

સન્નિધિ SANNIDHI

2017-2018

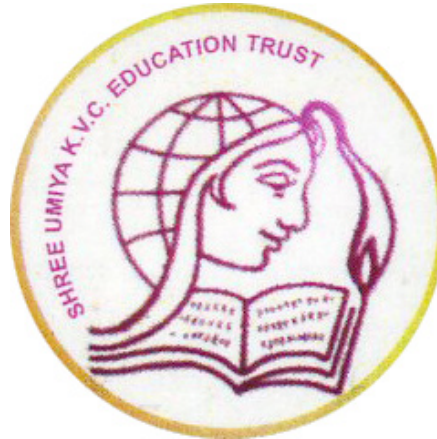
Ranked by INDIA TODAY (June 2018) among Top 100 Arts Colleges of India
and one of the best 2nd Arts and 3 Commerce College in Ahmedabad

: સંપાદકો :

અજય રાવલ

રમેશ બહાદુર સિંહ

ગાર્ગી ગોહેલ



શ્રી ઉમિયા કેવીસી એજ્યુકેશન ટ્રસ્ટ સંચાલિત
શ્રી મેઘમણિ પરિવાર એન્ડ શ્રી ભાઈલાલભાઈ એ. પટેલ (દેત્રોજવાળા)

ઉમિયા આર્ટ્સ એન્ડ કોમર્સ કોલેજ ફોર ગર્લ્સ

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આજિ દક્ષિણ પવને
દોલા લાગિલ વને વને.
દિકલલનાર નૃત્યચંચલ મંજુરધ્વનિ અંતરે ઓઠે રનરનિ
વિરહવિહ્વલ હૃતસ્પંદને.
માઘવીલતાય ભાષાહારા વ્યાકુલતા
પલ્લવે પલ્લવે પ્રલપિત કલરવે.
પ્રજાપતિર પાખાય દિકે દિકે લિપિ નિચે ચાય ઉત્સવ-આમંત્રણે.
(૧૯૩૭-૩૯)
- રવીન્દ્રનાથ ઠાકુર

આજે દક્ષિણના વાયુથી વનેવન ડોલવા લાગ્યાં.
દિકલલનાઓના નૃત્યચંચલ ઝાંઝરનો ધ્વનિ વિરહવિહ્વળ
હૃદયના ઘબકારે અંતરમાં ગાજી ઊઠે છે.
વાણીહીન વ્યાકુળતા માઘવીલતામાં પલ્લવે પલ્લવે કલરવથી
પ્રલાપ કરે છે. પતંગિયાંની પાંખો ઉત્સવ-આમંત્રણના પત્રો
દિશાએ દિશામાં લઈ જાય છે.

SANNIDHI, Year 2017 - 2018

Edited By

AJAY RAVAL

RAMESHBAHADUR SINGH

GARGI GOHEL

પ્રકાશક

પ્રિ. ડો. સંગીતાબહેન પુષ્કર ઘાટે,

શ્રી ઉમિયા કેવીસી એજ્યુકેશન ટ્રસ્ટ સંચાલિત

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(દેત્રોજવાળા) ઉમિયા આર્ટ્સ એન્ડ કોમર્સ કોલેજ ફોર ગર્લ્સ
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ટાઇપ-સેટિંગ - પ્રિન્ટ ઓ' ટાઇપ, ગાંધીનગર,

મુદ્રક - કાઈટ ઇન પ્રિન્ટ, અમદાવાદ, પ્રત 300

વાત આપણી

ખૂલવું અને ખીલવું,
વિકસવું અને વિકસિત થવું એ પાઠ
પ્રકૃતિ સહજ રીતે શીખવે છે.
ફૂલ ખીલે છે પણ ઉપર આકાશનું છત્ર છે
- આકાશથી ઓછું કંઈ એને ન ખપે.
સૂર્ય આકાશે પ્રકાશે છે - એનું દર્શન. એ જ તો,
ભગવાનનું દર્શન!
ફૂલને ખૂલતાં-ખીલવા આકાશી છત્ર ને સૂર્યનો પ્રકાશ.
- તો આ છે શરત ખીલવા ખૂલવા માટે. આવું તીવ્ર
સંવેદનપટુ ચિત્ત હો ને ઉપર સહસ્ર સૂર્યકિરણ -
અસ્તિત્વ સમગ્રને અજવાળતો હો - એવી રીતે
વિકસવું વિકસિત થવું એ જ જીવન-સાર્થક્ય. ફૂલ
નભ ને સૂર્યના સંમિલનની સન્નિધિદક્ષણ સન્નિધિના
બારમા પડાવે સુખદાયક છે.
પ્રેરકપોષકના સદાય ઋણી છીએ.

- અજય રાવલ

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ANNUAL REPORT 2017-18

SANNIDHI

INTRODUCTION:

Shree MeghmaniParivar and Shree Bhailalbhai A. Patel (Detrojwala) Umiya Arts and Commerce College for Girls was established in 1998 by Shree Umiya KVC Education Trust.

The basic purpose was to provide an opportunity of higher studies to the daughters belonging primarily to farmer communities across North Gujarat. To achieve this purpose, financial help was sought and money was collected from nearby villages; major contribution was done by two families of farmer-turned industrialists.

Considering the need for a Girls' College, construction of hostel was the first priority, as a result the hostel was constructed, so that from the beginning itself students do not face any difficulty and that a really inexpensive accommodation option is available to them. Today also only lodging fee, which is nominal considering the facilities is taken from the students. Excellent quality wholesome food is free for all hostel students.

We call our college as a 'Temple of light and enlightenment'.

In a span of just twenty years, four times we were rated as The Best College of INDIA. This year we were Ranked by INDIA TODAY (JUNE 2018) among top 100 Arts colleges of INDIA and 2nd in Ahmedabad and one of the best 3 Commerce colleges in Ahmedabad.

The college strives to impart and enhance quality in education.

In an era of moral crisis, outward pressures, materialistic existences and personal ambitions is a real challenge.

Our's is the story of tradition, a trail of rich conversion and legacy of proud past which drives, all of us towards a bright future. At Umiya, it is our endeavour to provide education to students that leads to multifaceted development of their inner talent, intellectual capabilities and over all personality and to inculcate into them, cultural and national spirit, thus making them a responsible global citizen and conscientious human being.

I would like to share with you the immense pleasure the release of twelveth volume of Sannidhi, which means Parasparni Nikatata.

I congratulate the entire team of SANNIDHI, the faculty members, and the students who have worked hard for its grand success. At the same time, I thank all the readers for their appreciable response. I express my gratitude to UmiyaParivar.

We acknowledge the contributions of the management, all teaching and admin staff members, our support staff, students, parents and alumni who have helped us in our efforts, to impart quality education and have contributed whole-heartedly.



NEW EVENTS AT THE CAMPUS:

»The college in 2017-18 had started many new activities under the flagship of C.W.D.C. like have nutritious breakfast. This campaign is started by the students along with their education to maintain a healthy life by having nutritious food. This activity is going well with the co-operation of Arts and Commerce Students.

»Ours being a Girls College and being feminine, they have to face many stress in life. So as to overcome them & remain mentally fit, we have started psychological counseling with the help of psychologist Dr. Preetiben Tiwari of RUDMI. This is done on a weekly basis. i.e. Every Friday.

»The students passing out their 12th and enrolling for B.A., we had arranged a week long orientation course in which they are informed about the syllabus and the yearlong programmes carried out by the Institute.

»LIC of India conducted a workshop for the students of Commerce. They were made aware of the working of LIC and 74 students appeared for a written examination as well as Personal Interview, out of which 24 students were selected and given 6 months training and absorbed in the insurance business with pay of Rs. 30,000/- per month, with an aim to provide job along with study.

»This year, various efforts were taken to reduce the dropout ratio. The number is much lower than every year.

»This year, Entrepreneurship training was given to the students.

»This students participated in KAYAS – Know

About Your Administrative System. A 10 days course on which the Speaker Shri O.P. Sharma shared valuable information regarding the proper Communication at different levels to solve the day to day life problems. This was a short term course in which 72 students participated and were awarded certificates for their successful participation.

»As a part of CSR Activity TCS (Tata Consultancy Service) had given six month training to third year students for communication skills.

»Placement cell provided proper employment for the Meritorious and Needy students. The companies which provided job opportunities are as follows:

Name of the Co.	Participated Students	Selected	Salary
LIC	74	24	30,000
Dangee Dums	99	09	10,000
TCS	76	06	16,000

»‘Change your Image and Change your Life’, was a short term course introduced this year. This Course was conducted by RUDMI in which 193 students took part. Speakers were Dr. Abrar Ali Saiyad, Dr. Iti Shukla, Dr. Sangeeta Ghate, Shri Chandra Mauli Pathak, Dr. Mandaben Parikh, Dr. Preeti Tiwari. The speakers presented how a person's image can be changed and through which their life can be drastically changed, giving illustrations through Audio/Video and in an interesting way. It was an interactive session. Students also presented a brief report about this course.



»A sanitary pad vending machine was installed by 94.3 My FM for the purpose of preserving women's health and hygiene. My FM 94.3 presented an award to our Institute for taking this initiative.

»Our institute took initiative of forming a WomensCricket Team. This year the Girls Cricket Team of our Institute won the Cricket Championship conducted by Gujarat University.

»We hosted Gujarat State Senior Softball tournament.Ten teamsfrom all over Gujarat had participated in it.

»A Seminar on Film Technology took place in our Institute.

Students Achievements:

»College was presented Trophy for Best Recruitment in Colleges byLIC of India.

»College was Presented Trophy for Performance in Graceful Empowerment of women by 94.3 MY FM.

»Seven students got place in Top-50 Gujarat University Sem 1 &Sem -3 (Arts) exam.

»RamaniPayal Sem iv (Commerce) student was selected for RDC. She also appeared in written exam for Defense Services. After getting selected, she appeared for various physical fitness tests as well as interview & got selected as Airman in Air force.

»Girls Cricket Team became Gujarat University Champion.

»Girls Softball Team became Gujarat University Champion.

»Girls Powerlifting Team became Gujarat University Champion.

»Girls Kabaddi Team became Gujarat University

Champion.

»Atheletics team won 10 medals in Gujarat University AthleticsMeet.

»Girls Softball team become 1st Runners up in Gujarat State Senior Championship.

»Twenty Students Won 7 Prizes in Streetplay, Rally, Photography, Collage, Cartooning, Claymodelling& Postermaking at Zonal Youth festival at Gujarat University.

»Two Students Won Prizes in Photography & Collage at Inter ZonalYouth festival.

»Four Students won total Prize of Rs. 25,000/- in Khel -Mahakumbh.

»College Team won First Prize in Inter College Computer Quiz Competition hosted by our College.

»College Team won 2 Prizes in intercollege Collage, Antakshri, Competition hostedby Shayona Business School.

»RamaniPayal won Gold Medal in Firing Competition at RDC Camp (NCC) &2 Gold Medals in CATC Camp.

»CharoliyaSharmishtha won Gold medal in Firing at CATC Camp.(NCC)

»Twenty Two Students attended CATC (NCC) Camp at NCC head quarters.

»Two Students attended RDC Camp (NCC).

»All Nine Students passed "C" certificate exam (NCC)

»Twelve Students appeared for 'B' certificate Exam (NCC)

»Twenty Four Students got selected as Advisors in LIC OF India, Six students got selected in Tata Consultancy Services &Nine students got selected in DangeeDums.



»Two students Desai Rupa got second prize& Desai Mittal got Third prize in inter college on line literature Quiz competition Hosted by Kalol.

»Desai Sonal sem-4 got First prize in inter college on line literatureQuiz competition Hosted by Kalol.

»Desai Mittal sem-2 got 2nd prize in inter college on line literatureQuiz competition Hosted by Kalol.

»Three Students got prizes in 7.5 km Marathon at Riverfront on Gujarat Establishment Day. 650

NCC Student had participated.

ZalaPoonam stood First & won prize of Rs.5000/- along with Certificate.

SolankiKrinal stood second & won prize of Rs.4000/- along with Certificate.

SolankiPriyanka stood Third & won Prize of Rs. 4000/- along with Certificates.

»GaralaTanvi received Campus Ambassador Award for Operatingelection awareness. Award was presented by Mayor of Ahmedabad.

Results:

CLASS	GUJ.UNI.	COLLEGE	FIRST CLASS	DIST.	REMARK
SEM-1 Arts	70.30%	92.12%	26	6	4 RANKER
SEM-1 Commerce	76.46%	90%	48	6	
SEM-2 Arts	72.34%	87.42%	25	9	6 RANKER
SEM-2 Commerce	85.35%	91.61%	70	17	
SEM-3 Arts	72.68%	89.09%	14	3	3 RANKER
SEM-3 Commerce	63.40%	87.32%	49	15	
SEM-4 Arts	73.27%	91.26%	23	5	4 RANKER
SEM-4 Commerce	78.98%	91.05%	82	18	
SEM-5 Arts	70.09%	85%	22	2	
SEM-5 Commerce	67.94%	86%	77	27	
SEM-6 Arts	61%	84.85%	24		
SEM-6 Commerce	67.92%	94.92%	96	43	1 RANKER
M COM. SEM-1	89%	91.23%	49	2	
M COM SEM-2	84.62%	85.62%	41	7	
M COM SEM-3	94.50%	93.75%	24	1	
M COM SEM-4	88.13%	99.37%	12		



Departmental Activities

Department of English:

- »Had arranged one week orientation for semester – 1 students.
- »Students of Arts had attended a seminar on 'Wedding Album' at Shri H.K. Arts College.
- »Attended a seminar on 'Language Learning' at H.L. College of Commerce.
- »Had organized 10 days course on 'Practical use of Grammar'.
- »Organised study Tour at Mahatma Mandir Gandhinagar.
- »Had shown various movies related to the topics in the Syllabus.

Department of Gujarati:

- »Had arranged one week orientation for Semester – 1 students
- »Had invited Shree Manilal H. Patel to deliver lecture on 'Poetry - an important Genre of Literature.'
- »'Participated in lecture series on 'Expansion of Knowledge' at Samarpa College, Gandhinagar.
- »'Under Meet Author Programme' had invited Dr. Sitanshu Yashashchandra & Dr. Satish Vyas.
- »Had arranged for field trip to Bhoje Vidhyabhavan.

Department of Sociology:

- »Had invited Prof. I.C. Patel (H.O.D., Department of Sociology, Gujarat University) as an Expert to deliver lecture on 'Sociology, Social Service and Social Structure'.
- »Had taken students to visit a NGO named 'Prayas'.
- »A study on 'Sola Police Station', was done by

the students.

»A study on 'Socio-Economic study of Ranakpur Village' was done by the students.

»A study on 'Vegetable Vendors of Chandlodia' was done by the students.

Department of Commerce:

»A lecture on 'Resume – writing' was arranged, in which Mrs. Yogita Ahuja was invited as a trainer.

»C.A., Sureshbhai Shah & C.A. Sunny Shah were invited to deliver lecture on 'Financial Planning for the Youngsters'.

»Had participated in 'Commerce Idol' competition at C.U. Shah Commerce College, Ahmedabad.

»Had invited Dr. Gurudatt Japee – Department of Commerce, Gujarat University to deliver lecture on 'Preparation for NET – JRF exam.'

»Had taken students for field trip to Akshaypatra foundation at Bhadaj.

»Had taken students to Balaji Wafers at Rajkot.

»Had taken students to Havmor Icecream Factory, Ahmedabad.

Department of Hindi:

»Had organized one week orientation programme for Semester – 1 students.

»Had organized various competitions to celebrate Hindi Week.

»Dr. Archana Mishra (Asst. Prof. – B.A.O.U.) was invited to deliver a talk on 'Hindi Bhashaka Mahatva'.

»Knowledge Questionnaire was developed by the Department.



N.C.C.

Activity	Place	Date	Class/Students/ No. of Students	Remarks
Charoliya Sarmishtra R.	Ahmedabad	3-10-17 to 12-10-17	1	Gold medal in Firing, Electric Pad
Ramani Payal	Ahmedabad	3-10-17 to 12-10-17	1 [attended 4 Camps, RDC, CATC)	Gold medal in Firing, Dholak
C.A.T.C.	H.O., Law Garden, A'bad	10-7-17 to 19-7-17	8	2 Gold medals for RamaniPayal (B.Com.-4)
Charoliya Kajal R.	Ahmedabad	3-10-17 to 12-10-17	1	1st Trophy : Bele Dance, Singing : Gold medal
C.A.T.C.	H.O., Law Garden, A'bad	1-11-17 to 10-11-17	7	
C.A.T.C.	H.O., Law Garden, A'bad	1-2-18 to 10-2-18	7	
'B' Certificate Exam.	H.O., Law Garden, A'bad	12-2-18 to 13-2-18	12	
'C' Certificate Exam.	H.O., Law Garden, A'bad	17-2-18 to 18-2-18	9	Pass: all 9 students
Zala Poonam got 'A' Grade				
R.D.C. (IGC)	H.O., Law Garden, A'bad		2	1 Trophy
R a k s h a b a n d h a n (Rajyapalshri O.P. Kohli, C.M. Vijay Rupani)	Gandhinagar (Rajyasabha)		2	-



N.S.S. SARVODAYA			
Date	Place	Activity	No of Students
21-6-2017	Guj. Uni. A'bad	Yogaday celebration	50
21-7-2017	Guj. Uni. A'bad	Voting Card-Voting Awareness Drive & Workshop	10
08-01-2017	College	Voting Card-Voting Awareness Drive & Workshop	Each Class
09-01-2017	Guj. Uni. A'bad	Voting Awareness Rally	10
18-9-2017	Umiya College	Voting Awareness Drawing Competition	20
08-05-2017	Dhanera	Relief work for/at flood Affected Area & People	12
10/1-2018 to 18-1-2018	Noida	N.S.S. Youth Festival National Level Participation by GaralaTanvi	1
25-1-2018	College	National Voter's Day Pledge Ceremony	Class
17-1-2018 to 21-1-2018	Sabarmati Riverfront	Participation in Sabarmati Festival	7
22-1-2018	Thol	Seminar on Environment Awareness	50
26-1-2018	Kalupur	Participation in Human Chain a world Record 10	10
10-04-2017	Jasipur Adopted Village	Cleanliness Drive	20
12-09-2017	Jasipur Adopted Village	Temple Cleaning	20
27-1-2018	Jasipur Adopted Village	"Save Girl Child" Rally	25
6-1-2018 to 12-1-2018	Jasipur, Gandhinagar	Annual Camp	All N.S.S. Students
20-7-2017	College	Guest Lecture on Environment Awareness by Yatiben Baxi	All N.S.S. Students
From 23- 6-2017 to 23-02-2017	Visit to JivanSandhya - Old Age Home, Sola	16 Visits	All N.S.S. Students





C.W.D.C.			
No.	Activity	Date	No. of Student participated
1	Workshop on Bandhani Making	2-6-17	75
2	Session of Meditation	12-9-17	254
3	First aid Training Programme By Rotari Club: Gandhinagar (Sonalben&Vaijantiben)	12-12-17	150
4	Workshop by RUDMI at American Corner, C.G.Road, Ahmedabad (Topic: Techniques of Marketing for Small Scale Business)	16-12-17	20
5	Workshop by RUDMI at American Corner, C.G.Road, Ahmedabad (Topic: Techniques of Marketing for Small Scale Business)	24-1-18	7
6	Installation of Sanitary Pad Dispenser by 94.3 MY FM RADIO STATION	6-2-18	72
7	Celebration of International Women's Day: By Vodafone Charitable Trust (Topic: Multi Linguistic Scholarship Awareness Camp) (Speaker: Sharda Raman &Madhuri Mishra)	8-3-18	225
8	Training Programme on 'Resolving Social Problem through Govt. & its Agencies' – KAYAS by O.P. Sharma	20-1-18 to 8-2-18	72
9	Home Cooked Nutritious Food & Snacks – Selling by Students. Every Wednesday throughout the Semester	Whole Year	All Students
10	Psychological Counselling by Dr.PritibenTiwari : Every Friday throughout the Semester M.o.U. with RUDMI for Psychological Counselling	Whole Year	90

UDISHA- PLACEMENT CELL

L.I.C. : ADVISOR

Participation Round - 1	Selection Round – 2	Final Selection – 3	Salary(Rs.)
74	74	24	Max. : 30,000

DANGEE DUMS

Entrance Round - 1	Oral Interview Round – 2	Final Interview	Selection	Salary(Rs.)
99	47	17	9	10,000

TATA CONSULTANCY SERVICES

Presentation Round - 1	Training Round – 2	Entrance Exam	Final Interview	Selection	Salary (Rs.)
76	55	40	11	06	10,500 to 16,000



(1) બેટિયાં

ઈશ્વર કા ચમત્કાર હૈ બેટિયાં, ધરતી કા વરદાન હૈ બેટિયાં
જન્મ દેને વાલી હોતી હૈ બેટિયાં
ફિર જન્મ સે પહેલે ક્યોં મારી જાતી હૈ બેટિયાં
દૂસરો કી નજર ઉતારતી હૈ બેટિયાં
ફિર ઝન્હીં નજરોં કા શિકાર ક્યોં હોતી હૈ બેટિયાં
તુમ્હેં ખુલકર જીને કી સીખ દેતી હૈ
ફિર ખુદ પરદે કે પીછે ક્યોં રહેતી હૈ બેટિયાં
ઘર કી લક્ષ્મી હોતી હૈ બેટિયાં
ફિર પૈસો કે લિએ ક્યોં બેચી જાતી હૈ બેટિયાં
શક્તિ કા રૂપ હોતી હૈ બેટિયાં
ફિર અબલા ક્યોં માની જાતી હૈ બેટિયાં
બીતર ચાહેં કિતના બી દર્દ હો, ચહેરે પર હંમેશા મુસ્કાન રખતી હૈ બેટિયાં
લેકિન અબ નહીં, અબ જાગેગી બેટિયાં આગે બઢેગી બેટિયાં
પહેલે જુલ્મ સહતી થી, અબ જુલ્મ ખતમ કરેગી બેટિયાં
પહેલે ઘર સંભાલતી થી, અબ દેશ કો સંભાલેગી બેટિયાં
પહેલે દો ઘર કી ઇજ્જત થી, અબ દેશ કી શાન બઢાણી બેટિયાં
અબ આણગા એસા દિન જબ, સિતારોં સી ચમકેગી બેટિયાં
દુનિયા કો રોશન કરેગી બેટિયાં, ક્યોંકિ-
ઈશ્વર કા ચમત્કાર હૈ બેટિયાં, ધરતી કા વરદાન હૈ બેટિયાં

(2) મંજિલ

રખ હોંસલા મિલેગી મંજિલ તુઝે,
આજ નહીં તો કલ મિલેગી મંજિલ તુઝે
કોશિશ કર પુરી લગન સે, લગા દે અપની જાન
પીછે કી ઓર હટના અબ, નહીં હૈ તેરા કામ
આયેગેં કિતને પથર ઓર ના જાને કિતને કાઠેં
નહીં બિછાએ કિસીને ફૂલ તેરે લિએ વહાં પે
ગીરના ઉઠના ચલના અબ યહી હૈ તેરા કામ
ઠોકર આએ તો લેના અપને આપ કો થામ
મુશ્કિલોં સે હી લડના હૈ તુમ્હેં
રુકના નહીં હૈ કિસી મોડ પર
ચાહે તૂ ગીરે ક્યોં ન જમીન પર
ચાહે મંજિલ કિતની બી હો દૂર
તૂટના નહીં ચાહિએ તેરા ગુરુર
ભલે હી તૂ હો કિતના બી મજબૂર
નજર ભટકની ચાહિએ નહીં દૂર
અકેલા ચલ, નહીં હોગા કોઈ તેરે સાથ
જલા મશાલ વિશ્વાસ કી કર દે અંધેરે કો ખાક
ફિર ભલે હી કિસ્મત કા દિયા બુઝે
આજ નહીં તો કલ મિલેગી મંજિલ તુઝે
મિત્તલ કાલરિયા, સેમ. 4, રોલ નં. 2339

Imagination

The Imagination
Good At heart,
Not good as mind,
Heart Speaks.....
It makes e fortunate,
It brings me to another world,
It makes impossible – possible,
Sometime... I will be,
Princess, Queenm Prettiest, Cleverest,
THE BEST IN WHOLE UNIVERSE,
Only by imagination,
Stop, Stop, Stop,
Said my mind,
It's worth,
Your enemy,
Wasting your time,
Be read live in Present,
Make your dreams real,
By action not by imagination.
- Jakhaniya Radhika R., T.Y.B.A. (eng.)

પપ્પા તમારા વગર

બન્યું છે ચમન જીવનનું વેરાન, પપ્પા તમારા વગર
કરી રહ્યાં છે પુષ્પો પણ પરેશાન, પપ્પા તમારા વગર
સરસ ચાલતી નાવડી મઝધારે ગોથાં ખાય
આજ કોક સંભાળે એનું સુકાન, પપ્પા તમારા વગર
હતી ઇચ્છા આ જગતમાં, રંગ ઉડાડું-દીપ જલાવું,
કોણ પૂરાં કરશે મારાં અરમાન, પપ્પા તમારા વગર
આ વસંતમાં પણ પાનખર બની ગઈ છું,
કોણ ભરે મારા ચહેરે મુસ્કાન, પપ્પા તમારા વગર
બન્યું છે ચમન જીવનનું વેરાન, પપ્પા તમારા વગર
પપ્પા તમારા વગર, પપ્પા તમારા વગર
- રાજપૂત અકલમતી (સેપ્ટેમ્બર 24, બી.એ. ગુજરાતી)

(૧) પછી શું વાત કરવી!

હોય મોસમ વસંતની ને એમાં હોય દોસ્તોનો સાથ
પછી શું વાત કરવી!
હોય કોલેજના દિવસો ને લેકચર બંક કરવાની એ મજા
ક્યારેક બની જાય સજા
એની શું વાત કરવી!
જામે ચાર-પાંચ મિત્રોની મહેફિલ થાય મજાક ને મસ્તી
પછી થાય કેવું ફિલ
એની શું વાત કરવી!
જિંદગીની આ કેવી તે સોનેરી પલ
જ્યાં જવાય છે, જિંદગીના સાચા પલ
બસ એક જ વાત કરવી ઈશ્વરને
રહીએ જિંદગીમાં આવા જ હરપળ
પછી શું વાત કરવી!

(૨) કોલેજ લાઇફ

જ્યાં હોય રંગ ને ઉમંગ
જ્યાં હોય વસંત ને બહાર
જ્યાં કંઈક બનવાની મળે પ્રેરણા
જે આજ સુધી ન કર્યું હોય,
તે કરવાનો મળે મોકો,
જ્યાં આવીએ છીએ,
આપણે બનવા નાનાથી મોટા.
એનું નામ કોલેજ લાઇફ.

જ્યાં મિત્રોભરી મહેફિલ હોય
જ્યાં મન ફાવે તે કરવાની ઈચ્છા થાય
જ્યાં મિત્રોની સાથે કરીએ લેકચર બંક
જ્યાં ફક્ત 1 કલાકના લેકચર માટે નહિ
પરંતુ મિત્રોની મહેફિલ માણવા આવીએ
જ્યાં અમે ભણવાથી વધારે
મિત્રતા માટે આવીએ
એનું નામ કોલેજ લાઇફ.

જ્યાં મળે અમને સમજ દુનિયાદારીની
જ્યાં જાગે લગન કંઈક બનવાની
જ્યાં બનીએ એક કાબિલ માણસ
જ્યાં થાય છે જીવનનું સાચું ઘડતર
હા, એ જ કોલેજ લાઇફ.

કાજલ દેસાઈ, T.Y.B.com (Eng) Sem-VI, R.No. 2622

પ્રભુ કેવા હશે!

બાળપણની એક મૂંઝવણ હજુ ઉકેલાઈ નથી
પ્રભુ કેવા હશે! પ્રભુ કેવા હશે!
શક્તિ એની અખૂટ દરિયો ભરવાની,
હરિયાળાં જંગલ ઊભાં કરવાની,
થાય મનમાં દયાળુ હશે, અરે એ તો પરમ કૃપાળુ હશે!
બનાવી નદીઓ સદાય નિઃસ્વાર્થ વહેતી
સદાય પ્રભુના એ તો ગુણગાન કહેતી
વિચાર ઊપજે, પ્રભુ કેવા હશે! પ્રભુ કેવા હશે!
બનાવ્યા પછી જેણે આભમાં ઊડતા,
બનાવ્યાં માછલાં પાણીમાં તરતાં,
રચી ધરા, પશુ એના પર ચરતાં,
એ તો પળ પળનું ધ્યાન રાખતા હશે,
પ્રભુના જીવનમાં કેટલી વ્યસ્તતા હશે ?
સજી એણે કેવી આ દુનિયા અનોખી
મહિમા એનો એવો, વાત કરીએ એટલી ઓછી,
પ્રશ્ન હજુ એ જ રહ્યો, પ્રભુ કેવા હશે! પ્રભુ કેવા હશે!
દેસાઈ પૂનમ નાગજીભાઈ, સેમેસ્ટર-4 (બી.એ.) રોલ નં.305

ઈશ્વરની કમાલ

ઓ ઈશ્વર, તારી કેવી કમાલ,
દસ પીંછીમાં સમગ્ર સૃષ્ટિની ભાત.
એક પીંછીમાં શીતળતાનો અનુભવ,
બીજી પીંછીમાં ગરમીની પહેચાન,
ત્રીજી પીંછીમાં વરસાદની હેલી,
ચોથી પીંછીમાં સબરંગી ભાત,
પાંચમી પીંછીમાં ફૂલોનો મહેકાટ,
સાતમી પીંછીમાં પક્ષીનો કલબલાટ,
આઠમી પીંછીમાં નદીઓનો વેધારવ,
નવમી પીંછીમાં ગિરિઓની હાર,
દસમી પીંછીમાં સમગ્ર પ્રકૃતિ દશ્ય.

મનીષા સુથાર

Time is Money

Sonal B. Desai, (Sem-4-main english) R.No:- 307

Value chain of our life time activities can have the value proposition as self brand of creating opportunity for ourselves. There goes a proverb – “Time and tide wait for no man.”

Time once gone is gone for ever. This sentence has encapsulated the true value of time. Time gives only one chance and one has to put all effort and intelligence to make it best usable.

Time is really a wonderful thing. It can be defined satisfactorily as – It has no beginning and no ending. All things are born in time, grow in time and then decay and die in time. Time moves at its own pace. It cannot be commanded. It does not wait for kings of princess and has no pity for beggars. It cannot be analyzed. It can not be criticized.

We are generally conscious about passing time and its importance. We have developed clocks and watches to indicate its flow. We have invented and measure it in our own way, but mind me, immeasurable.

People say time is money. But I am saying that it is more precious than money. Money lost can be recovered, but not the time lost. A moment lost is lost. Time ever changing. Change is the law of nature. Nothing is independent of change or time Man's life is very short but the work is much large and difficult. There are so much to do in one's life. Therefore, we should

no waste even a single minute. Every breath, every second should be used properly and meaningfully.

Most people look at their bank accounts with great attention and assess how much money they have to spend, to invest, and to give away... But, They don't look at their time the same way, and end up wasting this incredibly valuable resource. In fact, time is much more valuable than money because you can use your time to make money, but you can't use money to purchase more time.

Time is the great equalizer... Each day has only 24 hours- nobody any more than anyone else. Everyone, from poets to presidents, fills those hours, one after the other, until they are all filled up. Every single minute is unique and once gone, can never be regained.

When you look at someone who has accomplished a lot, you can be pretty sure that he or she has spent considerable amounts of time mastering the required skills. Filling hours upon hours with hard work. There are those who look at others' accomplishments and say, “I had that idea,” or “I could have done that.” But ideas are cheap and intentions are just that. If you don't invest the time needed to achieve those goals then all you have are empty ambitions.

Our school or college work, home task, hours of rest and sleep, time of recreation

and exercise etc. Should be well planned and organized.

We should never postpone doing good and important things. We should never be idle when we ought to be working hard. Leisure is enjoyable only after fruitful hard work. It is our duty to not to leave any work till tomorrow that can be done today and now.

In many bigger competition we have noticed that time management is given due importance to score at the top level. Time management

is the effect of the value time. It is the time which value each rise and fall of the economy, sociability, humanity, poverty and divinity. The almighty god has also provided a limited time for our life. He has set sun, moon, earth etc. to perform its duty in time. Time has been also set for complete devastation (according to Quram Qayamat) of whole universe. Time will also watch the time after complete devastation. This time is only known to God.

Stephen Hawking

Anjali N. Vadhiya, (S.Y.B.Com., IV, English medium)

Born:- 8 January, 1942. Oxford, United Kingdom.
Died :- 14 March, 2018, Cambridge.

Stephen William Hawking was an English theoretical physicist, cosmologist, author, and director of research at the Centre for Theoretical Cosmology within the University of Cambridge.

Education : - Trinity Hall, Cambridge (1995-2006)

Spouse : - Elaine Mason (1965-1995)

Books : - A Brief History of Time (1988), The Grand Design (2010), The Universe in a Nutshell (2001), The God Equation (2013).

Movies :- Hawking (2013), A Brief History of Time (1991), Beyond the Horizon (2005)

Professor Stephen William Hawking was born on 8th January 1942 in Oxford, England. His parents' house was in north London but

during the Second World War Oxford was considered a safer place to have babies. At the age of eleven Stephen went to St. Albans school and then on to University College, Oxford.

Stephen wanted to study mathematics although his father would have preferred medicine. Mathematics was not available at University College. So he pursued physics. Instead after three years he was awarded first class honours degree in natural science.

In October 1962, Stephen arrived at the department of applied mathematics and theoretical physics (DAMTP) at the University of Cambridge to do research in cosmology, after gaining his Ph.D in 1965 with his thesis title 'Properties of expanding universes'. He became first a research fellow, in 1996 he won

the Geometry of 'Space time' Stephen moved to the institute of Astronomy in 1968. And then he published his first academic book, 'The large scale structure of space-time,' with George Ellis, then he became a Reeler in Gravitational physics at DAMTP in 1975, and then became professor of Gravitational physics in 1977.

His many publications include 'The large Scale Structure of Space time' with G F R Ellis, 'General Relativity', 'An Einstein centenary survey', 'with w israel', and '300 years of gravitation.'

Among the popular books Stephen 'Hawking' was published are his best with seller 'A Brief History of Time', 'Black Holes and Baby Universe' and 'Other Essays', 'The universe in a Nutshell', 'The Grand Design', and 'My Brief History.'

Professor Stephen Hawking has thirteen honorary degrees. He was awarded CBE in 1982, companion of Honour in 1989, and the presidential Medal of Freedom in 2009. The most notabaly 'The fundamental prize' in 2013.

He was the fellow of Roayal society and member of the US national Acadamy of science and the pontifical academy of science.

In 1963 Stephen was diagnosed with ALS a foram motor Newone Disease. In Spite of wheel chair bound and dependent on a computerized voice system continuesto combine family life with his research into theoretical physics. In addition to and extensive programme of travel and public lecture.

Stephen Hawking was a king of physics and research, he belives that work gives you meaning and life if empty without purpose. He says that science is not only a disciple of reason but also one of romance and passon.

And the king of : Physics leave his world of research and died on 14 march 2018 at Cambridge.

"Looks up at the stars and not down at your feet, try to make sense of what you see, and wonder about what makes the universe exist, be curious."

- Stephen Hawking

કોક દિન ઈદ અને કોક દિન રોજ,
ઊછળે ને પડે નીચે જિંદગીનાં મોજાં.
કાંઈ અફસોસ નહિ, કાંઈ નહિ ફિકર,
કોઈ ચીજ તણી નહિ જિંદગીમાં જિકર;
આવે ને જાય એના વેઠવા શા બોજ?

- મકરંદ દવે

(‘ગીત એક ગાયું ને વાયરે વાવ્યું’, સંપા. મહેન્દ્ર મેઘાણીમાંથી સાભાર)

A study Psyche and guilt in character of Macbeth

Vaishali J. Ranchadiya (S.Y.B.A., Eng.)

Lord Macbeth, the Thane of Glamis, is the title character and titular main protagonist turned primary antagonist of William Shakespeare's *Macbeth* (c.1603-1607). The character is based on the historical king Macbeth of Scotland, and is derived largely from the account in Holinshed's *Chronicles* (1587), a history of Britain.

Macbeth is a Scottish noble and a valiant military man. After a supernatural prophecy, and at the urging of his wife, Lady Macbeth, he commits regicide and becomes King of Scotland. He thereafter lives in anxiety and fear, unable to rest or to trust his nobles. He leads a reign of terror until defeated by his former ally Macduff. The throne is then restored to the rightful heir, the murdered King Duncan's son, Malcolm.

Origin:- Shakespeare's version of *Macbeth* is based upon Macbeth of Scotland, as found in the narratives of the Kings Duff and Duncan in Holinshed's *Chronicles* (1587).

In the play:- The tragedy begins amid a bloody civil war in Scotland, where Macbeth is first introduced as a valorous and loyal general in with the title of Thane of Glamis (which he inherited from his father Sine 1) serving under the elderly King Duncan, who gives a colorful and extensive exaltation of Macbeth's prowess and valor in battle. When the battle is won, largely due to Macbeth and his lieutenant Banquo, the Thane

of Lochaber, Duncan honours his generals with high praise and sends the Thane of Ross to deliver Macbeth his reward : the title of Thane of Cawdor, since its previous holder was to be executed for betraying Scotland and siding with the enemy.

Macbeth and Banquo wander onto a heath following the conflict, where they encounter three witches who greet them with prophecies. They address Macbeth first, hailing him as Thane of Glamis and Cawdor and that he shall be King afterwards, while Banquo is hailed as a father to a line of kings though he himself will never rule. As the witches disappear, Ross arrives and presents Macbeth with his new title, but it becomes apparent that Macbeth has already begun to consider murdering Duncan and taking his place as king. (In medieval times and in the Elizabethan era, plans to murder royalty were punishable by death.) He states that the kingship will fall into his lap by luck alone and that he will not have to take any action to fulfill the witch's last prophecy: "If chance may have me king, why chance may crown me without my stir." Macbeth becomes fixated on the prophecy, ignoring Banquo's advice that "oftentimes to win us to our harm these instruments of darkness tell us truths... to betray us in deepest consequence."

When he returns home. Lady Macbeth

tries to convince him to kill Duncan. Macbeth at first refuses but changes his mind when she accuses him of cowardice. Giving in to his ambition, he kills Duncan and plants evidence of the regicide on two guards, whom he also kills. He hears voices that say “Macbeth shall sleep no more. Macbeth does murder sleep.” He acknowledges that only the innocent sleep and that sleep is “the balm of hurt minds.” The king’s sons, Malcolm and Donalbain, fear they will be blamed for Duncan’s death and flee the country. Macbeth is then crowned king.

Macbeth becomes a tyrant, brutally stamping out any real or perceived threats to his power. He believes himself to be beyond redemption : in blood stepp’d in so far, that,... returning were as tedious as go o’er”. Macbeth decides to hire two murderers to kill Banquo and his son Fleance, with a Third Murderer sent later to assist. Banquo is murdered, but Fleance survives. Macbeth goes to the witches for counsel and they tell him that he will not be defeated “until Birnam wood move to high Dunsinane” and that “no man of woman born”

may harm him. Macbeth takes this to mean that he is invincible. Nevertheless, Macbeth decides to get rid of Macduff and sends assassins to kill him and his entire family. Macduff escapes harm, but his wife, her young son and their entire household are brutally murdered. Macduff swears revenge and joins forces with Malcolm to overthrow Macbeth.

In Act V, Lady Macbeth is overcome with guilt, she dies and it is later postulated that she committed suicide. Now completely alone. Macbeth laments that life is a “tale told by an idiot, full of sound and fury, signifying nothing.” By the end of the play Macbeth learns that the witches’ second set of prophecies have hidden meanings: Malcolm’s army carries shields made from Birnam wood to Macbeth’s fortress in Dunsinane, and Macduff reveals that he was prematurely removed from his mother’s womb, meaning that he technically was not “of woman born” Beaten but still defiant, Macbeth declares, “Lay of Macduff and damned be he who first cries, hold, enough!” In the ensuing duel, Macduff kills Macbeth and cuts off his head.

દાદાના આંગણમાં કોળેલા આંબાનું કૂણું તોડ્યું રે પાન,
પરદેશી પંખીના ઊડ્યા મુકામ પછી માળામાં ફરક્યું વેરાન!

ખોળો વાળીને હજી રમતાં’તાં કાલ અહીં,

સૈયરના દાવ ન’તા ઊતર્યા;

સૈયરના પકડીને હાથ ફર્યા ફેર ફેર -

ફેર હજી એય ન’તા ઊતર્યા;

આમ પાનેતર પહેર્યું ને ઘૂંઘટમાં ડોકાયું

જોબનનું થનગનતું ગાન!

- માધવ રામાનુજ (‘ગીત એક ગાયું ને વાયરે વાવ્યું’, સંપા. મહેન્દ્ર મેઘાણીમાંથી સાભાર)

A Report on 22nd National youth festival 2018

TANVI GARALA

Introduction : Prime Minister Shri Narendra Modi will inaugurate the events at the National youth festival (NYF) on 12 January 2018 through video conferencing and will also address the gathering. The festival will commence on the occasion at birth university of Swami Vivekananda, the youth icon at India. The inaugural function will be co-presided by chief minister at Uttar Pradesh Shri Yogi Adityanath and Union Minister for state of Youth affairs and sports co. Rajyavardhan Rathore. Union Minister for culture (independent charge) Shri Mahesh sharma will be the guest honour on the occasion. This is the first time that the national youth festival is being organized in NCR. The objective of organizing NYF is to provide a platform to bring the youth of the country together in an attempt to provide them opportunity to showcase their talent in various activities. National Youth festival (NYF) is the biggest youth festival at its kind in the country. This is the 22nd National youth festival. The 1st National Youth festival was held in 1995 in Bhopal.

The theme at the festival is 'Sankalp se siddhi' to capitalize on the demographic dividend of young India, to capture the vibrant and fresh perspective of youth and to accomplish the Goal of New India.

The festival also provides an arena by creating a mini-India, where youth interact in formal and informal settings and exchange their social and cultural uniqueness. This blend of diverse socio-cultural milieu, creates 'Ek Bharat Shrestha Bharat'.

The entire programme is designed to enhance the awareness about government initiatives and exhorting the youth to express their perceptions and concepts of how to make their initiatives more effective. Around 5000 volunteers of National service scheme and Nehru Yuva Kendra sangathan from all parts of the country along with local accredited youth will participate in the 5-day festival. The inauguration will be followed by cultural/musical performance by local and renowned artists. The National Youth award will also be conferred during the opening ceremony.

(2) Motivational Talk and Film Swami Vivekanandaji – Chicago speech :- Mr. Rajyavardhan Rathore gave the motivation speech to our youth to enhance the awareness about government initiatives and exhorting the youth to express their perceptions and concept of how to make their initiative more effective. After giving the appreciation by the Rajyavardhan Rathore and chief minister of Uttar Pradesh Yogi Adityanath for young participants were applauded the honorable union minister for their invaluable contribution during the festival.

Yogendra Singh Yadav who is a soldier and junior commissioned officer (JCO) at the Indian army. He was awarded the highest military honour in India, param vir chakra for his 4 July 1999 action during the Kargil war, Aged 19. When he received the decoration, he is recorded as the youngest person to ever be awarded the param vir chakra.

He gives the energetic motivational speech to our yuva and also talk the their Kargil was conditions and their struggling life to motivate the our youngest generation.

(3) Youth Empowerment session:- Address and conversation by speakers, Motivation and Interacion with youth, workshops and exhibitions :- After 3 days organized the different youth empowerment session, motivational session and workshops and exhibitions. First motivation and innovation session conduct by Mr. Ravi Naval. He gives the speech of "I CAN INDIA CAN" In this session he also asked how to create new India starting from us and gives new formula "I CAN INDIA CAN."

After this session Dr. Vinay sahasrabuddhe who is member at parliament and DG, ICCR talk about the values and cultural at our Indian Culture.

After second day having different conversation by different speakers, workshop and exhibition. Like financial inclusion flagship schemes for new Mo finance, Importance of information avenues conduct by Bimal Julka who is chief information commissioner. Surveying the sea frontiers and opportunities for youth session organized by ministry at tourism.

Workshop and exhibition at motivation youth and how to join different foren organization by Indian Army, Indian Air Force and Indian Navy. In this workshop highest awardees speaker talk about how to join different forces and what is the process at joining forces. What is the process at joining forces. Also having workshop at CRPF conduct by senior officer of CRPF. Talk

about innovative projects being undertaken with government of India and new technologies being development for implementing GOL scheme by country Representative.

(4) National Level Mega Youth Parliament: Ministry of Youth Affairs and sports, government of India organize the National youth promoting youth leadership, development and empowerment of youth. This year as part of the National youth festival, the first Mega National youth parliament would be organized.

