

## Research Paper

## Literature

Title: - A study of John Donne and Rabindranath Tagore's selected poetic works in the light of Eco-criticism.

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### **Abstract:**

There is massive destruction, exploitation, industrialization, or domination of human nature for materialistic purposes is devastating our planet. So, we must be in the shelter of nature and not work with a mind to change or influence it, but rather be influenced by its natural surroundings. Both the poet's poetry makes us realize the essence, harmony, and development of humans is to protect the green cover. Donne and Tagore as eco-literary artists have voiced their deep-rooted disapproval of human activities and their earnest concern is to preserve and restore the ecological balance.

**Keywords:** Ecological connection in poetic works, Ecological ideas, ecological balance, harmony.

### **Introduction**

John Donne, living in the 17th century of England, was the founder and the representative poet of The Metaphysical School. His poems have received much attention since the 20th century. The ecological ideas in his poems not only demonstrate ecological holism but also criticize anthropocentrism. Donne shows his belief in the harmonious relationship between man and nature; man shouldn't intend to exploit and dominate nature. (Sun)

Rabindranath Tagore was a social philosopher as well as a preacher in the history of Indian English literature. (Priya #)

Tagore's poems on nature are replete with his innate bent of romanticism. He is attracted by the sights, sounds and colors of objects of nature. For instance, in Gitanjali, the poet juxtaposes two contrary situations while talking about the playing on a flute by some villagers. He is surprised how Krishna was able to produce a celestial sound by playing on a flute made of a simple 'reed'. (KUNWAR and KHALI #)

Eco-criticism as an earth-centered attitude studies the nature and literature. It pays heed to the relationship between humans and the landscape. According to some researchers Eco-criticism deals with text analysis. These texts usually illustrate environmental concerns and investigate the ways literature treats the nature. This subject area has captured the attention of many scholars over the last three decades (Glotfelty, 1996: xviii).

## **The Flea**

The conceits he employs and the arguments he puts forth reflect Donne's own reflections on his environment. Metaphysical poetry has many features that appear in John Donne's "The Flea." In the beginning of the poem the surprise in the eyes of both the boy and the girl indicates a specific mood. The couple contemplates that small, jumping creature with perplexity. They are ingenuous, and the possibility to be united without sin hooks their attention in a naïve way. The wit in the boy's court gains momentum in the poem and indicates that the girl is depicted being shy and less important than the court itself. She is delicate even in the brutal moment when she kills the flea, because she does not reject him bluntly.

The flea as "three lives in one." This is in reference to the fact that the flea contains the blood of the speaker, the mistress, and of the flea itself, but it's also an allusion to the Holy Trinity: the Father (God), the Son (Jesus), and the Holy Ghost.

Donne adds a layer of religion to this conceit, arguing that to kill the flea would encompass three sins: "Though use make you apt to kill me, / Let not to that, self-murder added be, / And sacrilege, three sins in killing three", describing murder, suicide, and sacrilege in the destruction of the flea, here denoted as a sacred object. The flea becomes symbolic to existence of all in **harmony** in environment.

## **The Sunne Rising**

The sun is being personified in the first three stanzas of this particular poem. John Donne is trying to communicate with the sun as if the sun is a human being and the sun is bound to follow the instructions being given to him. In the second stanza the poet had appreciated the sun but in the meanwhile he had criticized him for disturbing the lover and the beloved. In the third stanza, the role of the sun is being directed to revolve round his bed which is regarded as the centre of the entire universe. Donne has highlighted that love is simply incomparable.

Love as a Microcosm of the Universe. Like much of Donne's poetry, "The Sun Rising" uses metaphor to pack the entire world into a small space. This technique is grounded in the idea of a "microcosm," a popular Renaissance belief that the human body was a small-scale model of the whole universe. Donne uses irony to make fun of lovers who believe that the sun sets and rises on their emotions; time should literally stand still in honor of their emotion, leaving them to

determine their own heavenly motions and seasons. We see how nature is connected with life through poetic works.

