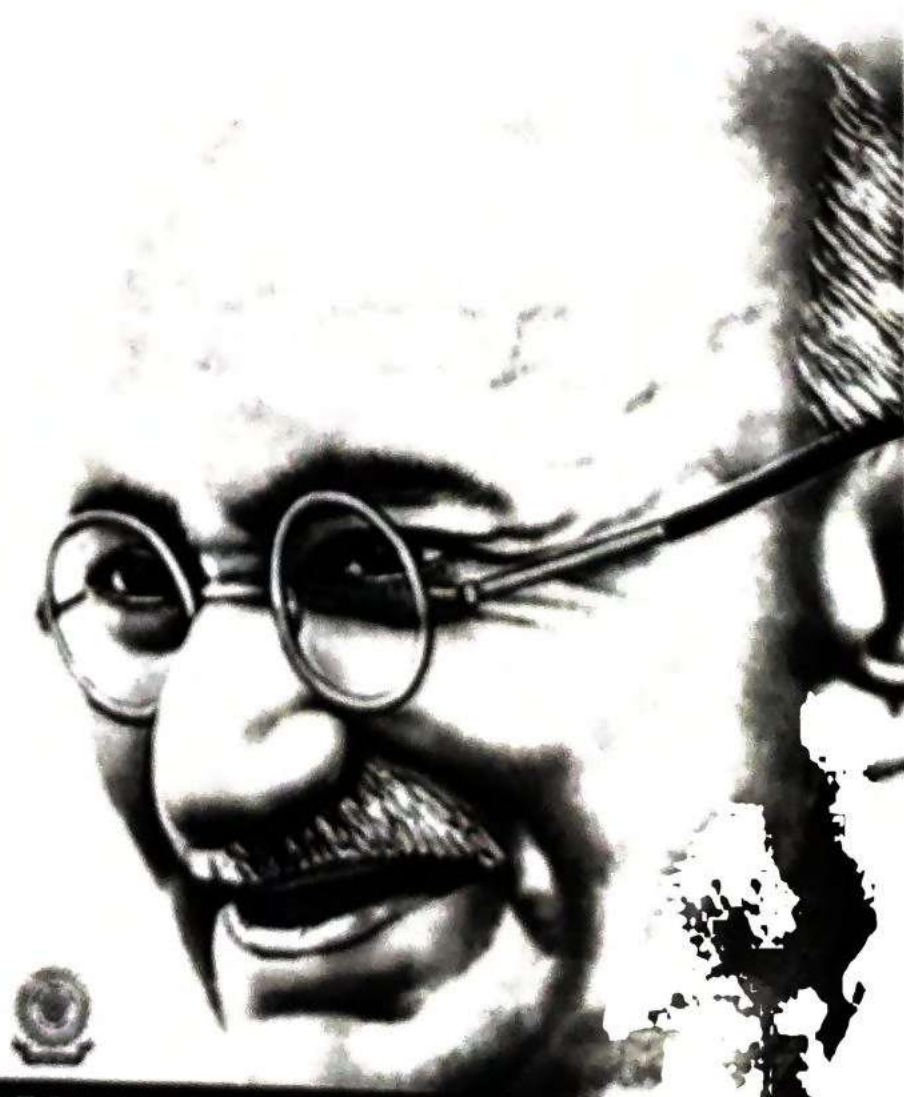
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Relevance of Mahatma Gandhi's Principles in the 21st Century



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

No. A.G. Deshpande

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Role of KVIC in the development of Khadi and Village Industries in India

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Abstract:

khadi is not a mere piece of cloth but a way of life. Khadi is a symbol of self reliance and a mark of unity, nationalism, equality indicating the spirit of Swadeshi Movement.

Khadi and Village Industries sector is one of the strongest links in bringing India's Economic growth with Socio Economic transformation. The khadi and village industries commission had all along played a commendable role at the grass root level by providing sustainable employment opportunities to millions of traditional artisans, micro entrepreneurs and unemployed youths in the country, in the backdrop of declining capacity of the agricultural sector, in absorbing the ever increasing additional workforce in the rural non farm sector.

The Govt. of India has taken a good step to form KVIC for the development of khadi and village industries which results in Socio-economical, balanced regional development and employment generation in rural areas.

Keywords: Khadi, KVIC, Khadi and village Industries, SFURTI, ASPIRE.

Objectives of the study:

- 1) To study the Khadi and Village Industries.
- 2) To study the role and functions of KVIC
- 3) To study the vital issues connected with the production of Khadi and Village Industries.
- 4) To study the role of Khadi and Village Industries in generating employment.

Research Methodology:

The current paper is a descriptive study based on secondary data which is collected from various Journals, Books, Research papers, Ph.D. Thesis, Official websites relating to khadi and village Industries.





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प्रा. डॉ. विनोद जीवनतारे

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

परिचय

सिद्धार्थ गौतम बुद्ध के नाम का उल्लेख न केवल भारत में बल्कि दुनिया में भी लिया जाता था। भारत में बौद्धों ने स्त्रियों को पुरुषों के बराबरी का दर्जा दिया है। उन्हें भिक्षुसंघ में भर्ती कराया गया और उन्होंने स्त्रियों को समुदाय में सम्मानजनक व्यवहार करने की पहल की। सिमनाड बोल्हा द्वारा महिला आंदोलन को संभालने के बाद महात्मा ज्योतिबा फुले ने १८४८ में भिडे वाडा में लड़कियों के लिए पहला स्कूल खोला। उनकी लिए शिक्षा के द्वार खोले गए। आहू महाराज, शिवाजी महाराज, और बाद में डॉ. बाबासाहेब आंबेडकर ने स्त्रियों के अधिकार के लिए लड़ाई की। डॉ. बाबासाहेब आंबेडकर ने 'हिंदू कोड बिल' लिखकर संसद में पारित करने के लिये रखा परंतु कुछ उच्चवर्णिय लोगों के दबाव के कारण वह पारित न हो सका। इतनाही नहीं कानून मंत्री पद से उन्होंने इस्तीफा दिया। स्त्रियों के उत्थान तथा प्रगति के लिए बेचैन होना यह साबित होता है।

अनादी काल की स्त्री

भारत में पुरुष प्रधान संस्कृति के कारण स्त्रियों को दुय्यम रखा गया था। आज भी कुछ हद तक मंदिरों में अनुमति नहीं थी। स्त्री याने पैरो में जुतो की जगह यह धारणा कल भी थी और आज भी है। यह सब मनुस्मृति नामक पुस्तक में लिखकर महिलाओं के स्वतंत्र रूप से जीने के सभी अवरोधों को बंद कर दिया और उन पर एक तरह से गुलामी थोप दी। एक तरफ स्त्रियों को देवी के रूप में पूजा करना और दूसरी तरफ उसे विकृत करना यह दोहरा मापदंड था। लेकिन धीरे धीरे पुरुषों ने उसे दूर धकेल दिया और उससे सारे अधिकार छीन लिए। सांस्कृतिक धर्ममार्तंडों ने देवधर्म, स्वर्ग, नरक, मोक्ष, आत्मा, परमात्मा अंधविश्वास, परंपरा के चक्रजाल में स्त्रियों पर गुलामगिरी की नौबत आई। स्त्रियों ने अपना अस्तित्व खो दिया तथा पुरुष अपनी संपत्ति मानता था। भारतीय समाज में कल और आज भी बेटे का जन्म अशुभ माना जाता है। स्त्रीप्रती अनादर यह भारतीय संस्कृति की गर्मनाक बात थी। स्वतंत्रता पूर्वकाल में महात्मा फुले और सावित्रीबाई फुले इन दंपत्तियों ने महिलाओं के प्रती प्रवर्तक के रूप में कार्य किया। उस समय बचकानी सोच से नारी शिक्षा को बचाना अपराध था। भारी विरोध के बावजूद महात्मा फुले ने जो काम किया था, उस पर न तो रुके और नहीं पिछे मुड़कर देखा। अंग्रेजों की सहायता से विद्यालयों की संख्या में वृद्धि हुई। यह सब ब्रिटिश शासन के कारण ही हो सका, अन्यथा आज यह स्थिति समाप्त हो जाती। भारत में सावित्रीबाई फुले का नाम इतिहास के पन्ने पर प्रथम महिला शिक्षिका के रूप में अंकित है।

