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Editor's Column

The explosion of knowledge at the global hut due to technological dynamics has certainly redefined the very concept of education. The prevailing scenario of education--especially higher education--has become a matter of study and analysis for the scholars and practitioners who have a craving desire to face changes and challenges. It is because we, the human beings, are endowed with the faculty of choice and a free will.

Unlike other species, we are not programmed. We can make choices and use our free will to act and achieve our objectives. Despite the dramatic progress in ICT in education achieved so far at the school and college levels, much remains to be done: each country, to varying degrees, continues to struggle with issues of children out of school and illiterate youths and adults. Inequities in educational opportunities, quality of educational services and level of learning achievement persist by gender, rural/urban locality, ethnic background, and socioeconomic status.

The quality of learning and the capacity to define and monitor this quality is lacking in most developing countries. The means and scope of education continue to be narrow and confined to historical models of delivery, and the use of other channels continues to be ad hoc and marginal. The increase in quantitative and qualitative demand for education is not matched by an increase in resources.

At this juncture, it is safe to state that the polarity of views on the possibility of change is amazing. We, the publishers of Journal of research, are very much excited to view some aspects of these changes through scholarly articles contributed by august scholars and colleagues. The present issue contains papers with critical insight and analysis as well as systematic discussion and deliberation on various themes of language, literature, information technology, commerce and so on. We hope this will certainly be useful for the people who aspire change.

Chief Editor

Dr. Dinesh R. Chavda

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A STUDY OF FACTORS BEHIND GENDER INEQUALITY IN INDIA

Dr.Manisha Jaydatt Gajre,
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Abstract

Men and women are equal and play a paramount position in the introduction and development in their households in a specific and trending society. Indeed, the war for equality was one of the fundamental concerns of the women's movement everywhere internationally. The difference in gender and body shape makes no difference in popularity. A woman is a complement to a man and there is no inferiority complex anymore. In India, due to their long lower back, ladies were considered an oppressed section of society and were ignored for hundreds of years. Gender inequality in India is a fundamental truth. In current cases, ladies behave very well in exceptional areas of activities. Still most Indian ladies are going through the problem of gender inequality and discrimination. The gender gap in India is more in contrast to other countries. The Gender Gap Index is one of the multidimensional measures of gender inequality. India scored 0.67 according to the WEF, ranking 101 out of 136 international locations in 2013. This document attempts to mediate the elements that are responsible for gender inequality and shows measures to get rid of this problem.

Key words: Gender Disparity, Gender Inequality, factors behind gender inequality. Indian law on gender equality

INTRODUCTION:

Gender (or sex) inequality is a commonplace civil rights offense that takes many bureaucracy; in conjunction with sexual harassment, unequal pay for girls doing the identical work as guys and inequality even at the extent of pregnancy. although the Indian charter offers and privileges to women and men and consists of identical provisions to beautify the reputation of women inside the society, maximum women nonetheless can not experience the rights and possibilities assured to them.

Despite the truth that Indian charter offers same rights and blessings to women and men and plays parallel jobs to enhance the popularity of ladies on the social network, but, the rights

and opportunities provided via the constitution to girls are a long way away to revel in this benefit thru majority deliver. Anti-feminist attitudes and inequality in society pressure women to crash inside the conventional freight gadget, as too many duties at domestic reduce their capability to flourish. within the present day generation, several different factors like lowest literacy rate, unemployment, poverty amongst girls are very commonplace in India because of gender inequality inside the society. This record seeks to deliver the factors that can be chargeable for gender inequality and suggests measures to do away with this trouble.

At work, this disparity manifests itself in a special running surroundings for ladies, unequal pay, degrading treatment, sexual harassment, better running hours, involvement in harmful industries, occupational hazards, strolling twice as a lot time as men, and almost 27 percentage of women are charged through unpaid activities. Violence against girls additionally varies in India, with sexual harassment taking place each 42 minutes, a girl kidnapped every 43 minutes, and a female burned for dowry each 93 mins. And in the pre-rape location, girls are under the age of 16. every 26 minutes a girl is careworn and every 34 mins there's a rape inside the vicinity.

Educational Inequality: the primary result of this large cognizance of training and take a look at became a massive increase inside the literacy charge a number of the Indian population from around 17% to 64% inside the 50 years ending in 2001. however, a extensive gender hole of nearly 23% nevertheless remained inside the early 21 .century (GOI 2000; GOI 2011). according to census estimates, the literacy rate rose to seventy two% in 2011; but, the gender gap has narrowed slightly, with women nonetheless 15% lower in literacy than men (GOI 2011). Literacy prices amongst youngsters elderly 15–24 were nonetheless higher, at eighty two% in 2013–2016, however a fifteen% gender hole remained (UNESCO 2016). only 27.6% of women over 25 had a secondary education in 2015 in comparison to 50.five% of men. Pakistan scored even decrease, with 18.four% of women receiving secondary education in comparison to 42.1% of scholars. in the US, 94.eight% of women have finished a excessive school education – barely higher than boys (93.3%).

What is gender equality

Gender equality is when people of all genders have equal rights, responsibilities and opportunities. Everyone is affected by
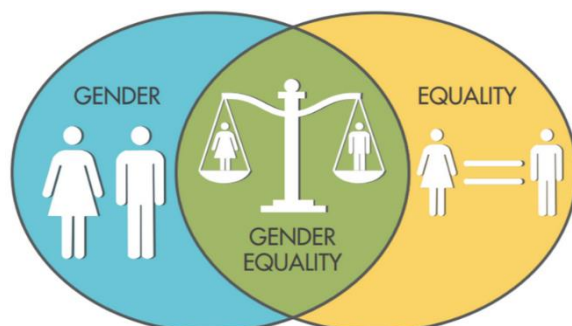
gender inequality - women, men, trans and gender diverse people, children and families. It impacts people of all ages and backgrounds.

We need gender equality urgently. Gender equality prevents violence against women and girls. It's essential for economic prosperity. Societies that value women and men as equal are safer and healthier. Gender equality is a human right. Everyone benefits from gender equality.

vision

The Victorian Government's vision for gender equality is for all Victorians to:

- live in a safe and equal society

- have equal access to power, resources and opportunities

- be treated with dignity, respect and fairness

EXAMPLES OF GENDER EQUALITY

What does gender equality look like in the real world? Below we present and describe an example of gender equality in different scenarios and how it should look like in society.

1: Equality at Home

Globally, women do on average three times more unpaid work at home than men, including housework and caring for children and family members, and many of these women also work full- or part-time. Gender equality in this example would look like dividing housework as evenly as possible between all genders in the household so that the burden of caring for the household and family does not fall solely on women.

2: Equal Pay for Equal Work

The gender pay gap remains strong across the United States and around the world, especially for women who are mothers or caregivers. Gender equality in the workforce means being paid equal pay for equal work regardless of gender. It also means that if a woman takes time off work, for example for maternity leave, she will not be penalized when she returns to work. She will still be considered for the same promotions, raises and career opportunities that she would have received had she not taken the necessary time off to care for her family.

3: Zero Tolerance for Sexual Harassment and Gender-Based Bias

Whether in the workplace, religious group, community center or any other group setting, people of all genders deserve to feel safe and free from bullying and micro aggressions, sexual harassment and gender bias. A company that values and upholds gender equality does not tolerate offensive comments, harassment, etc. in any form.

OBJECTIVE OF RESEARCH PAPER

 1.To discover the elements which, might be chargeable for gender inequality.

 2.To recommend the reduction of gender inequality.

RESEARCH METHODOLOGY

This research has been done from secondary resources of information which includes websites, books, journals, and blogs.

INDIAN LAW ON GENDER EQUALITY

The Indian legal system plays a vital role in balancing equality in India. The presence of inequality is a fact that cannot be ignored. At the same time, there are many legal provisions that deal with the issue of gender inequality.

The Constitution of India enshrines the proposition of gender equality in its Directives, Fundamental Duties, Preamble and Fundamental Rights. The Constitution of India not only guarantees equal rights to women but also empowers the Center to take effective measures against inequality to support women. Some of the main constitutional provisions that deal with this issue are

1. Article 14 – Orders the state not to discriminate against any person and to ensure equal protection of law and equality of law.

2. **Article 15** – Enjoins the State not to segregate against any person solely on the basis of sex, ethnicity, race, nationality, caste or any of them.

3. Article 39(a) – Orders the state to focus its approach against the equal reservation of the right to a decent living environment for men and women.

4. Article 42 – Enjoins the state to ensure fair and reasonable working conditions and maternity assistance.

5. Article 243 D(3) – More than one-third or the equivalent of one-third of the total number of posts to be reserved for women for administrators for each level in Panchayats.

Many statutory provisions have been enacted to ensure proper implementation of constitutional provisions and for further protection of women. Certain provisions of the Indian Penal Code specifically provide for laws targeting women. For example, rape, kidnapping and abduction, kidnapping for dowry, dowry death, torture, harassment, sexual harassment, importation of girls, etc.

FACTORS BEHIND GENDER INEQUALITY:

1**. Economic Elements**

I.   **Property Rights:** PJAEE, 17(9) (2020) 133 Although girls have equal rights under the law to personal belongings and obtain same inheritance rights, but in exercise, ladies are at a disadvantage. The Hindu Succession Act of 2005 offers identical inheritance rights to ancestral and at the same time owned property, the law is weakly enforced.

II.   **Employment inequality**: Some not unusual inequalities that take area within the administrative center are the gender-primarily based imbalances of people in strength and rule over the control of the company. Women aren't able to circulate up into higher paid positions quick in comparison to guys. Some common disparities that take area in the workplace are the gender-based totally imbalances of people in electricity and rule over the organizational management. Women aren't capable of pass up into better paid positions quick as compared to guys.

III.   **Credit Access:** There are large disparities between women and men in terms of get admission to to banking services. Women frequently lack collateral for financial institution loans because of low tiers of property possession and micro-credit score schemes have come below scrutiny for coercive lending practices.

IV.   Occupationally inequality: Women are not allowed to have fight roles in navy offerings. Permanent commission couldn't be granted to female officers because they have got neither been trained for command nor were given the responsibility in India.

V.   Labour involvement: There is wage inequality between man and woman in India. A substantial number of women enter the labour market after thirties, generally after completion of their reproductive roles of child bearing and rearing.

2.Social Elements:

I.   Dowry: The dowry device in India contributes to gender inequalities via the use of influencing the notion that girls are a burden on families. Such notion limits the assets invested with the aid of mother and father of their ladies and limit her bargaining strength within the circle of relatives.

II.   fitness: On health problem, the gender inequality among ladies and men life expectancy and girls stay compared to men in right health because of lots of violence, sickness, or other relevant factors.

III.   girl's inequality in selection making: In India, girls have much less authority than guys to crook recognition and protection, as well as lower get entry to to public expertise and records, and much much less preference-making strength each outside and inside the residence. this is likewise one of the reasons for inequality in gender.

IV.   training: The girl literacy charge in India is lower than the male literacy fee. in keeping with census of India 2011, literacy charge of lady is 65.forty six% in comparison to males which can be 82.14%.

3.Cultural Elements:

Son preference: PJAEE, 17(9) (2020) 134 Men are given the exceptional rights to inherit the own family name and residences and they're regarded as additional popularity for his or her own family. Moreover, the prospect of dad and mom, losing daughters to the husband family and high priced dowry of daughters in addition discourages parents from having daughters. There is a sturdy perception that daughter is a legal responsibility.

Role of sons in religious rituals: Another element is that of spiritual practices, that could only be finished with the aid of adult males for their mother and father' after life. Sons are often the simplest individual entitled to appearing funeral rights for his or her mother and father.

Lineal System: It is a not unusual kinship machine in which an character's circle of relatives membership derives from and is traced via his or her father's lineage. It commonly entails the inheritance of property, names, or titles by using people related through one's male kin.

Old age support from sons: A key issue using gender inequality is the preference for sons, as they're deemed greater useful than women. They are imagined to aid the vintage age safety in their parents.

STEPS OPTED TO REDUCE GENDER INEQUALITY IN INDIA:

Since freedom for India, we had put large steps in addressing gender disparities, specially in the fields of political interference, schooling, and prison rights. Policies and prison reforms to address gender inequalities had been pursued with the aid of the authorities of India. For example, the Constitution of India consists of a clause making sure the proper of equality and freedom from sexual discrimination. India is witness to the Convention for the removal of all sectors of prejudice towards Women.

The Indian Constitution assures gender equality in its preamble as a fundamental proper. Government has adopted many measures of fine favoritism of women via a number of legislation and policy reforms. India has additionally ratified numerous worldwide conventions and human rights forums to comfy same rights of girls, which includes ratification of Convention on elimination of all styles of prejudice in opposition to women in 1993.

Women had been locating region in local governance forms, overcoming gender disparities. Over 1,000,000 girls were elected to local panchayats as an outcome of 1993 change to the Indian Constitution requiring that 1/3rd of the elected seats to the neighborhood governing our bodies be settled for women.

CONCLUSION:

After the steps taken by means of the judiciary and by means of the authorities there are changes which have took place in our usa however gender inequality has now not been erased fully sooner or later of view and someplace due to the fact gender inequality isn't always a notion process that arises right away it has passed off a long time lower back among women and men and it's far due to the concept technique of the people in our country and moreover it's their personal wondering which discriminates between themselves.

No matter the guidelines given by means of the SC still, crimes in opposition to ladies are springing up like there are rape instances, acid attack cases and plenty of extra which actually need to be abolished. Society itself is accountable for discrimination so, for my part, it's far very essential that the exchange should be taken ourselves our questioning is the way to sell gender equality in any other case gender inequality will continually be there with us.

India must take concrete steps needs to reduce the gender inequality. As persistent gender inequalities keep, there is need to reconsider the ideas and strategies for selling women's dignity and rights. there's want for new types of establishments, incorporating new norms and guidelines that help same and absolutely contributors of the family among men and women. man and woman are like wheels of a carriage. The lifestyles of one without the other is incomplete. The best fool evidence method to save you gender inequality is to result in alternate in the thoughts units of people. This problem can't be solved through few but absolutely everyone must be part of palms to eradicate this inequality.

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02   DOMESTIC VIOLENCE ACT, 2005 "WEAPON FOR AN INDIAN WOMEN "

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Abstract

Domestic violence refers to violence or other abuse by one person against another in a domestic environment, for example in a marriage or cohabitation. In India, every fourth Indian woman is a victim of domestic violence at some point in her life. The Protection of Women from Domestic Violence Act (2005) was enacted under the Constitution of India to protect women from violence of any kind occurring in the family and in matters connected or connected with it. At first glance, the law appears to be a "shield" or blessing for Indian women who are in abusive or violent relationships. However, another disturbing fact is that sometimes women themselves have played an unpleasant and catalytic role in perpetrating violence against another woman, such as a daughter-in-law, mother-in-law or domestic helper. The second problem is that if it is a male-dominated society in some parts of India, it is also female-dominated in several other parts of India. Thirdly, nowadays men and women are equally involved in various crimes in the country like theft, murder, kidnapping etc. In the light of all these facts it can be said that if domestic violence is committed in most cases in some cases men can it can also be the other way around. There are cases where protective legal provisions in favor of women have been subject to distortion and misuse and women have used the Domestic Violence Act 2005 as a 'weapon' to exact petty revenge and settle scores. A deep examination of the Domestic Violence Act 2005 shows that 'it', in an effort to achieve the 'welfare of women and children', has given Indian women unconditional legal supremacy over men and created a society where men are deprived of their 'welfare' rights. The basis is therefore a fair interpretation of legal provisions and their objective and honest implementation. The responsibility for this lies on the shoulders of us educated and elite group of society.

Keywords: Domestic violence, abuse, domestic violence, abuse, cruelty.

INTRODUCTION :

Domestic violence is defined as the violent control exerted by one individual over another. This is also referred to as building control and terror in a relationship through various kinds of abuse. Torture can be psychological, sexual, economic or physical. This is not only a social problem; it is also a major human rights violation that exposes the victim to health and social consequences. The United Nations defines it as "intimate partner violence", which occurs when one person in a relationship uses threat, emotional abuse, manipulation, attempts to harm, harm or financial abuse to take control of the other, and of which the victim may be anyone. regardless of age, gender, race, sexual orientation, class or belief.

Domestic violence is not limited to those who are married or partnered; it can also include the multiple ties by which an individual is bound within the family. In India, for example, the legal component has given it a wider meaning, including sisters, widows, mothers, single women and all women living in the same family. Consequently, domestic violence affects both intimate partners and family members. Under Section 3 of the Protection of Women from Domestic Violence Act 2005 (the Domestic Violence Act), domestic violence is any act or omission by the Respondent that harms, injures, threatens or physically, sexually, verbally or financially abuses.

According to the Union Health Ministry's National Family Health Survey (NFHS-4), one in three women in India from the age of fifteen experience some form of domestic violence. It also reports that 31% of married women have experienced physical, sexual, or emotional abuse at the hands of their partners. The main problem is that only about 10% of these women reported violence. It is clear that this is a big issue that needs to be addressed and women need to understand their rights as well as how to defend them. To deal with such incidents, the Protection of Women from Domestic Violence Act was passed in 2005.

➢ According to data released by the NCRB, crime against women has increased by 15.3 percent in 2021 over the previous year, with 4,28,278 cases registered last year after 3,71,503 cases in 2020.

➢ The NCRB report also shows that the crime rate against women (number of incidents per 1 lakh population) has increased from 56.5 percent in 2020 to 64.5 percent in 2021.

➢ Most of these cases (31.8 percent) fall under the category of "cruelty by the husband or his relatives", followed by "attack on a woman with the intention of outraging her modesty", abductions and abductions and rape.

➢ According to the report, the highest crime rate against women was registered in Assam in 2021, despite a slight decline in the last three years. The state recorded over 29,000 such cases in 2021.

STUDY OBJECTIVES

i. To study misuse of the Protection of Women from Domestic Violence Act, 2005.

ii. Read the judicial response to the misuse of the DV Act 2005 of the said statutory provisions

iii. State the conclusion of the research.

REVIEW OF RELATED LITERATURE

"Research" can be simply defined as "systematic investigation towards increasing the amount of human knowledge" and as the "process" of identifying and investigating a "fact" or "problem" in order to gain insight into or find an appropriate solution. The approach becomes systematic when the researcher follows certain scientific methods. The researcher has tried his best to provide a detailed analysis of the abuse of legal protection by women and its effects on men. Solutions to this threat, both judicial and social, were also given. The literature that was consulted in compiling this research along with the content is following -

1. **SHODHGANGA.INFLIBNET.AC.IN**

• Misuse of Section 498A, Indian Penal Code, 1860 and its implications

• Dowry Prohibition Act, 1961

• Protection of Women from Domestic Violence Act, 2005

• Misuse of the Medical Termination of Pregnancy Act, 1971

• Judicial response to abuse of legal protection

2. **COMMENTARY ON THE INDIAN PENAL CODE, K.D. GAUR**

• Section 498A as a tool of intimidation

3. CONCISE LEGAL DICTIONARY, P RAMANATHA AIYAR'S, 5TH EDITION

• Definition of misuse

4. WWW.YOUTHKIAWAAZ.COM

• Domestic violence and its effects

5. WWW.LEGALSERVICEINDIA.COM

• Use and misuse of section 498A

RESEARCH METHODS

The researcher used the Doctrinal method for this research article. Secondary sources were relied upon for data collection, although some parts of the research contain empirical data, but this is only an addition to the research. All sources and their authors are properly cited and listed separately at the end of the research.

Definition and meaning of domestic violence. ―For the purposes of this Act, any act, omission, commission or conduct of the respondent shall constitute domestic violence if―

a) harms or injures or endangers the health, safety, life, limb or well-being, mental or physical, of the injured person or tends to do so, including causing physical abuse, sexual abuse, verbaland emotional abuse and economic abuse abuse; or

(b) harasses, harms, injures or threatens the aggrieved person with a view to compel him or another person related to him to comply with any unlawful demand for any dowry or other property or valuable security; or

c) has the effect of threatening the injured person or any person related to him with any of the actions referred to in letter a) or letter b); or

d) otherwise injures or causes harm, whether physical or psychological, to the injured person.

The law recognizes domestic violence as a violation of human rights. It recognizes a woman's right to live in a home without violence. To implement this right, the law recognizes a woman's right to residence and her right to obtain protective orders under the law. The relief set out in the law is intended to provide immediate assistance in emergency situations. It also has certain transitions from civil to criminal law if the order has been breached.

In a 2018 judgment, the Gujarat High Court in the case of Bhartiben Bipinbhai Tamboli v. State of Gujarat and Ors. in a wide-ranging discussion of the provisions of the Domestic Violence Act, he noted that:

"Domestic violence is a daily occurrence in this country and several women experience violence in one form or another or almost every day. However, it is the least reported form of cruelty. A woman resigns herself to her fate, an endless cycle of enduring violence and discrimination as a daughter, sister, wife, mother, partner, single woman in her life. This non-retaliatory action by women along with the absence of laws addressing women's issues, ignorance of existing laws passed for women and societal attitudes make women vulnerable. The reason why most cases of domestic violence are never reported is the social stigma of society and the attitude of women themselves, where women are expected to submit not only to their male counterparts but also to their male relatives."

Domestic violence can be defined as a pattern of behavior in any relationship that serves to gain or maintain power and control over an intimate partner. Domestic violence under this law can take any form. Abuse can be in the form of physical, mental, emotional or physiological threats that are used to discriminate against the other partner in the relationship. This is a stellar step to protect women from domestic violence. The only place where the act fails is not to include the spouse in domestic violence.

According to the general perception that this law assumes, women are victims and men are perpetrators. Because of this situation, some dishonest women have started abusing the act of domestic violence to get personal benefits from their husband or wife and her in-laws. Men's organizations such as the Save Indian Family Foundation opposed the law, arguing that it could be abused by women in disputes.

Types of domestic violence
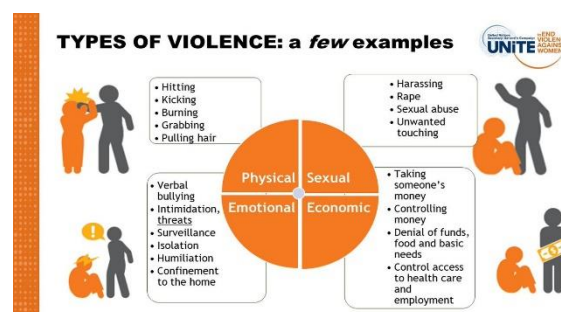
Sexual violence: Sexual violence is a type of physical force that includes any act in which a woman is forced to engage in any unwanted, dangerous, or degrading sexual behavior. This includes swearing at her, harming her by using objects and weapons during sex, and even forcing her to have sex by her husband or consensual intimate partner.

Physical violence: Physical violence is the use of physical force against a woman so that she suffers bodily harm or injury. Physical assault, criminal intimidation (threats of bodily harm) and criminal violence (use of force against a person to injure him) in the form of beating, stomping, punching, leaving the victim in a dangerous place, using weapons to intimidate pressure her to leave her marital home home, hurting her children, using physical force in sexual situations, and so on.

Emotional violence: Not all abusive relationships are violent and result in physical harm. Many women are subjected to emotional abuse that is just as damaging as physical violence. It includes name-calling – name-calling, blaming, isolating, intimidating, domineering, insulting or constant criticism.

Economic violence: Economic violence is defined as a situation where a woman is not given enough money by her husband to support herself and her children by buying clothes, food, medicine, etc. It also includes banning women from working. In addition, forcibly evicting her from her home for non-payment of rent, denying her funds to which she is entitled under any custom or law, and restricting her access to shared household resources also fall into this category. It also includes the sale or alienation of her movable or immovable property, jewellery, stocks, shares and other items in which she has a share.

LAWS THAT ADDRESS CASES OF DOMESTIC VIOLENCE

There are various laws in India that specifically deal with the safety of married women from their partners and their partners' families.

i. Protection of Women from Domestic Violence Act, 2005

It is a law passed by the Indian Parliament to protect women from domestic violence. It prohibits a wide range of physical, sexual, emotional and financial abuse of women, which the law explicitly defines. Protects women from the men of the family. The law covers not only the protection of women who are married to men, but also women who are in live-in relationships, as well as family members such as grandparents, mothers and so on.

ii Dowry Prohibition Act, 1961

It is a penal code that punishes the giving and receiving of dowry. The Dowry Prohibition Act of 1961 prohibits the practice of dowry. Anyone who gives, accepts or even demands dowry can be jailed for half a year (ie 6 months) or fined up to 5000 rupees.

iii 498A of the implementing regulation

It is a criminal law that applies to husbands or husband's relatives who are cruel to women. Harassment for dowry by relatives of husband or wife is an offense under Section 498A of the Indian Penal Code 1860 (IPC). Harassment can take many forms, both physical and psychological. Although marital rape is not a crime in India, forced sex with a wife can be considered "cruelty" under this section. Section 498A covers a wide range of subjects. It also includes any purposeful behavior towards a woman that forces her to commit suicide or threatens her life, limb or general health. Health in this context refers to the physical and mental health of women.

HOW DOMESTIC VIOLENCE LAWS ARE BEING ABUSED

Domestic violence laws are often used to harass a spouse or any other family member who claims a claim on them, ensuring that they give in to the so-called victim's illegal demands, not the other way around. Unfortunately, there are a number of examples where Section 498A has been used primarily as an extortion tool. It is often used as a weapon to exact retribution from entire families, as this clause allows the police to arrest anyone named as a tormentor in a married woman's complaint, as "cruelty" in marriage has been declared a non-bailable offence. Subsequently, bail in such circumstances is denied as a fundamental right.

As a result, elderly parents and other relatives are often wrongly accused of physically and emotionally abusing the so-called victim, causing unnecessary stress that can result in ill health of the elderly parents and physical and psychological pain to the family members of the accused.

Even if the accusation turns out to be false, the accused is humiliated by the society. Poor and uneducated women may have endured the torment of their husband's family, but many educated women are now using this behavior for illicit motives.

Legislation was rewritten, weighted heavily in favor of women, on the assumption that only truly aggrieved women would come forward with complaints and that they would always tell the truth.

Renuka Chowdhury, India's former minister for women and child development, agreed in a Hindustan Times article that "a gender equality law would be ideal. But there is simply too much physical evidence to prove that it is mainly women who suffer from hand problems. man."

Former Attorney General of India Soli Sorabjee also criticized the broad definition of verbal abuse in the act.

According to former Indian President Pratibha Devisingh Patil, "Another disturbing trend was that women themselves were not innocent of the abuse of women. , mother-in-law or domestic helper. There are instances where protective statutory provisions in favor of women have been subjected to distortion and misuse to exact petty revenge and settle scores. Some surveys have concluded that 6 to 10 percent of dowry complaints are false and registered primarily to settle scores. It is unfortunate when laws meant to protect women are misused as tools of oppression. The basis is therefore the fair application of legal provisions and their objective and honest implementation."

There are a number of cases that demonstrate the abuse of domestic violence law:

1. In the case of Major Singh & Anr. v. Sarabjit Kaur, a wife filed a false complaint against her husband for having an extra-marital affair. She tried to threaten her husband, but her husband filed for divorce. The Punjab High Court has ruled that the Protection of Women from Domestic Violence Act is being misused to terrorize the spouse, their families and distant relatives and the phenomenon has now been given the name of 'legal terrorism'.

2. In the case of Smt. Geetanjali v. Sri B.B. Anantha, a wife filed a false complaint against her husband to get property from him. The facts of the case show that the wife was tortured by her husband, she was not given proper treatment, but after investigation, the case was found to be false and the Bangalore Metropolitan Magistrate passed the judgment stating that, it is stated that the testimony of the complainant throws light on the conduct of the complainant and the extent, in whereby she falsified and fabricated various claims and suppressed important facts to harass her husband and father-in-law and misused the protection of the Women from Domestic Violence Act 2005 as a tool to extort undue money from her husband for undue personal gain.

3. Similarly, in the case of Bawinder Singh v. Richa Sharma, the judgment was delivered by the Punjab High Court and it was held that the Protection of Women from Domestic Violence Act, 2005 was found to suffer from inherent defects of tempting women to abuse their stock and they may fear that they will be prosecuted under the law without any rhyme or reason. The court noted that the notable flaw in this law is that it lends itself to such lazy abuse that women can hardly resist the temptation to teach their male relatives a lesson and will file frivolous and false cases.

However, the shortcomings of the Domestic Violence Act should not undermine its necessity in the Indian context. It is worth noting that cases of dowry deaths, dowry prohibition and torture/cruelty by husband and other relatives together accounted for 48.54% of registered crimes against women in the country in 2008. This means that women in India, irrespective of socio-cultural differences , continue to be exploited, harassed and tortured in the domestic sphere. The "female bias" of a recent act, or its potential for abuse, should therefore not be overstated, although one should be wary of such deviations.

In the case of Krishna Bhattacharjee v. Sarathi Choudhury and another, the Supreme Court, while clarifying the duties of courts in deciding complaints under the Domestic Violence Act, stated that:

●   It is the duty of the court to examine the facts from all angles, whether the plea brought by the respondent aimed at canceling the complaint of the injured person is really legally correct and correct.

●   The principle "justice to a cause is equivalent to the salt of the ocean" should be kept in mind. The Court of Justice is bound to defend the truth that sparkles when justice is served.

●   Before filing a petition on the threshold, it is necessary to ensure that the person harmed by such a legal regulation does not end up in a situation of indecision, because the 2005 law, as we have stated, is a beneficial and assertively affirming legal regulation. for the realization of women's constitutional rights and to ensure that they do not become victims of any kind of domestic violence.

A 2014 study by the UN Population Fund and the International Center for Research on Women found that 60% of men reported using some form of violence – physical, economic, emotional or sexual – against their spouse or partner. Emotional violence had the highest prevalence, with 41% of men admitting that they had ever used it on their wives or partners.

Just because domestic violence is invisible doesn't mean it isn't still widespread across the country. Thus, the intellectual solution to the obvious abuse would not be to delete the entire provision, but to take appropriate steps to limit it.

Abuse of domestic violence law can reduce if:

1.   The word "Male" was added to the Domestic Violence Act. This will reduce misuse.

2.   Men should not be threatened by the warnings of their wives. They should file a complaint against their wives.

3.   After registering the wife's complaint, the police should conduct a proper investigation.

4.   A committee should also be formed where innocent men have been acquitted as watchdogs to monitor and review orders from the Judiciary.

5.   Proper investigation must be done even before men are arrested because domestic violence is irreversible and no proof is required for arrest.

CONCLUSION:

In India, it is only women who are recognized as victims of domestic violence. To ensure the protection of women from violence, the Protection of Women from Domestic Violence Act (2005) was enacted under the Constitution of India. This law seems to be a "shield" or blessing for Indian women who are in abusive relationships. However, there is a flip side to this scenario. There are cases where protective statutory provisions in favor of women have been subject to distortion and misuse and women have used the DV Act 2005 as a 'weapon'. Under this law, only a woman can file a complaint against her male partner in India and no rights are reserved for men suffering from domestic violence. Abusing men is no laughing matter anymore. First of all, the domestic violence law needs to replace the word men/women with person and husband/wife with husband to make it gender neutral. In addition, a "punishment for abuse of conduct by the complainant" clause must be added to the DV Act 2005 so that women cannot falsely accuse their husbands. The reality is that domestic violence is a serious problem and a neutral and unbiased law is needed to protect the real victims of domestic violence regardless of gender. Perpetrators of domestic violence must be properly punished and dealt with. Let the punishment be the same for all who commit domestic violence.

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03

DEATHS IN PRISON AND THE ROLE OF JUSTICE: A CRITICAL ANALYSIS

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Abstract:

Death in custody is a universal problem and can be considered one of the most terrifying forms of humankind. Custody means receiving guardianship. Imagine a situation where the protectors of humanity themselves violate human rights law. This is one of the most heinous crimes of all mankind. A place where people believe the police exist to protect themselves and that the police themselves are abusing their powers. The Indian constitution and laws have many provisions protecting the rights of prisoners, such as Article 20(1) of the Constitution.(3), Sections 21, 22 and other statutory provisions, Sections 300, 330, 331, 348 of the Penal Code of India, Sections 56, 57, 76 of the Code of Criminal Procedure; Sections 161, 146, 167, Sections 24, 145, 114B, Indian Evidence Act, 1872. This article primarily focuses on the relationship between this issue and the death penalty, the various measures that use Judiciary Commission court rulings to limit police powers related to the death penalty, and finally measures to mitigate the death penalty.

Objectives: 1. To assess the role of Criminal Justice System to protect the custodial violence.

2. To discuss the role of national laws and international conventions related to custodial torture in India

Research Method: Researcher have relied on non-doctrinal research methodologies that rely on secondary data, specifically various authentic reports, newspapers and articles to complete their studies. The Researcher perform descriptive analysis on statistical and other reports to obtain patterns and reach the conclusions of this study.

Keywords: Custodial death, mankind, custody, police authority, Role of Judiciary etc.

INTRODUCTION:

Violence in custody refers to violence in police custody and is the worst violation of human rights. Crimes in prisons and torture in police custody reflect a breach of trust by public

authorities entrusted with protecting the human rights of defenseless citizens who are found to be their perpetrators. regarded as external. for the rule of law. Recent incidents highlight the astonishing increase in velocity that affects SCs and STs in particular due to their impotence and economic backwardness. In 2019, he averaged about five deaths per day while incarcerated. This situation persists despite domestic substantive and procedural law, various international human rights treaties, and the weakening of his century-old judicial system. Given the severity of the scenario, it is imperative to analyze the threat in terms of social law in order to arrive at the ideal solution. Torture in custody is widely recognized as one of the most horrific human rights violations. The Indian Constitution, Supreme Court, National Human Rights Commission (NHRC) and the United Nations prohibit this. However, police across the country oppose these agencies. Therefore, through a pragmatic approach, there is a need to strike a balance between individual human rights and social interests in fighting crime (Joginder Kumar v. Uttar Pradesh, (1994) 4 SCC 260).

OBJECTIVES:

The objectives of the study are:

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RESEARCH METHOD

Non-doctrinal methods**:** Non-doctrinal methods are when researchers investigate how laws and legal systems operate and how they affect societies or groups of people in socio-cultural contexts. Used in this study. Various laws and legal systems have been created to protect them. However, these laws and systems fail to protect them and they are tortured in police custody due to societal discrimination. Therefore, researchers used non-doctrinal methods to study the issue. The goal is content analysis of documents, books, newspapers, magazines and other forms of written and oral communication material. Researchers used written documents to collect data and information about violence in custody.

THE CONCEPT OF CUSTODIAL VIOLENCE

The term "custodial authority" is not defined in national law or international conventions. The common meaning of custody is "a legal right or obligation to care for something or someone. " Therefore, the Word carries with it a greater responsibility or duty of care. In a legal sense, this means imprisonment, the imprisonment of a person on the basis of legitimate power or authority. The Penal Code constitutes her two types of detention, police detention and judicial detention, as stipulated in the CrPC. According to section 167(1) of the CrPC, "The judge to whom the accused has been referred under this section, whether or not he has jurisdiction to hear the case, may from time to time impose such detention on the accused. He may order detention at a place "how to authorize detention, " as he sees fit. However, a judge may authorize the detention of a defendant outside police custody for more than 15 days if he is satisfied that there are reasonable grounds for doing so. 'The defendant said he could be in police custody in two cases. He should be detained for 24 hours and then brought before a judge. Second, after being brought before a judge by order, an accused can be detained for up to 15 days for further questioning. During this period, defendants are entitled to certain rights which are a corollary of the Indian Constitution and stipulated in the Code of Criminal Procedure as set out in Article 22. He is also accorded protection for fundamental human rights, in particular those to which he is entitled as a fundamental right under Article 21.The other type of Custody is the judicial custody, by which a person is sent to jail or prison, wherein interrogation is not permissible like that in police custody, except in exceptional circumstances. The term 'Prison' has been defined under the Prisons Act, 18945 as, any jail or place used permanently or temporarily under the general or special order of a State Government for the detention of prisoners and include all land and building appurtenant thereto, but does not include: -

(a) Any place for the confinement of prisoners who are exclusively in the custody of police; or

(b) Any place specially appointed by State Government under section 541 of the old Criminal Procedure Code, 1882,

(c) Any place, which has been declared by the State Government by general or special order to be subsidiary jail.

The major issue with respect to the Custodial Violence is that, it has been done by the authorities who have been assigned with responsibilities to protect its people, and so it is considered as a blow to the rule of law. It is viewed as abuse of power by the State authorities, who have to be the protectors of the Human Rights of the people, turn out to be the violators. Custodial torture often takes place when the State authorities claim that they ought to fulfil their duties, arrest a person, and in the course of investigation, inflict force or power on the accused. Defendants claim to be performing their duties because they are within official authority, while defendants are being subjected to grave human rights abuses, and in some cases, the death of victims.

REMEDIES AGAINST CUSTODIAL TORTURE: -

The two approaches are legal regime and judicial precedents.

CONSTITUTIONAL SAFEGUARDS

Many judgments state that the mere fact that a person is in police custody, being held in custody, or being arrested does not deprive that person of basic fundamental rights, and that these violations in some cases, the person finds himself eligible to appeal to the Supreme Court under Section 32 of the Act. Constitution of India.

Article 20 of Indian Constitution: Article 20 primarily gives the right to contest criminal convictions. These include the non-retroactive principle of criminal law (Nullum crimen sine Lege) ``No crime and no punishment without prior criminal law'', Article 22 of the Rome Statute of the International Criminal Court, i. Anyone who attempts to violate basic human rights will be tried and tortured according to the law. Article 20 also protects against double jeopardy (Nemo Debet Pro Eadem Causa Bis Vexari) No one should be sexually abused or sexually abused twice [for the same motive, the court if judged by This article is primarily to

protect a person from self-sin. Police subject people to brutal and continuous torture to force them to confess to crimes, even if they did not commit the same crimes.

Article 21 of Indian Constitution: This clause is understood by the Indian judiciary to protect the right to freedom from torture. This view is supported because the right to life is more than just the right to live as an animal. The term \"life or personal liberty\" in article 21 also includes guarantees against torture and violence against persons in custody by the State and its officials, even if it does not cover the liability of the State resulting from the use of force against prisoners of war. A sovereign immunity cannot be invoked against Man. (D.K. Basu v. W.B., (1997) 1 SCC 416)

Article 22 of Indian Constitution: Article 22 provides for her four fundamental rights regarding sentencing. This includes notification of the grounds for arrest, defense by a lawyer of your choice, preventive detention laws, and presentation to the nearest judge within 24 hours of arrest. The purpose of these provisions is therefore to ensure that persons are not subjected to abuse that is unlawful or that exceeds prescribed standards.

Other Legal Guarantees:

Indian Evidence Act 1872: Confessions to police officers cannot be proven against criminal suspects (Section 25 of the Evidence Act), and confessions induced by threats by authority figures in order to avoid temporary evil are specifically prohibited under Section 25. is irrelevant in criminal proceedings, as provided in . 24. Although the law does not specifically prohibit torture in custody in India, evidence collected by illegal means, including torture, is inadmissible in court.

Criminal Procedure Code 1973: seconds Articles 46 and 49 of the law protect detainees who are not accused of a crime punishable by death or life imprisonment, and from torture while on the run. Articles 50 to 56 are consistent with Article 22. Section 54 of the Law is a provision that roughly equates to any use of torture or force while in custody. According to it, judges are obliged to examine the detainee's body when allegations of ill-treatment are made and, after the court finds torture or other abuse, record the results of that examination and the reasons for it. . Report any injuries you may have and seek medical attention if you wish. There is also a court-based compensation system. Failure of a magistrate to follow procedures for dealing with allegations of torture in custody will result in a request for Supreme Court intervention under Section 3.1. Section 482 of the Act. Another important

provision regarding torture in custody leading to death is Article 2. Article 176 of the Penal Code provides that deaths of suspects in police custody are subject to compulsory judicial investigation. Articles 167 and 309 of the Criminal Code aim to bring the accused to justice and protect their rights and interests, as detention takes place within the framework of the accused's permit.

Indian Police Law:

Articles 7 and 29 of the law provide for dismissal, punishment or suspension of police officers who neglect or are unable to perform their duties. This is evidenced by the fact that police officers violate various constitutional and legal safeguards and prescribed guidelines.

Indian Penal Code (IPC), 1860:

Amendments to Article 2 were made after a pending case (Mathura Rape Case (1979) 2 SCC 143). brought. 376 of the IPC. seconds 376(1)(b) punishes rape in custody by a police officer. This was a welcome change for the section as it ultimately condemns the actions of abusive police officers.

Articles 330, 331, 342, and 348 of the IPC prohibit police officers with the power to detain and interrogate persons during criminal investigations from resorting to third degree means of "torture. " It is said that.

JUDICIAL ROLE

Imprisoned violence is deeply entrenched in Indian society, and although its number and type vary, it occurs in every state of the country, regardless of its level of development. Police detention centers have become "torture grounds" and police violence is part of the interrogation. Prison violence has been widely known in India since ancient times. However, the increase in such violence has created a need for legislation to curb such acts. It is also widely debated under the international regime as it is a grave violation of people's fundamental rights. India has international responsibility for regulation to curb violence in custody. But it failed on many counts, especially when it came to ratifying the Torture Convention. The result is an unlawful situation in which there is no specific or individual legislation to deal with such crimes. enacted under the Constitution of India.

The Constitution of India provides for basic rights, takes into account the rights of defendants, and generally provides provisions to deal with violations that may befall

defendants. India's Supreme Court seeks to protect defendants or suspects of crimes from becoming victims of intimidation because the current criminal law that empowers the police fails. Defendants and detainees have many rights, yet the criminal justice system fails to apply them effectively and the judicial decree supplements constitutional and reasonable criminal law. I haven't been able to do it either. Rights to life and personal liberty are particularly endangered in relation to violence in custody. This right is considered the most important right because it is a fundamental right necessary for a person to fully enjoy other fundamental rights. The fundamental right \"right to life\" is so important that the Supreme Court is considered its protector and guarantor under Article 32 of the Indian Constitution. Therefore, those who suffer from such violations of their fundamental rights can file complaints directly with the Supreme Court without the need for much formal proceedings. A mere written form may also be treated as a petition. In cases dealing with such important rights, the Supreme Court has used its judicial activist powers to give broad meaning to this provision so that fundamental rights are not arbitrarily violated.

The Supreme Court's involvement can be traced back to Datagir v. Madras. In this case, the defendant was protected from police officers who tried to use force to make false charges against him. He did so by using his powers to manipulate his entity. But the court was keen to protect his right under Article 20(3) which gives him the right not to convict himself. The court also ruled that punishments containing elements of torture were unconstitutional. The decision could be linked to violent incidents in custody that constitute grave violations of the suspect's human rights, as more torture is involved.

The Sunil Batra case was a landmark judgment in terms of prison reform. This is a living example that reflects the role of the judiciary in protecting the rights of prisoners. In this case, the Supreme Court ruled strongly that it had the power to intervene to restore prisoners' fundamental rights. The Supreme Court also ruled that prison authorities have no right to punish, torture, or discriminate in any form without an express court order. The court also ruled that the convict has the right under Article 21 not to be deprived of his right to life and personal liberty. To protect the defendant's rights, the court called for amendments to prison law provisions that violate basic human dignity. This Supreme Court decision makes clear reference to the importance of the right to life and individual liberty, and its importance in the exercise of other rights. Even in the case of legislation enacted by Congress, courts need not seek arbitrary intervention because the rights of citizens are more important. This right cannot be revoked, even by the defendant.

The seriousness of the problem was highlighted in the case of Rugbyr Singh v Haryana. In this case, a specific suspect was named by the police the night before for theft. The accused were beaten and brutalized, one of whom died from injuries sustained as a result of torture during the investigation. The court held that society was deeply troubled by repeated and vicious police torture, and that in the minds of ordinary citizens, their lives and liberties would be renewed if law enforcement officers outright violated their human rights. It was recognized that there was a terrible fear of being exposed to a serious threat. of death. The court also found that states inevitably need to develop specific strategies at both political and administrative levels to prevent and punish police brutality in the guise of investigations. In the case of Kishore Singh, the Supreme Court reaffirmed the harsh punishments imposed on police for the most brutal acts of torture. Nothing is more despicable and ruthless than beating people in police custody, and nothing inflicts a deeper wound on our constitutional culture than an angry civil servant who ignores human rights. Furthermore, it was pointed out that the police must use their wits, not their fists, when solving certain investigations, and that police education should be properly trained and trained to eradicate the cruel mentality of the police with compassion and respect. It was pointed out that it must be done. There should be mediation with the people and tougher laws to punish those involved in torture in custody. These words of the Supreme Court reflect the importance and seriousness of the issue. In this case, the Supreme Court draws attention to changes needed in the education and training of police officers. It is a problem that needs to be solved from the first step, starting with such education and training.

The Supreme Court of India also affirms the need to improve conditions in police custody and to minimize the excessive use of force by police officers against suspects and defendants, even if it is ostensibly done. I am passionate about teaching. of investigation. In Shiela Bhath v. Maharashtra 76, the petitioner wrote to the Supreme Court of India expressing concern over the cruel and ill-treatment of female prisoners in prisons. In her letter, she said five out of 15 women she interviewed in Mumbai prison complained of being beaten and tortured by police officers. Her letter was granted the status of a written petition by the Supreme Court under Article 32 of the Indian Constitution. At the same time, a social worker was appointed to review the allegations in the complaint. In a landmark ruling, the Supreme Court laid down specific guidelines that must be followed to ensure the protection of female prisoners. The instructions were:

I. Female suspects must be kept in proper locations in these prisons and guarded by female police officers.

II. Interrogation should only take place in the presence of a female police officer or police officer.

III. Arrested persons should be promptly informed of the grounds for their arrest and of their right to apply for bail.

IV. If a person is arrested by the police and detained by the police, a report must be sent immediately to the nearest legal aid board.

V. Chief judges of civil courts (as in this case dealing with the Bombay case), preferably female judges, make surprise visits to police prisons to hear defendants' complaints and, if necessary, report to the Ministry of Foreign Affairs. should. Maharashtra Supreme Court Internal Affairs Court or Chief (in this case).

VI. Judges should ascertain whether the defendant brought before them has any complaints of torture or ill-treatment while in police custody and be informed of her rights under article 54 of the CrPC. .

These guidelines apply to female prisoners, but are necessary to protect the rights of all prisoners regardless of gender. In the case of UP v. Ram Sagar Yadav, the court ruled that the Indian Evidence Act should be used to ensure that police officers do not escape responsibility for violence in custody, as without evidence they could flee. recommended revision of The decision restated that in cases of torture or death in custody, only police officers can testify, as in police custody. But if they remain silent, they will be bound by fraternal bonds, and the police will be unable to obtain evidence to prove who the real perpetrators are. Laws on the burden of proof in such cases can be reviewed by legislatures to ensure that law enforcement officers do not use their powers and abilities to oppress innocent citizens seeking protection.

At Smt. In Nilavati Behera Alias Lalit v. Orissa, the State has clearly violated the fundamental right to life under Article 21 and therefore cannot claim sovereign immunity in public or private law, and on the injustice thereof. was ruled that the state would bear vicarious liability. what his servants committed while he was on duty. In addition, the state should repair the damage that the authorities have done to the rights of applicants. Accordingly, the Supreme Court held that strict liability for violations of fundamental rights is not subject to sovereign immunity because awards of damages in section 32 or section 226

proceedings are remedies available under public law. made a judgment that Further, the Court pointed out that, there exist a greater responsibility for the police officers in order to ensure that the person in the custody should not be deprived of his right to life. The interest of the convict is limited liberty left to him which is precious and the duty of care on the part of the state is strict and therefore admits no exceptions. The major milestone with respect to the role played by the judiciary in curbing the menace of custodial violence can be traced in the decision of the Apex Court in D.K.Basu v. State of West Bengal.80 In this case, it was ruled that, any form of torture or cruel, inhuman or degrading treatments would fall under the ambit of Article 21, thereby increasing the extent of Article 21 to the matters of torture including custodial violence. The Apex Court further emphasized that, the rights which are granted by Article 21 of right to life and personal liberty, should not be denied to under trials, convicts, detainees and other prisoners in custody, except according to the procedure established by law, which passes the test of fair, just and reasonable procedure, to ensure that such rights are not intervened arbitrarily. Additionally, the Supreme Court has established several guidelines that should be considered when dealing with this issue.

I.   Police officers who arrest or interrogate must carry identification.

II.   An arrest notice must be made in the presence of a family member or local resident.

III.   Arrested persons have the right to inform relatives and friends of their arrest as soon as possible. If the arrested person lives outside the district or city where the arrest was made, she must inform her relatives and friends of the details of the arrest within 8-12 hours.

IV.   Arrested persons must be informed of their right to obtain information from anyone immediately after arrest. I. Details of arrests and disclosure of information to close friends and relatives must be entered in a police diary. i viii If, at the time of arrest, the arrestee requests an investigation for bodily harm, this request must be complied with.

V.   While in custody, detainees must undergo a medical examination by a qualified physician every 48 hours.

VI.   An arrested person must be allowed access to an attorney during an investigation, but is not required during an interrogation.

VII.   Copies of all documents seized\/obtained will be provided to the judge.

VIII.   The District Police Headquarters or State Headquarters must report the arrest on the bulletin board within 12 hours after the arrest.

These guidelines were deemed important when the Code of Criminal Procedure was amended to incorporate these guidelines for more effective implementation. Because in this case, the court held that rights without remedies were futility, and that law enforcement officers and law enforcement officers should be justifiably held accountable. The court further ruled that the injured party was entitled to full reparations for such conduct by the police officers, on the grounds of the police officers' strict liability. These guidelines were reinforced in the Joginder Kumar v. UP case. In this case, the Supreme Court ruled that an arrest cannot be made on mere suspicion or suspicion. issued some guidelines on the modalities to be followed when arresting a person; The court also reiterated that it is the police's duty to ensure that suspects are aware of their rights and the grounds for arrest or detention. His family and lawyers should also be aware of this and be aware that the interrogation may be conducted in their presence. Judges who take arrests should also ensure that police follow these instructions. In such cases, the question arises as to how much responsibility can be held when human rights violations occur. This is because human rights violations are often carried out under the guise of interrogation or investigation, and human rights violations may be impunity. In the Kasturi Lal case, the impunity doctrine was rejected by the Supreme Court in a lawsuit relating to violations of basic rights by police officers in the performance of their official duties. Therefore, in this case, the court did not take into account the concept of sovereign immunity, considered the violation of fundamental rights serious, and awarded damages. Similar confirmation was made in the Nilavati Behera case, where public law claims for compensation for constitutionally protected human rights and fundamental freedoms were recognized as a means of enforcing and protecting such rights on the basis of tort. He added that Negligence liability by resorting to constitutional remedies to enforce fundamental rights is separate from and in addition to private legal remedies for wrongful injury arising from violation of fundamental rights. is. Recently, however, the Supreme Court has granted damages in a number of decisions.

Case of Sube Shin vs. Case In Haryana and Oregon, the Supreme Court considered whether compensation should be awarded for written claims involving violence in custody that violate Article 21. The decision sets out guidelines to follow when awarding compensation.

i   Whether the violation of Article 21 of the Indian Constitution is gross and undeniable.

ii   Whether the violation was material and of such a magnitude as to sway the court's conscience;

iii   Whether the alleged torture in custody resulted in death or whether it is supported by medical reports or visible marks, scars or disabilities.

The compensation has been awarded by inflicting strict liability upon the acts of the police officers. The amount of compensation that must be paid, on the other hand, has remained subjective, and the judiciary is free to determine it on the basis of the gravity of the case and the injury that has been inflicted on the victim. Although the imposition of monetary obligation may signal the beginning of a downward trend in the number of custodial deaths in India, it may also serve as a means for officials to avoid having to deal with the issue on the basis of compensation. Therefore, it would be more prudent to focus on the aspects of prosecuting the erred officials, as they are at ease to escape from the liability in such cases, and that, it is high time that judiciary should now focus on such aspects, so that, it would reduce the custodial violence cases in India.

Despite the fact that the judiciary has taken an active part in creating policy guidelines to address the issue of custodial violence in India, the 185th Report of the Law Commission found that the custody jurisprudence produced in the D.K.Basu case and the Nilabati Behra case is not effective. The police have not followed or taken any safeguards in accordance with the guidelines or precautions outlined in D.K.Basu, as stated in the Report. In fact, most police officers are ignorant about them, question also is whether in India we accept the statement of any police officer that these precautions were indeed taken'. The Law Commission report specifically mentions about the implementation policy of the police officers, where lies the major problem as it determines the effectiveness of such guidelines. In further judgments as well, the Judiciary played a major role in bringing several guidelines to prevent such violence in the country, such as the installation of CCTV Cameras in the police stations. However, the implementation of it is not done effectively.

There are also situations wherein false allegations of custodial violence are being made against the police officials. This happens may be to hide the crime which the accused has done. Therefore, it is quintessential for the judiciary to ensure that it is a genuine case. Thus, from the above discussion, it can be understood that, the role played by the Judiciary helped in extending the scope of Article 21, thereby including the custodial violence also as a violation of right to life and personal liberty. The Courts were also successful providing

various guidelines which are suitable for the contemporary society as it changes with time and with development of technologies. In that sense, through various decisions, the judiciary has successfully applied its mind in dealing with the issue. But, there still exists hike in the issue, and the problem lies with its implementation, which should also be taken into consideration by the judiciary while formulating the guidelines.

SUGGESTION

1. Police should use corrective methods and techniques instead of torture during interrogations.

2. In order for the police to have the opportunity to operate in a clean environment free from political party influence, the actions of the police should be checked by the governor of the state concerned.

3. The treatment of deaths in custody should be treated separately by amending Article 302 of the IPC on the treatment of deaths in custody as homicide.

4. Medical facilities must remain vigilant to provide timely treatment for injuries and to avoid deaths in custody.

5. Legal representatives of defendants should be allowed to be present during interrogations by investigators to better monitor police officers.

6. States are obliged to pay compensation in the event of death in custody, collect compensation from offenders who have committed crimes, and appoint specialized court committees to deal with this matter.

7. Most important is the introduction of monthly pensions for the families of victims of custodial deaths.

8. Unnatural deaths should be properly investigated and strict action should be taken as this idea is supported by the leading case, DK Basu.

CONCLUSION:

India should sign the UN Convention against Torture and enact legislation to solve this problem. Police reform guidelines should be formulated, and police officers should be specifically educated on the issue of deprivation of liberty. Such heinous acts are possible onlywith the expectations of senior police officers. If such a situation is detected, an immediate reassignment of officers should be made. If the accused is in custody, his relatives should be allowed access to him for questioning. Surveillance cameras should be installed in all prison cells and interrogation rooms to monitor police activity and monitor illegal activity.

A senior officer should make a surprise visit to expose the true face of a police officer, and like Landmark her D.K., this should be mandatory. Proposed in 2015. The Judiciary Commission 273rd Report should be strictly enforced. Police officers who torture in custody should be prosecuted, deterred and held accountable, rather than administrative action being taken against such officers.

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04

THE ROLE OF SOCIAL MEDIA IN IMPROVING LIBRARY SERVICES IN THE 21ST CENTURY

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ABSTRACT:

Librarians, in this digital age, are responsible for a wide variety of resources and services that expand far beyond the typical eight-hour work day. Igun (2010:18) opines that "librarians' role in the global information environment is unique. Notably, the advent of other sources of information like the internet, World Wide Web and even social media has led to a new challenge for librarians to meet the rapidly changing information needs and expectations of the 21st century users. Social Media provides several opportunities to reach and interact with the community.

Objectives:

➢ To be informed about the different social media.

➢ To know the benefits and purpose of using the social media in a library.

➢ To know the characteristics of social media.

Research Method: The researcher used the Doctrinal method for this research article. Secondary sources were relied upon for data collection, although some parts of the research contain empirical data, but this is only an addition to the research

Keywords: Social media, Library and information services, Social Networking, Librarians Face Book, Twitter, Library, Social Networking, Reference Service, YouTube, Flickr, Blog.

INTRODUCTION:

In the 21st century, social media 1, a collection of computerized tools, is a platform for building social relationships among people who share interests, activities, personal affairs, and more. They share information in various formats such as text, photos, audio, and video. In other words, social media is a collective term for online tools and services such as blogs, wikis, social networking, photo and video sharing communities, and social media. Bookmarks, podcasts, discussion forums, RSS feeds and virtual media worlds, presentation

sharing and more. There are currently over 200 social networking sites available worldwide. The popularity of social media compels the library staff to use social media in his LIS space. A major challenge for librarians is to use social media such as social news (Dig, Propeller), social bookmarking (Del.lcio.us, Blink List) and social networking (Facebook, MySpace, LinkedIn) to keep track of remote users. It's about getting attention., social photo and video sharing (YouTube, Flickr), wikis (see Table 1), and are reluctant to physically visit the library. Numerous libraries in India and around the world offer social media usage to their users through her website in the library. Through the use of social media, the library can provide her web users with additional ways to access services and provide communication with the library. We know he has close to millions of active users on Facebook, over millions of his LinkedIn members, billions of images on Flickr, and millions of pages on Wikipedia. Numerous libraries use his Wiki, flickr, or blog to publish historical photographs and identify images of notable people, places, and events. Some libraries use wikis for content creation and building collaboration between libraries and users, while others also use wikis for marketing purposes.

Social media consists of various user-driven marketing channels such as Facebook, Twitter, blogs, YouTube, and Flickr. It has many advantages over traditional marketing, as shown in the table below. Traditional Marketing and Social Media Marketing

Traditional Marketing	Social Media Marketing
Time consuming	Time saving
Expensive	cost-effective
Monotonous	Exciting & stimulating
Limitation to reach the community	Reachable to the community instantly
Static	Creative
Limited means for marketing	A range of Social Media channels for marketing
Allows little or no interaction with user community	Brings librarians closer to users and vice versa
One-way	Collaborative
Passive	Interactive
Time-bound	No time limitation

OBJECTIVES OF THE WORK: -

➢ To be informed about the different social media.

➢ To know the benefits and purpose of using the social media in a library.

➢ To know the characteristics of social media.

RESEARCH METHOD: The researcher used the Doctrinal method for this research article. Secondary sources were relied upon for data collection, although some parts of the research contain empirical data, but this is only an addition to the research. All sources and their authors are properly cited and listed separately at the end of the research.

RELATED LITERATURE:

Adebayo (2015) article "Awareness and Use of Social Networking Sites by Library and Information Science Students at the Federal Institute of Technology in of". Nigeria said analysis of the data showed that more users are using social media. 93.8% of respondents use his SNS to keep in touch and chat with friends, 75.9% of respondents use his SNS for academic\/research activities, and 49.1% I answered that I use his SNS. For leisure entertainment.

Athukorala (2017) investigated the motivating factors behind academic librarians' use of social media to market library resources and services. According to the results, the majority of respondents (63.7%) said that their libraries have not introduced or implemented social media yet, and 36.3% of respondents said that their libraries have introduced social media. Dilinika (2015), on the other hand, sought to examine how public libraries could creatively use social media and what impact social media might have on society.

Hoa (2019) agreed that more than 164 million people have created Facebook pages to interact with their users. Additionally, libraries use social media effectively in terms of promoting services and resources. Baishya (2020) social media helps libraries apply social media tools and systems to enhance library services. Additionally, for decades, social media has played an important role in selling library services within libraries.

Chi (2020) social media is an important resource for helping libraries engage with potential specific and targeted library customers. In addition, social media such as Facebook, WhatsApp, Twitter, LinkedIn, Wechat, Wiki, Instagram, and YouTube allow library users to conveniently use the library's services by leveraging these tools and technologies employed by the library.

SOCIAL MEDIA FEATURES:

- Users communicate directly with content and its creators by sharing information on the fly.

- Web users can run any application directly from their browser and have full control over their social media data on her platform.

- Web users don't just access information

- Simple and easy to use for web users. Web users don't need to learn how to work with these media.

- Social media is not centralized because traditional media systems lack control.

PURPOSE OF USING THE DIFFERENT SOCIAL MEDIA IN LIBRARIES

Purposes	Face book	Instant messaging	Linked in	Twitter	Blogs	Flickr	Wikis	YouTube
Information Sharing	Y			Y		Y	Y	Y
A/v materials								Y
Circulations				Y	Y			
Communications	Y		Y	Y	Y	Y	Y	
User services	Y	Y	Y	Y	Y	Y	Y	Y
Public relation	Y			Y				
Reference service	Y	Y		Y	Y			
User education	Y	Y		Y	Y			Y
Cataloguing Service for staff					Y			
It service for Staff					Y	Y	Y	
Library notices					Y			
Staff Communication	Y	Y						
Connection With other librarians			Y					
Online help Service		Y		Y				
Information service	Y	Y	Y	Y	Y	Y	Y	Y
Video sharing						Y		Y
Library Marketing	Y			Y				
News dissemination	Y			Y				
Latest arrivals					Y			
Student interaction	Y				Y			
Online reference Service		Y						
Connection with								

BENEFITS OF USING SOCIAL MEDIA IN LIBRARIES FOR LIBRARY, SOCIAL MEDIA HELPS:

Communicate with users: social media offers an accessible way to engage with library users and potential users, invite others to contribute and contribute to online discussions. The two-way communication that now exists between libraries and users can be helpful for collecting and responding to feedback of users quickly, thereby libraries can identify user needs easily,

Marketing and promote: social media is used to provide information about new acquisitions, events happening at the libraries, library products and services in order to attract users, and built the library brand on a small budget,

Cost effective: setting up accounts and getting started are free,

Save time: libraries can reach, support users immediately through the networks, so that they can save working time and respond to users quickly,

Connect and collaborate with other libraries: libraries can share online information resources through social media to create useful online information resources which can satisfy the information needs of users. In addition, they can share experience with others to improve their professional qualifications, and promote library images to other libraries.

For library users, social media helps:

- Access, select library products and services easier: users quickly update all information about library, information resources, products and services through social media. Thus, they can decide how to use libraries, products and services suitable to their needs,

- Send feedback through a variety of ways: one of the greatest strengths of social media is the users' interaction with librarians. No longer a one-way flow of information from librarians, social media provides an opportunity for users to express their needs, expectations and frustrations with the library. Users can ask questions and get instant answers if they have concerns about anything. In summary, social media is a powerful information distribution tool for libraries. Social media provides libraries with the opportunity to promote their activities, resources, products and services while enabling two-way interaction with their patrons. Social media brings users closer to the library. In addition, social media offers libraries an opportunity to reach people they might not have considered as a resource for their information needs.

Social Media Platforms for Libraries social media continues to grow. More and more libraries are using social media. A study in the library sector found that Facebook and Twitter were the most popular Web 2.0 applications in libraries (Gary Collins, Anabel Quan-Haase, 2012), with interest in visual platforms such as YouTube, Flickr, Instagram, and Pinterest. (Ian McCallum, 2015). Due to the large number of platforms, it is not possible to cover all social media platforms in detail. Therefore, the following section will primarily focus on the most commonly used platforms for libraries.

1. Facebook: Facebook has grown into an impressive social networking giant with users all over the world. In the fourth quarter of 2019, Facebook reported about 1.66 billion daily active his users. Overall, daily active users accounted for his 66% of monthly active users. With over 2.5 billion monthly active users, Facebook is the world's most popular social network (J. Clemens, 2020). Many libraries use Facebook because the majority of their library patrons already use Facebook. Libraries share library news such as what's happening in the library, upcoming events, and recent events. The library also shares interesting posts and tips on using library resources so that users can interact with her Facebook content in the library. In particular, a survey of Estonian librarians found that Facebook was \"primarily used for announcements\". The library website he doubles\u201d (Jaana Roos, 2013).

2. Twitter: Twitter users can share their thoughts, upload photos and short videos in posts of up to 280 characters. Twitter's real strength is direct, real-time communication. Posts (tweets) on the platform can be tagged into public categories by adding hashtags. This allows for public discussion on trending topics. Twitter is one of the most popular social networks around the world. In the first quarter of 2019, Twitter had 330 million monthly active users

(J. Clement, 2019). Because Twitter is a popular breaking news tool, many libraries use Twitter to share updates and updates on breaking news events.

3. YouTube: The largest and most popular video sharing platform is YouTube, where users can upload, watch and share videos. The subscription feature allows YouTube users to subscribe to YouTube channels created by others. YouTube is available in 80 languages \u200b\u200band is his second most visited website in the world. People now watch 1 billion hours of YouTube content every day (Salman Aslam, 2020). So when a library posts a video, people are more likely to follow the library channel and comment on the library video. These days, libraries frequently exchange references to help users learn about YouTube quickly. For example, how to use databases, what software libraries are provided and how to use them. YouTube is also a place to post library-related instructional videos. Specifically, academic libraries use YouTube videos to teach information literacy skills (Majid, S., et al., 2012). Additionally, YouTube is well suited for building digital collections in academic libraries (Allan Cho, 2013).

4. LinkedIn: LinkedIn is the largest professional social network (over 350 million users in over 200 countries and territories). Unlike social networks that people use to build friendships, LinkedIn's mission is to connect professionals around the world to make them more productive and successful (David Meerman Scott, 2015, p. 255). People use LinkedIn to post their work history, keep writing resumes, and connect with like-minded people. LinkedIn users can contact others about their work and create groups for targeted discussions. Libraries often use LinkedIn to connect with service subject matter experts. We may also post helpful business and financial content on the library's LinkedIn page, discuss marketing books, and contribute books to groups.

5. Pinterest: Pinterest is a platform for sharing images and videos. Pinterest allows users (pinners) to upload images, grab images from the web, and re-pin images posted by others to create themed virtual boards. Facebook and Twitter can also be used for photo sharing, but unlike Pinterest, neither site acts as a site to collect photos from her web. Pinterest fills a gap not found in other social networking platforms by offering users the ability to collect, organize, categorize, and share images (Elaine Thornton, 2012). The library uses her Pinterest to pin interesting content she finds and what's going on at the library. There is also a new book pin. Academic libraries in particular are encouraged to use her Pinterest as a tool to

promote library services and engage with student users. Libraries can use these simple things to attract followers to their specialized forums.

6. Instagram: Instagram is a mobile her social network where users can edit and share photos and videos. As of June 2018, the number of monthly active users of mainly mobile photo-sharing networks he reached 1 billion, up from 800 million in September 2017 (J. Clement, 2019). It is currently one of the fastest growing social networks in the world. Libraries often take pictures or record short videos and add comments or hashtags to each photo or video to make it easier to find. Additionally, libraries typically share what's happening in their libraries, funny photos, and behind-the-scenes photos on Instagram.

7. Flickr: One of the most established and oldest photo sharing platforms is his Flickr, where users can share high quality photos. In 2015, Flickr announced there were over 10 billion images on the site, and as of March 2019, Flickr has over 90 million monthly users (Craig Smith, 2020). Flickr is a photo and video hosting site that acts as a repository for images created by account holders. Flickr is not a place to collect images from the Internet. Flickr is also easy to use for libraries. Take your library online by setting up an account, uploading photos, and sharing photos and videos of your library.

RISKS AND CHALLENGES FACED WHILE USING SOCIAL MEDIA INLIBRARIES: -

FROM THE USERS' POINT OF VIEW: -

- Power cut is the greatest problem while using social media in library.
- Most of the users are not acquainted with the usage of social media.
- Users think about privacy and theft of identity at the time of using social media.
- Many social media tools are available in the library website as a result of whichusers are unable to choose the right things at the right time.
- Users are reluctant to be trained by the library authority.
- Users are reluctant to use social media because of slow internet speed.

FROM THE POINT OF VIEW OF LIBRARY

- Due to lack of sufficient fund, it is not possible for Library authorities to host a website and use social media in their website.
- Library authorities are confused to choose the right social media for their

particular library.

- Library staffs are not properly trained in using the social media.

- It is not always possible for the library authorities to train the users and the staff.

- Due to lack of interest of librarians in learning and utilizing social media, library authorities cannot exploit it properly.

- Librarians have to face challenges due to authentication of users, decisions about whose rules or laws prevail, organizational politics, along with computer and network security; particularly in the increasingly wireless age. Any user posts negative comments from his or her perspectives about the library service or resources. It may damage the reputation of library.

- The site may be attacked by virus at any time in any way. It opens up the possibility for hackers to commit nuisance and launch spam.

- Library authorities are not in a position to choose the right social media at the right library for the right user as there are numerous social networking sites are available.

ROLE OF LIBRARIAN WHILE USING SOCIAL MEDIA IN LIBRARIES

- The advent of the Internet has enabled 21st-century librarians, commonly known as to understand web users in detail in terms of their goals and desires, workflow, social and content needs, and more. rice field. Librarian 2.0 is where you are when you are there. For use of social media, please contact librarians

- Adopt new communication modes such as phone, Skype, IM, SMS, SMS, email and virtual referrals.

- Unable to bypass traditional cataloging and taxonomy, choose tagging, folksonomy, and user-driven content description to inform her web users about her OPAC. if necessary.

- Combine electronic resources and print formats.

- Connecting people with web technologies in the LIS area.

- Connect web users with subject matter experts for discussions and conversations

- Use modern means of communication to exchange information.

- Uses and powers everything from a laptop to his PDA to an iPod.

- Develop targeted federated search and adopt open URL standards.

- Includes non-textual information, graphics, animation, audio and video.

- Encourage user-driven metadata and user-generated content and comments.

- Learn the power of Web 2.0 opportunity.

Play an active role in online communications by optimizing available social media resources. Understand the potential of leveraging content sources such as the Open Content Alliance, Google Print, and Open World Cat.

Social media is dynamic and can change rapidly as technology changes rapidly. However, in the near future, librarians will be asked how web users are using library profiles, how users are accessing library catalogs, or what other things librarians are currently unpredictable. may need to be tracked. Therefore, in order to continue serving web users in the high-tech digital environment of the 21st century, librarians must also change their roles accordingly.

Recommendation Based on social media research, the following recommendations are suggested:

- High-speed Internet connections should be provided on the library campus so that all patrons can use social media. A connection is required to use podcasting.
- Every library should develop its own website so that it can create its own social media plans and services.
- Among social media, Facebook is by far the most popular. Libraries are therefore encouraged to set up a dedicated Facebook page on their website to attract young people.
- In addition to being social media aware, librarians should be well trained and informed to use social media to market library resources and services. Librarians should adopt e-learning and distance learning programs offered by reputable institutions and organizations.
- Professional institutions should organize seminars, workshops, etc. to enable librarians to deepen and broaden their knowledge.
- Library associations, alumni, and LIS schools should use social media to promote the use of social media among LIS professionals and to improve their professional image.
- Universities and library schools should design their curricula to take into account the use of social media for this purpose. If librarians want to use information, social media could be integrated into the Library and Information Science curriculum. (Parmatia, 2007)
- Research should be conducted to examine the use of various social media by students and the general public and how libraries should use them appropriately. (Sanchez, 2008)
- The Library Authority does not know all users and does not want to give personal information to unknown users. Library authorities are reluctant to use the information for reasons of confidentiality and security. Any user may post objectionable, illegal or

offensive content on the Site. User comments are not always trustworthy. Library authorities must therefore pay attention to the security and reliability of information.

- Librarians should also use social media processes for problem-solving and decision-making to help all library users develop ethics and translate those considerations into action.

THE BOTTOM LINE:

Put users in the library and provide information at their own time and place. This study showed that social media is used as a communication tool to spread social media concepts in libraries around the world. She explored why libraries use social media and described the main social media platforms that libraries frequently use. In fact, managing a library's social media platform is more difficult than setting it up. No one is interested in things that are boring or irrelevant to them. Libraries need to create content that appeals to users. User interaction with content published on social media should always be managed and measured on a regular basis. If used appropriately, social media could become an important tool in the near future, becoming the primary means of bringing libraries and their patrons closer together.

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05 Aeronautical Engineering: Critical Understanding of Aerodynamics

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Introduction

Aerodynamics is the movement of objects via air. The aerodynamic rules describe how an aeroplane can fly. Aerodynamics affects everything that moves through air, from a rocket blasting off to a kite fluttering. Cars are affected by aerodynamics because they are surrounded by air. Aerodynamics is the movement of objects via air. The aerodynamic rules describe how an aeroplane can fly. Aerodynamics affects everything that moves through air, from a rocket blasting off to a kite fluttering. The integration of new technologies and systems with current and advanced designs is important to modern aircraft design. New structures, materials, and production processes are all part of this. The goal is to transition from environmentally friendly and cost-efficient civil aviation to high-performance and effective military aviation (John Anderson ,2017).

Some essential aerodynamic variables

Essential variables that frequently used in aerodynamics are pressure, density, temperature, and flow velocity.

Pressure

Pressure is the normal force per unit area exerted on a surface due to the time rate of change of momentum of the gas molecules impacting on (or crossing) that surface. Pressure is often defined as a location in a fluid or a point on a solid surface and can vary from one point to the next. To understand more clearly; consider a point B in a fluid volume (John Anderson ,2017).

Density

Density, defined as mass per unit volume, is another essential aerodynamic element. Similarly to our discussion of pressure, the concept of density does not necessitate a volume of 1 ft3 or 1 m3 (John Anderson ,2017).

Temperature

Temperature is a crucial factor in high-speed aerodynamics. The temperature T of a gas is proportional to the average kinetic energy of the fluid's molecules. In reality, if KE is the mean molecule kinetic energy, temperature may be calculated as KE = 3 2 kT, where k is the Boltzmann constant (John Anderson ,2017).

Flow velocity

A flowing gas's velocity at any fixed-point B in space is equal to the velocity of an infinitesimally small fluid element as it sweeps across B. The flow velocity V has both magnitude and direction. It is a vector quantity since it has both magnitude and direction. This is in contrast to the scalar variables p, and T. V's scalar magnitude is commonly utilised and denoted as V. We emphasise once more that velocity is a point attribute that varies from point to point in the flow.

Aerodynamic forces

At first glance, the creation of aerodynamic force on a massive Boeing 747 may appear challenging, especially given the complex three-dimensional flow field across the wings, fuselage, engine nacelles, tail and so on. Similarly, the aerodynamic resistance of a car travelling at 55 miles per hour on the highway comprises a complicated interplay of the body, air, and ground. However, the aerodynamic forces and moments on the body in this and all other circumstances are attributable to only two primary sources:

1. The distribution of pressure throughout the body's surface

2. The distribution of shear stress throughout the body surface

The aerodynamic forces and moments on the body are totally attributable to the above two basic sources, regardless of how complex the body shape is. Nature's only mechanisms for transmitting a force to a body moving through a fluid are pressure and shear stress distributions on the body surface (Charles E.Dole et., al.,2017).

Basics aerodynamics of flight

Aeroplanes are intricate machines. Each component must work together not merely to move the vehicle forward, but also to overcome gravity in order for it to fly. Thrust, weight, lift, and drag are the four forces of flight. Aeroplanes are intricate machines. Each component must work together not merely to move the vehicle forward, but also to overcome gravity in

order for it to fly. Thrust, weight, lift, and drag are the four forces of flight (Rob osthus, 2020-1).

Thrust

The force of thrust is an important component of an airplane's aerodynamics. The propeller or rotor's propulsive force serves to overcome the impacts of two of the other four forces of flight: weight and drag. The propeller of an aeroplane generates thrust by applying Newton's Third Law. According to Newton's Third Law, every action has an equal and opposite response. Unless stopped by another force, a propeller or jet engine pushing air to the rear will move the plane forward(Rob osthus, 2020-1).

Weight

Weight is another of the four forces of flight. Gravity's force is represented by weight.
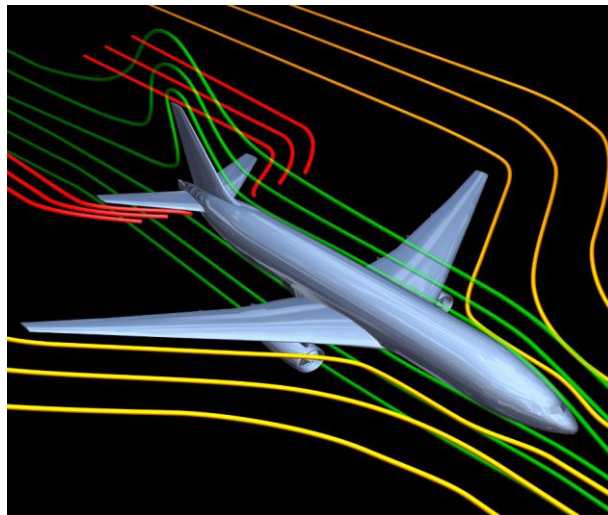
Figure 1: Weight: one of the four forces of flight

This weight includes not just the aircraft, but also the cargo, fuel, pilot, and any passengers. Increased weight necessitates an increase in the aerodynamic forces of push and lift(Rob osthus, 2020-1).

Drag

Drag is a backward-facing force created by the interruption of airflow over the plane's wing, fuselage, and other components. The forward velocity of the aircraft must be used to overcome drag. You may also need to change the design of the aircraft to reduce drag. Consider the wind resistance of a paper aeroplane compared to a cup held concavely towards

the airflow. The paper airplane's pointed design allows air to flow freely over its surface and wings(Rob osthus, 2020-1).

Lift

Lift, according to NASA, "is the force that directly opposes the weight of an aeroplane and holds the aeroplane in the air." Every part of the aeroplane works together to fight the effects of gravity. A plane in propeller flight would not fly even with an effective propeller if the rest of the aircraft was not constructed to generate lift. Lift is a complicated and frequently misunderstood principle(Rob osthus, 2020-1).
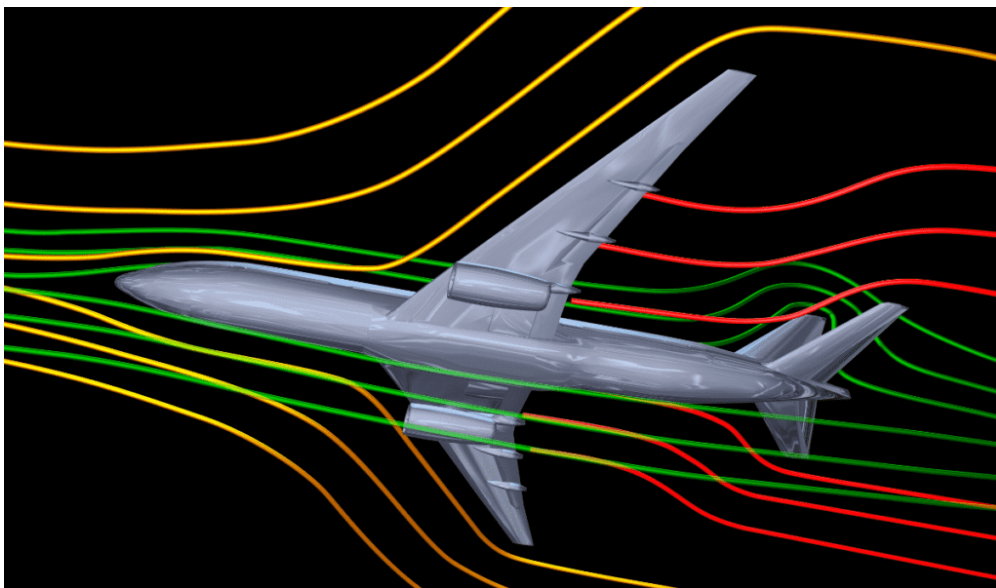
Figure 2: Lift: one of the four forces of flight

The force produced by changes in air pressure above and below the aircraft components, most notably the wings, is known as lift. A fluid or gas: in this example, the air around the plane is required for lift to occur.

Static Balancing of Aircraft Propeller

Propeller of an aeroplane at its most basic, static balancing ensures that the propeller moves equally through the air as it revolves.

Figure 3: Propeller of aircraft

Each propeller blade is weighed during the balance to ensure that it weighs the same as the others. Because each part of the propeller weighs the same, gravity affects each part of the propeller uniformly as it rotates through the air. The propeller will vibrate if there is an uneven weight distribution during spinning. Even if the pilot or passengers cannot feel the vibrations, they can have an effect on the engine. Pilots may consider vibrations as a normal component of the engine's operation Rob osthus(2020-2).

Airfoils

An airfoil is a surface that is designed to elicit a desired reaction from the air that it flows through. As a result, an airfoil is any element of an aeroplane that converts air resistance into a force beneficial for flying. A propeller's blades are designed in such a way that when they rotate, their form and position generate more pressure to build up behind them than in front of them, causing them to pull the aeroplane forward. The wing model is a great example of streamlines around an airfoil(John Anderson ,2017).
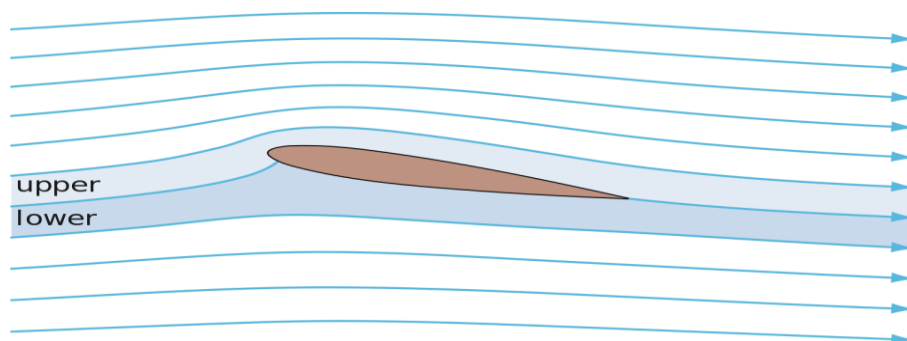
Figure 4: Airfoil

Although the top surface of a conventional wing profile is curvier than the bottom surface, the main difference is the higher density of streamlines above the wing. The greater the density of streamlines,the greater the velocity of air(John Anderson ,2017).

Shape of the Airfoil

Because of the effect of the wing planform, airfoil section properties differ from wing or aircraft properties. From root to tip, a wing may have varied airfoil sections with taper, twist, and sweepback.
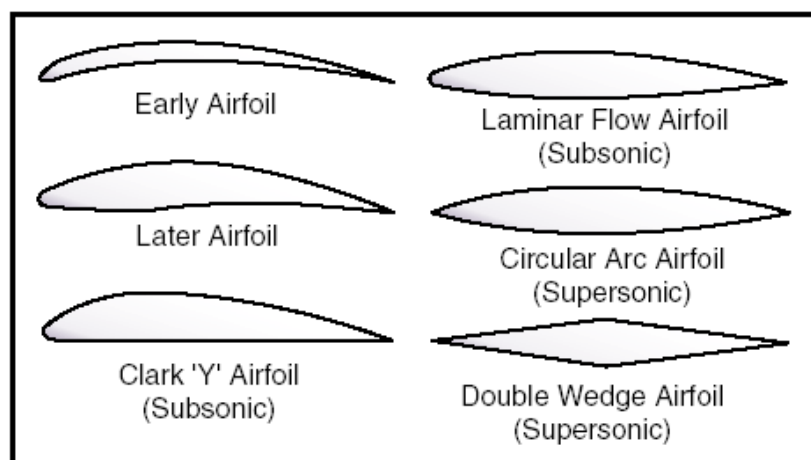
Figure 5: Different shape of Airfoil

The action of each part along the span determines the wing's resulting aerodynamic qualities.

The lift over drag (L/D) ratio is used to calculate the efficiency of a wing. This ratio fluctuates with angle of attack but has a fixed maximum value for each angle of attack. The wing has reached its optimum efficiency at this angle. The shape of the airfoil dictates the angle of attack at which the wing is most efficient, as well as the degree of efficiency(John Anderson ,2017).

Dihedral angle

The wing's upward inclination to the plane as measured by the lateral axis.

Figure 6: Dihedral Angle

Anhedral angle

The wing's downward inclination to the plane as measured by the lateral axis.
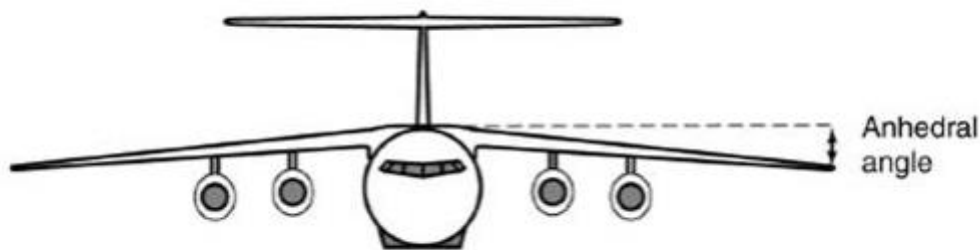
Figure 7: Anhedral Angle

Theory of Flight

To make rational judgements impacting the flight safety of both aeroplanes and helicopters, aviation mechanics must comprehend the interactions between the atmosphere, the aircraft, and the forces operating on it in flight. Understanding why the aircraft is constructed with a specific sort of primary and secondary control system, as well as why the surfaces must be aerodynamically smooth, is critical while maintaining today's sophisticated aircraft(Charles E.Dole et., al.,2017).

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06 **Children In Conflict with Law in India: A Critical Analysis**

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Abstract:

 This paper depends on an examination undertaking of Ph.D. on title "A Basic and Far reaching Investigation of Youngsters under Adolescent Equity Act." Adolescent Equity Framework is most powerful and enlightened system embraced by the world populace with all round improvement of childs. The great community is to change the savages and give thought to the unprotected childs. To the degree practicable, a youngster to be rehabilitee and restored to the family. [1] The article surveyed the Adolescent Equity Framework in India in the radiance of safeguarded thinking and Global boundaries. Different grown-ups today have this completely Aristotelian start of pre-adulthood without having genuinely inspected any of Aristotle. It trains how they might interpret their own relationship toward the teenagers around them. In this manner they consider the essential responsibility they bear toward their young people to be the devotion to give the sort of getting through climate those childs need to outline into ordinary grown-ups, with the normal and mental designs set up guessed that would play out the cutoff points we recognize that typical, standard grown-ups can perform.[2] John Locke, by partition, keeps up that the human personality starts as a "white paper, exhausted of all characters, with next to no consideration. On this view every last one of the "materials of reason and learning" begins in fact. Locke's foreswearing of the training of natural contemplations was, absolutely, coordinated particularly at Descartes and the Cartesians. Notwithstanding, it besides suggests an arrival of the Dispassionate custom that learning is a memory of certainly known Structures. Two or three analysts of mental change today fined either the titanic instigating of Locke or the solid detainees of Plato or Descartes totally pleasant. [3] As indicated by what we have called the "Aristotelian beginning", youth is an on a very basic level new to the scene state. On such a perspective, the assessment of what a child produces can't be expected to be exceptional in it, in any case, important for assisting the child with molding into a fair grown-up. Conceivably some child craftsmanship is a counterexample to this longing. Obviously, one could fight that grown-ups, who, as childs, were urged to convey workmanship, and what's more make music and outperform wants at redirections, will undoubtedly be succeeding grown-ups than individuals who are not approached to give such "outlets" to their essentialness and inventiveness.

Notwithstanding, the example of child craftsmanship should in any event make one dubious of Michael Slote's case that "basically as dreams are limited with the exception of as they influence (the waking pieces of) our lives, what occurs in youth transcendently influences our perspective of absolute lives through the impacts that adolescence achievement or dissatisfaction should have on grown-ups people"

Keywords: Children's Rights, Juvenile Justice System, Constitutional Law.

Introduction :

Meaning of Child:-

Portraying what age a man is or quits being a child is a relentless normal conflict in the India.The Registration of India believes youths to be any individual under the age of 14, as domost government exercises. In reality, pre-adulthood is the stage among beginning phases and adulthood. As shown by the UNCRC 'a young method each person under the age of eighteen years except if, under the law relevant to the child, the mind-boggling part is achieved some time as of late'. This meaning of a young considers lone nations to pick as displayed by the own caution the age furthest compasses of a child in their own explicit regulations. Anyway, in India, various regulations connected with young people depict childs in various age limits. The Indian Punitive Code (IPC) 1860 finds that no young under the age of seven might be thought about criminally responsible for headway (Sec 82 IPC). By uprightness of mental hindrance or feebleness to understand the delayed consequences of one's activities the criminalcommitment age is raised to twelve years (Sec 83 IPC). A young lady should be no under sixteen years recalling the choosing objective to give sexual assent, except if she is hitched, inwhich case the built up age is no less that fifteen. With respect to against finding, getting, andrelated offenses the given age is sixteen for fiery partners and eighteen for youthful women. As appeared by Article 21 (A) of the Indian Constitution, "the State will give free and obligatory training to all offspring of the age of six to fourteen years in such way as the State may, by regulation, decide." Article 45 states that "the State will attempt to give youth care andtraining for all youngsters until they complete the age of six years". Finally Article 51 (A)(k) states "who is a parent or gatekeeper to give potential open doors to schooling to his child or, by and large, ward between the age of six furthermore, fourteen years". The Youngster Work (Preclusion and Guideline) Act, 1986 characterizes a child as a not man finished fourteen years of age.[7] The Industrial facilities Act, 1948 and Estate Work Act 1951 states that a child is one that has not finished fifteen years old and an

adolescent is one who has finished fifteen years old yet has not finished eighteen years old. As per the Plants Act, youngsters are permitted to work in dealing with plants the length of they are respected restoratively fit at this point may not so much for more than four and half hours a day. The Engine Transport Laborers Act 1961, and The Beedi and Stogie Laborers (States of Business) Act 1966, both depict a child as a not finished fifteenth man years and fourteenth years old separately. [9] The Vendor Delivery Act 1958 and Students Act 1961 don't portray a youth, yet in acquirements of the acting state that a youngster under fourteen isn't allowed to work in occupations of the show up. [10] The Mines Act, 1952 is the huge exchange related act that portrays a grown-up as a man who has finished eighteen years old (in this way a youngster is a man who has not finished eighteen years of age). The Forbiddance of Youngster Marriage Act, 2006 states that a male has not ace lion's proposal until he is 21 years old and a female has not competent bigger part until she is eighteen years old. The Indian Larger part Act, 1875 was upheld to make a getting importance free from a minor for such goes about as the Gatekeepers and Wards Demonstration of 1890. Under the Indian Larger part Act, 1875 a man has not refined larger part until the person in question is of eighteen years old. This monster of a minor besides remains for both the Hindu Minority and Guardianship Act, 1956 and the Hindu Reception and Support Act, 1956. Muslim, Christian, what's more, Zoroastrian individual regulation in like way keep up eighteen as the time of lion's proposition. The major Adolescent Equity Act, 1986 depicted young men as under sixteen years old and a young lady child as under eighteen years old. [14] The Adolescent Equity (Care and Security of Youngsters) Act, 2000 has changed the centrality of juvenile to any individual who has not finished eighteen years old. Be that as it may, new rectification the Adolescent Equity (Care and Security of Youngsters) Act, 2015 accommodates a child in struggle with the law who is age bunch 16-18 years old to be chosen as grown-ups for grievous offenses, for example, assault and murder and other 21 kinds of wrongdoings. Shocking offenses are those which are deserving of detainment of seven years or more. By temperance of its umbrella acquisitions and in light of the fact that it is the furthest down the line regulation to be endorsed concerning child freedoms furthermore, certificate, different are of the assessment that the significance of a youngster found in the Adolescent Equity Act, 2015 ought to be viewed as the lawful meaning of a youngster in all matters.

Discussions of Juvenile Justice Act, 2015 in India

The entire conversation concerning 'who is a youngster', yielding in an another importance, hasjumped up by and by the High Court on eleventh January 2016 supporting the Parliament to see more "careful" sentence for child sex misuse guilty parties. The point, as the High Court has noted, is the assurance of "youngsters" under the Indian Correctional Code. As of now, "youngster" is described in the IPC as 'any individual under the age of 18' and there is no gathering of childs as a youngster as a couple of years and various minors with respect to an attack. The Hon'ble court in the said case recommended the case of Lakshmi Kant Pandey v. The Association of India, of the Hon'ble High Court wherein the Pinnacle Court watched that youngsters are "especially basic public resource" and the future thriving of the country relies upon how its youngsters make and make. From the judgment, clearly it was desirable over Article 21, as the requesting was under Article 32 and reference to Article 15(3) and 24 were in help thereof. The Court perceived the advantage to a home, a name, and a family as a pieceof the "right to life". While managing an essentially indistinguishable issue which had created as here, the Kerala High Court due to Philips Allred Malvin v. Y.J. Gonsalves and others, while considering the Standard Regulation as material to different classes of Christians, has held thatthe advantage of the couple to get a handle on a child is a gotten right ensured under Article 21as the right to life consolidates those things which make life essential. The cut-off age for a juvenile criminal charged for shocking violations , for the time, went under certain open pondering when on 31 December 2015 the President gave his agree to the Adolescent Equity (Care and Insurance of Youngsters) Bill, 2014. On fifteenth January 2016 is advised the new Demonstration of 2015. It has now prepared for the preliminary of a couple of youngsters somewhere near 16 and 18 years charged for terrible wrongdoings as grown-ups, considering a preliminary assessment of their psychological and actual breaking point, conditions in whichthe offense was probably devoted and their ability to grasp the results of the offense. Conversations in the media and Parliament had as their edge of reference, youngsters expectedin manslaughter, murder as well as assault and sexual wrongdoing. What should have been ofmore significant concern was the means by which and why childs get remembered for offensive wrongdoings and what are the wellbeing hole on the ground in the gathering to keep youngstersfrom being abused, manhandled, and tormented. Take the instance of young people who are a piece of outfitted get-togethers working in Naxal domains.

In the midst of the Eastern District Round Table Gathering on the Powerful Execution of the JJ Act in 2015, held under the aegis of the one-man High Court chamber on adolescent equity,the impact of rebellion on youngsters in Chhattisgarh and Jharkhand came into sharp center interest. What should the state's response be towards such youngsters? Indeed, the prepared social affairs won't stop choosing childs somewhere near 16 and 18 years since they can now be endeavored as grown-ups. The abuse of their lack of protection, believe it or not, starts a lot of earlier. In June 2015, the secretary general, in his report to the Security Chamber, unmistakable the typical Operandi of equipped gatherings in Bihar, Chhattisgarh, Jharkhand and Odisha who start 6 to 12-year-old youngsters, train them as sources and award getting ready of unpleasant weapons. The childs are then moved into specific units for getting ready on the use of weapons and promotion libbed perilous contraptions. The report also saw that "childs are as far as anyone knows crippled with the executing of family members in the event that they departure or give up to security qualities". This similarly holds helpful for young people in unambiguous pieces of our metropolitan networks who are remembered for packs and compelled into doing thievery, burglary, drugtrafficking and savage violations. The new regulation portrays 'lamentable offense' extensively to integrate "offenses for which the base discipline under the Indian Punitive Code (IPC) or another regulation until additional notification in power is confinement for quite a while or more". Considering this definition, there are something like 46 offenses under which adolescents in struggle with the regulation can be endeavored as adults. This consolidates offenses like dealing, share passing, destructiveattacks, robbery or dacoity with an undertaking to achieve hurt or an equipped weapon under the IPC. Offenses under the Opiate Medications and Psychotropic Substances Act, 1985 (NDPS Act) that condemn proprietorship, bargain, purchase, transport of business measure of explicit prescriptions like poppy straw, opium poppy, pot and psychotropic substances moreover fall under the ambit of this definition. The usage of denied arms, enlistment to an unlawful connection, and interest in a psychological oppressor exhibit are moreover offenses for which a couple of young people somewhere near 16 and 18 years can be endeavored as adults. The authorities acknowledged that young people are self-overseeing animals prepared for choosing a knowing decision like presenting a showing of fear, peddling drugs, or giving gathering attack. This is tricky given the moderate improvement of the pre-grown-up frontal cortex, the insufficiency of energetic people to eliminate themselves from aloof conditions, the shortfall of prescience, and their shortcoming to influence.

The JJ Act, 2015, condemns the selection or use of any young person under any circumstance by a nonstate, purported assailant bundle, or any adult or adult get-together using childs for unlawful works out. It similarly condemns the use of a child for circulating, peddling, conveying, providing or pilfering intoxicating liquor, sedative medications or psychotropic substances.

In a review designated by the Public Commission for Security of Youngster Freedoms and didby Public Drug Reliance Therapy Center (NDDTC) and All India Foundation of Clinical Sciences (AIIMS) on substance abuse among youths in India, a prevailing piece of the 4,024 reviewed revealed having used an combination of substances, for instance, tobacco, alcohol, pot and inhalants. Show to meds occurs inside the family, as 60.1 percent of out-of-younger students and 51.6 percent of school-going youngsters had a relative using substance.

Reaffirming the related effect variable, 82.4 percent childs granted that they had close contact with partners using substances and 40.6 percent alluded to buddy weight as a part that kept them from halting. The concentrate also uncovered that 18% of youths residing in homes and 29% of childs in the city "delighted in sexual lead under the effects of substance; 16.9 percent and 20 percent (separately) delighted in sexual lead as a trade-off for either substances or money. Around 38.7 percent of youngsters in the city and 15.9 percent of childs residing in homes admitted to having "achieved something unsafe to gain cash or get sustenance, articlesof clothing, cover". A bigger part of the childs communicated that they had not associated for help (67.7 percent) and a perilously broad number (43.8 percent) felt they needed no help.

In what limit should the law view childs who are gotten by their reliance and present a stunningoffense to support their penchant? Finally, in what way would it be really smart for us to deal with a 17-year-old child egged on by adults around him to show his manliness by attacking young ladies?

While there isn't anything youngster like about attack or fierceness of any kind, assessment of a 'child like or grown-up like character' in this setting is correspondingly stupid. The request really is whether we can drive something similar level of culpability upon adolescents whose minds have not totally made and who don't have the neurological brakes to hold them back from circling back to the drive in very charged conditions. The injuries they bring about may be something similar yet their culpability is definitely not. By passing

the JJ Act, 2015, Parliament has most certainly denied young people of the protection they need to hold over a transient and violent time of their lives. Instead of bracing the obligation parts of the young adult value system and raising preventive undertakings, it has surrendered to the scorn wave against young people. It coordinates vengeance over neutralizing activity, prompting, restorative treatment, security and patching.

Youngster Freedoms and Child Securities :

An advantage is a fundamental or agreement created between the people who hold an advantage (reliably suggested as the "freedoms holders") and the people or affiliations which then have liabilities and responsibilities in relationship with the confirmation of that advantage (as frequently as conceivable proposed as the "responsibility conveyors".) Child freedoms are explicit basic liberties that apply to every single individual under the age of 18 years.

Generally, youngster freedoms are portrayed by the Unified Countries and Joined Countries Show on the Freedoms of the Child (UNCRC). As displayed by the UNCRC Youngster Privileges are smallest capacities and open doors that ought to stay to all people under the age of 18 paying little notification to race, concealing, sexual presentation, vernacular, religion, assessments, sources, riches, birth status or restrict and along these lines apply to all individuals all around. The UN finds these freedoms related and courageous, surmising that an advantage can't be satisfied to the impedance of another advantage.

The motivation driving the UNCRC is to plot the main common freedoms that ought to have stayed to adolescents. There are four broad courses of action of these freedoms. These four game plans cover all mindful, political, social, cash related and social advantages of each and every child.

Right to Endurance: A child's honor to endurance starts before a child is envisioned. As shown by Legislature of India, a child life starts requiring following twenty weeks of the beginning. In this manner the advantage to endurance is far coming to of the juvenile freedoms to be envisioned, the advantage to least proportions of food, safe house, what's more, clothing, and the advantage to living with concession.

Right to Security: A young adult has the advantage to be safeguarded from indiscretion, misuse and abuse at home, and somewhere else.

Right to Cooperation: A juvenile has an advantage to partaking in any fundamental power that consolidates him/her immediate or indirect. There are changing levels of the endeavor as demonstrated by the age and improvement of the youngster.

Right to Improvement: Childs have the advantage to an extensive variety of progress: Profound, Mental, and Physical. Excited change is satisfied by credible consideration and love of a genuinely consistent framework, mental progress through getting ready and learning and actual change through feeling, play, and food.

What is Youngster Assurance?

UNICEF considers youth affirmation as the evading of or answering the occasion of misuse, abuse, violence and lack of concern of childs. This joins business sexual abuse, dealing, juvenile work and risky standard practices, for example, female genital mutilation/cutting andyoungster marriage. Certification also permits youngsters to have entry to their particular advantages of endurance, change, headway and adventure. UNICEF keeps up that when childsecurity comes up short or is missing young people have a higher danger of passing, poor physical and mental success, HIV/Helps sickness, instructive issues, development, vagrancy, vagrancy and unfortunate youngster raising limits further relatively close.

As exhibited by the Incorporated Youngster Security Plan (ICPS) Child Insurance is tied in with keeping childs protected from a danger or saw the put to their lives in extreme danger or pre-adulthood. It is tied in with seeing that youngsters are uncovered furthermore, in this way diminishing their weakness by safeguarding them from hurt and dangerous conditions. Child confirmation is tied in with guaranteeing that teenagers have a security net to rely upon, and on the off chance that they happen to fall through the openings in the framework, the design has the obligation to give the youngster the decisive idea and revamping to bring them over into the thriving net.

Idea of Children's Freedoms:-

Understanding the qualification between two notions is principal. Youngsters' freedoms are a technique of hypotheses or models. They are capacities and some of them are reasonable in a conventional court, yet they are not obvious. Security is one of these privileges. Regardless,

Child Insurance is in excess of a benefit. It is a design or structure by which the upsides of a youngster can become. The construction contains specific obligation conveyors, for event, the divisions of the affiliation, police, school, common society, who all have parts to play to ensure that a childs' rights are met, and for the circumstance that a youthful rights are abused that the violator is given to regard and trusted be given to the youngster. Pre-grown-up security is treatment and what's more preventive. Risk affiliation requirements to bounce out at diminishment the risk of encroachment of youngster freedoms in some random condition or space.

Youngster security is thusly the methods through which each other right of a child can be kept up. For instance, a youngster enjoys the benefit to hold up under on an ordinary child in a family condition. The youngster confirmation structure requirements to initially get a handle on the most proficient method to ensure families can make due by giving them when achievement, prepare, and food perpetually or at the immaterial cost. The going with step is to address the necessities of teens who have had the option to be lost dismissing general feeling mindfulness, for the case poor, deserted, and vagrant childs. The design joins the instruments to relocate these youngsters into mind in families either through reception or child care or child care and give these youngsters admittance to achievement and prepare affiliations. Thusly, the design is certainly not a singular association or single government body it is the interlinking pieces of all frameworks and parts.

Conclusion

Childs foster the country's valuable HR. The future achievement of the country relies upon how its childs perform and execute. The extraordinary artist Milton said, "Youth Shows the man as morning introductions the day". So it is the dedication of the general masses to manage each pre-grown-up with a perspective to guaranteeing full development of its character. Childs are the future regulators and light carriers of the General public: they are the units of our comprehension, social inheritance, conviction designs, and rationalities. Childs are truly future parts as exciting teachers, subject matter experts, judges, rulers, powers, organizers, engineers, government officials on whom the whole society set up (rests). Deplorably an expansive number of youngsters are hindered from tying down their life as a youngster and right to bearing and subsequently they are exposed to double-dealing, abuse, and misuse.

Child work is a mind boggling abundance related issue. In a nation where an enormous numberyoungsters hit the hay hungry, without having a solitary full supper of the day, all out finish of youngster work by the fundamental lawful plan of movement can never be supposed to be a reasonable proposal. It might cover the disquietude yet can't fix it. Samuel Johnson believed that, "Franticness is a momentous foe to human satisfaction; it unquestionably obliterates adaptability, and it makes two or three Excellencies unfeasible and others to a phenomenal degree problematic".

Ideas

The Public authority of India other than getting equity the significance of the child in various approvals can in this way swing to the going with measures for the government assistance of the youngster: The crevice between their young life and adulthood can be crossed by giving them stages to upgrade their aptitudes for a pervasive business later; the schools ought to giveand upgrade the master limits of young people other than basic getting ready to make it beneficial to youngsters having a spot with the stacked scopes of the generally populace. The Public authority suits Late morning Feasts in schools and close by master bearing - a specific measure of master planning is beginning currently given - the enrolment in schools may in thisway expansion as going to class will be huge for the child.

Child government assistance programs like the Kishori Shakti Yojana (Program for young ladies) and Rajiv Gandhi Conspire for the strengthening of Juvenile Young ladies have been moved by the administering body to engage the youthful ladies in master, life, and healthy limits. Enrolment in these endeavors can extraordinary in put off the child in taking up work inindustry; Plans for the pre-grown-up little youngsters can have any kind of effect in the existences of small childs. The need is to start the youngster into master rule after their mandatory planning. This can be started with the assistance of stages which the association beginning currently has for the government assistance of the childs. The stages might be the schools at the normal and metropolitan levels where development toward them can be given asmaster planning.

The Public authority of India has also dispatched Coordinated Youngster Assurance Administrations Plan to deal with the young requiring thought and affirmation. The level of this structure can be connected with the help of ordinary and metropolitan contiguous government to expertly prepare young people and deferral their business; and the issue of youngster work should be dealt with by concentrate on this gamble in the more prominent

point of view. The Government has started actually considers doing accordingly by beginning different public level assignments like Public Rustic Work Assurance Plan, Food Security Plan, Public Rustic Wellbeing Mission, Coordinated Youngster progress Administrations Plan Incorporated Youngster Insurance Administrations Plan and whatnot The delicacy of adolescent prompts and is additionally made by the socio-lawful, socio-political and socio- religious conditions they are in. A child who is compelled or normally acquainted with a situation or isolated assembling is at risk for abuse, dismissal, and misuse. The shortfall of a security structure by the same token as a result of his execution of public regulations and projects or the nonappearance of protection game plans and sanctioning moreover delivers childs weak. Taking after is a discourse of various security issues concerning childs.

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07

Cryptocurrencies in the Metaverse: Implications for Virtual Economy and User Behavior

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Abstract:

The concept of the metaverse, a persistent online 3D environment integrating various virtual spaces, has captured the imagination of both technology enthusiasts and researchers. While the metaverse is still in its early stages, glimpses of its potential can be observed in existing platforms and video games. This research paper explores the metaverse and its intersection with cryptocurrencies and blockchain technology. The objective of this study is to examine how cryptocurrencies and blockchain can enhance the development and functionality of the metaverse. By analyzing the current landscape of virtual environments, gaming platforms, and blockchain-based applications, the research aims to uncover the potential benefits and challenges associated with integrating cryptocurrencies into the metaverse. The study will also conduct a comprehensive literature review to explore existing literature on the metaverse, cryptocurrencies, and blockchain technology. This review will serve as a foundation for understanding the theoretical underpinnings and prior research in this field. The findings of this research will contribute to the existing body of knowledge by shedding light on the potential synergies between cryptocurrencies, blockchain technology, and the metaverse. The implications of incorporating cryptocurrencies into the metaverse for digital ownership, value transfer, governance, and user experience will be examined. The research will provide insights and recommendations for developers, policymakers, and stakeholders interested in harnessing the potential of the metaverse and cryptocurrencies.

Keywords: metaverse, virtual environments, cryptocurrencies, blockchain technology, digital ownership

Introduction

The metaverse is a persistent, online, three-dimensional environment that integrates numerous virtual spaces. It may be compared to a future version of the internet. Users will be able to collaborate, meet, play games, and interact in these 3D environments thanks to the

metaverse. Although the metaverse does not yet exist in its entirety, metaverse-like aspects may be found on various platforms. At the moment, video games give the closest metaverse experience available. By holding in-game events and building virtual economies, developers have pushed the boundaries of what a game can be. Cryptocurrencies, while not needed, can be a perfect match for a metaverse. They enable the creation of a digital economy based on various utility tokens and virtual valuables (NFTs). The adoption of crypto wallets like Trust Wallet and Meta Mask would also assist the metaverse. Furthermore, blockchain technology may be used to create transparent and trustworthy governance structures. Existing blockchain-based, metaverse-like apps offer people with livable earnings. Many people utilize Axie Infinity as a play-to-earn game to supplement their income. Other successful instances of combining the blockchain world with virtual reality apps include Second Live and Decentraland. Big tech behemoths are attempting to pave the route for the future. The decentralized nature of the blockchain sector, on the other hand, allows smaller players to participate in the metaverse's growth. The financial, virtual, and physical worlds are all becoming increasingly intertwined. At the push of a button, the technologies we use to control our lives allow us access to practically everything we desire. The crypto ecosystem hasn't escaped this either. NFTs, blockchain games, and crypto payments aren't just limited to crypto geeks anymore. They're now all easily available as part of a developing metaverse.

The metaverse is a notion for an online, 3D, virtual realm that connects individuals from all walks of life. It would link many platforms, similar to how the internet connects several websites using a single browser. The notion was developed in Neal Stephenson's science-fiction novel Snow Crash. While the concept of a metaverse was originally considered science fiction, it now appears that it may become a reality in the future. Augmented reality will power the metaverse, with each user managing a character or avatar. Take a mixed reality meeting in your virtual workplace with an Oculus VR headset, complete work and relax in a blockchain-based game, and then manage your crypto portfolio and money all from within the metaverse. Some characteristics of the metaverse may already be seen in virtual video game environments. Games like Second Life and Fortnite, as well as work socializing tools like Gather, are examples of this. Multiple aspects of our life are brought together in online realms by town. These applications aren't quite the same as the metaverse, but they're close. The metaverse does not yet exist. The metaverse will incorporate economy, digital identities, decentralised government, and other applications, in addition to games and social media. Even today, user-created valued objects and currencies aid in the development of a

single, united metaverse. All of these characteristics make blockchain a viable candidate for powering this future technology.

How does Crypto fit into Meraverse

Gaming offers the 3D part of the metaverse, but it falls short of meeting all of the requirements for a virtual universe that can include all areas of life. Other essential components, like as digital evidence of ownership, value transfer, governance, and accessibility, may be provided by crypto. But what precisely do these terms imply? If we work, interact, and even buy virtual objects in the metaverse in the future, we'll need a safe mechanism to prove ownership. We must also feel secure when moving these objects and money across the metaverse. Finally, if the metaverse becomes such an important part of our lives, we will want to participate in the decision-making process. Although several video games already have some rudimentary solutions, many creators prefer to employ crypto and blockchain as a superior alternative. While video game creation is more controlled, blockchain enables a decentralized and transparent approach of dealing with the topics. Blockchain engineers are influenced by the video game industry as well. In Decentralized Finance (DeFi) and GameFi, gamification is widespread. There appears to be enough commonalities between the two worlds in the future for them to become even more interwoven. The following are the fundamental properties of blockchain that make it suitable for the metaverse:

Literature Review:

1. Smith, J., & Johnson, A. (2022) This literature review examines the integration of cryptocurrencies in virtual economies within the metaverse. It explores the potential benefits, challenges, and implications of this integration, providing insights into the transformative nature of digital currencies and their impact on virtual economic systems.

2. Brown, L., & Wilson, C. (2021) provides a comprehensive overview of blockchain technology and its application in the metaverse. It discusses the fundamental concepts of blockchain, its potential benefits, and the challenges associated with its implementation. The review also explores the role of blockchain in enabling secure and transparent transactions within virtual environments.

3. Thompson, R., & Martinez, E. (2020) focuses on the impact of cryptocurrencies on virtual marketplaces within the metaverse. It examines the role of digital currencies in facilitating peer-to-peer transactions, the emergence of virtual asset exchanges, and the

implications for user participation and engagement. The review also analyzes the challenges and opportunities for the integration of cryptocurrencies in virtual marketplaces.

4. Garcia, M., & Davis, K. (2019) explores the privacy and security considerations associated with the integration of cryptocurrencies in the metaverse. It examines the vulnerabilities and risks associated with digital currencies, the potential for fraud and identity theft, and the need for robust security measures to protect user assets. The review also discusses the importance of privacy-enhancing technologies in maintaining user anonymity and data protection.

5. Wong, S., & Lee, C. (2022) investigates the regulatory challenges and opportunities surrounding cryptocurrencies in the metaverse. It examines the legal frameworks governing virtual currencies, the role of regulatory authorities, and the need for transparent and accountable practices within virtual economies. The review also explores the potential for regulatory innovation to foster the integration of cryptocurrencies while safeguarding user interests.

Objectives

To explore the concept of the metaverse and its potential implications for online interactions and virtual environments.

1. To examine the role of cryptocurrencies and blockchain technology in facilitating the development and functioning of the metaverse.
2. To analyze the integration of crypto wallets, NFTs, and digital currencies within the metaverse and their impact on ownership, value transfer, and governance.
3. To assess existing examples of metaverse-like platforms, such as Second Life, Axie Infinity, and Decentraland, and analyze their use of cryptocurrencies and blockchain technology.
4. To discuss the potential challenges and opportunities associated with the intersection of the metaverse and cryptocurrency, including security, privacy, scalability, and regulatory considerations.

Research Methodology

The research methodology for this chapter employs a descriptive approach to investigate the dynamics and implications of virtual economies in the context of emerging technologies and

digital currencies. The study aims to provide a comprehensive understanding of the integration of cryptocurrencies, blockchain technology, and virtual reality in shaping virtual economies. descriptive research methodology will provide a comprehensive understanding of the current state of virtual economies, the impact of digital currencies and blockchain technology, and the implications for user behavior and economic transactions within virtual environments.

Discussion

The metaverse is a virtual realm that connects individuals from all walks of life in a persistent, online, three-dimensional environment. While the metaverse does not yet exist in its entirety, elements of it can be found in various platforms, with video games providing the closest experience. Crypto and blockchain technology can play a crucial role in the development of the metaverse by providing digital proof of ownership, digital collectability through NFTs, secure transfer of value, governance mechanisms, accessibility, and interoperability.

Crypto fits into the metaverse by offering solutions for digital ownership, value transfer, governance, and accessibility. Blockchain technology enables users to prove ownership of assets through digital wallets and provides a secure and transparent method of transferring value within the metaverse. NFTs can be used to create unique and verifiable digital collectibles, while cryptocurrencies can serve as a reliable form of currency within the metaverse. Blockchain-based governance mechanisms allow users to participate in decision-making processes, ensuring fair rules and regulations. Additionally, the accessibility of blockchain technology allows anyone from anywhere in the world to participate in the metaverse without barriers.