## **The Paper Boats**

The poem is about an innocent child and her dreams. The child plays, down by the side of a stream, she makes paper boats daily and floats them down the running stream. She writes her name in big black letters on them. She also writes the name of the village where she lived. Tagore's poetry shows his deep humanism. His is a universal message of peace, love and joy.. The poem narrates the child's, experience of floating paper boats down the stream. The child imagines that some other child tries to compete with his boats by sending clouds down the air in the sky. Tagore's The Paper Boat is a small prose poem. Almost all his poems are prosaic. This poem is small in its size and thought. Tagore explores his mind as a child and relishes his own innocence after becoming an adult. Tagore depicts the worlds of innocence and knowledge with the help of poetry to reflect on human's relationship with nature and its harmony requisite.

## **Conclusion:**

So it is quite obvious that Donne and Tagore were very much aware of the fact that in the progress of development and progress, the nature will be used, but he was also in the favor of nature to be used for development, and not for exploitation. Thus, the wholesomeness of nature could be preserved, so that the world continues to get the fresh air and a kind of solace from the nature. The creation of poetic works is a testimony of Donne and Tagore's work in the above mentioned poetry is a belief and attitude to this. This is all because of the fact that Donne and Tagore always regarded nature as living thing. So progress with destruction disturbs the environment and its genuine dimensions.

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# INDEX

1.	भारतीय तत्वचिंतनमां ईश्वरनो घ्याल	
	प्रा. ज्ञेश कान्जभाई काचा.....	1
2.	भ्रमनुं तत्वमीमांसाकीय रीते तटस्थ लक्षणनुं निरूपण	
	ज्यति जगदीशचन्द्र वाढेर.....	4
3.	डिक्टरमतमां सझणता प्राप्तिमां मनोवैज्ञानिक परिभणोनी भूमिका	
	डॉ. शेताएन. दवे.....	6
4.	भारतीय संस्कृति, ज्ञान अने अद्यात्म	
	स्नेहाकुमारी पीयुषभाई दुबे.....	10
5.	<b>Challenges of Library in Digital Era</b>	
	Sonal Vinodbhai Joshi & Dr. N. M. Kantaria.....	14
6.	कोविड-19: भारतमां रासायण अने पेट्रो-रासायण उद्योग पर असर	
	SONALKUMARI YOGESHBHAI MANGELA.....	17
7.	गांधीवादी विचार और वर्तमान विश्व	
	डॉ. उमा मेहता.....	21
8.	<b>The Changing Perspectives of Women Psyche in Githa Hariharan's <i>In Times of Siege</i></b>	
	Upendra Ratilal Kavani, Dr. Suresh A. Gadhvi & Dr. Swati Gokhru.....	24
9.	<b>COVID-19: Psychological Impact, well-being and Mental Health</b>	
	Dr. Varsha V. Dholariya.....	27
10.	राष्ट्रीय शिक्षणीति-२०२०	
	डॉ. विज्ञा एम. बंसल.....	33
11.	<b>Women Empowerment in the Present Era</b>	
	Dr. Amita Valmiki.....	36
12.	भारतीय संस्कृति, ज्ञान तथा आध्यात्मिकता – एक परिचय	
	डॉ. ज्योति के. भट्ट.....	46
13.	<b>Covid 19 and Depression</b>	
	Dr. Jagrutibala J. Vyas.....	49
14.	<b>BARRIERS TO ASSESSING DIGITAL LIBRARY AND LIBRARIANS' ROLE IN VIRTUAL WORLD</b>	
	Zarana J. Trivedi.....	54