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‘राष्ट्रवाद आणि डॉ. बाबासाहेब आंबेडकर’

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राष्ट्रवादाची संकल्पना

राष्ट्र या शब्दातून राष्ट्रवाद ही संकल्पना उदयास येते. राष्ट्रवादाचा इंग्रजीमध्ये छंजपवदंसपेउ असे म्हणतात. साधारणपणे एकाच भुप्रदेशावर राहणाऱ्या व बहुभाषिक असलेल्या माणसांना व परस्पराबद्दल वाटणाऱ्या आपुलकीच्या भावनेतून निर्माण होणारी एकत्वाची भावना म्हणजे ‘राष्ट्र’ होय. या राष्ट्राबद्दल व्यक्तिच्या मनात असलेले प्रेम, जिद्दाला, 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 युरोपीयन साम्राज्यवादासोबतच हा हळूहळू इतरही देशांमध्ये पसरत गेली. आणि ब्रिटीशांसोबत ती भारतातही आपले अस्तित्व निर्माण करण्याचा प्रयत्न केला. तेव्हा तत्कालिन 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 स्वातंत्र्याचाही राष्ट्रीयत्वाच्या भावनेत अंतर्भाव होत असतो. राष्ट्रवाद ही समाजाला एकत्रित करणारी भावनिक शक्ती आहे. सामंतशाहीच्या पाडावानंतर समाजनिष्ठा एक व्यक्तिभोवती न राहता समाजाची बंधने भावनिक आधारांनी घट्ट करणारा राष्ट्रवाद व त्याभोवती राजकीय समाजाची बांधणी ही बेस्ट फालियाच्या तहानंतर युरोपमध्ये दिसून आली. राष्ट्रवाद ही एक भावनिकवृत्ती आहे. तिचा प्रभाव बौद्धिकतेने सिध्द 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 माणसांना एकमेकांबद्दल प्रेमभाव निर्माण करणारे वा अंतर्बाह्य जोडणारे धागे असावे लागतात. भारताला शक्तीशाली राष्ट्र व्हायचे असेल तर समाजातील सर्वांना परस्परांशी मानवीमूल्याने बांधून ठेवणारे धागे निर्माण केलेच पाहिजे. यासाठी कवी नामदेव ढसाळ यांच्या कवितेच्या ओळी महत्त्वाच्या वाटतात. ते म्हणतात, ‘नाती न मानण्याचा आयभैन न ओळखण्याचा गुन्हा करू नये आभाळाला आजोबा आणि जमिनीला आजी मानून त्यांच्या कुशील गुण्यागोविंदाने आनंदाने राहावे चंद्रसूर्य फिके पडील असे सचेत कार्य करावे एक तीळ सर्वांनी करंडून खावा, माणसावरच सुक्त रचावे माणसाने गाणे गावे माणसाचे’ नामदेव ढसाळ यांच्या ठिकाणी व्यापक हृदयता आहे. त्याचे नाते तथागत गौतम बुद्ध, महात्मा फुले, डॉ. आंबेडकर यांच्याशी आहे. ही माणसे मुळातच समाजातील, राष्ट्रातील प्रत्येक व्यक्तीबद्दल प्रेमभाव आणि आदर दिसून येतो. ‘जगा आणि जगू द्या’ ही गोष्ट राष्ट्रशक्तीसाठी महत्त्वाच्या वाटतात.

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



ललित कला व संगीत कला

प्रा. गिरीश चंद्रिकापुरे

असिस्टंट प्रोफेसर

आर.एम. मुडले भवन

महाविद्यालय, नागपुर



कला म्हणजे काय ?

'एक भाग मुखाचा शभर भाग दुःखाचे' असे ज्याचे माथे वर्णन केले जाते ते मानवी जीवन खरोखर अपूर्ण दुःखाने ओत-प्रोत आहे, व त्यात 'दुःख पर्वताएवढे, सुख पाहता जवाएवढे' आहे. असे हे दुःखमय जीवन नुसट होऊ शकते ते केवळ कलेच्या वरदानामुळे. दुःखाने पोळलेल्या मानवी मनावर कला या सौंदर्यरूपी फुकरे घालतात. जीवनात आनंदाची वृद्धी करतात. जो व्यक्ती कलेच्या प्रांतात आपले आयुष्य झोकून देतो, कलेद्वारे मिळणारा आनंद स्वतः घेते व इतरांनाही देतो. त्या व्यक्तीच्या जीवनात तर निर्भेळ आनंदाची दगमानच होत असते. 'आनंद सुधा बरसे, झाली धुंद अमृतमय बरसात' असा अनुभव कलाकारास सतत पंत असतो.

कलेची व्याख्या करू गेल्यास असे लक्षात येते की, मानवाने निसर्गाद्वारे उपलब्ध झालेल्या सामग्रीची रचना, विविक्षित तत्वांच्या आधाराने सौंदर्य निर्माण करण्याच्या दिशेने करू लागतो, तेव्हाच कलेचे अस्तित्व प्रगट होऊ लागते. उदा. नीट चालायलासुद्धा न शिकलेले बाळ जेव्हा साध्या लकडी ठोकळ्यांना वेगवेगळ्या प्रकारे रचू लागते, त्या खेळत रचू लागते व त्यात आनंद शोषू लागते, तेव्हाच कुठेतरी त्याचा कलेच्या प्रांतात प्रवेश झालेला असतो असे आपल्याला म्हणता येते.

ग, स्वर, शब्द (भाषा) या व यासारख्या अनेक माध्यमांपैकी एक किंवा एकाधिक माध्यमांची सौंदर्यलक्षी मांडणी म्हणजेच कला, अशी कलेची एक व्याख्या करता येऊ शकते.

उपयोजित कला व ललित कला

वाल्यायनाच्या कामसूत्रात एकूण ६,६ कलांना

उल्लेख केलेला आहे. या कलामध्ये पाच कला, शिवनकर्म-भरतकर्म, वाढईकर्म इ. कलांचाही समावेश आहे. या प्रकारच्या कलांचा व्यावहारिक उपयोगही असतो. त्यामुळे या कलांना उपयोजित कला असे म्हणतात. मात्र काही कला अशा असतात की, त्यांचा व्यावहारिक उपयोग शून्य असतो व केवळ आनंदवृद्धी हाच त्यांचा उद्देश असतो. अशा कलांना 'ललित कला' म्हटले जाते. 'ललित' म्हणजे सुंदर सौंदर्यदंगन व त्यातून आनंद निर्माण करणे हेच ज्याचे प्रमुख कार्य आहे, अशा कलांना ललित कला म्हणतात. अशा ललित कला एकूण पाच आहेत:

१. संगीत, २. चित्र, ३. वास्तु-शिल्प, ४. माहित्य व ५. नाट्य

या सर्व कलांपैकी नाट्यकला ही इतर सर्व कलांची जननी आहे असे म्हटले जाते. पण असेही असू शकते की, इतर ललित कलांच्या योगदानाने नाट्यकला समृद्ध झाली असावी. संस्कृत भाषेला आदिभाषेचा दर्जा दिला गेलेला आहे, मात्र तो एक परिष्कृत भाषा आहे असाही एक विचारप्रवाह आहे. भाषेचे नावच 'संस्कृत' आहे, तात्कालीन प्राकृत व प्रादेशिक बोलीभाषांवर संस्कार करून हो 'निर्वाण वाणी' अस्तित्वात आली असावी. त्याचप्रमाणे, नाट्यकला ही इतर कलांचा आधार घेऊन विकसित पावली असावी असेही अनुमान काढता येते.