Session:-

- (1) Employment & Self employment
- (2) Health
- (3) Environment
- (4) Cultural civilization
- (5) Technology for sustainable development
- (6) Behaviour and attitude
- (7) New creative ideas for youth development and government for new India.

(5) Cultural Activities:- All the days cultural activities held at evening time at indoor stadium. In this cultural programme different event organized like act play, mime, film on Swami Vivekanand ji - Chicago. Address, Meera Balae by ministry at culture and Medley India cultural programme by ministry at cultural. One day special come folk singer Mrs. Malini Awasthi who is awarded by padma shri awardee.

(6) Yoga and Sports :- Daily having morning Yoga and meditation session and popular sports and games competition will be organized every day in the areas such as football, Basket ball, Volley ball, Kho-Kho, Kabbadi and Tug at War.

હિમાંશી શેલતની નારીવાદી લઘુનવલ:

‘ક્યારીમાં આકાશપુષ્પ’ - નારીની મિત્ર નારી!

લેખિકા હિમાંશી શેલતની લઘુનવલ ‘ક્યારીમાં આકાશપુષ્પ’ આજની આધુનિક વિચારસરણી ધરાવતી નારીનું પ્રતીક છે. આજની નારી વિષવેલ, વિષકન્યા, વિષકૂંપી નથી, નારી, નારીની દુશ્મન જ હોય છે તેવું નથી - નારી, નારીની સાથે પણ હોઈ શકે છે - નારી, નારીની મિત્ર પણ હોય છે તેવો ભાવ આ લઘુનવલ દર્શાવે છે.

માલવિકા, કિન્નરી અને સંગીતા, ત્રણ નારીપાત્રોને જુદી-જુદી રીતે સ્પર્શતી વાર્તા છે. માલવિકાનો પરિણીત પુત્ર પ્રણવ, પોતાની સુંદર પત્ની કિન્નરી અને પુત્ર નીલ સાથે સુખી સંસાર હોવા છતાં સંગીતા નામની સ્ત્રીના પ્રેમમાં છે. નારીનિકેતન ચલાવતી, સમાજની અન્ય સ્ત્રીઓના પતિઓની બેવફાઈની કહાની સાંભળતી, તેના ઉકેલ આપતી માલવિકાને કલ્પના પણ નહોતી કે તેનો જ પુત્ર આવો બેવફા નીવડશે. નવ વર્ષનું લગ્નજીવન કિન્નરી-પ્રણવનું બંનેમાંથી કોઈને એકબીજા માટે કોઈ ફરિયાદ નથી, માલવિકાએ જ્યારે પ્રણવને સમ ખવડાવીને સાચી વાત જણાવવા કહ્યું છતાં પણ તેણે સંગીતા સાથેના પ્રેમની વાત ના કરી. કિન્નરીએ, માલવિકાને જણાવ્યું કે પોતે સંગીતાને રૂબરૂ મળી છે અને સંગીતાએ હિંમતથી પ્રણવ સાથેના સંબંધની કબૂલાત કરી છે પણ પ્રણવમાં સંગીતા જેટલી સચ્ચાઈ કે હિંમત નથી. કિન્નરીએ જ્યારે માલવિકાને જણાવ્યું કે પોતે બે વખત સંગીતાને મળી ચૂકી છે. સંગીતા, પ્રણવ કરતાં 11 વર્ષ નાની છે, બુદ્ધિ શાળી છે, નિખાલસ છે, નીલનો ફોટો પણ તે રાખે છે. એ સાંભળીને માલવિકાએ દુઃખ અનુભવ્યું. છેવટે કિન્નરી પોતાના વચગાળાના ઉપાય તરીકે રહેવા જાય છે અને ભવિષ્યમાં અલગ ઘર, નોકરી સાથે સ્વતંત્ર રહેવાનો નિર્ણય જણાવે છે.

સંગીતાની બર્થ-ડે નજીક છે. પ્રણવે સંગીતાને બર્થ-ડે ગિફ્ટ તરીકે, નિર્સગનગરમાં પાંચ રૂમનો વિશાળ ફ્લેટ

લીધો છે જેની ચાવી આપવાનો છે. તે બાબત માલવિકા અને કિન્નરીના ધ્યાન પર આવે છે.

સંગીતા અહીં કિન્નરી અને નીલનો વિચાર કરે છે સ્ત્રી, સ્ત્રીની દુશ્મન હોય છે તેના બદલે સ્ત્રી જ સ્ત્રીને સારી રીતે સમજી શકે, તે ભાવથી કિન્નરી મિત્ર બનીની નિર્સગનગરના ફ્લેટમાં રહેવા જવાનો નિર્ણય જાહેર કરે છે. સંગીતા પ્રણવને ઇ-મેઇલ કરે છે કે “હું તો રેતીનું ઘર પણ નથી તોડી શકતી અને ચકલીનો માળોય ફેંકી નથી શકતી.”

લેખિકાએ, આજની નારીની સ્વતંત્ર બુદ્ધિપ્રતિભાનાં દર્શન કરાવ્યાં છે લઘુનવલના અંતમાં પ્રણવ અને સંગીતાની વાતચીત અગત્યની બને છે જે નારીવાદની અલગ વિભાવના જેવી લાગે છે.

પ્રણવ: સંગીતા, તું નિર્સગનગરના ફ્લેટમાં નથી આવતી એટલે શું? આપણી રિલેશનશિપની આટલી કિંમત છે તને?

સંગીતા: મેં પહેલેથી કહેલું, હું નહીં આવું અને રિલેશનશિપની કિંમત છે એટલે જ આવો નિર્ણય. મને માત્ર આપણી નહીં, હુમન રિલેશનશિપની કિંમત છે.

પ્રણવ: સાથે રહેવાના વિચારોમાં આટલો પલટો! તું તો અસ્થિર નીકળી, ડરપોક!

સંગીતા: એમ નથી પ્રણવ કોઈનોય વિચાર કર્યા વિના નિર્સગનગર પહોંચી હોત એ કાયરતા કહેવાય. મને થોડું ઓછું દેખાતું હતું શરૂઆતમાં, હવે બધું દેખાય છે એટલો બદલવાનો મારો અધિકાર ખરો જ.

પ્રણવ: પોકળ દલીલો! યુ પ્લેડ વિથ માય ફીલિંગ્સ... નથી આવતી નિર્સગનગર?

સંગીતા: તું જો મને એ ફ્લેટ ભેટ આપતો હોય તો લઉં ખરી. પણ અમે બધાં જ ત્યાં જઈશું. તું પણ આવી જ શકે છે. સાંભળ્યું છે કે વિશાળ છે, પાંચ-છ જણ

આરામથી સમાઈ જશે.

માલવિકા, કિન્નરી, નીલની હાજરીમાં પ્રણવે, ટેબલ પર ફ્લેટની ચાવી ફેંકી. ત્યાર બાદ સંગીતાએ નીલ અને કિન્નરી સામે જોયું અને બોલી: “મોટી ગફલત થઈ પ્રણવના જીવનમાં દાખલ થવાની, સોરી... રિયલી વેરી સોરી.” માલવિકાએ સંગીતાને જીવ ન બાળવા જણાવ્યું. લઘુનવલના અંતમાં માલવિકા સંગીતાને કિન્નરીએ આપેલી એક ભેટ બતાવે છે.

“એક સુંદર મોટું કૂંડું છે જેમાં ચારેક રૂપાળા છોડ છે, કળીઓ આવેલી છે. છોડ એકદમ નજીક નજીક ને તોયે એકમેકથી અલગ અલગ છે. પોતાનાં મૂળ ફેલાવીને ટટ્ટાર ઊભેલા, ઊંચે વધતા પૂરી તાકાતથી.”

ચારેય છોડ માલવિકા, પ્રણવ, કિન્નરી, સંગીતાના જાણે કે પ્રતીક છે. ચારેય એકબીજાને પ્રેમ કરે છે, નજીક હોવા છતાં સ્વતંત્ર અસ્તિત્વ ધરાવે છે.

સ્ત્રી, સ્ત્રીની દુશ્મન જ હોય, એ ભાવથી અલગ રહીને, માત્ર લાગણીથી જ નહીં, લાગણીમાં પણ બુદ્ધિનો ઉપયોગ આજની નારી કરી શકે છે એવું આ લઘુનવલ વાંચવાથી પ્રતીત થાય છે.

લેખિકાએ એક સવાલ ઊભો કર્યો કે પ્રણવની જગાએ જો કિન્નરી કોઈ પુરુષના પ્રેમમાં હોત તો ધમાલ-ધમાલ થઈ ગઈ હોત. પ્રણવે શું કર્યું હોત

એ કલ્પી ન શકાય. ત્રાગાં, દબાણ, પીડાનું પ્રદર્શન, અન્યાયનો આકોશ, કોઈ લત? દેવદાસ બનવાનું, દારૂ પીવાનું અને પાર્વતીનું બહાનું શોધવાનું.

પોતાનો પતિ બીજી સ્ત્રીના પ્રેમમાં હોય તેનો સ્વીકાર કરવો, તે સ્ત્રીને સ્વીકારવી, તેની સાથે સહજતાથી મિત્રતા કરવી, તેની સાથે પતિના મિત્રભાવ, પ્રેમભાવની સહજતાથી ચર્ચા કરવી, આમ નારીપ્રતિભા, નારીપીડા, નારીવેદનાના વિવિધ ભાવોને વ્યક્ત કરતી આ લઘુનવલ સાચા અર્થમાં નારીવાદી લઘુનવલ તરીકે આપણી સમક્ષ પ્રસ્તુત થાય છે.

લઘુનવલના અંતમાં માલવિકા બંને હાથ લાંબા કરીને સંગીતા અને કિન્નરીને આવકારે છે જે દૃશ્ય દ્વારા વાર્તાનો ઇચ્છિત અંત લેખિકા લાવે છે. લઘુનવલની શરૂઆતમાં લેખિકા જણાવે છે

સ્ત્રીની દુશ્મન સ્ત્રી!

સ્ત્રી સ્ત્રીને પાયમાલ કરે!

સ્ત્રી સ્ત્રીનું ગળું કાપે!

સ્ત્રીનાં માત્ર બે કામ: સજવાનું અને પ્રપંચ કરવાનું. જેના જવાબમાં લેખિકા, અંતમાં સંગીતાના બુદ્ધિમાન નિર્ણયને, કિન્નરીને, ધીરજને બિરદાવે છે અને લઘુનવલનો સુંદર અંત આવે છે. ‘ક્યારીમાં આકાશપુષ્પ’ નારીવાદી લઘુનવલમાં અલગ ચીલો પાડનાર કથા ચોક્કસપણે બને છે.

ધીરજ માણસની માનસિક સ્વસ્થતાની સંજ્ઞા છે, એની પરિપક્વતાની નિશાની છે.

ધીરજમાં સહિષ્ણુતા, સ્વસ્થતા અને માનસિક સ્થિરતા છે.

એ ઉપરાંત અપૂર્વ આત્મશ્રદ્ધા પણ છે.

- બહાદુરશાહ પંડિત, કુમાર માસિક, 1977

નિરંજન ભગત

આધુનિક અરણ્યનો અહેસાસ કરતો પ્રવાસી

કવિ વિશે એક પુરાણકથા છે. ‘કવિ પૃથ્વી પરના એકાંત ઘરને આંગણે ઊભો છે. આકાશમાં પ્રલયનો મેઘ ધસી રહ્યો છે. એ જાણે છે કે પોતે આ પૃથ્વી પરનો અંતિમ મનુષ્ય છે અને ક્ષણેકમાં પોતાનું મૃત્યુ નિશ્ચિત છે. એ શું કરે છે? એ પોતાના મૃત્યુનું અને સમસ્ત જગતના મૃત્યુનું શું સ્વાગત કરે છે? એ ચિંતન કે પ્રાર્થના કરતો નથી, એ અંતિમ ક્ષણની આત્મકથા રચતો નથી, એ દુર્નિવાર દુર્દેવમાંથી પલાયન થવાનો પ્રયત્ન પણ કરતો નથી. એ ઘરમાં પાછો ફરે છે અને ટેબલ પાસે જાય છે. અપૂર્ણ કાવ્ય હાથમાં લે છે, જુએ છે અને કાવ્ય પૂર્ણ કરવા પ્રવૃત્ત થાય છે.’ આવા કવિનું કાવ્ય જો અપૂર્ણ રહે તો સ્વયં પરમેશ્વરે એમાં પૂર્ણવિરામ મૂકવાનું રહેશે.

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કવિનું હોવું અને કાવ્યનું થવું એ મનુષ્યજાતિનું સદ્ભાગ્ય છે અને માનવજીવનની સંજીવની છે.^૧ (સ્વાધ્યાયલોક : ૧, પૃ. ૩૪) હા, આવા કવિનું - નિરંજન ભગતનું ગુજરાતી ભાષાસાહિત્યમાં હોવું અને એમના વડે કાવ્યનું થવું એ ભારતીય ભાષાનું જ નહિ જગત સમસ્તની ભાષા - બલકે, મનુષ્યજાતિનું સદ્ભાગ્ય છે. એમનું સર્જન માનવજીવનની સંજીવની છે.

નિરંજન ભગત એટલે સમર્થ કવિ, વિવેચક, અનુવાદક, સંપાદક - એમ સાહિત્યિક વ્યક્તિત્વનાં કેટકેટલાં પાસાં, તો - તેજસ્વી અધ્યયન-પરંપરાને આત્મસાત્ કરી વિદ્યાને જ વરેલા વિદ્વાન અધ્યાપક; ઉત્તમ વક્તા, ને ઉત્તમોત્તમ અર્થમાં નાગરિક.

નવેક દાયકાથી અમદાવાદને શ્વાસમાં ભરતા આ ઔદ્યોગિક નગરના સંતાને - વીસમી સદીનો પૂર્વાર્ધ-ઉત્તરાર્ધને, એકવીસમી સદીની પ્રથમ વીસીના બધા ચડાવ-ઉતારને નજીકથી નિહાળ્યા છે. શિક્ષણ-સાહિત્ય-સમાજમાં સક્રિયતાથી જાત સંડોવી છે ને એમ નગર

અને મહાનગરનો હિસ્સો થઈને રહ્યા છે. એનો શ્વાસ પહેલી ફેબ્રુઆરી ૨૦૧૮ની રાત્રિએ થંભ્યો - ત્યારે આ મહાનગરની ગતિએ ‘અલ્પવિરામ’ લીધો, મહાનગરનું સાહિત્યિક અને જાહેરજીવન થોડુંક રાંક થઈ ગયું.

નિરંજન ભગત - યુગ હતા, આબોહવા હતા. એમના જીવન અને સર્જનથી જ એની પ્રતીતિ થાય. અહીં કાવ્યવિશ્વ - એની જરાક ઝાંખી કરાવવાથી વિશેષ હેતુ નથી. કહ્યું એમ - અમદાવાદ અને બે વર્ષ મુંબઈ એમ નગર-મહાનગરમાં જ વસેલા આ સર્જક ‘નગરનું સંતાન’ હતા, જન્મ ૧૯૨૬ની અઢારમી મેના રોજ.

પંદરમી સદીથી અઢારમી સદીનું અમદાવાદ, મુસ્લિમ શાસન, એની સરજત - અઢારમી સદીમાં મરાઠાનું શાસન ને ઓગણીસમી સદીથી અંગ્રેજાનું શાસન. એક બાજુ કાપડ મિલો ને બીજી બાજુ સાબરમતી આશ્રમે રૅટિયો. શું જાયું કવિએ. એક યંત્રની ચીમનીમાંથી કાળા ધુમાડાના ગોટેગોટા તથા વ્હિસલોની તીવ્ર તીક્ષ્ણ ચીસો અને અન્ય યંત્રોની ત્રાકમાંથી શુભ્ર સૂતરના તાર તથા પ્રેમના મંત્રનું મૃદુ મધુર ગુંજન.^૨ શુભ્ર અને દુરિતનું એવું તો યુગપત દર્શન આમ પણ જીવન તો સૌન્દર્ય અને હૃદયતા બન્નેથી જ બનેલું હોય અને બીજા જુએ કે ન જુએ સર્જક એને ન જુએ તો કેમ ચાલે?

યંત્ર અને મંત્ર વચ્ચેનો સંઘર્ષ - શિશુજીવન પર જ નહિ પણ સમગ્ર જીવનનો અને કવિની કવિતાનો સમાજસંદર્ભ, યુગસંદર્ભ બની રહ્યો છે.

તો, પિતાજી ભજનમંડળીમાં સક્રિય; ‘ભગત’ એવું લાડકું નામ, પછીથી અટક બન્યું. વૈષ્ણવ કુટુંબ - ધાર્મિક વાતાવરણ - પણ પોતે પૂજાપાઠ-ઈશ્વરથી દૂર રહ્યા!

કાકા રામ હરિ ભગત પાસેથી અંગ્રેજી સાહિત્યનો, પુસ્તકોનો વારસો એમ વિલાયત કપડાંનો પણ વારસો. પછી ‘શાળાજીવનમાં પ્રાથમિક શિક્ષણ ૧૯૩૨થી

૧૯૩૬માં હાજા પટેલની પોળમાં કાળુપુર મ્યુનિસિપલ શાળા નં-૧ની સામે પુસ્તકોની દુકાનમાંથી પુસ્તકો ખરીદવા સુધી ને બસો-ત્રણસો પુસ્તકો સુધી સંગ્રહ હતો. જે પછી બે-ત્રણ હજાર સુધી પહોંચ્યો. માતા પાસેથી સ્પષ્ટ ઉચ્ચાર ને સુંદર મરોડદાર અક્ષર ને પિતા પાસેથી ઉગ્ર મિજાજ અને ઊંચા અવાજનો વારસો. શૈશવ એ જીવનનો સંપૂર્ણ સુખનો સમય. એ સુખનો સમય સ્વર્ગ હતું ને ‘એ સ્વર્ગની પુનઃ પ્રાપ્તિ કરવાનો મેં કવિતામાં પ્રયત્ન કર્યો છે.’^૩

પણ, એક કરુણ ઘટના - દસ વર્ષના નિરંજનના પિતાએ ગૃહત્યાગ કર્યો. એ પછી એમની કોઈ ભાળ મળી જ નહિ. બે નાના ભાઈઓ ને માતાની વય કેવળ બત્રીસની. નિરંજન લખે છે ‘જીવનમાં હું પિતા શોધું છું.’^૪ દસ વર્ષની વયે એકાંત અને એકલતાનો પ્રથમ અનુભવ થયો જે આજીવન રહ્યો.

૧૯૩૬થી ૧૯૩૮, માધ્યમિક શિક્ષણ પ્રોપ્રાયટરી હાઈસ્કૂલમાં. ૧૯૩૮થી ૧૯૪૪ - બાકીનું શિક્ષણ નવચેતન હાઈસ્કૂલમાં - અમુભાઈ પંડ્યા, ગુજરાતીના ઉત્તમ શિક્ષક મળ્યા. કાવ્યો કરે અને વિદ્યાર્થીઓને પ્રેરે. તો અહીં જ ‘પૂર્વાલાપ’ (કાન્ત) સંગ્રહ થકી ગુજરાતી કવિતાનો સૌ પ્રથમ સંસ્કાર, સાથોસાથ ‘કલાન્ત કવિ’ (બાલાશંકર કંથારિયા)નો પરિચય - વાચન-પઠન જે પછી અન્ય કવિના અભ્યાસ તરફ લઈ ગયો.

૧૯૪૧માં રવીન્દ્રનાથનું અવસાન - એ નિમિત્તે અંગ્રેજી ‘ગીતાંજલિ’નું વાચન, એની અસરમાં એકાદ વરસમાં અંગ્રેજીમાં સો ગદ્યકાવ્યો રચ્યાં. પણ પછી બંગાળી શીખી રવીન્દ્રનાથનાં લગભગ બધાં કાવ્યો વાંચ્યાં ને બંગાળીમાં એક-બે કાવ્યો રચ્યાં! પ્રથમ ગુજરાતી ગીત - ‘મારી પાંપણને પલકારે’ - ડિસેમ્બર, ૧૯૪૩માં રચ્યું. જે ૧૯૪૭ના ‘સંસ્કૃતિ’માં પ્રસિદ્ધ થયું. ‘જાગૃતિ’ નામનું સોનેટ એ પછી તરત રચાયું, જે ૧૯૪૫ના ‘કુમાર’માં પ્રસિદ્ધ થયું. એ પ્રથમ પ્રસિદ્ધ કાવ્ય.

ગાંધી પ્રભાવે સત્યાગ્રહ વગેરેમાં પણ જાડાયા, પણ, એમાં વધારે વખત સક્રિય રહ્યા નહિ.

‘રંગમંડળ’માં સક્રિય થયા. ‘રંગમંડળ’ના કલાકારો

થકી પિનાકિન ઠાકોર, રાજેન્દ્ર શાહ, જયંતી દલાલ સાથે કલાસાહિત્યમાં સક્રિય થયા તો ‘બુધસભા’, ‘લેખક મિલન’માં પ્રિયકાન્ત મણિયાર, હસમુખ પાઠક, નલિન રાવળની મૈત્રી અને એસ.વી. દેસાઈ, બી.કે. મઝુમદાર બૌદ્ધિકો સાથેની મિત્રતાએ હૃદય-બુદ્ધિને પ્રસન્ન કરે એવો અનુભવ. આમ, ‘સૌમ્યવય’નો સહારો પછી...

૧૯૪૪થી ૧૯૪૬ ઉચ્ચશિક્ષણ માટે એલ.ડી. આર્ટ્સ કોલેજમાં, જ્યાં પાઠકસાહેબ, અનુપમ ભટ્ટ, સન્તપ્રસાદ ભટ્ટ જેવા ગુરુ મળ્યા. એમાંય એસ.આર. ભટ્ટ સાથેનો સંબંધ - ચાર દાયકા સુધી રહ્યો. ભટ્ટસાહેબ ‘પિતા, મોટાભાઈ, મુરબ્બી, મિત્ર’ રહ્યા. આ ગાળામાં અંગ્રેજીમાં - પ્રિય કવિ કીટ્સ હતા.

૧૯૪૬થી ૧૯૪૮ - બે વરસ બી.એ.ના અભ્યાસઅર્થે મુંબઈની એલ્ફિન્સ્ટન કોલેજમાં - અંગ્રેજી વિષય સાથે - એક ઔદ્યોગિકનગરમાંથી બીજા મોટા ઔદ્યોગિકનગરમાં - બલકે મહાનગરમાં સતત બે વરસ. તેથી આંતરજીવનમાં પણ અસાધારણ પરિવર્તન. અનેક મિત્રો - સાહિત્યિક મિત્રો ચાર - રાજેન્દ્ર શાહ, યુનીલાલ મડિયા, હરિશ્ચન્દ્ર ભટ્ટ અને બલવન્તરાય ક. ઠાકોર. ગુજરાતી સાહિત્યમાં આ મૈત્રી એક ઊજળું પ્રકરણ છે. નિરંજન ભગતે બહુ ભાવપૂર્વક આ મૈત્રીને જુદા જુદા સમયે વાગોળી છે.

૧૯૪૮થી ૧૯૫૦ બે વરસ એમ.એ. એલ.ડી. આર્ટ્સ કોલેજમાં અંગ્રેજી સાહિત્ય સાથે - ને પછી ૧૯૫૦થી - એલ.ડી. આર્ટ્સ કોલેજમાં અંગ્રેજીના અધ્યાપક થયા. પછી, જુદી જુદી કોલેજમાં અંગ્રેજી સાહિત્યનું અધ્યાપન.

અધ્યાપનની સાથે સાથે ચાતુર્માસિક ‘એકાંકી’નું સંપાદક સંદેશ દૈનિકમાં - ‘સાહિત્ય-સાધના’ કોલમનું લેખન, ‘ગ્રંથ’ અને ‘સાહિત્ય’ નામનાં બે સાહિત્યિક સામયિકનું સંપાદન અનુરૂપે ૧૯૭૭ અને ૧૯૭૮-૭૯ના વર્ષ દરમિયાન કર્યું. ગુજરાતી સાહિત્ય પરિષદના પ્રમુખ-૧૯૮૭-૮૮માં થયા. સાહિત્યનાં અનેક સન્માન - ૧૯૪૯ - કુમાર ચંદ્રક, ૧૯૫૭ - નર્મદચંદ્રક, ૧૯૬૯ - રણજિતરામ સુવર્ણચંદ્રક, ૧૯૮૪ - સાહિત્ય અકાદમી

- મૂર્ધન્ય સાહિત્યકાર, ૧૯૮૮ - પ્રેમાનંદ સુવર્ણચંદ્રક, ૧૯૮૮ - દિલ્હી સાહિત્ય અકાદમી પુરસ્કાર, ૨૦૦૦ - સચ્ચિદાનંદ પુરસ્કાર, ૨૦૦૧ - નરસિંહ મહેતા પુરસ્કાર - આદિ આદિ.

નિરંજન ભગતનું સર્જન :

• કાવ્ય સર્જન : ૧) ‘છાંદોલય’ (૧૯૪૮, ચોથી આવૃત્તિ - સંવર્ધિત-૧૯૮૭) ૨) ‘કિન્નરી’ (૧૯૫૦), ૩) ‘અલ્પવિરામ’ (૧૯૫૪), ૪) ‘૩૩ કાવ્યો’ (૧૯૫૮), ૫) ‘પુનશ્ચ’ (૨૦૦૭)

• વિવેચન : ૧) ‘આધુનિક કવિતા’ (૧૯૭૨), ૨) ‘કવિતા કાનથી વાંચો’ (૧૯૭૨), ૩) ‘યંત્રવિજ્ઞાન અને મંત્ર કવિતા’ (૧૯૭૫), ૪) મીરાંબાઈ (૧૯૭૬), ૫) ‘કવિ ન્હાનાલાલ’ (૧૯૭૭), ૬) ડબલ્યુ.બી. યેટ્સ (૧૯૭૮), ૭) ટી.એસ. એલિયટ’ (૧૯૮૧), ૮) ‘મીરાં’ (૧૯૮૨), ૯) વિકટર હ્યુગો (૧૯૮૭), ૧૦) વિકટર હ્યુગોની સાહિત્યસૃષ્ટિ (૧૯૮૮), ૧૧) સ્વાધ્યાયલોક ગ્રંથશ્રેણી-(૧૯૮૭) - ૧) ‘કવિ અને કવિતા’, ૨) ‘અંગ્રેજી સાહિત્ય’, ૩) યુરોપીય સાહિત્ય (પૂર્વાર્ધ), ૪) અમેરિકન તથા અન્ય સાહિત્ય, ૫) ગુજરાતી સાહિત્ય (પૂર્વાર્ધ), ૬) ગુજરાતી સાહિત્ય (ઉત્તરાર્ધ), ૭) બલવન્તરાય - ન્હાનાલાલ - સુન્દરમ્ - ઉમાશંકર, ૮) સંસ્કરણમૂલક આત્મકથન - ‘અંગત’

• સંપાદન : ૧) પ્રો. બ.ક. ઠાકોર અધ્યયન ગ્રંથ (અન્ય સાથે) (૧૯૬૮), ૨) ‘સુંદરમ્ - કેટલાંક કાવ્યો’ (૧૯૭૦), ૩) મડિયાનું મનોરાજ્ય (અન્ય સાથે, ૧૯૭૦), ૪) કાવ્યો - શિવ પંડ્યા (૧૯૭૮), ૫) રાજેન્દ્ર શાહ અધ્યયન ગ્રંથ (અન્ય સાથે, ૧૯૮૩)

• ૧) ‘ધ વિઝન ઓફ વાસવદત્તા’ (અંગ્રેજીમાં) ‘સ્વપ્નવાસવદત્તમ્’ પરથી (૧૯૬૨), ૨) ‘રવીન્દ્ર કવિતા - એકોત્તરશતી’ (અન્ય સાથે, ૧૯૬૩), ૩) ચિત્રાંગદા (૧૯૬૫), ૪) ઓડનનાં કાવ્યો (અન્ય સાથે, ૧૯૭૬), ૫) હિબ્રુ - અંગ્રેજી - બાઈબલના ‘ધ બુક ઓફ જોબ’ પરથી યોબ (૧૯૮૧), ૬) સ્પેનિશ - અંગ્રેજી પરથી સેન્ટ જહોન ઓફ ધ કોસનાં આઠ કાવ્યો ‘અષ્ટપદી (૧૯૮૪)

ગાંધીયુગમાં ગાંધીપ્રભાવને લીધે - સાહિત્યસર્જન

થતું હતું. પછી ૧૯૪૦માં ‘બારી બહાર’ નામનો પ્રહ્લાદ પારેખનો સંગ્રહ થાય છે, આ સંગ્રહમાં ગાંધીયુગની કવિતા કરતાં જુદી પડતી કવિતા જોવા મળે છે. ઉમાશંકરે ‘આંખ કાન ને નાકની કવિતા’ - એમ કહીને ઓળખાવી છે. એવી ઇન્દ્રિયોનું અહીં પ્રાધાન્ય છે, આ કવિતા સૌન્દર્યભિમુખ છે. કહો, ‘નીતરાં પાણી’ છે’ - પ્રહ્લાદ પારેખથી ગાંધીયુગનો નવો વળાંક જાવાયો છે, તો એની સાથે જ એક બીજા કવિ હરિશ્ચન્દ્ર ભટ્ટ પણ જુદી રીતે કવિતા સર્જન કરે છે. પ્રહ્લાદ પારેખ રવીન્દ્રનાથ ટાગોરથી પ્રભાવિત છે, તો હરિશ્ચન્દ્ર રિલ્કે, બોદલેર આદિનો પ્રભાવ ઝીલે છે. આ અને એવા બીજા વિશ્વકવિઓનો પરિચય તથા અભ્યાસ એમની કવિતાને એક નવું જ વૈશ્વિક પરિમાણ આપે છે જે ગાંધીયુગની કવિતા કરતાં જુદી અભિવ્યક્તિ છે. તો, ગાંધીયુગના સાતત્યની સાથે સૌન્દર્યલુબ્ધ અને વૈશ્વિક સંદર્ભ દાખલ થતાં આ ગાળાને સૌન્દર્યયુગ કહેવાયો તો તેનું નામકરણ અનુગાંધીયુગ થયું.

આમ, આ બન્ને કવિઓ ગુજરાતી કવિતાને ઇન્દ્રિય સંવેદનો તરફ લઈ ગયા. આમ, ગાંધીપ્રભાવનો દાબ ઓછો થયો અને ટાગોરપ્રભાવ - કવિતા પર જાવા મળ્યો. જેને પછીથી રાજેન્દ્ર શાહ અને નિરંજન ભગતે પણ ઝીલ્યો. આ કવિઓએ અનુક્રમે ‘નિરુદ્દેશે’ અને ‘હું તો બસ ફરવા આવ્યો છું’ એમ કહીને ઝીલ્યો. રાજેન્દ્ર-નિરંજન - અનુગાંધીયુગના મહત્ત્વના કવિઅવાજ બની રહ્યા. રાજેન્દ્રમાં એક બાજુ ગીત - એના લયાત્મક સૌન્દર્યથી ધ્યાન ખેંચે છે તો બીજી બાજુ અધ્યાત્મ તત્ત્વ પણ આકર્ષક છે. એમના સમકાલીન નિરંજન ભગત - ગીતરચનાઓમાં રાજેન્દ્ર શાહની બરોબરી કરતા જણાય છે. બન્નેનાં ગીતો ગુજરાતી કવિતામાં ઉમેરણ છે. નિરંજન ભગતે આરંભના ગાળામાં પ્રેમ અને પ્રકૃતિને વિષય બનાવીને રંગદર્શી કવિતાઓ આપી છે. ‘છંદોલય’ની મોટા ભાગની કવિતામાં પ્રેમની અભિવ્યક્તિ છે. જોકે, નોંધીએ કે એ પ્રેમની જુદી જુદી ભાવધટાઓ છે. મુઘાવસ્થાના પ્રણયની અનુભૂતિ ‘પાંપણને પલકારે’ - સોણલું બનીને આવે છે તો, એનું છલનામય રૂપ - ‘હા,

તું ધૂર્ત' - એમ પ્રગટ થાય છે.

તો અહીં નોંધપાત્ર રચના - 'આવ હે મુક્તિદિન'થી આરંભાતી 'સંસ્મૃતિ'માં તત્કાલીન બનાવોની તીવ્ર પ્રતિક્રિયારૂપે થયેલી છે. માત્ર એક વર્ષના અંતરાલે - ૧૫/૮/૧૯૪૮ના રોજ.

દેશની આઝાદીનો આનંદ આનંદ ન રહેતાં અજંપો બની જાય. એ કાવ્યરૂપે આમ અભિવ્યક્ત થયું છે:

‘આવ હે મુક્તિદિન!

આજ તું જોઈ લે ભગ્ન અમ સ્વપ્નબીન.

આવ હે મુક્તિદિન!

જોઈ લે બીનના તાર સૌ છિન્ન છે,

સાત સ્વરના ધ્વનિ આજ તો લુપ્ત છે.

જોઈ લે મૌનનો ભાર પણ કેટલો ભિન્ન છે!’

આમ, અંદરથી થતી બહાર તરફની ગતિ નોંધવા લાયક છે. ગાંધીહત્યાની ઘટનાથી આહત કવિએ કાવ્યમાં એ કરુણ ઘટનાને સંયત રીતે અભિવ્યક્ત કરી છે.

‘છંદોલય’માં ‘પ્રવાલદ્વીપ’ નામથી ૧૯૪૬-૫૬ સુધીના ગાળા દરમિયાન - મુંબઈ મહાનગરના નજીકના સહવાસે થયેલી અનુભૂતિઓને કવિએ વાચા આપી છે. જેમાં ‘ચલ મન મુંબઈ નગરી...’ એમ આરંભની ઉત્સુકતા - આધુનિક અરણ્યનો અહેસાસ કરતો આ પ્રવાસી વિવિધ સ્થળોને તથા મહાનગરના માર્ગોને કેવી રીતે જુએ છે, નગરની સાથે નારકીયતાને જોતા આ કવિ સંવેદનાને, મુંબઈ મહાનગરના સંસ્કારને નવાં કલ્પનો વડે નિરૂપે છે. પુરોગામીની ભાષા કરતાં કવિની ભાષા

ઘણી બધી રીતે જુદી પડે છે. નિરંજન ભગતે વ્યંગના કાકુ વડે, તીર્થંક રીતે મહાનગરનું આલેખન કર્યું. બોદલેર, રિલ્કે, ટી.એસ. એલિયટ જેવા કવિઓની માફક આ કવિએ આપણા મહાનગરની ટીકા કરતી કાવ્યરચનાઓ કરી અને એમ ગુજરાતી કવિતામાં હવે પછી આવનાર આધુનિક યુગ માટે એક ભોંય તૈયાર કરી. જોકે, એ પણ નોંધવું રહ્યું કે, આ કવિ છંદને પૂરો છોડતા નથી કે નથી પૂરી અશ્રદ્ધા દર્શાવતા.

આ ‘પ્રવાલદ્વીપ’માં નગરની નારકીયતાને પ્રગટ કરતી રચનાઓમાં ‘ફાઉન્ટનના બસસ્ટોપ પર’, ‘ચર્ચગેટથી લોકલમાં’, ‘હોન્બી રોડ’, ‘પાત્રો’ અને ‘ગાયત્રી’ - સવિશેષ ધ્યાનપાત્ર છે. આધુનિક નગરસંસ્કૃતિની અકળામણ, એકલવાયું જીવન, રિક્તતા, વ્યક્તિતાનો હાસ, માનવીય ચહેરાનું ભૂંસાવું એમ અનેક રૂપો આપણી આગળ પ્રગટ થાય છે. સોળ કાવ્યમાં - ‘પ્રવાલદ્વીપ’ નિમિત્તે જે રીતે મુંબઈનું - મહાનગરનું - એમ નગરકવિતાનું ગુજરાતીમાં નવું સૌન્દર્ય પ્રગટે છે તે અપૂર્વ છે.

સંદર્ભ :

૧. ‘સર્જકની આંતરકથા’ - સંપાદક : ઉમાશંકર જાશી, પ્ર.આ., સપ્ટે.-૧૯૮૪, ‘પંખી ના જાણે’ નિરંજન ભગત, ૨૯૨થી ૩૦૪

૨. એજન

૩. એજન

૪. એજન

જિંદગીમાં બે કરુણતા આવે છે:

એક તો, પોતે જે ઝંખતા હોઈએ તે ન જડે એ,

અને બીજી, એ સાંપડી જાય તે.

જ્યોર્જ બર્નાર્ડ શો, સૌજન્ય - અરધી સદીની વાંચનયાત્રા

સ્ત્રી-પુરુષની સમકક્ષતા કે સમકક્ષતામાં સ્ત્રી-પુરુષ એક ગડમથલ

સ્ત્રીઓ સમાજનું મહત્ત્વનું અંગ છે, પરંતુ સદીઓથી સમાજમાં સ્ત્રીઓ લાચાર અને કફોડી હાલતમાં જીવે છે. સમાજમાં સ્ત્રીઓનું સ્થાન પુરુષની સરખામણીમાં નીચું રહેવા પામ્યું છે એ તેમની અને આપણા સૌની મુખ્ય સમસ્યા છે. આ એક સમસ્યા સ્ત્રીઓની બીજી ઘણી સમસ્યાઓની જન્મદાતા છે. સ્વતંત્રતા પ્રાપ્તિ પછી સ્ત્રીઓની સ્થિતિ તરફ સમાજસેવકોનું અને નીતિનિર્ધારકોનું ધ્યાન દોરાયું છે અને તેમની સ્થિતિ સુધારવા બાબત પગલાંને મહત્ત્વ અપાવા લાગ્યું છે.

બંધારણીય સમાનતા, કાનૂન, આર્થિક આત્મનિર્ભરતા, શિક્ષણ-વિકાસ વગેરે પગલાં દ્વારા સ્ત્રીઓની સમસ્યાઓ હલ કરવા માટેની સક્રિયતા ઉદભવી છે. પરંતુ આ પગલાંને હજી સુધી ધારી સફળતા મળી નથી. તે માટે જૂની રૂઢિઓનું સાતત્ય, સ્ત્રીઓની આર્થિક પરાધીનતા, નિરક્ષરતા, સામાન્ય લોકોમાં સ્ત્રીઓ વિશેનાં પ્રચલિત વલણો વગેરે પરિબળો જવાબદાર છે.

જોકે આધુનિક સમયમાં વહેતા થયેલા નવા પ્રવાહ હેઠળ સ્ત્રીઓનો નાનકડો સમૂહ સામાજિક, આર્થિક, સાંસ્કૃતિક, શૈક્ષણિક અને રાજકીય ક્ષેત્રોમાં ખૂબ પ્રભાવશાળી બન્યો છે. પરંતુ દેશમાં 55 કરોડથી વધુ સ્ત્રીની વસ્તીના પ્રમાણમાં આ સમૂહ ટકાવારીની દૃષ્ટિથી ખૂબ જ નાનો છે. આથી સામાન્ય ભારતીય નારીના દરજ્જાના માપદંડ તરીકે આ સમૂહને ગણી શકાય નહીં. ભારતના ગ્રામજનોમાં આદિવાસી સમાજોમાં, શહેરી ઝૂંપડપટ્ટીઓ અને ચાલીઓમાં તથા ગરીબીરેખા હેઠળ જીવતાં કુટુંબોમાં હજી કરોડો સ્ત્રીઓ સંપૂર્ણ નિરક્ષર અવસ્થામાં, પુરુષના જાતીય આનંદના રમકડા તરીકે, બાળકો પેદા કરનાર સાધન તરીકે લાચાર, અપમાનિત અને પરાધીન અવસ્થામાં જીવે છે એ હકીકત ઉપર વર્ણવેલા ચિત્રથી તદ્દન ઊલટી હોવા છતાં

તે એક નક્કર વાસ્તવિકતા છે. સ્ત્રીઓને કાયદાકીય રીતે મળેલા અધિકારો કાગળ ઉપર જ રહ્યા હોય તેમ લાગે છે. હજી અસંખ્ય સ્ત્રીઓ પુરુષો દ્વારા થતા અત્યાચારો, સતામણી, બળાત્કાર અને વેશ્યાખોરીની ભોગ બને છે અને સમાજ તેને હંમેશા લાચાર સ્ત્રીઓ તરીકે જ જુએ છે, એક ગૌરવપૂર્ણ તેમજ સ્વતંત્ર વ્યક્તિ તરીકે કદાપિ નહીં. સદીઓથી સ્ત્રીઓ પોતાની જિંદગી પુરુષોને આધીન હોવાનું માનીને ચાલે છે અને તેનાથી તે ટેવાઈ પણ ગઈ છે. આથી સામાન્ય અત્યાચારો હદ બહાર જતા નથી ત્યાં સુધી તો એ સહન કરી લેતી હોય છે. નિરક્ષરતા, અજ્ઞાનતા, રૂઢિગત માન્યતાઓ અને જૈવિક-શારીરિક નિર્બળતા સ્ત્રીઓને પોતાની સામે થતા અન્યાયોની સામે માથું ઊંચકતા અટકાવે છે. સ્ત્રીઓ તરફનું સમાજનું ઉપેક્ષિત અને અન્યાયી વલણ આખરે તો સામાજિક વિકાસની પ્રક્રિયામાં મોટું અવરોધક પરિબળ બની રહે છે.

જ્યાં સુધી સમાજમાં સ્ત્રીઓને માનભર્યું સ્થાન અને એક સ્વતંત્ર-ગૌરવપૂર્ણ વ્યક્તિ તરીકેનું માન તેમજ દરજ્જો મળ્યાં નથી ત્યાં સુધી કોઈ પણ સમાજ વિકાસનાં શિખરો સર કરી શકે નહીં. પુરુષપ્રધાન સમાજે સ્ત્રીઓ તરફ હંમેશા બેવડાં ધોરણો રાખ્યાં છે. એક તરફ સ્ત્રીઓની શક્તિ તરીકે પૂજા કરવામાં આવે છે તો બીજી તરફ તેને અબૌધિક, વહેમી અને સંશય સ્વભાવની ગણીને તેને પોતાના તાબે રાખવાનું વલણ કાયમ દાખવ્યું છે. “યત્ર નાર્યેસ્તુ પૂજ્યન્તે રમન્તે તત્ર દેવતા” એ મનુસ્મૃતિ શાસ્ત્રોક્તિ હજી વાસ્તવિક સામાજિક વ્યવહારમાં પ્રથાપિત થઈ નથી. સ્ત્રીઓને પુરુષોની સમકક્ષ સ્થાન મેળવવા માટે હજી અસંખ્ય જોજનોનું અંતર કાપવું પડે એવી સ્થિતિ પ્રત્યક્ષ દેખાય છે એમ કહીશું તો તેમાં અતિશયોક્તિ નહીં લેખાય.

ભારતમાં સ્વતંત્રતા પ્રાપ્તિ પછી સ્ત્રીઓ સમાજજીવનમાં બધાં ક્ષેત્રોમાં સક્રિય બનવા લાગી છે. સ્ત્રીશિક્ષણમાં ઉત્તરોત્તર વૃદ્ધિ થતી રહી છે. આર્થિક ક્ષેત્રે અને રાજકીય ક્ષેત્રે સ્ત્રીઓને રાષ્ટ્રીય વિકાસનાં કાર્યોમાં સક્રિય ભાગીદાર તરીકે જોતરવાના વિવિધ કાર્યક્રમો પણ અમલમાં મૂકવામાં આવ્યા છે. આને પરિણામે એક તરફ સ્ત્રીઓ વિકાસમાં મહત્ત્વનો ફાળો આપી રહી છે તો બીજી તરફ વિકાસના કાર્યક્રમો દ્વારા સ્ત્રીઓનો દરજ્જો સુધારવા માટેના પ્રયાસો થઈ રહ્યા છે.

ભારતીય ધર્મગ્રંથોમાં સ્ત્રી અને પુરુષને સંસારરથનાં બે પૈડાં તરીકે ગણવામાં આવ્યાં છે. પ્રાચીન યુગમાં સ્ત્રીઓનું સ્થાન પુરુષ સમકક્ષ કે ઉચ્ચ સ્થાન આપવામાં આવ્યું છે. સ્ત્રીને દેવી, દુર્ગા અને શક્તિના પર્યાય ગણીને પૂજા-આરાધના કરવામાં આવે છે. સ્ત્રીને એક માતા, એક પુત્રી, એક બહેન, એક પત્ની એવા ચતુર્થ સાહસનું બિરુદ આપવામાં આવ્યું છે. આવી પૂજનીય અને આદરણીય માનવસંપત્તિ તરીકે સ્ત્રીની સલામતી અને સમકક્ષતા માટે બંધારણીય અને કાનૂની અધિકારો અને હક્કો આપવામાં આવ્યા છે. અહીંયા સ્ત્રી વ્યક્તિત્વનું આદરણીય અને અબળા એવાં બે વિરોધાભાસી ચિત્રો જોવા મળે છે.