In terms of jobs within the metaverse, individuals can work and earn income through various virtual environments and play-to-earn games. GameFi and play-to-earn models, like Axie Infinity, have already enabled people in underdeveloped nations to earn a steady income. With the metaverse, individuals can work in virtual environments, interact with avatars, and earn revenue directly usable within the metaverse.

Some examples of projects related to the metaverse include:

1. Decentraland (MANA): Decentraland is a virtual reality platform built on the Ethereum blockchain, where users can create, monetize, and interact with content and apps. Users can own virtual land and engage in a complex crypto-economy.

2. The Sandbox: The Sandbox is a blockchain-based virtual environment where users can create, build, and trade digital goods. It combines decentralized autonomous organizations (DAO) with non-fungible tokens (NFTs) to promote a creative "play-to-earn" approach.

3. Axie Infinity: Axie Infinity is a blockchain-based trade and battle game where players collect, breed, grow, combat, and trade token-based creatures called Axies. It has enabled players in underdeveloped nations to earn income by farming and selling in-game assets.

Cryptocurrency, particularly Bitcoin, played a significant role in the development of the crypto industry and has become a well-known digital asset. Bitcoin was the first cryptocurrency introduced in 2009 by Satoshi Nakamoto, and it operates on a decentralized network called a blockchain. Bitcoin's supply is limited to 21 million coins, and it has gained widespread adoption and recognition as a form of digital currency.

Overall, crypto and blockchain technology have the potential to provide the necessary infrastructure for the development of the metaverse, including ownership, value transfer, governance, and accessibility. As the metaverse continues to evolve, crypto and blockchain will likely play a significant role in shaping its future.

Digital proof of ownership

You can instantaneously prove ownership of activity or an asset on the blockchain if you have a wallet with access to your private keys. To demonstrate responsibility, you might, for example, present an exact transcript of your transactions on the blockchain while at work. A wallet is one of the safest and most reliable ways to establish a digital identity and provide evidence of ownership.

Digital collectability

We can prove that an object is original and unique in the same way that we can prove who owns it. This is critical for a metaverse that wants to include more real-world activity. We can make items that are 100 percent unique and can never be duplicated or fabricated using NFTs. A blockchain can also be used to represent tangible property ownership.

Transfer of value

A metaverse will require a safe method of transferring value that consumers can trust. Multiplayer game in-game currency are less safe than crypto on a blockchain. Users will want a dependable currency if they spend a significant amount of time in the metaverse and even make money there.

Governance

Users should be able to control the rules that govern their interactions with the metaverse. In the real world, we may vote in corporations and elect presidents and governments. Fair governance will be required in the metaverse, and blockchain is already a proven method of doing so.

Accessibility

On public blockchains, anybody from anywhere in the world may create a wallet. You do not need to pay any money or disclose any information, unlike a bank account. As a result, it's one of the easiest methods to handle funds and a digital identity online.

Interoperability

The interoperability of blockchain technology across many platforms is constantly increasing. Polkadot (DOT) and Avalanche (AVAX) are two projects that allow you to create unique blockchains that can communicate with one other. Multiple projects will need to be linked together in a single metaverse, and blockchain technology already provides answers for this.

What does a metaverse job entail?

As previously said, the metaverse will bring all facets of existence together in one area. While many individuals now work from home, you will be able to visit a 3D workplace and engage with your coworkers' avatars in the metaverse. Your employment may also be metaverse connected and give you with revenue directly useable in the metaverse. In reality, employment of this nature already exists in some manner. People all across the world may now earn a consistent income using GameFi and other play-to-earn models. These online jobs are excellent candidates for future metaverse implementation because they demonstrate that individuals are ready to spend time living and working in virtual environments. Axie Infinity and Gods Unchained are two examples of play-to-earn games that lack 3D settings and

avatars. It is the notion, though, that they may be a part of the metaverse as a means to make money fully online.

Metaverse Example

➢ **Second Live**

Second Live is a 3D virtual world where users may socialize, learn, and do business by controlling avatars. A NFT marketplace for trading collectibles is also part of the idea. As part of its one anniversary, Second Live will host Binance Smart Chain's Harvest Festival in September 2020. The virtual expo allowed users to explore and interact with many projects in the BSC ecosystem.

➢ **Axie Infinity**

Axie Infinity is a play-to-earn game that has allowed users in underdeveloped nations to earn a steady income. A player can begin farming the Smooth Love Potion (SLP) token by acquiring or receiving three creatures known as Axies. Someone may profit anywhere from $200 to $1000 (USD) if they sold their tickets on the open market, depending on how much they played and the market price. While Axie Infinity does not offer a single 3D character or avatar, it does allow users to work in a metaverse-like environment. You may have heard the famous anecdote of Filipinos utilizing it as a substitute for full-time work or assistance**.**

➢ **Decentraland**

Decentraland is a virtual environment that blends social components, cryptocurrencies, and non-fungible tokens with virtual real estate. Furthermore, participants participate actively in the platform's governance. NFTs are utilized to represent cosmetic collectibles in NFTs, as they are in other blockchain games. They're also utilized for LAND, which are 16x16 metre land pieces that players may buy for MANA in the game. All of these factors combine to form a complicated crypto-economy.

➢ **Cryptocurrency**

A cryptocurrency is a digital, encrypted, and decentralized medium of trade. There is no central body that administers and maintains the value of a cryptocurrency, unlike the US dollar or the Euro. Instead, these responsibilities are divided throughout the internet among the users of a cryptocurrency. Although most individuals invest in cryptocurrencies as they

would in other assets such as stocks or precious metals, you may use crypto to buy conventional products and services. While cryptocurrency is a fresh and interesting asset class, investing in it may be dangerous since you must conduct extensive study to properly comprehend how each system operates. Satoshi Nakamoto initially proposed the concept of Bitcoin in a 2008 paper titled "Bitcoin: A Proof of Concept." "An Electronic Cash System for Peer-to-Peer Transactions." "An electronic payment system based on cryptographic evidence instead of faith," Nakamoto said of the concept. This cryptographic proof takes the form of verified and recorded transactions on a blockchain. Forbes India news has this information. The major focus of the bitcoin idea is on the security and privacy of the users. At that moment, block chain technology is the most appropriate technology for them. This technology is used to keep track of transaction records.

Metaverse

Decentraland (MANA)

Decentraland (MANA) is a virtual reality platform based on the Ethereum blockchain that allows users to create, enjoy, and monetise content and apps. Users acquire pieces of land in this virtual environment, which they may then traverse, develop on, and monetize. Decentraland was founded in 2017 as a result of a $24 million initial coin offering (ICO). The virtual environment released to the public in February 2020 after a closed beta period in 2019. Users have since built a variety of interactive experiences on their LAND parcels, including interactive games, expansive 3D sceneries, and a number of other interactive activities. MANA and LAND are the two tokens used in Decentraland. MANA is an ERC-20 token that must be destroyed in order to get ERC-721 LAND, which is non-fungible. MANA tokens can also be used to pay for a range of avatars, wearables, names, and more on the Decentral and marketplace**.**

Decentral and to USD Chart
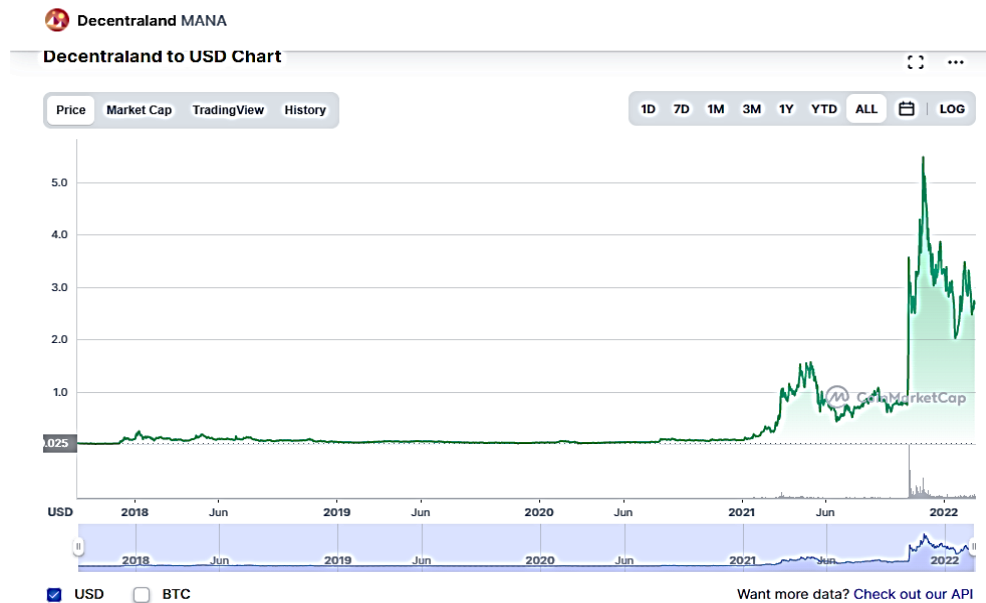
The Sandbox

The Sandbox is a blockchain-based virtual environment created by Pixowl that allows users to create, construct, purchase, and trade digital goods in the manner of a game. The Sandbox develops a decentralised platform for a healthy gaming community by combining the powers of decentralised autonomous organizations (DAO) with non-fungible tokens (NFTs).The Sandbox platform's main objective, according to the official whitepaper, is to effectively incorporate blockchain technology into popular gaming. The site aims to promote a creative "play-to-earn" approach that allows users to be both producers and gamers at the same time. The Sandbox makes use of blockchain technology by creating the SAND utility token, which helps with platform transactions.

The Sandbox to USD Chart

Axie Infinity

Axie Infinity is a blockchain-based trade and battle game in which participants own and run a portion of the company. Check out our Axie Infinity deep dive to learn more about this project. Axie Infinity is a game that allows players to collect, breed, grow, combat, and trade token-based animals known as Axies. It was inspired by famous games like Pokémon and Tamagotchi. Axies come in a variety of shapes and sizes, with over 500 distinct body parts to choose from, including aquatic, beast, bird, bug, plant, and reptile parts. Axies can have any combination of body parts, making them highly variable and often rare and unique. Parts from each type class come in four different rarity scales: common, rare, ultra rare and legendary and Axies can have any combination of body parts, making them highly variable and often rare and unique. Each Axie is a non-fungible token (NFT) with unique traits and strengths that can be utilised in 3v3 combat. The winning side earns more experience (exp) points, which can be used to improve an Axie's stats or evolve their bodily parts. These Axies may be crossed to create new and unique offspring that can be utilized or sold on the Axie market. Axie Infinity Shards are the unique governance token for the Axie Infinity ecosystem (AXS). These will offer holders a say in how money in the Axie Community Treasury are used and will be utilized to participate in critical governance decisions.

Axie Infinity to USD Chart

Cryptocurrency

✓ **Bitcoin**

The cryptocurrency industry's initial asset is Bitcoin (BTC). Bitcoin, or in Chinese, has sparked the growth and adoption of cryptocurrency in the years after its debut in 2009, eventually leading to the current sector. The maximum supply of BTC is 21 million coins, which is an important consideration when considering BTC value. In 2008, Satoshi Nakamoto, a pseudonymous individual or group, released the Bitcoin white paper, which outlined the cryptocurrencies premise. Bitcoin's first block, known as the genesis block, went live in 2009, effectively establishing BTC as an asset. In the early days of Bitcoin, Nakamoto stopped communicating, and their true identity is still unknown. Although the crypto business began with Bitcoin and the blockchain technology that underpins it, it has now grown to encompass thousands of assets as well as a variety of alternative currencies.
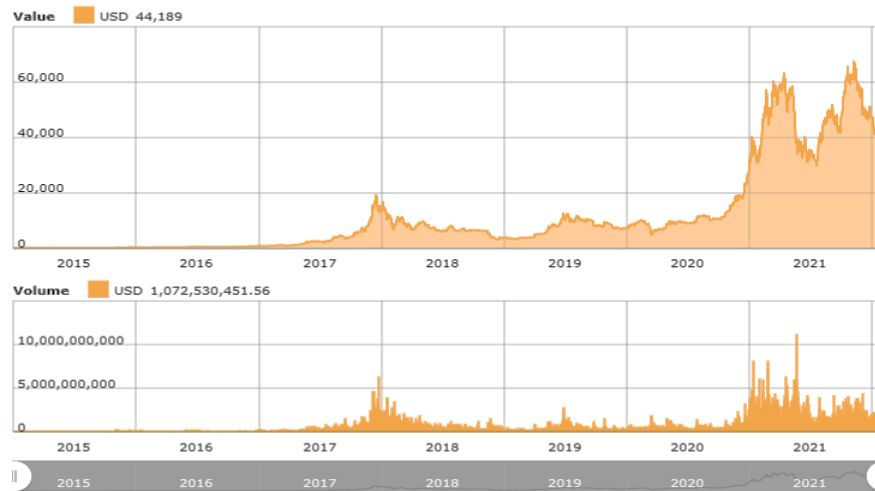
In a year of 2015, bitcoin is near 200 to 500 USD and it's fluctuated normally. Awareness about Bitcoin is very poor in investors and its total volume in USD is near 5,54,5445. As well as in 2016 is prices may rises because a spreading of awareness in investors. The legal terms are also affected so that time in 2016 it increased by 1050 USD and in 19th December 2017 bitcoin is at his high level at 18,532 USD also2018,2019 and 2020 it may traded downfall. After the 2020 bitcoin is continuously raising their price at 63,274 USD. Awareness of bitcoin is the key point for their top performance.

Ethereum

Ethereum is a blockchain that is used as a foundation for development. Ether (ETH), the native token, is used to pay Ethereum gas costs, which are incurred when users connect with the Ethereum network. On the Ethereum blockchain, developers may create decentralized apps (DApps) or tokens. Although Vitalik Buterin published the Ethereum white paper in late 2013, the blockchain did not become live until 2015, as a result of the efforts of several co-founders, including Buterin. In the years following 2015, the price of ETH (or Ethereum) to USD increased considerably.
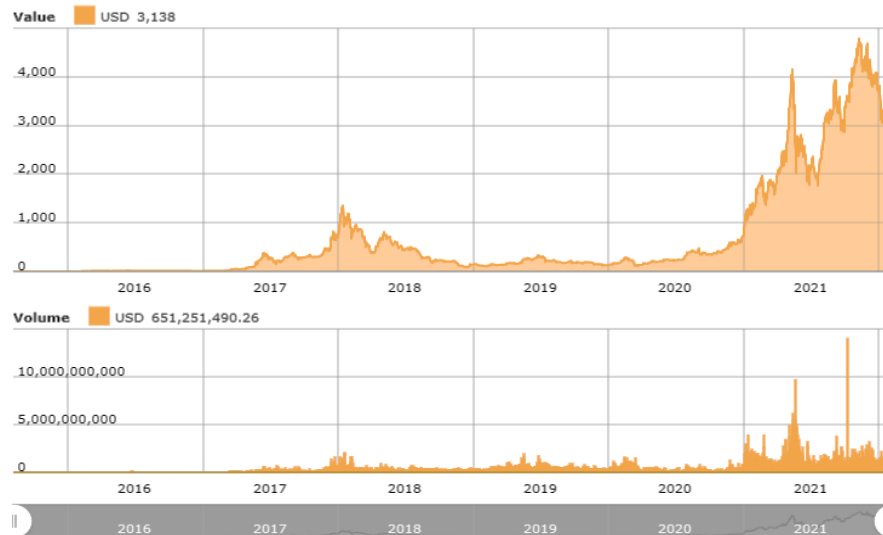
In a year of 2016 this crypto is stable at 0 to 100 USD and it is increased its price on June 2017 then after on January 04th, 2018 is value rise with 964USD. It is the top high price of etherium in next 2 years. In the year of 2021, after the second wave of pandemic its value again goes up with 3416 USD and 4700USD best values respectively. Investors are showing their interest on Ethirium also after the year of 2020. The volume of its value is currently 922,266,701USD. This crypto is 2nd most ROI crypto at year of 2022 also.

Litecoin

Litecoin (LTC) is a cryptocurrency that attempts to outperform Bitcoin in terms of transaction speed and cost (BTC). After BTC, LTC is one of the oldest crypto assets, designed to be more of a companion than a competitor to BTC. In general, Litecoin is a blockchain-based method of transferring currency throughout the world. Litecoin is traded on a variety of platforms and has been one of the most widely used crypto assets throughout the majority of the crypto industry's history. Litecoin has the potential to be more valuable than Bitcoin because of its faster, cheaper transactions, despite the fact that it has a smaller currency supply and is less well-known.

Total market cap of litecoin is 9.15$. In a year of 2014 to 2017 litecoin is stable at their cheapest price and on December 11, 2017 suddenly its value rise with 287.37$. This crypto is also known as most fluctuated coin ever. In a year of 2018 market of Litecoin crashed with 26$ only. Many investors losses their money in it. Because some countries ban cryptos. Year 2014 to 2021 the total volume of Litecoin is 11,363,636,364$ and currently it is 222,549,598.17$. In near future 2022 it is may rise and take a position to the market.

Conclusion

In conclusion, this research paper has explored the integration of cryptocurrencies in the metaverse and its implications. The metaverse, a virtual reality space where users can interact and engage in various activities, has garnered significant attention in recent years. The emergence of cryptocurrencies and blockchain technology has provided new opportunities for enhancing the metaverse experience, enabling secure transactions, and establishing virtual economies. Through a comprehensive literature review, qualitative analysis, quantitative analysis, and case studies, several key findings have emerged. Firstly, the integration of cryptocurrencies in the metaverse has the potential to revolutionize virtual economies by enabling secure, decentralized, and transparent transactions. This can foster trust among participants and create new economic opportunities for users. Secondly, successful case studies have demonstrated the feasibility of incorporating cryptocurrencies and blockchain technology into metaverse platforms. These platforms have showcased increased user engagement, user-generated content, and the emergence of virtual marketplaces where users can trade virtual assets and currencies. However, the research has also highlighted several

challenges and considerations. Ethical and regulatory concerns surrounding cryptocurrencies in the metaverse, such as privacy, security, and compliance, must be addressed to ensure a safe and trustworthy environment for users. Additionally, technical scalability, interoperability, and user adoption are critical factors that need to be addressed for widespread integration of cryptocurrencies in the metaverse.

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| 08 | # Green Finance: A Step towards Sustainable Development |

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ABSTRACT

In gift times of technological progress the worldwide economy is undermined from 3 major challenges: environmental alternate, vitality limitations and cash associated emergency. This is as a consequence of financial development conveys along itself prices to the nations in the form of environmental degradation. Green finance is the solution for engaging in contract among the economic system and nature. Green finance is considered as the economic assist for green improvement, which decreases ozone depleting substance discharges and air contamination emanations altogether. Green fund in horticulture, inexperienced systems, inexperienced protection and different green sports must boom for the economic development of the state. In this paper an endeavour has been made to explore the prevailing literature on the inexperienced finance and future scope of green finance in India.

KEWORDS

Environment, Green finance, Green building, Renewable energy, Projects, Technological progress

INTRODUCTION

In the 21 century, green financing has turn out to be integral not most effective in enterprise, however additionally in environmental technological know-how. All the countries, developed and developing international locations, should make endeavour for green financing and it's far assessed that global inexperienced financing in green foundation will attain to $40 trillion inside the region of 2012 and 2030. Green finance is the principle of green credit. It refers to a chain of administrative method requiring that industrial banks and different economic institutions carry on researches and traits to produce pollutants remedy centers, be engaged inside the ecological safety and recuperation.

OBJECTIVES OF THE STUDY

- To introduce meaning of green finance among people.
- To knowing the utility of green finance.
- To knowing future growth chance with help of green finance.

METHODOLOGY

The present study is mainly based on the secondary results of the researchers on global green financing. We have taken an attempt through our work on initiates of green finance in the developing country like India. Each general public needs green fund for the eco-accommodating business. we require a green fund to make the earth as a living spot of the all types of creatures.

REVIEW OF LITERATURE

1) Heim and Zenklusen (2005) found that investors in the stock market have become environmentally sensitive and would not favor the industries that do not comply with the pollution norms. Wagner and Schaltegger (2006) point out the unresolved issue of the need for accounting and reporting standards with indicators which are universally acceptable and applicable to any industry A further argument was made that social and environmental reporting and accounting are meant to be developed and implemented side by side. Weber, Fenchel, and Scholz (2008) Based on a survey of UNEP banks and non-UNEP banks, report that analysis of environmental risks was integrated only during due diligence at loan application but not in all aspects of the life of the loan, specifically the monitoring phase.

2) Lindenberg (2014) suggests that green finance comprises: 1) finance of green investments in environmental product and services and prevention of damages to the environment and to the climate; 2) financing of public green policies that encourage the implementation of environmental projects and initiatives; and 3) green financial system that deals especially with green investments

3) Khandelwal (2013) explained the concept and benefits offered by "green bank" in his paper. He also studied the Green banking practices IndusInd bank, ICICI bank, IDBI bank, HDFC bank, SBI and Yes Bank. It also suggested tips for green banking by way of online banking, waste management, cleaned hygienic environment, green banking in rural branches, green credit cards and green loans.

CONCEPT OF GREEN FINANCE

There is no perfect meaning of green finance. We can simply call money related assistance for green development which decreases pollution and ozone level from air. Waste of water

and forest, medical and family waste harming the natural resources. Unwanted uses of natural resources by the many companies. Now a days government is supporting saving a green life. Green finance is an expensive term. Because of that many challenges faced by Indian government where the people have a no response about that.

There is no formal definition of green finance.in that sustainable finance, green finance, climate finance this three are included. Sustainable finance is broader meaning is aim to investment inclusive, economically, socially environment. Green finance includes many other objectives like bio diversity and resource conservation. Climate finance means public, private as well as local financing drawn from public and alternative sources.

HISTORICAL BACKGROUND OF GREEN FINANCE

When UNEP joined commercial bank for spreading awareness of environment program into banking industry. UNEP can be seen the all idea of green finance than UNEP connect with the more financial institutions, commercial Bank and fund manager for environment protection and sustainable economic development. Currently 58-member state Council and 193 UN states member are in UNEP. The main aim of UNEP and their joint nations is to develop green opportunities and sustainable development of all the nation.

HOW GREEN FINANCE WORKS

Green finance working different level for that we require fund from different level. Mainly 3 sources of fund: Public and private back, residential open back, public back subsidizing from Universal and multinational Bank, private fund having both sources global as well as local. Residential open back having one source from their savings. Green Finance benefited to various field financial industry, environment improvement, economic growth, low carbon level. Out of this green financing various product and service are available. Eco fund, carbon fund, green mortgage, green insurance, green project Finance, etc.

BARRIERS VS BENEFITS

BARRIERS OF GREEN FINANCE	BENEFITS OF GREEN FINANCE
Less awareness of people	Benefit in tax reduction
Fear to invest in green finance	Providing subsidy by government

| Threats of losing old business strategy | Helpful in carbon emission effect |

POLICY AND GOVERNMENT STEPS TOWARDS GREEN FINANCE

In 2021, government of India sign the agreement with UNEP, India is the host country of UNEP. Many people/ businesses house don't know about protect environment and side effects of global warming. In early time all the activities whether it's related with life or not done by the support of the nature. People was knowing the value of natural resources.

After the period globalization and privatization Indian people having toward business, understand to creation of more resources and saving natural resources for future purpose, day by day they are aware about usefulness of green funding, green bond, green insurance protecting environment. Try to reduce global warming effect by using more green products & services.

GREEN BOND

Standard coupon and green bond both are same but manor difference is that issuer will use the green bond amt in only project link with renewable energy, green activities, etc... India started issuing green bond in 2015. In 2020 the record breaking amt of green bond was 16.3 billion dollars.

GREEN INSURANCE

Green insurance schemes provide risk cover at low premium for the green product those products who are helpful to decrease the level of global warming. Green insurance provides to those industry who are using green products like solar energy, wind energy, hydraulic. In India HSBC collaborated with Allianz to provide its customers reinvestment insurance.

GREEN LOAN SCHEME

In India firstly launch green loan by SBI for their customer home loan. Customers offer green mortgages to bank and bank give green loan for construction and renovation. If new construction discount given 1.25% to the borrower, then so many bank and public companies provide green loan for various sustainable development purpose.

ARISE FUTURE SCOPE OF GREEN FINANCE IN INDIA

Now a days Indian people aware about renewable energy resources. Majority Industry, houses using solar, solar Panel for their routine life. Day by day people is knowing harmfulness of global warming. They Interested to invest in green products various program and subsidy provided by government/bank to attracting people to utilize more and more green product. With the help of that we can save the environment and energy, reduce carbon level. People is becoming environment conscious future market for green item become optimistic. Environment sustainability being problem in whole world. Every nation trying to save environment by various methods reduce uses of natural resources. Utilize the green Finance policy industry can receive tax benefits. Local public receive subsidy benefit for installation of solar panel and other environment protected project.

CONCLUSION

All the nation are facing same problem and try to change environment and environment pollution. For a sustainable development need to identify those projects who are concern with environment protection. 1) Creation of awareness for a rural public 2) Encourage developers to build a green building 3) Invest more in rain water harvesting and solar energy. In India major part is a rural area so firstly spread awareness in rural people and attract them to utilize greener product and services because day by day quantity of tree are getting reduced. These study main aims to spread awareness of green finance. And we hope in near future will be popular in India.

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| 09 | **Impact of RERA on Financial Performance: A study for Selected real estate companies in Gujarat** |

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Abstract

Real estate sector in India is witnessing a huge uprising in current period as it has become as one of the essential contributor in the growth of the Indian economy. The RERA Act 2016 helps to protect home buyers right as well as promote investment in real estate sector.

Introduction

The real estate sector involves various sub sectors like housing, retail, hospitality, commercial, warehousing & logistics contributes 6 – 7% of the country's GDP. Real estate sector is second largest employment provider after agriculture. (KPMG, 2019)

The Government of India pushes towards affordable housing, urban infrastructure, sustainable building, and smart cities. Government targets completing 10 million affordable houses under PMAY by 2022. (FICCI, 2018)

Methodology

The Comparative study is analytical in nature where Strengths and weakness of Selected Real Estate Companies are considered to understand the effect of RERA 2016.The Study is based on the financial performance of selected Real Estate companies Pre & Post RERA came into the effect.

Implication

The study will help to understand the working of real estate companies after the RERA Act 2016 is implemented. Hence it will provide insights for researchers in future.

Objective of the study

- ➢ To examine the Gross profit ratio selected real estate companies in Gujarat Pre & Post RERA, 2016.

➢ To examine the Net Profit ratio selected real estate companies in Gujarat Pre & Post RERA, 2016.

➢ To examine the Current ratio selected real estate companies in Gujarat Pre & Post RERA, 2016.

➢ To examine the Quick ratio selected real estate companies in Gujarat Pre & Post RERA, 2016.

➢ To examine the Debt Equity ratio selected real estate companies in Gujarat Pre & Post RERA, 2016.

Hypotheses

The hypotheses of the study framed following

1. H_{01} = There is no significant difference in gross profit ratio of selected real estate companies Pre & Post RERA, 2016.

2. H_{02} = There is no significant difference in net profit ratio of selected real estate companies Pre & Post RERA, 2016.

3. H_{03} = There is no significant difference in Current ratio of selected real estate companies Pre & Post RERA, 2016.

4. H_{04} = There is no significant difference in Quick ratio of selected real estate companies Pre & Post RERA, 2016.

5. H_{05} = There is no significant difference in Debt Equity ratio of selected real estate companies Pre & Post RERA, 2016.

Data analysis and Interpretations

Profitability Ratio Analysis:

Gross Profit Ratio

$$\text{Gross Profit Margin} = \frac{\text{Gross Profit}}{\text{Net Sales}} * 100$$

Table No.1

		Years In %					Mean	S.D.	MAX	MIN
Nila Infrastructures Limited	Pre	2013	2014	2015	2016	2017	24.24	4.31	28.4	17.83
		28.40	27.98	24.15	22.83	17.83				
	Post	2018	2019	2020	2021	2022	19.70	2.17	21.75	16.34
		21.13	20.47	16.34	18.82	21.75				
Maruti Infrastructure Ltd.	Pre	2013	2014	2015	2016	2017	7.84	1.88	10.61	5.66
		7.77	10.61	8.46	6.70	5.66				
	Post	2018	2019	2020	2021	2022	5.24	1.79	7.84	3.01
		4.60	3.01	4.83	5.93	7.84				

(Annual reports)

Gross Profit Ratio (%)

Chart No.1
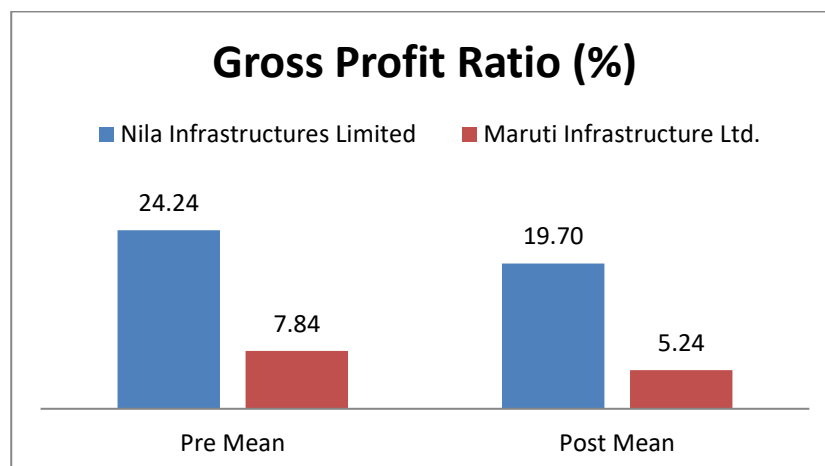
Gross Profit Ratio Mean (**%**)

Interpretation: The Maximum pre average Gross Profit ratio of Nila Infrastructure Limited was 24.24 % Compare post average Gross Profit ratio of was 19.70 %. The Maximum pre average Gross Profit ratio of Maruti Infrastructure Limited was 7.84 % Compare post average Gross Profit ratio of was 5.24 %. Pre average gross profit ratio is higher than the compare to post average gross profit ratio.

Net Profit Ratio:

$$\text{Net Profit Ratio} = \frac{\text{Net Profit}}{\text{Net Sales}} * 100$$

Table No.2

		Years In %					Mean	S.D.	MAX	MIN
Nila Infrastructures Limited	Pre	2013	2014	2015	2016	2017				
		13.79	12.26	9.68	9.30	8.03	10.61	2.35	13.79	8.03
	Post	2018	2019	2020	2021	2022				
		10.51	9.82	7.02	0.48	2.68	6.10	4.40	10.51	0.48
Maruti Infrastructure Ltd.	Pre	2013	2014	2015	2016	2017				
		3.67	5.68	4.86	2.72	1.81	3.75	1.56	5.68	1.81
	Post	2018	2019	2020	2021	2022				
		2.57	0.95	2.01	2.17	2.02	1.94	0.60	2.57	0.95

(Annual reports)

Net Profit Ratio (%)

Chart No.2
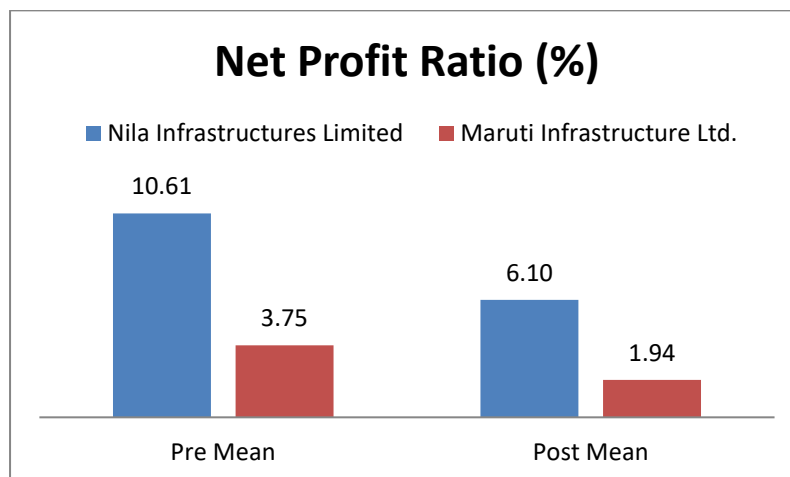
Net Profit Ratio Mean (**%**)

Interpretation: The Maximum pre average Net Profit ratio of Nila Infrastructure Limited was 10.61 % Compare post average Net Profit ratio of was 6.10 %. The Maximum pre average Net Profit ratio of Maruti Infrastructure Limited was 3.75 % Compare post average Net Profit ratio of was 1.94 %. Pre average Net profit ratio is higher than the compare to post average Net profit ratio.

Current Ratio:

$$Current\ Ratio = \frac{Current\ Assets}{Current\ Liabiliaties}$$

Table No.3

		Years					Mean	S.D.	MAX	MIN
		In Times								
Nila Infrastructures Limited	Pre	2013	2014	2015	2016	2017	3.21	1.31	4.63	1.17
		2.84	3.92	3.51	4.63	1.17				
	Post	2018	2019	2020	2021	2022	1.93	0.45	2.36	1.36
		1.54	2.17	2.36	2.20	1.36				
Maruti Infrastructure Ltd.	Pre	2013	2014	2015	2016	2017	4.16	1.85	6.8	2.67
		2.89	2.67	3.01	6.80	5.44				
	Post	2018	2019	2020	2021	2022	3.50	2.04	6.96	2.14
		6.96	3.73	2.14	2.52	2.17				

(Annual reports)

Current Ratio (Times)

Chart No.3
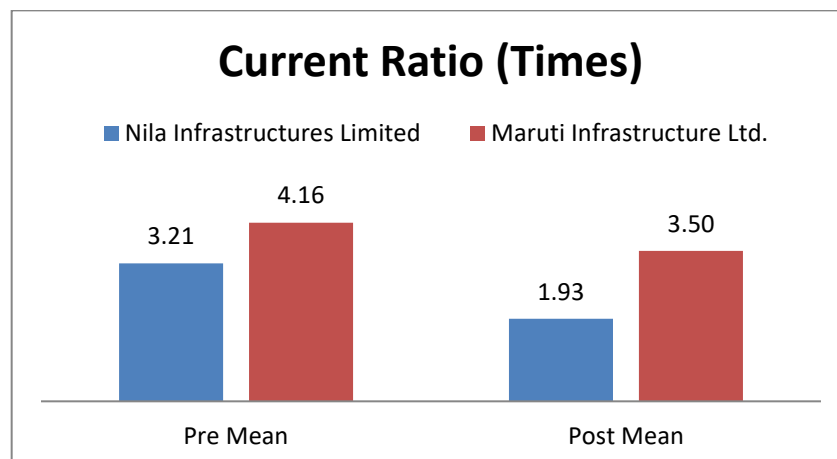
Current Ratio Mean (Times)

Interpretation: The Maximum post average Current ratio of Nila Infrastructure Limited was 3.21 Times Compare pre average Current ratio of was 1.93 Times. The Maximum post average Current ratio of Maruti Infrastructure Limited was 4.16 Times Compare pre average Current ratio of was 3.50 Times. Post average Current ratio is higher than the compare to pre average Current ratio.

Quick Ratio:

$$Quick\ Ratio = \frac{Liquid\ Assets}{Current\ Liabilities}$$

Table No.4

		Years					Mean	S.D.	MAX	MIN
		In Times								
Nila Infrastructures Limited	Pre	2013	2014	2015	2016	2017	1.59	0.70	2.39	0.62
		1.19	1.99	1.78	2.39	0.62				
	Post	2018	2019	2020	2021	2022	1.48	0.46	1.98	0.92
		0.92	1.42	1.98	1.90	1.16				
Maruti Infrastructure Ltd.	Pre	2013	2014	2015	2016	2017	0.42	0.17	0.63	0.21
		0.36	0.21	0.63	0.35	0.56				
	Post	2018	2019	2020	2021	2022	0.90	0.33	1.37	0.44
		0.44	1.37	0.89	0.93	0.88				

(Annual reports)

Quick Ratio (Times)

Chart No.4
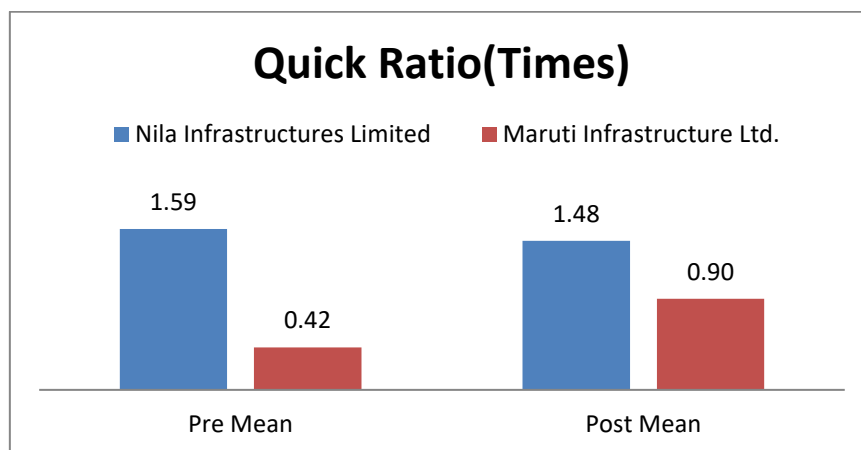
Quick Ratio Mean (Times)

Interpretation: The Maximum pre average Quick ratio of Nila Infrastructure Limited was 1.59 Times Compare post average Quick ratio of was 0.90 Times. The Maximum post average Quick ratio of Maruti Infrastructure Limited was 0.90 Times Compare pre average Quick ratio of was 0.42 Times.

Debt Equity Ratio:

$$Debt - Equity\ Ratio = \frac{Total\ Long\ Term\ Debts}{Shareholders\ Funds}$$

Table No.5

		Years In Times					Mean	S.D.	MAX	MIN
Nila Infrastructures Limited	Pre	2013	2014	2015	2016	2017	0.79	0.14	1.04	0.69
		0.70	0.74	0.69	0.80	1.04				
	Post	2018	2019	2020	2021	2022	0.77	0.10	0.88	0.62
		0.62	0.86	0.77	0.88	0.74				
Maruti Infrastructure Ltd.	Pre	2013	2014	2015	2016	2017	0.18	0.18	0.4	0.03
		0.05	0.03	0.06	0.34	0.40				
	Post	2018	2019	2020	2021	2022	0.31	0.12	0.49	0.2
		0.24	0.20	0.25	0.35	0.49				

(Annual reports)

Debt Equity Ratio (Times)

Chart No.5
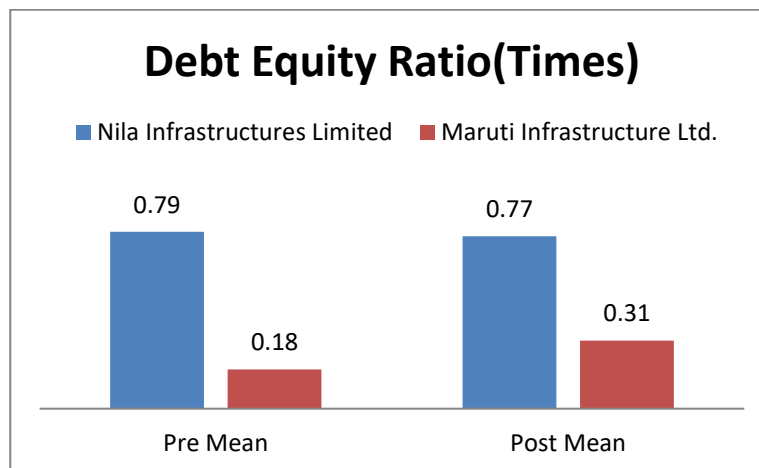
Debt Equity Ratio Mean (Times)

Interpretation: The Maximum pre average Debt Equity ratio of Nila Infrastructure Limited was 0.79 Times Compare post average Debt Equity ratio of was 0.77 Times. The Maximum post average Debt Equity ratio of Maruti Infrastructure Limited was 0.31 Times Compare pre average Debt Equity ratio of was 0.18 Times.

HYPOTHESIS TESTING

T Test

Gross Profit Ratio

Hypothesis Testing:

For the Testing of Hypothesis Researcher has applied T Test.

H0: - There is no significant difference the Gross Profit ratio of the Pre & Post RERA Act, 2016 of selected real estate's companies in Gujarat.

H1: - - There is significant difference the Gross Profit ratio of the Pre & Post RERA Act,2016 of selected real estate's companies in Gujarat.

Table No.6

T- Test for Gross Profit ratio of sampled companies

Period	Mean	P Value	T-Cal.	T- Tab.	Decision
Pre RERA Act,2016	16.04	0.13	1.93	2.78	H0 is Accepted
Post RERA Act,2016	12.47				

The Table Value of T Test at 5% Level of Significance at 4 degree of Freedom table value is 2.77

The Calculated Value of T cal is 1.93 while T Tab value is 2.78. Thus,

Where: T cal. 1.93 < T Tab. 2.78 P value > 0.05

H0 is accepted

Hence, Null Hypothesis is accepted. It shows that means there is no significant difference the Gross Profit Ratio of the Pre and Post RERA Act, 2016 of selected Real estate companies in Gujarat.

Net Profit Ratio

Hypothesis Testing:

For the Testing of Hypothesis Researcher has applied T Test.

H0: - There is no significant difference the Net Profit ratio of the Pre & Post RERA Act,2016 of selected real estate's companies in Gujarat.

H1: - - There is significant difference the Net Profit ratio of the Pre & Post RERA Act,2016 of selected real estate's companies in Gujarat.

Table No.6

T- Test for Net Profit ratio of sampled companies

Period	Mean	P Value	T-Cal.	T- Tab.	Decision
Pre RERA-Act,2016	7.18	0.002	7.09	2.78	H0 is rejected
Post RERA Act,2016	4.02				

The Table Value of T Test at 5% Level of Significance at 4 degree of Freedom table value is 2.179

The Calculated Value of T cal is 7.09 while T Tab value is 2.78. Thus,

Where: T cal. 7.09 > T Tab. 2.78 P value < 0.05

H0 is rejected

Hence, Null Hypothesis is rejected. It shows that means there is significant difference the Net Profit Ratio of the Pre and Post RERA Act, 2016 of selected Real estate companies in Gujarat.

Current Ratio

Hypothesis Testing:

For the Testing of Hypothesis Researcher has applied T Test.

H0: - There is no significant difference the Current ratio of the Pre & Post RERA Act, 2016 of selected real estate's companies in Gujarat.

H1: - - There is significant difference the Current ratio of the Pre & Post RERA Act,2016 of selected real estate's companies in Gujarat.

Table No.6

T- Test for Current ratio of sampled companies

Period	Mean	P Value	T-Cal.	T- Tab.	Decision
Pre RERA-Act, 2016	3.69	0.28	1.26	2.78	H0 is Accepted
Post RERA Act,2016	2.72				

The Table Value of T Test at 5% Level of Significance at 4 degree of Freedom table value is 1.26

The Calculated Value of T cal is 1.26 while T Tab value is 2.78. Thus,

Where: T cal. 1.26 < T Tab. 2.78 P value > 0.05

H0 is accepted

Hence, Null Hypothesis is accepted. It shows that means there is no significant difference the Current Ratio of the Pre and Post RERA Act, 2016 of selected Real estate companies in Gujarat.

Quick Ratio

Hypothesis Testing:

For the Testing of Hypothesis Researcher has applied T Test.

H0: - There is no significant difference the Quick ratio of the Pre & Post RERA Act, 2016 of selected real estate's companies in Gujarat.

H1: -There is significant difference the Quick ratio of the Pre & Post RERA Act, 2016 of selected real estate's companies in Gujarat.

Table No.6

T- Test for Quick ratio of sampled companies

Period	Mean	P Value	T-Cal.	T- Tab.	Decision
Pre RERA Act,2016	1.008	0.12	1.95	2.78	H0 is Accepted
Post RERA Act,2016	1.189				

The Table Value of T Test at 5% Level of Significance at 4 degree of Freedom table value is 1.95

The Calculated Value of T cal is 1.95 while T Tab value is 2.78. Thus,

Where: T cal. 1.95 < T Tab. 2.78 P value > 0.05

H0 is accepted

Hence, Null Hypothesis is accepted. It shows that means there is no significant difference the Quick Ratio of the Pre and Post RERA Act, 2016 of selected Real estate companies in Gujarat.

Debt Equity Ratio

Hypothesis Testing:

For the Testing of Hypothesis Researcher has applied T Test.

H0: - There is no significant difference the Debt Equity ratio of the Pre & Post RERA Act,2016 of selected real estate's companies in Gujarat.

H1: - - There is significant difference the Debt Equity ratio of the Pre & Post RERA Act,2016 of selected real estate's companies in Gujarat.

Table No.6

T- Test for Debt Equity ratio of sampled companies

Period	Mean	P Value	T-Cal.	T- Tab.	Decision
Pre RERA Act,2016	0.49	0.29	1.23	2.78	H0 is Accepted
Post RERA Act,2016	0.54				

The Table Value of T Test at 5% Level of Significance at 4 degree of Freedom table value is 1.23

The Calculated Value of T cal is 1.23 while T Tab value is 2.78. Thus,

Where: T cal. 1.23 < T Tab. 2.78 P value > 0.05

H0 is accepted

Hence, Null Hypothesis is accepted. It shows that means there is no significant difference the Debt Equity Ratio of the Pre and Post RERA Act, 2016 of selected Real estate companies in Gujarat.

Findings Recommendations & Conclusions

Findings:

➢ The Maximum pre average Gross Profit ratio of Nila Infrastructure Limited was 24.24 % Compare post average Gross Profit ratio of was 19.70 %. The Maximum pre average Gross Profit ratio of Maruti Infrastructure Limited was 7.84 % Compare post average Gross Profit ratio of was 5.24 %. Pre average gross profit ratio is higher than the compare to post average gross profit ratio. Overall both Companies Pre gross profit mean 16.04% which is highest compare to post gross profit mean which is 12.47%.

➢ The Maximum pre average Net Profit ratio of Nila Infrastructure Limited was 10.61 % Compare post average Net Profit ratio of was 6.10 %. The Maximum pre average Net Profit ratio of Maruti Infrastructure Limited was 3.75 % Compare post average Net Profit ratio of was 1.94 %. Pre average Net profit ratio is higher than the compare to post average Net profit ratio. Overall both Companies Pre Net profit mean 7.18% which is highest compare to post Net profit mean which is 4.02%.

➢ The Maximum post average Current ratio of Nila Infrastructure Limited was 3.21 Times Compare pre average Current ratio of was 1.93 Times. The Maximum post average Current ratio of Maruti Infrastructure Limited was 4.16 Times Compare pre average Current ratio of was 3.50 Times. Post average Current ratio is higher than the compare to pre average Current ratio. Overall both Companies Pre Current Ratio mean 3.69 Times which is highest compare to post Current Ratio mean which is 2.72 Times.

➢ The Maximum pre average Quick ratio of Nila Infrastructure Limited was 1.59 Times Compare post average Quick ratio of was 0.90 Times. The Maximum post average Quick ratio of Maruti Infrastructure Limited was 0.90 Times Compare pre average Quick ratio of was 0.42 Times. Overall both Companies Post Quick Ratio mean 1.19 Times which is highest compare to pre Quick Ratio mean which is 1.01 Times.

➢ The Maximum pre average Debt Equity ratio of Nila Infrastructure Limited was 0.79 Times Compare post average Debt Equity ratio of was 0.77 Times. The Maximum post average Debt Equity ratio of Maruti Infrastructure Limited was 0.31 Times Compare pre average Debt Equity ratio of was 0.18 Times. Overall both Companies Post Debt Equity Ratio mean 0.54 Times which is highest compare to pre Debt Equity Ratio mean which is 0.49 Times.

Recommendations:

✓ They should provide faster services to their walking customers so that they should be more loyal.

✓ Reduce irrelevant cost achieve the objective of high profitability.

✓ Technologies various tools are use for efficient service providing to the customers.

✓ To focus core area to build up the goodwill for profit maximization.

Conclusion:

At the end of this case study it can be conclude retail companies in India maintain the transparency and accountability. Redefining retail spaces technology & applications through just browsing, making it personal, smart shopping, social roles. FDI in the retail sector is likely to boost investment, usher in business enterprise, and modernize the retail sector.

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10 | "Prediction of Financial Distress with the help of Springate's S-score Model: A study on Selected Manufacturing Units"

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Abstract:

The objective of the present study is to analyse risk of financial failure by using bankruptcy forecast model. Here researcher select six manufacturing units include three industries and each industry two companies were selected by using stratified random sampling technique. Period of present study was three financial years. Researcher Used one way ANOVA as a statistical tool.

Key Words: Springate's Model, Financial distress, Manufacturing companies.

INTRODUCTION

India is a developing market economy. Monetary health of any company is a great concern for economic growth. The P & L statement gives idea about operating activities while balance sheet shows assets and liabilities of the company at a particular point of time. Financial Statements gives a number of purposes for various categories of parties. So that it is important to analyse risk of failure. There are various tools are available but researcher use Springate's score for predict the risk.

SPRINGATE'S MODEL

Gordon L.V Springate developed this model in the year 1978. It is based on four ratios are as follow:

S= 1.03A1+3.07A2+0.66A3+0.4A4

S = Springate's Index

A1= Working capital/Total Assets

A2= EBIT/Total Assets

A3= EBT/Current Liabilities

A4= Sales/Total Assets.

Guideline of Springate's Model

If S value is more than 0.862 the company is Performant otherwise it was comes under bankrupt zone.

REVIEW OF LITERATURE

(Sanesh, 2016) Wrote a paper on Altman's z-score model. Purpose of the study was to identify Nifty 50 companies. Researcher found that out of 50 companies; 26 companies are in safe zone, 9 companies gray zone and 5 companies are distress zone. Researcher also found that oil and gas, metals and electric generation sectors are poorly perform.

(Apoorva, 2019) Has analysed bankruptcy prediction of selected Indian Companies. Researcher has selected seven companies from public sector. Three financial years are taken as a study period. Major finding of the study was Altman model got 85% accuracy rate, tested by researcher on seven bankrupted companies.

(Jaki, 2020) Has examine that the progress of corporate measure efficiency carried out into discovered the importance of market measures, and measures based on the yield concept. The research was conducted individually for every variant. In the first step, a total of 30 Discriminant models were formed and out of this 20 diagnostic samples that were studied within the 2 models that were characterized by the maximum analytical abilities—one for each variant.

OBJECTIVE OF RESEARCH

To forecasting the risk of financial distress of selected manufacturing companies is the main aim of this study.

RESEARCH HYPOTHESIS:

H0: There would be no significant difference in S-score of selected manufacturing companies.

H1: There would be a significant difference in S-score of selected manufacturing companies.

RESEARCH DESIGN

Table 1 showing Research Design for the Study

Types of Study	Analytical study
Data Collection	Computed from moneycontrol.com
Period of Study	2018 to 2020
Target Population	Companies which are listed in NSE 500
Sampling Technique	Stratified Random Sampling
Selected Sample Units	**Fertilizer Industry** • GSFC • GNFC **Paint Industry**

	• Shalimar Paint • Akzo Noble **Gems and Jewellery Industry** • PC Jewellers • Kalyan Jewellers
Tools	One way ANOVA

DATA ANALYSIS & INTERPRETATION

Table 2 showing calculation of Springate's Score of selected Manufacturing companies

GSFC	1.03A1	3.07A2	0.66A3	0.4A4	S-score
2018	0.21854	0.12747	0.1512	0.23324	0.730493
2019	0.18796	0.14714	0.139	0.24492	0.719009
2020	0.2104	0.19735	0.1333	0.33132	0.872355
Average					0.773952
GNFC	1.03A1	3.07A2	0.66A3	0.4A4	S-score
2018	0.13296	0.49717	0.6484	0.32548	1.604016
2019	0.20019	0.33355	0.5291	0.31268	1.375511
2020	0.22817	0.15633	0.1557	0.24752	0.787744
Average					1.255757
Shalimar	1.03A1	3.07A2	0.66A3	0.4A4	S-score
2018	-0.18	-0.4315	-0.137	0.22732	-0.52079
2019	0.05017	-0.5802	-0.274	0.19976	-0.60433
2020	-0.0852	-0.33	-0.156	0.26468	-0.30634
Average					-0.47715
Akzo	1.03A1	3.07A2	0.66A3	0.4A4	S-score
2018	0.30494	0.38965	0.2152	0.48748	1.397234
2019	0.25786	0.46202	0.2355	0.55664	1.512034
2020	0.26656	0.42669	0.225	0.45784	1.376077
Average					1.428448
PC	1.03A1	3.07A2	0.66A3	0.4A4	S-score
2018	0.42691	0.25169	0.0959	0.4234	1.197944
2019	0.51118	0.0008	0.0004	0.43676	0.949097
2020	0.50598	0.04872	0.0221	0.2106	0.787378
Average					0.97814
Kalyan	1.03A1	3.07A2	0.66A3	0.4A4	S-score
2018	0.08544	0.07675	0.0245	0.49236	0.679047
2019	0.06583	0.00797	0.0027	0.48488	0.561341
2020	0.07779	0.08251	0.0276	0.4916	0.679525
Average					0.639971

(Sources: Computed from moneycontrol.com)

Table 3 showing summary of Springate's S-score

Year/Company	GSNC	GNFC	Shalimar	Akzo	PC	Kalyan
2018-19	0.73049	1.60402	-0.5208	1.39723	1.19794	0.67905
2019-20	0.71901	1.37551	-0.6043	1.51203	0.9491	0.56134
2020-21	0.87236	0.78774	-0.3063	1.37608	0.78738	0.67953
Average	0.773952	1.255757	-0.47715	1.428448	0.97814	0.639971

(Sources: Computed from moneycontrol.com)

Figure 1 showing Springate's S-score
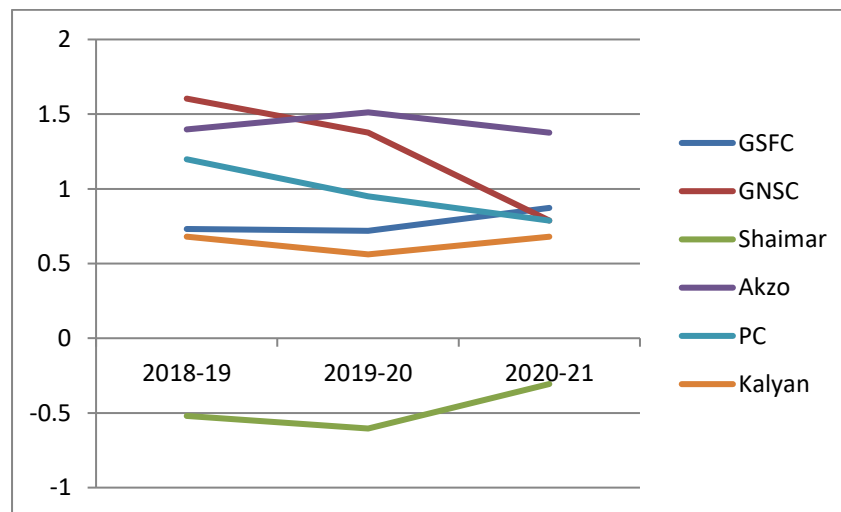
Interpretation

Table and graph shows the Springate's S-score of selected manufacturing companies. It stated that If S-score are more than 0.862; the company was Performant and otherwise risk of bankruptcy. As per the above data GSFC was Performant in the year 2020 and its S value was 0.87236; remaining years it was a bankrupt. GNFC was bankrupted in the year 2020 because its S score was 0.78774. Average score of GNSF was 1.255 it means it is Performant. Score of Shalimar Paints are less than 0.862 in all the selected years. So that it was a totally bankrupted. Akzo noble was Performant in all the selected years and there is not any risk of bankruptcy. PC jewelers were a Performant company but the S-score of PC jewelers in the year 2020 was 0.787; so it was bankrupt in that year. Kalyan Jewellers was risk of failure; because the S-score of this company was less than Springate's score 0.862.

One Way Analysis of Variance

Table 4 showing summary of ANOVA

Groups	Count	Sum	Average	Variance
Column 1	3	2.321857	0.773952	0.007295
Column 2	3	3.767271	1.255757	0.177331
Column 3	3	-1.43146	-0.47715	0.023628
Column 4	3	4.285345	1.428448	0.005352
Column 5	3	2.934419	0.97814	0.042774
Column 6	3	1.919913	0.639971	0.004637

Table 5 showing One way ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	6.855234	5	1.371047	31.51635	1.68E-06	3.105875
Within Groups	0.522033	12	0.043503			
Total	7.377267	17				

Interpretation

From the above table of one way ANOVA it can be said that the table value is 3.10 which is less than F calculated value. It means H0 is rejected. So that we can say that there is a significant difference in S-score of selected manufacturing units.

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11

Nurturing Financial Inclusion: Unveiling the Dynamics of Co-operative Banks in India

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Abstract:

Co-operative banks in India are currently facing significant challenges that require urgent attention. While they have experienced substantial growth and have established a sizable deposit and credit base, they are plagued by inherent structural weaknesses. Frequent collapses have exposed management inefficiencies, with many co-operative banks being run as family businesses with poor corporate governance records. Political interference and influence further hinder their operations, while the existing regulatory framework falls short in enabling effective supervision by the Reserve Bank of India (RBI). Additionally, rural co-operative banks grapple with fund availability and debt quality issues. In today's evolving business environment, characterized by technology-driven banking and efficient operations, co-operative banks confront a dual challenge. Internally, they must undergo radical operational transformations, and externally, they must compete with new players such as small finance banks and innovative microfinance institutions that leverage cutting-edge technologies to attract customers. This uphill task poses a significant obstacle for co-operative banks. Co-operative banking holds a vital position in the Indian banking system, but recent years have witnessed considerable turmoil within the sector. While some co-operative banks have displayed commendable performance, a significant number have exhibited noticeable weaknesses. Urban co-operative banks, in particular, have struggled to meet the growing credit demands of clients, including the emerging requirements for personal finance. This research paper aims to examine the current state of co-operative banking in India, providing insights into the challenges faced and the necessary steps for improvement.

Key Words: deposit, credit base, corporate governance, small finance, personal finance

Introduction

The co-operative banking sector in India finds itself at a critical juncture, characterized by a complex blend of growth and structural weaknesses. On one hand, co-operative banks have

experienced significant expansion, establishing substantial deposit and credit bases, and emerging as influential players in several states. However, as a collective entity, co-operative banks face inherent challenges that hamper their overall strength and stability. Frequent collapses have exposed management inefficiencies, with many co-operative banks being family-run businesses marked by poor corporate governance practices. Political interference and influence pervade the sector, while the existing regulatory framework fails to enable effective supervision by the Reserve Bank of India (RBI). Furthermore, rural co-operative banks encounter significant issues concerning fund availability and debt quality. In the rapidly evolving business landscape, where technology and operational efficiency drive banking services, co-operative banks face a two-fold challenge. Internally, they must undertake radical operational transformations to adapt to the changing landscape. Externally, they must compete with emerging entities like small finance banks and modern microfinance institutions (MFIs), which leverage cutting-edge technologies to attract and serve customers. This dual challenge poses an uphill task for co-operative banks, requiring them to reevaluate their operational strategies and find innovative ways to remain relevant and competitive. Co-operative banks are relatively smaller financial institutions operating within the co-operative sector, catering to both urban and non-urban areas. These banks traditionally focus on serving specific communities, localities, and workplace groups, primarily extending loans to small borrowers and businesses. Urban Co-operative Banks (UCBs), although lacking a formal definition, typically refer to primary cooperative banks located in urban and semi-urban areas.

Historically, UCBs were limited to lending for non-agricultural purposes until 1996. As of the end of March 2011, there were 1,645 UCBs operating in India, with the majority being non-scheduled UCBs. While most UCBs operated within a single state, there were 42 UCBs with a presence in multiple states. However, such limitations on operations are no longer prevalent today. Rural co-operative banks primarily finance agricultural-based activities such as farming, livestock, dairy, and personal finance, alongside small-scale industries and self-employment ventures. In contrast, urban co-operative banks primarily extend financial support to various segments, including self-employed individuals, industries, small-scale enterprises, and home finance. These banks offer a range of services, including savings and current accounts, safe deposit lockers, and loans or mortgages for both individuals and businesses. While they may not provide the same level of technological advancements as private banks, co-operative banks remain competitive through their attractive interest rates.

However, the documentation process for obtaining loans from co-operative banks can be lengthy, and approval may not be as swift as in commercial banks. The criteria for loan approval from UCBs are generally less stringent compared to those of commercial banks. In this research paper, we aim to provide a comprehensive analysis of co-operative banks in India, examining their historical evolution, operational structure, regulatory challenges, and prospects. By delving into the unique characteristics and limitations of these banks, we seek to shed light on their role in promoting financial inclusion, rural development, and support for small-scale enterprises. Additionally, we will explore the challenges faced by co-operative banks and potential reforms necessary to enhance their effectiveness and sustainability within the evolving banking landscape of India.

Literature Review

1. Challenges and Opportunities for Co-operative Banks in India: Several studies have explored the challenges and opportunities faced by co-operative banks in India. Gupta and Aggarwal (2018) examined the management inefficiencies and governance issues within co-operative banks, emphasizing the need for corporate governance reforms. They highlighted the prevalence of family-run businesses, political interference, and weak regulatory oversight as major challenges. Furthermore, Mishra and Das (2020) analyzed the potential opportunities for co-operative banks in leveraging technology and adopting smart operational practices to enhance customer experience and compete with new entities such as small finance banks and modern microfinance institutions. These studies shed light on the challenges and opportunities that co-operative banks face in the Indian banking sector.

2. Financial Inclusion through Co-operative Banks in Rural Areas: Co-operative banks in India have played a crucial role in promoting financial inclusion, particularly in rural areas. Sharma and Kumar (2019) examined the impact of co-operative banks on rural development and found that these banks provide access to formal financial services, empowering farmers, self-help groups, and small-scale entrepreneurs. Additionally, Pande and Jain (2017) investigated the role of co-operative banks in extending credit facilities to marginalized sections of society and observed that co-operative banks have been instrumental in bridging the credit gap for rural communities. These studies highlight the significance of co-operative banks in fostering financial inclusion and rural development.

3. Regulatory Framework and Supervision of Co-operative Banks in India: The regulatory framework and supervision of co-operative banks have been subjects of research in India. Dash and Sahoo (2016) examined the dual regulatory structure governing co-operative banks and analyzed the challenges faced in supervision and compliance. They emphasized the need for a robust regulatory framework to ensure stability and sound governance within co-operative banks. Moreover, Kumar and Sahu (2018) discussed the role of the Reserve Bank of India (RBI) in regulating co-operative banks and suggested measures to strengthen the regulatory framework. These studies provide insights into the regulatory challenges faced by co-operative banks and the role of the RBI in ensuring their stability and effective supervision.

4. Technological Advancements and Innovation in Co-operative Banks: Technological advancements have brought about significant changes in the banking sector, including co-operative banks. Choudhary et al. (2021) explored the adoption of digital banking solutions by co-operative banks and the impact of technology on their operations and customer experience. They highlighted the benefits of digitization in improving efficiency, expanding services, and attracting tech-savvy customers. Additionally, Bhattacharya et al. (2019) discussed the role of innovation in co-operative banks and its potential to drive growth and competitiveness. These studies emphasize the importance of embracing technology and fostering innovation in co-operative banks to remain relevant in the evolving banking landscape.

5. Financial Performance and Sustainability of Co-operative Banks: The financial performance and sustainability of co-operative banks have been examined in various studies. Gangwar et al. (2018) conducted a comparative analysis of financial performance indicators of co-operative banks and commercial banks, highlighting the strengths and weaknesses of co-operative banks in terms of profitability, asset quality, and capital adequacy. Furthermore, Mishra et al. (2020) explored the factors influencing the sustainability of co-operative banks and emphasized the significance of prudent risk management, governance practices, and strategic decision-making for long-term viability. These studies contribute to understanding the financial dynamics and sustainability challenges faced by co-operative banks in India.

Objective

The objective of this research paper is to analyze key areas of the co-operative banking sector, including deposits and advances allocation, profitability, non-performing assets

(NPA), and the lack of professional managerial practices. Additionally, this paper aims to suggest improvements in government roles and the adoption of technological upgrades to enhance the performance of the co-operative banking sector.

Research Methodology

The research methodology employed in this paper involves a conceptual analysis of the practices in the cooperative banking sector in India. The researcher relies on secondary data, including reports from the Reserve Bank of India (RBI), as well as various articles and research papers. The purpose of this approach is to identify gaps in the existing literature regarding the areas of deposits and advances allocation, profitability, and managerial practices within the cooperative banking sector in India. By utilizing secondary data sources, this research aims to provide insights and recommendations for further improvements in this sector.

Discussion

Co-operative banks in India have a rich history that traces back to the late 19th century when the co-operative movement gained momentum. Over the years, these banks have played a significant role in promoting financial inclusion, supporting local communities, and driving rural development. This section provides an overview of the evolution and development of co-operative banks in India, highlighting their structural framework and key milestones throughout the timeline.

Early Beginnings and Formation (Late 19th Century):

The genesis of co-operative banks in India can be attributed to the cooperative credit societies that emerged in the late 19th century. The primary objective was to address the financial needs of farmers and small borrowers who were marginalized by traditional banking institutions. The first co-operative credit society was established in 1904 in Kanagam, Tamil Nadu, marking the beginning of a transformative movement.

Co-operative Societies Act and Formal Recognition (1912):

The Co-operative Societies Act of 1912 laid the foundation for the formal recognition and regulation of co-operative banks in India. The Act provided a legal framework for the formation, registration, and governance of co-operative societies, including co-operative

banks. This recognition gave impetus to the growth of co-operative banking across the country.

Establishment of Urban Co-operative Banks (UCBs) (1942):

With the rapid urbanization and industrialization in post-independence India, the need for banking services in urban areas became evident. As a result, urban co-operative banks (UCBs) emerged as a separate category within the co-operative banking sector. UCBs were primarily established to cater to the banking needs of urban and semi-urban areas, providing financial support to local businesses and individuals.

Nationalization of State Co-operative Banks (1966):

To strengthen the co-operative banking sector and ensure greater financial stability, the Indian government undertook the nationalization of state co-operative banks in 1966. This move aimed to enhance the regulatory framework, promote standardized practices, and establish a stronger foothold for co-operative banks in the Indian banking system.

Reforms and Modernization (1990s onwards):

The liberalization and economic reforms in the 1990s brought significant changes to the banking sector in India, including co-operative banks. The Reserve Bank of India (RBI) introduced measures to modernize and strengthen the co-operative banking sector. Steps such as prudential norms, governance reforms, and technological upgradation were implemented to align co-operative banks with the evolving banking landscape.

Introduction of Core Banking Solution (CBS) (2004):

To enhance efficiency, customer service, and interoperability, the RBI mandated the implementation of Core Banking Solution (CBS) in co-operative banks in 2004. CBS enabled real-time banking operations, integration of branches, centralized data management, and improved accessibility to banking services.

Dual Regulation and Regulatory Challenges:

Co-operative banks in India are subject to dual regulation, governed by the RBI and the respective state co-operative laws. This dual regulatory framework has posed challenges in terms of effective supervision, compliance, and risk management. Efforts have been made to streamline the regulatory framework and strengthen governance mechanisms.

In recent years, the concerted efforts and focus of the Reserve Bank of India (RBI) on enhancing operational efficiency have yielded positive results for Urban Co-operative Banks (UCBs). As a group, UCBs have demonstrated increased prudence in both operational efficiency and capital adequacy. Notably, UCBs have consistently maintained a higher net interest margin compared to scheduled commercial banks. In the fiscal year 2012-13, the net interest margin of UCBs stood at 3.35%, representing a rise from the previous year's 3.31% and surpassing the 2006-07 figure of 2.89%. Additionally, there has been a decline in gross non-performing assets (NPAs) from 7% in 2011-12 to 6% in 2012-13. The net NPA ratio has also witnessed a significant decrease from 1.9% to 1.4% during the same period. Regarding capital adequacy, the Capital to Risk Weighted Assets Ratio (CRAR) for UCBs as a group currently stands at 12.6%. It is noteworthy that only five UCBs have a CRAR below nine percent. These positive developments highlight the improved financial performance and stability of UCBs, resulting from the regulatory initiatives aimed at enhancing their operational efficiency and capital position.

Select indicators of profitability of UCBs (Chart 1)

Note: Data for 2015-16 are provisional
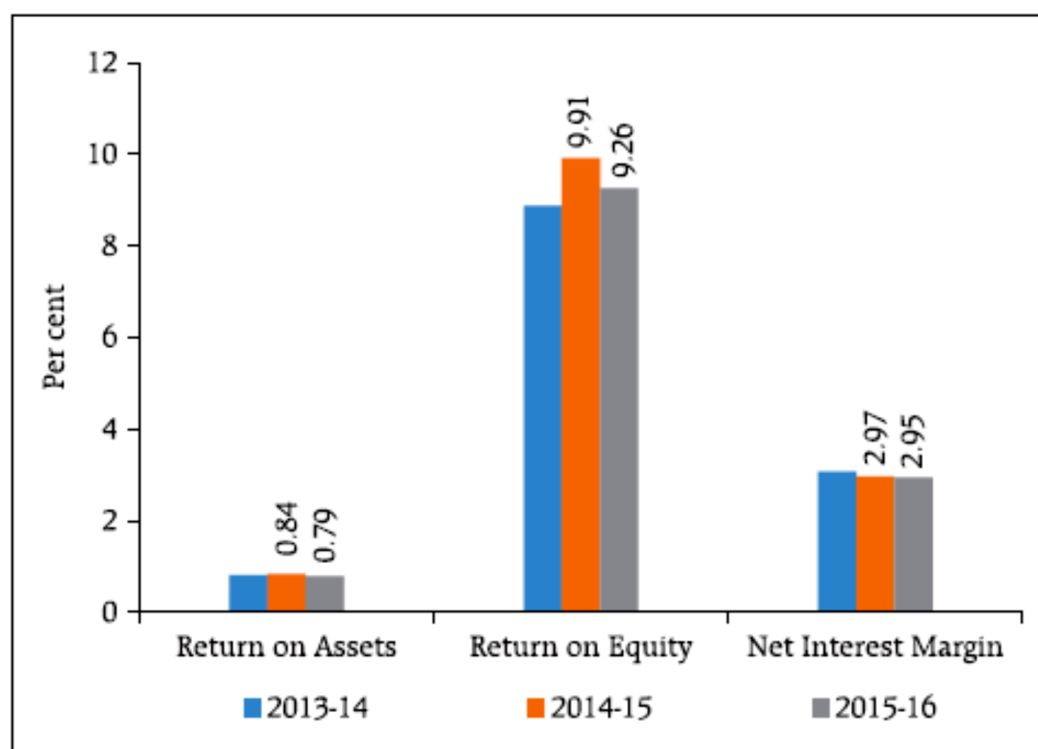
Source : Supervisory Returns and staff calculations

In the fiscal year 2015-16, Urban Co-operative Banks (UCBs) experienced a decline in their returns on equity and assets. Their net interest margin continued to narrow down, as shown in Chart 1. Similar to the trend observed in the previous year, UCBs witnessed a relatively higher growth in total expenses (8.8%) compared to their total income (7.9%). Moreover, provisions made by UCBs in 2015-16 for risks and contingencies increased by 4.6% compared to the previous year. As a result, the net profits of UCBs decelerated during this period.

Income and expenses of UCBs – variations in per cent (chart 2)
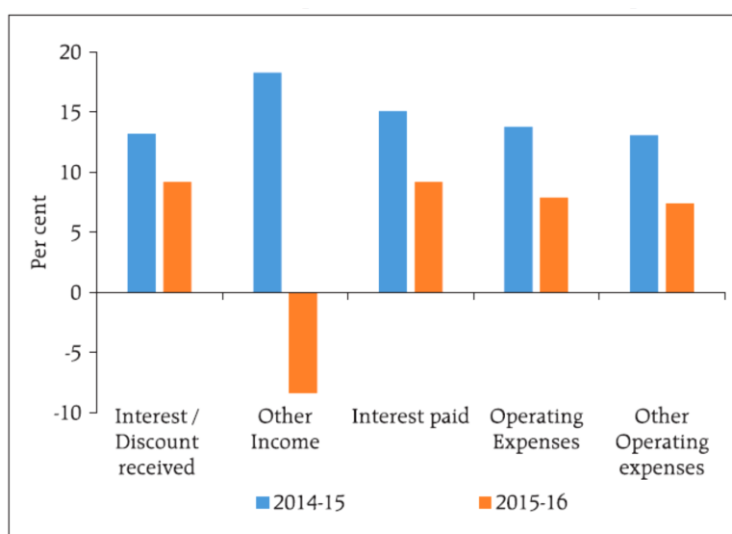
Note: Data for 2015-16 are provisional.
Source: RBI Supervisory Returns and staff calculations

In 2015-16, the growth rate of interest income for Urban Co-operative Banks (UCBs) further contracted, reaching 9.2% compared to the previous year's 13.2%. Additionally, the other income, which had increased by 7% in 2014-15, experienced a decline of 8.4% in 2015-16, as depicted in Chart 2.

UCBs witnessed a higher increase in gross non-performing assets (NPAs) compared to their asset growth. By the end of March 2016, the gross NPA ratio for UCBs stood at 6.6%, reflecting an increase from 6.2% at the end of March 2015, as illustrated in Chart 3.

UCB's non-performing assets (Chart 3)
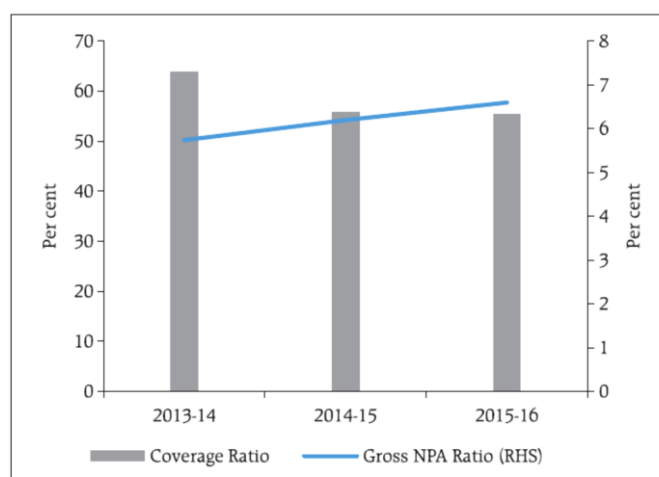
Note: Data for 2015-16 are provisional.
Source: RBI Supervisory Returns and staff calculations

While during 2014-15 provisions grew at a much lower rate than GNPAs resulting in a fall in coverage ratio to 55.8 per cent from 63.9 per cent in 2013-14, commensurate growth in provisions and GNPAs during 2015-16 ensured that the coverage ratio remained stable at 55.5 per cent (Chart 4).

Growth in assets. NPAs and provisions (Chart 4)
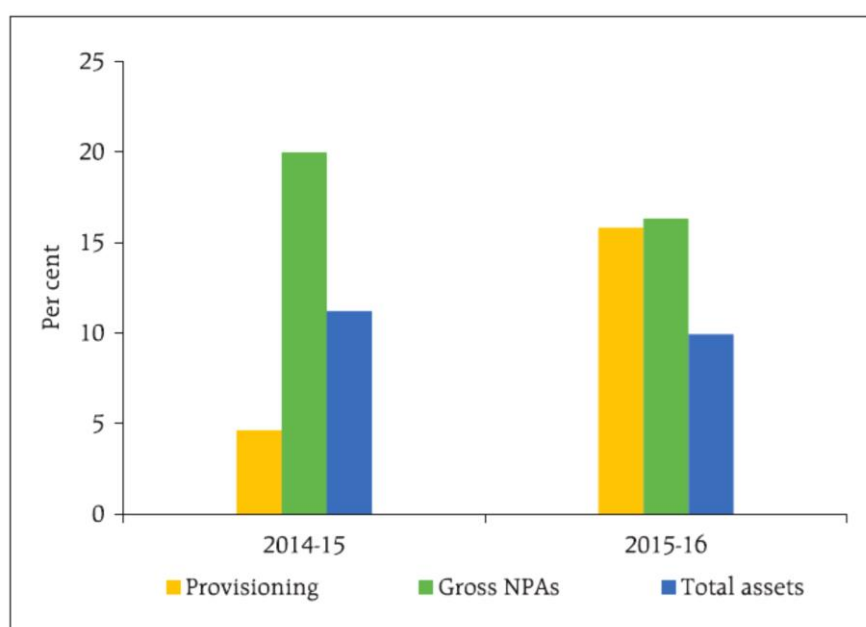
Note: Data for 2015-16 are provisional.
Source: RBI Supervisory Returns and staff calculations

Profitability indicators of scheduled UCBs deteriorated in 2015-16. Both return on equity and return on assets fell while the net interest margin increased marginally (Chart 5).

Profitability indicators of UCBs (by type) (Chart 5)
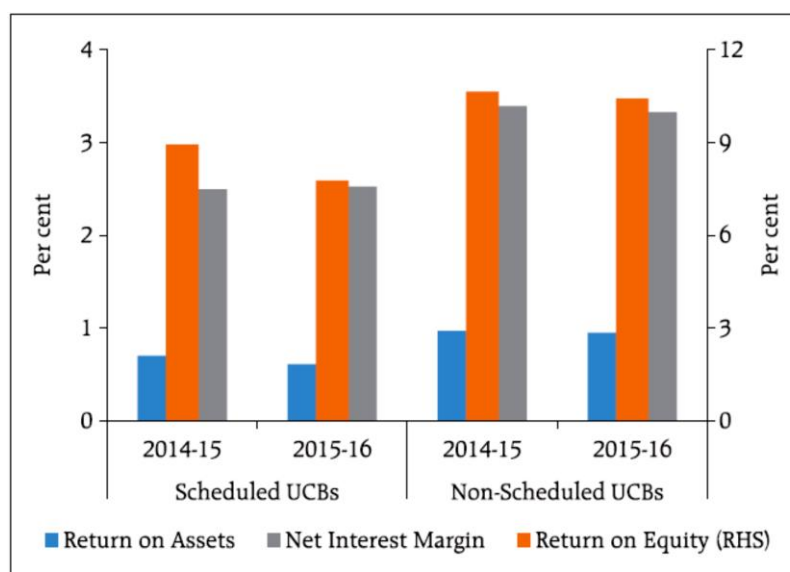
Note: Data for 2015-16 are provisional.
Source: RBI Supervisory Returns and staff calculations.

Expenditure growth remained higher than the growth in income and, in contrast to non-scheduled UCBs, the level of net profits of scheduled UCBs fell in 2015-16.

State Cooperative Banks (StCB) experienced a slowdown in balance sheet expansion from 13.1 per cent in 2013-14 to 4.4 per cent in 2014-15 (Chart 6). This was primarily due to negative growth in deposits, a pronounced slowdown in the growth of the 'other liability' component, negative growth in cash and bank balances and lower growth in loans and advances on the asset side.

Select balance sheet indicators of StCB & DCCBs (Chart 6)
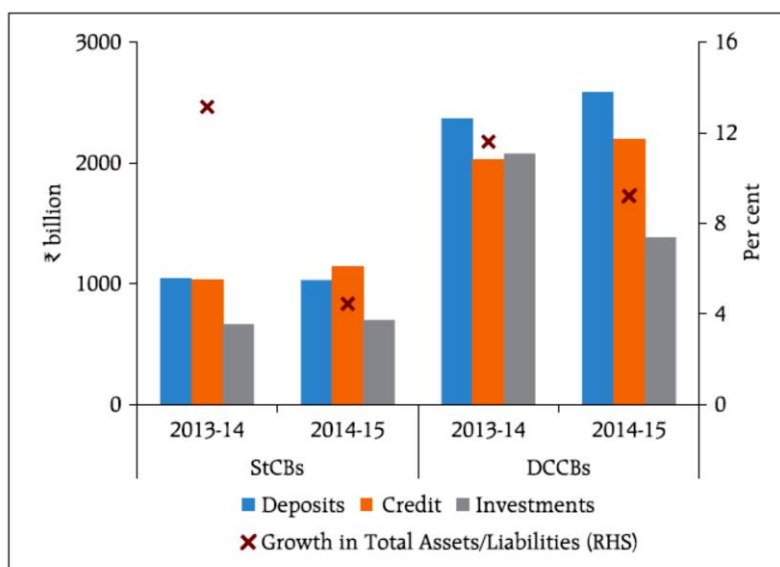
Source: NABARD.

The growth rate of income for State Co-operative Banks (StCBs) slowed down from 9.7% in 2013-14 to 5.6% in 2014-15, primarily due to a deceleration in the growth of interest income.

In 2014-15, despite a significant increase in the growth of operating expenses (9.3%), the overall expenditure growth moderated from 12.9% in 2013-14 to 4.1% in 2014-15. This moderation was attributed to a lower level of provisions and contingencies, which decreased by 19.9% in 2014-15 compared to a substantial increase of 42.6% in 2013-14. The reduced provisions and contingencies also contributed to higher net profit growth of 29.9% in 2014-15, contrasting the decline of 24.7% in 2013-14.

For Primary Agricultural Credit Societies (PACS), there was a rebound in credit outstanding during 2014-15, following a slowdown observed in 2013-14, as depicted in Chart 7.

Growth in credit outstanding from PACS (Chart 7)
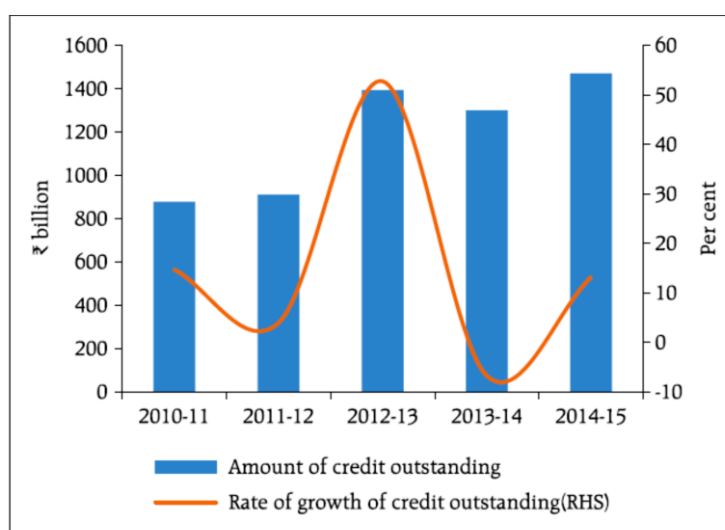
Source: NAFSCOB and staff calculations.

Looking ahead, the co-operative banking sector is poised to face significant impacts due to the dynamic evolution of the financial sector. Several factors within the operating environment have the potential to significantly influence the co-operative banking system. One such factor is the expected increase in the utilization of banking correspondents once their financial viability is ensured. Additionally, competition in the rural banking space is likely to intensify with the emergence of entities such as small finance banks and payment banks.

In response to these developments, the Reserve Bank of India (RBI) has been gradually opening up avenues for co-operative banks. For instance, cooperative banks that have implemented core banking solutions in full were granted permission in November 2015 to offer internet banking services to their customers. They have also been allowed to open branches with RBI approval and undertake various activities, including opening specialized branches, engaging in secondary market transactions, and offering prepaid payment instruments. These initiatives aim to boost fee-based income for co-operative banks.

However, embracing these activities requires capacity building, which presents a challenge. Many co-operative banks operate within a cozy, family-owned environment that hampers the professionalization process. The need for professionalization cannot be overstated, and it is essential for this drive to come from within the system. Co-operative banks must not only diversify into new territories but also venture into new activities, necessitating the acquisition of high-quality human capital, even if it entails higher expenses. Regulators also have a role

to play by imposing tighter oversight on the management of these banks, such as implementing measures recommended by the Malegam Committee, including the establishment of a Board of Management (BoM) in addition to the Board of Directors, ensuring Board of Directors elections align with Co-operative Societies Acts, and granting the BoM and CEO complete control under RBI supervision.

Undoubtedly, the co-operative banking sector finds itself at a crossroads. While it has witnessed substantial growth throughout history, accompanied by inherent weaknesses and inefficiencies, recent years have shown promising signs, with many UCBs achieving scale and expertise comparable to commercial banks. Such banks should be elevated to the status of commercial banks, a goal the RBI aims to pursue. However, a majority of co-operative banks require guided transformation. They need to rapidly upgrade their technical capabilities and develop expertise in non-fund-based income streams, including offering savings accounts, insurance, and remittance services to promote financial inclusion. It is imperative for Indian co-operative banks to shape up or face the consequences of heightened competition that will not tolerate inefficiency or complacency, to which these banks have been accustomed.

Another significant challenge is the lack of professionalism within the sector. The localized nature of co-operative banks, which helps keep costs low, can often impede the adoption of a strong work ethic. This issue is not confined to lower levels but also extends to the quality of people and processes at the top, causing concern for a considerable number of co-operative banks. Talent acquisition and retention pose difficulties for co-operative banks as they struggle to compete with larger commercial banks in terms of salaries. As a step towards improving the human capital of co-operative banks, the RBI has been conducting free training courses for directors, CEOs, and other officials of UCBs in regional locations and local languages to ensure convenience for the banks.

Overall, the future of co-operative banks in India hinges on their ability to navigate these challenges, undertake necessary transformations, and embrace professionalism. Only by adapting to the changing landscape and leveraging technological advancements can co-operative banks remain competitive and fulfill their role in the financial sector.

Conclusion

The urban cooperative banking sector plays a significant role in the Indian banking industry, but it has faced considerable challenges in recent years. While some urban cooperative banks

have demonstrated commendable performance, a substantial number of banks have exhibited clear signs of weakness. Operational inefficiency, low profitability, increasing non-performing assets (NPA), and a relatively low capital base have characterized the sector. Furthermore, urban cooperative banks have struggled to meet the growing credit demands of clients and adapt to the changing landscape of personal finance. It is crucial to promote the growth of urban cooperative banks to ensure healthy competition and prevent a few underperforming institutions from hindering the progress of this important sector. To achieve this, these banks need to embrace professional managerial practices and adopt modern banking methods. They should devise innovative schemes to attract new customers while simultaneously catering to the needs of existing ones. Enhancing customer service should also be a priority for urban cooperative banks, enabling them to provide a superior banking experience.

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12

A study of corporate social responsibility process

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Abstract

In today's globalized world, one of the great challenges faced by firms is integration of CSR in business. Stakeholders require a lot more from companies than merely pursuing growth and profitability. The concept of Corporate Social Responsibility (CSR) is not new in India. It emerged from the "Vedic period' when history was not recorded in India. In that period. Kings had an obligation towards society and merchants displayed their own business responsibility by building places of worship, education, inns and wells.

Design/methodology/approach –For the present study the data from the secondary sources is collected using a structured Corporate Social index developed on the basis of review. The qualitative and quantitative data available on the website of the concerned bank and Prowess (CMIE database) for the time period (2014-2016) has been collected for achieving the objectives of the present study. The data will be analyzed, interpreted and evaluated with the help of Content Analysis, Descriptive statistics and ANOVA.

Practical implications – CSR can bring many rewards for the banking sector as CSR improves the performance of banks in terms of goodwill, social image and expanding business, this may be a fruitful example for other industries as well.

Keywords: CSR, Sustainability, Philanthropic approach, Stakeholders

Paper type Empirical paper

Introduction

Corporate Social Responsibility is about companies having responsibilities and taking actions beyond their legal obligations and economic/business aims. These wider responsibilities cover a range of areas but are frequently summed up as social and environmental Corporate social responsibility refers to the voluntary activities undertaken by an organization to operate in an economic, social and environmentally sustainable manner. CSR aims to embrace responsibility for corporate actions to encourage a positive impact on the environment and stakeholders including consumers, investors, communities, and others. According to The

World Business Council For Sustainable Development, "Corporate Social Responsibility is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large" .

Under the old Companies Act, 1956: Under the old companies Act, 1956, there was no provision of CSR, however the CSR was introduced as voluntary guidelines in 2009 by the ministry of corporate affairs. In its preamble it was mentioned that CSR is not philanthropy and CSR activities are purely voluntary- what companies will like to do beyond any statutory requirement or obligation.

Provisions under the companies Act, 2013:

India`s new Companies Act 2013 has introduced several new provisions which change the face of Indian corporate business". Companies Act 2013 has introduced several new provisions which change the face of Indian corporate business. One of such new provisions is Corporate Social Responsibility (CSR). Section 135 of the Companies Act provides the threshold limit for applicability of the CSR to a Company i.e.

 (a) Net worth of the company to be Rs 500 crore or more;

 (b) Turnover of the company to be Rs 1000 crore or more;

 (c) Net profit of the company to be Rs 5 crore or more.

In news published in the Business Standard dated **12th September, 2014**, the corporate affairs ministry has **rejected** a proposal by the finance ministry to exempt banks from 2 per cent mandatory CSR norms owing to their capital constraints. Banks are, therefore, required to follow CSR norms.

List of activities under Schedule VII of the companies Act 2013:

Following are the activities which may be included by companies in their CSR policies:

- Eradication of extreme hunger and poverty

- Gender equity and women empowerment

- Reducing child mortality and improving maternal health

- Combating HIV-AIDS, malaria and other diseases

- Environmental sustainability

- Social business projects

- Contribution to Prime Minister's relief fund and other such state and central funds

- Employment enhancing vocational skills

- And such other matters as may be prescribed

Review of Literature

21st century should be identified as the century of social issues, considerations and answers. The various studies in relation to CSR reporting by banks have been done internationally as well as in India focusing on the banks of their countries. Narwal (2007) made a study to highlight the CSR initiatives taken by the Indian Banking Industry. The findings suggest that banks have an objective view-point about CSR activities. They are concentrating mainly on education, balanced growth (different strata of society), health, environmental marketing and customer satisfaction as their core activities. A study on Attempts of HDFC banks has been taken that Banking Industry in India is giving due importance to the social responsibility & they try to cater all the important areas to be focused like health, education and sanitation.

Concentration of social issues is more in comparison to environmental issues. Whereas Sharma (2011) has given a list of core thrust areas for reporting CSR activities by the Indian banks as: children welfare, community welfare, education, environment, healthcare, poverty eradication, rural development, vocational training, women's empowerment, and protection to girl child, employment

Dhingra and Mittal (2014) described the major thrust areas for CSR practices in Indian banks are common in public and private sector banks and also concluded that banks make false gestures in respect for socio-environment concern. Core thrust areas for reported CSR activities in public sector banks are Rural development, Women Empowerment, Poverty Eradication, Community Welfare, Education, Employment and Vocational Training. Core thrust areas for reported CSR activities in private sector banks are Education & Employment, Children Welfare, Environment, Community Welfare, Rural development, Health care and Responsible banking. Meena (2010) in her study selected 40 banks to collect and analyze the

data regarding sales and actual expenditure incurred on corporate social responsibility and concluded that amount which is kept to be utilized for fulfilment of social responsibility, is not utilized. Complete awareness should be created about CSR amongst the general public to make CSR initiatives more effective

. Singh, Srivastava and Rastogi (2015) in their study selected 19 banks in which 12 are public sector banks and 7are private sector banks and a deeper analysis of public sector versus private sector banks reveals that public sector banks are far behind private sector in terms of spending on CSR. Public sector banks have spent just 0.43% of the average net profit of previous three years on CSR while private sector banks have spent 1.17% of the average net profit of previous three years.

Saxena (2016) selected 12 private sector banks and 13 public sector banks and the research has been done on primary data as well as on secondary data and the analysis shows that though the Indian banks are making efforts in the CSR areas but still there is a requirement of more emphasis on CSR. There are some banks which are not even meeting the regulatory requirement of priority sector lending and rural branch expansion.

Rajput, Kaura and Khanna (2013) in their study titled " Indian banking sector towards a sustainable growth: a paradigm shift" found that Indian banks have largely been slow in responding to sustainability concerns and issues, despite of their exposure to associated risks and the opportunity to create new business avenues. Leelawati and Goswami (2017) collected data from both primary and secondary sources The study described that the organisations were aware of corporate social responsibility The major practice which the organisation has adopted towards CSR is to improve employee welfare and labour relations. Main drivers of CSR activities are image building and increasing awareness. Sharma and Gautam (2015) emphasised that CSR has played a significant role in upgrading the financial performance of the company as there is an increasing awareness about CSR among the various groups who are attached to organizations; they want their business partners to be engaged in CSR activities

More ever, there are studies focused on the CSR activities of the other countries rather than India. Abdillah and Husin (2016) in Malaysia emphasized that the mandatory requirement of CSR disclosure seems to motivate the banks to further legitimize their position in the society by disclosing more information on their CSR activities. Factor for study are environmental discloser, human resource, community involvement disclosure.

Amaeshi and Adi (2006) in Nigeria in their study on " CSR in Nigeria: western mimicry or indigenous practice" described that Indigenous firms perceive & practice CSR as corporate philanthropy aimed at addressing socio-economic development challenges. Content analysis of web reports confirms inclination to interpret CSR in terms of philanthropy.CSR as philanthropy in Nigeria could also be tied to some religious references. Gonzalez and Munoz-Torres (2006) in Spain in their study evaluate the social performance of 4 Spanish banking institutions through public data such as social or sustainability reports &media sources and highlighted that CSR results showed that the 4 Spanish banks are only beginning to address issues such as the selection of customer &investment with ethical & social criteria.

Yeung (2011) in Hong Kong uses Primary data technique and concludes that banks need to establish a mindset of risk management, business ethics &CSR through internal management of people & process. Management of banking organization has appropriate policy for establishing positive organizational culture & social responsible mindset of staff members. Perez and Bosque (2012) in their study in European countries on the role of CSR in the corporate identity of banking service providers described that high development of CSR in banking industry. CSR is more integrated in corporate identity of saving banks due to their social tradition Kude and Watson (2012) in their study undertakes different banks of India, Australia, Thailand and a comparative study on international banks including banks in the UK and EU countries and it was found that the CSR activities are present in banks around the world. Banks lack the effort to ensure that customers are aware of their implemented CSR criteria both externally and internally. With the increasing rate of competition among banks in the real world, attracting new customers is no longer the sole objective of financial institutions

Objectives of the Study

The main objectives of the study are:

1. To measure and compare the Corporate Social Performance of public and private sector banks in India over the three years (2014-16).
2. To identify the best and worst public and private bank performer on the basis of reporting practices and their expenditure.

Research Methodology

Research methodology is the blue print of the research which is going to be conducted. To accomplish the objectives of the study, an appropriate research methodology has been followed.

CSR percentage and its impact

2014 saw the Companies Act with the mandatory CSR provision coming into effect. The Act makes it mandatory for companies meeting certain thresholds to spend 2% of their net profits on CSR. India is the first country in the world to enshrine corporate giving into law. Following a change in company law in April 2014, businesses with annual revenues of more than 10bn rupees (£105m) must give away 2% of their net profit to charity. Areas they can invest this money in include education, poverty, gender equality. The Indian act largely focuses on philanthropy and certain key areas. The focus being on giving back to society over and above the ordinary course of business. Even as the Indian law looks at a philanthropic, community-centred approach, it is also true that smart strategies have been developed by industry leaders that look at CSR while creating far-reaching positive business impact.

Challenges for Indian Corporate:

The Times survey pointed few of the following challenges/responses from participating organisations.

- Lack of community participation in CSR activities
- Need to build local capacities
- Issues of transparency
- Non-availability of well organised non-governmental organisations
- Visibility factor
- Narrow perception towards CSR initiatives
- Non-availability of clear CSR guidelines
- Lack of consensus on implementing CSR issues

Scope of the Study

In total there are 21 public sector banks and 23 private sector banks in India. The study entails Corporate Social Performance in context to publically disclose qualitative and quantitative information on companies website related to both compulsory guidelines (according to Section 135 /CSR clause of Companies Act 2013) and voluntary activities.

Corporate social performance includes corporate social reporting practice, corporate social performance and initiatives taken by banks.

Sample size: For the purpose of study 44 banks i.e. all the public and private sector banks are included.

Following formed major areas of exploration under CSR initiatives by private and public sector Banks

1. Mandatory
2. Society
3. Employees
4. Customers
5. Environment
6. Stakeholders
7. CSR reporting

Data collection:

For the present study the data from the secondary sources is collected using a structured Corporate Social index developed on the basis of review. The qualitative and quantitative data available on the website of the concerned bank and Prowess (CMIE database) for the time period (2014-2016) has been collected for achieving the objectives of the present study.

Data analysis:

The data will be analyzed, interpreted and evaluated with the help of Content Analysis, Descriptive statistics and ANOVA.

Data Analysis and Interpretation

This chapter presents the methodology and the research design adopted for the study. Data analysis means the deeply examination of all the gathered data by applying a proper technique and tools the data required to find the results of the study.

The objective of measuring and comparing the Corporate Social Performance in public and private sector banks in India was achieved with help of content analysis of annual reports of 21 public sector banks and 23 private sector banks for the period 2014 – 2016. The status of CSR Reporting was measured by 200 indicators.

Interpretation:

Among public sector banks, Indian bank has contributed every year towards Corporate Social Responsibility out of its profits whereas among private sector banks, ICICI Bank, The south Indian Bank Ltd and Yes bank has contributed every year towards Corporate Social Responsibility out of its profits. None of the bank has contributed above 2% of its profits towards Corporate Social Responsibility. There were many banks which were not contributing any percentage of its profits for CSR.

Interpretation: The one-way ANOVA is considered a robust test against the normality assumption. This means that it tolerates violations to its normality assumption rather well. As regards the normality of group data, the one-way ANOVA can tolerate data that is not normal (skewed or kurtosis distributions) with only a small affect on the Type I error rate. However, platy kurtosis can have a profound effect when your group sizes are small. The one way ANOVA is used to compare the year wise corporate social performance of the banks at the 5% level of significance.

Conclusion

The success of CSR lies in practicing it as a core part of a company's development strategy. It is important for the corporate sector to identify, promote and implement successful policies and practices that achieve triple bottom line results. It is a joint and shared responsibility of civil society, activist groups, Government and corporate sector to create appropriate means and avenues for the marginalised and bring them to the mainstream. The CSR survey revealed, not surprisingly, those organisations targeted most of their activities close to home providing services for people who live in villages, towns, and districts near where the organisation operates. Education, health, and the environment are the top priorities. More than likely, these priorities will continue. To create a win-win situation, it is essential for all of us to work together to eradicate poverty and Improve miserable living conditions that exist in rural India. The CSR acts a tool to connect the companies and shareholders and keep them a harmonious relationship which enables both the parties to attain benefit. CSR definitely needed to be taken more care to ensure its effectiveness and collaborate its service with sustainable development. The fixation may be the prescribed limit which has both positive and negative aspects. Hence it have a neutral effect in few cases. The CSR also helps to attain the economic growth by through the aim of eradicating poverty, increasing the employment opportunities and so on. It was made to follow mandatory under law which enables the companies to be more Responsibility in matters of then social issues.

Findings and suggestions

- The study revealed that the CSR spending as a percentage of Profit after tax of the Indian banks is not equal to 2%. Further there is no significant difference in the CSR spending of Public Sector banks & Private Sector banks. It also shows that there is no significant difference in CSR reporting practices of Public Sector banks & Private Sector banks.

- Among public sector banks, Indian bank has contributed every year towards Corporate Social Responsibility out of its profits whereas among private sector banks, ICICI Bank, The south Indian Bank Ltd and Yes bank has contributed every year towards Corporate Social Responsibility out of its profits

- In public sector banks Central Bank of India is the best performer and UCO bank is the worst performer in respect to CSR reporting. Whereas in private sector banks The Catholic Syrian Bank Ltd is the best performer and ING Vysya Bank Ltd have the worst performance in respect to CSR reporting practices.

- Concentration on social issues, mandatory factors, CSR reporting is more in comparison to environmental issues, it may be possible because banks does not harm environment directly.

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13   Representation of Indian Society in Hind Swaraj: A study

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Abstract:

A researcher will try to observe the Indian society with eyesight of Mahatma Gandhi. Even though Mahatma Gandhi wrote this text during his journey towards Africa. With full of attention he tried to drawn the Indian society with different angles of the Indian society like The Partition of Bengal, The Condition of India, The condition of India (continued): Railways, The Hindus and the Mahomedans, Lawyers, Doctors, Education, Machinery, etc.

Keywords: Swaraj, Society, Professions, Religion.

Introduction:

Hind Swaraj was written by Mahatma Gandhi 1909. First of all, Hind Swaraj appeared in fragments in the pages of the newspaper 'Indian Opinion'; founded and edited by Mahatma Gandhi and in 1909 it was published as a book having hundred pages. This book is written in a dialogue form. A dialogue between Gandhi referred as an editor and the reader.

As Gandhi was to examine in a preface which he called A word of Explanation; he had in London come in contact with Indian anarchists or in the language of the Indian government, extremists and had encountered these people in India as well. For over a decade, Gandhi had been examined with non-violent refusal in South Africa and he held firmly to the view that India was especially supplied to show the way out of violence through the higher law of non-violent refusal. Gandhiji's reflection of "Hind Swaraj" as a book that could be put into the hands of a child. It teaches the belief of love in place of that of hate it replaces clash with self-sacrifice. It pits soul force contrarily brute force.

Although Gandhi's aim of totally beginning the concepts of Swaraj in India was not achieved the voluntary work organizations which he founded for his purpose did serve as messenger and role models for people's movements, voluntary organizations and some of the non-governmental organizations that were afterwards launched in various parts of India. The Bhoodan movements which foreshadow land reform legislation activity throughout India, ultimately leading to India abandon the Zamindari system, who also inspired to the ideas of

Swaraj. In such state where Swaraj is achieved and everyone is his own ruler. He rules himself in such a manner that he is never a drawback to his neighbor and also "It is Swaraj when we learn to rule ourselves".

Definition of Swaraj:

Self-government depends entirely upon our internal strength, upon our ability to first against the heaviest odds. Indeed self-government which does not require that continuous striving to attain it and to sustain it is not worth the name. I have therefore endeavored to show both in word and deed, that political self-government that is self-government for a large number of men and women, is no better that individual self-government and therefore, it is to be attained by precisely that same means that are required for individual self-government or self-rule.

Y.I., 1-12-2'7, P.402-03

The Concept of "Swaraj"

Swaraj is a multi-dimensional idea. It just doesn't mean political freedom in addition signifies self-governance in all spheres of human life; namely political, economical, social-cultural, educational and moral or ethical. It implies advancement of free and normal sixth sense, especially on human esteems, certainty framework and abstruse for the formation of a fair and balanced social structure. This idea emerged from Indian religion writings namely Vedas, Upanishads, and Bhagavad Gita and so forth that narrates the stunning ambition and must have appreciation of the life of human being. Well known Indian scholars like Raja Ram Mohan Roy, Mahatma Gandhi, Bal Gangadhar Tilak, Rabindranath Tagore and Swami Vivekanand have elaborated these old age religion writings. Moreover, they had made the concept of Swaraj as spiritual and moral.

The word 'Swaraj', literally meaning self-rule, has slowly and in a gradual to produce by natural evolutionary processes in the history of the freedom movement of India and made saturate upgrading from the first decade of twentieth century. At the point when Dadabhai Naoroji first appropriates the term, he was discussing to the desire of the educated elite of India, who meet once a year, in the last week of December under the banner of the Indian National Congress. He resolved that the early nationalist assured resolutions mainly engaging to the British government to commence reforms in its administration and lawmaking structure. However, the word Swaraj utilized by him rose above the detention of educated

elite or economists. It got the creative ability of a incomparably more huge area of the general society.

Swaraj is begun with the Self.the word Swaraj first time used by shree Chhatrapati Shivaji Maharaj to attain self- rule from the Mughal empire. Gandhi's definition of Swaraj is differed from others as he had divided the word SWARAJ into three parts like, National independence, political freedom of the Individual, economic freedom of the individual. As Lokmanya Tilak mention Swaraj means it is a birth Right of every human being and all should have right to have it in their life

Mahatma Gandhiji's Swaraj is different from other as he focused more on self, Individual, Self-awakening etc. He introduced few pillars of the swaraj like,Non-Vilonce,Swadeshi and Sarvodaya. Swaraj is more than freedom and its for all the class of the people even poorest man too has a right to have that swaraj.Gandhiji too talk about the Moksha or Salvation. Swaraj should be experienced by each one of us.   .Gandhiji's Swaraj: Indian Society with its different dimensions.

According to the Gandhiji's Swaraj the Indian society with the perception that they're a single nation who should govern themselves through a unified democratic system. The spread of nationalist sentiment also shows how protest movements naturally built. The government more restrained the people recognize this and joined the movement for independence. The common feature we see in the Indian society according to the chapter eight of the condition of India he says that all Indian religious is a proper balance between material and the spiritual goals. This means that Indian religious can be the foundation for a human society but also such a society should not prioritize any of these religious group's beliefs over the others.

Furthermore, in the chapter nine Gandhiji criticize the condition of the Indian railways because they are often extracted as a great English contribution to India and used to excuse centuries of slavery and extortion. In reality Gandhi points out, the English constructed railways to transport material resources out of Indian, and this disrupted the self-sufficient, sustainable local economies that used to exist all around India, Gandhi's criticism of lawyers is all the more astonishing because he was a lawyer himself. The reader points out lawyers have fought for independence, defended the poor and supported the Indian National Congress. The editor agrees that many lawyers have done good but argues that this is not because they are lawyers. Accordingly, even though the legal professional ruthlessly pits

lawyer's self-interest against the self-interest of the community as a whole, lawyers can still choose to go against the fragment and use their positions of power for good.

The problems with the medical and the legal professions as the symptoms of a deeper, moral problem. This way he suggests that cultural and moral reforms are the only way to save India. The education plays the significant issue for the independence movement because it speaks to the kinds of values that Indians want to pass down to future generations. The morality and spiritual awareness are the rightful measures of their success in life, not the wealth and the status. The boycotting machine produced products became eventually a centerpiece of the Indian Independence movement and helped more profitable for the English to leave India.

Conclusion:

At the end of this research paper as a researcher I came across different kinds of society in Hind Swaraj by Mahatma Gandhi; society is not made up by any single human being and single professnalist. But it becomes society by the contribution of each individual and professnalists of any country. Through the journey of this research paper I realized we are still in a need of the Swaraj which is living in every line of Hind Swaraj which talked about totality, service and dedication. Further during my detailed study about the Swaraj I came across the fact that Mahatma Gandhi also mentioned that British rule had not been possible in India without the corporation of Indians.

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14 # Dissimilarities of Linguistic Politeness, Face & Honorific: A Study of Discourse

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Abstract:

This article explores and investigates the role of politeness in discourses. Politeness is an unavoidable feature of a language and an essential tool to show how interlocutors interact during a conversation. According to Brown and Levinson (1978 &1987), 'face' represents the public representation of oneself that all individuals strive to safeguard. Hence, using polite language may be an effort on the speaker's part to uphold their own or the listener's face. The face is a self-image of a person in society, which they carry while interacting (Goffman, 1967). Face can be positive or negative, determining a person's self-image in a community. Honorific is a morpheme, the minimal meaning unit, that shows polite attitudes in the discourse. In some contexts, it enhances polite behavior or politeness in communication. Some languages, such as Japanese, Korean, Chinese, etc., are so rich in using honorifics; therefore, these languages are highly polite, and the behavior of the people in these communities is more polite and modest. In analyzing the discourse of the selected excerpts of 'Dear Life,'(Munro, 2012), this study finds that the politeness theory, which Brown and Levinson (1978 & 1987) proposed, is relevant and applicable in various discourses. Consequently, research suggests that the inclusive nature of the contextual paradigm can enhance the scope and applicability in a discourse of this theory.

Key Words – Politeness, Face, Honorific, Discourse, Face-Threatening-Acts (FTA)

1. **Introduction**: - Politeness is an essential tool that educates people on how to behave in their surroundings and maintain interpersonal relationships in a social structure. So, they know their language's competence and adopt politeness and honorific features according to the usability of the suitable situation. However, since childhood, humans have been trained to behave politely and not rudely. Brown and Levenson initially proposed the politeness theory in their seminal paper "Politeness Some Universals in language usage (Brown & Levinson, 1978)." Their work consists of two parts: their fundamental theory concerning the nature of 'politeness' and its functions in interaction, and the second part

is a list of 'politeness' strategies. In the theoretical part of their work, Brown and Levinson (1978 & 1987) introduce the notion of 'face' to illustrate 'politeness' broadly.

Although politeness has been studied in various cultures for many years, Brown and Levinson's politeness theory (1978 & 1987) has become very influential, and thus, politeness is considered a universal concept. Politeness involves the speaker's attempt to reduce face-threatening acts conveyed through specific expressions of 'Face-Threatening Acts' (FTAs) toward the listener. In other words, Levinson's perspective suggests that politeness is an essential set of social abilities that aims to validate each individual's self-image in social exchange. If they do not act in a polite manner, they must ask for an apology by saying "sorry" or pardon (at least in English). Thus, Politeness is a technique that supports humans to be more modest and nurtures their behavior to shape a generous personality. Politeness does not restrict itself to conventional acts of linguistic behavior or etiquette like formal requests, honor, apology, suggestion, etc. Even though it covers much broader aspects that encompass the diverse interpersonal deportment that considers the feeling of the interlocuters as to how they should treat by others while they interact and maintain their interpersonal relationships with others.

The study of Politeness has been increasingly situated within the social sciences, particularly within linguistics and related fields. This trend was influenced by the seminal work of Lakoff (1973), Leech (1983), and Brown and Levinson (1978, 1987; Lakoff, (2004), who are part of the "first wave" of politeness theory (Culpeper, 2012)(Lakoff, 2004). The most significant theory of Politeness from this first wave was introduced in the book which was composed by Penelope Brown and Stephen Levinson (1978, 1987), 'Politeness: Some Universals in Language Usage,'. Their objective was to develop a framework that models politeness by examining the linguistic behaviors used to prevent face-threatening situations when the conversational maxims, based on Grice's theory, are violated.

The second concept of the article is the 'face,' according to Brown and Levinson and Stephen Levinson (1978, 1987), there are two fundamental aspects of "face" that are universal and represent the basic desires of any individual in any communication scenario: "negative face" and "positive face." The former refers to the desire to be unrestricted by others and to have the freedom to act without being encroached upon. The latter pertains to the desire to be viewed favorably by others who will recognize and validate one's self and personality. Brown and Levinson define 'positive face' as people's positive and consistent image of

themselves and their desire for approval. On the other hand, 'negative face' is "the basic claim to territories, personal preserves, and rights to non-distraction." Moreover, Brown and Levinson further propose a 'Positive face' concept can be defined in two ways. One explanation is that people have a natural inclination to be wanted by others, which means they want their needs to be recognized and appreciated by others. The second description is "the consistent positive self-image or 'personality," which includes the desire to be appreciated and approved by others. On the other hand, the concept of 'Negative face' refers to the desire of every competent adult member to have unobstructed actions and the freedom to act without being imposed upon them. It includes the claim to territories, personal boundaries, and the right not to be distracted. While the positive face is related to the desire for connection with others, the negative face is concerned with autonomy and independence. All interactants are interested in maintaining two types of 'face' during interaction: 'positive face' and 'negative face.' Brown and Levinson define 'positive face' as people's positive and consistent image of themselves and their desire for approval.

In a milestone series of studies, Goffman (1955, 1967) introduced the concept of "facework," or the process of a face being threatened or saved in individual social interactions, "face" refers to a positive social value that a person successfully asserts for themselves. (Goffman, 1967, p. 5). According to Goffman, it is universal that any individual has a face and wants it to be acknowledged by other society members. As others can only recognize Faces, we make an effort to identify different members' faces, expecting that they will, in return, acknowledge ours. In other words, individuals are expected to save their and other members' faces in interpersonal interaction.

Linguistic universality is a significant aspect that highlights the common features among different languages worldwide. Considerable attention has been devoted to this topic and debate in linguistic research, leading to various perspectives and analytical methods for understanding it. Politeness, which is influenced by the cultural background of speakers, can create conflicts if they are not aware of specific cultural factors such as context, distance, role, profession, status, and hierarchy. According to Brown and Levinson (1987: 59-60), each member of a society has a public self-image called 'Face.' When a speaker is about to perform an act that may cause the hearer (or speaker) to lose face, a politeness strategy is typically employed to minimize the risk (Fukada & Asato, 2004, pp 204). Thus, face also profoundly impacts the politeness strategy and affects the interlocutors' self-image. The concept of negative face pertains to the assertion of one's personal boundaries, possessions,

and entitlements to undisturbed freedom, which may include the right to act or the right not to be subjected to external demands or expectations (Fukada & Asato, 2004, pp 222).

In contrast, the positive face is related to the desire to be approved of or appreciated by other society members. Brown and Levinson postulate that the notion of the face and one's social interaction oriented to it is universal. In their politeness theory, (Brown & Levinson, 1978) " suggest five prospective approaches for reducing the impact of a face-threatening act (FTA): (1) without redressive action, baldly; (2) positive politeness; (3) negative politeness; (4) going off the record; and (5) not doing the FTA. The speaker is more likely to opt for a strategy that has a more significant number when they perceive the face-threatening act (FTA) to be more perilous. Each of the above strategies consists of several subordinate strategies, and using honorifics is categorized as a negative politeness strategy.

