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VIP Road, BABANAGAR, Nanded - 431602 (M.S.)

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SWAMI RAMANAND TEERTH MARATHWADA UNIVERSITY, NANDED



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3.2: Research Publications and Awards

3.2.3: Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years.



NARAYANRAO CHAVAN LAW COLLEGE, NANDED

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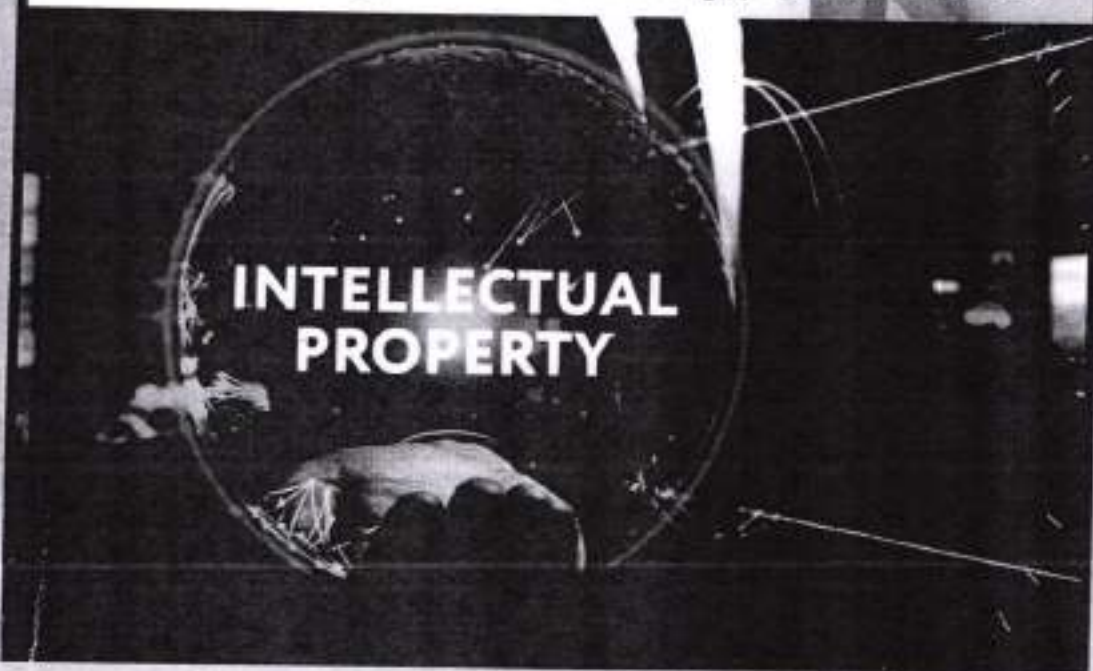
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One Day National Seminar on*

INTELLECTUAL PROPERTY RIGHTS IN LEGAL FRAMEWORK

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A study of Intellectual Property In Legal Frame Work: With Special Reference To Trade Mark Law and Its Violation.

Dr. P. E. Bhosle,

Asst. Prof. Narayanrao Chavan Law College, Nanded.

Abstract :

Intellectual property Rights is new forms of property came in existence as result of industrial revolution and subsequent changes. Intellectual property right is category of intangible rights protecting commercially valuable products of the human intellect. In the world Firstly the developed countries have made positive attempts to recognize the worth of the intellectual property rights. Gradually it is as part of the universal legal regime, developing and under developing countries joined this regime concerning to protection of IPR.

Property as an appropriation of thing by the individual is accepted by the rest of the society property is a specific type of right to a thing and goods against the world. It is right in re which necessarily be recognized. There are various types of property, the intellectual property is one of the types of property. The intellectual property as one of the types of property recognized by universal society through various positive legal attempts i.e. WIPO, TRIPS, WTO as part of international Regime of Intellectual property rights. India being the signatory country of the WIPO, has enacted laws relating to patent, Trademark, copyright etc. Trade work as part of intellectual property rights safeguarded in India through, The Trade mark Act, 1999. The Act defined the concept Trademark, its registration, registering authorities, manner and methods towards using Trade mark, distinct marks, deceptive similarity, Infringement, its essentials, functions of Trade Mark, features of Trade Mark, Remedies and types of remedies to protect the rights of proprietor, procedure for acquisition of registered Trade Mark and conclusion.