માનવ અને સમાજના અસ્તિત્વમાં સ્ત્રીનું યોગદાન બુનિયાદી છે. તેથી સ્ત્રીની સમકક્ષતા સ્વાસ્થ્ય અને વિકાસમાં સંસ્કાર, સમાજ અને પુરુષોની નૈતિક ભૂમિકા છે. જેના કારણે સરકારની સ્ત્રી-સશક્તીકરણ અને કલ્યાણ યોજનાઓ અસ્તિત્વમાં આવી છે. આ કલ્યાણ યોજનાઓ અને નીતિનિર્માણથી થતા ફાયદાના પ્રતિભાવ (ફીડબેક)ને તપાસવા જોઈએ, તો ગુજરાતમાં માનવસંપત્તિ તરીકે સ્ત્રીઓ આર્થિક વિકાસમાં કેવું યોગદાન આપે છે. આ યોગદાનના માપદંડો ગ્રામ-શહેર, સંયુક્ત-વિભક્ત, આર્ટ્સ, કોમર્સ અને સાયન્સ શિક્ષણ પામેલી સ્ત્રીઓની સાંસ્કૃતિક, સામાજિક, રાજકીય અને

મનોવૈજ્ઞાનિક વિકાસની અવસ્થાઓ આર્થિક વિકાસને કેટલે અંશે પ્રભાવિત અને પ્રતિભાવી કરે છે તેનો પ્રયાસ સંશોધનમાં કરવામાં આવ્યો છે.

આ અભ્યાસમાં કુટુંબની સંયુક્તતાના સ્વરૂપની અસર આર્થિક વિકાસમાં સમાન છે. પરંતુ વિજ્ઞાન ટેકનોલોજી અને વ્યવસાયલક્ષી શિક્ષણ ગુજરાતના આર્થિક અને સર્વાંગી વિકાસમાં જે યોગદાન આપે છે તેની તુલનામાં સામાન્ય પ્રવાહનું મૂલ્યલક્ષી શિક્ષણ બિનઅસરકારક રહ્યું છે. ગુજરાતના આર્થિક વિકાસમાં માનવસંપદા તરીકે સ્ત્રીનું યોગદાન વિશેષ છે. એટલે કે સ્ત્રીઓ સામાજિક, સાંસ્કૃતિક, રાજકીય, મનોવૈજ્ઞાનિક સમૃદ્ધતા આર્થિક વિકાસને રચનાત્મક અને સર્જનાત્મક દિશાનું સર્જન કરે છે અને કરી શકે છે. તેના લાભ અને દૂરોગામી હકારાત્મક પરિણામો ભાવી સમાજના નિર્માણની બુનિયાદ બનશે, પરંતુ તેના માટે પુરુષ સમાજે તેની માનસિકતા આરોગ્યવર્ધક બનાવવી પડશે તો સ્ત્રીઓનું સશક્તીકરણ સરળ બની રહેશે.

પરંતુ સંદર્ભ-સાહિત્ય, લેખ અને અન્ય સંશોધન-લેખ દ્વારા એક જ ફલિતાર્થ મળેલો છે કે -

“અગર લોખંડ કી કુલ્હાડી કો લકડે કા હથ્થા ન હોતા તો લોખંડ કી કુલ્હાડી લકડી કો કાટ નહી સકતી !”

કહેવાનો તાત્પર્ય એ છે કે સંદર્ભસાહિત્યની મીમાંસાઓમાં સ્ત્રીને સ્ત્રીની અવરોધકતા આર્થિક વિકાસની ચરમસીમા સુધી પહોંચી શકતી નથી. પરંતુ વિકાસનાં વિસ્તારો કે શિક્ષણ-સંસ્કાર અને જ્ઞાન આ અવરોધ અને પડકારને દૂર કરશે અને માનવસંપદા તરીકે સ્ત્રી ગુજરાતના આર્થિક અને સર્વાંગી વિકાસમાં અભૂતપૂર્વ યોગદાન આપી શકશે અને સ્ત્રીશક્તીકરણ સાચા અર્થમાં ફળીભૂત થશે.

ભારતની સામાજિક પરિસ્થિતિના સંદર્ભમાં સ્ત્રીઓનું સ્થાન

પ્રસ્તાવના:

ભારત આજે ઇન્ફોર્મેશન ટેકનોલોજીના યુગમાં હરળફાળ ભરી રહ્યું છે ત્યારે ભારતને ચોક્કસ ઉદ્યોગપ્રધાન દેશ કહી શકાય. કુલ વસ્તીના અત્યારના ઔદ્યોગિકીકરણ, આર્થિક વિકાસ અને શહેરીકરણના કારણે મજબૂત હોવા છતાં પણ ભારતે શિક્ષણક્ષેત્રે પ્રગતિ હાંસલ કરી છે. તેમ છતાં ભારતના 100 ટકા લોકો શિક્ષિત જોવા મળતા નથી. આજે સ્ત્રી કેળવણી ઉપર વધુ ભાર મૂકવામાં આવી રહ્યો છે. સ્ત્રીઓના વિકાસ અને અત્યાચાર સામે રક્ષણ મેળવવા વિકાસ કેન્દ્રો, કલા નિકેતન, મહિલા મંડળો, સરકાર દ્વારા સબળ કાયદા અને તેનું સબળ પાલન થાય તેનું વહીવટી અને ન્યાયી તંત્ર સ્ત્રીઓનાં માન-સન્માન જળવાય તે માટે સેવાકીય સંસ્થાઓનો પણ વિકાસ થયો છે.

ઐતિહાસિક દૃષ્ટિએ સ્ત્રીઓ:

ભારત દેશમાં સમય અનુસાર એટલે કે પ્રાચીન સમય, મધ્યકાલીન યુગ તેમજ અર્વાચીન યુગમાં સામાજિક મનોવલણો પર આધારિત તેમજ ધર્મ અનુસાર તેઓની પરિસ્થિતિઓમાં ફેરફાર થતો રહ્યો છે.

ભારતમાં અલગ-અલગ કાયદા અંતર્ગત મહિલાઓ માટેની વિવિધ જોગવાઈઓ કરવામાં આવી છે તે જ તેમના માનવ અધિકારનું બીજું સ્વરૂપ છે.

વિશ્વના તમામ દેશોમાં સ્ત્રીઓ પ્રત્યે ભેદભાવભર્યું વર્તન તથા અસમાન વ્યવહાર કરવામાં આવે છે. ભારતમાં સ્ત્રીઓને ‘નારી તું નારાયણી’ જેવા ઉચ્ચતમ શબ્દોથી નવાજવામાં આવે છે. તો ક્યારેક તેમના માટે અભદ્ર ભાષાનો ઉપયોગ પણ થાય છે. ભારતીય સમાજમાં બાળકીના જન્મને અત્યારના વૈજ્ઞાનિક યુગમાં અભિશાપ તરીકે ઓળખવામાં આવે છે.

(1) વૈદિક સમય: વૈદિક સમયમાં સ્ત્રીઓ મોટા ભાગે સ્વતંત્રતા અને સમાનતા અનુભવતી હતી. ઘણાંય ક્ષેત્રોમાં તે પુરુષોની સમકક્ષ હતી. ગુરુકુળમાં રહીને વેદનો અભ્યાસ પણ કરતી હતી. પત્ની પતિની સાથે કહેવાતી હતી.

વૈદિક સમય પછી સ્ત્રીનો સમાજમાં દરજ્જો ઘટવા માંડ્યો હતો સ્ત્રીઓના હક્ક અને વિશેષાધિકાર ઉપર જુદાં-જુદાં નિયંત્રણો મૂકવાની શરૂઆત થઈ હતી. કુમળી વયમાં તેમનાં લગ્ન કરી દેવામાં આવતાં હતાં. તેમનું શિક્ષણનું પ્રમાણ ઓછું થઈ ગયું હતું.

(2) મધ્યકાલીન યુગ: મધ્યકાલીન યુગમાં સ્ત્રીઓની સ્થિતિ વધુ બગડી હતી. તેના શિક્ષણ તથા હરવા-ફરવાની સ્વતંત્રતા પર જાણે કાપ આવી ગયો હતો. સ્ત્રીઓને પડદા પાછળ મૂકવામાં આવી અને પશુવત્ વ્યવહાર થતો હતો. સ્ત્રીઓને લગતાં બધાં જ દૂષણો જેવાં કે સતીપ્રથા, બાળલગ્ન, દહેજપ્રથા, બાળકીઓને દૂધ પીતી કરી દેવી વગેરે આ સમયગાળામાં પ્રચલિત થયાં. તેઓ ઘણા જ મોટા પ્રમાણમાં અસમાનતા ભોગવતી હતી. એક કરતાં વધુ પતિ તથા દેવદાસીની પ્રથાનું દૂષણ પણ વધવા માંડ્યું હતું.

(3) બ્રિટિશ યુગ: બ્રિટિશ સમયગાળામાં તેમની સ્થિતિમાં સુધાર થવાનો ચાલુ થયો. કેટલાક સામાજિક સુધારા અંગેની ચળવળ આ સમયગાળામાં શરૂ થઈ, જેમાં સ્ત્રીઓના દરજ્જાને પુરુષ સમાન લાવવાનો પ્રયત્ન થયો. સતીપ્રથા, વિધવા સાથેના દુર્વ્યવહાર, વિધવા પુનઃલગ્ન નિષેધ, તેમને મિલકતના હક્કથી વંચિત કરવી અને શિક્ષણનો અભાવ, સામાજિક દૂષણો પ્રત્યે સુધારાત્મક અભિગમ દાખવવામાં આવ્યો. રાજા રામ મોહનરાય, એની બેસેન્ટ, ગાંધીજી વગેરેના પ્રયત્નોથી ઉપર જણાવેલાં દૂષણો મહદ્ અંશે દૂર થયાં. આ ગાળા દરમિયાન

સ્ત્રીઓમાં એક પ્રકારની જાગૃતિ ફેલાવા માંડી અને તેમના માટેની કાયદાકીય જોગવાઈઓની પણ શરૂઆત થઈ.

ભારત દેશમાં મહિલાઓના ઉત્કર્ષ, વિકાસ અને રક્ષણ માટે વિશિષ્ટ જોગવાઈઓ કરવામાં આવી છે. તે માટે કેટલાંક કારણો છે.

પિતૃસત્તાક સમાજવ્યવસ્થા: ‘પુરુષપ્રધાન’, ‘પિતૃસત્તાક’ વ્યવસ્થા એટલે એવી સમાજવ્યવસ્થા કે જેમાં પુરુષોનું મહત્ત્વ અને પ્રભુત્વ હોય. આમાં પુરુષપ્રધાન સમાજનો અંકુશ હોય છે. રોજબરોજના જીવનમાં આ અંકુશના નીચે મુજબનાં ઉદાહરણો જોવા મળે છે:

સામાજિક વાસ્તવિકતા:

વર્ષો પૂર્વે રોપાયેલા સ્ત્રી કેળવણી સુધારાના લાભ, સ્ત્રી દમન વિરોધી નિયમો, સ્ત્રી ઉત્કર્ષ, કુરિવાજો પર પ્રતિબંધ, સ્ત્રી અત્યાચાર સામે ન્યાય, કાનૂની પીઠબળ સ્ત્રીને તેના પરિણામે જેટલા અંશે જરૂરી છે તેટલા અંશે મળેલા નથી. હા, થોડો ફાયદો જરૂર થયો છે.

વર્ષો પહેલાંની સ્થિતિ કરતાં અત્યારે સમાજમાં સ્ત્રીઓની સ્થિતિ ઘણી વધારે સારી છે એ માનવું રહ્યું પણ તેની સામે અત્યાચારો કે અન્યાયો, શોષણ, ગેરલાભ, બદલરાદા વગેરે ઉપર અંકુશ લાવી શક્યા નથી. કન્યા કેળવણી મફત થતાં સારું પાત્ર મળે તે હેતુથી માતા-પિતા શિક્ષણ આપે છે. તેમજ બાળલગ્ન પ્રતિબંધના કાયદા અમલમાં આવ્યા છતાં ગામડાંમાં હજુ પણ નાની વયનાં

લગ્નોનું પ્રમાણ જોવા મળે છે. ગ્રામીણ અભણ મહિલાઓ પુનઃલગ્ન માટે સમાજથી ડરે છે. સતીપ્રથાના કાયદાથી સતીપ્રથા બંધ થઈ છે તે એક જમા પાસું છે.

અત્યાચારોમાં જોઈએ તો, બંધ બારણે થતો રહે છે. સ્ત્રીને સમાજમાં બાપની આબરૂની બીક લાગે છે. તેથી સાસરિયામાં થતા અત્યાચાર સ્ત્રી સહન કરે છે. તેમજ નોકરીઓમાં પણ સ્ત્રીઓએ ઘણું બધું સહન કરવું પડે છે.

મુખ્યત્વે કારખાના, સામાજિક કે સેવાકીય સંસ્થાઓ, સહકારી સંસ્થાઓ, કોન્ટ્રાક્ટરો, સ્ત્રીવિકાસગૃહો, પોલિસખાતું અને રાજકારણમાં તેના માલિક અધિકારીઓ વહીવટકર્તા તેના સ્ત્રી કામદારની આર્થિક મજબૂરીનો લાભ લઈ શારીરિક કે માનસિક અત્યાચાર કરતા રહે છે. તે ઉપરાંત જેટલા પ્રમાણમાં સ્ત્રી અત્યાચાર સામે કાયદાએ રક્ષણ આપેલું છે તેનો અમલ અસરકારક રીતે થતો નથી તે સૌથી મોટી હકીકત છે. અને જો કોઈ સ્ત્રી આ હક્કો માટે લડે કે પોતાને થયેલા અત્યાચારની સામે અવાજ ઉઠાવે કે ન્યાય મેળવવા જાય તો એટલી બધી મશ્કરી કે અવગણના કરવામાં આવે છે કે જાણે તેના પર ફરીથી અત્યાચાર થઈ રહ્યો હોય તેમ લાગે છે. હું અને તમે, આપણે બધા, આ વાત માનીએ છીએ અને જાણીએ છીએ તેમ છતાં લોકશાહીમાં સ્ત્રી અત્યાચારના બનાવો પણ બનતા જ રહે છે.

Life is like riding a bicycle.

To keep your balance,
you must keep moving.

Albert Einstein

જળ-સાક્ષરતા

“જળ છે જીવનનું અમૂલ્ય રતન, તેને બચાવો ને કરો જતન”

ગુજરાતમાં પાણીની સમસ્યા (જળસંસાધન)

પાણી એટલે જીવન. પાણી વગર જીવન એ કલ્પના જ આપણે સહુ કરી શકતા નથી. પાણી બધા જ સજીવો માટે અત્યંત આવશ્યક છે. પરંતુ સીધો ઉપયોગમાં લઈ શકાય તેવો પાણીનો જથ્થો મર્યાદિત છે. તેમાંય બિનઆયોજિત ઝડપી ઔદ્યોગિક વિકાસ, વસ્તીવધારો, ગ્લોબલ વોર્મિંગ ને પાણીના પ્રદૂષણના કારણે સીમિત ઉપલબ્ધ જળના પુરવઠામાં સતત ઘટાડો થતો ગયો છે. જો આવી સ્થિતિ ચાલુ રહેશે તો ભવિષ્યમાં પાણી માટે યુદ્ધ થાય તેવી સ્થિતિનું નિર્માણ થશે. આવા ભયંકર સંજોગોથી બચવા સજીવોનું અસ્તિત્વ અને વિકાસની પરિકલ્પના સાકાર કરવા અત્યારથી જ જળવ્યવસ્થાપન કરવું અનિવાર્ય છે. એટલે જ 22મી માર્ચ, વિશ્વભરમાં ‘પાણી દિવસ’ તરીકે ઊજવાય છે.

પૃથ્વી પર પાણીનો કુલ જથ્થો એક અબજ 35 કરોડ ઘન કિ.મી. જેટલો છે. તેનો માત્ર 2.60 ટકા ભાગ જ સ્વચ્છ પાણીનો છે. બાકીનો 97.40 ટકા જથ્થો દરિયાના ખારા પાણીના રૂપમાં છે. સ્વચ્છ પાણી જે 2-60 લાખ ટન ઘન કિ.મી. છે. જેમાંનું 0.60 ટકા પાણી નદી, તળાવો, સરોવરો, કૂવાના રૂપમાં ઉપલબ્ધ છે. બાકીનું બધું જ પાણી ઉત્તર અને દક્ષિણ ધ્રુવો ઉપર કેટલાય કિલોમીટર લાંબા પર્વતો અને હિમનદીઓના સ્વરૂપે સચવાયેલું છે.

માનવજીવનમાં પાણીનું સ્થાન નિર્ણાયક છે. પાણી એ મહત્ત્વની રાષ્ટ્રીય સંપત્તિ છે. માનવે આ સંપત્તિનો અમર્યાદિત ઉપયોગ કર્યો છે. માનવસ્વભાવ એવો છે કે સરળતાથી મળતી વસ્તુની કિંમત માણસને સમજાતી નથી.

‘જળ એ જ જીવન છે, જળ એ જીવનનો અભિષેક છે.’

આચાર્ય વિનોબા ભાવે કહે છે કે ‘જળ એ ઈશ્વરનો અંશ છે.’ અને ભગવાન શ્રી કૃષ્ણ પણ ‘શ્રીમદ્ભગવદ્ગીતા’ના 11મા અધ્યાયમાં કહે છે કે ‘શ્રી વનં સર્વ પિતૃષુ’ અર્થાત્ ‘પાણી’ એ ‘મારું જ સ્વરૂપ છે.’ જીવનમાં સ્ફૂર્તિ અને ઉત્સાહ જળને આભારી છે. વરસાદ ન પડે તો જન-જીવન બેહાલ થઈ જાય. હાહાકાર મચી જાય. હાથી, વાઘ, સિંહ કે મનુષ્યનું પણ બળ ઓસરી જાય છે. કારણ કે જલ હી સબકા બલ હૈ.

ભારતમાં પાણીની માગ

ક્રમ	ક્ષેત્રો	વર્ષ-2010	વર્ષ-2025	વર્ષ-2050
1	સિંચાઈ	68,800	91,000	1,07,200
2	પશુ માટે	5,600	7,300	10,200
3	ઉદ્યોગ	1,200	2,300	6,300
4	ઊર્જા	500	1,500	13,000
5	વન/મત્સ્ય/પર્યટન	5,200	7,200	8,000
કુલ		81,300	1,09,300	1,44,700

ગુજરાતમાં દેશની સપાટી પરની કુલ જળસંપત્તિના 2.3% અને દેશના ભૂગર્ભ જળરાશિના 3.4 % જેટલું પાણી છે. છેલ્લાં કેટલાંક વર્ષોથી ગુજરાતમાં મોટા બંધો અને તે દ્વારા જળસંગ્રહાલયોની મદદથી સપાટી પરના પાણીના પુરવઠામાં ઘણો વધારો થયો છે. બીજી તરફ ખેતીમાં નવી ટેકનોલોજી, શહેરીકરણ અને તેની રહેણી-કરણી, ગીચ વસ્તી ઔદ્યોગિકીકરણની હરણફાળ તેમજ રોજગારી માટે અન્ય રાજ્યોમાંથી આવતી વસ્તીએ પાણીની જરૂરિયાતોમાં વધારો કર્યો છે.

ગુજરાતના વિવિધ વિસ્તારોમાં પાણીની અને વરસાદની અસમાનતા

ભૌગો.વિસ્તાર	સપાટી પર પાણી	ભૂગર્ભ પાણી	સરેરાશ વરસાદ (મિ.મિ.)
દ. ગુજરાત	44%	85%	64% 2000થી 2,200
સૌરાષ્ટ્ર	31%	13%	32% 400થી 700
કચ્છ	24%	2%	4% 250થી 400

નદીઓની સ્થિતિ

ગુજરાત 17 નદીઓ

સૌરાષ્ટ્ર 71 નાની નદીઓ

કચ્છ 97 નાની નદીઓ, વોકળા

ગુજરાત રાજ્યની જમીન પરની વાર્ષિક જળસંપત્તિ 20,486 મિ.ઘ.મિ. અને મહારાષ્ટ્ર, મધ્યપ્રદેશ અને રાજસ્થાનમાંથી નદીઓ દ્વારા મળતી જળસંપત્તિ 18,047 મિ.ઘ.મિ. મળી કુલ જમીન પરની વાર્ષિક જળસંપત્તિ 38,533 મિ.ઘ.મિ. અને વપરાશ પાત્ર ભૂગર્ભ જળસંપત્તિ 11,200 મિ.ઘ.મિ. મળીને કુલ વાર્ષિક જળસંપત્તિ 49,733 મિ.ઘ.મિ. છે.

ઘટતા જતા વરસાદ અને વધતી જતી વસ્તીને કારણે ગુજરાતમાં પણ પાણીની સમસ્યા ઉદ્ભવી છે. ઘણાં વર્ષો સુધી રાજ્યમાં સ્થાનિક પાણીના જુદા-જુદા સ્ત્રોતને આધારે પીવાના પાણીની યોજના બનાવવામાં આવી હતી. આવી યોજનાના સ્ત્રોત તરીકે ભૂગર્ભજળનો ઉપયોગ થતો હતો. પણ ધીમે-ધીમે ભૂગર્ભજળ ઊંડાં ઊંડાં ઊતરતાં ગયાં. પરિણામે પાણીની ગુણવત્તાનો પ્રશ્ન ઊભો થયો. આ સાથે રાજ્યનો મોટો ભાગ દરિયાકાંઠે આવેલો છે. પરિણામે ભૂગર્ભજળમાં પાણીની ખારાશના પ્રશ્નો ઊભા થયા.

ગુજરાતે વારંવાર દુષ્કાળનો સામનો કરવો પડે છે. ભૂતકાળમાં આપણી પાસે ક્યાંક ને ક્યાંક જમીનમાં પાણી હતાં, આજે બધા સ્ત્રોત સુકાઈ ગયા છે અને તેથી જીવન વધારે કપરું બન્યું છે. ગુજરાતના મોટા ભાગના વિસ્તારોમાં મુખ્ય અવરોધ વરસાદનું પ્રમાણ નથી, પરંતુ

તેની અનિયમિતતા છે. વરસાદી દિવસો ઓછા છે. દુષ્કાળ વારંવાર આવે છે. પાણીનું રિચાર્જ ઓછું થાય છે. પાણીની અછતને કારણે ઊભી થતી સમસ્યાઓ:

ગુજરાતના જે વિસ્તારોમાં પાણીની અછત છે. વરસાદની અનિયમિતતા છે ત્યાં આર્થિક અને સામાજિક રીતે પ્રશ્નો ઊભા થાય છે. વસ્તી ઉપર પડતી અસરો તીવ્ર હોય છે. જેમકે,

- વરસાદ આધારિત ખેતી કરતા સીમાન્ત અને નાના ખેડૂતોની ખેતી નિષ્ફળ જતાં નુકસાન થાય છે અને જીવન-નિર્વાહ ચલાવવો અઘરો બને છે.
- ખેતીનું ઉત્પાદન ઘટતાં ગ્રામ્ય વિસ્તારોમાં ગરીબીનું પ્રમાણ વધે છે. લોકો દેવાદાર બનતા જાય છે અને બંધવા મજૂરોની સમસ્યા ઉદ્ભવે છે.
- વરસાદની અછતને કારણે નવી ટેકનોલોજીનો સ્વીકાર ઝડપથી થતો નથી. લોકો માને છે કે ટેકનોલોજી ખર્ચાળ છે અને ખર્ચ કર્યા પછી ચોમાસુ નિષ્ફળ જાય તો નુકસાન થાય છે. પરિણામે પરંપરાગત ખેતીને વળગી રહે છે.
- સ્થળાંતરના પ્રશ્નો સર્જાય છે. વરસાદની અછતને કારણે ઢોર-ઢાંખર સાથે સ્થળાંતર કરે છે. ખેતમજૂરો બેકાર બનતાં કામની શોધમાં સ્થળાંતર કરે છે.
- પીવાના પાણીની સમસ્યા સર્જાય છે. ગુજરાતમાં સૌરાષ્ટ્ર, કચ્છ, ઉત્તર ગુજરાત, ભાલ નળકાંઠાના વિસ્તારોમાં પીવાલાયક પાણીની અછતની સમસ્યા લગભગ કાયમી જોવા મળે છે. આવા અછતવાળા વિસ્તારોમાં પાણી ભરવામાં મહિલાઓનો મોટા ભાગનો સમય અને શક્તિ વપરાય છે. દીકરીઓને શાળાએ મોકલવાને બદલે પાણી ભરવા દૂર-દૂર જવું પડે છે. પરિણામે સ્ત્રી-શિક્ષણના પ્રશ્નો ઊભા થાય છે.

આમ, ગુજરાતમાં પાણીની અછતને કારણે ગરીબી, બેકારી, અસમાનતા, સ્થળાંતર અને બીજા સામાજિક પ્રશ્નો ઊભા થાય છે. આથી પાણીની સમસ્યાના ઉકેલ માટે જળસંચાલન અને આયોજન કરવું જરૂરી છે. લોકોમાં જળસાક્ષરતા લાવવી જરૂરી છે.

‘જળ એ જ જીવન - એની સમજ એટલે જળસાક્ષરતા.’

‘જળ એ જ જીવન’ - એનું આચરણ એટલે

જળસાક્ષરતા, જળની કિંમત, જળનો સંચય, જળનો સદ્ઉપયોગ એટલે જળ સાક્ષરતા.

આમ, જળસંસાધનસંબંધી સાચી સમજ શિક્ષણ દ્વારા કેળવી જળસંસાધન અભિમુખ માનવસમાજનું નિર્માણ કરી શકાય.

જળસંચય માટેનાં તકેદારીનાં પગલાં રૂપે:

પાણીના ત્રણ મુખ્ય ઉપયોગ પીવાના પાણી રૂપે, ખેતીમાં અને ઉદ્યોગોમાં છે.

ઘરમાં:

- નળ કે પાઇપલાઇન લીક થતી નથી તે જોવું.
- નહાવા માટે પાણીની મર્યાદા કરીએ. ફુવારાથી નહાવાનું ટાળીએ.
- વોશિંગ મશીનમાં પૂરતાં કપડાં ભેગાં થાય ત્યારે ધોવાં જોઈએ અને મશીનમાંથી નીકળતું પાણી પોતાં કરવાં, ટોઇલેટ માટે અથવા ગાડી સાફ કરવા વાપરવું જોઈએ.
- કામ કરતી વખતે નળ સતત ખુલ્લો રાખવો જોઈએ નહીં.
- વરસાદનું પાણી સંઘરવા માટે ભૂગર્ભ ટાંકો બનાવવો જોઈએ.
- કપડાં ધોવાં પછીનું પાણી બગીચામાં નાખવું જોઈએ.
- બાળકોને પહેલેથી જ પાણી ન વેડફવાનું શીખવવું જોઈએ.

ખેતીમાં તથા બગીચામાં:

- વહેલી સવારે અથવા સાંજે પાણી આપવાથી બાષ્પીભવન ન થાય.
- કૂવાનું રિચાર્જિંગ સમયાંતરે કરાવવું જોઈએ.
- ટપક સિંચાઈપદ્ધતિ અપનાવવી જોઈએ.
- દરેક છોડ કે ઝાડના ક્યારા બનાવવા જોઈએ.

ઉદ્યોગમાં:

બહુ મોટી જવાબદારી ઉદ્યોગોના માથે છે. વિકાસ સાધવાની સાથે વિનાશનાં ઉર્પાજનો પણ થતાં રહે છે. ઝેરી પાણીનો ખુલ્લેઆમ નિકાલ કરવો એ ખુદને ધીમા ઝેરના ઈજેક્શન આપવા જેવું ઘાતક છે. આથી, કારખાનાં ને ફેક્ટરીઓનાં દૂષિત તેમજ ઝેરી પાણી નાખવા માટે યોગ્ય વિકલ્પ શોધવો જોઈએ.

અન્ય:

- વિશ્વ જળદિનની ઉજવણી દરેક સંસ્થાઓમાં પાણીની બચત સાથે કરીએ.
- જળજાગૃતિ માટે શેરીનાટકો કરી, જળસંકટની માનવજીવન અને સમાજ પર પડતી અસરો સમજાવવી.
- જળસાક્ષરતા માટે પાણી વિશેનાં ભીંતસૂત્રો, પાણીની નવી કહેવતો, બાળવાર્તાઓ, કથામંડળો, ટી.વી.વર્તમાનપત્ર દ્વારા ઘેર-ઘેર પહોંચાડવાથી આ અભિયાનને સફળતા મળી શકે.
- વિજ્ઞાનમેળાઓમાં જળસંસાધનોના પ્રોજેક્ટ તૈયાર કરી શકાય.
- બાળકોને પાણીની અછતવાળા વિસ્તારોની મુલાકાત લેવડાવી ત્યાંના લોકોની પરિસ્થિતિ સમજાવી શકાય. વરસાદના પાણીને વધુ જથ્થામાં રોકવું, સંઘરવું, ભૂગર્ભમાં ઉતારવું જરૂરી છે. આ સાથે પાણીનો કરકસરભર્યો ઉપયોગ અનિવાર્ય છે. ખારા પાણીને મીઠું બનાવવું, વપરાયેલા પાણીનું શુદ્ધીકરણ કરી ફરી વપરાશ કરવો જોઈએ. આવા સહિયારા પ્રયત્નોથી પાણીની સમસ્યાને ઉકેલી શકાય.

પાણીની અછતના કારણે રાજ્યો-રાજ્યો વચ્ચે અને દેશ-દેશ વચ્ચે સંઘર્ષો થવાની શરૂઆત થવા લાગી છે. આવા સંજોગોમાં જળવ્યવસ્થાપન વિશે વિચારણા હાથ ધરવામાં નહીં આવે તો કૃષિ કે ઔદ્યોગિક વિકાસના લક્ષ્યાંકો સિદ્ધ કરી શકાશે નહીં. એટલું જ નહીં અમર્યાદિત શહેરીકરણને કારણે શહેરોમાં પાણીની માંગને પહોંચી વળવું પણ મુશ્કેલ બને છે. આવા સંજોગોમાં જળવ્યવસ્થાપન શ્રેષ્ઠ માર્ગ છે. દેશનો દરેક નાગરિક જળ બચાવો અભિયાનમાં પોતાનું યોગદાન આપશે તો જ પાણીદાર ભારતનું નિર્માણ થઈ શકશે.

આમ, પર્યાવરણના એક મહત્ત્વના સ્ત્રોત તરીકે પાણીનો બચાવ થાય એના માટે સઘન પ્રયત્ન થવા ખૂબ જ જરૂરી છે અને તેમાં સરકારી તેમજ બિનસરકારી સંસ્થાઓનો સહયોગ, સહકાર તેમજ લોકજાગૃતિનાં પગલાં લેવાય તે આવશ્યક છે.

નવરાશ

એક સામાજિક ઘટના તરીકે

‘નવરાશ’ એ સામાજિક ઘટના છે. આ રીતે વિચાર કરતાં સ્વાભાવિક રીતે કહી શકાય કે નવરાશ માનવસમાજના ઉદભવ સાથે દરેક સમાજમાં ઉદભવે છે. તેથી કહી શકાય કે જ્યાં જ્યાં માનવ ત્યાં-ત્યાં માનવસમાજ અને જ્યાં જ્યાં માનવસમાજ ત્યાં-ત્યાં નવરાશ.

સમાજશાસ્ત્રીય અભિગમથી તપાસતાં માનવસમાજમાં જે રીતે શ્રમ-કાર્ય સમાજજીવનનો ભાગ છે તે જ રીતે નવરાશ કે ફુરસદ પણ માનવસમાજનું અવિભાજ્ય અંગ છે. અનિવાર્ય રીતે સંકળાયેલી નવરાશની ઘટના એ સામાજિક વાસ્તવિકતા છે. એટલે કહી શકાય કે માનવસમાજ માટે તો નવરાશ અને કામ એક સિક્કાની બે બાજુઓ છે.

કોઈ પણ સમાજનાં વિકાસ અને ગતિશીલતાને સમજવા માટે તે સમાજની નવરાશની પ્રવૃત્તિઓના મહત્ત્વની ઉપેક્ષા ન કરી શકાય. વળી નવરાશ એ સમાજ અને સંસ્કૃતિના ઘણાં પાસાઓ અને પરિબળથી પ્રભાવિત થતી અને પ્રભાવ પાડતી એક સામાજિક ઘટના છે. તેનાથી ભૌગોલિક પરિસ્થિતિ, સામાજિક-સંસ્કૃતિક નૈતિક મૂલ્યો અને સમાજનાં ધોરણો અને ધ્યેયો તેમજ સમુદાયના આદર્શોથી પ્રભાવિત થાય છે.

તેવી જ રીતે નવરાશ એક સામાજિક ઘટનારૂપે વ્યક્તિ, કુટુંબ, સમુદાય, સમાજ અને સમગ્ર માનવનાં અસ્તિત્વ, વિકાસ અને ગતિશીલતા ને પ્રભાવિત કરે છે.

નવરાશનો સાર્વત્રિક સામાજિક ઘટનારૂપે વિચાર કરતાં વિશ્વના દરેક સમાજોમાં નવરાશની ઘટના જે તે સમાજની સંસ્કૃતિનાં પાસાઓ વડે પ્રભાવિત થતી જોવા મળે છે, પછી તે સમાજ અવિકસિત, અલ્પ-વિકસિત, વિકાસશીલ કે વિકસિત ગમે તે હોય છતાં તે સમાજની વ્યક્તિઓ નવરાશની પ્રવૃત્તિઓ સાથે જોડાયેલી છે. તેથી

નવરાશની ઘટના દરેક સમાજમાં સર્વસામાન્ય રીતે જોવા મળે છે.

અર્વાચીન યુગના સંદર્ભમાં વિચારતાં કહી શકાય કે આજે વ્યક્તિ પાસે ગઈકાલના યુગ કરતાં ખૂબ જ વધુ નવરાશનો સમય છે. આ બાબતને સ્પષ્ટ કરતાં કહી શકાય કે પરંપરાગત સમાજમાં વ્યક્તિને પોતાની જીવનજરૂરિયાતોનાં ધ્યયો પરિપૂર્ણ કરવા માટે દિવસના ઘણા કલાકો શ્રમ-કાર્ય કરવું પડતું પરંતુ ઔદ્યોગિક ક્રાંતિ અને બીજાં અનેકવિધ પરિબળોના પરિણામે આજે વ્યક્તિને પોતાના કુટુંબનું ભરણ-પોષણ કરવા સખત પરિશ્રમ કરવો પડતો નથી એટલે કે ગઈકાલના વ્યક્તિ કરતાં આજના આધુનિક યુગની વ્યક્તિ પાસે પરંપરાગત સમાજના સંદર્ભમાં ખૂબ જ વધુ નવરાશ મળે છે.

વળી સાંસ્કૃતિક ધોરણે વિચાર કરીએ તો આજની આપણી ભવ્ય સંસ્કૃતિ જેમાં સ્થાપત્ય, ચિત્રો, સંગીત, કળા સાહિત્ય વગેરેનો વારસો એ ગઈકાલની પેઢીની નવરાશનું પરિણામ છે. એટલે જ વ્યક્તિને મળતા નવરાશના સમયમાં વ્યક્તિ સાંસ્કૃતિક પ્રવૃત્તિઓ કરીને તેની અનુગામી પેઢીને વારસા તરીકે ભેટ ધરે છે.

આ ઉપરાંત સામાજિક ઘટના તરીકે માનવ-સમાજના સામાજિક-માળખામાં નવરાશ એ કાર્યાત્મક રીતે પ્રભાવ પાડે છે તેથી માનવસમાજમાં નવરાશ એ ઉપયોગી અને ઉપકારક બાબત છે. વર્તમાન સમયમાં વ્યક્તિ સતત માનસિક તનાવ, સતત પરિશ્રમને લીધે થાક વગેરેથી મુક્ત થવા વ્યક્તિ નવરાશના સમય દરમિયાન મનને આનંદ આપનારી પ્રવૃત્તિઓ કરીને તાજગી અને સ્ફૂર્તિ પ્રાપ્ત કરે છે.

વળી વ્યક્તિ સામાજિક પ્રાણી હોવાથી પોતાની નવરાશની પ્રવૃત્તિઓ સમૂહ સાથે કરે છે, સમૂહ માટે કરે છે, એટલે સામાજિક સંસ્થાઓ સમાજ અને રાષ્ટ્ર

ઉપયોગી પણ પ્રવૃત્તિઓ કરી તેના કાર્યાત્મક પ્રભાવ પાડે છે.

જોકે ભારતીય સમાજના સંદર્ભમાં સામાન્ય જનસમુદાયમાં પ્રવર્તતા નવરાશ વિશેના ખ્યાલને તપાસીએ તો ‘નવરાશ’ શબ્દ સાંભળતાં જ અનેકવિધ શબ્દચિત્રો પેદા થાય છે જેમ કે, નવરાશ સાથે ‘આજસુ’ ‘નકામા’ ‘નવરા’ ‘કામચોર’ ‘નવરા નખોદ વાળે’ ‘હરામ હાડકાંના’ આવાં વિધાનો અને શબ્દચિત્રોની હારમાળા સર્જાય છે. આમ આપણા સમાજમાં આવી સર્વ-સામાન્ય માન્યતાઓ પ્રવર્તતી હોવાથી ‘નવરાશ’ શબ્દ ‘નવરાશના સમયની પ્રવૃત્તિઓ અને નવરાશનો સમય ધરાવતી વ્યક્તિઓ વિશેનો અભિપ્રાય પૂર્વગ્રહાયુક્ત અને અવૈજ્ઞાનિક રહેલો છે. જ્યારે બીજી બાજુ....

‘આંઈ નવરાશ કોને છે?’, ‘નવરાશ મળતી નથી’ અથવા ‘મરવાની પણ ફુરસદ નથી’ - એવાં વિધાનો કરનારને સમાજ પરિશ્રમી, કર્તવ્યનિષ્ઠ, કામગરા ગણીને માનસન્માન અને પ્રતિષ્ઠા આપે છે. આવી વ્યક્તિઓને ખ્યાતિ-પ્રખ્યાતિ પ્રાપ્ત થાય છે.

આના પરિણામે સમાજશાસ્ત્રમાં નવરાશનો એક સમાજિક ઘટના તરીકે જે શાસ્ત્રીય અભ્યાસની પરંપરા શરૂ થઈ તેના પરિપાકરૂપે ‘નવરાશનું સમાજશાસ્ત્ર’ ઉદભવ્યું છે.

નવા વિકસતા વિજ્ઞાનની અભ્યાસ-ઘટના ‘નવરાશ’ને સંશોધન-સમસ્યા તરીકે પ્રસ્તુત સમાજશાસ્ત્રીય સંશોધનમાં કેન્દ્રવર્તી બનાવી છે.

નવરાશનું સમાજશાસ્ત્ર - ઉદભવ - વિકાસનો ઇતિહાસ :

નવરાશ એ વૈજ્ઞાનિક ખ્યાલ છે નવરાશના અભ્યાસો સમાજશાસ્ત્રની સ્વતંત્ર અભ્યાસ-શાખા ‘નવરાશનું સમાજશાસ્ત્ર’ના શીર્ષક તળે થયા છે.

નવરાશનો ખ્યાલ કે વિભાવના, નવરાશના અભ્યાસો, અને નવરાશનું સમાજશાસ્ત્ર - પશ્ચિમના વિકસિત દેશોની સરખામણીમાં પૂર્વના દેશો (ભારત

સહિત) કરતાં એક વિજ્ઞાન તરીકે યુરોપ, અમેરિકા, આફ્રિકા, વગેરે દેશોમાં વધુ વિકાસ પામ્યું છે.

ફ્રાંસના સમાજશાસ્ત્રી જોફ્રે ડુમાંઝેદિયરને નવરાશના સમાજશાસ્ત્રના પિતા તરીકે ઓળખાવવામાં આવે છે. તેમના વ્યાપક પ્રભાવ અને માર્ગદર્શન નીચે યુરોપ અને અમેરિકાના દેશોમાં આ વિજ્ઞાનનો વ્યાપક વિકાસ થયો છે. હવે ભારતમાં પણ આ વિજ્ઞાનના અભ્યાસોની શરૂઆત થઈ ચૂકી છે.

ડૉ. ભટ્ટીનું નવરાશના સમાજશાસ્ત્રને એક વિકસતા વિજ્ઞાન તરીકે ભારતીય સમાજના યુવા-કેન્દ્રી અભ્યાસોને વિકસાવવામાં નોંધપાત્ર યોગદાન છે. નવરાશશાસ્ત્રી તરીકે ખ્યાતિપ્રાપ્ત ડૉ. રમણીક ભટ્ટી ૧૯૮૧માં ડૉ. પ્રોનોવોસ્ટ દ્વારા નવરાશના અભ્યાસ-ક્ષેત્રમાં પ્રવેશ્યા છે.

ડૉ. સુદ સુખા (૧૯૮૮)એ અપરિણીત યુવકો અને યુવતીઓની નવરાશ અને સમય-બજેટનો અભ્યાસ કર્યો છે, જેમાં યુવાનોની વ્યક્તિગત જીવન-શૈલી, કામની પદ્ધતિ, મૂલ્યો અને વર્તન અન્ય જૂથનાં પરિણીત સ્ત્રી-પુરુષોથી ક્યાં અલગ પડે છે તે નોંધ્યું છે.

ડૉ. કનવર ચૌહાણ (૧૯૮૮)એ રોહતક યુનિવર્સિટી (હરિયાણા-ભારત)ની કોલેજના યુવાનોને કેન્દ્રમાં રાખી નવરાશના સમયના ઉપયોગમાં ટીવીની અસરોનો અભ્યાસ કર્યો છે. તેમના મતાનુસાર ટીવીના પ્રસારિત અને વિસ્તરેલા કાર્યક્રમોએ નવરાશની પેટર્ન તદ્દન બદલી નાખી છે. આ અભ્યાસમાં ૪૨૬ યુવાનો પાસેથી માહિતી એકત્ર કરવામાં આવી છે.

‘નવરાશનું સમાજશાસ્ત્ર’ વિજ્ઞાન તરીકે ટૂંકમાં પરિચય તેનો આંતરરાષ્ટ્રીય અને ભારતમાં ઉદભવ અને વિકાસ તેમજ આજની પરિસ્થિતિનો ચિતાર આપી ભારતીય સમાજમાં નવરાશની સામાજિક ઘટનાને કેન્દ્રમાં રાખી થયેલા પુરોગામી અભ્યાસોની ટૂંક-સમીક્ષા બાદ પ્રસ્તુત સમાજશાસ્ત્રીય સંશોધન સમસ્યાનું સ્પષ્ટીકરણ અને સ્વીકારની ચર્ચા કરી છે.

મ્યુચ્યુઅલ ફંડ

રોકાણની સલામતી જાળવવાનો એક વિકલ્પ

પ્રસ્તાવના:

ભારતીય યુનિટ ટ્રસ્ટે ભારતમાં સૌ પ્રથમ 1963માં રોકાણકારોને તેમનાં નાણાં ભારતીય યુનિટ ટ્રસ્ટના મ્યુચ્યુઅલ ફંડમાં રોકાણ કરવા માટે જાહેર આમંત્રણ આપ્યું. શરૂઆતનાં 30 વર્ષ સુધી યુનિટ ટ્રસ્ટ ઓફ ઇન્ડિયાના મ્યુચ્યુઅલ ફંડ સામે અન્ય કોઈ હરીફ ન હોવાથી તેમણે સરળતાથી લક્ષ્યાંક સિદ્ધ કર્યાં. 1988થી અનેક કંપનીઓના મ્યુચ્યુઅલ ફંડની શરૂઆત થઈ. 1992માં સરકારે ઉદ્યોગો માટે ઉદારીકરણની નીતિ અપનાવી અને તે સાથે અનેક રોકાણકારોને ઊંચા વળતરની અપેક્ષાએ મ્યુચ્યુઅલ ફંડમાં રોકાણ કરવા લાગ્યા. પરંતુ 1992માં શેરબજારનું કૌભાંડ અને મંદીના કારણે શેરના ભાવો તળિયે બેસી ગયા અને તેના ઉપર આધારિત મ્યુચ્યુઅલ ફંડમાં રોકાણ કરનાર રોકાણકારોને ખૂબ જ નુકસાન થયું. તેથી રોકાણકારોને રક્ષણ આપવા માટે તથા મ્યુચ્યુઅલ ફંડના વહીવટમાં પારદર્શકતા લાવવા માટે સરકારે ખાસ પગલાં ભર્યાં. જેથી અસંખ્ય રોકાણકારો વિવિધ કંપનીઓના મ્યુચ્યુઅલ ફંડમાં રોકાણ કરવા લાગ્યા.