The politeness theory also proposes a formula that is claimed to be used to compute an FTA's seriousness. According to Brown and Levinson, the speaker evaluates the weightiness or seriousness of FTA (x) based on the three factors considered as the social distance between the speaker (S) and the hearer (H), the extent of influence that the hearer holds on the speaker, and the whole ranking of impositions in the given culture.

$$\text{Weightiness } (x) = D\ (H, S) + P\ (H, S) + R(x)$$

In the equation above, (Brown & Levinson, 1978) W(x) = Weight of the Politeness, D denotes the distance between interlocutors, and P refers to the Hearer and Speaker's power. R(x) = the imposition of the task.

 i. Distance (D) – Distance is a symmetric social dimension of similarity/difference between the speaker and the hearer. It is often based on the frequency of interaction. A positive face's reciprocal giving and receiving is symptomatic of social closeness.

 ii. Relative Power (P) – The power of the hearer over the speaker is an asymmetric social dimension. It is the degree to which a participant can impose his/her own plans and self-evaluation. Deference is symptomatic of a significant power differential.

 iii. Absolute Ranking (R) – it refers to ordering impositions according to the degree to which they influence an interactant's face wants in a particular culture and situation. An imposition of a negative face can be ranked according to the expenditure (a) of services (including the provision of time) and (b) of goods (including non-material goods like information, as well as the expression of regard and other face payments). A positive

face imposition can be ranked according to the amount of "pain" suffered by the other based on the discrepancy between the other's self-image and that presented in the FTA (Brown & Levinson, 1978).

We can see, an example, asking for a cup of tea from a newly joined colleague can be more threatening to one's social image than asking the same from a colleague with whom they share a long-standing relationship (which relates to the difference in their familiarity). Similarly, requesting a cup of tea from one's employer can be more threatening than asking a colleague (which is linked to the difference in their hierarchy). Additionally, requesting a glass of vintage port is considered more face-threatening than requesting a glass of water (which is related to the difference in the level of formality or importance associated with the requested item). They suggest that numerical values could be attached to each variable and that the variables can be summed up to provide an act's weightiness (W) or expected amount of face threat according to the following formula: $Wx = D(S, H) + P(H, S) + Rx$ (Brown and Levinson 1978, 1987: 76).

Furthermore, According to Brown and Levinson, the degree of politeness in a speaker's assessment of a face-threatening act (FTA) is influenced by a combination of three factors which, in turn, contributes to his/her strength of the level of politeness" (Fukada & Asato, 2004). Examining the function of honorifics in discourse, they can be categorized as "Referential Honorifics (verbs) and Addressee Honorifics," such as the copula. The use of honorifics is considered a significant social indicator that reflects the speakers' understanding of their social roles and positions in relation to the addressee(Ide, 1989), and they are obligatory in certain situations. Politeness serves as a means of expressing respect and maintaining a positive face during conversations. The linguistic perspective views Politeness as having various methods and approaches to implementing honorifics, which are essential in some languages. The social context in which Politeness is most often used is highly dependent on the conversation context.

The third key concept of the paper is honorific. Honorifics are such morphemes that show modesty, honor, respect, affection, and polite attitudes, which are prevalent language ideologies in society and reproduced by how-to books (Dunn, 2013; Wetzel, 2004). The association between honorifics and politeness is frequently assumed without question. Previous studies on politeness have connected honorifics to politeness in two ways: one by acknowledging the importance of face-saving through showing respect, as proposed by

Brown and Levinson (1987); the other by adhering to the social conventions that dictate appropriate behavior, as argued by Ide (1989). Recent literature has questioned Brown and Levinson's politeness theory, citing that it assigns a solitary social connotation to a language form without considering the context. For instance, an honorific form is directly linked to the negative politeness strategy, which may not always be the case. Locher (2006) argues that defining politeness with specific linguistic devices is inconclusive and cannot be universally foreseen using a theoretical approach (Locher, 2006).

However, in Alice Munro's collection of short stories, we will examine how 'Honorific' operates and attributes within the framework of Brown & Levinson's equation of politeness theory. Certain underlined factors are responsible for using the honorifics, which are inherent characteristics of the languages. Investigating the level of honorifics is not always language-dependent but also context-dependent. The term "Context" encompasses various factors that can significantly impact the meaning of discourse, including socio-pragmatic and cultural factors. Through the use of honorifics in conversations, interlocutors convey a power relation and a sense of social distance, thereby influencing the semanticity of the discourse. Shibatani (1990) states that honorifics are a concept that shows a psychological distance, and interlocutors use it in their conversation to reveal the distance between the people (Shibatani, 1990). However, language and culture are intertwined, with each culture's unique features and attributes reflected in its language. Honorifics are one such feature of the language, particularly in cultures where politeness is highly valued, either directly or indirectly, and thus, honorifics are the way of an expression of the politeness.

Politeness concerns social and cultural phenomena but mostly depends on contextual factors (Ohashi, 2018). Therefore, politeness is not solely determined by sentence structure but rather by the context in which it is used. Honorifics perform a crucial role in highlighting politeness, but linguistic rules and contextual factors govern their use. While some languages mandate the use of honorifics, others do not view it as an essential aspect of communication. Honorifics tend to be considered crucial social indices to reflect the conversational participants' understanding of the social role and position relative to the addressee (Ide, 1989), and honorifics are obligatory in certain situations, such as in formal contexts and hierarchy between the interlocutors. The significance of discernment in communication outweighs the role of agency or volition. Discernment refers to the subconscious adherence to socially accepted norms, and it applies to both verbal and nonverbal behavior" (Hill et al., 1986) Pizziconi (2003) challenged the notion of honorifics as rigid and mandatory, proposing

instead that the polite honorifics used for addressing others, such as "desu" and "masu," (honorifics form in Japanese) can be viewed as tools carrying a typical sense of distancing. Therefore, the meaning can manifest differently based on the context or reflect the speaker's stance in varying ways. Honorifics play a significant role in enhancing the achievement of politeness strategies in various contexts. In supporting the view of social constructionism, Cook offers a more convincing explanation that conversational participants do not just passively follow social rules but are actively involved in co-constructing social identities and interpersonal relationships (Cook, 2006).

Further, Cook's explanation highlights that conversational participants intentionally negotiate their social identities and connections by switching between desu/masu (honorific form of verb in Japenese) and primary forms, and it does not necessarily reflect a hierarchy or distance between the participants. Rather, politeness, as a universal trait, encompasses features that can differ in specific contexts and serves to avoid hierarchical relationships between participants.

2. Collection of data and Methodology

For this study, Alice Munro's collection of a short story, "Dear Life," is the source of data (textual discourse), and I have selected conversational discourses from the two stories viz. 'In Sight of Lack' and 'Dolly.' The methods used for the analysis are 'Conversational Analysis (CA) and Discourse Analysis (DA).' The purpose of selecting the discourses from these stories is that these stories are relevant and rich in the practice of politeness and honorifics. The interlocutors' interactions are vastly significant and rich, which provides various contextual ambiances that enhance our understanding of distinctive aspects of politeness and honorifics in conversational discourse. However, multiple studies based on sentence and utterance base analysis of politeness are crucial and valuable, but a significant drawback of such studies is that these examinations do not accumulate contextual and socio-pragmatic aspects. The other reason for selecting the excerpts for this study is that it offers various conversational styles and the specific context of pragma-semantic in the selected discourses.

I have selected the textual discourses from the short-story collections of 'Dear Life' by Alice Munro, a Canadian Fiction writer and author of several books. I have chosen only two stories from this collection, 'In Sieght of Lack and Dolly.' From the first story, 'In Sight of Lack,' I have selected three textual discourses to analyze and decipher the aspects of honorifics and politeness. On the other hand, from the second story, Dolly, I have chosen the

four textual discourses to study politeness, face, and honorifics. The aim of selecting these discourses is because of the richness of the features of politeness and honorifics.

During the analysis of textual discourse, Brown and Levinsion's equation of weightiness of politeness will be used to examine the degree of politeness in conversational discourse. Brown and Levinsion's formula, $Wx = D (S, H) + P (H, S) + Rx$, is a crucial tool to measure the degree of politeness between interlocuters and other aspects of the socio-pragmatics during the dialogic conversation. In the analysis of the discourse by using the politeness equation, we will examine distance, hierarchy, imposition of the task, and formal and informal relationships among the interlocutors. While on the other hand, it can not be claimed that textual discourse is not a real-world but an artificially structured discourse. Therefore, it is obvious to assume that the interaction between interlocutors reflected in the discourse manifests the writer's notion of an accurate and contextually appropriate form of behavior.

3. **Analysis of the Textual Discourses: -**

    For the analysis of the textual discourse, Brown and Levinsion's formula of politeness, $Wx = D (S, H) + P (H, S) + Rx$, will be used, and in the formula D – distance, P – power, R – the imposition of the task, S – speaker, and H – Hearer. During the analysis, [-D] stands for closeness between the speaker and the hearer, while [+D] shows the distance between the speaker and the hearer. In other words, distance (D) shows the hierarchal relationship during the conversation between the interlocutors. However, Power (P) denotes the power relation between the speaker and the addressee. In contrast, the imposition of task (R) shows the compulsion of the addressee to do the task imposed by the speaker.

    The analysis is divided into two sections (1) to look at the style of discourse and form of politeness used between interlocuters and (2) to deal with the imposition of a task, power relation, and hierarchy in the discourse between the interactants. The analysis of both sections is represented into [-D] and [+D], illustrating the language style, speech patterns, and politeness denoting indications used in the discourse by interlocutors.

    1. **Analysis of the Discourses of the first story, 'In the Sight of the Lack.'**

    Context of Conversation: Nancy has an appointment with a doctor and wants to renew her medical prescriptions, but Doctor is out of the station, and she inquires to Doctor's assistant about it.

a) "What a laugh [-D]," she (Nancy) has expected the Doctor to say. "Your mind. You of all people." […..] "Oh dear, a marriage specialist [-D]," says Nancy. The girl (Doctor's Assistant) doesn't get it and begs her pardon [-D]. "Never mind, I'll be there." (pg. 217-218).

In excerpt (1. a), Nancy is not directly familiar with Doctor, but she has a common friend with Doctor, so she uses [-D] form and expects the Doctor to he will respond to her laugh, 'What a laugh.' Nancy does not use a polite form such as greeting because she indirectly knows Doctor; therefore, she assumes the Doctor is not a stranger but an acquaintance. Further, Nancy's address to the Doctor's assistant, 'Oh dear,' shows [-D] form, but Doctor's assistant uses the term 'pardon' [+D] form in response to Nancy, establishing a social distance from Nancy. Here, Doctor's assistant does not demonstrate a close relation to Nancy or a mutual friend, so she uses the [+D] form to Nancy and uses politeness strategies to maintain her face positive in the formal context. Thus, she holds a formal and professional relationship with Nancy.

b) But wouldn't she (Nancy) have put their minds at ease by this time, stopping and asking them, Please, can you (Gardener) tell me where is the Doctor's house? (pg.221)

In paragraph (1. b), Nancy uses the honorific 'please' [+D], which denotes a request and enhances the degree of politeness, which helps the speaker to maintain her positive face using the politeness strategy. When we seek information from a stranger, a speaker uses a positive politeness strategy to keep her face positive.

Context of Conversation: Nancy meets a Gardener on the way while she is looking for the Doctor's address and asks to rest in the garden.

c) "This is really beautiful," she (Nancy) calls to him in her most assured and approving voice. "You keep it up so well." "Thank you [+D]," he (Gardener) says. "You're welcome [+D] to rest there." […] "I should have asked your permission [+D]." "That's okay." [….] "I'm sorry [+D] if I seem inquisitive." That's all right. If I don't feel like explaining something, I don't do it." "I haven't been here before," she says. "Of course, I haven't, or I'd have seen this spot. I was just walking around looking for something [….] (pg. 224-225)

In excerpt (1, c), Nancy appreciates the Gardener's work to keep the garden beautiful. In response, he shows a polite attitude and uses honorific expressions 'thank you & welcome

[+D],' a politeness strategy the interlocutors use during the conversation. Nancy's use of "sorry" [+D] to the Gradener makes him safe from face-threatening and maintains her face positive. In a nutshell, the socio-culture relation among the interlocutors plays an essential role, and it is convenient.

2. **Analysis of the Discourses of the second story 'Dolly'**

Context of Conversation: Franklin and Dolly argue with each other about their relationship and complain bout it.

a) Nothing of importance to us, nothing to be managed anymore. He (Franklin) said that we had just had an argument [+D]; what more did I want [+D]? It was too polite [+D], I (Dolly) said. (pg. 235)

In excerpt (2, a), Franklin does not talk with Dolly in a modest tone but argues with her, so he uses the [+D] form that shows a negative attitude. Dolly maintains [+D] with Franklin and uses the honorific index 'too polite.'

Context of Conversation: Dolly worries for Franklin because of an accident on the road and finally feels happy and expresses gratitude when she sees his car. Franklin also acknowledges her and tells his feeling to her.

b) Then I (Dolly) was home. Our house had not changed. I turned up the drive, and I saw his car. Thank God [+D] he (Franklin) was there. [….] When we were in the car he said, "Life is totally unpredictable [-D]." His voice was unusually gentle and sad [-D]. He didn't look at me but stared straight ahead at the windshield, at our house. "No use saying I'm sorry [+D]," he told me. (pg. 250-251)

In excerpt (2, b), we see that Dolly expresses gratitude [+D] using the honorific 'thank God.' Franklin expresses his concern to her and uses the [-D] form that shows a close relationship. Further, he explains the [-D] form to Dolly in a 'gentle and sad tone.' Though they are in a close relationship, they use both forms [-D] and [+D] and maintain social distance. While in a close relationship, it is assumed people do not use formal speech.

Context of Conversation: Franklin regrets his immoral demeanor to Dolly and utters badly about himself, and Dolly tries to reassure him and interrupts speaking to him.

c) "Christ, I'm kidding [-D]," he said. "I thought you'd catch on. All right. All right. Oh, for God's sake [-D], shut up [-D]. Listen." For I was howling now with anger and relief. "All right, I was a little mad at you [+D]. I felt like giving you a hard time. [….]

All right, I'm an asshole [-D]. Stop. Stop." I didn't want to stop. I knew it was all right now [-D], but it was such a comfort to howl. And I found a fresh grievance. (pg. 252)

In paragraph (2, c), Franklin uses the [-D] form, a sign that he breaks the formal attitude with Dolly and tries to make a friendly relationship. Similarly, he further makes him realize by saying 'for God's sake' [-D] form and 'shut up' [-D]; thus, he to Dolly says not to be impatient. But Dolly shows her anger and uses the [+D] form. Meanwhile, Franklin accepts his liability and makes his face negative by using the 'asshole' [-D] form and maintains their relationship conveniently. He acknowledges n a positive way 'all right now' [-D] form, uses politeness strategies, and keeps his face positive.

d) "The lines I am enclosing were written from memories of that old hillside [-D], she said." "If they are worthy of a little space in your time-honored paper, I thank you [+D]." (pg. 316)

In excerpt (2, d), Dolly expresses 'thank you' using the [+D] form to Franklin. Thus, she uses Bworn and Levinsion's politeness strategies to keep her face positive.

4. Conclusion

This study reveals that honorifics are the key terms that show modesty, honor, respect, and gratitude, which help increase politeness. In textual discourse, Interlocuter uses Browan and Levinsion's formula and politeness strategies so effectively. This research suggests that a hierarchal relationship is not always a matter of social distance. It depends on the socio-pragmatic and contextual circumstances. Thus, this research finds that the equation of politeness and Browan and Levinsion's politeness strategies are still relevant and applicable in discourse, including the Socio-pragmatic aspects and contextual features.

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15 A STUDY ON CUSTOMER RELATIONSHIP MANAGEMENT PRACTICES IN THE BANKS OF RAJKOT CITY

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Abstract:

Customers are the focal point of any successful marketing strategy. Consumer affect and cognition, behaviour, and environment all influence and are influenced by marketing strategies. A unique 'Relationship' exists between clients and banks in the banking industry. In light of this, the researcher has made a modest effort to support the notion that Customer Relationship Management can be widely used in the banking sector for improving Banking Services. The banks have their own system of managing their relationships with the customers. Here in this paper, effort is given to study customer's perspective on Customer Relationship Management practices with regards to the banks of Rajkot city. Convenient sampling method is used to collect data through 150 structured questionnaires from the bank service users of the Rajkot city. This paper may provide an important insight to the banks to implement effective Customer Relationship Management practices to identify needs, build long term relationship and then maintain current customers, acquire new customers successfully.

Key Words:

Customer Relationship Management Practices, Customer's perspective, Banks of Rajkot City

1. INTRODUCTION

Companies' focus has shifted from a selling concept to a marketing concept with consumer satisfaction at the focal point. In this age of liberalization, globalization and cutthroat competition, the challenge lies in retention of customers and not just acquisition of customers. Previously, the consumers were ignorant and passive, the producers could sell them anything. But consumers today are well-educated and take an individualistic approach. Each individual has their own set of preferences, with quality and value for money at the top of the pyramid. It has become imperative for organizations to build trust and relationship with

customer so as to win the customers for lifetime. According to Jason Jennings and Laurence Houghton, "The purpose of business is to find, keep, and grow the right customers."

2. REVIEW OF LITERATURE

Boshoff and Tait (1996) has pointed out that service quality leads to increased customer loyalty, satisfaction, retention and long term relationship with the customers. This raises the profitability, performance, market shares and reduces the turnover rate of the customers. **Mishra and Vaithianathan (2015)** has supported the fact that "it costs less to maintain a customer than gain a new customer" and, hence, highlighted the ideology of significance of improving customer life-time value and create customer loyalty in place of applying traditional, short-term transaction-oriented marketing tasks. **Peppers and Rogers (2004)** state that relationship marketing is not only to satisfy the customers by reducing the prices of goods and service, but it is most related with the behavior of employees and the customer treatment. Customers feel most satisfied when employees show the positive approach to them.

3. OBJECTIVES OF THE STUDY

1. To analyze the socio - economic / demographic profiles of bank service users in the Rajkot city.
2. To identify which bank is mostly preferred in Rajkot city.
3. To assess the level of opinion regarding service quality factors based on customers' experience with the banks of Rajkot city.
4. To analyze the level of opinion regarding the quality of bank staff worked in the bank of Rajkot city.
5. To examine an association between Gender and Opinion towards Empathy factor.
6. To investigate an association between Gender and Opinion towards Responsiveness factor.
7. To find out an association between Gender and Opinion towards Bank Employees' Courtesy and Friendliness.

4. RESEARCH METHODOLOGY

4.1. Universe of the Study:

The bank service users of Rajkot City whose have their account in the banks of Rajkot city would be the universe of this study.

4.2. Nature of the Study:

The nature of the study is based on Descriptive research design.

4.3. Sampling Design:

The researcher has adopted the convenient sampling technique for the selection of the samples. 150 bank service users have adopted as samples from Rajkot city to represent an overall picture of the banks of Rajkot city.

4.4. Data Collection & Type of Data:

The data collected for the research work comprises of both primary and secondary sources. The primary data has been collected through structured questionnaire and the secondary data has been collected from various magazines, journals, daily newspapers, survey reports and reference books, web source, etc.

4.5. Tools and Techniques:

With the help of statistical tools such as percentage and chi - square are used in the study. SPSS Software has used to create cross table.

4.6. Hypothesis of the Study:

1. **H_0** = There is no significant association between Gender and Opinion towards Empathy factor.

2. **H_0** = There is no significant association between Gender and Opinion towards Responsiveness factor.

3. **H_0** = There is no significant association between Gender and Opinion towards Bank Employees' Courtesy and Friendliness.

5. DATA ANALYSIS AND INTERPRETATION

The information has been presented in tabulated form for the better understanding.

Table 1. Gender wise classification

Sr. No.	Gender	Frequency	Percentage
1.	Male	79	53%
2.	Female	71	47%
	Total	**150**	**100%**

Table 2. Occupation wise classification

Sr. No.	Occupation	Frequency	Percentage
1.	Student	63	42%
2.	Employee	36	24%
3.	Business	21	14%
4.	Professional	09	6%
5.	Home Maker	16	11%
6.	Other	05	3%
	Total	150	100%

Table 3. Family Monthly Income wise classification

Sr. No.	Family Income	Frequency	Percentage
1.	Up to 10,000 Rs.	14	9%
2.	10,001-20,000 Rs.	25	17%
3.	20,001-30,000 Rs.	34	23%
4.	30,001-40,000 Rs.	23	15%
5.	40,001-50,000 Rs.	20	13%
6.	Above 50,000 Rs.	34	23%
	Total	150	100%

Table 4. Customers' Preferred Banks who have their own Account

Sr. No.	Name of The Bank	Frequency	Percentage
1.	Bank of Baroda	33	22%
2.	Central Bank of India	25	17%
3.	State Bank of India	48	32%
4.	ICICI Bank	15	10%
5.	HDFC Bank	14	9%
6.	Other any bank specified	15	10%
	Total	150	100%

Table 5. Level of Opinion regarding Bank Service Quality Factors in (%)

| Service quality factors | Level of Opinion | | | | | |
	Very High	High	Moderate	Low	Very Low	Total
a. Safety	50%	39%	7%	3%	1%	**100%**
Frequency	75	59	11	04	01	**150**
b. Empathy	16%	42%	31%	9%	2%	**100%**
Frequency	24	63	46	14	03	**150**
c. Reliability	33%	36%	27%	3%	1%	**100%**
Frequency	50	54	41	04	01	**150**
d. Tangibles	21%	35%	31%	12%	1%	**100%**
Frequency	32	52	46	18	02	**150**
e. Responsiveness	24%	35%	30%	8%	3%	**100%**
Frequency	36	53	44	12	05	**150**

Table 6. Level of Opinion regarding Quality of Bank Staff in (%)

Qualities of Bank Staff	Level of Opinion					Total
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	
1. Professionalism in Handling Clients/Customers	15%	12%	33%	25%	15%	**100%**
Frequency	23	17	49	38	23	**150**
2. Courtesy & Friendliness	3%	14%	29%	42%	12%	**100%**
Frequency	04	21	43	63	19	**150**
3. Skilled & Trustworthy	4%	9%	29%	41%	17%	**100%**
Frequency	06	14	43	62	25	**150**

Table 7. c2 between Gender and Opinion to Empathy factor

	Empathy					Total
Gender	**Very High**	**High**	**Moderate**	**Low**	**Very Low**	
Male	9	35	27	8	0	**79**
Female	15	28	19	6	3	**71**
Total	**24**	**63**	**46**	**14**	**3**	**150**

Interpretation:

After testing the above data, the calculated value of c2 (27.21) is higher than table value (9.49) at 5% level of significance and degree of freedom is 4. So, **H₀ is failed to accept** and we can say that **there is significant association between Gender and Opinion towards Empathy factor.**

Table 8. c2 between Gender and Opinion to Responsiveness factor

	Responsiveness					Total
Gender	**Very High**	**High**	**Moderate**	**Low**	**Very Low**	
Male	17	30	22	7	3	**79**
Female	19	23	22	5	2	**71**
Total	**36**	**53**	**44**	**12**	**5**	**150**

Interpretation:

After testing the above data, the calculated value of c2 (25.76) is higher than table value (9.49) at 5% level of significance and degree of freedom is 4. So, **H₀ is failed to accept** and we can say that **there is significant association between Gender and Opinion towards Responsiveness factor.**

Table 9. c2 between Gender and Opinion to Bank Staff's Courtesy & Friendliness

Gender	Courtesy and Friendliness					Total
	Strongly Disagree	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**	
Male	2	13	22	36	6	**79**
Female	2	8	21	27	13	**71**
Total	**4**	**21**	**43**	**63**	**19**	**150**

Interpretation:

After testing the above data, the calculated value of c2 (28.98) is higher than table value

(9.49) at 5% level of significance and degree of freedom is 4. So, **H₀ is failed to accept** and we can say that **there is significant association between Gender and Opinion towards Bank Employees' Courtesy and Friendliness.**

6. MAJOR FINDINGS

Table 1 show that majority 53% of the respondents are male and 47% of the respondents are female. Table 2 shows that majority 42% of respondents are students and followed by 24% are employees. Table 3 shows that majority 23% of the respondents' family monthly income is 20,001-30,000 Rs. & Above 50,000 Rs. both. Table 4 shows that majority 32% respondents are having their bank account in SBI, followed by 22% are having account in BOB, followed by 17% are having their account in CBI, followed by 10% are having account in ICICI Bank and 10% are having their bank account in other banks like BOI, Axis Bank, UBI, Canara Bank, Rajkot Nagarik Co-operative Bank, Raj Co-operative Bank, Indian Bank, followed by 9% are having account in HDFC Bank. Table 5 shows that Majority (50%+39%) 89% of the respondents say that safety provided by bank is high. Majority 58% respondents say that empathy is high when the banks deliver services to them. Majority 69% respondents say that service provided by the banks is highly reliable. Majority 56% respondents say that banks provide high tangible facilities. Majority 59% respondents say that bank staff is highly responsive. Table 6 shows that Majority (25%+15%) 40% respondents are agree with the bank employees' professionalism in handling clients/customers. Majority 54% respondents agree with the bank employees' courtesy & friendliness. Majority 58% respondents are agreed that bank employees are skilled & trustworthy.

7. LIMITATIONS OF THE STUDY

1. The study has been confined only Rajkot city.

2. The sample size has been limited to 150 respondents and the limitations of structured

   questionnaire method and convenient sampling method have also been applied to -

   this study.

3. The response given by the respondents may be biased.

4. Time bound limitations are inevitable and uncontrollable.

5. Financial disposal at the end of research also influences the research.

8. SIGNIFICANCE OF THE STUDY

❖ Through this study we can understand which type of Customer Relationship Management practices have been undertaken by the banks of Rajkot city.

❖ We can know the customers' opinion regarding service quality factors based on their experience with the banks of Rajkot city.

❖ We can see the customers' opinion regarding bank staff quality of Rajkot city.

❖ This study is useful for the Bankers or Banking institutes, Bank staff, advertising agencies, investors who are interested to invest their finance/money in profitable Banks and consumers also.

❖ This study provides new dimensions for relationship banking practices to build strong relationship with their customers and retain existing customers, attract new customers for using bank services forever.

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Theme of Difficult Daughter in The Selected Novels of Manju Kapur.

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Abstract

The purpose of this research paper is to study the theme of difficult daughter in the selected two novels of Manju Kapur such as 'Difficult Daughters' and 'Home'. The study relies on difficult daughters who tackle obstacles and all odd situations in their life with the help of strong will power and here Kapur portrays educated women. Woman characters face patriarchal and traditional taboo, social-cultural issues, joint family saga, marriage, dowry system, and struggles for achieving self-identity. Although women are not puppet for others to modify them according to their needs, and they challenge the traditional social system that has made women hollow inwardly. Manju Kapur depicts educated women who can interact with men in society. Woman characters withstand and face adverse situation. Kapur portrays difficult daughter as a new woman in her writing. Traditional women are placid sufferer and upholder of traditional norms, but modern difficult daughters are not silent sufferer. They challenge the orthodox society. Manju Kapur portrays modern new woman with different angle, and with high self-awareness. Woman characters have strength to accomplish their inner dreams they have cherished. This research paper attempts to reveal real image of the society.

Keywords:- Difficult daughter, strugglers, marriage, self-discovery, self-identity, survival from odds, infertility, child-abuse, emancipation.

Introduction

The feminist writers highlight about female issues such as inequality, gender discrimination, woman's suffering, dowry system, inter-caste marriage issue, social-cultural issue, male domination, patriarchy, infertility, horoscope, self-discovery, self-identity, emancipation, conflict between tradition versus modernity. Manju Kapur is one of the best writers for writing feminist works. She is born on 25th October 1948 in Amritsar, Punjab. Kapur writes some important books such as Difficult Daughters(1998), Married Woman(2003), Home(2006), The Immigrant(2008), Custody(2011), Brothers(2016),

Chocolate(2005), The Necklace(2005). I am going to write research paper on selected two novels like Difficult Daughters and Home with special theme difficult daughter.

Feminist writers believe that all men and women should be treated equally in the society, and there should be no gender discrimination. Woman characters are strong enough to fight against our patriarchal society where there are many social evils which are still alive here such as social issues. Some men believe that women are weaker and second sex because they sacrifice their life for whole family and prepare food for everyone in the family. She never takes any rest from household chores and always concern for needs of family members. She also satisfies physical needs of her husband though she is tired and respect her husband. Even though many people have corrupted minds about women's real place in the society, and which can not be changed by emotional songs, feminine writings and movies. Women's career and life are buried within family values and she spends more time in the kitchen for family. Dreams are repressed by the conservative society and she is reminded that you have to fulfill familial needs and women have to suppress her own needs for making bright future.

Manju Kapur reflects real society in her works and she wants to introduce fact of the society towards female. Here Kapur emphasizes difficult daughter theme in her two novels such as Difficult Daughters and Home. The main idea of this paper is to reflect modern difficult daughters who are no more puppet on the hands of male dominated society. Daughters become difficult for their family because they are well educated and this education leads towards self-awareness and realized their real position which is not depended on societal values and old customs. Daughters break up conservative thoughts and it seems to stand guard against the curbing patriarchal norms which have been inhered perpetually. Kapur's protagonists of all novels are seen as struggling against all odds and she depicts real suffering of women at deeper level in her novels. Feminism is widely spread socio-political movement. The most prominent and pioneer of feminist movement are Mary Wollstonecraft, Simon de Beauvoir, and Virginia Woolf who seem to stand against patriarchal norms and customs of the society.

With enthusiasm to change the Indian male's perception towards women, Manju Kapur portrays the female dilemma in her novels and how female protagonists suffer male domination and survive from all odds, and then fight against their rights. Female characters rebel against conservative society and become difficult daughter for achieving their dreams, and they fulfill self-identity in society.

Theme 'Difficult Daughter' in the Novel Difficult Daughters.

Manju Kapur's Difficult Daughters is a feminist work which describes difficult daughter theme and it presents autonomy, self-struggling and separate identity in the orthodox society. Here Kapur presents womanly issues in her novel 'Difficult Daughters' from one generation to next generations. Virmati is the protagonist of novel and Kapur confidently portrays her as a daring woman to survive from her complex life. Kasturi, mother of Virmati imitates conservative values and she is blindly follower of the patriarchal society. Next difficult daughter is Ida, daughter of Virmati and professor Harish and she is without husband, child and parents. Another difficult daughter of Virmati's family is Shakuntala and she is sister of Viru. Shakuntala is teacher in Lahore and she becomes inspiration for Virmati. Theme difficult daughter is properly fit here. According to Manju Kapur, difficult daughter means daughter who becomes difficult for achieving her dreams and self-identity in the male dominated society, and for that she rebels against family. Virmati and Ida are difficult daughters for family and they sharply survive from all domestic and societal values. In this novel, one more character named Ganga she is first wife of professor Harish and she is also blindly follower of the patriarchy and never speak against her husband for her rights. Kasturi and Ganga are different from Virmati, Ida and Shakuntala.

Virmati is second mother of her younger siblings and she has to take care of them as a second mother, but nobody in her family never understands her needs. Her mother has eleven children and her half life is spent in nurturing children. Kasturi is busy with her household works and tired from it. Virmati is longing for mother's love and affection towards her, but Kasturi has no time to understand her daughter's emotions and she is always busy with her another children's needs. In our patriarchal system believes that women have to fulfill daughterly and motherly duties with respect and to sacrifice her dreams for family. Women have no right to go against familial values in the male domination. Virmati accepts her role as an obedient daughter without any question against her mother and family. Now a days she is engaged with a canal engineer named Indrajeet and she accepts her fate before first meeting with a married professor named Harish. She always longs for becoming like her sister Shakuntala but her mother is against her desire and Kasturi has stated that "Leave your studies if it is going to make you so bad-tempered with your family. You are forgetting what comes first (DD, p. 21)." Virmati praises Shakuntala against her mother for higher education but Kasturi taunts her that without marriage, her education has no values in our society for a

daughter. And her mother said that when I was at your age, I have already you and I was not fighting with my mother like you do.

Today in Indian culture many mothers have only one goal to marry daughters as early as possible and they never recognize daughters' self-desires. Women have strength to bear the pain silently without complaining against family, but some different difficult daughters have realized about their self-discovery and for fulfilling that they rebel against family, struggles for self-identity and finally achieve it. They repay for achieving it. Virmati has an affair with professor and for him, she breaks up her engagement. She becomes confused and tries to attempt suicide because of her love for Harish. She can not manage Harish and Indrajeet, and for breaking her engagement, she takes suicidal steps. She is saved by some people and this step is not solution for her problem. She fights for higher education in Lahore and her family agrees with her decision. After sometime she conceives first child from professor and abort it with help of her friend Swarnalata in Lahore.

Virmati's mother is epitome of traditional woman and imposes her traditional norms to her daughter and said that "My poor girl for this she wouldn't marry. (DD, p. 115)" In Lahore, her mother has some fear about her daughter's future marriage and she always conscious about it. For conservative mothers, marriage is the first and final destination of her daughters. Harish is very intelligent man and for him, Virmati is puppet for satisfying her physical and psychological needs. Kapur portrays the rejection of the conventional and orthodox values, and Virmati has courage to fight for her education. She comes out as a modern new woman to fall in love with a married man. Virmati is second daughter from her family after Shakuntala to go out for continuing further higher studies in Lahore. She has many degrees in education and more educated than any other family members. Her education leads her towards making self-identity in the traditional family.

According to Kasturi, woman should tolerate and sacrifice all desires for her family and real education of woman is to do household chores especially kitchen. Kasturi and Ganga are devoted to family, but Virmati, Ida and Shakuntala are different difficult daughters. They rebel for self-identity and want to be modern new woman. In Indian culture, women have endless amount of endurance and a long list of compromise, but difficult daughters have courage to fight against family for rights. Education teaches real position of woman in the male dominated society and refuse to become puppet for anybody in the family and society. Now a days women are not rubber dolls for anybody and nobody can force to woman against

her wills. Women have courage and strong enough to manage all odds of orthodox society. Manju Kapur challenges the traditional familial values in her novels especially from woman's perspectives and she depicts difficult modern daughters who have strong willpower to fulfill dreams and they want to become as equal as men. Virmati's relationship with professor leads towards family's disintegration and she has to abort her first child because of pre-marital pregnancy. She is expelled from the position of principal at Nahan school. Due to professor, Virmati becomes pregnant without marriage and lost her job. He delays marriage with Virmati and she feels betrays from him, and complained that:

> "I break up my engagement because of you, blacken my family's name, am locked up inside my house, get sent to Lahore because no one knows what to do with me. Here I am in the position of being your secret wife, full of shame, wondering what people will say if they find out, not being able to live in peace, study in peace… and why? Because I am an Idiot." (DD, p. 149)

After marriage with professor, Virmati gets status as a second wife of professor and she has to share only bed with her husband. She doesn't allow to do other household chores and works related to her husband. Ganga and her mother in-law remain dominating over new bride Virmati, and so that she has asked "As your wife, am I to do nothing for you? Just be in your bed? (DD, p. 217)" Ganga always taunts her and her life becomes troublesome after being second wife. She feels alienated in her in-laws and wants to continue her further study in Lahore to make herself busy with education. Some women's life has full of odds after marriage because of male domination in society.

Virmati breaks up her father's patriarchy and traps into another patriarchy of her husband. Female characters are not still free from male domination even after modernization and higher education all over the world, although some difficult daughters challenge the society and break up the conservative norms and establish their own way towards emancipation. Women are no more victims of domestics violences and injustices but get over it and fight against gender discrimination in the contemporary society. Virmati gives birth to daughter named Ida. Manju Kapur focuses on strong woman in her writing and presents real society near by us. Here Virmati, Ida, Shakuntala are strong woman characters who challenge obstacles and become difficult daughters for family and society. Female characters awake from their lower status in the society and this is become possible through higher education.

Kapur specially puts more focus on educated woman characters in her writing to awake society and shows that education leads towards self-identity and freedom.

Women are fighter against equality and want to free from social oppressions over them, and emerge difficult daughters as new women who struggles for their basic rights of education, equality, freedom, and self-identity. Kapur portrays conflict between traditional values versus modern values through her female characters and she highlights on reality of Indian social culture. Here suffering and submissive women like Sita Mata, Savitri are replaced by difficult daughters. Virmati's love marriage with married man dooms her career and her married life as a second wife, but she escapes from all odd situations by her higher education. She gets freedom, but for that she pays many struggles to achieve it. Women have to repay for her rights in male domination still in contemporary society. They are no more weaker than men in all fields but establish self-identity against stereotype ideologies of male dominated society. Difficult Daughters novel highlights the plight of woman characters and struggles of women to survive from patriarchy. Women are no more caged birds singing in the prison type home.

Theme 'Difficult Daughter' in The Novel Home.

Manju Kapur's next novel is Home and it depends on the family values which fulfills by family members who are elders. But Kapur portrays difficult daughter theme in her writing and challenges the societal norms. Home is a place where one should be lived with happiness and freedom, but our patriarchal system disintegrates equality between men and women in the society. Kapur's novel writing highlights struggles to achievement, traditional to modernity, ignorance to awakens, suppression to challenges. She depicts rejection of conventional norms by female characters and survives from all odds, woman fights for freedom and wants to live her life differently on her terms and conditions. Kapur focuses on her protagonists with awareness, strong willpower, inner strength, self-controlled, struggler and get emancipation from traditional values. Here woman character is difficult who struggles for establishing self-identity and becomes difficult daughter for family and society, and achieves recognition.

Home is quite fascinatingly and shows destructive limitations of Indian family values. This novel is about the family of Banwari Lal who is owner of the shop and he has two sons Yashpal and Pyarelal. It is a story of joint family saga and explores the story of Sona she is wife of Yashpal. Kapur explores joint family living style with pleasure and pain, it focuses on

tensions and rivalries between woman characters. Sona is mother of protagonist named Nisha. Rupa is younger sister of Sona. Both Sona and Rupa are suffering from infertility. But after ten years, Sona gives birth to Nisha. Before conceiving child, Sona's mother in-law taunts and she has stated that: "What can you know of a mother's feelings? All you do is enjoy life, no children, no sorrow, only husband to dance around you. (Home, p. 18)" After death of Banwari Lal's daughter Sunita, Sona's mother in-law becomes rigid. In our culture, many women suffer from infertility. They have no more stress about child, but women have more stress by sarcasm of family members and society. Dowry system is rigid system in the society and some of women are still oppressed by society for dowry. Here Sunita's death is responsible for dowry system and Sona is taunted for without giving any dowry to in-laws.

Nisha, the protagonist of novel Home and she is very beautiful. Her mother always conscious about her beauty and she doesn't allow her to play outside the home and the reason is that she will become dirty and black by dust and sunlight. Sona told Nisha that "Now how can you be like me if you get dirty and black playing in the sun? (Home, p. 52)" and "Who will want to marry you? (Home, p. 52). In Indian culture, mothers are strict for marriage of daughters and do not think about higher education which decides her bright career and stand before men, and any-other in society. Marriage should not be final destination of woman, but career and self-identity in the society should be main destination for her. Education and self-identity give recognition to woman, and educated woman teaches her own children with sharpness. Women should not be still prisoned in the home, but they should be walked as equal as men, and it is possible by self-awareness of woman characters. Nisha is physically abused by her cousin Vickey and it is reality of our society where daughter are still unsafe by elders brothers and neighbours. There should be awareness of child abuses and abolishes by members of society, and there should be strict rules for it.

Sona criticized her daughter for slow cutting of vegetables and told her that education is not more important in your whole life, but cooking is more important in woman's life. She insists her daughter to fast for future husband. In our society, fast should not be decided that future husband will be better or not, but some superstitious women believe and force to their daughters. Sona scolds Nisha that "How are going to get married, madam, if you do not make sacrifices?" (Home, p. 92). Nisha is mangle girl and her family believes in horoscope.

In her college, Nisha falls in love with a lower caste boy named Suresh and she fights against her conservative family. Members of her family deny for inter-caste marriage and

they stop to attend lectures in college and only allow to go for giving examination. She doesn't allow to go outside without another family members and she feels alienated in her home. In our culture, women have no right to choose her own life partner, but another family members choose groom. Here patriarchal system makes women inferior and oppressed by traditional norms and some emotional women give up their self-desire and buried their wills for family values. Suresh denies for marriage with Nisha because of family pressure. And she believes that her lover is coward and betrays her. Caste system is still lived in our Indian traditional society.

Women are not allowed to marry with other men from another caste. Daughters' happiness should be more important than caste system issues and women should be given equal rights as men in society. But our culture denies to give equal opportunities to women. And for that many difficult daughters like Nisha challenges the society and fights to achieve her self-identity. Woman should be woman and she must remain woman, but not a man's shadow anymore. Woman should be difficult daughter for family, not for giving troubles, but for giving self-recognition to family and society. Nisha faces skin problem like eczema and she decides to become business woman. Her mother criticizes her decision about it and imposes to marry and settle down in family life, but Nisha becomes difficult daughter. And she wants to give self-identity in the society. Her father supports her and she establishes her own creation names 'Nisha's creation', and she gets freedom and becomes financially independent woman. Here Kapur states that woman should be financially independent and she should not be dependent on her husband.

Nisha marries with a widow man named Arvind and decides to continue her business after marriage, she is strong woman to mange both her marriage and her business equally. She gives birth to twins and completes her family. She faces many obstacles in her life such as skin disease and betrayal from lover. But because of her strong willpower, she challenges all odd situations and continues her dreams till it becomes true or fulfills. Kapur explores the pathetic condition of woman in her writing and gives examples of strong women who have strength to go against male dominated society. Protagonist of Kapur motivates to women whose dreams are shattered because of domestic chores. Kapur's female characters become good example for society who teach us that your inner dreams should be fulfilled by strong willpower. Woman should decide her failure or success, she is to decide whether to failure or to success, not any conservative norms.

Conclusion

Manju Kapur depicts the position of woman as daughter, wife, sister, and mother in her novels and her protagonists challenge the existence socio-cultural, patriarchal system in her writing. Difficult daughters such as Virmati, Nisha, Shakuntala are modern educated, intelligent and assertive, and they transcend from the social system by abolishing it. Kapur's novels present hardships of woman characters for establishing individual identity in society, and also depicts real experience of female. She represents clash between traditional and modernity in her both novels through her female characters. Here women struggle for longing of higher education, self-identity and survival from the male domination and revolt against patriarchy.

Manju Kapur's female characters resists against obstacles in their life and they try to swim along with contemporary modern society. Modern women are intelligent enough to understand their position in the family and society, and they try to survive from awkward situations. Kapur portrays difficult daughter who challenges the traditional society. Modern women are independent to take their own decisions to protect their life from disharmony. Manju Kapur is one of the best writers to present real situation of a woman surrounding us in her novel writing. Here Manju Kapur depicts difficult daughter theme for Nisha, Virmati, Shakuntala, and woman characters are energetic and capable to accomplish inner dreams and challenge the society as difficult daughter.

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17 Development of Hindu Personal Law and Muslim Personal Laws in India

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Abstract:

This research study provides a comprehensive analysis of the evolution of Hindu and Islamic personal laws in India, shedding light on their intricate development and significant implications. Personal laws, which govern critical aspects such as marriage, divorce, inheritance, and adoption, hold tremendous importance within legal systems worldwide. Within the Indian context, this study delves into the historical and sociological underpinnings of personal laws, examining their trajectory from the colonial era to the postcolonial era. Moreover, the study investigates the far-reaching impact of personal laws on the Indian economy, recognizing their role in shaping societal norms and economic dynamics. However, the analysis extends beyond mere observation, delving into the legal challenges and ongoing discussions surrounding personal law reforms in India. Particular attention is given to the struggles faced by women in asserting their rights within the framework of personal laws. By critically reviewing existing research on this topic, including the perspectives of diverse authors, the report offers valuable insights into the complexities of India's multifaceted personal laws. Ultimately, the study concludes by emphasizing the need to establish and modify personal laws in a manner that promotes gender equality and safeguards women's rights. Through its comprehensive examination of Hindu and Muslim personal laws in India, this research study underscores their profound influence on the country's legal and social systems. By delving into the nuances and implications of personal laws, this study contributes to a deeper understanding of their role in shaping Indian society.

Keywords: "Hindu Personal Law", "Muslim Personal Law", "Hindu Code Bill, UCC", "Universal Civil Code", "Ambedkar", "Women".

Introduction:

The personal laws governing Hindus and Muslims hold immense significance within India's family law framework. They form a crucial component of family law, encompassing a wide range of personal matters. While Muslim personal laws draw their roots from the Quran

and other Islamic sources, Hindu personal laws are derived from ancient Hindu writings, customs, and traditions. The colonial era played a pivotal role in shaping the development of personal laws in India. During that time, the British authorities introduced various laws and regulations, laying the foundation for the eventual formation of personal laws for Hindus. Notably, the Hindu Widow Remarriage Act of 1856 stands as a landmark legislation that granted widows the freedom to remarry. Subsequently, in 1955, the Hindu Marriage Act was enacted, establishing comprehensive legal guidelines pertaining to Hindu weddings, divorce proceedings, and maintenance provisions. The establishment of the All-India Muslim Personal Law Board in the 1930s marked a significant milestone in the process of codifying personal laws for Muslims in India. This board assumed the responsibility of interpreting and implementing Islamic law within the country. Consequently, through the enactment of the Muslim Personal Law Application Act of 1937, Muslims gained the ability to be governed by their own laws in matters of marriage, divorce, and inheritance. The creation of personal laws for both Hindus and Muslims has been a subject of sensitivity and contention among various parties. While some advocate for reform to promote gender equality and protect women's rights, others have opposed such initiatives. In recent years, substantial debates and discussions have taken place concerning the necessity of reforming personal laws in order to address these concerns and bring about greater gender equality. In summary, the formation of personal laws for Hindus and Muslims in India has been shaped by the intricate interplay of religious, cultural, and political forces. While these laws have played a crucial role in the development of family law in the country, ongoing deliberations and debates are essential to assess their efficacy and continued relevance in the 21st century. It is vital to ensure that personal laws align with evolving societal needs and uphold the principles of justice and equality.

Research Methodology:

A comparative analysis of Hindu and Muslim personal laws to identify similarities, differences, and influences between the two legal systems. Compare the sources of law, legal principles, marriage and divorce practices, inheritance rules, and guardianship provisions. This analysis can help highlight the distinct characteristics and evolution of each personal law system.

Background:

The intertwining narrative of Hindu and Muslim personal laws in India unfolds as a tale of intricate historical, social, cultural, and religious dynamics. These legal frameworks, deeply rooted in the Indian Hindu and Muslim communities, derive their essence from ancient religious scriptures, customary practices, and rich traditions. Hindu personal laws, meticulously defined and expounded upon by numerous religious and social authorities, find their intellectual moorings in revered texts such as the *Manusmriti* and *Vedas*. Similarly, Muslim personal laws draw inspiration from esteemed Islamic sources, encompassing the *Quran*, *Hadith*, *Sunnah*, and other guiding tenets. During the era of colonial dominance, the British administration introduced a wave of modern secular legislation to India, endeavoring to regulate personal laws across the diverse landscape. However, in deference to the sensitive religious terrain, the British government chose not to tamper with the deeply entrenched Hindu and Muslim personal laws, opting instead to recognize and uphold the personal norms cherished by each religious community. With India's subsequent attainment of independence, the nation embraced a secular democratic ethos, where the Constitution took center stage, guaranteeing equality of rights and protection for all citizens. Consequently, Hindus and Muslims continued to abide by their respective personal laws, intricately governing the realms of inheritance, divorce, and marriage.

In pursuit of greater gender equality and the protection of women's rights, various personal law reforms have been set in motion. Yet, these progressive endeavors have encountered resistance from conservative social organizations and religious authorities who contend that personal laws stand as sanctuaries of religious freedom, impervious to state intervention or regulation.

Hindu Personal Laws:

The historical progression of Hindu Personal Law in India has been shaped by a multifaceted interplay of religious, societal, and legal influences, spanning across centuries. Hindu Personal Law encompasses a comprehensive framework of legal principles, customs, and traditions that govern various aspects of Hindu life, encompassing marriage, inheritance, property rights, and societal obligations. Ancient Indian society found its guidance in the sacred Vedas, revered as the ultimate authority, providing directives for religious rituals, social customs, and moral conduct. These foundational texts laid the groundwork for Hindu law and underwent further interpretation and elaboration as commentaries were added over time, shaping the understanding and application of Hindu legal principles. Of notable

significance is the Manusmriti (Laws of Manu), a prominent legal code that played a pivotal role in defining social order, familial relationships, and personal responsibilities within Hindu society. The Manusmriti, along with other Smritis (commentaries), elucidated caste hierarchy, marriage regulations, and rules governing inheritance, addressing the intricacies of Hindu legal matters. The advent of the colonial era introduced external influences that impacted Hindu Personal Law. British colonization brought with it Western legal concepts and institutions, coexisting alongside traditional Hindu law. The British administration aimed to codify and regulate Hindu law, leading to the enactment of legislations such as the Hindu Widow Remarriage Act of 1856 and the Hindu Marriage Act of 1955.

Following India's independence, the government undertook significant reforms to rectify gender inequality and social injustices present in Hindu Personal Law. The Hindu Succession Act of 1956 sought to address discriminatory practices by granting women equal rights to inheritance. Subsequent amendments addressed issues pertaining to divorce, maintenance, and adoption, aiming to align Hindu law with evolving societal values. Presently, ongoing deliberations and debates persist regarding the necessity for further reforms in Hindu Personal Law. These discussions encompass diverse perspectives, advocating for an inclusive and progressive interpretation of Hindu law, striving for gender equality, protection of individual rights, and accommodation of evolving societal dynamics.

In summary, the historical evolution of Hindu Personal Law in India embodies a rich tapestry woven from ancient scriptures, commentaries, colonial influences, and post-independence reforms. This dynamic legal system endeavors to strike a delicate equilibrium between religious traditions, societal realities, and the principles of justice and equality, as it navigates the complexities of contemporary Indian society.

Hindu Personal Laws:

The personal regulations followed by Hindus find their foundation in the Hindu scriptures, rituals, and age-old traditions. The Hindu legal system has evolved over time, traversing through various stages of development. In the ancient era, Hindu law drew inspiration from esteemed texts such as the *Vedas*, *Upanishads*, and *Smritis*. The Vedas, comprising religious hymns, initiated the journey of Hindu scriptures. The Upanishads delved into profound philosophical explorations of the universe and the human spirit. The *Smritis*, influenced by the *Vedas* and *Upanishads*, laid down ethical principles. The ancient Hindu legal framework recognized the caste system and emphasized the importance of the

undivided family. During the medieval period, the influence of Muslim rule left an indelible imprint on Hindu law. This era witnessed the codification of Hindu law and the emergence of several commentaries. Notably, the *Manusmriti* stood as the most influential text within the Hindu legal corpus. However, it is important to acknowledge that certain practices such as sati, the immolation of widows on their husbands' funeral pyres, were prevalent during this time. In contemporary times, Hindu personal law finds its basis in key legislations enacted in the mid-20th century. The Hindu Marriage Act of 1955 defines the legal criteria and registration procedures for Hindu marriages. The Hindu Succession Act of 1956 governs the distribution of property upon the demise of a Hindu individual. These acts form the bedrock of modern Hindu personal law. In summary, the evolution of Hindu personal law can be delineated through different stages, ranging from the ancient era rooted in revered scriptures, to the medieval period shaped by Muslim influence, and finally, to the contemporary era governed by key legislations enacted in the mid-20th century.

Guardianship under Hindu law

The Hindu Minority and Guardianship Act of 1956 stands as the pivotal legislative measure responsible for effecting reforms, systematizing, and providing definitive guidelines pertaining to Hindu law concerning the guardianship of minor children. Section 4(b) of this Act establishes the criteria for determining minority status, stipulating that an individual below the age of eighteen is considered a minor. Recognizing that despite physical or mental limitations and the lack of maturity, an individual necessitates the protective care of another, the Hindu legal system acknowledges various categories of guardians, each entrusted with specific rights and responsibilities, as delineated in Sections 6-9.

Under distinct circumstances, the issue of guardianship may arise, wherein either parent could be bestowed with the responsibility. Firstly, in the case of a married couple bearing a legitimate child, the father assumes primary guardianship, while the mother is accorded due consideration. However, if the child is below the age of five, custody invariably rests with the mother, unless the father has designated an alternate guardian for the minor child in the event of his demise. In such an instance, the mother would be granted sole legal custody of the child. Secondly, in the context of a marriage producing an illegitimate child, the mother assumes the role of the initial guardian, with the father assuming guardianship thereafter, except when the mother has previously appointed a natural guardian for the minor child prior to her demise. This provision solely applies in scenarios where the mother has not

designated a natural guardian for the minor child. Lastly, if the marriage encompasses a daughter who subsequently enters matrimony, the husband of the daughter shall assume guardianship in accordance with the established principles. In essence, the Hindu Minority and Guardianship Act of 1956 serves as the guiding legal framework governing the intricate nuances of guardianship in Hindu law, meticulously addressing the diverse circumstances and intricacies surrounding the welfare and care of minor children within the Hindu community.

Marriage Under Hindu Law:

The Hindu Marriage Act of 1955 assumes jurisdiction over matrimonial unions within the purview of Hindu personal law, extending its regulatory reach to encompass adherents of Hinduism, Buddhism, Jainism, and Sikhism. This legislative enactment delineates the essential prerequisites for a legally recognized Hindu marriage, as well as the grounds upon which a divorce may be sought. A marriage between two individuals of the Hindu faith can be solemnized in accordance with the provisions of the Hindu Marriage Act if the following conditions are met:

1. Both parties to the marriage embrace the Hindu religion.

2. Neither party, at the time of marriage, has a living spouse from a previous marriage.

3. The marriage can only proceed with the free and informed consent of both parties involved.

4. Neither party suffers from a mental disorder that renders them incapable of entering into the institution of marriage or fulfilling parental responsibilities.

5. Neither party is afflicted by recurring seizures or bouts of insanity that would impede the establishment of a valid marital bond.

6. At the time of marriage, both the bride and groom have attained the legal drinking age of eighteen years.

Through its comprehensive provisions, the Hindu Marriage Act of 1955 endeavors to ensure the sanctity and legality of Hindu marriages, acknowledging the nuances of religious customs and beliefs while upholding the principles of informed consent and individual autonomy. Within the purview of this Act, provisions are made to accommodate both consensual and contested divorces in the event of marital dissolution. Grounds for divorce

under this legislation encompass acts of cruelty, abandonment, adultery, conversion to another religion, as well as mental or physical incapacity to fulfill the obligations of marriage. The Hindu Marriage Act, as a comprehensive legal framework, diligently regulates Hindu marriages, upholding the sanctity of customary and religious practices while simultaneously safeguarding the rights and welfare of the parties involved. Its multifaceted provisions establish a robust mechanism to ensure that Hindu marriages adhere to established norms and principles, thereby promoting fairness and protection for all individuals participating in the institution of marriage.

Divorce Under Hindu Marriage Law:

The Hindu Code Bill, a significant legislative milestone in India, aimed to address various aspects of Hindu personal laws, including divorce, within a more equitable and just framework. The introduction of divorce provisions in the Hindu Code Bill sought to provide individuals with the right to seek the dissolution of their marriages when circumstances warranted it, while safeguarding their rights and interests. Within the Hindu Code Bill, provisions were established to recognize multiple grounds for divorce, allowing couples to pursue legal separation when their marriages were irreparably broken. These grounds included acts of cruelty, adultery, desertion, conversion to another religion, mental illness, and incurable psychological disorders. Furthermore, the Hindu Code Bill recognized the concept of an "irretrievable breakdown of marriage" as a valid ground for divorce, acknowledging that certain unions may reach a point where reconciliation becomes impractical or detrimental to the well-being of the parties involved. The inclusion of divorce provisions in the Hindu Code Bill represented a departure from traditional societal norms that often stigmatized divorce. It aimed to address the complexities and challenges faced by individuals trapped in unhappy or unsustainable marriages, providing them with legal avenues to seek separation and dissolution. The implementation of the Hindu Code Bill, including its provisions on divorce, sparked extensive debates and discussions across Indian society. While proponents argued for the necessity of granting individuals the right to dissolve marriages and find liberation from unhappy unions, conservative voices raised concerns about the sanctity of marriage and religious traditions. In summary, the inclusion of divorce provisions in the Hindu Code Bill aimed to strike a balance between preserving the institution of marriage and recognizing the individual rights and aspirations of Hindu individuals. It sought to establish a legal framework that would enable couples to navigate the

difficult circumstances of marital breakdown, ensuring fairness, justice, and the promotion of individual autonomy within the realm of Hindu personal laws.

Muslim Personal Law:

The historical trajectory of Muslim personal law in India intricately weaves together a rich tapestry of cultural, religious, and historical factors. Rooted in the sacred texts of the *Quran*, *Hadith*, and *Sunnah*, Islamic personal law governs a wide array of crucial aspects, including marriage, divorce, inheritance, and maintenance. Even prior to the colonial era, Muslim personal law found expression through the guidance of knowledgeable *Qazis* and erudite *Muftis* who diligently interpreted and implemented the principles enshrined within Islamic teachings. During the Muslim rule in India, these esteemed scholars played a pivotal role in upholding and disseminating Islamic legal norms within the Muslim community. However, the advent of British colonialism brought about a series of regulatory and codifying measures that impacted the personal laws of diverse religious communities, including Muslims. Initially adopting a policy of non-interference, the British administration gradually introduced legislation such as the Mohammedan Law of Inheritance Act in 1865 and the Shariat Act in 1937, aiming to establish a more standardized legal framework for Muslim personal matters. With the dawn of independence, the Indian Constitution of 1950 embraced the principles of religious freedom and safeguarded the rights and practices of all citizens, including Muslims. Consequently, Muslim personal law continued to thrive, enabling the community to exercise autonomy in matters governed by their religious beliefs and traditions. In recent times, critical dialogues and deliberations have emerged, centering around the urgent need to reform Muslim personal law in order to address concerns pertaining to gender equality and women's rights. These conversations delve into crucial areas like divorce, polygamy, and inheritance, seeking legal reforms that would foster greater gender justice within the context of Muslim personal law. Indeed, the historical journey of Muslim personal law in India embodies a captivating fusion of Islamic doctrines, indigenous customs, and the influence of colonial dynamics.

Guardianship Under Muslim Personal Laws:

Under the purview of Muslim Personal Laws in India, the concept of guardianship assumes a paramount role in ensuring the well-being and protection of individuals who are deemed unable to independently manage their affairs. Rooted in Islamic principles, including the Quran, Hadith, and scholarly interpretations, these laws encompass a comprehensive legal

framework for the establishment and regulation of guardianship. In the Indian context, guardianship matters under Muslim Personal Laws are primarily guided by the Guardians and Wards Act of 1890, which, although not exclusively applicable to Muslims, serves as a general framework for appointing and overseeing guardianship across various communities. According to Muslim Personal Laws in India, the natural guardian of minor children is typically the father, who bears the responsibility of their upbringing, education, and overall welfare. In cases where the father is absent or incapacitated, the mantle of guardianship may pass on to male relatives within the paternal lineage, such as paternal grandfathers, uncles, or brothers, with priority given to the most suitable candidate for the child's best interests. It is worth noting, however, that the position of legal guardian is not automatically bestowed upon the mother under Muslim Personal Laws in India. While the mother retains certain custodial rights and maintains the privilege of maintaining a relationship with her minor children, the role of legal guardian is commonly assumed by the father or other male kin. There may be exceptions where the mother is granted guardianship, particularly in cases where the father is deceased or unable to fulfill his guardianship obligations. Furthermore, Muslim Personal Laws in India recognize the concept of testamentary guardianship, which permits parents to designate a guardian for their minor children through written wills or testaments. This provision grants parents the opportunity to express their preferences and ensure the continued care and guardianship of their children should they pass away. It is crucial to acknowledge that the application and interpretation of guardianship laws may vary across different sects and schools of thought within the Muslim community in India. Local customs, traditions, and individual preferences can also play a role in shaping specific arrangements for guardianship. Overall, guardianship under Muslim Personal Laws in India stands as a steadfast mechanism to safeguard the rights and welfare of minors and individuals lacking the capacity to independently make decisions. Guided by the principles of familial responsibility and the protection of vulnerable individuals, these laws seek to harmonize Islamic legal traditions with contemporary notions of guardianship within the Indian context.

Succession Under Muslim Personal Law:

Succession under Muslim Personal Law in India entails the intricate legal framework that governs the division and inheritance of property following the demise of a Muslim individual. This legal system, deeply rooted in Islamic jurisprudence, orchestrates a comprehensive set of rules and principles to regulate the allocation of assets, rights, and obligations among heirs within the Muslim community. Embedded in the sacred texts of the

Quran and the *Hadith*, and further shaped by scholarly interpretations, Muslim Personal Law in India establishes a principled foundation for testamentary dispositions and property transmission. These laws reflect the fundamental tenets of fairness, justice, and compassion that underpin Islamic teachings. In the realm of Muslim inheritance, the doctrine of "*Faraid*" assumes paramount significance. It encapsulates the divine mandate to ensure an equitable and harmonious distribution of the deceased's estate among the rightful inheritors. The intricate system of shares and entitlements elucidated within Muslim Personal Law delineates the rights and obligations of various classes of heirs, encompassing spouses, children, parents, siblings, and other close relatives. Consonant with the principles of proportionality and equity, the mechanism of Islamic inheritance assigns precise portions, denoted as "residuaries," to eligible heirs. The allocation of these portions depends on the nature of the relationship between the deceased and the respective heirs, alongside the presence or absence of other claimants.

Muslim Personal Law mandates a rigorous adherence to predetermined rules governing the distribution of assets. For instance, the matrimonial partner is accorded a specific share, commonly known as "dower" or "mahr," as stipulated in the nuptial agreement. The remaining estate is subsequently apportioned among the remaining legal heirs, following a well-defined scheme based on predetermined ratios and proportions. Central to the philosophy of Islamic inheritance is the principle of "*Asabah*," ensuring that each eligible inheritor is bestowed with a fair and proportionate portion of the estate. In situations where the deceased has not articulated a valid will, the statutory laws governing intestate succession under Muslim Personal Law come into effect, providing a systematic framework for the equitable distribution of assets. It is crucial to underscore that Muslim Personal Law in India upholds the principle of non-exclusion, barring the disinheritance of rightful heirs. The legal framework operates on the presumption that every eligible inheritor possesses an inherent entitlement to a portion of the deceased's estate. However, exceptions and flexibilities exist, such as instances where outstanding debts need to be settled or situations where heirs reach a consensus to reallocate shares through the mechanism of "*wasiyat*" or testamentary bequest. In essence, succession under Muslim Personal Law in India embodies an intricate tapestry of legal principles, meticulously designed to harmonize Islamic teachings with the complexities of modern inheritance.

Marriage under Muslim Personal Law:

Marriage under the jurisdiction of Muslim Personal Law in India entails a nuanced and intricate legal structure that regulates the intricate dynamics of matrimony within the

Muslim community. Grounded in the principles derived from Islamic scriptures, this legal system delineates the intricacies and formalities surrounding the establishment, rights, and obligations of individuals entering into a sacred and binding marital alliance. The foundations of Muslim Personal Law emanate from the teachings of the *Quran*, the *Hadith*, and the scholarly interpretations of esteemed Islamic jurists. Marriage, as per the dictates of Islamic jurisprudence, assumes the form of a contractual arrangement, referred to as "Nikah," wherein the mutual consent of the prospective partners constitutes the pivotal factor in conferring legitimacy and authenticity to the marital bond. This consent, predominantly expressed verbally, serves as the cornerstone of the marriage contract, while written documentation may be employed to record the mutually agreed terms and conditions. Recognizing the essentiality of guardianship within the context of marriage, particularly with regard to the union of minors, Muslim Personal Law embraces the concept of a *Wali*. The *Wali* assumes the role of a guardian, dedicated to protecting the interests and rights of the bride. By providing consent, advocating on behalf of the bride during the marriage contract, and negotiating the terms and conditions of the union, the Wali safeguards the welfare of the bride. Moreover, the solemnization of a Muslim marriage necessitates the presence of witnesses, typically two adult male Muslims, whose testimony serves to authenticate the legality and validity of the marriage contract. Their participation ensures the endorsement of the contractual nature of the alliance, bolstering its credibility within the parameters of the legal system. Muslim Personal Law encompasses an array of provisions that govern the rights and responsibilities of spouses within the matrimonial bond. These provisions encompass diverse facets, such as conjugal rights, financial support, custody of children, divorce, and inheritance. Their purpose is to harmonize individual autonomy, familial equilibrium, and the adherence to Islamic principles. It is crucial to acknowledge that Muslim Personal Law accommodates a range of interpretations and practices, varying across different sects and schools of thought within the Muslim community. This flexibility allows for the incorporation of local customs and cultural nuances while upholding the fundamental principles of Islamic jurisprudence. In essence, marriage within the purview of Muslim Personal Law in India is guided by an all-encompassing legal framework firmly rooted in the tenets of Islamic teachings. It venerates the ideals of consensual union, contractual obligations, and the pursuit of spiritual and emotional harmony within the framework of Islamic traditions. By providing a well-defined structure for marriage, this legal system endeavors to cultivate harmony, stability, and the preservation of individual rights within the rich tapestry of the Muslim community.

Divorce under Muslim Personal Law:

Divorce, an intricate aspect of Muslim Personal Law in India, operates within a comprehensive and nuanced legal framework that governs the dissolution of marriages within the Muslim community. Embedded in Islamic principles and juridical wisdom, this multifaceted system meticulously delineates the procedures, rights, and obligations that encompass divorce proceedings. Within the tapestry of Muslim Personal Law, divorce, known as *Talaq*, assumes a solemn and profound significance, demanding scrupulous contemplation and adherence to stipulated legal requisites. *Talaq* symbolizes the termination of the matrimonial bond through a legitimate and sanctioned process. Marriage dissolution under Muslim Personal Law can be initiated by the husband, who wields various avenues of *Talaq*. These encompass vocal pronouncement or documented declaration, subject to specific conditions and prerequisites such as the presence of witnesses. The course and legal implications of *Talaq* may fluctuate contingent upon divergent interpretations and schools of thought prevalent within the Muslim community, with certain schools mandating a period of contemplation or the intervention of arbitrators. It is important to underscore that Muslim Personal Law duly recognizes the rights of women to initiate divorce. Furthermore, *Talaq-e-Tafweez* confers upon the wife the authority to dissolve the marriage through mutual agreement or based on stipulations outlined in the marriage contract. This delegated form of divorce places emphasis on the significance of consent and agency for women in divorce proceedings. The legal fabric that enwraps divorce under Muslim Personal Law espouses the exploration of reconciliation and mediation before resorting to dissolution. Endeavors are made to reconcile discord and address grievances through the involvement of family members, community leaders, and religious authorities. While divorce within the realm of Muslim Personal Law remains rooted in Islamic principles, it lies within the purview of the judiciary and is regulated by legislated enactments. These provisions aim to strike a delicate equilibrium between religious precepts and the principles of justice, fairness, and the safeguarding of rights. The courts ensure that divorce proceedings adhere to the tenets of equity, social welfare, and the preservation of the interests of all parties involved. In essence, divorce under Muslim Personal Law in India operates within a comprehensive legal framework informed by the richness of Islamic principles and juridical wisdom. This framework acknowledges the rights and responsibilities of both spouses, advocates for equity, and strives to uphold the fundamental values of justice and social cohesion within the tapestry of the Muslim community.

Conclusion:

While both Hindu and Muslim personal laws aim to regulate personal and family matters, there have been debates and discussions surrounding certain provisions and practices within these legal systems. Critics argue that some aspects of these laws may be discriminatory or in need of reform to align with principles of equality and justice. It is essential to strike a balance between religious freedom and individual rights while addressing concerns of gender equality, social justice, and constitutional values. Over the years, there have been efforts to bring about reforms in both Hindu and Muslim personal laws to address these concerns. These reforms aim to ensure greater gender equality, protect individual rights, and uphold constitutional principles. In conclusion, Hindu and Muslim personal laws play a significant role in the lives of individuals belonging to these religious communities in India. While these laws are rooted in religious traditions and beliefs, they are not static and have undergone changes to accommodate evolving societal needs. It is crucial to continue engaging in constructive dialogue, seeking to address concerns and promote fairness and justice within these legal systems, while respecting the religious and cultural identities of individuals.

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18

Disability Rights Movement in Contemporary in India: A Way Forward for Inclusive Society

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Abstract:

This research paper explores the disability rights movement in contemporary India and proposes strategies for fostering inclusion. It analyzes the historical context of disability rights in India, highlighting the emergence of the movement and its impact on policy reforms. The paper also examines the challenges faced by persons with disabilities in accessing their rights and participating fully in society. Drawing from existing literature and case studies, it suggests potential avenues for progress, including legal frameworks, education and awareness campaigns, and inclusive infrastructure development. By examining the Indian context, this paper aims to contribute to the global discourse on disability rights and foster a more inclusive society.

Key Words: Disability Movement, Inclusive society, Accessibility

Introduction:

The disability movement in India refers to the collective efforts of individuals, organizations, and advocacy groups working towards the rights, inclusion, and empowerment of people with disabilities in Indian society. Over the years, the disability movement has gained significant momentum and has made strides in raising awareness, challenging stigma, and pushing for policy changes to ensure equal opportunities and access for people with disabilities.

Key aspects of the disability movement in India include:

Legislation and Policy: The Rights of Persons with Disabilities Act, 2016 (RPWD Act) is a landmark legislation in India that recognizes and safeguards the rights of people with disabilities. It mandates non-discrimination, accessibility, inclusive education, employment reservations, and the creation of barrier-free environments. The disability movement played a crucial role in advocating for the enactment of this act.

Advocacy and Awareness: Disability rights organizations, NGOs, and self-advocacy groups have been actively working to raise awareness about disability issues, challenge stereotypes, and promote inclusive practices. They organize campaigns, workshops, and events to sensitize the public, policy-makers, and the media on disability rights and the importance of inclusion.

Accessibility and Universal Design: Access to physical infrastructure, transportation, information, and communication is a significant concern for people with disabilities. The disability movement in India has been advocating for accessible design principles and universal accessibility in public spaces, buildings, transport systems, and digital platforms.

Inclusive Education: The disability movement has been striving for inclusive education, where children with disabilities can study alongside their peers in mainstream schools. Efforts have been made to ensure reasonable accommodations, accessible curricula, and trained teachers to facilitate the learning needs of students with disabilities.

Employment and Economic Empowerment: Advocacy groups are working to promote equal employment opportunities for people with disabilities and reduce barriers to their participation in the workforce. They advocate for affirmative action, workplace accommodations, skill development, and entrepreneurship opportunities.

Social Welfare and Rehabilitation: The disability movement also focuses on social welfare and rehabilitation services for people with disabilities, including healthcare, assistive devices, rehabilitation centers, and financial support schemes.

International Collaboration: The disability movement in India actively engages in international collaborations and exchanges of knowledge and best practices with global disability rights movements. This helps in learning from successful initiatives and influencing international policies and frameworks.

It's important to note that while progress has been made, challenges remain in ensuring the full inclusion and participation of people with disabilities in Indian society. There is a need for continued efforts to address attitudinal barriers, improve infrastructure, enhance educational opportunities, and promote employment opportunities for people with disabilities across the country

Historical Background:

The disability rights movement in contemporary India has its roots in a long history of marginalized treatment and neglect of people with disabilities. Historically, individuals with disabilities were often stigmatized, hidden away, and denied opportunities for education, employment, and social participation. However, over the years, the disability rights movement has evolved as a powerful force, advocating for change, and striving to create an inclusive society that respects the rights and dignity of all individuals, regardless of their abilities.

Pre-Independence Era: During the pre-independence era, the treatment of people with disabilities in India was predominantly influenced by traditional beliefs, superstitions, and misconceptions. They were often considered as cursed, burdened with bad karma, or possessed by evil spirits. Consequently, people with disabilities faced social exclusion, discrimination, and limited access to essential services.

Post-Independence Period: With India gaining independence in 1947, the country embarked on a journey of social transformation and development. However, the needs and rights of people with disabilities received limited attention during the initial years. It was not until the 1970s that the disability rights movement began to gain momentum.

Emergence of Disability Rights Organizations: In the 1970s and 1980s, disability rights organizations, advocacy groups, and self-help groups started to form across India. These organizations, led by individuals with disabilities and their allies, played a crucial role in raising awareness, challenging stereotypes, and advocating for the rights and inclusion of people with disabilities.

Landmark Legislation: A significant milestone in the disability rights movement came with the passage of the Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995. This legislation aimed to protect the rights of people with disabilities and promote their full participation in various spheres of life. It provided for reservation of jobs, accessibility measures, non-discrimination, and the establishment of institutions for rehabilitation and support.

United Nations Convention on the Rights of Persons with Disabilities (UNCRPD): India signed and ratified the UNCRPD in 2007, reinforcing its commitment to protect and promote the rights of people with disabilities. The convention emphasized principles of non-

discrimination, accessibility, and inclusion. It further influenced policy reforms and initiatives aimed at realizing the rights of people with disabilities in India.

Rights of Persons with Disabilities Act, 2016: Building on the foundation laid by the previous legislation, the Rights of Persons with Disabilities Act, 2016 (RPWD Act) was enacted. This landmark legislation expanded the scope of rights and entitlements for people with disabilities, including provisions for accessibility, inclusive education, employment reservations, and protection against discrimination.

Changing Narratives and Paradigms: The disability rights movement in contemporary India has contributed to a significant shift in narratives and paradigms surrounding disability. There is a growing recognition of the social model of disability, which emphasizes that it is societal barriers and attitudes, rather than the impairments themselves, that disable individuals. This shift in perspective has propelled efforts towards creating inclusive environments, dismantling barriers, and fostering societal change.

Looking ahead, the disability rights movement in contemporary India continues to strive for a more inclusive society. Efforts are being made to ensure the effective implementation of existing legislation, improve accessibility, promote inclusive education and employment, enhance healthcare and rehabilitation services, and challenge social prejudices and stereotypes. By working together, fostering awareness, and embracing the principles of equality and inclusion, India can move forward towards a future where every individual, regardless of their abilities, can fully participate and contribute to society.

Emergence of Disability Rights Movement (DRM)

The disability rights movement gained momentum in the 1970s when disability was started to be seen as a human rights issue. This is when the UN General Assembly proclaimed in 1976 that 1981 would be the International Year of Disabled Persons. Later, 1983-1992 was marked as the United Nations Decade of Disabled Persons. The UN Convention on the Rights of Persons with Disabilities (UNCRPD), 2006 was a big step towards viewing persons as "subjects with rights" and not "objects of charity". (India is a signatory to the UNCRPD and ratified it in 2007.) Further, the 2030 Agenda for Sustainable Development pledges to "leave no one behind". It states that persons with disabilities must be both "beneficiaries and agents of change". In 1992, the United Nations announced that December 3 would be observed every year as International Day of Persons with Disabilities. While disabled persons continue

to struggle to secure employment and navigate their way around with poor infrastructure, and are still treated as "others", it is worth recalling the advances in legislation on disability over the years.

In 2011, the World Health Organisation came up with a world report on disability for the first time. Its introduction showed how disabled persons aren't "other people", but that all of us at some point will be "temporarily or permanently impaired" and those "who survive to old age will experience increasing difficulties in functioning." In India, according to the 2011 Census, 2.21% of the population has one or multiple types of disabilities, making the country home to one of the largest disabled populations in the world. World Bank data suggest that the numbers are nearly four-five times higher.

Development of the Rights based approach

The development and implementation of the Disability Rights Movement (DRM) in India has been over the last of four decades. During the early years of the 1970s, people first started to voice their demands for rights of individuals suffering from impairments of one kind or the other. At that time, however, the movement was way too much in its infancy because the demanding individuals & groups were substantially scattered.

The late 1970s and 1980s saw the emergence of large numbers of organisations termed as non-governmental organisations (NGOs), centring on livelihood and development issues and women's groups focusing on violence against women. In addition women's studies programmes and courses on development studies were floated in universities focusing on a wide variety of issues right from economic and political issues to health to right to equal and dignified life. Dalit concerns, on the other hand, emerging in the late 1980s became rather powerful in the 1990s. It took the course of political mobilisation on reservation issues, acquiring a political base, informing reshaping of Dalit movements and pushing academic engagements to acquire political voice in the international arena on caste issues. Anti-caste articulations have become one of the most important discourses in south Asia today. Disability rights activism emerged in this context where the voices of persons with disabilities (PWDs) that were muted till the early 1990s began to find collective expression. One of the possible reasons for this lies in the complexity and diversity entailed in the issue, PWDs were and are a divided group signified by diversity. Disability cuts across race, caste and class divisions and therefore the likelihood of framing groups was not a simple possibility. More than 70% of the disabled live in rural areas where there is virtually no

information about their rights. The attitude of the Indian state was clearly informed by the medical, charity and religious model where PWDs were construed as dependents and beneficiaries of state provisions. They were not seen as capable of formal employment and responsibility for them was invested with families and communities. The failure of the Indian state to perceive PWDs as productive members of society was parallel to the invisibility of women's work and non-enumeration of it towards GDP. The theory of karma, family ideologies, attitudes of charity and pity marked the attitudes of society towards the PWDs and clearly informed state policies towards them.

The Starting Point

The 1980s saw a shift in the policy frame, from welfare to development and marked the phase where the disabled now figured not as recipients but as participants in the development process. The Decade of Disabled Persons (1983-92) marked another shift in the whole debate about the goals of rehabilitation. This period witnessed the greater interest and participation of international NGOs and the emergence of local NGOs in partnership with government working at the community level.

The DRM in India started only in the early 1990s. The launch of the Asian and Pacific Decade of Disabled Persons in 1993 gave a definite boost to the movement. In that year, the Indian government organised a national seminar in New Delhi to discuss the various issues concerning disabled citizens. The main need that emerged from the seminar was for a comprehensive legislation to protect the rights of PWDs. However, it was only after intense lobbying of the Disabled Rights Group (DRG) that the crucial legislation was passed in 1995 (Hosamane 2007).

The Feminist Perspective

The disability-rights movement claims to take cognisance of the rights of the disabled with diverse impairments. Women with disabilities who have felt ignored in the process and who seem to suffer from multiple disadvantages have raised several issues. Feminist disabled women are at the forefront of arguing that disability rights movements are male-centric and have also accused women's movements of not paying attention to their concerns (Ghai 2003; Hans and Patri 2002). Today many women disability rights activists have accepted prominent positions not only in the DRM but also with government bodies, commissions and even in the private sector.

Strategies for Inclusion

Promoting the inclusion of people with disabilities (PwD) in contemporary India requires a comprehensive and multi-dimensional approach that addresses various aspects of society. Here are some key strategies for fostering the inclusion of PwD in India:

Legislative and Policy Reforms: Continually reviewing and strengthening existing legislation and policies related to disability rights is crucial. This includes ensuring effective implementation of the Rights of Persons with Disabilities Act, 2016 (RPWD Act) and aligning policies with the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD). Regular assessments should be conducted to identify gaps and address emerging needs.

Accessibility and Universal Design: Promote universal accessibility by incorporating accessibility standards and guidelines in the design and construction of infrastructure, public spaces, transportation systems, and digital platforms. This includes providing ramps, elevators, accessible toilets, tactile signage, captioning, and assistive technologies to ensure equal access for all.

Inclusive Education: Develop inclusive education policies and practices that ensure children with disabilities have equal access to quality education in mainstream schools. This involves providing reasonable accommodations, training teachers to support diverse learning needs, adapting curricula, and promoting a culture of inclusion and acceptance.

Employment Opportunities: Encourage inclusive employment practices by raising awareness among employers about the capabilities and potential of PwD. Promote affirmative action measures, reasonable accommodations, and skill development programs tailored to the needs of PwD. Establish partnerships between government, private sector, and disability organizations to create inclusive workplaces and increase employment opportunities.

Awareness and Sensitization: Conduct awareness campaigns and sensitization programs to challenge stereotypes, dispel myths, and promote positive attitudes towards disability. These initiatives should target the general public, employers, educators, and policymakers, emphasizing the rights, abilities, and contributions of PwD to society.

Capacity Building and Skill Development: Provide training and skill development programs to enhance the employability and self-reliance of PwD. This includes vocational

training, entrepreneurship support, and mentorship programs to develop the necessary skills and competencies for sustainable livelihoods.

Healthcare and Rehabilitation Services: Improve access to quality healthcare services, rehabilitation facilities, assistive devices, and therapies for PwD. Ensure that healthcare professionals are trained to address the specific needs of PwD, and establish outreach programs to reach marginalized communities and rural areas.

Empowerment and Participation: Facilitate the active participation and involvement of PwD in decision-making processes, ensuring their voices are heard and their perspectives are considered. Encourage the formation of self-advocacy groups, peer support networks, and platforms for PwD to share their experiences, build confidence, and advocate for their rights.

Collaboration and Partnerships: Foster collaboration between government agencies, non-governmental organizations, disability organizations, academia, and private sector entities to develop inclusive policies, programs, and initiatives. Share best practices, knowledge, and resources to collectively work towards the inclusion of PwD.

Data Collection and Research: Improve data collection mechanisms to gather accurate and disaggregated information on disability. This data can inform evidence-based policies, identify gaps, and measure progress towards inclusion. Support research on disability-related issues to generate knowledge and inform evidence-based interventions.

By implementing these strategies, India can make significant progress towards creating an inclusive society that upholds the rights and dignity of people with disabilities. It requires collective efforts, collaboration, and sustained commitment from all stakeholders to ensure that no one is left behind.

Conclusion:

In conclusion, the disability rights movement in contemporary India represents a crucial and ongoing effort towards building an inclusive society that upholds the rights and dignity of people with disabilities. This research article has explored the historical background of the movement, identified the barriers and challenges faced by PwD in India, and outlined strategies for their inclusion. The historical background reveals the evolution of disability rights in India, with significant milestones such as the passage of the Rights of Persons with Disabilities Act, 2016. However, despite these advancements, PwD continue to face

numerous barriers, including societal attitudes, inaccessible infrastructure, limited educational opportunities, and employment discrimination. To overcome these challenges and pave the way for an inclusive society, various strategies must be implemented. Legislative and policy reforms, accessibility and universal design, inclusive education, employment opportunities, awareness and sensitization, capacity building and skill development, healthcare and rehabilitation services, empowerment and participation, collaboration and partnerships, and data collection and research are all essential components of an inclusive approach. By adopting these strategies, India can make significant progress in creating a society that values and embraces the diversity of its citizens. The case studies presented in this research article further illustrate the successful initiatives that have already taken place, such as accessible infrastructure in Chennai Metro, the Samarthanam Inclusive School in Bangalore, and the Enable India employment initiatives. However, it is important to acknowledge that there is still much work to be done. The disability rights movement in contemporary India requires sustained commitment, collaboration among stakeholders, and continued advocacy for inclusive policies and practices. Efforts must focus not only on addressing physical barriers but also on promoting attitudinal changes and fostering a culture of inclusion.

Ultimately, the way forward for an inclusive society lies in recognizing the inherent rights and abilities of people with disabilities, valuing their contributions, and providing equal opportunities for their full participation in all aspects of life. By embracing the principles of equality, accessibility, and respect, India can create a future where every individual, regardless of their abilities, can live a life of dignity, independence, and fulfillment..

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SOCIAL FACTORS AFFECTING WOMEN ENTREPRENEURSHIP IN GUJARAT STATE

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Abstract

In this modern era, Entrepreneurship is popular among women for their carrier choice. They are moving out from their home and work hard for become successful in life. They face many problems and challenges in entrepreneurship or their professional life but they never give up and achieve their goals. In some cases women have skills and knowledge like handicrafts, hand embroidery, sewing skills, beauty parlour etc. but they can't get proper place or attention to rise. They can't get help from anyone to improve their skills and start a business. The growing involvement of women in entrepreneurial activities has added a new dimension in the socio economic sphere of Gujarat State.

1. Introduction

Early very little number of women joined entrepreneurship in India. But now there is number of women choose entrepreneurship. Some pull and push factors encourage women entrepreneurs. Modern women are educated and they want to do something new. They want to be mentally and financially independent. So they choose entrepreneurship as a challenge. They have effective sense of independent decision making towards their personal life and business or carrier and this is the motivational factor behind the choice of entrepreneurship. During last three decades, the position of women has been developed because of industrial revolution, technological revolution and awareness. Women's participation in economic activities is increasing. When women start entrepreneurship they often face many financial problems, lack of access to credit and face lot of obstacles to establish and flourish business.

1.1 Glimpse of success for women entrepreneurs

- In 2009, Anisha Singh founded **Mydala.com**
- Radhika Ghai Aggarwal co-founder and CMO of **Shopclues.com**, India's first and largest fully managed market place

- Sabina Chopra founder of **Yatra.com** has honored during the second annual women leaders in Indian Awards 2010 and was declared the winner in the "Travel & Tourism group"

- Vandana Luthra founder of **VLCC** got Padmashree in 2013 and 2015. She was listed as the 33rd most powerful woman in business in India by Fortune India.

- Falguni Nayar founded **Nykka** in 2012

- Sairee Chahal founded **Sheroes** in 2014. Sheroes has more than 15 million women in its network

- Suchi Mukharjee founded Limeroad.com in 2012

2. Review of Literature

- **Samuel Godadaw Ayinaddis (2023)** in research paper titled, "Socio-economic factors affecting women's entrepreneurial performance in MSEs in Bahir Dar City, Ethiopia" reviewed literature related to study title. Researcher collected and analyzed primary data through questionnaire and found that there is positive and significant relationship between Demographic, social, economic, legal and administrative factors and Women's entrepreneurial performance.

- **Rizwan Ullah Khan, Yashar Salamzadeh, Syed Zulfiqar Ali Shah and Mazhar Hussain (2021)** in research paper titled, "Factors affecting women entrepreneurs' success: a study of small- and medium- sized enterprises in emerging market of Pakistan" investigated the factors which affect women entrepreneur's success in Pakistan. Researcher collected Primary data through questionnaire and developed conceptual model. It is found that the internal factors including the need for achievements, risk-taking and self confidence and external factors including economic factors and socio-cultural factors have a positive and significant influence on the success of women owned enterprise.

- **Dr. N. Rajendhiran and M. Kousalya Devi (2016)** in research paper titled, "Role of Social and Economic Factors in Rural Women Entrepreneurship Development of Women Enterprise in Three Talukas of Salem District" examined status of women entrepreneurship in India. Researcher described Role of Entrepreneurship in economic development, Entrepreneurship among women and Factors Influencing Women Entrepreneurship. Researchers collected and analyzed primary data and found that an entrepreneur would become successful or unsuccessful depending on the co-operation she gets from family

members, the availability of skilled and trained workers, the demand for product they produce, competitions faced and a lot of others.

• **Fatema Akter Jeni, Shaily Das, Kazi Afruja Nargis (2021)** in research paper titled, "The Economic and Socio-Cultural Factors Affecting Performance of Women Entrepreneurs in Bangladesh: An Exploratory Study on Cumilla City" assessed economic and socio cultural factors which affect the performance of women entrepreneurs of cumilla city. Primary data is collected through questionnaire. Researchers found that lack of financial access, stiff competition, inadequate access to training, access to technology and access to raw materials are the key economic factors that affect the performance of women entrepreneurs.

• **Taslima Khatun (2018)** in research paper titled, "Socio Economic factors Affecting the Development of Women Entrepreneurs in Bangladesh: A Study in Feni District" collected primary and secondary both data. Researcher collected primary data through questionnaire and found that economic and technological factors had positive impact upon women entrepreneurs in Feni District than other social and cultural factors.

3. Research Methodology

This research is based on Primary and Secondary both data. Primary data is collected through structured questionnaires which distributed among 300 women entrepreneurs of Gujarat state. Secondary data is collected from various articles, thesis and research papers related to research title. IBM SPSS software is used for data analysis

• **Data Analysis Tools and Techniques**
➢ Frequency and Percentage
➢ Graph
➢ Factor Analysis
➢ Independent Sample T-test
➢ ANOVA
• **Objectives**
➢ To examine demographic profile of women entrepreneurs of Gujarat
➢ To find out impact of demographic factors on social factors which affect women entrepreneurship

4. Data Analysis

4.1 Demographic Profile

4.1.1 Age

Sr. no.	Age	Frequency	Percentage
1.	≥ 20	18	6.0%
2.	21 to 30	127	42.33%
3.	31 to 40	86	28.67%
4.	41 to 50	54	18%
5.	51 to 60	13	4.33%
6.	Above 60.	2	0.67%
	Total	**300**	**100%**
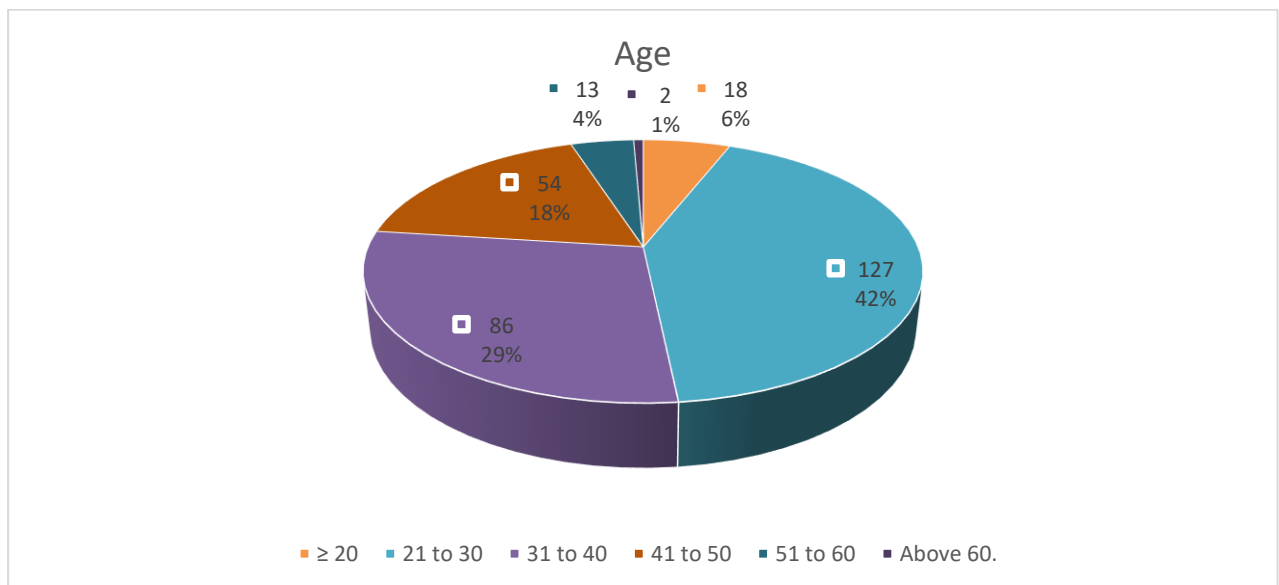
Figure 4.1.1 Age

Findings from Table 4.1.1 and Figure 4.1.1 revealed that 6.0% of women entrepreneurs are less than or equal to 20 years, 42.33% women entrepreneurs belong to 21 to 30 age group, 28.67% women entrepreneurs belong to 31 to 40 age group, 18% women entrepreneurs belong to 41 to 50 age group, 4.33% women entrepreneurs belong to 51 to 60 age group and 0.67% women entrepreneurs belong to above 60 age group.

4.1.2 Religion

Religion		Freq	Col %
	Hindu	286	95.3%
	Muslim	14	4.7%
	TOTAL	300	100.0%
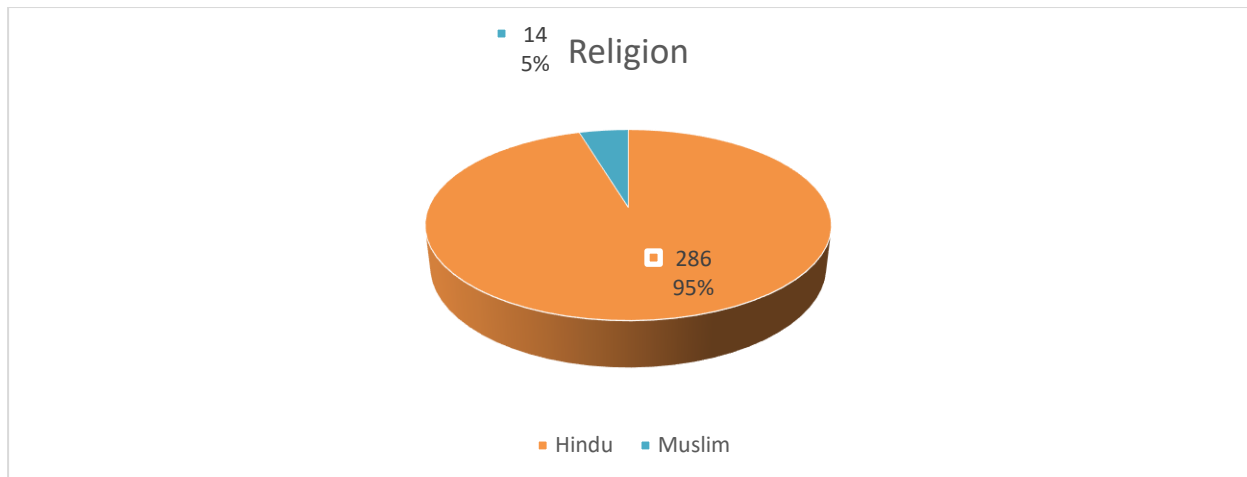
Figure 4.1.2 Religion

Findings from Table 4.1.2 and Figure 4.1.2 reveals that 95.3% women entrepreneurs belong to Hindu religion and 4.7% women entrepreneurs belong to Muslim religion. It means that majority women entrepreneurs are Hindu.

4. 1.3 Category

Category		Freq	Col %
	General	102	34.0%
	OBC	139	46.3%
	ST	21	7.0%
	SC	38	12.7%
	TOTAL	300	100.0%
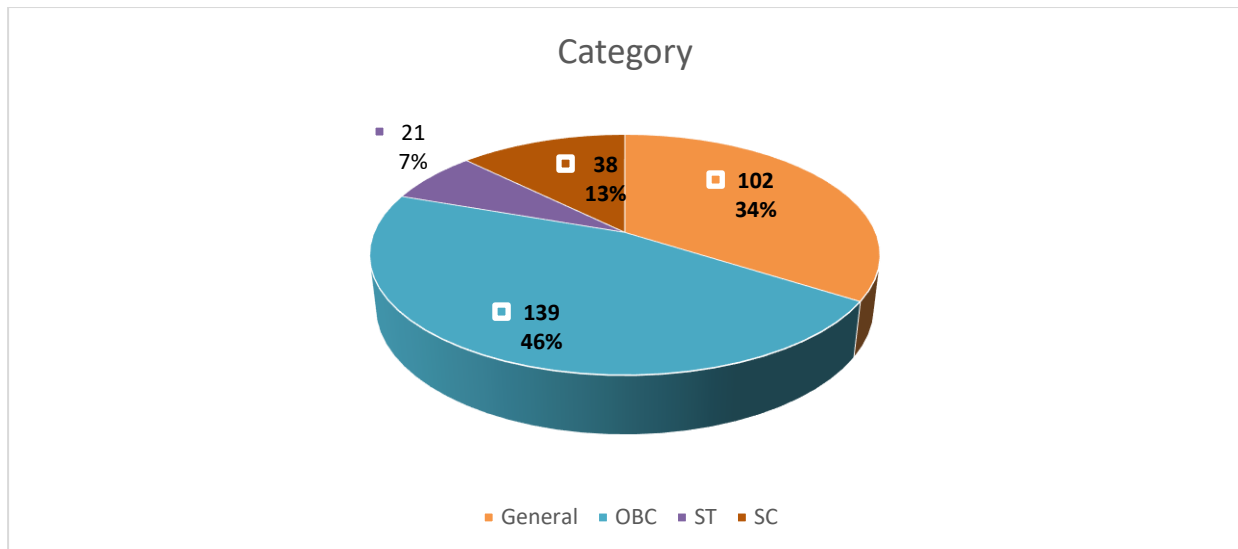
Figure 4. 1.3 Category

Findings from Table 4.1.3 and Figure 4.1. 3 reveals that Most of women entrepreneurs (46.3%) women entrepreneurs are from OBC category followed by General category (34%), ST category (7%) and SC category (12.7%).

4.1.4 Marital Status

		Freq	Col %
Marital Status	Married	206	68.7%
	Unmarried	91	30.3%
	Widow	1	0.3%
	Divorced	2	0.7%
	TOTAL	300	100.0%
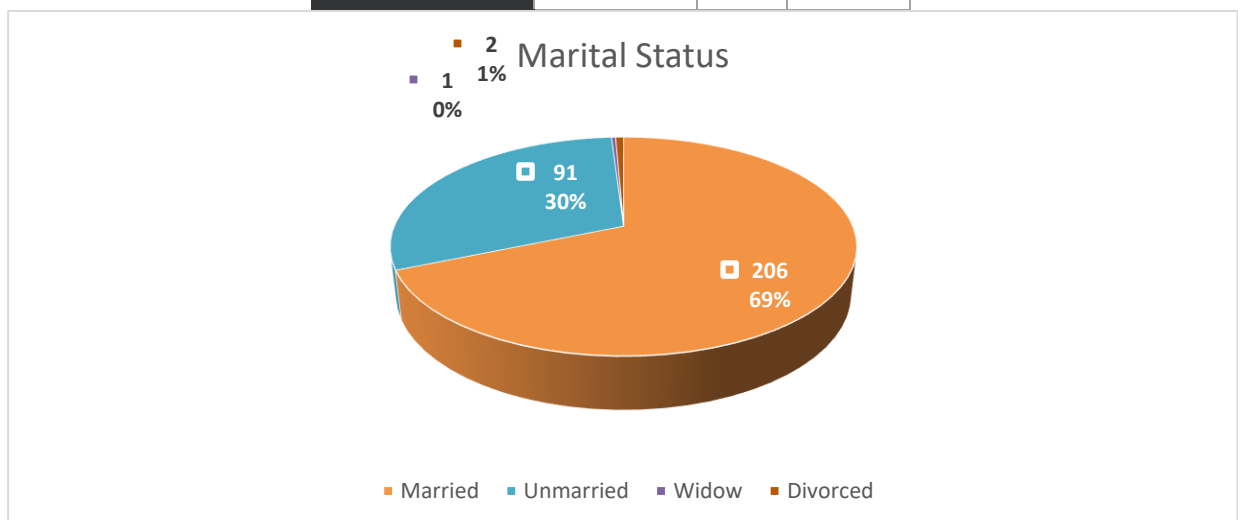
Figure 4.1. 4 Marital Status

The analysis of Marital Status analysis shown in Table 4.1.4 and Figure 4.1.4 reveals that most of women entrepreneurs (68.7%) are married followed by Unmarried (30.3%), Widow (0.3%) and Divorced (0.7%).

The reason behind this is that married women entrepreneurs get a lot of support from her husband for establishment of business. This study concluded that Gujarati husbands are supportive and main motivational factor of women entrepreneurs to settle down in their business.

4.1.5 Education

Sr. no.	Education	Frequency	Percentage
1.	Primary	36	12%
2.	High school	120	40%
3.	Graduate	114	38%
4.	Post Graduate	25	8.33%
5.	Others	05	1.67%
	Total	**300**	**100%**
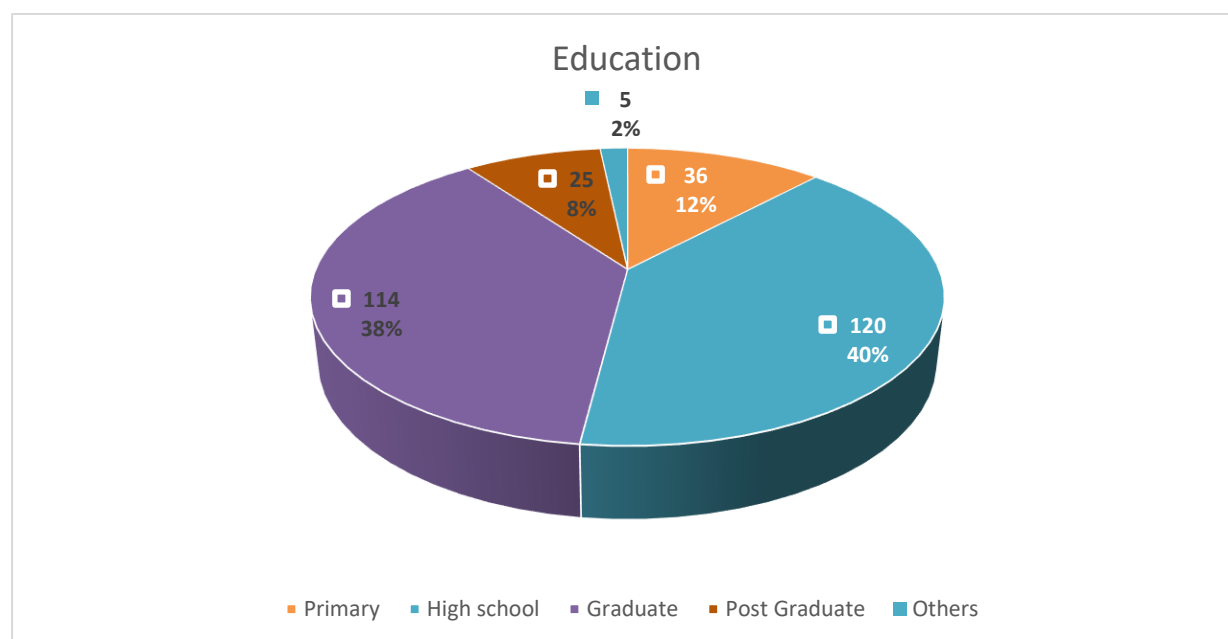
Figure 4.1. 5 Education

The analysis of education level of women entrepreneurs shown in Table 4.1.5 and Figure 4. 1.5 reveals that Gujarat's women entrepreneurs are fairly educated with maximum 40% women entrepreneurs' education level is High school and 38% women entrepreneurs are graduate, 12% women entrepreneurs are studied Primary, 8.33% women entrepreneurs are

Postgraduate, 1.67% women entrepreneurs are completed Other courses like Diploma, Fashion designing etc.

4.1.6 Type of Business Sectors

		Freq	Col %
What Type of Business Sector You Operate?	Trade	95	31.7%
	Production	61	20.3%
	Handicraft	65	21.7%
	Service	78	26.0%
	Production & Service	1	0.3%
	TOTAL	300	100.0%
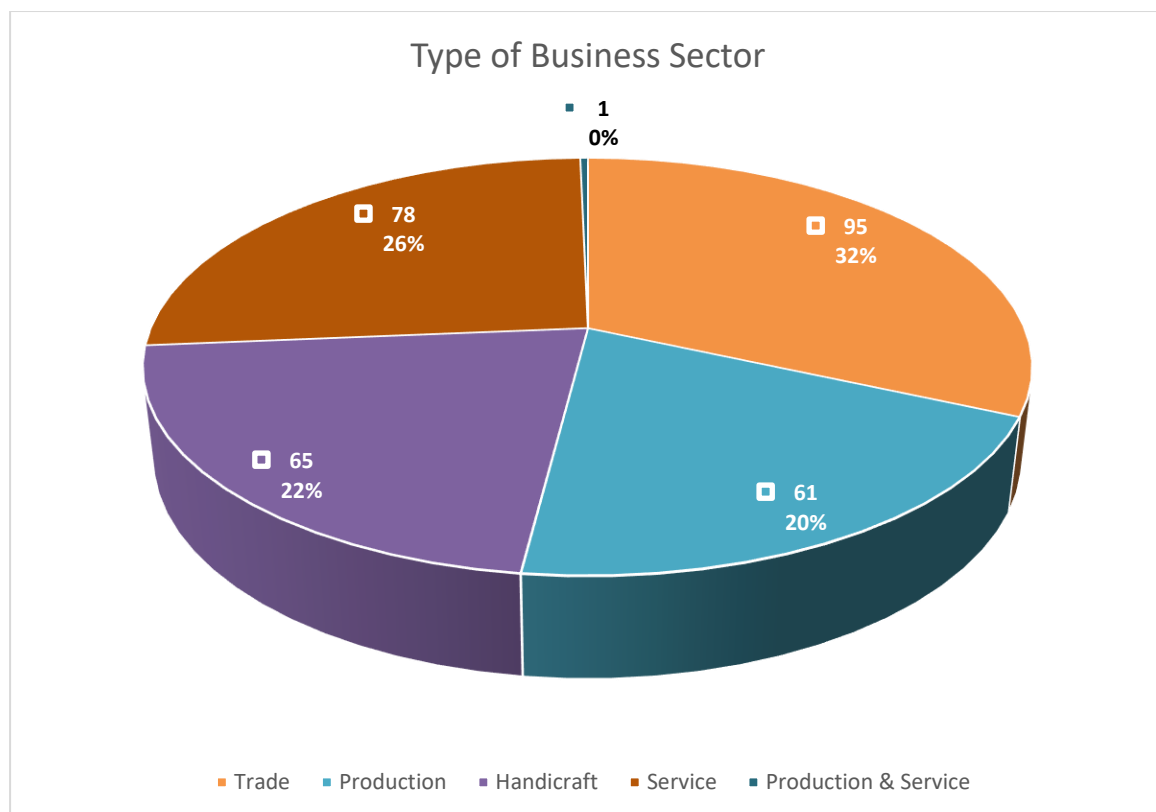
Figure 4.1.6 Type of Business Sector

As shown in Table 4.1.6 and Figure 4.1.6, 31.7% Women entrepreneurs operate trade sector, 26% women entrepreneurs operate service sector, 21.7% women entrepreneurs operate handicraft sector, 20.3% women entrepreneurs operate production sector and only 0.3% women entrepreneurs operate production and services both sectors.

Major women entrepreneurs (31.7%) operate trade sectors. It reveals that women entrepreneurs prefer trade sector for business.

4.1.7 Business location

		Freq	Col %
Where Is Your Business Located?	At my home	264	88.0%
	At my office	28	9.3%
	At shop	8	2.7%
	TOTAL	300	100.0%
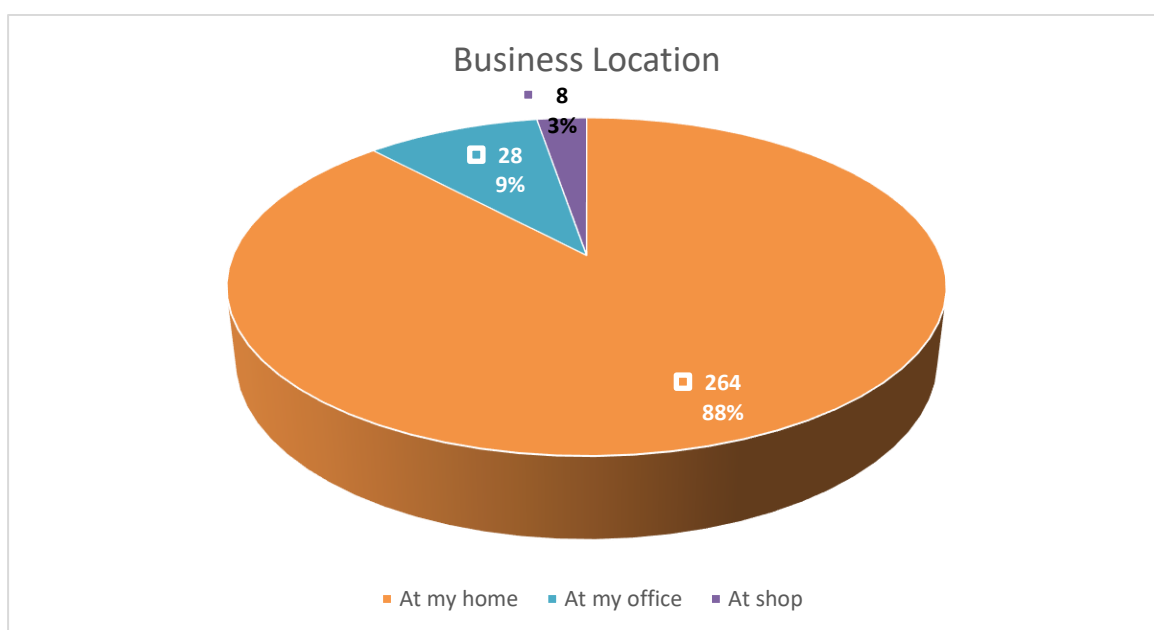
Figure 4.1.7 Business Location

As Shown in Table 4.1.7 and Figure 4.1.7, 88% women entrepreneurs are running their business at their home, 9.3% women entrepreneurs are running their business in their office and only 2.7% women entrepreneurs are running their business in shop.

Majority women entrepreneurs (88%) are running their business at their homes. It means that women entrepreneurs prefer home because they can easily handle their personal and professional both life from home.

4.1.8 Form of Business Organization

		Freq	Col %
Form Of Organization of The Enterprise.	Micro	269	89.7%
	Medium	16	5.3%
	Private ltd	3	1.0%
	Partnership	6	2.0%
	Proprietorship	6	2.0%
	TOTAL	300	100.0%
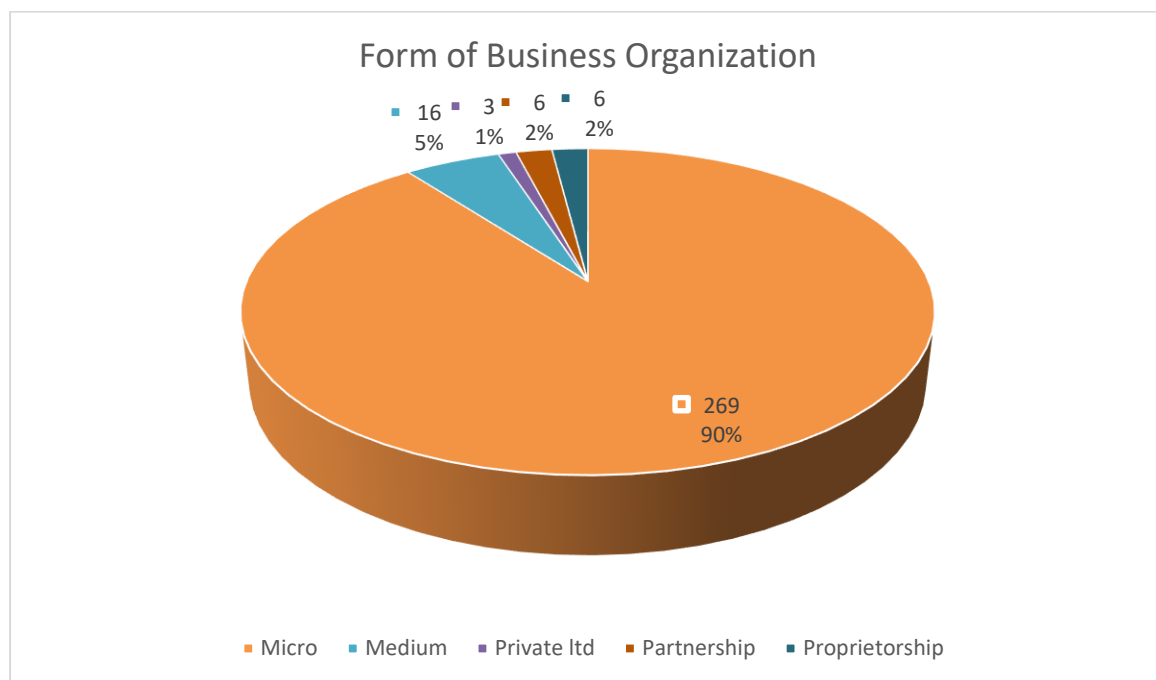
Figure 4.1.8 Form of Business Organization

As per Table 4.1.8 and Figure 4.1.8, 89.7% women entrepreneurs are doing micro business, 5.3% women entrepreneurs are doing Medium business, 1% women entrepreneurs owned Private Ltd, 2% women entrepreneurs are doing Partnership business and 2% women entrepreneurs are doing proprietorship business.

Majority women entrepreneurs (89%) are doing Macro business. It means that women entrepreneurs prefer micro business.

4.2 Factor Analysis

(I) KMO and Bartlett's Test

The social factors which affect women entrepreneurs was examined using factor analysis based on fifteen individual statements and the reliability of the subsequent factor structures were then tested for internal consistency of the grouping of the items. The fifteen social factors which affect women entrepreneurship statements are related to the following:

1. Improvement in life standard

2. Women empowerment become possible

3. Increasing education among women

4. Increasing technological education among women

5. Increasing technological awareness among women

6. Increasing social recognition of women

7. Increasing equality status of women

8. Increasing number of successful women in society

9. Religious Factors

10. Cast Factors

11. Employment

12. Experience

13. Family Support

14. Parents' Education

15. Parents' Occupation

Table No: KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.780
Bartlett's Test of Sphericity	Approx. Chi-Square	3309.018
	df	105
	Sig.	.000

Above table shows KMO value for factor the data. It compares the magnitudes of observed correlation coefficients to magnitude of partial correlation coefficients. The KMO value for data lies 0 to 1. High value which nearby 1 (between 0.5 and 1.0) indicates factor analysis is appropriate. In the table the KMO value for variables is 0.780, which is nearer to 1.0. So, this value is acceptable and justifies the present data appropriateness of factor analysis.

Table No.	Total Variance Explained								
Compone nt	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Varian ce	Cumulati ve %	Total	% of Varian ce	Cumulati ve %	Total	% of Varian ce	Cumulati ve %
1	5.862	39.081	39.081	5.862	39.081	39.081	4.164	27.760	27.760
2	2.422	16.144	55.225	2.422	16.144	55.225	2.478	16.520	44.279
3	1.649	10.995	66.219	1.649	10.995	66.219	2.404	16.029	60.309
4	1.212	8.078	74.297	1.212	8.078	74.297	2.098	13.989	74.297
5	.917	6.114	80.411						
6	.816	5.443	85.853						
7	.633	4.222	90.076						
8	.294	1.959	92.035						
9	.266	1.774	93.809						
10	.225	1.501	95.310						
11	.168	1.119	96.430						
12	.151	1.005	97.435						
13	.143	.952	98.387						
14	.122	.811	99.197						
15	.120	.803	100.000						
Extraction Method: Principal Component Analysis.									

