સંનિધિ

૨૦૧૮–૧૯

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શ્રી ઉમિયા કેવીસી એજ્યુકેશન ટ્રસ્ટ સંચાલિત
શ્રી મેઘમણિ પરિવાર એન્ડ શ્રી ભાઈલાલભાઈ એ. પટેલ (દેત્રોજવાળા)
ઉમિયા આર્ટ્સ એન્ડ કોમર્સ કોલેજ ફોર ગર્લ્સ
ભાગવત વિદ્યાપીઠની પાસે, સોલા, અમદાવાદ – ૩૮૦૦૬૦
ફોન – ૦૭૯ ૨૭૬૬૫૦૧૧

અનુક્રમ

અજય રાવલ

સંપાદક રમણભાઈ નીલકંઠ

જન્મ ની સાર્ધશતાબ્દીએ 'સકલપુરુષ'[1] રમણભાઈ નીલકંઠના (1868-1928) 60 વર્ષના આયુકાળને અવલોકીએ છીએ ત્યારે આ વિશેષણ કેવું તો સાર્થક લાગે છે! ને આ ફળ જેનું છે એ ઝાડને એમ આખોય વંશવેલો ગુજરાતના નીલકંઠ પરિવારની કથા[2] પર નિરાંતે, નજર નાખવા જેવી છે પણ અલમ્ ઇતિ! 'સકલપુરુષ' વિશેષણ જે કાર્ય થકી મળ્યું એનું એક ઉજ્જવળ પાસું એટલે સંપાદક રમણભાઈ ('જ્ઞાનસુધા' અને 'વસંત')[3]ને એમાંય 'જ્ઞાનસુધા'ના સંપાદકઃ રમણભાઈ નીલકંઠ એમ મારા વક્તવ્યની સીમા બંધાય... સમયની સીમામાં એની વાત.

જો ટાઇમમશીનમાં બેસીને જઈએ પંડિતયુગમાં. સહેજ સીમા ભળે સુધારકયુગમાં અને જરાક અડે ગાંધીયુગને એ ગુજરાતી સાહિત્યનો ગાળો પણ એ તો આજેય; એ વખતે તો માત્ર સાહિત્યની જ વાત ક્યાં હતી? સાહિત્ય, ઇતિહાસ, તત્ત્વજ્ઞાન, ધર્મ, રાજકારણ, સમાજ, શિક્ષણ, વિજ્ઞાન એમ અનેક વિષયના પાટલા એકીસાથે મંડાતા - સાવ અડોઅડ.

એક બાજુથી કેળવાતી જતી કાવ્ય-સાહિત્યની સમજ, નવાં નવાં પ્રગટતાં સાહિત્યસ્વરૂપો, પ્રગટ થતાં પુસ્તકોનાં અવલોકનો-સમીક્ષા, પૂર્વ-પશ્ચિમ સંસ્કૃતિ વચ્ચે સંઘર્ષ, ધર્મનું સ્વરૂપ સ્પષ્ટ કરવા થયેલાં મંથનો, ઉગ્ર વાદ-વિવાદ, બદલાતી જતી જીવનરીતિ, પરંપરા માટે અતિઆગ્રહ, સુધારાપદ્ધતિ -જેમાં જન્મ્યાં એ ચોપાનિયાં- કહેતાં સામયિકો જેમાં ઇચ્છારામ સૂર્યરામ દેસાઈનું 'ગુજરાતી' (1880), મણિલાલ નભુભાઈનું 'પ્રિયંવદા' (1885) અને 'સુદર્શન' (1890), મુખ્યત્વે, રમણભાઈ નીલકંઠનું 'જ્ઞાનસુધા' (1892), ભગુભાઈ ફતેહચંદ કારભાસનું 'સમાલોચક' (1896) અને મુખ્યત્વે, આનંદશંકર ધ્રુવનું 'વસંત' (1902) જેવાં સામયિકો પંડિતયુગમાં શરૂ થયાં અને આખાયે યુગ ઉપર અને ગુજરાતી સાહિત્ય ઉપર પણ ભારે પ્રભાવી રહ્યાં. આ સામયિકો તત્કાલીન સમયનો અમૂલ્ય જ્ઞાનવારસો છે. એની 'કાચા સોના' જેવી સામગ્રી આજેય સંશોધકો-અભ્યાસીઓ માટે અતિ ઉપયોગી છે. એટલું જ નહિ, શોધન અને સંશોધન માટે, સાહિત્યિક ઇતિહાસના લેખન માટે, તત્કાલીન સામાજિક, સાહિત્યિક, ધાર્મિક ઘટનાઓના અભ્યાસ માટે મહત્ત્વપૂર્ણ છે. આજે અનુઆધુનિકતાના

સમયમાં આપણે આવ્યા છીએ ત્યારે એમના સાંસ્કૃતિક સંદર્ભો ફરીથી જોડવાના છે ત્યારે 'જ્ઞાનસુધા' સામયિક અને એના સંપાદક રમણભાઈની કેટલીક વિગતો તત્કાલીન પરિપ્રેક્ષ્યમાં જોવી અનિવાર્ય છે.

પ્રાર્થનાસમાજની સ્થાપના અને 'જ્ઞાનસુધા'નું પ્રકાશનઃ

1871ની 17મી ડિસેમ્બરે અમદાવાદમાં ભોળાનાથ સારાભાઈ અને મહીપતરામે એક ઈશ્વરમાં માનતી પ્રાર્થનાસમાજ નામની સંસ્થા સ્થાપી. આ પ્રાર્થનાસમાજે સાચા ધર્મસ્વરૂપનો ફેલાવો કરવા ધર્મપ્રચારક સભા સ્થાપી. અને ધર્મપ્રચારક સભાના આશ્રયે 'જ્ઞાનસુધા' નામનું શરૂઆતમાં થોડા અંગ્રેજી લખાણવાળું ગુજરાતી પખવાડિક દેવનાગરી લિપિમાં શરૂ કર્યું. જોકે, 'જ્ઞાનસુધા'ના આરંભના અંકો પ્રાપ્ત થતા નથી; એથી, બીજા સંદર્ભોને આધારે એનું પ્રકાશન 1886માં થયું હોય એમ લાગે છે. જેમ કે, 'બુદ્ધિપ્રકાશ'ની- પુ. 34, અંક-5, પૃ.118 ઉપર 'પુસ્તકોની પહોંચ'માં 'અમદાવાદ પ્રાર્થનાસમાજનો પંદરમો વાર્ષિક વૃત્તાંત અને 1886નો'[૪] આમ ત્યારે 'જ્ઞાનસુધા' મુખપત્ર શરૂ થયું હોય એમ લાગે છે.

'જ્ઞાનસુધા' અને રમણભાઈ નીલકંઠનું સંચાલનઃ

1887માં રમણભાઈ નીલકંઠ એલ્ફિન્સ્ટન કોલેજ, મુંબઈમાંથી બી.એ. બીજા વર્ગમાં ઉત્તીર્ણ થયા. એ અરસામાં જ તેમને 'જ્ઞાનસુધા'નું સંચાલન સોંપવામાં આવ્યું હતું. 'જ્ઞાનસુધા' એ વખતે સાપ્તાહિક હતું. પછી, પાક્ષિક થયું ને 1892ના જાન્યુઆરીથી તે માસિકપત્ર બન્યું. ધીરુભાઈ ઠાકરે[૫] કરેલી સૂચિ મુજબ 1892ના જાન્યુઆરી અંક-2, પુસ્તક-6થી એના અંકો મળે છે પણ અગાઉના અંકો વિશે, એની સામગ્રી વિશે કંઈ ખાતરીપૂર્વક કહેવાય એવાં સાધનો-આધાર મળતાં નથી, પરંતુ 'જ્ઞાનસુધા'ની જે શાખ બંધાઈ અને એ પંડિતયુગનું એક મહત્ત્વનું સામયિક બન્યું એ તેના 1892 પછીની અભ્યાસ સામગ્રીને લીધે જ, એમ જરૂર કહી શકાય. આ ગાળાના સંસારસુધારા, સાહિત્યિક, સામાજિક અને ધાર્મિક એમ અનેક વિષયની મૂલ્યવાન સામગ્રી આ સામયિકમાં પ્રગટ થઈ હતી. તો 'જ્ઞાનસુધા'નું પ્રકાશન 1919 સુધી થયું છે, છેલ્લું પુસ્તક-32, જાન્યુઆરીથી સપ્ટેમ્બર- અંક-1થી 9, ઓક્ટોબર-અંક1થી 12 સુધીની અંકવાર સૂચિ થયેલી છે. આમ, 1892થી 1919 સુધીનાં 27 વર્ષ અને એ પહેલાંનાં પાંચ પુસ્તકોનાં 5 વર્ષ જોડી દઈએ તો 32 વર્ષ સુધી આ સામયિક ગુજરાતના સાંસ્કૃતિક અને સાહિત્યિક જીવન ઉપર છવાયેલું રહ્યું. એમાં સિંહફાળો એના સંપાદક/તંત્રી રમણભાઈ નીલકંઠનો છે, એ નિઃશંક છે. અહીં વર્ષ/અંક અંગે બે અભ્યાસીઓએ સંભવતઃ સરતચૂકથી ખોટી વિગતો આપી છે એ નોંધવું જરૂરી છે.

એક, નિરંજન ભગત - "1886-87થી તે આયુષ્યના અંત લગી 1928 લગી, 42 વર્ષ લગી તેઓ સતત 'જ્ઞાનસુધા'ના તંત્રી રહ્યા હતા."[૬] અને બે) હસિત મહેતા - "ત્યાર બાદ પ્રાર્થનાસભાના મંત્રી ગટુલાલ ધ્રુવના હાથમાં 'જ્ઞાનસુધા'નું સંચાલન આવ્યું અને 1919માં 'જ્ઞાનસુધા'નો છેલ્લો-32મો અંક બહાર પડ્યો."[૭] જ્યારે 1919માં 'જ્ઞાનસુધા'નું પ્રકાશન જ બંધ થયું તો, પછી 1928 લગી -42 વર્ષ લગી- એ વિગતો સુસંગત નથી, તેથી નિરંજન ભગતે જે વર્ષ કહ્યાં એ બરાબર નથી. એવી રીતે હસિત મહેતા 'જ્ઞાનસુધા'ના 32 અંક કહે છે, એ ખરેખર પુસ્તકોના ક્રમાંક છે, અંક તો એનાથી ઘણા બધા વધારે છે, કેમ કે, 1892 પછી એ માસિક પણ બને પછી વર્ષના બાર અંકો એમ અંકની સંખ્યા ઘણી મોટી થાય.

'જ્ઞાનસુધા'માંથી પ્રગટ થતો રમણભાઈ નીલકંઠનો સંપાદકીય દૃષ્ટિકોણ:

કોઈ પણ સામયિકનો આકાર એના સંપાદકના દૃષ્ટિકોણને લઈને ઘડાતો હોય છે. એ પછી સંપાદકીય લખાણ હોય, પ્રકાશિત થતી સામગ્રી હોય, એમાં પ્રગટ થતા ચર્ચાપત્રો હોય, એનું નિયમન સંપાદકના હાથમાં હોય છે. સંપાદક જેટલો જાગૃત સામાયિક એટલું જીવંત. 'જ્ઞાનસુધા' એ પ્રાર્થનાસમાજનું મુખપત્ર હોવાથી અને રમણભાઈ પણ પ્રાર્થનાસમાજના સક્રિય સમર્થક હોવાને લીધે તેઓ ધર્મ-સમન્વયના સિદ્ધાંતમાં માનતા હતા. ધર્મસાધનામાં તેઓ ઈશ્વરની ભક્તિ, ઉપાસના અને પ્રાર્થનાને મહત્ત્વ આપે છે. 'જ્ઞાનસુધા'નું સંચાલન સાંભળતા રમણભાઈ નીલકંઠ જાન્યુઆરી, 1892 પુ.6, અંક-1ની શરૂઆત જ ભોળાનાથ સારાભાઈના 'પ્રાર્થના' નામે બે અભંગ પ્રસિદ્ધ કરીને કરે છે. 'મંગલમહાન તમે ભગવાન, કરો કૃપાદાન નિરંતર' એ પંક્તિ શરૂ થતા અભંગથી કરે છે ને પછી એનું પાંડિત્યપૂર્ણ અર્થદર્શન પણ કરાવે છે.

તો, એ જ અંકમાં 'કવિત્વરીતિ' નામે કાવ્યત્વ વિચારણાનો અભ્યાસપૂર્ણ લેખ છે, જે પછી 'કવિતા અને સાહિત્ય' ભાગ-1માં ગ્રંથસ્થ થયેલો છે અને બીજી બાજુ આ જ અંકમાં સંસારસુધારાના ભાગરૂપે સમાજલક્ષી લેખમાળા 'વ્રત'નો આરંભ-ઉદ્દેશ લોકોના મનનાં વહેમ અને અંધશ્રદ્ધા દૂર કરવાનો છે, જુઓ: "હિન્દુ જનમંડળના વહેમી વર્ગમાં વ્રતનો મહિમા ઘણો ગવાય છે. એકાદશી, પૂર્ણિમા ઇત્યાદિ અમુક દિવસોએ અમુક વ્રત કરવું એમ આજ્ઞા કરનાર વચનોને આધારે વ્રત કરવાનો પ્રચાર ઘણો છે. એનાં વ્રત કેટલાં નિરાકારણ છે તે બતાવવાના હેતુથી એમાંનાં મુખ્ય મુખ્યનો સાર આપીયે છીએ."

તો, 'ઊંડી રજની' નામનું કાવ્ય અને 'ભક્તિ અને નીતિ-1' નામનું પ્રાર્થનાસમાજમાં નરસિંહરાવ દિવેટિયાએ આપેલું વ્યાખ્યાન પછી અહીં છે.

પહેલા અંકથી જ રમણભાઈ નીલકંઠે 'પ્રાર્થનાસમાજ' નિમિત્તે ધર્મ, 'કાવ્ત્વરીતિ' નિમિત્તે સાહિત્ય-વિવેચન અને 'વ્રત' નિમિત્તે સમાજ/સંસારસુધારો એમ વિવિધ દિશામાં આ સામયિક આગળ વધશે એના સંકેત આપી દીધા છે. તો સર્જનાત્મક સાહિત્યને પણ તે આવકારશે એવી ઝાંખી અહીં આરંભે જ થયા વગર રહેતી નથી. સંપાદકની દૃષ્ટિ માત્ર સાહિત્યિક નથી પણ ઘણા બધા વિષયોને આવરી લેવાની મહત્ત્વાકાંક્ષા પણ પ્રગટે છે. આ પ્રથમ અંકથી જ જાણે ભાવિનો નકશો અંકાઈ જાય છે ને પછી એનો ઉત્તરોત્તર વિસ્તાર થાય છે.

'જ્ઞાનસુધા'ની સામગ્રીઃ

'જ્ઞાનસુધા'માં ત્રણ દાયકાથી પણ વધારે વર્ષો દરમિયાન પ્રગટ થયેલી સામગ્રી ઉપર નજર કરતાં જણાય છે કે અહીં સાહિત્ય, ધર્મ, સમાજ, તત્ત્વજ્ઞાન, ઇતિહાસ, વિજ્ઞાન, શિક્ષણ - એમ વિવિધ વિષયોનો સમાવેશ થયો છે. જો એ સામગ્રી કેટલી માત્રામાં પ્રગટ થઈ એ જોઈએ તો એમાંથી સંપાદકનો દૃષ્ટિકોણ પ્રગટ થતો જણાશે.

સૌથી વધારે સંખ્યામાં સાહિત્યને લગતા લેખો પ્રકાશિત થયા છે. પછી ધર્મવિષયક 192 જેટલા લેખો, સમાજવિષયક 54 જેટલા લેખો, તત્ત્વજ્ઞાનના 13 જેટલા લેખો, રાજકારણના 07 લેખો, વિજ્ઞાનના 06 લેખો, શિક્ષણના 04, ઇતિહાસનો 01 લેખ, આમાં વર્ગીકૃત ન થયા હોય એવા પ્રકીર્ણ લેખો 35 જેટલા છે, તો દેશ અને દુનિયાના મહાનુભાવોને શ્રદ્ધાંજલિરૂપે લાયેલા 36 જેટલા લેખો - આ બધી સામગ્રીમાંથી સંપાદકની બહુશ્રુતતા અને વ્યાપક એવી દૃષ્ટિ પામી શકાય છે. તો,

સાહિત્યકાર પિતાના સંસ્કાર વારસામાં લઈને તેજસ્વી અભ્યાસ કારકિર્દી સાથે રમણભાઈ અમદાવાદ ગુજરાત કોલેજ અને મુંબઈ એલ્ફિન્સ્ટન કોલેજમાં ઘડાયા. કોલેજ અભ્યાસ દરમ્યાન જ એ જ કોલેજની ગુજરાતી સભામાં 'કવિતાની ઉત્પત્તિ અને સ્વરૂપ' એ વિશે વ્યાખ્યાન 1887માં આપ્યું ને પછી 1888માં એને વિસ્તારીને 'બુદ્ધિપ્રકાશ'માં હપતે હપતે પ્રગટ કર્યું. રમણભાઈ નીલકંઠને લાગ્યું હતું કે 'કવિતા જેવા મહત્ત્વના સાહિત્યપ્રકાર માટે ગુજરાતી પુસ્તકસમૂહમાં સમૂળગી ચર્ચા જ નથી.' અને તેથી એમણે કાવ્યચર્ચાનો પ્રકલ્પ હાથ ધર્યો અને આરંભ ફક્ત 20 વર્ષની વયે 'કવિતા' નામના કાવ્યના મહત્ત્વપૂર્ણ લેખથી કર્યો. એ પછી 'જ્ઞાનસુધા'ના ઈ.સ. 1892 જાન્યુઆરી-પુ.6, અંકમાં 'કવિત્વરીતિ' પ્રગટ થયો ત્યારે ઉંમર 24 વર્ષ. પછી એ જ સામયિકમાં ઈ.સ. 1895માં 'છંદ અને પ્રાસ', ઈ.સ. 1900 'વૃત્તિમય ભાવાભાસ' અને ઈ.સ.1901માં 'કાવ્યાનંદ' નામના લેખ - આમ,

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કાવ્યતત્ત્વ વિચારના મહત્ત્વના પાચ નિબંધમાંથી ચાર નિબંધ 'જ્ઞાનસુધા'માં 1892થી 1901 સુધીમાં પ્રગટ થયા હતા. આ બધા નિબંધો તેમના 'કવિતા અને સાહિત્ય' વૉ-1માં સંગ્રહાયેલા છે. જોકે, એમની વિવેચનપ્રવૃત્તિ ત્યાર બાદ પણ ચાલતી રહી હતી પણ લગભગ બાર-તેર વર્ષ દરમિયાન કવિતાવિષયક ઉત્તમ કાવ્યવિચારણા એમણે કરી હતી ને ક્રમશઃ એમનો વિચાર પુષ્ત બનતો જણાય છે અને 'જ્ઞાનસુધા' રમણભાઈ નીલકંઠની કાવ્યતત્ત્વવિચારણા માટે અગત્યનું વાહન બની રહે છે તો બીજી બાજુ, સર્જનાત્મક લેખનનો પ્રારંભ પણ 1892માં 'ભદ્રંભદ્ર' નામની હાસ્યકથાથી થાય છે ત્યારે રમણભાઈ 24 વર્ષના હતા. આઠ વર્ષ સુધી 51 હપતામાં 'જ્ઞાનસુધા' પ્રકાશિત થઈ અને ઈ.સ.1900માં એ પુસ્તકરૂપે પ્રકાશિત થાય છે. આમ, એક બાજુ સર્જન અને બીજી બાજુ વિવેચન એમ લગભગ સાથોસાથ ચાલ્યું છે. એક રાઈનો પર્વત નાટક સિવાય - મોટા ભાગનું સર્જનાત્મક સાહિત્ય 'જ્ઞાનસુધા'માં પ્રગટ થયું છે.

'ભદ્રંભદ્ર'ના પ્રકાશનથી ગુજરાતી સાહિત્યમાં ખળભળાટ મચી ગયો હતો. બે પક્ષ હતા - એકમાં નરસિંહરાવ આદિ સુધારાવાદી તો સામે પક્ષે મણિલાલ નભુભાઈ દ્વિવેદી, આનંદશંકર ધ્રુવ આદિ. આનંદશંકરે 'ભદ્રંભદ્ર'ની આકરી આલોચના કરી હતી - સુધારકો ઉપર ઠીક બોલાવી હતી.[૬] તો એને આવકાર પણ ઘણો મળેલો. ખ્યાત હાસ્યલેખક જ્યોતીન્દ્ર દવે 'હાસ્યમંદિર'માં લખે છે - "રમણભાઈએ હાસ્યમંદિરની રચના કરી છે, પરંતુ એના પર કલશ-સ્થાને સોહે છે ભદ્રંભદ્ર... ભદ્રંભદ્રને પદભ્રષ્ટ કરે એવો મહાનુભાવ હાસ્યસૃષ્ટિમાં હજી જન્મવો બાકી જ છે." તત્કાલીન સામાજિક સંદર્ભ તો અગત્યનો છે જ, પણ સ્વતંત્ર હાસ્ય નવલકથાનો -સંભવતઃ ભારતમાં પણ- આ પ્રથમ પ્રયોગ છે. એ દૃષ્ટિએ પણ એનું મહત્ત્વ ઘણું બધું છે. જેમ 'સમાલોચક'માં આપણને વિચારક ગોવર્ધનરામ મળે છે, એ જ રીતે 'જ્ઞાનસુધા'માં આપણને હાસ્યલેખક રમણભાઈ નીલકંઠ મળે છે.

'જ્ઞાનસુધા'માં રમણભાઈનું મોટા ભાગનું સર્જનાત્મક-વિવેચનાત્મક લખાણ પ્રગટ થાય છે. આ રીતે રમણભાઈનાં સ્વકીય વિચારો, માન્યતાઓ, આગ્રહો વગેરેના ફેલાવા માટે એક સશક્ત માધ્યમ એટલે 'જ્ઞાનસુધા'. 'જ્ઞાનસુધા'નું લેખકવૃંદ રમણભાઈ નીલકંઠ ઉપરાંત નરસિંહરાવ દિવેટિયા, 'કાન્ત', બ.ક. ઠાકોર, ન્હાનાલાલ, આનંદશંકર ધ્રુવ જેવા સાક્ષરોનું બનેલું હતું, તો એના પ્રબળ પ્રતિસ્પર્ધી મણિલાલ નભુભાઈના 'પ્રિયંવદા' અને 'સુદર્શન' જેવાં સામયિકોમાં પ્રગટ થતા લેખોએ પણ, રમણભાઈની વિદ્વત્તાને ધાર કાઢવામાં મોટો ફાળો આપ્યો છે.

તો ન્હાનાલાલ, બ.ક. ઠાકોર, 'કાન્ત', આનંદશંકર ધ્રુવ જેવાના સાહિત્યપ્રવેશમાં પણ 'જ્ઞાનસુધા' નિમિત્ત બન્યું. 'પ્રેમભક્તિ' ઉપનામથી ન્હાનાલાલનું 'વસંતોત્સવ' કાવ્ય સૌ પ્રથમ 'જ્ઞાનસુધા'માં પ્રકાશિત થયું પછી તો 'કાન્ત'નાં ઘણાં કાવ્યો આ સામયિકમાં પ્રગટ થયાં. એવું જ બળવંતરાય કલ્યાણરાય ઠાકોર, 'કાન્ત', આનંદશંકર ધ્રુવના ઘડતરકાળની રચનાઓ અહીં પ્રકાશિત થઈ. આમ, પંડિતયુગના પ્રમુખ સર્જક-વિવેચકના ઘડતરમાં આ સામયિકનું યોગદાન બહુમૂલ્ય છે.

તો, ધનસુખલાલ મહેતા, ચાંપશીભાઈ ઉદ્દેશી, વિદ્યાગૌરી નીલકંઠ જેવી નવી કલમોને 'જ્ઞાનસુધા'એ ભોંય પૂરી પાડી. 'વસન્તોત્સવ' - ન્હાનાલાલ, 'પ્રેમનો દિવસ' સોનેટમાળાનાં કેટલાંક સોનેટ - બ.ક. ઠાકોર, 'વત્સલનાં નયનો'- 'કાન્ત' જેવી કવિતાઓ પછી પણ અભ્યાસીઓને આકર્ષતી રહી. આથી કહી શકાય કે રમણભાઈ નીલકંઠનાં કાવ્યપસંદગીનાં ધોરણો ઊંચાં હતાં. જ્યારે 'ચિઠ્ઠી' 'ટપાલીની મુસાફરી'૯ જેવી વાર્તાઓ એ સ્વરૂપના ઘડતરની નજીક જતી દેખાય છે, જ્યારે સ્વરૂપની શરૂઆત હોય ત્યારે એ પૂર્ણ ન હોય એ સ્વાભાવિક છે. કેમ કે, ગુજરાતી સાહિત્યમાં હજુ આ સ્વરૂપ પૂર્ણરૂપે આવ્યું ન હતું. 'જ્ઞાનસુધા' ઊહાપોહ-1 ઊભા થયેલા પ્રશ્નો, એ નિમિત્તે થયેલી તત્ત્વચર્ચા, ગુજરાતી સાહિત્યનું એક યાદગાર અંગ છે. આ ઊહાપોહની ભૂમિકા કેવી રીતે પૂરી પાડવામાં આવી હતી એ જોઈએ.

ડોલનશૈલી વિશે ઊહાપોહઃ

'પ્રેમભક્તિ' ઉપનામથી ન્હાનલાલનું 'વસન્તોત્સવ' નામનું ખંડકાવ્ય -માર્ચથી ડિસેમ્બર 1898માં પ્રસિદ્ધ થયું- એની પ્રસ્તાવનામાં ન્હાનાલાલે - કાવ્યમાં છંદની આવશ્યકતા નથી એવું મંતવ્ય પ્રગટ કર્યું હતું, એની સામે નરસિંહરાવે 'જ્ઞાનસુધા'ના તંત્રીને પત્ર લખીને આવા 'ભૂલભરેલા' લખાણને જ્ઞાનસુધામાં સ્થાન આપ્યું એ બાબતે વાંધો લીધો તો ન્હાનાલાલનો પક્ષ લેતાં રમણભાઈએ 'છંદની ખામી છતાં 'પ્રેમભક્તિ'ની ઉચ્ચસિદ્ધતાથી 'વસન્તોત્સવ'માં રુચિકર્તા રહેલી છે, તેથી આ યાત્રાદાતા વાચકો સમક્ષ એ નિબન્ધન રજૂ કર્યું છે. એમ સ્પષ્ટ કરે છે'- નવોદિત હોવા છતાં પ્રયોગશીલ વલણનું સ્વાગત કરતી સંપાદકીય સૂઝ અહીં વર્તાય છે. ન્હાનાલાલ - ગેયતા કવિતાને આવશ્યક નથી, કવિતાની વાણીમાં ડોલન હોવું જ જોઈએ, વાણીનું એ ડોલન અણસરખું પણ હોય એમ જણાવે છે એના જવાબમાં નરસિંહરાવ આ અછાંદસ રચનાની ટીકા કરે છે. આ કાવ્ય પદ્મમય નથી, એનું રસમય કલાસ્વરૂપ બંધાતું નથી ને એનાં તાર્કિક તારણો આપીને ન્હાનાલાલના કાવ્યની ટીકા કરે છે. પછી એ જ ડોલનશૈલી ન્હાનાલાલની ઓળખ બની.