મ્યુચ્યુઅલ ફંડનો અર્થ:

મ્યુચ્યુઅલ ફંડ એ એક કોર્પોરેટ સંસ્થા છે અને ‘સેબી’માં રજિસ્ટર્ડ થયેલી હોય છે. તે અસંખ્ય રોકાણકારોની મૂડી બજારમાં શેર, ડિબેન્ચર અને અન્ય જામીનગીરીઓમાં કરે છે અને રોકાણોમાંથી જે આવક થાય તેનો લાભ રોકાણકારોને આપવામાં આવે છે.

આમ, મ્યુચ્યુઅલ ફંડ જનતા પાસેથી તેઓની બચત એકત્રિત કરીને મૂડીભંડોળ ઊભું કરે છે અને તેનું ઇન્કિવટી, શેર, ડિબેન્ચર, બોન્ડ, સરકારી જામીનગીરીઓ, બિનસરકારી જામીનગીરીઓ વગેરેમાં રોકાણ કરે છે. આ રોકાણોની આવકનો લાભ રોકાણકારોને વળતર સ્વરૂપે

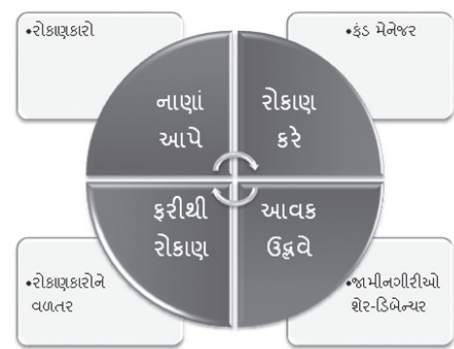
આપવામાં આવે છે.

મ્યુચ્યુઅલ ફંડ એ સામાન્ય માણસો માટે રોકાણ માટેનું યોગ્ય સ્થાન છે. આ ફંડના માધ્યમ દ્વારા સામાન્ય વ્યક્તિઓને જુદા-જુદા ઉદ્યોગોમાં રોકાણ કરવાની તક મળે છે અને તે દ્વારા ઊંચું વળતર પ્રાપ્ત કરી શકે છે. વળતરની ચુકવણી ડિવિડન્ડ સ્વરૂપે કરવામાં આવે છે. રોકાણકારો પોતાનાં નાણાં મ્યુચ્યુઅલ ફંડ મેનેજરને રોકાણ કરવા માટે આપે છે.

નાણાં મળ્યા બાદ ફંડ મેનેજર રોકાણકારોને તેનું રોકાણ દર્શાવતા રૂ.10ના ગુણાંકમાં યુનિટ આપે છે અને વર્ષના અંતે ડિવિડન્ડ વહેંચવાનું હોય ત્યારે યુનિટ દીઠ ડિવિડન્ડ જાહેર કરવામાં આવે છે.

મ્યુચ્યુઅલ ફંડનું રોકાણચક્ર:

મ્યુચ્યુઅલ ફંડના રોકાણચક્રનો ખ્યાલ નીચેની આકૃતિ દ્વારા સ્પષ્ટ થાય છે.



આકૃતિમાં દર્શાવ્યા પ્રમાણે સ્વૈચ્છિક નાણાકીય બચત ધરાવતા લોકો જ્યારે પોતાનાં નાણાંનું રોકાણ કરવા ઇચ્છે ત્યારે તેઓને રોકાણકારો કહે છે.

રોકાણકારો પોતાનાં નાણાં મ્યુચ્યુઅલ ફંડના ‘ફંડ મેનેજર’ને આપે છે. ફંડ મેનેજર આ રીતે મળેલાં નાણાંનું

રોકાણ સારી કંપનીઓની જામીનગીરીઓ (શેર-ડિબેનચર) માં કરે છે. આ રોકાણ ઉપર ડિવિડન્ડ કે વ્યાજ મળે છે. આ આવકમાંથી રોકાણકારોને વળતર ચૂકવવામાં આવે છે. રોકાણકારો વળતરનો ઉપયોગ પોતાની જરૂરિયાતો માટે કરે છે અને વધારાની વળતરની રકમનું ફરીથી રોકાણ કરે છે.

મ્યુચ્યુઅલ ફંડના પ્રકારો:

દરેક કંપની મ્યુચ્યુઅલ ફંડમાં બચત રોકાણ કરવા પ્રેરાય તે માટે વિવિધ યોજનાઓ અમલમાં મૂકે છે. દરેક યોજનાઓમાં રોકાણોની પાકતી તારીખ, મુદત, ઉદ્દેશ તથા જોખમ અને લાભના વિવિધ વિકલ્પો હોય છે. રોકાણકારો પોતાની નાણાંકીય સ્થિતિ, જોખમ ઉપાડવાની ક્ષમતા વળતરની અપેક્ષા, ભવિષ્યની નાણાકીય જરૂરિયાત વગેરે બાબતો ધ્યાનમાં રાખીને કયા મ્યુચ્યુઅલ ફંડમાં રોકાણ કરવું તે અંગે નિર્ણય કરે છે. આ માટે મ્યુચ્યુઅલ ફંડના વિવિધ પ્રકારો નીચે મુજબ છે:

મ્યુચ્યુઅલ ફંડના પ્રકારો

માળખા આધારિત યોજનાઓ	ઉદ્દેશ આધારિત યોજનાઓ	વિશિષ્ટ યોજનાઓ
ખુલ્લી મુદતની યોજના	વૃદ્ધિ યોજના	ભાવાંક ફંડ
બાંધી મુદતની યોજના	આવક યોજના	ક્ષેત્ર આધારિત ફંડ
માધ્યમિક યોજના		સમતુલિત યોજના
		પ્રવાહિતાવાળી યોજના
		શૂન્ય જોખમી યોજના
		કરવેરા બચત યોજના

ઉપર જણાવેલા મ્યુચ્યુઅલ ફંડના વિવિધ પ્રકારોની સમજૂતી નીચે મુજબ છે:

(અ) માળખા આધારિત યોજનાઓ:

કંપનીએ નક્કી કરેલાં નીતિ-નિયમો અને શરતો પ્રમાણે અમલમાં આવતી મ્યુચ્યુઅલ ફંડની યોજનાઓને માળખા આધારિત યોજનાઓ કહે છે. આ યોજનાઓ નીચે મુજબ છે.

(1) ખુલ્લી મુદતની યોજના:

આ પ્રકારના મ્યુચ્યુઅલ ફંડમાં કોઈ નિર્ધારિત પાકતી મુદત હોતી નથી. આ પ્રકારની યોજનામાં ગમે ત્યારે નાણાં ભરી શકાય છે અને ગમે ત્યારે નાણાં ઉપાડી શકાય છે. એટલે કે રોકાણકારો પોતે ઇચ્છે ત્યારે યુનિટનું ખરીદ-વેચાણ કરી શકે છે. ખરીદ-વેચાણની કિંમત ચોખ્ખી મિલકતના મૂલ્યને આધારે નક્કી થાય છે અને તે કંપની નિયમિત રીતે જાહેર કરતી રહે છે.

(2) બાંધી મુદતની યોજના:

આ પ્રકારના મ્યુચ્યુઅલ ફંડમાં રોકાણકારોએ કરેલાં રોકાણો નિર્ધારિત મુદતે પાકે છે. સામાન્ય રીતે આ યોજનામાં 3 થી 10 વર્ષની મુદત સુધી રોકાણ કરી શકાય છે. આ યોજના શરૂ થાય ત્યારે ચોક્કસ સમયમર્યાદા સુધી જ ભરણાં માટે ખુલ્લી રહે છે. જે યોજના શેર-બજારની યાદી પર હોય અને તેનું ભરણું જ્યારે ખૂલે ત્યારે તેમાં રોકાણ થઈ શકે છે. ભરણાની તારીખ પૂરી થયા પછી તેમાં રોકાણ થઈ શકે નહીં. પરંતુ યુનિટની લે-વેચ કરી શકાય છે.

(3) માધ્યમિક યોજના:

આ યોજનાને મ્યુચ્યુઅલ ફંડની સંયુક્ત યોજના પણ કહે છે. આ યોજના ખુલ્લી મુદત અને બાંધી મુદતનું સંયોજન છે. આ પ્રકારની યોજના ચોક્કસ સમયગાળા દરમિયાન યુનિટોના વેચાણ અને પુનઃ ખરીદી માટે ખુલ્લી રહે છે.

(બ) ઉદ્દેશ આધારિત યોજનાઓ:

આ પ્રકારની મ્યુચ્યુઅલ ફંડની યોજનાઓમાં રોકાણકારોના વિવિધ ઉદ્દેશોને ધ્યાનમાં રાખવામાં આવે છે. આ પ્રકારની યોજનાઓ નીચે મુજબ છે:

(1) વૃદ્ધિની યોજના: આ પ્રકારની યોજનામાં રોકાણકારો મધ્યમ સમયગાળાથી લાંબા સમયગાળામાં પોતાની મૂડીમાં વૃદ્ધિ કરી શકે છે અને તેઓનો ઉદ્દેશ ઊંચું વળતર મેળવવાનો હોય છે. તેથી આ યોજનાને વૃદ્ધિ યોજના કહે છે. આવી યોજનામાં રોકાણકારોનું રોકાણોનું મૂલ્ય ટૂંક સમય માટે ઘટી શકે છે પરંતુ લાંબા ગાળે તે ફાયદાકારક બને છે.

(2) **આવકની યોજના:** જે રોકાણકારોને તેમણે કરેલાં રોકાણોનું નિયમિત રીતે એકસરખું વળતર જોઈતું હોય તેમના માટે આ યોજના ઉત્તમ છે. આ યોજના હેઠળ મળેલાં નાણાંનું ફંડ મેનેજર સામાન્ય રીતે ડિબેન્ચર અને બોન્ડ જેવી નિશ્ચિત આવકવાળી જામીનગીરીઓમાં રોકાણ કરે છે. આ યોજનામાં મૂડીની વૃદ્ધિ થતી નથી પરંતુ નાણાંની સલામતી વધુ હોય છે. નિવૃત્ત થયેલી વ્યક્તિઓ, જોખમ નહીં ઉપાડવા માગતી વ્યક્તિઓ અને જેઓ પોતાની વર્તમાન આવકની સાથે પૂરક આવક મેળવવા ઇચ્છતા હોય તેઓ માટે આ યોજના ઉત્તમ છે.

(3) **સમતુલિત યોજના:** આ યોજના વૃદ્ધિ યોજના અને આવક યોજનાના ફાયદા ધ્યાનમાં રાખીને તૈયાર કરવામાં આવે છે. આ યોજનામાં મળેલ ફંડનું ઇક્વિટી શેર મૂડી અને ડિબેન્ચરમાં રોકાણ કરવામાં આવે છે. તેથી રોકાણકારોને વધુ પડતું જોખમ ઉપાડવું પડતું નથી. આ યોજનામાં 12% થી 15% જેટલું વળતર મેળવી શકાય છે.

(4) **પ્રવાહિતા યોજના:** મ્યુચ્યુઅલ ફંડની આ યોજના નાણાબજારની યોજના તરીકે ઓળખાય છે. આ યોજનામાં મળેલાં નાણાંનું રોકાણ સામાન્ય રીતે ટ્રેઝરી બિલ્સ, સર્ટિફિકેટ ઓફ ડિપોઝિટ, કોમર્શિયલ પેપર્સ તથા સરકારી જામીનગીરીઓમાં કરવામાં આવે છે. ટૂંકી મુદતમાં નાણાં પરત મેળવવા માટે આ યોજના ઉત્તમ છે.

(5) **શૂન્ય જોખમ યોજના:** આ યોજના ગિલ્ટ ફંડ તરીકે ઓળખાય છે. આ યોજના હેઠળ મળેલાં નાણાંનું ફંડ મેનેજર સરકારી જામીનગીરીઓમાં રોકાણ કરે છે. સામાન્ય રીતે 8%થી 10% જેટલું વળતર રોકાણો ઉપર નિયમિત રીતે કોઈ પણ જોખમ વગર મેળવી શકાય છે. જે રોકાણકારો કોઈ પણ પ્રકારનું નાણાકીય જોખમ ઉપાડવા માંગતા ન હોય તેમના માટે આ યોજના ઉત્તમ છે.

(6) **કરવેરા બચત યોજના:** રોકાણકારો પોતાની આવક ઉપર ભરવાપાત્ર કરવેરામાં બચત કરવા માંગતા હોય તેમના માટે મ્યુચ્યુઅલ ફંડ દ્વારા કરવેરા બચત યોજના રજૂ કરવામાં આવે છે. ઇન્કમેટેક્સ ધારાની કલમ 80-સી હેઠળ માન્ય મ્યુચ્યુઅલ ફંડમાં કરેલા રોકાણની રકમ નિશ્ચિત મર્યાદા સુધી કરપાત્ર ગણાતી નથી.

(ક) **વિશિષ્ટ યોજનાઓ:** રોકાણકારોને આકર્ષવા તથા ભાવવધારાનો લાભ મળે તે માટે મ્યુચ્યુઅલ ફંડો દ્વારા નીચે જણાવેલી યોજનાઓ અમલમાં મૂકવામાં આવે છે:

(1) **ભાવાંક ફંડ યોજના:** આ પ્રકારની યોજનામાં બી.એસ.ઇ. સેન્સિટિવ ઇન્ડેક્સ, એસ. એન્ડ પી.એમ. આઇ.ઇ. 50 ઇન્ડેક્સ વગેરે સૂચક આંક ધ્યાનમાં લે છે. આ યોજનામાં મળેલાં નાણાંનું રોકાણ જે જામીનગીરીઓનું સૂચક આંકમાં જેટલું પ્રદાન હોય તે મુજબ કરવામાં આવે છે. આ પ્રકારના મ્યુચ્યુઅલ ફંડમાં રોકાણ કરવાથી મૂડીવૃદ્ધિ તથા ઊંચા વળતરનો લાભ મળે છે.

(2) **ક્ષેત્ર આધારિત ફંડ:** રોકાણકારો પાસેથી જે રકમ મળે છે તેનું રોકાણ આ યોજનામાં ચોક્કસ ક્ષેત્રના ઉદ્યોગોમાં કરીને ભવિષ્યમાં આવનારી સંભવિત તેજનો લાભ મેળવવામાં આવે છે. જે ક્ષેત્રો સારી કામગીરી કરીને ઊંચો નફો કમાતાં હોય તેવાં ક્ષેત્રોમાં રોકાણ કરવામાં આવે છે. જો ધારણા પ્રમાણે આ ક્ષેત્રો સારી કામગીરી બજાવે તો મ્યુચ્યુઅલ ફંડના યુનિટ હોલ્ડરોને ઊંચું વળતર મળે છે. આ યોજના વધુ જોખમી ગણાય છે.

મ્યુચ્યુઅલ ફંડના રોકાણકારોના ફાયદા:

મ્યુચ્યુઅલ ફંડના સંચાલકો નિષ્ણાત વ્યક્તિઓના માર્ગદર્શન મુજબ રોકાણકારોનાં નાણાંનું રોકાણ કરે છે. નિષ્ણાત વ્યક્તિઓ સતત બજારના પ્રવાહોનું વિશ્લેષણ કરતા રહે છે. જે કંપનીના શેરમાં રોકાણ કરવાનું હોય તે કંપનીનો EPS એટલે કે શેર દીઠ કમાણી ધ્યાનમાં લે છે. નિષ્ણાતો કંપનીની વિવિધ કામગીરી અને ભવિષ્યની યોજનાઓ વગેરેને ધ્યાનમાં રાખીને રોકાણ અંગે માર્ગદર્શન આપે છે. તેથી રોકાણકારોને નિષ્ણાતોનું યોગ્ય માર્ગદર્શન મળે છે.

રોકાણકારોના રોકાણની સલામતી જળવાય અને તેઓનો મ્યુચ્યુઅલ ફંડમાં વિશ્વાસ ટકી રહે તે માટે ફંડ મેનેજરો કેટલીક રકમનું રોકાણ નિશ્ચિત વ્યાજ આપતા ડિબેન્ચરો અને સરકારી જામીનગીરીઓમાં કરે છે. પરિણામે રોકાણકારોને મૂડીઘટાડાનું કોઈ જોખમ રહેતું નથી.

મ્યુચ્યુઅલ ફંડ મેનેજરો સતત ઉદ્યોગોનાં પરિણામો ઉપર ધ્યાન રાખે છે. તેથી કોઈ એક ક્ષેત્રના ઉદ્યોગમાં મંદી આવે તો પણ સરેરાશ વળતરનો દર જાળવી શકાય છે અને રોકાણકારોને ઊંચું વળતર મળી રહે છે.

રોકાણકારો ખુલ્લી મુદતના મ્યુચ્યુઅલ ફંડમાં રોકાણ કરીને જ્યારે નાણાંની જરૂર પડે ત્યારે પોતાની પાસે રહેલા યુનિટો નેટ એસેટ વેલ્યૂ આધારિત કિંમતે વેચીને રોકડ રકમ મેળવી શકે છે. જો બાંધી મુદતની યોજનાઓમાં રોકાણકારે રોકાણ કર્યું હોય તો પ્રવર્તમાન બજાર ભાવે યુનિટોનું વેચાણ કરીને રોકડ મેળવી શકાય છે.

જ્યારે કોઈ એક રોકાણકાર વ્યક્તિગત રીતે વિવિધ ક્ષેત્રની કંપનીઓના શેરમાં રોકાણ કરે ત્યારે તેને એકલાએ સલાહકારો અને મધ્યસ્થીઓનો ખર્ચ ઉપાડવો પડે છે. પરંતુ એકસાથે અનેક રોકાણકારો સાથે મળીને રોકાણ કરતા હોય ત્યારે દરેકના રોકાણની પડતર ઘટે છે. ટૂંકમાં, મૂડીબજારમાં સીધું રોકાણ કરવાને બદલે જો મ્યુચ્યુઅલ ફંડ દ્વારા રોકાણ કરવામાં આવે તો રોકાણ પડતર ઘટે છે. મ્યુચ્યુઅલ ફંડની સમગ્ર પ્રક્રિયા પારદર્શક છે. રોકાણોનું મૂલ્ય ગમે ત્યારે જાણી શકાય છે. મ્યુચ્યુઅલ ફંડમાંથી ઉદ્ભવતી ડિવિડન્ડ સ્વરૂપની આવક કરમુક્ત છે. એક વર્ષ કરતાં વધુ મુદતનાં રોકાણોને કરમુક્તિનો લાભ મળે છે.

બજારમાં એચ.ડી.એફ.સી., રિલાયન્સ, ટાટા, બિરલા, સહારા, એસબીઆઈ, કોટક મહિન્દ્રા, યુટીઆઈ વગેરે કંપનીઓ મ્યુચ્યુઅલ ફંડના બજારમાં પ્રવેશી છે. તેથી હરીફાઈ વધી છે. આનો રોકાણકારોને વધારે લાભ મળ્યો છે. નાના રોકાણકારોની બચત પદ્ધતિસરના વિવિધ ક્ષેત્રના ઉદ્યોગોની જામીનગીરીઓમાં રોકાય છે. તેથી તેનો લાભ વધારે મળે છે.

ભારતના દરેક મ્યુચ્યુઅલ ફંડ સિક્યોરિટીઝ એન્ડ એક્સચેન્જ બોર્ડ ઓફ ઇન્ડિયા (સેબી)માં રજિસ્ટર્ડ થયેલા હોય છે. આ દરેક ફંડે સેબીના નિયમો પ્રમાણે રોકાણકારોનું હિત જળવાય તે રીતે ફંડનો વહીવટ કરવાનો હોય છે. સેબીને યોગ્ય લાગે ત્યારે તે મ્યુચ્યુઅલ ફંડની કામગીરી ઉપર નિયંત્રણ મૂકી શકે છે. સેબીના

નિયંત્રણને કારણે જ મ્યુચ્યુઅલ ફંડોમાં બધા રોકાણકારો વિશ્વાસ મૂકતા થયા છે.

મ્યુચ્યુઅલ ફંડની રોકાણકારો માટેની મર્યાદાઓ:

મ્યુચ્યુઅલ ફંડો રોકાણકારોએ આપેલી રકમનું મોટા ભાગે ઇક્વિટી શેર તથા અન્ય જામીનગરીઓમાં રોકાણ કરે છે. ઇક્વિટી શેર ઉપર ડિવિડન્ડ આપવું કંપનીઓ માટે ફરજિયાત નથી. આ ઉપરાંત કંપનીઓ પોતાના તમામ ખર્ચ બાદ કર્યા પછી તથા નાણાકીય જવાબદારીઓ પૂર્ણ કર્યા પછી બાકી રહેલા નફામાંથી ડિવિડન્ડ જાહેર કરે છે. તેથી ડિવિડન્ડના દરમાં પણ સ્થિરતા જળવાતી નથી. તેને કારણે મ્યુચ્યુઅલ ફંડના રોકાણકારોના યુનિટની કિંમતમાં પણ ઘટાડો થાય છે.

મ્યુચ્યુઅલ ફંડમાં બીજી રોકાણ યોજનાઓની જેમ વળતરની કોઈ ખાતરી હોતી નથી. મોટા ભાગે મ્યુચ્યુઅલ ફંડની કિંમતમાં ટ્રેઝરી બિલની જેમ મ્યુચ્યુઅલ ફંડનું વળતર નક્કી હોતું નથી. મોટા ભાગનાં ફંડો ધંધાદારી નિષ્ણાતો દ્વારા ચલાવવામાં આવે છે. તેથી તેની કામગીરી સારી જ હશે એમ માની લેવું યોગ્ય નથી. મ્યુચ્યુઅલ ફંડના ભાવમાં વધઘટ થતી રહે છે.

બેંકોની થાપણ ફેડરલ ડિપોઝિટ ઇન્શ્યોરન્સ કોર્પોરેશનના વીમા કવચથી સુરક્ષિત છે. પરંતુ મ્યુચ્યુઅલ ફંડ અંગે અમેરિકન સરકાર તરફથી કોઈ બાંધધરી આપવામાં આવતી નથી. તેથી જો આ ફંડોનું વિસર્જન થાય તેના રોકાણકારોને કોઈ નાણાં પરત મળતાં નથી. મની માર્કેટ ફંડમાં રોકાણકારોને પણ આ બાબત લાગુ પડે છે.

મ્યુચ્યુઅલ ફંડ દ્વારા રોકાણકારોને નિષ્ણાતોની સેવાનો લાભ મળે છે. પરંતુ આ માટે ઘણા ખર્ચ કરવો પડે છે. મ્યુચ્યુઅલ ફંડો બે પ્રકારની ફી વસૂલ કરે છે: (1) યુનિટ ધારકોની ફી અને (2) વહીવટી ફી. મ્યુચ્યુઅલ ફંડોમાંથી યુનિટની ખરીદી કે વેચાણ કરતા રોકાણકારો પાસેથી ફી વસૂલ કરવામાં આવે છે. ફંડોના વહીવટ માટે વાર્ષિક 1થી 3% જેટલી ફી લેવામાં આવે છે. નફો કરે કે ન કરે ફી વસૂલ કરવામાં આવે છે.

વર્તમાન હરીફાઈના યુગમાં રોકાણકારોને આકર્ષવા માટે જુદાં-જુદાં ફંડો દ્વારા કરવામાં આવતી જાહેરાતોમાં ઘણી બાબતો વિશિષ્ટ હોય છે, જે રોકાણકારોને ગેરમાર્ગે દોરે છે. ઘણાં મ્યુચ્યુઅલ ફંડો ખોટી રીતે પોતાનાં ફંડોને વિકાસલક્ષી ફંડ તરીકે ઓળખાવે છે. જ્યારે કેટલાંક ફંડો પોતાનાં ફંડોને સ્મોલકેપ અથવા આવક ફંડ તરીકે ઓળખાવે છે. જેથી રોકાણકારો ગેરમાર્ગે દોરાય છે.

સેબીના નિયમ મુજબ મ્યુચ્યુઅલ ફંડ પાસે જેટલી રકમ હોય તેના 80% જેટલી મિલકતો તેની પાસે હોવી જોઈએ. બાકીની રકમનું ક્યાં અને કેવી રીતે રોકાણ કરવું તે ફંડ મેનેજર નક્કી કરે છે. ફંડ મેનેજરો આકર્ષક નામનો ઉપયોગ કરીને આ રકમનું મનસ્વી રીતે રોકાણ કરે છે. તેઓ પોતાના ફંડને આવકલક્ષી, વિકાસલક્ષી અથવા ‘હેન્ગો હાઈટેક ફંડ’ કે ‘ઇન્ટર નેશનલ હાઈટેક ફંડ’ તરીકે ઓળખાવે છે. જેથી મેનેજરોના મનસ્વી રોકાણથી ક્યારેક રોકાણકારોને નુકસાન થવાની સંભાવના રહેલી છે.

મ્યુચ્યુઅલ ફંડના વિવિધ પ્રકારનાં ફંડોનું સંશોધન અને પરીક્ષણ જરૂરી છે. પરંતુ નિષ્ણાતો માટે આ બાબત ઘણી મુશ્કેલ છે. શેરબજાર દ્વારા રોકાણકારોને શેર દીઠ જે કમાણી તથા અન્ય ધંધાકીય તક પ્રાપ્ત થાય છે તે મ્યુચ્યુઅલ ફંડના યુનિટ હોલ્ડરોને મળતી નથી.

મ્યુચ્યુઅલ ફંડની કંપનીઓ દ્વારા જે જાહેરાતો તથા રેન્કિંગ અને રેટિંગની વિગતો દર્શાવવામાં આવે છે તે માત્ર ભૂતકાળની કામગીરી જ દર્શાવે છે, તેમાં ભવિષ્યનાં પરિણામો અંગે કોઈ નિર્દેશ કરવામાં આવતો નથી. ભૂતકાળમાં સફળતા પામેલાં ઘણાં મ્યુચ્યુઅલ ફંડો આજે નુકસાનની દિશામાં જઈ રહ્યાં છે.

મ્યુચ્યુઅલ ફંડના મેનેજર નિષ્ણાતોની સલાહ અને માર્ગદર્શનને આધારે વિવિધ જામીનગરીઓમાં રોકાણ કરે છે. પરંતુ આ માર્ગદર્શન કે સલાહ જ્યારે અંગત સ્વાર્થને ધ્યાનમાં રાખીને આપવામાં આવે છે ત્યારે તેઓને અંગત રીતે ફાયદો થાય છે. પરંતુ રોકાણકારોને નુકસાન સહન કરવું પડે છે.

મ્યુચ્યુઅલ ફંડો જાહેર કરતી કંપનીઓ નફાનો હેતુ ધરાવે છે પરંતુ નફો ગણતી વખતે તમામ ખર્ચ બાદ કરવામાં આવે છે. આ ખર્ચ પૈકી નિષ્ણાતોની સેવાઓનો ખર્ચ, ફંડ મેનેજરોના ઊંચા પગાર, આકર્ષક બિલ્ડિંગ અને ફર્નિચર, કર્મચારીઓને અપાતું ઉત્તેજન, વેતન વગેરે ખર્ચને કારણે યુનિટ હોલ્ડરોના ફાળે આવતું વળતર ઘટે છે.

સમીક્ષા:

મ્યુચ્યુઅલ ફંડની વિવિધ યોજનાઓ જાહેર કરતી કંપનીઓ રોકાણકારોની મનોવૃત્તિને ધ્યાનમાં રાખે છે. રોકાણકારોને ઊંચું વળતર મળે તેવી યોજનાઓ વધારે લોકપ્રિય બની છે. ટેક્સરોપિંગ યોજનાઓ તથા કેપિટલ ગ્રોથની યોજનાઓ અત્યારે વધારે લોકપ્રિય છે. મોટા ભાગના રોકાણકારો બેંક વ્યાજના દર કરતાં ઊંચા દરે વ્યાજ મેળવવાની અપેક્ષા રાખે છે અને કેટલાંક મ્યુચ્યુઅલ ફંડોએ છેલ્લાં 10 વર્ષમાં બેંક વ્યાજ કરતાં પણ ઊંચા દરે વળતર ચૂકવ્યાં છે. હરીફાઈને કારણે ઘણાં મ્યુચ્યુઅલ ફંડોએ નાણાકીય વળતર ઉપરાંત જીવન વીમા પોલિસી, મેડીક્લેમ પોલિસી, અકસ્માત વીમો, વગેરે વિનામૂલ્ય આપવાની દરખાસ્ત કરી છે. ભારતમાં મ્યુચ્યુઅલ ફંડની કામગીરીની ગુણવત્તામાં ઘટાડો થયો છે. 1992નું શેરબજારનું કૌભાંડ તથા શેરોની વેચવાલીને કારણે થયેલાં નુકસાન તેમજ પારદર્શક નિયમોને અભાવે રોકાણકારોએ મ્યુચ્યુઅલ ફંડનાં રોકાણોમાં વિશ્વાસ ગુમાવ્યો છે, જે મ્યુચ્યુઅલ ફંડો માટે યોગ્ય નથી.

સંદર્ભસૂચિ:

- (1) વિવિધ વેબસાઇટ
- (2) સેક્રેટેરિયલ પ્રેક્ટિસ એન્ડ મર્કેન્ટાઇલ લો - હિમાલયા પ્રકાશન
- (3) કરવેરા પરિચય - બી.એસ. શાહ પ્રકાશન
- (4) મ્યુચ્યુઅલ ફંડ અંગેનું વ્યાખ્યાન - સી.એ. મુકેશ પટેલ
- (5) એન્યુઅલ રિપોર્ટ - કોટક મહિન્દ્રા, 2017
- (6) એન્યુઅલ રિપોર્ટ - એલઆઈસી, 2016, 2017

भारतीय ज्ञानपीठ द्वारा ज्ञानपीठ पुरस्कार (2013) से अलंकृत कृति केदारनाथ सिंह को विनम्र श्रद्धांजलि

कविवर केदारनाथ सिंह का जन्म 7 जुलाई 1934 ई.स.में उत्तरप्रदेश के बलिया जिले के चकिया नामक गाँव में हुआ था। प्रारंभिक शिक्षा गाँव में हुई। उच्च शिक्षा हेतु बनारस प्रस्थान। उदय प्रताप कोलेज से बी.ए. के पश्चात् एम.ए. और पीएच.डी. उपाधियाँ बनारस हिन्दु विश्वविद्यालय (बी.एच.यू.) से प्राप्त की। 19 मार्च 2018 को दिल्ली में उपचार के दौरान निधन हुआ।

केदारनाथ सिंह प्रारंभिक दिनों में बनारस, गोरखपुर, पडरौना आदि स्थानों पर अध्यापक रहे। बाद में जवाहर लाल नेहरू विश्व विद्यालय (जे.एन.यू.) दिल्ली में भारतीय भाषा केन्द्र में बतौर आचार्य एवम् अध्यक्ष पद पर कार्य करते हुए निवृत्त हुए थे। केदारनाथ सिंह लोकप्रिय प्रोफेसर, बड़े कवि एवम्, सफल संपादक रहे हैं। प्रमुख कृतियाँ इस प्रकार हैं –

कवितासंग्रह – अभी बिलकुल अभी, जमीन पक रही है, यहाँ से देखो, बाघ, अकाल में सारस, उत्तर कबीर और अन्य कविताएँ, तालस्ताय और साईकिल, सृष्टि पर पहरा आदि।

आलोचना – कल्पना और छायावाद, आधुनिक हिन्दी कविता में बिम्बविधान, मेरे समये के शब्द, मेरे साक्षात्कार।

संपादन – ताना-बाना (आधुनिक भारतीय कविता से एक चयन) समकालीन रूसीकविताएँ, साखी शब्द।

कविवर केदारनाथ सिंह को उनके साहित्यिक योगदान के लिए अनेक पुरस्कारों से अलंकृत किया गया है। उन्हें वर्ष 1989 में 'अकाल में सारस' को साहित्य अकादमी का पुरस्कार मिला था। इसके अलावा उन्हें व्यास सम्मान, मध्यप्रदेश का मैथिली शरण गुप्त सम्मान, उत्तरप्रदेश का भारत-भारती सम्मान, बिहार का दिनकर सम्मान, केरल का कुमार आशान सम्मान आदि सम्मानों से सम्मानित किया गया था। देश के सर्वोच्च साहित्यिक पुरस्कार ज्ञानपीठ – 2013 से उन्हें सम्मानित किया गया था।

कविवर केदारनाथ सिंह की रचनाओं का भारत की

लगभग सभी प्रमुख भाषाओं के अतिरिक्त अंग्रेजी, स्पेनिश, रूसी, हंगेरियन आदि भाषाओं में अनुवाद हुआ है।

सौम्य, शांत एवम् सुदर्शन व्यक्तिगत के धनी केदारनाथ सिंह आधुनिक हिन्दी कविता के बड़े रचनाकार हैं। ये हिन्दी को ही नहीं भारतीय भाषाओं के अग्रगण्य कवियों में से एक हैं। जटिल विषयों पर बेहद सरल आम भाषा में लेखन उनकी रचनाओं की विशेषता है। इनकी काव्यसंवेदना गाँव से लेकर नगर तक व्याप्त है। गाँव से नगर, नगर से गाँव की यात्रा निरंतर चलती रही है। वास्तविकता यह है कि गाँव से उन्हें उर्जावान बनाता था। एक तरह से गाँव से रिचार्ज होकर नगर का रुख करते थे।

कवि की प्रारंभिक रचनाओं में बौद्धिकता है। कविताएँ जटिल संवेदना से लैश हैं। पर धीरे-धीरे बौद्धिकता तिरोहित होती गयी है। दोआब, गाँव-जवारं, नदी, तालाब, पोखर, पगडंडी, छोट मेड से बतियाते हुए नजर आते हैं। इसी दौरान केदारनाथ सिंह अज्ञेय की बौद्धिकता और प्रगतिवादियों के तडाके-भडाके और अति भावकुता के बीच अपनी राह बनाते हैं। एक मायने में एक नई धारा के प्रवर्तक के रूप में पहचान है। हाँ, केदारनाथ सिंह अज्ञेयजी द्वारा संपादित तीसरे सप्तक के महत्त्वपूर्ण रचनाकार हैं। केदारनाथ सिंह की रचनाओं में जीवन है। टटकापन हैं, और जीवंतता है। ऐसे युग-प्रवर्तक रचनाकार को कोलेज परिवार की ओर से विनम्र श्रद्धांजलि।

(1) बनारस

इस शहर में वसंत अचानक आता है
और जब आता है तो मैंने देखा है
लहरतारा या मडुवाडीह की तरफ से
उठता है धूल का एक बवंडर
और इस महान पुराने शहर की जीभ
किरकिराने लगती है
जो है वह सुगबुगाता है

जो नहीं वह फेंकने लगता है पचाखियाँ
 आदमी, दशाशवमेध पर जाता है
 और पाता है घाट का आखिरी पत्थर
 कुछ और मुलायम हो गया है
 सीढ़ियों पर बैठे बंदरो के आँखों में
 एक अजीब सी नमी है
 और एक अजीब सी चमक से भर उठा है
 भिखारियों के कटारों का निचाट खालीपन
 तुमने कभी देखा है
 खाली कटोरो में वसंत का उतरना !
 यह शहर इसी तरह खुलता है
 इसी तरह भरता और खाली होता है यह शहर
 'इसी तरह रोज रोज एक अनंत शव
 ले जाते हैं कंधे
 अंधेरी गली से चमकती हुई गंगा की तरफ
 इस शहर में धूल धीरे-धीरे उड़ती है
 धीरे-धीरे चलते हैं लोग
 धीरे-धीरे बजते हैं घनूटे
 शाम धीरे-धीरे होती है
 यह धीरे-धीरे होना
 धीरे-धीरे होने के सामूहिक लय
 टूटता से बाँधे समूचे शहर को
 इस तरह कि कुछ भी गिरता नहीं है
 कि हिलता नहीं है कुछ भी
 कि जो चीज जहाँ थी वहीं पर रखी है
 कि गंगा वहीं है
 कि वहीं पर बँधी है नाँव
 कि वहीं रखी है तुलसीदास की खड़ाऊँ
 सैंकड़ों बरस से
 कभी सई-साँझ
 बिना किसी सूचना के घुस जाओ इसे शहर में
 कभी आरती के आलोक में इसे अचानक देखो
 अद्भुत है इसकी बनावट
 यह आधा जल में है

आधा मंत्र में
 आधा फूल में है
 आधा शव में
 आधा नींद में है
 आधा शंख में
 अगर ध्यान से देखो तो यह आधा है
 और आधा नहीं भी है
 जो है वह खड़ा है बिना किसी स्तंभ के
 जो नहीं है उसे थामें है
 राख और रोशनी के उंचे स्थंभ
 आग के स्थंभ
 और पानी के स्थंभ
 धुएँ के
 खुशबू के
 आदमी के उठे हुए हाथों के स्थंभ
 किसी अलक्षित सूर्य को देता हुआ अर्ध
 शताब्दियों से इसी तरह गंगा के जल में
 अपनी एक टाँग पर खड़ा है यह शहर
 अपनी दूसरी टाँग से बिलकुल बेखबर !

(2)

उसका हाथ अपने हाथ में लेते हुए मैंने सोचा
 दुनिया को हाथ की तरह गर्म और सुन्दर होना चाहिए ।

(3)

आम की सोर पर, मत करना वार
 नहीं महुआ रात भर, रोएगा जंगर में
 कच्चा बांस कभी काटना मत,
 नहीं तो सारी बाँसुरीयां हो जाएगी बेसुरी
 कल जो मिला था राह में, हैरान-पेशान
 उसकी पूछती हुई आँखे भूलना मत
 नहीं तो साँझ का तारा
 भटक जाएगा रास्ता, किसी को प्यारना करना
 तो चाहे चले जाना सात संमुदर पार
 पर भुलना मत की तुम्हारी देहन
 एक देह का नमक खाया है ।

बाडा गुजराती कहानी का अनुवाद

नेवला खिडकी से सडसडाट भाग गया और बाड में घूस गया। मिट्टी तथा गोबर के मिश्रण से लिपी जमीन पर नीम के सोटे से ठोकता-ठोकता खेमा उसके पीछे पड गया। नेवला घर में घूसा इसकी जितनी चिंता खेमा की थी उससे अधिक डर तो पुनी को थी। वह खेमा के स्वभाव से भली-भांति परिचित थी। वह उसका पीछा नहीं छोड़ेगा। वैसे तो कितनी बार नेवला घर में आता-जाता था पर खेमा का ध्यान तो आज ही पडा है। यह तो देखें का बैर है। आसमान से घूमते बादलों की छाया घर के छिद्रों से जमीन पर पड रही थी। उस पर धूनी के पैरों के थप-थप ध्वनि आ रही थी। मानों पैरों में झुन-झुनी चढ़ी हो, ऐसे पैरों को जोर-जोर से पटकते हुए खिडकी से बाडे की बाड में सोटे को घुमाते-ठोकते खेमा को देखने लगी। गुंदी और कंथेर से ढंकी बाड में किसीने छेद कर दिया था। खेमा असमंजस में पड कर पीछे हट गया। उसने खिडकी की ओर नजर की। पुनी के चेहरे पर घबराहट देख बाडे में इधर-उधर करने लगा। गुंदी के गुंदे इधर-उधर बाडे में गिरे हुए थे। खेमा को गुंदे बहुत अच्छे लगते थे, पर आज गुंदी के गुच्छे उलझे हुए लगे। बाडे में बेलों पर कंकोडे लटक रहे थे तो कहीं नेनुआ और तुरई की बतिया में लटक रही थी। कंकोडा, नेनुआ और तुरई को देखकर खेमा की आँखें प्रसन्नता से भर उठी। पर दिल में कडवाहट थी और मन बाडे के समान अंदर से दरका हुआ था। नेवला दिखता नहीं था। कहाँ गया होगा, इसी उलझन में उसका मन हवा में हिलते डोडी के बेल के समान हिला करता था। थोड़ी देर के लिये घर में आया कि खिडकी बंद कर घर में चला जाए। पर नेवले के घर में प्रवेश करने के अनेक रास्ते थे। वह तो पीछे से चढकर खिसके हुए नरिये के नीचे से भी घर में आ जाएगा। ऐसा न हो सके तो भी गुंदी पर चढकर घर पर कूद जाएगा और आग ओसारी के रास्ते घर में आ सकता है। यह भी संभव नहीं हुआ तो, दिवाल में छेद कर देगा। धीरे-धीरे पूरी भींत को कुतरता रहेगा। फिर आराम से घर में ईधर-उधर घूमा करेगा। इसके

बाद ही खबर पड़ेगी कि घर में नेवला आया है। खेमा ने सोचा, यह नेवला आज ही आया हो, ऐसा नहीं है। आता-जाता रहा होगा। इसीलिए तो फटाक से खिडकी के रास्ते भाग गया न। खेमा इधर-उधर उसे ढूँढता रहा। हाथ में सोटे को मजबूती से पकडे उसे थोड़ी देर तक बाड में ठोकता रहा। बाद में समझ में आया कि ऐसे आडेधड सोटा घुमाते रहने का कोई अर्थ नहीं है। वह बाडे की बाड की छान-बीन करता-करता तिरछे होकर नजर जहाँ तक जा सके देखने लगा। उसे गुंदी और बादाम के सूखे पत्तों के अलावा कुछ भी नहीं दिखा। पत्तों पर मकड़ियोंने जाले बना रखे थे, जिससे देखने में अडचन हो रही थी। 'क्यों दिखाई नहीं देता' ऐसा बडबडाते हुए खेमा डोडी के बेल को सोटे से इधर-उधर, उपर-नीचे करने लगा। इसी समय उसकी आँख में कुछ पडा। आँखों को मसलते हुए उसने सोटे से डोडी के बेल को तोड-फोड करने लगा। डोडी के पत्तें बाडे में चारों तरफ उडने लगे। वह भी मानो पत्ते के समान इधर-उधर होने लगा और मेंहदी की झाड़ी के साथ टकराया। मेंहदी की एक डाली हिलते हुए थोड़ी उसके सिर से टकराई। उसे वह नेवला समझकर घबरा गया, पीछे गिरते हुए खिडकी की ओर भागा।

पुनी खिलखिला कर हँस पड़ी।

'इसमें हँसने की क्या बात थी रांड ! इस बाडे में जब तक छुपा है तब तक ठीक है। घर में घूसेगा तो हँसना निकल जाएगा...'

पुनी ने दोनों होठों को बंद करके हँसना रोक दिया। खेमा ने मेंहदी की डाल पर सोटा घुमाकर पत्तियाँ झाड दी। वह उस छेद के पास आकर नेवला के पैरों के चिह्नों को देख रहा हो, ऐसे बाडे की बाहरी भाग में देखने लगा। नजर को इधर-उधर घुमाते थोडा पीछे हटा। पैरों के चिह्न स्पष्ट दिखाई दे रहे थे। अपने हि विचारों से सहमत हो ऐसा मंथन करने लगा। सहमत और असहमत होने को जोडनेवाले रास्ते पर चींटियों का झुंड निकला है – और खेमा गुंदी के पास से हट कर दूर खडा हो गया।

पुनी तिरछे कर झाड़ू को पूरे जोर के साथ घुमाती थी । उसके बालों में लगी हैयरपिन उसके हलन-चलन का अनुकरण करते हुए बार-बार इधर-उधर उपर-नीचे होते वमन हो रही थी। खेमा की नजर उस ओर पड़ी । पुनी कमर पर हाथ रखकर सीधे खड़ी हो गयी। उसने नजर चारों ओर घुमायी । जो हृद में थी और हृद बाहर भी थी – वे दोनों उसकी नजरों में एकाकार हो गयी। खेमा लाचार हो गया । सेहुड द्वारा बाड़ा बना था, उसी सेहुड पर कपड़े का टुकड़ा लहरा रहा था । जिसे खेमा ने रामापीर की ध्वजा मान लिया । न जाने क्यों खेमा को लगा की बाड़े के फूलों के पौधे झूम रहे थे । मन विह्वल हो उठा । मेंहदी की झाड़ी के आसपास गड्डे पड़ गये थे। नमी भरा वातावरण था । बाड़े के आस-पास के हलन-चलन से लगा कि कोई है, जिसके प्रतिबिम्ब को बादाम की क्यारी में डाले गए पानी में देखा । वह बोलने गया: 'क्या ऐसा हो सकता है ।' बाड़े की बाहर कुछ हिलचाल शुरू हो गयी । डोरे जिस प्रकार एक दूसरे में उलझ गये हुए और उन्हें सुलझाने में जैसी तकलीफ पड़ती है, वैसी ही तकलीफ में खेमा उलझ गया । इस उलझन से खेमा बाहर निकलने की कोशिश करने लगा । पर निकल नहीं पा रहा था। कंथेड़े की जाली में जिस प्रकार बैल की सींग फँस गयी हो और उसे निकालने की कोशिश में और लिपटता जाए – वैसा ही खेमा को भी हुआ था। घेरे के बाहर हो रही हिलचाल का खेमा के अंदर के साथ मेल हुआ हो ऐसे उलझन में पड़ गया । 'ऐसा ही होगा । हाँ ऐसा ही होना चाहिए ।' खेमा ने सेहुड के बाड़ में जैसे ही देखा, वैसे ही नेवले का सिर दिखाई दिया। खेमा को नेवले का सिर विचित्र ढंग का लगा । एकदम भूरा भट्ठाक दिखने लगा । वह सिर नेवले का नहीं था । मानो उसने कायापलट कर लिया हो । खेमा बाड़े के कोने में रखे सोट लेने के लिए दौड़ा। आकर उसने इधर-उधर करते हुए ढूँढने लगा। ऐसा लग रहा था मानो बची सुखी स्वस्थता भी उसने खो दी थी । विघ्नरूपी स्मृतियों को एक झटके में उसने बिखेर दिया । नेवला दिखता नहीं है । अब उसे गुंदी के पेड़ पर ठिकरा फेंकना अच्छा नहीं लगता । गुंदी पर कौए काँव-काँव की शोर मचा रहे थे । अच्छा नहीं लगता था तो भी गुंदी पर खेमा ने ठिकरा फेंका। ठिकरा कहीं बीच में ही फँस गया ।

'क्यों खेमभाई, ऐसे क्यों ठिकरा फेंक रहे हो?'