ललित कलामध्ये संगीताचे स्थान विशद करताना प्रा. डॉ. ना. भा. उपाख्य बाळसाहेब पुरोहित म्हणतात "ललित कलामध्ये सौंदर्य, माधुर्य, सहजता, सरलता, प्रासादिकता, प्रवाह आणि ओज इ. गुण असावे लागतात. लयात्मकता हा ललितकलाचा प्रमुख

Dr. Chandrikapur



समाजशास्त्र संशोधन पत्रिका

मराठी समाजशास्त्र परिषदेचे मुखपत्र

वर्ष ३७ वे

अंक २४ वा

डिसेंबर, २०१९

मुख्य संपादक :-

डॉ. सरोज आगलावे

कार्यकारी संपादक :-

डॉ. राहुल भगत

संपादक समिती सदस्य :-

डॉ. दिपक पवार, डॉ. प्रदीप गजभिये,

प्रा. जयेंद्र पेंडसे डॉ. प्रमोद पाटील,

प्रा. राजकुमार भगत, प्रा. विनोद शेंडे,

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डॉ. प्रकाश बोबडे, डॉ. प्रदीप आगलावे,

डॉ. रमेश पांडे, डॉ. बी. के. स्वाई,

डॉ. मनोहर बुटे, डॉ. शेख शब्बीर.

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मुद्रित शोधक : डॉ. नलिनी बोरकर

मराठी समाजशास्त्र परिषदेच्या आजीव सदस्यांना अंक विनामूल्य.

सूचना : या अंकातील लेखकांनी व्यक्त केलेली मते ही त्या त्या लेखकांची आहेत. या मतांशी मराठी समाजशास्त्र परिषद अथवा संपादक मंडळ तसेच प्रकाशक, मुद्रक सहमत असेलच असे नाही.

अनुक्रमणिका

अ.क्र. लेखाचे शिर्षक

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३. महाराष्ट्रातील सामाजिक चिंतन
४. भारतातील सामाजिक चळवळीबाबत समाजशास्त्रीय संशोधकांची उदासीनता
५. मानवशास्त्राची वाटचाल : महाराष्ट्रातील साहित्य आणि संशोधन परंपरा
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३३. भारतातील ग्रामीण विकास
३४. ई-साक्षरता : शिक्षण क्षेत्रातील नवप्रवाह
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प्रसारमाध्यमे, सामाजिक परिवर्तन आणि लिंगभावाचे वास्तव : एक समाजपास्त्रीय अभ्यास

प्रा. डॉ. मोहन नगराळे, सहयोगी प्राध्यापक व विभागप्रमुख, समाजशास्त्र विभाग, आर एस मुडले भगमण्ड कला वाणिज्य महाविद्यालय, नागपूर

सारांश :- वर्तमानकाळात जनसंवादाचा एक प्रभावी प्रकार म्हणून समाजमाध्यमे समाजाच्या सर्वत्र स्तगत लोकप्रिय होऊ लागले आहे. समाजमाध्यमाद्वारे व्यक्तीला आपली मते, विचार, भावना व्यक्त करण्याचे हे सहज सोपे माध्यम बनले. यातून समाज जीवनावर खोलवर परिणाम होऊन समाजाच्या संरचनेत परिवर्तन घडवून आणले आहे. दक्षिण आशियामध्ये लिंगभेदाची समस्या एक आव्हान झाले आहे. भारतातील विशेषतः ग्रामीण समुदायातील या समस्येने सामाजिक, राजकीय विचारवंतांचे लक्ष वेधून घेतले आहे. समाज माध्यमांच्या वापराने लिंगभेदाची समस्या कमी होऊन त्यामुळे स्त्रीचे सशक्तीकरण होईल असे वाटते. प्रस्तुत संशोधन पेपरमध्ये प्रसारमाध्यमे आणि सामाजिक परिवर्तनाची प्रक्रिया आणि लिंगभाव, लिंगभेदभाव आणि स्त्री सशक्तीकरण यांच्यामधील पारस्परिक संबंध तपासण्याचा प्रयत्न केला आहे.

प्रस्तावना : २१ व्या शतकाला जागतिकीकरणाचे शतक म्हणावे लागेल. युरोप आणि आशिया खंडातील विकसनशील समाजावर या जागतिकीकरणाचा चांगलाच प्रभाव दिसून येतो. जागतिकीकरणाच्या प्रक्रियेला चालना देण्यात माहिती आणि सूचना क्रांतीने बरीच मदत केली आहे. जीवनाच्या सर्वच क्षेत्रात माहिती क्रांतीने प्रवेश केला आहे. प्रसारमाध्यमांची विशालता आणि विस्तारता याच माहिती क्रांतीने वाढविली आहे. लोकशाही, भांडवलवाद, अति विवेकवाद, मानवता ही मूल्ये सर्वच समाजात मान्य होऊ लागली. या मूल्यांचा मानवता ही मूल्ये सर्वच समाजात मान्य होऊ लागली. या मूल्यांचा प्रसार-प्रचार करण्यास शासनाने प्रसार-माध्यमांचा जोरकसपणे वापर केला आहे. आजची प्रसार-माध्यमे, जनसंवाद माध्यमे पूर्वीपेक्षा अधिक वेगवान होऊ लागली. या माध्यमातून मिळणारी माहिती किंवा ज्ञान व्यक्तींना अधिक शक्तिशाली बनवित आहेत. ज्ञान आणि सत्ता यांचा कसा सहसंबंध आहे हे मिशेल फुको या विचारवंतांनी स्पष्ट केला आहे.

१९९० नंतरच्या अवकाशात माहिती तंत्रज्ञान क्रांती, स्त्री सशक्तीकरण यासारखे विषय चर्चा विश्वात अनेकांचे लक्ष वेधून घेत आहे. प्रसार-माध्यमांमध्ये या विषयाची चर्चा तुलनेने वाढलेली आहे. यातून माहिती तंत्रज्ञान क्रांती, स्त्री सशक्तीकरण याबाबत जनमानसात लोकप्रियता आणि जनजागृती वाढली आहे. देशाच्या विकासासाठी स्त्रियांच्या सशक्तीकरणाची कशी गरज आहे. स्त्री विषमता, स्त्रियांवरील हिंसा, स्त्रियांचे दारिद्र्यकरण, धर्मतउपद्रंजपवद व च्वअमतलद्धहे मुद्दे मानवी विकासातील मोठे अडथळे आहे. या विषयाच्या जाणिवा आता तीव्र होऊ लागल्या आहेत. स्त्री-पुरुषांमधील विषमता एक निर्णायक विषमता म्हणून अनेक समाजांमध्ये विशेषतः भारतामध्ये अस्तित्वात आहे. (अमर्त्य सेन) समतावादी, लोकशाही समाजामध्ये स्त्रियांची ही स्थिती सामाजिक विदारकता दर्शविणारी आहे. अनेक अभ्यासकांचे असे निरीक्षण आहे की, भारताचे अविकसिततेकडून विकसिततेकडून, आधुनिकतेकडून उत्तर-आधुनिकतेकडे, कृषीक्रांतीकडून औद्योगिक क्रांतीकडे स्थित्यंतर होत असले तरी पारंपारिक भारतातील स्त्रियांच्या दुर्बलतेकडून तिच्या सबलीकरणाकडे स्थित्यंतर अजूनपर्यंत तरी पहायला मिळाले नाही. समाजातील सर्व सत्तास्थानांमध्ये पुरुषांच्या तुलनेने स्त्रियांचा सहभाग वाढू शकला नाही. अर्थकारण, राजकारण, शिक्षण, धर्म यासारख्या क्षेत्रात स्त्री अल्पसंख्याक आणि वंचितच राहिली आहे.