All the statements of the social factor of women entrepreneurs are loaded on the four factors. The total variance accounted for, by all the four factors with Eigen value greater than 1 is 74.297 percent and the remaining variance is explained by other variables. Among the four factors, the first factor explains for approx. 27.760 percent of variance which is the prime criteria considered in social factor of women entrepreneurs.

Table No: Rotated Component Matrix				
	Component			
	1	2	3	4
Improvement in life standard				.837
Women empowerment become possible				.849
Increasing education among women		.699		

Increasing technological education among women		.834		
Increasing technological awareness among women		.804		
Increasing social recognition of women			.638	
Increasing equality status of women			.872	
Increasing number of successful women in			.782	
society				
Religious Factors	.622			
Cast Factors	.791			
Employment	.873			
Experience	.858			
Family Support	.776			
Parents' Education	.693			
Parents' Occupation	.595			

The above table represents the rotated component matrix. Loadings values of all the variables are more than 0.5 with four factors extracted. The eigenvalues of the four factors more than 1 and total variance explained by these all factors is approx. 74%percent.

The factors extracted, their respective items with the assigned codes and their corresponding factor loading are given in below table.

Arrangement of Each Factor Identified in Factor Analysis (Table 41)

Factors	Items	Factor loading
Factor -1	Improvement in life standard	.837
	Women empowerment become possible	.849
Factor-2	Increasing education among women	.699
	Increasing technological education among women	.834
	Increasing technological awareness among women	.804
Factor-3	Increasing social recognition of women	.638
	Increasing equality status of women	.872
	Increasing number of successful women	.782

	in society	
Factor-4	Religious Factors	.622
	Cast Factors	.791
	Employment	.873
	Experience	.858
	Family Support	.776
	Parents' Education	.693
	Parents' Occupation	.595

Naming of Factors:

The following four factors were identified as per the factor loading in above table. The explanation for the same is given below.

Factor-1: The two variables were identified under factor 1 are improvement in life standard and women empowerment become possible. The group of these variable named as- "**Life standard and Woman empowerment'.**

Factor-2: The three variables were identified under factor 2 are increasing education among women, increasing technological education among women and increasing technological awareness among women. The group of these variable named as- "**Education of woman entrepreneur".**

Factor-3: The three variables were identified under factor 3 are Increasing social recognition of women, increasing equality status of women, increasing number of successful women in society.

The group of these variables are named as- "**status of woman entrepreneur".**

Factor-4: The seven variables were identified under factor 4 are religious Factors, cast Factors, employment, experience, family Support, parents' education, and parents' occupation. The group of these variable named as- "**others social factors".**

4.3 Hypothesis Testing

43.1 Social factors and Education

Ho.: There is no significant difference between social factors and education of respondents.

V/s

H1: There is some significant difference between social factors and education of respondents.

ANOVA Test						Decision about Ho.
Social factors	**Sum of Squares**	**DF**	**Mean Square**	**F**	**Sig. P-value**	
Life standard and Woman empowerment	11.560	4	2.890	4.877	.001	Rejected
Education of woman entrepreneur	11.489	4	2.872	6.574	.000	Rejected
status of woman entrepreneur	9.810	4	2.453	4.612	.001	Rejected
others social factors	14.707	4	3.677	5.355	.000	Rejected

Interpretation:

The test performs at 5% level of significance. Table is output of ANOVA test between the social factors and education of respondents. From the above table it is clear that P-value for the life standard and woman empowerment, Education of woman entrepreneur, status of woman entrepreneur and others social factors is less than 0.05 (P-value < 0.05). So, null hypothesis is rejected at 5% level of significant. It means that education of respondent impact on social factors.

4.3.2 Social factors and Marital Status :

Ho.: There is no significant difference between social factors and Marital status of respondents.

V/s

H1: There is some significant difference between social factors and Marital Status of respondents.

Social factors	ANOVA test					Decision about Ho.
	Sum of Squares	DF	Mean Square	F	Sig. P-value	
Life standard and Woman empowerment	7.992	3	2.664	4.421	.005	Rejected
Education of woman entrepreneur	3.507	3	1.169	2.528	.058	Accepted
status of woman entrepreneur	1.667	3	.556	.997	.395	Accepted
others social factors	1.963	3	.654	.899	.442	Accepted

Interpretation:

The test performs at 5% level of significance. Table is output of ANOVA test between the social factors which affected woman entrepreneur and marital status of respondents. From the above table it is clear that p-value of life standard and woman empowerment factor is less than 0.05 (0.005 < 0.05), so null hypothesis is rejected at 5% level of significance. So, there is significant difference between the life standard and woman empowerment factor and marital status of respondents. It means that marital status impacts on life standard and woman empowerment factor which effected to woman entrepreneur.

From the above table it is clear that p-value of Education of woman entrepreneur, status of woman entrepreneur, others social factors are greater than 0.05 (P-value > 0.05), so null hypothesis is accepted at 5% level of significance. So, there is no significant difference between the Education of woman entrepreneur, status of woman entrepreneur, others social factors and marital status of respondents. It means that marital status doesn't impact on Education of woman entrepreneur, status of woman entrepreneur, others social factors which effected to woman entrepreneur.

4.3.3 Social factors and Religion:

Ho.: There is no significant difference between social factors and Religion of respondents.

V/s

H1.: There is some significant difference between social factors and Religion of respondents.

Independent Samples Test						Decision about Ho.
Social factors	t-test for Equality of Means					
	T	DF	P-value or Sig. (2tailed)	Mean Difference	Std. Error Difference	
Life standard and Woman empowerment	1.881	1	1.881	3.038	.082	Accepted
Education of woman entrepreneur	.112	1	.112	.238	.626	Accepted
status of woman entrepreneur	.307	1	.307	.551	.459	Accepted
others social factors	.116	1	.116	.159	.690	Accepted

Interpretation:

The test performs at 5% level of significance. Table is output independent t-test between the social factors which affected woman entrepreneur and religion of respondents. From the above table it is clear that p-value of difference social factors is greater than 0.05 (P-value > 0.05), so null hypothesis is accepted at 5% level of significance. So, there no significant difference between the social factors and religion of respondents. It means that religion doesn't impact on any social factor which effected to woman entrepreneur.

4.3.4 Social factors and Category of respondents:

Ho.: There is no significant difference between social factors and Category of respondents.

V/s

H1.: There is some significant difference between social factors and Category of respondents.

ANOVA Test						Decision about Ho
Social factors	Sum of Squares	DF	Mean Square	F	Sig. P-value	
Life standard and Woman empowerment	4.398	3	1.466	2.385	.069	Accepted
Education of woman entrepreneur	4.074	3	1.358	2.950	.033	Rejected
status of woman entrepreneur	2.197	3	.732	1.318	.269	Accepted
others social factors	4.620	3	1.540	2.143	.095	Accepted

Interpretation:

The test performs at 5% level of significance. Table is output of ANOVA test between the social factors which affected woman entrepreneur and category of respondents. From the above table it is clear that p-value of Education of woman entrepreneur factor is less than 0.05 (0.005 < 0.05), so null hypothesis is rejected at 5% level of significance. So, there is significant difference between the Education of woman entrepreneur factor and category of respondents. It means that category impact on Education of woman entrepreneur factor which effected to woman entrepreneur.

From the above table it is clear that p-value of Life standard and Woman empowerment, status of woman entrepreneur, others social factors are less than 0.05 (P-value > 0.05), so null hypothesis is accepted at 5% level of significance. So, there is no significant difference between the Life standard and Woman empowerment and category of respondents. It means that category doesn't impact on Life standard and Woman empowerment which affect woman entrepreneur.

4.3.5 Social factors and Business location of respondents:

Ho.: There is no significant difference between social factors and Business location of respondents.

V/s

H1.: There is some significant difference between social factors and Business location of respondents.

Social factors	ANOVA Test					Decision about Ho.
	Sum of Squares	DF	Mean Square	F	Sig. P-value	
Life standard and Woman empowerment	.510	2	.255	.408	.666	Accepted
Education of woman entrepreneur	1.497	2	.749	1.601	.203	Accepted
status of woman entrepreneur	4.927	2	2.463	4.523	.012	Rejected
others social factors	.950	2	.475	.652	.522	Accepted

Interpretation:

The test performs at 5% level of significance. Table is output of ANOVA test between the social factors which affected woman entrepreneur and business location of respondents. From the above table it is clear that p-value of life standard & woman empowerment, Education of woman entrepreneur and others social factor is greater than 0.05 (P-value > 0.05), so null hypothesis is accepted at 5% level of significance. So, there no significant difference between this three social factors and business location of respondents. It means that education doesn't impact on this life standard & woman empowerment, Education of woman entrepreneur and others social factor social factor.

Form the above table it is clear that P-value for the status of woman entrepreneur is less than 0.05 (0.012 < 0.05). So, null hypothesis is rejected at 5% level of significant. It means that business location of respondent impact on this status of woman factors.

4.3.6 Social factors and Organization of enterprise of respondents:

Ho.: There is no significant difference between social factors and organization of enterprise of respondents.

V/s

H1.: There is some significant difference between social factors and organization of enterprise of respondents.

ANOVA Test						Decision about Ho.
Social factors	**Sum of Squares**	**DF**	**Mean Square**	**F**	**Sig. P-value**	
Life standard and Woman empowerment	3.191	4	.798	1.285	.276	Accepted
Education of woman entrepreneur	3.568	4	.892	1.924	.106	Accepted
status of woman entrepreneur	.663	4	.166	.295	.881	Accepted
others social factors	2.492	4	.623	.856	.491	Accepted

Interpretation:

The test performs at 5% level of significance. Table is output of ANOVA test between the social factors which affected woman entrepreneur and organization of enterprise

of respondents. From the above table it is clear that p-value of different social factors is greater than 0.05 (P-value > 0.05), so null hypothesis is accepted at 5% level of significance. So, there is no significant difference between the social factors and organization of enterprise of respondents. It means that and organization of enterprise doesn't impact on social factor which effected to woman entrepreneur.

4.3.7 Social factors and type of business sector respondents:

Ho.: There is no significant difference between social factors and type of business sector for respondents.

V/s

H1.: There is some significant difference between social factors and type of business sector for respondents.

ANOVA Test						Decision about Ho.
Social factors	**Sum of Squares**	**DF**	**Mean Square**	**F**	**Sig. P-value**	
Life standard and Woman empowerment	.818	4	.204	.325	.861	Accepted
Education of woman entrepreneur	2.124	4	.531	1.133	.341	Accepted
status of woman entrepreneur	4.211	4	1.053	1.912	.108	Accepted
others social factors	2.263	4	.566	.776	.541	Accepted

Interpretation:

The test performs at 5% level of significance. Table is output of ANOVA test between the social factors which affected woman entrepreneur and types of business sector for respondents. From the above table It is clear that p-value of different social factors is greater than 0.05 (P-value > 0.05), so null hypothesis is accepted at 5% level of significance. So, there no significant difference between the social factors and type of business sector for respondents. It means that types of business sector don't impact on social factor which effected to woman entrepreneur.

5. Findings

Based on the findings frequency and Percentage following findings:

5.1 Demographic Profile

- Majority Women entrepreneurs are from 21 to 30 and 31 to 40 age group.

- Majority Women entrepreneurs are from Hindu religion

- Majority women entrepreneurs are from General and OBC category.

- Majority women entrepreneurs are completed their high school or graduation.

- Majority women entrepreneurs are associated with trade sector.

- Majority women entrepreneurs are operating their business from home.

- Majority women entrepreneurs are running micro business

5.2 Social factors which affect women entrepreneurship

Following table shows frequency and percentage of social factors which affect women entrepreneurship according to response of questionnaire.

Social Factors	Frequency	Percentage
Improvement in life standard	241	80.3
Women empowerment become possible	233	77.7
Increasing education among women	247	82.3
Increasing technological education among women	232	77.4
Increasing technological awareness among women	232	77.3
Increasing social recognition of women	232	77.3
Increasing equality status of women	229	76.4
Increasing number of successful women in society	210	70.0
Religious Factors	199	66.3
Cast Factors	201	67.0
Employment	199	66.4
Experience	191	63.7
Family Support	208	69.7
Parents' Education	185	66.7
Parents' Occupation	181	60.4

6. Conclusion

Women entrepreneurship in Gujarat is more than just income generation. It is about working to build a more prosperous country to lift the millions of Gujarati people out of poverty. The main purpose of this research is to find whether there is impact of social factors on women entrepreneurship in Gujarat state. Today's women don't like to accept restrictions. They want equal rights, respect and value from males. But after all this developments and efforts Indian women still have a long way to go for achieve better position, equal rights, respect and value because our society is still deep rooted and male dominated.

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A Comparative study between Users and Non-Users Behavoiur towards Unified Payment Interface (UPI) & QR payments in an unorganized retail sector in India

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Abstract:

This study is conducted with an objective to check the adaptation Behavoiur towards Unified Payment Interface (UPI) & QR payments in unorganized retail sector in India. Data collected through structured questionnaires and schedules with help of 330 retailers of which 165 retailers were using Unified Payment Interface (UPI) & QR payments and 165 Non-Users. Data analysis is done through ANOVA, with help of 330 samples in the sector. The study has undertaken with cross tabulation to comparative relationship between users and non-users. The findings and implications are discussed.

Keywords: un-organized retail sector, Unified Payment Interface (UPI) & QR payments.

Introduction

Mobile wallet is also known as Payment Apps. The entire globe is moving towards cash less society. The post COVID-19 has changed the shopping pattern and in short duration, the digital payment in India has evolved. UPI payment & QR payments among the merchants have surpassed the credit/ debit card payment and replaced the traditional payment system. Unified Payment Interface (UPI) & QR payments, it has become even easier, as the transfer happens directly from the bank account rather than from a wallet. National Payments Corporation of India (NPCI) has developed a single-window mobile payment system for Indian users. Mobile wallets types in India are open, closed, semi-open, and semi-closed classified based on the usage and payments. Top ten mobile payment apps are Google Pay, PhonePe, Dhani, BHIM Axis Pay, PayTM, MobiKwik, SBI YONO, ICICI Pockets, HDFC PayZapp, and Amazon Pay.

Review of literature, Conceptual framework and Hypothesis

The primary generic IT model developed in the name of the diffusion of innovation (DOI) (Rogers, 1995), the secondary generic model is developed in name of the technology acceptance model (TAM) (Davis, 1986; Davis, 1989; Davis et al., 1989), the third generic model developed in the name of theory of planned behavior (TPB) (Ajzen, 1985; Ajzen, 1991), the fourth generic model is developed in the name of unified theory of acceptance and use of technology (UTAUT) (Venkatesh et al., 2003), the adoption of DOI to IS/IT research, the theory are influenced by four moderators viz., Age, Gender, Experiences, and voluntariness of entrepreneurs to adapted to technology.

Personal characteristics of Retailers:

The personal characteristics of the Retailers (i.e., owner) will influence decision making for investment into Point of Sale Terminal with Unified Payment Interface (UPI) & QR payments. The past studies showed that Age of Retailers, Gender of Retailer, Experience of retailer, computer literacy of Retailers and the Innovativeness of retailer's effects adoption of POS Terminal adoption of Unified Payment Interface (UPI) & QR payments.

H_1: There is no significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's gender.

Gender of the retailer is defined based on male or female gender of Retailer will influence decision making for investment into Point of Sale Terminal with Unified Payment Interface (UPI) & QR payments. Past studies has showed that male has adapted to technology more than that of female retailers, Roger(2003),Venkatesh etal.(2003), Park et al(2007),Plomp et al.(2011), Slyke et al. (2002), and Zhou et al. (2007).

H_2: There is no significant relation between Adoption of Unified Payment Interface (UPI) and QR payments and Entrepreneur's age.

Entrepreneur's Age of the retailer is defined based on young age or old age which influences decision making for investment into Point of Sale Terminal with Unified Payment Interface (UPI) & QR payments. Past studies has showed that retailers young age has adapted to technology more than that of old retailers, Plomp et al.(2011), Roger(2003), and Venkatesh etal.(2003).

H_3: There is no significant relation between Adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's experience.

Experience of the retailer is defined based on lower or higher Entrepreneurial experience of Retailer will influence decision making for investment in to Point of Sale Terminal with Unified Payment Interface (UPI) & QR payments. Past studies has showed that Entrepreneur's experience has adapted to technology more than that of less experienced, Chau(1995), Ekanem(2005), Park et al(2007), Plomp et al.(2011), Slyke et al. (2002), and Zhou et al. (2007).

H_4: There is no significant relation between Adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Computer literacy.

Computer literacy of the retailer is defined based literate or illiterate Adapt by Retailer to investment into Point of Sale Terminal with Unified Payment Interface (UPI) & QR payments. Past studies showed that literate has adapted to technology more than that of computer illiterate of retailers, Thong and Plomp et al.(2011), Yap.(1995), Van and Cavaye(1999).

H_5: There is no significant relation between Adoption of Unified Payment Interface (UPI) & QR payments and Size.

Competitiveness of the retailer is defined based able to compete with the Retailer in the market that influence decision making for investment into Point of Sale Terminal. Past studies showed that flexibility of usage of technology more in the of competitive environment Iacovou et al. (1995), Julien and Raymond (1994), Plomp et al.(2011) and Thong and Yap (1995).

Research question:

Why is the owners of unorganized retailing sector are optioning Unified Payment Interface (UPI) & QR payments? What are the various determinants that the impacting Unified Payment Interface (UPI) & QR payments?

Research Methodology:

Need for the study:

The study is conducted to know POS terminal using Unified Payment Interface (UPI) & QR payments in unorganized retail sector and its efficiency on operations.

Objectives of the study:

The study examines the unorganized retailer's behaviour towards Unified Payment Interface (UPI) & QR payments and makes comparison between User and Non-User Behavoiur.

Study site:

The study is conducted at Karimnagar district of Telangana state of India

Nature of study

Nature of study is purely explorative and conclusive in nature.

Data collection method

The study considers primary data as well as secondary data. A primary source is collected through structured questionnaires and secondary sources through website, textbooks and journals.

The Questionnaire development

A polite study is conducted and questionnaires are developed through interaction with local retailers and experts in the market. Questionnaires are designed under three stages, first and second are closed in and thirdly an open ended. First part of questionnaire is general questions related to nature of business, ownership structure, personnel position, usage of UPI or not. Second part of the questionnaire is of application of organization factors.

Operational definition of unorganized retailers

Unorganized retailers for the study have to meet below criteria

  i.   Sole trade concern
  ii.   Partnership firm (Unregistered)
  iii. Local presence
  iv.   Single Branch in local area

The Sample Nature

The samples of the study are 330 retailers of which 165 Users and Non-Users of UPI by unorganized retailers.

Sampling procedure

The samples are selected based on convenient and co-operation of people within specified strata.

The field works

The questionnaires are given to retailers in Karimnagar District and interviews and Schedules are conducted.

Statistical tools

The study considers descriptive statistic and ANOVA is used.

Hypothesis testing:

H_1: There is no significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Gender.

H_2: There is no significant relation between Adoption of Unified Payment Interface (UPI) and QR payments and Entrepreneur's Age.

H_3: There is no significant relation between Adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Experience.

H_4: There is no significant relation between Adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Education.

H_5: There is no significant relation between Adoption of Unified Payment Interface (UPI) & QR payments and Size**.**

Period of the study:

The survey is conducted during June 2020 to September 2021.

Limitation of the study:

Study conducted in Karimnagar district and with limited sample of unorganized sector only.

Data Analysis and interpretation

Table 1: Gender Cross tabulation

Usage of the Digital Payment over Cash Payment

Usage of Digital Payment	Count	Female	Male	Total
	Yes	17	148	165
	No	23	142	165
	Total	40	290	330

Gender plays vital role deciding the nature of business they invest. Women entrepreneurs have invested into Fashion designing & tailoring, women Beauty parlours, food catering and confectionary & bakery, Grocery shops, interior designing, Medical shops, and cosmetic shops. Men entrepreneurs have invested into grocery shops, men Beauty parlors, medical shops, foot ware shops, sweet house and bakery, fast food centers, Plastic and steel utensils stores, Vegetables, apparels, furniture, home decorative, cement and hardware shops, gold and jewelries.

Figure 1: shows gender of the entrepreneurs
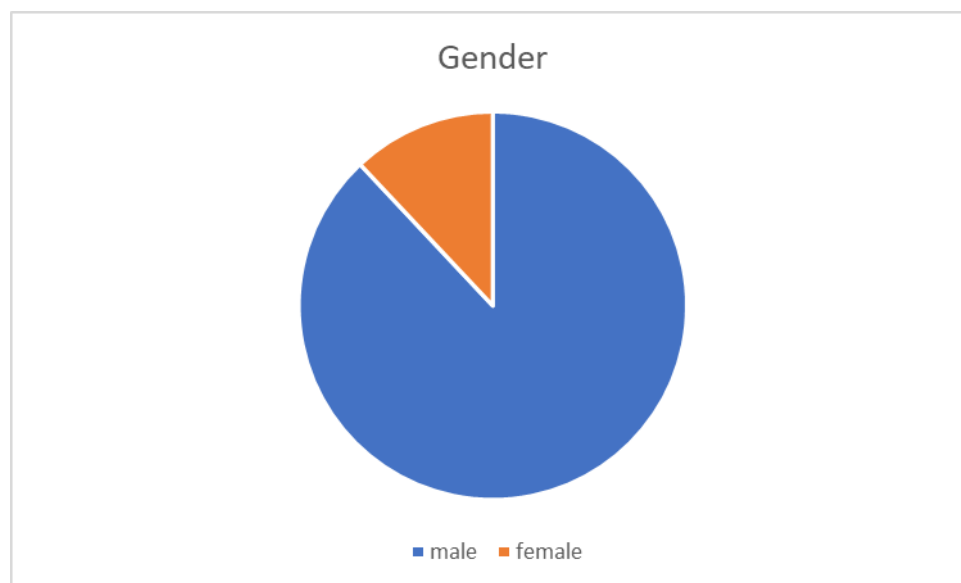
The sizable female respondents adapted Unified Payment Interface (UPI) & QR payments are 42% but 57% yet too adopted. The sizable male respondents adapted Unified Payment Interface (UPI) & QR payments are 51% but 49% yet to adopt. The majority of male have adapted to Unified Payment Interface (UPI). (Fig.1)

Table 2: ANOVA

Model	Sum of Squares	Df	Mean Square	F	Sig.
Between the group	0.256	1	0.256	1.021	0.313
Within the group	82.244	328	0.251		
Total	82.50	329			

Interpretation

The Null Hypothesis states there is no significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Gender. ANOVA is used to check and test the hypothesis. F value is 1.021 is less than 2. P value is 0.313 is more than 0.05. This is statistically insignificant and accept null hypothesis. The Null Hypothesis is accepted, there is no significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Gender. The women entrepreneurs facing challenges are limiting their entrepreneurship are the lack of opportunities, lack of support from the family, lack of mentorship, lack of network, lack ability to take risk, lack of access to capital, lack of fixed assets ownership, male dominated business, family responsibilities, lack of productive environment, limited mobility, lack of experience in running business, lack of education related to business, and lack of financial freedom.

Table 3: Age Cross tabulation

Usage of the Digital Payment over Cash Payment

Usage of Digital Payment	Count	<30 years	30-40 years	40-50 years	Above 50 years	Total
	Yes	83	40	42	00	165
	No	6	60	90	09	165
	Total	89	100	132	09	330

It is basic belief that older generation may recognize technology or innovation is hard to use, which current generation accept and adopt easily. Riskinanto.A. et.al.(2017) has observed that age group between 30 to 40 years respondents are active users of digital payment system. Liébana-Cabanillas.F.et.al(2015) has found that age between 35-45 respondents have adopted to Mobile commerce. During COVID-2109 and De- monetarisation in India, the people are force to adapt to modern technology.

Figure 2 Shows Age Group of Respondents
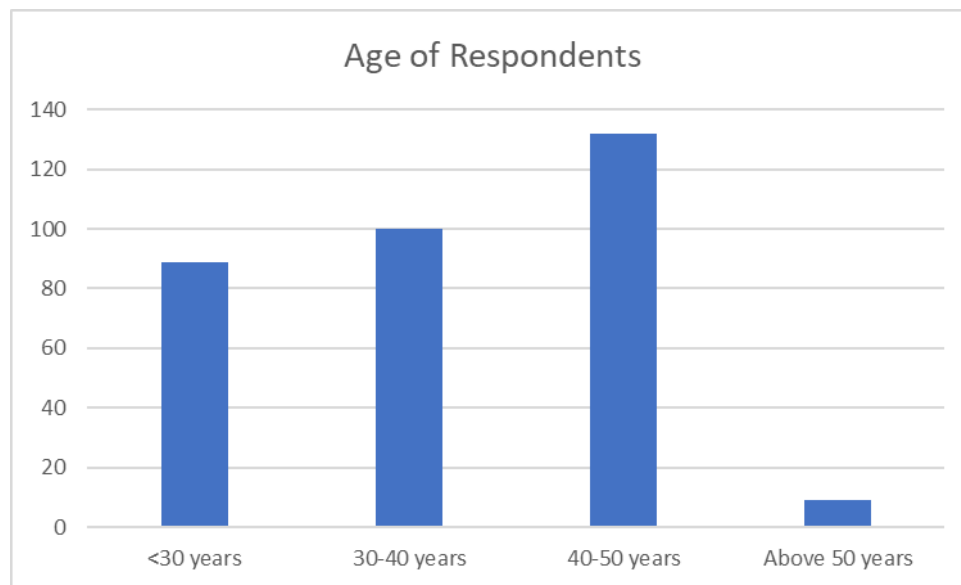
In general, young generation has higher learning capacity over previous generation people. The sizable age group less than 30 years, respondents adapted Unified Payment Interface (UPI) & QR payments are 93%. The sizable age group 40 to 50 years, respondents preferred cash payment over Unified Payment Interface (UPI) & QR payments are 68%. Whereas the majority of age group less than 30 years have adapted to Unified Payment Interface (UPI) because of later mover advantage and born with technology. But the majority of age group 40 to 50 years has to adapt to cash payment rather than Unified Payment Interface (UPI).(Fig.2)

Table 4: Age ANOVA

Model	Sum of Squares	Df	Mean Square	F	Sig.
Between the group	24.268	3	8.089	45.287	0.00
Within the group	58.232	326	0.179		
Total	82.50	329			

Interpretation

The Null Hypothesis states there is no significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Age. ANOVA is used to check and test the hypothesis. F value is 45.287 is greater than 2. P value is 0.00 is less than 0.05. The statistically significant and reject null hypothesis. The alternative Hypothesis is accepted, there is a significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Age. There are reasons for not using UPI & QR Code among

respondents are no smart phones, fear of stolen devices, and phishing scams, forgetfulness of password, using public wifi, human error, security flaw, cloned application, and network risk, not aware of technology and dependent on others for technology.

Table 5: Owner Experience Cross tabulation
Usage of the Digital Payment over Cash Payment

Usage of Digital Payment	Count	0-5 years	5-10 years	Above 10 years	Total
	Yes	79	63	23	165
	No	7	63	95	165
	Total	86	126	118	330

Every business owner wants to get connected with their customers and serve the customer's better way. It is the basic belief that experienced owner may adapt to technology in order to make customers life easy and provide customer friendly services, in this way the owner experiences can enhance business and sales revenue.

Figure 3 Experience of entrepreneurs
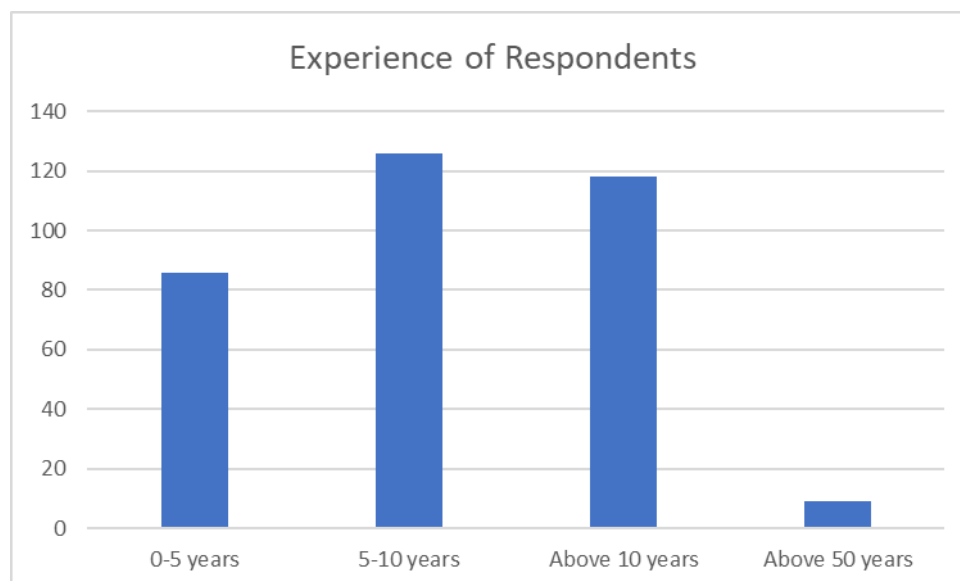
An experienced owner can move with latest technology to serve the customer better and retain them. Owner with less than 5 years' experience has adapted to technology (92%) to increase sales revenue. High experienced have preferred cash payment over UPI & QR Code payment (80%) they have royal customers, brand name, and reputation in the market.

Table 6: ANOVA

Model	Sum of Squares	Df	Mean Square	F	Sig.
Between the group	26.053	2	13.026	75.462	0.000
Within the group	56.447	327	0.173		
Total	82.50	329			

Interpretation

The Null Hypothesis states there is no significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's experience. ANOVA is used to check and test the hypothesis. F value is 75.462 is greater than 2. P value is 0.00 is less than 0.05. The statistically significant and reject null hypothesis. The alternative Hypothesis there is a significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Experience. The reasons for not using UPI & QR Code among experienced owners claim that they are having brand name, loyal customers, reputation in the local market, business will grow. Most experienced owners are not interested in UPI & QR Code payment for various reasons, lack of trust in technology, cash handling is easier, time wastage for visiting bank, (whole sellers) suppliers are demanding payment in cash only, and fear that any time payment banks may charge addition cost for usage of technology services.

Table 7: Education Cross tabulation

Usage of the Digital Payment over Cash Payment

Usage of Digital Payment	Count	Up to XII	Degree	Other	Total
	Yes	0	49	116	165
	No	59	31	75	165
	Total	59	80	191	330

The education had direct relation with technology adoption in the past studies. Similarly, it has found that higher education qualification, higher is adoption of technology. The respondents have completed their degrees in Bachelor of Science, Bachelor of Commerce, Bachelor of Business Administration, Bachelor of Law, and Bachelor of technology and Bachelor of Hotel Management. Some respondents have completed master in Science, master in Commerce, master in Business Administration, master in Law and master in Hotel Management.

Figure 4 Education of Entrepreneurs

Education of Respondents
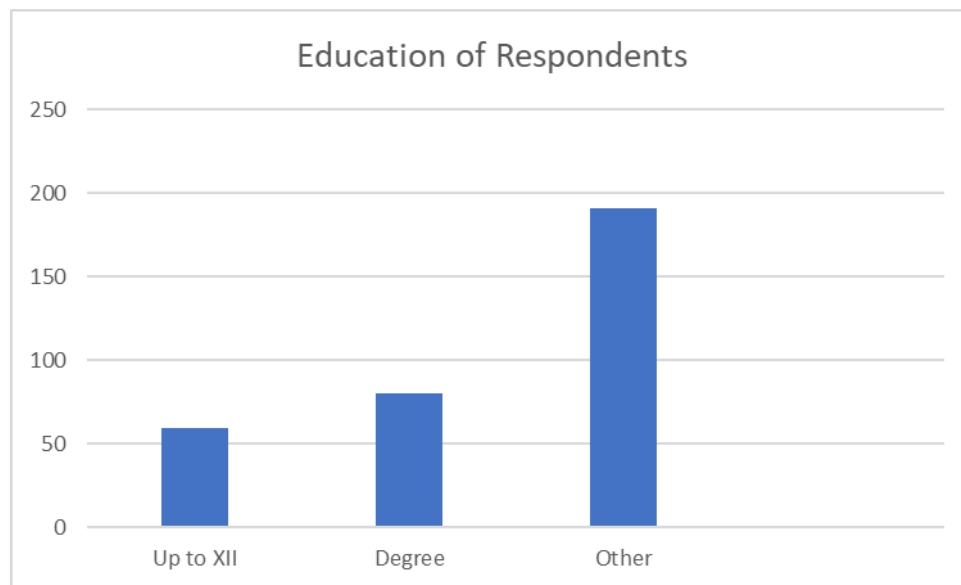
The respondents with less than schooling preferred cash payment over technology. Within group of respondents it is found that Degree (61%), and above (62%) preferred technology. Usage of technology degree qualified people has utilized UPI & QR Code payment (100%).

Table 8: ANOVA

Model	Sum of Squares	Df	Mean Square	F	Sig.
Between the group	17.963	2	8.981	45.507	0.000
Within the group	64.537	327	0.197		
Total	82.50	329			

Interpretation

The Null Hypothesis states there is no significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Education. ANOVA is used to check and test the hypothesis. F value is 45.507 is greater than 2. P value is 0.00 is less than 0.05. The statistically significant and reject null hypothesis. The alternative Hypothesis is accepted, there is a significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Education. The education is primary reason for adoption of technology. Less educated have adapted to cash payment over using UPI & QR Code payment. They are not adapting for various reasons are as follows that they cannot read mobile message, machine speaks in english they cannot understand, they are depend on some for everything, lack of trust in technology, cash handling is easier, time wastage for visiting

bank (waiting in que), (whole sellers) suppliers are demanding payment in cash only, and doubtful regarding payment credited to banks account. A bird in the hand is better than many in the bush. In this study highly educated are not interested in UPI & QR Code payment are for various reasons, lack of trust in technology, cash handling is easier, time wastage for visiting bank, (whole sellers) suppliers are demanding payment in cash only, phobia of Income Tax and Goods and Services Tax (GST) and fear that any point of time payment banks may charge addition cost for usage of technology services, and initially the UPI & QR Code payment companies have given discount and points but this points have completed or partly removed, no benefits in holding such account. Education can manifest ones thinking and change in one's behavior.

Table 9: Business Size Cross tabulation
Usage of the Digital Payment over Cash Payment

Usage of Digital Payment	Count	Low (< 5000)	Moderate (5000-1000)	High (>10000)	Total
	Yes	11	63	91	165
	No	36	76	53	165
	Total	47	139	144	330

Business income is basis to decide the business size. The study has assumed low income less than 5000 per week, moderate income business income between 5000 to 10000 per week and high income above10000 per week. It basic belief is that low cash inflow can be easily managed with cash where as higher sales revenues have to be managed with technology.

Figure 5 Business income is based the business size.
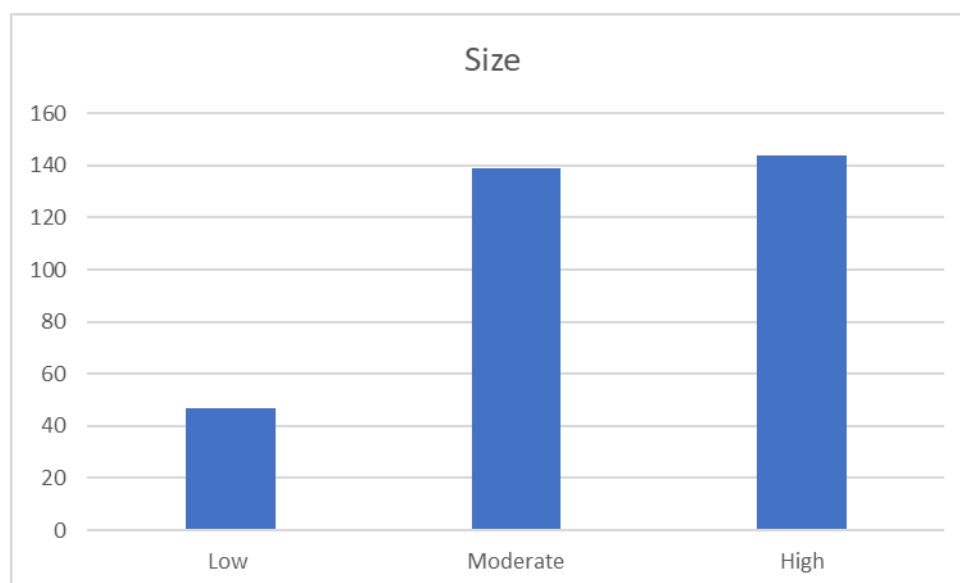
The peoples Income less than 5000 (per week) have preferred cash over the UPI & QR Code payment. The peoples Income between 5000- 10000 (per week) have preferred the UPI & QR Code payment. Income above 10000 (per week), preferred the UPI & QR Code payment. It's observed that higher the business volume, owners preferred the UPI & QR Code payment. It becomes easy to handle billing process and their by saves time.

Table 10: ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Between the group	6.135	2	3.068	13.136	0.000
Within the group	76.365	327	0.234		
Total	82.50	329			

Interpretation

The Null Hypothesis states there is no significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Size. ANOVA is used to check and test the hypothesis. F value is 13.136 is greater than 2. P value is 0.00 is less than 0.05. The statistically significant and reject null hypothesis. The alternative Hypothesis is accepted, there is a significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Size. Small business with less than 5000 (per week) has adapted to cash payment instead of using UPI & QR Code payment, the reasons cited for these are cash handling is easier, time wastage for visiting bank (waiting in que), (whole sellers) suppliers are demanding payment in cash only, and doubt and fear that whether payment is credit or not banks account. In this study Income between 5000- 10000 (per week) have also preferred the UPI & QR Code payment the various reasons are as follows, it is easier to handle customers, time saving and with less people manage the business, change for money can be reduced, waiting que can be reduced, and focus core business rather than only billing.

Conclusion

This study is conducted with an aim to compare between User and Non-User behavior towards Unified Payment Interface (UPI) & QR payments in unorganized retail sector in India. The data collected through structured questionnaires and schedules with help of 330 retailers of which 165 retailers are using Unified Payment Interface (UPI) & QR payments

and 165 Non-Users. The unorganized retail sector is dominated by the men. Men preferred Unified Payment Interface (UPI) & QR payments. Hypotheses testing, the Null Hypothesis is accepted, there is no significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Gender. Young aged people have preferred Unified Payment Interface (UPI) & QR payments and old aged people have preferred cash payment. The alternative Hypothesis is accepted, there is a significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Age. The entrepreneurs with less experience have preferred Unified Payment Interface (UPI) & QR payments whereas high experienced preferred cash payment. The alternative Hypothesis is accepted, there is a significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's experience. Less educated preferred cash payment whereas High educated preferred Unified Payment Interface (UPI) & QR payments. The alternative Hypothesis is accepted, there is a significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Education. Those people with large volume of business preferred Unified Payment Interface (UPI) & QR payments. The alternative Hypothesis is accepted, there is a significant relation between adoption of Unified Payment Interface (UPI) & QR payments and Entrepreneur's Size. All entrepreneurs adapted Unified Payment Interface (UPI) & QR payments are also using cash payment.

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21 ANALYZING THE PORTRAYAL AND EXPRESSION OF GRIEF IN SELECT BOLLYWOOD FILMS AFTER THE DEATH OF A LOVED ONE

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Abstract

Films have evolved from mere sources of entertainment to powerful tools for conveying messages on social issues (Kubrak, 2020). As a matter of fact, social drama films were prominent right from the beginning of Indian Cinema (Gokulsing, K. M., & Dissanayake, W., 1998). Researchers have conducted studies to better understand human experiences (Grodal, 2009), how movies move viewers and to what effect (Tan, 2018) focusing on emotions such as grief as depicted in Bollywood films. Employing Kubler Ross Theory of Grief and qualitative analysis of the films "*Talaash*" (2012) and "*The Sky is Pink*" (2019), the researchers explore the significant impact of grief on individuals and relationships when a loved one is lost, and how people cope with it. By studying grief and its portrayal in films, the research connects with shared human existence and highlights its pervasive and complex nature. The findings suggest that grief has a profound impact on individuals and their relationships, offering insights into how people process and cope with this emotion. The qualitative approach involves content analysis of the two films, facilitating a deeper exploration of grief-related themes and motifs.

Keywords: Talaash, The Sky Is Pink, Grief, Emotions, Death, Bollywood Cinema

Introduction

Cinema is a unique and influential art form made with an intent of evoking emotions (Mokryn, et.al., 2020). Movies play a huge role in influencing minds and shaping perspectives (Pavitra & Prathibha, 2022). The act of watching a film holds sociological importance as it profoundly impacts us on emotional, psychological, and educational levels (Do Nascimento, 2019). Cinema offers insights into diverse cultures and experiences, fostering empathy and understanding. (Kozloff, 2013) enumerates the characteristics of "a cinema of engagement"; for example, moving us to empathy, instead of creating a sense of detachment or fostering feelings of superiority, films promote a sense of equality by examining power dynamics, drawing inspiration from real-life events, employing both realistic and melodramatic storytelling techniques, and motivating viewers to actively combat

social injustices. Bollywood has diversified its storytelling in recent years, exploring various genres and addressing social issues in films like *Thappad*, *Chhapaak*, and *Badhaai Ho* and *Badhaai Do*. While films related to grief and mental health are relatively fewer, *Dear Zindagi* (2016) stands out as a powerful exploration of mental health with its relatable characters and honest storytelling. This exemplifies the power of cinema to entertain and raise awareness.

Studying emotions in films, particularly grief, is crucial for connecting with the human experience. Qualitative research and content analysis are employed to investigate grief as depicted in Bollywood films, using a coding sheet based on Ross Kubler's theoretical framework. Two films, *Talaash* (2012) and *The Sky is Pink* (2019), are selected as case studies, examining how the deaths of children affect family dynamics and the emotional well-being of parents. Analyzing narrative structure, dialogues, and enacted scenes helps understand how grief is processed and coped with in these films, offering valuable insights for researchers.

In *Talaash*, the characters Suri and Roshni experience the profound grief of losing their child. The film explores their individual coping mechanisms and the strain it puts on their relationship. Suri's defensive behavior and communication barriers hinder their mutual support. However, the introduction of Simran, a spirit, leads to personal growth and the possibility of healing for Suri.

The Sky is Pink tells the story of Aisha, a girl with a rare disease, and the struggles her parents, Aditi and Niren, face. It portrays their journey through fear, loss, and grief during Aisha's life and after her passing. The film depicts the emotional alienation between Aditi and Niren, worsened by Aditi's declining mental health and struggles with depression and anxiety. This strain prevents them from supporting each other effectively

Research Rationale and Significance

- Grief is a complex and nuanced emotion that can be difficult to study. Therefore, research in this area can help advance our understanding of emotions more broadly. By shedding light on the process of grief experienced by individuals in the film, we can contribute to the development of new theoretical frameworks and treatment approaches that can be applied to other emotional experiences as well.

- Bollywood films are an integral part of Indian culture and have a significant impact on shaping public perceptions and attitudes towards various emotional experiences,

including grief. Therefore, analyzing how grief is depicted in these films can help us understand how people in India perceive and cope with this emotion.

Research Objectives

To analyze the portrayal and expression of grief after the death of a loved one in select Bollywood films.

Scope of the Research Study

The scope of the study would be to examine the representation and communication of the emotion of grief in Indian cinema, particularly in Bollywood films. The study could explore the ways in which Bollywood films depict and communicate grief, including the visual and auditory cues used, the language and dialogue employed, and the narrative structures utilized. The research could have significant implications for individuals' attitudes towards and experiences of grief, potentially helping people understand this complex emotion better and act accordingly in their own lives.

Review of Literature

(Hamza, 2022) applies psychoanalysis to analyze two dramas, *The Rabbit Hole* and *Steel Magnolias*. It explores psychoanalytic theory, specifically symptoms of PTSD and defense mechanisms used to cope with trauma. The characters' diverse approaches to grief and loss are examined, highlighting the use of defense mechanisms like denial and repression. The article emphasizes the complexity of grief and individual differences in coping mechanisms. However, it acknowledges that the characters' unique emotional journeys were given less attention compared to defense mechanisms and PTSD symptoms.

(Azzahra, 2022) examines the complexity of grief as a psychological reaction to loss, focusing on the documentary film "Setelah Dia Pergi." It explores different grieving processes, stages, and normal reactions. However, it could have provided a more detailed discussion on the psychological, emotional, and physical effects of grief. Additionally, the coping strategies individuals employ and the universality of grief in response to various types of loss could have been explored further, which remains a pertinent gap in the study, needing a deliberation.

(Jaskara & Permana, 2022) explore the film "*Habibie & Ainun*" depicting Baharuddin Jusuf Habibie's emotional journey as he navigates his wife's battle with ovarian cancer and their

love story. The Kübler-Ross model, which outlines the stages of grief, provides valuable insights into understanding emotions during significant changes or losses. The stages of denial, anger, bargaining, depression, and acceptance facilitate emotional recognition and distancing. The author explores these stages to provide a detailed account of the characters' emotional progression in the film. However, it is important to note that the analysis solely focuses on the Kübler-Ross model, overlooking other theories and models of grief and loss. Overall, the Kübler-Ross model and "*Habibie & Ainun*" contribute to our understanding and management of emotions in times of change and loss.

(Johansen, 2022) offers an insightful analysis of three Disney Pixar animated films: *Up, Inside Out,* and *Coco*, which delve into the theme of loss. The author specifically focuses on exploring the representations of loss of identity and loss of life in these movies. By analyzing these films, the author highlights how children can be introduced to the concepts of grief, loss, and coping mechanisms. This analysis contributes to the field of psychology by demonstrating the effectiveness of visual media, like animated films, in addressing complex psychological themes in a relatable and engaging manner for younger audiences. However, the paper could benefit from a more extensive examination of the various ways grief can be expressed, providing a deeper understanding of its complexities.

(Arundhathi & Zia, 2019) explore the depiction of loneliness in Bollywood films, specifically examining the gendered portrayal in *English Vinglish* and *The Lunchbox*. The films follow the experiences of female characters, Shashi and Ila, who feel ignored and neglected by their families, leading to feelings of isolation. Another character, Fernandes from *The Lunchbox*, also experiences a unique form of loneliness. The paper emphasizes the significance of inconclusive romantic relationships in highlighting the gendered nature of loneliness. It explores how women's loneliness often stems from a lack of recognition and appreciation for their care work and emotional labor. However, the paper could have given more attention to male loneliness in relation to societal expectations of gender roles and relationships. (Salah, 2019) examines the portrayal of death and grief in movies using Kubler-Ross's perspective. Films such as "*UP*," "*Baba Dook*," "*The Kite Runner*," "*Rabbit Hole*," "*Summer 1993*," and "*Three Colors: Blue*" are analyzed to understand the stages of grief and their impact on individuals. The study identifies the stages of denial, anger, bargaining, depression, and acceptance, acknowledging that they may not always follow a linear progression and can vary in intensity and duration. By analyzing the characters in these films, the study offers a comprehensive exploration of the emotional journey of grief. However, the paper could

benefit from a deeper exploration of the recovery process, acknowledging that healing is unique for each individual and may require professional help or support from loved ones.

Methodology

Research design serves as the vital link between the scope of the research and the practical implementation of the research process. It serves as a roadmap, facilitating the organization of various stages involved in data collection, analysis, and drawing meaningful conclusions. Additionally, it outlines the characteristics, structure, and specific aspects of the methods employed in the research (Blanche, et.al., 2006). Research methodology refers to a systematic approach employed to address research inquiries or problems. It encompasses the underlying rationale behind the selection and utilization of research methods or techniques within the context of a study, extending beyond the scope of a specific research method. Research methodology endeavors to shed light on various aspects: the motivation behind undertaking a research study, the process of defining the research problem, the formulation of hypotheses and their justifications, the collection of data and the rationale for specific data collection methods, the adoption of particular data analysis techniques, and a range of related inquiries relevant to the research problem or study (Goundar, 2012). Methodology provides researchers with a framework that guides their research endeavors. It aids in the identification and formulation of research problems and objectives, as well as in presenting the final outcomes in the form of collected and analyzed data during the study period (Sileyew, 2019).

Approach Adopted For the Research

- The researchers employed a qualitative approach to conduct a thorough analysis of films, utilizing content analysis as the chosen method.

- To ensure an in-depth analysis, a coding sheet was utilized, which incorporated various parameters such as denial, anger, bargaining, depression, acceptance, loneliness, and social support. By utilizing this approach, the researchers were able to delve deeper into the films and extract meaningful insights regarding the portrayal of these key emotional and psychological themes.

Methods Used

This research study employed self-content analysis to explore how individuals express their emotions during the grieving process after the death of a loved one. By utilizing this

approach, the researchers aimed to gain a comprehensive understanding of the behaviors and reactions of grieving individuals. The researchers' use of self-content analysis enabled them to closely examine the expressions of grief depicted in the movies and gain deeper insights into the associated feelings and actions.

Research Tools

Content analysis is a research methodology which examines textual data for patterns and structures, singles out the key features to which researchers want to pay attention, develops categories, and aggregates them into perceptible constructs in order to seize text meaning (Gray & Densten, 1998).

The research tool used in this study includes criteria for selecting films based on genre, year of release, storyline, and the portrayal of relationships between the deceased and their loved ones. These criteria enable the analysis of individuals' reactions and emotions related to the grieving process, including anger, denial, depression, bargaining, and acceptance. By examining these elements, the researchers could gain insights into how individuals experience and cope with grief.

Research Sampling

The research study employs a non-probability sampling technique, specifically purposive sampling, as the researchers aimed to select specific films data relevant to the topic of interest. Purposive sampling enabled the acquisition of data with a specific purpose. Purposive sampling is a non-probability sampling technique in research where participants are selected based on specific criteria and the researcher's judgment, aiming to include individuals who possess certain characteristics or have unique insights relevant to the research objectives (Etikan, Musa, & Alkassim, 2016). It is a deliberate and purposeful selection process that focuses on obtaining information-rich cases that can provide valuable insights into the research topic. Researchers use purposive sampling when they seek to target specific individuals or groups who possess the desired knowledge, expertise, or experiences necessary for the study. As such, two Bollywood films, namely "*Talaash*" (2012) and "*The Sky is Pink*" (2019), were carefully chosen for the study to investigate the theme of grief. It is noteworthy that these films were readily available on Netflix, adding to the accessibility of the data. The selection of these two films was based on their relevance to the research topic, and as such, they are expected to provide insightful and reliable information for the study.

Nature and Process of Data Collection

- The study relies on a content analysis of selected Bollywood films as the main source of data. Multiple viewings of the movies, detailed observations of character behaviors, expressions, and dialogue, and thorough data analysis will be conducted to identify recurring themes, trends, and interpretations related to the portrayal of grief.

- Secondary data in the form of a literature review was also used in the study. In order to do this, a thorough search of existing data on how grief is portrayed and expressed in films was conducted.

Theoretical Framework

This research study is based on the theoretical framework of the Kubler Ross theory, which outlines the stages of grief. Developed by Elisabeth Kubler Ross, this theory identifies the stages of denial, anger, bargaining, depression, and acceptance that individuals may experience when facing the loss of a loved one. Widely recognized in psychology, the theory provides insights into the psychological processes and coping mechanisms during the grieving process. By applying the Kubler Ross theory, this study aims to analyze how grief is portrayed in Bollywood films, identifying common themes and patterns across the stages of grief. This approach offers a structured framework for examining the representation of grief and gaining a deeper understanding of its depiction in selected Bollywood films.

These indicators serve as codes in analysing the films. The researchers have also added two codes in the analysis of the movies, so as to make the analysis comprehensive.

Content Analysis

Plot (*Talaash*):

Directed by Reema Kagti, this psychological thriller and mystery film portrays a couple grappling with the tragic loss of their child. Surjan Suri Singh Shekhawat, an inspector, and his wife Roshni Shekhawat relocate to a new home following their child's drowning. The loss strains their relationship, resulting in communication breakdown and a loss of joy. Suri takes on a new case involving a superstar's mysterious death and encounters Simran, a spirit who aids in solving the case and reconciling with his son's demise. Meanwhile, Roshni befriends their neighbor to communicate with their late son Karan's spirit. The film delves into grief,

loss, and the human experience, illustrating the profound impact of a child's loss on a family's dynamics and the search for purpose amidst life's complexities.

Content Analysis (*Talaash*):

The movie depicts all seven of the indicators, which may aid viewers in better comprehending grief. Indicators shown in the film include:

i. denial

ii. anger

iii. bargaining

iv. depression

v. acceptance

vi. loneliness

vii. social support

The coding sheet contains the scenes that serve as proof for the indications as well as the time stamp at which each scene is displayed for reference.

Suri, an inspector who has recently lost his son, appears to have become distant from his wife Roshni, as he harbors guilt over his son's death. During a dinner gathering with their friends, the group discusses the untimely demise of a young superstar (20:11). However, when Suri makes the remark, "*Kam umar mein roz hazaaro log marte hai*", Roshni abruptly leaves the table, indicating that Suri's comment has been insensitive towards the subject matter at hand. It is clear that Suri is struggling to come to terms with his son's death, and has adopted a defense mechanism to shield himself from the intense pain of the loss. This scenario highlights the common tendency of individuals in grief to employ such coping mechanisms to avoid confronting the associated emotions and memories that may trigger further distress. Since his son's death Suri has become distant from his wife and this is also shown when Suri is sitting on the couch in the living room while his wife is sleeping in the bedroom (21:20). Suri is shown playing with his son's toy and recollects what happened on the day of his son's death. This indicates that he is lonely and he cannot sleep at night. He is replaying the incident of his son over and over and not being able to sleep. Grief can make a person sleep less and feel lonely- detached from the world and this can be seen in the film which can help the researcher to understand the grief better.

Suri's emotional distance from his wife becomes even more apparent when he is seen sitting alone on the living room couch while she sleeps in the bedroom (21:20). Playing with his

son's toys, Suri replays the events of his son's death, unable to escape the haunting memories that keep him awake at night. This highlights the isolating nature of grief, as it can cause individuals to feel disconnected and alone, even in the presence of loved ones. Suri's behavior in this scene sheds light on the common experience of sleep disturbances and feelings of detachment that are often associated with the grieving process. Sitting in darkness without turning on the lights, Suri's behavior reflects the isolating effects of grief.

During a society event, Suri's agitation and question, "*Baccho ko aise filmi gaano pe kyu nachate hai?*" and Roshni's response, "*Acche lag rahe the bacche,*" highlight their contrasting attitudes towards children. Suri's aversion towards children indicates how his loss has impacted his ability to connect with them, potentially projecting his pain onto them. In contrast, Roshni finds solace in the presence of children and their performances. Despite their growing distance, Roshni has discovered a source of happiness and acceptance through her interactions with children, providing her with a unique coping mechanism for her grief.

Later on, after leaving from the event of children in the society, Suri and Roshni meet a neighbor, Frenny who claims to communicate with spirits and suggests that their deceased son wants to speak with them (31:20). This shows that the neighbor wants to help the couple and support them in their grief. But at the mention of Karan's name, Suri becomes enraged and hurt, abruptly telling the neighbor to stay away from him and his wife, "Shut up, just shut up. *Hume kuch nahi sunna hai. Please aap humse durr rahiye. Samaj gayi aap*?" This reaction indicates that Suri is unwilling to discuss or even acknowledge his son's memory with anyone, preferring instead to be left alone with his thoughts. Everyone has their unique way of coping with grief, and Suri's preference for solitude and avoidance of triggers is one such example. By portraying these reactions on screen, the film offers a poignant illustration of the varied and complex ways in which individuals may cope with the pain of loss.

Following the confrontation with his neighbor, Suri leaves his wife alone at home and drives away, consumed by his pain (34:09). As he drives, he replays the incident in his mind and is overcome with emotion, crying as he recalls the day his son passed away. This powerful scene illustrates that Suri is still grappling with the loss of his son and that even the mere mention of Karan's name or the thought of speaking with him again can trigger intense waves of grief. What better way to convey grief to the audience than to play a song. So, "*Jee Le Zara*" is played (44:13) and the song effectively conveys the sense of yearning and longing between the couple, who desire each other but struggle to express their emotions. The use of

music is a powerful tool for evoking feelings of grief and can help to create a deeper emotional connection with the audience.

Later, Suri and Roshni get into a heated argument after leaving the neighbor's place (01:32:08). Roshni expresses her frustration towards Suri for making her leave the neighbor's place where she was communicating with Karan's spirit. She highlights that he is never at home and she feels lonely. Roshni is trying to come to terms with her son's death and find solace in talking to his spirit. She suggests that Suri needs to talk to Karan to overcome his grief. However, Suri dismisses her and says that she needs psychiatric help, "*Tum pagal ho gayi ho roshni tumhe ilaaj ki zaroorat hai*." In response, Roshni asserts that she doesn't need any treatment but rather needs to talk to him, "*mujhe kisi ilaaj ki nahi, tum se baat karne ki zaroorat hai! Kya tum mujhse baat kar sakte ho? Kya tum ek raat mere saath ghar mein reh sakte ho*?" This exchange illustrates how Roshni is hurt and angry that Suri is hardly present at home and does not talk to her. It also highlights that grief can be expressed in different ways as Roshni is trying to cope by talking to Karan's spirit while Suri is avoiding the situation and suggesting that Roshni needs psychiatric help.

In the end, the resolution of the case and the guidance of the spirit, Simran, provided a path for Suri to come to terms with his son's death. Suri's reading of Karan's letter by the riverfront brought forth tears and allowed him to release his pain. Roshni arrived and offered comfort, embracing him and reassuring him that it is alright to grieve and express emotions. Ultimately, they both accepted their son's passing and were able to reconcile their relationship as a married couple.

The film portrays the significance of going through the stages of grief and finally coming to terms with the loss. The characters' distinct ways of handling their grief emphasize the fact that every individual experiences and handles loss differently. The movie stresses the importance of expressing emotions and talking about one's pain in order to initiate the healing process. Ultimately, Suri and Roshni find consolation in each other, demonstrating how communication and acceptance can bring peace and emotional closure.

Plot (*The Sky Is Pink*):

Directed by Shonali Bose, "The Sky is Pink" is a heart-wrenching romantic drama with a unique flashback structure. It revolves around the Chaudhary family, particularly Aditi and Niren, who tragically lost their children Tania and Aisha to severe combined

immunodeficiency (SCID). The film portrays their struggles during Aisha's treatments and the aftermath of her passing. Through flashbacks, the movie takes us on a journey through their middle-class life in Delhi and their challenges in seeking treatment in London. Despite facing obstacles, Aditi and Niren eventually achieve financial stability, enabling them to afford Aisha's treatments. This narrative technique allows the audience to witness their triumphs and hardships, showcasing the indomitable spirit of the Chaudhary family as they navigate grief with resilience and unwavering hope.

Content Analysis (The Sky Is Pink):

The movie depicts six out of the seven indicators, which may aid viewers in better comprehending grief. Indicators shown in the film include:

i. denial

ii. anger

iii. depression

iv. acceptance

v. loneliness

vi. social support

The coding sheet contains the scenes that serve as proof for the indications as well as the time stamp at which each scene is displayed for reference.

The film showcases the couple, Aditi and Niren, grappling with grief in various ways, depicting several stages of mourning. In the opening scene, Aditi and Niren are shown sleeping in the same bed but not facing each other (02:53). Aditi, missing her daughter Aisha, moves to Aisha's room to sleep, while Niren watches her and later sits alone in the living room watching TV in a dark room, consumed by sorrow. Later, Aditi and Niren goes to a restaurant to have lunch with their friends. While having dinner, Aditi gets upset and goes to the washroom (01:07:00). Niren follows her when she doesn't return, and Aditi expresses her denial of Aisha's death by refusing to move to London and leave behind her belongings. She argues, "*Main Aisha ko yaha akele chhod ke nahi jaungi*," insisting on holding onto Aisha's memory. Aditi's denial of Aisha's death leads to anger towards Niren when he tries to make her understand. Aditi feels lost and lonely without Aisha, revealing her struggle with depression (01:07:00). Niren, on the other hand, is also grieving but in a different way. He tries to reason with Aditi but ends up expressing his own anger and frustration, feeling as if he's not enough for her. Their lack of communication and inability to support each other

through grief causes further strain on their relationship. The film demonstrates that grief can manifest in different ways, making it difficult for individuals to be there for each other, highlighting the importance of seeking support and being patient with oneself and others during the grieving process.

The non-linear structure of the film showcases various incidents happening at different points in time. As Aisha's health deteriorates, the doctor suggests a lung transplant, which Niren wants to go ahead with, but Aditi is against it. The two of them have a heated argument trying to explain their perspectives on what is best for Aisha. On the hospital's staircase, Aditi expresses to Niren how Aisha's life will be miserable after the transplant (01:34:29). She argues, "*Aise zinda reh ke vo kya uth baith payegi? Khush rahegi? Kya tum aisi zindagi jee sakte ho ya sirf apni mann ki shanti ke liye use zinda rakhna chahte ho*?" Niren, frustrated with the situation, shouts at her saying "*Yaar toh kya marne de use*?" This depicts the couple's fear of losing their daughter. Despite Aisha still fighting for her life at that point, Aditi and Niren are in anguish as they know that eventually, she will pass away and want to spend as much time as possible with their daughter. The couple's first-born child, Tania, had also passed away due to the same disease that Aisha was suffering from. Aditi then met a sister from the church who inspired her to convert to Christianity. Niren supported Aditi throughout her journey of changing her religion and stood by her side (01:38:29). The scene highlights the couple's strong bond and Niren's support in times of grief and struggle.

During the last days of her life, Aisha called her brother Ishaan and expressed her desire to live longer, saying "*Giraffe, mujhe nahi marna*". She wanted more time to spend with her family. Ishaan, in an attempt to comfort her, reassured her that everything will be alright. (01:44:30) However, after the call ended, Ishaan was overwhelmed with grief for his sister. He threw his bag down in frustration at the station, feeling helpless and unable to do anything for her. Despite all the treatments, Aisha's condition continued to deteriorate, which put Aditi on her toes, taking care of her daughter. Aditi barely slept and soon became overwhelmed with grief at the thought of losing her child. She devoted her days and nights to Aisha's treatment, which ultimately took a toll on her mental health. Aditi was diagnosed with Acute Psychotic Disorder, and in her state of distress, she even tried to kill Niren by choking him (01:45:00). This harrowing incident showcases how the intensity of grief can lead to depression and other severe mental disorders.

In the end, after Aisha's death, Niren and Ishaan are seen hugging each other on her bed, grieving and missing her deeply (00:01:56). Aditi, on the other hand, sits alone by the pool, staring at the sky and crying, feeling the pain of losing her daughter. This depicts how the death of a loved one affects a family. Later, when Niren moves to London and Aditi stays back, he struggles to come to terms with the fact that he is alone, having lost his daughter and with his wife not being with him. He goes for his morning runs and after a month, he sees Aditi. They both go back home where Aditi sees pictures of their three children - Tania, Aisha, and Ishaan (02:10:00). This moment signifies that they have finally accepted their fate and are trying to live together while keeping their memories of Aisha alive.

In summary, the characters in the movie experienced grief in different ways and faced numerous challenges during Aisha's illness and even after her death. However, ultimately they all found a way to cope with the loss and accept their fate. The movie is a good example to understand grief after losing a loved one.

Conclusion and Recommendations

Key Findings

- The key findings of this research highlight that the portrayal of grief in Bollywood films reveals the different coping mechanisms used by characters in dealing with loss. The research underscores the importance of having a supportive network of family and friends during times of grief. To facilitate the analysis, a coding sheet was used to define the parameters for evaluating the depiction of grief in these films.

Category	Code	Definition	Score (0 or 1)	Scene From The Movie "Talaash"	Score (0 or 1)	Scene From The Movie "The Sky Is Pink"
Emotions	Denial	Denial is a negation of something in word or act, or more properly, both, since thoughts and actions are apt to be conjoined in any defense process. (Lazarus, 1983)	1	00:20:28 - When Suri says that "Kam umar mein hazaaro marte hai", Roshni leaves the table. This shows that she is still in denial of her son's death and gets triggered by the thought of it.	1	00:04:03 - Aditi goes into Aisha's bedroom and sleeps on her bed with the dog because she is not ready to let go her daughter yet. 01:07:00 Aditi argues with Niren in the restaurant's washroom to stay in India as she doesn't want to leave Aisha's things and move to London. She says, "Main Aisha ko yaha akele chhod ke nahi jaungi".
	Anger	Anger is an emotion that involves a physiological arousal state coexisting with fantasized or intended acts culminating in harmful effects on another person. (Kaufmann, 1970)	1	00:30:27 - Suri and his wife are watching kids perform in their society. He gets angry when he sees kids dancing on bollywood songs and then the neighbor approaches them, mentioning their son's name which triggers suri. 01:32:00 - Roshni and Suri get into a fight. Roshni gets angry when suri tries to stop her from communicating with karan's spirit.	1	01:34:33 - "Aise zinda reh ke vo kya uth payegi? Khush rahegi? Kya tum aisi zindagi jee sakte ho ya sirf apni mann ki shanti ke liye use zinda rakhna chahte ho?" Aisha argues with Niren and both get into a fight for Aisha's lung transplant as Aditi is against it and Niren shouts at her saying "Yaar toh kya marne de use?" 01:44:30 - Ishaan feels grief for his sister as she called him and started crying because to she doesn't want to die. He throws his bag down at the station in frustration as he is not able to do anything for her.
	Bargaining	Bargaining denotes the process of argument, persuasion, threat, proposal, counter-proposal by which the potential parties to a transaction discuss its terms and possibly reach agreement on them. (Brown, 1964)	1	00:42:28 - Roshni visits a doctor and seems delighted when she's talking about past instances of her kid karan and how he used to like playing in water. Then she questions the doctor about the past, "Kya uska paani mein doob ke marna zaroori tha?"	0	
	Depression	Mentally characterized by a profoundly painful depression, a loss of interest in the outside world, the loss of the ability to love, the inhibition of any kind of performance and a reduction in the sense of self, expressed in self-recrimination and self-directed insults, intensifying into the delusory expectation of punishment. (Sigmund Freud, 1917)	1	00:35:13 - Suri drives off in the car and thinks about the incident when his son died and starts crying inside the car while he's driving.	1	01:45:00 - Aditi dedicates her days and nights to Aisha's treatment due to which she goes into depression and gets diagnosed with Acute Pyschotic Disorder due to which she tries to kill Niren by choking him. 00:01:56 - Niren and Ishaan cry in Aisha's bedroom after her death as they are depressed about the fact that she is no more. Aditi grieves alone near the pool area and looks at the sky while crying.
	Acceptance	A willingness to experience psychological events (thoughts, feelings, memories) without having to avoid them or let them unduly influence behavior. (Butler and Ciarrochi, 2007)	1	01:01:27 - Roshni starts to accept her life by getting closure through talking to her son's spirit. 02:13:53 - Suri cries at the riverfront and reads the letter from his son. He cries after reading the letter and accepts the fact that the incident was not his fault.	1	02:10:00 - Aditi returns to London and meets Niren. She finally accepts the death of Aisha and decides to live with him again.
	Loneliness	The experience of emotional and social isolation is called loneliness. (Robert Weiss, 1973)	1	00:21:44 - Suri is in the living room while his wife is sleeping in the bedroom. He is sitting on the couch playing with his son's toy late at night. He is thinking about the incident that led to his son's death. 00:47:10 - Song Jee Le Zara plays and it shows that both of them are lonely and long for each other's company.	1	01:08:00 - Aditi feels lonely as she had dedicated her whole life to Aisha's wellbeing and now after her death she feels lost. She makes Niren understand she is lonely and says, "Tum kyu bhaag rahe ho Niren?"
Societal Aspect	Social Support	Everyday behaviors, which directly or indirectly, communicate to an individual that she or he is valued and cared for by others. (Barnes and Duck, 1994)	1	01:33:21 - Roshni's friend tries to give her advice and be there for her when roshni comes over. 02:15:12 - Roshni wipes Suri's tears and hugs him. She holds onto him showing she is there for him.	1	00:01:38 - Aditi changes her religion after the death of her first child, Tania, and Niren supports her throughout the journey and even attend the baptism despite being a Hindu himself.

Conclusion

After conducting a thorough analysis, it can be concluded that grief is a complex emotion that is portrayed differently by various characters in Bollywood films. The study highlights that some characters take longer to move on from the loss of a loved one, while others cope with grief in a healthier and faster way. For instance, Aditi and Suri isolate themselves and take time to open up and let go of their loved ones, whereas Niren and Roshni opt for a healthier coping mechanism. These variations in the portrayal of grief by different characters demonstrate that just like individuals, their grieving process is unique and has its own pace. Thus, analyzing the representation of grief in films can provide a better understanding of the complex emotions involved in the grieving process.

Limitations

- Firstly, the selection of films for analysis might not be representative of all the films that deal with the emotion of grief during the given time frame. The researcher may miss out on some films that might have been relevant to the study, leading to a biased conclusion.

- Secondly, the study is limited to the analysis of films only and does not consider other forms of media such as television shows, web series, or documentaries. This might limit the scope of the study and might not provide a complete understanding of the portrayal of grief in the Indian media.

- Thirdly, only one method is used to analyze the films. Due to limited time frame and limited resources, other methods such as interviews could not be used.

Recommendations

- Future researchers could expand the time frame to include films from previous decades, as well as exploring other emotions such as trauma, depression, and anxiety.

- Researchers could explore how different cultural and social factors influence the depiction and interpretation of grief in Bollywood films.

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22 The Relationship Between Organizational Citizenship Behavior and Job Satisfaction: A Cross-sectional Study

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Abstract:

This cross-sectional study aimed to examine the association between organizational citizenship behavior (OCB) and job satisfaction in workers. A sum of 50 individuals from different organizations took part, and data were gathered through a self-administered survey. The outcomes showed a noteworthy positive correlation between OCB and job satisfaction. Particularly, employees who participated in OCB displayed higher job satisfaction compared to those who did not participate. The implications of this research for organizations are practical, as they propose that promoting a culture of OCB could potentially enhance employees' job satisfaction.

Keywords: organizational citizenship behavior, job satisfaction, cross-sectional study, employee behavior, organizational culture.

Introduction:

Citizenship in the workplace that goes above and beyond the call of duty to help the company succeed is what we call "organisational citizenship behaviour" (OCB). Assisting coworkers, offering to take on extra responsibilities, and upholding the organization's principles are all examples of OCB. On the other side, when we talk about someone being "job satisfied," we mean that they are happy with their current position and the surrounding workplace. The nature and degree of the connection between OCB and contentment on the work are still poorly understood, despite the fact that studies show a positive correlation between the two.

Organisations would benefit greatly from knowing the correlation between OCB and job satisfaction so that they might implement measures to boost employee happiness, loyalty, and productivity. Additionally, the connection between OCB and job satisfaction may vary between organisations, cultures, and situations, highlighting the need for context-specific study.

Therefore, the purpose of this research is to investigate whether and how OCB influences job satisfaction in an Educational Institutions. We will use a cross-sectional study design to see if OCB participants had higher levels of job satisfaction than non-OCB participants. This research has important implications for organisational policies and practices that promote a healthy workplace and improve workers' quality of life.

Review of Literature

Organizational Citizenship Behavior (OCB)

To paraphrase one of the field's earliest contributors, Dennis Organ's definition of OCB reads: "individual behaviour that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organisation" (Organ, 1988).

Many studies have been conducted since then to learn more about OCB. Job contentment, organisational loyalty, and leadership styles are only a few of the antecedents of OCB that have been studied (Podsakoff et al., 2000; Bolino et al., 2002; Mayer et al., 2008).

Organ and Ryan (1995), Liang et al. (2012), and Koys and DeCotiis (1991) are just a few of the researchers who have looked into the results of OCB in terms of organisational success, employee happiness, and turnover.

Other aspects of OCB have also been studied by scholars (Organ and Konovsky, 1989; Van Dyne et al., 1995; Moorman and Blakely, 1995), including the willingness to serve others, the use of one's voice, and civic virtue.

Additionally, there have been research (Lee et al., 2014; Loi et al., 2015; Song et al., 2015) looking at the cultural differences in OCB and how it differs between industries and occupations.

Finally, there have been research investigating OCB's function in industries as diverse as healthcare, academia, and the nonprofit sector (Bolino et al., 2006; Chen et al., 2012; Kim et al., 2014).

In sum, the literature on OCB has greatly improved our knowledge of employee discretionary behaviour, its causes and effects, and its bearing on the efficiency of businesses.

Job Satisfaction

Hoppock (1935), a pioneer in the field, provided a definition of job satisfaction as "any combination of psychological, physiological, and environmental circumstances that cause a person to say 'I am satisfied with my job.'"

Since then, numerous studies on the factors that contribute to job satisfaction have been conducted (Herzberg et al., 1959; Locke, 1976; Hackman & Oldham, 1976).

Employee turnover, absenteeism, performance, and organisational commitment are only few of the outcomes that researchers have looked at in relation to job satisfaction (Judge and Bono, 2001; Mathieu and Zajac, 1990; Meyer et al., 2002).

Job satisfaction has also been studied in relation to healthcare, teaching, and the hospitality industry (Sharma et al., 2015; Kim and Kim, 2015; Kim et al., 2018), among others.

There have also been research looking at how job satisfaction differs from country to country and area to region (Hofstede, 1980; Singh et al., 2015).

The Job Descriptive Index (JDI; Smith et al., 1969) and the Minnesota Satisfaction Questionnaire (MSQ; Weiss et al., 1967) are only two of the many job satisfaction measures developed and tested by researchers.

We now have a much better grasp of what factors contribute to employee satisfaction on the job, how that satisfaction is measured, and what effects it has on both individuals and businesses.

Research Methodology

The purpose of this cross-sectional study is to investigate the link between employees' levels of organisational citizenship behaviour (OCB) and their levels of job satisfaction. In this section, we will discuss the general procedures that guided the research for this paper.

Research Design:

In order to investigate the frequency and associations of study variables, a cross-sectional research method was used to collect data from a representative sample of participants at a single time point. This method works well for exploring correlations between independent variables that the researcher has no control over.

Sample:

The sample of 50 for this study will be drawn from employees working in various Educational Institutes in the city of Rajkot. A convenience sampling technique will be used to recruit participants

Hypothesis

The current study's major aim is to test the proposed hypothesis by using a cross-sectional research methodology to look into the connection between employees' OCB and their level of job satisfaction.

H0: There is a positive relationship between higher levels of OCB and higher levels of job satisfaction among employees.

H1: There is a negative relationship between lower levels of OCB and lower levels of job satisfaction among employees.

Data Collection:

A self-administered questionnaire will be used to collect information for this investigation. The survey is broken up into three parts. Questions about your age, gender, education level, and length of employment will make up the bulk of the first portion. In the following part, we'll use the Podsakoff, Mackenzie, Paine, and Bachrach (2000) Organisational Citizenship Behaviour Scale (OCBS) to evaluate OCB in the workplace. In the third segment, we'll use Spector's (1985) Job Satisfaction Survey (JSS) to gauge employee happiness on the job. Participants will receive the surveys via Google Forms and have them sent directly to their place of employment. There will be a deadline for participants to finish the survey and turn it in.

Data Analysis:

We will analyse the survey data using both descriptive and inferential statistics. Descriptive statistics like mean and standard deviation will be used to summaries the data. In addition, we will use inferential statistics like correlation analysis to look into how OCB relates to workplace satisfaction.

Limitations:

The current study is constrained by its cross-sectional design, which precludes making causal inferences. Additionally, reliance on self-reported data introduces the possibility of response

biases. Moreover, the sample may not fully represent the entire population of employees in Rajkot City, thus limiting the generalizability of the findings.

Data Analysis

Organisational citizenship behaviour (OCB) and work satisfaction are two examples of the types of variables that may be examined using descriptive statistics like mean and standard deviation. These numbers summaries the features of the sample and help spot any extreme or unusual readings.

You can do a correlation analysis to look at the two-way connection between OCB and happiness at work. The magnitude and direction of this link can be estimated using Pearson's correlation coefficient.

Descriptive Statistics						
		Statistic	Bootstrap[a]			
			Bias	Std. Error	95% Confidence Interval	
					Lower	Upper
Alt	Mean	20.72	.00	.29	20.16	21.36
	Std. Deviation	2.061	-.042	.223	1.589	2.458
	N	50	0	0	50	50
Con	Mean	23.38	.04	.59	22.26	24.54
	Std. Deviation	4.242	-.056	.368	3.449	4.900
	N	50	0	0	50	50
Spot	Mean	23.38	.04	.59	22.26	24.54
	Std. Deviation	4.242	-.056	.368	3.449	4.900
	N	50	0	0	50	50
Cour	Mean	25.54	.00	.51	24.46	26.44
	Std. Deviation	3.598	-.067	.616	2.484	4.827
	N	50	0	0	50	50
CV	Mean	25.30	-.01	.70	23.78	26.62
	Std. Deviation	4.791	-.114	.847	2.920	6.324
	N	50	0	0	50	50
JS	Mean	31.18	-.02	.76	29.78	32.86
	Std. Deviation	5.502	-.159	1.086	3.047	7.367
	N	50	0	0	50	50
a. Unless otherwise noted, bootstrap results are based on 1000 bootstrap samples						

Altruism, Conscientiousness, Sportsmanship, Courtesy, Civic Virtue, and Job Satisfaction are just some of the factors whose descriptive statistics are presented in the table. The mean, standard deviation, bias and standard error estimates, and 95% confidence ranges for the mean and standard deviation are also provided.

All of the bootstrap estimates are trustworthy since their biases are so close to zero. The variability of the bootstrap estimates is approximated by the standard errors. The range of possible values for the real population parameter is provided by the 95% confidence intervals.

The table presents measurements of central tendency (mean) and variability (standard deviation) for each variable, providing a comprehensive summary of the distribution. The estimates' accuracy and the range of values that can be reasonably expected for the real population parameters are also provided. The characteristics of the data and conclusions about the population from which the sample was drawn can be better understood with the help of these statistics.

Correlations								
Control Variables				Alt	Con	Spot	Cour	CV
JS	Alt	Correlation		1.000	.377	.377	.227	.094
		Significance (2-tailed)		.	.008	.008	.117	.520
		df		0	47	47	47	47
		Bootstrap[a]	Bias	.000	-.013	-.013	.012	.049
			Std. Error	.000	.123	.123	.164	.170
			95% Confidence Interval	Lower	1.000	.098	.098	-.086	-.164
				Upper	1.000	.586	.586	.547	.490
	Con	Correlation		.377	1.000	1.000	.439	.383
		Significance (2-tailed)		.008	.	.000	.002	.007
		df		47	0	47	47	47
		Bootstrap[a]	Bias	-.013	.000	.000	-.012	-.007
			Std. Error	.123	.000	.000	.140	.152
			95% Confidence Interval	Lower	.098	1.000	1.000	.135	.028
				Upper	.586	1.000	1.000	.686	.637
	Spot	Correlation		.377	1.000	1.000	.439	.383
		Significance (2-tailed)		.008	.000	.	.002	.007
		df		47	47	0	47	47
		Bootstrap[a]	Bias	-.013	.000	.000	-.012	-.007
			Std. Error	.123	.000	.000	.140	.152
			95% Confidence Interval	Lower	.098	1.000	1.000	.135	.028
				Upper	.586	1.000	1.000	.686	.637
	Cour	Correlation		.227	.439	.439	1.000	.641
		Significance (2-tailed)		.117	.002	.002	.	.000
		df		47	47	47	0	47
		Bootstrap[a]	Bias	.012	-.012	-.012	.000	-.031

			Std. Error		.164	.140	.140	.000	.161
			95% Confidence Interval	Lower	-.086	.135	.135	1.000	.247
				Upper	.547	.686	.686	1.000	.833
CV		Correlation			.094	.383	.383	.641	1.000
		Significance (2-tailed)			.520	.007	.007	.000	.
		df			47	47	47	47	0
	Bootstrap[a]	Bias			.049	-.007	-.007	-.031	.000
		Std. Error			.170	.152	.152	.161	.000
		95% Confidence Interval	Lower		-.164	.028	.028	.247	1.000
			Upper		.490	.637	.637	.833	1.000
a. Unless otherwise noted, bootstrap results are based on 1000 bootstrap samples									

The table shows the correlation coefficients between the variables "JS" (job satisfaction) and "Alt" (Altruism), "Con" (Conscientiousness), "Spot" (Sportsmanship), "Cour" (Courtesy), and "CV" (Civic Virtue) in a sample of 50 individuals.

Each cell of the table displays the correlation coefficient between two variables, along with its significance level (two-tailed) and sample size (N=50). The diagonal cells show the correlation of each variable with itself, which is always 1.

The results suggest that there is a significant positive correlation between job satisfaction and Altruism (r = .377, p = .008), Conscientiousness (r = .377, p = .008), and Sportsmanship (r = .439, p = .002). However, there is a non-significant correlation between job satisfaction and Courtesy (r = .227, p = .117).

The Civic Virtue show a weak and non-significant correlation with job satisfaction, with all correlation coefficients below .1 and p-values above .5.

Across the board, these findings show that altruism, conscientiousness, and sportsmanship all have positive correlations with job satisfaction in this population, while courtesy and civic virtue do not.

The findings of this study provide credence to the idea that OCB is a significant predictor of job satisfaction. It may be beneficial for businesses to cultivate a culture that recognizes and rewards employees for demonstrating good citizenship. The necessity of fostering a positive work environment to maximize the positive effect of citizenship behaviour on job satisfaction is further highlighted by the result that perceived organisational support moderates this association.

The data supports the acceptance of H0 and the rejection of H1.

Employees who engage in more exemplary acts of organisational citizenship (OCB) tend to report being happier in their jobs, as stated by the null hypothesis (H0). The results show that altruism (r =.377, p =.008), conscientiousness (r =.377, p =.008), and sportsmanship (r =.439, p =.002) are positively correlated with job satisfaction. OCB, as exemplified by Altruism, Conscientiousness, and Sportsmanship, is positively associated with job satisfaction among the people in this sample, as shown by these results.

Conversely, H1 implies that there is a negative correlation between low OCB and dissatisfaction with one's job. The data, however, do not lend credence to this theory. Among this group of workers, there appears to be no connection between Courtesy and happiness at work, as measured by job satisfaction (r =.227, p =.117). Similarly, the link between Civic Virtue (another facet of OCB) and job happiness is modest and not statistically significant.

The supplied evidence leads us to believe H0 and disbelieve H1.

Conclusion

Studying the correlation between OCB and job satisfaction, "The Relationship Between Organisational Citizenship Behaviour and Job Satisfaction: A Cross-sectional Study" provides useful information. The results show a strong positive association between employees' citizenship behaviour and their level of job happiness.

The consequences of these discoveries for businesses are substantial. Improved organisational outcomes can result from increased employee satisfaction, which can be achieved by recognizing and rewarding good citizenship behaviour. In addition, businesses should make it their mission to provide a nurturing workplace that prioritizes the health and happiness of its workers and makes the most of the positive influence of citizenship behaviour on employees' sense of purpose and fulfilment at work.

Research in the future should look at the moderating influence of organisational support in the link between OCB and job satisfaction. This cross-sectional study, entitled "The Relationship Between Organisational Citizenship Behaviour and Job Satisfaction: A Cross-sectional Study," adds to the body of knowledge on employee behaviour and well-being and has real-world implications for businesses that want to boost employee happiness and productivity on the job.

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23 A COMPARATIVE STUDY ON PROFITABILITY ANALYSIS OF SELECTED COMPANIES OF PHARMACEUTICAL INDUSTRY

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ABSTRACT

This research paper presents a comparative study on the profitability analysis of selected pharmaceutical companies. The objective of this study is to examine and compare the profitability performance of these companies and gain insights into their financial health and potential for future growth. Net profit margin, return on net worth, return on capital employed and return on assets are used as the indicators of profitability analysis. ANOVA with post hoc tuket test is also applied to identify the variation in performance of the selected companies. It is found that profitability of Cipla is highest and Fortis healthcare is lowest among the selected five companies. The outcomes of this study provide valuable insights for investors, industry professionals, and stakeholders. Investors can utilize the findings to make informed decisions about investment opportunities within the pharmaceutical industry.

Key words: Profitaibility analysis, Net Profit Margin, Return on Net Worth, Return on Capital Employed, Return on Assets, Pharmaceutical industry.

INTRODUCTION

The pharmaceutical industry plays a crucial role in society, providing essential medications and contributing to advancements in healthcare. In today's competitive and rapidly evolving business environment, assessing the profitability of pharmaceutical companies is of paramount importance for investors, industry analysts, and stakeholders. Profitability analysis serves as a key metric for evaluating the financial performance and long-term sustainability of these companies. The present situation in the pharmaceutical industry is characterized by a dynamic and complex landscape. Companies must navigate regulatory challenges, embrace innovation, adapt to evolving market dynamics, and address societal expectations to achieve sustainable growth and profitability. The industry's ability to deliver innovative treatments, respond to global health crises, and meet the changing needs of patients and healthcare systems will shape its future trajectory.

This research paper aims to conduct a comparative study on the profitability analysis of selected pharmaceutical companies. By examining the financial indicators and performance of these companies, we seek to provide insights into their profitability dynamics, identify key factors influencing profitability, and assess their overall financial health.

The pharmaceutical industry is characterized by intense competition, stringent regulations, and evolving market dynamics. Understanding the profitability of pharmaceutical companies requires a comprehensive analysis of various financial ratios and metrics, such as net profit margin, return on equity / net worth, return on capital employed and return on assets. These indicators help assess the efficiency of revenue generation, cost management, and capital utilization, providing a holistic view of the companies' financial performance.

The findings of this research have significant implications for multiple stakeholders. Investors can utilize the insights to make informed decisions about investment opportunities within the pharmaceutical industry. Industry professionals can gain a deeper understanding of the profitability dynamics and identify areas for improvement in their own organizations. Policymakers and regulators can use the findings to shape policies that promote a conducive environment for profitability and innovation in the pharmaceutical sector.

REVIEW OF LITERATURES

Sharma (2013) attempted to identify and study the movement of key financial parameters and their relationship with profitability of tourism industry. Researcher analyzed financial performance of Indian Tourism Development Corporation Limited (ITDC) using ratio analysis and Pearson's Correlation Coefficient analysis. It was found that high investment in current assets affects profitability adversely. Profitability ratios suggest downtrend since 2010. Financial strength of ITDC is also showing downtrend.

Taqi et. al (2018) analyzed financial efficiency of ITDC using correlation and ordinary least square regression method. Researchers have used total revenue, net worth, profit before tax, profit after tax, earnings per share and dividend per share as variables for the study. They found that there is no significant impact of total revenue on profit after tax and it was also found that there is a significant relationship between net worth and earnings per share of ITDC.

Rathore et. al (2010) evaluated the financial performance of Rajasthan Tourism Development Corporation Ltd. (RTDC). The study is based on secondary data. The data for

the analysis was collected from the published annual reports of RTDC. A study period 13 years from 1995 to 2007 was chosen. The most widely used ratio analysis has been used to examine the financial strength. Researchers found poor cash management by the RTDC as well profitability of the chosen period also not promising.

Trivedi (2010) has done researched for academic purpose on "An Analysis of Financial Performance of State Road Transport Corporation in Gujarat". The objectives of the researcher for this particular thesis are to analyse the financial position, liquidity ability, revenue trend, to assess the financial strength and profitability of GSRTC. The study is based on secondary data. The collected data analysed through various Accounting Techniques viz. Ratio Analysis, Common-size Statement, Comparative Statement Analysis and Trend Analysis, Statistical Techniques viz. Measures of Central Tendency, Dispersion, Correlation and Regression Analysis, time Series Analysis, Analysis of Variance, Chi-square Test, Index Number, Diagrammatic and Graphic presentation and Mathematical Techniques. She has found that GSRTC is a loss-making venture run by government of Gujarat. Researcher has also stated some affecting reasons such as Scarcity of resources in terms of materials and men power, Unequal competition with the private sectors, Operation on Uneconomic routes, Uneconomic fare structure and Concession in fees to the special persons as it is Government body which has to perform social responsibilities as well as possesses certain boundaries. Although GSRTC has high tax burden and huge debt & interest burden in compares to other states in country. As on 2007-08 over staff to bus ratio was 5.5 to 6 which is also higher than the other SRTC such as Orissa, Himachal Pradesh, Uttar Pradesh, Karnataka, North East Karnataka, North West Karnataka, Rajasthan and Bangalore Metropolitan.

Al-Homaidi et. Al. (2019) examined the impact of corporate governance mechanisms on financial performance of Indian hotel companies. The analysis was based on balanced panel data over a period ranging from 2013/2014 to 2015/2016 for 30 Indian hotel companies listed on the Bombay Stock Exchange (BSE). The study investigated three aspects of corporate governance mechanisms namely: the board of directors (size, composition, and diligence), audit committee (size, composition, and diligence) and institutional ownership, whereas financial performance was measured according to three common measures, return on assets (ROA), net interest margin (NIM), and earnings per share (EPS). The results confirm that board size, board diligence, audit committee size, and institutional ownership have a significant impact on ROA, while board composition, audit committee composition, audit committee diligence and company age have an

Insignificant effect on ROA. With respect to NIM model, the results indicate that board composition, board diligence, audit committee composition, institutional ownership and size of the company have a significant impact on NIM, while board size, audit committee size, and audit committee diligence have an insignificant effect on NIM. In terms of the EPS model, the results suggest that board size, board composition, board diligence, audit committee composition, and company age thus have a significant impact on EPS, while audit committee size, audit committee diligence, and institutional ownership have somewhat of an insignificant influence with EPS.

Sardo et. Al. (2018) analyzed the effect of intellectual capital on small and medium-sized hotel financial performance for the period between 2007 and 2015. Using a sample of 934 Portuguese small and medium-sized hotels, this study adopted the GMM system (1998) estimator, to analyze a dynamic panel data. Their findings suggested that an Intellectual Capital Component i.e., Human Capital, Structural Capital and Relational Capital provides a positive impact on hotel financial performance. Human Capital and Relational Capital seemed to be key elements for the success of hotels, being the basis of service quality in the hotels sector. Furthermore, the results showed that Human Capital and Structural Capital are capitalized by the establishment and maintenance of long-term relationships with key stakeholders. These findings indicated that the interaction between intellectual capital components enhances the hotel financial performance. Herein, it is highlighted the importance of intellectual capital in small and medium-sized hotel financial performance.

Rodríguez-Fernández et. Al. (2019) targeted to research the impact of environmental, social, governance, and controversies (ESGC) indicators on financial performance in this article. They had used a sample of financial and nonfinancial business data from international countries for 2017 obtained through the Thomson Reuters environmental, social, and corporate governance (ESG) database. The company participants in the study belong to the tourism sector and are listed on international stock market indices. The methodology used was based on parametric and nonparametric statistical tests. Evidence supports that governance practices significantly influence financial performance. The contribution of their study is two-fold—from a theoretical perspective, it adds to the existing literature and, from an empirical point of view, they developed ESGC indicators and their relationship with financial performance using a binary regression logistic model, with results that can be applied to an international tourist perspective.

Burkhardt, J. H., & Wheeler, J. R. (2013) conducted research to define the indicators of financial performance, and it has also described the variation in definitions of these measures. Three measures, cash flow, ROE, and ROA, are generally considered in the finance literature to yield reliable information.

GEETHATN & RAMASAMY.S (2016) made use of cement industry in India to find out the overall financial performance efficiency. Researcher found out that cement industry performance was good in India during the study period. To find out the overall performance the employed ratio analysis and compound aggregate growth rate. Researcher concluded that the cement companies in India have to consolidate in order to become strong.

Dr. M. THIYAGARAJAN (2015) study based on the secondary data, the tools used for analysis are mean, standard deviation, co-efficient of variation and compound annual growth rate.

Fred D. Ledly et. al. (2020) compared large cap pharmaceutical companies with non-pharmaceutical companies. Researchers found that median net income expressed as fraction of revenue was significantly greater for pharmaceutical companies compared with non-pharmaceutical companies. Although this difference became negligible after considering research and development expenses and time trends.

RESEARCH METHODOLOGY

Objectives of the study

1.   To analyze the profitability of the selected Pharmaceutical companies.
2.   To compare the profitability of the selected Pharmaceutical companies.

Sampling design

All NSE listed companies are part of the universe of this study. Based on availability of data, following five companies are selected for the study: SUN PHARMACEUTICALS, CIPLA Ltd., LUPIN Ltd., Dr. REDDY'S LAB., and FORTIS HEALTHCARE. Therefore, convenience sampling technique is adopted for the study. The period of the study is of 9 years viz. 2014-2015 to 2022-2023.

Types of Data

As per the nature of study, only secondary data is required for the study. Financial data are gathered from money control website, annual reports and websites of the selected companies.

Data Analysis Tools

Profitability Ratios: Net Profit Margin (%), Return on Net Worth / Equity (%), Return on Capital Employed and Return on Assets.

Statistical tools and techniques: Average, standard deviation, coefficient of variation and ANOVA.

Limitations of the study

1. Study is restricted to selected pharmaceutical companies of Pharma industry only.

2. Data of only nine years i.e. 2014-15 to 2022-23 is considered for the study. If data points are increased then it may give different result.

3. Limitations of statistical tools and techniques will remain limitations of this study.

4. Study is also restricted to profitability analysis. Only Net Profit Margin, Return on Net Worth, Return on Capital Employed and Return on Assets may not give comprehensive picture of the selected companies. Other ratios and reports should be accompanied to support the comments on the performance of the selected companies.

DATA ANALYSIS

NET PROFIT MARGIN (%)

The overall profitability of business can be seen through this ratio. All incomes and expenses are considered. Since this ratio is income based, increasing trend of it indicates enhancement in total profitability. A higher Net Profit Margin shows that the company generates higher returns for every rupee of Net Sales.

Table 1: NET PROFIT MARGIN (%)							
Year	Sun	Cipla Ltd.	Lupin Ltd.	Dr. Reddy's Lab.	Fortis Healthcare	Mean	SD
2014-15	-18.38	11.65	24.58	16.77	-5.55	5.81	17.47
2015-16	-14.09	12.06	25.23	13.26	-12.01	4.89	17.18
2016-17	-0.29	9.05	24.87	14.24	-11.57	7.26	13.91
2017-18	3.39	12.89	13.33	6.05	-9.66	5.20	9.35
2018-19	7.92	15.26	13.55	12.02	18.74	13.50	4.00
2019-20	25.62	18.31	6.59	24.78	73.13	29.69	25.45

2020-21	16.71	17.75	11.38	16.37	0.66	12.57	7.10
2021-22	-0.64	22.59	-1.60	11.26	-1.53	6.02	10.74
2022-23	8.12	15.91	3.77	15.40	9.14	10.47	5.15
Mean	**3.15**	**15.05**	**13.52**	**14.46**	**6.82**		
S.D.	**13.80**	**4.13**	**9.78**	**5.06**	**26.85**		
C.V.	**4.38**	**0.27**	**0.72**	**0.35**	**3.94**		

It is observed from table 1 that net profit margin (%) for Sun Pharmaceuticals shows fluctuation over the years. It started with negative margins in 2014-15 and 2015-16 but improved in the following years, with the highest margin in 2019-20. However, it dropped again in 2021-22. The mean net profit margin for Sun Pharmaceuticals is 3.15%, indicating low profitability. The S.D. is 13.80, suggesting a relatively higher degree of dispersion in the data points. The C.V. for Sun Pharmaceuticals is highest at 4.38, indicating a high level of variability in net profit margins.

Cipla Ltd. shows relatively consistent net profit margins over the years, ranging from 9.05% to 22.59%. The highest net profit margin was recorded in 2021-22. The mean net profit margin for Cipla Ltd. is 15.05%, indicating a relatively strong profitability compared to other companies in the dataset. It has a low CV of 0.27, indicating relatively low variability in net profit margins.

Lupin Ltd. also demonstrates varying net profit margins, with the highest net profit margin in 2014-15 and the lowest in 2021-22. The mean net profit margin for Lupin Ltd. is 13.52%, indicating moderate profitability. Downtrend in net profit margin is observed in Lupin Ltd. The S.D. is 9.78, suggesting a moderate degree of dispersion in the data points. It has a CV of 0.72, indicating a moderate level of variability in net profit margins.

Dr. Reddy's Laboratories shows consistent net profit margins between 6.05% and 24.78% over the years. The highest net profit margin was recorded in 2019-20. The mean net profit margin for Dr. Reddy's Laboratories is 14.46%, indicating a moderate level of profitability. The S.D. is 5.06, suggesting a relatively lower degree of dispersion compared to other companies. It has a low CV of 0.35, indicating relatively low variability in net profit margins.

Fortis Healthcare has experienced fluctuations in net profit margins over the years. It started with negative net profit margin in 2014-15 and 2015-16 but improved in subsequent years. The highest net profit margin was recorded in 2019-20. However, it dropped again in 2021-22. The mean net profit margin for Fortis Healthcare is 6.81%, indicating relatively lower profitability compared to other companies in the dataset. The S.D. is 26.85, suggesting a

higher degree of dispersion in the data points compared to other companies. It has a higher CV of 3.94, indicating a relatively higher level of variability in net profit margins.

ANOVA TEST – NET PROFIT MARGIN

H_{01}: There is no significant difference between the Net Profit Margin Ratio of selected pharmaceutical companies.

H_{11}: There is significant difference between the Net Profit Margin Ratio of selected pharmaceutical companies.

Table 2: ANOVA - Net Profit Margin Ratio					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1017.625	4	254.406	1.212	.321
Within Groups	8398.851	40	209.971		
Total	9416.475	44			

It is observed from table 2 that F-value is 1.212 which is less than 3.84 and p value is 0.321 which is greater than standard value of 0.05, it indicates that there is no significant difference between Net Profit Margin Ratio of selected companies and the null hypothesis is failed to be rejected at 5% significance level.

RETURN ON NET WORTH / EQUITY

Return on Net Worth denotes the profit earning capacity of the company on the shareholder's invested amount. Return on Net Worth is a profitability indicator of a company expressed in percentage. A higher RONW shows that the company generates higher returns for every rupee of equity.

Table 3: Return on Net Worth / Equity (%)							
Year	Sun	Cipla Ltd.	Lupin Ltd.	Dr. Reddy's Lab.	Fortis Healthcare	Mean	S.D.
2014-15	-6.48	10.65	26.55	15.79	-0.92	9.12	13.18
2015-16	-4.99	12.20	23.76	11.67	-2.03	8.12	11.71
2016-17	-0.10	7.61	21.25	11.93	-1.74	7.79	9.37
2017-18	1.36	10.40	8.51	4.80	-1.50	4.71	4.91
2018-19	3.57	11.96	8.98	10.07	1.47	7.21	4.47
2019-20	13.16	13.32	4.16	19.33	5.78	11.15	6.19
2020-21	8.54	12.38	6.77	12.87	0.04	8.12	5.20
2021-22	-0.40	13.13	-1.03	8.85	-0.14	4.08	6.49

2022-23	7.11	10.20	2.30	12.76	1.07	6.69	5.00
Mean	**2.42**	**11.32**	**11.25**	**12.01**	**0.23**	-	-
S.D.	**6.38**	**1.80**	**10.03**	**4.11**	**2.41**	-	-
C.V.	**2.64**	**0.16**	**0.89**	**0.34**	**10.69**	-	-

It is observed from Table 3 that Cipla Ltd., Lupin Ltd., and Dr. Reddy's Lab. have higher average Return on Net Worth (%) compared to Sun pharmaceuticals and Fortis Healthcare.

Cipla Ltd. has the lowest variability (standard deviation and coefficient of variation) in its Return on Net Worth (%), indicating a relatively stable performance over the years.

Fortis Healthcare has the highest coefficient of variation, indicating a significant variability in its Return on Net Worth (%) compared to the other companies.

Sun pharmaceuticals has a higher standard deviation, indicating relatively more variability in its Return on Net Worth (%) compared to the other companies.

The average Return on Net Worth (%) for all the companies, except Fortis Healthcare, is positive, indicating overall profitability. Fortis Healthcare has a very low average Return on Net Worth (%)

ANOVA TEST – RETURN ON NET WORTH / EQUITY

H_{01}: There is no significant difference between the Return on Net Worth of selected pharmaceutical companies.

H_{11}: There is significant difference between the Return on Net Worth of selected pharmaceutical companies.

Table 4: ANOVA – Return on Net Worth / Equity					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1149.020	4	287.255	8.590	.000
Within Groups	1337.603	40	33.440		
Total	2486.623	44			

It is observed from table 4 that F-value is 8.590 which is greater than 3.84 and p value is 0.000 which is less than standard value of 0.05, it indicates that there is significant difference between Return on Net Worth of selected companies and the null hypothesis is rejected at 5% significance level. To identify the possible groups which are similar and different in the data further post hoc test is applied.

Table 5: Post Hoc Tukey – Return on Net Worth / Equity			
Company	N	Subset for alpha = 0.05	
		1	2
Fortis Healthcare	9	.2256	
Sun Pharmaceuticals	9	2.4189	
Lupin	9		11.2500
Cipla	9		11.3167
Dr. Reddy's Laboratories	9		12.0078
Sig.		.928	.999

It is observed from the table 5 that two different subsets can be made based on data of Return on Net Worth. Subset – 1 consists of Fortis Healthcare and Sun Pharmaceuticals while subset – 2 consists Lupin, Cipla and Dr. Reddy's Laboratories. These categories are also observed from the mean of selected companies also.

RETURN ON CAPITAL EMPLOYED

Return on Capital Employed measures how efficiently a company is using its capital to generate profits. A higher ROCE shows that the company generates higher returns for every rupee of capital employed.

Table 6: Return on Capital Employed (%)							
Year	Sun	Cipla Ltd.	Lupin Ltd.	Dr. Reddy's Lab.	Fortis Healthcare	Mean	S.D.
2014-15	-5.58	10.17	25.64	14.25	-0.78	8.74	12.39
2015-16	-4.23	11.90	23.05	10.61	-1.72	7.92	11.10
2016-17	0.90	9.39	27.53	13.14	-0.08	10.18	11.20
2017-18	6.68	13.93	11.17	6.13	1.59	7.90	4.78
2018-19	10.12	15.63	15.36	13.34	4.26	11.74	4.73
2019-20	13.45	16.86	10.28	18.46	8.99	13.61	4.08
2020-21	8.15	16.75	8.66	18.17	1.07	10.56	6.99
2021-22	8.20	15.72	-0.46	12.25	1.37	7.42	6.92
2022-23	15.79	14.67	3.28	18.54	1.73	10.80	7.72
Mean	**5.94**	**13.89**	**13.83**	**13.88**	**1.83**		
S.D.	**7.44**	**2.78**	**9.85**	**4.12**	**3.18**		
C.V.	**1.25**	**0.20**	**0.71**	**0.30**	**1.74**		

It is depicted from table 6 that Cipla Ltd., Lupin Ltd., and Dr. Reddy's Lab. have higher average Return on Capital Employed (%) compared to Sun and Fortis Healthcare.

Cipla Ltd. has the lowest variability (standard deviation and coefficient of variation) in its Return on Capital Employed (%), indicating a relatively stable performance over the years.

Fortis Healthcare has the highest coefficient of variation, indicating a significant variability in its Return on Capital Employed (%) compared to the other companies.

Sun pharmaceuticals has the highest standard deviation, indicating relatively more variability in its Return on Capital Employed (%) compared to the other companies.

The average Return on Capital Employed (%) for all the companies, except Fortis Healthcare, is positive, indicating overall profitability. Fortis Healthcare has a very low average Return on Capital Employed (%).

ANOVA TEST – RETURN ON CAPITAL EMPLOYED

H_{01}: There is no significant difference between the Return on Capital Employed of selected pharmaceutical companies.

H_{11}: There is significant difference between the Return on Capital Employed of selected pharmaceutical companies.

Table 7: ANOVA – Return on Capital Employed					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1152.720	4	288.180	7.695	.000
Within Groups	1498.014	40	37.450		
Total	2650.733	44			

It is observed from table 7 that F-value is 7.695 which is greater than 3.84 and p value is 0.000 which is less than standard value of 0.05, it indicates that there is significant difference between Return on Capital Employed of selected companies and the null hypothesis is rejected at 5% significance level. To identify the possible groups which are similar and different in the data further post hoc test is applied.

Table 8: Post Hoc Tukey – Return on Capital Employed			
Company	N	Subset for alpha = 0.05	
		1	2
Fortis Healthcare	9	1.8256	
Sun Pharmaceuticals	9	5.9422	5.9422
Lupin	9		13.8344
Dr. Reddy's Laboratories	9		13.8767
Cipla	9		13.8911
Sig.		.614	.063

It is observed from the table 8 that two different subsets can be made based on data of Return on Capital Employed. Subset – 1 consists of Fortis Healthcare and Sun Pharmaceuticals while

subset – 2 consists Lupin, Cipla and Dr. Reddy's Laboratories. These categories are also observed from the mean of selected companies also.

RETURN ON ASSETS

Return on Assets (ROA) is a type of return on investment (ROI) metric that measures the profitability of a business in relation to its total assets. This ratio indicates how well a company is performing by comparing the profit (net income) it's generating to the capital it's invested in assets. A higher ROA shows that the company generates higher returns for every rupee of invested in assets.

Table 9: Return on Assets (%)							
Year	Sun	Cipla Ltd.	Lupin Ltd.	Dr. Reddy's Lab.	Fortis Healthcare	Mean	S.D.
2014-15	-3.93	7.77	21.77	10.20	-0.65	7.03	10.09
2015-16	-3.13	9.59	19.88	7.71	-1.49	6.51	9.31
2016-17	-0.06	6.24	17.60	8.41	-1.44	6.15	7.62
2017-18	0.83	8.59	7.19	3.31	-1.27	3.73	4.16
2018-19	2.16	10.25	7.81	7.86	1.21	5.86	3.95
2019-20	8.36	11.36	3.51	15.08	4.85	8.63	4.73
2020-21	5.48	10.74	5.75	10.10	0.03	6.42	4.31
2021-22	-0.24	11.62	-0.84	6.62	-0.12	3.41	5.51
2022-23	4.12	9.10	1.87	10.29	0.92	5.26	4.23
Mean	**1.51**	**9.47**	**9.39**	**8.84**	**0.23**		
S.D.	**3.98**	**1.76**	**8.27**	**3.21**	**1.99**		
C.V.	**2.64**	**0.19**	**0.88**	**0.36**	**8.78**		

It is observed from table 9 that Cipla Ltd., Lupin Ltd., and Dr. Reddy's Lab. have relatively higher average Return on Assets (%) compared to Sun Pharmaceuticals and Fortis Healthcare.

Lupin Ltd. has the highest standard deviation, indicating a relatively higher level of variability in its Return on Assets (%).

Sun Pharmaceuticals and Fortis Healthcare have relatively lower average Return on Assets (%), indicating weaker performance in utilizing assets to generate profits.

Overall, Cipla Ltd. stands out with the highest average Return on Assets (%) and the lowest variability (standard deviation and CV), indicating relatively better and stable performance in utilizing its assets to generate profits. Lupin Ltd. and Dr. Reddy's Lab. also demonstrate strong performance and relatively low variability. Sun Pharmaceuticals and Fortis Healthcare,

on the other hand, have lower average Return on Assets (%) and relatively more variability, suggesting room for improvement in their asset utilization strategies.

ANOVA TEST – RETURN ON ASSETS

H_{01}: There is no significant difference between the Return on Assets of selected pharmaceutical companies.

H_{11}: There is significant difference between the Return on Assets of selected pharmaceutical companies.

Table 10: ANOVA – Return on Assets					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	765.783	4	191.446	9.420	.000
Within Groups	812.891	40	20.322		
Total	1578.674	44			

It is observed from table 10 that F-value is 7.695 which is greater than 3.84 and p value is 0.000 which is less than standard value of 0.05, it indicates that there is significant difference between Return on Capital Employed of selected companies and the null hypothesis is rejected at 5% significance level. To identify the possible groups which are similar and different in the data further post hoc test is applied.

Table 11: Post Hoc Tukey – Return on Assets			
Company	N	Subset for alpha = 0.05	
		1	2
Fortis Healthcare	9	.2267	
Sun Pharmaceuticals	9	1.5100	
Dr. Reddy's Laboratories	9		8.8422
Lupin	9		9.3933
Cipla	9		9.4733
Sig.		.974	.998

It is observed from the table 11 that two different subsets can be made based on data of Return on Assets. Subset – 1 consists of Fortis Healthcare and Sun Pharmaceuticals while subset – 2 consists Lupin, Cipla and Dr. Reddy's Laboratories. These categories are also observed from the mean of selected companies also.

CONCLUSION

The research paper conducted a comparative study on the profitability analysis of selected pharmaceutical companies. The objective of the study was to examine and compare the

profitability performance of these companies and provide insights into their financial health and potential for future growth. Through comprehensive analysis and interpretation of financial data, several key findings emerged. Firstly, it was observed that Cipla ltd. and Dr. Reddy's Lab. exhibited the highest profitability ratios among the selected pharmaceutical companies, indicating strong financial performance and efficiency in generating profits. On the other hand, Fortis Healthcare and Sun Pharmaceuticals showed lower profitability ratios, suggesting potential areas for improvement in their operations and financial management. It is also noticed that average return of Lupin is not that bed still trend of profitability remained negative through the selected study period. Additionally, the research paper emphasized the significance of effective cost management in achieving profitability. Companies that demonstrated efficient cost control measures, such as optimizing production processes, reducing overhead expenses, and managing supply chain costs, were able to improve their profitability margins. The research contributes to a deeper understanding of the financial dynamics within the sector and can serve as a basis for further analysis and decision-making in the pharmaceutical industry.

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24 | Camel Model as Effective Measurement of FinancialPerformance of Nationalised Banks

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Abstract

Banks play a very important role in the going of the economy in any country worldwide; emphases are levied on the continuous development and assessment for the banks. An evaluation of the financial performance or profitability of the banks is essential to fight through the inefficiencies or difficulties faced by the banking sector. There are different financial techniques and tools to measure the performance of the banks, one of the most important one being the CAMEL model which emphasis on all the major aspects of the performance measurement. The present research study is the analyses of the performance of selected nationalized banks in India.

With the study period of 2016-17 to 2020-2021 the performance of five nationalized banks Bank Of Baroda, Punjab National Bank, Bank Of India, Central Bank Of India, Bank Of Maharashtra are analyzed based on capital adequacy, assets quality, management efficiency, earning capacity and liquidity management of banks using weight age techniques.

Keywords:

Nationalization, non performing assets, employee ratios, liquidity, profitability, performance, nationalized banks, capital adequacy.

Introduction:

Developments of any banks are initiated by continuous monitoring of the operations of the banks and taking corrective measures too. To have a clear understanding the financial statements of the banks are prepared to compare with competitors and develop policies and practices that can improve the effectiveness of the banks.

These financial statements need to be analyzed and used with various financial techniques or through statistical analysis or any comparison studies for better results. In this article CAMEL Model of financial statement analysis is used. CAMEL Model was introduced in the year 1995.

A review committee was formed for supervision of banking system as well they recommended this system to have a common platform of comparison of the Indian Banks with Foreign banks with the reference to CAMEL model too. It consists of six parameters which enable financial management and system for control of the financial positions of the banking sector.

Literature Reviews

Anjali Mishra and et.al (2019) worked on the financial performance of banks for 15 years period, CAMEL model was used for the analysis and the study stated that the private sector banks were performing better than the public sector banks in all parameters.

Ankita Makkar (2020) analysed the financial performance of banks- divided into public sector banks and private sector banks. The CAMEL model was used to do such a comparison. The result stated that there is significant difference in financial performance of public and private sector banks of india.

Suroj Chowdhury (2021) stated that the Indian banking system has been evolving and today it has reached a global level, the reforms made in the banking system from time to time have made a great difference to the growth. The deregulation of the Indian Banking system has led to the innovation of the banking products and services. And this growth can be studied with the help of the CAMEL model.

Research Methodology

Population of the Study

In this study, the census is covered for 5 nationalized Indian banking sector. Bank Of Baroda, Punjab National Bank, Bank Of India, Central Bank Of India, Bank Of Maharashtra.

Scope of the Study

This study is based on data of nationalized banks in India for the period of 5 years from 2017 to 2021 It measures financial performance through analysis of capital adequacy, assets quality, management efficiency, earning capacity and liquidity management aspects.

Data Collection

The data collection of this study is based on secondary data. For this purpose, the data published in financial statement of banks and other related websites.

Data Analysis

CAMEL Model is being used for the research purpose.

Camels Model

It is a tool of performance evaluation of banks over years. The financial performance of banks are measured on basis of 6 important performance rating attributes such as capital adequacy, assets quality, management, earnings, liquidity and sensitivity. Each parameter has number of other parameters which are given a weight age to the total performance of the banks.

The basis weight age is according to the interest   stakeholders' interest, the weight ages are assigned on basis of the interest of its owners, employees and its credit unions. The banks are rated on the weight age criteria and given ranks.