पुनी के सामने आँख मिचमिचाते भला की पत्नी बाड़े के उस पार खड़ी-खड़ी बोली । खेमा लाल-पीला हो गया । वातावरण में हास्य के फुहारे उड़ रहे थे । बाड़े के आस-पास आभासित कोई वृक्षों के पीछे छुपने की कोशिश कर रहा था । मुँह पर कड़वाहट लाते हुए वे मन से हँसा । थोड़ी पास आकर पुनी भी न सुन सके ऐसे भला की पत्नी ने खेमा से कहा: 'मैं सुनी हूँ की आपके घर में नेवला घूसा था। पर संभालना भाई! वह फूँक मार-मार कर खोखला कर देगा।' भला की पत्नी इस प्रकार हँस कर गयी कि खेमा के रोंगटे खड़े हो गये । बाड़े के दूसरे से डोरी की रस्सी से बँधे हुए थे । दोनों वृक्ष डोरी के माध्यम संवन्न कर रहे थे । खेमा की नजर पुनी से हटकर वहाँ पड़ी । डोरी पर सूखने के लिए चदर डाला था । जिससे पानी टपक रहा था । इसलिए पत्थर चमक रहे थे । 'ये पत्थर आज सुखे-सुखे क्यों लग रहे हैं?' ऐसा कहकर बड़बड़ाहट हुई । खेमा इसके साथ ही पूरा घूम गया । उसके पदसंचार से बाड़े का दूसरा किनारा भी हिल उठा । पूर्व परिचित लगते हुए भी गुंदी के आड़ में छिपने की कोशिश के आभास को उसने देखा ही नहीं है, ऐसा दिखावा करते खेमा खिडकी की ओर देखने लगा ।

आँखें दुःख रही थी । खेमा खिडकी से बिल्कुल सटकर खड़े-खड़े पुनी जहाँ टोकरी में कचरा भर रही थी-देखने लगा। 'तूने तो कमाल कर दिया? एक छोटे से बाड़े को साफ करने में मानो एक युग पूरा कर दिया हो ।' एकदम डरकर पुनी इधर-उधर होने लगी । वह टोपरे में कूड़ा भरकर बाहर जाने लगी, पर खेमा की नजर तो वृक्ष की ओट में छिपने की कोशिश की तरफ एकदम लगी हुई थी। खेमा की छाती की पसलियाँ बैठने लगी। एकाएक अपनी और आती विघ्न शत्रुओं की नजर से बचने के लिए उपर-नीचे होने लगा । विद्युतगति से उसने अपने स्थान को बदल लिया । अब वह खिडकी के ओटले पर खड़ा हो गया । खिडकी से बिलकुल सटे देर को सायास घर में धकेला। आकुल-व्याकुल होकर उपर-नीचे होने लगा, पर जो खोज रहा था वह मिलता नहीं था । खिडकी में उसे उसकी दृष्टि बाड़े के हृद से बाहर घूमती परछाई की खोज में थी । उसकी दृष्टि एक स्थान पर स्थिर, उसके साथ ही उसे चक्कर आया। वह दिवाल पर लटकती पुनी की सुन्दर तस्वीर के सामने देखता रहा। वह स्वयं अपने आप को उपेक्षित कर रहा हो, ऐसे अंदर

से रिक्त होने लगा। आनंद नहीं आ रहा था। नेवले के न मिलने का दुःख उसे खाए जा रहा था या संभावित प्रतिकृति को खोज नहीं सका था, उसका दुःख उसे चैन नहीं आने दे रहे थे – क्या हो रहा था? खेमा निश्चित नहीं कर सका। अपराधी की तरह वह इधर आया। जहाँ माँ कह रही थी। खेमा की नजर नरम पड़ गयी। कई वर्षों की उपेक्षा का बदला चूका रहा हो, ऐसे वह माँ के पास जाकर बोला:

‘माँ, दवा लाऊँ?’

‘हैं ! हा, हा !’

माँ अनिमेष खेमा के सामने ताकती रही। उसकी धँसी हुई आँखों की गहराई से ममता की फुहारें उड़ने लगी, पर मन को काबू में रखकर वह दवा लेने गया। दवा लेकर वापस आया, देखा माँ रो रही थी।

‘तू क्यों रो रही है माँ!’

‘कुछ नहीं बेटा!’

‘तुझे मेरी सौगंध तू....’

‘तुम अभी तक कहाँ थे?’

‘खो गया था....’

खेमा को माँ के साथ बहुत सारी बातें करनी थी। वह माँ की खाट पर बैठ गया। दवा की गोलियाँ माँ के सामने रखी पर माँ ने करवट बदल ली। खेमा ने बहुत मान मनौअल किया पर माँ ने दवा नहीं पी। टेबल पर दवा रखकर माँ की गलती जा रही देह पर खेमा ने दृष्टि डाली। उसका रोम-रोम मानो रो पड़ा। एक पदार्थ से मुँह फेर दूसरे पदार्थ से सहमति बनाने की कोशिश में मेल नहीं पड़ रहा था। दिल के अंदर जो कचोट थी वो उभर-उभर कर सभी कुछ अस्त-व्यस्त कर देती थी, ऐसा भी उसे लगा। आखिर में खड़ा होकर अंतिम खंड में गया। खिड़की में से देखा तो किसी तरह की खड़खड़ाहट नहीं हो रही थी। मानो सब कुछ शांत हो गया है वैसे सब कुछ जैसे था वैसे पड़ा था। बाड़े की बाड़ पर गैरिया प्यार कर रहे थे। खेमा

ने देखकर भी अनदेखा कर दिया। खेमा ने बाड़े के उस छोटे छेद को बड़ा होते देखा। दो अलग-अलग आकार के पग चिह्नों को देखकर खेमा हाथ मसलता रह गया। ‘एक ही साथ ये सब तोड़ा-फोड़ा नहीं जा सकता?’ मन में प्रश्न हुआ। पर उत्तर खेमा को नहीं मिला। वह फिर माँ के पास आया। वह चित्त होकर टुकर-टुकर कहीं देख रही थी। उसने खेमा को देखकर हाथ के इशारे से पास बुलाया।

‘तुम्हारी धारणा सही भी है और न भी हो।’

‘तुम क्यों भरम में बोल रहे हो.....’

‘तुम्हें यह सब कुछ भेद-भरम जैसा लगने लगा है न! बीमार क्यों पड़ी, इसका कारण खोज लें खेमला!’

‘बस माँ, बस!’

खेमा दोनों हाथ से सिर पकड़ कर दौड़ा। जिस प्रकार से नेवला खिड़की से सड़सड़ाहट भागा था उसी प्रकार खेमा भागा। बाड़े में जब खेमा ने पैर रखा तब भी बाड़े में गौर को प्यार करते खेमा ने देखा। वह जल्दी से मेंहदी के पास आया। उसने धीरे से मेंहदी को हिलाया। गुंदी पर नहीं पर चारों ओर कोलाहल मच गया था। उसकी नजर बाड़े के बाड़े पर स्थिर थी। कुछ खड़खड़ाहट हुई। हाथ में सोटा ले लिया। बाड़ में इधर-उधर घुमाया। कुछ मेल नहीं पड़ा था। भला की पत्नी हँसती-हँसती घर वापस जा रही थी। खेमा को बाड़े में इधर-उधर कुछ ढूँढ़ते देख उसकी हँसी उसके बस में न रह सकी। वह बोली:

‘क्या खोज रहे हो? नेवला? भले आदमी, तुम दस दिन भी खोजोगे तो भी वह नहीं मिलेगा।’ टोपरी लेकर कचरा डालने जा रही थी उस समय भी उसके पीछे-पीछे जाते मैंने उसे देखा था।

इतना कहकर भला की पत्नी तो चली गयी। खेमा के हाथ का सोटा उपर ही रह गया। नेवला किस ढंग से फूँक-फूँक कर पुनी को खोखला कर देगा, इसकी चिंता में वह डूब गया...

व्यक्ति मटीने બનું વિશ્વમાનવી,
માથે ધરું ધૂળ વસુન્ધરાની.

- ઉમાશંકર જોશી

उषा प्रियंवदा के उपन्यासों में दाम्पत्य दरार

जीवन के नये परिवर्तनशील मूल्यों ने पुराने व्यक्ति-सम्बन्धों या पारिवारिक मान्यताओं, व्यवस्थाओं को अस्त-व्यस्त करके तो रख ही दिया है, अनेक प्रकार के अन्तर्विरोधों से भी भर दिया है। आज का जीवन सामूहिकता की परम्परागत परिस्थितियों से पिछड़कर व्यक्ति और उसके अहं पर आकर केन्द्रित होकर रह गया है। व्यक्तिकेन्द्रिता, व्यक्तिगत संक्रमण और वैयक्तिक संक्रान्ति की यह प्रक्रिया व्यवहारजगत में कुछ इतनी तीव्र गति से एक परिवर्तनचक्र को परिचालित कर रही है कि आज पति और पत्नी परस्पर सहयोगी, सहकारी न रहकर दो अलग केन्द्र, दो अलग छोर उत्तरी और दक्षिणी ध्रुव बनकर रह गया है। परिणामतः सम्बन्धों का समूचा परिवेश, परिपार्श्व एवं परिप्रेक्ष्य ही निर्ममता से चरमरा कर, दरारों वाला बनकर रह गया है। पति-पत्नी का सम्बन्ध शाश्वत और जन्म-जन्मान्तर का माना जाता है। किन्तु आज के युग में ये सम्बन्ध खोखले पड़ते जा रहे हैं। उषा प्रियंवदा चूँकि इस युग की उपन्यासकार हैं अतः इनके उपन्यासों में भी पति-पत्नी सम्बन्ध के बदलते आयाम साफ नजर आते हैं।

‘रुकोगी नहीं राधिका’ नवीनतम परिवेश पर लिखा गया सामाजिक उपन्यास है। यहाँ उषा प्रियंवदाने अनमेल विवाह की चर्चा की है। विद्या अपने पति से कम से कम बीस साल छोटी है। वकील साहब से उसका विवाह प्रेमविवाह है। मसूरी के सुन्दर वातावरण में विद्या उनकी और आकर्षित हो जाती है। पर शादी के बाद उसकी जीवन स्वरूप स्वस्थ नहीं दिखाई पड़ता। यही नहीं वकील साहब की बड़ी बड़ी सन्तानें भी हैं। इस विवाह की प्रतिक्रिया उनकी सन्तान के जीवन में विघटन एवं उच्छेदन पैदा करती है। राधिका के ये शब्द - “उसे बार-बार आश्चर्य होता कि पापा को विवाह की बात सूझी ही कैसे। कम-से-कम बीस साल तो वे बड़े होंगे ही विद्या भी, यह जानते हुए के पापा की बड़ी-बड़ी दो सन्तानें हैं, इस विवाह पर।”

इस विवाह पर राधिका के घर छोड़कर जाने के पश्चात् वकील साहब का नर्वस ब्रेकडाउन होता है। वै राधिका के अपराध-भाव और विद्या के प्रति किसी अनैतिकता-बोध से पीड़ित होते हैं। परिणामस्वरूप घर छोड़कर अकेले गंगापार वाली कोठी पर रहने लगते हैं। इधर विद्या अकेलेपन का दंश भुगतने के लिए विवश है। पापा और विद्या के सम्बन्ध में अधूरापन आ जाता है। अन्ततः पीड़ा को न झेल पाने की स्थिति में विद्या आत्महत्या करती है। यहाँ लेखिका ने विस्तृत व्याख्यान करके केवल संकेत द्वारा विघटित जीवन का परिचय दिया है।

‘शेष यात्रा’ की अनु एक परम्पराबद्ध भारतीय स्त्री है, जिसका अपने पति प्रणव पर पूर्ण विश्वास है। वह पुरुष पर पूर्णतया आश्रित, अवलम्बित, वहीं सम्पूर्ण अर्थ पानेवाली, दूसरों द्वारा किए फैसलों एवं रास्तों पर चलना अन्तिम मानने वाली, रसोई-मेहमानों और एक सजे-सजाए घर में आत्म-सन्तुष्ट, सामाजिक इयता से हीन आदर्श पत्नी है। इसके विपरीत प्रणव अत्यन्त स्वार्थी, उच्छृंखल प्रवृत्ति का इन्सान है। अनु अपने संसार में अब तक मोहविष्ट रहती है जब तक इस सुख संसार के केन्द्र प्रणव से ही गहरा आघात-मोहभंग नहीं मिलता। दोनों के जीवन में तीसरे व्यक्ति का प्रवेश होता है। प्रणव अनु से उबकर चंद्रिका की ओर आकर्षित हो जाता है। पति-पत्नी में आए-दिन झगड़े होने लगते हैं। “प्रणव और अनु में शादी के चार साढ़े चार साल बाद झगड़े होने लगे हैं। प्रणव को इतना कड़वा-तीखा बोलना भी आता है, अनु को ताज्जुब होता है। उसकी दृष्टि में इतना भला, खयाल रखने वाला प्रणव एकदम से टेढ़ा-टेढ़ा चलने लगा है।”

‘अंतर्वशी’ में भी बाना और शिवेश के माध्यम से लेखिकाने पति-पत्नी सम्बन्ध के एक नवीन पहलू को उजागर करने का प्रयास किया है। दाम्पत्य-सम्बन्ध मुख्य रूप से पति-पत्नी की सूझबूझ, संतुष्टि तथा पारिवारिक स्थितियों पर निर्भर

है। किन्तु बदलते संदर्भों में पति-पत्नी दो विभिन्न इकाइयाँ बनकर आत्मकेन्द्रित होते हुए एक-दूसरे को कुंठित करते हैं।' जहाँ तनाव बढ़ता है, वहाँ बाना और शिवेश का सम्बन्ध भी तनावग्रस्त है। आर्थिक विपन्नता उनके परिवार को घेरे हुए है। पति की अनिश्चित नोकरी और तज्जनित अनेक प्रकार के अभावों में जीती हुई बाना परिस्थितियों से उबरने के लिए छोटे-मोटे अनेक प्रकार के काम करती है।

इसके विपरित शिवेश स्वार्थी, नीच और आत्मकेन्द्रित व्यक्ति है। धीरे-धीरे बाना का अपने पति पर से विश्वास उठने लगता है। वह राहुल से कहती भी है - "सच कहूँ मुझे शिवेश पर जरा-सा भी विश्वास नहीं है। मुझे लगता है कि जैसे सारा बोझ मेरे ही कंधों पर आ पड़ा है।" शिवेश के कारण बाना का इच्छा संसार अतृप्त रह जाता है। वह शिवेश से उबन लगती है। समर्पिता पत्नी में बदलाव आ जाता है। "बाना स्त्री है, अब तक बिना शिकायत उनकी जिद, उनके आग्रह के सामने झुकती आई है। पर अब नहीं। उसे शिवेश के बदन की महक से वितृष्णा हो गई है। अब वह उन्हें नहीं झेल पाएगी।" ऐसे में वह क्रिस्तीन के सम्मुख वह स्वीकार करती है कि - "यह बहुत बड़ी बेईमानी, बहुत बड़ा विश्वासघात है, पर शिवेश को पहेल दिन से ही पति रूप में ग्रहण करना मेरे लिए यातना रही है। घोर टोर्चर।" ऐसी स्थिति में पति-पत्नी के सम्बन्ध सतही ही कहे जाएँगे। दरअसल बाना शिवेश से प्रेम नहीं करती, वह न चाहते हुए भी इस रिश्ते को ढो मात्र रही है। एक स्थान पर वह कहती भी है - "शिवेश को बाप ने पकड़ा दिया, मैं एक पशु की तरह आई, जो बचपन से समाज ने शिक्षा दी, वही लीक पकड़कर चलती रही।"

बाना के मन में राहुल के प्रति तीव्र आकर्षण है और राहुल भी बाना को पूरे तन-मन से चाहता है। शिवेश के पलायन

करने पर राहुल ही शिवेश के परिवार की देखभाल करता है। राहुल और वाना साफ-साफ कह देती है कि वह उसे छोड़ रही है। निराश शिवेश आत्महत्या कर लेता है। राहुल वाना को दो बच्चों समेत स्वीकार करता है। उपन्यास में अंजी-असलम अहमद तथा ग्रेस-जेंक आदि के माध्यम से लेखिका ने यह स्पष्ट कर दिया है कि विवाह सम्बन्ध में आज जन्म-जन्मांतर वाली बात नहीं रही है, वह जब चाहे जोड़ा और तोड़ा जा सकता है। एक नर्स के चक्कर में पड़कर डॉ. असलम अंजी को तलाक देता है, तो शैली से सम्बन्ध जुड़ने के कारण जेक ग्रेस को यहां उम्र भी कोई व्यवधान उपस्थित नहीं करती। जेक बुढ़ा होने के बावजूद जवान स्त्री के लिए अपनी पत्नी को छोड़ देता है। इस पर बाना को आश्चर्य भी होता है - "इतने बुढ़ापे में पुरानी बीवी को छोड़कर कोई दूसरा अधिक आकर्षक न मिले तभी तक निभाने के लिए है? और यह औरतें, शैली और वह असलम अहमद की नर्स जानते-बूझते विवाहित पुरुषों को फंसा लेती है।"

इस प्रकार उषा प्रियंवदा ने अपने उपन्यासों में पति-पत्नी सम्बन्ध में आई असहजता, सम्बन्धों का खोखलापन, दिखावे के संस्कृति, पति का स्वार्थी होना, पत्नी का अति महत्वाकांक्षी होना, घुटन, उब आदि से उत्पन्न समस्याओं का चित्रण अत्यंत सूक्ष्म दृष्टि से किया है। उनकी पारखी दृष्टि उन छोटी-छोटी बातों पर जाती है जो प्रायः सम्बन्धों के बिखराव का अहम् कारण बन जाती है। उन्होंने यह स्पष्ट कर दिया है कि वर्तमान परिवर्तित स्थिति में पति-पत्नी सम्बन्ध में एक और दुविधाओं को सिलसिला अपनी जगह विद्यमान है तो दूसरी ओर रिक्तता, विसंगति, शून्यता आदि भाव भी गहराते जा रहे हैं। संक्षेप में उन्होंने युगबोध को सूक्ष्म संवेदनाओं के साथ व्यापक फलक पर प्रस्तुत किया है।

कर्तव्यनिष्ठ

एक ने फेसबुक पर लिखा - पिताजी बीमार है...
फिर अस्पताल की उनकी फोटो अपलोड कर दी
फेसबुकिया यारों ने भी
'लाइक' मार-मार कर अपनी 'ड्यूटी' पूरी कर दी।

- रोहित कुमार 'हैप्पी'

आचार्य परशुराम चतुर्वेदी के साहित्य में वेद और उपनिषद् की महिमा

हिन्दी साहित्य के धुरन्धर विद्वान आचार्य परशुराम चतुर्वेदी ने अपने ग्रंथ 'संत साहित्य के प्रेरणा-स्रोत' में वेद और उपनिषद् की महिमा का चित्रण किया है। वेद और उपनिषद् आ. परशुराम चतुर्वेदीजी के प्रेरणा स्रोत रहे हैं, उन्होंने बाह्य प्रेरणा एवं अन्तः प्रेरणा की समीक्षा प्रस्तुत की है। आ. चतुर्वेदीजी ने 'वेद-उपनिषद्' के जरिए गुरुतत्त्व, नामतत्त्व, नाम-साधना भगवन्नाम, श्रम-स्पन्दनो आदि विभिन्न पक्षों का विशद् विवेचन किया है।

आ. परशुराम चतुर्वेदी ने अपने ग्रंथ 'संत साहित्य के प्रेरणा-स्रोत' में 'केनोपनिषद्' को ध्यान में रखते हुए परमतत्त्व की महिमा का गान किया है जैसे — “न का चक्षुर्गच्छति न वाग्गच्छति न मनो न विद्यो न विजानीमो यथैतदुनशिमयादन्येदेव तदिदिवादयो अविदितादधि।” अर्थात् “न तो उस तक चक्षुरिन्द्रिय की गति है, न वहाँ तक हमारी वाणी ही पहुँच सकती है और न मन का प्रवेश ही हो पाता है, हम उसे नहीं जानते और वह विदित हो जाने पर भी भिन्न हैं,” “वाणी वहाँ से उसे बिना उपलब्ध किए ही, मन के साथ वापस आ जाती है।” कहते हैं कि किसी समय वाष्कलि ने बाध्व नामक ऋषि से प्रश्न किया था कि ब्रह्म क्या है जिसके उत्तर में उन्होंने मौन धारण कर लिया था। पहली बार प्रश्न करने पर जब उत्तर न मिला तो वाष्कलि ने समझा कि ऋषि ने कदाचित सुना न होगा। किन्तु फिर पूछने पर भी उन्होंने जब उसकी और तीव्र दृष्टि से देखा तो उसे भय हुआ कि कहीं उसने अप्रसन्न तो नहीं कर दिया। इस बार ऋषि ने उससे झुंझलाकर उत्तर दिया, “मैं बतला तो रहा हूँ कि वह उपशांत था मौन रूप है, तुममें समझ भी तो हो।” ‘कठोपनिषद्’ में इसीलिए एक स्थल यों भी कह दिया गया है — “वह है कह देने के अतिरिक्त अन्य किस प्रकार विदित हो सकता है।” “अस्तीनि ब्रुवतोऽन्यत्र कथं तदुपलभ्यते।” (२/६/१२) और तैत्तिरीयोपनिषद् की एक पंक्ति ‘अस्ति ब्रह्मति चेद्वेद। सन्तमेन ततो विदुः।’ से यह भी प्रतीत होता है कि ‘यदि कोई ऐसा मानता है कि ‘ब्रह्म है’ तो श्रमवेत्ता उसे ही सत् समझ लेते हैं।’ उपनिषदों में इस प्रकार की उक्ति मिलती है — “सदैव

सोभ्येदमग्र आसीत्” अर्थात् है सौम्य, आरम्भ में वह एकमात्र अद्वितीय सत् ही था और उसी को स्वामी शंकराचार्य ने अस्तित्व मात्र का बोधक होने के अतिरिक्त सूक्ष्म, निर्विशेष, सर्वगत, एक, निरंजन, निरवपव और विज्ञानस्वरूप भी बतलाया है।

कबीरजी ने परम तत्त्व की बातें प्राचीन उपनिषद् साहित्य में से ही बताई है — “वह बिना किसी वर्ण का है, एकमात्र है, अखंड है और अविनाशी है तथा सभी के घट-घट में व्याप्त है। उसकी न तो कोई तोल है न उसका कोई मूल्य है, न उसकी कोई माप है, न उसकी गिनती का ही कोई ज्ञान हो सकता है, वह न तो भारी है, न हलका है, उसे कोई परख नहीं सकता।”

इसी प्रकार वे अन्यत्र भी कहते हैं कि “वह अलख निरंजन, निरंकार, शून्य तथा स्थूल से भिन्न है।”

‘ईशावास्य’ के एक मन्त्र में कहा गया है कि — “तदेजति तत्रैजति तद्दूरे तदन्तिके।”

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बह्यतः ॥ अर्थात् “वह चलता है, नहीं भी चलता है, दूर है और निकट भी है, वह सभी के भीतर वर्तमान है और वही सबके बाहर भी दिखाई पड़ रहा है।”

इसी प्रकार ‘कठोपनिषद्’ में आता है कि — “आसीनो ब्रजति शयानो याति सर्वतः।” अर्थात् — “वह बैठा हुआ ही दूर तक चला जाता है और सोते रहने पर भी सभी ओर पहुँच जाता है।”

‘ईशावास्योपनिषद्’ की प्रथम पंक्ति की केवल एक व्याख्या मात्र है जिसमें यह कहा गया है — “ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।” अर्थात् — “यह सभी कुछ ईश द्वारा व्याप्त है और जो कुछ भी है वहीं है।”

कबीरजी ने परम तत्त्व के विषय में कहा है, जो ‘मुण्डकोपनिषद्’ में बताया गया है। “बृहच्च तद्विव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतं विजाति। दूरात्सुदूरे तदिहान्ति के च, परपत्स्वैव निहितं गृहायाम।” अर्थात् — “वह तत्त्व बृहत् है, दिव्य है, अचिन्त्य रूप है, सूक्ष्म से भी सूक्ष्मतर है, दूर से भी सुदूर है और निकट भी है। अनुभव करने वालों के लिए वह गुहा में निहित है।”

जीवात्मा और जगत् :- परमात्म तत्त्व के विषय में इस प्रकार कह देने पर भी हमारे सामने यह प्रश्न रह जाता है — फिर उसका जीवात्मा अथवा जड़-जगत् से भी क्या सम्बन्ध है ? यदि केवल वही एकमात्र है तो इन पदार्थों की भिन्नता की प्रतीति क्यों हो जाया करती है ? ‘संत साहित्य के प्रेरणा-स्रोत’ के अन्तर्गत ऐसे प्रश्नों के भी उत्तर मिलते हैं और उनका भी कुछ न कुछ सम्बन्ध प्राचीन ग्रन्थों वाली परम्परा से जान पड़ता है।

ब्रह्मानुभूति :- परमतत्त्वरूपी ब्रह्म के ज्ञान की स्थिति कैसी होती है अथवा आत्मानुभव का रहस्य क्या है, इस बात पर भी आचार्य परशुराम चतुर्वेदीजी ने अपने ग्रंथ ‘संत साहित्य के प्रेरणा-स्रोत’ वेद-उपनिषद् के आधार पर चित्रित किया है। ब्रह्मज्ञान के बारे में आ. चतुर्वेदीजी ने ऋग्वेद तथा मुण्डकोपनिषद् में से लिया है कि —

“तद्विपणोः परमं पदं सदा पश्यन्ति सूरयः ।” - ऋग्वेद (१२२/२०) तथा यत्तद्देश्यमग्राह्यमगोप्त्रमवर्जमचक्षुं श्रोत्रं तद्पाणिपादं नित्यं विभुं सर्वगतं सुसूक्ष्मं तद्व्ययं तद्भूतयोनिं परिपश्यन्ति धीराः - मुण्डकोपनिषद् (१/६) अर्थात् “ब्रह्म ज्ञान का हो जाना उसके अनुभव से अभिप्रेत है, क्योंकि यह विषय ऐसा है जिसका कोई ब्रह्म परिचय सम्भव ही नहीं है।”

वैदिक साधना :- वैदिक साहित्य को पढ़ने से पता चलता है कि उसकी रचना के समय वाले भारतीय अधिकतर यज्ञों का अनुष्ठान करते थे। वैदिक साहित्य का एक बहुत बड़ा अंश उनकी इन्हीं दो प्रकार की साधनाओं के विस्तृत वर्णनों से भरा पड़ा है। प्राकृतिक वस्तुओं को वैदिक साहित्य में देवोपम भाव से चित्रित किया गया है।

‘ऋग्वेद’ में बताया गया है कि — “मुनयो वातरशना पिशङ्ग बसते मला ।” - ऋग्वेद (१०/१३६/२)

कुछ लोग ओर भी थे जिन्हें यज्ञ, देव-पूजन व पितृपूजन की प्रथाओं में कोई आस्था नहीं थी। ऐसे लोगों के लिए कहा गया है कि वे प्रायः वायु के आधार पर अपना जीवन व्यतीत करते थे, मटमैले वस्त्रादि धारण करते थे और मननशील थे।”

‘अथर्ववेद’ में बताया गया है कि — “कुछ लोगों का किसी प्रकार की तपश्चर्या और श्रमपूर्वक साधना करके मृत्यु पर विजय प्राप्त कर लेना उनका उद्देश्य था।” “येनातरम्भूतकृचोति मृत्युं यमन्वविन्दन्तपसा श्रमेण ।”

नैतिक निष्ठा :- वैदिक साहित्य में नैतिक आधार पर आचरण को महत्त्व देनेवालों के भी एक वर्ग का पता चलता है। ऐसे लोग यह समझते थे कि प्रत्येक मनुष्य को अपने किए का ही अच्छा या बुरा फल भोगना पड़ता है, इसमें देवों का कोई हाथ नहीं यदि हम चाहें तो अपने धर्म तथा सदाचरण के बल पर उन्हें अपने-अपने स्थान से डिगा भी सकते हैं।

‘मुण्डकोपनिषद्’ में बताया गया है कि इस सदाचरण के लिए निवृत्तिमार्ग की आवश्यकता नहीं, प्रत्युत गृहस्थाश्रम की दिशा में रहकर भी हम उसकी साधना कर सकते हैं। “जो इसके अनुसार रहकर संतानोत्पत्ति करते हैं तथा तप एवं संयम के साथ जीवन-पापन करते हैं और सत्य को अपना नैतिक आधार मानकर चलते हैं, वे ही वास्तव में ब्रह्मलोक के अधिकारी हैं।” अथवा सत्य, सुकृत एवं सदाचरण को ही परम धर्म की आधार-शिला कह सकते हैं।

योग साधना :- ‘मुण्डकोपनिषद्’ में कहा गया है “वह आत्मा सदा सत्य से, तप से, सम्यग् ज्ञान से तथा ब्रह्मचर्य द्वारा प्राप्त किया जा सकता है : वह शरीर के भीतर ज्योतिः स्वरूप है और शुभ्र है जिसे दोषरहित यति लोग देखा करते हैं।”

जैसे — “सत्येन लभ्यस्तपसा तोष आत्मा, सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो ये पश्यन्ति यतपः क्षीणदोषाः ॥” - मुण्डकोपनिषद् (३/१/५)

इसी प्रकार श्वेताश्वर उपनिषद् में उन पदार्थों के नाम लिए गए हैं जिन्हें ब्रह्म की अभिव्यक्ति के पहले योगाभ्यास करनेवाले देखा करते हैं। उनमें “कुहरे, धूम, सूर्य, वायु, अग्नि, विद्युत्, स्फटिक मणि तथा चन्द्रमा के नाम लिए गये हैं।”

भक्ति भावना :- भक्ति-साधना भी बहुत प्राचीन है और इसकी ओर किए गए कुछ संकेत वैदिक साहित्य तक में उपलब्ध है। ‘मुण्डकोपनिषद्’ में एक स्थल पर आता है।

“इस आत्मा को न तो हम उपदेशों द्वारा प्राप्त कर सकते हैं, न बुद्धि द्वारा उपलब्ध कर सकते हैं और न बहुत अध्ययन से ही। जिस किसी पर इसकी कृपा हो जाती है उसीके प्रति यह (परमात्मा) अपने को प्रकट करता है।”

इस प्रकार आचार्य परशुराम चतुर्वेदीजी ने अपने ग्रंथ ‘संत साहित्य के प्रेरणा-स्रोत’ में वेद और उपनिषद् की महिमा को चित्रित किया है।

प्रेम की अनन्य पुजारिन मीरा

मध्यकालीन संत-भक्तों में मीराबाई संभवतः एकमात्र महिला थी और फिर राज-परिवार से संबन्ध रखती थी, इसलिए वे और उत्सुकता का कारण बनी। उनकी रचनाओं में उनके व्यक्तिगत जीवन की विशेषताएँ बिंबित-प्रतिबिंबित होती हैं। राज-परिवार में पैदा होने और विवाह होने के पश्चात् उनका जीवन अति संघर्षपूर्ण, घटना-प्रधान, राजकीय मर्यादा, कुल मर्यादा, पारिवारिक बंधन, विविध संप्रदाय, पूजा-ज्ञान, वैराग्य, उपासना, सत्संग, भक्तियोग, लोक-व्यवहार और दर्शन आदि के दुर्गम मार्ग से होकर गुजरा था। इन समस्त स्थितियों-परिस्थितियों के बीच जीवन की सारी शक्ति लगाकर चलना पड़ा था उन्हें, इसलिए उनके पदों में सगुण ब्रह्म के साथ निर्गुण ब्रह्म के प्रति गहरी आस्था और भक्ति-भावना की विश्वसनीयता मिलती है।

प्रेम की अनन्य पुजारिन मीरा के भक्तियोग-दर्शन पर बात करने से पूर्व उनकी जन्मतिथि, स्थान, गुरु-पक्ष पर विचार करना निहायत जरूरी है। मीराबाई का जन्म संवत् 1560 के आस-पास हुआ था। वे जोधपुर नगर (सं.1515 वि.) बसानेवाले राव जोधाजी (सं.1473-1545 वि.) के चतुर्थ पुत्र राव दूदाजी की पौत्री और उनके सबसे छोटे पाँचवे पुत्र रत्नसिंह (मृत्यु संवत् 1584) की इकलौती पुत्री थी। राव दूदाजी को अपने पिता की ओर से मेड़ता जागीर के रूप में मिला था। इसीलिए उन्होंने संवत् 1518 (सन् 1431 ई.) में मेड़ता को अपनी राजधानी बनाया। कालांतर में उनके वंशज मेड़ता में रहने के कारण 'मेड़तिया राठौर' कहलाने लगे। रत्नसिंह को अपने पिता से जीवन-निर्वाह के लिए बारह गाँव मिले थे। मेड़ता के निकट 'पांडलू' उन्हीं में से एक गाँव था। इसी गाँव में भक्ति की उस महादेवी 'मीरा' का जन्म हुआ था। ऐतिहासिक तथ्यों से भी इसकी पुष्टि होती है।

डॉ. ब्रिजेंद्र कुमार सिंघल ने अपने ग्रंथ 'मीराबाई' में उनकी प्रामाणिक जीवनी एवं मूल पदावली को गंभीरता से

अध्ययन करते हुए उक्त तथ्यों को प्रस्तुत किया है और माना है कि मीरा का जन्म मेड़ता में हुआ था।

मीराबाई की जन्मतिथि के बारे में विद्वानों में मतैक्य नहीं है, जिसका अंतराल वि.सं.1560 (सन् 1403) से सं 1563 (सन् 1416 ई.) तक फैला हुआ है। किंतु नवीन अनुसंधानों और विलंब से प्राप्त कुछ अकाट्य प्राचीन प्रमाणों के आधार पर अब यह निश्चित हो चुका है कि उनका जन्म सं.1561 (सन् 1504 ई.) में और मृत्यु सं. 1615 (सन् 1558 ई.) से सं. 1620 (सन् 1563 ई.) के मध्य हुई। डॉ.ब्रजेंद्र सिंघल ने मीराबाई का जन्म श्रावण शुक्ल एकम वि.स. 1561 में मेड़ता में तथा द्वारकाधीश के विग्रह में विलय वि.स.1603 (सन् 1546 ई.) में माना है। इसके अनुसार 42 वर्ष में उनका देहावसान द्वारका में हुआ।

मीराबाई के जीवन संबंधी ऐतिहासिक तथ्यों से विदित होता है, उनको जन्म से कुशाग्र बुद्धि, चेतना और ज्ञान प्राप्त था। उनके पदों में उनकी अंतर्वेदना, विरह-भावना, भक्ति-भावना, अदम्य शक्ति-साहस को देखकर उनके महान व्यक्तित्व का अनुमान लगाया जा सकता है।

इतिहास गवाह है, बाल्यावस्था में ही उनकी माता वीर कुँवर (झाला राजपूत सुरतान सिंह की पुत्री) का देहांत हो गया था, इसलिए उनका लालन-पालन मेड़ता में उनके पितामह राव दूदाजी ने किया। सब दूदाजी परम वैष्णवी और भगवान विष्णु के उपासक थे। उनके संपर्क में रहने के कारण मीरा के बाल-हृदय पर उनकी भक्ति-भावना का गहरा प्रभाव पड़ा। इस बाल-स्नेही और बालपने की प्रीति का मीरा ने अपने पदों में उल्लेख किया है।

विक्रमी संवत् 1572 में मीरा के पितामह राव दूदाजी के देहांत हो गया और उनके स्थान पर रत्नसिंह के सबसे बड़े भाई वीरमदेव (सं. 1534-1600 वि.) गद्दी पर बैठे। उन्होंने सं.1573 (सन् 1516 ई.) की अक्षय तृतीया के दिन मीरा का

विवाह (बारह वर्ष में) चितौड़ के सिसोदिया वंशीय राणा साँगा सं.1539-85 वि.) के ज्येष्ठ पुत्र कुँवर भोजराज के साथ कर दिया। राणा साँगा की मृत्यु के पश्चात् भोजराज के छोटे भाई रतनसिंह सं.1584 में चितौड़गढ़ के राणा हुए। रानी हांडी से उत्पन्न उनके सौतेले भाई विक्रमादित्य के मामा राव सूरजमल ने बूंदी की सरहद पर रतनसिंह को मौत के घाट उतार दिया।

इस प्रकार सं.1588 में मीरा कि सिर से रतनसिंह का साया भी उठ गया।

राणा विक्रमादित्य (सं.1588-93 वि.) बहुत कठोर और अत्याचारी शासक था। उन्होंने मीरा को कभी चैन से रहने नहीं दिया। चूँकि मीरा, जो बचपन से ही गिरधर गोपाल को अपना इष्ट मानती थी, पति जीवनकाल में भी वे अपने गिरधर गोपाल (श्रीकृष्ण) को नहीं भूली थी। पति की मृत्यु के पश्चात् तो पूर्णतः गिरधर गोपाल की ही हो गई। लोक-लज्जा त्यागकर वे उन्ही के प्रेम में लीन हो गई। खुलेआम साधु-संतों का सत्संग करने लगी और अपने गिरधर गोपाल के सामने करताल बजा-बजाकर नाचने लगी। यह देखकर विक्रमादित्य ने उनपर अनेक प्रकार के प्रतिबंध लगाए, किंतु अपनी धुन की पक्की मीराने उनके प्रतिबंधों के परवाह नहीं की, बल्कि दूने उत्साह से भक्ति में लीन हो गई। अपनी विधवा बहु का श्रृंगार धारण करना, योगिनी वेश बना लेना, नाचना, गाना, साधु-संतों से मिलना उन्हें अमर्यादित लगता था।

कुपित होकर राजा विक्रमादित्य ने मीरा को अनेक शारीरिक-मानसिक कष्ट दिए, यहाँ तक कि विष का प्याला भेजा और मीरा चरणामृत समझकर पी गई, फिर उन्हें काल कोठरी में बंद तक करी दिया। जब उनकी सारी युक्तियाँ असफल हो गई तो मीरा के गिरधर गोपाल की मूर्ति को जमीन में गड़वा दिया। कहते हैं, दूसरे दिन प्रातः काल वह मूर्ति सिंहासन पर स्वयं प्रगट हो गई। फिर राणा ने एक विषैला साँप पिटारे में बंद करके भेजा। मीरा ने उस सर्प को अपने गले में डाल लिया, वह सर्प उनके गले में पड़ते ही माला बन गया। इस चमत्कार के बारे में सुनकर वह अचंभित रह गए। ऐसी अनेक यातनाओं को सहते-भोगते हुए भी मीरा अपनी अटूट भक्ति में लीन रहीं। उन्होंने अपने अनेक पदों में इन सबका जिक्र किया है।

मीरा के कष्टों की कथा सुनकर उनके पितृत्व वीरमदेव

(सं.1588-89)ने उन्हें मेड़ता बुला लिया। वे और उनके पुत्र जयमलजी उनका बहुत आदर-सत्कार करते थे। वहाँ पहुँचकर मीरा भी निर्विघ्न रूप से भजन-कीर्तन और पूजन में मग्न रहती थी। किंतु अधिक समय तक वहाँ भी न रह सकी। तीर्थाटन और सत्संग के मनोभाव से वे वृंदावन गई, जहाँ चैतन्य-संप्रदाय के श्रीजीव गोस्वामी से उनकी भेंट हुई। इसके बाद वे द्वारका (सं.1500 वि.) चली गई। वहाँ उन्हें मेवाड़ के राणा का निमंत्रण-पत्र मिला, जिसमें वापस लौट आने का आग्रह था। लौटने के लिए जब वे रणछोड़जी से आज्ञा लेने मंदिर में गई तो वही उनकी मूर्ति में समा गई। यह घटना सं.1503 विक्रमी की है। कहीं-कहीं उनकी मृत्यु सं.1615 और 1650 विक्रमी की है। कहीं-कहीं उनकी मृत्यु सं.1615 और 1520 वि. (हिंदी साहित्य का इतिहास, संपा.डॉ. नगेन्द्र, पृ.250) लिखी हुई है। इसके अनुसार मीरा की मृत्यु 54 वर्ष की उम्र में हुई थी, मेरे मतानुसार भी सं.1615 वि.(सन 1558 ई.) प्रामाणिक सिद्ध होता है। जबकि डॉ. सिंघल और कुछेक अन्य के शोध के अनुसार उनकी उम्र 42 वर्ष ही ठहरती है।

उपर्युक्त तथ्यों के आधार पर अब मीरा के जन्मस्थान और वंश के विषय में कोई मतभेद की गुंजाईश नहीं बचती, फिर भी 'जने-जने मतिर्भिन्ना', क्योंकि कोई भी कथन या तथ्य-तर्क प्रमाण अंतिम नहीं कहा जा सकता। सदियों की बारीकियों और विश्लेषण क्षमता से ऐसे किसी भी संत-कबीर, सूर, तुलसी, रैदास, नंददास, संत सींगा आदि के जन्म तर्कातीत नहीं कहे जा सकते।

मीरा भक्ति कांता-भाव की भक्ति थी। कुछ समालोचक उनपर चैतन्य संप्रदाय का प्रभाव ले कुछ निंबाकीय परंपरा का प्रभाव देखते हैं। लौकिक दृष्टि से भोजराज उनके पति है, किंतु आध्यात्मिक दृष्टि से गिरधर गोपाल उनके 'परमपति' है। अपने भक्ति क्षेत्र में उन्होंने अपने परमपति को कहीं सगुण, कहीं निर्गुण रूप से चित्रित किया है। किंतु उनके राम तुलसीदास के 'दशरथ सुत' राम नहीं, कबीर आदि संत कवियों के आराध्य निर्गुण-निराकार रूप में याद किया है, वहीं कबीर आदि ज्ञानी भक्तों के प्रभाव से उनकी भक्ति भावना रहस्यात्मक हो गई है –

मेरे को नहिं रोकणहार, मगन होई मीरा चली।

लाज-शरम, कुल की मरजादा, सिर सैं दूरि करी ।

मान-अपमान छोड कर पटके, निकसी हूँ ज्ञान-गली ।

उँची अटरिया, लाल किवडिया, निर्गुन सेज बिछी ।

संत सच्चे ज्ञानी थे । संतोने अपनी साधना पद्धति में नाथ संप्रदाय के निर्गुन बहन, हठयोग, ज्ञान की अंतर्मुखी साधना को अपना लिया था । उनके समय समाज के अंध विश्वास-कर्मकांडो में बलि-प्रथा, धर्म के नाम पर हिंसा, छूआछूत, उँच-नीच, जात-पाँत का बड़ा भेदभाव था । हिंदू-मुसलमानों का सांप्रदायिक विरोध भी चारों ओर फैला हुआ था । परंतु संत कवि समदर्शी थे, मानवतावादी थे, अहिंसावादी, सदाचारी और पाखंडो के विरोधी थे । उनकी तरह मीरा ने भी समाज में व्याप्त तमाम बुराईयों, अंधविश्वासों का पुरजोर विरोध किया । एक योगी के सीधी-सच्ची भक्ति-भावना मीरा में भी मिलती है । वे सहिष्णु हैं, क्षमाशील हैं, अहिंसक, करुणा-दयाशील हैं, सत्यवादी हैं, प्रेम की पवित्रता उनमें थी । आचार्य हजारीप्रसाद द्विवेदीने भी लिखा है कि 'मीराबाई अत्यंत उदार मनोभाव संपन्न भक्त थी । उनके काव्य में हठयोग साधना के संकेत भी मिलते हैं, भले ही वे प्रतीकात्मक हैं । श्रीकृष्ण के प्रति उनकी अनन्यता ध्यान की एकाग्रता, संसार में विमुखता, माया-मोह से त्याग, आत्मचिंतन दर्शन की उत्कट लालसा पाई जाती है । उन्होंने अपने समकालीन अनेक संत-साधकों से सत्संग किया और उनके प्रभाव को ग्रहण कर अपने जीवन में उतारा, अपनी साधना में डाला । मीरा के विरह-वर्णन में गोस्वामी के सभी अंतर्दर्शाएँ मिलती हैं । उनके अतिरिक्त बल्लभ संप्रदाय का भी प्रकारंतर से प्रभाव परिलक्षित होता है । उनकी भक्ति का आधार पुष्टिमार्गी हैं । इस संप्रदाय ने साधना और व्यवहार-क्षेत्र में शुद्धाद्वैत दर्शन के साथ भक्ति को स्थान दिया है । मीरा ने भी अपने एक पदांश में इसकी पुष्टि की है - '

गौर कृष्ण की दासी मीर, रसना कृष्णा बसै ।

वृंदावन श्रीकृष्ण का परम धाम माना गया है, जो कि नित्य और परम आनंदमय है । वृंदावन की सजीव और निर्जीव प्रकृति श्रीकृष्ण से अभिन्न है । पुष्टिमार्गी कवियों ने उसकी खूब प्रशंसा की है । मीराबाई ने वृंदावन की छबि को इन पंक्तियों में व्यक्त किया है-

आली, म्हारे लागा वृंदावन नीका ।

घर-घर तुलसी, अंकुर पूजा, दरसन गोविंदजी की ।

निरमल नीर बहत जमणा माँ, भोगन दूध-धही का ।

रतन सिंहासण आप विराज्यै, मुकुट घरेवा तुलसी का ।

कुंजन-कुंजन फिरत साँवरा, संवाद सुण्या मुखी का ।

मीरा के प्रभु गिरधर नागर, भजन बिना नर फीका ।

इस प्रकार श्रवण, कीर्तन, स्मरण, चरण सेवन, अर्चन, वंदन, दास्य, साख्य, आत्मनिवेदन नवधा भक्ति के नौ भेद हैं । पुष्टिमार्गी भक्ति में नवधा-भक्ति की बड़ी मान्यता है । मीरा के भक्ति दांपत्य भाव की है, यथा भज मन चरण कमल अविनासी । डॉ. सिंघल ने लिखा है, मीराबाई का गिरधर गोपाल से संबंध स्वकीया भाव का था, परकीया भाव का नहीं । मीरा ने होली के पद निर्मित किए हैं । विरह पद लिखे हैं, किंतु कहीं भी उन्होंने अपने पदों में दांपत्यभाव को व्यक्त नहीं किया है । श्रीकृष्ण अन्य स्त्रियों के प्रति अनुरक्त हैं, इसलिए मेरे मिलते नहीं, बोलते नहीं, सेज सुघ देते नहीं । इतना ही नहीं, उनको न मुरली से शिकायत है, न गोपियों से शिकायत है और न सखाओं से । यदि शिकायत है तो मात्र श्रीकृष्ण से है कि वह आकर विरहिणी मीरा में मिलते क्यों नहीं ? दर्शन देते क्यों नहीं ?