स्त्री सशक्तीकरणाचा संदर्भ अशा सामाजिक परिस्थितीच्या निर्मितीशी आहे, ज्यात महिला आपल्या आणि समाजाच्या हिताकरिता स्वतः निर्णय घेतील. समाजातील असे अनुकूल वातावरण ज्यात महिला सर्व क्षेत्रात आपली मते, निर्णय याचे समाजात शिक्कामोर्तब करतील असे स्वतंत्र वातावरण स्त्री सशक्तीकरणास पोषक ठरेल. भारतात पुरुष मानसिकतेत, त्यांच्या परंपरावादी मनोवृत्तीत, त्यांच्या पुरुष अभिनिवेशाच्या भावनेत बदल

घडवून आणण्यासही बरेच सामूहिक प्रयत्न करावे लागतील समाजमाध्यमे ही आधुनिक समाजातील शिक्षणाचे साधन आहे समाजमाध्यमांचा योग्य विचारपूर्वक व विवेकशील वापर हा यावर एक चांगला उपाय ठरू शकते. आज समाजमाध्यमांच्या द्वारा एखाद्या वाईट प्रथा, वर्तन प्रकाराचा निषेध करणे, त्याविरुद्ध जनमत निर्माण करणे आज सहज सोपे झाले आहे. श्री. अण्णा हजारे यांचे भ्रष्टाचाराविरुद्धचे आंदोलन या समाजमाध्यमांच्या वापराने यशस्वी झाले होते. जनतेला प्रेरित करून एखाद्या सामूहिक कृतीकरिता एकत्र करणे, समाजमाध्यमे परिणामकारकपणे कार्य करू शकते म्हणून सामाजिक परिवर्तनाचे समाजमाध्यम हे एक प्रभावी साधन म्हणून समाजात लोकप्रिय होऊ लागले आहे.

अत्याधुनिक प्रसार-माध्यमे जसे टी व्ही, वर्तमानपत्रे, फेसबुक, व्हाट्सएप हे इंटरनेटद्वारे संचालित होतात. अभिव्यक्ती स्वातंत्र्य हे या प्रसार माध्यमातून व्यक्त होत असते. या अभिव्यक्ती स्वातंत्र्याला किती मोकळीक द्यायची हे सरकार शिताफीने ठरवत असते. इंटरनेट सेवा बंद करून दिल्यास जनतेच्या अभिव्यक्ती स्वातंत्र्याचा संकोच होत असतो. त्यामुळे प्रसार-माध्यमे यांचा वापर सरकारच्याच हिताचा होत असल्याचे दिसते.

राजकारणातील महिलांच्या सहभागाचा अपेक्षेप्रमाणे असलेला अभाव त्यांना शक्तीहीन करून लिंग विषमतेत भर पाडणारा असतो. भारतीय राजकारणात महिलांचा सहभाग, त्यांचे राजकीय सामाजिकरण, राजकीय निर्णय निर्धारणामध्ये, कायद्यांच्या निर्मितीमध्ये पुरुष नेत्यांच्या बरोबरीने स्त्रियांचे नेतृत्व वाढले पाहिजे. याकरिता त्यांना जनसंवाद माध्यमांचा योग्य वापर करण्याची क्षमता संपादित करावी लागेल. कारण जनसंवाद, प्रसारमाध्यमे, समाजमाध्यमे यांचा प्रभावी वापर त्यांच्या अनेक विषमतांवर परिणामकारक इलाज होऊ शकतो. (मालिनी सुबमण्यम).

१९९० नंतरच्या काळापासून भारतात नव-उदारवादाने जन्म घेतला. यातून भांडवलशाहीचा नवीन चेहरा दिसून आला. या भांडवलशाहीने भारतातील श्रीमंत-गरीब यांच्यात मोठी दरी तर वाढविली. परंतु त्यातून जातीव्यवस्था आणि पुरुषसत्ता या अधिक मजबूत केल्या. याचा परिणाम हा स्त्रियांवरील हिंसेच्या घटनेत पूर्वपेक्षा वाढ होऊ लागली. ज्या समाजात जाती आणि पुरुषसत्ता अस्तित्वात असते तेथे समता, स्वातंत्र्य, लोकशाही ही मूल्ये रुजू शकत नाही. स्त्री सशक्तीकरणातील जाती आणि पुरुषसत्ता या दोन्ही मोठा अडसर ठरला आहे. (सुरेंद्रसिंग जोधका)

सबरीमला मंदिरातील महिलांच्या प्रवेशाबाबतचा विवाद १ कट्टर सनातनी पुरुषसत्तेचा परिणाम आहे. आपण आधुनिक झाला असे म्हणत असताना जवळजवळ हे खरे आहे की, आपल्या पुरुषसत्तेच्या प्रभावाचा पगडा आजही सर्व क्षेत्रातील, सर्व स्तरातील जनमानसात पक्का असल्याचे दिसून येते. तसेच 'मी-टू' कॅम्पेन



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प्रा. डॉ. मोहन नगराळे

सहयोगी प्राध्यापक व विभागप्रमुख

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गोषवारा (Abstract) :

वर्तमानकाळात जनसंवादाचा एक प्रभावी प्रकार म्हणून समाजमाध्यमे समाजाच्या सर्वच स्तरात लोकप्रिय होऊ लागली आहे. समाजमाध्यमाद्वारे व्यक्तीला आपली मते, विचार, भावना व्यक्त करण्याचे हे सहज सोपे माध्यम बनले. यातून समाज जीवनावर खोलवर परिणाम होऊन समाजाच्या संरचनेत परिवर्तन घडून आणले आहे. दक्षिण आशियामध्ये लिंगभेदाची समस्या एक आव्हान झाले आहे. भारतातील विशेषतः ग्रामीण समुदायातील या समस्येने सामाजिक, राजकीय विचारवंतांचे लक्ष वेधून घेतले आहे. समाज माध्यमांच्या वापराने लिंगभेदाची समस्या कमी होऊन त्यामुळे स्त्रीचे सशक्तीकरण होईल असे वाटते. प्रस्तुत संशोधन पेपरमध्ये प्रसारमाध्यमे आणि सामाजिक परिवर्तनाची प्रक्रिया आणि लिंगभाव, लिंगभेदभाव आणि स्त्री सशक्तीकरण याच्यामधील पारस्परिक संबंध तपासण्याचा प्रयत्न केला आहे.

प्रस्तावना :

२१ व्या शतकाला जागतिकीकरणाचे शतक म्हणावे लागेल. युरोप आणि आशिया खंडातील विकसनशील समाजावर या जागतिकीकरणाचा चांगलाच प्रभाव दिसून येतो. जागतिकीकरणाच्या प्रक्रियेला चालना देण्यात माहिती आणि सूचना क्रांतीने बरीच मदत केली आहे. जीवनाच्या सर्वच क्षेत्रात माहिती क्रांतीने प्रवेश केला आहे. प्रसारमाध्यमांची विशालता आणि विस्तारता याच माहिती क्रांतीने वाढविली आहे. लोकशाही, भांडवलवाद, अति विवेकवाद, मानवता ही मूल्ये सर्वच समाजात मान्य होऊ लागली. या मूल्यांचा प्रसार-प्रचार करण्यास शासनाने प्रसार-माध्यमांचा जोरकसपणे वापर केला आहे. आजची प्रसार-माध्यमे, जनसंवाद माध्यमे पूर्वीपेक्षा अधिक वेगवान होऊ लागली. या माध्यमातून मिळणारी माहिती किंवा ज्ञान व्यक्तींना अधिक शक्तिशाली बनवित आहेत. ज्ञान आणि सत्ता यांचा कसा सहसंबंध आहे हे मिशेल फुको या विचारवंतांनी स्पष्ट केला आहे.