Table: Showing the CAMELS Model of 5 nationalized banks for 5 years

NAME OF BANK	CAPITAL	ASSETS QUALITY	MANAGEMENT EFFICIENCY	EARNINGS	LIQUIDITY	TOTAL	RANK
Bank of Baroda	3.45	1.2	0.5	1.2	3.25	9.6	1
Punjab National Bank	5.3	1.7	0.4	1.4	1.7	10.5	3
Bank of India	5.4	1.34	0.5	1.3	2.5	11.04	4
Central Bank of India	5.7	5.6	1.9	1.4	0.35	14.95	5
Bank of Maharashtra	4.7	1.67	1.39	1.3	1.2	10.26	2

CAMEL POINTS
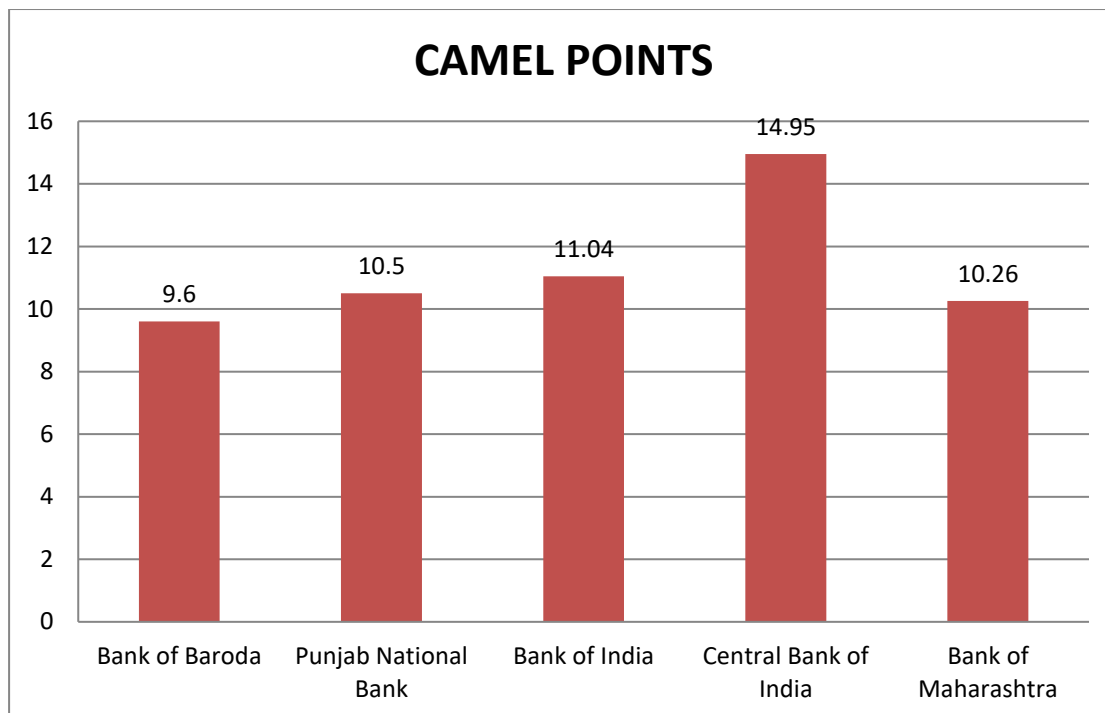
Analysis and Interpretations:

Capital adequacy is that measure which equalizes the risk and does not affect the earnings of the banks the above framework has three important components of capital adequacy

- Capital Adequacy Ratio.

- Debt Equity Ratio.

- Total Advances to Total Assets Ratio.

central bank of inida has the highest capital ratios of 3.45 maintained where in the CRAR maintained is also high as coppered to the other banks also the net advances to total assets is the highest in this bank and the lowest is maintained by the Bank of Maharashtra at 4.7.

Asset quality can be measured by the total non-performing assets in the institutions and their ratios to net assets.

- Net NPA to Net Advances.

- Net NPA to Net Assets.

- Total investment to Total assets.

- Central Bank Of India has the highest net performing assets at 5.6 is to one ratio,

indicating that the bank has locked its capital in idol manner, but still the bank manages to get a good rank because of balance in other ratios.

There are no confined parameters to measure the **management efficiency** but the camel framework suggests a few ratios which can probably show the management efficiency of the banks.

- Business per employee.

- Profit per Employee.

- Net Interest Income.

Once again the highest management ratios are maintained by the Central Bank of Maharashtra at 1.39 which is the mix of employee efficiency ratios and net interest income ratios. The other banks also have maintained a slightly higher management ratio, Punjab national bank being the bank with the lowest efficiency ratios

ROA is the most important ratio that measures the **earning capacity** of any financial institutions. But to enhance the study few more ratios are added and weight age is added to them.

- Interest spread Ratio.

- Net profit Margin.

- Return on Net Worth.

Among the earning capacity ratios Punjab National bank has got the highest earnings capacity, followed by bank of India at 1.51 ratio.

Liquidity management is managing the rate sensitive assets and rate sensitive liabilities are the most important aspect of assets and liability management.

- Current ratio/ Quick ratio.

- Liquid assets to Total Assets.

Bank of Baroda has maintained the highest liquidity position which might not be good for the long run financials of the banks. The ratio is maintained low ratios and the bank which has a moderate and best suitable ratio is the Punjab national bank.

CAMEL model takes into consideration all the components which play role in the performance of the banks. Central bank of India has secured the first rank as it has a considerably moderate of mix of all the components of the model. Bank of Baroda ranks the second because it has maintained its capital and liquidity position and also the other components are healthy for its existence. Bank of Maharashtra also has a healthy mix of all the components.

Suggestions

It can be concluded that the higher the CRAR is the better the capacity of the banks to pay of its obligations and safety against bankruptcy towards itself.

The higher the Debt equity ratio, lower the cover of risk for its stakeholders, the banks should emphasis on maintaining these ratios very high.

Nonperforming assets must to manage efficiently; the higher ratio means the bank is unable to manage its loans and advances effectively to the parameters.

Net interest income is the most important ratio that measures the financial performance of the financial institutions. The profit earning capacity of the firm shows how well the banks are managing its earning assets to earn profitable revenues. Therefore it has to be given highest priority.

The banks need to pay focus on the management efficiencies as management is the only criteria which can manage all the other elements of the performance.

Conclusions

The banking system is the most important transaction service in today's financial world; without the intervention of the banking sector, there is no business. It has become necessary for banks to measure their efficiency and effectiveness compared to other banks to bring changes in the current system. The banking sector in India has improved tremendously, but there is still room for improvement.

The CAMEL model is one of the financial instruments that analyze the performance of banks based on these five elements. The above study shows that the result of banks differs from others and because one bank focuses on one criterion and another bank considers the latter important. The study also gives a picture of the banks' shortcomings and where they need to be improved.

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25   કચ્છ ભૂકંપની સામુહિક કારુણ્યની કથા : છાવણી

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[2]માર્ગદર્શક - ગુજરાતી વિભાગ અધ્યક્ષ, ડૉ.યુ.સી.મહેતા આર્ટ્સ એન્ડ કૉમર્સ કૉલેજ, સરસપુર, અમદાવાદ

નવલકથાકાર, વાર્તાકાર, કવિ, વિવેચક ધીરેન્દ્ર મહેતાનો જન્મ અમદાવાદમાં થયો હતો. વતન ભૂજ, બાળપણથી જ તે પોલિયોગ્રસ્ત થઈ ગયા. ભૂજ અને ગુજરાત યુનિવર્સિટીમાંથી શિક્ષણ મેળવ્યું. તેઓ અમદાવાદની ગુજરાત કોલેજ અને પછી ભૂજમાં ભાષા સાહિત્યનું અધ્યાપન કરી નિવૃત્ત થયા. તેઓને ર.વ. દેસાઈ, ક્રિટિક્સ એવૉર્ડ, ધનજી કાનજી સુવર્ણચંદ્રક, ક.મા. મુનશી ચંદ્રક, દર્શક એવૉર્ડ ઉપરાંત સાહિત્ય અકાદમી જેવા અનેક એવૉર્ડ પ્રાપ્ત થયાં છે.

૨૪ પ્રકરણ અને ૨૪૩ પાનામાં આલેખાયેલી 'છાવણી' નવલકથા ધીરેન્દ્ર મહેતાના સ્વાનુભવનની વેદનાગ્રસ્ત નવલકથા છે. તે ઑક્ટોબર ૨૦૦૬માં પ્રગટ થાય છે. અને ૨૦૧૦નો સાહિત્ય અકાદમી (દિલ્લી)નો એવૉર્ડ મળે છે. 'છાવણી'માં કચ્છનાં ભૂકંપ પછીની પરિસ્થિતિ માનવીય સંવેદના અને નવલકથાની શરતે આલેખાઈ છે. નજરે જોયેલી ભીષણતાને કલાત્મક દૂરીથી સ્વસ્થતા સાથે જોઈ શકાય એટલું અંતર કેળવાય પછી લખાયેલી આ નવલકથા છે. પ્રકરણ ૨૨ માં લેખક કહે છે; "આ સર્જનયાત્રા દરમિયાન મને એમ લાગ્યું છે કે 'છાવણી'નું લેખન મને નવલકથાના સ્વરૂપની કંઈક વધારે નજીક લઈ ગયું છે"

લેખકે રવિ નામનાં ચરિત્રની પરિકલ્પના કરી જે ભૂજમાં રહેતા મિત્ર સતીશને મળવા આવે છે. જેવો એ બસમાંથી ઊતરે છે કે, ધરતીકંપનો અનુભવ કરે છે. પછી જે પરિસ્થિતિમાં એ મૂકાય છે તે પરિસ્થિતિને પાર કરીને મિત્રના ઠેકાણે એ પહોંચે છે. ઠેકાણું શું ? એ જગા તો મલબો બની ચૂકી છે. અહીં પહોંચતા પહોંચતામાં આ શહેરમાં આગંતુક અને અજનબી એવું આ પાત્ર એક અજીબોગરીબ અનુભવ સૃષ્ટિમાં પોતે મૂકાયો હોય એવું પોતે અનુભવે છે. રવિ નામનો આ યુવક ઘરે પાછો ફરવાનો ખ્યાલ લઈને નીકળ્યો નહોતો. બસમાંથી ઉતરીને ચાલતો ચાલતો જાય છે અને ટેમ્પોમાંથી પડી ગયેલી કોઈની ડાયરી મળે છે. તે અહીં છાવણીમાં જ રહી જાય છે પછી તેને શહેરમાં હરતાં-ફરતાં, જોવા-જાણવા અનુભવવા મળે તે ડાયરીમાં ટપકાવે છે. એક વર્ષ તે ચિત્ર-વિચિત્ર અનુભવોના આ વિશિષ્ટ માહોલની વચ્ચે રહે છે અને આવ્યાના પૂરાં એક વર્ષે ભૂકંપની વરસી નિમીતે શહેર અને ડાયરી બંને છોડી જતો રહે છે.

લેખકે 'છાવણી' નવલકથામાં એક જ પાત્ર રચ્યું છે રવિ નામનાં નાયકનું. આ સિવાય અસંખ્ય પાત્રો આવે. સ્ત્રીઓ, પુરુષો, વૃદ્ધો, બાળકો પણ ભૂકંપ પિડિતો તરીકે તેના કોઈ નામ નથી. કથાનો નાયક ભૂકંપ પિડીત નથી છતાં

તેનાં ભીંતરમાં પણ એક ભૂકંપ થયેલો છે. જેને કારણે જ તે અહીં સુધી ખેંચાય છે અને આખા લોકની વેદના, પિડા, દુ:ખ અનુભવે છે. કોઈપણ જાતનાં પોતાપણાં વિના મિત્ર સતીશને પણ ખોઈ ચૂક્યો હોય છતાં જાત-જાતની પરિસ્થિતિમાંથી લેખક આ પાત્રને પસાર કરે છે.

સર્જકે 'છાવણી' નવલકથામાં કચ્છ-ભૂજમાં આવેલ ભૂકંપનું સમગ્ર આંખે દેખેલું અને હ્રદયે અનુભવેલું આખું વાતાવરણ ખડું કર્યું છે. ઠેર-ઠેર ધૂળનાં ઢગલામાં ફેરવાયેલ બિલ્ડિંગો, બંગલાઓ, શાળાઓ, ક્યાંય કંઈ અખંડિત નથી એવી જ રીતે બીજું 'છાવણી'નું વાતાવરણ આલેખ્યું છે. જ્યાં આશ્રિતો કોઈપણ જાતનાં સંબંધો વિના મજબૂરીથી સાથે રહે છે અને આ પરિસ્થિતિમાંથી થાળે પડવા લોકોને એક વર્ષ સુધીનો સમય પણ આલેખ્યો છે. સમગ્ર પરિવેશ ચિત્રાત્મક રીતે આપણી સામે આવે છે.

દા.ત. : "રસ્તાઓ, શેરીઓ, ફળિયાં, કાટમાળનાં ટેકરાઓ નીચે દટાઈ ગયાં છે. એક વિસ્તારમાંથી બીજા વિસ્તારમાં જવા આ ટેકરા ઓળંગવાના હોય છે.

"દિશાઓ પણ ચારે બાજુ તૂટી પડેલાં મકાનોની જેમ દબાઈ ગઈ છે" પૃ. ૨૧

"સમય પણ કદાચ મરી ચુક્યો છે" પૃ. ૨૨

"ભુતકાળ નષ્ટ થઈ ગયો હતો, વર્તમાન ખાલીખમ હતો. અને ભવિષ્ય ધૂંધળું હતું" પૃ. ૧૮૫

" એમાં અર્ધ વર્તુળાકારે તંબુઓની એવી હાર હતી કે કોઈ કોલોનીમાં ઘર હોય એવું લાગતું હતું. દરેક તંબુની આગળ પડદા નાખેલા હતા. એની ગોઠવણ ઘરનું વાતાવરણ ઊભું કરે"

આ ઉપરાંત ભૂકંપ પિડીત આખા સમુદાયની અવદશા એક ગમગીન વાતાવરણ ઊભું કરે છે.

"સમયની વાસ આવ્યા કરે છે. એ ભેંકાર ભાસે છે - સ્મશાનની જેમ કે કબ્રસ્તાનની જેમ." પૃ ૨૦૬

"વાસણ પોતે ભુખ્યાં હોમ મને લાગ્યું. ભુખમરો વેઠીને અવશેષરૂપ બની ગયાં હોય એવાં એ મને દેખતાં હતાં." પૃ ૨૦૯

આ નવલકથાની સમગ્ર ઘટના પરિસ્થિતિ, પ્રસંગો, પાત્રો બધું જ કારુણ્ય ઉપજાવે તેવું છે. સર્જક રવિ નામના નાયકનાં મુખે આ સમગ્ર ઘટનાનું આલેખન કરાવ્યું છે. કથાની ભાષા શુદ્ધ છે. ક્યાંક ક્યાંક કચ્છી બોલીનો પ્રભાવ વર્તાય છે. કથામાં અલંકારો, પ્રતીકો, કલ્પનો કથાનાં ગદ્યને નિરસ બનતાં અટકાવે છે. વળી કથાને અનુરૂપ કેટલાક એવા શબ્દો પણ આલેખાયા છે. ખાસ કરીને યંત્રો સંબંધિત કેટલાંક ઉદા. -

"મકાનના ખોડાઈ રહેલા થાંભલાની જેમ ખોડાયેલ રહ્યો." (પૃ.૩૭)

ડિસમેન્ટલિંગ, ડિસપ્લેસમેન્ટ, હેડ્કેક રિટ્રોફિટિંગ, અર્થક્વેક, રેઝિસ્ટન્સ, એવા પારિભાષિક શબ્દો પૃ ૧૦૨

રવાનુંકારી શબ્દો ગાંસડાપોટલાં, બેગબિસ્તરાં, અવરજવર, સખળડખળ

લેખકની ભાષા સરળ છતાં સચોટ અને મર્માળી છે.

ફરી તે પરિસ્થિતિમાં પાછો વળી એ જ જગ્યાએ આવી જાય છે.

ભૂકંપના ઝટકા કંઈક મનુષ્યની હસ્તીઓને કે એણે ઊભી કરેલી સૃષ્ટિને જ લાગ્યાં છે એવું નથી. તિરાડો કંઈ રસ્તાઓ અને ઈમારતોમાં જ નથી પડી. ફક્ત આ નગર જ નષ્ટ નથી થયું. મનુષ્યની ભીતર પણ વિનાશ થયો. અને માનવ સંબંધો અને સંવેદનાઓની ભંગુરતા પણ પ્રગટ થઈ છે. સર્જકે એ જ અહીં કહેવું છે. એકંદરે 'છાવણી' નવલકથામાં સર્જકની કલાત્મકતા- સર્જકત્વનો અને સ્વાનુભવનો સુંદર સંયોગ થયેલો જોવા મળે છે.

સંદર્ભ સાહિત્ય: -
૧. છાવણી - ધીરિન્દ્ર મહેતા
૨.આખરી પડાવ -ઈન્દુ કે.ડી. મહેતા
૩. તારસ્યાં મૃગજળ - ડૉ. પ્રદીપ પંડ્યા

26 ## ગુજરાતી જ્ઞાનમાર્ગી કવિતામાં કરુણાસાગરનું યોગદાન

૧રાઠવા લક્ષ્મણભાઈ શંકરભાઈ, ૨ડૉ.ઈશ્વર એન. ગામીત

૧પી.એચ.ડી. શોધાર્થી, ગુજરાતી વિભાગ,

ગુજરાત યુનિવર્સિટી, અમદાવાદ

૨માર્ગદર્શક - ગુજરાતી વિભાગ અધ્યક્ષ, ડૉ.યુ.સી.મહેતા આર્ટ્સ એન્ડ કૉમર્સ કોલેજ, સરસપુર, અમદાવાદ

મધ્યકાલીન ગુજરાતી સાહિત્ય ઉપર નજર નાંખીએ તો મોટાભાગનું સાહિત્ય ધર્મ પ્રેરિત સાહિત્ય છે. એના માટે તત્કાલીન સમય, એ સમયના ધાર્મિક, રાજકીય, સાંસ્કૃતિક, સામાજિક જેવાં ઘણાં બધાં પરિબળો જવાબદાર છે. ઉપરોક્ત કારણોસર તે સમયના સાહિત્યકારો ધર્મ તરફ વધુ ધ્યાન આપે છે. તદુપરાંત એ સમયે ભારતભરમાં અને ગુજરાતમાં પણ ધાર્મિક આડંબર, વહેમ, અંધશ્રદ્ધા વગેરે માઝા મૂકે છે. અને તેમાંથી જન્મે છે જ્ઞાન માર્ગી કવિતા. જે ધાર્મિક આડમ્બરો અને અંધશ્રદ્ધા ઉપર પ્રહારો કરે છે. આ જ્ઞાન સાહિત્યમાં અખો અને તેના અનુગામી કવિઓ નું મહત્વનું પ્રદાન છે. અખા ઉપરાંત પ્રીતમ, ધીરો, ભોજો, નિરાંત, બાપુસાહેબ ગાયકવાડ, કરુણાસાગર વગેરે સર્જકોનો ખૂબ મોટો ફાળો રહેલો છે.

કરુણાસાગર એ એમનું તેમના શિષ્યો દ્વારા સંપ્રદાયમાં પછીથી અપાયેલું નામ છે. તેમનું મૂળ નામ કુવેરદાસ કે કુબેરદાસ હતું. તેમના વિષે કહેવાય છે કે તે જન્મ્યા નહોતા પણ વનમાં પ્રગટ થયા હતા. તેમનો પ્રગટ્ય કાળ ઇ.સ. ૧૮૭૩ છે. કવિ કરુણાસાગરના ગુરુ કૃષ્ણાનંદ હતા. અખાની પરંપરામાં આવતા જિતામુનિ નારાયણ ને પણ કરુણાસાગરના ગુરુ તરીકે ઓળખાવવામાં આવે છે. જોકે તથ્ય તપાસતાં તેમાં ખાસ કાંઈ તથ્ય લાગતું નથી. એમ છતાં કરુણાસાગરને અખા અને એની પરંપરા સાથે ગાઢ સંબંધ હોય એવું લાગે છે. કરુણાસાગરે ગુજરાતી જ્ઞાનમાર્ગી સાહિત્યને ૧૬ જેટલા ગ્રંથો આપ્યા છે. જેમાં જ્ઞાન અને તત્વજ્ઞાન ભરપૂર ભર્યું છે. કરુણાસાગર જગત કર્તા ને 'આદ્ય સક્ત સ્વરાજ કરુણેશ અને કૈવલ' કહે છે. તેઓ એકેશ્વરવાદના હિમાયતી છે. અને નિરીશ્વર વાદના પ્રખર વિરોધી છે. આ સિવાય તેઓ તેમના તત્વજ્ઞાનમાં આદિ શંકરાચાર્યના અદ્વૈત વાદનું સમર્થન કરે છે.

કવિ કરુણાસાગરે પદ્ય અને ગદ્ય એમ બંને પ્રકારનું સાહિત્ય આપ્યું છે. 'પંચમ સૂક્ષ્મ વેદ', 'અગાધબોધ', 'સક્ત ચિંતામણી', 'અદ્વૈતાદ્વૈત નરવેદ ચિંતામણી', 'વિશ્વબોધ ચોસરા', 'વિશ્વભમ વિધ્વંશ નિધિ', 'વિજ્ઞાન સક્તમણિ દીપ', 'જ્ઞાનભક્તિ વૈરાગ્ય નિરૂપણ', 'તિથિ ગ્રંથ જ્ઞાન શિરોમણી', 'પરમ સિધ્ધાંત પ્રણવ કલ્પતરુ', 'કૈવલ

વિલાસ', 'હંસતા લેવા', 'સકત પરમ પ્રકાશમણિ ભાષ્ય', 'સકર્તા અદ્વૈત લક્ષબોધ પંચીકરણ', 'લઘુ પંચીકરણ', 'ભજન સાગર' અને 'સ્વાચાર પત્રિકા'. આમ એક જ સર્જક દ્વારા આટલું બધું મબલક સાહિત્ય સર્જન એ ગુજરાતી જ્ઞાનમાર્ગી કવિતા માટે એક નોંધપાત્ર બાબત છે. ઉપરોક્ત કૃતિઓ પૈકી 'પરમ પ્રકાશમણિ ભાષ્ય', 'સકર્તા અદ્વૈત લક્ષબોધ પંચીકરણ' અને 'લઘુ પંચીકરણ' આટલી કૃતિઓ ગદ્ય સાહિત્ય છે. જે ગુરુ શિષ્ય સંવાદ અને પ્રશ્નોત્તરીના સ્વરૂપમાં છે. 'પંચમ સૂક્ષ્મ વેદ' ગદ્ય અને પદ્ય બન્નેમાં લખાયેલો છે. જ્યારે 'અગાધ બોધ' અને 'હંસતા લેવા' થી લઈને બાકીના ગ્રંથો વિવિધ છંદોમાં રચાયેલા છે. કવિ કુવેરે 'ભજન સાગર' ગ્રંથમાં તત્કાલીન પદ અને ભજનના મોટાભાગના પ્રકારો આપ્યા છે. તેમણે પોતાના સ્વરૂપની ઓળખાણ 'અગાધ બોધ'માં આ મૂજબ આપી છે.

મેં જાતને વર્ણ ગુણ ત્રિપદ

મેં નહિ જોગ સન્યાસધારી

મેં નહીં સેવડા જંગમ જિંદગી

મેં નહિ પિંડને પુરુષ નારી

મેં નહીં સિદ્ધ સાધક કે સાધન

મેં નહીં ત્યાગ વૈરાગ હોગી

મેં નહીં થાવર જંગમ ને જડી

મેં નહીં દર્દ ને વૈદ રોગી

મેં નહીં તીરથ વ્રત એકાદશી

મેં નહીં યજ્ઞ યજ્ઞ મુક્તિ

મે નહી આવન જાન ગર્ભ વાસમેં

મેં નહીં ચૌદ વિદ્યા ય જુક્તિ

જ્ઞાનની મહત્તા સિધ્ધ કરતાં તેઓ કહે છે;

જ્ઞાન વિના કર્તવ શું કરે?

આઘે અંતે જ્ઞાની સરે

કર્તવતો કૃષ્ણના નીચ

જ્ઞાન થકી કહેવયા ઊંચ

તે માટે જ્ઞાની તે સરે

કહે કુવેર દેહાતીત પરે

કુવેર સ્વામી અખાની જેમ ગુરુનો મહિમા સમજાવતાં કહે છે;

સદ્ગુરુ ચૈતન મહાદ્

આદ્ય સર્વને શિર સ્વામી

ઉધરે કોટ અનંત

જંત સદ્ગુરુને પામી

અને પોતે આદિ જ્ઞાની હોવા છતાં ગુરુનો મહિમા પ્રસ્થાપિત કરવા કૃષ્ણાનંદજીને ગુરુ કરે છે. તેઓ અખા અને કબીરને આદિ જ્ઞાની ગણાવે છે. આથી તેઓએ અખા અને કબીરના સાહિત્યનો નિકટતાથી પરિચય મેળવ્યો છે એ વાતને નકારી શકાય નહી.

કરુણાસાગરનું સાહિત્ય પ્રથમ નજરે સમજવું અઘરું લાગે. તેની ભાષા અટપટી અને દુર્બોધ્ય લાગે. પણ તેની અંદરનું તત્વજ્ઞાન જોતાં આ સાહિત્ય અત્યંત મૂલ્યવાન બની જાય છે. તત્વજ્ઞાન પ્રેમીઓએ કરુણાસાગરના અગાધબોધ, પંચમ સૂક્ષ્મ વેદ અને હંસતા લેવા જેવા ગ્રંથો અવશ્ય વાંચવા જોઇએ.. તેમનું તમામ સાહિત્ય ગુરુગાદી સારસાપુરી દ્વારા પ્રકાશિત થયેલું છે. જે સરળતાથી પ્રાપ્ય છે.

સંદર્ભ સાહિત્ય: -

૧. મધ્યકાલીન ગુજરાતી સાહિત્ય (ઈતિહાસ) - ડૉ. બહેચરભાઈ ૨. પટેલ

૨. અખો અને મધ્યકાલીન સંત પરંપરા - યોગીન્દ્ર જ. ત્રિપાઠી

૩. અગાધ બોધ - કરુણાસાગર

૩. ભગવાન કરુણાસાગરનો જીવન પ્રભાવ - પરમહંસ સુખાનંદજી

27   રાષ્ટ્રીય શિક્ષણનીતિ 2020માં ભારતીય ભાષાઓ, કલા અને સંસ્કૃતિનુ સંવર્ધન

પારધી મેહુલકુમાર આર.

એમ.એ, એમ.એડ,

શિક્ષણશાસ્ત્ર ભવન, સૌરાષ્ટ્ર યુનિવર્સિટી, રાજકોટ

પ્રસ્તાવના:

ભારતીય ધરતી પર ભારતીય સંસ્કૃતિ અને જીવનમૂલ્યોના આધારે જો વિકાસ થાય તો એ ભારતીય જીવનદર્શનને પોષક અને પૂરક બનવી શકે. અને એ ત્યારે જ સંભવ બને કે, જ્યારે વિકાસની સમગ્ર પ્રક્રિયાનું માધ્યમ જે-તે પ્રદેશની ભાષામા શિક્ષણ અપાય. જો કોઈ અન્ય ભાષાને સ્વીકારી બાળકનો વિકાસ કરવાનુ વિચારીએ તો તે બાળકના વિકાસમા અવરોધક બને છે. કારણ કે, તે પ્રદેશને અનુકૂળ પ્રણાલીમા ઢળીને તેનો ઉછેર માતૃભાષામા થયો છે, જેથી તેના વિકાસની શક્તિ વધુ રહેલી હોય છે. કોઈ પણ વિષય માતૃભાષામાં શીખવાથી તે ઓછ સમયમાં શીખી શકાય છે. માતૃભાષા એ 'ગ્રહણશક્તિ' નું પ્રવેશદ્વાર છે. ગ્રહણશીલતા એ માતૃભાષામાં જ વિકસે જેમાં આપણા વિચારો ચાલતા હોય. તેથી ગ્રહણશીલતા માતૃભાષામાં જ સોબે કલાએ ખીલે છે.તેથી જ ભારત સરકારે 1986ની શિક્ષણ પ્રણાલીમાં ઘણા ફેરફારો કરીને રાષ્ટ્રીય શિક્ષણ નીતિ 2020માં ભારતીય પ્રાદેશિક ભાષાઓમાં અપાતા શિક્ષણને વધુ પ્રાધાન્ય આપ્યુ છે. અને બાળકના પાયાનું શિક્ષણ જે તે પ્રદેશની સ્થાનિક કે રાજ્ય ભાષામાં શિક્ષણ આપવુ તે સુચિત કરવમાં આવ્યુ છે. જેથી તે બાળકના વિકાસદરમા વધારો થાય.

2020 રાષ્ટ્રીય શિક્ષણ નીતિ વિદ્યાર્થીઓના હિત માટે શિક્ષણમા 36 વર્ષ બાદ શિક્ષણ નીતિમાં બદલાવ કરવામાં આવ્યો. New Education Policy 2020 ની જાહેરાત કરી દેવામાં આવી છે. 12+2ની સિસ્ટમને ખતમ કરી ભારતિય સરકાર 5+3+3+4 સિસ્ટમ લાવવા જઈ રહી છે. નવી શિક્ષણ નીતિ આવ્યા બાદ મોટાભાગના વિદ્યાર્થીઓ અને વાલીઓના મનમાં સવાલો ઉદ્ભવતા હશે, કેવા પ્રકારનું શિક્ષણ હશે, કેવા પ્રકારે ધોરણ વ્યવસ્થા હશે, પાઠ્યક્રમ કેવા પ્રકારનો હશે વગેરે જેવા પ્રશ્નો થઈ રહ્યા હોય છે ત્યારે તે પ્રશ્નોમા પ્રાદેશિક ભાષાની શું ભુમિકા રહેશે. અને વિદ્યાર્થીઓ ની વિકાસલક્ષી પ્રવૃતિ ઓ કરી શકે. તેથી જ ડૉ. વેદપ્રતાપ વૈદિક એમની એક પુસ્તિકા "ગુજરાતી લાવો,અંગ્રેજી હટાવો" માં નોધ્યુ છે કે-

"કેટલાક હજાર લોકોની વિદેશી ભાષાની જરૂરતોને પૂરી કરવા માટે કરોડો લોકો પર અંગ્રેજી ફરજિયાત ઠોકી બેસાડવી એ બે માણસની રોટલી બનાવવા માટે દસ મણ લોટ ગુંદવામાં આવે એવી બેહુદિ વાત છે."[1]

માતૃભાષા નું મહત્વ:

બાળક જન્મે ત્યારથી જે શબ્દો સાંભળે છે અને બોલે છે, અને તે અર્થ તો એ સમજે છે. આ માતૃભાષા છે, પરિવારની ભાષા છે. એ જ ભાષામાં એની વિચાર પ્રક્રિયા ચાલે છે 3 થી 5 વર્ષ દરમિયાન બાળકોનું અનૌપચારિક શિક્ષણ ઘડતર થતું હોય છે. આ ઉંમરમાં એ હજુ શબ્દો ભેગા કરે છે. માતૃભાષા ના શબ્દો સમજવાની પ્રક્રિયા ચાલતી હોય ત્યારે પરભાષાના શબ્દ પીરસવા એ યોગ્ય નથી. ઘડતર અને સમજણની પ્રક્રિયામાં એથી મોટો અવરોધ ઉત્પન્ન થાય છે. ખૂબ નાની ઉંમરમાં શિશુવાટીકા અથવા ધોરણ 1 થી અંગ્રેજી ભાષા શીખવાનું શરૂ કરવાથી બાળકના મનમાં માતૃભાષા પ્રત્યે પ્રેમ અને આદર ઉત્પન્ન થતો નથી અને ઉપેક્ષા વૃત્તિ ઉત્પન્ન થાય છે. જેથી આવી ઉપેક્ષા વૃત્તિઓને રોકી રાખવાનું કામ માતૃભાષા કરે છે

પાંચ વર્ષના બાળકને રમવું બહુ ગમતું હોય છે. એને હજુ એકાગ્રતા અને ગ્રહણશીલતાનો વિકાસ કરવાનો હોય છે. એ થાય તે પૂર્વે જ બીજી ભાષા થોપી દેવાથી બાળક ગોખણીયુ બની જશે. એની સમજણ ઘટશે, ગોખણ વૃત્તિ વધશે. આ અંગ્રેજી ભાષાના શિક્ષણથી બાળક રાષ્ટ્ર પ્રત્યે અભિમાન નહીં જાગે, સંસ્કૃતિ પ્રેમી નહીં રહે, માતૃભૂમિ સાથેનો આત્મીય સંબંધ પણ નહીં સ્થાપી શકે. તેથી બાળક નાની ઉંમરે માતૃભાષા નું જ્ઞાન આપવું એ રાષ્ટ્રીય શિક્ષણ નીતિ 2020 માં જોવા મળે છે.

માતૃભાષા પ્રત્યે વિદ્યાર્થીઓમાં જાગૃતિ આવે તે માટે રાષ્ટ્રીય શિક્ષણ નીતિ 2020 માં માતૃભાષા પ્રત્યે સજાગતા દાખવે, તેમ બાળકોને ધોરણ 5 સુધી ફરજિયાત માતૃભાષામાં શિક્ષણ આપવું તેવી જોગવાઈઓ કરવામાં આવી છે. અને જૂની શિક્ષણનીતિમાં 10 +2 નાબૂદ કરી 5+3+3+4 નું માળખા માં ફેરફાર કર્યો છે અને માતૃભાષા, રાષ્ટ્રભાષા અને વિદ્યાર્થીની પસંદગીની ભાષામાં શિક્ષણ આપવું તે ફરજિયાત કર્યું છે. જેથી બાળકોના સર્વાંગી વિકાસમાં વૃદ્ધિ થાય અને રસ પૂર્ણ બાળકો પોતાની માતૃભાષામાં શિક્ષણ મેળવે તેવો આ શિક્ષણનીતિનો હેતુ રહેલો છે.

આ નવી શિક્ષણ નીતિથી ભારતીય સંસ્કૃતિ અને કલા ને ભારતીય પ્રજા જાણી શકશે. જેથી આવનારી પેઢી ભારતીય કલા અને સંસ્કૃતિ ને લુપ્ત થતી અટકાવી શકશે. માતૃભાષા પ્રત્યે સજાગ રહીને તેની જાળવણી કરશે. માતૃભાષા માં રહેલ ભાવ, લાગણી, સંવેદનાઓ ને તે જાણી શકશે. અને તેનું જીવન સારી ગુણવત્તાયુક્ત બની રહેશે. તદ્દુપરાંત તે આપણી સાંસ્કૃતિક ધરોહરો અને માતૃભાષાનો ઇતિહાસ તે જાણી શકશે. માતૃભાષા પ્રત્યે વિદ્યાર્થીઓને લગાવ થાય તે આ રાષ્ટ્રીય શિક્ષણ નીતિ 2020 નું મહત્વનું પાસુ રહેલું છે.

માતૃભાષા પર અંગ્રેજી ભાષાનું આક્રમણ

' સાપ ગયા અને રિસોટા રહ્યા' એ કહેવતની જેમ 'અંગ્રેજો કયા પણ અંગ્રેજીયત રહી ગઈ' એવી પ્રતીતિ આપણને સૌને થતી જશે. આપણા દેશવાસીઓના અંતરમન પર ગુલામી એટલી હદે અંકિત થઈ ગઈ છે કે આપણને અંગ્રેજીનું ચલણ ઓછું કરવાનું જરાય મન થતું નથી. દેશના સ્વાભિમાન ને કેટલું નુકસાન પહોંચાડે છે આ અંગ્રેજીયત ! એ વિશે આપણે કલ્પના જ નથી કરી. દેશના સુજ્ઞ અને સ્વાભિમાની લોકોએ જાગવાની જરૂર છે. બોલવાની જરૂર છે, સ્વમાનનો સાદ પાડવાની જરૂર છે અને દેશમાં સ્વત્વનો પ્રાણ ફુંકવાની જરૂર છે. તેથી દુર્ભાગ્યે ભારતીય ભાષાઓ પરથી ભારતીય સમુદાય યોગ્ય ધ્યાન રહેતું નથી. જેના કારણે અંગ્રેજી ભાષાનું ચલણ આપણા દેશમાં વધી રહ્યું છે તેથી જ છેલ્લા 40 વર્ષમાં દેશની 220 ભાષાઓ ગુમાવી બેઠા છીએ. યુનિસ્કોએ 197 ભારતીય ભાષાઓ ને લુપ્તપ્રાય જાહેર કરી છે. જુદી જુદી ભાષાઓ લુપ્ત થવાની આરે છે. ખાસ કરીને તે ભાષાઓ એવી છે કે જેની લિપિ નથી જ્યારે આ ભાષા બોલવા વાળા કોઈ સમુદાય નથી. ઘણીવાર આ સમૃદ્ધ ભાષાઓ સંસ્કૃતિઓની અભિવ્યક્તિને સાચવવા અથવા દસ્તાવેજીકરણ કરવા માટે કોઈ પ્રક્રિયા અથવા ઉપાય કરવામાં આવતું નથી તેનું એક કારણ એ પણ છે કે ,ભારતીય પ્રજા ઉપર અંગ્રેજી ભાષાની ખૂબ જ વર્ચસ્વ રહેલું છે. ભારતીય પ્રજાઓનું એવું માનવું છે કે જો અંગ્રેજી ન આવડતું હોય તો તેને કોઈ નોકરી પર રાખતું નથી. અને તેને બીજાઓ કરતા ઉતરતી કક્ષાનો ગણવામાં આવે છે. અને અંગ્રેજી ભાષા જો ન આવડે તો તે કોઈપણ નોકરી કરી શકતો નથી. એ ભારતીય પ્રજાના માનસપટ પર ઘસી દેવામાં આવ્યુ છે. તેથી અંગ્રેજી ભાષા નું વર્ચસ્વ વધુ રહેલું છે.

તદ્ઉપરાંત અંગ્રેજી ભાષા ભારતીય પ્રજાના મનમાં ઘર કરી બેઠી છે,કે
• આધુનિક વિકાસ અંગ્રેજી ભાષાની મદદ વિના નહીં થાય.

- અંગ્રેજી જાણીએ ડોક્ટર કે એન્જિનિયર નહીં બની શકાય

- વિદેશ જવું છે તો અંગ્રેજી તો જોઈશે જ !

- અંગ્રેજી માધ્યમમાં ભણ્યા વિના બાળકોનો વિકાસ નહીં જ થાઇ.

- અંગ્રેજીમાં બોલવાથી પ્રભાવ પડે છે, વ્યક્તિ ખીલી ઉઠે છે.

- બાળકને માતૃભાષા નહીં આવડે તો ચાલશે, અંગ્રેજી તો આવડવું જ જોઈએ.

- સરકારી વહીવટ પણ મહદંશે અંગ્રેજીમાં થાય છે...એના વિના કેમ ચાલશે.

- અંગ્રેજી તો વિશ્વ ભાષા છે વ્યાપક દ્રષ્ટિ કોણ કેળવવો હશે તો અંગ્રેજી વિના નહીં ચાલેશે.

- દુનિયાભરનું વિજ્ઞાન અંગ્રેજીમાં છે અંગ્રેજી નહીં જાણીએ તો વિજ્ઞાન કેવી રીતે આવડે છે.

જેવા વગેરે અંગ્રેજી ભાષા અને તેના વિશેની માન્યતાઓ ભારતીય સમાજમાં પ્રર્વતમાન છે. અને બાળકનું શિક્ષણ અંગ્રેજી મીડિયમમાં થાય તેવા પ્રયત્નો બાળકના વાલીઓ દ્વારા કરવામાં આવે છે. પરંતુ બાળકનો વિકાસ હંમેશા માતૃભાષામાં જ થાય છે. અને બાળક ના માનસપટ પર માતૃભાષાથી જે બૌદ્ધિક વિકાસ થાય છે. તે અંગ્રેજી ભાષાથી કે તેની માતૃભાષાથી જુદી ભાષાઓથી થશે નહીં. આ માન્યતાઓ ને દૂર કરવા માટે રાષ્ટ્રીય શિક્ષણ નીતિ 2020 માં માતૃભાષાને અગત્યનું સ્થાન આપવામાં આવ્યું છે અને બાળકના પાયાનું શિક્ષણ માતૃભાષામાં થાય તેવી જોગવાઈઓ કરવામાં આવી છે.

ભારતીય ભાષાઓથી, કલા અને સંસ્કૃતિનું સંવર્ધન

વિવિધ ભાષાઓ, દુનિયાને જુદી જુદી રીતે જુએ છે, તેથી મૂળભૂત રીતે કોઈ ભાષા બોલવા વાળા વ્યક્ત પોતાના અનુભવો ને કેવી રીતે સમજે છે. તેને કેવી રીતે ગ્રહણ કરે છે તે ભાષાની સંરચના થી નક્કી થાય છે. ખાસ કરીને ભાષા ની: સંદેહ કલા અને સંસ્કૃતિ સાથે અટુત રીતે જોડાય છે. કોઈ એક સંસ્કૃતિના લોકોની બીજી સંસ્કૃતિના લોકો સાથે વાતચીત કરવી જેવા કે કુટુંબના સભ્યો, અધિકૃત વ્યક્તિઓ (વડીલો) સમવયસ્કો , અપરિચિત વગેરે ભાષાથી પ્રભાવિત થાય છે. તથા વાતચીતની પદ્ધતિ પણ પ્રભાવિત કરે છે. અનુભવોને સમજ અને તે ભાષાના વ્યક્તિઓની સાથેની વાતચીતમાં પરિચિતતા પોતીકાપણું આ બધું સંસ્કૃતિનું પ્રતિબિંબ અને દસ્તાવેજ છે. તેથી સંસ્કૃતિ આપણી ભાષાઓમાં જડિત છે. સાહિત્ય, નાટક, સંગીત, ફિલ્મ વગેરે સ્વરૂપમાં કલાની સંપૂર્ણ પ્રશંસા ભાષા સિવાય શક્ય નથી. સંસ્કૃતિના સરક્ષણ, સંવર્ધન અને પ્રચાર માટે, આપણે તે સંસ્કૃતિની ભાષાઓનું સંરક્ષણ અને સંવર્ધન કરવું પડેશે.

રાષ્ટ્રીય શિક્ષણ નીતિનું એવું દર્શન છેકે શિક્ષણ વ્યવસ્થાના પાયામાં ભારતીય સંસ્કૃતિના મૂલ્યો હોય, જે તમામ નાગરિકોને ઉચ્ચ ગુણવત્તાયુક્ત શિક્ષણ પૂરું પાડી શકે, ભારતને વિશ્વની જ્ઞાન મહાશક્તિ બનાવીને ભારતને એક જીવંત અને ન્યાયી જ્ઞાનાર્જિત સમાજમાં પરિવર્તિત કરવામાં પ્રત્યક્ષ યોગદાન આપવું. રાષ્ટ્રીય શિક્ષણ નીતિ સુનિશ્ચિત કરવા માગે છેકે આપણી શિક્ષણ સંસ્થાઓના અભ્યાસક્રમ અને શિક્ષણ પદ્ધતિઓ દેશના વિદ્યાર્થીઓમાં ભારતના બંધારણમાં નિહિત મૂળભૂત ફરજો અને મૂલ્યો પ્રત્યે અત્યંત આદરની ભાવના વિકસાવે, તેમજ સતત પરિવર્તનશીલ વિશ્વ અને દેશના પરિપ્રેક્ષ્યમાં પોતાની જવાબદારીઓ અને ભૂમિકાઓ પ્રત્યે તેમને સભાન બનાવે અને સાથેસાથે તેઓ દેશ સાથેનું પોતાનું વ્યક્તિગત તાદત્મ્ય અનુભવે. રાષ્ટ્રીય શિક્ષણ નીતિ

ભારતના વિદ્યાર્થીઓમાં ભારતીય હોવાની એક ઊંડા ગૌરવની ભાવના કેળવવા માગે છ, માત્ર વિચારોમાં જ નહીં
પરંતુ મન, વચન અને કર્મની ભાવના જળવાઈ રહેવી જોઈએ તેમજ એવા કૌશલ્યો, જ્ઞાન, મૂલ્યો અને
મનોવલણોનો વિકાસ કરવો કે જથ્થી તે માનવ અધિકારો, સાતત્ય પૂર્ણવિકાસ અને વિશ્વબંધુત્વ જવા સંવેદન શીલ
મુદ્દાઓ પ્રત્યે જવાબદારી પૂર્ણ પ્રતિબદ્ધતા કેળવે અને સાચા અર્થમાં વિશ્વ માનવ બને.

NEP 2020માં ભારતીય ભાષાઓનો મુખ્ય ઉદ્દેશ્ય:

ભારતીય સરકાર દ્વારા ભારતીય સમાજના વિકાસ માટે અને શિક્ષણ ક્ષેત્રે બાળકોની વ્યક્તિગત અને બૌદ્ધિક રીતે વિકાસ થાય તે હેતુથી ભારતીય શિક્ષણ નીતિ 2020 માં સરકાર દ્વારા અનેક મુદ્દાઓને ધ્યાને રાખ્યા છે જેમાં તેમણે ભારતીય ભાષાઓ કલા અને સંસ્કૃતિને બચાવી રાખવા માટે શિક્ષણમાં ભાષાઓ પ્રત્યે સજાગ રહેતા તેમાં અનેક ફેરફારો કર્યા છે તે ફેરફારો અને ભારતીય સરકારના મુખ્ય ઉદ્દેશ્યને ધ્યાને રાખીને ભારતીય ભાષાઓ કલા અને સંસ્કૃતિને જોડતા કેટલાક મુદ્દાઓ નીચે મુજબ છે

1. ભારતીય ભાષાઓ કલા અને સંસ્કૃતિના સંવર્ધન માટે પાયાનું શિક્ષણ માતૃભાષામાં જ આપવું. જથ્થી બાળક જે તે પ્રદેશની ભાષાઓ સાથે સાથે ભારતીય સંસ્કૃતિ અને કલાઓથી પણ પરિચિત થાય.

2. જે તે પ્રદેશના ઇતિહાસની જાળવણી અને તેના વિકાસ માટે અવનવા પ્રયોગો થાય. તેવા હેતુથી બાળકોએ પાયાન શિક્ષણની સાથે સાથે સાંસ્કૃતિક અને કલાકિયો વાતાવરણમાં ઢળે તેવા પ્રયાસો સરકારે આ નીતિમાં કર્યા છે.

3. પાયાના શિક્ષણમાં માતૃભાષાના શિક્ષણથી બાળકોની ભૌતિક શક્તિ માં વધારો થાય. અને તે સારી રીતે કેળવણી લેતો થાય તેવો ઉદ્દેશ્ય રહેલો છે.

4. લુપ્ત થતી ભાષાઓને બચાવવા માટે સરકાર દ્વારા આ નીતિમાં માતૃભાષાને મહત્વ આપીને ધોરણ 1 થી 5 માપ ભણતા વિદ્યાર્થીઓને ફરજિયાત પ્રાદેશિક ભાષાઓનું શિક્ષણ લેવું ફરજિયાત છે.

5. અન્ય સાહિત્ય કૃતિઓને વિવેચન અથવા અનુવાદરૂપે માતૃભાષાના માધ્યમથી ભારતીય સંસ્કૃતિ નો પ્રચાર પ્રસાર કરવો. ભાષાઓના શબ્દકોશ અને શબ્દભંડોની જાળવણી કરવી. અને ભારતની અન્ય કલાઓથી વિદ્યાર્થીઓને પરિચિત કરવા.

6. ભારતીય ભાષાઓમાં જ્ઞાન આપી શકે તેવા કુશળ શિક્ષકોની ઉપલબ્ધ થાય, તે માટે તેમને તાલીમ કોષો શિશુવાટીકાઓ,માતૃભાષાને સંલગ્ન સંસ્થાઓ, યુનિવર્સિટીઓ વગેરેની ઉપલબ્ધિ કરવી.

7. ભારતની તમામ શાસ્ત્રીય ભાષાઓ અને સાહિત્યનો અભ્યાસ કરતી સંસ્થાઓનો વિકાસ કરવો. ભારતની બંધારણની આઠમી અનુસૂચિમાં ઉલ્લેખ કરાયેલી દરેક ભાષા માટે અકાદમીની સ્થાપના કરવી. જેથી જે તે ભાષાના ગ્રંથો તે ભાષામાં સચવાઈ રહે અને સંસ્કૃતિ અને કલાની જાળવણી કરી શકાય. અને તેનું દસ્તાવેજી કરણ કરી અવનવી ટેકનોલોજિ માં તે ભાષાઓનો સંગ્રહ કરવો.

8. આ ઉપરાંત ભાષાઓના સંશોધન માં વિદ્યાર્થીઓને સહાય અને પ્રોત્સાહન આપવું. ભાષા, કલા અને સંસ્કૃતિના અભ્યાસ માટે તમામ ઉંમરના સંશોધન કરતાઆવોને શિષ્યવૃત્તિ થી તેમની સહાય કરવી.

9. પ્રત્યેક બાળકની વિશિષ્ટ ક્ષમતાઓની સ્વીકૃતિ, ઓળખ અને તેમના વિકાસ માટેપ્રયત્ન કરવો. – શિક્ષકો

અને વાલીઓને પણ વિદ્યાર્થીઓની શૈક્ષણિક અને અન્ય ક્ષમતાઓના સર્વાંગી વિકાસને પ્રોત્સાહન આપવા માટે

સંવેદનશીલ બનાવવામાં આવે.

10.ગોખણિયા અને પરીક્ષાલક્ષી અધ્યયનને બદલે સંકલ્પનાત્મક સમજ પર ભાર મૂકવો.અને ભારતના સમૃદ્ધ, વૈવિધ્યસભર, પ્રાચીન અને આધુનિક સંસ્કૃતિ અને જ્ઞાન રીતરિવાજો તેમજ પરંપરાઓ પ્રત્યે ગર્વ અને ધનિષ્ઠતા બંધાય.

આ ઉપરાંત પણ અનેક ઉદ્દેશ્ય ભારતીય શિક્ષણનીતિ 2020 માં રહેલા છે.

ઉપસંહાર:

ભારતની ભાષાઓમાં આયુર્વેદ, જ્યોતિશ, ખગોળ, ભૂગોળ, નીતિશાસ્ત્ર, તત્વજ્ઞાન, યોગશાસ્ત્ર, વાસ્તુ, ન્યાય, વ્યાકરણ, કાવ્ય, સાહિત્ય વગેરેનો વિપુલ ખજાનો પડ્યો છે. અંગ્રેજી માધ્યમમાં શિક્ષણ લેનારા બાળકો આ ભવ્ય ખજાનાથી વંચિત રહી જાય છે. ગુજરાતી ભાષામાં ઝવેરચંદ મેઘાણી, કનૈયાલાલ મુનશી, રમણલાલ વસંતલાલ દેસાઈ, ગુણવત્તાચાર્ય, ઉમાશંકર જોશી, મનુભાઈ પંચોળી, પન્નાલાલ પટેલ, સ્વામી આનંદ, જેવા ઉત્તમ સાહિત્યકારો થઈ ગયા. જેમને સમૃદ્ધ સાહિત્યનું સર્જન કર્યું છે. અંગ્રેજી માધ્યમમાં ભણતા વિદ્યાર્થીઓ સાહિત્યના આ સમૃદ્ધ ભાષાથી વંચિત રહી જાય છે. ભારતીય ભાષાના જ્ઞાનથી વંચિત રહેતા બાળકો ભારતના તહેવારો, રિતિરીવાજો, ધર્મ અને સાંસ્કૃતિક તથા કલાઓથી પણ વંચિત રહી જાય છે. જેથી માતૃભાષા માં અભ્યાસ કરવો એ બાળક માટે હિતાવક છે. માતૃભાષા પ્રત્યે તિરસ્કાર ધરાવતા બાળકો માત્ર ભૂમિ પ્રત્યે પણ તિરસ્કાર ધરાવતા થઈ જાય છે. તક મળે ત્યારે તેઓ ભારત છોડીને વિદેશમાં વસવાટ કરવા ચાલ્યા જાય છે. અંગ્રેજી માધ્યમમાં ભણનાર બાળકો ગુજરાતી અખબારો પણ વાંચતા નથી. આ કારણે આપણા સમાજમાં શું બની રહ્યું છે. તેની પણ તેને ગતાગમ નથી. હોતી પોતાના બાળકોને અંગ્રેજી માધ્યમમાં ભણાવનાર મા બાપ પોતાના બાળકને પોતાના સમાજથી જ જુદો કરે છે. અને બાળક પોતાની ભાષા કલા અને સંસ્કૃતિ પ્રત્યે સજાગ રહેતો નથી. ભારતીય ભાષાઓનું સંવર્ધન અને પ્રસાર ત્યારે જ શક્ય જ્યારે તેનો નિયમિત ઉપયોગ કરવામાં આવે અને તેનો ઉપયોગ અધ્યયન - અધ્યાપન માટે કરવામાં

આવે. તેથી ભારત સરકાર દ્વારા રાષ્ટ્રીય શિક્ષણ નીતિ 2020 માં જુદા જુદા ફેરફારો કરીને તેમાં માતૃભાષા કલા અને સંસ્કૃતિ ની જાળવણી કરવા માટે અનેક પ્રયાસો હાથ ધર્યા છે.

સંદર્ભો :

➢ હર્ષદ શાહ (2014), 'મા' ની બોલી સૌથી વહાલી, નવભારત સાહિત્ય મંદિર, અમદાવાદ.

➢ રાષ્ટ્રીય શિક્ષણ નીતિ 2020 (PDF) (રિપોર્ટ) માનવ સંસાધન વિકાસ મંત્રાલય
➢ https://navgujratsamay.com
➢ https://www.education.gov.in

28 | # સ્નેહના તાંતણે જોડતું મર્મવેધક એકાંકી : મકસદ

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ગુજરાતી સાહિત્યમાં આધુનિકતાનો આવિર્ભાવ થયો ત્યારથી એકાંકી- નાટકક્ષેત્રે સક્રિય લાભશંકર ઠાકર પાસેથી 'એક ઉંદર અને જદુનાથ','મનસુખલાલ મજીઠિયા', કાહે કોયલ શોર મચાયે','સજીવ પૂતળાં' જેવાં પૂર્ણ કદના નાટકો મળે છે. જો કે લાભશંકર ઠાકરની સર્જકતાનો ખરો ઉન્મેશ એમના એકાંકીમાં જોવા મળે છે. લાભશંકર ઠાકર પાસેથી કુલ ચાર એકાંકીસંગ્રહો પ્રાપ્ત થાય છે. 'મરી જવાની મઝા','બાથટબમાં માછલી''સ્વપ્નાક્ષરી' અને 'મકસદ'. મકસદ એકાંકીસંગ્રહના 'મકસદ' એકાંકી વિશે વાત કરવાનો અહીં ઉપક્રમ છે

સ્નેહના તાંતણે જોડતું મર્મવેધક એકાંકી : મકસદ

'મકસદ' એકાંકી બે પાત્રોની આસપાસ આકાર લે છે. અનામી નામની યુવતી અને પ્રોફેસર. પ્રોફેસર ઇતિહાસ ઉપર સંશોધન કરે છે, જ્યારે અનામી કેરટેઇકર તરીકે આવે છે. પણ અનામીની મકસદ જુદી છે. બે મહિનાથી પણ વધારે સમય સાથે રહેતા અનામી અને પ્રોફેસર કેવા મકસદ સાથે મળ્યા હતા અને એ મકસદનું કેવું વિલીનીકરણ થાય છે અને અંતે નંદિત થઈ બહાર આવે છે તેનું એક આગવું રૂપ એકાંકીમાં નિરુપાયું છે. સંશોધનકાર્યમાં ખોવાયેલ પ્રોફેસર છલોછલ જીવનરાગી છે. અનામી આવી છે તો કેરટેઇકર તરીકે પરંતુ એનું મકસદ અલગ છે. એ આવી છે ઇતિહાસકાર પ્રોફેસરના ઇતિહાસના રિસર્ચ પેપર્સ બાળવા માટે, ત્રણ દશકાના સંશોધન કાર્યને બાળીને ખાખ કરવા માટે. એ પૂર્વે પણ આ બાળવાની, ખાખ કરવાની મકસદ તો અનામીના મનમાં ઘર કરી જ ગયેલી. એથી જ એ દોરડું લાવી હતી પ્રોફેસરને બાંધવા માટે અને તે બાંધે પણ છે ને છોડી પણ દે છે. પરંતુ જે રીતે આવીને, સ્નેહના બંધને બંધાઈ ગઈ, સંગીત, શાંતિ અને પરમ સંતોષ થાય એવા આ પુરુષનું સ્નેહભીનું વર્તન જ તેને એમ કરતાં રોકે છે. જેના પ્રત્યે, જેના કાર્ય પ્રત્યે રોષ હતો તે ઓગળવા લાગ્યો. મકસદ હતી જ, એ પૂરી કરવા તત્પર હતી. આક્રોશ હતો, પણ એનું સ્વરૂપ બદલાઈ ગયું છે. મકસદ બદલાઈ

ગયું છે.સામે છેડે પ્રોફેસર અનામીને પોતાની 'મુક્તિદાતા' ગણે છે. અનામી અજંપાથી વ્યથિત થઈ જાય છે ત્યારે અને એની મકસદ જાણ્યા પછી, એ અનામી પ્રતિના અપાર સ્નેહથી જ 'રિસર્ચ પેપર્સ બાળવાની' એની ઈચ્છાને અમલમાં મૂકવા પ્રેરે છે. આવી ત્યારે શી મકસદ હતી એ કહેવા માટે જ વાત કરે છે. ત્યારે ખુદ પ્રોફેસર 'રિસર્ચ પેપર્સ બાળવા' માટે તત્પર થાય છે. કેમ કે તે અનામીની પીડાને એ સમજે છે. તે સંવાદ જોઈએ :

પ્રોફેસર : શું તું જાણે કે હું ક્યાં ઊછર્યો, મોટો થયો, મને પગ આવ્યા ?

અનામી : ક્યાં સર ?

પ્રોફેસર : ઓર્ફનેજમાં. જન્મ પછીના કલાકોમાં કે બે ચાર દિવસોમાં અનાથ આશ્રમમાં મુકાયેલું બાળક. નો રિલેટિવ્ઝ. મા હોય તો કેવી હોય ? આજે કોઈ પૂછે તો જવાબ આપી શકું- આ, આ અના જેવી. બહેન હોય તો કેવી હોય, વ્હાલસોઈ દીકરી હોય તો કેવી હોય- તારા જેવી."(પૃ. 30)

બાળવાનો આક્રોશ એનામાં કેમ બંધાતો ગયો એના કારણો એની વેધકવાણીમાં છે. દેખાદેખીથી એ આમ કરવા નથી આવી. એની લાચારીમાંથી જ એ ભાવ આવ્યો છે. એ બધું જ એની વાણીમાં દેખાઈ આવે છે. જુઓ : "સર, દારૂણ ઘટનાઓ ઘટે છે. કરપીણ. સર, હોવું, એક ચુસ્ત સંદર્ભમાં એક મનુષ્ય હોવું અને તમારા સાવ સમીપના છેડા બાળી નાખવામાં આવે. ન મા રહે, ન બાપ..."(પૃ. 33) અનામી રડે છે. આંખોમાંથી આંસુ ટપકે છે. પ્રોફેસર રૂમાલથી આંસું લૂછે છે. પોતાની વેદના ઠાલવતાં અનામી કહે છે : "સર આ મનુષ્ય હોવાનો અર્થ ? કોઈ માણસો જ માણસોને બાળી નાંખે ? આ વારસો, અને વૈભવ ? સર, એક પેમાળ પિતાની, માતાની વયસ્ક પુત્રી કરી કરીને શું કરી શકે ?"(પૃ. 3૨, 33)

માતાપિતા વગર અનાથ બની ગયેલી અનામીની વેદના અહીં છલકાઈ છે. અહીં નરી હતાશા નથી, નરી લાચારી નથી. એ ભાવ ઊઠે છે સહજપણે. તો સાથે સાથે એનો વિકલ્પ પણ પ્રોફેસર પાસે છે જ. અને તે છે. સ્નેહનો. એથી જ અનામીને લાચાર થવા દેતા નથી. એને હતાશ થવા દેતા નથી. તેના વર્તનમાં એ સક્રિયતા પળે પળે છે માટે જ એ શાંત પણ થાય છે. થતી રહે છે. કારણ કે મકસદનો વિકલ્પ તો એને આરંભે જ મળી ગયો હતો. અનામી કહે છે : "સર, જે ક્ષણે પહેલીવાર આ ઘરમાં આવી, બાળવાની મકસદ સાથે, તે ક્ષણે મેં જોયા તો કોને જોયા ? એક

પિતાને. સરળ, નિર્દોષ, પ્રેમાળ પિતાને."(પૃ. ૩૩) એકાંકીની આ હાર્દરૂપ ઘટના છે. મકસદનું અન્ય મકસદમાં રૂપાંતર થાય છે. એનું કારણ પણ આમાં જ છે. પછી મકસદ બદલાય છે. બંનેનું એક જ મકસદ બને છે. ત્યારે ટાગોરનું મકસદ પણ સમજાય છે. 'અંતર મમ વિકસિત કરો.' અહીં બંનેનું આ દુનિયામાં કોઈ નથી બંને નિરાધાર છે. બે નિરાધારતા એક થાય અને પછી નિરાધારતા રહે જ નહીં. અને હોય માત્રને માત્ર સ્નેહ. અને એ જરૂરી છે. અહીં બંનેના સંબંધમાંથી જે સમજ ફૂટી એ બંનેને સાથે રહેવા અને જીવવા પ્રેરે એ સ્વાભાવિક છે. અંતે બંને 'અંતર મમ વિકસિત કરો.' એ ગીત ગાય છે. અને એકાંકીનો અંત આવે છે.સ્નેહના તાંતણે જોડતું આ એક મર્મવેધક એકાંકી છે. સિલાસ પટેલિયા આ એકાંકી સંદર્ભે નોંધે છે : "અહીં સાંપ્રત સમાજવાસ્તવનો જે સંદર્ભ છે એમાંથી જન્મ પામતી આનામીની વ્યથા, હતાશા, ને એને મળતું નવું અજવાળું... એમાં જુદી રીતે, કલાત્મકતાથી પ્રગટ થતાં જીવન મૂલ્યનો અનુભવ આપણને મળી રહે છે. જે આજે ને આવતીકાલે પણ માનવજાતને માટે જરૂરી છે."(પૃ. ૪૩)

સંદર્ભ :

૧. મકસદ, લાભશંકર ઠાકર, રન્નાદે પ્રકાશન, અમદાવાદ, પ્ર.આ., ૨૦૦૬

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માધ્યમિક તથા ઉચ્ચતર માધ્યમિક શાળાના વિદ્યાર્થીઓની વર્તન સમસ્યાઓનો અભ્યાસ

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સારાંશ

દરેક વ્યક્તિને સમસ્યાઓ નડતી જ હોય છે. પણ તેમાંય તરુણાવસ્થાના બાળકોને કંઈક વિશેષ નડતરરૂપ થાય છે. તે સમસ્યા જાણવા અધ્યેતાએ માધ્યમિક તથા ઉચ્ચતર માધ્યમિક શાળાના વિદ્યાર્થીઓની વર્તન સમસ્યાઓનો અભ્યાસ હાથ ધરવામાં આવ્યો હતો. અભ્યાસના હેતુઓમાં શાળાના વિદ્યાર્થીઓની શારીરિક, માનસિક, સાંવેગિક,વર્તન સમસ્યાઓ અભ્યાસ કરવાનો હતો. પ્રસ્તુત અભ્યાસમાં માહિતીનું વિશ્લેષણ તાર્કિક આગમનાત્મક ગુણાત્મક રીતે કરવામાં આવ્યું હતું. પ્રસ્તુત અભ્યાસનાં તારણોમાં મુખ્યત્વે કુટુંબમાં ચાલતાં વિવાદો તેમજ આર્થિક તંગીની અસર જોવા મળી હતી.

ચાવીરૂપ શબ્દો: માધ્યમિક, ઉચ્ચતર માધ્યમિક, વર્તન સમસ્યા

પ્રસ્તાવના

કિશોવસ્થાના ઉતરાર્ધ પછી આરંભાતું તારુણ્ય આશરે ૧૧માં વર્ષથી શરૂ થઈને ૨૧માં વર્ષ સુધીનું હોય છે. જીવન છે તો સમસ્યાઓ તો આવતી જ રેહવાની પરંતુ દરેકની સમસ્યાઓ અલગ હોય છે. સમસ્યાઓ ઘણાં પ્રકારની હોય છે. સામાજિ, આર્થિક, શારીરિક, માનસિક. પ્રસ્તુત અભ્યાસમાં અધ્યેતાએ માધ્યમિક તથા ઉચ્ચતર માધ્યમિક શાળાના ધોરણ ૯ થી ૧૨ નાં વિદ્યાર્થીઓની સમસ્યા અંગે અભ્યાસ હાથ ધર્યો છે. આ ધોરણના વિદ્યાર્થી એટલે તરુણાવસ્થાનાં વિદ્યાર્થીઓ. તરુણાવસ્થામાં વિદ્યાર્થીનાં શરીરમાં અવનવાં ફેરફારો થાય છે. આ ફેરફારો તેઓ સમજી શકતાં નથી. તેથી ઘણી મૂંઝવણો અનુભવે છે. કલ્પનાશક્તિ અને ઈચ્છાશક્તિની પ્રબળતા અને સીમિત કાર્યશક્તિને લીધે નિપજતાં માનસિક સંઘર્ષોને લીધે તે ઘણીવાર દિવાસ્વપ્ન જોતા થઈ જાય છે. આવી ઘણી વર્તન સમસ્યાઓ વિદ્યાર્થી અનુભવે છે.

પારિભાષિક શબ્દોની વ્યાખ્યા

માધ્યમિક તથા ઉચ્ચતર માધ્યમિક શાળા

પ્રસ્તુત અભ્યાસમાં માધ્યમિક તથા ઉચ્ચતર માધ્યમિક શાળા એટલે ધોરણ ૯ થી ૧૨ નું શિક્ષણ આપતી શાળા.

વિદ્યાર્થી

વિદ્યાર્થીઓ એટલે વિદ્યા ભણનાર છોકરો કે છાત્ર.

વર્તન સમસ્યા

પ્રસ્તુત અભ્યાસમાં વર્તન એટલે વૃત્તિ, આચરણ, વર્તાવ, બિહેવિયર. વિદ્યાર્થીની વૃત્તિને કારણે અભ્યાસ દરમ્યાન નડતાં કેટલાંક પ્રશ્નો એટલે વર્તન સમસ્યા.

અભ્યાસ

ભગવદ્ ગોમંડલ (૧૯૮૪) શબ્દકોશ મુજબ,

અભ્યાસ એટલે ભણતર, અનુભવ કરવો, ધ્યાનમાં લેવું, વિચાર કરવો.

અભ્યાસના હેતુઓ

- વિદ્યાર્થીઓની શારીરિક સમસ્યાઓનો અભ્યાસ કરવો.
- વિદ્યાર્થીઓની માનસિક સમસ્યાઓનો અભ્યાસ કરવો.
- વિદ્યાર્થીઓની સાંવેગિક સમસ્યાઓનો અભ્યાસ કરવો.
- વિદ્યાર્થીઓની વર્તન સમસ્યાઓનો અભ્યાસ કરવો.

અભ્યાસના પ્રશ્નો

- માધ્યમિક તથા ઉચ્ચતર માધ્યમિક શાળાના વિદ્યાર્થીઓની શારીરિક સમસ્યા કેવી હશે?
- માધ્યમિક તથા ઉચ્ચતર માધ્યમિક શાળાના વિદ્યાર્થીઓની માનસિક સમસ્યા કેવી હશે?
- માધ્યમિક તથા ઉચ્ચતર માધ્યમિક શાળાના વિદ્યાર્થીઓની સાંવેગિક સમસ્યા કેવી હશે?
- માધ્યમિક તથા ઉચ્ચતર માધ્યમિક શાળાના વિદ્યાર્થીઓની વર્તન સમસ્યા કેવી હશે?

અભ્યાસની પદ્ધતિ

પ્રસ્તુત અભ્યાસ સર્વેક્ષણ પદ્ધતિથી હાથ ધરવામાં આવ્યો હતો.

અભ્યાસનું ક્ષેત્ર

પ્રસ્તુત અભ્યાસનું ક્ષેત્ર શિક્ષણનું મનોવિજ્ઞાન હતું.

અભ્યાસનું મહત્વ

- શાળાના શિક્ષકોને, આચાર્યોને , વાલીઓને વિદ્યાર્થીનાં વર્તન પાછળનાં કારણો જાણવા ઉપયોગી થઈ શકશે.

- રાજ્ય સરકારને શૈક્ષણિક સુધારણાનાં સંદર્ભે આ અભ્યાસ ઉપયોગી થઈ શકશે.

- શિક્ષણવિદો, સમાજસેવકો, શિક્ષણક્ષેત્રે જોડાયેલા જવાબદાર વ્યક્તિઓને વિદ્યાર્થીઓની સમસ્યાઓ કઈ - કઈ છે? એ જાણવા આ અભ્યાસ ઉપયોગી બનશે.

વ્યાપવિશ્વ અને નમૂનો

પ્રસ્તુત અભ્યાસનું વ્યાપવિશ્વ ભરૂચ શહેરની ચાર શાળાઓને પસંદ કરવામાં આવી હતી. જેમાં ૨૭ શિક્ષકોનો નમૂના તરીકે સમાવેશ થયો હતો.

ઉપકરણ

પ્રસ્તુત અભ્યાસમાં માહિતી એકત્રીકરણ માટે અધ્યેતાએ ઉપકરણ તરીકે બંધ પ્રશ્નાવલી અને મુક્ત જવાબી પ્રશ્નાવલીની રચના કરી હતી.

માહિતી એકત્રીકરણ અને પૃથ્થકરણની રીત

પ્રસ્તુત અભ્યાસમાં અધ્યેતાએ ભરૂચ શહેરની વિવિધ શાળાઓમાંથી ચાર શાળાઓ પસંદ કરી હતી. ત્યાં અધ્યેતાએ સૌપ્રથમ આચાર્યશ્રી પાસે કાર્ય કરવાની મંજૂરી મેળવી ત્યારબાદ શિક્ષકોને મળી પોતાના કાર્ય વિશે જણાવી અધ્યેતા દ્વારા સ્વરચિત પ્રશ્નાવલી આપવામાં આવી હતી.

માહિતીનું પૃથ્થકરણ અને અર્થઘટન કરવા માટે અધ્યેતાએ અંકશાસ્ત્રીય પદ્ધતિનો ઉપયોગ કર્યો હતો. જેમાં બંધ પ્રશ્નાવલી માટે હા, ના માટે ટકાવારી, શતમાનની સાર્થકતા કાઢી હતી તથા મુક્ત જવાબી પ્રશ્નાવલી માટે સામાન્ચીકરણ કરી વિષયવસ્તુ વિશ્લેષણની તાર્કિક આગમનાત્મક ગુણાત્મક પદ્ધતિની રીતે પૃથ્થકરણ કરવામાં આવ્યું હતું.

અભ્યાસના તારણો

- વિદ્યાર્થીઓ શાળામાં મોડા આવે છે.

- વિદ્યાર્થીઓ શાળામાંથી ભાગી જાય છે.

- વિદ્યાર્થીઓ વર્ગખંડમાં અભ્યાસ દરમ્યાન સૂઈ જાય છે.

- વિદ્યાર્થી શાળામાં ઝઘડો કરે છે.

- વિદ્યાર્થીઓ ગૃહકાર્ય લાવતા નથી.

- વિદ્યાર્થીઓ વાતચીત દરમ્યાન ચીડાઈ જાય છે.

- વિદ્યાર્થીઓ વાંચનમાં નબળાં છે.

- વિદ્યાર્થીઓમાં એકાગ્રતા જોવા મળતી નથી.

- ડિબેટ જેવી સ્પર્ધામાં મુક્તપણે ભાગ લઈ શકતા નથી.

- અભ્યાસમાં અરુચિ હોય છે.

શૈક્ષણિક ફલિતાર્થો

- સમયનું મહત્વ શીખવું જોઈએ.

- શાળામાં મોડા આવતા વિદ્યાર્થીના કારણો જાણી તેને ઉકેલવા મદદરૂપ થવું જોઈએ.

- શિક્ષણકાર્ય રસપ્રદ બનાવવું જોઈએ.

- વિદ્યાર્થીઓ વાતચીત દરમ્યાન ચીડાઈ જાય તો તેના આવાં વ્યવહાર પાછળનું કારણ જાણવું જોઈએ. તે જાણી તેના સ્વભાવને બદલવાનો પ્રયત્ન કરવો જોઈએ.

- વિદ્યાર્થીઓમાં રહેલાં વર્તનદોષો દૂર કરવા જોઈએ.

- વિદ્યાર્થીઓને ઈત્તર પ્રવૃત્તિઓમાં જોતરવા જોઈએ.

- વિદ્યાર્થીઓના વાલીઓએ સહકાર આપવો જોઈએ.

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30 રમણલાલ વ. દેશાઈની નવલકથાઓમાં સ્વતંત્રતા સંગ્રામ : 'દિવ્યચક્ષુ', 'ભારેલો અગ્નિ' અને 'ગ્રામલક્ષ્મી' નવલકથાઓના સંદર્ભે.

કિશોર એચ. ચારણીયા

સુખપર (રોહા) તા. નખત્રાણા કચ્છ.

પીએચ.ડી. શોધકર્તા એચ.એન.જી.યુ. પાટણ

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પ્રસ્તાવના :

મધ્યકાળથી શરૂ થયેલું આપણું ગુજરાતી સાહિત્ય ગાંધીયુગ આવતાં - આવતાં નવા રૂપ-રંગે રંગાય છે. કવિ 'કલાપી'ના અવશાન અને ન્હાનાલાલના સાહિત્ય ક્ષેત્રે પ્રગટ્યા ની સાથે - સાથે આપણે ઈસવીસનના વીસમા શતકમાં પ્રવેશીએ છીએ. બ્રિટિશ શાસનના આરંભ પછી મિશનરીઓની સરકારી નિશાળો, યુનિવર્સિટીશિક્ષણ, મુદ્રણયંત્ર, છાપખાનાં, વર્તમાનપત્રો ને સામયિકો, નાટકશાળા ને રંગભૂમિ, પુસ્તકાલયો, કેળવણી, સંસારસુધારો, ધર્મજાગૃતિ અને સાહિત્યના વિકાસ અર્થે શરૂ થયેલી સંસ્થાઓ એ સર્વને પ્રતાપે આપણું ગુજરાતી સાહિત્ય સમૃદ્ધ બને છે. સંસારસુધારાએ ઉત્તરવયના નર્મદ અને મણિલાલ, ગોવર્ધનરામ, આનંદશંકર આદિને પ્રતાપે પોતાનું ઉચ્છેદક સ્વરૂપ છોડી યુગાનુરૂપ પરિવર્તન અને વિવેકપૂત બુદ્ધિવાદની દિશા પકડી હતી. રાજકીય સુધારા અને પ્રજાને માટે વિશેષ હકો માગતી સંસ્થાઓ પણ થવા માંડી હતી. આપણું સાહિત્ય યુનિવર્સિટીશિક્ષણને લીધે અંગ્રેજી, સંસ્કૃત અને ફારસી સાહિત્યનો વ્યાપક તેમ ઊંડો અભ્યાસ વધતો જતાં તે ત્રણેયની ગ્રાહ્ય અસરો ઝીલી ગદ્ય અને પદ્ય ઉભય ક્ષેત્રે નવું તેજ બતાવવાની સાથે આવી સામાજિક, ધાર્મિક, રાજકીય પ્રવૃત્તિઓ અને વિચારપ્રવાહોની પ્રેરણા ઝીલતું અને પોતાનામાં તેને પ્રતિબિંબિત કરતું જતું હતું.

સૈકો પલટાયો તે પહેલાં ગુજરાતી સાહિત્યે કેટલીક નોંધપાત્ર પ્રગતિ કરી લીધી હતી. કવિતામાં રાસ, રાસા, પ્રબંધ, ફાગુ, આખ્યાન, પદ્યવાર્તા, વગેરેનું સ્થાન ગાંધીયુગ આવતાં આવતાં તો પાશ્ચાત્ય શૈલીનાં ઊર્મિકાવ્ય, ખંડકાવ્ય, કરુણપ્રશસ્તિ, સૉનેટ, ગઝલ, નવલકથા વગેરે નવાં સ્વરૂપોએ લીધું તે સાથે કવનવિષયો અને કવિઓની દૃષ્ટિ પણ પલટાયાં. પ્રણય અને પ્રકૃતિ કવિતાના કવનવિષય તરીકે પ્રતિષ્ઠિત બન્યાં. રાષ્ટ્રીય અસ્મિતાના ઉદયે સ્વભૂમિનાં સૌંદર્ય - ગૌરવના ગાનનો વિષય પણ ઉમેરી આપ્યો. આ સાથે રાષ્ટ્રીયતા, દેશભાવના અને

સ્વતંત્રતા ભાવના સમગ્ર દેશ સાથે ગુજરાતી સાહિત્યમાં પણ આવી. તેનું મુખ્ય કારણ ગાંધીજીના વિધાન - **"કોસ હાંકતા કોસીઆનેય સરળતાથી સમજાય એવી ભાષામાં સાહિત્ય સર્જવું જોઇએ."** - એ હતું. જેને કારણેજ સ્વતંત્રતા ઝીલતી નવલકથાઓ મળી જે ર.વ.દેશાઈની નવલકથાઓમાં પણ દેખાય છે. તે વિગતે જોઈએ.

રમણલાલ વસંતલાલ દેસાઈનું જીવન અને સાહિત્ય સર્જન :

ઈ.સ.૧૮૮૫ માં હિન્દુસ્તાનમાં રાષ્ટ્રીય મહાસભાની સ્થાના થઈ ચૂકી હતી; દેશનો એક નાનો સુશિક્ષિત વર્ગ રાજકીય સભાનતાપૂર્વક સળવળાટ અનુભવી રહ્યો હતો. સમગ્ર દેશમાં શિક્ષણ, સાહિત્ય, વિજ્ઞાન, ધર્મ ઇત્યાદિ ક્ષેત્રે ભારે પરિવર્તનો થઈ રહ્યાં હતાં. તેવે સમયે, ઈ.સ. **૧૮૯૨માં, મે મહિનાની ૧૨ મી તારીખે** નર્મદા તીરે આવેલા **શિનોર** ગામમાં રમણલાલ વસંતલાલ દેસાઈનો જન્મ થયો. એમની પ્રાથમિક કેળવણી શિનોરમાં થઈ. એ પૂર્ણ કરીને તે માધ્યમિક શિક્ષણ માટે વડોદરા આવ્યા. એમના પિતા વસંતલાલ દેસાઈ પ્રગતિશીલ વિચાર ધરાવનારા અને 'દેશભક્ત' નામના એક સાપ્તાહિકના સંચાલક હતા. રમણલાલને નાની વયથી વાચનનો શોખ લાગ્યો અને અભ્યાસ દરમ્યાન એમની કલમ પણ સળવળવા માંડી. ઈ.સ. ૧૯૧૨માં કૈલાસવતી સાથે તેમનું લગ્ન થયું. ગુજરાતના મધ્યમવર્ગના કુટુંબજીવનનાં મધુર ચિત્રો તે આલેખી શક્યા છે તેનું પ્રેરકબળ તેમનાં પત્ની કૈલાસવતી હતાં.

રમણલાલ વડોદરાની કૉલેજમાં દાખલ થયા. ઈ.સ. ૧૯૧૬ માં એમ.એ. થયા પછી થોડોક વખત તેમને શિક્ષકની નોકરી કરવી પડી. એ પછી તરત તે સરકારી નોકરીમાં જોડાઈ ગયા. રમણલાલ પ્રકૃતિએ શાંત, વિનમ્ર અને પ્રામાણિક હતા. તેમનામાં ઊંચી સંસ્કારિતા હતી અને વિશાળ વાચને તેમની અભિરુચિ કેળવી હતી. એમણે ઈ.સ. ૧૯૧૫માં ગુજરાતી સાહિત્ય પરિષદમાં (સૂરત મુકામે) ભજવવા માટે 'સંયુક્તા' નાટક લખ્યું હતું. એ નાટકથી એમની સાહિત્યિક પ્રવૃત્તિનો રીતસરનો આરંભ થયો એમ કહી શકાય. એ પછી 'નવગુજરાત' સામયિક માટે તેમણે ઈ.સ.૧૯૨૪-૨૫માં 'ઠગ' નવલકથા પ્રગટ કરવા માંડી ત્યારથી તેમની નવલકથાલેખનપ્રવૃત્તિ શરૂ થઈ.

વીસમી સદીના ત્રીજા દસકા દરમ્યાન ગાંધીજીનો પ્રભાવ આખાય દેશ પર પડ્યો હતો. સ્વાતંત્ર્યપ્રાપ્તિ માટે તેમણે પ્રજાજીવનમાં પ્રેરણા ફૂંકી હતી. આખો દેશ ઉત્સાહને હિલોળે ચડ્યો હતો. રમણલાલે પણ ગાંધીજીની સત્યાગ્રહની ભાવનાનો નીડરતાપૂર્વક પુરસ્કાર કર્યો અને

નવલકથાઓમાં એ ભાવનાને પ્રગટ કરી. ગુજરાતની પ્રજાનું શૌર્ય તેમને સ્પર્શી ગયું. તેમણે ગાંધીયુગના ગુજરાતનાં ભાવનાશીલ ચિત્રો નવલકથાઓમાં આલેખીને પ્રજાજીવનને પોરસ ચડાવ્યો. આ સમય દરમ્યાન સામ્યવાદ, ગાંધીવિચારધારા વગેરેનો તેમ જ સમાજના સમકાલીન પ્રશ્નોનો પણ તેમણે સારો એવો અભ્યાસ કરી લીધો હતો. અર્થશાસ્ત્ર, ઇતિહાસ, સમાજશાસ્ત્ર એ તેમના રસના વિષયો હતા. ઈ.સ. ૧૯૨૭ માં તેમનાં પત્ની કૈલાસવતીનું અવસાન થયું. રમણલાલના જીવનમાં આ કપરો આઘાત હતો. એમના વ્યક્તિત્વના કેટલાક ગુણોને કારણે અંગત મિત્રમંડળમાં તે 'નવાબ' નામે ઓળખાતા અને કુટુંબમાં 'ભાઈસાહેબ'ના વહાલસોયા નામથી તેમને સહુ બોલાવતા. રમણલાલનું જીવન સાદું અને સરળ હતું. ઈ.સ.,૧૯૪૨ માં તેમનો વનપ્રવેશ ઊજવાયો. તા.૨૦-૯-૧૯૫૪ના રોજ તેમનું અવસાન થયું.

રમણલાલ દેસાઈનું સાહિત્યસર્જન :

નવલકથાઓ : 'જયન્ત' (૧૯૨૫), 'શિરીષ' (૧૯૨૭), 'કોકિલા' (૧૯૨૮), 'હ્રદયનાથ' (૧૯૩૦), 'સ્નેહયજ્ઞ' (૧૯૩૧), 'દિવ્યચક્ષુ' (૧૯૩૧), 'પૂર્ણિમા' (૧૯૩૨), 'બંસરી' (૧૯૩૩), 'ગ્રામલક્ષ્મી' ભા.૧ થી ૪ (૧૯૩૨, ૧૯૩૭), 'પત્રલાલસા' (૧૯૩૪), 'ભારેલો અગ્નિ' (૧૯૩૫), 'ઠગ' (૧૯૩૮), 'ક્ષિતિજ' ભા.૧-૨ (૧૯૩૮, ૧૯૪૧), 'શોભના' (૧૯૩૯), 'હ્રદયવિભૂતિ' (૧૯૪૦), 'છાયાનટ' (૧૯૪૧), 'પહાડનાં પુષ્પો' ભા. ૧-૨ (૧૯૪૩, ૧૯૪૯), 'ઝંઝાવાત' ભા.૧-૨ (૧૯૪૮, ૧૯૪૯), 'પ્રલય' (૧૯૫૦), 'કાલભોજ' (૧૯૫૦), 'સૌન્દર્યજ્યોત' (૧૯૫૧), 'શૌર્યતર્પણ' (૧૯૫૧), 'બાલાજોગણ' (૧૯૫૨), 'સ્નેહસૃષ્ટિ' (૧૯૫૩), 'શચી પૌલોમી' (૧૯૫૪), 'ત્રિશંકુ' (૧૯૫૫), 'આંખ અને અંજન' (૧૯૬૦).

નવલિકાસંગ્રહો : 'ઝાકળ' (૧૯૩૨), 'પંકજ' (૧૯૩૫), 'રસબિન્દુ' (૧૯૪૨), 'કાંચન અને ગેરુ' (૧૯૪૯), 'દીવડી' (૧૯૫૧), 'ભાગ્યચક્ર' (૧૯૫૨), 'સતી અને સ્વર્ગ' (૧૯૫૩), 'ધબકતાં હૈયાં' (૧૯૫૪) અને 'હીરાની ચમક' (૧૯૫૭).

નાટકો : 'સંયુક્તા' (૧૯૨૩), 'શંકિત હ્રદય' (૧૯૨૫), 'અંજની' (૧૯૩૮).

એકાંકીસંગ્રહો : 'પરી અને રાજકુમાર' (૧૯૩૮), 'તપ અને રૂપ' (૧૯૫૦), 'પુષ્પોની સૃષ્ટિમાં'(૧૯૫૨), 'ઉશ્કેરાયેલો આત્મા' (૧૯૫૪), 'કવિદર્શન' (૧૯૫૭), 'બૈજુ બાવરા' (૧૯૫૯) અને 'વિદેહી' (૧૯૬૦).

કવિતા : 'નિહારિકા' (૧૯૩૫), 'શમણાં' (૧૯૫૯).

ચરિત્ર : 'મહારાણા પ્રતાપ' (૧૯૧૯), 'નાના ફડનવીસ' (૧૯૨૨), 'તેજચિત્રો' (૧૯૪૨) અને 'માનવ – સૌરભ' (૧૯૬૦).

આત્મચરિત્રઃ 'ગઈ કાલ' (૧૯૫૦), 'મધ્યાહ્નનાં મૃગજળ' (૧૯૫૬).

પ્રવાસઃ 'પાવાગઢ' (૧૯૨૦), 'રશિયા અને માનવશાન્તિ' (૧૯૫૩).

ઇતિહાસ : 'ભારતીય સંસ્કૃતિ' (૧૯૫૪).

વિવેચન : 'જીવન અને સાહિત્ય' ભા. ૧-૨ (૧૯૩૬, ૧૯૩૮), 'ઊર્મિ અને વિચાર' (૧૯૪૬), 'સાહિત્ય અને ચિન્તન' (૧૯૫૨) અને 'કલાભાવના' (૧૯૬૨).

ચિન્તન : 'અપ્સરા' ભા .૧-૫(૧૯૪૩-૪૯), 'ગુજરાતનું ઘડતર' (૧૯૪૫).

આમ. રમણલાલ દેસાઈનો સાહિત્યફાલ વિપુલ અને વૈવિધ્યપૂર્ણ છે. તેમાં તેમની સર્જન અને ચિન્તનની સમૃદ્ધિ ઠલવાયેલી છે. તેમણે કવિતા, નાટક, નવલિકા, ચરિત્ર વગેરે લલિત પ્રકારોનું ખેડાણ કર્યું હોવા છતાં તેઓ ગુજરાતી સાહિત્યમાં નવલકથાકાર તરીકે જ વિશેષ જાણીતા છે. તેમની ત્રણ નવલકથાઓ – 'દિવ્યચક્ષુ', 'ગ્રામલક્ષ્મી' અને 'ભારેલોઅગ્ની'માં સ્વતંત્રતાની ભાવના કેવી રીતે ઝીલાઈ છે, તે જોવાથી વધુ સ્પષ્ટ થશે.

રમણલાલ દેસાઈની નવલકથાઓમાં સ્વતંત્રતા ભાવના :

ગુજરાતી નવલકથાક્ષેત્રે ઈ.સ.૧૯૧૫ થી ૧૯૨૫ના સમયગાળામાં મુનશીએ એમની ઐતિહાસિક અને સામાજિક નવલકથાઓથી ગુજરાતની પ્રજાને મુગ્ધ કરી દીધી હતી. પણ એમની નવલકથાલેખનપ્રવૃત્તિ દોઢેક દાયકા સુધી થંભી ગઈ તે સમયે રમણલાલે 'જયંત' નવલકથા પ્રગટ કરીને નવલકથાક્ષેત્રે સસંકોચ પ્રવેશ કર્યો. મુનશીની નવલકથાપ્રવૃત્તિ થંભી ગઈ હતી તે દરમ્યાન રમણલાલે 'લોકલાડીલા વાર્તાકાર' –'યુગમૂર્તિ વાર્તાકાર' તરીકેની ખ્યાતિ પ્રાપ્ત કરી લીધી. અગ્રણી નવલકથાકાર તરીકે પ્રગટ થવાનું કાર્ય તેમને માટે મુશ્કેલ હતું. તેમ છતાં તેમણે પ્રબળ આકર્ષણ જમાવ્યું.

રમણલાલની પ્રથમ નવલકથા 'જયંત' ૧૯૨૫ માં પ્રગટ થઈ, જોકે 'ઠગ' એની પહેલાં લખાઈ હતી, પણ પ્રકાશમાં તે મોડેથી આવી. 'જયંત' એ એમની નબળી કૃતિ છે અને તેમણે તે સસંકોચ પ્રસિદ્ધ થવા દીધેલી. એ નવલકથા લોકરંજક બની શકે તે માટે તેમણે તેમાં ભેદભરમ, ઝપાઝપી, આગ-ખૂનના પ્રયાસોની ઘટનાઓ, ભેદીમંડળ એવી ઘણી બધી સામગ્રી ખચી દીધી. લેખકે ઠગ લોકોને ભાવનાવાદી કલ્પીને તેમને વીસમી સદીના આપણા દેશના વિપ્લવવાદી

મંડળોના સભ્યો જેવા કલ્પીને વાસ્તવિકતાના સીમાડા ઉલ્લંઘ્યા છે. લેખકે ઇતિહાસની તેમાં અવગણના કરીને પ્રાકૃતજનોને તત્કાળ પ્રસન્ન કરે તેવો કથારસ પીરસ્યો છે. સામાન્ય વાચકોને રોમાન્સની સૃષ્ટિમાં લઈ જવાનો આ તરીકો 'કરણઘેલો' નવલકથાથી ચાલતો આવ્યો છે. પણ રમણલાલ તરત જ આ પ્રકારના સસ્તા મનોરંજક કથામાળખામાંથી બહાર નીકળીને 'શિરીષ' (૧૯૨૭), 'કોકિલા' (૧૯૨૮) જેવી શિષ્ટ વાર્તારસિક સમાજને સહેજે આકર્ષી શકે તેવી નવલકથાઓ રચવા માંડે છે, અને ચોથા દસકામાં તો તે 'દિવ્યચક્ષુ' (૧૯૩૨), 'પૂર્ણિમા' (૧૯૩૨), 'ભારેલો અગ્નિ' (૧૯૩૫) જેવી મહત્ત્વની નવલકથાઓ પ્રગટ કરીને ગુજરાતનું નવલકથાક્ષેત્ર મહત્ત્વનું શિખર સર કરી લે છે. તેમની 'પૂર્ણિમા' જેવી ગણિકાજીવનને લગતી નવલકથામાં પણ ગણિકા રાજેશ્વરીના પ્રેમમાં ક્યાંય બીભત્સતા, આછકલાઈ કે ચાંચલ્ય નથી. એના પ્રેમમાં પણ શિષ્ટતા ને સંસ્કારિતાની ફોરમ વાચકો ને આવે છે.

મુલકી ખાતામાં રમણલાલની સરકારી નોકરી હતી. એ સરકારી નોકરી કરતાં કરતાં પણ તેમણે ગુજરાતની નવજાગૃતિનાં સ્પંદનો ઝીલ્યાં અને એમની નવલકથાઓમાં તે પ્રગટ કર્યા. 'શિરીષ'ની બીજી આવૃત્તિની પ્રસ્તાવનામાં તેમણે નોંધેલું: **'ગુજરાતને માટે મને પક્ષપાત છે. અને તેને લીધે મને દેખાતા તેના સૌંદર્યઅંશો આલેખવાનું મને ઘણું ગમે છે. એ વૃત્તિના એક પરિણામ રૂપ મારી નવલકથાઓ છે. '** 'દિવ્યચક્ષુ'ની પ્રથમ આવૃત્તિમાં પણ તેમણે એ જ વાત નોંધતાં લખ્યું છે: **'અલબત્ત, ગુજરાતી જીવન મને ઘણું ગમે છે. તેમાં થતા ફેરફારોનું અવલોકન કરવામાં મને આનંદ થાય છે અને તેનાં જૂનાં-નવાં રસસ્થાનોનો સ્પર્શ કરવો મને આહલાદક થઈ પડે છે. ગૂર્જર જીવનમાં રસ લેવાના મારા આછાપાતળા પ્રયત્નોમાંથી મારી વાર્તાઓનો જન્મ થયો છે.'** રમણલાલને 'યુગમૂર્તિ વાર્તાકાર'નું બિરુદ આ કારણે જ મળ્યું છે. એમની ઘણી બધી, ખાસ કરીને ચોથા દસકાની નવલકથાઓમાં તેમણે ઉત્સાહપૂર્વક ગુજરાતના હેલે ચડેલા જીવનનાં ગુજરાતી પ્રજાના શૂર જીવનનાં મનોહર ચિત્રો આલેખ્યાં છે. તેમાંય 'દિવ્યચક્ષુ' એમની યુગભક્તિને વિશેષપણે રજૂ કરતી સમર્થ નવલકથા છે. તેમાં સ્વતંત્રતાભાવના સરસ રીતે ઝીલાઈ છે તે જોઈએ.

દિવ્યચક્ષુ : ૧૯૩૧ ની સાલમાં એ પ્રથમ વાર પ્રગટ થઈ ત્યારે ગાંધીજીની સત્યાગ્રહની લડતની આબોહવા ચારેકોર હતી. ગુજરાતના પ્રજાજીવનમાં ગાંધીજીની પ્રેરણાથી નવચેતનાનો સંચાર થઈ રહ્યો હતો. રમણલાલ તેના પ્રત્યક્ષ સાક્ષી હતા. તેમણે 'દિવ્યચક્ષુ'માં એ યુગની હેલે

ચડેલી યુગભક્તિનો કલાત્મક પ્રતિઘોષ પાડ્યો. નવલકથાનો નાયક અરુણ શ્રીમંત પિતાનો પુત્ર છે; એક પીઢ ને બુઝુર્ગ નેતા જનાર્દનની પ્રેરણાથી તે સ્વાતંત્ર્યની લડતમાં જોડાય છે. અહિંસામાં તેને શ્રદ્ધા નથી. પણ વાર્તાકારે ધીમેધીમે અનેક હૃદયસ્પર્શી ઘટનાઓમાંથી પસાર કરાવીને તેનો આંતરવિકાસ કલાત્મક રીતે દર્શાવ્યો છે. 'દિવ્યચક્ષુ' વસ્તુગૂંથણી તેમ જ પાત્રચિત્રણ તથા યુગચિત્રની દૃષ્ટિએ તેમની ઉત્તમ નવલકથા છે. એમાં તેમણે રાષ્ટ્રીય ઉત્થાન માટે ચાલી રહેલી જાગૃતિ, અસ્પૃશ્યતાનિવારણ, સત્યાગ્રહ ઇત્યાદિ અનેક પ્રવૃત્તિઓ સાંકળી લીધી છે, અને ગાંધીયુગમાં લોકહૃદયને સ્પર્શી રહેલાં અહિંસા, સત્યાગ્રહ, દેશપ્રેમ, વિશ્વબંધુત્વ વગેરે જીવનમૂલ્યોનો પુરસ્કાર પણ કર્યો છે. એમણે એ નવલકથાની ભૂમિકા તરીકે યોગ્ય રીતે જ સત્યાગ્રહ પ્રવૃત્તિનો સમય પસંદ કર્યો છે અને એ સમયનું સુરેખ, અકૃત્રિમ વાતાવરણ ઉપસાવ્યું છે. એમાં અરુણ અને રંજનાની કથાના મુખ્ય પ્રવાહ છે. રાષ્ટ્રીય આંદોલનની ભૂમિકા પર બંને પાત્રોનો આંતરવિકાસ વાર્તાકારે કુશળતાપૂર્વક નિરૂપ્યો છે. તેથી જ નવલકથામાં સ્વતંત્રતા ભાવના ડોકાયા વિના રહેતી નથી. અરુણે આંખો ગુમાવી એ અંતિમ ઘટના કરુણ છે ખરી, પણ અરુણ જેવો ભાવનાશાળી વીર યુવાન આંખો ગુમાવવાને કારણે સમગ્ર જીવન હારી બેસે, અને આપઘાત કરવા પ્રયત્ન કરે એ કરુણતા જ વેધક છે. પણ વાર્તાકારે નવલકથાનો અંત કરુણ - મંગલ આપ્યો છે. વાર્તાકારની રુચિ મહદંશે નવલકથાને સુખાંત બનાવવા પ્રત્યેની છે. નવલકથામાં અરુણનાં ચક્ષુ ગયાં એ કરુણાંતમાં લેખકે મંગલતાનો તાંતણો સફળતાપૂર્વક ગૂંથી લીધો છે. પ્રતિક દ્વારા લેખક કહેવા માંગે છે કે. ચક્ષુ રૂપી આપણું કોઈ પણ અંગ નષ્ટ થઇ જાય પણ દેશને આઝાદી તો અપાવવી જ છે.

આરંભમાં ચાંચલ્ય પ્રગટ કરતી, ફૂલફટાક લાગતી રંજના પણ અરુણ પ્રત્યેના પ્રેમને કારણે અને જનાર્દનની પ્રેરણાથી દેશસેવાની પ્રવૃત્તિમાં ભાગ લે છે અને વાર્તાકારે એની વીરતા, ત્યાગવૃત્તિ, સ્નેહભાવ ઇત્યાદિનો વિકાસ એને વિવિધ અનુભવોમાંથી પસાર કરાવીને દર્શાવ્યો છે. અરુણ અંધ બને છે અને રંજનનું સ્મરણ કર્યા કરે છે તે જોઈને પુષ્પા પાછી અરુણની સોંપણી રંજનને કરે છે અને રંજન અરુણનો આત્મહત્યાનો પ્રયાસ નિષ્ફળ કરી તેનામાં નવું ચેતન પ્રગટાવે છે; તેની પ્રેરણા અને સાચા અર્થમાં સહધર્મચારિણી બની રહે છે. જગદીશ - કોકીલા, શિરીષ - રોહિણી, અરુણ - રંજના એ બધાં જ યુગલો એમના સુમધુર દામ્પત્યથી વાચકોને આકર્ષી રહે છે.

'દિવ્યચક્ષુ'માં રાજકીય પ્રશ્નની સાથે જ રાષ્ટ્રીય ઉત્થાન માટે મહત્ત્વનો એવો અસ્પૃશ્યતાનિવારણનો પ્રશ્ન પણ તેમણે વણી લીધો છે. અરુણ અને રંજનની મુખ્ય કથા સાથે જનાર્દન - સુશીલાના પ્રેમની, લગ્નપૂર્વે સુશીલાના માતૃત્વની, જનાર્દન - સુશીલા વચ્ચે લગ્નમાં સામાજિક અંતરાયની અને જનાર્દનના પશ્ચાત્તાપની અને એ પશ્ચાત્તાપમાંથી પ્રગટતી તેની દેશસેવાની લગનીની કથાનો પ્રવાહ પણ સહજ રીતે ભળ્યો છે. તેમજ ધના ભગત આ કથાનું મંગલપાત્ર છે. એમની ઈશ્વરશ્રદ્ધા અને જીવનફિલસૂફી એમના વ્યક્તિત્વને બરાબર ઉપસાવી આપે છે. ધર્મચુસ્ત, આખાબોલા ધનસુખલાલ, સરકારી અધિકારીનો પુત્ર કંદર્પ, મૅજિસ્ટ્રેટ રહીમ, પશ્ચિમી ઢબછબમાં રાચનારા કૃષ્ણકાન્ત એ બધાં જ પાત્રોના ચિત્રણમાં વાર્તાકારની કલા દીપી નીકળી છે. જે પત્રોમાં સ્વતંત્રતાની ભાવના અને દેશસેવા સહજ રીતે દેખાય છે.   આ નવલકથાનાં લગભગ બધાંજ પાત્રો અંગ્રેજી સલ્તનત સામેની સત્યાગ્રહની લડતને પોતપોતાના આગવા દૃષ્ટિકોણથી જુએ છે, માપે છે પણ અંતે એમાંનાં લગભગ બધાં પાત્રો દેશની સમગ્ર પરિસ્થિતિને નવા પ્રકાશમાં જોતાં થાય છે અને એમનાં હૃદયપરિવર્તન પણ થાય છે. આમ નવલકથામાં સહજ રીતે લેખકે સ્વતંત્રતા ભાવના નિરૂપી છે.

ગ્રામલક્ષ્મી : ગાંધીયુગનું એક સમર્થ કલાત્મક ચિત્ર જો 'દિવ્યચક્ષુ'માં છે તો બીજું એ જ યુગનું વિશાળ ફલક પર આલેખાયેલું ચિત્ર રમણલાલની 'ગ્રામલક્ષ્મી' (ચાર ભાગ ૧૯૩૩, ૧૯૩૪, ૧૯૩૫, ૧૯૩૭) માં મળે છે. ગાંધીજીએ **'ગ્રામોદ્ધાર વિના રાષ્ટ્રોદ્ધાર શક્ય નથી'** - એ વાત લોકોને ઠસાવી હતી અને સંખ્યાબંધ કાર્યકરો ગાંધીજીની પ્રેરણાથી ગામડાંમાં દટાઈ ગયા હતા. રમણલાલે અશ્વિનમાં એવો કાર્યકર કલ્પ્યો છે અને ગાંધીજીનો ગ્રામોદ્ધારનો આદર્શ એના પ્રત્યક્ષ કાર્ય દ્વારા સિદ્ધ થતો બતાવ્યો છે. 'ગ્રામલક્ષ્મી'માં એન્જિનિયર બનીને નોકરી વિના નાસીપાસ થયેલો અશ્વિન પોતાને ગામડે પાછો આવ્યો અને થોડાક માનસિક સંઘર્ષ પછી ગ્રામલક્ષ્મીની પ્રેરણાથી ગ્રામોદ્ધારના કાર્યમાં લાગી ગયો. ગ્રામોદ્ધારનો વિશાળ કાર્યક્રમ સિદ્ધ થતો દર્શાવવા માટે નવલકથાનો એકાદ ભાગ પર્યાપ્ત થયો નહિ. ગ્રામસમાજની સંખ્યાબંધ સમસ્યાઓની છણાવટ કરવા માટે અને ગ્રામોદ્ધાર માટે સરકારી કે ગાંધીચીંધ્યો રાહ કે સામ્યવાદ એ પ્રશ્નની વિગતે ચર્ચા થઈ શકે તે હેતુથી લેખકે 'ગ્રામલક્ષ્મી'ના ચાર ભાગ પ્રકટ કર્યા. રમણલાલની એ મહત્ત્વાકાંક્ષી નવલકથા છે. તેના ચોથા ભાગની પ્રસ્તાવનામાં એ અંદેશો વ્યક્ત કરે છે: " 'ગ્રામલક્ષ્મી' જેવી લંબાણભરી નવલકથાનાં તત્વ ચૂંથાઈ ગયાં હોય એ શક્ય છે. અતિશય લંબાણ એ જ એક કલાવિરોધી તત્વ બની જાય. દુનિયામાં વિપુલ કદની નવલકથાઓ નથી

લખાઈ એમ નથી. વિસ્તાર એ નવલકથામાં દોષ જ છે એમ પણ નથી. કથામાં લંબાણ આવશ્યક બલકે અનિવાર્ય છે કે નહિ અને લંબાણ કલાતત્ત્વોને અળપાવી દે છે." 'ગ્રામલક્ષ્મી'ની કથા વિશે લેખકનો અંદેશો ભય સાચો છે, ખાસ કરીને ચોથા ભાગની બાબતમાં. એ અંતિમ ખંડ ગાંધીવાદ અને સામ્યવાદની ચર્ચાઓથી ખચિત થઈ ગયો છે. જેમાં સ્વતંત્રતા ભાવના, દેશભાવના અને ગાંધીવાદી મુલ્યો સહજરીતે દેખાય છે. વાર્તાકારની જે એક મોટી મર્યાદા, વાર્તાપ્રવાહને અવરોધીને પોતાનાં નિરીક્ષણો મબલકપણે વેરવાની, તે અહીં પરાકાષ્ઠાએ પહોંચી છે.

'ગ્રામલક્ષ્મી'માં વાર્તાકાર અંતિમ ધ્યેય નિશ્ચિત કરી રાખીને જ ઘટનાઓને ગણતરીપૂર્વક આલેખે છે અને પાત્રો પણ તેમના સંદેશવાહક જેવાં બની રહે છે. અશ્વિનને વાર્તાકારે આદર્શ ગ્રામસેવક બનાવવાનો મનોરથ સેવ્યો છે. એટલે ગ્રામોદ્ધારની સર્વ પ્રવૃત્તિઓમાં નેતાગીરી એના હાથમાં જ રહે તેવી યોજના તેમને કરવી પડી છે. આદર્શ ગ્રામસેવકની હેસિયતથી તે બ્રહ્મચર્યનો સંકલ્પ પણ કરે છે! એનાં કાર્યો વાર્તાકારથી પ્રેરાતાં હોય તેમ લાગ્યા કરે છે. આશ્ચર્યની વાત તો એ છે કે આવા મહાન કાર્યક્રમમાં અશ્વિનના માર્ગમાં કોઈ ભારે સંઘર્ષ આવતો નથી. એને ઘણા બધાનો સહકાર અનાયાસે જ મળી રહે છે અને લેખકની યોજના મુજબ ગ્રામોદ્ધારનું સ્વપ્ન અશ્વિન દ્વારા આસાનીથી સિદ્ધ થઈ જાય છે. અહીં અસહકારની ચળવળની વાતનો નમુનો દેખાય છે. આમ, લેખકે ગાંધીજીના પ્રબોધેલા ગ્રામોદ્ધારના કાર્યક્રમને ખૂબ ઉત્સાહપૂર્વક આ દળદાર નવલકથામાં નિરૂપ્યો છે. સાથે સાથે દેશપ્રેમ, રાષ્ટ્રીયતા, આઝાદી જેવા તત્કાલીન પ્રશ્નો પણ અહીં સહજરીતે જોઈ શકાય છે.

'ભારેલો અગ્નિ': રમણલાલની અનેક નવલકથાઓમાં 'ભારેલો અગ્નિ' (ઈ.સ. ૧૯૩૫) કંઈક નવી તરાહ પ્રગટ કરે છે. રમણલાલે એમની આ નવલકથામાં અઢારસો સત્તાવનના સંગ્રામની ભૂમિકા લીધી છે. એ સંગ્રામમાં આપણા દેશના નવયુવાનોએ કેવી ખુમારી, શૂરવીરતા અને ખેલદિલી દાખવ્યાં તેનો પ્રેરક ચિતાર છે. ગૌતમ અને મંગળ પાંડેનાં પાત્રોની કર્તવ્યનિષ્ઠા અને રાષ્ટ્રભક્તિ વાચકને સ્પર્શી જાય તેવી રીતે નિરૂપાઈ છે. અંગ્રેજ સરદારોનો કાળાઓ પ્રત્યેનો તિરસ્કાર, એમની જોહુકમી, એમનું હિચકારાપણું ઇત્યાદિનાં રસિક ચિત્રો તો એમાં છે જ; પરંતુ લેખકે અંગ્રેજોની શિસ્તભાવના અને નીડરતાને પણ બિરદાવી છે. આ સમગ્ર સંગ્રામ દેશી સૈન્યોના આગેવાનોમાં એકબીજા પ્રત્યે અવિશ્વાસ, તેમ જ સ્વાર્થ અને કુસંપને કારણે અંતે કેવો

નિષ્ફળ નીવડ્યો તેનો ચિતાર આકર્ષક છે. અંગ્રેજો અને ભારતના સૈનિકોના સંગ્રામની વચમાં લેખકે સમગ્ર વિશ્વને અહિંસા, શસ્ત્રસંન્યાસ અને સ્ત્રીસન્માનનાં મૂલ્યોનું ઉદ્‌બોધન કરતા રુદ્રદત્તનું પાત્ર ઉપસાવ્યું છે. અહિંસાની ભાવના ભારતમાં યુગજૂની છે, પરંતુ રાજકારણમાં અહિંસા અને શસ્ત્રસંન્યાસ વગેરે મૂલ્યો મહદ્‌અંશે વીસમી સદીમાં વિકસ્યાં. ગાંધીજીએ સત્યાગ્રહ અને અહિંસાનો વ્યાપક પ્રયોગ દક્ષિણ આફ્રિકામાં અને પછી ભારતમાં વીસમી સદીમાં કર્યો. રુદ્રદત્તનું પાત્ર લેખકે ગાંધીજીના નમૂના પર રચ્યું હોય એમ જણાઈ આવે છે. પણ એમણે જે સમયગાળો નવલકથાની ભૂમિકારૂપે પસંદ કર્યો છે તે સમયગાળામાં રુદ્રદત્તની ભાવનાઓ અને એમનાં યુદ્ધ વિશેનાં મંતવ્યો અજુગતાં લાગે છે. લેખકની ભાવનાશીલતા એમને આ અસંભવિતતા તરફ ખેંચી ગઈ છે. આ સંગ્રામમાં ગુજરાતની પ્રજા ખાસ સંડોવાઈ નહોતી તેમ છતાં ગુજરાતને એમણે સંગ્રામના એક મહત્ત્વના મથક તરીકે વર્ણવીને દત્તને ક્રાન્તિવીરોના આચાર્યપદે સ્થાપ્યા છે. એમાં ઐતિહાસિક ઘટનાઓ પ્રત્યે તેમણે અજુગતી છૂટ લીધી છે એવી ટીકા ખોટી નથી. 'ભારેલો અગ્નિ' માત્ર યુદ્ધની રમ્યગાથા નથી. એ નવલકથામાં રુદ્રદત્તની પૌત્રી તરીકે આશ્રમમાં ઊછરતી વાછરડા જેવી કલ્યાણી અને ગૌતમ સાથેના તેના અનુનયની કરુણમધુર કથા હૃદયસ્પર્શી છે. કલ્યાણી એના ગૌતમ પ્રત્યેના પ્રેમમાં જે ઉદાત્ત ભાવના દાખવે છે, ગૌતમને એ જે રીતે શૌર્ય માટે પ્રેરે છે તે કલ્યાણીના સમગ્ર વ્યક્તિત્વને ઝળહળાવી મૂકે છે. અહીં સ્વતંત્રતા ભાવના દેખાય છે. આમ, સમગ્ર નવલકથા જોતા એટલું તો જણાય છે કે એમાંની અસાધારણ અને હૃદયસ્પર્શી ઘટનાઓને કારણે, ચિત્તમાં સ્મરણીય બની રહે તેવાં વિવિધ પ્રકૃતિનાં પાત્રોથી અને સચોટ ભાવનાભર્યા સંવાદોને કારણે અને એમાંના પ્રેરક દૃષ્ટિકોણથી આસ્વાદ્ય બની રહે છે.

રમણલાલે 'ભારેલો અગ્નિ'માં સત્તાવનના સંગ્રામમાં અહિંસાના પ્રભાવની વાત પ્રગટ કરી હતી. એમની એ જ ભાવનાઘેલછા 'ક્ષિતિજ'માં તેમને ફરી ઇતિહાસવિરોધ તરફ ખેંચી ગઈ છે, તદ્‌ઉપરાંત લેખક આ નવલકથામાં પ્રેમપ્રસંગોની વધુ સ્થૂલતામાં સર્યા છે તે હકીકત પણ નોંધવી ઘટે. પણ તેમણે ગાંધી મૂલ્યોને એટે નથી મૂક્યા જે સરસ રીતે વાચક જોઈ–સમજી શકે છે. ૧૯૪૦ પછી રમણલાલની ભાવનામાં તેમ જ કલામાં ઓટ વરતાય છે. તેમણે ગાંધીજીની રાહબરી નીચે ગુજરાતનું – દેશનું ઉજ્વળ, મંગલ ભાવિ કલ્પેલું તે કલ્પના જાણે કે ખંડિત થઈ હોય અને તેમનામાં નિરાશા અને વક્રતા વ્યાપી ગઈ હોય તેવું તેમની ઉત્તરવયની અનેક નવલકથાઓ વાંચતાં માલૂમ પડે છે.

આ ઉપરાંત રમણલાલની 'છાયાનટ'(૧૯૪૧), 'ઝંઝાવાત' (૧૯૪૮) અને તેમની છેલ્લી નવલકથા 'પ્રલય' (૧૯૫૦)માં પણ સ્વાતંત્રતાભાવના અને સાંપ્રત સમાજ તથા સમયની ઘટનાઓ પણ સહજભાવે વાચકોને સ્પર્શી જાય તેવી છે.

ઉપસંહાર :

રમણલાલની સ્વાતંત્રતા નિરૂપતી નવલકથાકલાની ચર્ચા પછી અંતે એટલું કહી શકાય કે ગુજરાતના ગૃહજીવનનાં – દામ્પત્યપ્રેમનાં આવાં અભિજાતયુક્ત, સ્વચ્છ, સુરેખ, રળિયામણાં અને ગુણાનુરાગી દૃષ્ટિવાળાં ચિત્રો કદાચ પહેલી વાર વિપુલ સંખ્યામાં રમણલાલની નવલકથાઓમાં મળે છે. અને એ પણ દેશસેવા તથા સ્વાતંત્રતા ભાવના સાથે. એ ચિત્રોને રમણલાલની પોતીકી ભાવનાનો સ્પર્શ થયો છે. ગુજરાતના નારીજીવનનાં શીલ અને શાલીનતાને તેમણે અંતરના પ્રફુલ્લતાથી વ્યક્ત કર્યા છે. 'ભારેલો અગ્નિ'માં ૧૮૫૭ ના સંગ્રામમાં તેમણે સ્વાતંત્ર્યપ્રેમ, શસ્ત્રસંન્યાસ, સ્ત્રી - દાક્ષિણ્ય જેવા અર્વાચીન વિચારો અને ગાંધીજીની જીવનફિલસૂફીનાં ઉચ્ચારણો રુદ્રદત્તના મુખે કરાવ્યાં છે. લેખકની ભાવનાઘેલછા તેમને અહીં અતાર્કિકતા સુધી ખેંચી ગઈ છે. નવલકથાઓ સાંપ્રતયુગનાં ચિત્રો અને શિષ્ટ રસિક કથાવિષયને કારણે ગુજરાતની પ્રજાને કામણ કરી શકી એ રમણલાલની નવલકાર તરીકેની સફળતા છે. તેથી આ નવલકથાઓમાં સ્વાતંત્રતા સહજભાવે વાચકો ને દેખાઈ આવે છે.