यहां यह विशेष ध्यातव्य है कि मीरा ने अपने समय के सभी संतो जैसे रामानुज, मधवाचार्य, रैदास, चैतन्य, विठ्ठलनाथ तथा गोस्वामी भक्तों को अपना 'गुरु' माना है । वास्तविक रूप में गुरु वह होता है, जो अपने शिष्य को 'गुरु मंत्र' दिक्षा देता है और शिष्य उसका जीवनभर पालन करता है । कबीर ने कहा-

यह तन विष की बेलरी गुरु अमृत की खान ।

सीस दिए जो गुरु मिलै तो भी सस्ता जान ॥

इसी संदर्भमें गुरु माहात्म्य को प्रतिपादित करते हुए तुलसीदास लिखते हैं, 'बिन गुरु होई न ज्ञान ।'

तत्त्वतः गुरु वही है, जो आत्मज्ञान द्वारा मोक्ष-साधन का पाठ पढ़ाता है और आचरण करता है । मनुष्य (भक्त) में जो बीड़ा रूप में रहता है, गुरु उसी विकसित करता है, मंद सुगंध को बाहर निकालता है । मीरा के गुरु के बारे में कुछ विद्वानों का मत है कि रैदास उनके गुरु थे और उन्होंने काशी में जाकर उनके दर्शन किए थे । लेकिन यह भी सज है कि मीराबाई कभी काशी गई ही नहीं थीं । रैदास उनके भावनात्मक गुरु थे । इसी तरह उन्होंने सत्संग के दौरान जिन आचार्यों-महात्माओं, संतो

के दर्शन किए, ज्ञान लिया, उन्हें अपने गुरु के रूप में मान लिया। यहाँ यह भी तथ्य विचारणीय है कि वे विभिन्न संप्रदायों से प्रभावित थी।

प्रेम-योगिनी मीरा की भक्ति के संबंध में कई भ्रांतियाँ हैं। वे पगली-दिवानी, भक्ति में डूबी स्त्री नहीं थी, बल्कि उनका लालन-पालन एक स्वाभिमानी, आत्मनिर्भर और जीवन की उठापटक से अवगत विवेकशील युवती के रूप में हुआ था। वे श्रीकृष्ण की अनन्य उपासिका थीं। वे प्रारंभ से ही श्रीकृष्ण को पति रूप में मानती थी, अतः उनके आराध्य श्रीकृष्ण ही उनके सर्वस्व हैं-

मेरे तो गिरधर गोपाल दूसरों न कोई।

जाके सिर मोर मुकुट मेरो पति सोई ॥

वह कहती हैं, मैं तो कृष्ण के रंग में रँग गई हूँ। वे मेरे पति हैं। अतः मैं विधवा नहीं, सौभाग्यशालिनी हूँ। इसलिए सभी श्रृंगार सजाकर, पैरों में घुँघरू बाँधकर और लोकलाज को छोड़कर मैं नाचती हूँ। साधुओं की संगति से मेरी बुद्धि शुद्ध हो गई है और मैं सच्ची भक्त बन गई हूँ। उन्होंने गिरधर लाल से रसीली (रागानुज) मधुर-भक्ति माँग ली है। क्योंकि-

मैं तो साँवरे के संग राची।

साजि सिंगार बाधि पग घुँघरु लोकलाज तज नाची।

गई कुमति, लई साधु कि संगति, भगत रूप भई साँची।

गाय, गाय हरि के गुण निसदिन, काल ब्याल मू बाँची।

उठा बिन सब जग खाटी लागत और बात सब काँची।

मीरा श्री गिरधर लाल सूँ भगति रखीली जाँची।

वे श्रीकृष्ण को केवल पति रूप में ही नहीं मानतीं, उनकी इसी रूप में उपासना भी करती है। वे अपने पति के गुणों का गान करती हैं, उनकी मूर्ति के सामने नाचती हैं, गाती हैं और मुग्ध होती हैं। उनसे मिलने की उत्कट अभिलाषा अभिव्यक्त करती हैं। उन्होंने श्रीकृष्ण पर अपना सर्वस्व निछावर कर दिया है। वे श्रीकृष्ण के युवारूप की उपासिका हैं। उन्हें अपने नैनों में बसा लेना चाहती हैं, ताकि वे हर समय उनके ध्यान में प्रतिबिंबित होते रहे-

बसो मेरे नैनन में नंदलाल।

मोहनी सूरत, साँवरी सूरत, नैना बने बिसाल।

अधर सुधारस मुरली राजत, उर वैजयंती माल।

छुद्र घंटिका कटि तट सोभित नूपुर सबद रसाल।

मीरा प्रभु संत न सुखदाई, भक्त बछल गोपाल।

ऐसे अनेक उदाहरण पेश किए जा सकते हैं, पर यहाँ मेरा उद्देश्य दृष्टांत देना नहीं, बल्कि उनकी भक्ति और उनके व्यक्तित्व के उन अच्छे प्रसंगों पर प्रकाश डालना है, जो अब तक उजागर नहीं हुए। मीरा की भक्ति में निम्नांकित तत्त्वोंका सुंदर समन्वय था, जिससे वे सिद्धि की ओर बढ़ी थीं। डॉ.मदनलाल शर्मा ने इन्हें तीन रूपों माना है-

1. शांता भक्ति: जिसमें ज्ञान, सदाचार, सत्संग, तप, वैराग्य और सहिष्णुता होती है।

2. कांता भक्ति: जिसमें प्रेम, श्रद्धा, विरह ताप आदि का समावेश होता है। इसे माधुर्य भक्ति भी कहते हैं।

3. दास्या भक्ति: जिसमें भागवत की नवधा भक्ति और दास्य भावना की प्रधानता रहती है।

मीरा यद्यपि श्रीकृष्ण के माधुर्य भाव की संपोषिता थीं, परंतु उन्होंने ज्ञान, वैराग्य, सदाचार और सत्संग का पूर्ण परिपालन किया था।

मीरा की भक्ति के मुख्यतः दो प्रकार हैं- साधन रूपा और साध्य रूपा। साधन रूपा भक्ति को नवधा भक्ति भी कहते हैं। इसके अंतर्गत श्रवण-कीर्तन, पूजन, पाठ-सेवन आदि का विधान होता है। साध्य रूपा भक्ति प्रेममयी होती है। इसके अंतर्गत भक्त भक्ति की भी चिंता नहीं करता। मीरा की भक्ति साधन रूपा है और साध्य रूपा भी। उनकी साधन रूपा भक्ति पर एक ओर बल्लभ संप्रदाय का प्रभाव है तो दूसरी ओर वे चैतन्य संप्रदाय से भी प्रेरित-प्रभावित थीं।

यहाँ यह कहना अप्रासंगिक न होगा कि भक्ति-भावना को लेकर उत्तरी भारत में मध्ययुग (भक्तिकाल) में भक्ति की जो धारा प्रवाहित हुई, वह दक्षिण से आई थी। निंबकाचार्य हों या श्री वल्लभाचार्य, दोनों दक्षिण के ब्राह्मण थे। कुछ विद्वान निंबाकीय संप्रदाय को वैष्णव भक्ति का प्राचीनतम संप्रदाय मानते हैं। यह संप्रदाय सनकादि संप्रदाय के अंतर्गत आता है। इस संप्रदाय का दार्शनिक सिद्धांत के भेदाभेदवाद या द्वैतवाद है। जीव अवस्था भेद से ब्रह्म के साथ भिन्न भी है तथा अभिन्न भी है। जीव ब्रह्म का अंश है, ब्रह्म अंश है। जीव अणु है, अल्पज्ञ है। भक्ति ही मुक्ति का साधन है। विष्णु के अवतार रूप में

कृष्ण ही उपास्य हैं। राधा-कृष्ण (यानी गोलोक बिहारी कृष्ण) का विधान इस संप्रदाय में है। इसे चैतन्य संप्रदाय भी कहते हैं। मीरा में स्वकीया मधुरा भाव के साथ परकीयामूलक संख्य भाव भी मिलता है। वह राधा और गोपी दोनों रूपों में श्रीकृष्ण को अपना पति और सखा मानती हैं- 'मीरा के प्रभु श्याम मनोहर प्रेम पियारा मीत।'

बल्लभाचार्य का राधा-कृष्ण संप्रदाय आज संपूर्ण उत्तरी भारत में विख्यात है। सम्राट अकबर भी उनकी विद्वता से प्रभावित थे। मीरा उक्त दोनों संप्रदायों के अतिरिक्त अपने आध्यात्मिक जीवन में तत्कालीन अन्य संप्रदायों, भक्तिधाराओं से प्रभावित थीं। उनके भक्ति-भावों को आत्मसात् कर उन्होंने अपनी भक्तिधारा को प्रवाहित किया। मीरा में कबीर और तुलसी की तरह आत्म निवेदन भक्ति-भाव है। आत्मनिवेदन भक्ति का मूलाधार है। वे असहाय अबला नारी थीं, फिर विधवा होने के कारण समाज से तिरस्कृत भी थीं। अतः उन्होंने अपना हृदय अपने सच्चे प्रियतम श्रीकृष्ण के सामने खोलकर रख दिया- 'हरि मेरे जीवन प्राण आधार।'।

उक्ते दोनों आचार्य भक्ति धारा के दो मजबूत कगार थे, जिनके बीच पूरी कृष्णभक्ति-सरिता प्रवाहित रही। मीरा इन दोनों कगारों की सेतु सी थीं। दोनों के ज्ञान-गुण वैशिष्ट्य उनकी भक्ति में सम्मिलित थे। कर्नल टोंड ने अपनी चर्चित पुस्तक 'एनल्स एंड एक्टिटीज ओफ राजस्थान' में लिखा है कि असाधारण यशस्वी राजकुमारी थीं। उनका इतिहास एक प्रेमाख्यान है। वे उत्कृष्ट कोटि की कवियत्री थीं और उनकी कविता जनसाधारण में लोकप्रिय थी।

मीराबाई के समस्त पदों में न तो श्रीकृष्ण के रूप-वर्णन की विशेषता और न लीला-वर्णन की। उसमें भक्ति की गहरी भावना और समर्पण, सदाचार, वैराग्य, विनय, त्याग, तप-सहिष्णुता और संतोष के साथ अप्रितम प्रेम, विरह, मिलन का भाव व्यंजित हुआ है। कहीं-कहीं उनके पदों में उन्माद- 'आयो सजना, फिरी गए अंगना मे अभागन रही सोय री' और मूर्च्छा भाव की अभिव्यक्ति देखिए -

पग घुंघरु बाँधि मीरा नाची रे !

मैं तो मेरे नारायण की आप ही हो गई दासी रे !

लोग कहें मीरा भई बावरी न्यात कहै कुलनासी रे !

विष का प्याला राणा भेज्या पीवत मीरा हँसी रे !

मीरा के प्रभु गिरधर नागर सहज मिले अविनासी रे !

मीराबाई जहाँ सगुण ब्रह्म की उपासिका थीं, वहीं निर्गुण ब्रह्म के प्रति भी उनमें गहरा आस्था-भाव निहित था। यानी वह सगुण-निर्गुण दोनों भक्तिधाराओं से प्रभावित थीं। बचपन में ही श्रीकृष्ण की मूर्ति प्राप्त होने से उनके मन में कृष्ण के प्रति असीम श्रद्धा और भक्ति ने जन्म ले लिया था, जो आगे चलकर और प्रगाढ़ होती गई और वे पूर्णतः कृष्ण को समर्पित हो गई- 'मीरा मगन भई हरि के गुण गाय। मस्त भजन भाव में भरत डोलती गिरधर पैदल जाय।'।

भले ही मीरा की सगुण भक्ति में निर्गुण उपासना का कोई स्थान नहीं है, लेकिन यह तथ्य है कि वे 'नाथपंथ' से प्रभावित थीं। यही कारण है कि नाथपंथियों की निर्गुण भक्तिधारा की कुछ लहरें इनके काव्य में दिखाई देती हैं। साधना शौर्य में मीरा को सगुण-निर्गुण भक्ति के बीच की कड़ी कह सकते हैं। उनके पद (काव्य) अनुभूतिजन्य है इन्हें आध्यात्मिक अनुभूतियों का संघट्ट कह सकते हैं। अपने युग का सामाजिक, धार्मिक एवं सांस्कृतिक प्रवृत्तियों और परंपराओं का भी प्रकारांत रसे उन्होंने अपने पदों में उल्लेख किया है। ये उनके काव्य के सहज स्वाभाविक चित्रण हैं। उनके द्वारा रचित पूर्ण और अपूर्ण जैसी रचनाएँ प्राप्त हैं अथवा जिनका उल्लेख मिलता है, कुल ग्यारह हैं। डॉ. ब्रजेंद्र कुमार सिंघल ने भी अपने शोधआत्मक लेखों में उनकी कई प्रामाणिक रचनाओं का जिक्र किया है।

मीराबाई के काव्य उनके हृदय से निकले सहज प्रेम-भावं उच्छ्वासों का शब्दांकन हैं। उनमें उनकी वृत्ति सर्वथा प्रेम-माधुरी सिक्त हैं। अपने आराध्य 'गोपाल' की विराट् छवि-छटा का वर्णन अनेकशः रूपायामों में करती हैं-

विरहनी बाबरी सी भई।

उँची चढ़ि अपने भवन में टेरत हाय दई।

ले आंधरा मुख अंसुवन पोछत उधरे गात सही

मीरा के प्रभु गिरधर नागर बिछुरत कछुन कही ॥

जब से मोहि नंदनंदन दृष्टि पड्यो भाई।

तब से परलोक लोक कछुना सुहाई।

मेरी उनकी प्रीति पुराणी उन बिन पल न रहाउँ।

जहाँ बैठाए तितही बैतुं बेचे तो बिक जाउँ।

इस प्रकार मीरा का संपूर्ण काव्य आत्म-व्यंजक काव्य है । उन भक्ति-भावों का उनके जीवन से सीधा संबंध है । उनके पदों में उन जीवन के तमाम उतार-चढ़ाव, सुख-दुःख, बरताव, व्यवहार क्रमशः निर्धारित हुए हैं । उनके काव्यों में प्रेम, प्रकृति, सहस्य, दर्शन, अध्यात्म से योग-वियोग आदि मनोवृत्तियों के चित्र मिलते हैं-

1. फागुन के दिन चार रे, होरी खेल मना रे ।
 2. भज मन चरण कमल अविनासी
 3. रमिया बिन नींद न आवै
 4. उंची चढ़-चढ़ पंथ निहारूं रोय-रोय अँखिया राती ।
- अस्तु, संक्षेप कह सकते हैं कि मीरा का काव्य उच्च

कोटि का साधना-काव्य है । वे प्रतीकात्मक और लाक्षणिक शब्दावली का प्रयोग करती थीं । लाक्षणिकता के कारण उनके कथन में चमत्कार, सजीवता और साहित्यिकता का अंश बढ़ गया है । कविता करना उनका उद्देश्य नहीं था, बल्कि उनकी भावनाएँ अनायास ही काव्यधारा में बहने लगती हैं- गीत की गुणात्मक उँचाई और गेयता की लयात्मकता उसका वैशिष्ट्य है । गेयता के तीनों तत्त्व-स्वर, ताल और लय का सुंदर समन्वय है । नाद-सौंदर्य पूर्ण रूप से संयुक्त और व्यवस्थित है । अतः यह कहना अत्युक्तिपरक न होगा कि गेयता की दृष्टि से मीरा के पद सर्वोत्कृष्ट हैं ।



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સોલા, અમદાવાદ-૬૦

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સાથે વિવિધ ડિપ્લોમા અને સર્ટિફિકેટ કોર્સ જેવા કે, CCC, CIC, CFN વગેરે ચાલે છે. ઇનસર્વિસ
સરકારી કર્મચારીઓ માટે CCC, CCC+ની ટ્રેનિંગ આપવામાં આવે છે.
માહિતી અને માર્ગદર્શન માટે રૂબરૂ મળો.

પ્રોગ્રામ ઈન-ચાર્જ - સંયોજક : ડૉ. રમેશબહાદુર સિંહ

Problems and Remedies

in English Classrooms of Higher education

In language learning, as in any kind of learning, student's effort is essential. The teacher should be less useful as a brilliant performer, keeping the class enthralled with the magic of his words, than as a facilitator of learning. He is very much expected to create the conditions which make learning possible, to provide the means by which and the atmosphere in which, students can learn. As a matter of fact, one can only learn by doing something oneself. For instance, one can learn all the theory about riding a bicycle, but not in fact be able to ride one. Similarly, one may know a great deal about how language is structured, but not know how to speak it. In order to speak the language or read or write it, one has to have a considerable amount of practice in actually using it. This is not done by hearing the teacher's speech, but by speaking oneself.

At this point, it would be no exaggeration to add that in the major English classrooms of India, learning the language is an extremely boring and thoroughly painful process. Actually there is a textbook and the teacher, in his loudest voice, reads a few lines from the textbooks and explains those few lines in the children's vernacular. The children don't get a chance to listen to an acceptable variety of English, they never get a chance to speak a syllable in English and they spend about four and a half

hours every week, learning nothing of the four basic language skills. What is worse, they are often described as "backward children" by their English teachers.

YasminLukmani rightly says in her article "Developing Reading Skills"-

If one calculates the average amount of time given per student in every English class period to speak/read/write, one finds that it is minimal. At best, two to three students answer a few questions taking up about five to seven minutes of the class period. The rest of the time, the teacher holds the stage, the class. This division of time appears disproportionate and not conducive to learning (Lukmani:1988.96).

M.L. Tickoo is right in questioning in his article, "Thoughts on and around ELT Methodologies".

Why is it that even the most detailed studies of TEPL in India of the last 40 years have failed to recommend a method for use in ordinary state supported schools? There is clear awareness of the fact that tension between established practice and declared policies(Tickoo:1988,1).

However, M.L. Tickoo expresses hope when he agrees with M.S. Patel and he quotes Patel in his article that —

In the hands of a teacher appropriately trained a structural syllabus can be an effective fool for teaching English. Implying an activity



method, it demand initiative, resourcefulness and imagination on the part of the teacher. It keeps the young learner keen and active... It is indeed a delightful sight to see a class buzzing with activity like the bee-hive as it gainfully learns by doing and speaking (Tikoo: 1988,2).

Here in this small research my effort is to pin point some of the problems of the classrooms of Gujarat where the teaching of English language is either unsatisfactory or rather hopeless. No exaggeration, if it is said that the teaching of English has gone to such bottom from where it would be very difficult to uplift it. We are enlisting some of the problems, difficulties that come across in our teaching of English —

- (1) Dull, dumb, & unenthusiastic students
- (2) Escaping from the English classes
- (3) Preparing or cramming from the guides
- (4) No pre-preparation nor post-preparation
- (5) No background of English
- (6) Students' hesitation of committing mistakes
- (7) Teachers' use of translational/vernacular method
- (8) English as a compulsory subject
- (9) Neither teacher nor students feel for any improvisations or innovations.

As a matter of fact, when the students come in the class; they sit looking quite dull, dumb and unenthusiastic. They don't respond to any questions asked by the teacher. And if the teacher forces them to speak in English, they try to speak a little and then onwards they stop attending the classes. As a result, the other students, may imitate the other students and bunk the class.



Instinctively or from the school, students learn that English is a difficult language. In schools, either the student leaves the English subject or unwillingly attends the classes. But in college, he is free to attend the class or to leave it. Moreover, the students get such a worse company in the college that they have been badly convinced that English lectures are boring, difficult, unappealing and what not. Consequently, the students try to escape from attending the classes.

Now, whether the students attend the classes or not; they are supposed to appear in the exam of English and pass it also. In that case, the students get habituated of cramming readymade answers from the guides and cheap digests available in the markets. Most of the students remain absent throughout the year, they just buy guides, cram up and mug up every answer and get through the exams.

Classroom teaching suffers a lot when there is no link to it with pre-preparation or post-preparation done by the students. Generally, the students come in the class with empty brain and goes with the same. He does not come with any home-preparation nor he does any after-preparation after going home.

Generally, the students belong to the middle, lower, or lower-middle class. They do not come to the college with any such acquaintance of English that can be helpful to them but they come to the college with a limited knowledge of English. There are some cases who keep a good knowledge of English but there are exceptions.

In the classrooms, the main reason why the students do not reply openly is that they hesitate to speak lest any error should not be committed. They keep reserved. Some of the students want to ask something, want to get clarified their doubts and queries but they are shy, they think that if the teacher would insult them or act in an unexpected way, or they also feel ashamed of the classmates. Sometimes they respect the “teacher-dominance” education system.

Helplessly and hopelessly, the teacher not seeing any response from students’ side has to switch over the vernacular language. He has to translate while teaching English lessons or language in the classrooms. If the teacher of English constantly deals only with English, it is very difficult to stimulate the students’ curiosity to respond therefore for the sake of their responsive ability, the teacher resorts to translation.

It is also somewhat pathetic that English is a compulsory subject in Gujarat University, therefore the students have to opt for it. English has to be studied compulsorily in all the semesters. Because of this the students unwillingly take the subject and remain dull and unenthusiastic throughout the college life.

The tragedy is from both the sides, neither the students want to learn properly nor the teachers are interested to take the lectures sincerely, regularly and meticulously.

REMEDIAL MEASURES

The pathetic situations of the English classrooms in the colleges of Gujarat University is that no classrooms are well-equipped, no

language laboratory and no use of audio-visuals aids. Even the teacher is also losing his heart regarding the betterment of the present situation. It is the teacher who can bring about a Himalayan change, sea-change by just understanding the mentality of the students and by just putting his efforts in improvising the classroom — atmosphere, environment so as to encourage students to respond to the teacher’s teaching. Enough attention should be given to — (1) the learners (2) the teacher (3) the class (4) the language.

If these four things can put together in a proper way, the environment of the class for any language can be modified, rectified and improvised. Actually, it is very important to make the classroom a special place. Creating this special environment should be a key goal for each language teacher whether he belongs to Gujarat or any state of India and the most essential aspect in achieving this environment is involvement. A teacher should get the learners involved. Show them that we know and care what is happening to them. We should learn the background of the students - where they live, what their parents do, how they come to college. Even we can also find out how many brothers and sisters they have. It is to be remembered that, in teaching language, all doors are open, because the key to all doors is language. It is, after all, in the teacher’s hands to make the language class alive. This kind of interpersonal understanding will not only encourage the students to use language but they will find it easy to learn it also.



The teacher should first try to establish a good rapport with the students so that the students should get interested in attending the classroom teaching. Conferring student's favour, the teacher should start with their names, because this gives them an identity in the teacher's eyes and they feel that the teachers take them as individuals. This also makes the classroom much more personal and exciting.

The University should manage extra classes for the weak students. In those extra classes, the learners should be informed and taught straightforwardly about the basics of English in order to refresh their knowledge of English that perhaps lies in their subconscious mind. This could be the way to remove the discrimination and partiality that generally take place among the students.

The problems we have discussed at length earlier can be solved very easily and for that matter a teacher will have to be alert in stimulating learner's interest towards the class and towards the English language. It is only teacher who can again redirect the students towards the class. By the help of which, the teacher will see that several problems get solved from the side of students. Identifying the students by their names, establishing a close rapport with the learners, we think the students will not be any more fearful to talk to the teacher as where they are having problems in learning English. This is how the teacher can break the students' dumbness and unenthusiastic attitude towards attending classes and for English subject. The moment the teacher makes the English classes


interesting, the students will speak other to join it and those students who were keeping away from the class will start attending it.

We would not try to lengthen the topic by just discussing the solutions of the student's problems. If a teacher takes the turn according to the time, we don't think there would be anymore problems — it is as if killing many birds with one stone,; removing several problems with the help of just a wise decision. If the students are regular, the teacher would be able to teach English thoroughly along with the text book and syllabus. The students will get their doubts clarified and then they will be no more dependent on the guides.

In the extra classes of English the teacher should recount some interesting stories in English in a very lucid and simple style just to keep up their interests in the class. Certainly, the students will respond, they will also start thinking about something and perhaps this "something" is very important. To instill and implant some thoughts in the students is a success of a teacher. Then there would be no need to ask the students for any pre- preparation. The student will gradually take interest in English language and English classrooms.

Since, the question of background of English is concerned, very few families are there in Gujarat who have English as their first language. Teacher can enhance or build that background, he can bring some pictures, photographs of English alphabets, numbers, and the photographs of animals, birds, reptiles etc. For keeping up their interest the teacher





can ask them to play games — like spelling games or word games. This is how the students' familiarity with the English background can be initiated. And to our mind, this proximity between the teacher and the students would be fruitful for they will unhesitatingly ask any question related to English language that puzzles them.

Gradually, step-by-step when the teacher sees that the students are capable enough to pick the English words, spellings, phrases easily, then he should leave taking help of vernacular; he should shun to translation method. He should adopt such techniques of teaching that this teaching should be appealing not only for the students of English but also for the students of other subjects. The teacher, for example, can take use of audio-visual aids to teach English, he can arrange English quiz in the college, he can take the students to nearby library where he can guide them as to how they can use the library and English-books.

We are sure about the over-all improvisations. Only students, (learners) and teachers can bring about the change in the class, some of the above-mentioned tips could prove very useful in English classrooms of the colleges.

Having made the classroom teaching interesting or having solved the primary problems of the students, the teacher can go a little deeper in the teaching of English language. The students who have fundamental and minor problems from escaping the English classes, they should not be burdened by the different so-called methods. The teacher should 'go deeper'

in teaching — 'going deeper' means the teacher should minutely and closely observe and study the tender and delicate brains of the students. The teacher should understand in which activity the students take part, in which activity they are more interested, the teacher should activate those programmes where he finds himself appealing to the students and he should also examine those methods where the students become responsive. The teacher should not solely depend on the so-called methods laid down or propounded by the language teachers. After using the techniques of describing pictures, posters, word games, spelling games, explaining alphabets, numbers, the teacher can save little time for teaching the lessons of the prescribed next and syllabus, he can then take help of the following steps:-

- Introducing the dictionary
- Introducing reading skills
- Rearranging short sentences
- Writing shortest stories
- Inspiring them for general conversation
- Listening and watching the Audio-visual aids.

Generally, it is seen that the students of any state, not only of Gujarat, they have the habit of not referring to the dictionaries. The teacher should explain the way it should be referred. For the students' sake, the teacher can make them buy a good desk-dictionary, and can ask them to bring in the class. The teacher thus, can inspire the students to cultivate the habits of consulting dictionaries. This habit of the students can make the work of a teacher easy.

There are few benefits that can come out of



the dictionary activity. In the course of teaching a prose or a poem, the teacher can list out a few words on the blackboard. The teacher can ask the students for looking up the meaning of the words into the dictionary. Where there are multiple meanings for a given word, help them choose the right one that would fit the context. The advantages of this procedure are: -

- The students will look upon the dictionary as the ultimate source from where they can get their meanings.
- They should also know that even the teacher is dependent on dictionaries.
- They learn to distinguish between meanings.
- It is great way for vocabulary expansion.

The teacher can also teach some of the phonetic symbols to the students. And he can occasionally draw their attention towards the pronunciation of the words.

So, this is one of the ways to make classroom activity less teachers-centered and more learner-centered.

In order to introduce reading skill in the classrooms, the teacher can take help of the lesson from the textbook. So that the students will be familiar with their prescribed syllabus. In teaching reading, therefore, it is necessary that the teacher does not do all the work by, for instance, reading aloud or that one or two of the brighter students do not monopolize all the time given to the students by being made to read instead. All the students should be involved in a struggle with the text. This can only be done by making the entire class read the text silently, so that each one is required to make the efforts.

After having read, the students can get their doubts clarified related to the difficult words, pronunciation problem, grammatical problem, any incomprehensible etc.

The students must be forced to grapple with the text and to apply their minds in deciphering meaning. It isn't necessary to give them the meaning of every difficult word on the blackboard. We also come across many new words in our own reading and do not always make a beeline for the dictionary. We understand, in the context, what the word means.

For another activity, the teacher can give a group of five sentences but not familiar story or events so that the students do not get confused. And it should be a group of only five sentences, less time-consuming; the students should get enough time for its comprehension. The teacher can check their attempts in isolation. And any student goes wrong, he can ask him to revise the sentences once again, and try to make it logical. That is how the teacher can stimulate their curiosity and can make them self-reliant gradually.

Under the sub-topic "writing the shortest stories" — the teacher can bring some pictures or posters and can ask the students to write a story consisting ten or twelve sentences. For writing skill (WS), M.P. Bhaskaran rightly says in his essay, "Composition: from controlled to free"-

In addition to methodologies of ELT history, the WS is itself the most difficult of the language skills to acquire. The communication is at a distance; paralinguistic features do not operate; there is intense mental activity; the need for organisation and clarity is paramount. In addition,

the written form of the language, while using the same code as the spoken form, is markedly different from the latter, and has to be separately acquired. (Bhaskaran: 1988, 151).

Enhancing and developing this writing skill among the students is necessary as well as useful because as Bhaskaran says that the students get 'exactness' after writing even a single paragraph. And this exactness does not come just by spoken skill of a language. So, for that matter writing skill has to be taught. Now, once they write down a short composition or a story, the students can be asked to exchange their stories mutually and can see how other students write. They can compose and try to write as good as possible.

The teacher can now rightly divert the students towards communicative and conversational use of language. The teacher can ask them to talk on any point, any object, any topic they like with each other. The teacher can form a group of two students and then he can supervise accordingly. Sometimes, he can also ask the students to come on the stage for a short self-introduction. For that teacher can supply some of the sentences beforehand viz.

- (1) My name is
- (2) I am a student.
- (3) I study in ----- College.
- (4) I am a student of -----.
- (5) I come to college by bus.

For the sake of group discussion, the teacher can supply some readymade questions and answers, which can help them in their conversation.

At this juncture, Adrain Palmer is worth to be quoted, -

Language learning calls for communication practices rather than pattern practice. In communication practice drills the learner enjoys responses that are linguistically acceptable and also conveys information relevant to himself and other people. For communication the meaning of a sentence is more important than its form. Sentences illustrating a new pattern should be practiced with special attention to meaning. Whereas in pattern practice the meaning of the sentences are not necessarily related to each other or to the students situation, in communication practice the learner pictures himself in a certain situation and passes judgment on the social acceptability of his utterance. Communication drills require flexible and human responses. (Palmer : 1970, 55).

Now in taking help of the audio-visual aids, the teacher can manage to bring V.C.R./ V.C.D., a television and a radio with which, the teacher can show some small dialogues, small conversation, communication, small speeches etc. Visual aids are better experiments where students get engaged themselves in listening and watching. The teacher can also ask them to watch English news on T.V. — B.B.C. and on other channels. He can also ask them to buy some cassettes based on small English dialogues, which are available in the market for their home practice.

The teaching of English is not something that 'you do the tough and master the easy' but the teacher, particularly, the teachers of Gujarat



is supposed to start with the easy tasks, he should start his teaching from the beginning, from the basics and gradually he can venture towards the exhaustive details or methodology of English language teaching. That's what we have discussed in the first chapter, the minor and the most fundamental difficulties faced by the students. As a teacher we should break that long-back tradition of one-way teaching, we should also include actively the students in learning process. We, as teachers, should keep away from making the class — 'teacher-dominated'

We will conclude with the words of S. Vedayudhan who says in his essay 'Study skills in the classroom' —

Some of us, (we, the teachers) do carry loads of learned lumber in our heads and we expect our students to get it from us, like retailers collecting their daily wares from wholesalers. Worth remembering that in a commercial sense wholesalers have a vested interest in not letting the retailers going to the sources. (Vedayudhan : 1988, 159).

So long as the teaching of language is based on prescribed reader/ texts teacher-dominance in the pursuit of knowledge is bound to continue. The thing is — can't we suppress our urge to supply every bit of information?

Shouldn't we invite the students to go, search and find out things for themselves?

On the whole, it is time that we take a second look at the educational process. Blaming

the system and waiting for drastic changes and improvement of our resources is no solution. Change should begin with every individual teacher.

Romeo exclaimed:

'O! She does teach the torches to burn bright.'
When would we think of our students as torches whom we could help burn bright.

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The denial of one's status as a human subject in Toni Morrison's *Beloved*

Toni Morrison, Winner of the Pulitzer Prize's 'Beloved' is a spell binding and dazzlingly innovative portrait of a woman haunted by the past. She is the author of ten novels. She has received the National Book Critics Circle Award in 1993, she was awarded the Noble prize in Literature.

Toni Morrison's work has generated an enormous amount of secondary literature. In particular, *Beloved*, is considered as the book that has written about trauma, the one resulting from the memory of slavery in 20th century American literature.

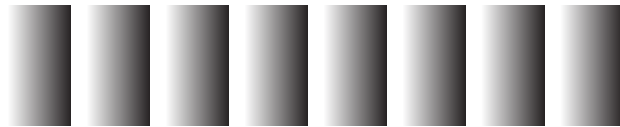
Slavery is presented to us as a paradigm of how most people behave when they are given absolute power over other people. The first effect is of course that they start believing in their own superiority and justifying their actions by it. The second effect is that they make a cult of the inferiority of those they subjugate.

While Morrison had earned a considerable critical reputation with her first four novels, many initial reviews of *Beloved* showed no hesitation in acclaiming it the masterpiece of a supremely gifted writer. Margaret Atwood, in her New York Times Book Review article that "Morrison's versatility and technical and emotional range appear to know no bounds. If there were any doubts about her stature as a pre-eminent American novelist of her own or any other generation, *Beloved* will put them to rest."

Despite such emphatically positive remarks and the 1988 Pulitzer Prize, not all critics embraced the novel. It has certain flaws that attach to its design and occasionally to its long reach for eloquence, and an ending that lacks the power of the tragedy it is meant to resolve. But its originality, the pleasure it takes in language at the same time loose and tight, colloquial and elevated, is stunning." "Morrison is essentially an operatic writer and as a 'production' *Beloved* has some of the excesses" of opera, Judith Thurman similarly stated in the New Yorker. Nevertheless, the critic concluded that "there's something great in [the novel]: a play of human voices, consciously exalted, perversely stressed, yet holding true. It gets you.

For Susan Bowers, *Beloved* is a creature returned from the dead- but as living flesh, not a ghost. "Her physical presence," the critic wrote in *Journal of Ethnic Studies*, "has the effect of Judgment Day on all those whom she encounters," leading the residents of 124 to address "her or his most profound individual anguish, whatever lies at the core of each identity."

Beloved is a stand- in both for Sethe's mother, dragged from her home in Africa, and Sethe's baby girl, and emerged from the spirit world. "*Beloved*'s character is both the frame and center of the book, and it is her story- or her



desperate struggle to know and experience her own story-that is the pumping heart of the novel," Barbara Schapiro concluded in *Contemporary Literature*. "Beloved's struggle is Sethe's struggle; it is also Denver's, Paul D's, and Baby Suggs's. It is the struggle of all black people in a racist society, Morrison suggests, to claim themselves as subjects in their own narrative."

Another aspect to come under critical scrutiny has been the circular structure of its narrative. *Beloved* is told through story and flashback, presenting the past in pieces which the reader has to fit together. This structure is important to the theme of the novel, according to several critics. As Susan Bowers remarked, "the characters' remembering in *Beloved* epitomizes the novel's purpose of conjuring up the spirits and experiences of the past and thus ultimately empowering both characters and readers."

"You got two feet, not four," Paul D tells Sethe when she reveals her secret to him, and the dehumanizing effect of slavery is a primary theme of *Beloved*. According to the schoolteacher, slaves are just another type of animal: not only does he list their "animal characteristics," he considers them "creature" to be "handled," similar to dogs or cattle. In some ways, they are not even worth as much as animals: "Unlike a snake or a bear," he thinks while pursuing the runaways, "a dead nigger could not be skinned for profit and was not worth his own dead weight in coin." Because slaves are treated no better- and sometimes worse- than animals, it leads them to question what it is that makes one human. But after

the schoolteacher arrives and puts the bit to him, he learns a different lesson: "They were trespassers among the human race." There is another side to the dehumanizing effects of slavery, however: just as it turns slaves into animals, it turns owners into monsters. As Baby Suggs thinks of white people, "they could prowl at will, change from one mind to another, and even when they thought they were behaving, it was a far cry from what real human did."

Freedom is more than this, however, as Sethe has discovered. While waiting for Halle to turn up, Sethe had to learn to become her own woman. "Freeing yourself was one thing, she thinks, claiming ownership of that freed self was another." This can be a difficult task, especially if one is tormented by painful memories of slavery. In the end, Paul D comes to agree with Sethe about the nature of freedom: "A place where you could love anything you chose- not to need permission for desire- well now that was freedom."

One of the cruelest effects of slavery is how it serves bonds of love, particularly those between mother and child. Sethe still feels the pain of separation from her mother, while Baby Suggs has lost all but one of her eight children. One reaction to this loss of love is to deny it; as Ella says, "If anybody was to ask me I'd say 'Don't love nothing. Paul D also knows mother love is risky: "For a used-to-be slave woman to love anything that much was dangerous, especially if it was her children she had settled on to love." Despite the pain mother love can bring to a woman, the maternal impulse is often

too powerful to deny. As Baby Suggs says, “A man ain’t nothing but a man. But a son? Well now, that’s somebody.” Sethe similarly thinks her children are “her best thing, her beautiful, magical best thing- that part of her that was clean.” Unfortunately, Sethe’s experience with slavery have twisted her maternal protective impulses. “To keep them away from what I know is terrible,” Sethe attempts to murder her own children. This love may be “too thick,” as Paul D says, but motherless Sethe never had a chance to learn the difference: “Love is or it ain’t,” she replies. “Thin love ain’t love at all.”

The physical wounds of slavery heal quickly compared to the mental and emotional scars suffered by its victims. Throughout *Beloved*, characters struggle with their memories, trying to recall the good things without remembering the bad. Paul D has “shut down a generous portion of his head” so that he will not “dwell on Halle’s face and Sixo laughing.” Of her first seven children, Baby Suggs can only remember that the oldest liked the burned bottom of bread. “That’s all you let yourself remember,” Sethe says, and for her “the future was a matter of keeping the past at bay.” *Beloved* seems to have “disremembered” almost all of her past, and when Sethe comes to believe the girl is her lost daughter she “was excited to giddiness by the things she no longer had to remember.” Her words seem to imply that Sethe tortures herself with memories as a sort of punishment. Now that her daughter is returned, however, “I don’t have to remember nothing. I don’t even have to explain. She understands it all.” The

conclusion of the novel seems to imply that finally putting the past behind her will enable Sethe to survive. “Remembering seemed unwise,” the narrator similarly notes, and so *Beloved* is “disremembered”_ deliberately forgotten: “This is not a story to pass on.”

Morrison’s work has also been hailed for its ability to re- create the inner lives of people subjected to oppression and brutality, something the author believed was missing from slave narratives of the nineteenth century. Walter Clemons applauded the author’s success in achieving this authenticity: “In *Beloved*, this interior life [of slaves] is re-created with a moving intensity to novelist has even approached before.” “*Beloved* penetrates, perhaps more deeply than any historical or psychological study could, the unconscious emotional and psychic consequences of slavery. The novel reveals how the condition of enslavement in the external world, particularly the denial of one’s status as a human subject, has deep repercussions in the individual’s internal world.”

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Margarit Atwood's 'The Handmaid's Tale'

A Feminist Post – modernist Dystopia – An Overview

Introduction:

M.E. Atwood is a Canadian poet, novelist, literary critic, essayist and environmental activist. She is winner of the Arthur C. Clarke Award and Prince of Asturias Award for literature, has won the Booker prize once.

While she is best known for her work as a novelist, she has also published fifteen books of poetry.

Theorizing of Canadian Identity:

Atwood's contributions to the theorizing of Canadian identity have garnered attention both in Canada and Internationally. Her principal work of literary criticism 'Survival: A Thematic Guide to Canadian Literature' is considered outdated in Canada but remains the standard introduction to Canadian literature in Canadian studies Programmes internationally. In 'Survival' Atwood postulates that Canadian literature and by extension Canadian identity is characterized by the symbol of survival. This symbol is expressed in the Omni present use 'Victim Positions' in Canadian literature. These positions represent a scale of consciousness and self-actualization for the victim in the 'Victor / Victim' relationship.


Atwood's Survival bears the influence of Northrop Frye's theory of garrison mentality.

Atwood instrumentalists Frye's concept of a critical tool.

'The Handmaid's Tale' (1985) is a work of speculative fiction set in a near future New England in a totalitarian theocracy which has over thrown the United States Government the dystopian novel explores the themes of women in subjugation and the various means by which they gain agency. The novel's title echoes the component parts of Geoffrey Chaucer's 'The Canterbury Tales', which comprises a series of connected stories. As a typical dystopian novel, 'The Hand maid's Tale' presents a gloomy future vision and repression of women leading down to the reduction of their image to child – producing machine in a totalitarian, theocratic state. The concept of dystopia connotes something which is extremely repulsive that smells of that rancor of modern society which mankind has created in the course of making this life extremely consumable.

Concept of Dystopia : It is necessary to mention the concept of dystopia as described by M. H. Abrams. The term 'dystopia (bad place)...' has recently come to be applied to works of fiction , including science, which represents a very unpleasant imaginary world in which ominous tendencies of our present social, political and technological order are projected in some disastrous future culmination(218).

The concept of dystopia connotes something which is extremely repulsive that



smells of that rancor of modern society which mankind has created in the course of making this life extremely consumable. The term dystopia which is the antonym of utopia conjures up such an ugly picture of the so – called modern society which forces us to introspect and measure the degree of degeneration of the modern world.

As a dystopian novel, it presents the culmination of the feminist issue where the identity of a woman has been dragged down hardly leaving any scope for its retrieval. The novel is set amidst war and corruption and devastating political power across the fictional republic of Gilead.