'હૃદયવીણા' - ન.ભો. દિવેટિયાનો બીજો કાવ્યસંગ્રહ પ્રગટ થયો. એનું વિસ્તૃત અવલોકન 1897ના એપ્રિલના 'સુદર્શન' અંકમાં મણિલાલ નભુભાઈએ કર્યું. એમાં કાવ્યસંગ્રહ કયા વર્ગને આનંદ આપશે તે કહી શકાતું નથી એમ કહીને વિદેશી સંગીતના આલાપો તથા બાહ્ય દૃષ્ટિથી કરેલાં વર્ણનોની ટીકા કરી છે. આ દેશના સંગીત અને અધ્યાત્મથી ટેવાયેલા વાચકને આ કાવ્યો આકર્ષી શકશે નહિ એવો સ્પષ્ટ અભિપ્રાય આપીને છેલ્લે આપણી ભાષામાં નવી જ પદ્ધતિની અને અંગ્રેજી અનુકરણવાળી કવિતાના નમૂનારૂપે પુસ્તક ભાષાના અભ્યાસીઓને, વિચારક્રમના વિલોકનારને અને નવી કવિતાના શોખીનોને સંગ્રહમાં રાખવા યોગ્ય છે. આના જવાબરૂપે રમણભાઈ 'જ્ઞાનસુધા' 1897ના જૂનમાં 'હૃદયવીણા'ના પ્રશ્નમાં લેખ લખે છે, જે 'જ્ઞાનસુધા'ના પછીના ત્રણ અંકમાં વિસ્તરે છે. કુલ 108 પાનાંનો આ લેખ નરસિંહરાવનાં કાવ્યોની ખૂબીઓનું વિગતે વિશ્લેષણ કરીને કવિત્વની વિશાળતા, રસ આદિની પ્રશંસા કરે છે. કવિતા અને સંગીતના અલૌકિક મિશ્રણથી બનેલી આ કાવ્યોની અપૂર્વ રસિકતા ગુજરાતી સાહિત્યમાં સદૈવ કીર્તિસ્તંભરૂપ રહેશે. આમ, નરસિંહરાવના કાવ્યસંગ્રહ નિમિત્તે કાવ્યવિવેચનમાં ઊર્મિકાવ્યની સ્પષ્ટ વિભાવના બનાવી ગુજરાતી વિવેચનની એ દિશામાં કાર્ય રમણભાઈ નીલકંઠે કર્યું.

આમ, આવા ઘણા સાહિત્યિક ઊહાપોહનું નિમિત્ત 'જ્ઞાનસુધા' બન્યું અને ગુજરાતી સાહિત્યને નિરામય રાખવામાં સજાગ સંત્રીની ભૂમિકા રમણભાઈએ સુપેરે બજાવી હતી.

સંસારસુધારા અંગે ઊહાપોહ:

જેમ 'જ્ઞાનસુધા' સાહિત્યિક ઊહાપોહ માટે નિમિત્ત બન્યું હતું, એવું જ નિમિત્ત સમાજમાં વ્યાપેલાં કેટલાંક અનિષ્ટોના સુધારા માટે પણ સતત ઉગ્ર વાદ-વિવાદ, ઊહાપોહ કરીને બન્યું. બે'ક વાત આ અંગે:

(1) વિધવાવિવાહ તથા લગ્નના સંમતિવયનો કાયદો કરાવવા અંગે સુધારકોની હિલચાલે મણિલાલ નભુભાઈને તેમની સાથે લાંબા વિવાદમાં ઊતરવાની ફરજ પાડી હતી. શ્રી બહેરામજી મલબારીએ 1866થી 1891 દરમ્યાન વિધવાવિવાહ માટે કાયદો કરાવવા તથા હિંદુ કાયદામાં લગ્નનું સંમતિવય વધારવા માટે આંદોલન ઊભું કર્યું હતું. 1891માં સરકારે મલબારીએ માગ્યા મુજબ સંમતિવયમાં સુધારો કરતો કાયદો પસાર કર્યો... ત્યાર બાદ દાદાજી રુકમાબાઈના 1887માં બનેલા બનાવે મણિલાલ અને સુધારકો વચ્ચે કાયમનું અંતર પાડી દીધું.

મણિલાલ અને રમણભાઈ વચ્ચે જિંદગીભરનો અંટસ પડી ગયો, જેના પરિણામે બધા

જ જાહેર પ્રશ્નોની ચર્ચામાં બંને વચ્ચે તીવ્ર મતભેદ ઊભો રહ્યો. મણિલાલે પિનલકોડના સુધારા અંગે કંઈક મતાગ્રહી ગણાય તેવું વલણ દાખવ્યું હતું અને હિંદુ સમાજની જૂની પ્રણાલિકાનો બચાવ કરવામાં થોડીક રૂઢિચુસ્તતા પણ બતાવી હતી, તેમ છતાં સમજાવેલું કે સુધારાનું તત્ત્વ એકંદરે મધ્યમ માર્ગનું જ દ્યોતક છે. 'સુધારો', 'સુધારાનો ક્રમ', 'નવીન અને પ્રાચીન', 'પ્રાચીન અને નવીન' ઇત્યાદિ લેખો વાંચનારને તરત સમજાય તેમ છે. રમણભાઈએ ચર્ચાલેખો દ્વારા મણિલાલની વિચારશ્રેણીનો ઉગ્ર વિરોધ કર્યો હતો. 'ભદ્રંભદ્ર' લખીને તેમની તેમ જ સનાતન હિંદુધર્મીઓની 'તત્ત્વરીતિ'નો ઉપહાસ કર્યો એની પાછળ આ જ મતભેદ નિમિત્ત બન્યો હતો. તો બીજી બાજુ મણિલાલ નભુભાઈએ 'સિદ્ધાંતસાર' ધર્મવિચારનો દીર્ઘ નિબંધ રચ્યો હતો. આ ગ્રંથમાં મણિલાલે આર્યધર્મની તાત્ત્વિક અને ઐતિહાસિક દૃષ્ટિએ વિશેષતા પ્રગટ કરી દુનિયાના બીજા ધર્મો કરતાં એની ઉત્કૃષ્ટતા સિદ્ધ કરવા પ્રયત્ન કર્યો.

(2) 'સિદ્ધાંતસાર'નું અવલોકન નિમિત્તે મણિલાલ અને 'કાન્ત' વચ્ચેનો ઉહાપોહ

ઉક્ત 'સિદ્ધાંતસાર'નું અવલોકન કાન્તે 'કાન્તા'ના છદ્મ નામે 'જ્ઞાનસુધા' માર્ચ 1894થી ઓગસ્ટ, સપ્ટેમ્બર 1896 દરમ્યાન પંદર પત્ર રૂપે કર્યું, જેમાંથી એક પત્રમાં 'કાન્ત'એ 'કાન્ત'ને ઉત્તર આપેલો છે. આખું અવલોકન પત્રરૂપે પ્રકાશિત થયું છે. મણિલાલ નભુભાઈના વિચારોનું 'કાન્ત' ખંડન-મંડન કરે છે. બંને વિદ્વાનો ભિન્ન ભિન્ન વિચારસરણીના આગ્રહી હોવાથી પોતાના પક્ષને સાચો સાબિત કરવા 'કાન્ત' શબ્દછળ કે તર્કછળની મદદથી પોતાના આગ્રહને આગળ કરીને આક્રમક રીતે વ્યક્ત થાય છે. સિદ્ધાંતસારના અવલોકન નિમિત્તે થયેલો આ વિવાદ-ધર્મ જેવા ગંભીર વિષયની ચર્ચા સામે રોમેન્ટિક રીતે પણ થાય, એ વડે જોઈ શકાય છે કે એમાં ખંડન વિશેષ છે કે, રૂઢિવાદીઓનો ઉપહાસ વધારે છે - એ પણ વેદાંતશાસ્ત્ર પૂરું સમજ્યા વિના. વેદાંતશાસ્ત્રના નિષ્ણાત તરીકે મણિલાલ નભુભાઈની છબી સમગ્ર ભારતમાં ખ્યાત હતી. 'જ્ઞાનસુધા'માં પ્રગટ થયેલા સાહિત્યવિષયક લેખો એ પછી સર્જનાત્મક હોય કે વિવેચનાત્મક, એક વસ્તુ ચોક્કસ જણાય છે કે એનો આશય 'શુદ્ધ સાહિત્યિક' ન હતો, પણ અનેક બીજા આશય એના સર્જન-વિવેચન પાછળ હતા. વળી ક્રિયા-પ્રતિક્રિયાના રૂપે આ સાહિત્ય-સર્જન-વિવેચન લખાયું એ સુધારાતરફી હોય કે સુધારાવિરોધી, એમ પણ કહી શકાય કે, એનો પક્ષ કે વિપક્ષ એ જ તત્કાલીન સર્જન અને વિવેચનનું મુખ્ય ચાલકબળ બની રહ્યું. એટલે 'ભદ્રંભદ્ર' જેવી નવલકથા હોય કે એનું આનંદશંકરે કરેલું અવલોકન હોય, 'સિદ્ધાંત-સાર' નિબંધ હોય અને એનું કાન્તે કરેલું

અવલોકન હોય - એક ક્રિયા તો બીજી પ્રતિક્રિયા! આજની પરિભાષામાં કહીએ તો - કૃતિકેન્દ્રી કે કૃતિલક્ષી નહીં પણ 'કૃતિ' માત્ર નિમિત્ત અને એનું કેન્દ્ર બહાર હતું. સુધારાતરફી કે સુધારાવિરોધી બંનેની સ્પર્ધા પરસ્પરને પરાસ્ત કરવાની રહેતી ને એના ભાગરૂપે જ જાણે સઘળી વ્યૂહરચના ગોઠવાતી એના આધારો પણ હવે તો પ્રાપ્ત છે.

જેમ કે, 'સિદ્ધાંતસાર' વિશે આકરી ટીકા કરવાનું 'કાન્ત' મન બનાવી બેઠા હતા અને આ અંગે તેમણે રમણભાઈ નીલકંઠને પત્ર લખેલો:

જુઓ: 14/9/1882ના રોજ કાન્તે રમણભાઈને લખેલા પત્રનો આ અંશ:

'For some month past I have been constantly thinking of writing a vigorious attack on વેદાંત... *I wish to write either in form of a review of* 'સિદ્ધાંતસાર' *or in the form of letter or in some other form where humour also can come in'* ('કાન્ત માળા', પૃ.332)

(છેલ્લા કેટલાક મહિનાથી હું વેદાંત ઉપર આક્રમણરૂપ લખાણ કરવાનું સતત વિચારી રહ્યો છું... 'સિદ્ધાંત-સારના અવલોકનરૂપે અથવા પત્રરૂપે અથવા જ્યાં વિનોદ પણ આવી શકે એવા બીજા કશાક સ્વરૂપમાં લખવાની મારી ઇચ્છા છે.)(કેટલાક સાહિત્યિક વિવાદો, ધીરુભાઈ ઠાકર, પૃ.45 પરથી, આ. રત્ના, વિશ્વકોશ ટ્રસ્ટ, અમદાવાદ)

એ પછી 'જ્ઞાનસુધા'માં સાહિત્ય પછી સૌથી વધારે સંખ્યામાં ધર્મના લેખો-192 પ્રસિદ્ધ થયા છે. રમણભાઈ પ્રાર્થનાસમાજ, સમાજસુધારક અને મૂર્તિપૂજાના વિરોધી એકેશ્વરવાદી હતા. ધર્મવિષયક તેમણે પુષ્કળ લખાણ કરેલું છે. આ લખાણમાંથી મોટા ભાગનું લખાણ 'જ્ઞાનસુધા'માં પ્રકાશિત થયું છે, જે પછી એના 'ધર્મ અને સમાજ'-1 (1932) અને 'ધર્મ અને સમાજ'-2 (1935) એમ બે ખંડોમાં ગ્રંથસ્થ થયું છે. તો ધર્મની સમાજલક્ષિતા અને સમાજ સંદર્ભે ધર્મની પ્રસ્તુતતા આ રીતે 'ધર્મ' અને 'સમાજ' એવા કેન્દ્રથી બંધાયેલાં ઘણાં લખાણો 'જ્ઞાનસુધા'માં સ્થાન પામે છે.

રમણભાઈ નીલકંઠે જ્ઞાનમીમાંસા, તત્ત્વમીમાંસા, નીતિમીમાંસા અને ધર્મમીમાંસા એમ ચાર શાખાઓની ગતિવિધિની ચર્ચા આ નિમિત્તે કરી છે.

- જ્ઞાનમીમાંસા અંતર્ગત તાર્કિકતાનો સ્વીકાર, કાલ્પનિકનો અસ્વીકાર, બુદ્ધિવાદનો સ્વીકાર - અહીંની ઊંડી ચર્ચાઓમાં છે.

- તત્ત્વમીમાંસા અંતર્ગત ઈશ્વરનું સ્વરૂપ, જગતનો કર્તા - ઈશ્વર, સૃષ્ટિ-સંસાર, જીવાત્માનું સ્વરૂપ, મોક્ષ, વિચાર વગેરેની ચર્ચા કરે છે.

- જાતિમીમાંસામાં જાતિ ઉત્પત્તિ, સદાચરણ, સદ્ગુણ, સત્ય, પરોપકાર, ન્યાય, પાપ આદિ મૂળભૂત બાબતે ચર્ચાઓ છે.
- ધર્મમીમાંસા અંતર્ગત કર્મ અને વિજ્ઞાન, ધર્મ અને તત્ત્વજ્ઞાન, ધાર્મિક જીવન, પ્રાર્થનાનું મહત્ત્વ વગેરે બાબતોની ચર્ચા છે.

'જ્ઞાનસુધા'નાં ધર્મવિષયક મોટા ભાગનાં લખાણો રમણભાઈ નીલકંઠનાં છે પણ આ ઉપરાંત નરસિંહરાવ ભોળાનાથ, રઘુનાથ મોરારજી, બાળાસાહેબ ભોળાનાથ, વિદ્યાગૌરી નીલકંઠ, મધુઘોષ (દિસાઈ ઠાકોરલાલ હ.), ન્યા.મુ. રાનડે, જગજીવન દયાળજી મોદી આદિનાં ઘણાં ધર્મવિષયક લખાણો અહીં મળે છે. તો ધર્મસંસ્થા અહેવાલો, પ્રાર્થનાસમાજના વાર્ષિકોત્સવની વિગતો દર વર્ષના ડિસેમ્બરમાં આપવામાં આવતી.

સમાજસુધારો-સંસારસુધારો એ આ યુગનો દેશમંત્ર હતો. 'જ્ઞાનસુધા'માં 'સમાજ'વિષયક ખાસ તો સમાજસુધારા વિષય અંતર્ગત મૂકી શકાય એવા ઘણા લેખો પ્રસિદ્ધ થયા છે.

'સંસારસુધારાની પદ્ધતિ' - રમણભાઈ નીલકંઠ, 'કૌટુંબિક જીવન', 'વહેમ', 'વહેમખંડન', 'વિધવાવિચાર', 'હિન્દુ અબળા', 'હુન્નર-કૌશલ્ય' વગેરે અનેકવિધ વિષયોની છણાવટ અહીં થઈ છે. તો સમાજસુધારાની સંસ્થાઓની પ્રવૃત્તિઓ-પરિષદના અહેવાલો - પ્રાર્થનાસમાજ, બ્રહ્મસમાજ, ઇન્ડિયન નેશનલ સોશિયલ કોન્ફરન્સ, પ્રાંતિક સંસારસુધારા-સમાજ વગેરેના અહેવાલો અહીં સ્થાન પામ્યા છે. 'સંસારસુધારો'ની દિશામાં આ પત્રનું મહત્ત્વનું યોગદાન છે.

તો માત્ર સાહિત્ય, ધર્મ કે સમાજ નહિ, વ્યક્તિવિશેષના મૃત્યુ નિમિત્તે લખાયેલી શ્રદ્ધાંજલિ-રૂપે આવેલા લેખો કે સમગ્ર સમાજના પ્રતિનિધિઓના અવસાન નિમિત્તે એમનાં કાર્યોની નોંધ લઈને અપાયેલી શ્રદ્ધાંજલિના લેખો - અહીં 36 જેટલા મળે છે તેમાંના મોટા ભાગના રમણભાઈ નીલકંઠ દ્વારા લખાયેલા છે. જ્યાં એક બાજુ મહારાણી વિક્ટોરિયાના પૌત્ર પ્રિન્સ આલ્બર્ટ રવિંક, જાપાનના રાજા મુટ્સુહિટ્રો, શાહ એડવર્ડ, પ્રિન્સ હેન્નરી ઓફ બટેનવર્ગ - એમ વિવિધ મહાનુભાવોને અંજલિ છે તો બીજી બાજુ ગોવિંદ રાનડે, ચિન્તામણિ નારાયણ ભટ્ટ, વામન અબ્બાજી મોડક, ગોપાલ કૃષ્ણ ગોખલે જેવા ભારતના ખ્યાત મહાનુભાવો અને ગુજરાતના મણિલાલ નભુભાઈ, રણછોડલાલ છોટાલાલ, નરસિંહરાવ દિવેટિયા, કેશવ હ. ધ્રુવ, લાલશંકર ઉમિયાશંકર, મનઃસુખરામ મૂ. ત્રિપાઠી, શેઠ વલ્લભલાલ પોપટ આદિ જે-તે ક્ષેત્રના મોભીઓને ઉચિત અંજલિ આપી છે જે આમ તો 'સમાજ'વિષયક લેખોનો જ એક વિભાગ ગણાય.

તો, રમણભાઈનું જાગતિક ઘટના અંગે કેવું તો ધ્યાન હતું એનો દાખલો 'ટાઈટેનિક' આગબોટનું ડૂબવું - એ વિશે નોંધ લઈ એને વિશે 'પ્રાર્થનાસમાજ'માં ભાષણ કરે છે એ ઘટનાથી આવે છે.

તો અહીં જાહેરખબર રસશાસ્ત્ર - [Esthetics of Advertisement] જેવા નવા વિષય પર પણ નોંધ જોવા મળે છે.

કુલ મળી - આ બધી વિગતોનો સરવાળો એટલે રમણભાઈનું સંપાદન કાર્ય: સમગ્ર જીવન પ્રાર્થનાસમાજના ધર્મસિદ્ધાંતનું સમર્થન કરી મૂર્તિપૂજા, વહેમ, અજ્ઞાનનો સતત વિરોધ કર્યો. આ નિમિત્તે 'વહેમખંડન', 'વ્રત' જેવી લેખમાળાઓ, 'ભદ્રંભદ્ર' જેવી હાસ્યનવલનું નિમિત્ત - આટલું જ હોત તો પણ એ કાંઈ ઓછું છે?

સંદર્ભ સૂચિ

1. આનંદશંકર ધ્રુવ, 'સાહિત્યવિચાર', પૃ. 315

    ('ભાઈ રમણભાઈનો દેહ પડ્યો! ગુજરાતને ગઈ સદીમાં અને આ સદીમાં કાલની અનેક કીમતી મ્હોરાં ખોયાં છે, પણ આવી ખોટ કદી અનુભવી નથી... ગુજરાતે એવો સકલપુરુષ, એની સ્મરણશક્તિ પહોંચે છે ત્યાં સુધી, કદી જોયો નથી')

2. 'એકલો જાને રે... ગુજરાતના નીલકંઠ પરિવારની કથા'

    - શૈલજા કાલેલકર-પરીખ, અક્ષરા પ્રકાશન, અમદાવાદ 2013

3. જુઓ - 'રમણભાઈ નીલકંઠ' - (પૃ. 28) ડૉ. બિપિન ઝવેરી

    ''12માં ગુજરાત કૉલેજનો વહીવટ સરકારને સોંપવામાં આવ્યો. સરકારી નોકર બનવાથી એ કૉલેજના પ્રોફેસર આનંદશંકર ધ્રુવને પોતાનું 'વસંત' માસિક બંધ કરવાનો પ્રસંગ આવ્યો તેમને આ વિપત્તિમાંથી છોડાવવા રમણભાઈએ 'વસંત'ના તંત્રી તરીકે પોતાનું નામ મૂકવાનું કબૂલ કર્યું અને 'વસંત'નો આષાઢ 1868નો અંક આ કાપલી સાથે બહાર પાડ્યો: 'આનંદશંકર બાપુભાઈ ધ્રુવ બંધ થયા છે, અને એ કામ રા. રમણભાઈ મહીપતરામ નીલકંઠ - એમણે સ્વીકાર્યું છે, માટે આ અંકના પૂંઠા ઉપર તંત્રી તરીકે પ્રો. આનંદશંકર ને બદલે રા.બ. રમણભાઈનું નામ વાંચવું. 'વસંત' નિયમિત રીતે પ્રસિદ્ધ થયા કરશે. - વ્યવસ્થાપક.' જો કે રમણભાઈએ તંત્રી તરીકે પોતાનું નામ મૂકવા સ્વીકાર્યું... (પણ) 'વસંત'ના સંપાદનમાં બહુ ભાગ નથી લીધો.

4. એજન, પૃ. 102

5. ઠાકર ધીરુભાઈ, 'જ્ઞાનસુધા' - સ્વાધ્યાય અને સૂચિ, આ. ડિસેમ્બર - 1987, પ્ર. ગુજરાત સાહિત્ય અકાદમી, ગાંધીનગર

6. ભગત નિરંજન, 'નરસિંહથી ન્હાનાલાલ'. પૃ. 152, આ. 2018, પ્ર. ગુર્જર ગ્રંથરત્ન કાર્યલય, અમદાવાદ

7. મહેતા હસિત, 'સાહિત્યિક સામયિકો', પૃ. 68, આ. મે, 2012, પ્ર. રન્નાદે પ્રકાશન, અમદાવાદ

8. ધ્રુવ આનંદશંકર, 'દિગ્દર્શન', પૃ. 254-65, જુઓઃ 'ભદ્રંભદ્ર'ના પાત્રમાં આરોપણ, ભાષણ, વ્યસન, દંભ આદિ દોષોનું સુધારકોમાં આરોપણ કર્યું છે તેમજ તે ગ્રંથને સુધારાને સબળ કરવાને બદલે એના માર્ગમાં એક વિક્ષેપ તરીકે દર્શાવે છે.

9. (વિવેચક - દ્વિવેદી મ.ના સમગ્ર શ્રેણી-3, પૃ. 480થી 85

* 1-2 સપ્ટેમ્બર, 2018, એચ.કે. કોલેજ, અમદાવાદ

નિર્મલા જોશી

વાર્તાકાર ચેખોવ

ટૂંકીવાર્તા અર્થાત્ નવલિકાની જન્મભૂમિ ઘણા વિવેચકોને મતે રશિયા જ ગણાય છે. અને ટૂંકી વાર્તાનો આદ્યજનક તે ગોગોલ. અલબત્ત, ગોગોલના સમવયસ્ક અમેરિકામાં જન્મેલા એડ્ગર એલન પોને પણ આદ્યવાર્તાકારનું સ્થાન આપી શકાય. ગોગોલની ટૂંકી વાર્તા 'ઓવરકોટ'ને વિશ્વની સર્વ પ્રથમ સમ્પૂર્ણ ટૂંકી વાર્તા લેખાવી શકાય. માટે જ કહું છે કે, બધા જ વાર્તાકારો ગોગોલના ઓવરકોટમાંથી નીકળ્યા છે. તે પછી તરત જ, અર્થાત્, ગઈ સદીના ઉત્તરાર્ધમાં, યુરોપના બે ભિન્ન-ભિન્ન દેશોમાંથી વાર્તાકલાના આ બે સમર્થ પ્રવર્તકો તે ફ્રેંચ વાર્તાકાર ગી દ મોપસાં અને રશિયન વાર્તાકાર એન્ટન ચેખોવ. આ બન્ને સમકાલીનોનાં અમર નામ વાર્તાસ્વરૂપના પ્રણેતાઓ તરીકે હંમેશાં સાથે જ બોલાય છે. ચેખોવ એ રશિયાનો ઉત્તમ વાર્તાકાર છે. તેમની વાર્તાઓમાં પ્રસંગ, પાત્ર, વાતાવરણ અને નિરૂપણરીતિનું વિલક્ષણ કહી શકાય તેવું રૂપ અવલોકી શકાય છે.

વાર્તાકાર તરીકે ચેખોવ

ચેખોવ એ રશિયાનો ઉત્તમ વાર્તાકાર છે. તેમની વાર્તાઓમાં પ્રસંગ, પાત્ર, વાતાવરણ અને નિરૂપણરીતિનું વિલક્ષણ કહેવાય તેવું રૂપ અવલોકી શકાય છે. તેમણે સહુ પ્રથમવાર પ્રસંગ-પાત્રોને નિરૂપવાની પરમ્પરા પદ્ધતિનો ત્યાગ કર્યો અને પ્રસંગ નિરૂપણરીતિની નવી પ્રથા દાખલ કરી. તેની વાર્તાઓમાં વેરણ-છેરણ રૂપમાં બહુ જ થોડા પ્રસંગો રજૂ થતા રહે છે.

ચેખોવ પોતાની કલા વિશે કહે છે કે, "મારા બધા વિચારો, લાગણીઓ ને મંતવ્યો એ સૌને એકતામાં બાંધનાર પેલાં સર્વસાધારણ તત્ત્વોનો અભાવ હોય છે. મારી કલ્પના જે શબ્દચિત્રો આલેખે છે તેમાંથી ઉચ્ચતમ બુદ્ધિમત્તા ધરાવતા પૃથક્કરણકારને પણ જે કેંદ્રભૂત વિચાર કે જીવતા માણસના ઈશ્વર તરીકે ઓળખાતું તત્ત્વ નહીં જડે." ચેખોવની વિલક્ષણ કે વિચિત્ર કહેવાય તે રીતની સયોજના થતી હોવાને કારણે ચેખોવ એક મોટો 'કલાકાર' બની રહે છે.

'કારકુનનું મૃત્યુ'

'કારકુનનું મૃત્યુ'માં એક મજાનો કારકુન ઈવાન દમિત્રિચ એક ખેલ જોવા બેઠો હતો ત્યાંથી વાર્તા શરૂ થાય છે. તેમાં લેખક તેનું વર્ણન કરતાં મજાનો શબ્દ પ્રયોજે છે. રંગભૂમિ

પર ભજવાતાં નાટકો જોવાનો શોખીન, રંગીન ને ગુલાબી સ્વભાવનો કારકુન વાર્તાના અંતે મરણ પામ્યો. ત્યાં આગળ વાર્તા આટોપાઈ જાય છે. તેના મરણનું કારણ જાણીને ભાવકના હૃદયમાં ઘેરો પ્રત્યાઘાત પડે છે.

તેના મરણ માટે કારણભૂત બને છે ખેલ દરમ્યાન તેને આવેલી છીંક. જગતનો પ્રત્યેક માનવી છીંક ખાય છે, છતાં મજાના કારકુનનું મૃત્યુનું નિમિત્ત એક ક્ષુલ્લક છીંક બને છે, તે જોઈને ભાવકો આઘાત અને વિસ્મયનો અનુભવ કરે છે. વાર્તામાં તે સિવાય કશા જ પ્રસંગો બનતા નથી, માત્ર એટલું જ બન્યું છે કે કારકુન ઇવાન ખેલ નિહાળતો હતો ત્યારે તેને એક છીંક આવી. તેની છીંકની અસર પહેલી હારમાં બેઠેલા સંદેશ-ખાતાના મુલ્કી જનરલ બ્રિજલોફને થઈ હતી. તે પોતાનાં હાથમોજાં વડે તેની ટાલિયા ખોપરી ને ગરદન સાફ કરતો હતો તે જોઈને કારકુનને મૂંઝવણ ઊભી થઈ. તેના મનમાં ડર બેસી ગયો કે પોતાના અસંસ્કારી વર્તનને કારણે કોઈ મોટો અમલદાર પોતાના પર ગુસ્સે થયો છે તેથી તેણે કેટલીક કાકલૂદીઓ, વિનંતી કરી છતાં તેને પૂરો સંતોષ ન થતાં તે અમલદારોને ઘેર જઈને પણ વિનવણીઓ કરી આવ્યો.

ખરી કરુણતા એ છે કે આપણે જાણીએ છીએ કે કારકુન જેવું ધારે છે તેવું નથી. પેલા અમલદારે તે બાબતે જરા પણ વિચાર કર્યો નથી છતાં કારકુન પોતે ધારી લીધેલા ભયને કારણે જ મરણ પામ્યો. અહીં લેખક કોઈ બીજી જ બાબત પર પ્રકાશ ફેંકવા માંગે છે. તે બાબત છે, ઝારશાહી યુગના ઊંચા આસને બેઠેલા અમલદારોના જુલ્મોને કારણે સામાન્ય નાગરિકમાં વ્યાપેલી ભયની લાગણી. તેવા અમલદારોનો રોષ સામાન્ય માનવીના મોતનું નિમિત્ત પણ બની શકતો હતો. અહીં લેખક વ્યંજિત રૂપમાં અમલદારોની વર્તણૂક ઉપર ઉપહાસ કરે છે. આમ, આ વાર્તા નાનકડા પ્રસંગાલેખન જેવી જ વિશેષ લાગે છે.

'છ નંબરનો વોર્ડ' (વોર્ડ નંબર 6)

સુપ્રસિદ્ધ વાર્તા 'છ નંબરનો વોર્ડ' એની શૈલી અને જીવનદૃષ્ટિના ઉત્તમ ઉદાહરણરૂપ છે. એ વાર્તા વાંચીને લેનિન જેવો ક્રાંતિકારી ખૂબ અસ્વસ્થ થઈ ગયો હતો. એ લખે છે, "ગઈ કાલે રાતે વાર્તા વાંચવાની પૂરી કરી, ત્યારે મને એટલો બધો ત્રાસ થયો કે હું મારા ઓરડામાં એકલો રહી શક્યો નહીં. હું ઊભો થઈને બહાર ચાલ્યો ગયો."