Introduction:

The world has undergone a great transformation in recent years. Today the knowledge based society has replaced the material-based society. As a result of the Industrial revolution and the subsequent changes, new forms of property have come into existence. The property in the forms of intellectual property which is result of the human intelligence has come to play very vital role in the lives of human beings and the world at large. It is a category of intangible rights protecting commercially valuable products of the human intellect. This category primarily consists of trade mark, copyright, and patent rights apart from trade

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Relevance of Mahatma Gandhi in Today's World

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Relevance of Gandhi's Philosophy (Non-Violence and Truth)

Dr. Mahesh Jaiwantrao Patil

Assistant Professor of Political Science, Narayanrao Chavan Law College, Nanded.

Abstract:

Mohandas Karamchand Gandhi (1869-1948) was a great supporter of the basic principles of human life i.e. Truth and Non-violence. Throughout his life, he had great importance for these concepts. Truth (in Hindi Satya), and Non-Violence (in Hindi Ahimsa) is the foundation of Gandhi's philosophy. The word 'Non-violence', (not to use force) is a translation of the Sanskrit term 'Ahimsa'. It means that the use of peaceful methods or instruments or means to bring about political or social change in the society without force. Gandhi used this term in its positive form that means 'The largest love, the greatest charity'. It is binding on us. Gandhi says that 'Ahimsa and Love is one and the same thing'.

Gandhi says that 'Satya' comes from the word 'Sat' which means 'to exist'. So by the term, 'Satya' means that true. According to Mohandas Karamchand Gandhi, Truth and Non-Violence are the two sides of a coin. Ahimsa is the means; Truth is the end.

Here, the researcher will discuss the relevance of Gandhi's concept of Truth and Non-Violence elaborately in this paper.

Keywords: Truth (Satyagraha), Non-Violence (Ahimsa), Satyagrahi, God, values, & Peace.

Research Method:

A qualitative and library-based research method used to analyze Gandhi's Concept of Truth and Non-Violence. There is a need to understand the relevance of Gandhi's Philosophy (truth and non-violence) in the contemporary World.

Data Collection-

The following materials used in writing a research paper.

- 1) Primary Sources:
(A) Original writing and work of Gandhi.
- 2) Secondary Sources:
(A) Relevant reference books and research articles.

Objectives of the Paper:

- To discuss the relation between Gandhi's concept of Truth and Non-Violence.
- To discuss how Gandhi influenced by the concept of Satyagraha.
- To know how to apply these principles in solving political & social problems.
- To focus the socio-political significance of Gandhi's concept of truth and non-violence.

Note on Reference:

The researcher has used the 'in-text' method for citation, mentioning the surname of the author, year of publication and page number at the end of the sentence. At the end of the research paper, full bibliographical reference was given in the following manner: Author, Year of publication, Title of the work in (Italicized), Place of publication, and Publisher.

Introduction:

The concepts of 'Truth and Non-Violence' played an important role in the life of Gandhi. These concepts are the main tools in his life. According to Gandhi, truth, and non-violence leads a person as virtuous, kindly and supportive. He made several experiments with these concepts in every aspect of human life, especially in political and social fields. According to Gandhi, in the process of violence, we will not achieve anything. But in non-violence, we will get everything. He says that social order should be established on the principles of truth and non-violence. The main object of Gandhi is to establish a non-violent society. It will be a perfect society where each unit of a village will be self-sufficient, independent and free from exploitation. If there is a necessity of the state at all, it should be totally non-violent in its nature. Conflicts

महाराष्ट्र

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संपादक

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शहर, गावाच्या नामकरणाचा प्रस्ताव राज्य मंत्रीमंडळाच्या बैठकीत मंजूर केला जातो. त्यानंतर नामकरणाचा प्रस्ताव विधिमंडळात मांडला जातो. विधिमंडळाच्या उभय सभागृहांमध्ये त्यावर चर्चा होते. शेवटी हा ठराव साध्या बहुमताने मंजूर व्हावा लागतो. हा ठराव मंजूर झाल्यावर राज्य सरकारकडून केंद्रीय गृहमंत्रालयाकडे पाठविला जातो. केंद्रीय गृह मंत्रालय रेल्वे, टपाल खाते, सर्व्हे ऑफ इंडिया अशा विविध यंत्रणांकडून 'ना हरकत' अधिप्राय घेते. त्यानंतर गृहमंत्रालयाकडून मान्यतेचा प्रस्ताव राज्यसरकारला पाठविला जातो. त्यानुसार राज्यसरकार नामांतराची अधिसूचना काढते.