As a postmodern feminist novel, it also concentrates on the evils of political system which aggravates the women's anguished plight and despicable exploitation. Instead of playing a crucial role in the emancipation of women, the state Fundamentalist Christian coup in mid-1980's near Boston in Massachusetts, reverted to the brutal aspects of ill – treating women, disenfranchised them, denied their rights of education which led Government to take extreme steps in the process of reform.

In *The Handmaid's Tale*, Atwood explores the consequences of a reversal of women's rights. In the novel's nightmare world of Gilead, a group of conservative religious extremists has taken power and turned the sexual revolution on its head. Feminists argued for liberation from traditional gender roles, but Gilead is a society founded on a "return to traditional values" and gender roles, and on the subjugation of women by men. What feminists considered the great

triumphs of the 1970s—namely, widespread access to contraception, the legalization of abortion, and the increasing political influence of female voters—have all been undone. Women in Gilead are not only forbidden to vote, they are forbidden to read or write. Atwood's novel also paints a picture of a world undone by pollution and infertility, reflecting 1980s fears about declining birthrates, the dangers of nuclear power, and -environmental degradation

The novel is a prognostication of the ruthless scenario of dogmatic authoritarian and despotic form of repression in the name of religious values which is instrumental for the social isolation of education job, name and speech, reducing them to subservient gender roles. Howell remarks: 'Atwood's feminist concerns are plain here but so too are her concern for basic human rights'. (128)

The protagonist offered undergoes extreme, torture, pain anguish and utter humiliation, in the power of commander who keeps her for her fertility, much to the grudge and chagrin of his wife, Serena Joy, who is a gospel singer and conventionalist. Their personal incarcerations are vividly narrated by the protagonist coupled with expectations for a relief. Freedom is denied to them, even to talk to their circle. The protagonist's recollection of her happy past, her husband Luke and her daughter vindicates the veracity of their carefree life in striking contrast to the present predicament. Atwood envisions the patriarchal governing rules that restrict and bind women in society. Simone de Beauvoir's comment asserting the subjugation of women



in the *The Second Sex* lucidly illustrates the predicament of women in Gilead:

‘She is defined and differentiated with reference to her... She is the incidental as opposed to the essential. He is the Subject he is Absolute. She is the other’ (84).

The narrator’s movements are restricted, the double irony being that she is a hand maid to the commander’s wife, where as the commander exploits her fertility, under the mean, calculated, awful vigilance of the aunts and Maratha’s who have no sympathy for her plight. True to her helpless predicament, she calls it ‘limping and mutilated story’. What is most provocative is that, in the name of religion, in the name of Bible much crime and sin are perpetrated in society arrogantly converting law for their advantage. The novel is a prognostication of the ruthless scenario of dogmatic authoritarian and despotic form of repression in the name of religious values which is instrumental for the social isolation of women, depriving them of their basic human rights such as education, job, name and speech, reducing them to subservient gender roles.

Howell remarks: ‘Atwood’s feminist concerns are plain here but so too are her concern for basic human rights’.(128)

Gilead which professes to have drawn its worms and tenets from Christianity, it ironically lacks human dignity in striking contrast to the Garden of Eden. In Gilead, private consciousness is all that is left which cannot be regulated by the state and Offred is still able to control her thoughts. Offred tries to combat her situation in different ways.

She feels trapped in an over –whelmingly excruciating dystopian society which curbs her freedom. She is enslaved by the government physically and psychologically because of her fecundity. Gilead takes all precautions to keep these women safe from any danger including the one committing suicide which will wreck the authority and subvert its plan.

Offred tells : ‘I know why there is no glass, in front of the water colour picture of blue Irises, and why the window only opens partly and glass in it is Shatterproof’. ‘It isn’t running away they are afraid of, we would not get far. It’s those other escapes, the ones you can open yourself, giving a cutting edge’. (P. 7 – 8)


Caught between the important powers, power of the state and power of men, Offred is torn, but there is some private awareness which is embedded within her which makes her introspect time and again.

‘I keep the knowledge of this name like something hidden some treasure. I’ll come back and dig up, one day’. (P. 94).

Jessie Givner says: ‘Indeed, the desire of the Gilead regime to remove name is as strong as the desire to remove faces. Just as the rules of Gilead try to eliminate mirrors, reflection of faces, so they attempt to erase names.’(58).

Atwood, who has been a conscious observer of power politics in society, voices about power endemic in all spheres detrimental to the cause of women through the mouthpiece of Offred, thus:

May be none of this is about control. May be it isn’t really about who can own whom, who



can do what to whom and get away with it, even as far as death.

Gilead is synonymous with tyranny, one which represses women with indomitable power, keeps them under strict vigil and suppresses femininity to utter to humiliation.


'The Handmaid's Tale can be read as a celebrated depiction of desperate coping mechanism by which endangered women survive, out wit and undermine the coercive forces, devalued enslavement, Self – abnegation, torture, death and outright genocide. Reading and writing are considered as punishable felonies in Gilead. Women are denied books, paper and a pen; even to scribble is a clandestine venture.

Atwood, who has been a conscious observer of power politics in society, voices about power endemic in all spheres detrimental to the cause of women through the mouthpiece of Offred. So, Atwood's protagonists, as they are women and victimized for what they are, revolt against the system and their protestations crop up from the sufferings of them – selves and torture of their bodies. Never the less, there is a gradual development of feminist consciousness in Offred. She says: 'I am tired of keeping silent' (P. 275) which finds its culmination in her escape from Gilead.

Offred's story ends abruptly and uncertainly, which illustrates the precarious nature of existence in a totalitarian society in which everyone stands constantly poised on the edge of arrest and execution. Offred learns of Ofglen's death, finds that Serena knows of

her visits to Jezebel's, and is (possibly) rescued by Nick's intervention, all in the same day. Yet, even as events move quickly, Offred herself does absolutely nothing. Things happen to her; she does not make them happen. She demonstrates her lack of agency when she spends hours alone in her room, listlessly contemplating murder, suicide, and escape, but unable to act. Gilead has stripped her of her power, and so in a moment of crisis she can do nothing but think, and worry, and wait for the black van to come. Throughout the novel, Offred has maintained an internal struggle against the system, and a cautious outward struggle. It is when the news of Ofglen's death terrifies her, and when she realizes she would rather give in than die, that help arrives. Atwood suggests that in Gilead the tiny rebellions or resistances of one person do not necessarily matter. Offred escapes not because of her resistance, but despite her passivity. Luck saves her; she does not save herself.

When the van comes, Offred has no way of knowing whether it comes to save her or to bring her to her death, but she must go. In Gilead, women cannot escape alone. Someone must help them attain freedom. Her story ends either in "darkness" or "light," she says, not knowing which it will be. After this ending, with its leap into the unknown, the epilogue follows. It is simultaneously a welcome objective explication of Gileadean society, a parody of academic conferences, and offensive to the reader. We have just suffered through Offred's torments with her, and it is shocking, as Atwood means it to be, to hear her



life discussed in front of an amused audience, joked about, and treated as a quaint relic.

Professor Pieixoto makes references to Gilead's clever synthesis of ancient customs and modern beliefs, he discusses the use of biblical narratives to justify the institution of the Handmaids, and he mentions the similarities between the "Particution" and ancient fertility rites. None of these things will have escaped the notice of an alert reader, but this marks the first time we have heard them explained clearly and analytically. The epilogue also reveals information beyond Offred's experience—the identity of Offred's Commander, the purges that took place frequently under the regime, and the success of the underground resistance at infiltrating the command structure.

By telling us that *The Handmaid's Tale* was transcribed from tapes found in an "Underground Femaleroad" safe house, the epilogue undercuts the powerful ambiguity of the novel's ending, letting us know that Nick was a member of Mayday, and he did attempt to get Offred out of the country. Offred's final fate remains a mystery, but the faithfulness of Nick does not.

To sum up, in 'The Handmaid's Tale', Atwood delineates a story of victimization exploitation gender politics of patriarchy reducing women to the point of zero, power politics of the postmodern world and consumer society playing game with women's lives through subversive rules and religious dogmas to thwart the women's lives in search of survival. Some of the novel's concerns seem dated today,

and its implicit condemnation of the political goals of America's religious conservatives has been criticized as unfair and overly paranoid. Nonetheless, *The Handmaid's Tale* remains one of the most powerful recent portrayals of a totalitarian society, and one of the few dystopian novels to examine in detail the intersection of politics and sexuality. The novel's exploration of the controversial politics of reproduction seems likely to guarantee Atwood's novel a readership well into the twenty-first century...

By setting the novel in the near future, Atwood envisions a future which would rectify all the evils against women by the male dominated society. Thus, Atwood is providing a therapy as well as a warning for the despicable predicament and wails of modern society.

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Pro. Sejal Ladola

Happy, Free, Independent

*Solitary !!!!
Engage !!!!
Yes, I got engage with solitary,
I'm in love with,
Freedom and education,
Gifted by my parents !!!
Today I'm alone
Strong
Happy
Feeling the power of wings*

*Pleasure of freedom,
My heart is playing with sky,
My eyes touching the air,
No man can bound me with money and rules.
I'm independent,
Free to Fly and sing,
I love my life.
I love my freedom.
I love my hard-work.
I love me self.*

“Words that prompted HOPE”

God's precious boon to mankind is words which make them different and higher from inanimate and cattle. Word is marvelous thing through which mankind can crystallize themselves. Moreover, words divulges feelings of grief, happiness, solitariness and pain of heart which can't be physically identified. Words are helpful for coming closer. Words are the way to portray our feelings and thoughts with others.

The word is a very small spelling which contains the whole world. The world is empty without a word as fame is insane without a name. Words are medium of learning something from the childhood till the last molecule of oxygen in the lungs. Words have a dominant influence on our conscience. Words may turn you either in a good or evil person.

Word is a weapon to carnage and spreading peace too. Weapon to motivate and demotivate you is a 'WORD'. If we recite our ancient epic : MAHABHARAT and RAMAYANA We came to

know that the rise of crumbling was was only because of Words. Draupadi's four words. 'Blind definitely have Blind' had resulted in infiltration of blood in the land of Kurukshetra.

It doesn't mean that words have only negative effects on humans. It can also brighten mankind like a diamond. Delightful words can make you feel like a heaven in a hell. When Arjun had found himself in melancholy. The Lord Krishna had made him sink in the ocean of truth by preaching him through words. Those words are engraved in our history in the form of unique 'Bhagavad Geeta.'

“The word help you toe express feelings of Heart, But sometimes wron words can make other Hurt; Better words can make you lead, Bitter words cam make the heart bleed; The word can ascend you to the success of the Everest, The word can desced you to failure from the Everest.”

Tie yourself with inspirational words, it will frame yourself positively and fabricate your life.



Use of positivity affects other and create an enthusiastic area.

I recollect one of my schoold friend kadmbari whose mother believe in positivity and god. Every year she used to put a chit in temple. In which she wrote marks. She didn't Shaw this chit to anyone, not even to my friend for whom she has decided marks. She used to pray god

every day for reciting these words into reality. And the surprising thing is what ? Our result, whenever our result release. She goe marks as per her mother write on the paper. Look at the power of words. It can climb you on the top of Mount Everest, if you want.

So wake up the spirit of words, which lie in yourself and blow up light everywhere.



AN EMPIRICAL ANALYSIS ON

RELATIONSHIP BETWEEN EXPORTS, IMPORTS AND GDP OF INDIA

Abstract

One of the important issues that have dominated the debate in the international growth literature is the role of exports and imports in economic growth. Many economists have argued that more rapid growth of exports and imports can lead to higher economic growth. India remained a protected economy for quite a long time that had been described as an 'import substituting country par excellence' (Rodrik 1996). Prior to the 1990s, her import regime was dominated by quantitative restrictions on imports and a highly protectionist import tariff structure. The World Bank included India in the list of 'strongly inward-oriented' countries, meaning that the overall incentive structure strongly favoured production for the domestic market (Dutta and Ahmed, 2004). Nevertheless, the Indian economy has undergone substantial changes since 1991 (Dean et al. 1994). This paper tries to find out the relationship between GDP, Export and import of India.

Key words: GDP, Export, Import.

Introduction

One of the important issues that have dominated the debate in the international growth literature is the role of exports and imports in economic growth. Many economists have argued that more rapid growth of exports and imports can lead to higher economic growth. It

has been theoretically argued that both export and import may play a crucial role in economic development. There are many empirical studies that mainly concentrate on either the relationship between export and growth or between import and growth or the association between export, import and economic growth.

Exports of goods and services are seen as an engine of economic and social development for a number of reasons, including exports that require companies to innovate and improve to maintain market share. On the other hand, exports ensure increased sales and profits. Alternatively, they reduce dependency on local markets since, in the event of expansion in foreign markets, the market base increases, leading to a reduction in local customers only. Otherwise, exports have the ability to minimize the impact of market volatility, by working in global markets, companies become more captive to economic changes, changing customer demands and seasonal fluctuations in the local economy. Finally, and with regard to the advantages of exports, it can be summarized that an increase in exports leads to an increase in the access to the currencies, which increases the national income, the turnover and the surpluses of the state. This leads to an improvement in the standard of living. In spite of these benefits for exports, they sometimes do not lead to these



results lucrative and which do not contribute to higher economic growth of the country, and this is due to several reasons, among them: the existence of competition is greater than expected, the products is unpopular or popular in the markets other, instability in the target country as a result of wars or civil conflicts, weak media publicity and definition exported product or other similar reasons.

Piana (2001), while discussing exports, advocates that increasing exports raise production, GDP, and employment. In turn, through the Keynesian multiplier effect, it engenders higher consumption and production, giving rise to a positive feedback loop. Probably, imports will also rise as a consequence. On the other hand, Thangavelu and Rajaguru (2004) suggest that trade has an important impact on productivity and output growth in the economy, however it is imports that provide the important 'virtuous' link between trade and output growth. Outward orientation is said to lead to higher total factor productivity growth (Bhagwati 1978, Krueger 1978, Kavoussi 1984, Ram, 1987) and encourages capital material investment including foreign direct investment.

As for import, it is generally reflected the weakness of the state in achieving its needs itself and makes them dependent and at the mercy of foreign countries. Imports unlike exports lead to the exit of the local currency and weaken the trade balance, thus weakening economic growth. However, and in some cases it is considered the import source of economic



growth, especially if it includes hardware and electronic equipment to help and contribute to the increase and improvement of the investment, or include products that require a production value of more than imported. MacDonald (1994) argues that the imports of final and intermediate goods will force domestic producers to innovate and increase their efficiency to compete with foreign imports. Anoruo and Ahmad (2000), referring to Esfahani (1991) and Ram (1990), note that imports have positive influence on economic growth. Imports of capital goods are especially important for developing countries which depend on foreign capital for their economic development programmes. However, to be beneficial, imported capital must be productively engaged in the production of goods and services. Due to these reasons, the export and import remain a controversial topic for their ability to influence the social and economic growth of the countries.

India remained a protected economy for quite a long time that had been described as an 'import substituting country par excellence' (Rodrik 1996). Prior to the 1990s, her import regime was dominated by quantitative restrictions on imports and a highly protectionist import tariff structure. The World Bank included India in the list of 'strongly inward-oriented' countries, meaning that the overall incentive structure strongly favoured production for the domestic market (Dutta and Ahmed, 2004). Nevertheless, the Indian economy has been undergoing substantial changes since 1991 (Dean et al. 1994).

Literature review

India remained a protected economy for quite a long time that had been described as an 'import substituting country par excellence' (Rodrik 1996). Prior to the 1990s, her import regime was dominated by quantitative restrictions on imports and a highly protectionist import tariff structure. The World Bank included India in the list of 'strongly inward-oriented' countries, meaning that the overall incentive structure strongly favoured production for the domestic market (Dutta and Ahmed, 2004). Nevertheless, the Indian economy has been undergoing substantial changes since 1991

(Dean et al. 1994). Almost all areas of the economy have been opened to both domestic and foreign private investment, import licensing restrictions on intermediaries and capital goods have been mostly eliminated, tariffs have been significantly reduced, and full convertibility of foreign exchange earnings for current account transactions has been established (Dutta 1998). Different studies and researches were done by academics and policy makers for exports, imports and economic growth. A variety of studies shows different results about the relationship of these three variables are shown in below table.

Table 1: Time-Series Studies of Exports, Imports and GDP

AUTHOR	PERIOD	CONCLUSIONS
Dutt and Ghosh (1996)	1953-1991	No-cointegration
Mallick (1996)	1951-1992	GDP have significant impact on export, growth-driven export
Riezman et al. (1996)	1950-1990	Export have significant impact on GDP, export-led growth
Xu (1996)	1951-1990	Export have significant impact on GDP, export-led growth
Dhananjayan and Devi (1997)	1981-1994	significant positive correlation between exports and economic growth
Ghatak and Price-1997	1960-1092	GDP has significant impact on export, growth-driven export
Rehman and Mustafa (1997)	1965-1994	GDP has significant impact on export, growth-driven export
Islam (1998)	1967-1991	Export have significant impact on GDP, export-led growth
Asafu-Adjaye and Chakraborty (1999)	1960-1994	No-causality between exports and growth
Dhawan and Biswal-1999	1961-1993	GDP has significant impact on export, growth-driven export
Ekanayake (1999)	1960-1996	Two-way causality between exports and GDP.
Anwer and Sampath (2000)	1960-1992	No-causality between exports and growth
Nidugala (2000)	1960-1989	Export have significant impact on GDP, export-led growth
Kemal et al. (2002)	1960-1998	Export have significant impact on GDP, export-led growth in the long run
Love and Chandra (2005)	1950-1998	Export have significant impact on GDP, export-led growth
Sharma and Panagiotidis (2005)	1971-2001	No-causality between exports and growth
Khaled R.M. Elbeydi and al (2010)	1980 – 2007	Export have significant impact on GDP
Dilawar Khan and al (2012)	1972 – 2009	Two-way causality between exports and GDP.two-way causality between Import and GDP.
Qazi Muhammad Adnan Hye (2012)	1978 - 2009	Two-way causality between exports and GDP.
Velnampy.T and Achchuthan. S (2013)	1970 – 2010	Two-way causality between Import and GDP.
Kojo Menyah and all (2014)	1965 - 2008	Trade have significant impact on GDP
Mounir Belloumi (2014)	1970 - 2008	Trade have no significant impact on GDP
Güngör Turan and all (2014)	1984 – 2012	Export have significant impact on GDP
Auro Kumar Sahoo and all (2014)	1981 – 2010	Export have significant impact on GDP
Hussain M and Saaed A (2014)	1977 – 2012	Import has significant impact on GDP
Musibau Adetunji Babatunde (2014)	1960 – 2014	Two-way causality between exports and Import.
Ajmi and all (2015)	1911 – 2011	GDP has no significant impact on Export
Sachin N. Mehta (2015)	1976 – 2014	GDP has significant impact on Export

Research Methodology

This paper uses the longitudinal design for the research. Time series data of real GDP, Export and Import of India for the period of 1997-98 to 2013-14 is incorporated for the study purpose. Various analysis techniques like ADF test, Co-integration, Granger Causality are carried out using E-view 7.0 software.

Analysis and Discussions

This portion of the paper analyzes the relationship between the GDP, Export and Import of India for the period of 1997 to 2013. The first portion presents basic relationship using correlation. In the subsequent part analysis is carried out through different econometric techniques.

Table 2 Correlation Matrix of GDP, Export and Import			
	Export	GDP	Import
Export	1.0000	0.9729	0.9955
GDP	0.9729	1.0000	0.9769
Import	0.9955	0.9769	1.0000

Correlation is used to measure the strength and direction of the relation between two variables. Correlation matrix of GDP, Export and Import indicate that relationship between studied variables are very strong and positive.

In the time series data, it is crucial to check the unit roots or non-stationary nature of the time series variables. The Unit root test is applied to know whether studying time series variables are non-stationary and they possess the unit roots. Log values of all the three variables are taken and the ADF (Augmented Dickey-

Fuller) test applied to find out the unit root. Null hypothesis for the ADF test indicates that data has the unit root and alternative indicates that data is stationary.

ADF (Augmented Dickey-Fuller) test indicates that all the three variables are non-stationary and have the unit root at level as well as at first difference. All the three variables become stationary at second difference as p-value of ADF test founded less than 0.05 for all three variables.

It is essential to know the optimum lag length to run Granger causality test and co-integration. Test of optimal lag length is applied to find out the optimal lag length for the further analysis. Various lag length criteria like sequential modified LR test statistic (LR) (10.32165), Akaike Information Criteria (AIC) (-11.98813), Schwarz Information Criterion (SC) (-10.61872) and the Hannan-Quinn Information Criterion (HQ) (-12.11489) are founded lowest with the said figure which indicates that optimal number of lag length is 3 for the studying data.

Johansen Co-integration test is employed on the studying variables. The result of the Johansen Co-integration at None Co-integration Equation is significant as the trace statistic is higher than the critical value at 5 percent of level of significance. At most 1 and At most 2 Co-integration Equation is not statistically significant at 5 percent level of significance. Overall Johansen Co-integration test reveals the existence of integrating equation.

Table 3 Johansen Co-integration test			
Unrestricted Co integration Rank Test (Trace)			
Hypothesized No. of CE(s)	Eigenvalue	Trace Statistic	0.05 Critical Value
None *	0.816384	32.20889	29.79707
At most 1	0.35751	6.785301	15.49471
At most 2	0.009901	0.149252	3.841466
Trace test indicates 1 co integrating eqn(s) at the 0.05 level			
* denotes rejection of the hypothesis at the 0.05 level			
**MacKinnon-Haug-Michelis (1999) p-values			

Table 4 VAR Granger Causality			
Dependent variable: LGGDP			
Excluded	Chi-sq	df	Prob.
LGEXP	1.458947	2	0.4822
LGIMP	0.543901	2	0.7619
All	3.422243	4	0.4898
Dependent variable: LGEXP			
Excluded	Chi-sq	df	Prob.
LGDP	19.9971	2	0
LGIMP	6.729023	2	0.0346
All	20.44812	4	0.0004
Dependent variable: LGIMP			
Excluded	Chi-sq	df	Prob.
LGDP	28.45837	2	0
LGEXP	7.104853	2	0.0287
All	32.9025	4	0

Tri-variate Granger causality is shown in the table indication three equations. Based on the result of Granger causality it can be conclude that Export and Import have not significant impact on GDP for the study period but Import and GDP have the significant impact on Export as well as Export and GDP have the significant impact on the Import.

Conclusion

The paper examines the relationship between GDP, Export and Import. While assessing the relationship between Export and GDP rates, the results indicate that Export does not have impact on GDP but GDP have the significant impact on the Export. GDP and Import also have same effect, Import does not have a significant impact on GDP but GDP have the significant impact on the Import. The relationship between Import and Export indicate that have significant impact on each other. All the three variables have the strong positive correlation with each other.

Limitation and Further scope of study

In the present study data for limited period is taken into consideration, however if the more time period data is taken into consideration more sound result can be ascertained. Long period cross country analysis can also be performed as a future scope in this area, present research takes Export Import only but many other economic and trade indicator can be used for more detailed analysis.

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Making Education Green

Greening Youth Minds

Global Warming is one of the most pressing environmental issues leaving the international community, the business world, and individual citizens at bewilderment. Global Warming can technically be defined as an outcome of imbalances between carbon emission and carbon absorption. Carbon is rising because of the relentless use of fossil fuels. Carbon absorption is falling owing to the severe imbalances in carbon-cycle of nature caused by cutting down trees and forests at these are natural sequesters of carbon. Carbon emission, on the other hand is increasing as we are cutting down carbon sinks which could absorb carbon. Climate change is result of this imbalance. M.S. Swaminathan, the father of Green Revolution of India, state that climate change is a significant deviation from normal climate behavior. The major impacts of climate change particularly relevant to India are –major shift in temperature, precipitation and sea levels. Global climate change has unprecedented consequences in terms of scale and severity which can jeopardize the survival of millions of people around the world. Developing countries like India are more vulnerable to the negative impacts of climate change because of their limited capacity in the forms of human, financial, and institutional resources in order to adapt to extreme conditions. CLIMATE CHANGE HAS

ALREADY CONTAMINATED THE WHOLE LIFE SUPPORT SYSTEMS THAT COULD PERHAPS DRAG DOWN THE LAST CURTAIN OF HUMAN CIVILIZATION NEAR FUTURE. At this backdrop education can play a significant role as it can bring long term lasting impacts in the forms of desirable knowledge, skills, values and attitudes. Therefore the present education system needs a paradigm shift from unsustainability to sustainability both in its practice and outcome.

MAY PEOPLE IN THIS WORLD TODAY OPERATE WITH THE FRONTIER MENTALITY WHICH IS A HUMAN- CENTERED VIEW BASED ON THE THREE ERRONEOUS BASIC NOTIONS :

- The world has an unlimited supply of resources for human use.
- Human are apart from nature, and
- Nature is something to overcome

Such attitude towards nature firmly rooted in the minds of people since the advent of 'Industrial Revolution' in England. Moreover frontier mentality i.e. 'winning over the nature' was intricately grounded in the then western philosophical traditions particularly in the philosophical thoughts of Rene Descartes and others. Modern education that emerged from this philosophical root perpetuates similar angle of vision. It valued the economic system that



emanated from those philosophical traditions has so far damaged the bio-physical systems of earth to a limitless order. Modern education in India that inherits and sustains colonial legacy inculcates the disvalue of colonization of nature among its recipients in the name of development. Educational practices in all over world thus become unsustainable in nature and scope.

Modern Education-A Few Unsustainable Features

The present education system nurtures a plethora of unsustainable practices stated below:

Glorification of the Philosophy of Human-Centeredness

The basic premise of this philosophy stands on an 'arrogant assumption' that human beings are masters of nature and its lower creatures. One of the celebrated idealist philosophers of western world Rene Descartes believed human intellect implanted in brain is divinely conferred upon him. This intellect is to be used to gain supreme control over nature and to subjugate inferior animals. Over the year, such attitudes have manifested in the form of frontier mentality. People started believing that they have every right to exploit nature which is believed to have unlimited supply of resources for human use. Our education system too perpetuated similar line of thoughts and these thoughts have often been translated into actions in the forms of industrialization, urbanization, and may more unsustainable human endeavors. IN A NUTSHELL THIS PHILOSOPHY OF 'WINNING

OVER NATURE' HAS TRANSFORMED THE ENTIRE HUMANITY TO A FRONTIER SOCIETY WHICH HAS FOLLOWING FEATURES.

- The earth has unlimited stock of resources.
- Nature is something to overcome.
- Only material wealth makes life better and comfort.
- Human being is divinely ordained to exploit nature and he is superior to it.
- People move one place to other in search of nonrenewable resources instead of practicing recycling method and capitalizing available renewable resources.
- High and giant technologies that are capital-intensive and nature-exploitative in nature are expected to be used.
- Projects are undertaken (river valley projects, nuclear projects etc.) at the cost of environment and human health.
- Pollution and waste are expected in all human activity.

Persistent Inequality in Manifold Forms

Modern education becomes unsustainable as it consciously or unconsciously perpetuates inequality in various forms. Pierre Bourdieu finds education that serves to perpetuate the culture of dominant classes. The dominant classes project their own culture as superior to the oppressed classes, the phenomenon often termed as 'cultural capital' and through the educational system this phenomenon is often translated into wealth and power. Students belonging to lower classes find themselves alienated from this dominant educational



environment. Thus inequality itself is a product of unsustainable practices emanated from that educational system. In economic life inequality prevails in form of cut throat competition for wealth and profit making attitudes that result in incessant search for material wellbeing, unlimited number of wants and over exploitation of fund resources, which further widen the gap between the rich and the poor. Modern education thus becomes an unequalising force that only endorses unsustainability reflected in its curriculum, pedagogy, and method of evaluation. Inequalities become acute when these cross ecological limits. For example. When urban air quality deteriorates, the poor, living in vulnerable areas suffer more health hazards than the rich, who have the means to find a remedy. In a global scale, when mineral resources become depleted, developed nations are better placed financially and technologically to cope with the effects of resources depletion and environmental degradation.

Undervaluing Indigenous Knowledge and Skill

Indigenous knowledge refers to the knowledge belonging to specific ethnic group, which is unique to given culture or society. It is the basis for local level decision-making in agriculture, health care, food preparation, education, natural resource management, and lot of other activities in rural communities. It is the knowledge that people in a given community has developed over time and continues to develop. It is based on experience, often tested over centuries of use, adapted to local culture

and environment. Indigenous knowledge has some unique features which are stated below:-

- Indigenous knowledge is evolved out of collective rights and interest.
- Indigenous knowledge is closely integrated with the ecology and environment. Sometimes it is treated as sacred knowledge.
- This knowledge firmly respects the diversity in nature.
- This knowledge is mostly orally transmitted and not always found well documented.

Over and above the interdependence of various components of the earth was duly recognised by Indigenous social systems which enforced practices such as community control over agriculture or traditional rights relating to water, forests and land. But with the upsurge of technological progress, the responsibilities of decision-making are being taken form of traditional communities. At the same time , the large scale bio-piracy is being taken place and this is extensively done by the powerful corporate world.

Rousseau, Tagore and Gandhi – Precursors of Education for Sustainable Development

At this critical juncture of disillusionment of philosophy of education vis-à-vis environment efforts should be made to retrospect the philosophies of education once contributed by Rousseau, Tagore and Mahatma Gandhi.

Jean Jacques Rousseau was the precursor of that western philosophical tradition which highly embellished the 'Nature'. His clarion call 'Go Back to the Nature' inspired the philosophical works of Gandhi and



Tagore. Rousseau stressed the importance of an education system that pivots around the environment in his famous book Emile. Mahatma Gandhi, the father of nation had a very clear understanding of the man-nature relationship and was visionary in perceiving the impact on the balance of nature by society driven by technological advancements. Gandhi believed in life being at harmony with nature. He envisioned a society built at small communities, free from the vices of city life. He promoted economic growth fuelled by renewable resources. His philosophy is therefore simple as well as difficult and subtle yet forceful. Gandhi in his lifetime realized the fact that industrialization and profit-generation were at odds with moral progress. He argued 'the incessant search for material comforts and their multiplication is an evil'.

Gandhi's emphasis on the introduction of productive handicrafts in the school curriculum is a genuine reflection of his attitude on sustainable development. However Gandhi's voice on environmentalism was not the lone voice at the turn of the twentieth century India. Rabindranath Tagore represented nature in his poems and works. He founded an institution named Shantiniketan that set an example for nature- friendly study and living. He criticized western education for treating the child as a passive receiver of packaged information in a way that did not awaken his/her own creativity and innate abilities. Tagore opposed the western system of education that emphasized learning from books with the sole objective

of developing the intellectual potential of the child. He believed that education should be aimed not merely to develop the intellect but the complete personality of the child. An education system should cultivate and nature among children the ability to learn directly from nature and life as such. The child should be able to appreciate a sense of freedom acquired by free movements of the body in the midst of the natural environment.

Green Jobs Defined

A agreed job is employment in any industry that contributes to preserving or restoring environmental quality in that sector and allowing for sustainable development. It helps bringing about and maintains a transition to environmentally sustainable forms of production and consumption. For instance, a builder designs energy efficient buildings, a rural farmer practicing sustainable farming, an engineer installing rainwater harvesting as well as water recycling systems.

Benefits of Green Jobs

- Protection of eco-systems and bio-diversity.
- Reduction of Non-renewable source of energy, materials and water consumption through efficient strategies.
- De-carbonization of the economic system.
- Minimization and to a great extent avoidance of the generation of all forms of waste and pollution.
- Generation of appropriate, soft and renewable technologies.
- Stemming or curbing the unstoppable growth rate of unemployment and poverty.





Green Jobs- Prospects in India

A UN- sponsored report visualizes that India could generate 900,000 jobs by 2025 in biomass gasification of which 300,000 would be in the manufacturing of stove and 600,000 in the fuel supply chain and other areas.

Emergence of a green economy is now clearly visible and efforts are being undertaken in that direction to tackle climate changes so that it could results in million o green jobs in India and other countries. The report entitled 'Green jobs: towards decent work in a sustainable low carbon world' says changing patterns of employment and investment resulting from efforts to reduce climate change and its effects are already generating new jobs in many sectors and economies and could create millions more in both developed and developing countries.

Sectors that will be particularly important in terms of their environment, economic and employment impact are energy supply, in particular renewable energy, buildings and construction, transportation, basic industries, agriculture and forestry.

Prospect in Agriculture Sector

Agriculture contributes 18 per cent of GDP in our country whereas almost 70 per cent of India's population and around 56 per cent of the workforce are employed in this sector. Indian agriculture is extremely climate sensitive as it is highly dependent on the monsoon and other specific climate regimes. Using both traditional and eco-friendly novel techniques might create more and more climate responsive jobs in this sector. Green jobs might improve the quality

of life in rural areas by increasing alternative income avenues for farmers and labourers, which again slow down the rate of rural-urban migration which is profoundly happening at the faster rate.

Making education Green- Greening Youth Minds

One of the successful recent venture in the field of education is making environmental studies integrated compulsorily to all forms of learning. Nature – sensitive knowledge and skill can bring attitudinal changes that value and respect all life-forms, and can develop symbiotic and empathetic relation with nature. In this context , Environment education (EE) definitely helps greening our youth minds who would become members of sustainable society in future.

One of the greatest milestones in the EE area was the declaration of the EE as a compulsory subject to address global environmental problems by the UN (United Nations) conference on the human environment held in Stockholm, Sweden, in 1972. The UNESCO and UNEP (United Nations Environment Programme) create three major declarations that have guided the course of EE... the Stockholm declarations, the Belgrade charted and the Tbilisi declaration.

Environment Education (EE) refers to the organized efforts to teach how natural environments functions and how human beings can manage their behavior and ecosystems in order to live in a more sustainable manner. It is a process of recognizing values, and



clarifying concepts to develop skill and added tools necessary to understand and appreciate the interrelationship between human beings and the bio-physical surrounding. It plays a significant role in encouraging and enhancing people's participation in activities aimed at conservation, protection, and management of the environment essential for achieving sustainable development.

However, internalization of sustainable thoughts can be of no use unless these are translated into actions. For instance, in a sustainable society, sustainable economic thoughts need to be translated into actions as such 'production and consumption processes' are to be redesigned on the 'principle of appropriate technology' and 'principle of renewableness'. Sustainable economy, thus needs to harbour labour-sensitive and nature-centered model of development. As it cannot be an exaggeration to say that "our economy harms most our ecology". At the same time, it is equally true that our political actions need to be

reoriented towards the philosophy that honours our mother earth. In order to fulfill this leviathan task, the entire education system needs a paradigm shift i.e. a shift towards sustainability.

Concluding Remarks

It is an undeniable fact that there is a lot of budding potential to employ millions in new green sectors of economy but the question one can raise that, How to achieve this transition of economy? One and only solution of this problem is urgent requirement of reformation of Indian education system. Indian education therefore needs a fundamental shift towards more practical based learning with a stronger emphasis on nature-sensitive vocational skills in order to match skills needed by future green economy of India. Apart from this the country needs strong financing mechanisms to initiate the transition to be made. Over and above, green economy requires green political will and aspiration that can create an innovative green economy and keep sustainable dialogues alive.

"Educate your children to self-control,
to the habit of holding passion and prejudice and evil tendencies subject to
an upright and reasoning will,
and you have done much to abolish misery from their future
and crimes from society.

– Benjamin Franklin

Income Tax planning for 2018-19:

New tax rules every taxpayer should know

As we step into the new fiscal year, it is imperative that we plan our finances. Financial planning needs to be done considering the changes introduced in this year's Union Budget. So let us review the key changes which may impact the cash flow and investment decisions for the tax year 2018-19, from an individual tax perspective.

Tax slabs in the new year have not changed vis-a-vis the last year. Lowest tax rate continues to stay at 5% and the maximum at 30%. The tax exemption income limits for different categories of individual taxpayers are as mentioned below:

- Individuals below 60 years: Rs 250,000
- Individuals over 60 years and under 80 years: Rs 300,000
- Individuals over 80 years and above: Rs 500,000

Given the fact that the status quo in tax slabs has not delighted the individual taxpayer, the government continues to levy an additional cess on the income tax. To address the education and health needs of the poor and rural families, the erstwhile secondary and higher education cess of 3% has been replaced with a 4% 'Health and Education Cess'. Consequently, the maximum marginal rate of tax has increased from 35.535% to 35.88%.

The salaried class may have something to celebrate as starting from the tax year 2018-19,

the government has reintroduced the "standard deduction" of Rs 40,000. Standard Deduction was last abolished in the Finance Act 2005.

It is a fixed amount of deduction by which gross salary can be reduced to calculate taxable income under the head "salary". The deduction of Rs 40,000 replaces the exemption available towards transport allowance of Rs 1,600 per month and medical reimbursement of Rs 15,000 per annum, which will no longer be available from the tax year 2018-19.

Senior citizens have been looked at favorably by the Finance Minister as various benefits have been given to this class of taxpayers in the form of increased deduction limits. Deduction from interest income earned by senior citizens will henceforth be governed by a new section. As per the new provisions, senior citizens can avail a higher deduction of Rs 50,000 in respect of interest income earned by them from deposits held in banks, post offices and co-operative banks. At the same time, threshold limit for deduction of tax at source on interest income for senior citizens has been raised from Rs 10,000 to Rs 50,000.

Another benefit to cheer senior citizens has been given by way of an increase in the deduction limit for payment of health insurance premiums. Till last year, the deduction available was restricted to Rs 30,000; which has now been



raised to Rs 50,000. This will boost investment in health insurance policies by senior citizens, to help them stay sufficiently covered in case of any unforeseen circumstances.

In addition to above, the limit of deduction with respect to expenditure incurred on medical treatment of specified diseases (e.g. malignant cancers, chronic renal failure, hepatological disorders, etc.) in case of a senior citizen has been increased to Rs 1 lakh. Deduction available until last year was Rs 60,000 in case of senior citizens and Rs 80,000 in case of very senior citizens.

Barring the above beneficial changes for senior citizens, individuals will now have to pay tax at the rate of 10% on long-term capital gains in excess of Rs 1 lakh, arising from transfer of equity shares, equity-oriented mutual funds and unit of business trust where securities transaction tax has been paid. Further, no benefit of indexation will be available against such gain. A section providing the method to grandfather the long-term capital gains earned till January 31, 2018 has been inserted for the assets which are sold after March 31, 2018. As regards the intervening period i.e. February 01, 2018 and March 31, 2018 the tax exemption

status continues.

In line with the changes brought in the capital gain tax regime, the deduction from long-term capital gain available under section 54EC of the IT Act in case of transfer of any long-term capital asset will now be restricted to transfer of land and building only. Further, exemption under this section will be available if the capital gain amount is invested in bonds issued by National Highways Authority of India (NHAI) or Rural Electrification Corporation Limited (REC) or any bond as notified by the Central Government, issued on or after 1 April 2018, and redeemable after five years.

National Pension Scheme (NPS) is another tax saving instrument under which employees are currently allowed tax-free withdrawal up to 40% of the total amount payable on closure of the account or on opting out of the scheme. In order to motivate the investment in this scheme and also to bring parity between salaried and self-employed investors, this exemption has now been extended to all the subscribers.

Start of the year is a perfect time to plan investments with an oversight of the changes from a tax perspective, so that one does not lose the small benefits which are now available.

“Education is the most powerful weapon which
you can use to change the world.”

– Nelson Mandela

GST IN INDIA: AN OVERVIEW

Traditionally India's tax regime relied heavily on indirect taxes. Revenue from indirect taxes was the major source of tax revenue till tax reforms were undertaken during nineties. The major argument put forth for heavy reliance on indirect taxes was that the India's majority of population was poor and thus widening base of direct taxes had inherent limitations. But the Indian system of indirect taxation is characterized by cascading, distorting tax on production of goods and services which leads to hampering productivity and slower economic growth. There are endless taxes in present system few levied by Centre and rest levied by state, to remove this multiplicity of taxes and reducing the burden of the tax payer a simple tax is required and that is Goods and Service Tax (GST). This paper throws an insight into the Goods and Service Tax concept, advantages, disadvantages and international scenario.

Introduction Tax policies play an important role on the economy. The main source of revenue for government of India is from tax. Direct and indirect taxes are the two main source of tax revenue. When the impact and incidence falls on same person it is called direct tax. When the impact and incidence falls on different person that is when burden can be shifted to other person it is called indirect tax. The indirect tax system is currently mired in multi-layered taxes

levied by the Centre and state governments at different stages of the supply chain such as excise duty, octroi, central sales tax (CST) and value-added tax (VAT), among others. First Indirect Tax Reform occurred in India when the Modified Value Added Tax (MODVAT) was introduced for selected commodities in 1986 to replace the Central Excise Duty. The other reforms are the introduction of service tax in 1994, decision to introduce VAT in 1999, introduction of Constitution Amendment Bill on GST in 2011. Goods and Services Tax (GST) is most ambitious and biggest tax reform plan, which aims to stitch together a common market by dismantling fiscal barriers between states. It is a single national uniform tax levied across India on all goods and services. In GST, all the indirect taxes will be subsumed under a single regime. The GST taxation laws will put an end to multiple taxes which are levied on different products, starting from the source of manufacturing to reaching the end consumer. GST works on the fundamental Principle of "One Country One Tax". Why GST in the place of present regime? In present regime there are separate laws for separate levy like excise duty, customs duty, central sales tax, value added tax etc. But in case of GST it is going to be a broad scheme which subsumes all the laws. The tax compliance is going to be easy as all the laws are subsumed and only one GST law to



be implemented. The four GST slabs have been set at 5%, 12%, 18% and 28% for different items or services. The integration of tax laws in GST is expected to reduce the tax burden on the tax payer compared to present system where the tax payer's burden is high. Presently the tax is at two points i.e., when the product moves out of factory and other at the retail outlet. But GST is to be levied at final destination of consumption and not at various points. This brings transparency and corruption free tax administration.

Brief Timeline of GST

- GST was first mooted by Dr Manmohan Singh in the mid-1990
- The GST was recommended by the Kelkar Task Force on FRBM act in 2005
- In 2011, the Constitution (115th Amendment) Bill was introduced in Parliament to enable the levy of GST.
- In December 2014, the Constitution (122nd Amendment) Bill was introduced in Lok Sabha.
- The Bill was passed by Lok Sabha in May 2015 and referred to a Select Committee of Rajya Sabha for examination

Models of GST:

- **For Intra State Transactions:** In case of Intra State transactions, Seller collects both CGST & SGST from the buyer and CGST needs to be deposited with Central Govt. and SGST with State Govt.


- **For Inter State Transactions:** Integrated Goods and Service Tax (IGST) shall be levied on Inter State transactions of goods and services which are based on destination principle. Tax gets transferred to Importing state. Moreover it

is proposed to levy an additional tax on supply of goods, not exceeding one percent, in the course of inter-state trade or commerce, to be collected by the Central Government for a period of two years, and assign to the States where the supply originates. Exports and Supplies to SEZ units will be zero rated.

Under this total amount of GST for any goods or service will be distributed in both State and Central exchequers. According to our Union Finance Minister, GST will add 2 percent to the National GDP.

Advantages of GST:

1. GST is structured to simplify the current indirect system by removing multiple taxes. It creates India as a single market.
2. It taxes goods and services at the same rates so many disputes are eliminated on tax matter.
3. GST will be levied only at the final destination of consumption based on VAT principle and not at various points (from manufacturing to retail outlets). This will help in removing economic distortions and bring about development of a common national market.
4. The procedural cost is reduced due to uniform accounting namely, CGST, SGST, IGST have to be maintained for all types of taxes.
5. The reduced tax burden on companies will reduce production cost making exporters more competitive at national and international level.
6. More business entities including unorganized will come under the tax system thus widening the tax base. This may lead to better and more tax revenue collections.
7. Many businesses create depots and go



downs in different states simply because there is a difference in tax rates. Now that GST will come, this difference between states will vanish. It would help to remove the tax difference as a bias, thereby helping businesses.

Disadvantages of GST:

1. There will be dual control on every business by Central and State Government. So compliance cost will go up.
2. All credit will be available on from online connectivity with GST Network. Hence, small businesses may find it difficult to use the system
3. VAT and service tax on some products may become higher than the current levels.
4. States may lose autonomy to change their tax rates.
5. Manufacturing states would lose big revenue
6. Service sector may oppose because they have to register in every state with central and state government. So every business at all India level will have around 60 registrations while they are having just one today. Moreover their rates will also go up.
7. Retail business may oppose because their taxes will go up and they will also have to deal with Central Government now in addition to States.
8. GSTN may not work optimally for quite some time.