१९९० नंतरच्या अवकाशात माहिती तंत्रज्ञान क्रांती, स्त्री सशक्तीकरण यासारखे विषय चर्चा विश्वात अनेकांचे लक्ष वेधून घेत आहे. प्रसार-माध्यमांमध्ये या विषयाची चर्चा तुलनेने वाढलेली आहे. यातून माहिती तंत्रज्ञान क्रांती, स्त्री सशक्तीकरण याबाबत जनमानसात लोकप्रियता आणि जनजागृती वाढली आहे. देशाच्या विकासासाठी स्त्रियांच्या सशक्तीकरणाची गरज आहे. स्त्री विषमता, स्त्रियांवरील हिंसा, स्त्रियांचे दारिद्र्यकरण (Feminization of Poverty) हे मुद्दे मानवी विकासातील मोठे अडथळे आहे. या विषयाच्या जाणिवा आता तीव्र होऊ लागल्या आहेत. स्त्री-पुरुषांमधील विषमता एक निर्णायक विषमता म्हणून अनेक समाजांमध्ये विशेषतः भारतामध्ये अस्तित्वात आहे (अमर्त्य सेन). समतावादी, लोकशाही समाजामध्ये स्त्रियांची ही स्थिती सामाजिक विदारकता दर्शविणारी आहे. अनेक अभ्यासकांचे असे निरीक्षण आहे की, भारताचे अविकसिततेकडून विकसिततेकडून, आधुनिकतेकडून उत्तर-आधुनिकतेकडे, कृषीक्रांतीकडून औद्योगिक क्रांतीकडे स्थित्यंतर होत असले तरी पारंपारिक भारतातील स्त्रियांच्या दुर्बलतेकडून तिच्या सबलीकरणाकडे स्थित्यंतर अजूनपर्यंत तरी

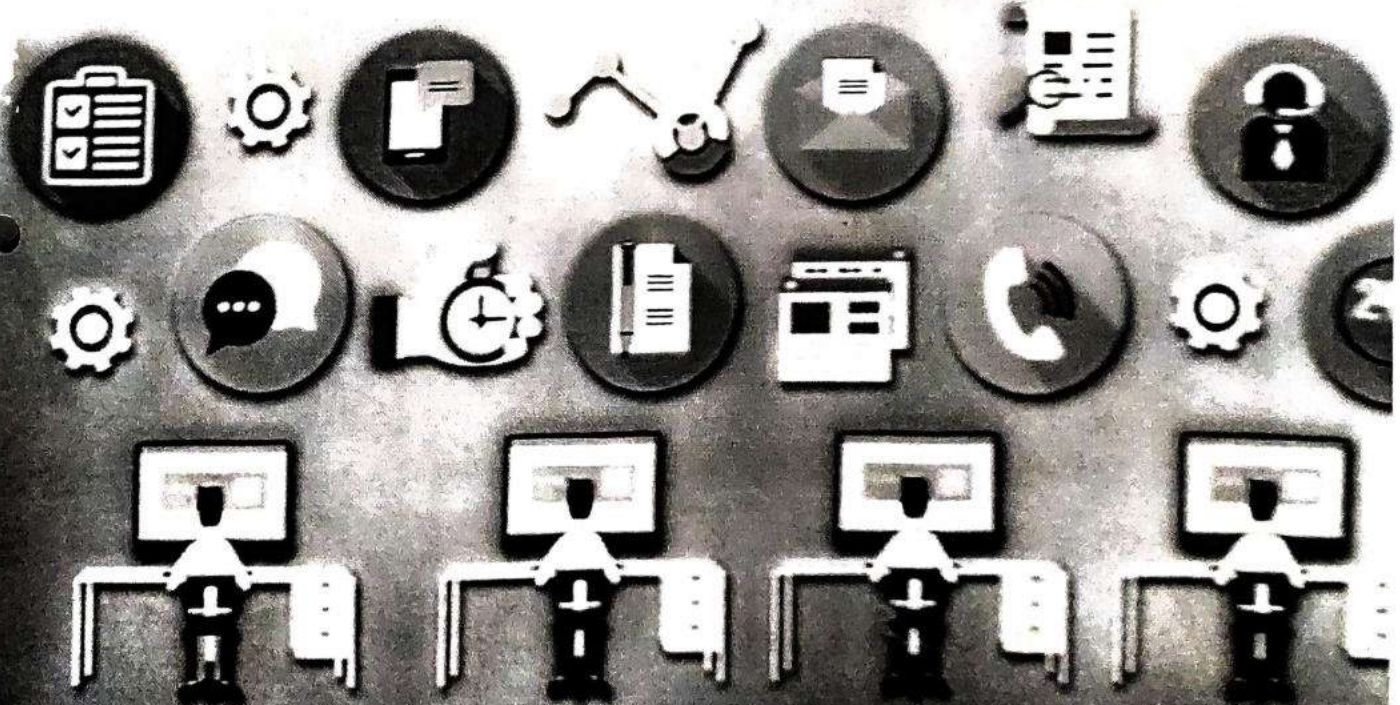
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22. Ways of Survival for Trade and Business during Covid-19 Pandemic and after Lockdown

Dr. Mithila B. Wakhare

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

Abstract

As we know, Big as well as small businesses are badly hit by Covid-19 pandemic that ultimately shakes the economic base of the country. As compared to developed nations, it is really difficult for developing nations to deal effectively with the adverse effects of Covid-19 pandemic and start up their business specifically the small businesses. No doubt, economic backup is the hard and prior need today for the businesses to survive but apart from economic support businesses need to go with adaptability and new plan of action. The present paper attempts to focus on such ways or strategies that can lead businesses to survive in present situation.