આ વાર્તામાં યુવાન પાગલ ઇવાન અને ડોક્ટર યેફિમિચ રાગીન એ બે મુખ્ય પાત્રો ઉચ્ચ કોટીની સંવેદનશીલતા ધરાવે છે અને બન્નેનો અંજામ કરુણ આવે છે. 'વોર્ડ નંબર ૬'નો નાયક રાગીન સંસ્કારી, સેવભાવી અને બુદ્ધિશાળી ડોક્ટર છે. જે હોસ્પિટલમાં એની

નિમણૂક કરવા આવી છે તે હોસ્પિટલને સુધારવાની એમની ઇચ્છા છે. એમાં ઠેર ઠેર ગંદકીના ગંજ ખડકાયા છે. સ્થૂલ અને સૂક્ષ્મ, શારીરિક અને માનસિક બન્ને પ્રકારની ગંદકીના. અરે, તેની પહેલાંનો ડોક્ટર તો પોતાને ત્યાં જનાનખાનું રાખતો અને એમાંની રખાતોની ભરતી નર્સોમાંથી અને સ્ત્રી દર્દીઓમાંથી કરતો. ગંદકીનો આવડો મોટો ઢગ આ ભલો ડોક્ટર પોતાની ઇચ્છા છતાં ખસેડી શકતો નથી અને આખરે એના પ્રત્યે ઉદાસીન બની જાય છે. એને જીવનનાં ઊંડાણોમાં જોવની ટેવ છે, વિચારવાની ટેવ છે, ક્ષુલ્લક અને ગહન વિષયોનાં પુસ્તકો વાંચી ચર્ચા કરવાની ટેવ છે પણ આ ગામની વસ્તીમાં એવી વાતો કરવા કોઈ નવરું નથી. આવા વિષયમાં રસ લઈ શકે એવો એક જ માણસ છે અને તે છે પાગલખાનામા પૂરવામાં આવેલો યુવાન પાગલ ઈવાન. એમની દોસ્તી જામે છે. ડોક્ટર અને દર્દીની આ દોસ્તી જડસુ માણસોના કુતૂહલ અને નિંદાનો વિષય બને છે ને આખરે ડોક્ટરનો મહત્ત્વાકાંક્ષી સહાયક જ એને પાગલ ઠરાવી પાગલખાનામાં પુરાવી દે છે, જ્યાં ચોકીદાર નિકિતાના પ્રહારથી એ મૃત્યુ પામે છે.

આપણે માનવીઓ તુચ્છ જંતુઓ છીએ, સંજોગોના શિકાર છીએ, જિંદગી એક સંકજો છે, આપણે એ સકંજામાં આવી જઈએ છીએ અને નાશ પામીએ છીએ. આપણા હાથમાં કશું નથી, ના કશું જ નથી. આમ, વસ્તુ, પાત્રચિત્રણ અને નિરૂપણશૈલીને લઈ આ વાર્તા ખરેખર શ્રેષ્ઠ છે.

સંદર્ભ-સૂચિ
- 'ચેખોવની શ્રેષ્ઠ વાર્તાઓ', સંપાદક અને અનુવાદક - રમણ પાઠક, જયંત પાઠક
- 'ટૂંકી વાર્તા', લે. વિજય શાસ્ત્રી

સોનલ દેસાઈ

'અમાસના તારા'

કિશનસિંહ ચાવડા નામ બોલાવાની સાથે 'જિપ્સી' શબ્દનો યોગ અનેકો ચિત્તમાં ઉદય પામે છે. લેખક શ્રી કિશનસિંહ ચાવડાનો જન્મ 17-11-1904 થયો હતો. મૃત્યુ 1-12-1979 થયું હતું કિશનસિંહ ચાવડાએ સાહિત્યિકક્ષેત્રે ટૂંકી વાર્તા અને નવલકથાલેખનથી પ્રવેશ કર્યો. તેઓ નિબંધકાર, નવલકથાકાર, વાર્તાકાર, ચરિત્રકાર, સંપાદક તેમજ અનુવાદક હતા. ઈ.સ.1942માં તેમનો વાર્તાસંગ્રહ 'કુમકુમ' અને 1956માં 'શવેરી' નામે બીજો વાર્તાસંગ્રહ પ્રગટ થયો હતો. તેમને નર્મદ સુવર્ણચંદ્રક પ્રાપ્ત થયો હતો. આમ, સાહિત્યનાં વિવિધ સ્વરૂપોમાં તેમના પ્રદાનથી ગુજરાતી સાહિત્ય સમૃદ્ધ બન્યું છે. જોકે કિશનસિંહ ગુજરાતી સાહિત્યરસિકો સમક્ષ તો 'અમાસના તારા'ના લેખક તરીકે અત્યંત જાણીતા છે.

'અમાસના તારા' ઈ.સ.1953માં પ્રગટ થયેલો સંગ્રહ છે. 'અમાસના તારા'માં લેખક પોતાના જીવનમાં નીવડેલા અનુભવો આલેખે છે. આ એક નિબંધ સંગ્રહ છે. આમાં જે પ્રસંગો છે તે તેમના જીવનમાં બનેલા પ્રસંગો છે. 'અમાસના તારા'માં લેખકે પોતાના હૃદયની વાત કરી છે.

'બા'

લેખકના પિતાજી ગોવિંદસિંહને સુરતથી ગુરુજીનો તાર આવ્યો હોય છે. લેખકના પિતાજી ગોવિંદસિંહને એકદમ સુરત આવવાની ગુરુમહારાજની આજ્ઞા આવી હતી. એ દિવસોમાં તાર આવવો મહત્ત્વનો પ્રસંગ મનાતો. પિતાના પ્રવાસની તૈયારી થઈ ગઈ. ફોઈ, મામા, મામી બધાં આવી ગયાં હતાં. પિતાશ્રીના સુરત પ્રસ્થાનની તૈયારી પૂર્ણ થતાં પિતાએ વિદાય લીધી. ગાડી નીકળી એટલે બા રડી પડ્યાં. પતિ-પિતાના વિયોગમાં મા-પુત્ર બંને રડે છે. બંને એકબીજાંને સાંત્વના આપે છે. ત્યારે લેખકની ઉંમર બાર વર્ષની હતી. ગુરુમહારાજની તારની ચિંતા લેખકની માતા નર્મદાને સતાવે છે. બાપુજી પાંચ વર્ષે ઘરે આવ્યા ત્યાં સુધી બા ઉદાસ રહી, પણ એમને જોતાંની સાથે જ આનંદના જુવાળ ફરી વળ્યા. પિતાના આગમન બાદ એમની સાથેના વાર્તાલાપમાંથી નર્મદા જાણે છે કે ગુરુમહારાજ

સુરતની ગાદીએ એમના પતિ અને લેખકના પિતાને બેસાડવા માંગે છે, દીક્ષા આપવા માંગે છે, પણ એમાં ગુરુમહારાજ ઉમેરે છે. "નર્મદાની સંમતિ મળે તો જ તમારું સંન્યસ્ત સાર્થક થાય." વાસ્તવમાં નર્મદાના પતિના પિતાએ પોતાની બધી મિલકત સુરતના ગુરુદ્વારને બક્ષિશ (દાન) આપી હતી. આમ, લેખકની માતા નર્મદા કહે છે કે, "તમારા આત્માના કલ્યાણની આડે આવું તો મારો ધર્મ લાજે. આમાં આપણને કલંક લાગશે." પતિ કહે છે "કલંક શાનું? હું તો સુખી જીવન જીવું છું. સંસારનો કાયર હોય તે સંન્યસ્ત સ્વીકારે તો કાયર કહેવાય. તમારી સંમતિથી ગાદી સ્વીકારું છું." પતિને પણ જે વિચાર નહોતો આવ્યો એવો નિર્મળ પણ મહત્ત્વનો વિચાર નર્મદા પતિને સૂચવે છે! "લોકો એમ માનશે કે બાપદાદાની મિલકતનો સીધી રીતે વારસો ન મળ્યો તે સાધુ થઈને લેશે. બાપે મિલકત મંદિરને સોંપી ને દીકરીએ સાધુ થઈને ભોગવી."

બુદ્ધિશાળી, સમજુ, સંવેદનશીલ પતિ અને લેખકના પિતાનું ઉપરના વાક્યથી તરત માનસ-હૃદય પરિવર્તન થાય છે અને નિર્ણય લે છે કે "આપણે કાલે જ તાર કરીને ગુરુમહારાજને ચરણે ના મોકલીશું." આ પ્રસંગથી લેખક પોતાની બાનું મંગલ-મધુર, વત્સલ, સમજુ, ઘરરખ્ખુ, આદર્શ આર્ય સન્નરીરૂપે શબ્દચિત્ર આપે છે. પતિ અને પુત્રને પ્રેમ, સ્નેહ, વત્સલ્ય, કરુણાથી લેખકની બા સન્માનનીય છે.

'અમૃતા'

પ્રસ્તુત કૃતિ, 'અમૃતા'માં લેખક પોતાની નાની બહેન પ્રત્યેના સ્નેહને પ્રગટ કરે છે. માતા-પિતા સાથે રમતિયાળ અમુનું ચિત્ર સુંદર રીતે આલેખ્યું છે. આરસના પાંચિકાઓ રમતી અમુ આરસની પૂતળી જેમ કોરાઈ છે. નાની અમુએ પોતાનો બધો વૈભવ લેખકના લગ્નપ્રસંગે ભેટ ધરી દીધો - પાંચિકાની મશરુની થેલી. એ જ પાંચિકા પચ્ચીસ રૂપિયા સાથે અમુના લગ્નપ્રસંગે ભેટ આપ્યા છે. પાંચિકાની કરુણમંગલ રમત ચાલુ રહી. અમુનાં લગ્ન થયાંને ચાર વર્ષમાં તો તંદુરસ્ત અને તેજસ્વી અમુ અવસાન પામી, પરંતુ અમુ હવે અમૃતા થઈ, "સોમનાથના ઓવારા ભણીથી વહી આવતી નર્મદાને કરનાળી અને માંડવાની વચ્ચે જ્યાં ઓર નદી મળે છે એ ઓરસંગમ તરફ હોડીમાં બેસીને લેખક જાય છે. પોતાની બહેન અસ્થિ લઈને જાય છે. હાથમાં અમુના અસ્થિની થેલી છે. મારા ગજવામાં પાંચિકાની મશરુની થેલી પડી છે, અને મારા અંતરમાં અમુની સ્થિતિ જીવતી પડી છે. ઓરસંગમના પાણીમાં અમુનાં અસ્થિ અને આરસના પાંચિકા માં મૂક્યા ત્યાં તો લાવણ્ય અને લજ્જાભર્યા એનાં લોચનો, ધનુષ્યાકૃતિ ભમરોથી છવાયેલાં મારી સામે હસી ઊઠ્યાં.

'પ્રભુ મોરે અવગુણ'

લેખકના પિતાજી ભક્ત હતા. નિરાંત સંપ્રદાયમાં એમની ગુરુપરંપરા હતી. તેમના પિતાજી ગોવિંદસિંહ નિરાંત સંપ્રદાયમાં નિષ્ઠાવાળા ભક્ત હતા. અસંખ્ય ભજનો એમને કંઠસ્થ હતા, એટલે રોજ સમી સાંજે તેમના ઘરે ભજનમંડળીમાં મોચી, કડિયો, ધોબી, જમાદાર, વાળંદ અને ધૂળાભાઈ ભંગી પણ સામેલ થતા. લઘુકાકા ધોબી દારૂ બહુ પીતા પણ ભજનમંડળીમાં આવવા માંડ્યું ત્યારથી એમણે દારૂ છોડ્યો હતો. એવી રીતે શામળકુઆએ ગાંજો અને ઠાકોરસિંહકાકાએ ભાંગ છોડી દીધાં હતાં. ધૂળાભાઈ ભંગી રોજ રાત્રે મેરો લેવા આવે પણ તે પછી ભજનમાં બેસી રહે છે. ઘરે છોકરાં-છૈયાં ભૂખ્યાં સૂઈ જાય છે આથી ધૂળાભાઈની પત્ની મહાકોર પણ જોડે આવતી. તે મહાકોર મેરો માંગવા જાય અને ધૂળાભાઈ ભજન સાંભળે અને ભજન પૂરા થાય એટલે ધૂળાભાઈને લઈને ચાલતી થાય. એક દિવસ પત્ની નર્મદાએ મહાકોરને બદલે એક પ્રસંગે તુચ્છકારનાં વેણ બોલ્યાં. તેમના આ શબ્દો લેખકના પિતાજી સાંભળી જાય છે. તે કહે છે કે, "તમે મહાકોરને કેવી રીતે બોલાવી! એની સાથે તોછડાઈભરી રીતે વર્તન કરી તેનું અપમાન કર્યું છે." તેના પ્રાયશ્ચિત્ત રૂપે લેખકના પિતાજી પાંચ દિવસના ઉપવાસ કરે છે, સાથે લેખકનાં માતાજી નર્મદા પણ ઉપવાસ કરે છે. આ પાંચ દિવસના ઉપવાસનાં પારણાં કરવાનાં હતાં ત્યારે છેલ્લું ભજન ગવાયું: "પ્રભુ મોરે અવગુણ ચિત્ત ન ધરો."

'પાણી મૂક!'

પ્લેગ રોગના દિવસો હતા. આ રોગથી આખા શહેરમાં ભય અને ત્રાસનો પાર નહોતો. જેમને બહારગામ જવાની સગવડ હતી તેઓ શહેર છોડી ચાલ્યા ગયા. અમારા ફળિયામાંથી બહારગામ જઈ શકે એવી કોઈની સ્થિતિ અને સગવડ ન હતી. આ રોગે અમારા ફળિયામાંથી કોઈનો ભોગ લીધો ન હતો. ઘણાં ઘરોમાં બિલાડાઓ પાળવામાં આવ્યાં હતાં. આ રોગ ઉંદરના લીધે ફેલાયો હોય છે. મૃત્યુની ભયંકરતા અને ભયથી સમગ્ર વાતાવરણ ધ્રૂજતું હતું. ત્યાં તો એક સવારે અમારા પાડોશી ફુલીકાકી જોરથી રડતાં-રડતાં બહાર દોડી આવ્યાં હતાં. બીમાર ફકીરકાકાને બગલમાં ગાંઠ નીકળી હતી અને વેદના વધતી જતી હતી. ફુલીકાકી અને ફળિયાના બીજ માણસો સારવારમાં મચી પડ્યા પણ પ્લેગના રોગની દવા નહોતી. આજથી ત્રીસ વર્ષ પહેલાંની આ વાત છે. અને સમી સાંજે ફકીરકાકાએ દેહ છોડ્યો. આ અમારા ફળિયામાં પહેલો શિકાર હતો. તેમના પછી એક પછી એક રોગના દર્દી વધી રહ્યા છે. પહેલાં ફકીરકાકા, શંકરભાઈ, મામી, ફુલીકાકી તથા

લેખકની મોટી બહેનને પણ બગલમાં બહુ પીડા થાય છે. બાને ફ્રાસ્કો પડ્યો. બાપુજી દોડી આવ્યા. જોયું તો બહેન પ્લેગના રોગમાં સપડાઈ ચૂકી હતી. આમ લેખકની મોટી બહેન મૃત્યુ પામી. ત્યાર બાદ લેખકના પિતાજીને પણ પ્લેગ રોગ થયો હતો. તેઓ પોતે પ્લેગમાં પટકાયા. મૃત્યુ પહેલાં સુરતના નિરાંત મંદિર સંપ્રદાયને બક્ષિસ કરેલી માલમિલકત પર કોઈ દાવો કરવો નહિ. પણ એનું વિલ કર્યું નથી. અને મારી પાસે એમને એવી પ્રતિજ્ઞા લેવડાવી અને પિતા ચિરશાંતિમાં પામ્યા. માતાએ પણ સુરતના નિરાંતની ગાદી ન સ્વીકારવા માટે કારણ આપ્યું - "લોકો કહેશે કે આપણે સાધુ થઈને પણ વડવાઓએ બક્ષિસ કરેલી મિલકત ભોગવી." આમ લેખકના પિતાજી પ્રતિજ્ઞા લેવડાવે છે તું આપણી મિલકત પાછી મેળવવાનો વિચાર સુધ્ધાં નહીં કરીએ. "બેટા, કોઈનું ભલું ના કરી શકો તો કંઈ નહીં, પણ કોઈનું બૂરું ના કરશો!!" અને બાપુજી ચાલ્યા ગયા.

આમ, કિશનસિંહ ચાવડાનો આ નિબંધસંગ્રહ અમાસના તારામાં લેખકે પોતાના જીવનમાં આવેલા લોકો વિશે વાત કરી છે. આ નિબંધસંગ્રહમાં લેખકે પોતાનાં બા, બહેન, પિતાજી, મિત્ર તથા પોતાના જીવનમાં જે પ્રસંગો બન્યા છે તેના વિશે લખ્યું છે.

બીપીન એમ. વાઘેલા
સમાજ અને સ્વૈચ્છિક સંસ્થાઓ

સ્વાતંત્ર્યતાના સમયકાળથી સ્વૈચ્છિક સંસ્થાઓની સંખ્યામાં સારો એવો વધારો થયો છે. ખાસ કરીને 1960થી તેઓએ 'વિકાસ'ના ક્ષેત્રમાં કાર્ય કરવાનું શરૂ કર્યું છે. શહેરી અને ગ્રામીણ ક્ષેત્રના જુદાજુદા વિભાગોમાં અને સમાજના ઘટકોમાં કેટલીક સંસ્થાઓ ખૂબ જ સક્રિય રીતે આદિવાસી ક્ષેત્રમાં કામ કરી રહી છે. બીજું આમાંની કેટલીક સંસ્થાઓ અગાઉની સંસ્થાઓ કરતાં નોંધપાત્ર રીતે અનોખી તરી આવે છે. અગાઉની સંસ્થાઓ દાનની વૃત્તિ અને પરોપકારી થ્યેયો અથવા મુખ્ય રાજકીય ચળવળ ખાસ કરીને ગાંધીજીએ શરૂ કરેલી સ્વાતંત્ર્ય ચળવળ પ્રેરિત હતી. ગાંધીજીના સિદ્ધાંતો જેમાં સ્વૈચ્છિક કાર્ય પર ભાર મૂકવામાં આવતો એમાં સ્વાતંત્ર્યોત્તર થોડો બદલાવ આવવા માંડ્યો અને આપણા દેશના મોટા ભાગમાં ગાંધીવાદી સંસ્થાઓનું અર્થીભવન થઈ ગયું.

વિવિધ ક્ષેત્રોમાં જેવા કે કૃષિ વિકાસ અથવા ગ્રામ્ય સફાઈ, પ્રૌઢ સાક્ષરતા અથવા ઝૂંપડપટ્ટી પુનઃ વિકાસ અભિયાન, સ્વરોજગાર કાર્યક્રમો અથવા બાળઆરોગ્ય અને પોષણ જેવી નીતિઓ અને કાર્યક્રમોની રૂપરેખા અને વિતરણ વ્યવસ્થામાં વ્યક્તિ અને જૂથોનો સહકાર પ્રાપ્ત કરવા માટે આ બધી યોજનાઓ બનાવવામાં આવી હતી. તે સમયે જે પરિસ્થિતિ પ્રવર્તતી હતી એ જોતાં આ વિકાસનું પાર્સલ લોકો સુધી પહોંચાડવું લગભગ અશક્ય હતું. એની સભાનતા વધતી જતી હતી. અમલદારશાહી લોકોથી દૂર રહેતા સ્થાનિક રાજકારણીઓ પોતાના જ કાર્યક્ષેત્રને સંવર્ધન કરવામાં મશગૂલ હતા અને વિદ્યાલય અને વિશ્વવિદ્યાલયમાં કાર્ય કરતો બુદ્ધિજીવી વર્ગ પણ સ્તરની સામાજિક સચ્ચાઈથી દૂર રહેતો, વેપાર-ધંધો અને ઉદ્યોગમાં કાર્ય કરતી વ્યક્તિઓ ગ્રામ્ય અથવા શહેરી સુધારણાઓ માટે તેઓને ટૂંકા સમયમાં કોઈક ફાયદો થતો હોય તો જ રસ લેતા.

જો કે આંતરરાષ્ટ્રીય સંસ્થા તરફથી વિકાસશીલ અને અલ્પવિકસિત દેશોમાં વિકાસના કાર્યક્રમોમાં સ્વૈચ્છિક સંસ્થાઓની ભાગીદારીને અનુકૂળ સંકેતો પ્રાપ્ત થયા છે. ત્રીજા વિશ્વમાં ચાલી રહેલા વિકાસનાં અભિયાનોમાં સ્વૈચ્છિક સંસ્થાઓની સમયસર અને રચનાત્મક દરમિયાનગીરીનો ગંભીરતાથી અભ્યાસ કરવામાં આવી રહ્યો છે અને બિરદાવવામાં આવી રહી છે. લોકોનાં વલણો અને દષ્ટિમાં પરિવર્તન લાવવા માટે

આધુનિકીકરણના પ્રવાહમાં લાવવા માટે પોતાની જીવનપદ્ધતિ અને આચારવિચાર, સામાજિક પછાતપણાની લડત માટે સ્વૈચ્છિક સંસ્થા અગત્યનું સામાજિક અને સાંસ્કૃતિક પરિબળ ગણાતું. સત્તા બક્ષવાના ખ્યાલો સાંસ્કૃતિક ભાગીદારી અને માનવીય નિયમોનું શાસન આવા ખ્યાલો વિદ્યાકીય અને અધિકારીઓના વર્તુળમાં માનથી જોવાવા લાગવાની શરૂઆત થઈ. કેટલાક માટે લોકોની રોજબરોજની સામાજિક અને આર્થિક યાતનાઓ કરતાં ધાર્મિક મૂલ્યો વધારે મહત્ત્વનાં હતાં. જે કંઈ હોય તે લોકોએ આ રાજકીય નેતાઓ કે જે પોતાના નીતિનિર્ણયો જાહેર કરવામાં મશગૂલ હતા એનાથી પોતાને અલગ રાખવા માંડ્યા હતા.

આદિવાસીઓમાં ખાસ કરીને જંગલવાસીઓ માટે પરિસ્થિતિ શાંત અને સુખદ ન હતી. તેઓ વધુ ભાગે નાના અને મોટા અભિયાન કે જેઓનાં આર્થિક અને સામાજિક હિતોને ધ્યાનમાં ન લેતાં એના ભોગ બનતા. તેઓની જમીન રાષ્ટ્રીય અભિયાનના નામ હેઠળ જનહિત માટે છે, એ બહાને લઈ લેવામાં આવતી. તેઓની મૂળ સંસ્કૃતિમાંથી તેઓ ફેંકાઈ જતાં, વિસ્થાપન થતું, તેઓ પાસે કોઈ કૌશલ્ય ન હોવાથી અને જીવવાનાં આધુનિક કૌશલ્યોથી અજાણ હોવાથી ગ્રામ્ય અને શહેરી અર્થવ્યવસ્થાની સીમાઓ સુધી જ પહોંચી શકતા. તેઓ મીઠાના આગરોમાં કામ કરતા, ઈંટના ભઠ્ઠામાં કામ કરતા સ્થલાંતર શેરી મજૂરો ભટકતું જીવન ગુજરતા અથવા તો ચકલા બજાર અને પશ્ચિમ બંગાળ, મહારાષ્ટ્ર તેમજ ગુજરાતનાં અડ્ડાઓમાં રોજેરોજ કામ કરતાં વ્યાપારી હિતો કે જેને જિલ્લા મુખ્ય મથક અથવા રાજ્યના પાટનગર સાથે સંબંધો હતા તેઓ દ્વારા તેઓનાં જંગલો અને નદીઓનો દુરુપયોગ થવા લાગ્યો. તેઓનાં દુઃખો અને આશામાં વધારો થતો જતો હતો, આથી ત્યાં તાત્કાલિક જગ્યા અને દરમ્યાનગીરીને અવકાશ હતો.

આ બધા વિવિધ પરિબળોની અસર હેઠળ લોકોને તાત્કાલિક મદદની જરૂર હતી. કોઈ તેઓને સહાય કરે એની રાહ જોતાં અને આ જ બાબતે આપણા દેશમાં સ્વૈચ્છિક સંસ્થાઓની જરૂરિયાતની હાજરીને અને ભાગીદારીને આમંત્રણ આપ્યું. ત્રીજા વિશ્વના દેશોમાં ગુણાત્મક રીતે પરિસ્થિતિ જુદી નથી. જો કે વિગતે એઓ પોતાના વાતાવરણને અનુકૂળ ખાસ લક્ષણો પ્રદર્શિત કરી શકે એવું બને. જ્યાં ગરીબો અને શ્રીમંતો પ્રત્યે ખૂબ જ ઓછું ધ્યાન આપવામાં આવે છે. તેઓ સામાજિક, આર્થિક અને રાજકીય સત્તાની મુખ્ય કમાનમાંથી જ જુદા પડી ગયા હતા. સાચા અર્થમાં રાજકીય, સામાજિક અને સાંસ્કૃતિક સંદર્ભમાં તેઓ સત્તા વિહોણા અને વિશેષાધિકાર વિનાના હતા.

સ્વૈચ્છિક સંસ્થાઓ સિવાય આપણી વચ્ચે બીજી કેટલીક સ્વૈચ્છિક સંસ્થાઓ છે જે સામાજિક ગુલામીમાંથી મુક્તિ અને પરિવર્તનના વિચારોમાં ગંભીરપણે માને છે. આ સ્વૈચ્છિક સંસ્થાઓ કે જેની સાથે સામાજિક ફેરફાર અને પરિવર્તન અંગેના સંવાદની અગત્ય રહે છે.

સ્વૈચ્છિક સંસ્થાઓ લોકોની અથવા તો તેઓનાં ખાસ જૂથો પછી તેઓ સ્ત્રીઓ, બાળકો, ખેતમજૂર, બાંધકામ મજૂર કે સામાજિક બહિષ્કૃત વ્યક્તિઓ જેવી કે વિધવાઓ, દેવદાસી અથવા પ્રક્રિયાધીન કેદીઓની સજ્જતા અને જાગૃતિના કાર્યમાં માને છે. તેઓ લોકોને સરળતાથી શિક્ષણ આપવામાં અને ચાલી રહેલા સંઘર્ષો માટે તૈયાર કરવામાં માને છે. તેઓ સાક્ષરતા અને વિશ્વાસ કેળવવામાં માને છે. તેઓ આર્થિક કાર્યક્રમોને ઓછા આંકતા નથી પરંતુ આર્થિક બાબતોમાં સંકુચિત અને અરાજકીય અભિપ્રાય પણ રાખતા નથી.

સ્વૈચ્છિક સંસ્થાઓ લોકોને સત્તા આપવા માટે સામાજિક સંસ્થા વિષે તેઓ સાથે જ્ઞાન અને વિચારોમાં ભાગીદારી હોવી જોઈએ અને જિજ્ઞાસા સંતોષવી જોઈએ એવું માને છે અને તેઓ માટે કાર્ય કરે છે. તેઓ રાજકીય સમર્થકો તરીકે કામ કરે છે. લોકોના અનુભવોને મહત્ત્વ આપે છે અને સત્તાકીય માળખાઓને સામસામે લાવે છે. સ્વૈચ્છિક સંસ્થાઓએ લોકોની પોતાની કલ્પનાઓને તેઓની સત્તાની ગરીબાઈ અને ગરીબાઈની સત્તા મિત્રો અને દુશ્મનોના વર્ગીકરણને જોવાની શરૂઆત અને પ્રયત્ન કરવો જોઈએ. બીજાને સાંભળવાની તૈયારી સમજણની શરૂઆત છે. જે સામાજિક જ્ઞાનનો પાયો છે. અને જેનો અનુભવ આધારિત સિદ્ધાંતો અને સામાજિક સમજથી ઉપયોગ કરવામાં આવે તો ઇચ્છનીય ચર્ચાવિચારણા તરફ લઈ જઈ શકે છે. ભારતીય સંદર્ભમાં આ મુશ્કેલ મંજિલ માટે બીજો કોઈ સરળ વિકલ્પ દેખાતો નથી. સ્વૈચ્છિક સંસ્થાઓને પણ પોતાના પ્રશ્નો અને અવરોધો હોય છે. તેઓને પણ નાણાં, તાલીમ પામેલી માનવશક્તિ, વાહન અને સંચાર સુવિધાઓની અચોક્કસતાનો સારા એવા અંશે સામનો કરવો પડે છે. જેઓ શહેરી કેન્દ્રોથી દૂર હોય છે એઓને સામાજિક કાર્યની છેલ્લામાં છેલ્લી માહિતી પણ પ્રાપ્ત હોતી નથી તેઓને દૃષ્ટિબિંદુ કેળવવામાં કે જે રોજબરોજના સંઘર્ષ માટે જરૂરી છે. એમાં પણ સામનો કરવો પડે છે. આવું એટલા માટે બને છે કે તેઓ સ્થાનિક મુદ્દાઓ અને પ્રશ્નોમાં મહદ્ અંશે રોકાયેલા હોય છે. આ કાર્ય તેઓ બીજાઓને સોંપી ન શકે અને મુલતવી પણ ન રાખી શકે.