સંદર્ભ સૂચિ

૧. 'અર્વાચીન ગુજરાતી સાહિત્યનો ઈતિહાસ', ડો. રમેશ એમ. ત્રિવેદી, આદર્શ પ્રકાશન.

૨. 'અર્વાચીન ગુજરાતી સાહિત્યની વિકાસરેખા', (ગાંધીયુગ અને અનુગાંધીયુગ), ધીરુભાઈ ઠાકર. ગુર્જર પ્રકાશન.

૩. 'ગ્રામલક્ષ્મી' નવલકથા, ર.વ.દેસાઈ આવૃત્તિ ૨૦૧૫.

૪. 'ગુજરાતી સાહિત્યના વધુ માર્ગસૂચક સ્તંભો' કૃષ્ણલાલ મો. ઝવેરી.

૫. 'ગુજરાતી સાહિત્યનો ઈતિહાસ ગ્રંથ–૩, પ્રસાદ ભ્રમભટ્ટ, પાર્થ પબ્લિકેશન, અમદાવાદ. ૬. 'ગુજરાતી સાહિત્યનો ઈતિહાસ' ગ્રંથ–૪ સંપાદકીય આવૃત્તિ. ગુજરાતી સાહિત્ય પરિષદ, અમદાવાદ.

૭. 'ગુજરાતી નવલકથા' રઘુવીર ચૌધરી અને રાધેશ્યામ શર્મા. (૧૯૭૨)

૮. 'દિવ્યચક્ષુ' નવલકથા ર.વ.દેસાઈ આવૃત્તિ ૨૦૧૫.

૯. 'ભરેલો અગ્નિ' નવલકથા, ર.વ.દેસાઈ આવૃત્તિ ૨૦૧૫.

૧૦. 'રમણલાલ વ. દેસાઈ : વ્યક્તિત્વ' દીપક મહેતા. (૧૯૮૦)

31   # स्वयं प्रकाश की कहानियों में नारी-संघर्ष एवं संवेदना

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सारांश

नारी विमर्श आज देश का सबसे बड़ा विमर्श है। इस विमर्श ने नारी को नया आयाम नई पहचान दी हैं। हिंदी साहित्य में इस विचार को गति देने का काम प्रेमचंद, मन्नू भंडारी, उषा प्रियंवदा, कृष्णा सोबती तथा नासिरा शर्मा के साथ-साथ समकालीन कथाकार 'स्वयं प्रकाश' ने भी कियां हैं। स्वयं प्रकाश की कहानियाँ स्त्री प्रधान हैं। इनकी कहानियों में अधिकतर नारी मजदूर तथा निम्न वर्ग से आती है, जो अपनी मेहनत के दम पर समाज और देश को बदलने का माद्दा रखती है। 'अगले जनम', 'बलि' तथा 'सूरज कब निकलेगा' कुछ ऐसी ही कहानियाँ है, जिसमें स्त्री अपनी इच्छाशक्ति, मेहनत और संघर्ष से पुरुष प्रधान समाज में अपनी अलग पहचान बनाती दिखती हैं। स्वयं प्रकाश अपनी कहानियों में नारी के अलग-अलग चरित्रों को पाठकों के सामने लाते हैं। 'अगले जनम' में नारी प्रसव की पीडा के साथ-साथ पुत्र प्राप्ति जैसी समाज के रूढ़िवादी सोच से लड़ती हैं वही 'बलि' कहानी में नायिका अपना जीवन अपने शर्तों पर जीने के लिए संघर्ष करती दिखाई देती है। 'सूरज कब निकलेगा' कहानी में मजदूर सुगनी भयंकर बाढ़ में फसे परिवार को बचाने के लिए अपनी जान तक देने को तत्पर रहती है। कुल मिलाकर कह सकते हैं कि स्वयं प्रकाश की कहानियाँ नारी की अस्मिता और संघर्ष की कहानियाँ है, जो अपने मूल्यों को सर्वोपरि रखती है। किसी भी हालत में उससे समझौता नही करती, चाहे उसके लिए अपनी जान तक क्यों न देनी पड़े।

बीज शब्द- शोषण, अत्याचार, आत्महत्या, प्रसूती, करुणा, संघर्ष, संवेदना, अस्मिता, साहस, त्याग, इच्छाशक्ति, प्रतिकार, जिजीविषा, पितृसत्तात्मक,

शोध आलेख

आदिकाल से नारी शोषण एवं उत्पीडन का शिकार होती आ रही हैं। पितृसत्तात्मक विचार ने सदियों से नारी को अपने अधीन रखा। रूढ़िबद्ध समाज ने अपना स्वामित्व जमाने के लिए नारी को शिक्षा, स्वतंत्रता, धार्मिक अनुष्ठानों से वंचित कियाँ। नारी के प्रति समाज की क्रूरता यही तक नहीं थमी, धीरे-धीरे उनसे अपनी पहचान तक छीन ली गई। जन्म से लेकर मृत्यु तक स्त्री पुरुष के संरक्षण में रहने को बाध्य कर दी गई। हालाँकि आज की नारी पहले के मुक़ाबले पढ़ी-लिखी और स्वतंत्र है। वें अपने अधिकारों के लिए समाज से लड़ना तथा प्रतिकार करना बखूबी जानती हैं।

आधुनिककाल में तकरीबन सभी लेखक, लेखिकाओं ने नारी संघर्ष एवं संवेदना को अपना विषय बनायां। भारतेंदु, प्रेमचंद, मन्नू भंडारी, उषा प्रियंवदा, कृष्णा सोबती से लेकर न जाने कितने रचनाकारों ने नारी स्वर को अपने लेखन के माध्यम से बुलंद कियां। इस उपक्रम में समकालीन लेखक 'स्वयं प्रकाश' भी अपना नाम दर्ज कराते है। नारी के सभी पक्षो जैसे कि प्रेम, सुंदरता, संवेदना, हताशा, निराशा, शोषण, अत्याचार, उन्मूलन, संघर्ष, प्रतीकार, जीवंतता, को लेखक ने अपने साहित्य में स्थान दियां। किंतु नारी संधर्ष एवं संवेदना का पक्ष इनके साहित्य में कुछ अधिक उद्धृत हुआ हैं। स्वयं प्रकाश के कहानियों की नारी एक तरफ अपने अधिकारों के लिए संघर्ष करती है तो दूसरी तरफ अपनी अस्मिता के लिए समाज से टकराती भी है।

समकालीन कहानीकार स्वयं प्रकाश ने अपनी कहानियों में प्रस्तुत विषय को बड़े ही बेबाकी के साथ उठाया है। नारी संघर्ष के साथ-साथ उनके उच्च मानवीय मूल्यों जैसे कि साहस, त्याग, करुणा, दृढ़ता तथा संयम को बड़े ही संवेदना के साथ अभिव्यक्ति कियां हैं। स्वयं प्रकाश के कहानियों की खास बात यह है कि इनकी कहानियाँ समाज के ठोस यथार्थ को सामने लाती है, वह भी किसी भी तरह के लागलपेट के बिना। इनकी कहानियों में नारी की यथार्थवादी जीवन दृष्टि ही सर्वोपरि रही है। यही वजह है कि स्वयं प्रकाश की कहानी में नारी कभी निराश तो कभी हताश होती दिखाई देती हैं तो कही अपनी बेटी को देख 'मर जा' कहकर अपना मुंह फेर लेती है। मगर अपनी अस्मिता से समजोता नही करती। निरंतर संघर्ष करती रहती है।

स्वयं प्रकाश की 'अगले जनम' ऐसी ही कहानी है। जिसमें प्रसूती की पीड़ा के साथ-साथ नायिका समाज के रूढ़िवादी मानसिकता से भी लड़ती दिखाई देती है। यह कथा एक तरफ प्रसूती के दरमियान नारी की मानसिकता एवं असहनीय पीड़ा को व्यक्त करती हैं वही दूसरी तरफ रूढ़िवादी समाज की संकुचित सोच पुत्र प्राप्ति को लेकर महिला पर थोपे गए अनैतिक दबाव को भी उजागर करती है। पितृसत्तात्मक समाज समय के साथ इस हद तक रूढ़ हो गया हैं कि बेटा न होने पर सारा दोष अकेले माता पर ही मढ़ देता है। हालाँकि पुरुष यह भूल जाता है कि इसमें वह भी उतना ही जिम्मेदार है जितना एक महिला। अगले जनम कहानी पुरुष प्रधान समाज की इसी सोच का पर्दाफाश बड़े ही संवेदनशीलता के साथ करते हैं।

कहानी नायिका सूमि प्रसूति के असहनीय पीड़ा से छटपटाती हुई निसायह बेटा होने की मनोकामनाएं किये जा रही थी। बच्चा पेट में उलट जाने की वजह से सूमि का दर्द बढ़ता जा रहा था। ऊपर से अपने ससुराल द्वारा बेटा पैदा करने की अनैतिक मांग ने उसे और भी मानसिक तनाव में डाल रखा था। सूमि के ससुर पुत्र प्राप्ति को लेकर व्यंग करते हुए कहते है - "हमारे खानदान में बारातें आती नहीं है, बारातें जाती है।'1 दूसरी तरफ सास पुत्र के खातिर समय-समय पर सूमि और उसके पति रवि के रिश्ते में अनैतिक ताका-झांकी करती। इस तरह के कई दबावों और विपत्तियों के बावजूद सूमि अकेली इन परिस्थितियों का सामना किये जा रही थी। अपने ससुराल द्वारा बेटा पैदा करने की अनैतिक मांग का सूमि पर इतना गहरा प्रभाव पड़ा था कि उसे प्रसूति की पीड़ा से अधिक बेटा न होने की चिंता सताए जा रही

थी। इतनी असहनीय पीड़ा में भी सूमि यह भूल नही पा रही थी कि बेटा न होने पर ससुराल वाले उसके साथ कैसा व्यवहार करेगें। यधपि कई घंटों के मानसिक व शारीरिक पीड़ा के बाद सूमि एक लड़की को जन्म देती है। परिवार के न चाहते हुए भी लड़की का जन्म लेना सूमि के लिए उचित संकेत न था। लड़की के जन्म के बाद ससुरालवालों ने उससे किनारा कर लियां। यहाँ तक की सूमि का पति रवि जो पहले उसके साथ था, लड़की होने पर उसका यह कहना की "यह साली किसी और के पास तो नहीं जाती थी?"2 रवि के इस कथन से यह ज्ञात होता हैं कि भले हम आज इक्कीसवी सदी मे जी रहे हो लेकिन आज भी हम स्त्री विरोधी विचार से अपने आप को अलग नहीं कर पाये है। पितृसत्तात्मक सोच समाज में इस कदर व्यास है कि सिर्फ बुजुर्ग ही नही तथापि युवा भी इस अनैतिक विचार से अपने आप को अलग नही कर पाया है।

इतने अधिक संघर्षों के बावजूद पितृसत्तात्मक सोच सूमि को इस कदर भयभीत करती हैं कि अपनी बेटी को देख न चाहते हुए भी 'मर जा' कहकर अपना मुह फेर लेती है। इससे बड़ी विडंबना और क्या हो सकती है? देखा जाए तो सूमि बेटी को ही जन्म देना चाहती थी। मगर पुरुष प्रधान समाज के भय से वह अपना निर्णय बदल लेती है। ऐसी रूढ़िवादी मानसिकता के कारण देश में आज भी बेटियों को जन्म से पहले मार दिया जाता है। नारी आज भी समाज में व्यास इस सोच के विरुद्ध संघर्ष कर रही है। स्वयं प्रकाश कहानी के संदर्भ में कहते है- "अगले जनम को आमतौर पर स्त्री होने की पीड़ा की कथा समझा गया जबकि इसका मूल मंतव्य हिंसा के खिलाफ हाथ उठाना है"3

नारी संघर्ष के मार्मिकता को व्यक्त करती स्वयं प्रकाश की एक और कहानी 'बलि' हमारे सामने आती है। प्रस्तुत कथा में लेखक ने सभ्य समाज व निम्न समाज के बीच पिसती एक लड़की के संघर्ष को दिखाया है। आदिवासी समाज की लड़की अपनी इच्छानुसार जीवन जीने के लिए उसी गावँ की एक मालकिन के यहाँ बच्चा संभालने का काम करने जाती है। अच्छे जीवन के लालच में लड़की सभ्य समाज के संपर्क में आ तो जाती है किन्तु उसे अनेक कठिनाइयों का शिकार हो ना पड़ता हैं। हालाँकि वक्त रहते वह अपनी मेहनत और संघर्ष से सभ्य समाज में अपना स्थान बना लेती है। किन्तु अंत में दोनों ही समाजो द्वारा ठुकराएँ जाने पर निराश होकर खुदकुशी कर लेती है।

'बलि' एक ऐसी ही कहानी है जहाँ एक आदिवासी लड़की अभाव, दरिद्रता, गरीबी में अपना जीवन जीती हैं। बेहतर जीवन की तलाश में कथा नायिका लड़की गाँव के ही एक मालकिन के यहाँ बच्चा संभालने का काम करने जाती है। लड़की का संघर्ष यही से आरंभ होता है। शुरुआत में मालकिन के द्वारा उसे आए दिन कटु वचन सुनने को मिलते हैं। उसकी जीवन शैली, सभ्य समाज से भिन्न थी। लड़की की चाल-ढाल, रहन-सहन, खान-पान मालकिन को बिल्कुल पसंद न आता। आये दिन उसे तरह-तरह की बातें बोलती- "परे हट के बैठ, कालीन गंदा हो जाएगा।" "नहाकर आई? सिर क्यों खुजा रही है?...ठीक से पकड़ बेबी को। मुंह दुरख उसके मुंह से"..."सुबह लेटरीन जाकर साबुन से हाथ धोती है या नहीं?..."शक्ल-सूरत नहीं दी भगवान ने तो कोई बात नहीं, कम से कम कपड़े तो ढंग के पहन कर आया करो!"..." हे भगवान्.. एड़ियाँ देखो जरा इसकी..जानकी! सिखा इसे कुकड़ू बैठकर खाना नहीं खाते!.. और खाते समय इतना पच-

पच आवाज क्यों निकालती है?"..." जानकी कंघी दे दे इसे! मेरे घर में यह सब नहीं चलेगा। इन लोगों को तो इंफेक्शन की कोई फिकर है। नहीं" आदि-आदि।"4 मालकिन द्वारा इस तरह के अनैतिक व्यवहार से लड़की हताश हों जाती। किन्तु हताशा को अपने पर हावी नहीं होने देती। निरंतर संघर्ष करती रहती। फलस्वरूप कुछ ही समय में लड़की अपनी मेहनत से मालकिन के हृदय में स्थान बना लेती है।

मेहनत और संघर्ष से लड़की सभ्य समाज का हिस्सा बन जाती है। मगर सभ्य समाज दूसरे ही क्षण लड़की को पुनः उसी दलदल में ढकेल देता है जहां से वह आई थी। जो मुकाम लड़की ने सभ्य समाज में हासिल कियन था, उससे वह इसलिए छिन लिया गया क्योंकि निम्न जाति की होकर उसने प्रेम करने की गलती की थी। पितृसत्तात्मक समाज लड़की की सभी गलतियां माफ़ कर सकता हैं किंतु छोटी जाति की होकर प्रेम करना उसे तनिक भी मंजूर न था। अपने प्रेमी के साथ देखे सभी सपने उसने छिन लिएं जाते है। अंत में लड़की वापस अपने घर ला दी जाती है, जहा लड़की को देख उसका अपना पिता उससे ईर्ष्या करने लगता है। पुनः अभाव भरे जीवन में वह खुद को ढाल नहीं पाती। कुछ समय बाद पिता लड़की की सादी शराबी और निकम्मे लड़के से जबरन कर देता है। विवाह की रात से ही पति द्वारा उसपर अत्याचार सुरु हो जाते हैं। एक साल तक लड़की ने बर्दास्त कियाँ। किंतु समय के साथ उसके अत्याचार और बढते गए। अपने पर हो रहे शारिरिक व मानसिक प्रताड़नाओं से तंग आकर लड़की अंत में अपनी जान दे देती है।

दरिद्रता से भरे जीवन को लड़की अपनी मेहनत से बदलती है। किन्तु उसकी कामयाबी को समाज स्वीकार नही कर पाता। अततः न चाहते हुए भी उसे अपनी जान गवानी पडती है। प्रस्तुत कहानी समाज के इसी अनैतिक सोच के विरुद्ध लड़की के संघर्ष को रेखांकित करती है।

नारी संघर्ष को अभिव्यक्त करती स्वयं प्रकाश की कहानी 'सूरज कब निकलेगा' राजस्थान के एक छोटे से गाँव भीनमाल की कथा कहती है। बाढ़ में फंसे भैराराम, सुगनी तथा उसके दो बेटे रातभर एक पेड़ के सहारे अपने आप को बचाने की जद्दोजहद में लगे थे। ऐसी विकराल स्थिति सुगनी और भैराराम ने पहले नहीं देखी थी। ज्यों-ज्यों बाढ़ का पानी बढ़ रहा था त्यों-त्यों वे अपनि मृत्यु के ओर करीब पहुँचते जा रहे थे। बाढ़ के भयावह स्वरूप को देख मन ही मन भैराराम ने अपनी मृत्यु को स्वीकार कर लिया था। मगर सुगनी के संघर्ष और साहस ने भैराराम को थामे रखा था। बाढ़ से मुकाबला करते समय सुगनी को विश्वास था कि वह इस बाढ़ से जरूर सही-सलामत बच निकलेगी। बसर्ते की आखरी दम तक संघर्ष करते रहना है। सुगनी का विश्वास जितना प्रबल था बाढ़ का स्वरूप उतना ही विकराल था। दोनो के बीच का यह द्वंद्व समय के साथ और विकराल होता जा रहा था। अंत में जिस पेड़ के सहारे सुगनी संघर्ष कर रहे थी वह भी टूट जाता है। किन्तु पेड़ टूटने के बाद भी पानी मे नही बहता। किसी तरह वही पर अटक जाता है। सुगनी पानी की सतह पर लटकी अपने बच्चे और पेड़ की डाल को हाथो से थामे हुई थी। उसे बहाने के लिए प्रकृति अपनी सारी शक्ति लगा रही थी। उसे चक्कर आ रहे थे, उल्टियाँ हो रही थी। लेकिन अंतिम समय तक वह अपने बच्चे का हाथ नही छोड़ती। इस घटनाक्रम के उपलक्ष्य में लेखक कहते है- "अब वे पानी की सतह पर लटके हुए, बच्चों को थामे हुए..जिंदा थे...और यह जिंदगी मौत से भी बदतर थी..मौत का भी कलेजा दहला देने वाली थी। इसका एक-एक लम्हा बेइंतहा तवील और दशतअंगेज था।"5 इतनी मुसीबतों के बावजूद सुगनी

हार नही मानती। उसे अपने आप पर पूरा भरोसा था कि वह अपने परिवार को इस मुसीबत से जरूर बचालेगी।

वस्तुतः अपने संघर्ष और इच्छाशक्ति से वह विशालकाय बाढ़ पर विजय प्राप्त कर लेती करती है। हालाँकि इस दरमियाँ वह अपने छोटे बेटे को गवां देती है। इतनी मुसीबतों के बाद भी सुगनी का संघर्ष खत्म नहीं होता। बल्कि और बढ जाता है। ले देकर उनके पास एक छत था, बाढ़ ने वह भी उससे छिन लियां था। ऊपर से पुनर्वास की लंबी लड़ाई लड़नी पड़ी। कहानी के अंत में लेखक सुगनी के संघर्ष को चरितार्थ करते हुए लिखते हैं- "एक कहानीकार एक बैराराम की पीड़ा का, एक सुगनी के दर्द का, महज एक छोटा-सा हिस्सा ही अभिव्यक्त कर सकता है। कहिए एक-सौंवाँ हिस्सा। या शायद वह भी नहीं।" 6

निष्कर्ष

स्वयं प्रकाश की कहानियाँ उनके आसपास की घटनाओं से उपजी यथार्थवादी कहानियाँ हैं। लेखक ने अपने जीवन में जो देखा-भोगा उसी को साहित्य का रूप दियाँ। यहा तक की कुछ कहानियो में पात्रों के नाम तक नहीं बदले। यही वजह है कि इनकी कहानियों में नारी संघर्ष तो करती है मगर कही-कही समाज से निराश और हतास भी होती है। 'अगले जनम' कहानी में सूमि बेटी के जन्म होने पर समाज और परिवार के भय से 'मर जा' कह कर अपना मुह फेर लेती है तो 'बलि' कहानी में नायिका लड़की अपनी मेहनत तथा संघर्ष से समाज में ऊंचा मुकाम हासिल तो करती है, मगर अंत में समाज के संत्रास से हार कर अपनी जान दे देती हैं। हालाँकि 'सूरज कब निकलेगा' कहानी में सुगनी हार नहीं मानती। तमाम मुसीबतों और परेसनियों के बावजूद निरंतर संघर्ष करती रहती है। अंततः स्वयं प्रकाश की कहानियां नारी के संघर्ष, जिजीविषा और जीवंतता को चरितार्थ करती हैं। यही वजह है कि इनकी कहानियों की नारियाँ निरास, हतास तथा परेसान होने पर भी रुकती नहीं, संघर्ष करती रहती हैं।

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(5)   वही, पृ. 25

(6)   वही, पृ. 25

32 સામાજિક સમરસતા અને ડૉ.ભીમરાવ આંબેડકર

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ભારતીય સંસ્કૃતિનો આત્મા સમરસતાથી ભરેલો છે.ધર્મ સાપેક્ષીકરણ, બિનસાંપ્રદાયિકતા, તમામ ધર્મોની સમાનતા, માનવતાવાદ, બહુજન હિતાય, બહુજન સુખાય વગેરે વિભાવનાઓ સામાજિક સમરસતાના પોષક રહ્યા છે. વિવિધતામાં એકતાની ભાવના સંવાદિતા દર્શાવે છે. ભારતીય સંસ્કૃતિનું અમર વાક્ય 'સર્વ ભવન્તુ સુખિનઃ' વ્યક્તિના નહીં પણ સમગ્રના કલ્યાણ-સુખ-સમૃદ્ધિ અને હિતની વાત કરે છે અને જ્યાં માત્ર એક જ નહીં, અનેક માનવીઓ, માનવીઓના હિતની વાત કરે છે. દરેક સજીવ, નિર્જીવના હિતની વાત થવી જોઈએ તે સંવાદિતાનો ઉચ્ચ આદર્શ બની જાય છે. માનવસમાજમાં પ્રવર્તતી બાહ્ય અભિવ્યક્તિ, કર્મકાંડ, દૈવી, શારીરિક-પાપો અને ઉષ્માથી મુક્તિની અનુભૂતિ પણ આમાં સમાયેલી છે.

હું' શબ્દ વ્યક્તિવાદનું પ્રતિક છે. જ્યારે સામાજિક સમરસતાનો આધાર 'અમે' શબ્દમાં છુપાયેલો છે. સમરસ સમાજમાં ઉંચા-નીચ, જાતિભેદ, પ્રદેશ, જાતિ-ધર્મ સંપ્રદાયની સંકુચિતતા અને સંઘર્ષ નથી. જ્યા સુધી સમાજમાં પ્રાદેશિકતા, કોમવાદ, ભાષાવાદ, અસ્પૃશ્યતાનો આક્રમણ ચાલશે ત્યાં સુધી અખંડ સમાજ, વિકસિત સમાજ, ઉન્નત સમાજ, સમતાવાદી સમાજની કલ્પના વ્યર્થ રહેશે. વાસ્તવમાં જો ભારતે વિશ્વગુરુ બનવું હશે તો પોતાની છેલ્લી ઉર્જા જાગૃત કરીને સમાજજીવનને સુમેળ સાધવું પડશે નહીં તો માત્ર આર્થિક અને આર્થિક આધાર પર વિકસિત વિચારધારાઓના આધારે માનવ સુખની કલ્પના અર્થહીન બની જશે. ટેકનોલોજિ તમામ વિકૃતિઓ, અસમાનતાઓ અને ક્રોધથી મુક્ત સુમેળભર્યા સમાજનો માર્ગ રાષ્ટ્ર કલ્યાણનો માર્ગ બની શકે છે. સમાનતાનું પ્રાગટ્ય સમાનતા વિના થઈ શકતું નથી.'સમાન શિલેષુ વ્યાદાનસ્ય સખ્યમ' કહેવત પ્રસિદ્ધ છે.તો પછી સમાનતા લાવવા માટે કેટલાક સ્વાર્થનો પણ બલિદાન આપવો પડે છે. જે આંતરિક લાગણીના આધારે વ્યક્તિ પોતાની વ્યક્તિગત આશા-આકાંક્ષા અને સ્વાર્થના બલિદાન માટે પણ સંપૂર્ણ રહે છે.જેના કારણે આંતરિક સંસ્કાર, જે લોકોના હૃદયને ધબકતું કરે છે, તેને સંવાદિતા કહેવાય છે..

આવી લાગણીના આધારે સંવાદિતા, વિવિધતાઓથી ભરેલા ભારતમાં, તેનો હિંદુ સમાજ પ્રાચીન સમયથી તેનું એકવિધ જીવન જાળવી રહ્યો છે. ભારતમાં જ્યારે પણ સામાજિક સમરસતાની પૂર્ણતા જોવા મળી હતી. પછી અને પછી તેમની કીર્તિ, શક્તિ અને પ્રતિષ્ઠા વિશ્વમાં તેની પરાકાષ્ઠાએ પહોંચી. જ્યારે પણ, કોઈ ખામી, નબળાઇ અથવા બાહ્ય કારણોસર, સંવાદિતાની સંપૂર્ણ છબી નાશ પામી. પછી અને પછી ભારત વડા વિનાનું, વિદ્વતાપૂર્ણ, નબળું બન્યું અને વિદેશી આક્રમણકારો દ્વારા કચડી નાખ્યું અને ખંડિત થયું. ભારતની આંતરિક એકતાનો આધાર એવા આ સંવાદિતાને જાગૃત કરવા અને અસમાનતા અને તેના કારણોને દૂર કરવાના ભગીરથ પ્રયાસો ઘણા મહાન ચિંતકોએ શરૂ કર્યા હતા અને હજુ પણ ઓછા કે મોટા પ્રમાણમાં ચાલુ છે. સમરસતાનો મૂળ હેતુ ભેદભાવ અને અસ્પૃશ્યતાને દૂર કરીને વિવિધ સમાજોને એક કરવાનો અને એક કરવાનો છે. 'સમાનતા' એ સમાજ વ્યવસ્થાનું શ્રેષ્ઠ તત્વ છે. ભારતીય બંધારણમાં તેને પ્રાધાન્ય આપવામાં આવ્યું છે અને તત્વ શબ્દનો અર્થ સમજાવવામાં આવ્યો છે કે- દરેકને સમાનતાનો અધિકાર છે. વાસ્તવમાં સામાજિક સમરસતા એ આજે સર્વોચ્ચ જરૂરિયાત છે. આ સંવાદિતાનું ભાવનાત્મક તત્વ છે અને ભાઈચારાના તત્વને અસાધારણ મહત્વ આપવામાં આવે છે.   ડૉ. બાબાસાહેબ ભીમરાવ રામજી આંબેડકર કહેતા હતા, - બંધુત્વ એ સ્વતંત્રતા અને સમાનતાની ખાતરી છે. સ્વતંત્રતા અને સમાનતા કાયદા દ્વારા સુરક્ષિત નથી. સ્વતંત્રતા, સમાનતા અને બંધુત્વ આ ત્રણ તત્વો દ્વારા સુમેળભર્યું વર્તન કરીને પ્રાપ્ત કરી શકાય છે. જોકે હિન્દુ સમાજની રચના આ તત્વોના આધારે નથી થઈ. સમરસતા સ્થાપિત કરવા માટે સામાજિક ન્યાયનું તત્વ પણ એટલું જ મહત્વનું છે. આજે જીવોમાં વધતા સ્વાર્થને કારણે સમાજ યુદ્ધભૂમિ બની રહ્યો છે.આ યુદ્ધમાંથી મુક્તિ સંવાદિતા દ્વારા જ મેળવી શકાય છે. સમાજના તમામ વર્ગોમાં સમાનતા લાવવા માટે મહાન નાયકોએ સામાજિક પરિવર્તનનું આહ્વાન કર્યું હતું. ખાસ કરીને બહુજન સમાજના મહાપુરુષોએ સમાજના અંત્યોદય વર્ગને સમાજમાં મત અને સમાનતાનો અધિકાર અપાવવા માટે જીવનભર અથાગ સંઘર્ષ કર્યો.આ મહાપુરુષોના સતત સંઘર્ષની લાંબી હારમાળા ચાલી રહી છે. જેમાં ગૌતમ બુદ્ધ, સંત કબીર, સંત રવિદાસ, મહાત્મા જ્યોતિબા ફૂલે, નારાયણ ગુરુ, છત્રપતિ શાહુજી મહારાજ અને બાબાસાહેબ ડૉ.ભીમરાવ આંબેડકર વગેરેના નામો ખાસ ઉલ્લેખનીય છે. સામાજિક સમાનતા,

સામાજિક ન્યાય, સામાજિક સંપાત જેવા સામાજિક પરિવર્તનના મુદ્દાઓને પ્રાધાન્ય આપનાર વિચારશીલ કાર્યકર અને નેતા ડૉ. બીઆર આંબેડકરનું ભારતના ઈતિહાસમાં આગવું સ્થાન છે. સામાજિક જીવનમાં તેમનો પ્રવેશ વીસમી સદી પર મુખ્ય અસર કરનાર સાબિત થયો.

ડૉ. આંબેડકરના જીવન સંઘર્ષ, સાહિત્ય અને ફિલસૂફી જોઈને ખબર પડે છે કે દલિતોમાં તેમનાથી વધુ સહાનુભૂતિ ધરાવનાર કોઈ નહોતું.તેમણે માત્ર 'સ્વ'નો વિકાસ કર્યો ન હતો. તેના કરતાં આપણા સમગ્ર સમાજનો વિકાસ કેવી રીતે કરવો, શિક્ષણ, સમાનતા અને અધિકારો કેવી રીતે મેળવવી? આ માટે તેમણે ચિંતિત અને પ્રયાસ કર્યો.બે હજાર વર્ષથી સૂતેલી દલિત ચેતનાને તેમણે જાગૃત કરી. આવા મૂંગા, મૂંગા અને જીવલેણ સમાજને મજબૂત નેતૃત્વ આપ્યું. જે ખૂબ જ મુશ્કેલ કામ હતું. તેમણે દલિત સમાજને શક્તિ અને દિશા પ્રદાન કરી. ડો. બાબાસાહેબ ભીમરાવ આંબેડકર ઉચ્ચ કક્ષાના દેશભક્ત અને સામાજિક સમરસતાના શિલ્પી હતા. હિંદુ સમાજની એકતાની ફિલસૂફી તેમના ચિંતનમાં સ્પષ્ટપણે દેખાય છે.તેઓ કેવી રીતે સમાજ સુધારક હતા, જે સદીઓથી વંચિત પીડિત ભાઈઓના આત્મા હતા તે સમજીને તેમણે જીવનભર તેમના ઉત્થાન માટે પ્રયત્નો કર્યા. બાબા સાહેબ કહેતા કે - 'સમાનતા વિના આઝાદી અર્થહીન છે. તે એ પણ જાણતો હતો કે હિંદુ સમાજના કેટલાક તત્વો તેને હલકી કક્ષામાં ગણાવતા હતા. તેઓ કાલારામ મંદિર સત્યાગ્રહને માત્ર સામાજિક સમરસતાનું સાધન માનતા હતા. ડૉ. આંબેડકર ખિલાફત ચળવળના કડવા ટીકાકાર હતા. તેઓ માનતા હતા કે- 'મુસ્લિમો ક્યારેય ભારતને તેમની માતૃભૂમિ તરીકે અને હિંદુઓને સાચા ભાઈ તરીકે ઓળખશે નહીં. તેમનો મત હતો કે મુસ્લિમ સમાજ ક્યારેય હિંદુ અસ્પૃશ્યોને સમાન ગણશે નહીં. પાકિસ્તાનની રચના પછી, તેમણે ત્યાંના વંચિત ભાઈઓને કહ્યું કે- 'હું પાકિસ્તાનમાં ફસાયેલા વંચિત સમાજને કહેવા માંગુ છું કે તેઓ આ જ માર્ગે અને માર્ગે ભારત આવે'. ડો. બાબા સાહેબ આંબેડકરની આતંકવાદ અને કઠોર ભાષાના બાહ્ય આવરણ પાછળ ભારતમાતા પ્રત્યેની તેમની વિશિષ્ટ વફાદારી હતી. તેમનું માનવું હતું કે સામાજિક સમાનતા અને ન્યાય દ્વારા દેશમાં સંગઠિત શક્તિનું નિર્માણ કરી શકાય છે. તેઓ હિંદુ સામાજિક ફિલસૂફીના સંદર્ભમાં વંચિતોની સુધારણા અને સમસ્યાઓ વિશે વિચારતા હતા. સામાજિક સમરસતાના પ્રણેતા તરીકે ડૉ.આંબેડકરનું ઈતિહાસમાં સ્થાન અમર રહેશે.   26મી જાન્યુઆરી,

1950ના રોજ ડો. આંબેડકરે દલિત, શોષિત, ઉપેક્ષિત લોકોના ઉત્થાન માટે દેશમાં લોકશાહી શાસન વ્યવસ્થા ઊભી કરીને પુખ્ત મતાધિકારની જોગવાઈ કરી હતી.ભારતીય બંધારણમાં દલિત સમાજના હિતની કાળજી લેતા, તેમના કલમ-14 હેઠળ પછાતપણું દૂર કરવામાં આવ્યું હતું. કલમ-14, 15, 16 માત્ર સમાનતાના અધિકાર સાથે સંબંધિત છે. અનુચ્છેદ-14 માં, એવું જાહેર કરવામાં આવ્યું હતું કે- 'કોઈપણ વ્યક્તિને કાયદા સમક્ષ સમાનતા અથવા ભારતના પ્રદેશમાં કાયદાના સમાન રક્ષણનો ઇનકાર કરવો નહીં. અનુચ્છેદ-15 કહે છે- 'કોઈ પણ નાગરિક સાથે માત્ર ધર્મ, જાતિ, જાતિ, લિંગ, જન્મસ્થળ અથવા આમાંથી કોઈના આધારે ભેદભાવ કરશે નહીં અને કોઈપણ નાગરિકને દુકાનો, સાર્વજનિક રેસ્ટોરાંમાં પ્રવેશથી વંચિત રાખવામાં આવશે નહીં, સંપૂર્ણપણે વંચિત રાખવામાં આવશે નહીં. રાજ્યના કાયદા દ્વારા જાહેર કરાયેલ કુવાઓ, ટાંકીઓ, સ્નાનાગારો, રસ્તાઓ અને જાહેર રિસોર્ટના સ્થળોનો ઉપયોગ અથવા સામાન્ય જનતાના ઉપયોગ માટે આંશિક રીતે સમર્પિત. કલમ-17 અસ્પૃશ્યતાની પ્રથાને કાયદા દ્વારા સજાપાત્ર અપરાધ તરીકે જાહેર કરે છે.

ડૉ. ભીમરાવ આંબેડકર માત્ર સમાજના તમામ અન્યાયી અને દમનકારી સ્વરૂપો સામે વિદ્રોહના પ્રતીક ન હતા, પરંતુ તેઓ ભારતીય સમાજમાં નવી ચેતના અને બહુજન જાગૃતિના મહાન મસીહા તરીકે પૂજનીય છે. ડૉ. આંબેડકર, બહુમુખી પ્રતિભાથી સમૃદ્ધ, દલિત, શોષિત. , તેમણે પીડિત અને પછાત લોકોના સામાજિક સુધારણા માટે જીવનભર સંઘર્ષ કર્યો.

ઉપસંહાર

ડો.આંબેડકરનેમાનવતાના હિમાયતી અને તારણહારના જીવંત માર્ગદર્શક તરીકે વ્યાપક માન્યતા પ્રાપ્ત થઈ હતી, ઘણા અવરોધક તત્વોનો સામનો કરી રહ્યા હતા અને સામાજિક આર્થિક અન્યાય અને જુલમથી પીડાતા હતા. તેમનું સમગ્ર જીવન માનવ અધિકારોને સમર્પિત હતું અને તેમની વિચારસરણી સંપૂર્ણપણે માનવ મૂલ્યો પર આધારિત હતી પંડિત દીનદયાળ ઉપાધ્યાય જનસંઘના અધ્યક્ષ હતા, તેમણે પત્રકારત્વ અને લેખન દ્વારા સામાજિક સમરસતા લાવવા માટે જીવનભર સંઘર્ષ કર્યો અને કામ કર્યું. અંતે ભારતીય રાજનીતિમાં મૂલ્યો સ્થાપિત કરવા માટે તેઓ શહીદ થયા.તેમના સપનાના ભારતમાં મન, બુદ્ધિ અને આત્માનો સમન્વય એ સમરસ સમાજ અને વર્ગવિહીન સમાજનું સ્વપ્ન હતું. એવી

જ રીતે રાષ્ટ્રીય રત્ન બોધિસત્વ બાબા સાહેબ ભીમરાવ રામજી આંબેડકરે દલિત, ઉપેક્ષિત અને ગરીબ વર્ગ માટે કામ કર્યું હતું.આજે દલિત સમાજ સર્વત્ર પ્રકાશ જોઈ રહ્યો છે.આ બાબા સાહેબના પ્રયાસોનું પરિણામ છે. દલિત સમાજ પણ પોતાની અંદર હિંદુ સમાજનો એક ભાગ અનુભવે છે. આજે સમગ્ર ભારતમાં સામાજિક સમરસતા ડો.બી.આર.આંબેડકરના સામાજિક સમરસતાના ખ્યાલની પ્રાસંગિકતા વધી છે.આજે સરકારી અને બિનસરકારી સંસ્થાઓની ભૂમિકા પણ વધી છે. આપણે આ કાર્યને આશા સાથે આગળ વધારવાનું છે

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ऋग्वेद के अस्यवामीयसूक्त में दार्शनिकता

पटेल पिनलबहन वी

पीएच.डी. स्कॉलर,

हेम. उ. गु. यूनि. पाटन.

वेद न केवल भारतीय अपितु विश्वा साहित्य के अनुपम कोश है। वेद का वेदत्व इसी में है कि जो ज्ञान प्रत्यक्ष अथवा अनुमान प्रमाणों के द्वारा भी प्राप्त नहीं किया जा सके उसे वेद द्वारा प्राप्त कर लिया जाता है। जिनसे सभी मनुष्य सत्य विद्या को जानते हैं, प्राप्त करते हैं, विचार हैं, सत्यविद्या की प्राप्ति हेतु जिनमें प्रवृत होते हैं, वह वेद है। चारों वेदों में ऋग्वेद सर्वाधिक महत्वपूर्ण और विश्व साहित्य की प्राचीनतम कृति है। इसे भारतीय संस्कृति, धर्म, तथा दर्शन के मूल स्त्रोत के रूप में माना जाता है।

मनुस्य एक विचारशील प्राणी है। पर संसार में जिस किसी पदार्थ अथवा घटना को देखता है, उस पर अवश्य विचार करता है। यह विचारशीलता ही उसे पशु से भिन्न करती है और दर्शन को जन्म देती है। दर्शन शब्द की निष्पत्ति दृश धातु से भाव के अर्थ में ल्युट च इस पाणिनीयसूत्र के द्वारा ल्युट प्रत्यय के योग से हुई है। इसका अर्थ है देखना इसका एक अन्य अर्थ, **'दृश्यते अनेन इति दर्शनम्'** अर्थात जिसके द्वारा देखा जाए वह दर्शन है इसके दो स्वरूप है इंद्रियजन्य, अंतर्दृष्टि द्वारा अनुभव। संपूर्ण आयुर्वेद ही रहस्यात्मक, दार्शनिक है।ऋग्वेद का प्रत्येक सूक्त कोई ना कोई रहस्य अवश्य उद्घाटित करता है। उसमें पुरुषसूक्त, हिरण्यगर्भसूक्त, वाक्यसूक्त, अघमर्षणसूक्त, अस्यवामीयसूक्त जैसे प्रमुख सूक्त है।

सूक्त का परिचय :

अस्यवामीयसूक्त ऋग्वेद का अपने आकार, विषयवस्तु, तथा गंभीर रहस्यात्मक के लिए विस्तृत है। अस्य वामस्य इन पदों से प्रारंभ होने के कारण इसे अस्यवामीय कहते हैं। इस सूक्त में दीर्घतमा 52 ऋचाए है और ऋषि उचथ्य के पुत्र है। ऋग्वेद का प्रथम मंडल

अपेक्षाकृत अर्वाचीन माना जाता है। दीर्घतमा ऋषि के जन्म के संबंध में एक कथा प्रसिद्ध है, जो सायणभाष्य, कात्यायन के सर्वानुक्रमणी तथा बृहदेवता में पाई जाती है। कथा के अनुसार उचथ्य के गर्भस्थ पुत्र को बृहस्पति ने जन्मांध होने का शाप दिया था। इसी से ऋषि के दीर्घतमा नाम की चरितार्थता सिद्ध होती है। दीर्घतमा नामका शाब्दिक अर्थ **'दीर्घ तमो यस्य स:'** अर्थात 'गहन अंधकार वाला' किया जा सकता है। ऋषि के नाम अथवा उनके जीवन वृत्त के संबंध में चाहे जो भी मतमतान्तर प्रचलित हो, उनके सुक्तो की उत्कृष्टता स्पष्टत: दृष्टिगोचर होती है।

अस्यवामीयसूक्त में विश्वेदेवा, वाक, आप:, शकधूम, सोम, अग्नि, सूर्य, वायु, काल, सरस्वती आदि देवता के मंत्र है। सभी मंत्र जगती, प्रस्तारपंक्ति, अनुष्टुप, त्रिष्टुप आदि छंद में उपलब्ध है। एक अन्य आधार पर भी मंत्रों में तारतम्य प्रतिपादित किया जा सकता है। डॉ वासुदेवशरण अग्रवाल ने इस सूक्त के मंत्रों में ऋग्वेद की सृष्टि संबंधी अनेक विद्याओं का संग्रह स्वीकार किया है। उदाहरण के लिए प्रथम मंत्र में अग्नि के तीन भ्राताओं की विद्या है, पंचम मंत्र में सप्ततंतु विद्या है। आगे इसी सूक्त में ऋचाओं में गो विद्या, मातृविद्या, वक्रविद्या, स्त्री - पुमान विद्या, परार्ध, अपरार्ध, सुपर्णविद्या, धर्मविद्या, जीव विद्या, यज्ञविद्या, अक्षरविद्या, आदि अनेक वैदिक विद्धाओ की रूपरेखा ऋषि दीर्घतमा ने इस सूक्त के सभी 52 मंत्रों में प्रस्तुत की है।

अस्यवामीयसूक्त धार्मिक दृष्टि से भी अत्यंत महत्वपूर्ण है। सायणने अपने भाष्य में शौनक द्वारा इनके विनियोग को उपस्थित करते हुए कहा है कि यदि कोई ब्राह्मण मोहवश चोरी भी कर ले तो तीन रात्रि पर्यंत उपवास करने के उपरांत पवित्र होकर इस सूक्त का जप करने से शीघ्र ही वह पाप मुक्त हो जाता है। आत्मानंद ने सभी विद्याओं में से अस्यवामीय कल्प को महान प्रतिपादित किया और उन्होंने वृद्ध पराशर के मुख से भी सूक्त की महत्ता बताते हुए कहते हैं कि अस्यवामीय सूक्त का जप करने से महान पाप नष्ट हो जाता है। यही नहीं ब्रहमहत्यारे को भी पवित्र होने के लिए इस सूक्त का जप करना चाहिए। यदि इस सूक्त

के अर्थ पर विचार किया जाए तो निःसंदेह मनुष्य जीवनमुक्त हो जाता है। इस प्रकार अस्यवामीय सूक्त का सर्वविध महत्व प्रगट होता है।

अस्यवामीयसूक्त की दार्शनिकता :

ऋग्वेद का अस्यवामीयसूक्त दार्शनिक दृष्टि से अत्यंत महत्वपूर्ण है। यही कारण है कि आत्मानंद ने इसकी अध्यात्मिक व्याख्या प्रस्तुत की है। कात्यायन की सर्वानुक्रमण के अनुसार इस सूक्त में ज्ञान, मोक्ष, और अक्षर की प्रशंसा की गई है। **'एकं सद् विप्रा बहुधा वदन्ति।'** वह एकेश्वरवाद की भावना का दर्शन दिखाई देता है। सायण ने 32वें मंत्र को ज्ञानप्रशंसापरक, 21 वे मंत्र को मोक्ष प्रशंसात्मक तथा 20 वें मंत्र को अक्षरब्रह्म की प्रशंसा का आधायक बताया है। आत्मानंद ने ज्ञान के साधन को ज्ञान, मोक्ष को परमात्मारूप तथा अक्षर को जीवात्मा स्वरूप मानते हुए प्रशंसा का तात्पर्य प्रतिपादन से लिया है। उनके अनुसार जो व्याप्त हो वह अक्षरब्रह्म है, जो भोग करें वह जीवात्मा है तथा जो ज्ञान के बिना नष्ट न हो वह अविद्या है। इस प्रकार सूक्त का विनियोग ही इसकी दार्शनिकता का प्रतिपादन करता है। ऋषि दीर्घतमा का यह सूक्त दार्शनिक ता से ओतप्रोत है। उन्होंने प्रथम मंडल में कुल 25 सूक्तो के दर्शन किए हैं। इसमें अस्यवामीय सूक्त अंतिम है। ऐसा प्रतीत होता है कि जो विचार गत 24 सूक्तों में प्रगट नहीं हो पाए वे इसमें दर्शन की चरम परिणति के रूप में उपस्थित हो गए हैं। इस सूक्त के अध्ययन से हमें वैदिक संस्कृति के मात्र बाह्य पक्ष का ही पता नहीं चलता है, बल्कि इससे उसका आंतरिक पक्ष, वैदिक सांस्कृतिक जीवन का सारतत्व ज्ञात हो जाता है। यह सूक्त किसी दार्शनिक पद्धति के विकास की उपज ना होकर तत्कालीन समाज में प्रस्तुत मौलिक चिंतन का प्रस्तुतीकरण है। ऋषि दीर्घतमा ने अनेक विषयों के अतिरिक्त इस सूक्त में जगत तथा उसकी उत्पत्ति, वाक् का स्वरुप तथा इसके रहस्य, आत्मा-परमात्मा सदृश्य विषय को भलीभांति निरूपित किया है। ऋग्वेद के इसी सूक्त में हमें वैदिक दर्शन का वह मूल्य प्राप्त होता है, जिसके अनुसार तीन तत्व स्वीकार

किये गए हैं – जीव, परमात्मा और जगत। ऋषि ने दो पक्षियों के रूपक द्वारा इस तथ्य को स्पष्ट करते मंत्र के द्वारा कहते हैं कि

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते।

तयोरन्य: पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति।। ऋग्वेद(१/१६४/२०)

दो पक्षी एक ही वृक्ष पर बैठे हैं। उनमें से एक अर्थात जीवात्मा अपने कर्मों के अनुसार फल प्राप्त करके उसका भक्षण करता है। तात्पर्य यह है कि व संसार में इतना लिप्त हो गया है कि उसे अपने बध्द होने तक का ज्ञान नहीं है। वही दूसरा पक्षी अर्थात् परमात्मा फल का भक्षण न करते हुए मात्र निरीक्षण करता है। मंत्र में 'वृक्ष' पद द्वारा ऋषि ने जगत की ओर संकेत किया है। आगे चलकर इसी मंत्र के आधार पर उपनिषद साहित्य में विस्तार से विचार मंथन किया है। यह मंत्र अपने मूल रूप में ही अथर्ववेद तथा दो उपनिषदों मे संगृहित है। आगे 30वे मंत्र में जीव की स्थिति स्पष्ट की गई है।

अनच्छये तुरगातु जिवमेजद्ध्रुवं मध्य आ पस्त्यानाम्।

जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सायोनि:।। ऋग्वेद(१/१६४/३०)

यह आत्मा सतत घूमती रहती है। एक शरीर को छोड़कर दूसरे शरीर में जाना इसका स्वभाव है। यह प्राण का आधार आत्मा जब शरीर से निकल जाती है, तब यह शरीर गृहमें ही खंबे के समान निश्चल पड़ा रहता है। शरीरके साथ यह आत्मा रहती है, पर शरीर मरणशील है और आत्मा अविनाशी है। शरीर इस आत्मा के आश्रित रहती है, पर वह आत्मा दूसरे पर आश्रित नहीं रहती, अपितु अपनी ही शक्ति ओ से युक्त होकर घूमती रहती है। आगे आत्मा की अमरता का प्रतिपादन करते ऋषि ने 38वें मंत्र में कहा है

अपांड प्राडेंती स्वधया गृभितो मर्त्योनाम् सयोनी:।

ता शश्वन्ता विषुचिना वियन्ता निऽन्यं चिक्युर्ण नि चिक्युरन्यम्।।ऋग्वेद(१/१६४/३८)

यह आत्मा अमर है तथा मरण धर्मवाले शरीर के साथ रहने के कारण यह विविध योनि में जाती है। यह अपनी धारणशक्ति के साथ ही इस शरीर में आती है और शरीर से

पृथक होती है। यह दोनों शरीर और आत्मा शाश्वत और गतिमान है। पर दोनों की गतियों में अंतर है। इनमे प्रथम जो शरीर को तो प्रत्यक्ष देखते हैं, इसलिए इसके बारे में जानते हैं। पर आत्मा अप्रत्यक्ष होने के कारण उसके बारे में नहीं जानते हैं। वैदिक ऋषि की दृष्टि में जीव अपने कर्मों के द्वारा ही उन्नत या निम्न स्थान ग्रहण करता है। 39वें मंत्र में जीवात्मा के परमार्थिक स्वरूप को बताते हुए ऋषि कहते हैं कि..

ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः।

यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते।। ऋग्वेद (१/१६४/३९)

वह परब्रह्मा आकाश के समान व्यापक और वेद मंत्रों के अक्षरों के समान अविनाशी है। जिस प्रकार परमात्मा में सब देवगण निवास करते हैं। उसी प्रकार उसकी वाणी वेदमंत्रों के अक्षर समूहों में देवगण निवास करते हैं। जो मनुष्य परमात्मा की सत्ता में विश्वास नहीं करता, जो नास्तिक है, वहीं वेद मंत्रों का क्या सदुपयोग कर सकेगा? पर जो परमात्मा में श्रद्धा करते हैं वें इन मंत्रों का मनन करके परमस्थान मोक्ष को प्राप्त करते हैं। इस मंत्र के द्वारा यह भी सिद्ध होता है कि वेदों का प्रतिपाद्य विषय ब्रह्मज्ञान ही है।

अंत में कह सकते है कीया इसी प्रकार यदि गहन अध्ययन किया जाए तो ज्ञात होता है कि सूक्त के प्रत्येक मंत्र में दार्शनिक का भरी हुई हैं। ऋषि के काल में सृष्टि के जीन रहस्यो पर विचार किया जाना अपेक्षित था उसने यहां कहीं विस्तृत तो, कहीं संक्षिप्त रूप से कर दिया है। ऋषि ने जगत के आदि कारण को जानने की इच्छा व्यक्त की है। इस दृष्टि से उसने विभिन्न प्रकार के तत्त्वज्ञो का स्वरूप प्रदर्शित किया है।

संदर्भ सूची :

- ऋग्वेदीय दर्शन एवम प्रमुख दार्शनिक सूक्त – डॉ मुरलीमनोहर पाठक

- ऋग्वेद का सुबोध भाष्य – डॉ श्रीपाद दामोदर सातवलेकर

- ऋग्वेदस्य दार्शनिक धरतालम् – डॉ ओङ्कारनाथ: तिवारी

34 वेदकालीन अंतरराष्ट्रीय व्यावसायिक क्षेत्र में आर्य संस्कृति की व्यावहारिकता

डॉ.कनुभाई डी. वैष्णव

संस्कृत विभाग

श्री और श्रीमती पी. के. कोटावाला

आर्ट्स कोलेज, पाटन

प्राचीन भारत में अन्तर्देशीय व्यापार का बहुत विकास हुआ था । राजाओने भी इस को पर्याप्त प्रोत्साहन दिया था । मौर्यकल में भारत वर्ष में एक सिरे से दूसरे सिरे तक लम्बे व्यापारिक मार्ग बन चुके थे । अन्तर्देशीय व्यापार मार्ग दवारा होता था । व्यापारीयों के सार्थ स्थल-मार्गो दवारा बैलगाडीयों से और जलमार्गो नावो से सामान को समीप के तथा दूर के स्थानो पर ले जाते थे । सार्थ का नेता सार्थवाह होता था । व्यापारिक मार्गो पर चोर - डाकुओं का प्रायः भय रहता था, अतः सार्थो की रक्षा का प्रबन्ध आवश्यक था । देश के जिन भागो में जिन वस्तुओं का उत्पादन प्रचुर होता था, उन स्थानों से व्यापारी वस्तुओं को लेकर कमी वाले स्थानों पर जाते थे। कश्मीर से केसर, पश्चिमोत्तर भारत के द्राक्षा और अन्य मेवे, दक्षिण से स्वर्ण, शंख, प्रवाल, मुक्ता, हरि आदि वस्तुओं को उपलब्धि सारे भारतवर्ष में कराई जाती थी ।

पाश्चात्य सभ्यता का उद्गम क्रमशः यूनान और रोम से हुआ माना जाता था तथा उक्त सभ्यता के प्रभावित करनेवाले देशों में मिश्र मुख्य है। मिश्र में मिलनेवाली स्मारको के भग्नावशेष उसकी प्राचीन संस्कृति और उसके कई हजारो वर्ष के अवच्छिन्न चले आते इतिहास के गवाह है । मिश्र की नील नदी के तट पर जन्मी हुई सभ्यता यूनान की सभ्यता से बहुत पुरानी है । इसी प्रकार पाश्चात्य सभ्यता पर गौण रूप से फिनीशियनो का भी प्रभाव पडा है । संभव है कि ये ईरान श्याम और उतरी आफिका के तटो पर बसे थे । ये लोग जहाज बनाने में और समुद्रयात्रा में बहुत कुशल थे । और मिश्र पर भी इनकी सभ्यता का प्रभाव दिखाई पडता है । युरोप की लिपियों का इन्ही की लिपि से उत्पन्न होना माना जाता है। इसके अतिरिक्त यहूदीयों और इरानीयोंने भी पाश्चात्य सभ्यता को कुछ हद तक प्रभावित किया थाय । परन्तु भारतीयों का पूर्वकाल में बाहर वालो विशेष संबन्ध नहीं था । इरान की प्राचीनतम सभ्यता अक्कार - सुतेर की थी । सुमेर की मूर्तियो को देखने से प्रति होता है कि सुमेरियन लोग दक्षिणी भारत के लोगों से मिलते हुए थे । अतः सम्भव है कि दक्षिण के उन्नत संस्कृतवाले लोग हि वहाँ आकर बसे थे । सुमेर के बाद चेल्दिया और बेबिलोनिया का प्रभाव पडा। इन लोगों का भारत और विशेषतः दक्षिणी भारत से व्यापारिक सम्बन्ध था । वहाँ की उर को खुदाई में छः हजार वर्ष के एक पुराने खण्डहर में भारतीय साल की लकड़ी का टूकडा मिला है । यह टीकडी दक्षिणी भपूत के मालाबार प्रान्त में ही होती है । उनकी उतरी

भारत से सम्बन्ध रहता, उनकी भाषा में मलमल (सूती वस्त्र) के लिए सिन्धु शब्द से प्रकट होता है । यह वस्त्र वही से लाया जाता होगा । वे लोग एक तोल को मना कहते थे । ऋग्वेद में भी यह शब्द इसी अर्थ आया है । उनका सबको बडा देवता अत था । कुछ लोग इसको अरहिन (इन्द्र) शब्द का बिगडा हुआ रूप है । वे अन को असुर भी कहेते थे । अन के बाद वल या बल का स्थान था । संभवतः वह इन्द्र से युद्ध करनेवाले बल असुर है । तीसरा देवता ' अनु' (अग्नि) या दगनु (दहन) था । उनके ऐक देवता का नाम बिन भी मिलता है । ऋ॒ग्ववेद के दशवें मण्डल में भी बेन का उल्लेख मिलता है ये वायु के अधिष्ठाता देवता को मतु या मर्तु कहते थे । यह मरुत का ही रुप हो सता है । सूर्य के वे दिअनिसु (दिनेश) कहते थे । उनके यहाँ सृष्टि की उत्पत्ति के विषय में कहा गया है कि सबसे पूर्व अप्सु (आप) और तिअमत (तम) दो देवता थे । वेद में भी ऐसा ही माना है । अनेक चेल्दियन नरेशो के नाम भी भारतीय नामो से मिलते है । यथा कि सागर, अमरपाल, असुर, वनपाल ।

आज से तीन हजार वर्ष से भी पूर्व मितन्नी, हिती, फिजियन आदि अनेक जातिओं के राज्य हो चुके है । अतः इसकी संस्कृति के विकास का प्रारम्भ इस समय में बहुत पूर्व ही हो गया होगा । मितन्नीयों में इन्द्र, मित्रावरुण और अश्विनो की पूजा होती थी । उनके राजाओं के नाम अर्ततन, अर्तरुप, सतर्ने और दशस भी आर्यनामों के समान है। वही काश्यो का राज्य भी था । श्रीराम इनकी आर्यभाषा मानते थे । फिजियन लोगों का मुख्य देवता बनौ अस और मुख्य देवी अम्मा थी । बग भग का और अम्मा अम्बा का बिगडा हुआ रूप है । विदवानो का मानना है कि इसी प्रकार मिश्र की सभ्यता में भी आर्य सभ्यता की जलक मिल जाती है । यहाँ जिन फिजियनो का उल्लेख किया है उनकी एक वस्ती किसी समय ईरान के दक्षिणी भाग अरब के पूर्वी भाग या अरब के दक्षिणी सागर पर भी । वही से चारो तरफ मे वस्ती फैली हुई थी । वे वेपार करते मनुष्यो और पशुओं को चुराकर बेचते थे, और डाका भी डालते थे । किसी भी प्रकार से धनसंग्रह करना इसका मुख्य उदेश्य था । ऋग्वेद में जिन पणियो का उल्लेख किया गया है । वे भी समुद्रयात्रा करते थे । वेपार करते थे । सूद पर रुपया उधार देते थे । किसी भी तरह धनसंग्रह करना उनका प्रधान कार्य था । इनके दल व्यापार के लिए इधरउधर घूमते रहते थे । उनके बीच नीच कार्यो के कारण आर्य लोग उनसे घृणा करते थे ।

ऋग्वेद के एक स्थान पर पणि की निर्दयता के कारण उसे भेडिया कहा है और उसके नाश की प्रार्थना भी की गई है । दूसरे स्थान पर सरस्वती दवारा स्वार्थी या देवो को यज्ञ भाग न देनेवाले पणियों के नाश का उल्लेख है। तीसरे स्थान पर एक मन्त्र में इन्द्र से पणि का युद्ध से भागना कहा है, परन्तु इसी मन्त्र के उत्तरार्ध में असुर शुष्ण का उल्लेख ऋग्वेद के एक सूक्त से हमे ज्ञात पडता है कि जब बल के अनुयायी पणि लोग बृहस्पति की गाये चुराकर ले गये तब इन्द्र ने सरमा नाम की देव कुककुरी को उनका

पता लगाने को भेजा था । सरमा ने यथा स्थान पहुच पणियों से गायों लौटाने को कहा । इस पर पणियों से उसे पूछा कि इन्द्र कैसा है, उसके पास कितनी सेवा है इससे प्रकट होता है कि पणि आर्यो का गोधन चुरा ले जाते थे । और वे बल के अनुयायी और इन्द्र के विरोधि थे । ऋग्वेद में एक स्थान पर पणियों को अक्रतु (यज्ञ न करनेवाले) ग्रथिन (बहुत बोलनेवाल), मुघ्रवाच (मृदुवक्ता), अश्रद्धा (श्रद्धा हिन), अवृध, अयज्ञ और मनुष्य भी थे । कहा गया है कि पणि बृवुने भरद्याज ऋ.षि को बहुत धन दिया था । इसे गंगा के अच्छे तट के समान कहा गया है । संभव है कि यह वहीं का रहनेवाले थे। कुछ विद्यान पणियों को भी आर्य मानते थे । और इनका निवास सप्तसिंधु के पूर्व किनारे पर होना कहा गया है । विद्वानो का अनुमान है कि कुछ सभ्य होकर आर्यो में मिल गये है । और बाद में वैश्य बन गये होंगे । कुछ पणियोंने समुद्र दवारा यातायात करने के लिए समुद्र के दक्षिणी और पश्चिमी तटो पर बस्तीर्या बसाई गई होगी । परन्तु समुद्र के सुख जाने के बाद सप्तसिन्धु से इनका सम्बन्ध विच्छिन्न हो गया होगा । और उनकी आर्य संस्कृति की विकासधारा स्वतंत्र हो गई । राजस्थान समुद्र के दक्षिणी या पश्चिमी तट पर इनका संपर्क उन द्रविडों से हुआ होगा । जो पहेल से हि वहाँ बसे हुए थे । इस प्रकार के संपर्क में पणियों के अधिक सभ्य होने से द्रविडों पर इनके आचार विचार का प्रभाव हि अधिक पडा होगा परन्तु इनकी संस्कृति भी अधूती नहीं बच सकी होगी । उसमें भी संकटता अवश्य आई होगी ।

भारतीय संस्कृति का मूल वेद है । वेदों की प्राचीनक और समृद्धि की दष्टि से भारतीय संस्कृति का विश्व की संस्कृति में महत्वपूर्ण स्थान स्वीकार किया गया है । वेदों में अर्थ, राज, ललितकला, भाषा और विकास की दष्टि से विशेषरूप में स्वीकार किया है । इसलिए वैदिक संस्कृति के विभिन्न क्षेत्रों अध्ययन करना अनिवार्य बन गया है । वैदिक संस्कृति की जलधारा भारत के इतिहास में न्यूनाधिकम रूप से प्रवरमान है । प्राचीन साहित्य से हमें विभिन्न समस्याओं को हल करने में कई रोचक तथ्य सामने दिखाई पडा है । जिनके आधार से हम कह सकते है कि भारत में आर्यो का आगमन कई समयों से अनेक रूप से प्राप्त हुआ दिखाई पडता है । ये लोग उत्तर-पश्चिमी की ओर से वर्तमान अफघानिस्तान, सीमान्त प्रदेश, काश्मीर तथा पंजाब में आते रहे । ये आर्यो की प्राचीनतम शाखा जिसे हिन्द - युरोपियन शाखा कह सकते है ।

वैदिक साहित्य का अनुशीलन करने पर हमे ज्ञात होता है कि आर्य शब्द का प्रयोग जाति के अर्थ में प्रयुक्त होते है । शतपथ ब्राह्मण अन्तर्गत ब्राह्मण आदि वर्णों की प्रशंसा की गई है । आर्य शब्द का प्रथम प्रयोग ऋग्वेद के १/५२/८, १३०/८, १५६/५ आदिमें हुआ है । अथर्ववेद में दास्तो और शूद्रों के वर्णन में भी मिल पाता है । उस समय उद्योग में खेती और पशुपालन के अलावा व्यापार धंधे का उल्लेख मिलता है । पणि नामक जाति वणिक जाति थी । निरुक्त में ऐसा दिखाई पडता है । व्यापार विनिमय के साधन के

रूप में गाय का इस्तेमाल होता था । प्रारंभ के निष्क गामे में धारण करने आभरण था । बाद में यह नाम नाबूद हो गया । युद्ध के समय में विजयी को द्रव्य, कन्या आदि भी प्राप्ति होती थी । जहाजों को पार करने के लिए वरुण को प्रसन्न करके आगे बढते थे । इससे ऐसा मारा जाता है कि पणि जाति प्राचीन युरोप में सागरखेड़ु के रूप में महान नाविक थे और उन्होंने युरोप को अक्षरज्ञान दिया था । इस तरह पणियों ने भारत में अक्षरज्ञान युरोप तक पहुचाया था । आर्यो को सागरखेड़ु रूप से दिखने का प्रमाण मिलता है ।

ऋग्वेद के १/५६/२, १/२१६ और ४/५५/६ में सागरखेड़ु का उल्लेख मिलता है । २/११६/३ में सागर तट पर जानेवाला लोग का उल्लेख मिलता है।

वैदिक युग के आर्थिक जीवन में यात्रा और व्यापार का महत्वपूर्ण योगदान रहा है। यात्रा और व्यापार का यह क्षेत्र इतना उन्नत हो चुका था कि स्थलमार्ग और जलमार्ग के दवारा उसका यातापात होता था । अश्व और कुत्ते की पीठ पर कागज होने का उल्लेख ऋग्वेद में मिलता है । ऋ. ८/४६/२८ व्यापार और यातापात का प्रमुख माध्यम यद्यपि स्थलमार्ग ही था। किन्तु जलमार्ग दवारा भी उसका क्षेत्र पर्याप्त हो चुका था । उसके अनेक प्रमाण वेदों में सुरक्षित है । ऋ. ७/८८/३, १/११६/३, १/५८ / ३ के अनेक संदर्भों से ज्ञात होता है कि आर्यो समुद्र यात्रा करते थे । ऋ. १०/१३६/५, ९/३३/६, १०/४७/३ में चार समुद्रों का उल्लेख हुआ है । ऋ. २/५६/२, ४/५५/६ के दो संदर्भों से यह ज्ञात होता है कि आर्य लोग इन चार समुद्रो के घूमकर लाभ की इच्छा से व्यापार करते थे । तुग्र नामक राजा के पुत्र भुज्यु दवारा दो बार समुद्रयात्रा करने का उल्लेख हुआ है । १/२१६/३, १/१५८/३ इन संदर्भों से ज्ञात होता है कि नौकाओं में बैठकर सेना सहित किसी दिवपानेर में गया था । जब वह डूबने लगा तो अश्विनीकुमारों ने उसकी रक्षा की । जलपान के रूप में नौका का उल्लेख ऋ. १/१३१/२, अथर्ववेद २/३६/५, तैतिरीयसंहिता ५/३/२०१ वाजसनेयि संहिता १०/१९, ऐतरेय ब्राहमण ४/२३, शतपथ ब्राहमण १/८/१२४ आदि में व्यापक रूप में हुआ हैं । इन संदर्भों से स्पष्ट होता है कि नदीयों को पार करने के लिए नौकाओंका उपयोग किया जाता था । ऋ. १०/१५५/३ में नौका लकडी की बनी होती थी । उन नौकाओसे नदी ही नहि बल्की समुद्र भी पार किया जाता था । ऋ. १/११६ में सो डांडो (शतरित्रा) से युक्त नौका का उल्लेख मिलता है । जिसे समुद्र में चलाया जाता है । यह नौका आज के समुद्री जहाज कारी प्रतिरूप हो सकती है । ऋ. १/२५/७ से ज्ञात होता है कि जल के अधिष्ठाता देवता वरुणने आकाश में सैर करनेवाली नौकाओं के मार्ग को भलीभाँति जान लिया था । इसके बारे में ओर भी एक संदर्भ मिलता है । ऋ. ७/८/३, ४ में ऋषि वसिष्ठ कहते है कि मैं और वरुण देवता दोनों नौकाओं में बैठे और हमने उस नौका को सुमद्र में छोड दी । हम पानी की लहरो

पर संचरण करने लगे और जूले की तरह जूलने लगे । वरुणने मुजे नौकाओं में बिठाया और मुज जैसे ऋ.षि को महान कार्य के योग्य बनाया ।

इन सब उल्लेखो से स्पष्ट होता है कि वैदिक युग की व्यापारिक स्थिति अत्यंत उन्नत हो चुकी थी । न केवल स्वदेश में अपितु समुद्र मार्गे दवारा दिवपानरो में भी उनका प्रवेश हो चुका था । इससे मे मालूम होता है कि अत्यंत प्राचीन काल में ही वैदिक आर्योंने समुद्री मार्ग का पता लगा लिया था। और उनके दवारा गमनागमन के साधनो का भी विकसित कर लिया था । भारत वर्ष के पश्चिम में अरब, मिश्र और दक्षिण - पूर्व में रोमन साम्राज्य तक पूर्व और दक्षिण दिवपो तक ब्रह्मदेश, चीन और दक्षिणी-पूर्वी दिवपो तक भारत के पोत जाते थे । सिन्धुघाटी और वैदिक सभ्यता के युग में भारत से मिश्र और सुमेदु (असीरिया) को भारतीय वस्तुओं का होता था । मौर्य सम्राटों ने अपनी नाविक बेड़े का उत्तम संगठन किया था। इससे समुद्रपारीय व्यापार को बहुत प्रोत्साहन मिला था।

संस्कृत साहित्य में चीतांशुक के उल्लेख से चीन देश के साथ व्यापारिक सम्बन्धो का परिज्ञान होता है । चीनी यात्री फाह्यान और ह्येन्त्सांग भारत वर्ष में पश्चिम की ओर से स्थल मार्ग से आये थे । और यहाँ से पूर्व दिशा में जलमार्ग से वापस गये थे । भारतवर्ष के पूर्वी तट और उत्तरी तट का दिवप को पार करके व्यापार करते थे । इस तरह प्राचीन वैदिक साहित्य में समुद्री व्यापार का अनेक तरह का वर्णन मिलता है । वैदिक काल में व्यापार को लाभ का सर्वोत्तम साधन माना गया था । भारतीय वस्तुओं का विदेशों में बहुत मूल्य था । व्यापार की तथा यात्रा मार्गे की सुरक्षा का समुचित प्रबन्ध करना राज्य का अनिवार्य कार्य था । स्थल मार्गे से व्यापारीयों के साथ अनेक प्रकार के संस्कारो की संभावना थी । इसी तरह समुद्री मार्गे से व्यापार करनेवाले व्यापारिक पोतो पर अधिक संकटो आने की सम्भावना रहती थी । सातवी शताब्दि इसवीसन तक भारत में विदेशी व्यापार की अधिक वृद्धि हुई है ।

संदर्भ - संकेत

1. ऋग्वेद का सुबोध भाष्य (मण्डल १ त: १०) - श्रीपाद दामोदर सातवळेकर, पारडी
2. वैदिक साहित्य और संस्कृति   - वाचस्पति गैरोला, चौखम्बा संस्कृत प्रतिष्ठान, दिल्ली
3. अथर्ववेद का सुबोध भाष्य   - श्रीपाद दामोदर सातवळेकर, पारडी
4. प्राचीन भारत - डॉ.एस. एल. नागोरी   - आर. बी. एस. ए. पब्लिशर्स, जयपुर
5. प्राचीन भारत का सांस्कृतिक इतिहास - डॉ.कृष्ण कुमार   - श्री सरस्वती सदन, नई दिल्ली
6. वैदिक देवतास्त्र

35 આદિવાસી સમાજના ઉત્થાનમાં મીરાખેડી આશ્રમ શાળા નું યોગદાન

વરુણકુમાર ડામોર

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દાહોદ થી ઉતરે આશરે ૧૨ કિલોમીટરના અંતરે આવેલ મીરાખેડી ગામે આશ્રમ શાળા આવેલ છે આશ્રમ શાળા સ્થાપવાનો મુખ્ય હેતું એ હતો કે આદિવાસી પછાત અને ઉંડાણવાળા વિસ્તારમાં સામાજ્ઞિક શૈક્ષણીક કર્યો સારું કરી આદિવાસી સમાજનો વિકાસ થાય ઈ.સ.૧૯૧૮-૧૯ અને ૧૯૨૧-૨૨ આમ સતત દુષ્કાળથી.આદિવાસી વિસ્તારમાં શિક્ષણનો અને જગૃતિનો અભાવના કારને દુષ્કાળની સ્થિતિ સાથે સાથે સરકારી અધિકારીઓ તેમજ સ્થાનિક સહુકારો ખુબ શોષણ અને અમાનવિય વર્તન કરતા તે જોયને શ્રી ઇન્દુલાલ યાજ્ઞિક દુષ્કાળની સ્થિતિ. સહુકારોનું શોષણ વેશે લેખ પ્રકાશિત કરેલ આખરે આવિસ્તારમાં શ્રી ઇન્દુલાલ યાજ્ઞિક સાથે પૂજય ઠક્કરબાપા.સુખદેવ ત્રિવેદી આ પ્રદેશમાં ફરેછે.તો ધાર્યા કરતા વધારે ખરાબ સ્થીતિ નિહાળવા મળે છે. રાહતના કાર્યો કરવા ગામડે ગામડે ફરતા. તેઓ જ્યાં જ્યાં જતા ત્યાં લોકોની આનાજ તંગી પડી ખોરાકના આભાવના કારને લોકોના હાડપિંજર સાવ નબળા પડી ગયલા હતા. જેમાં લીમખેડા.દાહોદ. ઝાલોદ અશરગ્રસ્ત બન્યા હતા લાંબી કતારો જોવામળતી હતી. રાહત કર્યો કરતા કરતા તેઓ ઝાલોદ તાલુકામાં આવેલ શંકરપુરા ગામમાં બળદ ગાડુ લઈને અનાજ. કપડા.વહેચવા ગયેલ. ત્યાં નજીકના ઝોપડામાં ની વસ્ત્ર મહિલા જોય તેમને હકીકત જાણીને ભારે આંચકો લાગ્યો. તેજ સમયે તેમણે સંકલ્પ કર્યો કે પોતાનું બાકીનું જીવન અહીના આદિવાસીઓની સેવામાં જ વિતાવવા સંકલ્પ સિદ્ધ કરવામાટે ઈ.સ.૧૯ માર્ચ ૧૯૨૨ના મીરાખેડીમાં ભીલ વિદ્યાર્થીગૃહનું ઉદઘાટન ઠક્કરબાપા હસ્તે કરવામાં આવ્યું આદિવાસીઓને શિક્ષણ એજ શ્રેષ્ઠ માર્ગ છે. એમ સમજને પ્રાચીન ગુરુકુળ જેવા આશ્રમો અને શાળાઓ શરુ કરી. શિક્ષણની સાથે ગરીબી.કુરીવાજો દૂર કરવા માટે કરવામાં આવીહતી.

આશ્રમશાળા શિક્ષણનો ઇતિહાસ અને વિકાસ

પ્રાચીન સમયથી ભારતીયશિક્ષણ પ્રણાલી આશ્રમ શાળા ઋષિમુની આધીનરહી છે ઋષિઓના આશ્રમોમાં રહી વિદ્યાર્થિઓને શિક્ષણ આપવામાં આવતું હતું. આ પરમપારા હેઠળ બાળપણથીજ બાળકોને આશ્રમ શાળામાં શિક્ષણ આપવામાં આવતું રહ્યું છે જેમ કે ભારતની પ્રાચીન વિદ્યાપીઠો વલભી.તક્ષિલા. નાલદા જેવી ભારતના ઇતિહાસમાં જોવા મળે છે. જેમ આઝાદી પૂર્વેપણ સ્વતંત્ર પૂર્વે પછાત, ઉંડાણ અને જંગ વાળા વિસ્તારોમાં રહેતા આદિવાસી સાંજના લોકોના કલ્યાયાણ માટે આશ્રમ શાળા સ્થાપવામાં આવી, દાહોદ નજીક આવેલ મીરાખેડી મુકામે

આશ્રમશાળાની સ્થાપના ઠક્કરબાપા હસ્તે કરવામાં આવી. કોય પણ સમાજ. વિસ્તારના વિકાસ માટે શૈક્ષણિક સંસ્થાઓ નો મહત્વનો ફાળો હોય છે આદિવાસીઓને શિક્ષણ એ જ શ્રેષ્ઠ માર્ગ સાથે રચનાત્મક કાર્ય કરવા માત્ર ૧૯મા‌ર્સ ૧૯૨૨ રોજ ચાર વિદ્યાર્થીઓથી મીરાખેડી આશ્રમની સરુઆત કરવામાં આવી હતી આગળા જતા ભીલ સેવામંડળ સ્થાપના થઇ આમ આઝાદી પૂર્વે પંચમહાલ.દાહોદમાં પછાત અને ઊંડાણવાળા વિસ્તારમાં સરુવાતના સમયમાં ખુબ મુશ્કેલીઓનો સામનો કરવો પડ્યો. શૈક્ષણિક કાર્ય સાથે સર્વાંગી વિકાસ માટે આશ્રમશાળાઓની સ્થાપના કરવામાં આવી આશ્રમશાળા ની નોંધ પોથીમાં ઉલ્લેખનીય છે કે આજરોજ ફાગણ વદ ૭ ને રવિવારે માત્ર ચાર ભીલ વિદ્યાર્થી દાખલ કર્યા પ્રાચીન ગુરુકુળ જેવી આશ્રમ શાળા શરુ કરી. ગાંધીજી અને તેમની વિચારસરણીને અનુસરી કાર્ય આગળ વધાર્યું, આદિવાસી સમાજના શૈક્ષણિક. સામાજિક અને આર્થિક વિકાસ માટે ૧૯૨૨આશ્રમ

શાળા સથાપવામાં આવેલ ૧૯મી માર્સ ૧૯૨૨ સ્થાપના કરી. અને સરુઆના સમયમાં સ્થાપના સમયથી ઠક્કરબાપા મે માર્સ શુધી ત્યાજ રહ્યા. આશ્રમની સરુઆત લાકડાના વાંસથી બાંધિલા ઝોપડામાં કરેલ.જંગલ વિસ્તારહોવાથી વાઘ. વરુ.વુંચિ.સાપ. જેવા અનેક ઝેરી જીવજંતુ નો ભય હતો. કાર્ય કરતાને ખુબ કડવા અનુભવો થયાપરંતુ તેઓ મક્કમ ધ્યેય સાથે ઉતર્યા જેથી આવિસ્તારમાં રહી કાર્ય કરવું એ એક પ્રકારની ચનોતીનો સામનો કરવાનો પડકાર હતો જો કે સારુઆત સમયમાં કોઈ ભોગ લેવાયો નહતો પરંતુ પાછલા વર્ષોમાં સાપ જેવા ઝેરી જાનવર કરડવાથી મુરત્યું પામવાના ચારેક બનાવો પણ બન્યા હતા. આશ્રમની સરુઆત સમની સંપૂર્ણ જવાબદારી ગ્રહપતિ તરીકેની ગુજરાત વિદ્યાપીઠના શ્રી ડાહ્યાભાઈ નાયકને સોપવામાં આવી સરુઆતના સમયે આશ્રમનો સંપૂર્ણ વહીવટ અંત્યજ સેવા કરતુ પાસળ ભીલ સેવા મંડળ હસ્તે લીધો. આશ્રમનો ખર્ચ તે વખતની ગુજરાત પ્રદેશ કોંગ્રેસ સમીતી ૨/૩ ખર્ચ પેટે આપતી, પાસળ થી સમિતિના પ્રમુખ પદે સરદાર વલ્લભભાઈ પટેલ નીમવામાં આવ્યા તેમનું યોગદાન મહત્વ પૂર્ણરહ્યું.

પંચમહાલ –દાહોદમાં દુષ્કાળ પડવાને કારને રાહતી કાર્ય કરવા માટે એક કચેરી ઉભી કરેલી. દુષ્કાળનું કાર્ય પૂરું થતા. આ કચેરીને તા.૫-૧૧-૧૯૨૨માં 'ભીલ સેવા મંડળ'દાહોદના નામે ફેરવી નાખી દાહોદમાં મજબૂત થાણું નાખ્યું.

ડીસેબર ૧૯૨૨થી આ સંસ્થાને નવું રુપ આપ્યું. ત્યાર પછી આજુબાજુમાં વિસ્તારમાં સેવા મથકો ઉભાંકરીયા યોગ્ય સેવકો મુકીને કાર્યવિસ્તાર વધાર્યો. આશ્રમશાળાના શૈક્ષણિક સંસ્થા વિષે રશ ધરાવતા ૧૯૩૭ પછી સરકાર દ્વારા અમુક રકમ મળતા આશ્રમ શાળાનો વધુ ઝડપી વિકાસ સાધ્યો આશ્રમ શાળામાં સરુઆતમાં સંખ્યાં ઓછી હોવાના કારને અમુક આદિવાસી ભીલ અને પટેલીયા સમાજના કેટલાક વિદ્યાર્થીઓએ અભ્યાસ છોડી ૧૯૪૧-૪૨ હિન્દ છોડો આંદોલનમાં પણ જોડાયા હતા.

આશ્રમના સરુઆતના તબ્કામાં લગભગ ૧૪ થી ૧૫ આજુ બાજુ ગામોના ૫૨ વિદ્યાર્થીઓ મળી આભ્યાસ કરતા હતા અમુક વિદ્યાથીઓ આજુબાજુના ગામો થી આવતા હતા.સરુઆતના સમયમાં મુશ્કેલીઓ હોવા છતાં પૂજ્ય ઇન્દુલાલ યાજ્ઞિકના મનમાં સેવા, ૫રોપકાર જેવી ભાવના હોવાના કારને પછાત વિસ્તારમાં અને ભીલ વિદ્યાર્થીઓ

સાથે જાગૃતિનો આભાવ હોવાને કારને ભીલ.પટેલયા સમાજના બાળકોને પ્રાચીન ગુરુકુળ આશ્રમ સાંદીપની�઼ષિના આશ્રમ જેવી પ્રથા જોવા મળે તે રીતના ભીલ સેવા મંડળે આ આશ્રમો ઊભા થાય. અને તેમાં ગરીબ-તવંગર બધાજ તેનો લાભ લે તે હતું સાથે કાર્ય આગળ ધપાવ્યું જેમ કૃષ્ણ અને સુદામા જે સાંદીપની ઋષિપાસે આશ્રમમાં રહી આભ્યાસ કર્યો ઘણું બધું શીખ્યા. જગતના નાથ કૃષ્ણ અને ગરીબ સુદામા બંનને અલગ-અલગ સ્થાન અને ગામમાંથી આવવા છતાં આશ્રમમાં જે માતૃત્વ ભાવના વિકસી. તેવી ભાવના આશ્રમના બાળકોમાં વિકસે તેવું ઈચ્છતા હતા. જેથી આ ગુણને પણ સ્થાન આપ્યું.જેના કારને આવા ગુણો વિકસાવી આજના ભૂતપૂર્વક વિદ્યાર્થીઓમાં એક સમાન ભ્રાતૃત્વ ભાવ જોવા મળે છે. ગરીબ-અમીરની કોઈ ભેદરેખા જોવા મળતી નથી.જે ઠક્કર બાપા જેવા સેવામૂર્તિને જાય છે.

દેશની આઝાદી બાદ આદિવાસી વિસ્તારમાં આશ્રમી શિક્ષણ વેવથાને આગળ વધારવાના હેતુથી સરકાર દ્વારા ૧૯૫૩-૫૪માં ''આશ્રમ શાળા યોજના'' યોજના સરુકરવામાં આવી રાજ્ય સરકાર દ્વારા આશ્રમ શાળા સબંધમાં એક માળખું બનાવવામાં આવ્યું દાહોદ-પંચમહાલમાં પ્રાથમિક શિક્ષણનો થોડો ફેલાવો થયો ૫રંતુ તે સમય માધ્યમિક શિક્ષણ માટે ની વ્યવસ્થા તદન નહીવત હતી આથી ભીલ સેવા મંડળે ૧-૬-૧૯૬૦ થી ૩૫ વિદ્યાર્થીઓથી મીરાખડી ખાતે ધોરણ-૮ નું શિક્ષણ કાર્ય સારું કર્યું. સ્થાપક આચાર્ય તરીકેની જવાબદારી મંડળનાજ વિદ્યાર્થી અને ગુજરાત વિધાપીઠના સ્નાતક એવા શ્રી ચુનીલાલ હઠીલા સોપવામાં આવી .આમ ગાંધીજી નાં મુલ્યોને લક્ષ્યમાં રાખીને બુનયાદી શિક્ષણના પ્રચાર હેતું આશ્રમશાળા દ્વારા પંચમહાલ-દાહોદ ના આદિવાસી સમાજનો સામજિક આર્થિક વિકાસ થયો.

આશ્રમશાળા દ્વારા રચનાત્મક કર્યો .

આશ્રમશાળાનો ઉદ્ભવ સમાજસેવાની ભાવના સાથે કરવામાં આવ્યો હતો. સહકારી ભાવના પર ગાંધીવાદી રચનાત્મક પ્રવૃત્તિઓ નિર્ભર હતી. ગાંધીવાદી રચનાત્મક કાર્યકરોની પ્રાથમિકતા સ્વરાજના સમયગાળા દરમિયાન સહકારી પ્રવૃત્તિઓ ખીલવવાની હતી. એનો પાયો દાહોદ પંચમહાલ જિલ્લામાં ભીલ સેવામંડળની સ્થાપના સાથે જ નખાઈ ગયો હતો. તેના ઉપદેશોમાં ભીલોને આર્થિક રીતે મદદરૂપ થવા માટે સહકારી મંડળીઓની સ્થાપના કરવી. સંસ્થાઓમાં કૃષિ. ગોપાલન. ખાધી અને ગ્રામોધોગ. દારૂ બંધી. અસ્પૃશ્યતાનિવારણ. આરોગ્ય સેવા કુટમ કલ્યાણ. પ્રૌઢશિક્ષણ તેમજ સાક્ષરતા અભિયાન.સમાજસેવા અને રાહતના કર્યો પર્યાવરણ અને વૃક્ષોઉછેર. તદ ઉપરાંત વિવિધ સહકારી પ્રરવૃત્તિઓમાં આપેલો નોધ પાત્ર ફાળો રહ્યો છે. આદિવાસી વિસ્તારમાં સામજિક કર્યો માં આશ્રમશાળા

દ્વારા મહત્વના સામાજિક સુધારા કરવામાં આવ્યા છે જેમાં આદિવાસી સાંજના લોકોને નશીલા પદાર્થો નું સેવન ન કરવું સાથે પશુ બલીઓ ન કારવી અને સામજિક દૂષણોથી સમાજને શિક્ષિત અને સંગઠી તરહેવા સામાજિક કર્યો કર્યા. અસ્પૃશ્યતા એ વર્ષોથી ચાલી આવતી પ્રથા છે. જેમાં દલિતો, પછાત, આદિવાસી લોકો પ્રત્યે છુઆછુતની વૃત્તિ પ્રવર્તી હતી. પ્રાચીન સમયમાં વર્ણ આધારિત જ્ઞાતિ વ્યવસ્થા હતી. દલિતો, પછાતો અને આદિવાસી લોકોને ઉચ્ચ જ્ઞાતિના લોકો દ્વારા ભેદભાવની ભાવના દાખવતા હતા. તેઓની ઘરના આંગણે અથવા ઓટલા પર તેમજ તેઓ જ્યાંથી પાણી ભરતા ત્યાં પણ જવાની મનાઈ હતી. અમુક વાર તો ઉચ્ચ જ્ઞાતિના લોકો સામે આવતા જોઈને નિમ્ન જ્ઞાતિના લોકો પોતાને રસ્તો બદલી લેતા. આવી ખૂબ જ હલકા પ્રકારની વૃત્તિઓ પ્રવર્તી હતી. સમય અનુસાર સુધારવામાં આવી.

ઉપસંહાર

આશ્રમશાળા થી શિક્ષણ સાથે સમાજી સહકાર ના કર્યો સંસ્થા દ્વારા કરવામાં આવ્યા આદિવાસી સમાજમાં રહેલા કુરીવાજો તેમજ ગરીબીમાંથી સમાજને ઉજાગર કરવાનું કાર્ય આશ્રમશાળા થકી આ વિસ્તારમાં શૈક્ષણિ સંસ્થાએ શરુ કરેલ પ્રવૃત્તિને લીધે ધીમે ધીમે લોકજાગૃતિ આવી સમાજ સેવા સાથે શિક્ષણ, સમાજસુધારો, દારૂબંધી, પ્રચારને સહકારી પ્રવૃત્તિઓ મુખ્ય હતી. સર્વોદય યોજના દ્વારા ખેતી, પ્રાથમિક શિક્ષણ અને આરોગ્ય વિકાસના અનેક કર્યો કર્યા હતા. દાહોદ-ઝાલોદના આદિવાસીઓ માટે આ સૌથી મોટું પ્રદાન છે. શિક્ષણિ અને સહકારી પ્રવૃત્તિથી આદિવાસીનું શોષણ અટકાવી શકાયું શાહુકારી ધીરધાર બિલકુલ બંધ થય ગયું.

સંદર્ભસૂચી

૧ ગુજરાતની નઈ તાલીમની સંસ્થાઓની પરિચય માળા. મણકો ૮ ભીલ સેવા મંડળ દાહોદ ચુનીભાઈ હઠીલા
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૩ પંચમહાલ જિલ્લામાં આદિવાસી શિક્ષણ : ૨૦ સદીના સંદર્ભ-ગૌત્તમ આર.ચોહાણ
૪ ઈતિહાસ દર્પણ લેખ સંગ્રહ-અરુણ વાઘેલા

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પ્રો. જે. આર. સોનવાણે

સાર

'ગુણોત્સવ'. ગુણોત્સવની નોંધ ભારત સરકાર (પ્લાનિંગ કમિશન) ની ૧૨મી પંચવર્ષીય યોજનાના ડોક્યુમેન્ટમાં પણ લેવાઈ છે. ગુજરાતની પ્રાથમિક શાળાઓમાં બાળકોનો બહુવિધ વિકાસ થાય, તે દુનિયાના પ્રવર્તમાન પ્રવાહોમાં ઊભો રહી શકે તે માટે સરકાર સતત પ્રયત્નશીલ છે. આ અભ્યાસના મુખ્ય હેતુઓ નક્કી કરવામાં આવેલ હતા. (૧) ભાવનગર એમ.એસ.બી.ની દત્તક બે પ્રાથમિક શાળાઓમાં ગ્રેડ સુધારણા કાર્યક્રમની અસરકારકતા તપાસવી. (૨) ભાવનગર એમ.એસ.બી.ની દત્તક બે પ્રાથમિક શાળાઓમાં ગુણોત્સવ-૫માં અને ગુણોત્સવ-૬માં વિધાર્થીઓના વાયન, લેખન અને ગણનમાં મેળવેલ ગુણની તુલના કરવી, હતા. ગુણોત્સવ – ૫ અને ગુણોત્સવ – ૬ ના પરિણામોનો તુલનાત્મક અભ્યાસ કરવાનો પણ હતો. જે માટે જી. સી. ઈ, આર. ટી. ગાંધીનગર દ્વારા તૈયાર કરાયેલ ઉપકરણ ઉપયોગમાં લેવાયેલ.તેમાં બધા વિષયોની કુલ ૧૦૦ ગુણની બહુવિકલ્પવાળી કસોટી લેવામાં આવી હતી. આ અભ્યાસમાં પસંદ થયેલ બંને એમ.એસ.બી.ની વિધાર્થીઓનો ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં વાયનમાં, લેખનમાં અને ગણનમાં સરાસરીનો તફાવત જોવા મળેલ છે. તેથી આ વિધાર્થીઓને હજુ વધુ કાર્ય કરાવવામાં આવે તો આ તફાવત ઘટી શકે છે. આ બંને શાળાના પરિણામોમાં શૈક્ષણિક કક્ષાએ મેળવેલ ગ્રેડ સુધારો દર્શાવે છે, આ બંને શાળાના ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં શૈક્ષણિક અને સહ શૈક્ષણિક કક્ષાએમેળવેલ ગ્રેડ નબળા પરિણામો દર્શાવે છે. તેમાં સુધારો થવો અત્યંત જરૂરી છે.

પ્રસ્તાવના

રાજ્ય સરકાર દ્વારા પ્રાથમિક શિક્ષણને ગુણવતાસભર અને ક્ષમતાસભર બનાવવાના હેતુથી પ્રાથમિક શાળાઓમાં એક સૌથી મહત્વનો કાર્યક્રમ ૨૦૦૯થી અમલમાં મૂકવામાં આવેલ, તે કાર્યક્રમ છે 'ગુણોત્સવ'. ગુણોત્સવની નોંધ ભારત સરકાર (પ્લાનિંગ કમિશન) ની ૧૨મી પંચવર્ષીય યોજનાના ડોક્યુમેન્ટમાં પણ લેવાઈ છે. ગુજરાતની પ્રાથમિક શાળાઓમાં બાળકોનો બહુવિધ વિકાસ થાય, તે દુનિયાના પ્રવર્તમાન પ્રવાહોમાં ઊભો રહી શકે તે માટે સરકાર સતત પ્રયત્નશીલ છે. પ્રાથમિક શિક્ષણની ગુણવતા સુધારવાના વિવિધ કાર્યક્રમો પૈકી ગુણોત્સવનું રાજ્ય સરકાર દ્વારા પ્રતિ વર્ષ આયોજન કરવામાં આવે છે.

ગુણોત્સવમાં બાળકોની શૈક્ષણિક સિદ્ધિ અંતર્ગત ધોરણ - ૨ થી ૮ ના વિધાર્થીઓનું વાયન, લેખન અને ગણન આધારિત મૂલ્યાંકન કરવામાં આવે છે. જયારે ધોરણ - ૬ થી ૮માં વિધાર્થીઓનું

વાયન, લેખન અને ગણન ઉપરાંત જે તે ધોરણના તમામ સાક્ષરી વિષયોને આવરી લેતી કસોટી દ્વારા મૂલ્યાંકન કરવામાં કરવામાં આવે છે. ગુણોત્સવ કાર્યક્રમમાં શાળાનું શૈક્ષણિક અને સહ-શૈક્ષણિક મૂલ્યાંકન કરવામાં આવે છે. આ ગુણોત્સવ કાર્યક્રમમાં વર્ષ ૨૦૧૫-૧૬માં 'ડી' ગ્રેડ મેળવેલ પ્રાથમિક શાળાઓને જી.સી.ઇ.આર.ટી. ગાંધીનગર દ્વારા ડાયેટના વ્યાખ્યાતાઓને દત્તક શાળા તરીકે આપવામાં આવી. ડાયેટના પ્રાચાર્ય દ્વારા વ્યાખ્યાતાઓને 'સી' અને 'ડી' ગ્રેડ ધરાવતી ત્રણ શાળા દત્તક આપેલ.

સંશોધનના હેતુઓ

આ અભ્યાસના મુખ્ય હેતુઓ નીચે પ્રમાણે નક્કી કરવામાં આવેલ હતા.

1. ભાવનગર એમ.એસ.બી.ની દત્તક બે પ્રાથમિક શાળાઓમાં ગ્રેડ સુધારણા કાર્યક્રમની અસરકારકતા તપાસવી.

2. ભાવનગર એમ.એસ.બી.ની દત્તક બે પ્રાથમિક શાળાઓમાં ગુણોત્સવ-૫માં અને ગુણોત્સવ-૬માં વિધાર્થીઓના વાયન, લેખન અને ગણનમાં મેળવેલ ગુણની તુલના કરવી.

સંશોધનની ઉત્કલ્પનાઓ

પ્રસ્તુત અભ્યાસની શૂન્ય ઉત્કલ્પનાઓ આ પ્રમાણે હતી.

1. ભાવનગર એમ.એસ.બી.ની દત્તક બે શાળાઓમાં ગ્રેડ સુધારણા કાર્યક્રમમાં અને શાળાઓના વિધાર્થીઓના વાયન, લેખન અને ગણનમાં ગુણોત્સવ-૫ અને ગુણોત્સવ-૬ના પરિણામમાં અસરકારક તફાવત નહીં હોય.

સંશોધનપદ્ધતિ

પ્રસ્તુત અભ્યાસમાં તુલનાત્મક પદ્ધતિનો ઉપયોગ કરવામાં આવેલ. જિલ્લા શિક્ષણ અને તાલીમ ભવન દ્વારા ગુણોત્સવ – ૫ માં 'ડી' ગ્રેડ આવેલ શાળાઓમાંથી બે શાળાઓની પસંદગી કરવામાં આવેલ. શાળાના શિક્ષકો અને વિધાર્થીઓ સાથે રૂબરૂ મુલાકાત દ્વારા જરૂરી પ્રાયોગિક કાર્ય અને માર્ગદર્શન આપવામાં આવેલ. જેનો હેતુ ગુણોત્સવ – ૬ માં શાળાઓનું પરિણામ વધુ સારું બને તે હતો. તેમજ ગુણોત્સવ – ૫ અને ગુણોત્સવ – ૬ ના પરિણામોનો તુલનાત્મક અભ્યાસ કરવાનો પણ હતો. જે માટે જિ. સી. ઇ, આર. ટી. ગાંધીનગર દ્વારા તૈયાર કરાયેલ ઉપકરણ ઉપયોગમાં લેવાયેલ.તેમાં બધા વિષયોની કુલ ૧૦૦ ગુણની બહુવિકલ્પવાળી કસોટી લેવામાં આવી હતી. આ કસોટીમાં આપેલ પ્રશ્નોનાં ઉત્તર આપવા માટે વિધાર્થીને ૧૦૦ મિનિટ આપવામાં આવી હતી. દરેક ધોરણના પ્રશ્નપત્રના ચાર સેટ તૈયાર કરવામાં આવેલ હતા. દરેક દિવસ માટે દરેક ધોરણનું પ્રશ્નપત્ર અલગ હતું,

ગુણોત્સવની પુસ્તિકામાં વાયન અને લેખનના મૂલ્યાંકન માટે ધોરણ - ૨ થી ૮ માટે ૫૦ ફરમા આપેલા છે, જેનો ઉપયોગ પણ વાયન, લેખન અને ગણન કરાવવા માટે શાળા કક્ષાએ કરવામાં આવ્યો હતો. આ સાથે વિધાર્થીઓને શ્રુતલેખન કાર્ય પણ કરવામાં આવેલ અને એ કાર્યની ચકાસણી માટે શિક્ષકની પણ મદદ લેવામાં આવેલ. આ માટે ગુણોત્સવ-૫માં અને ગુણોત્સવ-૬માં પ્રવૃતિઓમાં પ્રમાણિત આંકડાશાસ્ત્રીય પરિક્ષણ કરવું શકાય ન જણાતા, આલેખ અને કોષ્ટક આધારી તુલનાત્મક અભ્યાસ કરવામાં આવ્યો હતો.

<div align="center">સારણી - ૩.૧</div>

<div align="center">એમ.એસ.બી.ની કે. વ. ૧૧ વાલ્કેટ ગેટ પ્રાથમિક શાળાઓના વિધાર્થીઓને ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં મળેલ વાયન, લેખન અને ગણનમાં ગુણની સરાસરી દર્શાવતી સારણી</div>

ગુણોત્સવ	ધોરણ														
	ધોરણ - ૨			ધોરણ - ૩			ધોરણ - ૪			ધોરણ - ૫			કુલ સરાસરી		
	વાયન	લેખન	ગણન	વાયન	લેખન	ગણન	વાયન	લેખન	ગણન	વાયન	લેખન	ગણન	વાયન	લેખન	ગણન
૫	-	-	-	-	-	-	૫.૬૨	૪.૨૫	૫.૨૬	૫.૫૦	૪.૭૪	૬.૦૧	૫.૫૭	૪.૫૨	૫.૫૬
૬	૭.૬૦	૭.૯૨	૭.૧૧	૮.૧૧	૮.૨૩	૬.૫૮	૬.૮૦	૬.૬૭	૬.૭૦	૭.૬૫	૬.૫૧	૬.૦૮	૭.૮૫	૭.૩૦	૬.૬૪
તફાવત	-	-	-	-	-	-	૧.૧૮	૨.૪૨	૧.૪૪	૨.૧૫	૧.૫૭	૦.૦૭	૨.૨૮	૨.૭૮	૧.૦૮

<div align="center">આલેખ - ૩.૧</div>

<div align="center">એમ.એસ.બી.ની કે. વ. ૧૧ વાલ્કેટ ગેટ પ્રાથમિક શાળાઓના વિધાર્થીઓને ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં મળેલ વાયન, લેખન અને ગણનમાં ગુણની સરાસરી દર્શાવતો આલેખ</div>

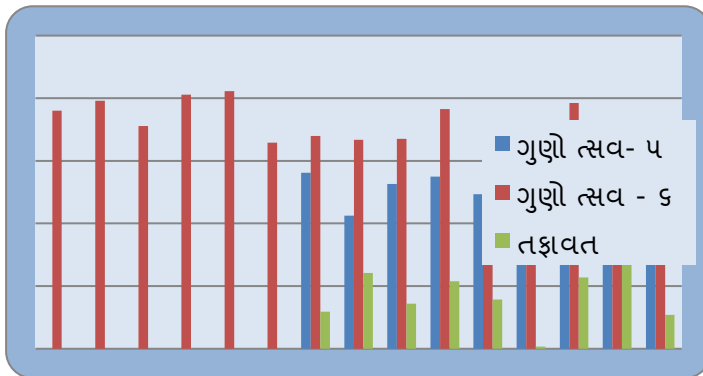સારણી અને આલેખ - ૩.૧ એમ.એસ.બી.ની કે. વ. ૧૧ વાલ્કેટ ગેટ પ્રાથમિક શાળાઓના વિધાર્થીઓને ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં મળેલ વાયન, લેખન અને ગણનમાં

ગુણની સરાસરી દર્શાવે છે.

જેમાં ધોરણ ૨ના વિધાર્થીઓના ગુણોત્સવ ૬ના પરિણામોના આંકડાઓ દર્શાવે છે કે વાયનમાં ૭.૬૦, લેખનમાં ૭.૯૨ અને ગણનમાં ૭.૧૧ની સરાસરી મેળવેલ છે,

ધોરણ ૩ના વિધાર્થીઓના ગુણોત્સવ ૬ના પરિણામોના આંકડાઓ દર્શાવે છે કે વાયનમાં ૮.૧૧, લેખનમાં ૮.૨૩ અને ગણનમાં ૬.૫૮ની સરાસરી મેળવેલ છે,

ધોરણ ૪ના વિધાર્થીઓના પરિણામો દર્શાવે છે કે ગુણોત્સવ ૫ના અને ગુણોત્સવ ૬ના પરિણામોના આંકડાઓમાં વાયનમાં ૧.૧૮, લેખનમાં ૨.૪૨ અને ગણનમાં ૧.૪૪ની સરાસરીનો તફાવત જોવા મળેલ છે.

ધોરણ ૫ના વિધાર્થીઓના પરિણામો દર્શાવે છે કે ગુણોત્સવ ૫ના અને ગુણોત્સવ ૬ના પરિણામોના આંકડાઓમાં વાયનમાં ૨.૧૫, લેખનમાં ૧.૫૭ અને ગણનમાં ૦.૦૭ની સરાસરીનો તફાવત જોવા મળેલ છે.

જયારે કુલ સરાસરીના પરિણામો દર્શાવે છે કે ગુણોત્સવ ૫માં તેમજ ગુણોત્સવ ૬ના પરિણામોમાં વાયનમાં ૨.૨૮, લેખનમાં ૨.૭૮ અને ગણનમાં ૧.૦૮ની સરાસરીનો તફાવત જોવા મળેલ છે.

સારણી - ૩.૨

એમ.એસ.બી.ની ૪૫ વડવા વોશિંગ ઘાટ પ્રાથમિક શાળાઓના વિધાર્થીઓને ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં મળેલ વાયન, લેખન અને ગણનમાં ગુણની સરાસરી દર્શાવતી સારણી

ગુણોત્સવ	ધોરણ														
	ધોરણ - ૨			ધોરણ - ૩			ધોરણ - ૪			ધોરણ - ૫			કુલ સરાસરી		
	વાયન	લેખન	ગણન	વાયન	લેખન	ગણન	વાયન	લેખન	ગણન	વાયન	લેખન	ગણન	વાયન	લેખન	ગણન
૫	૭.૦૮	૬.૪૦	૬.૩૬	૩.૮૪	૨.૫૩	૩.૦૫	૫.૯૬	૫.૯૪	૫.૬૦	૫.૧૦	૫.૭૬	૫.૨૦	૫.૭૫	૪.૮૪	૪.૯૪
૬	૬.૫૬	૭.૫૯	૮.૧૧	૮.૦૭	૮.૧૧	૮.૦૦	૭.૬૫	૭.૨૮	૭.૪૭	૮.૧૫	૭.૬૯	૭.૬૭	૭.૬૬	૭.૬૩	૭.૭૬
તફાવત	૦.૫૨	૧.૧૯	૧.૭૫	૪.૨૩	૫.૫૮	૪.૯૫	૧.૬૯	૧.૪૪	૧.૮૭	૩.૦૫	૧.૯૩	૨.૪૭	૧.૯૧	૨.૭૯	૨.૮૨

આલેખ - ૩.૨

એમ.એસ.બી.ની ૪૫ વડવા વોશિંગ ઘાટ પ્રાથમિક શાળાઓના વિધાર્થીઓને ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં મળેલ વાચન, લેખન અને ગણનમાં ગુણની સરાસરી દર્શાવતો આલેખ
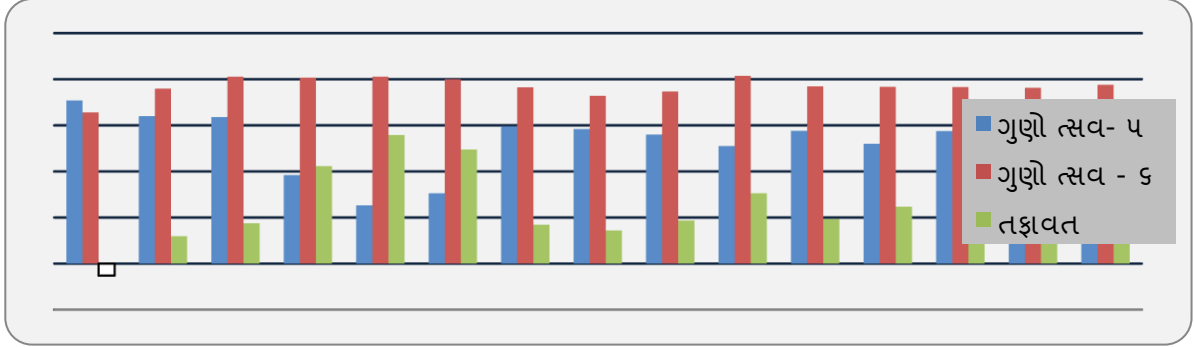
સારણી અને આલેખ - ૩.૨ એમ.એસ.બી.ની ૪૫ વડવા વોશિંગ ઘાટ પ્રાથમિક શાળાઓના વિધાર્થીઓને ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં મળેલ વાચન, લેખન અને ગણન ગુણની સરાસરી દર્શાવે છે.

જેમાં ધોરણ ૨ના વિધાર્થીઓના ગુણોત્સવ ૫ અને ગુણોત્સવ ૬ના પરિણામોમાં વાચનમાં - ૦.૫૨, લેખનમાં ૧.૧૮ અને ગણનમાં ૧.૭૫ની સરાસરીનો તફાવત જોવા મળેલ છે.

ધોરણ ૩ના વિધાર્થીઓના ગુણોત્સવ ૫ અને ગુણોત્સવ ૬ના પરિણામોમાં વાચનમાં ૪.૨૩, લેખનમાં ૫.૫૮ અને ગણનમાં ૪.૯૫ની સરાસરીનો તફાવત જોવા મળેલ છે.

ધોરણ ૪ના વિધાર્થીઓના ગુણોત્સવ ૫ અને ગુણોત્સવ ૬ના પરિણામોમાં વાચનમાં ૧.૬૯, લેખનમાં ૧.૪૪ અને ગણનમાં ૧.૮૭ની સરાસરીનો તફાવત જોવા મળેલ છે.

ધોરણ ૫ના વિધાર્થીઓના ગુણોત્સવ ૫ તથા ગુણોત્સવ ૬ના પરિણામોમાં વાચનમાં ૩.૦૫, લેખનમાં ૧.૯૩ અને ગણનમાં ૨.૪૭ની સરાસરીનો તફાવત જોવા મળેલ છે.

જયારે કુલ સરાસરીના પરિણામો દર્શાવે છે કે ગુણોત્સવ ૫માં વાચનમાં ૫.૭૫, લેખનમાં ૪.૮૪ અને ગણનમાં ૪.૬૪ની સરાસરી પ્રાપ્ત થયેલ છે. તેમજ ગુણોત્સવ ૬ના પરિણામોમાં વાચનમાં ૭.૬૬, લેખનમાં ૭.૬૩ અને ગણનમાં ૭.૭૬ની સરાસરી મેળવેલ છે, આ આધારે વાચનમાં ૧.૯૧, લેખનમાં ૨.૭૯ અને ગણનમાં ૨.૮૨ની સરાસરીનો તફાવત જોવા મળેલ છે.

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સારણી - ૩.૯

ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં એમ.એસ.બી.ની ૧૧ કે. વ. વાલ્કેટ ગેટ પ્રાથમિક શાળાએ શૈક્ષણિક કક્ષાએ મેળવેલ ગ્રેડ

</div>

ગુણોત્સવ	વાચન, લેખન અને ગણનમાં મેળવેલ ગુણની સરાસરી	સાક્ષરી વિષયમાં મેળવેલ ગુણની સરાસરી	શૈક્ષણિક કુલ સરાસરી	શૈક્ષણિક ગ્રેડ
ગુણોત્સવ - ૫	૫.૩૦	૨.૫૪	૭.૮૪	D
ગુણોત્સવ - ૬	૭.૦૬	૪.૦૬	૧૧.૧૨	C

સારણી અને આલેખ ૩.૯ ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં એમ.એસ.બી.ની ૧૧ કે. વ. વાલ્કેટ ગેટ પ્રાથમિક શાળાએશૈક્ષણિક કક્ષાએમેળવેલ ગ્રેડ દર્શાવે છે. સારણીમાં દર્શાવેલ આંકડાકીય માહિતી પ્રમાણે શાળાએ ગુણોત્સવ - ૫ની સરખામણીએ ગુણોત્સવ - ૬માં કુલ ગ્રેડમાં સુધારો પ્રાપ્ત કર્યો છે. તેની કુલ સરાસરીમાં ૩.૨૮ જેટલો (૧૧.૧૨ - ૭.૮૪ = ૩.૨૮) સુધારો જોવા મળ્યો છે. જે સરકારી પ્રાથમિક શાળાઓના સમગ્ર પરિણામો કરતા સારો કહેવાય.

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સારણી - ૩.૧૦

ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં એમ.એસ.બી.ની ૪૫ વડવા વોશિંગ ઘાટ પ્રાથમિક શાળાએ શૈક્ષણિક કક્ષાએ મેળવેલ ગ્રેડ

</div>

ગુણોત્સવ	વાચન, લેખન અને ગણનમાં મેળવેલ ગુણની સરાસરી	સાક્ષરી વિષયમાં મેળવેલ ગુણની સરાસરી	શૈક્ષણિક કુલ સરાસરી	શૈક્ષણિક ગ્રેડ
ગુણોત્સવ - ૫	૫.૧૨	૨.૯૨	૮.૦૪	D
ગુણોત્સવ - ૫	૭.૬૮	૩.૨૭	૧૦.૯૫	C

સારણી અને આલેખ ૩.૧૦ ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં એમ.એસ.બી.ની વડવા વોશિંગ ઘાટ પ્રાથમિક શાળાએ શૈક્ષણિક કક્ષાએમેળવેલ ગ્રેડ દર્શાવે છે. સારણીમાં દર્શાવેલ આંકડાકીય માહિતી પ્રમાણે શાળાએ ગુણોત્સવ - ૫ની સરખામણીએ ગુણોત્સવ - ૬માં કુલ ગ્રેડમાં સુધારો પ્રાપ્ત કર્યો છે.

તેની કુલ સરાસરીમાં ૨.૯૧ જેટલો (૧૦.૯૫ - ૮.૦૪ = ૨.૯૧) સુધારો જોવા મળ્યો છે. જે સરકારી પ્રાથમિક શાળાઓના સમગ્ર પરિણામો કરતા સારો કહેવાય.

ભલામણો

પ્રસ્તુત અભ્યાસના તારણોને આધારે થયેલ ભલામણો નીચે પ્રમાણે છે.

1. આ અભ્યાસમાં પસંદ થયેલ બંને એમ.એસ.બી.ની વિધાર્થીઓનો ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં વાયનમાં, લેખનમાં અને ગણનમાં સરાસરીનો તફાવત જોવા મળેલ છે.તેથી આ વિધાર્થીઓને હજુ વધુ કાર્ય કરાવવામાં આવે તો આ તફાવત ઘટી શકે છે.