15.	A Critical Study of Eco-criticism of Rabindranath Tagore with reference to Nature Smita Gadhvi & Dr. Bhavesh Parmar.....	57
16.	સ્ત્રી સશક્તિકરણ અને આર્થિક વિકાસ Dr. Anita H. Patel.....	61
17.	ગાંધીવાદી વિચાર ઔર વર્તમાન વિશ્વ પ્રો. ડૉ. ફિરોઝબેગ એસ મિર્જા.....	65
18.	ઑનલાઇન શિક્ષણ : ફાયદે ઔર નુકસાન હીના શાંતિલાલ વધાડીયા.....	69
19.	Introducing Gandhian Philosophy to the passive violence of the corporate world Madhvi Prasad.....	73
20.	A STUDY ON EFFECTS OF CELL PHONE AS COMMUNICATION DEVICE ON STUDENTS Prof. Dr. Nirmlaben Devshibhai Aghera .....	81
21.	ઑનલાઇન શિક્ષા કે ફાયદે ઔર નુકસાન Pro. Dr. Niruben Harsukhbhai Borisania.....	84
22.	WOMEN EMPOWERMENT IN PRESENT ERA PRAYAG NAVINBHAI CHAUHAN.....	87
23.	વર્ષા અડાલજા કૃત “તને સાચે પારવતી” વાર્તાસંગ્રહમાં વર્તમાન સમસ્યાઓ ડૉ. ગૌરાંગકુમાર અથ. જાની.....	91
24.	સમકાલીન સંક્રમણ શિવ ભારતીય પરિવેશ ઔર ગાંધીયન વિચારધારા પ્રા. માલતી બી. પાણ્ડેય .....	94
25.	કોરોના કાલ મેં પુંજીવાદ કી સમસ્યા મનાલીબેન હરેશકુમાર ગઢવી.....	98



## ભારતીય તત્ત્વચિંતનમાં ઈશ્વરનો ધ્યાલ

પ્રા. જીશેશ કાનજીભાઈ કાચા

તત્ત્વજ્ઞાન વિભાગ,  
ધર્મેદ્રસિંહજી આટર્સ કોલેજ, રાજકોટ

### ❖ પ્રસ્તાવના :

ઇંશાવાસ્યમ ઈદમ् સર્વમ्<sup>(1)</sup> ઈશ તત્ત્વ સર્વત્ર રહેલું છે. ઉપનિષદનું આવાકય દશ્યમાન જગતના અણુઅણુમાં રહેલા ઈશ્વરતત્ત્વની સમજણા કેળવે છે. તે તત્ત્વ પ્રકૃતિના અને જક તથા ચેતન તમામ તત્ત્વોમાં તે બ્યાખ છે. ઈશ્વર અંગેની વિચારણામાં તેના સ્વરૂપ અને અસ્તિત્વના નિરૂપણ માટે વર્તમાન સમયમાં થઈ રહેલ વિચારણા તેમજ ઐતિહાસિક તત્ત્વચિંતનમાં ધણી જ ગંભીર રીતે રજૂઆત થયેલી છે.

તત્ત્વચિંતનના ક્ષેત્રમાં આ વિચારણાને ધણા આચાર્યો, વિદ્રોહો, તત્ત્વચિંતકો, ધર્મધૂરંધરો એ ઈશ્વર તત્ત્વને સ્વાનુભૂતિ, બુદ્ધિક્ષમતા અને તાઈક વિચારો દ્વારા જાણી લેવા પ્રયત્ન કરેલ છે. ઈશ્વર અંગેની વિચારણામાં પ્રથમ તો ઈશ્વરના અસ્તિત્વ વિશેની દલીલ થાય છે કે ખરેખર ઈશ્વર આપણી વિચારણા પૂરતો મચ્યાદિત છે કે તેથી વધારે વાસ્તવિકતાની દાખિલી તે વિશ્વમાં અસ્તિત્વ ધરાયે છે. આ પ્રશ્નના ઉત્તરમાં લગભગ ભારતીય તેમજ પાશ્ચાત્ય તત્ત્વચિંતકો સફળ થયા છે. તો તેના પ્રતિપક્ષે ધણા ચિંતકો ચાવાઈ, કેન્દ્ર જેવા ઈશ્વર તત્ત્વને નકારે છે. પરંતુ જે સ્વીકારે છે. તે તેની સાબિતી આપી અને અવતાર લઈ પૂછ્યીની રક્ષા કરનાર કરે છે.