Key Words: Businesses, Covid-19, Survival., Government policies

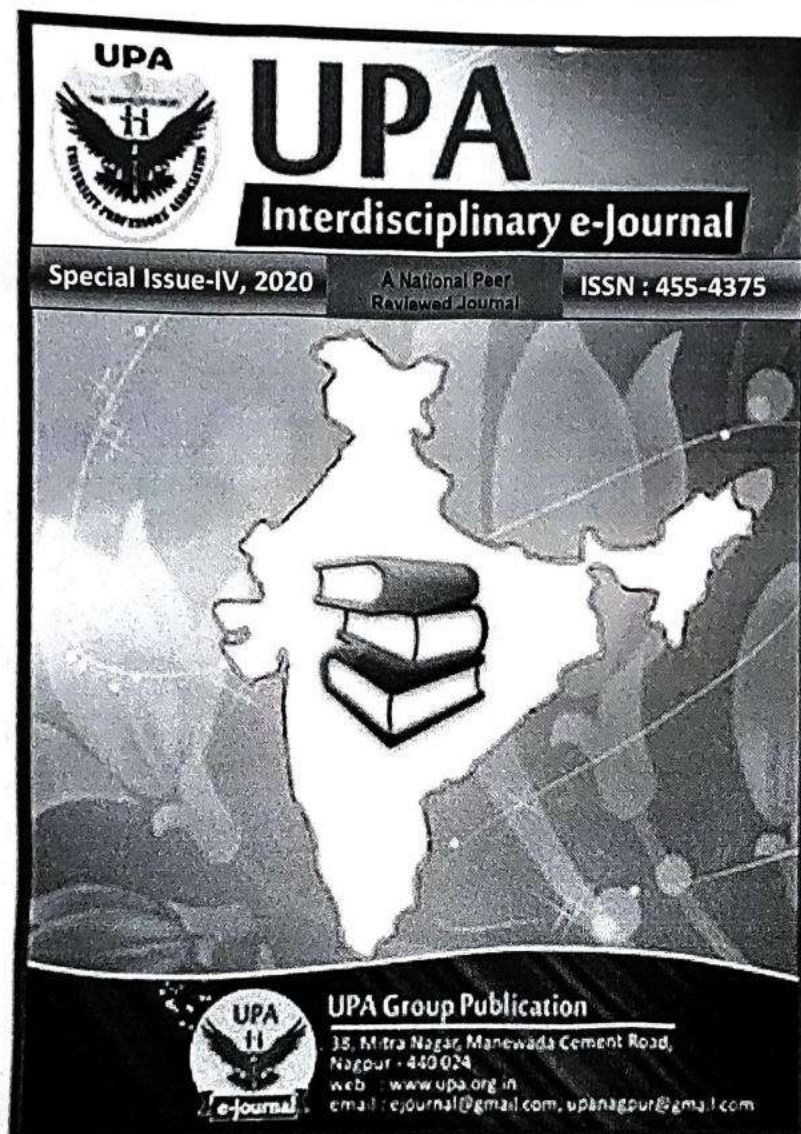
Introduction

Recent report reveals that corona cases in India have crossed 96000 and Covid 19 death tally has also crossed 3000 mark even as Lock down 4.0 has been extended in the country. Undoubtedly it hampers the whole economy and ultimately economic elements such as trade and businesses, Big or Small. The suddenness and severity of the Covid-19 slowdown is unprecedented. The Covid-19 outbreak hits businesses hard. Suddenly, there is war like condition at every front and each business finds itself in the mid- point of every situation such as collecting information from supply chain and manufacturing units or managing financial year- and compliance or handling funds operations or to evaluating cash flows hit hard by low collections.

With the sudden outbreak of the pandemic all countries around the globe are facing severe difficulties, not only medically but also economically. India is no exception.

There are several questions arising in the minds of business traders, suppliers of essential commodities, factory owners, etc. because of the unforeseen lockdown in the country. Along

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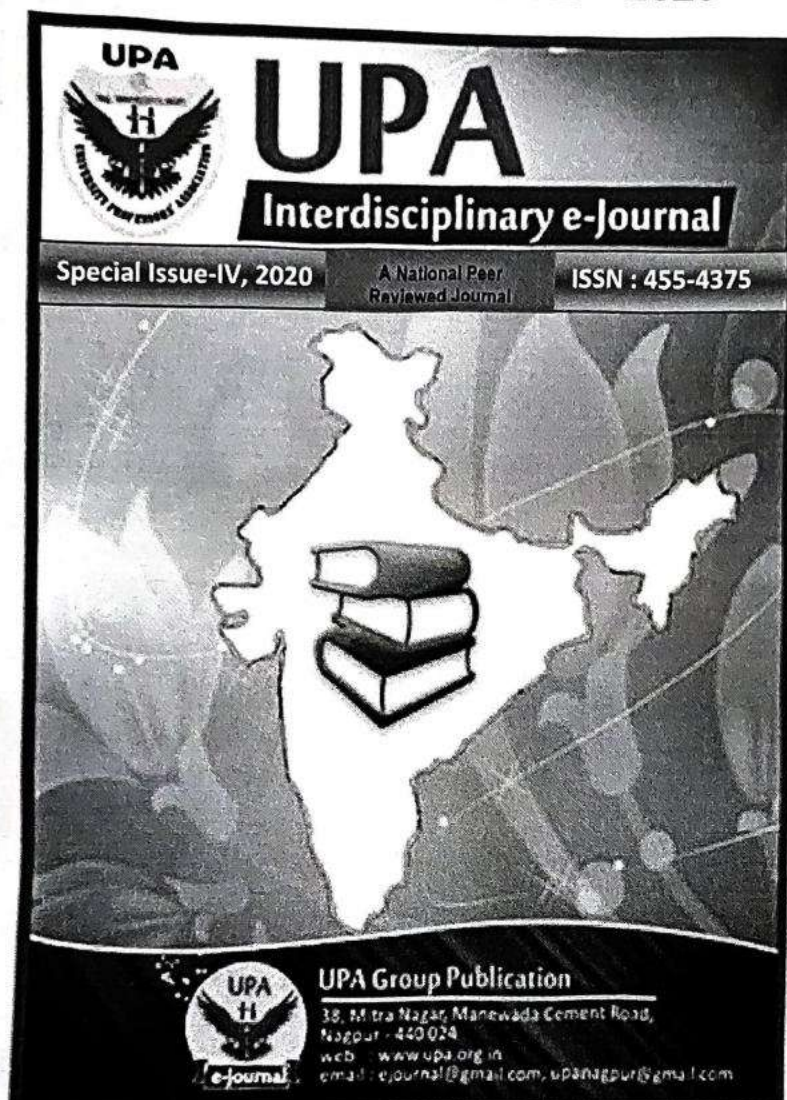
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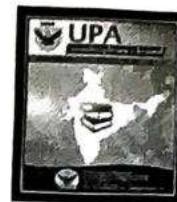


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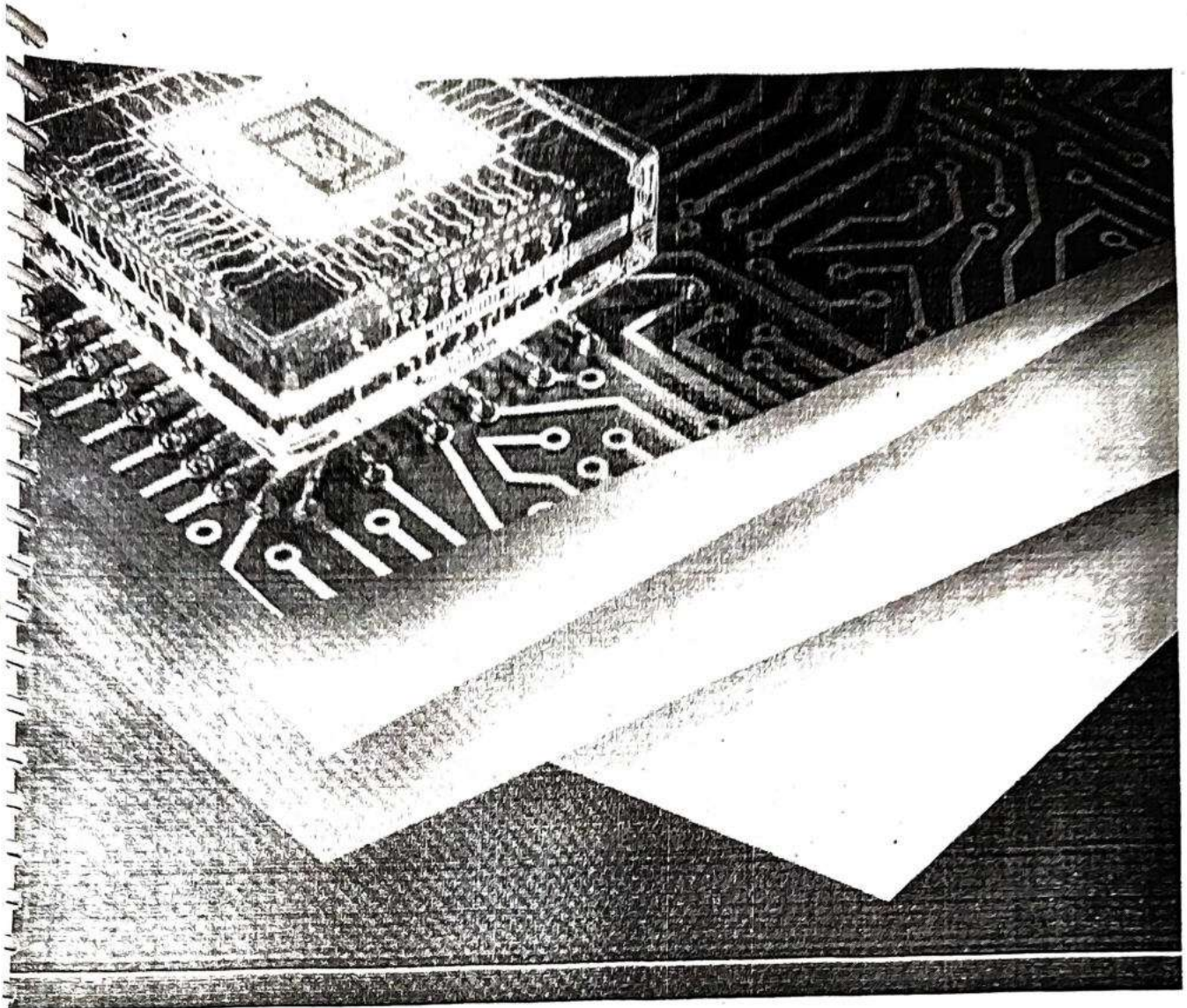
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India has always been known as the land that represented cultural and traditional vivacity through its arts and crafts also recognized as orthodox arts and crafts. The regions and states sprawled across the country have their own distinct cultural and traditional identities, and are established through various forms of folk art established there. Every region in India has its own elegance and form of art, which is known as folk art. In addition to folk art, there is nevertheless another form of long-established art practiced by several tribes or rural populace, classified as tribal art. The art of India is very indigenous and unpretentious, colourful, vibrant and vivacious enough to speak volumes about the country's rich cultural legacy.