પૂજાબેન ગઢવી

ગુજરાતના ઈતિહાસમાં ગુજરાતી સ્ત્રીસામયિકનું આગવું પ્રદાન

ઈતિહાસ વિષયને જાણવો હોય કે સમજવો હોય તો તેની સત્યતા કેટલે અંશે રહેલી છે તેની જાણકારી તેના સ્ત્રોતમાં જોવા મળે છે. મોટા ભાગે ઈતિહાસ આપણને બે સ્ત્રોત દ્વારા વધારે પ્રાપ્ત થાય છે : (1) પુરાતત્ત્વ અને (2) સાહિત્યિક સ્ત્રોતોની મદદથી ઈતિહાસ લખી, જાણી અને સમજી શકાય છે. જ્યારે ગુજરાતના ઈતિહાસની વાત કરીએ ત્યારે સમાજનું મહત્ત્વનું અંગ ગણાતી સ્ત્રીઓને કેવી રીતે અવગણી શકાય? એટલે જ સ્ત્રીઓ માટે અને સ્ત્રીઓ દ્વારા લખવામાં આવેલાં ગુજરાતી સ્ત્રી સામયિકોનું ગુજરાતનાં ઈતિહાસમાં એક આગવું પ્રદાન રહ્યું છે. એટલા માટે નારી ઈતિહાસ લેખનની શરૂઆત ક્યારથી થઈ તે જાણવું જરૂરી છે.

આપણા ભારતમાં નારી ઈતિહાસ લેખનની શરૂઆત ૨૦મી સદીમાં થઈ હતી. અર્વાચીન ઈતિહાસનમાં નારી માટેના લખાણમાં એ.આર. દેસાઈએ પહેલ કરી છે. એમનું પુસ્તક 'ધ સોશિયલ બેક ગ્રાઉન્ડ ઓફ ઈન્ડિયન નેશનાલિઝમ' ૪૬માં છપાઈ ગયું હતું. આ લખાણમાં સ્ત્રીઓનું સમાજમાં સ્થાનની વાત છે. આમ ૫૦ અને ૬૦ના દાયકામાં સામાજિક સમજ વિકસતી ગઈ. નારી ઈતિહાસ લેખનની શરૂઆત હિન્દુસ્તાનમાં ૮૦ના દાયકમાં થવા લાગી. પ્રાચીન સમયના ઈતિહાસમાં કુમકુમ રોયનું લખાણ મોખરે છે. મધ્યકાલીન ઈતિહાસમાં ગુલબદનબાનુ બેગમનો હુમાયુનો ઈતિહાસ મળે છે. આધુનિક સમયના ઈતિહાસલેખનમાં નારી ઈતિહાસનો એક મોટો સંગ્રહ થવા માંડ્યો છે. ગુજરાતમાં ઐતિહાસિક નારી વ્યક્તિચિત્રો આપવામાં મકરંદભાઈ મહેતાએ સંશોધન કર્યું છે. આમ નારી ઈતિહાસનું મહત્ત્વનું કાર્ય રહ્યું છે કે નારી-લેખનને એકત્ર કરવાનું અને સંગૃહીત તરીકે પ્રકાશિત કરવાનું.

ગુજરાતી સ્ત્રી સામયિક પણ નારી ઈતિહાસનો એક ભાગ છે. જે નારી માટે અને નારી દ્વારા લખવામાં આવતા હતા અને એના દ્વારા નારીની સામાજિક સ્થિતિ અને નારી વિશેના વિચારોની અભિવ્યક્તિ થાય છે. સ્ત્રી સામયિક દ્વારા સ્ત્રીના પ્રશ્નોની અને સ્ત્રી

વિષેની વિચારધારા જાણવા મળે છે. ગુજરાતી પત્રકારત્વ લગભગ પોણા બે સદી જેટલું જૂનું થવા આવ્યું છે. સ્ત્રીઓ માટેના પત્રકારત્વને વહેંચીને અને તેના ઊંડાણમાં તપાસ કરીએ તો ભાવના અનુસાર પત્રકારત્વના ભાગ પડી શકે. જેમ કે, સ્ત્રીઓના ઉદ્ધાર માટે એક દયાભાવે થયેલું પત્રકારત્વ, પુરુષો દ્વારા એક ગુરુતાભાવથી થયેલું પત્રકારત્વ, સ્ત્રીઓને સમકક્ષ બનાવના હેતુથી સમાજસુધારકભાવે થયેલું પત્રકારત્વ, તો સામે છેડે સ્ત્રીઓએ પણ સ્ત્રીઓ માટે લખ્યું અને પત્રકારત્વનું ક્ષેત્ર ખેડ્યું. પરંતુ અહીં ગુરુતાભાવ, દયાભાવ કે સમાજસુધારકભાવને બદલે સ્ત્રીઓનાં સ્ત્રીઓ માટે લખાણોમાં આક્રોશભાવ, કરુણાભાવ કેન્દ્રસ્થાને રહ્યા છે.

આથી છેલ્લી દોઢ સદીમાં શિક્ષણની અસર તળે સ્ત્રીઓએ જમાનામાં સાહિત્યનું સર્જન કર્યું અને મહિલાઓ માટે પત્રકારત્વના ક્ષેત્રમાં ખેડાણ કર્યું.

સ્ત્રીઓ માટેનું સૌ પ્રથમ સામાયિક 'સ્ત્રીબોધ' હતું જે ૧૮૫૭થી સ્ત્રીઓની જાગૃતિ માટે કામ કામ કરતું હતું. ગુજરાતના સ્ત્રી પત્રકારત્વનો પ્રારંભ પારસી સદ્ગૃહસ્થ કેખુશરો કાબરાજીએ કર્યો. સૌ પ્રથમ નામ પૂતળીબાઈ જહાંગીર કાબરાજીનું મૂકવું પડે. તેમના સસરા કેખુશરો કાબરાજી 'રાસ્ત ગોફ્તાર' અને 'સ્ત્રીબોધ'ના માલિક હતા. આથી ૧૮૮૧થી ૧૯૪૧ સુધી પૂતળીબાઈ 'સ્ત્રીબોધ' સાથે સંકળાયેલા રહ્યાં. તેમણે બહેનોની શારીરિક અને માનસિક કેળવણી માટે ખૂબ ધ્યાન રાખી વાર્તાઓ, નાટકો અને લેખો લખ્યા. 'સ્ત્રીબોધ'માં તેઓ 'શહેરનવાજ' તખલ્લુસથી પત્રો લખતાં. સ્ત્રીકેળવણી અંગે આપણે આજે ૨૧મી સદીમાં જે વાતો કરીએ છીએ એ વાતો સો વર્ષ પહેલાં પૂતળીબાઈએ કરી છે. પૂતળીબાઈ ગુજરાતી પત્રકારત્વને ડગલું આગળ લઈ ગયાં છે.

'સ્ત્રીબોધ' વિષે ઇતિહાસકાર મકરંદ મહેતા-શિરીન મહેતાના અવલોકન મુજબ 'જે વર્ષે બ્રિટિશ હકૂમત સામે હિંદમાં મોટો વિપ્લવ થયો, તે જ વર્ષે આ સ્ત્રી-સામાયિક શરૂ થયું. 'સ્ત્રીબોધ' નવા પ્રગતિશીલ પ્રવાહનું પ્રતીક બન્યું હતું. 'સ્ત્રીબોધ'ના તંત્રીમંડળમાં બહેરામજી ગાંધી, સોરાબજી શાપુરજી, કરશનદાસજી, મંગળદાસ નથુભાઈ અને નાનાભાઈ હરિદાસ હતા. આ તંત્રીમંડળે ૧૮૫૭થી ૧૮૬૩ એમ સાત વર્ષ તંત્રીકાર્ય સંભાળ્યું. ૧૮૬૩થી ૧૯૦૪ સતત ૪૧ વર્ષ સુધી જાણીતા સમાજસુધારક, ચિંતક અને નવલકથાકાર કેખુશરો કાબરાજીએ 'સ્ત્રીબોધ' સંભાળ્યું. તેમણે 'સ્ત્રીબોધ'ની નીતિ ઘડવામાં બહુ મહત્ત્વનો ભાગ ભજવ્યો. તેના મુખપૃષ્ઠ પર છપાતો મુદ્રાલેખ સ્ત્રીઓ પ્રત્યેની તેમની સમ્માનની ભાવનાને પ્રગટ કરતો.

ગુજરાતમાં કન્યાશાળાઓ અને 'સ્ત્રીબોધ'નો વિકાસ સમાંતર થયો. તેની શૈલી હતી. બાળાઓથી માંડીને વૃદ્ધજનો સુધીનો તેનો વાચકવર્ગ હોવાને લીધે તેમાં સુધારાનો અતિરેક ન હતો. વિષયની વિવિધતા ઘણી હતી. વાર્તા, કિસ્સા, જીવનચરિત્રો, તાજા સમાચારો, ઉખાણાં અને કહેવતો તથા સ્ત્રીશિક્ષણ, નીતિ અને ફિલસૂફી, કાવ્યો અને નવલકથાઓનો સમાવેશ તેમાં થતો. મુંબઈમાં તે જમાનામાં ફોટોગ્રાફીની શરૂઆત થઈ ચૂકી હતી તેથી તેમાં વિષયને કે ઘટનાને અનુરૂપ ચિત્રો ને સ્થાન મળતું જે તેની લોકપ્રિયતાનું એક કારણ છે. બાળલગ્ન, કન્યાવિક્રય અને દહેજપ્રથા જેવાં દૂષણો સામે વિરોધ કરતા લેખો તેમાં પ્રગટ થતા. 'સ્ત્રીબોધ'માં કરશનદાસ મૂળજી સ્ત્રીશિક્ષણના વિષયોને કેન્દ્રમાં રાખીને જ લેખો લખતા હતા.

'સ્ત્રીબોધ'નાં સૌ પ્રથમ લેખિકા જરબાઈ વાડિયા ગણાય છે. ત્યાર પછી તેમનાં દીકરી પૂતળીબાઈ કાબરાજી, શિરીન રુસ્તમજી કોન્ટ્રાક્ટર અને મહેરબાઈ જેવી પારસી સ્ત્રીઓ લેખો પ્રસિદ્ધ કરતી. મહેરબાઈના 'સ્ત્રીઓએ જોબન કેમ જાળવવું' વિશેના લેખો લોકપ્રિય થયા હતા. 'સ્ત્રીબોધ'ના તંત્રી કેખુશરો કાબરાજીનું અવસાન ૧૯૦૪માં થયું. ત્યાર બાદ દસ વર્ષ સુધી તેનું તંત્રીપદ તેમનાં પુત્રી શિરીન કાબરાજીએ સંભાળ્યું. પોતે કુંવારાં હતાં. માતપિતાએ આપેલી તાલીમ તેમણે ઉજાળી. ૧૮૮૮થી તેઓ વાર્તાઓ લખતાં. ૧૯૦૪થી ૧૯૧૪ સુધીના ગાળા દરમિયાન તેમણે સંગીત, પાકશાસ્ત્ર, સ્ત્રીઓની તંદુરસ્તી અને સુવાવડ તેમ જ બાળઉછેર જેવા લેખો પર ભાર મૂકીને 'સ્ત્રીબોધ'ને નવો આકાર આપ્યો હતો. ૧૯૦૭માં 'સ્ત્રીબોધ'નું પચાસમું વર્ષ ઊજવાયું ત્યારે લંડનની શેક્સપિયર રીડિંગ અને ડ્રૉમેટિક સોસાયટીએ તેને ખાસ માનપત્ર આપ્યું હતું. વિદ્યાબહેન નીલકંઠના મતાનુસાર ગુજરાતમાં સ્ત્રીકેળવણી આપવાનું પ્રથમ પગથિયું 'સ્ત્રીબોધ' હતું. જરબાઈ વાડિયાના મત મુજબ "આજથી (૧૯૦૭થી) પચાસ વર્ષ પહેલાં સંસાર માં જોયો છે. ને આજે પણ જાઉં છું તે પરથી કહી શકું છું કે આપણો સુધારો આગળ વધ્યો તે સ્ત્રીઓને જ્ઞાન આપવાથી વધ્યો. 'સ્ત્રીબોધ'નાં અને બીજાં લખાણો વાંચતી થયા પછી પોતાની દીકરીઓને કેળવણી આપવાની મતાઓની હોશ વધી. નાની દીકરીઓ પરણાવી આખો જન્મ અભણ રાખવાનાં પરિણામ તેઓ સમજવા લાગી અને મોટી ઉંમરે પરણેલી અથવા જન્મભર કુંવારી રહેતી બીજા દેશોની સદગુણી સ્ત્રીઓના જીવનવૃત્તાંત વાંચી આપણી સ્ત્રીઓ પણ હિંમતવાળી થઈ ગઈ."

આમ ગુજરાતના પત્રકારત્વમાં મહિલાઓનો ફાળો નાનો-સૂનો નથી. દોઢ સદીના પત્રકારત્વના આ વિહંગાવલોકનમાં ગુજરાતના કોઈક ખૂણેથી પણ સ્ત્રીશિક્ષણની અને

પત્રકારત્વની મહત્તા સંતાયેલી ઊભરી આવી છે. એ વખતના બુદ્ધિશાળી બહેનોના વિચારો આજે પણ એટલા જ જરૂરી જણાય છે.

'સ્ત્રીબોધ' એ ગુજરાતનો ઇતિહાસ જાણવામાં મહત્ત્વનું સ્ત્રી સામયિક છે. જે સ્ત્રીઓની સામાજિક સ્થિતિની ઝાંખી કરવામાં મહત્ત્વનો ભાગ ભજવે છે. આમ ગુજરાતના ઇતિહાસમાં ગુજરાતી સ્ત્રી સામયિકની આગવી ભૂમિકા રહેલી છે.

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रमेश बहादुर सिंह

डॉ. रामदरश मिश्र की कविता में आधुनिक बोध

हरेक कवि अपने युग की सामाजिक, सांस्कृतिक, राजनीतिक और बौद्धिक चिंताओं और प्रवृत्तियों से प्रभावित होता है। वह अपनी रचनाओं से युग की चेतना और प्रवृत्तियों को प्रभावित भी करता है। एक प्रकार से अपने युग के साथ कवि का रिश्ता द्वन्द्वात्मक होता है। वह अपने युग से कुछ प्राप्त भी करता है और कुछ उसे प्रदान भी करता है। प्रश्न यह है कि कवि के रूप में डॉ. रामदरश मिश्र ने अपने युग से क्या प्राप्त किया और उसे समृद्ध करने के उनका कितना योगदान रहा।

सबसे पहले हम उस युग की सामान्य प्रवृत्तियों पर दृष्टिपात करेंगे, जिनसे युग का सामान्य भाव-बोध निर्मित हुआ था। साहित्यिक धरातल पर इसे प्रयोगवाद और बाद में नई कविता का युग कहा गया है। सामाजिक और राजनीतिक धरातल पर इसे युद्धोत्तर काल की संज्ञा दे सकते हैं। युद्धोत्तर काल अर्थात् द्वितीय विश्वयुद्ध के बाद की कविता। हम सब जानते हैं कि द्वितीय विश्वयुद्ध में भरत की सीधी-सीधी हिस्सेदारी नहीं थी। भारत भूमि पर युद्ध नहीं लड़ा गया। इस युद्ध में भीषण विनाश हुआ। लेकिन यह सब कुछ भारत के बाहर हुआ और मुख्यतः युरोप में हुआ। युद्ध को तो समाप्त होना ही था और वह समाप्त भी हो गया। लेकिन समाप्त होते-होते वह मनुष्य के अस्तित्व के सामने अनेक प्रश्न छोड़ता गया। इन प्रश्नों को यूरोप के देशों ने बड़ी तीव्रता से अनुभव किया। प्रयोगवाद या नई कविता विश्वयुद्ध के इस भयानक अनुभव से जुड़ी हुई कविता है। डॉ. रामदरश मिश्र की रचनाशीलता इस अनुभव के बीच से ही जन्म लेती है। यूँ हम जानते हैं कि डॉ. रामदरश मिश्र नई कविता के ऐसे हस्ताक्षर नहीं हैं जिन्हें युग प्रवर्तक माना जाय किन्तु वह एक महत्त्वपूर्ण और बड़े कवि है, इसे नकारा नहीं जा सकता। हिन्दी साहित्य की नई कविता ने अज्ञेय द्वारा संपादित तार-सप्तक को एक विशेष अहमियत दी है। उसने कविता के क्षेत्र में एक नये ढंग का प्रतिमानीकरण किया है। वह कवि रातो-रात महत्त्वपूर्ण वन गया जिसे तार-सप्तक में जगह मिली। दूसरे सप्तक और तीसरे सप्तक में जगह पाने वालों की ओर भी लोगों का ध्यान तुरंत गया। यह प्रतिमानीकरण सही था या गलत इस बात की हम यहाँ चर्चा भी करेंगे। यह प्रतिमानीकरण गलत था क्योंकि सप्तकों के बाहर भी बहुत सारे कवि सक्रिय थें। उनकी कविताएं अपेक्षाकृत

अधिक महत्वपूर्ण थी। उन्होंने युग काव्य की धारा का प्रवाह निर्धारित करने में महत्वपूर्ण भूमिका निभायी है। डॉ. रामदरश मिश्र ऐसे ही कवियों में हैं। जो ससकों के बाहर हैं। उनकी विशिष्टता इस बात में भी है कि नई कविता के तमाम कवियों के बीच उनकी एक अलग आवाज है। एक अलग पहचान है। एक ऐसी आवाज जिसमें हम अपनी आवाज की प्रतिध्वनि सुनते हैं। एक ऐसी पहचान जिसमें एक सामान्य आदमी की पहचान समायी हुई है। वह आदमी है जो मेहनत-मजदूरी करता है, जिन्दा रहने के लिए रात-दिन मेहनत करता है। कई बार तकलीफों में उसके कदम लड़खड़ाते हैं, कई बार वह अपने-आप को खड़े रखने की कोशिश में तमाम प्रकार की युक्तियों-प्रयुक्तियों का सहारा लेता है पर संघर्षों में हार कर भी हारता नहीं, पराजित होकर भी पराजय करता है, नये ढंग से जिन्दगी शुरु करता है। नई चुनोतियों का सामना करता है। नये आत्मविश्वास के साथ आगे बढ़ता है। लेकिन डॉ. रामदरश मिश्र की इन कविताओं की महत्ता युग सन्दर्भ में ही समझी जा सकती है। इसलिए मिश्र जी की कविता पर विस्तार से बात करने से पहले हमें उस युग के बारे में भी जान लेना जरूरी है। जिसके साथ जुड़कर, जिसके विरुद्ध संघर्ष और सामंजस्य की खोज करते हुए वे अपनी सृजन यात्रा आगे बढ़ाते हैं।

यानी सबसे पहले हम थोड़ी चर्चा आधुनिक और आधुनिकता को लेकर करना चाहेंगे। जैसा कि हिन्दी साहित्य का हर सामान्य विद्यार्थी जानता है कि हिन्दी के आधुनिककाल की शुरूआत भारतेन्दु के साथ हुई। सन 1857 इतिहास की दो युगान्तर घटनाओं का साक्षी है। इस तरह यह वर्ष देश के प्रथम स्वतंत्रता संग्राम का वर्ष है तो दूसरी ओर इसी वर्ष भारतेन्दु बाबू का जन्म हुआ। भारतेन्दु बाबू के जन्म के साथ राजनीतिक हलचल शुरु हुई और उनके सृजन के साथ हिन्दी के क्षेत्र में एक नई सांस्कृतिक चेतना ने आकार ग्रहण किया। यह नई जीवन चेतना युग की परिवर्तनकारी चेतना थी। इसने देश और समाज को नये युग की दहलीज पर लाकर खड़ा कर दिया। नये युग की सबसे बड़ी विशेषता यह थी कि इसमें इश्वर की या अदृश्य की महत्ता कम हुई। माना गया कि मनुष्य स्वयं अपनी नियति का निर्माता है, उसके पास अपार शक्तियाँ हैं, वह समाज को बदल सकता है, अपने युग को बदल सकता है। वह जिस वातावरण में जीता है उस वातावरण को बदल सकता है। विपरीतताओं को अनुकूल बना सकता है। इन विचारों की अनुगूंज भारतेन्दु युग से लेकर द्विवेदी युग तक सुनाई देती है। यानी आधुनिक काल मनुष्य के सामर्थ्य की स्वीकृति का काल है। नये स्वप्नों का काल है। नई संभावनाओं का काल है। लेकिन जिसे आधुनिकता कहा गया है उसमें अर्थछवियां भिन्न

हो जाती है। उसमें निराशा का भाव नियामक बन जाता है। हिन्दी की नई कविता को जब आधुनिकता बोध की कविता कहा जाता है तो प्रकारान्तर से हम यह कह सकते हैं कि इस कविता क मूल स्वर निराशावादी था। यह निराशा द्वितीय विश्वयुद्ध की देन मानी गई है। लगा जैसे मनुष्य स कुछ हार चुका। उसकी नियति की डोर उसके हाथ में नहीं है, उसने आकाश को छूने का सपना देखा था। लेकिन उसके पंख मोम के थे और सूरज की तेज पूंज तक पहुँचने तक उसके पंख पिघल गए। और वह औधे मुँह जमीन पर गिरा।

उन दिनों हिन्दी में इस आशय की अनेक कविताएँ लिखी गई थी। मृत्युबोध को विषय बनाकर कविताएँ लिखी गई थीं। औद्योगिक जगत की विसंगतियों को लेकर कविताएँ लिखी गई थीं। महानगर की संवेदनहीनता को लेकर कविताएँ लिखी गई थीं। इस तरह का वातावरण तैयार किया गया था कि जो कवि जितने घोर निराशा की कविता लिखता है, वह कवि उतना ही बडा आधुनिकतावादी है। और उतना ही श्रेष्ठ कवि है। यानी पहले आधुनिकतावाद के लक्षण निर्धारित किये गये फिर उन लक्षणों के आधार पर कविताएँ लिखी गई और भाव-बोध सम्बन्धी इन्हीं मान्यताओं को प्रतिमान के रूप में प्रस्तुत किया गया। लेकिन इस दौर में भी कुछ ऐसे कवि भी थे जिन्होंने रचना की दुनिया में भाव-बोध के इस ढरे को स्वीकार नहीं किया। जिनकी नजर पश्चिम की दुनिया की ओर नहीं थी बल्कि अपने आस-पास की जिन्दगी पर टिकी हुई थी। जिनके लिए निराशाबोध या मृत्युबोध आधुनिक बोध का पर्याय नहीं था बल्कि जिन्होंने जिन्दगी को और खास तौर से अपने नितांत आस-पास की जिन्दगी को देखा और पहचाना था। यह नहीं कि उन्होंने युद्ध और उद्योग से पैदा होने वाले संकट को अनदेखा किया हो। लेकिन इसे उन्होंने अन्तिम त्य के रूप नहीं माना। उनके लिए अन्तिम सत्य था मनुष्य की जिजीविषा। मनुष्य के जीने की इच्छा। वह इच्छा हर स्थिति परिस्थिति में जीने का गार्य खोल देती है, विपरीतताओं और विषमताओं के बीच थी हार औऱ पराजय को स्वीकार नहीं करती, बल्कि अपने कदम आगे बढ़ाती रहती है। डॉ. रामदरश मिश्र की कविता इसी भाव की कविता है। वे बड़े निराशापूर्ण दिन से गुजरते हुए बड़ी बेचैनी का अनुभव करते हुए लिखते हैं-

"मैं देखता हूँ.....भूगोल चिड़ीया की बच्चे की तरह हाँफता हुआ/कमरे के बाहर जख्मी पड़ा है/फिर में चल देता हूँ किसी और/एक सार्थक दिनान्त की तलाश में।"

मिश्र जी की तलाश जिन्दगी की तलाश है। इस तलाश में पीड़ा या वेदना से पलायन नहीं है बल्कि उसकी स्वीकृति है। प्रकारोतर से पीड़ा और वेदना की स्वीकृति जीवन की ही स्वीकृति है-

"रास्ते नहीं है/सिर्फ चलना है/जानता हूँ/ यहाँ गहज़ अन्तहीन जलना है …… /आज कितना खुश हुआ/ जब जमीन के एक छोटे-से टुकड़े पर / कुछ हरी-हरी घासें दिखीं… / एक सूने पृष्ठ पर / कुछ प्रेम की पंक्तियाँ लिखीं।"

डॉ. रामदरश मिश्र ऐसे कवि है जो युद्धोत्र जीवन के अन्तर्विरोधों की चिंता नहीं करते, वे विज्ञान और तकनीकी सभ्यता से जन् मलेने वाली विसंगतियों को भी बखूबी पहचानते हैं। लेकिन वे यह भी जानते हैं कि हमारा युग जीवन इन्हीं दो बिन्दुओं के अन्तराल में नहीं समेटा जा सकता। इसके बाहर भी बहुत कुछ है। खास तौर से हिन्दुस्तान का एक बहुत बड़ा हिस्सा न युद्धोत्तर विसंगतियों को जानता है और न औद्योगिक जीवन की विसंगतियों को। वह इनसे बाहर है, इनसे अछूता है। वह गाँव का जीवन है। उसमें अभाव और अपूर्णताएं हैं, विषमता और विसंगतियाँ भी हैं लेकिन वह न तो कुंठित हुआ है और न निराश। डॉ. मिश्र बड़े सहज भाव से अपने आप को इस जिन्दगी से जोड़ देते हैं-

"बन्दी कमरे में बैठकर / कब तक प्रतीक्षा करोगे बसंत की / सुनो / बसंत लोहे के बन्द दरवाजों पर हाँक नहीं देता। वह शीशे की बन्दी खिड़कियों के भीतर नहीं झाँकता / वह सजी हुई सुविधाओं की महफिल में / अहिस्ता-अहिस्ता आने वाले राजपुरुष नहीं है / और न वह रेकार्ड है / जो तुम्हारे हाथ के इशारे पर / तुम्हारे सिरहाने बैठकर गा उठेगा। तुम कब तक प्रतीक्षा करते रहोगे बसंत की / बन्द कमरों में / तुम्हें पता नहीं /बाहर तो बसंत आ चुका है। मिश्र जी की कविता के केन्द्र में आधुनिक भाव-बोध के साथ ही वह मानविय चिंता है, जिसका सम्बन्ध विश्व मानव की नियति से है। लेकिन उनकी कविता का संदर्भ भारतीय है और यही मिश्र जी की कविता की सबसे बड़ी विशेषता है।

सुमित्राबहन के. पटेल

उपन्यासकार डॉ. लक्ष्मीनारायणलाल

नाटककार के बाद सृजन के स्तर पर डॉ.लक्ष्मीनारायणलाल का एक सशक्त रुप कथाकार का भी उभरकर आता है। कथाकार के रुप में उन्होंने उपन्यास और कहानी दोनों विधाओं पर अपनी कलम का परिचय दिया है। यह बात अलग है कि हिन्दी उपन्यास और कहानी जगतमें वे अपना स्थान नाटककार जितना महत्वपूर्ण नहीं बना पाए और शोध के क्षेत्र में भी उनका यह रुप लगभग अछूता ही रहा है। शोधक्षेत्र के कार्य करने की संभावनाएँ निहित है। अतः आनेवाले शोधार्थियों के लिए ईस विषय को छोडकर यहां उनके व्यक्तित्व के इस पहलू का केवल परिचय दिया जा रहा है। डॉ.लक्ष्मीनारायणलाल के कुल मिलाकर 'बया का धोंसला और सांप' (1953) 'धरती की आंखे' (1955) 'काले फूल का पौधा'(1955) 'रुपा बीवा'(1959) आदी कई उपन्यास लिखे है।