2. એમ.એસ.બી.ની આ બંને શાળાના ધોરણ ૬, ધોરણ ૭ અને ધોરણ ૮ના વિષયવાર ગુણાંક પરિણામોમાં અલગ અલગ સૌથી ઓછો તફાવત જોવા મળ્યો છે. જયારે ધોરણ ૭ વિષયવાર ગુણાંક પરિણામોમાં ગુજરાતીમાં સૌથી વધુ અને અંગ્રેજીમાં સૌથી ઓછો તફાવત જોવા મળ્યો છે. તેમજ ધોરણ ૮ વિષયવાર ગુણાંક પરિણામોમાં હિન્દીમાં સૌથી વધુ અને સામાજિક વિજ્ઞાન તથા સંસ્કૃતમાં સૌથી ઓછો તફાવત જોવા મળ્યો છે.

3. એમ.એસ.બી.ની આ બંને શાળાના ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં પરિણામોમાં શૈક્ષણિક કક્ષાએમેળવેલ ગ્રેડ સુધારો દર્શાવે છે, જો ઉચ્ચ અને વધુ સારા પરિણામો માટે વધુ સારા પ્રયત્નો કરવામાં આવે તો તે પ્રાપ્ત કરી શકાય તેમ છે.

4. જયારે એમ.એસ.બી.ની આ બંને શાળાના ગુણોત્સવ-૫ અને ગુણોત્સવ-૬માં શૈક્ષણિક અને સહ શૈક્ષણિક કક્ષાએમેળવેલ ગ્રેડ નબળા પરિણામો દર્શાવે છે. તેમાં સુધારો થવો અત્યંત જરૂરી છે.

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" સ્વચ્છતા અભિયાન "

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1. સારાંશ

સ્વચ્છતા અભિયાન અંતર્ગત તમામ શહેરો, નગરો અને ગામો સ્વચ્છ થાય, સંપૂર્ણ ગટર વ્યવસ્થા બને, નાગરિકોનું આરોગ્ય અને જીવનધોરણ જળવાઈ રહે તથા શહેરો, નગરો અને ગામોમાં વસતા લોકોને સ્વચ્છ પર્યાવરણ મળી રહે તેવું મહાત્મા ગાંધીજીનું એક સ્વપ્ન હતું. રાજ્ય સરકાર દ્વારા ગુજરાતના તમામ શહેરોને "કચરા વગરના શહેરો અને ગામો" બનાવવાનો પ્રયાસ કરવામાં આવ્યો હતો. જે હાલ પણ પ્રવર્તમાન છે. સ્વચ્છતા અભિયાન માત્ર જિલ્લા કે તાલુકા પૂરતું સિમતી નહીં પરંતું સમગ્ર ભારતીય અર્થતંત્રની એક પ્રાથમિક કડી તરીકે પ્રસ્તુત પેપરમાં દર્શાવવામાં આવ્યું છે જેની વિગતવાર સમજુતી મેળવીએ.

2. મહત્વના શબ્દો : સ્વચ્છતા, શહેરો, ગામો, ગુજરાત

3. પ્રસ્તાવના

"સ્વચ્છતા ત્યાં પ્રભુતા" એ આપણા રાષ્ટ્રપિતા મહાત્મા ગાંધીજીનો જીવનમંત્ર હતો. ગાંધીજી વ્યકિતગત અને સામુહિક સ્વચ્છતાના જીવનભર આગ્રહી હતા. આથી પ્રેરણા મેળવી "સ્વચ્છતા અભિયાન" પ્રધાનમંત્રી શ્રી નરેન્દ્રભાઈ મોદી દ્વારા વર્ષ 2014 દરમિયાન શરૂ કરવામાં આવ્યું હતું અને ત્યારબાદ આ બાબતે નોંધપાત્ર પ્રગતિ થઈ રહી હતી. રાજય સરકારે વર્ષ 2007 થી નિર્મળ ગુજરાત અભિયાન શરૂ કર્યું હતું ત્યારથી સ્વચ્છતા અભિયાનને સારૂં એવું પ્રોત્સાહન મળ્યું હતું.

4. હેતુઓ

- સ્વચ્છતા અભિયાન અંગેના પરિચયનો અભ્યાસ કરવો.
- સ્વચ્છતા અભિયાન અંગેના ઉદ્દેશ અને ધ્યેયનો અભ્યાસ કરવો.
- સ્વચ્છતા અભિયાન અંગેની મહત્વની બાબતોનો અભ્યાસ કરવો.

5. સંશોધન પદ્ધતિ

પ્રસ્તુત સંશોધન વર્ણનાત્મક સંશોધન પદ્ધતિ પર આધારિત છે તથા ગૌણ માહિતીનો ઉપયોગ કરવામાં આવ્યો છે.

6. સ્વચ્છતા અભિયાન

પરિચય

1. "સ્વચ્છતા અભિયાન" પ્રધાનમંત્રી શ્રી નરેન્દ્રભાઈ મોદી દ્વારા વર્ષ 2014 દરમિયાન શરૂ કરવામાં આવ્યું હતું અને ત્યારબાદ આ બાબતે નોંધપાત્ર પ્રગતિ થઈ હતી.

2. "સ્વચ્છતા ત્યાં પ્રભુતા" એ આપણા રાષ્ટ્રપિતા મહાત્મા ગાંધીજીનો જીવનમંત્ર હતો. ગાંધીજી વ્યકિતગત અને સામુહિક સ્વચ્છતાના જીવનભર આગ્રહી હતા.

3. રાજય સરકારે વર્ષ 2007 થી નિર્મળ ગુજરાત અભિયાન શરૂ કર્યું ત્યારથી જે સ્વચ્છતા અભિયાનને સારું એવું પ્રોત્સાહન પુરું પાડવામાં આવ્યું હતું.

4. તમામ શહેરો, નગરો અને ગામો સ્વચ્છ થાય, સંપૂર્ણ ગટર વ્યવસ્થા બને, નાગરિકોનું આરોગ્ય અને જીવનધોરણ સારું રહે તથા શહેરો, નગરો અને ગામોમાં વસતા લોકોને સ્વચ્છ પર્યાવરણ મળી રહે તેવું મહાત્મા ગાંધીજીનું સ્વપ્ન હતું.

5. રાજ્ય સરકાર દ્વારા ગુજરાતના તમામ શહેરોને "કચરા વગરના શહેરો અને ગામો" બનાવવાનો પ્રયાસ કરવામાં આવ્યો હતો. જે હાલ પણ પ્રવર્તમાન છે.

ઉદ્દેશ

➢ શહેરી અને ગ્રામિણ વિસ્તારોમાં જીવનની સામાન્ય ગુણવત્તામાં સુધારો લાવવો.

➢ જાગૃતિ નિર્માણ અને આરોગ્ય વિષયક શિક્ષણ મારફતે સ્વચ્છતા અંગેની ટકાઉ સગવડોને ઉત્તેજન આપવું.

➢ ગ્રામિણ વિસ્તારનાં આંગણવાડી કેન્દ્રોને યોગ્ય સ્વચ્છતા સગવડો પૂરી પાડવી.

➢ યોગ્ય સ્વાસ્થ્ય સગવડો પૂરી પાડી વિદ્યાર્થીઓમાં શિક્ષણ અને સ્વચ્છતા વચ્ચેનો સંબંધ વિકસાવવો.

➢ શહેરી અને ગ્રામિણ વિસ્તારોમાં ઘન અને પ્રવાહી કચરાનું યોગ્ય વ્યવસ્થાપન કરવું.

ધ્યેય

1. ઘરે ઘરેથી કચરો એકત્ર કરી શકાય તેવી વ્યવસ્થા કરવી.

2. રાજ્યના તમામ શહેરો, નગરો અને ગામો સ્વચ્છ થાય તેવા પ્રયત્નો કરવા.

3. ઘન તથા પ્રવાહી કચરાનું સુવ્યવસ્થિત એકત્રીકરણ કરી વૈજ્ઞાનિક ઢબે નિકાલ કરવો.

4. કચરાને સંસાધન તરીકે ઉપયોગમાં લઈ, ગ્રીનપાવર મેળવવા તેમજ રી-યુઝ કરવા નવી નવી તકનીકોનો ઉપયોગ કરવો.

વિઝન

- ➤ સ્વચ્છ ગામ સ્વસ્થ ગામ
- ➤ સ્વચ્છ શહેર સ્વસ્થ શહેર
- ➤ ઝીરો વેસ્ટ સમુદાય
- ➤ ગ્રીન ગુજરાત, ગ્રીનલેશ ભારત

મહત્વની બાબતો

- ➤ રાજ્યમાં "ઝીરો વેસ્ટ" નીતિનું નિર્ધારણ.
- ➤ તમામ શહેરો માટે " Public Health Bye-laws " નું ઘડતર અને અમલીકરણ.
- ➤ તમામ શહેરો માટે શહેરી કક્ષાએ ટાસ્ક-ફોર્સની રચના કરવી.
- ➤ 100 ટકા વ્યક્તિગત/સામુહિક ટોઇલેટની સુવિધાઓ ઉભી કરવી.
- ➤ સફાઈ અને ડ્રેનેજ કર્મચારીઓનો વર્ષમાં "બે વાર" ફ્રી હેલ્થ ચેકઅપ
- ➤ નગરપાલિકાઓમાં "ઈકોફ્રેન્ડલી" સ્મશાન-ગૃહોનું આયોજન.
- ➤ સફાઈ બાબતે શહેરોનું રેટીંગ, આંતર-શહેર, સફાઈ-સ્પર્ધા અને પુરસ્કાર આપવા.
- ➤ સ્થાનિક સ્વરાજ્યની સંસ્થાઓને નાણાંકીય અને ટેકનિકલ સહાય આપવી.
- ➤ પ્રથમ 3 માસ ઘનિષ્ઠ સફાઇ ઝુંબેશ ચલાવવું.
- ➤ જનજાગૃતિ અને જન-ભાગીદારી નોંધવી.
- ➤ ગ્રામીણ વિસ્તારોમાં સામાન્ય જીવનની ગુણવત્તામાં સુધારો કરવો.
- ➤ ગ્રામીણ વિસ્તારોમાં સ્વચ્છતા કવરેજને ગતિ આપવી.
- ➤ શાળાઓમાં સ્વચ્છતા સુવિધાઓ સાથે ગ્રામીણ વિસ્તારોમાં આંગણવાડી.
- ➤ સ્વચ્છતા અંગેના શિક્ષણ અને વિદ્યાર્થીઓ વચ્ચે પ્રોત્સાહક પગલાંઓ.
- ➤ સ્વચ્છતા અંગેના ખર્ચમાં અસરકારક રીતે વધારો કરવો.
- ➤ યોગ્ય ટેકનોલોજીને પ્રોત્સાહન પૂરું પાડવું.

➤ કચરો જેમાં મુખ્યત્વે પ્લાસ્ટિક એકત્ર કરી અને તેને દૂર કરવા માટે સમગ્ર ભારતમાં 1લી ઓક્ટોબરથી 31મી ઓક્ટોબર 2021 સુધી સ્વચ્છ ભારત કાર્યક્રમ આયોજિત કરવામાં આવ્યો હતો.

7. સમાપન

આમ, સ્વચ્છતા અભિયાન અંતર્ગત માત્ર રાજ્ય કે જિલ્લા નહિ પરંતું સમગ્ર ભારતને આવરી લેવામાં આવ્યું છે જે માત્ર સરકાર દ્વારા શક્ય નથી પરંતુ તે માટે સમગ્ર નાગરિકોને એક મત બની કામ કરવું જોઇએ. જેથી સ્વચ્છતા એક મુખ્ય સમસ્યા ગણી તેને સમયે સમયે નિવારવાના પ્રયાસ કરવા જોઇએ. આથી ભારત એક સ્વચ્છ દેશ તરીકે કાયમ રહે.

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Tribals in India and their Social Dynamics

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Abstract:

One of the worst parts in context of Tribes was that certain tribes were made outlawed and defined as "criminal tribes". The members of the 'ex-criminal tribes' were supposed to give attendance at the nearest police Chowk/Thana. The term 'ex-Criminal Tribes' was historically used to classify certain communities or tribes as inherently criminal or prone to criminal behaviour, particularly during the colonial rule in India. These communities were labelled as such under the Criminal Tribes Act of 1871, which subjected them to surveillance, movement restrictions, and social stigma. The act assumed that criminality was hereditary within these communities, perpetuating prejudiced beliefs. Various tribes and communities, such as the Bedias, Banjaras, Kanjars, Sansis, Nat community, and others, were targeted by this legislation. However, it is crucial to recognize that the concept of criminal tribes was discriminatory and based on flawed assumptions. After India gained independence, the Criminal Tribes Act was repealed in 1952, and efforts were made to rehabilitate and integrate these communities into society.

Keywords:

#Tribes, #Scheduled Tribes, #Adiwasi, #Criminal Tribes, #Society,

Introduction:

Tribes have been characterized by the characteristics of a segmentary system, which implies that they are not only small in size but also represent a distinct structural type that differs from the more intricate social systems where the peasantry and gentry coexist. In essence, tribal societies are ideally small in scale, with limited spatial and temporal scope in their social, legal, and political relationships. They possess a corresponding order of morality, religion, and worldview. In summary, tribal societies are self-contained entities.

Geographical Distribution:

Based on the 2011 census, there are approximately 104.3 million tribal people in India, accounting for 8.6 percent of the total population. Despite being a relatively small fraction,

they exhibit significant ethnic diversity. In 1976, the Anthropological Survey of India identified 461 distinct tribal communities, while the 2011 census recognizes 705 individual ethnic groups as scheduled tribes. Their languages stem from four language families, and they vary in terms of social, economic, cultural, and political progress. Consequently, each tribe has its unique way of life. Some tribes continue to rely on hunting and gathering as their primary means of sustenance, while others engage in shifting or settled agriculture.

In India, tribal communities are spread throughout the country, but their distribution is uneven. The lowest concentration of tribal populations can be observed in the island regions, followed by northern and southern India. The islands are home to slightly more than 1 percent of the total tribal population, while northern and southern India house just over 2 and 5 percent of the population, respectively. In contrast, northeast India accommodates slightly more than 12 percent of the total tribal population. The majority, around 80 percent, of the tribal population resides in the contiguous regions of eastern, central, and western India. These regions are where a significant proportion of India's tribal communities are concentrated.

Tribes under British Rule:

Under British rule, significant transformations occurred in the colonial policies that greatly impacted the social fabric of India. The British administration exerted control over all agricultural and forestlands in the country, leading to a systematic assault on the existing Indian social structure. This encroachment extended even to the isolated habitats of tribal communities. Consequently, non-tribal individuals began infiltrating forested and hilly regions to exploit economic resources, consequently undermining the traditional economy and society of the tribal population (Arnold, 1982). The infiltration of non-tribal individuals into tribal areas was deliberately orchestrated by the British to advance their own colonial agenda. This phenomenon cannot be attributed to any organic reasons, as there was no previous history of non-tribal masses encroaching upon tribal lands. The British administration introduced a new land system that significantly diverged from the traditional practices observed by many tribal communities (Shah, 1990:91). The British established the foundation for private property and fostered feudal interests in land, which encompassed the land and forests owned by tribal communities, by granting 'zamindari' rights to landlords. These landlords, known as zamindars, were responsible for collecting land revenue from the rural population on behalf of the colonial administration. Additionally, many zamindars

brought in a significant number of non-tribal peasants to the tribal areas, aiming to maximize their revenue generation. Consequently, the British paved the path for the commercialization of resources that had traditionally been regarded as communal holdings within tribal societies. Within this emerging political and administrative system, tribal communities experienced a gradual loss of authority and opportunities to utilize natural resources like land, forests, and water. The erosion of control was attributable to both the colonial administration and the non-tribal Indian population, particularly individuals engaged in trade, commerce, and moneylending.

Consequently, tribal communities had to endure dual forms of colonialism—one imposed by the British and the other imposed by the non-tribal Indian population (Sharma, 2001- 2002). The experience of tribal communities involved enduring the impacts of two distinct forms of colonialism. Firstly, the British colonial rule imposed various policies and practices that directly affected the tribes, such as the control over land and resources, encroachment into tribal habitats, and the introduction of new land systems. These measures were implemented to serve the interests of the British administration and resulted in the erosion of tribal autonomy and control over their traditional territories. Secondly, the non-tribal Indian population, including traders, merchants, and moneylenders, played a significant role in further marginalizing and exploiting tribal communities. This group took advantage of the colonial setup and the newly established land systems to exploit the natural resources found in tribal areas. The influx of non-tribal settlers into tribal regions for economic purposes disrupted the social and economic fabric of the tribes, often leading to exploitation, displacement, and further marginalization. Therefore, tribes faced the double burden of colonialism, as they were subjected to the policies and practices of the British administration while also contending with the encroachment and exploitation by the non-tribal Indian population. These dual forms of colonialism significantly impacted the tribes' access to and control over their ancestral lands, natural resources, and overall social well-being.

In numerous villages across various tribal regions such as Bihar, Bengal, Madhya Pradesh, Odisha, Andhra Pradesh, Gujarat, and Maharashtra, tribal communities gradually experienced the loss of their land to non-tribal moneylenders and landlords. This resulted in their diminished status, as they were reduced to being tenants or laborers. In certain instances, tribal chiefs were coerced into converting to Hinduism and subsequently invited non-tribal peasants to settle in tribal areas. These settlers, who possessed agricultural expertise, seized the land from the tribal communities and employed the indigenous inhabitants as laborers.

The marginalization of tribal communities was closely intertwined with the process of integration, which led to widespread dissatisfaction and ultimately sparked a series of revolts and rebellions during the eighteenth and nineteenth centuries. These uprisings were aimed at both the British colonial authorities and the non-tribal Indian settlers who had encroached upon tribal territories.

In response to the revolts, the British authorities, after suppressing the uprisings, implemented distinct administrative measures in the tribal areas. These measures aimed to isolate the tribes from non-tribal populations, intending to safeguard them from further exploitation and marginalization. This shift in administrative arrangements emerged with the enactment of the Schedule Districts Act in 1874. This act established scheduled districts as separate entities outside the purview of general administration. The Government of India Act of 1919 further classified the regions where tribes resided as "backward tracts" areas. Similarly, the Government of India Act of 1935 treated these areas in a similar manner to the 1919 Act, designating them as either "wholly excluded areas" or "partially excluded areas. "These administrative arrangements aimed to create a protective framework for tribal communities by recognizing their distinctiveness and providing them with specific governance provisions. By isolating the tribal areas, the British authorities sought to address some of the concerns raised by the tribes' discontent and to mitigate further exploitation and marginalization. In summary, the British authorities, following the suppression of revolts, introduced different administrative arrangements in tribal areas. These arrangements, manifested through acts and provisions, aimed to separate tribes from non-tribal populations and provide them with a distinct administrative framework to protect their interests and well-being.

One of the worst part in context of Tribes was that certain tribes were made outlawed and defined as "criminal tribes". The members of the 'ex-criminal tribes' were supposed to give attendance at the nearest police Chowk/Thana. The term 'ex-Criminal Tribes" was historically used to classify certain communities or tribes as inherently criminal or prone to criminal behaviour, particularly during the colonial rule in India. These communities were labeled as such under the Criminal Tribes Act of 1871, which subjected them to surveillance, movement restrictions, and social stigma. The act assumed that criminality was hereditary within these communities, perpetuating prejudiced beliefs. Various tribes and communities, such as the Bedias, Banjaras, Kanjars, Sansis, Nat community, and others, were targeted by this legislation. However, it is crucial to recognize that the concept of criminal tribes was

discriminatory and based on flawed assumptions. After India gained independence, the Criminal Tribes Act was repealed in 1952, and efforts were made to rehabilitate and integrate these communities into society.

Evolution and Dynamics of Tribal Communities:

The process of tribes transforming into castes has been understood and conceptualized in various ways. Kosambi (1975) suggests that one of the primary ways in which tribes become integrated into Hindu society is through the adoption of Hindu technology, which plays a significant role in the organization of production. This process allows tribes to seek protection and security within the non-competitive system. Additionally, the concept of Sanskritization[1] is viewed as another means through which tribes are assimilated into Hindu society. According to Sinha (1962, 1987), another important method of assimilating tribes is through a process referred to as state formation. Sinha argues that in order to fully comprehend the process of acculturation[2], Hinduization, and social stratification within a village, one must consider the broader context of principality formation. Sinha suggests that the establishment of a principality played a crucial socio-political role in transforming the tribal system into a regional caste system. In essence, the formation of the state provided the essential socio-political framework for the transition from tribal society to a caste-based system.

The case of the Meiteis and the Koch-Rajbongshis presents an interesting example where, unlike other tribes, they have fully embraced Hinduism. However, it remains unclear what caste status and caste names they adopted after their conversion. The claim of Kshatriya (warrior) status was made by the community as a whole, rather than a specific segment within it. Notably, there is minimal caste differentiation within the tribe, and any Brahmins present are typically immigrants who do not belong to the Meitei community in Manipur. Similarly, the integration of the Koch-Rajbongshis, who have embraced Hinduism and the Bengali/Assamese culture, with the dominant regional community is still incomplete. They are primarily identified and addressed by their ethnic names rather than caste names. It is

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[1] Sanskritization- Sanskritization is a sociological term coined by M.N. Srinivas to describe a process in Indian society where lower-caste or tribal communities adopt upper-caste customs, rituals, and practices in order to elevate their social status. This process is often associated with the influence of Hinduism and its dominant upper-caste norms.

[2] Acculturation - Acculturation refers to the process of cultural change that occurs when two or more distinct cultures come into prolonged contact and interact with each other. It involves the exchange and adoption of cultural elements, practices, beliefs, and behaviours between different cultural groups.

uncertain whether they have a distinct caste identity. The claim of Kshatriya status by some members of the community is a separate aspect to consider. Overall, both the Meiteis and Koch-Rajbongshis exhibit a complex dynamic of cultural assimilation, where their adoption of Hinduism is not necessarily accompanied by a complete integration into the caste-based social structure.

Bose conducted anthropological fieldwork among the Juangs[3] and raised the question of whether they should be considered Hindus or not. The Juangs are generally classified as a non-Aryan community that is loosely associated with the broader Hindu tradition. It was observed that the Juangs had begun worshiping a Hindu Goddess, although they adapted the practice to align with their own customs and beliefs. For instance, their religious ceremonies included morning bathing rituals and offerings of sun-dried rice. The presence of terms such as "Satya," "Devata," and "Dharma" further indicates the strong influence of neighbouring Brahminical practices on Juangs religious traditions (BOSE, 2017). The Oraons and Mundas had fully assimilated into the Hindu way of life. What's intriguing is that Hindu castes like Ahir, Luhar, and Midha also participate in tribal celebrations. Interestingly, without prior knowledge of their backgrounds, it becomes challenging to distinguish between the tribal people and these Hindu castes, as they seamlessly come together in their festivities.

Specific tribal communities that have shown signs of assimilation with Hindu practices and customs include: Santals[4] has incorporated elements of Hindu mythology and rituals into their own celebrations, including the observance of Durga Puja; Oraons [5] has adopted Hindu rituals and festivals, such as Durga Puja, alongside their indigenous practices; Mundas [6]has embraced certain Hindu traditions and customs, reflecting cultural assimilation; Bhils [7]has integrated Hindu deities and rituals into their indigenous belief system; Gonds:[8] The Gond tribe have incorporated elements of Hindu worship and rituals into their own religious practices.

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[3] Juangs - The Juangs are an indigenous tribe residing primarily in the Eastern Ghats Mountain range of India. They inhabit parts of Odisha and some areas of neighbouring states like Andhra Pradesh and Chhattisgarh. The majority of the Juang population is concentrated in the Keonjhar and Mayurbhanj districts of Odisha. These regions are known for their rich biodiversity and hilly terrain, which have been the ancestral homelands of the Juang tribe for generations.

[4] Santals-The Santal tribe primarily found in Jharkhand and West Bengal

[5] Oraons-The Oraon tribe, residing in parts of Jharkhand, Bihar, and Odisha

[6] Mundas-The Munda tribe, predominantly residing in Jharkhand, Odisha, and West Bengal

[7] Bhils-The Bhil tribe, found in various states including Rajasthan, Gujarat, Madhya Pradesh, and Maharashtra

[8] Gonds- The Gond tribe, found in various states including in the states of Madhya Pradesh, Maharashtra, Telangana, Andhra Pradesh, Bihar, and Odisha.

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| 39 | **An Empirical Analysis to Determine the Accuracy and Correlation of RSI Indicator Score Index on Share Price of TCS** |

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ABSTRACT

The following study attempts to determine the accuracy and correlation of the RSI Indicator and TCS's Market Value Per Share. The study period of the study is of 10 years from January 2013 to December 2022. In order to calculate the correlation of Indicator Score Index and Market Value Per Share, classified procedure is used. The study entirely based on secondary data. The analysis came to the conclusion that the RSI indicator has a very high degree of accuracy and reliability which is 90%. However, the correlation between Indicator Score Index (ISI) and Market Value Per Share (MVPS) is 0.44, which shows moderate correlation. So, this analysis seems to be helpful for those investors who want to use RSI indicator for their technical analysis.

INTRODUCTION

The stock market is essential to the efficient operation of the national economy. It ties investing and saving together. Therefore, those who wish to invest their savings first think about the investment's profitability, security, and amount of risk. Compared to many other investing possibilities, the stock market offers greater profitability. But if the investor is not aware of how this market operates, it can be hazardous. After stock investments, investors' top priorities will be safety and security. Therefore, stock analysis must be necessary before buying or trading in order to lower the risk. Fundamental analysis and technical analysis are the two categories of stock market analysis.

Fundamental analysis examines data such as company earnings, future growth, profit margins, equity return, and other factors while taking into account a firm's finances and business activities. While Technical analysis is used in swing trading or short-term investment, where investors trade to make a quick profit. Technical analysts contend that stock price fluctuations and past trading activity can serve as useful indicators of future price. Simply said, technical analysis is a type of study where we seek to understand how the supply and demand of a stock affects the volume, price and volatility of the stock. The movement of stock is impacted by numerous factors. To comprehend how the supply and demand of a

stock affect the volume, price, and volatility of the stock, a variety of technical indicators and charts have been used. For this study RSI indicator of technical analysis is considered.

RELATIVE STRENGTH INDEX INDICATOR

This lagging indicator assesses the speed and variety of price fluctuation. RSI has a default value of 14, although it can be changed based on sensitivity. It helps to evaluate overbought and oversold zones and generate buy/sell signals. A break in RSI trend line usually occurs before a break in price chart.

> RSI= 100 + (100/1 +RS)
>
> RS= Average Gain over specified period/ Average loss over the same period
>
> (period: daily-14, weekly-7)
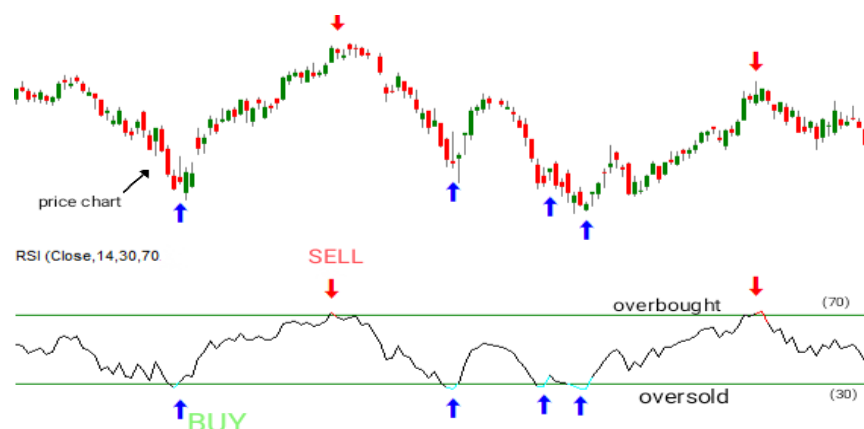
- ➢ RSI Application:
- • Overbought: RSI indicator is above 70
- • Oversold: RSI indicator is below 30
- • Sell signal: RSI crosses upper line (70)
- • Buy signal: RSI crosses lower line (30)
- • Bullish divergence: price rise but RSI falls
- • Bearish divergence: price falls but RSI rise

LITERATURE REVIEW

Wing-Keung Wong, Maher Manzur, Boon-Kiat Chew, (2010), The study focuses on the role of technical analysis in signalling timing of stock market entry and exit. Test statistics are introduced to test the performance of the most established of the trend followers, the moving

average, and the most frequently used counter-trend indicator, RSI. Using Singapore data, the results indicate that the indicators can be used to generate significantly positive return. It is found that member firms of Singapore Stock Exchange (SES) tend to enjoy substantial profits by applying technical indicators.

Valarmathi A, Kowsalya p, (2016), The article is about the technical analysis as to how it plays an important role in secondary market, analysis of stocks and its usefulness toward trading. The present study had done with the technical analysis of five IT companies using the technical tools RSI and EMA. From the study is found that after the Recession the IT companies provided short term investment gain to its investors. It also found that the market trend of IT industry tends up with gradual price fluctuation. It is concluded that investors can invest in the IT stocks in future also with the consideration of country's economic scenario and the short term investors can rely on the technical charts for their investment decisions.

Jelena Stankovic, Ivana Markovic, Milos Stojanovic, (2015), This research examines the efficacy of technical analysis and predictive modelling in defining the optimal strategy for investing in the stocks indices of emerging markets. Simple trading rules are generated using two moving averages- a long period and short period moving average, and MACD and RSI. Selected technical indicators are used as features in defining predictive model based on Least Square Support Vector machines (LS-SVMs). Comparing the results obtained from traditional statistical methods for predicting the trend of financial series and proposed LS-SVM model, it can be concluded that machine learning techniques capture the non-linear models which are dominant in the financial markets in more adequate way. Outperforming the results of Buy & Hold strategy and technical trading strategies, application of LS-SVM in decision making process on investing on the financial market significantly can contribute to maximization of profitability on investment.

Mohd Naved, Prabhat Srivastava, (2015), This paper aims to examine the profitability of various kinds of oscillator used in technical analysis on market index of NSE S&P CNX NIFTY50 During 2004-2014. They have selected the most commonly used three oscillators i.e., Stochastic Oscillator, RSI Oscillator and Commodity Channel Index (CCI). The results clearly express that CCI outperform the remaining two oscillators in terms of profitability for S&P CNX NIFTY50 Index.

M. Anitha, Dr. R. Padmaja, (2017), The present study is focused in comparing the effectiveness through analyzing the profitability of the most popular technical indicators

namely, MACD, RSI, Stochastic Oscillator, Average Directional Index and Commodity Channel Index. For this purpose, the prices of State Bank of India from the Banking sector of NSE, India has been analysed for the period of ten years from 1.1.2007 to 31.12.2016. Trading signals for each of the five indicators were noted through Money Control website following the unique rules of those indicators. They conclude from the result that technical indicators can play useful role in the trade entry and exit and the Average Directional Movement Index (ADX) leads among the five technical indicators studied using a single stock namely State Bank of India from the Banking sector of NSE, India.

OBJEVTIVES

The main objective of this study is to examine the accuracy of RSI indicator and to find out correlation between Indicator Score Index and Market Value Per Share of TCS.

RESEARCH METHODOLOGY

Sample Period:

The period of the study is of 10 years from January 2013 to December 2022.

Sampling Technique:

On the basis of Purposive sampling method, TCS has been selected as a sample company for the study of RSI indicator.

Sources of Data:

The current study is entirely based on secondary data and the data was collected from the official website, www.tradingview.com.

Tools for Analysis:

For the treatment of the data, Correlation Analysis and r^2 – (the coefficient of determination) has been applied with the Descriptive statistics and Graphical representation.

INDICATOR SCORE INDEX (ISI)

In this study Indicator Score Index (Table 1) consists of Relative Strength Index indicator. Selected indicator is popular between the professional traders and investors. In this research a classified procedure was followed where selected company was awarded score 1 if it is

successful and score 1 if it is failed. By totalling the scores awarded to a company, net score obtained by the company Indicator Score Index (Table 2) which can be calculated by the following formula.

$$\text{Indicator Score Index} = \frac{\text{Net Score Obtained by the Company} * 100}{\text{Total Obtainable Score by the Company}}$$

(Table 1) Indicator Score

YEAR	SCORE		
	Successful	Failed	Total
2013	1	-	1
2014	1	-	1
2015	1	1	2
2016	1	1	2
2017	1	-	1
2018	1	-	1
2019	1	-	1
2020	1	-	1
2021	1	-	1
2022	3	-	3

(Table 2) Indicator Score Index

2013	2014	2015	2016	2017	2018	2019	2020	2021	2022
100	100	50	50	100	100	100	100	100	100

MARKET VALUE PER SHARE AT THE END OF THE YEAR (MVPS)

Market Value Per Share (MVPS) on the 31st December of each year is considered.

(Table 3) Market Value per Share year Wise

Year	MVPS
2013	1087.15
2014	1279.15
2015	1218.45
2016	1182.80
2017	1350.60
2018	1893.05
2019	2161.70
2020	2862.75
2021	3738.35
2022	3256.70

STATISTICAL TECHNIQUES

- Graphical Representation
- Descriptive Analysis
- Correlation Analysis

DATA ANALYSIS AND INTERPRETATION

Data analysis is being done by using Excel and statistical formulas. The outcomes have been computed and displayed as tabular and graphical data. The graphic representation of the Indicator Score Index is shown in Chart 1. Table 4 provides detail evaluation of minimum, maximum, mean, median, standard deviation and co-efficient of variance. Table 5 shows the analysis about correlation.

Chart 1 : Year Wise ISI and MVPS
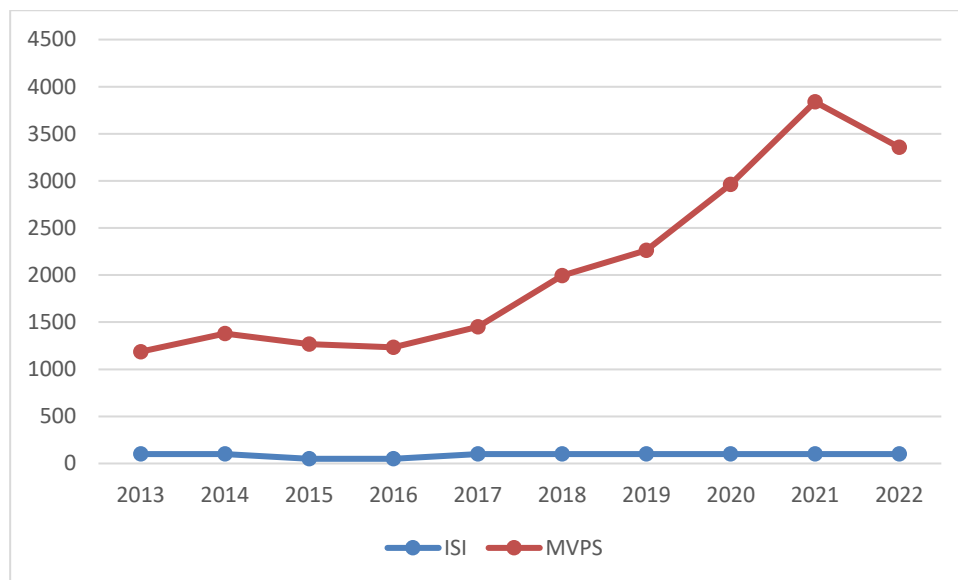
The above graph shows the trend of Indicator Score Index and Market Value per Share.

(Table 4) Descriptive Statistics of TCS

Variables	Min.	Max.	Mean	Std. Deviation	Co-efficient of Variance
ISI	50	100	90	6.67	23%
MVPS	1087.15	3738.35	2003.07	306.16	48%

The descriptive statistics of the variables pertaining to the study are shown in above given Table 4. It demonstrates that the ISI's coefficient of variation is 23%, indicating that it is the most uniform variable. MVPS has the highest coefficient of variation of 48% which shows

that it lacks homogeneity and has the biggest variation. Additionally, ISI has a mean value of 90 and MVPS has mean value of 2003.07.

(Table 5) Correlation Analysis of TCS

	ISI	MVPS
ISI	1	
MVPS	0.44	1

The correlation matrix is shown in table 5 and depicts the relationship between the study's variables. The ISI and MVPS have 0.44 correlation, which is between 0.3 and 0.7. So, the analysis indicates it as moderate positive linear relationship between these two variables.

CONCLUSION

From the above analysis it can be concluded that the accuracy of the Indicator Score Index is on an average 90%. Which means that in 90% cases the RSI Indicator gives positive return to the investors and can be considered as a profitable indicator. Correlation between ISI and MVPS is 0.44 which shows moderate correlation.

SUGGESTIONS

The following study considered RSI indicator and selected IT sector company which seems to be helpful for those investors who want to use RSI indicator for their technical analysis. One can expand the analysis with multiple indicators accuracy and more than one corporate sector such as Pharma., FMCG, Steel, Cement, Banking etc. The study can be helpful for further study related to Mid-cap companies, Small-cap companies, Intraday Trading, Mutual Fund Analysis, Commodity Market, FOREX market, Crypto Market etc.

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"Kaushik Parekh's Probability"

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[1]Teacher in Navy Children School, Porbandar, [2]Revenue Practitioner and [3]Porbandar and Research Guide

ABSTRACT

Probability is the section of mathematics that deals with the results of random events. The word probability means chance or possibility of an outcome. It explains the possibility of a particular event occurring. We often use sentences like - 'It will probably rain today, 'he will probably pass the test', 'there is very less probability of getting a storm tonight' and 'most probably the price of onion will go high again. In all these sentences, we replace words like chance, doubt, maybe, likely, etc., with the word probability. Probability is basically the prediction of an event that is either based on the study of previous records or the number and type of possible outcomes.

In the given paper we will discuss about probability of getting sum when we throw two or three dice simultaneously. When we throw two dies the total numbers of outcomes are 36 and for three time total numbers of outcomes are 216.

KEY WORDS

Probability, Favourable outcomes, Total outcomes, Dies, Sum of numbers just occurring on the die when we throw it.

INTRODUCTION

Probability can be defined as the ratio of the number of favourable outcomes to the total number of outcomes of an event.

$$Probability = P\;(E)\; = \frac{Favourable\; Outcomes}{Total\; Outcomes}$$

TERMINOLOGY OF PROBABILITY THEORY

- ❖ **Experiment:** A trial or an operation conducted to produce an outcome is called an experiment.

- ❖ **Sample Space:** All the possible outcomes of an experiment together constitute a sample space.

- ❖ **Favourable Outcome:** An event that has produced the desired result or expected event is called a favourable outcome.

- ❖ **Trial:** A trial denotes doing a random experiment.

- ❖ Random Experiment: An experiment that has a well-defined set of outcomes is called a Random Experiment.

❖ Event: The total number of outcomes of a random experiment is called an event.

❖ Equally Likely Events: Events that have the same chances or probability of occurring are called equally likely events.

EVENTS IN PROBABILITY

In probability theory, an event is a set of outcomes of an experiment or a subset of the sample space. If P (E) represents the probability of an event E, then, we have,

❖ P (E) = 0 if and only if E is an impossible event.

❖ P (E) = 1 if and only if E is a certain event.

❖ $0 \leq P (E) \leq 1$

PROBABILITY LINE

We can show probability on a Probability line.
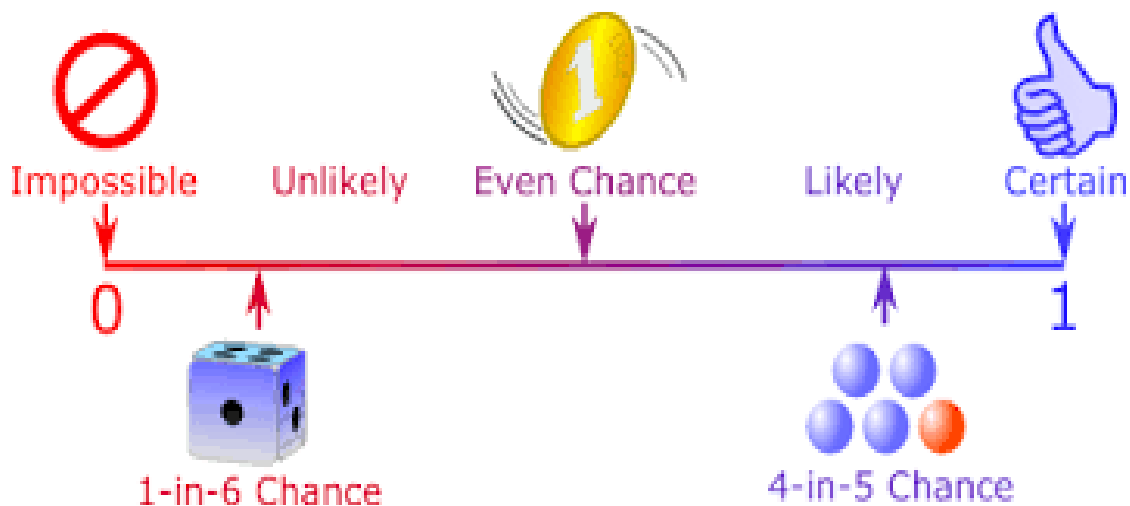
PROBABILITY IS ALWAYS LIES BETWEEN 0 AND 1

SOME LITERACY WORK

❖ Probability is Just a Guide.

❖ Probability does not tell us exactly what will happen.

❖ When a single die is thrown, there are six possible outcomes 1, 2, 3, 4, 5, 6.

❖ The probability of any one of them is $\frac{1}{6}$.

EXAMPLE-1

Write the total outcomes when we through the dies twice.

	1	2	3	4	5	6
1	(1, 1)	(1, 2)	(1, 3)	(1, 4)	(1, 5)	(1, 6)
2	(2, 1)	(2, 2)	(2, 3)	(2, 4)	(2, 5)	(2, 6)
3	(3, 1)	(3, 2)	(3, 3)	(3, 4)	(3, 5)	(3, 6)
4	(4, 1)	(4, 2)	(4, 3)	(4, 4)	(4, 5)	(4, 6)
5	(5, 1)	(5, 2)	(5, 3)	(5, 4)	(5, 5)	(5, 6)
6	(6, 1)	(6, 2)	(6, 3)	(6, 4)	(6, 5)	(6, 6)

EXAMPLE- 2

In a throw of two dice, the probability of getting a sum of 9 is_____.

There are a total of 36 combinations in throw of 2 dice.

The sum of 9 could be obtained in the following cases:

[3, 6], [4, 5], [5, 4], [6, 3]

$$Probability = \frac{Favourable\ Outcomes}{Total\ Outcomes}$$

$$Probability = \frac{4}{36}$$

$$Probability = \frac{1}{9}$$

EXAMPLE- 3

In a throw of two dice, the probability of getting a sum of 11 is_____.

There are a total of 36 combinations in throw of 2 dice.

The sum of 11 could be obtained in the following cases:

[5, 6], [6, 5]

$$Probability = \frac{Favourable\ Outcomes}{Total\ Outcomes}$$

$$Probability = \frac{2}{36}$$

$$Probability = \frac{1}{18}$$

EXAMPLE- 4

In a throw of two dice, the probability of getting a sum of 7 is_____.

There are a total of 36 combinations in throw of 2 dice.

The sum of 7 could be obtained in the following cases:

[1, 6], [2, 5], [3, 4], [4, 3], [5, 2], [6, 1]

$$Probability = \frac{Favourable\ Outcomes}{Total\ Outcomes}$$

$$Probability = \frac{6}{36}$$

$$Probability = \frac{1}{6}$$

TRICK

For all this we must write all 36 outcomes and then by observation we will give the answers. But here we discussed about a trick. From this given mountain we directly give the answers of probability of getting sum.
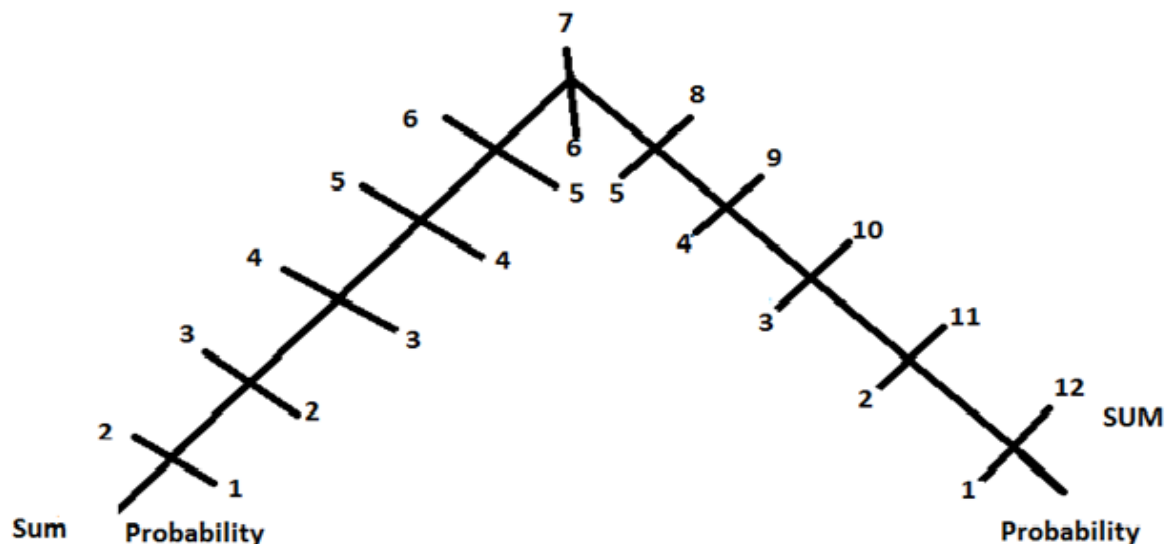
EXAMPLE- 5

Write the total outcomes when we through the dies thrice.

$\{(1, 1, 1), (1, 1, 2), \ldots, (1, 1, 6),$

$(1, 2, 1), (1, 2, 2), \ldots, (1, 2, 6),$

$(1, 3, 1), (1, 3, 2), \ldots, (1, 3, 6),$

$(1, 4, 1), (1, 4, 2), \ldots, (1, 4, 6),$

$(1, 5, 1), (1, 5, 2), \ldots, (1, 5, 6),$

$(1, 6, 1), (1, 6, 2), \ldots, (1, 6, 6),$

$(2, 1, 1), (2, 1, 2), \ldots, (2, 1, 6), (2, 2, 1), (2, 2, 2), \ldots, (2, 2, 6),$

$(2, 3, 1), (2, 3, 2), \ldots, (2, 3, 6), (2, 4, 1), (2, 4, 2), \ldots, (2, 4, 6),$

$(2, 5, 1), (2, 5, 2), \ldots, (2, 5, 6), (2, 6, 1), (2, 6, 2), \ldots, (2, 6, 6),$

$(3, 1, 1), \ldots, (3, 1, 6), (3, 2, 1), \ldots, (3, 2, 6), (3, 3, 1), \ldots, (3, 3, 6),$

$(3, 4, 1), \ldots, (3, 4, 6), (3, 5, 1), \ldots, (3, 5, 6), (3, 6, 1), \ldots, (3, 6, 6),$

$(4, 1, 1), \ldots\ldots\ldots(4, 6, 6),$

$(5, 1, 1), \ldots\ldots\ldots(5, 6, 6),$

$(6, 1, 1), \ldots\ldots\ldots(6, 6, 6)\}$

> Total number = 6 × 6 × 6
>
> = 216

EXAMPLE- 6

In a throw of three dice, the probability of getting a sum of 13 is_____.

There are a total of 216 combinations in throw of 3 dice.

TRICK

For all this we must write all 216 outcomes and then by observation we will give the answers. But here we discussed about a trick. From this given mountain we directly give the answers of probability of getting sum.
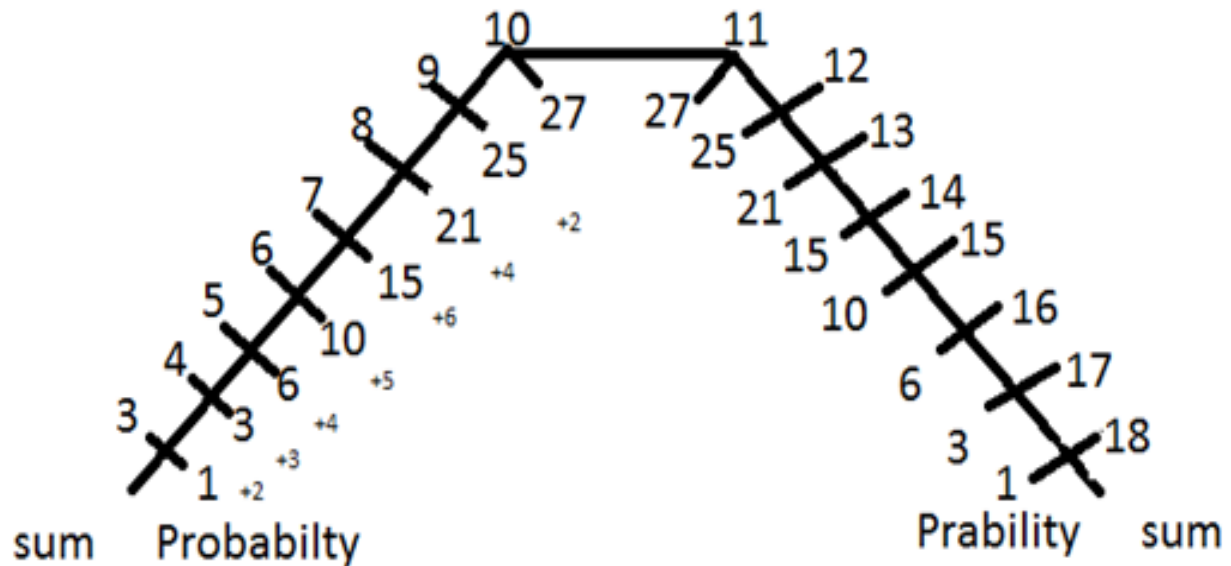
FROM ABOVE TREE

Favourable outcome for the given event is 21

Total outcomes is 216

So, Probability of an event

$$Probability = \frac{Favourable\ Outcomes}{Total\ Outcomes}$$

$$Probability = \frac{21}{216}$$

$$Probability = \frac{7}{72}$$

CONCLUSION

From the above tricks we conclude that we didn't want to do regular method for the probability, we use different method for the specific type of sums.

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41

The Greatness of Anna (Food) Mentioned in Kaushitakibrahmanopanishad (Kaushitaki Upanishad)

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Abstract

Today, when the whole world is struggling with food (Anna) crisis, there is a need to think seriously about this issue. At the same time, we need to clear the dust accumulated on our Indian knowledge system and show the way to the world in both present and future times like before.In this sequence, there is a need to take the points told about the importance of food in Kaushitaki Upanishad from the intellectual class to the general public. Whether we talk about the food crisis arising during covid-19 or the worrying current situation of food supply in unstable countries like Sudan, in any case, the rules issued by our sages regarding Anna (food) are more relevant than they were in the past. more are present. This is the reason why our ancient knowledge tradition has always been interrelated with the problems of every country, time and situation and will continue to follow this religion till the creation.

Keywords

Introduction

This Upanishad is considered to be **The Oldest Upanishad.**[1] A part of Rigveda's 'Kaushitaki Brahmana' is called 'Aranyaka', which has 15 chapters. The third and sixth chapters of this Aranyaka are called 'Kaushitkibrahmanopanishad'. This is also called 'Kaushitaki Upanishad'; Because a sage named 'Kushitak' preached it. In this Upanishad, with such advanced and scientific views of Brahmagyanis about Anna (food), the ancient Indian knowledge tradition is automatically accomplished.

The Greatness of Anna Mentioned in Kaushitakibrahmanopanishad

When Brahma ji, who gives a gross-form to the universe, asks the living worshiper (Brahmagyani) in the course of various questions and answers, by whom do you relish food

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[1] Sanskrit Sahitya Ka Itihas p.142

items; Then the worshiper says that I taste or enjoy Anna (food) with the tongue (Rasanendriya) -

'केन अन्नरसानिति।

जिह्वयेति।'²

In this way I maintain my self-life and live by the sacrifice obtained from the consumption of food grains. It is clear from this that in the eyes of the Creator and for the God-knowledgeable food-worshiper, Anna (food) is of utmost importance in this material world; Because by following the proper rules of this Anna, the worshiper becomes able to attain Brahmaloka. This is the reason why Brahma ji says to that worshiper -

'पञ्चमुखोऽसि प्रजापतिः।

ब्राह्मणस्त एकं मुखम्।

तेन मुखेन राज्ञोऽसि।

तेन मुखेन माम् अन्नादं कुरु।'³

Who is your second face; He is a King or a Kshatriya. By this you eat the Vaishyas, that is, you rule over them. The meaning is that you collect food grains from them in the form of Karadi(Taxes). Through the same mouth you make me the one who eats and digests food items -

'राजा त एकं मुखम्।

तेन मुखेन विशोऽसि।

तेन मुखेन माम् अन्नादं कुरु।'⁴

Which is your third face; He is Shyen (Hawk). By this you suppress or rule other birds. Make the same face like this for me; So that I can be able to digest the food consumed -

'श्येनस्त एकं मुखम्।

तेन मुखेन पक्षिणोऽसि।

तेन मुखेन माम् अन्नादं कुरु।'⁵

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² Kaushitkibrahmanopanishad 1/6

³ Kaushitkibrahmanopanishad 2/9

⁴ Kaushitkibrahmanopanishad 2/9

⁵ Kaushitkibrahmanopanishad 2/9

Which is your fourth face; That is Agni (fire). By this you suppress or rule this entire world. The meaning is that many substances are located in this world only through Agni. For example, only Agni is used to cook food items and in the form of Jathragni, this Agni also works to digest the Anna (food) eaten. This fire evaporates water in the form of the sun and causes abundant rain on the earth and generates abundant Anna (food) and living beings. That's why from this mouth of yours make me a doer who consumes food and other things -

<div align="center">

'अग्निस्त एकं मुखम्।

तेन मुखेन इमं लोकमत्सि।

तेन मुखेन माम् अन्नादं कुरु।'[6]

</div>

You yourself are the fifth and last face. Through this mouth you eat or rule all the creatures. Through this mouth of yours, you make me a consumer of food grains -

<div align="center">

'त्वयि पञ्चमं मुखम्।

तेन मुखेन सर्वाणि भूतानि अत्सि।

तेन मुखेन माम् अन्नादं कुरु।'[7]

</div>

In this way, with these five faces, you enter my worshiper; By which I eat food items; Let me merge in you again.

The importance of Anna (food) in this world is so much that when an old father is about to give up his body, along with all the powers, components, qualities etc. Donates sitting in front of him and says -

<div align="center">

'अन्नरसान् मे त्वयि दधानीति पिता।'[8]

</div>

On this, the pious son accepts the Anna (food) and Rasadi (Juices) given by his father and says that I wear your Anna and Rasadi -

<div align="center">

'अन्नरसांस्ते मयि दध इति पुत्रः।'[9]

</div>

Later, when the son circumambulates the father and goes towards the east; Then the father says to his son, O son! You become prosperous and successful with fame, Brahmatej, the

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[6] Kaushitkibrahmanopanishad 2/9

[7] Kaushitkibrahmanopanishad 2/9

[8] Kaushitkibrahmanopanishad 2/15

[9] Kaushitkibrahmanopanishad 2/15

power or ability to take Anna and digest it. In this way, these four consume you or become established in you -

<div align="center">

'यशोब्रह्मवर्चसम् अन्नाद्यं कीर्तिः त्वा जुषतामिति।'[10]

</div>

Thus the son becomes the master of all the powers transferred by the father to his son. Therefore, it is proved that from the beginning till the end of life, Anna (food) is very important at every step.

It is further said that the wisdom that is there in human beings; For him, speech acts as a taste organ. It is through this sense of taste that from the outside it is perceived as the object of speech which is a Bhootmatra; It is called the juice of Anna (food) -

<div align="center">

'जिह्वैवास्या एकम् अङ्गम् उद्वूढम्

तस्या अन्नरसः परस्तात् प्रतिविहिता भूतमात्रा।'[11]

</div>

By this Pragya (intelligence) man controls his Rasanendriya (tongue) and receives the Ras (juice) produced from all types of food grains -

<div align="center">

'प्रज्ञया जिह्वां समारूह्य जिह्वया सर्वान् अन्नरसान् आप्नोति।'[12]

</div>

From this Ras (juice), all Dhatus are made from bone to semen.

When a human being is without wisdom; Then his Rasanendriya (tongue) is not able to feel the Ras (juice) of any type of Anna (food) eaten. In this state, the man says that he could not experience Anna (food) and Ras (juice) because his mind had gone elsewhere -

<div align="center">

'न हि प्रज्ञाऽपेता जिह्वाऽन्नरसं कञ्चन

प्रज्ञापयेदन्यत्र मे मनोऽभूदित्याह।'[13]

</div>

From this it is known that Anna (food), sensory organs and intelligence all three are useless or useless in the absence of each other.

Further explaining the importance of Annabrahma, the creator of this Anna (food), says -

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[10] Kaushitkibrahmanopanishad 2/15

[11] Kaushitkibrahmanopanishad 3/5

[12] Kaushitkibrahmanopanishad 3/6

[13] Kaushitkibrahmanopanishad 3/7

<div align="center">

'ना अन्नरसं विजिज्ञासीत्।

अन्नरसस्य विज्ञातारं विद्यात्।'[14]

</div>

That is, O Annopasak! You are wishing for the knowledge of this Anna (food) and Rasadi in vain. You should worship the God (Annabrahma) who produces this Anna and Rasadi; Because he is so capable that he will make all types of Anna (food) and Rasadi available to you very easily.

Therefore in this world one who worships the great man who is the creator of the eternal in the form of Parabrahma; He becomes indisputably established as the soul of the Anna (food)-

<div align="center">

'स यो हैतमेवमुपास्ते अन्नस्य आत्मा भवति।'[15]

</div>

The meaning is that the worshiper becomes the lord of the Anna (food) and other things.

Conclusion

Since; Today the whole world is again looking towards the Indian knowledge tradition that we will definitely get some unique gift as a gift from this great knowledge-tradition box. Therefore, it is clear that if the whole world has to easily achieve zero-hunger, the second of the 17 sustainable development goals set by the United Nations, then along with the modern science method, the Indian knowledge system should also be seen. Only then, along with the conservation and promotion of food grains, universal availability of Anna can be put on in its real guise.

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[14] Kaushitkibrahmanopanishad 3/8

[15] Kaushitkibrahmanopanishad 4/3

42

A Study on Impact of GST on Small Scale Retailers with reference to Panchmahals District

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Abstract:

Goods and Services Tax was implemented by Government of India on 1st July 2017. The reason behind the implementation was to simplify the existing taxation system which comprise of various taxes which had created a complex taxation system. The researcher here tried to understand the impact of GST faced by Small Scale Retailers and their efforts to get acquainted with this new tax system. The study is survey based in which data of 50 Small Scale Retailers of Panchmahals District are collected through questionnaire. The findings obtained after analysis revealed that though GST is considered as fair tax system but require more clarity and simplification in procedure.

Key words: Tax system, GST, Small Scale Retailers

I.   Introduction

Goods and Services Tax is an indirect tax which has replaced many indirect taxes in India such as the excise duty, VAT, services tax etc. The Goods and Service Tax Act was passed in the Parliament on 29th March 2017 and came into effect on 1st July 2017. Goods and Services Tax Law in India is abroad, multi-stage, destination-based tax that is levied on every value addition. GST is a single indirect tax for the entire country. Under the GST regime, the tax levied at every point of sale. In the case of intra- state sales, Central GST and State CST are charged. All the sales related to inter-state are chargeable to the Integrated GST.

Goods and services are divided into five different tax slabs for collection of tax, they are 0%, 5%, 12%, 18% and 28%. . The GST replaced the existing multiple taxes levied by the central and state government. The introduction of GST is an important step in the field of indirect tax reforms in India. By amalgamating a large number of Central and State taxes into a single tax, GST will mitigate the ill effects of cascading or double taxation in a major way towards achievement of common national market.

II.   Objectives:

1.   To Study the effect of GST on Small Retailers.

2. To study the impact of GST on small Retailers.

3. To study the limitations/difficulties faced by Small Retailers.

III.   Hypothesis:

H0: GST has no significant impact on Small Retailers.

H1: GST has significant impact on Small Retailers.

IV.   Literature Review

R. Vasanthagopal (2011) studied, "GST in India: A Big leap in the Indirect Taxation system" and concluded that switching to GST from current complicated indirect tax system in India will be a positive step in booming Indian economy. Success of GST will lead to its acceptance by more than 140 countries in world and a new preferred form of indirect tax system in Asia also.

Nitin kumar (2014) studied, "Goods and Services Tax- A way Forward" and concluded that implementation of GST in India help in removing economic distortion by current indirect tax system and expected to encourage unbiased tax structure.

Mrs. Poonam (2017) in her study stated that the introduction of GST would be a very significant step in the field of indirect tax. The cascading or double taxation effects could be reduced by combining many central and state taxes. Consumer's tax burden will reduce to 25% to 30% after introduction of GST. After introduction of GST Indian products would become more competitive in the domestic and international markets. This tax would instantly encourage economic growth.

Research Design

The present study is to analyse the impact of GST with respect to Small Scale Retailers so research was collected with a sample size of 50 Small Retailers of Panchmahals district through a structured questionnaire and the sampling method used is Simple Random Sampling. Secondary data is collected from government reports, journals, books and published research papers. The study is limited only to Panchmahals district.

V.   Data Analysis

6.1 Demographic Profile of the Respondents

Variables		Number
Age	Below 30	10
	30 – 40	12
	40-50	19
	Above 50	9
Gender	Male	38
	Female	12
Educational Qualification	School Level	20
	UG	25
	PG	2
	Others	3
Income	Below Rs.20,000	17
	20,001 - 40,000	24
	Above Rs.40,000	9
Working Experience	Below 1 year	4
	1 - 3 years	6
	3-6 years	11
	6-10 years	14
	Above 10 years	15
Nature of Shop	Own	26
	Lease	12
	Rent	12
Total		**50**

Source: Primary Data

From the table it is clear that the age of the respondents below 30 years are 10, between 30 to 40 years are 12, 40 to 50 years are 19 and above 50 years are 9. From the respondents the maximum retailers are male and the educational qualification of maximum respondents is Undergraduate and School education followed by Post graduate and some have done other courses such as D.Ed. Maximum respondents i.e., 30 are doing the business since from 10 years and above and the shop they run are owned by maximum respondents while few have taken it on rent or lease.

6.2 Registered under GST
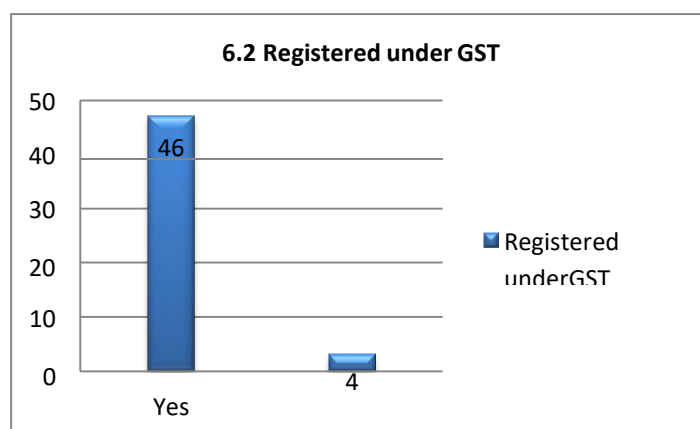
Source: Primary Data

From the graph it is clear that 46 Small Retailers i.e., 92% are registered under GST and only 4 i.e., 8% did not register GST as they are new in the market and they have changed the business.

6.3 Effect of GST on Small Retailers

	Indirect taxes are reduced	Increase supply chain efficiency	Reduction in complexity	Eliminate cascading effect of tax	Tax on gifts and promotional items
Yes	60%	70%	50%	64%	68%
Can't Say	14%	10%	30%	14%	10%
No	26%	20%	20%	22%	22%
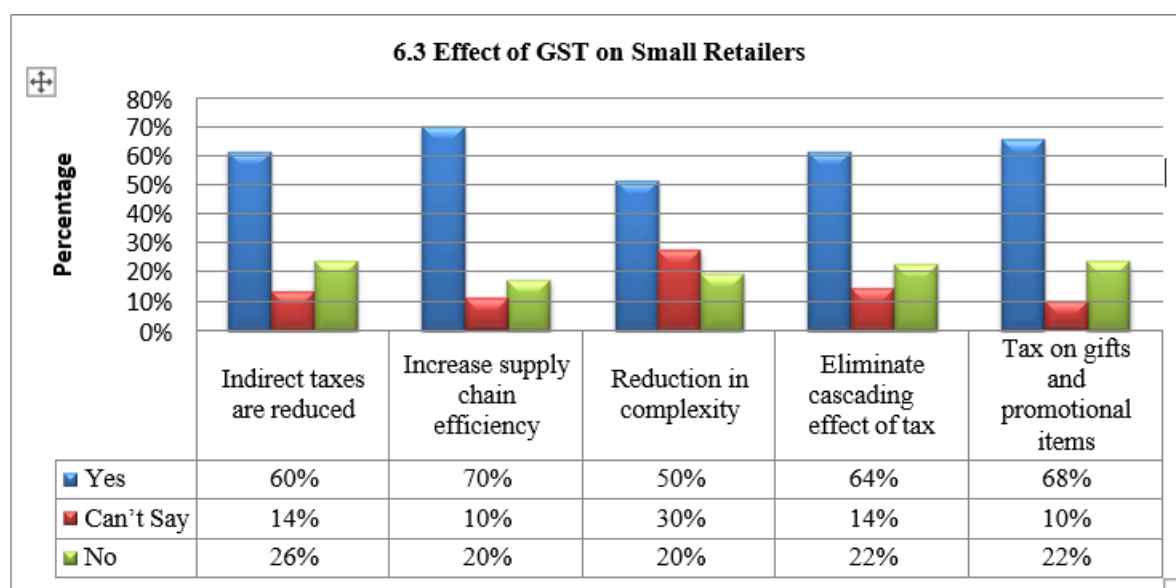
Source: Primary Data

From the above graph it is clear that the GST is going to have a positive effect on Small Retailers as maximum respondents i.e., 60% are in opinion that the indirect taxes would be reduced, 70% respondents are in opinion that GST can increase in supply chain efficiency, 50% of respondents are in opinion that there would be reduction in complexity, 64% respondents are in opinion that GST will eliminate cascading effect of tax and 68% respondents are in opinion that there would be tax on gift items and promotional items.

6.4 Impact of GST on Small Retailers

Legend: ■ Agree   ■ Can't Say   ■ Disagree

Category	Agree	Can't Say	Disagree
GST is a good initiation	88%	8%	4%
Tax payment is easy	68%	16%	16%
GST lowers the rate of Goods and ...	72%	14%	14%
Filing of tax returns is easy	50%	26%	24%
GST lowers the logistic	70%	13%	17%
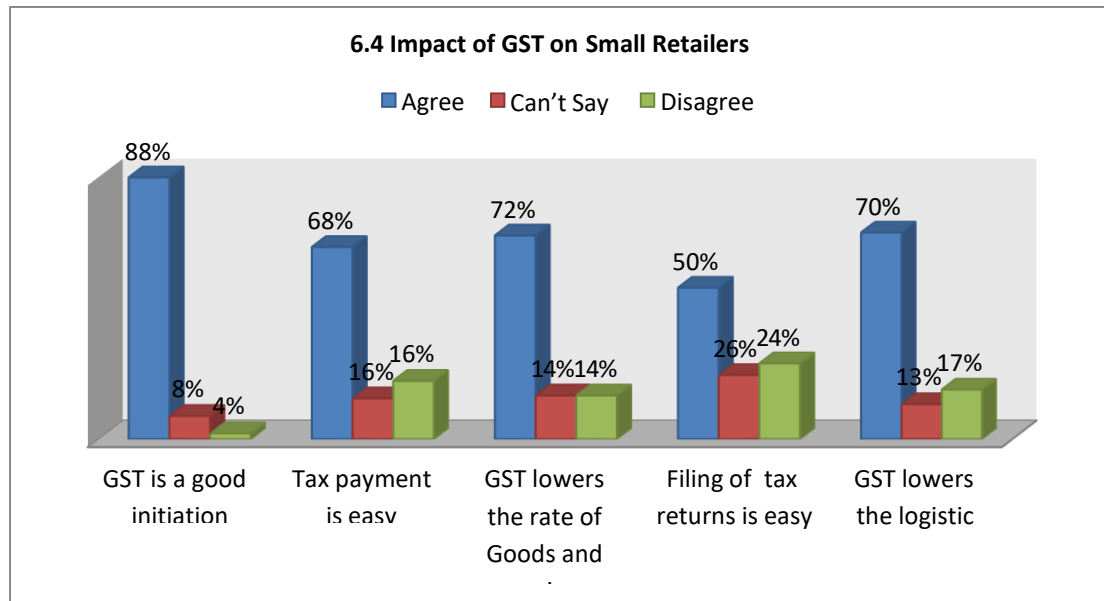
Source: Primary Data

From the above graph it is clear that GST has a significant impact on Small Retailers as more than 88% of retailers are in opinion that GST is a good initiation, 68% are in opinion that the tax payment is easy, 72% are in opinion that GST will lower the rate of Goods and Services, 50% say that filing of tax is easy and 70% are in opinion that GST lowers the logistic overheads. So GST has impact on Retailers towards progression of economy.

So it is clear that the alternate hypothesis is accepted i.e., GST has a significant impact on Small Retailers, but there are few limitations like they are not so handy to technology so filing of tax returns is not easy as there is requirement of clarity and simplification of procedure.

VII Findings:

- ➢ Majority of respondents are between the age group of 40 – 50.
- ➢ Majority of respondents are male.
- ➢ Majority of respondents have completed their Under Graduation.
- ➢ Majority of respondents earn between Rs.20,000 to Rs.40,000 per month
- ➢ Majority of respondents have above 5 year experience.
- ➢ Majority of respondents have their own shop.
- ➢ 92% of respondents are registered under GST.
- ➢ Maximum respondents are in opinion that the indirect taxes would be reduced.
- ➢ Majority respondent are in opinion that GST can increase in supply chain efficiency.

- ➢ 50% of respondents are in opinion that there would be reduction in complexity.
- ➢ 64% respondents are in opinion that GST will eliminate cascading effect of tax.
- ➢ 68% respondents are in opinion that there would be tax on gift items and promotional items.
- ➢ 88% of respondent are in opinion that GST is a good initiation.
- ➢ 68% respondents are in opinion that the tax payment is easy.
- ➢ Majority of respondents are in opinion that GST will lower the rate of Goods and Services.
- ➢ 50% of respondent say that filing of tax is easy.
- ➢ Majority of respondents are in opinion that GST lowers the logistic overheads.

VIII   Conclusion

In this present era of globalisation there is a need for systematic tax system and GST will not only bring transparency but also would promote economic situation of the country. Earlier every state had its own tax rates which created a lot of confusion and complicated process and also there was increase in price of the goods. By replacing the old tax system with the new tax system will generate reduction in complexity and reduction in prices of goods.

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43 — "A Comparative Study Liquidity and Profitability Position Of the Selected Pharmaceutical Companies of India"

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ABSTRACT:

Purpose of the study researcher to know the performance of pharmaceutical companies on the basis of Liquidity and profitability. Three companies are taken as a sample. The main variable in the study is Liquidity and profitability position of the pharmaceutical companies of the India. So here purpose of the study is researcher want to know is A Comparative study Liquidity and profitability Position of the selected pharmaceutical companies of India, So that on the basis of objective researcher set 4 hypothesis.

Key words: - Liquidity, Profitability Position etc.

REVIEW OF LITERATURE: -

Sanjay bhayani(2011). An empirical analysis of financial leverage, earing and dividend: A case study of marutisuzukiindia ltd." Researcher found that there is a correlation between degree of financial leverage[DFL] and EPS the difference significant where as result of correlation coefficient at 5% level of significance showed that the difference is significant DFL.,PS,EPS,DPS.

Mukesh c. Ajmere(2012). "Leverage Analysis and Its impact on share price and earning of the selected steel companies of India-An empirical study"found that The major objective of this paper is to analyze and understand the impact of leverage on the Market price of shares of the firm. This paper investigates the relationship between the leverage (financial leverage, operating leverage, operating leverage and combined leverage) and the earning per share and market price of share. In this study, selected Steel companies are taken for analysis and hypothesis are examined with the help of one-way ANOVA and t-test.

SunitaSukhija(2011). "A study of leverage and profitability position of selected Textile Companies "found that the leverage position in textile industries in India and examine the Impact of leverage on EPS of the textile companies of India. So according to leverage overall Leverage of lakshmi Mills ltd is higher profits indicates. Ensuring that any small change will Lead to more reflection, the mean of EPS for Raymond Ltd. Is high as compared to the other

Five companies. Visaka Industries Ltd. Shows an average performance during the study Period.

Amit Kumar Arora(2013). "Leverage' an analysis and its impact of Profitability: A case Study of Marico Industry Ltd. The study reveals that overall leverage of Lakshmi Mills Co. Ltd Is maximum indicating higher profits and also ensuring that any small change will lead to More reflection, the mean of EPS for Raymond Ltd. Is high as compared to the other five Companies. Visaka Industries Ltd. Shows an average performance during the study period.

Jacob Sagi, U.C.Berkely and Mark Seasholes(2002). "The presence of financial leverage to The increased expected returns and future cash flows". They have exemplified that if a firm is Operating in an industry that is subject to frequent changes in the business prospects, such a Firm despite being able to use leverage successfully, will not pass on the increased profits to Investors. The precautionary motive of holding cash takes over. The more volatile the nature Of industry, the more reluctant the firm will be in sharing of the profits available for Distribution. This however ensures that the future cash flows are taken care of. The paperAlso touches upon many other aspects such as real options and momentum and asset pricing Which are not pertinent to this research work.

OBJECTIVES OF THE STUDY:-

The study should be undertaken to achieve the following objective:
- To examine the Current ratio of selected pharmaceutical Companies.
- To examine the Quick ratio of selected pharmaceutical Companies.
- To examine the Gross Profit ratio of selected pharmaceutical Companies.
- To examine the Net Profit ratio of selected pharmaceutical Companies.

RESEARCH DESIGN:

Title of the study:-

"A Comparative study Liquidity and profitability Position of the selected pharmaceutical companies of India".

Period of the study:-

The study is made for a period of five years from 2017-18 to 2021-22

HIPOTHISIS OF THE STUDY:-

- H0:-There is **no** significant difference Current ratio of selected pharmaceutical Companies during the study period.

- H1:-There is **no** significant difference Quick ratio of selected pharmaceutical Companies during the study period.

- H2:-There is **no** significant difference Gross Profit ratio of selected pharmaceutical Companies during the study period.

- H3:-There is **no** significant difference Net Profit ratio of selected pharmaceutical Companies during the study period.

DATA ANALYSIS

Table 1 Current ratio

Company name	Years					
	%					
	2018	2019	2020	2021	2022	Mean
Sun Pharma	1.59	1.79	2.02	1.89	2.04	1.87
Cipla	2.82	3.29	2.66	2.88	3.00	2.93
Dr. Reddy	1.52	1.88	1.75	1.80	1.82	1.75

Interpretation: Cipla Ltd average Current ratio is 2.93 times is highest Current ratio compare to Sun Pharma Ltd and Dr. Reddy Ltd.

Table: 2 Quick Ratio

Company Name	Years					
	Times					
	2018	2019	2020	2021	2022	Mean
Sun pharma	1.25	1.34	1.51	1.33	1.51	1.39
Cipla	1.77	2.24	1.67	1.86	1.91	1.89
Dr. Reddy	1.10	1.31	1.26	1.24	1.30	1.24

Interpretation: Cipla Ltd average Quick ratio is 1.89 times is highest Quick ratio compare to Sun Pharma Ltd and Dr. Reddy Ltd.

Table 3 Gross Profit Ratio

Company name	Years					
	%					
	2018	2019	2020	2021	2022	Mean
Sun Pharma	24.40	25.22	23.22	27.84	29.28	25.99
Cipla	21	21.84	20.72	23.58	22.21	21.87
Dr. Reddy	17.55	22.75	17.64	21.84	19.73	19.90

Interpretation: Sun Pharma Ltd. average Gross Profit ratio is 25.99 % is highest Gross Profit ratio compare to Cipla Ltd and Dr. Reddy Ltd.

Table 4 Net Profit Ratio

Company name	Years					
	%					
	2018	2019	2020	2021	2022	Mean
Sun Pharma	9.97	11.04	12.75	6.82	8.81	9.88
Cipla	9.36	9.22	9.02	12.53	11.56	10.34
Dr. Reddy	6.38	12.33	11.24	9.99	9.80	9.95

Interpretation: Cipla Ltd average Net Profit ratio is 10.34 % is highest Net Profit ratio compare to Sun Pharma Ltd and Dr. Reddy Ltd.

Table 5 ANOVA Hypothesis Testing

Ratio	P value	Decision
Current Ratio	< 0.5	Rejected
Quick Ratio	< 0.5	Rejected
Gross Profit Ratio	< 0.5	Rejected
Net Profit Ratio	> 0.5	Accepted

Interpretation

Null hypothesis is rejected, it isseen any difference showing in Current Ratio, Quick Ratio, gross profit ratio of selected pharmaceutical companies of India.

Null hypothesis is Accepted, it is not seen any difference showing in net profit ratio of selected pharmaceutical companies of India.

GENERAL FINDINGS:-

⭕ Cipla Ltd average Current ratio is 2.93 times is highest Current ratio compare to Sun pharma Ltd and Dr. Reddy Ltd.

⭕ Cipla Ltd average Quick ratio is 1.89 times is highest Quick ratio compare to Sun pharma Ltd Ltd and Dr. Reddy Ltd.

⭕ Sun pharma Ltd. average Gross Profit ratio is 25.99 % is highest Gross Profit ratio compare to Cipla Ltd and Dr. Reddy Ltd.

⭕ Cipla Ltdaverage Net Profit ratio is 10.34 % is highest Net Profit ratio compare to Sun pharma Ltd and Dr. Reddy Ltd.

GENERAL SUGGESTIONS:-

⭕ They should provide faster services to their walking customers so that they should be more loyal.

⭕ Reduce irrelevant cost achieve the objective of high profitability.

⭕ Technologies various tools are use for efficient service providing to the customers.

⭕ To focus core area to build up the goodwill for profit maximization.

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44 રાષ્ટ્રીય શિક્ષણ નીતિ ૧૯૮૬ અને નવી રાષ્ટ્રીય શિક્ષણ નીતિ ૨૦૨૦ વચ્ચે તુલનાત્મક અભ્યાસ

પંચાલ વિજય એમ., સંશોધક

ગુજરતી ભવન, સૌરાષ્ટ્ર યુનિવર્સિટી

રાજકોટ

1. સારાંશ

ભારતમાં 36 વર્ષ બાદ શિક્ષણનીતિમાં બદલાવ કરવામાં આવી રહ્યો છે, જે અંતર્ગત નવી શિક્ષણનીતિ 2020 ને 2023-24 ના નવા સત્ર થી અમલીકરણ કરી દેવામાં આવશે. નવી શિક્ષણ નીતિ આવ્યા બાદ વિદ્યાર્થીઓ માટે શિક્ષણ કેવું હશે? તે પ્રશ્ન આપણા મનમાં ઉદ્ભવી રહ્યો છે. કેવા પ્રકારના પાઠ્યક્રમ રહેશે, કયા પ્રકારની ધોરણ વ્યવસ્થા રહેશે, શિક્ષણનું માળખું કયા પ્રકારનું હશે, પરીક્ષાઓનું માળખું બોર્ડની પરીક્ષાનું માળખું કયા પ્રકારનું હશે, વગેરે પ્રશ્નો ઉદ્ભવી રહ્યા છે. હાલમાં શિક્ષણનું માળખું 10+2+3 જોવા મળે છે. જે નવી શિક્ષણ નીતિ 2020 આવતા તેમાં ઘણા ફેરફારો જોવા મળશે. નવી શિક્ષણનીતિ લાગુ પડતા શિક્ષણનું માળખું વિદ્યાર્થીઓના પ્રવેશના ધોરણો નવી શિક્ષણ નીતિ પ્રમાણે અમલમાં આવશે. 12+3નું માળખું ખતમ કરવામાં આવશે તેમજ નવું શિક્ષણનું માળખું (શિક્ષણ તરેહ) અમલમાં મૂકવામાં આવશે. દેશની શિક્ષણ વ્યવસ્થા એ દેશની પ્રગતિનો મૂળ આધાર બને છે. દેશની શિક્ષણ પ્રણાલી યોગ્ય રીતે ઘડવી ખૂબ જ અગત્યની બાબત છે, આ માટે દુનિયાના પ્રત્યેક દેશમાં અવનવી શિક્ષણનીતિ વિકસાવવામાં આવતી હોય છે. આપણો દેશ પણ શિક્ષણ નીતિના સંદર્ભમાં યોગ્ય રીતે અને કાર્યશીલ રહી શકે તેવી શિક્ષણનીતિ માટે સતત પ્રયત્નશીલ છે, માણસ જન્મે ત્યારથી શિક્ષણ મેળવવાની તેની સફર ચાલુ રાખે છે, ક્યારેક કુદરતી રીતે માણસને ભૂતકાળમાં શીખવ્યુ હોય શકે તેવા પ્રયત્નોથી શિક્ષણ મેળવે છે.

આપણા દેશમાં પ્રાચીન કાળથી ગુરુકુળો, સરકારી શાળાઓ અને કોલેજોના સ્વતંત્રતા પછીના યુગમાં આંતરરાષ્ટ્રીય શાળાઓ 21 મી સદીમા ડીમ્ડ યુનિવર્સિટીઓ તેમજ દૂરવંતી શિક્ષણ માટેની પ્રણાલી તેમજ તેના આ તમામ સંસ્થાઓનો ઉદ્દેશ માનવ નીતિને શિક્ષિત કરવાનો છે. શિક્ષણ એ માત્ર વાંચન નથી પરંતુ વાંચનની સાથે જ્ઞાન કૌશલ્ય નો વિકાસનો કરવો છે. પુસ્તકો અને યુનિવર્સિટીમાંથી ડિગ્રી મેળવી તે વ્યક્તિનું શારીરિક તેમજ સર્વાંગી વિકાસ છે. માનસિક, આર્થિક અને સામાજિક રીતે વિકાસ કરવાનો છે. વ્યક્તિગત વિકાસ દેશ માટે એક સર્વોચ્ચ નાગરિક બનાવે છે.

2. પ્રસ્તાવના :

ભારતીય શિક્ષણ પ્રણાલીની વિભાવનામાં શિક્ષણ પ્રણાલીમાં અસમાનતાઓ દૂર કરવા અને શાળાઓની ગુણવત્તા સુધારવા પર ભાર મૂકે છે. જેથી બાળકોના વાલીઓને એવું ન લાગે કે તેઓ પોતાના બાળકને ખાનગી શાળાઓમાં ઉંચી ફી ચૂકવીને અભ્યાસ કરાવી રહ્યા છે. શિક્ષણના માળખામાં પરિવર્તન દરેક શિક્ષણ નીતિમાં કરવામાં આવેલા સુધારાઓથી આવે છે. પ્રાથમિક શિક્ષણને આનંદદાયક, રસપ્રદ, ગુણવત્તા યુક્ત તેમજ બાળકોને શાળા તરફ આકર્ષિત કરતું હોવું જોઈએ. પ્રાથમિક શિક્ષણ નૈતિકતા, મૌલિકતા અને મૂલ્યો સાથે હોવું જોઈએ, વિષયની સુસંગતતા ને મહત્વ આપવું જોઈએ, ઉચ્ચ માધ્યમિક શિક્ષણનો હેતુ વૈજ્ઞાનિક વિષય પર જ્ઞાન આપવાનો હોવો જોઈએ, સાથે દરેક વિષયનું વૈજ્ઞાનિક અનુબંધ થવો જોઈએ ઉચ્ચ શિક્ષણનો હેતુ વિષયના વ્યવહારિક વિનિમય કરવાનો હોવો જોઈએ.

રાષ્ટ્રીય શિક્ષણ નીતિ 1986 ની વિભાવના, શૈક્ષણિક પ્રણાલીમાં અસમાનતા દૂર કરવા અને શાળાઓના શિક્ષણમાં ગુણવત્તા સુધારવા પર કેન્દ્રિત છે. ઓપરેશન બ્લેક બોર્ડ એક પગલું જે ગ્રામીણ અને શહેરી પ્રાથમિક શાળાઓમાં યોગ્ય સુવિધાઓ તેમજ સુધારાઓ કરવા માટે શરૂ કરવામાં આવ્યો હતો. જ્યારે રાષ્ટ્રીય શિક્ષણનીતિ 2020 ની વિભાવનાની જાહેરાત વડાપ્રધાન નરેન્દ્ર મોદી દ્વારા કરવામાં આવી હતી, જેમાં તમામ સ્તરે વિદ્યાર્થીઓની કારકિર્દીના સર્વાંગી વિકાસ માટે અભ્યાસના વ્યવહારિક અભિગમ, વિદ્યાર્થી કેન્દ્રિત અભિગમ, બહુવિધ અભ્યાસક્રમો પર ભાર મૂકવા આવ્યો છે. આથી, આ અભ્યાસ NEP 2020 સાથે NEP 1986 ની તુલનાત્મક પાસાઓ પર ધ્યાન કેન્દ્રિત કરી તેના ફાયદાઓ સૂચવે છે. ધ્યાન કેન્દ્રિત કરેલ વિષયોમાં વિશાળ વિભિન્નતા છે અને નીતિનો સમયગાળો 1986 અને 2020 વચ્ચે 34 વર્ષનો છે, જ્યારે ભારતમાં તમામ ક્ષેત્રોમાં ઘણા ફેરફારો અને સુધારાઓ લાવ્યા છે.

3 . અભ્યાસના ઉદ્દેશ્ય

રાષ્ટ્રીય શિક્ષણ નીતિ 2020 માં ગુણવત્તા યુક્ત શિક્ષણ માટે જરૂરી સુધારાઓ કરવા અગત્યની જોગવાઈઓ કરવામાં આવી છે.

● **પ્રસ્તુત અભ્યાસના ઉદ્દેશ્યો નીચે પ્રમાણે છે.**
1. NEP 2020 ના ઉદ્દેશ્યને ઉજાગર કરવા.

2. હાલમાં અસ્તિત્વમાં રહેલા શિક્ષણનીતિના પડકારોને સમજવા.

3. પ્રવર્તમાન શિક્ષણનીતિની NEP 2020 સાથે સરખામણી કરવી.

4. NEP 2020 ના ઉદ્દેશ્યો અને તેમાં રહેલી ખામીઓને ઉજાગર કરવી.

5. NEP 2020 ની માળખાકીય વિસ્તૃત માહિતી મેળવવી.

4. રાષ્ટ્રીય શિક્ષણ નીતિ 1986 ની સમીક્ષા

રાષ્ટ્રીય શિક્ષણ નીતિ 1986 નો ઉદ્દેશ દેશના પછાત વર્ગોને શિક્ષણ પૂરું પાડવાનો હતો, મહિલા માટે સમાન શિક્ષણની વ્યવસ્થા સાથે SC, ST અને OBC (SEBC) અને પછાત વર્ગોના શિક્ષણને પ્રોત્સાહન આપવાનો હતો, તેમજ સમાજના તમામ વર્ગોને સમાન શિક્ષણની તકો અને શિક્ષણ વખતે મેળવવાની પ્રક્રિયા પર વધુ ભાર મૂકવામાં આવ્યો હતો. આ શિક્ષણનીતિએ શાળાઓમાંથી અધવચ્ચેથી અભ્યાસ છોડી દેનાર વિદ્યાર્થીઓની સમસ્યાઓના ઉકેલને સર્વોચ્ચ અગ્રતા આપી, તેમજ આ શિક્ષણ નીતિ આયોજન પર આધારિત સમગ્ર દેશમાં પાયાના સ્તરે લાગુ કરવામાં આવી, આ શિક્ષણનીતિએ ઝીણવટપૂર્વક ઘડવામાં આવેલી વ્યૂહરચનાઓને અપનાવી છે. રાષ્ટ્રીય શિક્ષણનીતિ 1986 ની સિદ્ધિઓ માટે એક રાષ્ટ્રીય મિશન શરૂ કરવામાં આવ્યુ હતું. જેમાં 1966 અને 1986 ની શિક્ષણ નીતિની સમીક્ષાના આધારે એવું અવલોકન કરવામાં આવ્યું છે કે 1966ની શિક્ષણનીતિ એ બધા માટે સમાન શિક્ષણ પર ભાર મૂક્યો હતો અને 1986 ની શિક્ષણ નીતિએ મહિલાઓના શિક્ષણને મહત્વ આપ્યું હતું. શિક્ષણ અને લઘુમતીઓના શિક્ષણને પ્રોત્સાહન આપવું અને શાળાઓમાંથી ડ્રોપ આઉટ સ્તર ઘટાડવો એ તેનો ઉદ્દેશ્ય રહ્યો છે.

5. નવી શિક્ષણ નીતિ 2020 ના ઉદ્દેશ્ય

NEP 2020 આપણા દેશ માટે 21મી સદીની પ્રથમ શિક્ષણ નીતિ છે, અને જે હવે NEP 1986 ની નીતિનું સ્થાન લેશે.

નવી શિક્ષણ નીતિ નો ઉદ્દેશ્ય 100 સાથે પૂર્વ શાળાઓથી માધ્યમિક સ્તર સુધીના શિક્ષણના સાર્વત્રિકરણનો છે. 2030 સુધીમાં શાળા શિક્ષણમાં ગ્રોસ એનરોલમેન્ટ રેશીયો (GER) ટકા અને GER વધારવાનું લક્ષ્ય નિર્ધારિત કર્યું છે. 2035 સુધીમાં ઉચ્ચ શિક્ષણમાં 50% થશે, nep 2020 શાળામાંથી બે કરોડ બાળકોને મુખ્ય પ્રવાહમાં પાછા લાવશે, શાળાના અભ્યાસક્રમ નું 10+2 નું માળખું 5+3+3+4 ના અભ્યાસક્રમ માળખામાં બદલાવવાનું છે.

શાળાકીય અને ત્રણ વર્ષ આંગણવાડી અને 30 ફુલિંગ NCERT પ્રારંભિક બાળપણની સંભાળ માટે રાષ્ટ્રીય અભ્યાસક્રમ અને શિક્ષણ શાસ્ત્રીય માળખું વિકસાવશે અને આઠ વર્ષ સુધીના બાળકો માટે શિક્ષણ માટે NEP 2020 દ્વારા FLN (FOUNDATIONAL LIFERACY AND NUMERACY) STATUS પર નિપૂર્ણ ભારત મિશનની સ્થાપના કરવાની રજૂઆત કરી છે, દેશના શિક્ષણ મંત્રાલયે પોતાની ભૂમિકા ના કાર્ય રૂપે દેશના પ્રત્યેક રાજ્યોમાં સાર્વત્રિક અમલીકરણ યોજના તૈયાર કરશે.

●NEP 2020 ના લક્ષ્યાંક ના ભાગરૂપે 2025 સુધી ધોરણ ત્રણ સુધીના તમામ વિદ્યાર્થીઓ માટે તમામ પ્રાથમિક શાળાઓમાં પાયાની સાક્ષરતા અને સંખ્યા પરિચય આધારિત યોગ્ય નેશનલ બુક પોલીસી ઘડવામાં આવનાર છે.

● તમામ વિદ્યાર્થીઓ ધોરણ ત્રણ, પાંચ અને આઠમાં શાળાકીય પરીક્ષાઓ આપશે, જે આ પરીક્ષાનું આયોજન નેશનલ બુક પ્રમોશન દ્વારા લેવામાં આવશે.

● ધોરણ 10 અને 12 માટે બોર્ડની પરીક્ષાઓ ચાલુ રાખવામાં આવશે, પરંતુ તેની ફરીથી ડિઝાઇન તૈયાર કરવામાં આવશે.

NEP જેન્ડર આધારિત શિક્ષણ પર ભાર મૂકે છે અને તે માટે શિક્ષણ ઝોન પણ વંચિત પ્રદેશો અને જૂથો માટે દરેક રાજ્ય અને જિલ્લાઓને ખાસ દિવસના બોર્ડિંગ તરીકે બાલભવન સ્થાપિત કરવા પ્રોત્સાહિત કરવામાં આવશે.

શિક્ષકો માટે એક કોમન નેશનલ પ્રોફેશનલ સ્ટાન્ડર્ડ (NPST) દ્વારા વિકસાવવામાં આવશે.

રાજ્યો કેન્દ્રશાસિત પ્રદેશો સ્વતંત્ર રાજ્ય શાળા ધોરણો સત્તા મંડળો (SSSA) ની સ્થાપના કરાશે. SCERT કરશે, તેના દ્વારા શાળા ગુણવત્તા મૂલ્યાંકન અને માન્યતા ફ્રેમ વર્ક (SQAAF) વિકસાવી તેના તમામ હિતધારકો સાથે પરામર્શ કરવાનો છે.

6. રાષ્ટ્રીય શિક્ષણ નીતિ 1986 અને નવી શિક્ષણનીતિ 2020 બંને વચ્ચે સરખામણી કરી NEP 2020 માં નવો ફેરફાર.

- માનવ સંસાધન વિકાસ મંત્રાલય,
- શિક્ષણ મંત્રાલય
- ગ્રોસ એનરોલમેન્ટ રેશિયો 26.3% (2018),

- ગ્રોસ એનરોલમેન્ટ રેશિયો 50%(2035) સુધીમાં
- 10+2 શિક્ષણ માળખું ધોરણ 1 થી 10 વિદ્યાર્થીની ઉંમર 6 થી 16 વર્ષ અને 11-12 ની 16 થી 18 વર્ષ.
- 5+3+3+4 નવું શિક્ષણ માળખું નવા શિક્ષણ માળખા મુજબ ઉંમર 3-8, 8-11, 11-14, 14-18.

બાળકના મગજનો 85 % વિકાસ 6 વર્ષની ઉંમર સુધીમાં થઈ જાય છે. તેથી 5 વર્ષની ઓછી ઉંમરનું દરેક બાળક 3 વર્ષ પૂર્વે અને ધોરણ ૧-૨ પ્રાથમિક શિક્ષણ મેળવી કલા, ચિત્રકામ, હસ્તઉદ્યોગ, નાટક, સંગીત કલાનું શિક્ષણ મેળવશે. તેથી તેમનું વાંચન, લેખન અને ગણન કૌશલ્યો વિકસે તેના પર ભાર મૂક્યો છે. તેમજ ધોરણ ૧ માં પાછળ રહી ગયેલા વિદ્યાર્થીઓ માટે NCERT અને SCERT દ્વારા ત્રણ મહિનાનું 'શાળા તૈયાર મોડ્યુલ' વિકસાવવામાં આવશે. અને સાક્ષરતા અને સંખ્યાજ્ઞાન શીખવવા માટે ડિજિટલ પ્લેટફોર્મ DIKSHA પર સંશોધનો મૂકવામાં આવશે.

- પરીક્ષા ધોરણ 1 થી 12 સુધી દર વર્ષે વાર્ષિક પરીક્ષા વર્ણનાત્મક વર્ષમાં એકવાર. ધોરણ 10 -12 બોર્ડ.
- પરીક્ષા ધોરણ 3, 5, 8, 10 ને 12 વાર્ષિક પરીક્ષા ઉદ્દેશ્ય અને વર્ણનાત્મક વર્ષમાં બે વાર.
- કલા સંગીત વાણિજ્ય અને વિજ્ઞાન અલગ-અલગ વિષયો.
- કલા, સંગીત વાણિજ્ય અને વિજ્ઞાનનું વિભાજન નહીં, પરંતુ વિજ્ઞાન બધા સાથે મિશ્ર કરવામાં આવશે.

રાષ્ટ્રીય શિક્ષણનીતિ 2020 માં ધોરણ 6 થી 8 માં એક વ્યવસાયિક વિષય આવશ્યક છે, તેમજ ધોરણ 6 થી 8 માં પ્રેક્ટિસ આધારિત અભ્યાસક્રમ તૈયાર કરવામાં આવશે, અને ધોરણ 10 દફતર વગરના તાસમાં વિદ્યાર્થીઓ ભાગ લેશે.

• હાલની શિક્ષણનીતિ ત્રણ ભાષાનું શિક્ષણ ગુજરાતી, હિન્દી અને અંગ્રેજી કે પ્રાદેશિક.

- નવી શિક્ષણ નીતિમાં ત્રણ ભાષાનું શિક્ષણ જે પૈકી 2 ભાષા, જેમાં 1 રાજ્ય અને 2 પ્રદેશ, અને 3 ભાષા વિદ્યાર્થિની પસંદગી દ્વારા.
- હાલમાં શિક્ષણ ક્ષેત્રે જીડીપીના 4% મળે છે.
- નવી શિક્ષણનીતિમાં શિક્ષણ ક્ષેત્રે જીડીપીના 6% મળશે.

• હાલની શિક્ષણનીતિમાં B.A., B.ED, પાંચ વર્ષનું શિક્ષણ છે.

• નવી શિક્ષણનીતિમાં શિક્ષણ માટેની લઘુત્તમ 4 વર્ષ લાયકાત સાથે સંકલિત B.ED 2030 સુધીમાં ડિગ્રી કરવામાં આવશે.

જોકે તેની સફળતામાં એક સમાનતા અને પારદર્શકતા રહેલી છે. સંશોધનના સમાન વિવરણ સાથે તમામ સ્તરે અમલીકરણ રહેલ છે.

7. ઉપસંહાર

રાષ્ટ્રીય શિક્ષણ નીતિ 2020 ના અવલોકનો અને ભલામણો ખૂબ જ પ્રગતિશીલ છે, વિદ્યાર્થીઓના ભવિષ્યને માટે ખૂબ જ ઉપયોગી અને સુગંધ આપનારી છે, આપણા દેશના સમૃદ્ધ અને ભવ્ય સંસ્કૃતિ વારસા સાથે યોગ્ય રીતે તાલ મેળવનારી તેમજ ભારતને જીવંત સમાજને ઘડનારી NEP 1986 જે શૈક્ષણિક પ્રણાલીઓની એક સેતુ બનાવી માનવ સંસાધનોને પ્રશિક્ષિત કર્યા, જેમણે મૂલ્યો સાક્ષાત્કાર કરવામાં ખૂબ જ યોગદાન આપ્યું છે. જેના વિકાસ માટે NEP 2020 માનવ સંસાધન બનાવીને મહત્વકાંક્ષા ધરાવે છે, જે મૂલ્ય દરખાસ્તો જનરેટ કરશે.

નવી શિક્ષણનીતિના અમલીકરણના પરિણામો ખૂબ જ આશાવાદી છે. વિદ્યાર્થીઓ પર વર્ગખંડમાં શિક્ષણ અને પરીક્ષાનો બોજ હળવો કરવા માટે રચાયેલી છે. જે એક મહત્વપૂર્ણ ભૂમિકા ભજવશે, નવી શિક્ષણ નીતિ દેશના ઉજ્વળ ભવિષ્યના નિર્માણમાં ખૂબ જ યોગ્ય ભૂમિકા ભજવે છે.

8. સંદર્ભો

➤ રાષ્ટ્રીય શિક્ષણ નીતિ 2020 (PDF) (રિપોર્ટ) માનવ સંસાધન વિકાસ મંત્રાલય
➤ https://www.education.gov.in
➤ ચોપડા રાતિકા (૨ ઓગસ્ટ, 2020) "સમજાવ્યું: નવી રાષ્ટ્રીય શિક્ષણ નીતિ 2020 વાંચવું " ધ ઇન્ડિયન એક્સપ્રેસ
➤ શુક્લા અમનદીપ (૨૯ જુલાઈ ૨૦૨૦) "નવી શિક્ષણ નીતિ NEP 2020: NEP પ્રોફેશનલ મૂટ્સ શિક્ષકો માટે ધોરણો , હિન્દુસ્તાન ટાઈમ્સ .
➤ મિસ્ત્રી મિલન (૧૦ ઓક્ટોબર 2022) નવી શિક્ષણ નીતિ NEP 2020 નો વિશ્લેષણાત્મક અભ્યાસ, I JCRT.ORG
➤ સાયક્યા એસ (૧૯૮૮) ભારતમાં શિક્ષણનો ઇતિહાસ, 'મણ માણિક પ્રકાશન' પ્રકાશક

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મહીસાગર જિલ્લાના ઐતિહાસિક પ્રવાસન સ્થળો

ચૌધરી સરોજબેન પૂજ્ઞારામ

રીસર્ચ સ્કોલર, ઇતિહાસ વિભાગ, હેમચંન્દ્રાચાર્ય ઉત્તર ગુજરાત યુનિવર્સિટી, પાટણ

૧.   પ્રસ્તાવના

મહીસાગર જિલ્લાની રચના ૧૫ ઓગસ્ટ, ૨૦૧૩ ના રોજ ખેડા અને પંચમહાલ જિલ્લામાંથી કરવામાં આવી હતી. જેનું મુખ્ય મથક લુણાવાડા છે. મહીસાગર જિલ્લાની ઉત્તરે રાજસ્થાન, પૂર્વમાં દાહોદ જિલ્લો, દક્ષિણમાં પંચમહાલ અને ખેડા જિલ્લા તથા પશ્ચિમમાં અરવલ્લી જિલ્લો આવેલા છે. ખેડા જિલ્લામાંથી બાલાસિનોર અને વિરપુર તાલુકાઓ વિભાજિત થઈ નવા મહીસાગર જિલ્લામાં જોડાયા, જ્યારે ગળતેશ્વર નવો તાલુકો બની ખેડા જિલ્લામાં રહ્યો. પંચમહાલ જિલ્લામાંથી લુણાવાડા, ખાનપુર, કડાણા અને સંતરામપુર તાલુકાઓનો સમાવેશ આ નવા બનેલા જિલ્લામાં થયો છે. મહી નદી પરની 'કડાણા' અને 'વણાકબોરી' સિંચાઈ યોજનાઓ મહીસાગરની શાન છે. મહીસાગર જિલ્લામાંથી ફાયર કલે નામનું ખનીજ મળે છે. ગુજરાતના પ્રવાસન ઉદ્યોગમાં મહીસાગર જિલ્લામાં ઘણા જ જોવાલાયક સ્થળો આવેલા છે. જે લુણાવાડ, બાલાસિનોર, સંતરામપુર, વગેરેમાં જોવા મળે છે. પ્રસ્તુત શોધપત્ર મહીસાગર જિલ્લામાં આવેલા ખાસ કરી ઐતિહાસિક રીતે પ્રખ્યાત સ્થળોને અનુલક્ષીને તૈયાર કરવામાં આવ્યું છે.

૨.   લુણાવાડા

રજવાડા વખતમાં બાવાના રુંગર નામે આળખાતી જગ્યા પર લુણનાથ બાવાનો અખાડો હતો. મહર્ષિ લુણનાથના આર્શીવાદથી લુણાવાડા નગરની રચના થઈ હતી, તેવુ માનવામાં આવે છે. અહી રાજવી શાસન સમયમાં લુણેશ્વર મહાદેવના મંદિરનું નિર્માણ કરવામાં આવ્યુ હતું. જે આજે લુણાવાડા નગરજનો માટે આસ્થાનું કેન્દ્ર બનવા પામ્યુ છે. લુણાવાડા નગરના નામ સાથે જોડાયેલું નગર દેવતા લુણેશ્વર મહાદેવ મંદિરે શ્રાવણમાસ ઉપરાંત નૂતનવર્ષ, દીપાવલી સહિતના તમામ પવિત્ર તહેવારો ટાણે લુણેશ્વર મહાદેવના દર્શનાર્થે નગર અને આસપાસની જનતા મોટી સંખ્યામાં ઉમટી પડતી હોય છે. લુણેશ્વર મંદિરની બહાર આવેલ દીપ માલિકાઓ ગુજરાતના સૂવર્ણયુગ સોલંકીકાળની આભાને પ્રગટાવે અને તેની સાક્ષી પુરે છે.

આ દિપમાલાઓ મંદિરની શોભા છે. અહી શિવરાત્રી, શ્રાવણ માસ ઉપરાંત નૂતનવર્ષ, દીપાવલી સહિતના તમામ પવિત્ર તહેવારો ટાણે લુણેશ્વર મહાદેવ મદિર પાસે મેળો ભરાય છે. જેમાં દર્શનાર્થે નગર અને આસપાસની ભીડ ઉમટી પડે છે. લુણાવાડા શહેરનું નામ 'લૂણેશ્વર' મહાદેવ પરથી પડ્યું છે. પાંડવો વનવાસ દરમિયાન લૂણેશ્વર મહાદેવના મંદિરમાં રહ્યા હતા તેવી માન્યતા છે. આ ઉપરાંત ઇન્દિરા ગાંધી સ્ટેડિયમ , જવાહર ગાર્ડન , કાલકા માતાની ટેકરી, ત્રિવેણી સંગમ જોવાલાયક છે.

૩.   **ડાયનાસોર ફોસેલ્સ પાર્ક, રૈયાલી**

બાલાસિનોરથી લગભગ ૧૦ કિ.મી. ના અંતરે આવેલા આ સ્થળેથી પ્રાગ ઐતિહાસિક સમયના મહાકાય પ્રાણી ડાયનાસોરના અસ્થિ-અશ્મકો મળી ઈ.સ.૧૯૮૦-૮૧માં આવ્યા હતા. સમગ્ર

વિશ્વમાં ડાયનાસોરના ઈંડા પહેલીવાર આ જગ્યાએથી મળ્યા હતા.

મહીસાગર જિલ્લાના બાલાસિનોર તાલુકાના રૈયોલી ગામના ડુંગરો ઉપર આજથી ૩૭ વર્ષ પૂર્વે આર્કિયોલોજિક સર્વે ઓફ ઇન્ડિયાની ટીમના ધ્યાન પર વિશ્વમાં દુર્લભ એવા ડાયનાસોરની પ્રજાતિઓ જે આજથી સાડા છ હજાર વર્ષ પૂર્વ હોવાનું અનુમાન છે તેના પથ્થર થઈ ગયેલા અવશેષો મળી આવતા આ વિસ્તારમાં સધન તપાસ કરવામાં આવતા

મોટા પ્રમાણમાં ડાયનાસોરના અવશેષો તેમજ ઇંડાના સમૂહો ધ્યાન પર આવતા જ રૈયોલી વિશ્વના નકશા પર ખ્યાતી પામ્યુ છે.

અહીંથી મળેલા વિપુલ પ્રમાણમાં અવશેષો ધ્યાનમાં રાખી કેન્દ્ર રાજય સરકાર દ્વારા આ સ્થળ વિકસાવવાનું નક્કી કરવામાં આવ્યું હતું. ૭૨ હેક્ટરના વિશાળ પટની તપાસમાં આવરી લઇ એક મ્યુઝિયમ પણ બનાવવામાં આવ્યું છે, જેમાં રૈયોલી તેમજ ગુજરાતના દાહોદ કચ્છ તેમજ દેશમાં મળેલ અવશેષોની આકૃતિઓ ફોટા વિગતો દર્શાવતું મ્યુઝિયમ બનાવવામાં આવ્યું છે. મ્યુઝિયમની બહાર વિશાળ ગેટ તેમજ અંદર ડાયનાસોરની મોટી પ્રતિકૃતિઓ ડાયનાસોર ફોસેલ્સ પાર્કની શોભામાં ચાર ચાંદ મુકતા હોય તેમ આંખો આંજે છે.

મ્યુઝિયમમાં વિશ્વભરમાં જયાંથી ડાયનાસોરની વિવિધ પ્રજાતિઓ મળીને સચિત્ર અને પ્રતિકૃતિઓમાં કંડારવામાં આવેલ છે. સૌથી છેલ્લા ઓરડામાં ડાયનાસોરના ઇંડાના અવશેષો મુકવામાં આવેલ છે. આ મ્યુઝિયમની અંદર પ્રોજેક્ટ પ્રવાસીઓને પૂરતી જાણકારી મળી રહે તે માટે પ્રોજેક્ટર રૂમની પણ વ્યવસ્થા જોવા મળે છે. નીચે ભોયરામાં ડાયનાસોરની વિવિધ પ્રજાતિઓની પ્રતિકૃતિઓ આકર્ષણનું કેન્દ્ર છે.

૪. વિરપુર

આ સોલંકી સમયનું જૂનું સંસ્થાન છે. અહી શ્રી ગોકુળનાથજીના પગલાં અને પવિત્ર દરગાહે શરિફ, કાશીકાકાની ટેકરી, ખોડીયાર માતાનું મંદિર, જમઝર માતાનો ડુંગર,

વૈજનાથ મહાદેવ, મૂકેશ્વર મહાદેવ, દરિયાઈ દુલ્હા દરગાહ, પ્રાચીન ધોળેશ્વર મહાદેવ, શ્રી મહાપ્રભુજીની બેઠક વગેરે ઐતિહાસિક સ્થળો ફરવાલાયક અને જોવાલાયક છે.

૫.   **કલેશ્વરી સ્મારક સમૂહ**

મહીસાગરના લુણાવાડાથી ઉત્તરે લગભગ ૨૦ કિ.મી. ના અંતરે કલેશ્વરી કે કલેશ્વરીની નાળ તરીકે ઓળખાતું એક પૌરાણિક સ્થળ આવેલું છે, જે તેના શિલ્પ સ્થાપત્ય માટે પુરાતત્ત્વવિદો તથા તેના પ્રાકૃતિક સૌંદર્યને કારણે સહેલાણીઓ માટે આકર્ષણનું કેન્દ્ર છે. જેના સ્થાપત્યસમૂહમાં અદભૂત કોતરણીવાળા મંદિરના ખંડેરો, વાવ, કુંડ, શૃંગારીક શિલ્પો તથા દેવી-દેવતાઓની અસ્તવ્યસ્ત વિખરાયેલી મુર્તિઓનો સમાવેશ થાય છે. કલેશ્વરી સ્મારક સમૂહમાંના ખંડેરો ૧૦મી અને ૧૬મી સદીની વચ્ચેના માનવામાં આવે છે. ૧૮મી સદી બાદ તેમાંના કેટલાક સ્મારકોનું પુનઃનિર્માણ કરવામાં આવ્યું હતું જે પૌરાણિક સ્થાપત્યોને રાજ્ય સંરક્ષિત સ્મારક જાહેર કરવામાં આવ્યાં છે.

તેના ઇતિહાસમાંથી જાણવા મળે છે કે આ સ્થળે લવણેશ્વરી તરીકે ઓળખાતી પ્રાચીન વસાહત હતી જે આજે પણ લવાણા તરીકે ઓળખાય છે. પરંપરાગત રીતે આ સ્થળો મહાભારતના પાત્રો સાથે સંકળાયેલા છે. શિવ મંદિરની સ્થાપના ૧૦મી સદીમાં 'મુળપ્રસાદ' અને 'સભામંડપ' થી કરવામાં આવી હતી. બાદમાં મંદિર ખંડેરમાં ફેરવાઈ ગયું હતું. ૧૧મી કે ૧૨મી સદીમાં 'કુંડ' એટલે કે જળાશયનું નિર્માણ કરવામાં આવ્યું હતું. અહી ભીમ ચૌરી અને અર્જુન ચૌરી પણ છે, સાથે સાથે હિડિમ્બા મંદિરનું નિર્માણ તેની નજીકની પહાડી પર ૧૫મીથી ૧૬મી સદીમાં કરવામાં આવ્યું હતું. આ બધાં મંદિરો હાલ ખંડેર હાલતમાં છે.

જર્જરિત શિલાલેખ પરથી કહી શકાય કે લુણાવાડા રાજ્યના રાજકુમાર માલા રાણાએ ૧૫૪૯માં ગર્ભગૃહનું કદ ઘટાડી તેનું પુનઃનિર્માણ કરવામાં આવ્યું હતું, જે હવે

ઘુમ્મટવાળા મંદિર તરીકે ઓળખાય છે. જ્યારે શિકાર મઢીનું નિર્માણ ૧૮મી સદીના ઉત્તરાર્ધમાં પ્રાચીન ઈમારતોના ખંડેરોમાંથી વખતસિંહે કર્યું હતું. ટૂંકમાં કલેશ્વરી સ્મારક સમૂહમાં ઈસુની દસમી સદીથી માંડી ૧૯ મી સદી સુધીના શિલ્પ સ્થાપત્ય આવેલા છે, જેમાં કુલ ૯ રાજ્ય રક્ષિત સ્મારકોનો સમાવેશ થાય છે. ૧. સાસુની વાવ, ૨. વહુની વાવ, ૩. શિલાલેખવાળું મંદિર, ૪. પ્રાચીન મંદિર, ૫. કુંડ, ૬. શિકારમઢી, ૭. ભીમચોરી, ૮. અર્જુન ચોરી, ૯. ત્રણ પ્રવેશદ્વાર વાળું મંદિર.આ ખંડેરોને રાજ્યના પુરાતત્વ વિભાગ દ્વારા ૨૦૦૦ના દાયકામાં પુનઃસ્થાપિત કરવામાં આવ્યા હતા અને તેને પ્રવાસન સ્થળ તરીકે પ્રોત્સાહન આપવામાં આવ્યું હતું.