Art in India deceptively has a great appreciation and is prospective in the international market because of its refined traditional aesthetic receptivity, susceptibility and authenticity. The colourful paintings of India treated with religious and mystical motifs are distinct such as the famous folk paintings of India are the Madhubani paintings of Bihar, Patachitra paintings of Odisha, the Nirmal paintings of Andhra Pradesh, and other such folk art forms. Art is however not restricted only to paintings, but also expands to other art forms such as pottery, home decorations, ornaments, cloths-making, and so on. In fact, the pottery because of their ethnic and traditional beauty are quite popular among foreign art lovers and tourists.

The regional dances of India, such as the Bhangra dance of Punjab, the Dandiya of Gujarat, the Bihu dance of Assam, etc, project the cultural heritage of these regions, are prominent contenders in the field of Indian art. These folk dances are performed by people to express their excitement on every possible event or occasion, like arrival of seasons, the birth of a child, weddings, festivals, etc. The Government of India, as well as other institutions, NGO's and associations, have therefore made all efforts to promote such art forms, which have become an intrinsic part of India's cultural identity.

Constant efforts of the Government of India and other Institutions support the arts to popularise the art forms. Art generally reflects the creative energy found in all strata of society that acts as an undercurrent to the social bonding. Art varies, through a wide range of forms, such as wall paintings, dances, music, and so on.

It is intangible wealth of knowledge that we possess but being neglected and subdued in the phase of development which is leaned on the western pattern of lifestyle and culture. The overall effect is that the wealth of knowledge is diminishing and is live only at the efforts of the government to revive it. The affluent people of the country feel proud in orienting themselves as alien to the wealth of intangible cultural heritage, affecting further in lowering the attention and focus on the folk art and culture.

Rapid changes in long-established cultural values have lead to instability, and even violence, in a society. This threatens the sustainability of the society and directly the institutions of folk culture.

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Personality Profile of Players, Playing Indoors and Outdoors Games

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*Assistant Professor & Head
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Prof Varsha N. Jape

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Abstract

The present study has been conducted to find the personality profile of players playing indoor and outdoor games. 100 women players who represented RTM Nagpur University in Inter University Tournaments were selected for this study. Their age ranged between 18-25 yrs. Cattell's 16 PF personality test was used. By using 'Z test of proportion' Z value was calculated. The study concluded that the players playing Indoor games were of good nature, warm hearted, clever, humble natured & balanced whereas the players playing outdoor games were emotionally more stable, more assertive, independent & aggressive.

Key Words: Personality, Personality Traits

INTRODUCTION

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

In view of the underlined importance of personality in human life, especially in sportsman's life, a systematic study was carried out to determine the personality profile of Nagpur University women Athletes.

Purpose of the study

1. To study the personality of women athletes and impact of participation in sports on personality of women athletes
2. To study the personality traits of the players who play Indoor and Outdoor games.

Delimitations

The study was delimited to the following six factors:-

- 1) Reserved vs Outgoing
- 2) Less intelligent vs More intelligent
- 3) Affected by the feelings vs Emotionally stable
- 4) Humble vs Assertive
- 5) Sober vs Happy go lucky
- 6) Expedient vs conscientious

Methodology

100 women players of RTM Nagpur University who represented University in interuniversity tournaments

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गांधीजीच्या मते, 'साधनात ध्येयपूर्तीची सार्थकता आहे' - आजच्या संदर्भात त्याचे महत्त्व

सौ. वर्षा नितीन जपे
तत्त्वज्ञान विभाग प्रमुख
आर.एस्. मुंडले धरमपेठ कला व वाणिज्य महाविद्यालय,
नागपुर.

आजच्या काळातील बहुतांशी समस्या संकुचित स्वार्थाला अंतिम ध्येय मानून त्याच्या पूर्तीसाठी वाटेल त्या साधनांच्या स्वीकृतीतून निर्माण झाल्या आहेत. आमच्या सामाजिक, आर्थिक, राजकीय, सांस्कृतिक, न्हास थोपविण्यासाठी शुद्ध साधनांचा स्वीकार ही काळाची गरज बनली आहे.

'साधनात ध्येयपूर्तीची सार्थकता आहे', असे म्हणताना 'साधन' आणि 'ध्येय' यांच्या काही एक संबंध आहे हे ओघानेच स्पष्ट होते. परंतु हा संबंध पाहण्याअगोदर 'ध्येय' व 'साधन' ह्या संकल्पना स्पष्ट करणे उचित ठरेल. 'ध्येय' ह्या शब्दाला काही वेळा 'साध्य' म्हणूनही संबोधण्यात येते. साध्य म्हणजे जे प्राप्त करून घ्यावयाचे ते! आणि ज्या मार्गाने आपण आपले साध्य सिद्ध करित असतो तो मार्ग म्हणजे साधन! 'साध्य' व 'साधन' ह्या संकल्पना परस्पर सापेक्ष आहेत.

'साध्य' व 'साधन' या संकल्पनांमधील संबंध हे दोन प्रकारचे मानलेले आहेत.

१) बाह्य स्वरूपाचा संबंध

२) आंतरिक स्वरूपाचा संबंध

१) बाह्य स्वरूपाचा संबंध - साध्य व साधन यांच्यामध्ये बाह्यस्वरूपाचा संबंध असतो. उदा. 'क्ष' गावी जावयाचे असेल तर अनेक साधनांच्या आधारे त्या गावी जाता येणे शक्य आहे. रेल्वेचा प्रवास, सायकल, स्कुटर, कार आदि वाहनांची मदत घेऊन अथवा चालत जाऊन देखील आपण आपले साध्य सिद्ध करू शकतो. म्हणजेच कोणत्याही प्रकारची साधने वापरली तरी देखील आपण आपले ध्येय प्राप्त करू शकतो आणि ह्या साधनांचा आपल्या साध्यावर तसा फार मोठा परिणाम होत नाही.