▶ मराठवाडा विद्यापीठ नामांतराचा लढा दीर्घकाळ चालला. नामविरतार करून डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ असे नाव देण्यामागे आणि त्या घडयळीमागे सामाजिक उद्दिष्टे होती. परंतु काही सहस्रकाळा नामांतरामागे राजकीय पक्षांचे राजकीय हेतू स्पष्ट दिसतात. शिवसेनेतील बंडानंतर महाविकास आघाडी शासन घायउतार होताना तत्कालीन मुख्यमंत्री उद्धव ठाकरे यांच्या अध्यक्षतेखाली राज्य मंत्रीमंडळाच्या २९ जून २०२२ रोजी झालेल्या बैठकीत औरंगाबाद शहराचे 'समाजीनगर' व उस्मानाबाद शहराचे 'घाराशिव' अशी नावे बदलण्याचा निर्णय घेण्यात आला आहे.

राज्यात उद्धव ठाकरे यांचे सरकार फोसळल्यानंतर मुख्यमंत्री एकनाथ शिंदे यांनी १४ जुलै २०२२ रोजी झालेल्या राज्य मंत्रीमंडळाच्या बैठकीत औरंगाबाद व उस्मानाबाद नामांतराच्या प्रस्तावाला स्थगिती दिली.

औरंगाबाद - उस्मानाबाद नामांतराचा निर्णय

डॉ. महेश पाटील

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कारण नामकरणाची ही प्रक्रिया नियमबाह्य असल्याचे कारण पुढे करीत महाविकास आघाडीच्या निर्णयाला स्थगिती देऊन नामांतराचा नवा प्रस्ताव मांडण्याचा निर्णय घेण्यात आला. त्यानुसार १६ जुलै २०२२ रोजी झालेल्या मंत्रीमंडळाच्या बैठकीत औरंगाबाद व उस्मानाबाद शहराची नावे बदलण्याचा पुन्हा निर्णय घेण्यात आला.

औरंगाबादच्या नामांतराचा निर्णय गेल्या २५ वर्षांत विसर्यादा झाला. पण मंत्रीमंडळाने निर्णय घेतला म्हणजे लगेचच नामांतर होत नाही. त्यासाठी कायदेशीर प्रक्रिया पार पाडावी लागते. केंद्र सरकारच्या मान्यतेनंतरच राज्य सरकार नामकरणाची अधिसूचना जारी करू शकते. यानुळे औरंगाबादचे छत्रपती समाजीनगर किंवा उस्मानाबादचे घाराशिव हे नामकरण लगेचच लागू होणार नाही. शिवसेना व भाजप यांच्या सुती सरकारच्या काळात १९९७ साली औरंगाबाद शहराचे नाव समाजीनगर करण्याबाबतचा

निर्णय घेण्यात आला. सेना प्रमुख बाळासाहेब ठाकरे १९८८ साली औरंगाबाद करण्याची प्रथम घोषणा

नामांतराची प्रक्रिया

राज्यमंत्रीमंडळात : की लगेचच नामकरण विशिष्ट प्रक्रिया आहे. एक प्रक्रिया आखून दि १९५३ व त्यानंतर २ प्रक्रिया निर्धारित केली. शहर, गावाच्या मंत्रीमंडळाच्या बैठकीत नामकरणाचा प्रस्ताव विधिमंडळाच्या उभय सभागृहांमध्ये त्यावर चर्चा होते. शेवटी हा ठराव साध्या हा ठराव मंजूर झाल्या गृहमंत्रालयाकडे पाठविला टपाल खाते, सर्व्हे ऑफ 'ना हरकत' अधिप्राय घे मान्यतेचा प्रस्ताव राज्य त्यानुसार राज्यसरकार ना