नाटककार की तरह डॉ.लक्ष्मीनारायणलाल की उपन्यासकार की यह यात्रा भी एक सशक्त यात्रा है। नाटक की तरह ही इसमें भी विषयों की लम्बी भरमार, तथा समस्याओं का एक मायाजाल गूंथा मिलता है। स्त्री- पुरुष सम्बन्ध, भ्रष्टाचार, बेरोजगारी, भ्रष्नीति, साम्प्रदायिकता, सुबकता – सिसकता ग्रामीण जन-जीवन या फिर वह समस्या शैक्षणिक ही क्यों न हो सकते। अगर प्रेम को भी जीना है तो स्वानुभूति का प्रेम क्यों नजिएं, क्यों तानी रुपमती और बाजकुवर बनकर प्रेम को जिएं। हम क्यों न वह प्रेम जिएं जो उन्मुक्त हो, जिनमें कोई नाम न हो, कोई रिश्ता न हो, बिल्कुल स्त्री और पुरुष, औरत और मर्द का प्रेम – यही प्रेम केवल प्रकृतिगत और आदिम है, ऐसे प्रेम से ही सुन्दर सृजन होगा। डॉ.लक्ष्मीनारायणलाल के ये प्रेम सिद्धांत श्रृंगार, दीवानी, वसन्त की प्रतीक्षा, प्रेम एक अपवित्र नदी तथा रुपा- जीवा आदि उपन्यासो में दिखाई देते है। कोई बार डॉ.लक्ष्मीनारायणलाल के ये प्रेम सिध्दान्त समाजगत मान्यताओं से बहुत दूर चले जाते है। उनकी नायिका पत्नी होकर भी कभी वफादारी के दायरे में नहीं रहती। परन्तु प्रेम एक अनुभूति है, प्रेम एक अहसास है इसे डॉ.लक्ष्मीनारायणलाल अवश्य सिध्द करते है। ऐसे प्रेम की अनुभूति में कई पात्र मन को छू जाते है, मन वृंदावन की हिरनमयी सुबन्ध, सुगन, पतितराम, प्रेम एक अपवित्र नदी

की व्रजरानी, शिवानी, बडी चम्बा छोटी चम्बा की दोनों सखियां रुपाजीवा की रुपा गली अनारकली की अपाला चिरस्मरणिय पात्र है।

इनके उपन्यासों का दूसरा रुप है वह है राष्ट्रीय समस्याऍ। ईनके प्रति वे इतने सजाग एवं जागरुक है कि सभी समस्याओं का पर्दाफाश कर देना चाहते है। लेकिन नाटकों की तरह डॉ.लक्ष्मीनारायणलाल के साथ सबसे बडी विडम्बना यह है की इन सभी समस्याओं को एक साथ ही उपन्यास में रख देना चाहते हैं, जिससे धीरे धीरे उपन्यास का कसाव इनकी कलम से शिथिल पडता चला जाता है। फिर भी हम ईतना तो कहेंगे कि बेशक शिल्पगत कमजोरियां इनमें आती होगी लेकिन अपने देश और राष्ट्र से हृदयगत प्यार करना तथा देश की राजनैतिक, धार्मिक, सामाजिक समस्याओं से जूझना तो डॉ.लक्ष्मीनारायणलाल जैसे रचनाकार का ही काम है। इनके उपन्यासों में नागरिक एवं देहाती जीवन की सामाजिक, धार्मिक एवं आर्थिक विषमताओं की एक कटुता का आभास मिलता है। परन्तु इन सबमें भी अपनी धरती, मिट्टी और उसके मूल से जुडना, ग्रामिण, मिट्टी की सुगन्ध को पूर्णतः जीना तथा उसके प्राकृतिक प्रेम का अनुभव करना उनके उपन्यास की विशेषता रही है। यहां पर शहरी जीवन की तरह उस प्रेम में नहीं दम्भ, अहंकार और आडम्बरभी नहीं। अंचल विशेष की मर्यादा में कथा को लेकर कई उपन्यास विकसित हुए है. लेकिन इनमें निहित चेतना और चित्रण को लेकर इन्हें आंचलिक उपन्यास भी नहीं कहा जा सकता। वे स्वयं इन्हे आंचलिक कथा न कहकर ग्रामिण परम्परा से सम्पृक्त कथा करते है। परम्परा में उनके लिए व्यक्ति महत्वपूर्ण नहीं, रचना महत्वपूर्ण है। सारा बल यदि अहंकार की अपेक्षा रचना पर है तभी वह परम्परा को दिए जाने लायक है, अन्यथा नहीं।

Rupal S. Patel

Psychoanalytical Study Of 'Under The Shadow Of Kamakhya' by Indira Goswami

The conventional psychoanalytical study was dominated by Freud and forwarded by Lacan. Sigmand Freud and Jacqual Lacan , the leading psychoanalists, were of the opinion that women are unable to create good literature and when they create literature, it is inferior in comparison to that of their male counterparts because women lack the power of the 'phallus'. The absence of 'phallus' leads women to anxiety which is seen in the form of 'lack' in their literature. Lacan believed that the 'phallus' signifies the symbolic language. During the stage of acquisition of language, the girl child is unable to identify herself fully with the father and so is at the disadvantage in the process of acquiring language in comparison to the male child. K. K. Ruthven, in Feminist Literary Studies : An Introduction quotes Lacan:

If femininity is a construct effected in language and language exists only in the paternal symbolic, women end up losers no matter what subject position they adopt for they can only be either pseudo males or end up being marginalized females (Ruthven : 1984, 98).

But the gynocritics go one step ahead and do not accept women's writing as inferior at all. They don't believe themselves marginalized. They challenge the associations made and the analogies drawn by the conventional psychoanalysts. They refuse to accept 'the penis as the pen' as said Freud. According to the gynocritics, writing is an activity that

takes place in the mind and compares it with the process of conventional psychoanalysis by saying that mother – daughter relationship is an excellent point from which they acquire immense energy and power and so there is no 'lack' in experience. They believe that women in general and women writers in particular share an intense relationship which is determined by the psychodynamics of female bonding.

Through the research of the members of the Stone Centre at USA of the Wellesley Centre for women, a new psychology of women emerged in the 1970s and 1980s. Jean Baker Miller in Towards a New Psychology of Women (1976) reflects the difference in the starting point for women's development. According to her "Women stay with, build on, and develop in a context of attachment and affiliation with other" (Miller : 1976 , 83). Women, seeing themselves in relation to others, merge and organize their selves in the service of home, husband and children, resting their sense of identity and value on it. Thus, women find themselves psychologically confined to various roles of wife, mother and daughter. If mothering, sacrifice, tolerance and care are the most excellent virtures, it is shocking that men devalue them in favour of power and success. It is the patriarchal system which has denied men the opportunity to nurture and care.

This new psychology emphasizes on women's rather than men's experiences and derives its interpretative categories from women's own descriptions of their experience. The research has been described as women – centred. They have recognized women's inner strength and the value of women's basic psychological structure. Women centered psychologists have found care – giving and allied values like empathy, affiliation, nurturing and a collective vision of social life to be central to the female experience. This new psychology challenges the traditional male idea of self – in – relationship.

The part assigned to women has been devalued and treated unimportant. This devaluation generates within women a sense of inferiority and dejection. Without an equal opportunity and right to develop them, they find this situation oppressive, creating a feeling of discontent. This arouses conflict which leads them towards difficulty in adjustment and adaptation. Being a suppressed, powerless and dependent group, they do not verbalize their conflict or show it in any manner. They are accused of making unjust, invalid, exaggerated demands and are hardly heard because the dominant group (men) found them trivial.

Carol Gilligan, in In A Different Voice : Psychological Theory and Women's Development (1982) notes that men and women have different approaches to morality. The male morality has a 'justice orientation' while the female morality has a 'responsibility orientation'. She shows that women's sense of self and of morality revolves round issues of responsibility for care of and inclusion of other people. She believes that psychology has persistently and systematically misunderstood women.

Even Nancy Chodorow in The Reproduction of Mothering : Psychoanalysis and the Sociology of Gender (1978) notes that contemporary child rearing methods produce a need for connectedness in girls and separation in boys. The boys' initial identification with the mother is replaced with the identification with the socially accepted male role. This is the reason that boys become more detached while girls become emotionally dependent and exploitable. The girls' identification with their mother leads to the need of 'mother'. Finally, she focuses on the reproduction of mothering giving way to the subordination of women.

In Healing Connection : How Women Form Relationships in Therapy and Life (1997) Miller and Stiver raise a question why some women have difficulties entering into growth – fostering relationships and how they can

grow into them. They state psychological problems faced by women to form and sustain intimate relationships through cries, frailties and various other difficulties. They stress that a healthy relationship is one which leads to mutual growth and list five things important for mutually empowering relationship which are zest, action, knowledge, worth and desire for more connection. They argue that, women, in longing for intimate connection, sabotage their true nature by concealing or suppressing those feelings which are expressions disliked by male.

In order to understand female psyche, their caring nature and female bonding are important to study. Caring nature is considered a woman's basic trait and is often extolled as a virtue. But it is devalued as an irrational or unrational urge by patriarchy. Any failure on the part of either the care given or the cared – for, blocks the relationship and healthy communication. Care, empathy and nurturing have come to acknowledge as feminine virtues. Though these virtues are essential for the enhancement of humanity, society places little value and few rewards on these.

Female bonding, an important expression of nurturing and care giving, helps in female identity formation. It challenges the male – centered approach and interpretation of female psychological development and offers new paradigms to contextualize female friendship. It becomes an act of self – affirmation for many to recognize and appreciate the mother. The notion of sisterhood or female friendship is accepted in India due to the rigid male – female compartmentalization as it is a growth – fostering relationship. Women often had the 'inner room' to themselves, which is used to be their exclusive domain. Sudhir Kakar in his thought provoking book The Inner World (1981) says:

The special maternal affection that is reserved for daughters, contrary to expectations derived from social and cultural prescription, is partly to be

explained by the fact that a mother's unconscious identification with her daughter is normally stronger than with her son (Kakar: 1981, 284).

Together women can resist the patriarchal power structure. Healthy relationship fosters the psychological development and mutual growth but unhealthy ones diminish or destroy the relationship. It also leads to trouble when it is one – sided. The absence of reciprocity of care thus generates feelings of worthlessness, lack of zest, isolation, depression and inertness, further leading to neglect, lack of communication, alienation, conflict and identity crisis.

Self – assertion is a positive quality, but when it is practiced at the cost of negation of care and other positive feminine values, it creates ultimate discontent. Care and nurturing are natural to the female psyche. If allowed to blossom, they may lead women to self – actualization. But feminist psychologists regret that the values of care, empathy, tolerance and nurturing should ultimately become a source of suffering. When women care for others out of a fearful need to please others, they lose their sense of self. According to Carol Gilligan, this is the first stage of female development.

In the context of contemporary Indian writing in English, Indira Goswami is one of the most confident voices who explore individual and universal predicaments through the female psyche. She has revealed the subconscious and unconscious psyche of her female characters. As compared to other Indian women novelists of the twentieth century, she is much more vociferous in voicing her fears and concerns regarding the future of women in uncongenial surroundings.

She has focused on the marginalization of women in Indian society and has marvelous understanding of the psyche of women and therefore her novels are dominated by female protagonists who struggle hard in

their lives, break patriarchal order, protest against male dominance and at last come out in flying colours in their quest of self identity. She specially explores the world of urban women with all their overwhelming problems and challenges.

Her female protagonists are sensitive and self – conscious. They pass through a great turmoil and suffering. They are desirous to revolt against the stereotyped roles assigned to them by the society. They are in conflict with their inner selves because they deny their real feelings. Indira Goswami exposes their pain, agony, helplessness, exploitation and the most important is the problems of being a woman.

Indira Goswami's one of the important short stories 'Under the Shadow of Kamakhya' which represents human psyche , particularly women's psyche. In this short story, Padmapriya is a leading woman character who is suffering from leucoderma, white leprosy. Because of white spots on her body, the patriarchal culture treats her in a very strange and humiliating way. Patriarchy does not bother the feelings of Padmapriya. She is only a lifeless entity in the androcentric society, without motion and zest for life and treats her as useless and aimless object. All her hopes of life are disappeared. Instead of giving encouragement, the patriarchal culture humiliates her.

In this critical situation, her mother, Yashobai, is the only source of inspiration and happiness for her. Her mother gives her warmth and courage to fight against the whole patriarchal set up bravely. Yashobai is the only source of inspiration for her to make life meaningful. She inspires her and makes her bold to face all the hardships and hindrances of life which is created by the society. When patriarchal culture, instead of providing sympathy and courage to face the disease tries to make her demoralized. So, through the example of Padmapriya, Indira Goswami

attacks on the authority of the patriarchal culture and highlights the mother – daughter relationship.

Mother – daughter relationship, an important issue to understand the psyche of women, plays a significant role in "Under the Shadow of Kamakhya". Mother is regarded as a sheltering tree that showers love, sympathy and warmth to the child. The love and sympathy of a mother makes her daughter strong and capable to face all the problems of the world. Padmapriya's mother stands as a protecting rock (covering part) for Padmapriya against the patriarchal set up and so, she, with the help of her mother, begins to comprehend the harsh realities of the male dominated world. To emphasize this, Indira Goswami writes:

I mean, has he seen your … hand … your heaving bosom … your … Men are like wolves. Once they taste flesh, they turn into man eaters. Anyone who has spent even one night with you … Haven't you heard how the man eaters swallow even the blood soaked clothes of their victims. Human flesh is intoxicating. And the craze for human flesh is even more powerful in humans that it is among animals (Goswami : 2001, 47 – 48).

Patriarchal culture mocks at a woman for her physical weakness. The white spots on her body are responsible for her pain and suffering. Because of white spots on her body, she is sent back by her husband and in – laws. She becomes a burden to the family. Padmapriya is harassed by patriarchy so much that sometimes she loses her mental stability. As the author narrates:

Once in the privacy of her room, she reached up and removed the small mirror that was hung on the wall. Then, she took off the blouse, which she was wearing. She stood there in her flimsy chemise. Slowly, almost in a daze, she stepped out of her chemise and knelt down on the floor. The chemise was folded carefully and placed on the bed. She shivered as

the cool breeze, touched her bare akin. Then she twisted around with the mirror held out behind her, and stained to catch a glimpse of the small spot on her back. She found it impossible to see anything clearly. Her mother, she remembered, had stripped her down to the skin before she could see the spot. So this is the mark the Shastri's family calls leucoderma, white leprosy, "her mother screamed". This is the reason they sent you back in disgrace (Goswami : 2001, 41 – 42).

Here, the mirror is a symbol of patriarchy which shows the horrors of her life. According to the patriarchal culture, only a woman's beautiful and charming body is important, not her true self. Padmapriya has lost her beauty and charm because of white spots of leprosy and so patriarchal culture has thrown her away from their circle to live lonely and miserable life. So, instead of providing warmth and sympathy to Padmapriya, even her husband leaves her to live lonely life with pain and suffering.

But in this pathetic situation, her mother, Yashobai, becomes an inspirational source for her. She always encourages her and makes her aware of the reality of the patriarchal culture and insists her to come out of the gloomy life. Once she scolds Padmapriya in worry:

What have you been doing here the entire day ? Why do you bury yourself in this dark room ? Come out. Immediately (Goswami: 2001 ,42).

She further consoles and sympathizes her:

What's the matter my child ? Why are you crying so ? Is it the spot on your back ? Has it grown ? Let me see , show me. If that is what it is , don't worry , my child. We will send you to the best doctors for treatment. You will be cured. Don't cry , don't (Goswami: 2001 , 64).

The outburst of Yashobai before Bhuvaneshwar, her son - in - law, is not only the anger of Yashobai but of Indira Goswami herself for ill treatment of Patriarchy towards such women. She courageously told Bhuvaneshwar:

Do you think you can bring in one girl through the front door and throw the other one out through the back door ? Do you think women are sheeps and goats that you can buy and sell as you please ? Do you ? (Goswami: 2001 , 71-72).

This statement shows the mentality of the patriarchal society. If woman becomes useless, she is discarded from his life and brings another woman for his selfish purpose. But he does not think about that woman who is discarded from his life. Thus, Indira Goswami tries to give women their respectable place in the manmade culture. In fact, the voice of Yashobai is a voice of Indira Goswami herself. So the womanly experiences are very powerfully described in 'The Shadow of Kamakhya'. Here, 'the dark and lonely room' is a symbol of the life of Padmapriya which is given to her by patriarchy, and Padmpriya with the help of her mother, comes out of this "dark and lonely room".

The idea of sisterhood and female bonding are also important to understand the psyche of women which unite women to share common experiences of life as a woman can only understand the feelings of other oppressed women. Woman is always bound with relationship as she has collective identity. The feeling of sisterhood gives women warmth, sympathy and strength to face the problems bravely.

Here, Indira Goswami introduces the issue of female bonding, the desire of one woman to help another less fortunate one through which women counter patriarchy and try to create a world of their own. It plays a significant role in identity formation as well as in sustaining women in the patriarchal set up. In a society where the male and female worlds are strictly compartmentalized, women find their space in the 'inner courtyard', where the feminine atmosphere is supreme. Away from the male domain and secure from the male gaze, women try to forge strong ties and get

a feeling of belonging. Together, women can resist the patriarchal power structure. In Indian culture, where segregation of the sexes, a social order, based on class and caste hierarchy is normal, female bonding is natural. In India, female bonding is deeper because the dominant discourse, by and large, excludes male involvement in the domestic field.

The idea of sisterhood is projected between Padmpriya and her near and dear friend Lawanya. In fact, Lawanya has shared a very matured and an intimate relationship with Padmapriya. Like Padmapriya's mother, it is Lawanya who infused courage and determination in Padmapriya. She is the first individual after Padmapriya's mother who gives her courage to face the patriarchal culture bravely. To quote this, the author narrates:

Padmapriya sprang up from her bed and rushed to the door. She hastily opened the door and let in her friend. Her friendship with lawanya stretched back over many years. And now , when many of her girls hesitate , cringing to come near her , Lawanya remained unchanged. Lawanya entered the room and hugged her (Goswami: 2001 ,46).

Because of her intimate relationship with her mother and friend, Padmapriya becomes bold and courageous by nature. She faces "all eyes turned towards her" (67) bravely. To emphasize this, the author writes:

Padmapriya stood silently, her head bowed low. She did not reply. Instead, she walked forward with bold, confident steps. No one had seen such assurance in her during these past two years (Goswami: 2001 , 67).

In order to divert her mind from the harshness of life, she, with the help of her friend and mother, grows white flowers. Here, planting the white flowers is a symbol of hope - hope for better life, hope for upliftment in life. As the white flowers grow, her hope to come out from this pathetic situation becomes more and more determined.

To conclude, Padmapriya's relationship with her mother and friend

gives her a lot of courage, so that, at the end of the story, she boldly says the truth about the child in her womb. She courageously declares that 'The child's father is Sambhudev"(76). Through this statement, she rejects the authority of her husband. Her courage to live in her own way is clearly reflected. She has grown up as a woman who lives according to her own wish. So, it is a story which reflects Padmapriya's determination to come out from all the sorrows and miseries which are given by patriarchy and establishes her individuality and self identity.

The concept of the mother – daughter relationship is the central concern of recent feminist psychological studies. This relationship aids the development of the female personality. The girls, being of the same gender as the mother do not completely separate from their mothers. They sense their mother's disappointments, painful experiences and the seething rage inside them . Moreover, the mothers also tend to experience their daughters as more like and continuous with themselves. Thus, the formation of identity blends with attachment felt for their mothers.

So, we notice that Mamoni Raisom Goswami's 'Under the Shadow of Kamakhya' is a result of the writer's sensitivity to be able to identify herself with other women, mother and friend. It is their strength, warmth and courage that she turns into a strong personality who does not bother about the opinions of patriarchy.

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Ajitha S. Nair

Rani's eternal quest of unrealized dreams transported to a heaven of joy in Nagamandala

ABSTRACT

Pub lished in 1988, Naga-Mandala, presents to reveal the voice of an ordinary women of our society. Be it family or society women in our society form the key of existence. Yet they do not have the right to express them selves. In fact, they have no voice in any matters whether it be familial or societal. Thus womwn form their inner most feelings. My present paper explores this need of women to speak and to be heard of through.

KEY WORDS: ordinary, women, reveal, voice, existence, feelings

Rani's eternal quest of unrealized dreams transported to a heaven of joy in Nagamandala

One of the important and respected dramatist's of India, Girish Karnad was born in Matheran near Mumbai in 1938. He has served as the Director of the film and T.V INSTITUTE OF India and as Chairman of the Sangeeth Nataka Academy. In 1999, he was awarded the Jnanapith Award, besides the Padma Vibhushana. His play 'Hayavadana (1971)', won the Sangeeth Nataka Academy Award as well as the Nataya Sangha Award

Girish Karnad himself acknowledge that 'Nagamandala' is based on two oral tales usually narrated to children by old women which he heard from A.K.Ramanujan.

To quote the words of Ramanujan:

"Even in a large modern city like Madras, Mumbai, or Calcutta, even in western style unclear families' folk lore……….is only a suburb away, a cousin or a grandmother away"

Nagamandala presents the problem of the position or status of a woman in her relation to her husband and home. Girish Karnad does not express his views about the rights of women or the emancipation of women. He exhibits the tragic consequences of the subordination of married women to their husbands. Our attention is drawn to the undesirable relationship existing between a man and his traditional wife, and the possible, rather evil consequences of that particular kind of relationship.

In the Indian society, a woman is expected to render unquestionable obedience to her husband as Rani, the protagonist of this play does. She has no right not only to defy her husband but also to question him Girish Karnad through this play tried his level best to delivers a message to the society, that it should awaken a sense of individual responsibility among women. A woman will remain always unhappy, if she will not be allowed to develop her own individuality. If Rani had lived with Appanna forever under the conditions in which we find her living with him in the beginning of the play, then her life would have been a vale of tears. Even today woman has no right to question her husband where or for what purpose he goes out. The conviction that Appanna is the master of the house is forced on her. It stands to reason that she is not only ill-treated but also cheated. Yet her devotion to her husband never suffers any set-back.

There are two reasons which lead to the whole trouble that crops up between Rani and Appanna. In the first place he regards Rani as his property and adopts a possessive attitude towards her. He believes that she belongs to him only and therefore locks her up in the house whenever he leaves. By locking her in house means Appanna doesn't trust her secondly, the lack

of communication between them makes him a strange to her. Inspite of his being her husband, Appanna has never slept with her. On account of this when Naga assumes the form of Appanna, Rani is easily misled.

No shadow ever crosses her mind regarding the identity of her husband.. She is sure and convinced, beyond doubt that Appanna is the father of her child. Her sense of morality has never been outraged, and her conscience is very clear. Nor can we find fault with Appanna too. Appanna is aware that he has never had any sexual relationship with her, and therefore, the child is not his. So, we cannot blame him for lashing out at her. Used to male chauvinism, he cannot understand his own failings.

Ultimately in the end, it is the woman who comes to the fore. Appanna is brought to the heel. The man who has been clipping the wings of his wife loses out to the tricks of a mere snake. The moment she discovers that she is pregnant, she wakes up to the fact that she is an individual in her own right, not a puppet. We can notice that Rani has grown in mental and moral stature. She reels off into a long speech, accusing her husband of his single motto, 'Don't ask questions. Do as I tell you'. Realizing at last that a wife should be complementary and supplementary to her husband, she asks, 'Why don't you take it on trust that I have a mind and explain this charade to me? Why do you play these games?"

Why do you change like a chameleon from day to night? Though Appanna is not the father of her child, we feel justice has been done to her when she is declared innocent and even elevated to the status of a Goddess.

After the trial, Rani walks away with the crown. Here Girish Karnad seems to assert that she has liberated herself from the restraints and shackles of social convention and customs. If society is to make progress then masculine supremacy should become a thing of the past.

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Gargi Gohil

Patriarchy and Gender in Mahesh Dattani's Plays

Abstract:

The term 'Post Colonialism' is not the same as 'After Colonialism', as if colonial values are no longer to be reckoned with. It does not define a radically new historical era, nor does it herald a brave new world where all the ills of the colonial past have been cured. Rather, 'Post Colonialism' recognizes both historical continuity and change. It acknowledges that the material realities and modes of operation common to colonialism are still very much a part of us even today. Patriarchy is something inseparable from the structure of Indian society. Basically Indian society is male centered according to sociologies and the head of the family has immense power to exercise on the family members which is unquestionable. In the process of this power execution, often the head of the family overlooks the interests of the family members and decides according to the social norms. The freedom of choice is hardly given to the family members especially to the women of the family. Under the pretext of being the head of the family, being more powerful than others, the decisions are taken in the important aspects of an individuals life and career such as education, marriage, property, etc. Mahesh Dattani's plays Final Solutions, Where There's a Will, Dance Like a Man, Bravely Fought the Queen, etc, portray women suffering under the yoke of patriarchy and gender bias.

Patriarchy is something that cannot be separated from the structure of Indian society. According to sociologies, the family in the Indian society is

dominated by male and it is he who is considered as the head of the family. The power that he enjoys over his family members is unquestionable. Since he is the head of the family, the freedom is hardly given to the other members of the family especially to the women. Being the head of the family and more powerful than others in the family, the important decisions are taken in the aspects of an individual"s life and career such as education, marriage, property, etc. Mahesh Dattani portrays women suffering under the oppression of patriarchy and gender bias in his writings Final Solutions, Where There's a Will, Dance Like a Man, Bravely Fought the Queen, etc. In his play Final Solutions, Daksha (Hardika after her marriage) is married to Hari at the tender age of 14. She comes to her husband"s house on her 15th birthday. Her name is also changed from Daksha to Hardika "to match with Hari"1 along with her life. She becomes a typical house wife at the age of 15 and not allowed to continue the education. With her marriage "All my dreams have been shattered… I can never be a singer like Noor Jahan. Hari"s family is against my singing film songs. His parents heard me humming a love song to Hari last night. And this morning they told him to tell me…I"m just a young girl who doesn"t matter to anyone outside her home…"2 Dattani creates an ironic atmosphere by setting the play between the time periods 1947 and present. Though India gained its independence at the time Daksha wrote these lines she lost the freedom of humming the tune to her husband and lost the freedom of dreaming too. She is stopped from going to Zarine"s house by a fake accusation that she ate with Zarine"s family. Hari hits her for having gone to Zarine"s house without his permission and eating them –"… I did not touch their food! Ah ! Don"t hit me (Angrily). Don"t do that! I swear I didn"t eat anything!...Alright. I won"t go there again. Please leave me alone."3 Daksha, after all this, could not match with Hari though her name was changed to match with

his name. She becomes a victim of patriarchy and represents a chained woman in an independent India.