૫.૧ સાસુની વાવ

સાસુની વાવ તરીકે ઓળખાતી વાવ કલેશ્વરી સ્મારક સમૂહમાં આવેલી છે. જ્યારે તેનાથી થોડે દૂર એક અન્ય વાવ આવેલી છે. આ બંને વાવ એકબીજાની સમીપ હોય તેને 'સાસુ-વહુ'ની વાવ તરીકે સંબોધવામાં આવે છે. વાવના નામ માટે કોઈ આધારભૂત પુરાવો ન મળવાથી લોકપ્રિય સામાજિક પાત્રો 'સાસુ-વહુ' વાવ માટે સુલભ બનેલું જણાય છે. વાસ્તુશાસ્ત્રની દ્રષ્ટિએ આ વાવનું નિર્માણ નંદા પ્રકારનું જણાય છે. વાવમાં ઉત્તરમાં એક ગોખમાં લજ્જાગૌરી - નંદીશ્વરનું શિલ્પ છે, જ્યારે તેની સામેનો ગવાક્ષ શિલ્પહિન છે. વિશેષ નીચે ઉતરતા વિશ્રામ સ્થળના એક ગવાક્ષમાં નવગ્રહ, જ્યારે બીજામાં દશાવતાર છે. તેથી પણ નીચે ઉતરતા વિશ્રામ સ્થળના બંને ગવાક્ષમાંથી એકમાં શેષશાયી વિષ્ણુ તથા અન્યમાં વૈષ્ણવીની બે પ્રતિમાઓ સ્થાપિત કરેલી જોવા મળે છે. શિલ્પોની શૈલી તથા વાવના બાંધકામ પરથી આ વાવ આશરે ઈસુની ૧૪ મી કે ૧૫ મી સદીમાં બંધાઈ હોય તેમ જણાય છે.

૫.૨ વહુની વાવ

વહુની વાવનું નિર્માણ સાસુની વાવ પછી થોડા જ સમયમાં જ થયું હશે તેમ જણાય છે. આ વાવ પણ નંદા પ્રકારની અને પ્રમાણમાં સાદી છે. વાવના ગવાક્ષમાં દેવ પ્રતિમા, શેષશાયી વિષ્ણુ, જલદેવતાના શિલ્પો આવેલા છે. આ શિલ્પો પૈકી એક કૃશ મહિલા બાળકને જન્મ આપી રહી છે, તો બીજી પ્રતિમામાં દેવી ગદર્ભ પર સવારી કરતા દર્શાવવામાં આવ્યા છે. તેમજ વાવમાં નવગ્રહ, વિષ્ણુના દશાવતારતેમજ ચામુંડા, વિરભદ્ર, બ્રહ્માણી, વૈષ્ણવી, ગણેશ વિગેરેની પ્રતિમાં જોવા મળે છે.

૫.૩   શિલાલેખવાળું મંદિર

કલેશ્વરી સ્મારક સમૂહમાં આવેલા શિલાલેખવાળા મંદિરની સન્મુખ આ મંદિર સ્થાનિક ઘૂમ્મટવાળા મંદિર તરીકે ઓળખાય છે. આ મંદિર પ્રાચીન મંદિર કે જે નષ્ટ થઈ ગયું તેની જગતિ પર ઊભું કરવામાં આવ્યું છે. નષ્ટ થયેલા મંદિરના ભગ્નાવશેષો આ વિસ્તારના પ્રાચીનતમ અવશેષો હોય તેમ જણાય છે. સંભવત: આ મંદિર ૧૦ મી સદી કે તે પહેલાનું પણ હોય શકે. જે મંદિર હાલમાં ઊભું છે તે અર્વાચીન છે. પરંતુ તેની દીવાલમાં જડવામાં આવેલા શિલ્પો પ્રાચીન છે. આ મંદિર લુણાવાડાના રાજવી વખતસિંહજીએ બંધાવ્યું હશે તમ જણાય છે.

૫.૪   કુંડ

જલસંગ્રહના અલગ સ્થાપત્ય પ્રકારોમાં કુંડ પણ પ્રાચીન સમયથી જાણીતો છે. આ કુંડ લગભગ સમચોરસ છે. કુંડના સ્થાપત્યનો હેતુ એકસાથે ઘણા લોકો પાણીનો ઉપયોગ કરી શકે તેમ હોય છે તેથી તેની ચારેબાજુએથી પાણી સુધી પહોચવા વિશિષ્ટ સોપાનશ્રેણીની રચના કરવામાં આવે છે. કુંડની પાળના મધ્યભાગે તથા પગથીયાની બાજુમાં દેવશિલ્પો માટે ગવાક્ષ કરવામાં આવે છે. આ કુંડમાં પણ ટેવ જ રચના છે. કુંડના ગોખમાં શેષશાયી વિષ્ણુ, શિવ વગેરેના શિલ્પો છે. કુંડમાં આવતું પાણી ગળાઈને આવે તે માટે ગળણીની પણ રચના કરવામાં આવે છે.

૫.૫   શિકારમઢી

આ સ્થાપત્ય અન્ય સ્થાપત્યની તુલનામાં અર્વાચીન છે. લુણાવાડાના રાજવી આ સ્થળે ગાઢ જંગલ હોવાથી શિકાર માટે આવતા. અહી પડેલ પ્રાચીન ભગ્નાવશેષોનો પુન: ઉપયોગ કરી રાત્રી રોકાણ માટે વખતસિંહજીએ 'બંગલો' બનાવ્યો જે શિકારમઢી માટે જાણીતો છે. આ સ્મારકનું સ્થાપત્ય તરીકે કોઈ મૂલ્ય નથી. પણ તેમાં જડવામાં આવેલા શિલ્પો બેનમૂન છે. આ સ્જ્ઞિલ્પો ભગ્ન દેવાલયોના ભાગ છે.

૫.૬   ભીમચોરી

શિકારમઢી પાસેથી શરૂ થતી સોપાનશ્રેણી ટેકરીના મથાળે દોરી જાય છે. જ્યાં ભીમચોરી તરીકે ઓળખાતું શિવાલય આવેલું છે. ટેકરી પર આવેલા ત્રણ સ્મારકોમાં આ સૌથી નુકશાન પામેલ છે. સમગ્ર ભારતમાં પાંડવોના નામ સાથે કોઈને કોઈ સ્થળ જોડી દેવાની પ્રથા જોવા મળે છે. તે મુજબ આ શિવાલયને પણ ભીમચોરી નામ આપવામાં

આવેલું છે. સ્થાપત્યની શૈલીને લક્ષમાં લઈ આ મંદિરનો નિર્માણકાળ ૧૪ મી કે ૧૫ મી સદીનો ગણી શકાય.

૫.૭ ત્રણ પ્રવેશદ્વારવાળું મંદિર

આ સ્થાપત્યનો ફક્ત નીચેનો જ થર હાલમાં વિધમાન હોઈ સ્થાપત્યના પ્રકાર વિશે સ્પષ્ટ વિગત જાણી શકાતી નથી. સ્થાપત્યના મધ્યભાગમાં સામાન્ય કરતાં વિશેષ મોટા પગના અવશેષો જોવા મળે છે. જેથી લોકોમાં જુદી જુદી ક્વિદંતિયો પ્રચલિત છે. કેટલાક ભીમના પગલાં તો કોઈ હિડિંબાના પગ તરીકે ઓળખે છે. આ શિલ્પખંડ આ જ સ્થાપત્યનો ભાગ છે તેમ નિશ્ચિતપણે કહી શકતું નથી. આ સંકુલમાં આવેલા શિલ્પોમાં નટરાજ, શક્તિ, ગણેશ, મહિષમર્દિની, ઘંટાકર્ણી, ક્ષેમકરી, ઈન્દ્ર, યમ, અનંત અપ્સરા વગેરે શિલ્પો ઉલ્લેખનીય છે.

૬. ઉપસંહાર

ગુજરાતના મધ્યમાં આવેલ મહીસાગર જિલ્લાની રચના ૧૫ ઓગસ્ટ, ૨૦૧૩ ના રોજ કરવામાં આવી હતી. જેમાં લુણાવાડા, ખાનપુર, કડાણા, સંતરામપુર બાલાસિનોર, વગેરે તાલુકાઓ આવેલા છે. પ્રવાસનની દ્રષ્ટિએ મહીસાગર જિલ્લામાં લુણાવાડાનું લુણેશ્વર મહાદેવ મંદિર, ઇન્દિરા ગાંધી સ્ટેડિયમ , જવાહર ગાર્ડન , કાલકા માતાની ટેકરી, ત્રિવેણી સંગમ જોવાલાયક છે. તેમજ ડાયનાસોર ફોસેલ્સ પાર્ક, રૈયાલી, વિરપુર, વગેરે મુલાકાત લેવા લાયક છે. મહીસાગરના કલેશ્વરી સ્મારક સમૂહનો મુખ્ય દરવાજો અને સાસુની વાવ, વહુની વાવ, ઘુમ્મટવાળું મંદિર, કલેશ્વરી માતાનું મંદિર, કુંડ, કૂવો, શિલ્પ ગેલેરી, શિકાર મઢી, ડુંગરની ટોચ તરફ દોરી જતી સીડી, ભીમ ચોરી, અર્જુન ચોરી, હેડંબા મંદિર, ચેક ડેમ, જળ પ્રવાહ, સ્મશાન ભૂમિ, વગેરે મહીસાગરની ઐતિહાસિકતાની આંખમાં કાજળ આંજનારી છે.

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કચ્છ જિલ્લાની બૌદ્ધ ગુફાઓ

ડૉ.નંદલાલ નારાણ છાંગા

મદદનીશ પ્રાધ્યાપક – ઈતિહાસ

શ્રી આર.આર. લાલન કોલેજ, ભુજ.

પ્રસ્તાવના

કચ્છ જિલ્લો ભારતનાં પશ્ચિમ છેડે આવેલો જિલ્લો છે. ગુજરાત રાજ્યનાં 33 જિલ્લાઓ પૈકી વિસ્તારની દ્રષ્ટિએ સૌથી મોટો જિલ્લો છે. કચ્છ જિલ્લો ભૌગોલિક વિવિધતાઓ ધરાવતો જિલ્લો છે. તે મરુ, મેરુ અને મહેરામણ એટલે કે રણપ્રદેશ, પર્વતીય પ્રદેશ અને સમુદ્રની ભૂમિ તરીકે પણ આગવું સ્થાન ધરાવે છે. કચ્છમાં આવેલાં રણપ્રદેશો, પર્વતો અને દરિયો તેને આગવી ભૌગોલિક વિવિધતા બક્ષે છે. ઉપરાંત કચ્છ જિલ્લો અનેક પુરાતત્વીય અને ઐતિહાસિક ઘટનાઓનો પણ સાક્ષી રહ્યો છે. અહીંથી મળી આવેલાં અનેક પુરાવાઓ તેનું ધાર્મિક અને ઐતિહાસિક મહત્વ સ્પષ્ટ કરે છે.

કચ્છ જિલ્લાની બૌદ્ધ ગુફાઓ

ચીની મુસાફર હું-એન-ત્સાંગ ઈ.સ.ની સાતમી સદીમાં ભારત આવ્યો હતો. તેના આ ભારત પ્રવાસ દરમ્યાન તે કચ્છની મુલાકાતે પણ આવ્યો હતો. તેના વર્ણનો પરથી સ્પષ્ટ થાય છે કે તે સમયે ભારતની સાથે સાથે કચ્છમાં પણ બૌદ્ધ ધર્મનો ફેલાવો સારા એવા પ્રમાણમાં થયેલો હતો. તેના કચ્છમાં આગમન પહેલાં પણ ઓછામાં ઓછા ચારસો વર્ષ પૂર્વે કચ્છમાં બૌદ્ધ ધર્મ સારા એવા પ્રમાણમાં ફેલાયેલો હતો તેના પુરાતત્વિય પુરાવાઓ બૌદ્ધ ગુફાઓ મળવાથી નિશ્ચિત થઈ શક્યાં છે. કચ્છ જિલ્લાના લખપત તાલુકાના સિયોત ગામ પાસે આવેલી ઐતિહાસિક ગુફાઓની સૌપ્રથમ નોંધ ઈ.સ.1879માં બર્ન્સ નામના પુરાતત્વવિદે લીધી હતી. પ્રસિદ્ધ વિદ્વાન કે.કા.શાસ્ત્રીએ પણ આ ગુફાઓની મુલાકાત લીધેલી હતી અને તેનું સવિસ્તર વર્ણન કરેલું છે. જો કે, તેમણે આ ગુફાઓ કયા ધર્મ કે સંપ્રદાયની હશે અને કયા સમયની હશે તેનું વર્ણન કરેલું નથી. ઈ.સ.1972-73માં ગુજરાત રાજ્યના પુરાતત્વ વિભાગે સર્વેક્ષણ દરમ્યાન આ પ્રકારની ગુફાઓના મહત્વ અંગેની નોંધ લઈને સિયોતની તથા નખત્રાણા તાલુકાની ઘડુડ નદીને કિનારે આવેલી અન્ય બે ગુફાઓને રાજ્યરક્ષિત સ્મારક તરીકે જાહેર કરી હતી. કેટલાક વિદ્વાનોએ સિયોતની આ ગુફાઓની પ્રાચીનતા મૌર્ય સમયથી પણ વધારે હોવાનું મંતવ્ય રજૂ કર્યું છે. આ ગુફાઓ કયા સંપ્રદાયની હોઈ શકે તેના પર પણ અનેક મતમતાંતરો

રજૂ થયા છે. કેટલાંક વિદ્વાનો તેને શૈવ સંપ્રદાયની તો કેટલાક તેને બૌદ્ધ સંપ્રદાયની ગણાવે છે. જો કે, આ ગુફાઓ બૌદ્ધ સંપ્રદાયની હોવાનાં તરફેણમાં ઘણા પુરાતત્ત્વિય અવશેષો મળી આવ્યા છે. આ ગુફાઓ ગમે તે સંપ્રદાયની હોય, પરંતુ કચ્છનાં પુરાતત્ત્વિય વારસાના સંદર્ભમાં તેનું સ્થાન ખૂબ જ મહત્ત્વનું બની રહે છે.

કચ્છ જિલ્લાની ઐતિહાસિક ધરોહર સમાન આ ગુફાઓનું ઉત્ખનન ગુજરાત રાજ્ય સરકારની પુરાતત્ત્વિય સલાહકાર સમિતિના સભ્ય નિવૃત પ્રા. (ડૉ.) સૂર્યકાન્ત ચૌધરીના માર્ગદર્શન હેઠળ કચ્છવર્તુલ, ભુજના તત્કાલીન અધીક્ષક પુરાતત્ત્વવિદ શ્રી જયપ્રકાશ ત્રિવેદીએ શરૂ કર્યું હતું. આ ઉત્ખનન કાર્યની શરૂઆત સપ્ટેમ્બર 1988 માં થઈ હતી અને એપ્રિલ 1989ના પ્રથમ અઠવાડિયામાં પૂર્ણ થયું હતું. ઉત્ખનન કાર્ય દરમ્યાન અહીંથી એક મોટી અને સાત નાની એમ કુલ આઠ જેટલી ગુફાઓ મળી આવી હતી.

કટેશ્વરથી આશરે 800 મીટર જેટલાં અંતરે કાંટાળી વનસ્પતિ અને ઝાંખરાથી ઢંકાયેલા પાકા પથ્થરના ટેકરાની ભૂતળમાં પશ્ચિમાભિમુખ આ માનવસર્જિત ગુફાઓ આવેલી છે. સ્થાનિક લોકો તેને ખાપરા-કોડિયાના ભોંયરા તરીકે પણ ઓળખે છે. આ ગુફાઓ ધરતીથી વીસેક ફૂટ ઊંચા વિકૃત પથ્થરોમાં કોતરીને બનાવવામાં આવેલી છે. ડાબી બાજુએથી પ્રથમ એક નાની ગુફાનું 4×2 ફૂટના માપનું પ્રવેશદ્વાર દેખાય છે. અંદરથી પાંચેક ફૂટ ચોરસ આ ગુફા છે. તેની બાજુમાં એક નાની તૂટેલી ગુફાના આધાર તરીકે તેની પછીત જોવા મળે છે. ત્યારપછી ત્રીજી ગુફા પણ 4×2 ફૂટના માપનાં દરવાજાવાળી પણ અંદરથી થોડી વધારે મોટી છે. ત્યાંથી આગળ જતાં જમણી બાજુ ટેકરાને દક્ષિણ છેડે સૌથી મોટી ગુફા આવેલી છે. આ મુખ્ય ગુફા છે.

આ વિશાળ ગુફાના મુખમંડપનો દરવાજો ધરાવતો પથ્થરનો ભાગ તૂટી પડવાથી અંદરનો ગુફામંડપ તથા અંદરના બે સ્તંભો અને મંડપમાં પડતાં અંદરનાં દ્વારો બહારથી જ દેખાય છે. આ ગુફાનો મંડપ આશરે ૧૭ ફૂટની પહોળાઈ જ્યારે અંદરથી આશરે 10 ફૂટની ઊંચાઈ ધરાવે છે. ગુફાની સપાટ છતને ટેકો આપવા માટે બે ગોળાકાર સ્તંભો બનાવેલા છે. આ સ્તંભ ઉપરથી નીચે આવતાં તેનો આકાર પાતળો થતો જાય છે. સ્તંભના ઉપરના કિનારે રિંગ અને તેની ઉપર છાઘ શિલા કોતરેલી છે અને તે પટના ચાપણા તરીકેની બે આડી લાંબી રેખાઓથી છત સાથે સ્તંભને મેળવી દીઘેલી છે.

ગુફાની અંદર મંડપમાં પ્રવેશતાં જમણી બાજુએ મંડપમાં પડતું તૂટેલી ગુફાનું મુખ્ય દ્વાર છે. છ ફૂટ જેટલી ઊંચાઈના આધાર શાખ ઉપર કિનારીની કોતરણીનો અવશેષ રહી ગયેલો

જણાય છે. તેની બાજુમાં એક મોટો ગોખલો જોવા મળે છે. આ ગોખલામાં આજના કચ્છના આહીર અને રબારી સમાજનાં લીંપણકળાના નમૂના જોવા મળે છે. ગોખલાની બાજુમાં ખૂણામાં 5×3 નું દ્વાર છે જે નાના ગુફાખંડનું છે અને મંડપમાં જ સામે જમણી બાજુ 4×3નું અન્ય દ્વાર છે જે અંદરના બીજા ચોરસ ખંડનું છે.

આમ, આ મુખ્ય ગુફામંડપમાંથી ત્રણ ગુફાઓનાં દ્વાર પડે છે. આ ગુફાની દિવાલો, બંને સ્તંભો, છત વગેરેનાં ભાગો પર ખાડા, કાપા અને આંકા પાડેલા જોઈ શકાય છે. તેમાં ઝીણવટપૂર્વક જોતાં ત્રિશૂળ, ઊંટ, માછલી, મોર તેમજ નવકાંકરી જેવી રમતની આકૃતિઓ પણ દેખાય છે. પથ્થરનાં ઘસારા, લોકોની બેદરકારી વગેરેને લીધે આવા કાપાઓ વિશેષ પ્રમાણમાં થયેલા જોવા મળે છે. આ ઉપરાંત સમયની થપાટો અને ધરતીકંપ જેવી કુદરતી હોનારતોને લીધે પણ આ ગુફાઓને વ્યાપક પ્રમાણમાં નુકસાન થયેલું જોવા મળે છે.

આ ગુફાઓનાં ઉત્ખનન કાર્ય દરમ્યાન અહીંથી ખૂબ જ મોટા પ્રમાણમાં બૌદ્ધ અવશેષો મળી આવ્યા છે. આ પુરાવશેષો ગુફાઓનાં ચૈત્યગૃહ, પ્રદક્ષિણાપથ તેમજ ભંડારકક્ષમાંથી મળી આવ્યા છે. આ અવશેષોમાં સૂર્યના તાપમાં પકવેલ માટીની તકતીઓ, સિક્કાઓ, માટીની મૂર્તિઓ તેમજ અન્ય વસ્તુઓનો સમાવેશ થાય છે.

માટીની તકતીઓ :

આ ગુફાઓનાં ખોદકામ દરમ્યાન અસંખ્ય કાચી માટીની તકતીઓ અંદાજે ૧૫ સે.મી.થી ૨૦ સે.મી. કદની મળી આવી છે. આ તકતીઓ પર ભગવાન બુદ્ધ, સ્તૂપ અને બ્રાહ્મીલિપિના અક્ષરો વગેરેનું મુદ્રાંકન થયેલું જોવા મળે છે. તેના પરની ભગવાન બુદ્ધની આકૃતિ અતિ સુંદર, મનોહર, સ્પષ્ટ અને આકર્ષક છે. જેમાં બુદ્ધ પદ્માસનની મુદ્રામાં પ્રસન્ન ચિત્તે બેઠેલા દેખાય છે. તેમની ડાબી અને જમણી બાજુએ સ્તૂપો, તેના પર છત્રયષ્ટિ તથા તેના પર ચડતી ધજા સ્પષ્ટ જોવા મળે છે. તેની ઉપરના ભાગે વિશિષ્ટ પ્રકારના સ્તૂપની પ્રતિકૃતિ જણાય છે. તેની ડાબી અને જમણી તરફથી પીપળાનાં પાનની ડાળીઓ વેલની જેમ કલાત્મક રીતે છેક નીચેની બાજુ લંબાય છે. આકૃતિની બંને બાજુના સ્તૂપો અને ઉપરના ભાગના સ્તૂપની આકૃતિઓનો તફાવત સ્પષ્ટ જણાઈ આવે છે.

ભગવાન બુદ્ધને માથે વાંકડિયા વાળ અને અર્ધબિડેલાં નેત્ર ધ્યાન આકર્ષે છે. બુદ્ધના ચહેરા પર સ્મિત જોવા મળે છે. તેમના ડાબે ખભે સંઘાટી ઓઢેલી જોવા મળે છે જ્યારે જમણો ખભો ઉઘાડો છે. તેમની છાતીના ઉઘાડા ભાગમાં ડીંટડી સ્પષ્ટ જોવા મળે છે. તેમનો આ ભાગ

અંતઃવસ્ત્રના કટિબંધને કારણે ખૂબ જ સુંદર રીતે ચપસી આવેલો છે. તેમના અડધા ઢંકાયેલા પગ પરની વલ્લીઓ સ્પષ્ટ દેખાય છે. પગની પાનીઓ પર વસ્ત્ર ઢાંકેલું જોવા મળતું નથી. ભગવાન બુદ્ધ એક યોગીની મુદ્રામાં સ્વસ્થ અને ટટ્ટાર બેઠા છે. તેમનો જમણો હાથ લંબાઈને ઢીંચણને સહારે રહીતે આંગળાં જમીનને સ્પર્શતા જોવા મળે છે. તેમનો ડાબો હાથ પલાંઠીના ખોળામાં હથેળી આકાશ બાજુ રહે તે રીતે રાખ્યો છે, જેનાં અંગૂઠો અને આંગળાઓ સ્પષ્ટ રીતે દેખાય છે. પદ્માસન પીઠિકાની ઉપર ખીલેલી કમળના ફૂલની પાંદડીઓ બબ્બેની જોડીમાં ઉપર નીચે સપ્રમાણ ગોઠવાઈને કોતરેલી છે, જેથી ચોરસ આકાર રચાઈને સુંદર આકૃતિનું સર્જન થતું જોવા મળે છે. બુદ્ધ સહિતની આ આકર્ષક પ્રતિકૃતિને સુંદર કલાત્મક ગોખમાં સ્થાપિત કરીને મઢી લેવામાં આવી છે. પદ્માસન પીઠિકાની નીચેના ભાગમાં વચ્ચે સ્તૂપ આકારની કોઈ આકૃતિ જોવા મળે છે અને તેની આસપાસ ત્રણ થી ચાર લીટીઓવાળું લખાણ હોય તેવું જણાય છે. જો કે, ઘસારાને કારણે તે વાંચી શકાતું નથી. આ આખી તક્તી પીપળના પાનના જેવા આકારમાં ઢાળેલી છે, જેનો ઉપરનો અણિયાળો ભાગ ઉપરની તરફ રાખવામાં આવેલો છે. આ સમગ્ર બાબતો અનેક સૈકાઓ પછી પણ સ્પષ્ટ દેખાઈ આવે છે જે તત્કાલીન સમયની કલાનું દર્શન કરાવે છે.

બીજી એક તક્તીમાં 'ભાગવત' લખેલું સ્પષ્ટ વાંચી શકાય છે. અન્ય એક તક્તીમાં વચ્ચે મોટા સ્તૂપની આકૃતિ અને બંને બાજુએ અન્ય નાના નાના સ્તૂપો કોતરાયેલા છે. તેની નીચેના ભાગમાં ચાર લીટીઓમાં લખાણ જોવા મળે છે. જો કે, આ તક્તી ઘસાઈ ગયેલી જોવા મળે છે. પુરાતત્વ વિભાગના વંચાણ પ્રમાણે આ લખાણ બૌદ્ધોની લોકપ્રિય ' પ્રતીતિ સમુત્પાદ'ની પ્રખ્યાત ગાથા છે, જેમાં સારિપુત્તના પ્રશ્નના જવાબમાં ભગવાન બુદ્ધના શિષ્ય અશ્વજિતે તેને તથાગતના મતનો સાર સંક્ષિપ્તમાં જણાવેલ છે.

સ્થાપકીય પુરાવશેષો

સિયોતમાંથી મળી આવેલી આઠ ગુફાઓ ઉપરાંત એક વિશાળ સભાખંડના અવશેષો પણ મળી આવ્યા છે. આ સભાખંડનો ઉપયોગ ધાર્મિક ચર્ચાઓ માટે થતો હોવાની સંભાવના પુરાતત્વવિદો વ્યક્ત કરે છે. અંતિમ તબક્કામાં પુરાતત્વવિદોને એક મોટા ભંડાર જેવા બાંધકામના અવશેષો પણ મળી આવ્યા છે. સંભવતઃ આ બૌદ્ધ શ્રમણોનાં ભોજન માટેનાં અનાજ સંગ્રહ કરવા માટેનાં સ્થાન હોઈ શકે છે.

સિક્કા

સિયોતમાંથી ગુફાઓ ઉપરાંત પ્રાચીન સમયનાં કેટલાંક સિક્કાઓ પણ મળી આવ્યા છે. અહીંથી ગધાઈ સિક્કાઓ ઉપરાંત મૈત્રકકાળ, સોલંકીકાળ અને ત્યારપછીનાં સોળમી સદીનાં સિક્કાઓ પણ મળી આવ્યા છે. ગધાઈ સિક્કાઓ અને મૈત્રકકાળના સિક્કાઓ મોટી સંખ્યામાં મળી આવ્યા છે. પ્રાથમિક સંશોધનને આધારે ગધૈયા શૈલીનો એક સિક્કો અંદાજે નવમી સદીની આસપાસનો જણાઈ આવે છે.

અન્ય પુરાવશેષો

ગુફાઓનાં ઉત્ખનન દરમ્યાન અન્ય કેટલીક વસ્તુઓ પણ મળી આવી છે. જેમાં સુરાહી આકારનું એક સુંદર ચિત્રોથી સુશોભિત એક પાત્ર મળી આવ્યું છે. આ ઉપરાંત ગળામાં કોતરેલી ઘૂઘરમાળ, પકવેલી માટીનાં રમકડાં, એક ખંડિત દીવો, કાંસાની વીંટી વગેરે જેવી વસ્તુઓ પણ મળી આવી છે.

કરાંચી સાથે અનુબંધ

પાકિસ્તાનની કરાંચી યુનિવર્સિટી દ્વારા ત્યાંના દરિયાકાંઠે કરેલા ઉત્ખનનકાર્યમાં પણ આ જ પ્રકારના બૌદ્ધ અવશેષો મળી આવ્યા છે. ભારતનો પશ્ચિમકાંઠો કોટેશ્વર અને પાકિસ્તાનનો પૂર્વકાંઠો કરાંચી ભૌગોલિક રીતે દરિયાકિનારે સામસામે છે. બંને વિસ્તારોની વચ્ચે માત્ર સમુદ્ર છે. ઈ.સ.1819માં મોટો ધરતીકંપ આ વિસ્તારમાં આવેલો હતો તેને લીધે કચ્છનાં પશ્ચિમ ભાગમાં લખપતની ઉત્તરે આશરે 1555 ચોરસ કિલોમીટર જેટલી જમીનનો વિસ્તાર ઊંચોનીચો થઈ ગયો. ઊંચો આવેલો આ વિસ્તાર 'અલ્લાહબંધ'ના નામથી ઓળખાવા લાગ્યો. અલ્લાહબંધ રચાવાને કારણે સિંધુનદીના એક મુખનું પાણી કચ્છ આવતું બંધ થઈ ગયું. જેના લીધે લખપતની એક વખતની મબલખ ઉત્પાદન આપતી ફળદ્રુપ જમીન રણવિસ્તારમાં ફેરવાઈ ગઈ. આ બાબત પરથી અનુમાન થઈ શકે કે એક સમયે કરાંચી અને સિયોતની આ વસાહતો એક જ હોય અને બૌદ્ધ લોકો સમુદ્રના રસ્તે એકબીજાના પ્રદેશોના અવરજવર તેમજ પ્રવાસ કરતાં હોય.

સિયોતની બૌદ્ધ ગુફાઓમાંથી મોટા પ્રમાણમાં ભગવાન બુદ્ધની સાથે સાથે સ્તૂપ તથા તેની નીચે લખાણ ઉપસાવેલ શિલ્પ તક્તીઓ મળી આવી છે. બૌદ્ધ તીર્થસ્થળોએ આવા સ્તૂપ, ચૈત્યગૃહ કે મંદિરની આવી પ્રતિકૃતિઓ આવનારા દર્શનાર્થીઓને પ્રસાદરૂપે આપવાની પ્રણાલી હતી. આથી આવા જ પ્રકારની તક્તીઓ બોધિગયા તેમજ થાઈલેન્ડમાંથી પણ મળી આવી છે.

આવી જ તક્તીઓ દેવની મોરીના ઉત્ખનનકાર્ય દરમ્યાન મહાસ્તૂપમાંથી પણ મળી આવી છે, તેના આધારે જ ડૉ. આર.એન. મહેતાએ અહીંનો સ્તૂપ કેવો હતો તેની કલ્પના કરેલી છે.

સિયોતની ગુફાઓના ઉત્ખનન દરમ્યાન તેની નજીકના ઢોળાવવાળા ટેકરા પાસેથી પ્રચુર માત્રામાં પ્રાચીન ઠીકરાઓ મળી આવ્યા છે. આ ઠીકરાંઓનું ગૂજરાત વિદ્યાપીઠના પુરાતત્વ વિભાગ દ્વારા પૃથક્કરણ કરવામાં આવતાં તે સાતમી સદી દરમ્યાનનાં જણાયા છે. આ ગુફાઓની આસપાસ ત્રણ કિલોમીટરના ઘેરાવામાં જમીનની સપાટી પરથી પકવેલી કાળી અને લાલ માટીનાં વાસણો જેવાં કે કુંભી, કૂંજા, કાંઠલાવાળા વાસણો, અનાજ સંગ્રહ કરવાની કોઠીઓ વગેરે મોટી સંખ્યામાં મળી આવ્યા છે. આ વાસણો પર છાપ ઉપસાવવા માટેની વિવિધ પ્રકારની ડાઈઓ પણ મળી આવી છે. આવા દરેક વાસણ પર બૌદ્ધ ધર્મનું ધર્મચક્ર ઉપસાવેલું જોવા મળે છે. કાળા રંગની માટીનાં વાસણો પર સાદી અને કોતરેલી ડિઝાઈન જોવા મળે છે જ્યારે લાલ રંગની માટીનાં વાસણો પોલિશદાર અને ડિઝાઈનવાળાં છે. પરદેશમાંથી આયાત કરેલાં કાચનાં વાસણોનાં ટુકડાઓના નમૂના પણ અહીંથી મળી આવ્યા છે. જેમાં ગ્રીક અને રોમન શૈલીના નમૂનાઓનો સમાવેશ થાય છે. અહીંથી પ્રાપ્ત થયેલા રમકડાંઓમાં હાથી, ઘોડા, ઊંટ, બકરી, સિંહ, વાંદરા જેવાં પ્રાણીઓના પોલાણવાળા રમકડાંનો સમાવેશ થાય છે. પકવેલી માટીમાંથી બનાવવામાં આવેલા ઘૂઘરમાળવાળા નંદી પણ મળી આવ્યા છે. આ ઉપરાંત શંખમાંથી કોતરેલ અને ડિઝાઈનવાળાં આભૂષણો જેવાં કે, કાચનાં કડાં, કાનનાં કુંડળ, બૌદ્ધ સાધુઓ ધારણ કરે તેવા માળાના મણકા અને કિંમતી પથ્થરમાંથી બનાવેલાં મોતીઓ તેમજ અકીકમાંથી બનાવેલ વીંટીનાં નંગ અને માદળિયાં પણ અહીંથી પ્રાપ્ત થયા છે.

ઉપસંહાર

આમ, સિયોતની આ બૌદ્ધ ગુફાઓનાં ઉત્ખનન દરમ્યાન મૂર્તિઓ, મુદ્રાઓ, સિક્કાઓ, પાસા તથા પ્યાદાં પણ મળી આવેલા છે. આ વસ્તુઓ પરથી આ સ્થળે મોટું વ્યાપારનું મથક અને સમૃદ્ધ વસાહત હોવાનું પુરવાર થાય છે.

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'કાળો અંગ્રેજ' નવલકથા

જાદવ દિવ્યાબેન પી.
પીએચ.ડી. વિદ્યાર્થીની, હેમ.ઉ.ગુ.યુનિવર્સિટી, પાટણ

દલિત, પીડિત, શોષિત, વર્જિત, ઉપેક્ષિત, એક સમુદાય સદીઓથી અન્યાય, અત્યાચાર, શોષણનો શિકાર બનીને મૂંગા મોઢે યાતના સહ્યા કરતો હતો પણ જેને ગુલામી વેઠી હોય એજ ખરેખર આઝાદ હોવાના અર્થને સમજી શકે. એ અર્થ જ કદાચ મૂંગા લોકોના અવાજનું કારણ પણ બની શકે. માનવધર્મ, સંસ્કૃતિ અને સમાજના ઉત્થાન માટે પૌરાણિક ઋષિઓ અને સંતો પણ આવા નિમિત્તે જ કલ્યાણ વાંછ્યું બન્યા હશે ને ? આ પછીના સમયગાળામાં સામાજિક ક્રાંતિના પિતામહ જ્યોતિબા ફુલે અને ડા.બાબાસાહેબ આંબેડકરનું દલિતમયી આંબેડકરીય વિચારધારા ધરાવતું સાહિત્ય અને સમાજ સુધારણા ક્ષેત્રે મહત્વનું યોગદાન રહ્યું છે.

આની સીધી અસરરૂપે મહારાષ્ટ્રમાં દલિત સાહિત્યનો જુવાળ પ્રથમ આવ્યો. ગુજરાતમાં એનો ખરેખર પડઘો ૧૯૮૧ ના અનામત વિરોધી જાતિયુદ્ધોના કારણે પડ્યો. ઢગલાબંધ દલિત કવિતાઓનો ફાલ ઉતર્યો. ઘણા કવિતા સંકલનો અને સંગ્રહો થયા. એપછી દલિત સાહિત્યના વિવિધ પ્રકારો ખેડાયા પણ ગુજરાતી સાહિત્યના મુખ્ય પ્રવાહમાં માગ મુકાવે એવું સત્વશીલ સર્જન દલિત કથા સાહિત્યમાં પ્રાપ્ત થયું છે. ગુજરાતમાં ઘણી આંબેડકરીય વિચારધારાને વરેલી દલિત અને દલિતતેતર નવલકથાઓ લખાઇ, પોંખાઇ અને ચર્ચાના એરણે ચડી છે. આવી નવલકથાઓની સૃષ્ટિ નોખી તરી આવી છે. એમાં કારણભૂત છે દલિત વાસ્તવ, દલિત પરિવેશ અને દલિત તળબોલી, બળુકી ઘટનાઓ, હાડમાંસ અને જીવંત પાત્રો, લય-લહેકા અને લઢણથી રસાયેલા તળબોલીથી તાદૃશ્ય થતા સંવાદો દલિત ચેતનાને ઉજાગર કરતા ભાવવહી વર્ણનો. આ સર્વને ઓળઘોળ કરતી વસ્તુ સંકલના અને ભાષાશૈલીથી અનોખી વર્તાતી એવી ઘણી બધી નવલકથાઓ આપણને પ્રાપ્ત થઇ છે. જેમાં 'કાળો અંગ્રેજ' (૧૯૯૨) ચિનુ મોદીની સશક્ત નવલકથા છે. જેનું કેન્દ્રબિંદુ બન્યું છે શોષિત-પીડિત જનસમૂહ.

'કાળો અંગ્રેજ' નવલકથામાં દલિત અને સવર્ણ વચ્ચેના આંતર સંઘર્ષની કથા નિરૂપણ પામી છે. આઝાદી મળ્યા પછી પણ આજે સમાજમાં જાતિવાદી અસ્પૃશ્યતા જોવા મળે છે. સવર્ણો અને દલિતો વચ્ચે આજેય ભિન્નતા જોવા મળે છે. સવર્ણો દલિતોને હંમેશા જાતિવાદના ચોકઠામાં બાંધી રાખવા માંગે છે. તો આવું કેમ ? આઝાદી મળ્યા પછી પણ દલિતોની આવી પરિસ્થિતિ કેમ ? તો આ આઝાદી મળી કોને ? શું ખરેખર દેશ આઝાદ થયો છે ? કઇ રીતે દરેક

નાગરિકની સ્વતંત્રતા કહી શકાય ? આ પ્રશ્નનો વાચક ભાવક ચિત્તમાં તરત ખડો કરાવી દે છે નવલકથાકાર. ગાંધીજીના સમાજ સુધારણાના પ્રયત્નો કરવા છતાંય સમાજમાંથી ગોરા અંગ્રેજો તો ભાંગી છૂટ્યા તો આ કાળા અંગ્રેજોને કેમ કરીને ભગાડી શકાય ? અહીં નવલકથાકાર ચિનુ મોદી સવર્ણોને કાળા અંગ્રેજ તરીકે ઉલ્લેખિત કરીને દલિતો આજે પણ કાળા અંગ્રેજના ગુલામ છે તેમ કહીને વાસ્તવિકતાને ઉજાગર કરી આપે છે.

કથાનો નાયક મનસુખ જે એક ગાંધીવાદી કાર્યકર છે. જે ગામના દલિતવાસમાં દલિત ભલા ભગતને ત્યાં રહીને દલિતોના નાના મોટા પ્રશ્નો સરકાર સુધી પહોંચાડી તેના નિવારણ લાવવાના પ્રયત્નો કરે છે. તે વાસના લોકોને ગાંધીવાદી વિચારધારાની વાત કરી તે મુજબ આચરણ કરવા પ્રેરે છે. તે દલિતોમાં શિક્ષણનો પ્રચાર પ્રસાર કરે છે. તે દલિત છોકરી શારદાને ભણાવી સ્ત્રી-શિક્ષણ પર ભાર મૂકીને સ્ત્રીઓને જાગૃત કરવાના પ્રયાસો કરે છે. તે સમાજમાં-દેશમાં બનતી નાની-મોટી ઘટનાઓને છાપાઓ દ્વારા ગામલોકો સુધી પહોંચાડે છે. આ રીતે તે ગ્રામોદ્ધાર અને સમાજ સુધારણાનું કાર્ય કરે રાખે છે. જે સવર્ણો લોકોને પરવડે તેમ નથી. આથી, ગામનો મુખી અને વજેસંગ ઠાકોર આ મનસુખને ગામમાંથી કાઢવાના પ્રયાસો કરે છે. મનસુખ તો પોતે ગાંધીવાદી કાર્યકર હોવાથી કોઇ નાત-જાતમાં માનતો નથી. તેના મતે બધા સમાન જ છે. આથી તે સમાજ ઉદ્ધારનું કામ કરે રાખે છે. પણ સવર્ણો દલિતો માટે તે જે કાર્ય કરે છે તે ખટકે છે. તે દલિત વાસમાં રહે છે. તે પણ સવર્ણોથી સહેવાતું નથી. આથી તે મનસુખને સવર્ણો દ્વારા દલિતોની જેમ સવર્ણોના અત્યાચારનો ભોગ બનવું પડે છે. ગામના દયાભૈ જે પણ મનસુખની જેમ ગાંધીવાદી કાર્યકર છે. તેમના કહેવાથી ગામના માણસો કાળો, ભલિયો, ઢોલી રવલો, મનોરિયો વગેરે ગામના મંદિરમાં પ્રવેશ કરવા જાય છે. ત્યારે પણ આ વજેસંગ ઠાકરો ઊકળી ઊઠે છે અને ત્રાડ પાડીને તેમને કહે છે કે...

"ખબરદાર ! ન્યાના ન્યા ઊભા રેજો તમું આગળ ખસ્યા છો તો ફૂંકી કાઢીશ. આ પવિતર જગામાં તમને આવવા કોણે દીધાં ? રાંડનાઓ ભગવાનના થાનકમાં તમારાથી અવાય ? આ જલમે તો મેલું ઊંચકો છો, આવતે જલમે કીડા પડશે કીડા ! જાઓ ગાયનું છાણ લૈ આવો ને તમારા પંછાયા પડ્યા છે ઇ લીંપી-ગૂંથી નાંખો જોયા શું કરો છો ?"

ઠાકોરના મોઢેં બોલાતા આ શબ્દો દ્વારા આપણને ખ્યાલ આવે છે કે દલિતો સવર્ણોના કેવા-કેવા અત્યાચારો સહન કરતા હશે ? તેઓને મંદિરમાં પણ પ્રવેશવા દેવામાં આવતા નથી. ગામના સવર્ણો લોકો દલિતોને ગુલામ બનાવી તેમની ગરીબી-લાચારી- ગ્રામીણતાનો લાભ

ઉઠાવી તેમના પર અત્યાચાર કરે રાખે છે. મનસુખ તો પોતે સવર્ણ જાતિનું પાત્ર પણ એક સામાજિક ગાંધીવાદી કાર્યકર હોવાના નાતે તેના મનમાં સમાનતાનો ભાવ દરેક પ્રત્યે હોય એ સ્વાભાવિક છે અને સમાજ સુધારણા કરવો એ તેનો ઉદ્દેશ છે પણ સવર્ણો એ દલિતો માત્ર જે કામ કરે છે તે જોયું જતું નથી. તે જ્યારે પહેલી વાર ભલા ભગતને ત્યાં રહેવા આવે છે ત્યારે ભલા ભગતની પત્ની અંબી તેને જોઇને કહે છે કે તમે સવર્ણ લાગો છો અમારા ઘરનું પાણી તમે પીશો ? અમે તો દલિત છીએ. સવર્ણોએ જે જાતિવાદી માનસિકતા ફેલાવી છે તેની કેટલી અસર દલિતોના માનસ પર પણ પડી છે તે અહીં જોવા મળે છે.

વજેસંગ ઠાકોર પોતે સવર્ણ જાતિનો છે પરંતુ તેનો પુત્ર ઇન્દ્રસિંહ દલિત યુવતી શારદાના પ્રેમમાં પડે છે. તે શારદાની સાથે લગ્ન કરવા તૈયાર થાય છે ત્યારે આ વાતની જાણ તેના પિતા વજેસંગ ઠાકોરને થતા તે ખૂબ ગુસ્સે ભરાય છે અને ઇન્દ્રસિંહને ભણવાનું છોડી દઇને રાજ સંભાળવાનું કહે છે. પરંતુ ઇન્દ્રસિંહ રાજ સંભાળવાનું ના કહે છે ને શારદા સાથે રહેવાનું કહે છે. ત્યારે વજેસંગનો ગુસ્સો આસમાને પહોંચી જાય છે. ને તે શારદાનું અપહરણ કરાવે છે. ઇન્દ્રસિંહને આ વાતની જાણ થતા પોતે આત્મહત્યા કરે છે. ઇન્દ્રસિંહને મોતને વહાલુ કરતા જોઇને તે દલિતો પર ગુસ્સે ભરાય છે. ને ભંગીવાસમાં જઇને અનેક દલિતોની હત્યા કરી નાંખે છે. ને દલિતો પર અત્યાચાર કરે રાખે છે.

'કાળો અંગ્રેજ' એ આઝાદી મળ્યા પછીના સમયમાં ગામડામાં વસતા સવર્ણ-દલિત સમાજના આંતર સંબંધ વિગ્રહની કથા છે. નવલકથામાં શરૂઆતથી છેક અંત સુધી સંઘર્ષ નિરુપાયો છે. આઝાદી મળ્યા પછી પણ દલિતો એ જ શોષણખોર વ્યવસ્થામાં પિસાઇને જ રહી ગયેલા છે. પોતાના જન્મજાત સંસ્કાર, રૂઢિઓ, અજ્ઞાનતા, અંધવિશ્વાસ વગેરેમાં જ રહેલા આ લોકોની સ્થિતિ દયનીય જોવા મળે છે. સમાજમાં દલિતો એટલા ઉપેક્ષિત છે કે મનુષ્ય હોવા છતાં તેમનું જીવન પશુતાથી પણ નિમ્ન છે. આથી લેખકે આ નવલકથાને 'ગયા જમાનાની કલંક કથા' કહી છે, જે યથાર્થ છે. ઠાકોરોની જોહુકમી સામે લાચાર દલિત સમાજ આઝાદ ભારતમાં તો ગુલામનોય ગુલામ છે. એટલે અંતે આવતા જીવીમાના શબ્દો...

"આ આજકાલના આપડા રાજકાજ કરનારા તો કાળા અંગરેજ છે. કાળા ઓલ્યા ગોરા અંગરેજ ને એમના દેશમાં, ગાંધીબાપુએ તગેડી મેલ્યા, પણ આ કાળા અંગરેજને તગડવાના ય ક્યાં ? એ તો આ ધરતીની જ પેદાશ છે એમને તો.."

સવર્ણોના અત્યાચારનો વાસ્તવિક આલેખ સમા આ શબ્દો સત્ય ઠરે છે એ ન્યાયે, ગુજરાતી સાહિત્યમાં દલિત જીવનને ધ્યાનમાં રાખી આ શોષિત, પીડિત પ્રજાના પ્રશ્નોને, સમસ્યાઓને વાચા આપતી નવલકથાઓ બિનદલિત લેખકોએ લખી છે. એમાં ચિનુ મોદીની આ નવલકથા સવિશેષ નોંધપાત્ર બની રહે છે.

:: સંદર્ભગ્રંથ ::

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48   # A Present Scenario of Renewable power energy in India

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In August 2021, India's grid-connected electricity generation capacity reached 100 GW from non-conventional renewable technologies and 46.21 GW from conventional renewable power or major hydroelectric power plants as of 12 August 2021, there are about 50 GW of projects under development, and 27 GW that are tendered and yet to be auctioned.

Type	Capacity (in MW)
Wind	42,633
Solar	66,780
Small Hydro Power Projects	4,944

Hydro power

The hydro-electric power plants at Darjleeing and Shivanasamundra were among the first in Asia, and were established in 1898 and 1902 respectively.

India's potential for hydropower has been assessed to be about 125,570 MW at a 60% load factor. India is ranked fourth globally by underutilized hydropower potential. The estimated amount of viable hydropower including off-the-stream pumped storage hydroelectric potential varies with improved technology and the cost of electricity generation from other sources. In addition, there is an estimated 6,740 MW of potential for small, mini, and micro-hydro generators and 56 sites for pumped storage schemes with an aggregate installed capacity of 94,000 MW have been identified. In 2020, the power tariff from Solar PV clubbed with pumped storage hydro have fallen below the coal-based power plant tariffs in offering base load and peak load power supply.

The installed hydropower capacity as of 31 March 2023 was approximately 46,850 MW, 11.3% of the total installed utility capacity at the time. Small, mini, and micro-hydro generators add another 4,944 MW capacity. The share of this sector operated by public companies is 97%. Companies engaged in the development of hydroelectric power in India include the National Hydroelectric Power Corporation (NHPC), Northeast Electric Power Company (NEEPCO), SatlujJal Vidhyut Nigam (SJVNL), Teri Hydro Development Corporation, and NTPC-Hydro.

Pumped storage schemes offer the potential for centralized peak power stations for load management in the electricity grid. They also produce secondary /seasonal power at no additional cost when rivers are flooding with excess water. Storing electricity by alternative systems such as batteries, compressed air storage systems, etc. is more costly than electricity production by Standby generator. India has already established nearly 4,785 MW pumped storage capacities as part of its installed hydro power plants

Hydropower is a low-carbon, renewable electricity source. However, its advantages are not limited to power generation. In fact, many of its other services are becoming increasingly important in the context of the energy transition and climate change. Hydropower plants offer a broad range of services to the grid that includes balancing and ancillary services. Additionally, hydropower can provide water services such as flood control, irrigation control, water distribution, recreational facilities, and wastewater control.

Solar power

The solar energy sector in India offers potentially enormous capacity, though little of this potential has so far been exploited. Solar radiation of about 5,000 trillion kWh per year is incident over India's land mass, with average daily solar power potential of 0.25 kWh/m^2 of used land area with available commercially proven technologies. As of 31 December 2019, the installed capacity was 33.73 GW, or 2% of utility electricity generation.

Solar power plants require nearly 2.4 hectares (0.024 km^2) land per MW capacity, which is similar to coal-fired power plants when life cycle coal mining, consumptive water storage and ash disposal areas are taken into account, and hydropower plants when the submergence area of the water reservoir is included. Solar plants with 1.33 million MW capacities could be installed in India on 1% of its land, which is about 32,000 km^2 (3,200,000 hectares). Large tracts of land that are unproductive, barren and devoid of vegetation exist in all parts of India, exceeding 8% of its total area. These are potentially suitable for solar power. It has been estimated that if 32,000 square km of these wastelands were used for solar power generation, 2000 billion kWh of electricity could be produced, twice the total power generated in 2013–14. At a price of 4 ₹/kWh, this would result in a land annual productivity/yield of ₹1.0 million (US$13,000) per acre, which compares favourably with many industrial areas and is many times more than the best productive irrigated agriculture lands. Building solar power plants on marginally productive lands offers the potential for solar electricity to replace all of India's fossil fuel energy requirements (natural gas, coal, lignite, and crude oil), and could

offer per capita energy consumption at par with USA/Japan for the peak population expected during its demographic transition.

The sale price of power generated by solar photovoltaic's fell to ₹2.00 (2.5¢ US) per kwh in November 2020 which is lower than any other type of power generation in India. In 2023, the loveliest tariff in US$ for solar electricity fell to 1.62 cents/kWh, far below the solar PV sale tariff in India. In 2020, the power tariff from Solar PV clubbed with pumped storage hydro or battery storage have fallen below the coal based power plant tariffs in offering base load and peak load power supply.

Canal Solar Power Project In Kadi Gujarat:

Land acquisition is a challenge for solar farm projects in India. Some state governments are exploring innovative ways to address land availability, for example, by deploying solar capacity above irrigation canals. This allows solar energy to be harvested while simultaneously reducing the loss of irrigation water by solar evaporation. The state of Gujarat was first to implement the Canal Solar Power Project, using solar panels on a 19,000 km (12,000 mi) long network of Narmada canals across the state to generate electricity. It was the first such project in India.

Synergy with other types of power generation

A major disadvantage of solar power is that it produces electricity only in daylight, and not during night time or cloudy daytime. This disadvantage can be overcome by adding energy storage capacity such as pumped-storage. A proposed gigantic-scale multipurpose project to interlink Indian rivers envisages coastal reservoirs for harnessing river waters that would also create adequate pumped-storage hydropower capacity for energy storage on a daily/weekly basis by consuming the surplus solar power available during the day time. Existing and future hydropower stations can also be expanded with additional pumped-storage hydroelectricity units to cater for night time electricity consumption. Most of the groundwater pumping power required can be met directly by solar power during the daytime.

Concentrated solar power plants with thermal storage are also emerging as cheaper (US 5¢/kWh) and cleaner Load following power plants than fossil fuel power plants. They can respond to demand round the clock, and work as base load power plants when there is excess solar energy. A mix of solar thermal and solar photovoltaic plants offers the potential to match load fluctuations without requiring costly battery storage.

Wind power

India has the fourth largest installed wind power capacity in the world. The development of wind power in India began in the 1990s in Tamil Nadu and significantly increased in the last decade. As of 31 August 2022, the installed capacity of wind power was 41.205 GW spread across many states of India. The largest wind power generating state is Tamil Nadu, accounting for nearly 23% of installed capacity, followed in decreasing order by Gujarat, Maharashtra, Rajasthan and Karnataka.

In 2015–16, wind power accounted for 8.5% of India's total installed power capacity, and 2.5% of the country's power output. India aims to install a total 60 GW of wind power capacity by 2022. The wind power tariff of around 2.5 INR/kWh is the cheapest of all power generation sources in India.

The offshore wind power potential of India is nearly 112 GW up to 50 metres water depth and nearly 195 GW up to 1000 metres water depth. As of August 2022, no offshore wind power installation is under construction or in operation. The loveliest cost of electricity (LCOE) has fallen to US$ 50 per MWh for offshore wind power plants.

India's electricity sector faces many issues:

1. Inadequate last mile connectivity. The country already has adequate generation and transmission capacity to meet the full consumer demand, both temporally and spatially. However, due to the lack of last-mile link-up between all electricity consumers and a reliable power supply (to exceed 99%), many consumers depend on Diesel generators. Nearly 80 billion kWh of electricity is generated annually in India by diesel generator sets that consume nearly 15 million tons of diesel oil. Over 10 million households use battery storage UPS as back-ups in case of load shedding. India imports nearly US$2 billion worth of battery storage UPS every year. As overhead lines cause distribution problems during rain and wind storms, there is a plan to lay buried cables from low voltage substations to supply cheaper emergency power in cities and towns and thus reduce diesel oil consumption by diesel generator sets and the installation of UPS systems.

2. Demand build up measures. Electricity-intensive industries consume the cheaper electricity (average price Rs 2.5 per kwhr) available from the grid instead of running their own coal/gas/oil fired captive power plants. The captive power generation

capacity by such plants is nearly 53,000 MW, and they are mainly established in steel, fertilizer, aluminium, cement, etc. industries. These plants can draw cheaper electricity from the grid on short term open access (STOA) basis, avoiding their own higher cost of electricity generation and diverting power from other consumers. Some of these idling captive power plants can be used for ancillary services or grid reserve services and earn extra revenue.

3. Unequal electricity distribution. Almost all households have access to electricity. However, most households find the electricity supply intermittent and unreliable. At the same time, many power stations are idling for lack of electricity demand and the idling generation capacity is sufficient to supply the needs of households lacking electricity three times over.

4. Erratic power pricing. In general, industrial and commercial consumers subsidize domestic and agricultural consumers. Government giveaways such as free electricity for farmers, created partly to curry political favour, have depleted the cash reserves of state-run electricity-distribution system and led to debts of ₹2.5 trillion (US$31 billion). This has financially crippled the distribution network, and its ability to pay to purchase power in the absence of subsidies from state governments. This situation has been worsened by state government departments that do not pay their electricity bills.

5. Over-rated capacity. Many coal-fired plants are overrated above the actual maximum continuous rating (MCR) capacity to allow the plant cost to be inflated. These plants operate 15 to 10% below their declared capacity on a daily basis and rarely operate at declared capacity, undermining grid stability.

6. Lack of timely information on load and demand. Intraday graphs at 15-minute or more frequent intervals are required to understand the shortcomings of the power grid with respect to grid frequency, including comprehensive data collected from SCADA for all grid-connected generating stations ($\geq$ 100 KW) and load data from all substations.

7. Lack of adequate coal supply: Despite abundant reserves of coal, power plants are frequently under-supplied. India's monopoly coal producer, state-controlled Coal India, is constrained by primitive mining techniques and is rife with theft and corruption. Poor coal transport infrastructure has worsened these problems. Most of India's coal lies under protected forests or designated tribal lands and efforts to mine additional deposits have been resisted.

8. Poor gas pipeline connectivity and infrastructure. India has abundant coal bed methane and natural gas potential. However a giant new offshore natural gas field has delivered far less gas than claimed, causing a shortage of natural gas.

9. Transmission, distribution and consumer-level losses. Losses exceed 30%, including the auxiliary power consumption of thermal power stations and fictitious electricity generation by wind generators, solar power plants & independent power producers (IPPs), etc.

10. Resistance to energy efficiency in the residential building sector. Continuous urbanization and the growth of population result in increased power consumption in buildings. The belief still predominates among stakeholders that energy-efficient buildings are more expensive than conventional buildings, adversely affecting the "greening" of the building sector.

11. Resistance to hydroelectric power projects. Hydroelectric power projects in India's mountainous north and northeast regions have been slowed down by ecological, environmental and rehabilitation controversies, coupled with public interest litigation.

12. Resistance to nuclear power generation. Political activism since the Fukushima disaster has reduced progress in this sector. The track record of executing nuclear power plants is also very poor in India.

13. Theft of power. The financial loss due to theft of electricity is estimated at $16 billion yearly.

Key implementation challenges for India's electricity sector include efficient performance of new project management and execution, ensuring availability and appropriate quality of fuel, developing the large coal and natural gas resources available in India, land acquisition, obtaining environmental clearances at state and central government level, and training skilled manpower.

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।। परिभाषास्वरूपम् ।।

योगेश्वरस्वामी (नव्यव्याकरणाचार्यः, वेदांताचार्यः, नव्यन्यायाचार्यः,विद्यावारिधिः)
स्वामिनारायणसंस्कृतविद्याप्रतिष्ठानम्
सरधारः – गुजरातम्

विदन्त्येव विपश्चितो यत्संस्कृतभाषायां साहित्यपरम्परां तत्संवलितां प्रज्ञाञ्च सहस्रशः वर्षेभ्यः प्रकाशयन्ती संवर्धयन्ती च राजतेतमाम् । तत्र च प्रवेशाय व्याकरणाध्ययनमनिवार्यम् । नानेन विना तज्ज्ञानान्दसम्भवः तथैव व्याकरणार्णवान्निःसरणाय परिभाषाज्ञानञ्चानिवार्यम्, यथा चोक्तम् परब्रह्मणे – ' तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ' । लक्षणानां प्रवृत्तौ निवृत्तौ विरोधे संशये च परिभाषा राजतेतरां व्यवस्थापिका । तस्याः परिभाषायाः किं स्वरूपम्, तच्चप्रतिपाद्यते लेखेऽस्मिन् । सा च खलु विविधाः विभागशः भवन्ति ।

परिभाषास्वरूपम् – ' अनियमे नियमकारिणी या सा परिभाषा ' इति परिभाषायाः सरलं लक्षणं भवति । इदं परिभाषापदं शुद्धरूढपदम् । रूढिस्वीकारादेव संज्ञाशास्त्रादिष्वतिव्याप्तिः न भवति ।

परिभाषाया बहूनि लक्षणानि ग्रन्थकारैः प्रदत्तानि । तत्र कैश्चिदुच्यते – ' अनियमनिवारको न्यायविशेषः ' इति परिभाषा । प्रसिद्धिरप्यस्ति – ' अनियमे नियमकारिणी परिभाषा ' इति । यद्यपि नियमसूत्राणाम् " धातोस्तन्निमित्तस्यैव "[1] इत्यादीनामपि नियमकारित्वमस्ति, तथापि ' सिद्धे सति प्रमाणान्तरेण विधेयेऽवगते सति पुनरारभ्यमाणो विधिर्नियमाय कल्पते ' इति कृत्वाऽस्ति विशेषः । अत्र तु प्रमाणान्तरेण सिद्धिर्नास्ति, अपि तु अनियमप्रसक्तिरस्ति । यथा – " इको यणचि "[2] इत्यत्र तस्मिन्निति परिभाषाप्रवृत्तिमन्तरा अच्समीपवर्तिनः पूर्वस्य परस्य व्यवहितस्य अव्यवहितस्य चेको यणः प्राप्तौ अनियमः प्रसक्तः, तत्र तस्मिन्निति परिभाषया ' अव्यवहितस्यैव पूर्वस्यैव ' इति नियमः क्रियते । एवमेव " सार्वधातुकार्धधातुकयोः "[3] इति सूत्रेण इगन्तस्यानिगन्तस्य चाङ्गस्य गुणे प्राप्तेऽनियमः प्रसक्तः, तत्र " इको गुणवृद्धी "[4] इत्यनेन इक इति षष्ठ्यन्तपदोपस्थापनेन इगन्तस्यैवेति नियमः सम्पाद्यते ।

परिभाषाशब्दस्य व्युत्पत्तिलभ्योऽर्थ उक्तः[5] –

परितो व्यापृतां भाषां परिभाषां प्रचक्षते ।

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[1] अष्टाध्यायी – (6-1-79)

[2] अष्टाध्यायी – (6-1-76)

[3] अष्टाध्यायी – (7-3-84)

[4] अष्टाध्यायी – (1-1-3)

[5] लघुशब्देन्दुशेखरः - राधिकायाः टीकायाम्

परितो भाष्यते या सा परिभाषा प्रकीर्तिता ।। इति ।

परिभाषायाः परिभाषाऽपि तत्र तत्रोपलभ्यमानाऽनुभूयते –

1. ‘ आधुनिकसङ्केतः परिभाषा ’ इति वैशेषिके, न्यायकोशे, गादाधर्य्याञ्च ।

2. लक्ष्यधर्मिकसाधुत्वप्रकाराप्रामाण्यज्ञानानास्कन्दितबोधोपयोगिबोधजनकत्वं परिभाषात्वमिति शाब्दिकाः ।

3. सङ्केतग्राहकभिन्नत्वे सति विधिशास्त्रविशिष्टत्वं परिभाषात्वम् ।

4. विधिशास्त्रप्रवृत्तिनिवृत्त्युपयोगिसाधुत्वप्रकारशक्त्यविषयकबोधजनकत्वे सति अधिकारशास्त्रभिन्नत्वं परिभाषात्वम् – इति लघुजूटिकायां श्रीरघुनाथः ।

5. सङ्केतग्राहकभिन्नत्वे सति शब्दधर्मिकसाधुत्वप्रकारशास्त्रजन्याप्रामाण्य-ज्ञानानास्कन्दितबोधे सहकारित्वेन   मुन्यभिप्रेतत्वे   सति   पाणिन्युच्चरितभिन्नत्वम्, परिभाषेन्दुशेखरीयव्याख्येयपरिभाषात्वमिति परिभाषेन्दुशेखरे भूतिटीकाकाराः ।

6. ‘ अधिकारशब्देन पारार्थ्यात् परिभाषाऽप्युच्यते ’ इति ‘ यथोद्देशं संज्ञापरिभाषम् ’ इति परिभाषाव्याख्यानावसरे परिभाषेन्दुशेखरे श्रीनागेशोक्त्या अधिकारशब्देन परिभाषाया अपि व्यवहारः ।

7. महाभाष्यकारः पतञ्जलिः “ षष्ठी स्थानेयोगा ” इति सूत्रे भाष्ये लिखति यत् – अधिकारो नाम त्रिप्रकारः, कश्चिदेकदेशस्थः सर्वं शास्त्रमभिज्वलयति यथा प्रदीपः सुप्रज्वलितः सर्वं वेश्म अभिज्वलयति । अस्य व्याख्यावसरे कश्चिदिति परिभाषारूप इत्यर्थ इति कैयटो व्याख्याति । दीपो यथा प्रभाद्वारा सर्वगेहप्रकाशकः । परिभाषा तथा बुद्ध्या सर्वशास्त्रोपकारिका । एवम् ‘ परिभाषा पुनरेकदेशस्था सर्वं शास्त्रमभिज्वलयति प्रदीपवत् ’ । इत्युक्तं भगवता पतञ्जलिना महाभाष्ये[6] ।

8. एकदेशस्थिता शास्त्रभवने याति दीपताम् ।

परितो व्यापृतां भाषां परिभाषां प्रचक्षते ।।[7]

9. काशिकाग्रन्थेषु “ अनियमे नियमकारिणी परिभाषा ”[8] इति लक्षणमुपलक्ष्यते ।

10. पुरुषोत्तमदेवस्य मतेन लिङ्गवती परिभाषेति । लिङ्गवत्त्वे सति संदिग्धार्थनिश्चायकत्वं परिभाषात्वमिति गूढार्थदीपिकाकारः । लिङ्गवत्त्वे सति नियामकत्वम् । नियामकमित्यस्यानियमे नियमकारिणीत्वम् । परिभाषा न्यूनाधिकदेशं गन्तुं प्रवृतं विधिसूत्रं नियम्य यथादेशं यथालक्ष्यं वा प्रवर्त्तयति । अत एव इयमनियमे नियमकारिणी भवति । इयञ्च परिभाषा लिङ्गं दृष्ट्वा प्रवर्तते, अतो लिङ्गवतीत्युच्यते ।

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[6] महाभाष्यम् – (2-1-1)

[7] महाभाष्यम् – उद्द्योतटीका – (2-2-1)

[8] काशिका – (1-1-3)

11. प्रत्याहारपदवत् परिभाषापदं शिष्टव्यवहारविषयेषु योगरूढम्। परितो भाष्यते या सा परिभाषा इति। परिपूर्वकात् भाष – व्यक्तायां वाचि धातोः घञ्-प्रत्यये तस्य सिद्धिर्भवति। अत एव हरदत्तेनोक्तम् – परितः सर्वत्र पूर्वत्र व्यवहिते अनन्तरे च भाष्यते कार्यमनया सा परिभाषा।

12. परितो व्यापृतां भाषां प्रचक्षते, भाष्यन्ते परितो यस्मात् परिभाषा, परितो भाष्यते या सा परिभाषेति वैद्यनाथपायगुडेमहोदयेन प्रतिपादितम्।

13. परिभाषात्वञ्च – सङ्केतग्राहकाभिन्नत्वे सति विधिशास्त्रविशिष्टत्वं परिभाषात्वमिति सभापतिशर्मणा प्रतिपादितम्। वैशिष्ट्यञ्चाननुवृत्या स्वजन्यप्रमात्मकबोधोपकारत्वस्वप्रवृत्ति-निवृत्त्यन्तरप्रयोजकत्वविशिष्टपाणिनिप्रयत्नन्यायान्तरसिद्धत्वान्यतरसम्बन्धेन । अननुवृत्त्येतिनिवेशेनाधिकारव्यवच्छेदः। आद्यसम्बन्धेनाष्टाध्यायीस्थपरिभाषाणां संग्रहः। द्वितीयेन न्यायज्ञापकसिद्धानाम् "अनुदात्तं पदमेकवर्जम्"[9] इत्यादेश्च संग्रहः।[10]

एतावता इदं पर्यवस्यति यत् परिभाषासूत्रं नाम 'विधिसूत्रैकवाक्यतया शाब्दबोधजनकम्'। सा चेयमेकवाक्यता त्रेधा भवति। वाक्यैकवाक्यता, पदैकवाक्यता, पदार्थैकवाक्यता च।

1. वाक्यैकवाक्यता - उपजीव्योपजीवकभावापन्नबोधजनकत्वरूपा वाक्यैकवाक्यता। तस्मिन्निति सूत्रस्य वाक्यार्थबोध उपजीव्यः, "इको यणचि" इति विधिसूत्रस्य वाक्यार्थबोध उपजीवकः, द्वयोः सूत्रयोरेकवाक्यतायामुपजीव्योपजीवकभावापन्नो बोधः समागतः। अच् समीपवर्तिन इकः स्थाने यण् स्यादिति समन्वयबोधो जायते। तथा च 'सुधी + उपास्य' इत्यत्र उकारेऽपि यण् प्रसज्यते। तथा सत्यनिष्टरूपापत्तिः स्यात्। अस्यां स्थितौ यण्विधायकसूत्रैकवाक्यापन्नं तस्मिन्निति परिभाषासूत्रमजव्यवहितपूर्वस्यैव इकः स्थाने यण् स्यात्, न तु व्यवहितस्य, न तु परस्येति नियमनात् नातिप्रसक्तिः, नापि सन्देहः। एवम् अनिष्टरूपं वारयति।

2. पदैकवाक्यता - परस्परनिरूप्यनिरूपकभावापन्नविषयताप्रयोजकपदघटितत्वं पदैकवाक्यत्वम्।

3. पदार्थैकवाक्यता – परस्परनिरूपकभावापन्नविषयताश्रयत्वं पदार्थैकवाक्यत्वम्। पूर्वोक्तस्थल एव निर्दिष्टे, अचि इत्यनयोः यौ अर्थौ तयोः मध्ये लक्ष्यते।

परिभाषानियमसूत्रयोः भेदः – परिभाषानियमसूत्राभ्यां नियमस्यैव बोधनात् तयोः को भेदः इति जिज्ञासायां विधिसूत्रस्य पाक्षिकप्रवृत्तौ सत्यां या नियमयति सा परिभाषा। विधीनां नित्यप्रवृत्तौ सत्यां यत् क्वचिन्नियमयति तन्नियमसूत्रम्।

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[9] अष्टाध्यायी – (6-1-155)

[10] सिद्धान्तकौमुदी – लक्ष्मीटीकायाम् – (1-3-11) पृ. – 91

परिभाषाधिकारसूत्रयोः भेदः – स्वस्थल एव स्थित्वा सर्वगृहप्रकाशको दीप इव स्वस्थल एव स्थित्वा तत्तत्प्रदेशेषु स्वीयनियमबोधनेन विधिशास्त्रोपकारकं परिभाषासूत्रम् । प्रतिसूत्रं गत्वा स्वसमर्प्यसमर्पणेन विध्युपकारकमधिकारसूत्रम्।

शास्त्रीयाः परिभाषा द्विविधाः – लिङ्गवत्यो विध्यङ्गशेषभूताश्च ।

1. लिङ्गवती परिभाषा – किञ्चिल्लिङ्गं चिह्नं विद्यते यासां ता लिङ्गवत्यः, ताश्चैकत्रैव विद्यमानाः स्वैः स्वैर्लिङ्गैः प्रदीपवत् सर्वं शास्त्रमभिज्वलयन्ति, यथा सुप्रज्वलितः प्रदीप एकत्रैव विद्यमानाः स्वप्रकाशकिरणावलीभिर्भवनस्यापरोक्षभागान् प्रकाशयति । इयं च परिभाषा लिङ्गं दृष्ट्वा प्रवर्तते अतो लिङ्गवतीत्युच्यते । उदाहरणं यथा – " तस्मिन्निति निर्दिष्टे पूर्वस्य "[11] इति । अचीति सप्तमीनिर्देशरूपं लिङ्गं दृष्ट्वा तस्मिन्निति प्रवर्तते ।

2. विध्यङ्गशेषभूता परिभाषा – कस्यचिद् विधेः प्रवर्तनाय या नियमं प्रवर्तयन्ती प्रत्येकं तद्विधिसूत्रैः सह पृथगुपतिष्ठते सा विध्यङ्गशेषभूता, यथा – यावन्तः प्रत्ययाः शास्त्रे विधीयन्ते ते प्रकृते पूर्वं परं वा भवेयुरिति सन्देहस्य निराकरणायोच्यते " प्रत्ययः "[12]," परश्च "[13] इति । अयमाशयः – कश्चिदपि प्रत्ययः प्रकृतेः परमेव स्यान्न तु पूर्वमिति ।

तेनायं नियमः प्रत्येकं " गुप्तिज्किद्भ्यः सन् "[14] इति प्रत्ययविधायकं सूत्रमुपतिष्ठते । उच्यते चापि –

<div align="center">

एकाऽपि पुंश्चली पुंसां यथैकैकं प्रयाति हि ।

विध्यङ्गशेषभूता तद्विधिं प्रत्यनुगच्छति ॥ इति ।

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अष्टाध्याय्यां स्वविरचितानां सूत्राणां नियमनाय पाणिनिना परिभाषासूत्राणि प्रणीतानि । एतादृशानि सूत्राणि प्रायशः पंचाशत्परिमितानि सन्ति । तानि परिभाषासूत्राण्येकस्मिन् प्रकरणे न विद्यन्ते । परन्तु सम्पूर्णायामष्टाध्याय्यामितस्ततो रूपेण वर्तन्ते । यथा – पाणिनेः संज्ञासूत्राण्येकस्मिन् प्रकरणे न विद्यन्ते, अष्टमाध्यायेऽपि प्राप्यन्ते तथैव परिभाषासूत्राणां गतिः । वार्तिककारेण कात्यायेन प्रायेणैकचत्वारिंशन्मितानि वार्तिकानि प्रणितानि, यानि परिभाषाप्राकृतवचनानि स्वीकर्तुं युज्यन्ते ।

परिभाषा द्विविधा –

1. पाणिनीयादिशास्त्रेषु सूत्ररूपेण पठिताः ।

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[11] अष्टाध्यायी – (1-1-66)

[12] अष्टाध्यायी – (3-1-1)

[13] अष्टाध्यायी – (3-1-2)

[14] अष्टाध्यायी – (3-1-5)

2. अन्यसूत्रादितो ज्ञापिता न्यायसिद्धप्रभृतयः । परिभाषापाठशब्देन वैयाकरणनिकाये द्वितीयविधानां नियामकवचनानामेव ग्रहणं विधीयते ।

पाणिनेः परिभाषासूत्रं त्रिविधं भवति । यथा –

1. परिभाषासूत्रं विधिसूत्रसमीपं गत्वा विधिसूत्रस्यार्थं करोति । यथा – " इको यणचि "[15] इत्यादौ " षष्ठीस्थाने योगा "[16] इत्यनेन सूत्रेण इक इति षष्ठ्या स्थानमुच्यते ।

2. यत्र द्वयोः विधिसूत्रयोः युगपत्प्रवृत्तिः भवति तत्र समाधानार्थं परिभाषासूत्रं गच्छति । यथा – ' मनर् + रथः ' इत्यत्र " हशि च "[17] इत्यनेन सूत्रेण रोरुत्वं भवति । एवं च " रो रि "[18] सूत्रेण रोः लोपो भवति । " पूर्वत्रासिद्धम् "[19] इति परिभाषासूत्रं तत्र गत्वा " हशि च " सूत्रस्य प्रवृत्तिः भवतीति निर्णयति ।

3. " अग्नेर्ढक् "[20] इत्यत्र पर्यायवाचिशब्दानामपि ग्रहणं भवतीति यदा शङ्कोदेति तदा " स्वं रूपं शब्दस्याशब्दसंज्ञा "[21] इति परिभाषासूत्रं तत्र गत्वा तान् निवारयति ।

द्वितीयविधाः परिभाषाः सूत्रपाठाद् बहिर्भूताः सत्योऽपि सूत्रेण ज्ञापितत्वात् सूत्रकारद्वारा तन्नियमानां स्वीकृतत्वाद् न्यायसिद्धाश्च परिभाषा लोकविदितत्वात्ताः सूत्रवत् प्रमाणत्वेन स्वीक्रियन्ते । तत्र च सूत्रवदसिद्धादीनि कार्याणि जायन्ते ।

तादृशः परिभाषाश्चतुर्विधाः सन्ति । यथा – न्यायसिद्धा, ज्ञापिता, वाचनिकी, मिश्रिता च ।

1. न्यायसिद्धा परिभाषा – न्यायसिद्धाः परिभाषाः ता उच्यन्ते या लौकिकन्यायानुकूलाः स्युः । लोके हि दृश्यत एतद् यज्जनसमुदाये केचन न्यायाः प्रथिता भवन्ति । नीयतेऽनेनेति न्यायः इति व्युत्पत्त्या कस्याञ्चित् सुनिश्चितदिशि येन जनो वा जनसमूहो वा नीयते, येन वा यथा गन्तुं मनुजानां सहजप्रवृत्तिर्भवति यद्वा येन नियमेन किञ्चिदिष्टं प्रति नीयत इष्टं वा प्राप्यते स न्यायः इति कथ्यते । तदेवं लोकविश्रुता अनिष्टनिवारका इष्टप्रापकाः सर्वसुखदायका नियमा एव वा न्यायशब्देनोच्यन्त इति आयातम् । तद्यथा – कश्चिद् उपजीवक उपजीव्यं विरुणद्धि चेत् कथं तस्याप्यस्तित्वमवतिष्ठेत ! अत एव लोके क्वचित् कदाचिदेवं भवति चेन्न साधु मन्यते । अयमेवास्ति सर्वजनप्रसिद्धो प्रतिजनविश्वासगतो वा धर्मो व्यवहारो वा यो हि लौकिकन्याय इति शब्देनाम्नायते । अन्यच्च यथा

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[15] अष्टाध्यायी – (6-1-76)

[16] अष्टाध्यायी – (1-1-49)

[17] अष्टाध्यायी – (6-1-112)

[18] अष्टाध्यायी – (8-3-14)

[19] अष्टाध्यायी – (8-2-1)

[20] अष्टाध्यायी – (4-2-33)

[21] अष्टाध्यायी – (1-1-68)

सर्वोऽपि जनः प्रातरुत्थाय शौचस्नानादीनि स्वात्मसम्बन्धीनि कार्याणि करोति न तु झटिति शय्योत्थायमेव परकार्येषु प्रवृत्तो भवतीति । एवंभूताश्च ये केचन नियमा लोके सर्वबोधबोध्या भवन्ति ते तथैव शास्त्रेऽप्याश्रीयन्ते । अर्थात् तत्तल्लोकनियमानुगुणशास्त्रेऽपि तत्तत्कार्याणां सूत्राणां वा प्रवृत्तिर्भवति । यदा च लोकन्यायसिद्धा एवार्थाः परिभाषारूपेणानूद्यन्ते तदा ताः परिभाषा न्यायसिद्धा इत्युच्यन्ते । एवञ्च लोकानुगुणस्य शास्त्रीयार्थस्यापि लोकेनैव सिद्धत्वात् तदर्थं शास्त्रकारा न शास्त्रं विदधतीति न अभियुक्तैर्न्यायगता परिभाषा वचनरूपेण पठिता मन्यन्ते ।

यथा – ' गौणमुख्ययोर्मुख्ये कार्यसम्प्रत्ययः ' । ' असिद्धं बदिरङ्गमन्तरङ्गे ' ।

2. ज्ञापिता परिभाषा – ज्ञापकसिद्धा वा परिभाषाः ता उच्यन्ते याः केनचित् सूत्रेण ज्ञाप्यन्ते । यत्र हि लोकप्रचलितैर्न्यायैः शास्त्रकार्यस्य निर्वाहो न भवति, परं शास्त्रेण (सूत्रेण) शास्त्रैकदेशेन (सूत्रैकदेशेन) वा केचन नियमा व्यञ्जनावृत्त्या ध्वनिता भवन्ति – ता एव सन्ति ज्ञापकसिद्धाः परिभाषाः । उक्तं हि भाष्यकृताष्टमे - ' इहेङ्गितेन चेष्टितेन निमिषितेन महता वा सूत्रनिबन्धनेन आचार्याणामभिप्रायो लक्ष्यते '[22] । अर्थाद् आचार्येण न केवलमभिधयैव सर्वमभिहितमपि तु लक्षणया व्यञ्जनयापीति कृत्वा सूत्रैः सूत्रपदैर्वा साक्षादनुक्ता अपि विषया ज्ञायन्ते लक्ष्यन्ते च । आचार्यमनोगतानां भावानां छायायामेव तत्तत्सूत्रं सूत्रपदं वा सार्थकतां भजते, इतरथा हि स्पष्टमेव तत्सर्वं सूत्रजातमनर्थकं स्यात् । तदेवमिमा ज्ञापकसिद्धपरिभाषा अपि न शाब्दिकैरपूर्वाः स्वीक्रियन्ते, अपि त्वाचार्यप्रोक्ता एवेति ।

यथा – ' व्याख्यानतो विशेषप्रतिपत्तिर्न हि सन्देहादलक्षणम् ' ।

3. वाचनिकी परिभाषा – वाचनिक्यः परिभाषाः ता उच्यन्ते या न तु सूत्रज्ञापिताः, न वा न्यायसिद्धाः, अपि तु, आचार्याणां वचनरूपाः । वाचनिक्यः परिभाषास्त्रिधा विभज्यन्ते । यथा –

1. परिभाषारूपेण स्वीकृतानि सूत्रकारवचनानि ।

2. परिभाषारूपेण स्वीकृतानि वार्तिककारवचनानि ।

3. परिभाषारूपेण स्वीकृतानि भाष्यकारवचनानि ।

4. मिश्रिताः परिभाषा – मिश्रिताः परिभाषाः ता उच्यन्ते यासाम्परिभाषाणामेकदेशः सूत्रकारेण ज्ञाप्यते । एकदेशश्च न्यायसिद्धोऽथवैकदेशः पूर्वाचार्यैर्वचनरूपेण पठितः ।

इदमत्र किञ्चित्पारिभाषकं स्वरूपं दिङ्मात्रेण ज्ञप्तम् । विशेषजिज्ञासुभिः मया विरचिते " पाणिनीयव्याकरणे पदसाधुत्वविधाने परिभाषाया योगदानम् " इति शोधप्रबन्धे द्रष्टव्यम् ।

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[22] महाभाष्यम् – (8-2-3)

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શાળા શિક્ષણના સંદર્ભમાં "રાષ્ટ્રીય શિક્ષણ નીતિ -૨૦૨૦"એક અભ્યાસ

ડો. સુરેશ જી. મેવાડા,

બી.આર.સી. કો-ઓર્ડિનેટર

બી.આર.સી. ભવન, જૂનાગઢ ગ્રામ્ય

❖ સારાંશ

"સમાવેશી અને સમાન ગુણવત્તાયુક્ત શિક્ષણ સુનિશ્ચિત કરવું અને સર્વ માટે આજીવન શિક્ષણ/અધ્યયનની તકોને પ્રોત્સાહન આપવું."

પ્રારંભિક મહત્વના ધોરણ અને ઉંમર (વયજુથ) આધારિત શિક્ષણની નવી તરાહ અને તેના મહત્વના પાયારુપ ગણાતા ફેરફારોના પરીપેક્ષમાં રાષ્ટ્રીય શિક્ષણ નીતિ ૨૦૨૦ સંદર્ભ આ સંશોધન લેખમાં રજૂ કરવાનો હેતુ રહયો છે. અહીં સમાવેશી અને ગુણવત્તાયુક્ત શિક્ષણની હિમાયત કરવામાં આવી છે. જે બદલતા યુગની તાતી જરૂરીયાત છે. જેના લીધે ડ્રોપઆઉટ રેટ ઓછો કરવા, વ્યવસાયીક શિક્ષણની ઉત્તમ તકો પૂરી પાડવાની સાથે દિવ્યાંગ બાળકોના શિક્ષણની પણ સુગમ વ્યવસ્થા કરવામાં આવી છે. અધ્યયન ક્ષેત્રો, અધ્યયન નિષ્પતિઓ અને પાયાના ધોરણો માટે સાક્ષરી વિષયોનું ગઠન આ સંશોધન લેખના મહત્વના ઉદેશ્યો રહયો છે. સાથે-સાથે પ્રારંભિક બાળ શિક્ષણ માટે રચનાત્મક બાબતો, મિશન મોડ આધારિત ધોરણ-૩ સુધીમાં પાયાની સાક્ષરતા અને ગણન, અભ્યાસક્રમ, વિષયોનું સંકલન, અધ્યયન અધ્યાપન પ્રક્રિયા પરિવર્તન, મૂલ્યાંકન, ભાષાનો સુભગ સમન્વયની સાથે-સાથે માતૃભાષા શિક્ષણ મહત્વ વગેરે બાબતો શાળા શિક્ષણના સંદર્ભમાં "રાષ્ટ્રીય શિક્ષણ નીતિ -૨૦૨૦" એક અભ્યાસ સ્વરૂપે રજૂ કરવાનો મારો વિનમ્ર ઉપક્રમ રહયો છે.

❖ ચાવીરૂપ શબ્દો

રાષ્ટ્રીય શિક્ષણ નીતિ, પ્રારંભિક શિક્ષણ, અભ્યાસક્રમ, વ્યવસાયીક શિક્ષણ, મૂલ્યાંકન, દિવ્યાંગ બાળકોનું શિક્ષણ.

❖   પ્રસ્તાવના

ડો. કે. ક્સતુરીરંગનના અધ્યક્ષસ્થાને નવી રાષ્ટ્રીય શિક્ષણ નીતિની રજૂઆત કરવામાં આવી જે તા. ૨૯ જુલાઇ, ૨૦૨૦ના રોજ કેન્દ્રીય કેબિનેટ બેઠકમાં મંજૂરી પ્રાપ્ત થઇ. આમ ૩૪ વર્ષ

બાદ શિક્ષણની નીતિમાં બદલાવ લાવવાનો પ્રયત્ન. પ્રસ્તુત સંશોધન લેખમાં સરકાર શ્રી દ્વારા લાગુ કરવામાં આવેલ રાષ્ટ્રીય શિક્ષણ નીતિ 2020 અંગે મુલ્યાંકન કરવાનો પ્રયાસ કરવામાં આવ્યો છે. રાષ્ટ્રીય શિક્ષણ નીતિ 2020 એ 21મી સદીની પ્રથમ શિક્ષણ નીતિ છે અને તેનો ઉદ્દેશ્ય ખૂબ જ જરૂરી ફેરફારો લાવવાનો છે. રાષ્ટ્રીય શિક્ષણ નીતિ 2020નો મુખ્ય ઉદ્દેશ્ય શિક્ષણને સમાન અને સમાવિષ્ટ રાખીને તેને સાર્વત્રિક બનાવવાનો છે. ઉન્નત શિક્ષણ બજેટથી લઈને શિક્ષણ વિવિધતા સુધીના ઘણા ફાયદા છે. જો કે, નવી શિક્ષણ નીતિ 2020ના કેટલાક ગેરફાયદા છે, જે નીતિઓના અમલીકરણમાં પડકારો તરફ દોરી જશે. જો કે તે રાષ્ટ્રીય શિક્ષણ નીતિ વિદ્યાર્થી સુસંગત છે અને વિદ્યાર્થીઓના શીખવાના અનુભવને વધારવા માટે ડિજિટલ સોલ્યુશન્સ પ્રદાન કરશે.

"પરિવર્તન માટે શિક્ષણ આવશ્યક છે, કારણ કે શિક્ષણ નવી ઇચ્છાઓ અને તેમને સંતોષવાની ક્ષમતા બંને બનાવે છે." (હેનરી સ્ટીલ કોમેજર)

❖ **Universal Access to Early Childhood Care & Education (ECCE)**

Foundational Learning Curriculum

વર્ષ 3 થી 8 વયજૂથ બે ભાગમાં વહેંચવામાં આવશે:

(i) E C CE - 3 થી 6 વયજૂથ માટે, (ii) ધોરણ 1 અને 2– 6 થી 8 વયજૂથ માટે વર્ષ 5 સુધીના પ્રત્યેક બાળકોને Preparatory Class કે બાલવાટીકા માં મોકલવામાં આવશે. (ધોરણ 1 પહેલા)

વર્ષ 3 થી 6 વયજૂથના બાળકો માટે : મુક્ત, સુરક્ષિત, ઉચ્ચ ગુણવત્તાયુક્ત : ECCE માટે આંગણવાડી/પ્રિ-સ્કૂલ/બાલવાટીકામાં પ્રવેશ

Multifaceted

લવચિક, બહુસ્તરિય, રમત, પ્રવૃત્તિ અને શોધખોળ આધારિત અધ્યયન

❖ **Universal Access - 1**

શિક્ષણના તમામ સ્તરે પ્રવેશનાં સાર્વત્રિકરણની ખાતરી.

ડ્રોપ આઉટ બાળકોને પાછા લાવવાના

• વૈકલ્પિક અને સમાવેશી શિક્ષણના કેન્દ્રો

સહભાગી અધ્યયન (peer learning)

તમામ સ્તરે નિર્ધારિત કરવામાં આવેલ અધ્યયન નિષ્પત્તિઓની સિદ્ધિ પર ધ્યાન

સરકારી અને બિનસરકારી સંસ્થાઓને શાળા શરૂ કરવા માટે પ્રોત્સાહન

– અધ્યયન માટે બહુવિધ માર્ગ; વૈધિક તેમજ અવૈધિક શિક્ષણને સાંકળવા

❖ **Universal Access - 2**

પ્રવેશનું સાર્વત્રિકરણ - ECCE થી માધ્યમિક સુધી સમતા અને સમાવેશની ખાતરી.

શાળા બહારના બાળકોને પરત લાવી સમાવવા.

માધ્યમિક શિક્ષણ પૂર્ણ ન થાય ત્યાં સુધી તમામ બાળકોને શાળાઓમાં રાખી SDG લક્ષ્યો પ્રાપ્ત કરવા.

અધ્યયન નિષ્પત્તિઓની સિદ્ધિ અને ગુણવત્તામાં પાયાગત સાક્ષરતા અને ગણન (FLN) દ્વારા સુધારો લાવવો.

અધ્યયન, અધ્યાપન અને મૂલ્યાંકનમાં 21 મી સદીના કૌશલ્યો પર ધ્યાન કેન્દ્રિત કરવું.

શાળા સંકુલ દ્વારા સંસાધન વહેંચણી કરવી.

અધ્યયનમાં ભાષાનો અવરોધ દૂર કરવો

જાહેર અને ખાનગી શાળામાં શિક્ષણ માટે સમાન ધારાધોરણો

❖ **બાળકો કેવી રીતે શીખશે ?**

અભ્યાસિક અને પદ્ધતિશાસ્ત્રીય માળખામાં પરિવર્તન

- શાળા શિક્ષણ માટે નવીન શૈક્ષણિક માળખું (5+3+3+4): 3 વર્ષ આંગણવાડી /પ્રિસ્કૂલઅને 12 વર્ષ શાળામાં

પાયાનો તબક્કો (Foundational stage) (5) – બહુસ્તરિય, રમત/પ્રવૃત્તિ આધારિત અધ્યયન કરવવામાં આવશે.

પ્રારંભિત તબક્કો (Preparatory Stage) (3) - રમત, શોધખોળ તેમજ પ્રવૃત્તિ આધારિત અને ઇન્ટરેક્ટિવ વર્ગખંડ અધ્યયન

મધ્ય તબક્કો (Middle Stage) (3) - ગણિત, વિજ્ઞાન, કળાઓ, સામાજિક વિજ્ઞાન તેમજ માનવવિદ્યાઓ માટે અનુભવજન્ય અધ્યયન કરાવવામાં આવશે.

માધ્યમિક તબક્કો (Secondary Stage) (4) - મલ્ટી ડિસિપ્લિનરી અભ્યાસ, જટિલ ચિંતન, લવચિકતા અને વિદ્યાર્થીઓની પસંદગીના વિષયોનો સમાવેશ કરવામાં આવશે.

❖ **ECCE માળખું**

National Curriculum Pedagogical Framework for Early Childhood Education (NCPFECE) ની રચના NCERT દ્વારા કરવામાં આવશે.

Multi-faceted Framework – લિપિ, ભાષાઓ, સંખ્યાઓ, ગણન, રંગો, આકારો, વર્ગખંડમાં તેમજ તેની બહારની રમતો, કોયડાઓનો સમાવેશ કરવામાં આવશે. આ ઉપરાંત, તાર્કિક ચિંતન, સમસ્યા ઉકેલ, ચિત્રકામ, અને અન્ય કળાઓનો પણ સમાવેશ કરવામાં આવશે.

School Preparation Module – NCERT દ્વારા ધોરણ 1 ના તમામ બાળકો માટે 3 માસનું પ્રવૃત્તિ આધારિત શાળા તત્પરતા મોડ્યુલ તૈયાર કરવામાં આવશે.

Research and Best Practices – ECCE ક્ષેત્રમાં કરવામાં આવેલ સંશોધનોના આધારે NCPFECE તૈયાર કરવામાં આવશે, જેમાં રાષ્ટ્રીય તેમજ આંતર રાષ્ટ્રીય શ્રેષ્ઠ પ્રયાસોનો પણ સમાવેશ કરવામાં આવશે.

❖ **પ્રારંભિક બાળ શિક્ષણ: રચનાત્મક વર્ષોમાં અધ્યયન**

પ્રારંભિક શિક્ષણ દરમિયાન બાળકો માટે નીચેની પ્રવૃત્તિઓ કરાવવામાં આવશે -
જિજ્ઞાસા વિકસાવવી.
તાર્કિક ચિંતન અને સમસ્યા ઉકેલનો વિકાસ કરવો.
વિવિધ કળાઓ અને સંગીતમાં રસ રૂચિ વિકસાવવા.
કુદરત સાથે સંબંધ બાંધવો.
રંગો, આકારો, લિપિ તેમજ સંખ્યાઓની ઓળખ કરાવવી.
જૂથકાર્ય અને સંકલન કૌશલ્ય વિકસાવવું.
રમત, પ્રવૃત્તિ તેમજ શોધખોળ આધારિત અધ્યયન કરાવવું

નૈતિકતા, સ્વ-ઓળખ, શિષ્ટાચાર, વર્તન અને સાંવેગિક વિકાસને મહત્ત્વ આપવું.

❖ **મિશન મોડમાં ધોરણ 3 સુધીમાં પાયાની સાક્ષરતા અને ગણન**

વર્ષ ૨૦૨૬-૨૭ સુધીમાં ધો. 3 સુધીના બાળકો વાંચન-લેખન અને ગણનમાં શીખવાની જરૂરી ક્ષમતા પ્રાપ્ત કરી શકે એ માટેનું સહાયક વાતાવરણ નિર્માણ કરવું. જેમાં

૧. અર્થગ્રહણ સહિત વાંચન

૨. અભિવ્યકિત સહિત લેખન

૩. મુળભુત ગાણિતિક પ્રક્રિયાઓ

૪. પાયાના જીવન કૌશલ્યો

પાયાના અધ્યયન કૌશલ્યો સાર્વત્રિક રીતે પ્રાપ્ત કરવા યોજના National Mission on Foundational Literacy & Numeracy શરૂ કરવામાં આવશે.

પુસ્તક પ્રોત્સાહન – National Book Promotion Policy તૈયાર કરવામાં આવશે, જે અંતર્ગત જાહેર તેમજ શાળાના પુસ્તકાલયોનો વિકાસ કરવામાં આવશે.

પ્રારંભિક અધ્યયન – પ્રારંભિક વાચન, લેખન અને ગણિત પર ધ્યાન આપવામાં આવશે.

3 માસની પ્રવૃત્તિ આધારિત શાળા - ધોરણ 1 ના તમામ બાળકો માટે 3 માસનું પ્રવૃત્તિ આધારિત શાળા તત્પરતા મોડ્યુલ તૈયાર કરવામાં આવશે.

રાષ્ટ્રીય સંગ્રહ – DIKSHA (National Repository) પર ઉચ્ચકક્ષાનું અધ્યયન અધ્યાપન સાહિત્ય પ્રાપ્ત કરાવવામાં આવશે.

પુસ્તકાલયો – શાળા પુસ્તકાલયની સાથે ડિજિટલ લાઇબ્રેરીને સાંકળવામાં આવશે.

❖ **અભ્યાસક્રમ**

❖ **અભ્યાસક્રમમાં ઘટાડો**

મૂળભૂત જરૂરિયાતો (Core Essentials) - તમામ વિષયોના અભ્યાસક્રમને તેની મૂળભૂત જરૂરિયાતોને ધ્યાનમાં રાખી ઘટાવામાં આવશે.

જટિલ ચિંતન (Critical Thinking) - સર્વગ્રાહી શિક્ષણ માટે જટિલ ચિંતન, શોધખોળ, તપાસ, ચર્ચા તેમજ પૃથક્કરણ આધારિત અધ્યયન અધ્યાપન પદ્ધતિઓ પર ધ્યાન આપવામાં આવશે.

ઇન્ટરેક્ટિવ વર્ગો - પાઠ્યપુસ્તક આધારિત શિક્ષણને ઘટાડી ઇન્ટરેક્ટિવ શિક્ષણ પર ભાર આપવો તેમજ વિદ્યાર્થીઓને પ્રશ્નો પુછવા પ્રેરિત કરવા.

અનુભવજન્ય અધ્યયન - અનુભવજન્ય અધ્યયન તેમજ વિદ્યાર્થીઓનું ઊંડાણપૂર્વકના અધ્યયન માટે આનંદદાયી, સર્જનાત્મક, સંકલિત અને શોધખોળ આધારિત પ્રવૃત્તિઓનો સમાવેસ કરવામાં આવશે.

ગોખણપટ્ટી દૂર કરી કૌશલ્ય આધારિત અધ્યયનને પ્રોત્સાહન આપતા અભ્યાસક્રમ અને પદ્ધતિશાસ્ત્રમાં વર્ષ 2022 સુધીમાં પરિવર્તન લાવવામાં આવશે.

વર્ષ 2021 સુધીમાં NCF 2005 અને NCF-TE 2009 માં સુધારા કરવામાં આવશે.

❖ અધ્યયનનિષ્પત્તિઓ (LO), ક્ષમતાઓ અને વિષય સંકલન પર ધ્યાન

ક્ષમતાલક્ષી શિક્ષણ – સ્કૂલ લીડર્સ માટે ક્ષમતા તેમજ નિષ્પત્તિલક્ષી શિક્ષણ આધારિત પદ્ધતિ ધરાવતાં આયોજનો તૈયાર કરી અમલીકરણ કરવા માટેના મોડ્યુલ્સ તૈયાર કરવામાં આવશે.

વિષયોનું સંકલન – માન્ય પેડાગોજી તરીકે આર્ટ્સ સંકલિત, રમતગમત સંકલિત, આઇસીટી સંકલિત તેમજ વાર્તાકથન આધારિત પદ્ધતિઓનું સંકલન કરવામાં આવશે.

વૈજ્ઞાનિક અભિગમનો વિકાસ – માનવીય અને બંધારણીય મૂલ્યોના અભ્યાસ માટે વૈજ્ઞાનિક અભિગમનો વિકાસ કરવામાં આવશે.

❖ અધ્યયનનિષ્પત્તિઓ, ક્ષમતાઓ અને વિષય સંકલન પર ધ્યાન

*સ્પષ્ટ ભેદ દૂર કરવો – શૈક્ષણિક-સહ શૈક્ષણિક – શૈક્ષણેતર, શૈક્ષણિક – વ્યવસાયિક, વિજ્ઞાન – માનવવિદ્યા, રમતગમત-કળાઓ-અભ્યાસિક પ્રવૃત્તિઓ વચ્ચેનો ભેદ દૂર કરવો.

ડિજિટલ સાક્ષરતાને મહત્ત્વ – ડિજિટલ સાક્ષરતા, કોડીંગ તેમજ ગણતરીત્મક ચિંતન, નૈતિક તર્ક પર ભાર આપવામાં આવશે.

બહુભાષિક શિક્ષણને પ્રોત્સાહન – ભાષા શિક્ષકોને મેળવવા પડોશના રાજ્યો સાથે એગ્રીમેન્ટ કરવા માટે રાજ્યોને પ્રોત્સાહિત કરવામાં આવશે.

❖ માનસિક અને શારીરિક સ્વસ્થતા

વિદ્યાર્થીઓએ સ્વાસ્થ્ય અને પોષણ, શારીરિક શિક્ષણ, તંદુરસ્તી, સુખાકારી તેમજ રમતગમતમાં નિર્ધારિત કૌશલ્યો ફરજિયાત હસ્તગત કરવાના રહેશે.

તમામ વિદ્યાર્થીઓની વર્ષમાં એકવાર શારીરિક તપાસ

અભ્યાસક્રમમાં જરૂરી સુધારા કરી પાઠ્યપુસ્તકો તેમજ દફ્તરનો ભાર હળવો કરવામાં આવશે.

શાળા સંકુલમાં કાઉન્સેલર તેમજ શિક્ષકોની ભરતી કરવા માટે રાજ્યોને પ્રોત્સાહિત કરવામાં આવશે.

શાળા પરિસરને ડિસેબલ્ડ ફ્રેન્ડલી બનાવવામાં આવશે.

શાળામાં સમાવેશી ભાવાવરણ તૈયાર કરવા માટે આચાર્ય તેમજ શિક્ષકોની ભૂમિકા નક્કી કરવામાં આવશે.

❖ **અધ્યયન અધ્યાપન પ્રક્રિયામાં પરિવર્તન (Innovative Pedagogy)**

અનુભવજન્ય અધ્યયન, સંકલિત અધ્યયન, સહપાઠી અધ્યયનને પ્રોત્સાહન
શૈક્ષણિક-સહ શૈક્ષણિક – શૈક્ષણેતર પ્રવૃત્તિઓ વચ્ચે કોઇ ભેદ રાખવામાં નહીં આવે.
શૈક્ષણિક કેલેન્ડરમાં Bagless Day ગોઠવવામાં આવશે.
ધોરણ 6 થી 12 માં અધ્યયન અધ્યાપન દરમિયાન ટેક્નોલોજિનો ઉપયોગ કરવો.

❖ **અધ્યયન અધ્યાપન પ્રક્રિયામાં પરિવર્તન(Innovative Pedagogy)**

રાજ્યોએ તેના સંદર્ભોને ધ્યાને રાખી, સુધારા કરી એનસીઇઆરટી અભ્યાસક્રમ - અને પાઠ્યપુસ્તકોને આધારિત પોતાનો અભ્યાસક્રમ અને પાઠ્યપુસ્તકો તૈયાર કરવાના રહેશે.

પાઠ્યપુસ્તકો અને સ્કૂલબેગનું ભારણ ઘટાડવા પ્રયત્ન કરવામાં આવશે.

તમામ પાઠ્યપુસ્તકોમાં જરૂરી મૂળભૂત બાબતો જ રાખવામાં આવશે. જરૂર જણાય તો સ્થાનિક જરૂરિયાત આધારિત સંદર્ભ સાહિત્ય આપી શકાશે.

પોસાય તેવા, ઉચ્ચ ગુણવત્તાલક્ષી અને એનર્જાઇઝ્ડ પાઠ્યપુસ્તકો આપવામાં આવશે તેમજ તેને ઇ-બુક સ્વરૂપે DIKSHA પ્લેટફોર્મ પર ઉપલબ્ધ કરવામાં આવશે

❖ **ધોરણ 1 થી 8 માં મૂલ્યાંકન**

ધોરણ 3, 5 અને 8માં વિદ્યાર્થીઓની સિદ્ધિ જાણવા વ્યાપવિશ્વ મૂલ્યાંકન (Census Assessment) કરવામાં આવશે.

આવશ્યક અધ્યયન નિષ્પત્તિઓની સિદ્ધિ પર કેન્દ્રિત કસોટી ⁄ પરીક્ષા

મૂળભૂત સંકલ્પનાઓનું જ્ઞાન, ઉચ્ચ સ્તરિય કૌશલ્યો અને તેના ઉપયોજન સંદર્ભે મૂલ્યાંકન કરવામાં આવશે. તેમજ ગોખપટ્ટી આધારિત અધ્યયનને દૂર કરવામાં જો કે આવશે.

શાળા તંત્રના વિકાસ, સુધારા તેમજ સતત નિરીક્ષણ માટે જ શાળા પરીક્ષાઓના પરિણામોનો ઉપયોગ કરવામાં આવશે.

❖ **ધોરણ 9 થી 12માં મૂલ્યાંકન**

શૈક્ષણિક વર્ષ 2022-23 સુધીમાં શિક્ષકોને મૂલ્યાંકન પ્રણાલીમાં પરિવર્તન સંદર્ભે તૈયાર કરાશે. વિદ્યાર્થીઓની સિદ્ધિ પ્રાપ્તિમાં માપદંડની સમાનતા દરેક સ્કૂલ બોર્ડ નક્કી કરવાની રહેશે.

PARAKH National Centre તરફથી સ્કૂલ બોર્ડ માટે માર્ગદર્શિકા તૈયાર કરવામાં આવશે.

બોર્ડ પરીક્ષાઓમાં મૂળભૂત ક્ષમતાઓની ચકાસણી કરવાનો હોઇ તેને સરળ બનાવવામાં આવશે.

મૂલ્યાંકન માટે વિવિધ મોડેલ્સ વિચારવામાં આવશે

જેમાં, વાર્ષિક ⁄ સેમેસ્ટર ⁄ મોડ્યુલર પરીક્ષાઓ, બે ભાગમાં પરીક્ષાઓ – હેતુલક્ષી અને નિબંધલક્ષી પ્રકારના પ્રશ્નો ધરાવતી પરીક્ષાઓ વિચારી શકાશે.

આ માટે, NCERT, SCERT Boards of Assessment અને PARAKH દ્વારા માર્ગદર્શિકા તૈયાર કરવામાં આવશે.

ગણિત વિષયથી શરૂ કરી તમામ વિષયોને બે સ્તરે પસંદગીના વિકલ્પ આપી શકાશે.

❖ **મૂલ્યાંકન પ્રણાલીમાં પરિવર્તન**

પ્રત્યેક બાળકની અધ્યયન સિદ્ધિઓની સતત ચકાસણી.

બોર્ડ પરીક્ષાઓને વધુ લચીલી બનાવવી, જેમાં આવશ્યક કૌશલ્યોનો સમાવેશ કરવામાં આવશે.

મૂળભૂત સંકલ્પનાઓ, ઉચ્ચ સ્તરિય તેમજ પાયાગત કૌશલ્યોનું મૂલ્યાંકન પર ભાર

વિદ્યાર્થીઓની પ્રગતિને જાણવા માટે AI-based Software નો ઉપયોગ, જે તેઓને કારકિર્દી પસંદગીમાં મદદરૂપ બનશે.

નેશનલ એસેસ્મેન્ટ સેન્ટર –વિવિધ બોર્ડ ઓફ એસેસ્મેન્ટ દ્વારા લેવામાં આવતી બોર્ડ પરીક્ષાઓમાં તાદાત્મ્ય કેળવવામાં મદદરૂપ થશે.

સ્વમૂલ્યાંકન તેમજ સહપાથી મૂલ્યાંકનને પ્રોત્સાહન આપવામાં આવશે.

નેશનલ ટેસ્ટીંગ એજન્સી (NTA) – ઉચ્ચ ગુણવત્તા ધરાવતી સામાન્ય અભિયોગ્યતા કસોટીઓની રચના કરવામાં મદદરૂપ થશે, જે આ પ્રકારની પરીક્ષા કે કસોટીઓ માટેની સ્પેશિયલ કોચીંગની જરૂરિયાતને દૂર કરશે.

❖ **બહુભાષિતા અને ભાષા અધ્યયનની તાકાત**

* **Medium of Instruction** - ધોરણ 5 સુધી, (પ્રાધાન્ય રીતે ધોરણ 8 સુધી તેમજ આગળ,) અભ્યાસની ભાષા તરીકે ઘરની ભાષા /માતૃભાષા/ સ્થાનિક ભાષા રહેશે.

* **The Languages of India –**

આ પ્રોજેક્ટ / પ્રવૃત્તિમાં દરેક બાળક ભાગ લેવાનો રહેશે.

રાજ્યો / કેન્દ્રશાસિત પ્રદેશો દ્વારા ત્રણ ભાષાઓ ભણાવવાનો નિર્ણય લઇ શકશે.

તમામ ક્લાસિકલ ભાષાઓ શાળામાં વિકલ્પ તરીકે પ્રાપ્ત કરાવવામાં આવશે.

❖ **KEY FOCUS AREA**
❖ **સામાજિક-આર્થિક રીતે વંચિત જૂથો પર ધ્યાન**

સામાજિક-આર્થિક વંચિત /પછાત જૂથો (SEDGs)માટેનું વર્ગીકરણ –

જાતિય ઓળખ (ખાસ કરીને, સ્ત્રી તથા ટ્રાન્સજેન્ડર)

સામાજિક-સાંસ્કૃતિક ઓળખ (જેમકે SC, ST, OBCS તથા લઘુમતી વર્ગ)

ભૌગોલિક ઓળખ (ગ્રામ્ય, શહેરી વિસ્તાર કે એસ્પિરેશ્નલ જિલ્લામાંથી આવતા વિદ્યાર્થીઓ)

દિવ્યાંગતા (લર્નીંગ ડિસેબીલીટી સાથે તમામ)

આર્થિક – સામાજિક સ્થિતિ (જેમકે, વિચરતી જાતિ, LIG householder, સંવેદનશીલ વિસ્તારમાંથી આવતા વિદ્યાર્થીઓ, માનવ તસ્કરીનો ભોગ બનેલા કે વ્યક્તિઓના બાળકો, અનાથ તેમજ ભીખ માંગતા બાળકો તેમજ શહેરી વિસ્તારના ગરીબ પરિવાર)

❖ **સમતા માટેના પ્રયત્નો**

SC/ST/OBC બાળકોની અધ્યયન નિષ્પત્તિઓની સિદ્ધિ માટે વિશેષ પ્રયત્ન કરવામાં આવશે.

ટ્રાયબલ જૂથના બાળકોને ગુણવત્તાયુક્ત શિક્ષણ માટે વિશિષ્ટ પ્રયત્નો કરવામાં આવશે.

SEDGs ના મોટા જૂથો માટે સ્પેશિયલ એજ્યુકેશન ઝોન તૈયાર કરવામાં આવશે.

SEDGs ના મોટા જૂથોના પ્રતિભાશાળી બાળકોને શિષ્યવૃત્તિ અને ફી માફી સુધીનું પ્રાવધાન શાળાઓમાં કાઉન્સેલર્સની નિમણૂંક કરવામાં આવશે.

એસ્પિરેશનલ જિલ્લા / SEZ માટે વધારાની NVS, KVS તૈયાર કરવામાં આવશે.

❖ **જાતિયતા (Gender)**

જેન્ડર ઇન્ફ્લેશન ફંડ – કન્યાઓ તેમજ ટ્રાન્સજેન્ડર વિદ્યાર્થીઓ માટે

તમામને સમાન તક પ્રાપ્ત કરાવવા માટે જેન્ડર ગેપ ઓછી કરવા માટે પ્રયાસ કરવામાં આવશે.

સામાજિક-આર્થિક પછાત કન્યાઓ માટે વિશેષ પોલીસી તૈયાર કરવામાં આવશે.

જેન્ડર સેન્સિટીવીટી એ અભ્યાક્રમનો આંતરિક ભાગ હશે.

કસ્તુરબા ગાંધી કન્યા વિદ્યાલયને ધોરણ 12 સુધી વિસ્તારવામાં આવશે.

શાળામાં કન્યાઓ ટકી રહે તે માટે તેમના હકો અને સુરક્ષા પર વિશેષ ધ્યાન આપવામાં આવશે.

❖ **CWSN બાળકોને મદદ**

દિવ્યાંગ બાળકો ગુણવત્તાયુક્ત શિક્ષણ મેળવે તે માટેની વ્યવસ્થા કરવામાં આવશે.

CWSN બાળકોને પ્રાથમિક શિક્ષણથી ઉચ્ચ શિક્ષણ સામાન્ય શાળાઓમાં જ શિક્ષણ આપવામાં આવશે.

CWSN બાળકોને ટેક્નોલોજિ આધારિત સાધનોનો પૂરો પાડવામાં આવશે તેમજ તેમના વાલીઓને તે અંગે ઓરિએન્ટેશન આપવામાં આવશે.

Indian Sign Language શીખવાડવા માટે NIOS દ્વારા મોડ્યુલ્સ તૈયાર કરવામાં આવશે.

વૈકલ્પિક શાળાઓની વ્યવસ્થાને પ્રોત્સાહન આપવામાં આવશે.

Special Teacher બનવા માટે પૂર્વસેવા તેમજ સેવાકાલીન સર્ટિફિકેટ કોર્સીસ શરૂ કરવામાં આવશે.

❖ વ્યવસાયિક શિક્ષણનો તમામ સ્તરે વિનિયોગ

લોક વિદ્યા – ભારતમાં તૈયાર થયેલ જ્ઞાનને વિદ્યાર્થીઓને પ્રાપ્ત કરાવવામાં આવશે.

Practice based Curriculum – ધોરણ 6 થી 8 માટે મહાવરો આધારિત અભ્યાસક્રમની રચના

National Skills Qualifications Framework - Vocational / professional માટે તૈયાર કરવામાં આવશે.

સ્થાનિક જરુરિયાતો તેમજ સ્કિલ ગેપ એનાલિસીસ કરી વિશેષ ક્ષેત્રો તૈયાર કરવામાં આવશે.

ઓપન ડિસ્ટન્સ લર્નીંગ અંતર્ગત કોર્સીસ ઉપલબ્ધ કરવામાં આવશે.

વ્યવસાયિક હસ્તકળાઓ વિકસાવવા માટે ધોરણ 6 થી 8ના તમામ વિદ્યાર્થીઓ સ્થાનિક વ્યવસાયકારો સાથે ઇન્ટર્નશીપ કરશે.

વર્ષ 2025 સુધીમાં 50% વિદ્યાર્થીઓ વ્યવસાયિક શિક્ષણ મેળવશે.

❖ વિશિષ્ટ પ્રતિભાશાળી વિદ્યાર્થીઓ માટે સહયોગ

પ્રતિભાશાળી વિદ્યાર્થીઓને પ્રોત્સાહન મળે તે માટે શાળા અભ્યાસક્રમ ઉપરાંતના ક્ષેત્રોને સામેલ કરવાની યોજના

ગ્રામ્ય વિસ્તાર તથા સ્થાનિક ભાષામાં પ્રયત્નો કરી બહોળા પ્રમાણમાં ભાગ લેવા પ્રેરિત કરાશે.

શાળામાં તમામ સ્તરે પ્રોજેક્ટ બેઝ્ડ ક્લબ રચવામાં આવશે.

આવા બાળકો માટે ટેક્નોલોજીનો ભરપૂર ઉપયોગ કરવામાં આવશે.

સમગ્ર દેશમાં વિવિધ વિષયોમાં ઓલિમ્પિયાડ અને સ્પર્ધાઓ યોજવામાં આવશે.

NCERT, NCTE આ બાળકોના શિક્ષણ માટેની માર્ગદર્શિકા તૈયાર કરશે.

B.Ed. Specialization in Education of Gifted Children

❖ સંદર્ભ સાહિત્ય સુચિ

૧. રાષ્ટ્રીય શિક્ષણનિતી - ૨૦૨૦ (નેશનલ એજ્યુકેશન પોલીશી - ૨૦૨૦નું ગુજરાતી સંસ્કરણ) પ્રકાશન - ભારતીય શિક્ષક પ્રશિક્ષણ સંસ્થાન, ગાંધીનગર

૨. જીવન શિક્ષણ શાળા શિક્ષણ વિશેષાંક ઓકટોબર - ૨૦૨૦

3. www.wikipedia.org