नामांतराला विरोध

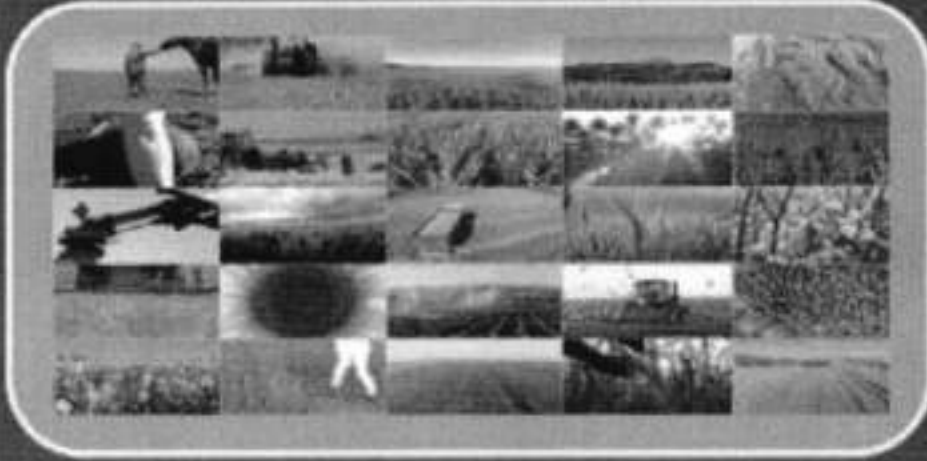
एमआयएम पक्षांचे नेतृत्व इम्तियाज जलील, स आझमी यांनी या प्रस्तावाला राज्यशासनाच्या या निर्णयान्यायाला याचिका दाखविरोध करणाऱ्यांची भूमिका

- नामांतर केल्यामुळे रुपयांचा खर्च अपेक्षित
- नामांतर केल्यामुळे सामाजिक विरोध
- नामांतर करण्यापेक्षा वि

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Agriculture and Rural Development: Spatial Issues, Challenges and Approaches

Editor
Dr. R. B. Gavkare



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A Critical Analysis of Precedents Relating to Human Rights

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Abstract

The concept of human rights is a twentieth century name for what has been traditionally known as natural rights or rights of men, though the 'rights of men' were not new to the earlier societies, the general believe is that the concept of human rights is western and that the origin of the concept of human rights in the world history found its first expression in Megna Karta of 1215. Both, the legislators and the courts, identified themselves as the reformers, initiators, promoters and harbingers of social good, common welfare and social justice.

Keywords: Human Rights, European Convention on Human Rights, Constitution of India.

The rights which are inherently acquired by an individual by the virtue of being a human are termed as Human Rights. Thus every single individual possesses certain rights equally without distinction as to race, caste, color, place of residence or birth, sex, language, social or any other status. Not all the rights which are inherent to a human being are freely available and enforceable to a person. But only those rights which are well defined, protected and enforceable by the Human Rights laws are considered as Human Rights. Such laws protect the individual and/ or the group of people from false actions and uplift their human dignity.

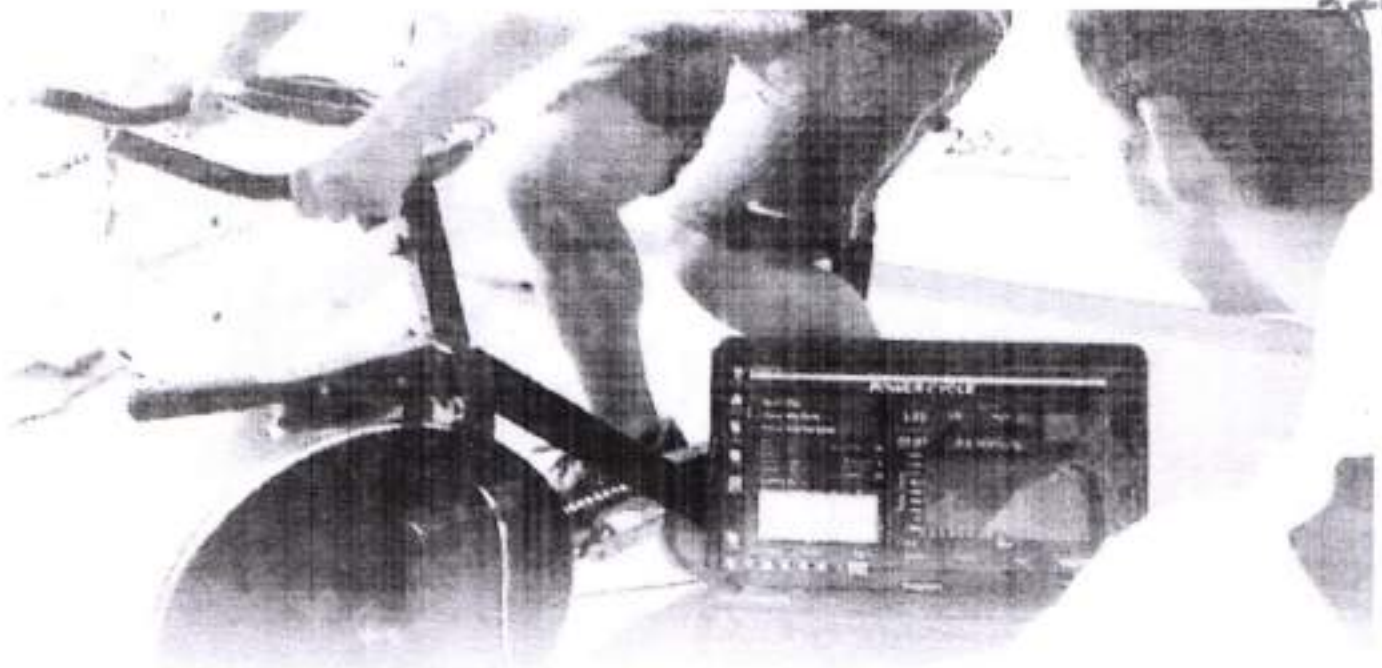
The earlier phrase "natural rights" which was widely in use before World War II was modified to be called as Human Rights. Human Rights at the present era carry wide number of rights and further scope and reflect the human diversity and its origin. Such rights are universally available and are applicable as basic human needs. Human Rights are those minimal rights, which an individual carries being a member of human family.