Another play Where There's a Will is the "exorcism of the patriarchal code"4 according to Dattani himself. This is a play about Hasmukh Mehta, one of the business tycoons in the city who is gritty, gutsy and stubborn man. Having been an obedient son to his father all through his life, he expects the same from his son Ajit. In his view, Ajit is an "outright loss and his schemes are crack pot schemes."5 Hasmukh is suspicious of his daughter-in-law Preeti who he thinks "pretty, charming, graceful and sly as a snake."6 He is unhappy with his wife Sonal too. According to him "…whemn I was 21, the greatest tragedy of my life took place. I got married…I soon found what a good for nothing she was. As good as mud. Ditto our sex life…"7 His disbelief in his family members and his unhappy sex life makes him to find the "right person" outside the family. Kiran Jhaveri, a marketing executive in his company who has "a shrewd hard-head" gets closer to him than his family members. He entrusts all his property to Hasmukh Mehta charitable trust and makes Kiran the trustee before he dies. This shocking news is unfolded when Kiran enters Mehta house with Hasmukh"s will. The family members are taken aback by the bitter decision of Hasmukh Mehta. Hasmukh"s decision of managing the trust for 25 years by Kiran Jhaveri until Ajit turns 48, leaves the family to show the true colours about one another. But this plan of Hasmukh"s tries to bring the family members together. As regards male dominance, the play reflects on the intricacies of patriarchal code where women are destined to be in peripheral position. Neither education nor economic independence would help them gain their dues unless the male ego undergoes a complete change and transformation. In another play of Mahesh Dattani Dance Like a Man the exercise of

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patriarchal authority has been brought out effectively. The Bharatanatyam dance couple Jairaj and Ratna come under the pressure of patriarchy and Jairaj is worst hit by it. Jairaj could not become successful dancer because his father Amritlal Parekh didn"t allow him to pursue dance as his career. Jairaj himself admits this fact while conversing with Vishwas. Jairaj sees himself as a failure partly because of Amritlal"s autocracy and partly due to Rtna"s ambition. Amritlal Parekh who is a representative of the society of nineteen thirties and forties. He is freedom fighter and a reformist, but he curtails the freedom of his son who wanted to become a Bharatanatyam dancer. According to Jairaj, Amritlal Parekh was "as conservative and prudish" as the white rulers. In an "impulsive decision" Jairaj and Ratna leave the house and go out. But they come back within forty eight hours. Their helplessness is exploited by Amritlal Parekh who imposes certain restrictions on them. He tells Jairaj "not to grow his hair any longer" and asks Ratna "not to learn (dance) from anyone else." The following conversation between Ratna and Amritlal parek makes clear what is „progress" in his opinion and his terms and conditions to Ratna. Amritlal : Do you know where a man"s happiness lies? Ratna : No Amritlal : In being a man… I have no intension of Stopping you. I will let you dance. Ratna : And Jairaj? Amritlal : A woman in a man"s world may be considered As being progressive.But a man in a woman"s Pathetic. Ratna : May be we aren"t „progressive enough." Amritlal : That isn"t being progressive, that is…sick…help Me make him an adult. Help Me to help him grow up…(I will) make him worthy of you."8 "The play focuses on this conflict in the character like Amritlal Parekh who represents the attitudes of the older generation of the society during thirties and forties. The younger generation, represented by Jairaj and Ratna oppose such an attitude."9 But in this conflict of patriarchal stereotypes and "progressive thoughts"

Jairaj suffers both as a dancer and as a human being. Mahesh Dattani is asensitive playwright who writes about issues like gender bias, social discrimination of the girl child, etc. This theme can be seen in his plays Tara, Bravely Fought theQueen, Where There's a Will, etc. the theorists demarcate between „sex" and „gender". This difference is more lucid in the following words: "The concept of „gender" is typically placed in opposition to the concept of „sex". While our sex(female/male) is a matter of culture. Gender may therefore be taken to refer to learned patterns of behavior and action, as opposed to that which is biologically determined. Crucially, biology need not be assumed to determine gender. This is to suggest that while what makes a person male or female is universal and grounded in laws of nature, precise ways in which women express their masculinity will vary from culture to culture…"10 In Indian culture, importance is given to the male. This discrimination begins from childhood and sometimes even before that. There are instances of female foeticide which is an example in itself to the attitude of Indian society towards gender. Tara is a play that talks about how Indian society deals with girl children, women in general including those who are differently abled. Tara and Chandan are Siamese twins born with „three legs". In the process of separation of their bodies through surgery, the fateful leg becomes the bone of contention. The leg to which the main blood supply was from Tara"s body is forcibly given to Chandan, on the decision of mother Bharati and her wealthy father without getting the consent of Mr.Patel, Bharati"s husband. The leg becomes useless after few days of joining it to Chandan"s body. It would have been a success with Tara"s body. It would not only have saved her life but also made her a more complete person which she very much desired to be more compare to Chandan. The surgeon Dr.Thakkar, who was influenced by Bharati"s wealthy father, knows very well that joining

leg to Chandan wouldn"t be fruitful but still he succumbs to the wrong decision. Bharati tries to shed her burden of guilt by showing maternal love and concern for her daughter and to assert her moral superiority over her husband. She also tries to expiate by donating a kidney to her daughter which turns out to be futile. Patel, on the other hand, has plans of education and career for Chandan and not for Tara. He puts the blame back on Bharati that she has not allowed him to take decision on behalf of Tara. Though this is a play about the injustice done to women, it is also a play about injustice to men such as Chandan. For no fault of his own, he is forced to lead a life of guilt. He considers himself responsible for his sister"s death which results in his refuge in London. When his father informs him about his mother"s death he refuses to come back to India. Sangeeta Das opines that "Tara is neither Chandan"s tragedy nor is it really Tara"s. Tara is sacrificed because she was a girl and had no right to have a better life than her brother. The idea of a complete girl child and an incomplete male child is so shocking that sacrifice of the girl child is acceptable than a handicapped male child. The tragic events depicted in the play are tragic actions belonging to everyday life."11 Thus Dattani brings out the power play in the gender structure in the Indian society. The characters Kiran Jhavery, Ratna seem to be liberated and successful, who are a name to reckon with in their respective careers. When examined closely, they face the problems of identity and patriarchy. Kiran is a mistress of Hasmukh Mehta, the kind of relationship that society doesn"t respect. She, in her childhood, has been a victim of alcoholic father who could not keep his family happy. Ratna who was allowed to dance by her father-in-law, Amritlal Parekh, just because she is a woman. One can see the different shades of gender bias and patriarchy affecting women characters in Dattani"s plays.

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Sangeeta P. Ghate

A Report on "Study of Consumer Satisfaction at BRTS, Ahmedabad"

Introduction

Cities like Ahmedabad are faced with serious problem of congestion and pollution; they are looking for cost effective, efficient and sustainable means of public transport solutions. BRTS are increasingly being recognized as amongst most effective solution for providing a cost effective and high quality public transport service in urban areas for both the developed and the developing world. Bus rapid

SOURCE : https://unfccc.int/climate-action/momentum-for-change/lighthouse-activities/
the-ahmedabad-bus-rapid-transit-system-in-india

transit (BRT) is a term applied to a variety of public transportation systems using buses to provide faster, more efficient service than an ordinary bus line. The goal of these systems is to approach the service quality of rail transit while still enjoying the cost savings and flexibility of bus transit.

Ahmadabad has become the first city in South Asia to receive award for sustainable transport system. It has bagged for successful implementation of Bus Rapid Transit (BRT) system. BRTS Ahmadabad has improved access for local riders and advanced public transportation systems while reducing the environmental impacts of transportation. Moving people quickly, at a low cost, with reduced greenhouse gases and air pollutants has helped Ahmedabad which is grappling with rapid growth, congestion and environmental concerns. Bus Rapid Transit involves coordinated improvements in a transit system's infrastructure, equipment, operations, and technology that give preferential treatment to buses on urban roadways. Bus Rapid Transit encompasses a variety of approaches, including high capacity buses using exclusive bus-ways or with other vehicles, and improving bus service on city arterial streets. Bus Rapid Transit on bus-ways or is sometimes characterized by the addition of extensive park and ride facilities along with entrance and exit access for these lanes.

Bus Rapid Transit systems using arterial streets may include lanes reserved for the exclusive use of buses and street enhancements that speed buses and improve service. When public transit service is frequent and reliable, more people use it in place of their cars.

BRT is "a rapid mode of transportation that can combine the quality of rail transit and the flexibility of buses"(Thomas, 2001).BRTS, which started with a fleet of 12 buses, has 75 buses today and the figures will increase to 150-200 buses by next year. "

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The Government of Gujarat had declared 2005 the Year of Urban Development' (Shaheri Vikas Varsh). During this particular year, the urban development department undertook various initiatives to resolve urban issues such as traffic management, and the introduction and enhancement of a city transport system. The Gujarat Infrastructure Development Board (GIDB), AMC and Ahmedabad Urban Development Authority (AUDA) jointly drafted a comprehensive urban mobility plan keeping in mind the needs of Ahmedabad as a mega city, and included in it, the implementation of the Bus Rapid Transit System (BRTS) and the planning of the regional rail and metro for future years.

Started in 2009, BRTS today has ambitious projections for the future to make the citizens' lives smoother. The service which began with just a 12.5 km stretch in 2009 is spread over 45 km today benefiting around 1.4 lakh passengers daily. Bus Rapid Transit System or BRTS is a bus based high quality, high capacity rapid transit system that delivers fast, comfortable and cost effective urban mobility.

In a BRT system, vehicles travel in exclusive lanes, thus avoiding congestion. There is provision of segregated right-of-way infrastructure, rapid and frequent bus operations, easy boarding and alighting facilities for the passengers and excellence in marketing and customer service. BRT combines the performance and amenities of a modern rail based transit system with the flexibility and cost advantages of roadway transit. BRT can be built in phases with future expansion options. BRT is a cost effective transit option available to improve the environment, enhance mobility and promote livable cities.

However, as per the study conducted by United Nations Environment Programme (UNEP)- while only 12% of BRTS commuters shifted from private vehicles, over 45% have shifted from an alternative public

transport mode like the local Ahmedabad Municipal Transport Services (AMTS). Moreover, while private vehicles have been rising 10-12% year-on-year, monthly ridership on BRTS has more or less remained stagnant at 130,000-132,000 since the last two years.

The study also noted that only 12% of commuters have shifted from private motor vehicles," the study observed, while noting that only 42% of the users were taking the BRTS system for more than 21 days in a month. This meant that the BRTS is still to find sustained ridership in Ahmedabad.

Currently, about 2.51 million people use private vehicles in Ahmedabad.

The study observed that the BRTS had been unable to reach low-income groups even as it mainly served the middle-income groups, most of which were captive public transport users commuting longer distances. The present study includes the concept of BRTS, implementation and usage of BRTS in Ahmedabad and measures the level of consumer satisfaction towards BRTS in terms of service, safety, quality, time saving and various other factors and tries to suggest ways forward.

Literature Review

- Jaiswal et al (2012) studied concept of BRTS, BRT system characteristics, and technologies and also study of the BRT system worldwide. The study included the impact of BRTS on various factors such as impact on traffic, operational impact, travel impact and impact on safety. (Source: Jaiswal et al / OIDA International Journal of Sustainable Development 04: 11 (2012))

- A performance assessment report by Centre of Excellence in Urban Transport, CEPT University in 2010 suggested that the consumers were satisfied with the bus fares, service, comfort level, decreased travel time and cleanliness of buses and bus stops.

- Lehtinen and Lehtinen (1982) consider interactive, physical, and

corporate quality; and Hedvall and Paltschik (1989) focus on willingness and ability to serve and the physical and psychological access to the service. In conceptualizing the basic service quality model, Parasuraman et al. (1985) identified 10 key determinants of service quality as perceived by the service provider and the consumer, namely, reliability, responsiveness, competence, access, courtesy, communication, credibility, security, understanding/ knowing the customer, and tangibility to formulate a service quality framework, SERVQUAL. Ribiere et al. (1999) identified customer satisfaction with hospital information systems in terms of timeliness, accuracy, and completeness. Yet another study on satisfaction with hospital services included communication with patients, competence of staff, staff demeanor, quality of the facilities, and perceived costs (Andaleeb 1998) Pucher et al. (2005) describes the public transport reforms in Seoul and assesses their impacts on safety, speed, costs, passenger levels, and overall customer satisfaction. Zheng and Jiaqing (2007) present the actuality of South-Centre Corridor Bus Rapid Transit line of Beijing in China, and summarize and analyze the application effect from the management condition, service level, and social benefit. After the regular bus lines at Beijing South-Centre Corridor being adjusted stage by stage, the operation environment has been greatly advanced, and the volume as well as speed of vehicles has obviously improved; with the improvement of the service level, the reduction of traveling time of the passenger, the improvement of the satisfaction level, the improvement of the bus speed, the reduction of delay, the improvement of the punctuality rate, the BRT is exactly "the third mode" existing between orbit transit and regular bus transit.

- An article posted in The Hindu dated 5thAug. 2012, discussed the

shift of regular auto rickshaw and car users to BRTS in Ahmedabad (http://www.thehindu.com/news/national/ahmedabad-is-on-a-roll/article3728194.ece)

- An article posted in Business Standard dated 28thoct, 2010, discussed the success of BRTS luring experts from all over the world (http://www.business-standard.com/article/economy-policy/ahmedabad-brts-catches-fancy-of-several-countries-110082300012_1.html)
- An article posted in Economic Times dated 19th May, 2013, discussed how Ahmedabad BRTS can be a lesson for Delhi BRTS in terms of increasing ridership through consumer satisfaction (http://articles.economictimes.indiatimes.com/2013-05-19/news/39355001_1_ahmedabad-brts-ahmedabad-municipal-transport-services-delhi-metro)

RESEARCH METHODOLOGY

Research Problem:To know customer satisfaction & preferences of BRTS customers in Ahmedabad city.

RESEARCH METHODOLOGY: A descriptive research design was used and primary data was collected by the researcher through convenience sampling method. Sample size was 335 BRTS users.

RESEARCH FINDINGS AND ANALYSIS

SAMPLE COMPOSITITON

Age

From the respondents surveyed,it was observed that 93% of the people belonged to age group of 19 to 25 years.They were mostly students or young professionals.

Income Groups

From the respondents surveyed it was observed that83% people belonged to the income group of Rs. 15000-Rs 20,000 per month.

Gender

Frequency of males travelling in BRTS in more compared to females i.e. 44% .

SATISFACTION LEVEL AMONG BRTS

It was found from the surveythat 73% of the regular existing users (those who used for 21 days in a month atleast) and 85 % of the non-regular users(those who did not use for 21 days in a month atleast) were not satisfied with the BRTS.

The reasons were as follows:

Pricing

Most of the BRTS customers were not satisfied with fare of BRTS Service Quality of BRTS

Most of the BRTS customers were satisfied with the service quality of the Bus. The majority of the users felt that there is no need to increase frequency but it should be Double Decker.

Most of the BRTS customers users felt that the seating capacity of the buses have tobe enhanced.

69% of total respondents have the preference for the 24 hour service of BRTS.

65.7% of total respondents prefer that BRTS should be Double Decker.

76.3% of total respondents think that smart card is better for customer &they think that smart card users should be given special concession.

82% of total respondents are thinking that BRTS buses are overcrowded.

64% of total respondents prefer different door for entry &exit.

CONCLUSION AND RECOMMENDATION

While initiatives such as ladies special BRTS buses and discounts on usage of smart cards for BRTS travel have been introduced, ,more and more such efforts should be put in to encourage new users.

One suggestion to encourage more number of private vehicle users to opt for BRTS,is to offer free parking facilities to private vehicle commuters who furnish BRTS tickets.

People prefer more BRTS other than AMTS because of salient feature of BRTS like timely availability, speed, comfort & reach of the bus. BRTS customers feel safety & security while they are using BRTS service. From study and by using various statistical tools , it is known that Announcement , Basic Feature of BRTS, Safety in BRTS Security , Basic facilities , future preference for Bus services are important factors for the further improvement of BRTS services

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Ditiben Gandharv

Psychological Stress and Cancer

What is psychological stress?

Psy chological stress describes what people feel when they are under mental, physical, or emotional pressure. It is normal to experience some psychological stress from time to time, people who experience high levels of psychological stress or who experience it repeatedly over a long period of time may develop health problems (mental and/or physical).

Stress can be caused both by daily responsibilities and routine events, as well as by more unusual events, such as a trauma or illness in oneself or a close family member. When people feel that they are unable to manage or control changes caused by cancer or normal life activities, they are in distress. Distress has become increasingly recognized as a factor that can reduce the quality of life of cancer patients. There is even some evidence

that extreme distress is associated with poorer clinical outcomes. Clinical guidelines are available to help doctors and nurses assess levels of distress and help patients manage it.

This fact sheet provides a general introduction to the stress that people may experience as they cope with cancer. More detailed information about specific psychological conditions related to stress can be found in the Related Resources and Selected References at the end of this fact sheet.

How does the body respond during stress?

The body responds to physical, mental, or emotional pressure by releasing stress hormones (such as epinephrine and norepinephrine) that increase blood pressure, speed heart rate, and raise blood sugar levels. These changes help a person act with greater strength and speed to escape a perceived threat.

Research has shown that people who experience intense and long-term (i.e., chronic) stress can have digestive problems, fertility problems, urinary problems, and a weakened immune system. People who experience chronic stress are also more prone to viral infections such as the flu or common cold and to have headaches, sleep trouble, depression, and anxiety.

Can psychological stress cause cancer?

Although stress can cause a number of physical health problems, the evidence that it can cause cancer is weak. Some studies have indicated a link between various psychological factors and an increased risk of developing cancer, but others have not.

Apparent links between psychological stress and cancer could arise in several ways. For example, people under stress may develop certain behaviors, such as smoking, overeating, or drinking alcohol, which increase

a person's risk for cancer. Or someone who has a relative with cancer may have a higher risk for cancer because of a shared inherited risk factor, not because of the stress induced by the family member's diagnosis.

How does psychological stress affect people who have cancer?

People who have cancer may find the physical, emotional, and social effects of the disease to be stressful. Those who attempt to manage their
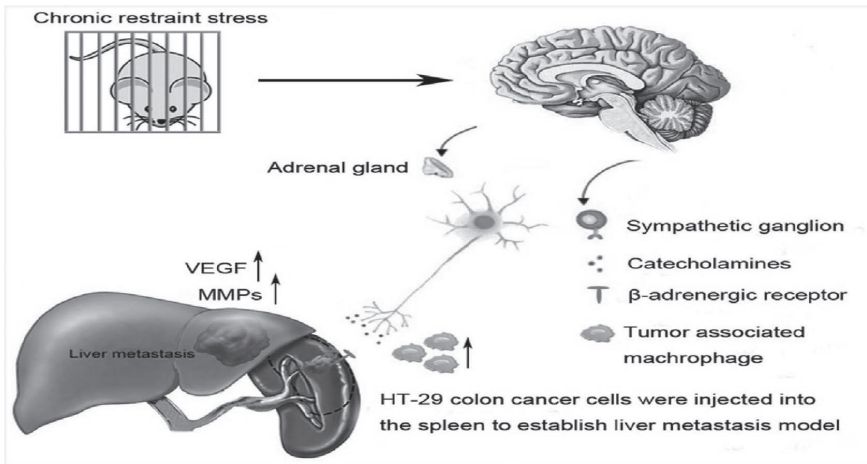
stress with risky behaviors such as smoking or drinking alcohol or who become more sedentary may have a poorer quality of life after cancer treatment. In contrast, people who are able to use effective coping strategies to deal with stress, such as relaxation and stress management techniques, have been shown to have lower levels of depression, anxiety, and symptoms related to the cancer and its treatment. However, there is no evidence that successful management of psychological stress improves cancer survival.

Evidence from experimental studies does suggest that psychological

stress can affect a tumor's ability to grow and spread. For example, some studies have shown that when mice bearing human tumors were kept confined or isolated from other mice—conditions that increase stress—their tumors were more likely to grow and spread (metastasize). In one set of experiments, tumors transplanted into the mammary fat pads of mice had much higher rates of spread to the lungs and lymph nodes if the mice were chronically stressed than if the mice were not stressed. Studies in mice and in human cancer cells grown in the laboratory have found that the stress hormone norepinephrine, part of the body's fight-or-flight response system, may promote angiogenesis and metastasis.

In another study, women with triple-negative breast cancer who had been treated with chemotherapy were asked about their use of beta blockers, which are medications that interfere with certain stress hormones, before and during chemotherapy. Women who reported using beta blockers had a better chance of surviving their cancer treatment without a relapse

than women who did not repo rt beta blocker use. There was no difference between the groups,

however, in terms of overall survival.

Although there is still no stro ng evidence that stress directly affects ca ncer outcomes, some data do suggest that patients can develop a sense of helplessness o r hopelessness when stress becomes overwhelming. This response is associated with higher rates of death, although the mechanism for t his outcome is unclear. It may be that people who feel helpless or hopeless do not seek treatme nt when they become ill, give up prematur ely on or fail to adhere to potentially helpful therapy, engage in risky behaviors such as drug us e, or do not maintain a healthy lifestyle, resulting in premature death.

Depression and the per son with cancer

It's normal to grieve over the changes that cancer brings to a person's life. The future, which may have seemed so sure b efore, now becomes uncertain. Some dreams and plans may be lost forever. But if a person has been sad for a long time or is having tro uble carrying out day- to-day activities, that person may have clinical depression.

Clinical depression causes great distress, impairs functioning, and might even make the person with cancer less abl e to follow their cancer treatment plan. The good news is that clinical depression can be treated. If someone you know has symptoms of clinical depression, encourage them to get help . There are many ways to treat clinical depression including medicines, counseling, or a c ombination of both. Treatments can reduce suffering and improve quality of life.

How can people who have cancer learn to cope with psychological stress?

Emotional and social support can help patients learn to cope with psychological stress. support can reduce levels of depression, anxiety, and disease- and treatment-related symptoms among patients. There are some approaches which can help to reduce some level of stress:

- *Training in relaxation, meditation, or stress management*
- *Counseling or talk therapy*
- *Cancer education sessions*
- *Social support in a group setting*
- *Medications for depression or anxiety*
- *Exercise*

Social support, anxiety and depression

A patient with more social support tends to feel less anxious and depressed and report a better quality of life. People with cancer find it encouraging having others who listen and help with the practical aspects of dealing with cancer. Asking family members and loved ones for this kind of support may help reduce the patient's distress and the distress of those who care about him or her.

Some people might put up a false front, or put on a "happy face," even if they don't really feel that way. This may be their way of trying to protect the people they love, and possibly themselves, from painful feelings. Some people believe even that a person with cancer can improve their outcome by being cheerful and happy all the time – but this isn't true. Studies of coping styles and survival or recurrence (cancer coming back after treatment) show that being cheerful has little to no effect on cancer. Still, some people with cancer feel guilty for being sad or fearful, and may try to act happy and "be positive" even when it's painful to them. If this might be happening, gently tell the person that you're willing to listen to their feelings, no matter what they are. The message may be something like, "I care about you, and I'm here for you whether you are happy, afraid, angry, or sad.

Some expert organizations recommend that all cancer patients be screened for distress early in the course of treatment. A number also recommend re-screening at critical points along the course of care. Health care providers can use a variety of screening tools, such as a distress scale or questionnaire, to gauge whether cancer patients need help managing their emotions or with other practical concerns. Patients who show moderate to severe distress are typically referred to appropriate resources, such as a clinical health psychologist, social worker, chaplain, or psychiatrist.

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Ekta M. Mehta

Corporate social responsibility in Indian corporate sector

ABSTRACT

As per the new Companies Act 2013, corporate social responsibility is emerging as a catalyst in socio economic development of the country. Due to the provisions of corporate social responsibility, it is evolving as a new tool of social development. The practices and initiatives taken by corporate to develop the Indian society is making a robust change and it can be seen around us.

Introduction

Corporate social responsibility (CSR), also known as corporate responsibility, corporate citizenship, responsible usiness, sustainable responsible business (SRB), or corporate social performance. CSR is a highly misunderstood & misinterpreted term in India.

Some Indian companies believe that merely complying with laws & regulations fulfills their need for social responsibility. A responsible corporate recognizes that its activities have wider impact on the society in which it operates. Therefore it takes account of the economic, social, environmental & human rights impact of its activities on all stakeholders. Although India is a favorable business destination for western investors it is to be tremendously challenging for any business to remain competitive here in the long term. Unless poor people have equity in the growth of economy, India can never achieve the title of super economy. Here comes the critical role of corporations.

Objectives

 1. *To study the CSR status in India.*
 2. *To understand the meaning and various models of CSR.*
3 .*To study the policies governing CSR in India.*
4. *To study the challenges faced by CSR in India.*
 5. *To make suggestions for accelerating CSR initiatives.*

Research Methodology:

The research paper is an attempt of exploratory research, based on the secondary data sourced from journals, magazines, articles and media reports

CSR in India

CSR is not a new concept in India, Corporate like the Tata Group, the Aditya Birla Group, and Indian Oil Corporation, to name a few, have been involved in serving the community ever since their inception. Several other organizations have been doing their part for society through donations and charity events. India has been named among the top ten Asian countries paying increasing importance towards corporate social responsibility (CSR) disclosure norms. India was ranked fourth in the list, according to social enterprise CSR Asia's Asian Sustainability Ranking (ASR), released in October 2009. „Sustainability in Asia ESG reporting uncovered" (September 2010) is based on four parameters viz. General, Environment, Social and Governance. In its study based on 56 companies in India, it observed that India is ranked second in country ranking in Asia and is ranked one ranking in general category.

It is observed that reporting is strongly followed by companies as well as they seek international development standards. It could be attributed to the Indian government compelling the public sector companies to provide for community investment and other environmental, social and governance

liabilities. A key finding of the survey conducted in June 2008, aimed at understanding of the role of corporations in CSR, carried out by TNS India (a research organization) and the Times Foundation, revealed that over 90 per cent of all major Indian organizations surveyed were involved in CSR activities. Besides the public sector, it was the private sector companies that played dominant role in CSR activities.

A study on the CSR activities of 300 corporate houses, conducted by an industry body in June 2009, revealed that Corporate India has spread its CSR activities across 20 states and Union territories, with Maharashtra gaining the most from them. The study also revealed that about 36 per cent of the CSR activities are concentrated in the state, followed by about 12 per cent in Gujarat, 10 per cent in Delhi and 9 per cent in Tamil Nadu. The companies have on an aggregate, identified 26 different themes for their CSR initiatives. Of these 26 schemes, community welfare tops the list, followed by education, the environment, health, as well as rural development

CSR Controversy

Many countries separate philanthropy from social responsibility. While in India, it is seen as weapon for social activities including recruitment and retention. Also, many argue that it helps in building an image of the organization. While some argue that government does away with their role of playing a regulatory body over the powerful business houses. Others criticize that CSR is not their basic economic role of business. Some even say that CSR is put in place to gain commercially as well. It is also argued that CSR initiatives undertaken result into deviation from basic business roles. While some others state that the impact of the CSR is not only impacts profits but benefits the society at large. In the light of these arguments, the trend of increased CSR initiatives cannot be ignored clearly reflecting the awareness the companies in India have gathered today.

Regulatory Approaches to CSR

The regulatory approaches entail the extent to which the government influences CSR behavior of firms in two respects, first with respect to reporting of CSR activity, and second with respect to the amount of spending for CSR activity. Based on this, one gets three types of regulatory regimes, namely (i) voluntary reporting and voluntary spending (ii) mandatory reporting but voluntary spending, and (iii) mandatory reporting and mandatory spending. Much of the policy debates around the world is with respect to whether CSR reporting should be voluntary or mandatory i.e., whether firms should be required by laws and regulations to report their CSR activities. In comparison, the debate on voluntary versus mandatory spending is moot in most countries given that CSR activities,

Suggestions:

Companies can set a network of activities to be taken up in a consortium to tackle major environmental issues. It would also provide an opportunity to learn from each other. Everyone in the organisation needs to recognise their own role in promoting CSR. Companies should provide wider professional development activities. Training, conferences and seminars could be organised by companies to disseminate and generate new knowledge and information in this sector. A strong budgetary support would definitely help to grow this sector and research related to respective industry would enhance their organisation's contribution further. Government regulations which are supporting in this direction could attract more response from organisations. All this would also lead to benchmark CSR activities.

Companies need to involve their stakeholders in order to build meaningful and long term partnerships which would lead to creating a strong image and brand identity. It is also suggested to review existing

policies in order to develop more meaningful visions for the companies and broaden their contributions to reach to local communities.

Conclusions

Corporate sustainability is an evolving process and not an end. The Companies bill is a good initiative on the part of the government however what would be included in 'spending' on CSR is unclear and is left for the companies to decide. Across the globe, the concept of CSR has been accepted as an element for success and survival of business along with fulfilling social objectives. However, the challenge for the companies is to determine a strong and innovative CSR strategy which should deliver high performance in ethical, environmental and social areas and meet all the stakeholders' objectives.

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Mansi Patel

Social Entrepreneurship

Introduction

Any definition of the term "social entrepreneurship" muststart with the word "entrepreneurship." The word "social" simply modifies entrepreneurship. If entrepreneurship doesn'thave a clear meaning, then modifying it with social won'taccomplish much, either.The word entrepreneurship is a mixed blessing. On thepositive side, it connotes a special, innate ability to sense and acton opportunity, combining out-of-the-box thinking with aunique brand of determination to create or bring about something new to the world. On the negative side, entrepreneurshipis an ex post term, because entrepreneurial activities require apassage of time before their true impact is evident.Interestingly, we don't call someone who exhibits all of thepersonal characteristics of an entrepreneur – opportunity sensing, out-of-the-box thinking, and determination – yet whofailed miserably in his or her venture an entrepreneur; we callhim or her a business failure. Even someone like Bob Young,of Red Hat Software fame, is called a "serial entrepreneur"only after his first success; i.e., all of his prior failures are dubbedthe work of a serial entrepreneur only after the occurrence ofhis first success. The problem with ex post definitions is that theytend to be ill defined. It's simply harder to get your arms aroundwhat's unproven. An entrepreneur can certainly claim to be one,but without at least one notch on the belt, the self-proclaimedwill have a tough time persuading investors to place bets. Thoseinvestors, in turn, must be willing to assume greater risk as theyassess the credibility of would-be entrepreneurs and the potential impact of formative ventures.