GST will Improve Ease of Starting a Business in India:

While starting a new business in India, businesses currently have to get VAT registration from the State's Sales Tax department. Since, each State has different procedures and fees

for VAT registration, it is hard for businesses operating in multiple States to obtain and maintain compliance with VAT regulations. With the implementation of GST in India, the procedure for GST registration would be centralized and standardized similar to service tax registration. Under GST regime, business would no longer have to obtain multiple VAT registration – as a single GST registration would be applicable across India. The procedure for obtaining GST registration would also be standardized, thereby improving the ease of starting a new business in India. Integration of Multiple Taxes in GST Currently goods and products are taxed under the VAT regime implemented by State Government and services are taxed under the service tax regimen implemented by the Central Government. As VAT is implemented by State Governments, each of the State has different VAT rates, VAT regulations and VAT procedures – leading to complications. Further, in addition to VAT and Service Tax, there are various other tax regulations that businesses must comply with like Central Sales Tax (CST), Additional Customs Duty, Purchase Tax, Luxury Tax, etc.

International Scenario:

In the 1954, France became the first country to adopt the GST. More than 150 countries have introduced GST/National VAT in some form. It has been a part of the tax system in Europe for the past 50 years and is the preferred form of the indirect tax in the Asia-Pacific region. There are different models of GST currently in force, each with its own peculiarities. While country such as Singapore



virtually taxes everything at a single rate, some countries have more than one rate (a zero rate, certain exemptions and higher and lower rates). Brazil and Canada follow a dual system where both Union and State Governments levy GST. In some countries it is recoverable only on goods used in the production process and specified service. GST in China is applicable only to goods and the provision of repairs, replacement and processing services. The standard GST rates in most of the countries ranges between 15-20%.

Challenges: In addition to the passage of the Bill, it is also imperative to have a robust country-wide IT network and infrastructure

to make the implementation seamless. The IT network work is still in progress. The most important issue on which consensus eludes states and the Centre is regarding the states. States also fear that they will suffer heavy revenue losses.

There are certain state specific issues. For example, Maharashtra, earns more than 13,000 crore annually from octroi. Gujarat, on the other hand, earns about 5,000 crore from the CST. Agrarian states such as Punjab and Haryana earn more than 2,000 crore from purchase tax. Each of these states fears that they will lose these revenues once these levies get subsumed under GST.



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 business, sustainable responsible business (SRB), or corporate social performance .Corporate social responsibility (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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Noni juice

Noni juice is derived from the fruit of the *Morinda citrifolia* tree indigenous to Southeast Asia and Australasia. Noni juice has been promoted as a cure for a number of human diseases. However, there is no evidence to support these claims

History

Sold in capsule form, pulp powder was the first *M. citrifolia* product brought to the commercial market in Hawaii by Herbert Moniz of Herb's Herbs in 1992 after patenting a unique *M. citrifolia* dehydrating method.

Regulatory warnings and safety testing

In August 2004, the US Food and Drug Administration issued a Warning Letter to Flora, Inc. for violating section 201(g)(1) of the Federal Food, Drug, and Cosmetic Act (the Act) [21 U.S.C. § 321(g)(1)]. Flora made twelve unfounded health claims about the purported benefits of noni juice as a medical product, in effect causing the juice to be evaluated as a drug. Under the Act, this necessitates all safety and clinical trial evidence for the juice providing such effects in humans.

The FDA letter also cited 1) absent scientific evidence for health benefits of the noni phytochemicals scopoletin and damnacanthol, neither of which has been confirmed with biological activity in humans, and 2) lack of scientific foundation for health claims made by two proponents of noni juice, Dr. Isabella Abbot and Dr. Ralph Heinicke.

Two other FDA letters have been issued for the same types of violations. In the European Union, after safety testing on one particular brand of noni juice (Tahitian Noni), approval was granted in 2002 as a novel food by the European Commission for Health and Consumer Protection Directorate-General. In their report, the European Commission's Scientific Committee made no endorsement of health claims.

Research

In 2005, two scientific publications as clinical case reports described incidents of acute hepatitis caused by ingesting noni juice. Research has pointed to anthraquinones found in noni roots, leaves and fruit as potentially toxic to the liver and other organs. These case reports were reviewed in 2006 by the European Food Safety Authority (EFSA), concluding that no causal link could be established. One government report, however, advises against consumption of noni products if one has a history of liver disorders.

The potential for toxicity caused by noni juices remains under surveillance by EFSA, individual food safety authorities in France, Finland and Ireland, and medical investigators in Germany. One review of toxicity tests and safety issues surrounding noni juice was published, finding that there were no adverse effects from consumption of the juice, but another review indicates that safety concerns about consuming noni products have not been adequately addressed in scientific studies.

The Physicians Desk Reference (PDR) for Non-Prescription Drugs and Dietary upplements lists only one particular commercial brand of noni juice, with no side-effects mentioned. Consumers of noni juice are advised to carefully check labels for warnings which may say "Not safe for pregnant women" or "Keep out of reach of children."

Noni plants and juice have been promoted by practitioners of alternative medicine as a cure for a number of human maladies including HIV, heart disease and cancer. However, noni products may contain high amounts of potassium, leading to one advisory that people on potassium-restricted diets because of kidney problems should avoid using noni. Also, according to the American Cancer Society "there is no reliable clinical evidence that noni juice is effective in preventing or treating cancer or any other disease in humans".

A Study of Forensic Accounting for combat Fraud in Current Scenario

Greed and arrogance - the main roots of Fraud, are human nature. If we look through the financial transaction fabric, it transpires that, over the years, Fraud or deception has become an industry, not just for the group of fraudsters - academics study it, investigators investigate it, lawyers litigate on it and conference-goers debate it. In business, we must recognize fraud as a permanent risk which we must take action to prevent and manage.

Fraud is theft which hits an enterprise in the pocket having direct impact on the bottom line and in turn the economy. The extent of fraud and white-collar crime resulted in the formation of various specialized units in law-enforcement agencies and also in a major demand for accountants in the fields of forensic accounting.

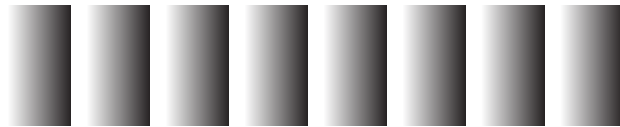
More appropriately, crimes can only be proved with forensic reports and testimony by expert investigators. Experience shows that instead of preventing the fraud, industry is built on managing the consequences of fraud. Though, in practice, professional investigators offer services to detect the cause and creators of the crime, in recent past, endeavors towards preventing fraudulent practices are growing globally by creating a culture and environment and developing structured syllabus and training towards this direction. According to a report released by Nedcor on South Africa in

1994/1995, a large part of the amount of fraud could be attributed to white-collar crime.

What is Forensic Accounting

The word forensic is derived from the Latin word forensis, meaning thereby belonging to the forum, which was the site for public debate in ancient Rome. Forensic relates to the use of science or technology in the investigation and establishment of facts or evidence on legal platform. Hence, forensic testimony or forensic medicine is used to help the legal system in resolution of disputes or issues, including assistance at a trial. The integration of auditing with accounting and investigative skills brings the specialty known as forensic accounting. Forensic Accounting believes in analysis of evidences. This branch of study and operation with speciality practice area of accounting describes engagements of professional investigating agencies which result from real or anticipated litigation arising from financial or accounting crime or fraud. The word forensic accounting can be split into two parts, viz., (a) Forensic—which means relating to, or normally used in courts of law or public debate or some sort of argument and (b) Accounting—the language that provides information about the financial position of an entity.

With the growth over time, the business world has become more complex. Need for



Financial reporting have emerged as a top priority and interest in determining true financial status has become even more paramount. The 1970s witnessed massive problems of corporate financial disclosure like in companies—Lockheed and Perm Central, created a furor that blamed financial accounting irregularities on cozy relationships between corporate top management and the independent auditors.

The decade of 1980 showed us problems of high magnitude in the corporate world mainly in the US covering savings and loan industry, E.F. Hutton, and Drexel Burnham Lambert, Inc. Content and timing of the financial reporting disclosure requirement in 1990s put enormous pressure on the companies. Besides, the spread and growth of internet based media function, board room discussion has come to the viewing public but it is well accepted that the gangsters are not just afraid of the awareness of the general public and corporate leaders about their strategic movements in the recent times and they are improving their techniques of fraud at a much higher pace.

Financial Auditing, Fraud Auditing and Forensic Accounting

The term Forensic Accounting is commonly coined with the use of accounting principles and investigating techniques to ferret out fraud and theft. This subject often testifies in legal parlance and functions as a useful instrument in building legal cases. Forensic Accounting also encompasses providing services in major legal areas namely, damages, antitrust, accounting, valuation, general consulting and analysis.

Financial Auditing: The auditor's role is to opine on the fairness and compliance with the requirement of Accounting principles, standards, legal and other relevant angles and the action is based on historical data. The financial auditors are responsible to the clients and users of financial statements issued.

Fraud Auditing: In regulatory environment, Fraud auditing aims at assessing the likelihood of prevention and detection of fraud. It is desirable that they make recommendations to implement procedures to detect or prevent fraud. Fraud audits are mostly proactive in nature and not to be confused with fraud investigations conducted generally by Forensic Accountants who are responsible to its employer or client.

Forensic Accounting : Forensic Accountants' objective is related to the specific issues defined by the client engaging them, such as calculate the loss, calculate the royalty, calculate the value of the pension plan, etc. by examining a trail of paperwork to substantiate the calculations needed to meet the specific goals of the engagement. The forensic accountant is not performing the attest function like the financial auditor. Basically the objective for hiring the forensic accountant is to use the accountant's views and findings to facilitate a settlement, claim, or jury award by reducing the financial component as an area of continuing debate. (Source: Information obtained from 'A Guide to Forensic Accounting' by Jill A. Blumenfeld, Reprinted with permission, Faulkner & Gray 1992).



Development of Forensic Accounting

Phase 1 - the Evolution in the early age & appearance in 19th century

Forensic Accounting dates back to the ancient Egyptian scribes who accounted for all of the Pharaoh's assets. They were well known as the "eyes and ears of the Pharaoh, the king". However, in 1817, Forensic Accounting had its first appearance on a day in court when an accountant was required to testify at a hearing of bankruptcy. It got larger appearance only in 1824, when a Scottish accountant advertised his expertise in legal accounting, but the term Forensic Accounting was yet to be coined and popularized.

Phase 2 - Forensic Accounting & its role in catching gangsters - a saga of early 20th century

Development and first popularity of the subject, Forensic Accounting is mainly in Western part of the globe though, by the passage of time, it is getting more and more importance in fraud prevention and investigative actions in the modern corporate sky.

• Forensic Accounting and the Al Capone Case in Us

Conviction of the then mobster Al Capone in 1931 was successful only due to IRS and FBI used accounting for this purpose. The legal system could not arrest him until tax evasion case could be established by law enforcement by using accounting expertise. The agent Frank J. Wilson played a great role by establishing charges with finding proof of tax evasion against Al Capone, the mobster. Wilson could

prove it with the evidence for a conviction by sifting through millions of financial documents!! As a result of the grand success in the case, the IRS produced an ad campaign - "Only an Accountant Could Catch Al Capone."

• Forensic Accounting and Lindbergh Kidnapping

The same Frank J. Wilson continued to influence the society with his forensic accounting work on the case of Kidnapping of Lindbergh baby in 1932. He used the technique of tracking the serial number of the gold certificates used to disburse towards the kidnapper's ransom and was able to trace and identify the perpetrators in the case. The methodology he used in this case made him popular and Forensic Accounting function got widespread practice in tracking and prosecuting financial crime. Thereafter Wilson joined the Secret Service and created a laudable work by formulating educational program to fight counterfeit currency.

Phase 3 - Forensic Accounting - the present scenario - the O. J. Simpson trial

The credit of developing the term Forensic Account goes to Maurice E. Peloubet when, in 1946, he used this in his essay "Forensic Accounting: Its Place In Today's Economy". Though this term had proven its worth during the World War II, it got structured procedures during the 1980s. It was due to the major academic works published during this period. Forensic Accountants evaluated the value of assets of O.J. Simpson during the trial having the impact of the damages awarded in the civil suit. A pivotal role was played even after that



by the Forensic Accounting in the corporate scandals of companies such as Enron, Tyco and Worldcom.

Establishment of Academic and Profession bodies

• The Western panorama

The American College of Forensic Examiners was formed in 1992 while the American Board of Forensic Accounts started in 1997. Publication of the Journal of Forensic Accounting, Auditing, Fraud and Taxation began in 2000. The famous Sarbanes-Oxley Act was established in 2002 with the Public Companies Accounting Oversight Board (PCAOB) with the responsibility of conducting investigations, developing auditing standards, and ensuring implementatiri of corporate compliance. It is because of the establishment of the Sarbanes-Oxley Act that continuing emphasis on forensic accounting was possible.

• The infliations in Asian context

In recent past, global initiatives are growing to teach the technique of combating fraud by conducting various wrkshops and courses. One such initiative is undertaken by Asian School of Cyber Laws—it is one such initiative that teaches people about the frauds related to cyber world. Indian chapter of ACFE offers the course to cover the white-collared crimes. In India, IndiaForensic, an organization yet to be affiliated to any of the Universities, provides formal education about Forensic Accounting. Some of the initiatives in this direction are - Certified Forensic Accounting Program - CFAP, Certified Bank Forensic Account-ting

- CBF, Certified Anti-Money Laundering Expert
- CAME.

The Indian Scene

Though, in 1946s, Maurice Peloubet coined the term Forensic Accounting, worldwide we recognize the great Sherlock Holmes to be the first Forensic Accountant. However no one can ignore the considerable contribution made by some historic characters in India in this arena. During the ancient Mauryan Times, Kautilya was the first person to describe the famous forty ways of embezzlement in his famous book, Kautilya's Arthashastra. In a remarkable exercise carried out at the "Indiaforensic", Kautilya is brought back into the 21st century and have started the series of virtual conversations between him and the computer. Through the dialogue, it is revealed that allmost all the major failures in USA Incorporates were the extended versions of what Kautilya said few thousand years before. Even there is hardly any change in their number. This virtual conversation between Kautilya and the computer of the present age is available in the Indian Forensic Accounting Manual. Birbal was another stalwart and great scholar in the time of King Akbar who used various tricks for investigating various types of crime. These work as the Litmus test to the Fraud examiners even of recent times. Birbal's stories are mostly applied by the Gem of Indian Fraud Examiners, Chetan Dalal, to the investigation of the frauds. Another one, the third scholar in the above field, is Tenaliram who emphasized on the techniques of investigations to detect the root of fraud and the perpetrators. Leaders like KPMG, E&Y

have already taken commendable steps by organizing training and also have praiseworthy research work in this field.

Forensic Accountant- Prerequisites

The subject being still young and high tech involved in the present age when Cyber crimes are taking the lead in field of fraud, the Forensic accountant needs to be, firstly. a professionally qualified accountant like CA, CPA etc and then he must get trained in the techniques of forensic accounting under some recognized association to get acquainted and skilled in this specific arena. There are some existing organizations and besides them, leaders like KPMG, E&Y, PwC contributes substantially towards advancement of this branch of study. With qualifications, like auditors, a forensic accountant needs the intuitive skill also to get success in this highly skill driven profession. The goal is to have the best possible quality in the Forensic Accountant to combat the horror in the present days of terror fill world.

How Forensic Accountants work—the Fraud Triangle

The Forensic Accountants mainly rely on the Fraud Triangle consisting of three core concepts leading towards happening of fraud, namely, Incentive, Opportunity and Rationalization. Recent study suggests a fourth concept to convert the triangle to a diamond by adding: Capability. That means, in absence of any one of these four concepts, fraud generally cannot take place.

Forensic accountants in today's complex commercial world are being deployed to not

only play the investigative role once the fraud appears but also act as the preventers of financial mischief by ongoing process of utilizing their skill and techniques in the operational level of the enterprise. This helps to nip the problem in the bud rather than spending time after the unwanted situation crops up (Source : Introduction to Forensic Accounting, by Robert K. Minniti, CPA, CFE, Cr.FA, CFF, MBA).

B. Flight of Forensic accounting with some major development of relevant laws in the world, particularly in the Western countries who are pioneers in the relevant fields

10,000 years ago -temple priests took inventory of village livestock

3,000 B.C—scribes recorded ruler's wealth

1200's Florentine merchants use double entry bookkeeping

1494 - Luca Paacioli publishes first book describing double entry accounting methodology

1772 - Josiah Wedgwood, Charles Darwin's grandfather, develops cost accounting

1856—In England, the audit of corporations became required

1887—American Association of Public Accountants (later becoming the AICPA) was formed

1902—American Congress calls for audit reports for large corporations

1913-Federal Reserve Board created

1913—Federal income tax law was passed

1914—Federal Trade Commission created

By 1921 -All states had passed laws requiring exam for CPA certificate

1931 - Al Capone was indicted for income tax



evasion—the first documented use of forensic accounting

1946—Maurice E. Peloubet coined the phrase “Forensic Accounting”

1982—The first forensic accounting book was written 2002— Sarbanes Oxley Act

2003—The AICPA’s Litigation and Dispute Resolution Services Subcommittee issued a report of its Fraud Task Force entitled “Incorporating Forensic Procedures in an Audit Environment.”

(Source: *Introduction to Forensic Accounting*, by Robert K. Minniti, CPA, CFE, Cr.FA, CFF, MBA)

Conclusion

In the present day, corporate management is to ensure sustainable development through

operation of a good corporate citizen and it is also required to act proactively in the area of efforts towards eradicating the Fraud nuisance too. Forensic accounting function has a great role to play in this regard as truly investigative minded professionals. Hence it is demanded to put experts like Forensic Accountants to assist the entities to combat fraudulent practices proactively, besides their investigative, function on historical crimes.

Besides, proper data storage and document control system backed by appropriate IT Support for need based trailing of chain of transaction to be ensured to support forensic accounting and forensic audit function to meet the challenges Of the present corporate world to convert the dream of Fraud-free corporate world into reality.



Bhoomika S. Rathos, S.Y.B.Com.

Human VS Robot

Will the Robot Revolution Be as Bad as Advertised for Humans?

Robot vs Human: Will AI Replace Workers?

Robots are quickly emerging as a threat to the global workforce. As artificial intelligence (AI) technology advances, blue and white collar workers are more likely to be replaced.

Did you know that in the next four years that 6% of American jobs will be replaced?

The long-term prognosis is even worse. By 2025, roughly a quarter of all human jobs will be replaced by a robot. In twenty years, 35% of jobs will be automated.

Fear of this future and its impact on the economy has led to a global debate of robot vs human. How can the quality of life humans enjoy today be maintained if millions of jobs are replaced with robots?

What Jobs Are at Risk as Corporations Pit Robot vs Human?

In the short-term, there has been a lot of global attention on Tesla's new driverless vehicles. This could cost millions of jobs worldwide as taxi drivers are rendered obsolete.

The next evolution in driverless technology is semi-trailer trucks. Soon, big rigs across the world will no longer require a human driver.

Another big story in the implementation of AI has been the replacement of fast-food cashiers. Huge corporations like McDonald's have employed electronic kiosks to take orders.

Administrative assistants and secretaries are already at risk of becoming obsolete due to AI. Scheduling apps like Meet Sally are now available to optimize administrative tasks such as calendar management.

There are not many job fields that are off limits to the AI revolution. Doctors, mid-level managers, retail workers, and paralegals are among the many surprising careers that could be upended by AI.

What Will the Government Do to Prop Up the Economy?

World leaders are already making preparations for the robot vs human era. With so many jobs being replaced by AI, it is clear that global governments will need to provide more assistance than ever before.

Former United States President Barack Obama believes that a universal income will be required in the next ten to twenty years. In fact, Switzerland already debated a measure that would establish a universal income of 2,500 Swiss Francs, or \$2,578 U.S. dollars, per year.

Microsoft founder Bill Gates suggested taxing corporations that employ robots at the expense of humans.

Without question, government's role in stabilizing a robot-driven economy will be a heated topic of debate for years to come.



Will the Robot Revolution Be as Bad as Advertised for Humans?

While many economists are pessimistic about the future labor force, others believe the economy will adapt and create new jobs.

Many jobs will be replaced by AI, but others will emerge. Society must proactively retrain its workforce and steer college students into growing career fields.

For example, a new industry of workers will need to be developed to maintain and repair these robots.

Other jobs will be created as technology advances. Just a few decades ago, no economist could have predicted a job field in which software developers invented applications for use on a smartphone.

Economic data from the past also suggests that the global economy will adapt to large technological advances, just like it did during the Industrial Revolution.

Technology should be viewed as a means to complement the worker, not simply replace it.

If you have any questions about the AI revolution or how to use technology to complement your business, drop a comment below to get a discussion started.

The three things humans will always do better than robots

Creativity:


Creativity is a simple answer here. Humans are good at thinking outside of the box: seeing connections when they are not there. In other words, humans are good at seeing the big picture. It's the ancillary silos of industry

that spark creativity and innovation. Having biologists solve chemistry problems, ballet dancers show football players the best way to "dance" the line, and theater actors work with Fortune 500 CEOs to reveal their humanity are a few things that bots aren't able to think of. Entrepreneurs that can utilize old solutions to solve new problems or that can magically see the future won't be replaced any time soon. And pushing the envelope into the unknown is still something that only humans do.

However, bots are slowly creeping up on us. Utilizing related word searches, bots can find alternative interpretations of your sentence and figure out what you really meant. Sometimes bots can figure out creative ways to do what we may believe to be impossible. Flying robots, as Dr. Vijay Kumar from University of Pennsylvania's School of Engineering and Applied Science shows in this video, are programmed to figure things out. As seen in the video, a bot needs to fly through the door with a payload that is attached to it. It quickly realizes that its total height, plus the payload, is too long for the actual height of the door. Within minutes, and a bit of trial and error, the bot realizes that it can fly through the door by dropping the payload off first and then flying itself through. That's creativity for you.

Creative success is not always the same as commercial success—and the bots can help us figure out elements in what might be commercial success (the Oscar winner and highest grossing movie are usually different). For example, David Cope from UC Santa Cruz





has a robot named Annie that he trains with the masters of classical music. Her compositions cannot be distinguished from those of humans. In other words, bots are good at knowing the rules of the game, and figuring out ways to bend them or to find the optimal moves. But humans can still figure out new games to play, like combining the fields of radio-frequency identification (RFID) technology with medicine in the company, Kitchcheck, or creating a movie like Inception as opposed to another superhero sequel.

Relationships:

Humans are social animals. Humans need to work together. Machines do not. To illustrate, remember the Ultimatum Game, which many behavioral economists love to play. Two people, A and B, have a sum of money, say \$100, at stake. “A” decides how the money is split (50/50, 0/100, 35/65) while “B” decides if the deal should be done: a negotiation. Studies have shown that most people offer 50/50 (or close to it) with the understanding that any combination that deviates too far would be rejected by “B.” However, machines would offer 1/99 with the argument that this is free money: you had zero before and now with \$1 you are better off. On the flip side, the machine would also take \$1, leaving you with \$99, if faced with the “B” decision. Humans are good at understanding the give and take of a relationship, whereas a robot might be a know-it-all and lose its friends pretty quickly.

Simple bots may have a hard time recognizing that more than 50% of

communication occurs in body language or in other undertones that only comes from human intuition or long term relationships. Further, while some robots are starting to understand human emotion, whether through facial expressions or analysis of vitals, you don’t necessarily want a mirror. You don’t want the robot to put itself in your shoes, rather, you might want the robot to tell you that “It’s going to be ok.”

Robots usually don’t have opinions. You might have friends like this, and they might possibly be robots. Hence, they try not to discuss the latest in pop culture or sports, as evidenced from my call with Lucy. There are some strange humans out there, but human-to-human relationships won’t be replaced anytime soon.

Sales:

There is an element to sales that plays on human emotions. For example, while most trading is done algorithmically, retail traders fall victim to fear and greed, eventually buying high and selling low. Angel investing plays on high-net-worth individuals’ strong feeling of regret. Most retail sales take into account irrational things like anchoring, free trials and subscriptions that have us buying things that we don’t really need or want. Sales people have a good intuition of what someone really means when they say what they want and can “socially engineer” the desired result. Like relationships, robots still haven’t figured out how to empathize with us to figure out why we would want to buy something as opposed to rattling off features and benefits. Sure, Amazon does a good job



by comparing you to other similarly behaved humans on commoditized products like books, movies and electronics—but for a complicated sale, like a vacation or a new IT system—travel agents and sales engineers still cannot be replaced.

Most machines are rational and if we take a few minutes to think about it, most humans do things and buy things irrationally. And even though humans are irrational, they know when they are. Humans also have common sense and intuition, which is difficult to program. Most of science fiction is about robots gone wrong; a negative feedback loop that any human would have caught. HAL from 2001: A Space Odyssey, Ex Machina, and other movies talk about obsessive compulsive bots taking their programming a bit too far. The age-old question about artificial intelligence: Is the machine aware or is it just following instructions? So far, no machine has stopped itself by appealing to common sense, including the Flash Crash and Amazon pricing bot.

However, low impact sales are starting to be mechanized. Inbound sales companies like Infusionsoft and Hubspot are turning sales into a numbers game. With tools like robocallers or roboemailers—it's happening. Just like the conversation at the beginning of this article, once you show interest, the bot does usually transfer you to a human or to his "supervisor." Yet bots are still in the "qualifying" stage. You could argue that most of these sales programs are a bit "spray and pray."

Although humans excel at these things now, I've already mistaken some emails that were from robots to be from humans, some phone calls from humans to be from robots, and music that I thought was created by a human to be from an algorithm. Robots are currently at the single-celled organism stage. We'll eventually find more things to do with our human brains, but at some point we might not be able to tell the difference between human and machine anymore.



WhatsApp

Use For Library and Information Services

WhatsApp : The growing popularity of social media tools has motivated researchers to explore the roles such media play in everyday life and in the society. Mobile instant messaging application is one of the tool of social media. Library is a growing organism and it change its nature time to time. Use of Information Communication Technology (ICT) has changed its services. WhatsApp is the one of the most interesting Mobile Instant Messaging (MIM) on the market today. It is cross platform MIM application for smart phones. It enables users to send and receive location information, images, video, audio, and text messages in the real –time to individuals and groups of user at no cost. WhatsApp requires a mobile internet connection and both users must have the software installed on their mobile phone. WhatsApp also provides additional social information to its users.

SERVICES WHICH CAN BE DELIVERED ON WhatsApp :

Messaging applications changed people's life. They are useful tool to communicate and share information among people. Libraries can also use these technologies to improve their services. Libraries can provide a wide array of services to interested users on WhatsApp.

Current Awareness Service (CAS) : Current Awareness Service assist the library users in keeping up-to-date with latest document additions in the library. A library can use WhatsApp to deliver

CAS on the mobile of the user in real time. Library staff can take pictures of the book or journal along with table of content and send it to the library user. A user will be aware about his library collection development without going into the library.

Selective Dissemination of Information (SDI) : SDI is type of CAS which keeps the users in touch with the latest developments in the field of users' interest. In other words, it is a personalized service meant for the individuals or a group of user having identical information need. A Library can create groups of users of different area of interest to provide them specialized information. A library can scan an article and upload it in the group so that, user can easily download them without losing time.

Reference Service : Reference and information services, refer to the personal assistance provided to users to find required information. A library can offer reference service through WhatsApp. User can text to reference librarian before reaching library to ask the location of a document or an information source. Reference librarian provides them required information and user can collect his document from the library without wasting time.

Ask Librarian : A user can interact with librarian on WhatsApp. Users can ask or chat to the librarian for simple questions that can be answered with a brief response or through interactivity. A user can get the fact finding type of question correctly.

User Discussion Forum : A group created by the



library to provide SDI can be a good platform for users of common interest to share information, with each other. Yhaycansuggest documents to each other and library too.

Document Reservation : Document reservation facility is provided by library to hold a document which is issued to the library. The library can send a message on WhatsApp to the user to inform him about its availability.

Abstract Service : An abstract is a brief statement of the content of the document. It provides the basic information to the user to judge whether he want to consult thr original document or not. It is a very important service provide by libraries. WhatsApp can be a useful platform to deliver this service to the user on his personal device.

Library Instruction : Library instruction or orientation is a method to user about the library. Libraries can offer library instructional videos and rules and regulation on their WhatsApp contact. The library can also make a library tour video and send it to the users to make them aware about library. Users can learn about the different sections like, periodicals, stack, circulation, textbook section etc.

Acquisition Feedback : A librarian can ask suggestion from its reader to acquire best document, Libraries can simply upload publisher's catalogue and people will suggest best book. Users can also send the new arrivals of their subjects. This will help them to procure the best document and it will save the finance of libraries.

Reminders and Notifications : A library can use WhatsApp for sending notification

for items available for pickup, due date reminders, information on availability of librarymaterials,provision of call numbers and locations to many users at the same time.

Library News : Library usually organizes exhibition and seminars time to time. WhatsApp is a strong medium to inform people about these events. Libraries can easily broadcast a message about these events to the user on WhatsApp. They will aware about these messages instantly.

E-book Searching : Library can provide WhatsApp based document searching facility for its user. User can ask for a document by a search term like; subject,author and title. If a user finds his required document, they can provide a list of documents and link of e-resources. Users can access the document from the link.

Reprography Service : Reprography is a service for providing photocopies of articles, reports and books etc. A user can ask for photocopy of a document by WhatsApp and the photocopying process done, user can collect it from the library.

The future of the internet depends upon the mobiletechnology because of the rapid increase of mobile users.It is the golden opportunity for the libraries and other information institution to implement mobile based services.There are many tools and techniques through mobile technology and using mobile technologies in higher education. WhatsApp is Mobile Insant Messaging application which can be used in libraries for deliveriousservices.TheWhatsApp can change the nature of library services and its user friendly also.

PHYSICAL FITNESS AND ITS MEASUREMENT

» **Meaning: Physical Fitness**

Meaning: Today, there is a growing emphasis on looking good, feeling good and living longer. Increasingly scientific evidence tells us that one of the keys to achieving these ideals is fitness and exercises.

» Getting moving is a challenge because today physical activity is less a part of our daily lives. There are fewer jobs that require physical exertion. We have become a mechanically mobile society, relying on machines rather than muscles to get around.

» In addition, we have become a nation of observers with more people (including children) spending their leisure time pursuing just that – Leisure.

» Consequently statistics show that obesity, the problem that comes with high blood pressure, diabetes, etc. are on the rise. Everyone must take the initiative to get active now.

Physical fitness refers to the organic capacity of the individual to perform the normal task of daily living without undue tiredness or fatigue having reserves of strength and energy available to meet satisfactorily any emergency demands suddenly placed upon him

» **Components of Physical Fitness**

SPEED : The quickness of movement of limb, whether it is the leg of a runner or the arm of a shot putter

ENDURANCE : The ability to deliver oxygen and nutrients to the tissue and to remove waste over a sustained period of time.

STRENGTH : The extent to which muscles can exert force by contracting against the resistance

POWER : The ability to exert maximum muscular contraction, instantly in an explosive burst of movements.

AGILITY : The ability to perform a series of explosive power movements in rapid succession in opposite directions.

FLEXIBILITY : The ability to achieve an extended range of motion without being impeded by excess tissue

» **Benefits of Physical Fitness**

If you are committed, then exercise in combination with a sensible diet can help to provide an overall sense of well-being and can even help to prevent chronic illness, disability and premature death

1. Improved Health

- » Increased efficiency of heart and lungs.
- » Reduced cholesterol levels.
- » Increased muscle strength.
- » Reduced blood pressure.
- » Reduced risk of major illnesses such as diabetes or heart diseases.
- » Weight Loss.

2. Improved Sense of Well-Being

- » More Energy.



- » Less Stress.
- » Improved quality of sleep.
- » Improved ability to cope with stress.
- » Increased mental sharpness.

3. Improved Appearance

- » Weight Loss.
- » Toned Muscles.
- » Improved posture.

4. Enhanced Social Life

- » Improved self image.
- » Increased opportunities to make new friends.
- » Increased opportunities to share an activity with friends or family members.

5. Increased Stamina

- » Increased productivity.
- » Increased physical capabilities.
- » Less frequency of injuries.

Improved immunity to minor illnesses

» Development of Physical Fitness

1. Endurance

- » Short aerobic: 2mints to 8mints
- » Medium aerobic: 8mints to 30mints
- » Long aerobic: 30mints+
- » Duration runs to improve maximum oxygen uptake (VO2 max)
- » Interval training to improve heart as a muscular pump.

- » Short anaerobic: less than 25 sec
- » Medium anaerobic: 25 sec to 60 sec
- » Long anaerobic: 60 sec to 120 sec

2. Strength

- » Number of repetitions of an exercise.
- » Number of sets of an exercise.
- » Intensity- reduced recover time.
- » Weight training.

- » Conditioning exercises.
- » Medicine Ball exercise.
- » Polymeric exercises.
- » Circuit training.
- » Dumb bell exercise.
- » Hill running.

3. Speed

- » Flexibility is developed and maintained all year, round.
- » Strength and speed is developed in parallel.
- » Skill development is pre-learned, rehearsed and perfected before it is done at high speed levels.
- » Speed training is developed by using high velocity for brief intervals. This will ultimately bring into play the correct neuromuscular pathways for energy resources used.

4. Flexibility

- » Protagonistic muscles which cause the movement to take place.
- » Opposing the movement and determining the amount of flexibility are the antagonistic muscles.

» AAHPERED Youth Fitness Test

» Measurement of Physical Fitness

» Battery test of Boys

- » 50mts
- » 600mts
- » Standing broad jump
- » Sit-ups(90 seconds)
- » Push-ups

» Battery Items for Girls

- » 50mts
- » 600mts
- » Standing broad jump
- » Sit-ups(120 second)
- » Medicine ball throw

Role of Education in Nation Building

Introduction

“Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of the dust and gives us the wealth, not of things but of inner light, not of power but of love, making this truth its own and giving expression to it.”

-Gurudev Rabindranath Tagore

To put in a simple term, ‘Education’ is the process of manifesting the inner divine potentiality of a person. Education for the knowledge based country has become a buzz phrase in education policy disclosure throughout the developed world and the transition countries but also increasingly in developing countries. Typically, education reforms that is targeted on serving knowledge based countries emphasizes mathematics and science, information and communication technologies, basic knowledge and skill in literacy and development of interpersonal skill, more over a successful knowledge country also requires advanced secondary and tertiary education provision able to boost labour productivity, research and innovation. For the present day apathy in the system of Education which we have inherited has been introduced or administered or rather imposed into our social step-up by alien or colonial rulers, with an intention to embark a new system to enable

to serve the British imperialistic rulers there by succumbing us to eternal slavery.

The structure and assumption of the education institution is not only to give education to the students, it is for the inculcation of the values among students-the future citizens The education institution can give such kind of vision to our young ones, who can redefine our society and can play a vital role in national development. Basic education proposed by Mahatma Gandhi can be very effective in fulfilling the above mentioned as it has proposed very systematic plan for our young to develop human and moral values. The root of basic education is laid on the strong-foundation of the eleven vows of Mahatma Gandhi.

Importance of Education

Swami Vivekananda’s views on Education:

“Education is not the amount of information that is put in your mind and runs riots there undigested all your life. The use of education is to find out how to solve the problem of life.”

Swami Vivekananda, one of the famous philosopher and also an educationist in the history of Indian Education who believed in the Vedanta philosophy which considers that the ultimate goal of human life is to attain ‘Unity with the Creator’ According to him “God resides in every human hearts” and hence, he considered the service to mankind is the best



worship of god. Swami Vivekananda opined that, "Education means that process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet." He believes that the development of nation is not possible without education. Swamiji had rare vision that development of good personality in every human being is very essential in case of nation building and emphasized on Man making Education which can contribute towards national development. The summary of swami Vivekananda's views is that "Man making means a harmonious development of the body, mind and soul."

Mahatma Gandhi's views on education:

Mahatma Gandhi's concept of value education is based on Moral and ethical knowledge. Any education system that lacks this two cannot be termed as a good. The reason behind such a thought is that, without morality and ethic, no student, in a real sense, can be considered to be healthy in mental and physical terms because, for it, self-control and good character are essential.

Gandhiji believed that Education should motivate the citizens of India to become self-reliant and self-sufficient. So that, when the proper time will come young people can earn their livelihood and become helpful in the development of family, society and country. In addition, people should have sense of respect of all types of works; that is a lawyer's work or a farmer's work because all works have equal importance. This was the reason why Gandhiji

gave so much importance to the manual work in basic education scheme; not because of its productive utility only but because of its value appealing. Because of the manual work, values like hard-work, patience, courage, respect for manual labour, self confidence, self-dependence etc. develop automatically in children.

"If we are to reach real place in the world, we shall have to begin with the children education"

It is an irony that we have totally failed in recognizing Mahatma Gandhi as a great scholar or an Educationist and we have not been enlightened by his views advocated on education or its connected issues/problems.

Dr. B.R. Ambedkar about necessity of education:

Dr. B.R. Ambedkar attached paramount importance to developing rationality and humanism through education to the students. He emphasized for the good life, social justice and social reform and for Ambedkar human experience was the source of all knowledge and moral values. In his "Thoughts on Education", Dr. B.R. Ambedkar elaborately emancipation of weaker section of society.

Primary education according to him is the gateway for the downtrodden masses that provides the necessary background to enter in the public life. Dr. Ambedkar emphasized on the advanced technical scientific education for weaker section of society so that they can uplift their life style and status in society. He said "We may forgo material benefits of civilization but we cannot forgo our rights and opportunity to the fullest extent as education is the greatest

material benefit. Dr. Ambedkar was perhaps the first economist to capture the economic importance to education. He opined that education must be considered as investment in human resource that will spin the wheel of economic activity and will drive it to prosperity and stability.

In his 'Thoughts on Education' Dr. B. R. Ambedkar discussed the role of education in developing personality and building the character of individual in great details. While arguing on the necessity of inculcating non-theocratic moral principles in the curriculum of primary and higher education, he emphasized on its importance for training of human mind in order to construct personality of individual positively. He elaborated significance of education as a process of socialization in order to instill morality among the students. He further put forth of some of the vital virtues as one the necessary goals of every education system.

Essentials of Modern Education System: Creativity, Competence & Character

When we ponder over what education could do for us, and how it could change the face of the earth in future, we would have to emphasized on three 'C's of Education which are 'Creativity', 'Competence' and 'Character'- an idea rooted in the philosophical foundation this country and its culture.

Creativity:

The first of the three 'C's refers to Creativity of and in the Process, Product, Persons and Places would like to emphasized- where divergent thinking is encouraged rather than

convergent rote-learning methods. Identifying and promoting creative persons in the institutions of learning would result in creating an environment of commendable intellectual habits such as openness, Tendencies of Ideation even at being found to be wrong.

If one thinks Creativity is a matter of rarity and is a property of only gifted individuals, one is making a mistake in the context of education. As Maslow says in his book 'Motivation and personality'. Creativity is not reserved for the few, but is an everyday phenomenon of everyday people who were not necessarily the equivalent of Einstein. A more widespread kind of creativeness is surely applicable across life and not simply in the arts.

In Indian context, creativity had always been encouraged. As Dr. Sarvapalli Radhakrishnan had said:

"The end-product of education should be a free creative man, who can battle against historical circumstances and adversities of nature. For this the Educational Institutions should attract the best mind for its teaching faculties."

What Dr. Radhakrishnan said as the former President of AIU is more relevant today than ever before. Writing in the International Review of Education. Alex Aronson had made an observation that might be of interest even now. He said: "Tagore was no professional educationist. All his pronouncement on education start with the assumption that education is not a profession but art... In other words, only as a character dreamer, and by no



means as a psychologist or a sociologist, did Tagore attempt to turn educational practice into a meaningful process leading to successful integration of an individual.”

Competence:

The 19th Century Occidental discovery of the Oriented world and its system of passing down knowledge as practicum has been a matter of discussion among the planners of an education in the west which wanted to know more about the wonder that was India from where the rhythms and vibrations of a new thinking arose so many centuries ago. We know that a new India of our dream is reverberating in our minds and hearts. We must therefore focus on best practices that made it possible for our culture and civilization to excel in the past. As such it is our responsibility of all Institution of learning in India to make our major partner to progress for the making of a New India, a developed and prosperous India of our dream where we churn out ‘competent’ individuals. To do this, we need to nurture the enterprising and competent minds in our Institutions that could transfer it as platforms of “Innovation, Technology Incubation and enterprise development” alongside producing highly competent industry-ready-professionals for the new knowledge age which is rapidly descending in our industries, trade, business and governance, and in fact in all human endeavors.

Character:

If we go through the Educational development at international level, Under the Soviet Socialist model, the smaller and



less endowed, and practically uneducated Muslim Tribes had been given education and encouragement to enjoy the fruits of self-governance which they could now share with the majority segments, or how education brought in revolutionary changes in everyday life and living of those in Japan. How inventions and discoveries made in Japan could contribute to its society and civilization to advance would be worth looking at. The ultimate aim of education would therefore be to build a good moral character of all individuals as members of a society.

There is one comment that Tagore made again and again, namely, that our country lies outside our textbooks to the extent it is true, we as educators and syllabus designers or text-book writers have failed our students lack of emphases in our mother tongues has been a great concern for him, as he said that our education is veiled in the English language, which is completely detached from the environ of the learners. About the sudden detachment of our students from their traditional moorings, his comment was that the English education forced by the British based on what they thought would be best for us has not been created to be a great company of the way our mind work therefore, there is this terrible draught in the field of knowledge dissemination that this country has suffered with the new kind of education introduced by the ruling elites only created cleavage in our society and a class hierarchy that is also something to be corrected in the future.

Challenges in Present Education System

Today, education has been commercialized in its aims and purposes. Present education-system has become business-centered and examination-centered. Now, the main objective of education is not to educate the children, to spread the knowledge, to inculcate moral values in pupils. Rather it has converted into a business. As we can look that every institution is charge a huge amount in return of the facilities it provides. In the best educational institutions of the world, donations and bribery are taken for admission of students. Schools and colleges advertise about their institutions, placements, toppers; just because of getting more and more customers in form of students and parents. No doubt, their business of getting more and more customers in form of students and parents. No doubt, their business is prospering day by day they treat their students not as knowledge seekers; but as customers. The students and parents are being cheated in the name of education. Therefore, there is severe need of improvement in education-system, teacher-parents' attitudes, curriculum, co-curricular activities, educational-administration and policies.

The major challenges in our education system is to infuse knowledge with character formation for the prospective generations. The duties of our educational institutions are not only to impart knowledge and to give textual facts to the students, but also to train and guide them.

Solution to face Challenges of Education System

In India, if education has to reach all

deserving students, it should be made affordable. The fee structure in the institution which have the freedom to prescribe the fee structure and despite broad from state governments, fees are beyond the capacity of poor and deserving students. Ideally, the fee structure should for such economical weaker students. We would urge the educators to keep in mind that education should not become prohibitively expensive and ensure that no deserving candidate is denied admission just for the fact that he/she does not possess the necessary financial resources.

In the same coin, as education should adopt such benchmarking techniques for improving instruction models and administrative procedures in institutions. We should establish world class research facilities, recruiting profound academicians in educational institution to sustain and forge lead in nation development. It is imperative that our educational institution should equipped with the desired quality and standards which are essentials for transforming the younger generation into productive ones and encourage them to have cutting edge over our competitors in the globalized world.

Conclusion

The ultimate aim of education is development of universal beings. It deals in full meaningful, happy, healthy, resonating and sustainable life or every organism and entity. There is a caution that progressively we are becoming market oriented than society oriented, profit oriented than service oriented, resource oriented than source oriented. Technology



quotient, emotional quotient, spiritual quotient, health quotient and environment quotient.

We are busy with the reviews than views. We are busy with deletion than construction and connection. It is high time that we revive our heritage and culture which is full of truth, compassion and forbearance. It is high time that we realize subh labh, that is, hard earned Profit through determination and action with full immersion seeking the beauties of life and living. The first and ultimate aim of Indian Education is to realize universal beings. India is striving for holistic development of all, where, each bud blossoms, blooms, and spread fragrance. We fill proud being the product of Indian Education, where, we have the right to education. We have been constructed through the persistent patience, competence and struggle of our teachers. Our Educational Institution have been and are the learning organizations in the prayer, in the classroom, in the corridor, in the library,

in the laboratory, in the play fields everywhere. That is why globe at large aspires to emulate Indian Education. There is an immediate need for Indian Education to strengthen & sustain its Universal Identity.

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The Paradoxical Commandments

People are illogical, unreasonable, and self-centered. Love them anyway.
If you do good, people will accuse you of selfish ulterior motives. Do good anyway.
If you are successful, you will win false friends and true enemies. Succeed anyway.
The good you do today will be forgotten tomorrow. Do good anyway.
Honesty and frankness make you vulnerable. Be honest and frank anyway.
Build anyway.
Give the world the best you have and you'll get kicked in the teeth.
Give the world the best you have anyway."

— Kent M. Keith, *The Silent Revolution: Dynamic Leadership in the Student Council*