The ancient Indian literatures including Vedas and Upanishads advocate the existence of good and evil and the necessity for moral behavior. The importance of social obligation and good conduct towards other fellow members of the society is the prime consideration of Indian Philosophers. They also stress in fulfilling earthly duties towards all people beyond oneself and one's family. Mahatma Gandhi regarded himself as a traditional, orthodox Hindu and practiced non violence to others.

Historical Development of International Human Rights

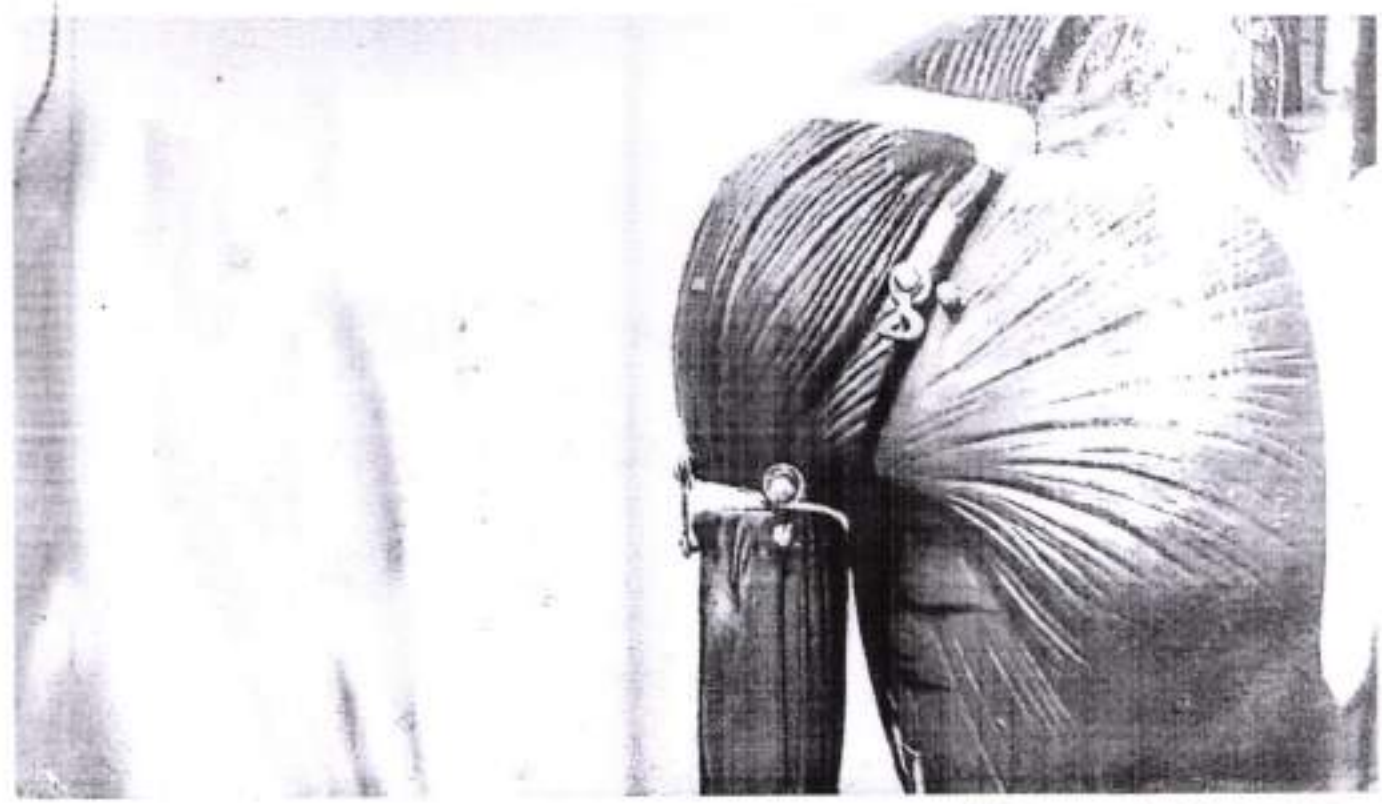
Earlier when any individual suffered an injury, the rights of other states or bodies were not considered to be affected as international law did not regulate any rights of individual against the state of their nationality. The extension of rights to any individual irrespective of race, gender, religion, class, caste and place of origin, presented serious threat to the traditional political system and international law.