“રવતારવતા વતા સદા વસુધાર્મ”<sup>(2)</sup>

ઈશ્વરના અસ્તિત્વનો સ્વીકાર થયા પછી તેના સ્વરૂપ, રંગ, આકાર વગેરેનો પ્રશ્ન તરત આપણી સમક્ષ ઉભો થાય છે. સ્વરૂપમાં ઈશ્વર કેવા સ્વરૂપનો હોવો જોઈએ. માણસ, પશુ, પક્ષી કે અન્ય કોઈ જીવ સમાન તે એક વિચારણીય પ્રશ્ન છે. તેના દ્વારાંગના બાચામાં ઈશ્વરનો રંગ બ્રહ્માંડની જેમ શ્યામ છે કે સૂર્યની માફક લાલ કે પછી આકાશની માફક અનંત અને રંગવિહીન છે ? તે પ્રશ્ન પણ આ વિચારણામાં મહત્વનો છે કે ઈશ્વર કોઈ પહાડ જેવા વૃક્ષો જેવા કે નદીઓ જેવો ખડક વહેવાયાનો છે કે પછી તે આ સૃષ્ટિમાં દેખાઈ આવતા અન્ય કોઈ લૌંઠિક પદાર્થ જેવો છે કે પછી અન્ય કોઈ માનવીય કલ્પના બહારની વસ્તુ સમાન છે. આ પ્રશ્નોના પણ અલગ અલગ વિચારણા દ્વારા ઉત્તરો પૂર્ણ પાડવાનો પ્રયાસ કરવામાં આવ્યો ધણા ખરા ચિંતકો તે પ્રશ્નો જવાબ બૌદ્ધિક સમજણા દ્વારા તો ધણાએ વેચારિક ક્ષમતા દ્વારા અને અન્ય એ નેતિકતાના પાચા ઉપર ઈશ્વરનો વિચાર રજૂ કર્યો છે.

આ બધા પ્રશ્નોની સામે મહત્વનો અને ધારદાર જે પ્રશ્ન ભારતીય તેમજ પાશ્ચાત્ય દર્શનોમાં ઉઠાવાયો તે પ્રશ્ન એ તમામ વિચારણા અને જવાબોને પાંગળા બનાવી દેવાયા તે એટલે ઈશ્વરના કાર્ય અંગેનો પ્રશ્ન ઈશ્વરની સર્વોપરિતા સાબિત કરવાયાના વિચારકો સામે આ પ્રશ્ન રજૂ થયો ત્યારે ચિંતકો તેના જવાબ આપવાનો નેતિકતાથી પ્રયત્ન કર્યો ઈશ્વરનું કાર્ય સૃષ્ટિ સંચાલન અને સૃષ્ટિના વહનનું છે. તેમજ તે સૃષ્ટિનો નિર્માતા નિયતાં અને નાશકર્તા છે. આ કાર્યના હેતુની સમજણા પણ રાગિન્દ્રનાથ ઠાકુર જેવા વિચારકોએ આપી. તો ભારતીય તત્ત્વચિંતનમાં ‘અત’ નો જ્યાલ પણ આપવામાં આવ્યો. જેના દ્વારા આ જગતમાં નેતિક નિયંત્રણ અને સંચાલન થાય છે. નિયમથી જ જગત શોલે છે કુદરત તેના નિયમમાં કદી ફેરફાર કરતી નથી. નિયમની બાબતમાં જેટલી છૂટછાટ એટલું પતન વહેલું.<sup>(3)</sup>