The concept of social entrepreneurship (SE) is, in practice, recognized as encompassing a wide range of activities: enterprising individuals devoted to making a difference; social purpose business ventures dedicated to adding for-profit motivations to the non-profit sector; new types of philanthropists supporting venture capital-like 'investment' portfolios; and non-profit organizations that are reinventing themselves by drawing on lessons learned from the business world. In the past decade 'social entrepreneurship' has made a popular name for itself on the global scene as a 'new phenomenon' that is reshaping the way we think about social value creation. Some of these practices are uniquely new however many have been around for a long time having finally reached critical mass under a widely endorsed label. SE as a field of research on the other hand is a relatively recent phenomenon. Although the development of this field from a research perspective will be discussed later in this introduction; we simply wish to highlight here that although a large number of events have been organized bringing together disparate audiences interested in the topic, to date there have been few opportunities for scholars to gather and discuss papers, themes and concepts relating specifically to the study of SE.

Companies and non-profits, regardless of the sector they belong to, their dimension or their geographical location, are increasingly asked to provide innovative solutions to manage complex social problems: from community development to social exclusion and poverty reduction. Social entrepreneurship (SE), an unusual contact point among entrepreneurship, innovation and social change, has been increasingly catalysing the interest of academics, companies, and the business debate for about a decade. Attention is expanding exponentially with a multiplicity of publications, MBA core and elective courses and academic research centres explicitly focused on deep analysis of the SE phenomenon. There are also

numerous innovative and supportive factors such as specialized consulting groups, social venture capitalists, social angels and so on. In this context, therefore, it becomes critical to identify how SE protagonists – 'socially entrepreneurial ventures' (SEVs) and 'socially innovative entrepreneurs' – feel about and act on social change in terms of the altered performance capacity of society. It is not by chance that in this chapter we will speak about SEVs or alternatively about 'innovative social purpose business enterprises'. These alternative expressions have been introduced in an attempt to give the same weight to the different components of the SEconstruct (that is, entrepreneurship, innovation and social issues), as well as to avoid misunderstandings when assigning a typical non-profit nomenclature (such as 'social enterprise') to organizations consistent with the SE paradigm. Starting from these premises, the present contribution aims at an assessment of how SEVs are actually responding to this tension over entrepreneurial involvement in filling wider social gaps.

Entrepreneurial Characteristics

The entrepreneur is attracted to this suboptimal equilibrium,seeing embedded in it an opportunity to provide a new solution,product, service, or process. The reason that the entrepreneursees this condition as an opportunity to create something new,while so many others see it as an inconvenience to be tolerated,stems from the unique set of personal characteristics he or shebrings to the situation – inspiration, creativity, direct action,courage, and fortitude. These characteristics are fundamentalto the process of innovation.The entrepreneur is inspired to alter the unpleasant equilibrium. Entrepreneurs might be motivated to do this becausethey are frustrated users or because they empathize with frustrated users. Sometimes entrepreneurs are so gripped by theopportunity to change things that they possess a burning desire to demolish the status quo.

The entrepreneur thinks creatively and develops a new solution that dramatically breaks with the existing one. The entrepreneur doesn't try to optimize the current system with minoradjustments, but instead finds a wholly new way of approaching the problem. Eachfound a completely new and utterly creative solution to the problem at hand.Once inspired by the opportunity and in possession of a creative solution, the entrepreneur takes direct action. Rather thanwaiting for someone else to intervene or trying to convincesomebody else to solve the problem, the entrepreneur takesdirect action by creating a new product or service and the venture to advance it. Entrepreneurs do have to influence others:first investors, even if just friends and family; then teammatesand employees, to come work with them; and finally customers, to buy into their ideas and their innovations. The pointis to differentiate the entrepreneur's engagement in direct actionfrom other indirect and supportive actions.Entrepreneurs demonstrate couragethroughout the processof innovation, bearing the burden of risk and staring failuresquarely if not repeatedly in the face. This often requires entrepreneurs to take big risks and do things that others think areunwise, or even undoable.

Finally, entrepreneurs possess the fortitudeto drive their creative solutions through to fruition and market adoption. Noentrepreneurial venture proceeds without setbacks or unexpected turns, and the entrepreneur needs to be able to find creative ways around the barriers and challenges that arise.

How The Social Entrepreneurship Differ?

Despite the differences between social and commercial entrepreneurship, some scholars claim that there exists a continuum for which commercial and social entrepreneurship serve as anchors (Austin et al., 2006; Peredo & McLean, 2006). In other words, organizations can

pursue commercial entrepreneurship, social entrepreneurship, or some combination of both. In fact, some scholars even refer to organizations that pursue both commercial and social objectives as hybrids (Davis, 1997). In a sense, then, these hybrids pursue two bottom lines, one of which deals with profits while the other deals with social value. It is important to note, though, that not all agree with the notion that a person or organization can pursue two bottom lines and be considered social entrepreneurs. As Peredo and McLean (2006) suggest, for example, some firms engage in cause related marketing as a mechanism to increase sales, profits, and shareholder wealth. It is difficult to argue that employing such tactics for a purely profitable objective indicates that one is a social entrepreneur. Peredo and McLean (2006, p. 62) note, for example, "It is tempting to say that only ventures willing to accept a significant reduction in their profits as a consequence of their pursuit of social goals should be considered examples of social entrepreneurship." The authors quickly point out, though, that determining motive is difficult (if not impossible) and as such, this distinction is perhaps not important.

The importance and domain of social entrepreneurship

Throughout the world, socially conscious individuals have introduced and applied innovative business models to address socialproblems previously overlooked by business, governmental and non-governmental organizations (NGOs). These entrepreneurshave played a vital role in ameliorating adverse social conditions, especially in underdeveloped and emerging economies whereresource scarcity and corruption among governments and even NGOs severely limit the attention given to serious social needs. Social entrepreneurs have also become highly visible agents of change in developedeconomies, where they have applied innovative and cost-effective methods to address nagging social problems (i.e.,

poverty,gender inequality, etc.) that have defied traditional solutions. The movement by several countries to"market size" the social service sector has also fuel led the desire to use the efficiency of competitive markets toimprove social performance. Several governments, including that of the US, have alsodramatically cut federal spending on social services such as education and community development, creating a need for entrepreneurial activities to raise funds and address social needs.

The global movement toward privatization and marketization has also profoundly influenced not-for-profit organizations andNGOs, pressuring them to address the gaps left in the provision of social services. Though funding for these activities fromtraditional sources has declined, the costs of delivering these programs have increased. Consequently, more and more not-for-profit organizations attend to an expanding set of complex social needs, yet rely on fewerfunds. This has prompted some not-for-profits to apply entrepreneurial strategies and business models. This includes formingcollaborative relationships to finance and operate programs that pursue their social missions. These institutional changes have also given rise to a variety of social ventures.

Despite the growing scholarly interest in social entrepreneurship, there is no clear definition of its domain.This task has been complicated by social entrepreneurship's numerous manifestations, and the breadth of the scholarlycommunities studying the subject. Furthermore, the term itself combines two ambiguous words connoting different things todifferent people. Disagreements persist about the domain of entrepreneurship and the value-laden prefix "social" further exacerbates this definitional debate.

Opportunities Behind Social Entrepreneurship

The world of ideas, innovation, and opportunity has traditionallybeen associated with economic value creation, a link that has attractedthe

attention of management scholars over the last decades. Althoughtoday it is increasingly recognized that ideas, innovation, and opportunity are not the exclusive domain of business entrepreneurs, we lackconceptual and empirical research to ascertain whether SE is a subset of'traditional' entrepreneurship, or whether it is an independent field ofstudy.

It could be argued that SE merely provides a different ('social')setting in which to examine entrepreneurial phenomena. On the otherhand, we know that all entrepreneurial activity creates a certainamount of social value – it creates employment, stimulates innovation,and generates tax revenue. Is business entrepreneurship, which focusespredominately on economic value creation, therefore a subset of SE,which embraces both economic and social value creation? In sum, the concept of SE is still poorly defined and its boundaries totraditional business entrepreneurship are still fuzzy. Approaches andconstructs from existing entrepreneurship research have clearly shapedfirst attempts to conceptualize SE. Now it is time to go one stepfurther. The rise of SE, both as a practice and as a theoretical endeavour,provides a unique opportunity for the field of entrepreneurship tochallenge, question, and rethink important concepts and assumptionsin its effort towards discovering a unifying paradigm.

Extending Social Entrepreneurship

In the sections above we describe several keyways in which social entrepreneurship is relatedto or embedded in other forms of entrepreneurship. However, social entrepreneurship also hassome unique dimensions that make it a worthwhile context for exploring entrepreneurial activity more generally. Focusing on the distinctiveopportunities afforded by social entrepreneurshipin light of our discussion regarding other domainsof entrepreneurship (conventional, institutional,and cultural), we are able to generate a set ofinteresting research questions and

opportunitiesfor social entrepreneurship. We also highlightcontributions the social entrepreneurship contextmakes to the broader dialogue on entrepreneurship. In particular, we elaborate on key themesdrawn from our definitional analysis. Recall thatwe suggested the most promising areas for researchto be around the processes/resources and missionelements. To this end, we explore processes/resources in terms of relational, cultural, and institutional resources and associated tensions, such asresistance to change, as well as mission, in terms ofentrepreneurial failure.

Conclusion

In this paper, we examine social entrepreneurshipas a unique context of inquiry. We situate ourunderstanding of social entrepreneurship byevaluating the myriad of definitions in the extantliterature and compare and contrast social entrepreneurship with other approaches to entrepreneurial study. In doing so, we demonstrate thatwhile there is much overlap between the domainsof conventional, institutional, cultural, and socialentrepreneurship, there also exist a number ofdistinctive opportunities for scholars within thecontext of social entrepreneurship.

We suggest that the most significant opportunity resides in a better understanding of the distinctive nature of the mission, processes, and resources leveraged in a social entrepreneurialcontext. Scholars and practitioners of social entrepreneurship can glean valuable insights by examining lessons from conventional entrepreneurship, such as those relating to entrepreneurialfailure, or understanding the processes of resourcemobilization currently better understood by thosestudying institutional and cultural entrepreneurship. On the other hand, there is also much forconventional, institutional, and cultural entrepreneurship researchers to learn from the social entrepreneurship context. While it is not a distinctof entrepreneurship, researchers stand to benefit

from further research on social entrepreneurship as a context in which established types ofentrepreneurs operate. Further advances in thisarea will extend our understanding of this valuable phenomenon and facilitate the developmentof managerial strategies to assist those who undertake social enterprises.

To this end, we illustrate a number of promising avenues for future research that emerge whenapplying well-established theories from the conventional, institutional, and cultural entrepreneurship literatures to the social entrepreneurshipcontext. We do this to encourage other researchers to also evaluate existing theories used in explaining and understanding entrepreneurial strategies for their use in social entrepreneurshipcontexts. By doing so, we add legitimacy anddepth to an emerging field, and create opportunities for building on established theory to extendsocial entrepreneurial inquiry.

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Shilpa J. Patel

Disaster Management

Disaster recovery and business continuity has often been overlooked and sometimes even ignored managers could have been excused for thinking "it won't happen here." However the series of recent tragic events have made business sit up and consider how and what they could do in the event of a disaster to protect their staff, customers and properties, brand, reputations, business and more appropriately their existence.

Most business depend heavily on technology and automated systems, which if disrupted, even for a few days, could cause severe financial loss and threaten survival. The continued on management awareness of potential disasters, their ability to develop a plan to minimize disruptions of critical functions and the capability to recover operations expediently and successfully.

A disaster can be defined as an occurrence causing widespread destruction and distress. Disaster management does not avert or eliminate the threats, instead, it focuses on creating plans to decrease the effect of disasters. Failure to create a plan could lead to damage to assets, human mortality and lost revenue. Events covered by disaster management included acts of terrorism, fire, human caused disaster (like electrical fire, structural issues, industrial sabotage) natural disasters (like earth quakes, hurricanes, tsunami, flood etc.) Public disorder, and communication failures.

In order to avoid or reduce significant losses to a business houses, emergency managers (preferably facility managers) should work to identify and anticipate potential risks, hopefully to reduce their probability of occurring. In the event that an emergency does occur, managers should

have a plan prepared to mitigate the effects of that emergency as well as to ensure business continuity of critical operations post - incident. It is essential for an organization to include procedures for determining whether an emergency situation has occurred and at what point an emergency management plan should be activated.

Disaster = Hazard + Vulnerability - Capacity

Social and economic developments are crucial components of disaster preparedness, however initiatives in development must be undertaken with caution and greater understanding of risks. Development can increase or reduce vulnerability, depending on how programs are designed and run. On the other hand. while natural disaster may seem to counter development goals, they can also offer development opportunities (e.g.) rebuilding disaster affected areas in a more sustainable manner).

What is disaster management?

Disaster management is a collective term encompassing all aspects of planning for and responding to emergencies and disasters, including both pre-and post event activities. It refers to the management of both the risk and the consequences of an event.

In essence, disaster management is more than just response and relief, it is systematic process aimed at reducing the negative impact and consequences of adverse events.

Goals of disaster management

➢ Proactive plans to mitigate various business risks.
➢ Minimizing loss via more effective preparedness and response.
➢ Creating more effective and durable recovery.

Types of Crisis :

During the crisis management process, it is important to identify types of crises in that different crises necessitate the use of different

crisis management strategies. Potential crises are enormous. But can be categorized as eight types.

Natural disaster :

Human caused disaster :

- ➢ Technological crises
- ➢ Confrontation
- ➢ Malevolence
- ➢ Organizational misdeeds
- ➢ Workplace Violence
- ➢ Rumors
- ➢ Terrorist attacks

Emergency management consists of five phases :

(1) Prevention:- Prevention was recently added to the phase of emergency management. It focuses on preventing the human hazard, primarily from potential natural disasters or terrorist attacks. Preventive measures are taken designed to provide permanent protection from disasters. Not all disasters, particularly natural disasters, can be prevented, but the risk of loss of life and injury can be mitigated with good evacuation plans, environmental planning and design standards.

(2) Mitigation:- In electrical risks, a periodical power quality audit and exhaustive preventive maintenance process with the help of electrical consultants can avert fire risks due to electrical reasons, which is the major cause of fires. In earthquake prove include structural changes such as the installation of an earthquake value to instantly shut off the natural gas supply, seismic retrofits of property and the securing of items inside a building. The letter may include the mounting of furniture, refrigerators, water heaters and breakables to the walls and the addition of cabinet latches. In flood prone areas, houses can be built on poles.

Disaster mitigation measures are those that eliminate or reduce the impacts and risks of hazards through proactive measures taken before an emergency or disaster occurs.

(3) Preparedness :- Preparedness focuses on preparing equipment and procedures for use when a disaster. This equipment and these procedures can be used to reduce vulnerability to disaster, to mitigate the impacts of a disaster or to respond more efficiently in an emergency.

➢ Conduct disaster risks assessments

➢ Integrate broader social and environmental issues into business strategies and operations.

➢ Enact measures and systems that reduce risks.

➢ Disaster risk management is a systematic application of management policies, procedures and practices to the tasks of identifying. analyzing, evaluating, treating and monitoring risk. Disaster risk reduction entails measures to curb disaster losses by addressing hazards and people's vulnerability to them.

➢ The most effective disaster risk management often happens before disasters occur, continue after a disaster and incorporates lessons learned, thus mitigating risks to future disasters.

➢ Disaster risk reduction is about modifying hazards, reducing vulnerability, increasing capacity.

(4) Response :- The response phase of an emergency may commence with search and rescue but in all cases the focus will quickly turn to fulfilling the basic humanitarian reeds of the affected population.

➢ Disaster response refers to actions taken during and immediately after a disaster to ensure that its effects are minimized and that people affected are given immediate relief and support.

➢ These include providing food, water ,shelter, and medical aid, removing

people from danger, among other outreach efforts.

➢ Disaster recovery refers to the coordinated process of supporting disaster. Affected communities in reconstruction of physical infrastructure and restoration of emotional social, economic and physical well being.

➢ This includes re-building houses and business and providing medical aid and counseling, among other efforts.

(5) Recovery : - The recovery phase starts after the immediate threat to human life has subsided the immediate goal of the recovery phase is to bring the affected area bank to normally as quickly as possible. During reconstruction it is recommended to consider the location or construction material of the property.

Key components of disaster preparedness for a company :-

While this manual touches on components of disaster response and relief, the main focus is on disaster preparedness which ultimately is the best mechanism to ensure that response and relief efforts are most effective.

Risk Assessment :-

Before developing a disaster preparedness plan, it is important to do a hazard risk assessment to ensure that there is a clear understanding of the overall environment and circumstances for which the plan will be made.

Risks assessment can be understood as a five stage process:-

➢ Establish the ontext of the risks
➢ Identify potential risks
➢ Analyze the risks by assessing the likelihood and impact of an event
➢ Set priorities for addressing the risks
➢ Treat the risks.

Assessing risks is a crucial step before developing a disaster management plan.

Planning :-

➤ Contingency plans must be developed and previously existing plans updated in light of experience gained in the disaster. Contingency planning is most effective when it is a participatory process that includes all the actors who will be required to work together in the event of an emergency. It is a forward planning process, in which scenarios and technical actions defined and potential response systems put in place to respond to an emergency situation.

➤ Developing a plan is key to ensuring that efforts in preparedness, response and relief have taken the business, the company and other entities key issues into account.

Hazard, risk and Vulneralality Assessment :-

➤ What are the main natural hazards that could affect my business?

➤ What is the likely hood or teach of these accruing?

➤ What are the risks associated with each of these?

Based on the above :-

➤ Where and how is our company most impacted?

➤ What are our company's priorities in terms of preparing for natural hazards?

Response mechanisms and strategies to create a plan : In developing a plan, a company should:

➤ Identify organizational resources

➤ Determine rules and responsibilities by business functions for example.

Strategy

Operations

Finance

Human Resources

Communications

Develop policies and procedures on the following

➢ Information gathering systems and outlets

➢ Information assessment

➢ Establishment of assessment teams

➢ Evacuations procedures

➢ Search and rescue teams

➢ Inventory of services and products that can be mobilized in event of a disaster

➢ Agreement with government agency or NGO to facilitate distribution of services.

➢ Measures for activities special installation, such as emergency or mobile hospital facilities.

➢ Preparations for emergency reception centers and shelters.

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Manish M. Chudasama

The National Assessment and Accreditation Council (NAAC'S) Quality world

The resurgence of 'quality education" in the 21st century is among the most significant phenomena in higher education, which signifies the recent and contemporary development of realistic tendencies.

Therefore, there is a need to understand the central theme of psycho-philosophical determinism of 'quality education' which has received different expressions, depending on the peculiarities of the ideas against which it raises its voice of protest.

It is the business of the NAAC to work out the system of ideas rooted in psycho-philosophical tendencies, to discover the implications of our entire operations of the institutions and to assure stake holders connected with the institutions of higher education of its own quality & priority. So the ideal of NAAC is that of a complete Unified system of thought to discover the best methodology from which the principles of total quality of Management (TOM) can be deduced. It means that the NAAC has to provide Unified Knowledge as an organic system for the logical consistency and proper connectivity of various Units of the institution.

The national Assement and Accreditation Council (NAAC), an autonomous institution of the University Grants Commission came in to existence Under section 12ccc of the U.G.C. Act, 1956(3) on 16th of sept.1994 as an outcome of National Education policy 1986 and the review of the functioning of U.G.C. by Jha Committee set Up in tune with

Article 246 of the Constitution of India. It was registered Under Karnataka Societies Registration Act, 1960. The U.G.C'S initiative was to create a national Body for the maintenance and Co-ordination of standards in Higher Education. Therefore, NAAC's accreditation is a judgement on a quality in functioning with remedial recommendations. Here, the accreditation refers to the Certification granted by NAAC for a stated period of time after an assessment of the institution.

The NAAC was established with the intention of recognizing and encouraging educational excellence. It is said that the excellence is a moving target and We must remember to continuously watch out for newer and newer ways to improve it. For that there is a need to go miles and miles, and for us the journey has just begun. It is a time for the institutions to think and introspect! As Ethel page rightly said, "As tools become rusty so does the mind. A talent neglected withers and dies". So, there is a need to ensure continuous improvement in the entire opration of the higher-education institutions and to assure the students, parents, teachers and non teaching staff, would be employers, funding agencies and society in general, of the accountability of the institutions for its own quality.

Higher quality of the faculty, higher quality students and money can generate the resources as well as bring the name and fame to the institution. So the primary agenda of NAAC has been performance,evaluation, through assessment and accreditation with the sole objective to give a helping hand to the institution to improve the quality of the education. It means (THE PURPOSE OF NAAC IS NOT JUST GRADING BUT SELF-REALISATION OF THE INSTITUTION ABOUT ITS POSITION IN THE GLOBAL SCENARIO)It is true that there is a need to improve it we wish to meet the international standards of education. Hence, quality & education is the need of the hour.

We turn now to the relation of NAAC's Quality world to the so-called real world. As has been said before, quality is essentially 'that distinguishes property, characteristic or attribute and it is also the level of excellence of something. 'In case of higher educational institutions it is the striving for that 'excellence which shall produce high quality and superiority in moral character and in social positioning to do good to the Society.

In order to realize the importance of NAAC then, it is necessary to have knowledge of the assement and accreditation system. Hence, the question arise, what is NAAC ? What are the criteria of assessment and accreditation ?How can we know when we have attained the excellence? The methodology of NAAC answers all these questions for us, It furnishes us with a standard or criterion of 'Quality and enables us to distinguish the potential for Excellence Institution from low-graded institutions.

It should be very clear that the quality of an institution is achievable only through the best practices. Thus, Quality cannotes the 'excellence' that is possible through being at par with the international standard. (WE MUST UNDERSTAND THAT UNNECESSARY AND UNSCIENTIFIC INFORMATION POSSESSED BY THE STUDENTS COMMUNITY REDUCES THEIR POWER TO IMBIBE' QUALITY' Therefore, the general objective of quality education' is

➢ To develop certain human qualities in the students, truth, compassion, Socialism, democracy, cleanliness, love, hard work, Co-Operation, non-violence, equality, justice, courage, preservation of environment etc.

➢ To encourage the institutions to become progressive and responsible in the field of higher education.

➢ To orient education towards science and technology.

➢ To load the students and teaching community to great adventure which

is to take them beyond their present ordinary nature to that bright heritage of extra ordinary life.

The philosophy of NAAC mirrors the spirit of the times in assigning to' International standards' and authority a leading role in the process of assessment and accreditation. The purpose of NAAC determines its method: in so far as it consists in the demonstration of Internal Quality Monitoring, External Quality Assessment of curricular Aspects; Teaching –Learning and Extension; Infrastructure and Learning resources; student support and progression; organization and management and Healthy practices. The core indicators identified under above mentioned criterion are Total Quality of Management and Innovations in the institutions of higher education.

A careful examination of the arguments of NAAC will reveal many logical consistencies. The understanding of assessment and accreditation is the name given to the NAAC. Which connects our education experiences in Uniform ways according to rules or procedures, thereby furnishing us with valid judgements. These judgements are validated by comprehensive Criteria. Thus, it is logical to conclude that there can be no 'Quality' or 'Excellence' unless there is a fruitful objective and learning to render an institute fit to become 'Top in the world' so the path of 'Quality Education' was never easy in the past, nor is it now. But remember the poet laureate, Allama Mohammed Iqbal:EAGLE, DO NOT BE FLUSTERED BY THE FORCE OF THE WIND BLOWING AGAINST YOU, THAT IS ONLY TO MAKE YOU SOAR HIGHER TO RISE ABOVE THE TURBULENCE.

Milin Danak

Part Of Commerce Education In The Moving Trade Era

Education is essentially, a progression rather than aninvention as it is mostly taken to be. It teaches us to learn: learn things to develop in a creative manner, teaches us to learn to be economical in effort. True education is not knowledge of facts, but of values. True education leads us to the reality of life, peace, nature and survival of human race.

The world is moving very fast. The pace of globalization, liberalization and privatization has enormouslysubjective the various scopes of Commerce education. Thus, literature on Commerce has been reviewed on the basis of papers presented in All India Commerce Conferences and also on the papers published in referred journals. Most of the scholars opined that Commerce courses were not able to meet the different types of tasks posed by Industry and Business and that the education was not practical-oriented and did not lead to improve skills and qualities of young generation to face the work situation. Therefore, there is a need for its progress and inventions to lead the present education system rise to a enough standard.

Commerce education plays a very important role in the moving business world. It is the most important key, which leads to success in all areas of economy.

The education imparted among Commerce students include lecturing, learning, group discussion, simulation exercises, brain-storming, case study, role-play, seminars etc...

Through all these,theCommerce students have derived some benefits. Lecturing seeks to offer a large amount of knowledge in a capsule form. Interaction and group discussion will make them involve in the topic and develop debating qualities. Brain-storming sessions help the students develop their creative thinking in groups. Simulation exercises make them change their attitude in different cases. Case method makes them understand the subject; improve communication skill, problem-solving rationale and many more. However, a Commerce student would understand the value of concentration, patience and creativity thereby trying to develop within him, the fruit of real education.

Commerce education has gained such an importance because if a simple mistake is committed or an entrepreneur in his business affairs takes a slightly wrong decision, then it would lead to the doom of his enterprise, which has been developed so far. Therefore, Commerce education is very important. The activities relating to Commerce is also affected when the business cycle is not going well.

Through Commerce education, a student is exposed to the environment of the business world. It is helpful for preparing them for self-employment and developing in them, the entrepreneurial abilities. It also inculcates practice orientation among the students. It makes them know about the importance of applying economic principles while making business decisions. It makes them aware of social, economic and political problems relating to business concerns. It teaches them to face the market situation, to adapt themselves to the present circumstances. Moreover, it helps them to meet the global competition.

We are living in the dynamic world where man with his uncanny intellect first tried to understand Nature, then started exploiting it, and then started manipulating it. As the World progressed, there has been

a paradigm shift in the different concepts relating to Commerce, say wealth. In the earlier times wealth was synonymous with the treasure of yellow gold. And now, for the first time in the history of mankind the world's wealthiest man is one who owns a huge KNOWLEDGE WELL. His name is William (Bill) Gates and he owns the biggest software company 'Microsoft! Bill Gates' owns vast resources of 'grey gold' signifying grey cells in our brains, which store intelligence. The present era is the era of grey gold, and with a large quantity of the best of it available in India, the possibility of our country to emerge, as a super power in the next 20 years is not far fetched. A large number of Silicon Valley entrepreneurs are Indians. Even in India, we have Narayana Murthy whose Infosys' ADRS are quoted with respect on New York Stock Exchange. There is another person Azim Hasham Premji whose wealth is estimated to be about US$28 billion.

The reason for stating these examples is to stress on the fact that the students must be taught to convert whatever they learn in a classroom into a more practical knowledge. The students must be taught how to convert knowledge into wealth through innovative means. The Commerce education of today will have to revolve around ideas and innovations. Besides, it will also be extremely essential to learn to put into practice these ideas and innovations.

The process of Commerce education can be understood through its nature. It is a socio-behavioral science i.e. it is the science, which studies the social behavior or human behavior with conduct of business activities. The University, College, Students, Commerce Colleges and institutions must take interest in spreading the general education of Commerce to the public in general. The Students write their exams in their institution. But the present evaluation system is so rigid, and it stresses only on bookish

knowledge. It lacks practical outlook and the need to change in pattern of this type of education is very essential as well as beneficial.

The role played by an effective system of Commerce education is self-evident as it provides necessary inputs among the young graduates of today, towards turning them to dynamic and successful businessmen of tomorrow. It must train the students not only in the technical aspects of the business, but also teach morals and ethics. The Commerce education must be theoretical and practical. This must never be forgotten that the real education is one, which provides freedom of thought and judgment and liberation from dogmas. In this way, the role played by Commerce education is very important or sufficient as well as effective in the changing business world

Parashar J. Dave

Advices for Trust Audits

The objective of these guidelines is to assist the board of directors, trust management and auditors in establishing the appropriate scope and extent of audit procedures that would provide conformance. An effective, comprehensive, audit program is essential to ensure proper monitoring of fiduciary risk.

AUDITOR QUALIFICATIONS

Every trust auditor shall possess proper education and training to evaluate trust administrative and operational functions.

AUDITOR INDEPENDENCE

The independence of the auditors, whether internal or external, should not be conceded. Auditors shall report to the board of directors, assisting the audit function to be independent of trust management. Internal auditors shall not include individuals currently employed in the bank's trust department or trust company's functioning staff. External and internal auditors shall not have any skirmishes of interest, or direct or indirect material financial interest in the bank or trust company.