२) आंतरिक स्वरूपाचा संबंध - साध्य व साधन यांच्यातील आंतरिक स्वरूपाचा संबंध हा मूलभूत स्वरूपाचा संबंध असून या संबंधात साधनांचा साध्यावर परिणाम होत असतो असे मानलेले आहे. साध्य सिद्ध करण्याकरिता जशा प्रकारची साधने वापरली जातील तसेच साध्याचे स्वरूप राहिल.

थोडक्यात असे म्हणता येईल की, साधन व साध्य ह्यांच्यात आंतरिक व बाह्य स्वरूपाचे संबंध असतात व ज्यावेळी साध्य व साधन यांच्यातील संबंध आंतरिक स्वरूपाचे असतात त्यावेळी साधनांचा साध्यावर परिणाम

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Challenges and Opportunities in Retail Management in India

Mr. Ajinkya G. Deshpande

Asst. Professor Department of Commerce

R.S. Mundle Dharampeth arts and Commerce College Nagpur

Abstract:

Retail is one of the most discussed topics in the academic field because of its ability to generate employment, improving demand in the market and revenue earning. The current paper aims to study the current scenario in retail in India and the challenges and opportunities related with it. This study is a descriptive study based on secondary data.

Due to ever increasing urbanization, increasing earning capacity, aggressive marketing and changes in standard of living the importance of retail is increasing day by day. Retailing is amongst the most employment generating field after agriculture. Retail which means selling the goods and services to the ultimate consumers. Retail is a very big area and have immense opportunities in near future. But at the same time retail sector have many challenges which are discussed in this paper. The paper also tries to know the retail strategy and retail mix adopted by the retailers to face the challenges and suggest measures for sustainable competitive advantage. The paper tries to reveal the various innovative strategy and techniques adopted by the retailers.

Keywords: Retail, retailer, retail mix, Challenges and opportunities in retailing

Objectives:

- 1) To understand the current retail scenario in India.
- 2) To know the retail strategy and retail mix adopted by the retailers.
- 3) To study the various challenges and opportunities in front of the retail sector.
- 4) To reveal innovative strategy and techniques used by the retailers.

Introduction:

Retail is the act of selling goods or services to the consumer. The word 'retail' derived from the French word 'retailer' which means to cut a piece of or to 'break bulk'.

Oxford Advanced Learner's Dictionary retail "is the practice of selling goods in small quantities to the general public."

Retailer is a person or a company an organisation who purchases goods in bulk and divides them into smaller lots to be sold to individual consumer.

Retailers can be of goods and services. Retailers of goods includes kirana or grocery stores, general stores etc. Retailers of service include banking, insurance, consultants etc.

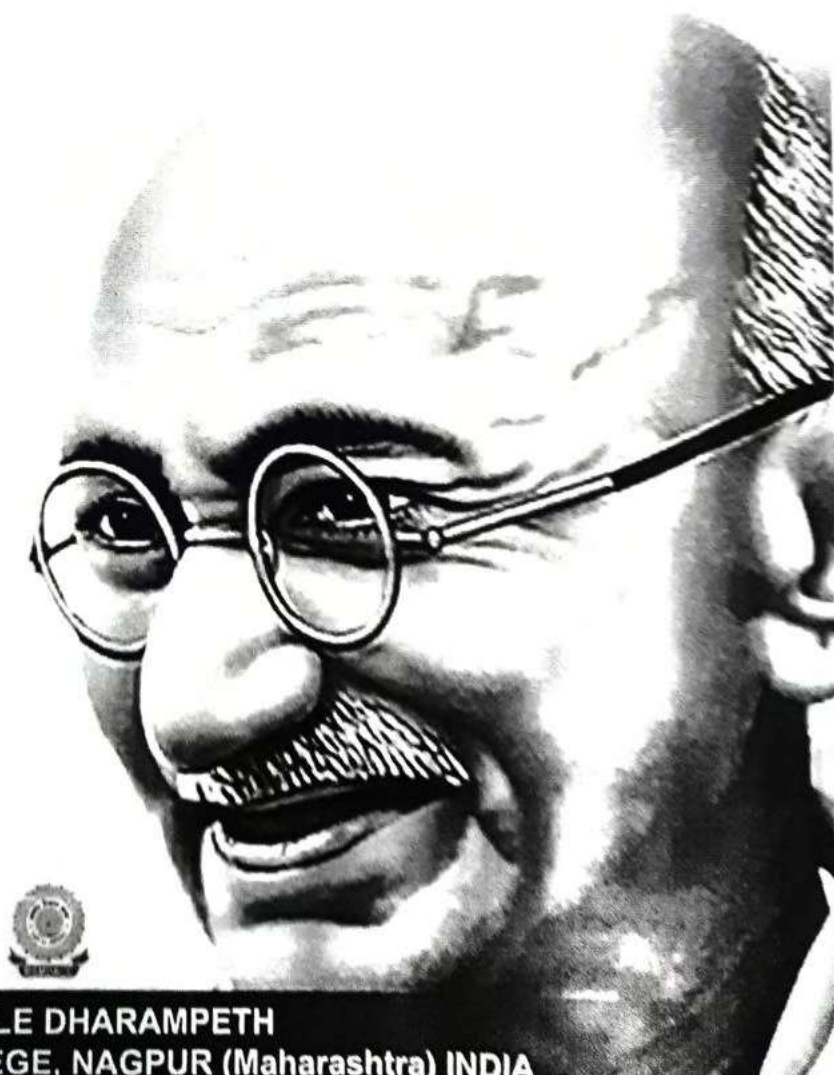
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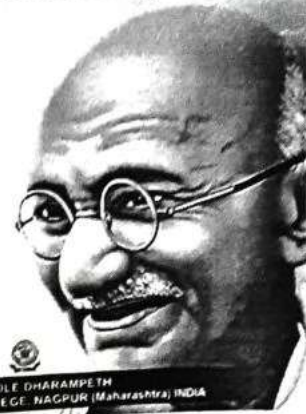
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Relevance of Mahatma Gandhi's Principles in the 21st Century

Dr. Manjushree Sardeshpande

Asst. Professor

R.S. Mundle Dharampeth

Arts & Commerce College, Nagpur

Abstract

Gandhiji was not a man of any age or era, he was a man of humanity for eternity. He was a man ahead of his times. His precepts are true for all times. This paper will look into some of his principles-truth(satyagraha), ahimsa(non-violence), religion, self-sufficiency, education and Brahmacharya and see whether they are relevant to the present 21st century.

Key words: Mahatma Gandhi, Truth, Nonviolence, Religion, Education, Celibacy, 21st Century

Why Gandhi was called Mahatma

Mahatma Gandhi was humanism personified. He was called "Mahatma" or a "Great Soul" because he identified himself with a greater cause. Mahatma Gandhi was a very timid person in his early days. His heart sank into his boots when he stood up to plead his first case as a lawyer. Once in South Africa he was thrown out of the first class compartment though he had purchased the ticket to travel by first class. This soul stirring incident made him identify with the difficulty and insults of his people. He was now committed to remove this racial discrimination. He was now determined to struggle for a greater cause. He was committed to get freedom for India from the Britishers. His steadfast commitments made this simple man rise above the other statesmen, orators because he was working for a noble cause which gave him a larger identity. (Isha). His struggle was not for his individual self but for the people of his nation.

Basic Principles of Mahatma Gandhi

For universal well being Gandhiji advocated some basic principles to be followed in life. They are Truth, Non-violence, Brahmacharya, Vegetarianism, Simplicity, Swadeshi. He followed what he preached. (K. Santhanam)

Material pursuit ruining the man-nature relationship

This 21st century is an age of globalization, capitalism, an age of internet an age of media and