### ❖ ઈશ્વર સંબંધી વિચારણાઓ :

ઈશ્વરના કાર્ય બાદ તેના રહેણાંક અંગેનો પ્રશ્ન ઉઠાવાયો ઈશ્વરનું સ્વરૂપ સર્વત્ર છે ઈશ્વર એક છે, બે છે કે અનેક છે. આ પ્રશ્નના સમાધાન માટે તત્ત્વજ્ઞાન ક્ષેત્રે ત્રણામત પ્રચલિત છે. ઉપર્યુક્ત બધા પ્રશ્નોના સમાધાન માટે તત્ત્વજ્ઞાન ક્ષેત્રમાં ત્રણ મતો આપવામાં આવે છે. તે મતોમાં ઈશ્વરના સ્વરૂપ સંબંધી સંખ્યાતમક લેણ અને બીજું કે

આપણા આગામી પ્રકરણને લગતી સમસ્યાઓ ઉઠાવવા અને તેમાં દર્શાવાતા તેના સમાધાનની ચર્ચા અહીં કરવામાં આવી છે.

■ અનેકેશ્વરવાદ (Polytheism) :

આ સિદ્ધાંતને અનેકેશ્વરવાદને અંગેજુમાં Polytheism કહે છે. ચીક ભાષાના Polytheism શબ્દના બે વિભાગ Polys (પાલીસ) તથા Theos (થિયોસ) પરથી બચ્યો છે. Polys નો અર્થ અનેક અને Theos નો અર્થ ઈશ્વર એવો થાય છે. અનેક ઈશ્વર નામથી જ જણાઈ આવે છે કે તે ઈશ્વરના અનેક સ્વરૂપમાં માનતો રહેલો છે. મૌખિક સત્તાની દ્રષ્ટિથી બધા ઈશ્વર સમાનરૂપથી મૌખિક છે. બધા પ્રકારના ઈશ્વરને વ્યક્તિપૂર્ણ માનવામાં આવે છે. આ પ્રકારના સ્વરૂપ ધરાવતા ઈશ્વરને અસીમ, અનંત કે સરવર્વયાપક તો ન કહી શકીએ પણ આ બધા ઈશ્વર પોતાના ક્ષેત્રમાં પૂર્ણ શક્તિશાળી કહી શકીએ. અનેકેશ્વરવાદના મત મુજબ આ અનેક ઈશ્વરોના દ્વારા આ સમગ્ર સૃષ્ટિનું સંચાલન થાય છે. જેમકે આપણે પુરાળોમાં અને વેદોમાં દૈવબહુત્વવાદનું પ્રતિપાદન થયું છે તેમ ઈન્દ્ર, વરુણા, અર્દ્ધિન, વાયુ, સૂર્ય ઈત્યાદિ અનેક દેવોના દ્વારા સૃષ્ટિ સંચાલન થાય છે. તેમ એકેશ્વરવાદની શાખા માનતી રહેલી છે.

■ દ્રૈતેશ્વરવાદ (Ditheism) :

દ્રૈતેશ્વરવાદ એટલે અનેક દેવી દૈવતાઓમાં અવિશ્વાસની સાથે માત્ર બે સ્વરૂપે ઈશ્વરને સ્વીકારવા જગતનું નિર્માણ બે તત્ત્વો દ્વારા થયું છે. એ બંને તત્ત્વ સ્વતંત્ર છે. દ્રૈતેશ્વરવાદ મુજબ સૃષ્ટિની અંદર દ્રષ્ટિપાત કરવાની સાથે આપણને શુભ અને અશુભ બત્રે વિદ્યમાન જોવા મળે છે. જેમ કે સુખ સાથે દુઃખ પણ વિદ્યમાન છે. પરંતુ દ્રૈતેશ્વરવાદની અંદર આ પ્રકારની અશુભની સમસ્યાનું સમાધાન થયું છે અને અહીં તો દ્રૈતેશ્વરવાદની સ્થાપનાનું પણ એક એવું કારણ પણ અશુભની સમસ્યાના સમાધાનરૂપે જણાઈ છે. કારણ દ્રૈતેશ્વરવાદ જે બે તત્ત્વોમાં વિશ્વાસ ધરાવે છે તેમાંથી એક તત્ત્વ પૂર્ણ શુભ છે ર્થાયી છે. સર્વશક્તિમાન શુદ્ધસત્તા છે. જ્યારે બીજી સત્તા અશુભ છે. એક દયા, પ્રેમ, લાગણી, સુખ વગેરેનું પ્રતિબિંબ છે તો બીજું કોદ્ય, નિષ્ઠુરતા, ગરીબી, દુઃખ, અશુભના સમાન ઉભરાઈ આવે છે. આમ ઈશ્વરના આવા બે પ્રકાર ભારતીય દર્શનમાં શિવ-શક્તિ, નર-નારાયણી, અવતાર અને અંશાવતાર પ્રકૃતિ-પુરુષ ભક્તિ-ભગવાન જેવા સ્વરૂપે દ્રૈતેશ્વરી છે. આમ ભારતીય દર્શનોમાં સાંખ્ય દર્શન અને માદ્ય દ્રૈતેશ્વરી છે. જ્યારે પાશ્ચાત્ય પ્લેટો, હેકાઈટ વગેરે જેવા ચિંતિકો દ્રૈતેશ્વરી છે.(૪)