POSSIBILITY OF AUDIT

Areas to be covered in the scope of the audit shall be ratified by the board of directors using an analysis of the risks associated with fiduciary products and services provided by each individual financial institution. Such analysis should consider the effectiveness of management, policies, procedures, information systems, controls, and other relevant factors.

AUDIT REPORT

The audit report shall be conversed to the board of directors. The report shall:

1) Classify the scope of the trust audit;

2) pronounce the agreed-upon procedures performed;

3) Identify the number, type and dollar volume of accounts scrutinized;

4) Specify the results of the audit procedures performed with any exceptions noted; and

5) Report on department internal control weaknesses identified, as the tests and procedures of the audit are completed.

External and internal auditors shall retain a documented record of their work to substantiate procedures followed, tests performed, information obtained, and conclusions reached in the audit report.

SAMPLING AND VERIFICATION

Using appropriate sampling techniques, the auditor should perform detailed tests on selected transactions and/or accounts in all major account types, including but not limited to personal trusts, estates, agencies, corporate trusts, collective investment funds, pension, and profit sharing trusts and individual retirement accounts.

AUDIT TECHNIQUES

The following items provide a list of audit procedures to be considered in determining the scope of the audit to be performed. The uniqueness of each trust department or company should be taken into consideration when determining whether procedures should be performed. It is not contemplated that the audit procedures described below will be applied to all accounts or transactions, but rather to selected accounts and transactions on a test basis. Items marked with an (*) asterisk indicate those functions to be performed on a quarterly basis when the audit is

completed internally. All other functions may be performed annually.

Accounting and Physical Security Controls

Verification of 33% of the account assets, including a confirmation from holders of assets retained outside the bank or trust company.

Determine that assets are adequately safeguarded and held separately from the assets of the bank or trust company.*

Determine that a written vault record of assets under joint custody is maintained.*

Test that joint custody safekeeping receipts exist for securities pledged to the trust department of a bank.*

Test that there is prompt ledger control of assets received as original and subsequent deposits of assets, including stock splits and dividends.

Verify that department, company and fiduciary cash accounts are reconciled to demand deposit statements.*

Test that disbursements are supported by appropriate source documents.*

Verify that periodic and timely reconciliations are performed of the department's statement of condition, if appropriate, and the trust account subsidiary ledgers.*

Test that suspense or operating accounts are reconciled at least monthly, contain only appropriate items, and are cleared without delay.*

Test the outstanding bonds for bond trusteeships by reconcilement or the verification of such reconcilement by others, at least once each calendar year.

Test the reconcilement of bond closing statements of new corporate trusteeships to trustee records. Reconcilement should include trustee records of bonds authenticated and issued, proceeds from bond sales, and initial related accounts.

Test payments from paying agency or dividend disbursing accounts by reconciling or verifying the bank or trust company's reconciliation.

Account Activity Controls

Test commissions and fees paid to the institution.

Test proceeds or payment from sales and purchases of assets to brokers' invoices, purchasers' receipts, or other evidence of sale and purchase prices.

Test accuracy of amounts and receipt of income from investments.*

Test payments for services, such as brokerage fees, real estate management fees, maintenance charges, and other similar disbursements to source documents.

Test to determine that securities transactions are completed in a timely manner and that written trade security confirmations or broker advices are received.*

Operational Compliance

Test that cash receipts are promptly invested or distributed in compliance with the governing document and applicable law.

Test to determine that real estate is insured, is subject to periodic appraisals and inspections that are documented, that property taxes are paid and that real estate loan documentation is sufficient.

Test account transactions for accuracy to source documents.*

Inquire and observe whether dual control over fiduciary assets and accounts is exercised.*

Review closed accounts to ascertain that documentation such as discharges, releases, receipts and accountings are obtained.

Administrative Agreement

Test to determine that original or certified copies of the governing instrument are on file.

Determine that a procedure is in place to create synoptic and account records, and test that such records are maintained and updated periodically.*

Determine the existence of an annual audit of any bank or trust company collective investment fund, if applicable.

Test that tax returns are prepared and filed by the appropriate filing dates.

Review the department's or company's policies for avoiding and clearing, overdrafts and test selected transactions for compliance therewith.*

Review account statements submitted to beneficiaries or other parties and test to ensure such are consistent with the department's or company's account records.*

Determine if the minutes of the board of directors or designated persons and committees document the review of the acceptance and closing of accounts, review and disposition of investments, and discretionary payments of principal or income.*

Test that written approvals or directions from co-fiduciaries are obtained for account discretionary decisions.

Nakul Solanki

Steven Paul Jobs

Steven Paul Jobs born Abdul Lateef Jandali February 24, 1955 – October 5, 2011) was an American entrepreneur and business magnate. He was the chairman, chief executive officer (CEO), and a co-founder of Apple Inc., CEO and majority shareholder of a member of The Walt Disney Company's board of directors following its acquisition of Pixar, and the founder, chairman, and CEO of NeXT. Jobs and Apple co-founder Steve Wozniak are widely recognized as pioneers of the microcomputer revolution of the 1970s and 1980s.

Jobs was born in San Francisco, California, to parents who put him up for adoption at birth. He was raised in the San Francisco Bay Area during the 1960s. He attended Reed College in 1972 before dropping out that same year and traveled through India in 1974 seeking enlightenment and studying Zen Buddhism. His declassified FBI report states that he used marijuana andLSD while he was in college and he once told a reporter that taking LSD was "one of the two or three most important things" that he did in his life.

Jobs and Wozniak co-founded Apple in 1976 to sell Wozniak's Apple I personal computer. Together the duo gained fame and wealth a year later for the Apple II, one of the first highly successful mass- produced personal computers. Jobs saw the commercial potential of the Xerox Alto in 1979, which was mouse-driven and had a graphical user interface (GUI). This led to development of the unsuccessful Apple Lisa in 1983, followed by the breakthrough Macintosh in 1984, the first mass- produced computer with a GUI. The Macintosh introduced the desktop publishing industry in

1985 with the addition of the AppleLaserWriter, the first laser printer to feature vector graphics. Jobs was forced out of Apple in 1985 after a long power struggle.[10]:310 Jobs took a few of Apple's members with him to found NeXT, a computer platform development company that specialized in computers for higher-education and business markets. In addition, he helped to develop the visual effects industry when he funded the computer graphics division of George Lucas's Lucasfilm in 1986.[11]The new company was Pixar, which produced Toy Story, the first fullycomputer-animated film.

Apple merged with NeXT in 1997, and Jobs became CEO of his former company within a few months. He was largely responsible for helping revive Apple, which had been at the verge of bankruptcy. He worked closely with designer Jonathan Ive to develop a line of products that had larger cultural ramifications, beginning in 1997 with the "Think different" advertising campaign and leading to the iMac, iTunes, iTunes Store, Apple Store, iPod, iPhone, App Store, and the iPad. In 2001, the original Mac OS was replaced with a completely new Mac OS X, based on NeXT'sNeXTSTEP platform, giving the OS a modern Unix-based foundation for the first time. Jobs was diagnosed with a pancreatic neuroendocrine tumor in 2003. He died at age 56 on October 5, 2011, of respiratory arrest related to the tumor.

Palak Patel

Virtual Reality

Introduction:

Digitalization has made everyday life consist more of technology, including the emergence of smart phones as a common product, and different gadgets, such as health watches and smart TVs. As technology is more and more embraced to everyday life to increase the life quality and in general increase efficiency in basic tasks, the continuous development of the supply of these devices has increased. Among this new era with technology, virtual reality (VR) has developed from design software to a new platform for the entertainment industry. Especially after the release of Oculus Rift in 2016, the hype around virtual reality has grown and with it the amounts of content and devices have increased tremendously. In addition, the possibilities of virtual reality to be applied in large scale in different industries outside entertainment are also promising. So, Let's take a closer look!

Virtual Reality Concept:

The conception of VR may be copied at the middle of 1960. Ivan Dame Joan Sutherland tried to explain VR as a window through which a user perceives the virtual world as if looked, felt, plumbed real and within which the user might act realistically.

You'll probably never go to Mars, swim with dolphins, run an Olympic 100 meters, or sing onstage with the Rolling Stones. You may most likely do every one of these things—and some more—without leaving your home.

Unlike real reality (the actual world within which we have a tendency to live), virtual reality means simulating bits of our world (or completely imaginary worlds) using high-performance computers and sensory equipment, like headsets and gloves.

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Apart from games and amusement, it's long been used for coaching airline pilots and surgeons and for serving to scientists to work out complicated issues like the structure of protein molecules.

Definition:

Virtual reality (VR) means that experiencing things through our computers that do not extremely exist. For example, you are experiencing the sites and sounds of Italia because it was regarding 250 years ago—so that is a sort of Virtual Reality.

In more specific words, VR is a believable, interactive 3D computer-created world that you can explore so you feel you really are there, both mentally and physically.

From Virtual to Augmented Reality:

Augmented reality is a more recent technology than VR and shows an interdisciplinary application framework, in which, nowadays, education and learning seem to be the most field of research.

Sometime confused with virtual reality technology, AR offers a different kind of immersion: Where virtual reality transports the user in the virtual world, augmented reality brings virtual objects and overlays them on top of the real world. The user experiences a new and improved reality. The level of immersion is then lower than VR, but the purpose of augmented reality is not to simulate a new reality but to "augment" the world we live in.

AR can be done with our smartphone; with the correct application, the camera will open and overlay the objects on the screen of our phone. Some augmented reality glasses are available (e.g. Microsoft's HoloLens) but are more expensive than most virtual reality headsets.

Many businesses started using AR technology more seriously. Apple release their augmented reality framework (ARKit) for developers and

iPhone users which was used by IKEA to develop an AR application that allows their customer to place and preview a piece of furniture in their home before they buy it

Equipments used for virtual reality:

What differentiates VR from an ordinary computer experience (using your PC to write an essay or play games) is the nature of the input and output. Where an ordinary computer uses things like a keyboard, mouse, or (more exotically) speech recognition for input, VR uses sensors that detect how your body is moving. And where a PC displays output on a screen (or a printer), VR uses two screens (one for each eye), stereo or surround-sound speakers, and maybe some forms of haptic (touch and body perception) feedback as well. Let's take a quick tour of common VR input and output devices.

Head-mounted displays (HMDs)

There are two big differences between VR and looking at an ordinary computer screen: in VR, you see a 3D image that changes smoothly, in real-time, as you move your head. That's made possible by wearing a head-mounted display, which looks like a giant motorbike helmet or welding visor, but consists of two small screens (one in front of each eye), a blackout blindfold that blocks out all other light (eliminating distractions from the real world), and stereo headphones. The two screens display slightly different, stereoscopic images, creating a realistic 3D perspective of the virtual world. HMDs usually also have built-in accelerometers or position sensors so they can detect exactly how your head and body are moving (both
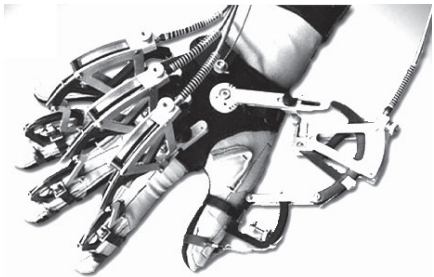
position and orientation—which way they're tilting or pointing) and adjust the picture accordingly. The trouble with HMDs is that they're quite heavy, so they can be tiring to wear for long periods; some of the really heavy ones are even mounted on stands with counterweights. But HMDs don't have to be so elaborate and sophisticated: at the opposite end of the spectrum, Google has developed an affordable, low-cost pair of cardboard goggles with built-in lenses that convert a normal smartphone into a crude HMD.

Immersive rooms

An alternative to putting on an HMD is to sit or stand inside a room onto whose walls changing images are projected from outside. As you move in the room, the images change accordingly. Flight simulators use this method, typically with pictures of landscapes, cities, and field approaches projected onto massive screens positioned simply outside a mock up of a cockpit. Although they didn't have to wear HMDs, they did need stereo glasses to experience full 3D perception.

Datagloves

It is always big part of VR to give people the ability to handle virtual objects.Usually, this is done using data gloves, which are ordinary gloves with sensors wired to the outside to detect hand and figure motions. One technical method of doing this uses fiber-optic cables stretched the length of each finger. Each cable has tiny cuts in it so, as you flex your fingers back and forth, more or less light escapes. A photocell at the end of the cable measures how much light reaches it and the computer uses this to figure out exactly what your fingers are doing.

Wands

Even simpler than a data glove, a wand is a stick you can use to touch, point to, or otherwise interact with a virtual world. It has position or motion sensors built in, along with mouse-like buttons or scroll wheels. Originally, wands were bunglingly wired into the main VR computer; progressively, they're wireless.

Applications of virtual reality:

VR is a hard-edged practical technology that's been routinely used by scientists, doctors, dentists, engineers, architects, archaeologists, and the military for about the last 30 years. What sorts of things can we do with it?

Education

Difficult and dangerous jobs are hard to train for. How can you safely practice taking a trip to space, landing a jumbo jet, making a parachute jump, or carrying out brain surgery? We can do all these using virtual reality applications. As we've seen already, flight cockpit simulators were among the earliest VR applications; they can trace their history back to mechanical simulators developed by Edwin Link in the 1920s. Much the same as pilots, surgeons are currently routinely prepared using VR.

Scientific visualization

Anything that happens at the atomic or molecular scale is effectively invisible unless you're prepared to sit with your eyes glued to an electron microscope. But suppose you want to design new materials or drugs and you want to experiment with the molecular equivalent of LEGO. That's another obvious application for virtual reality. Instead of wrestling with numbers, equations, or two-dimensional drawings of molecular structures, you'll snap complicated molecules along right before your eyes.

Medicine

Apart from its use in things like surgical training and drug design, virtual reality also makes possible telemedicine (monitoring, examining, or operating on patients remotely). A logical extension of this has a surgeon in one location connected to a virtual reality control panel and a robot in another location wielding the knife. The best-known example of this is the daVinci surgical robot, released in 2009, of which several thousand have now been installed in hospitals worldwide. Introduce collaboration and there's the possibility of a whole group of the world's best surgeons working together on a particularly difficult operation—a kind of WikiSurgery, if you like!

Although it's still early days, VR has already been tested as a treatment for various kinds of psychiatric disorder (such as schizophrenia, agoraphobia, and phantom-limb pain), and in rehabilitation for stroke patients and those suffering degenerative diseases such as multiple sclerosis.

Industrial design and Architecture

In past, Architects used to build models from card and paper; now they build virtual reality computer models you can walk through and explore. By the same amount, it's much cheaper to design cars, airplanes, and other

complex, expensive vehicles on a computer than to model them in wood, plastic, or other real-world materials. This is an area where virtual reality overlaps with computer modeling: instead of simply making an immersive 3D visual model for people to inspect and explore, you're making a mathematical model that can be tested for its aerodynamic, safety, or other qualities.

Games and Entertainment

From flight simulators to race-car games, VR has long hovered on the edges of the gaming world—never quite good enough to revolutionize the experience of gamers, largely due to computers being very slow, displays lacking full 3D, and lack of decent HMDs and data gloves. All that may be about to change with the development of affordable new peripherals like the Oculus Rift.

Pros and Cons of virtual reality:

Like any technology, virtual reality has both good and bad points. How many of us would rather have a complex brain operation done by a surgeon trained in VR, compared to someone who has read books or watched over the shoulders of their colleagues? How many of us would rather practice our driving on a car simulator before we drive on the road? Or sit back and relax in a airplane, confident in the knowledge that our pilot practiced landing at this very airport, dozens of times, in a VR simulator before she ever set foot in a real cockpit?

Future of Virtual reality:

The promise of VR has loomed large over the world of computing for at least the last quarter century—but remains largely unfulfilled. While science, architecture, medicine, and the military all rely on VR technology in different ways, mainstream adoption remains virtually nonexistent; we're not routinely using VR the way we use computers, smartphones, or the Internet. But the

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2014 acquisition of VR company Oculus, by Facebook, greatly renewed interest in the area and could change everything. Facebook's basic idea is to let people share things with their friends using the Internet and the Web. What if you could share not simply a photo or a link to a Web article but an entire experience? Instead of sharing photos of your wedding with your Facebook friends, what if you could make it possible for people to attend your wedding remotely, in virtual reality, in perpetuity? What if we could record historical events in such a way that people could experience them again and again, forever more? These are the sorts of social, collaborative virtual reality sharing that (we might guess) Facebook is thinking about exploring right now. Currently, many other companies, such as Sony, Samsung, HTC, and Google are making huge investments in VR and AR If so, the future of virtual reality looks very bright indeed!

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Brijesh S. Prajapati

"Sport specific applications of technology most notably in the area of equipment"

Introduction

In this Olympic year it is appropriate to consider the roles that sport play in our societies. While the natural focus of attention associated with an Olympiad is on "the elite" of sport, we as administrators in the profession cannot lose sight of the fact that sport is truly an activity for everyone in society. Thus it is also appropriate that the focus of this conference is on sport and social inclusion which is really what SPORT FOR ALL should be all about.

There was a time when technology and equipment had very little impact on sport, even in the Olympics. As you may recall, the athletes who participated in ancient Olympic Games did so in the nude using implements such as discii that were both "off the rack" and shared among the competitors. So it is safe to say in this instance, there was no real advantage that accrued to any participant as a result of the application of "technology" in-so-far as equipment or personal gear was concerned.

But it is equally safe to say that in the Olympics of the modern era, technology applied to sport has played an important role both in training and in competition. This has manifested itself in a variety of ways that range from the creation of new sports, to facilities used to accommodate them, to the equipment used by the athletes in competition to the training support used by teams to prepare the athletes for competition. Moreover,

the processes employed in the adoption of technology and technological methods to enhance sport and recreation have accelerated with each successive Olympiad. These advances in technology, as with all other walks of life, have had a marked impact in most aspects of sports

Sport Specific Applications

When we say technology, what exactly do we mean? There are several definitions from the dictionary, but I picked only two to illustrate the scope and impact of technology on the human race. These are:

The application of science or a technical method of achieving an intended purpose.

An even broader definition is:

Technology is the totality of the means employed to provide the objects necessary for human sustenance and comfort.

As you can see, there is a lot of latitude when we start talking about how technology affects sport or even more narrowly, sports equipment.

The development of new sports both recreational and competitive.

These changes reflect a natural evolution in sports as well as generational shifts that are more pronounced. In the latter instance, there are new multi-sport competitions such as the "X-Games," which include events such as mountain biking, in-line roller skating, roller boarding, boogie boarding and snowboarding. The X-Games are, incidentally, named after the 15 to 30 year old demographic group called "Generation X" who make up the largest participant group for these sports which have sprung up to compete for sponsorship and media space with older, more established events.

A very good example of this process is the introduction of snowboarding in the Nagano Olympiad. At one time, snowboarding was banned from most ski resorts because of a perceived conflict on the part of resort managers

between the snow board enthusiasts and the more traditional skier. This antipathy stemmed from both the free-wheeling way in which the snow boards are used on the slopes and a perceived cultural clash between the two sets of resort patrons. Now most ski resorts could not survive or remain economically viable without the revenue generated by snow boarders.

Which brings us to facility design. The application of technology in sport facility design has yielded real changes in terms of athlete use, spectator comfort and usable life span. Example of these changes include: Equipment which makes competition judging and compiling results more accurate. Further, technological applications such as photo-finish timing devices tied in with communications technology for in-stadium displays such as scoreboards and broadcasting make the events more enjoyable for the spectators. Technological changes have resulted in facilities that are more cost efficient to operate resulting in the freeing up of scarce financial resources for programs which would have otherwise been expended for operating costs such as utilities. Among these advances are lighting options that extends the useable hours of facility operation or computerized HVAC controls that gain operating efficiency as well as increasing both athlete and spectator comfort. Technological change frequently results in better building finishes that extend the life of the facility, are safer for the participants and are less costly to maintain. Most notable in this area are finishes such as sports flooring and playing surfaces.

These developments are not limited to the upper end of the sports hierarchy. Compared to the extremely high cost of traditional television broadcast, the comparatively low cost of this technology will bring to sports fans events that could never before be seen broadcast on traditional media. A simple example of how this can occur is an annual sailboat race across the Gulf of Mexico from Mobile to Tampico. Last summer the skipper of a

local boat participating in the event took photos with a digital camera of the race activities and the participants every four hours and uplinked them by a satellite phone to his own Website. Thus friends in the community, or anyone else in the world, who stumbled into the Web address, could participate in this event as they never could before. Sports events of a distinctly local flavor without the mass appeal that make them economical for television broadcast can so be distributed to anyone with an interest. The Web is not constrained by the limited availability of broadcast channels and high production costs. And while bandwidth is currently an issue for the web, this will resolve itself in the near future with the introduction of broadband technologies.

A good example of this is trend is that of Worldsport.com. This internet presence has succeeded in tying together all 88 members of the General Association of International Sport Federations which represent all of the sports played in the Olympics. Worldsport.com not only hosts the federations individual Webpage's, but also provides general technological support through activities such as promotional information and marketing, administrative information for athletes and administrators in secure areas of their sites, educational programming such as certification, logistical support such as a global e – mail communication system and the list could go on and on.

Conclusion

The Sport Specific Applications of IT to sports management has dramatically changed the way that we do business. Thinking through how we can use this kind of equipment and these tools greatly enhances outcomes. The bottom line is that these IT tools are rapidly becoming a necessity for the sports administrator at whatever level in the sports hierarchy they are working. They are a powerful force for social inclusion in sport and recreational activity and for the profession as a whole.

Niraj B. Patel

Industry 4.0 : Basic understanding and Readiness of India

Mankind has witnessed 3 industrial revolution between 17th to 20th century starting from first revolution in which machine operation from steam engine in power loom industry. Subsequently mankind has invented electricity which has changed the way of life and gave birth to assembly lines and mass production concept and give momentum to industrialization worldwide. However all operations of assembly lines and industry were still totally dependent on manpower and labours which may cause dependence and some errors as well depending on variation in skills of one labour to another labour. In this time, technology has increased its importance and with invention of computers and robotics has raised idea of replacement of manpower with robotics and synchronization of operation with computer to do repetitive task without errors and better speed. It gave birth to 3rd revolution in Industrialization.

Now, we are fortunate enough to witness the 4th phase of industrialization which is renowned as "Industry 4.0" particularly term given by Germany and same can be referred as "Internet of Things" (IoT) by many English speaking countries including USA.

What is Industry 4.0 and is India prepared for the change?

Industry 4.0 is all about optimization of smart, flexible supply chains, factories and distribution models where machines capture and convey more data via machine-to-machine communications and to human operators.

Industry 4.0 aims at enabling businesses to make quicker, smarter decisions, all while minimizing costs and minimum human interventions. Following are the three key trends in Industry 4.0 that are changing the way of life for industrial companies and their employees today are

1. Digitise: Production processes in all sectors from high tech to industrial equipment are being transformed today through digital technologies.

2. Industrialize: Companies are already integrating these technologies to improve and evolve

3. Optimise: State of the art manufacturers identify that enhancing the manufacturing process for even the simplest of the products presents new opportunities for growth.

India is on the verge of start its journey of becoming economic / industrial/ defence superpower in next 3 decades looking to its current growth trajectory of continuous GDP growth at around 7.0% plus annually and vision of "Digital India", "Make in India" and "Smart Cities" projects. For this vision, Indian industry needs to understand the importance of "Industry 4.0" and make themselves equip and gear up for 4th industrial revolution. In this dream of India, Supply Chain Industry will play crucial role. Before analysing the "Readiness for Industry 4.0 6 dimensional model",

It is necessary to assess the Industry 4.0 readiness of industrial enterprises as manufacturing sector is currently facing substantial challenges. These challenges are in regard to disruptive concepts such as the IoT, cyber physical systems or cloud-based manufacturing. Subsequently,

increasing complexity on all firm levels creates uncertainty about respective organizational and technological capabilities and adequate strategies to develop them. A Foundation for mechanical engineering, plant engineering, and information technology of German Engineering

Federation (VDMA) has coined a six dimensional model to assess the readiness of the enterprises, wherein VDMA experts and some industry representatives served in an advisory capacity in the development of the study. The potential, especially for Germany´s mechanical engineering industry and plant engineering sector, is indeed great, both for providers and for users of technologies across the spectrum of Industry 4.0. But there are still many unresolved questions, uncertainties, and challenges. The readiness study seeks to address this need and offer insight. It also highlights the challenging milestones that many companies must still pass on the road to Industry 4.0 readiness.

Is India ready to jump into Industry 4.0?

According to International Yearbook of Industrial Statistics 2018-published by United Nations Industrial Development Organization (UNIDO) with its ranking going up by three places, India has now been ranked sixth among the world's 10 largest manufacturing countries. India is no exception to this global trend and is steadily increasing its share of Global Manufacturing GDP. All leading countries are embarking on major initiatives to promote manufacturing by adopting the advancements in Internet and Information Technology arenas. German government announced "Industry 4.0" while governments in China and India have their own focused programs, "Made in China 2025" and "Make in India" respectively.

Idea is to encourage multinational, as well as national companies to manufacture their products in India. With a plethora of crippling regulations and under-developed infrastructure, the Government is focusing more on enabling policies and improving infrastructure for certain key sectors.

According to IBEF, the Government of India has set an ambitious target of increasing the contribution of manufacturing output to 25 percent

of Gross Domestic Product (GDP) by 2025, from 16 percent currently. There is no escape from integrating principles of Industry 4.0 with the "Make in India" initiative, if Indian Manufacturing has to win against global competition. India has a unique opportunity to innovative pave its own road to Smart Manufacturing. Industry 4.0 is expected to transform manufacturing in India by bringing operational efficiencies to manufacturing industries like automotive, electrical and electronics.

The major area of focus shall be the technological advancement across various industries. IIOT (Industrial Internet of Things), 3DP (3 dimensional printing) 3D sensors, social software, augmented reality, location awareness are considered to user in the next era of smart production. These automation technologies collectively are moving the manufacturing industry towards the next phase of technological advancement.

Industry 4.0 is a holistic automation, business information, and manufacturing execution architecture to improve industry with the integration of all aspects of production and commerce across company boundaries for greater efficiency.

Internet of Things, being one of the most important aspects of Industry 4.0 for India is expected to capture close to 20 per cent share in global Internet of Things (IoT) market in the next five years. The global market is expected to touch US$ 300 bn by 2020.

Major Indian states are taking initiatives to adapt to Industry 4.0. Andhra Pradesh has taken an initiative to capitalise on the IoT potential in the country. The state government has approved the first-of-its-kind IoT policy with an aim to turn the state into an IoT hub by 2020 and tap close to 10 per cent market share in the country.

The Indian government has created Green Energy Corridors to bring in more renewable energies, to make smart grids that will support

the variable input of renewable energies and create storage. India has committed over US$ 1 bn in this initiative and has started projects in many states, such as Andhra Pradesh, Rajasthan, Tamil Nadu, Gujarat, and Himachal Pradesh.

India's first smart factory, moving from automation to autonomy, where machines speak with each other, is being set up in Bengaluru. It is making progress at the Indian Institute of Science's (IISc) Centre for Product Design and Manufacturing (CPDM) with an investment from The Boeing Company. A smart factory, armed with data exchange in manufacturing and the Internet of Things (IoT) is the future and experts are calling it revolution Industry 4.0. Reports peg the smart factory industry to touch US$ 215 bn by 2025 and all major economies are likely to accept it.

Conclusions

Industry 4.0 will revolutionize manufacturing around the globe, as did the first three industrial revolutions. With global supply chains and highly interactive markets, this revolution will be vastly different from the previous ones: being much faster and generating results that were heretofore unexpected. It will highlight the fact that small changes in one area of the manufacturing ecosystem will create significant ripples throughout the ecosystem, due to connectivity throughout the supply chain and the speed at which information propagates. Furthermore, Industry 4.0 will enable information to flow not only from manufacturer to product, but between producers, products and, most importantly, customers. The ability to embrace Industry 4.0 and use the opportunities that will rapidly (and, in many instances, unexpectedly) present themselves will be a key to success in the new global market. Enabling that innovation to proceed from a concept to a mass-produced product will be critical for success;

and ensuring a talent pool in the manufacturing workforce that can move those innovations rapidly forward will be equally important.

India has a number of programs to enable innovation and ensure the talent pipeline for manufacturing. Some are well established, and others are quite new and very innovative. It is clear that Industry 4.0 presents tremendous opportunities, and this fact highlights the need for a highly trained and flexible workforce and production capacity that can answer the needs of tomorrow as well as those of today.