The concept of Human Rights created a different psychology at international level. With the development of this concept sensitive issues of philosophy and ethics got on the top of political agenda. It was felt necessary to provide a precise definition of the terms "Human



Physiology of Exercise

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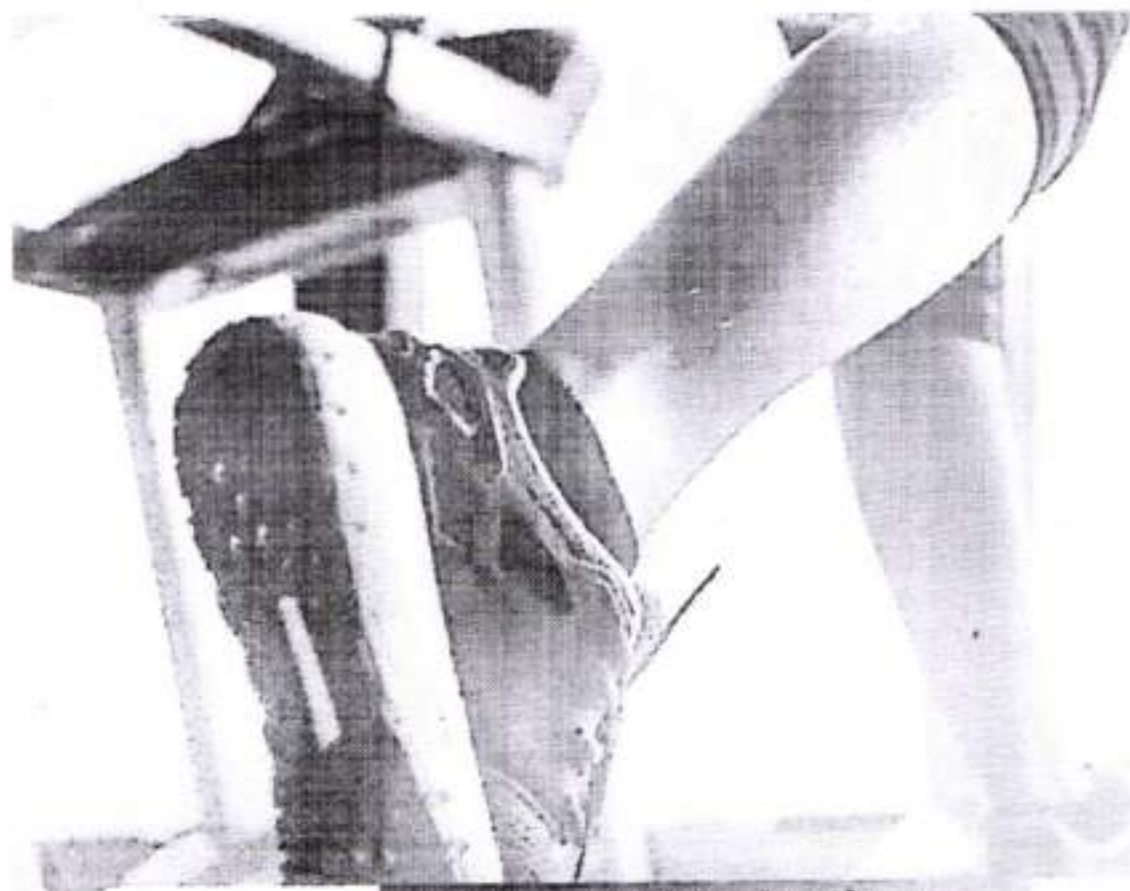
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