■ એકેશ્વરવાદ (Monotheism) :

વૈદિક વિચારધારાઓમાં જોવા જઈએ તો એક પ્રકારનું ક્રમાનુસાર વિકાસ જોવા મળે છે અને તે પણ એ રીતે કે તેમાં બહુત્વવાદ પરથી દ્રૈતેશ્વર અને દ્રૈતેશ્વર પરથી એકત્તત્વવાદ તરફ આગેકુચ્ચ થયેલી છે. ઉપર્યુક્ત બત્રે પ્રકાર અનેકેશ્વરવાદ અને દ્રૈતેશ્વરના ગૂંઘયાળાને લીધે અનેક સમસ્યા, બેદભાવ, હઠાત્રણ જેવી પ્રવૃત્તિ નિર્માણ થઈ. જેમ કે આપણને પ્રાચીન સમયના બ્રહ્મા, વિષણુ, ભર્ણેશ ને માનનારા અલગ અલગ વર્ગોનો સમુદ્ધ નિર્માણ થયો હતો. જ્યારે તેને ફરી એકેશ્વરવાદ પર પાછો લાવવા અત્રિના સમર્થ પુત્ર દત્તાત્રેય દ્વારા ત્રીમુખી સ્વરૂપે અનસૂધાની કુખેથી જન્મ લીધો હતો તેવી જ રીતે ધાર્મિક તથા આધ્યાત્મિક રીતે તાત્ત્વિક સંબંધી જે સમસ્યા નિર્માણ થઈ હતી તેનો ઉકેલ એકત્તત્વવાદ દ્વારા લાવવાનો પ્રયત્ન થયો હતો. એમ પણ એકેશ્વરવાદમાં માનવાવાળી વિચારધારાઓમાં બ્રિસ્ટી, ઈસ્લામ, હિન્દુ વગેરે ધર્મો તથા દર્શનોમાં શંકર, સ્વામીઓઝા, થેલીજ, અનેકઝીમેન્કર, રામાનુજ, બ્રેક્લે, હેરાકલાઈટ્સ જેવા ધણા છે. એકેશ્વરવાદ એટલે માત્ર એક અંતિમ તત્ત્વમાં માનતા હોય અને ભારતીય વિચારધારામાં પણ કહેવાયું છે કે, 'એકમ् સત् ત્રિપ્રા બહુધા વર્દન્તિ ।'(૫)

પરંતુ આ અંતિમ વાક્ય એ એકત્તત્વવાદ અથવા દ્રૈતેશ્વર અથવા અનેકત્તત્વવાદના સમન્વયનો એક પ્રયાસ છે. જેમ ગીતાએ 'ક્વાવિમો પુરુષો લોકે' અને 'ઉત્તમ પુરુષસ્ત્વન્ય' દ્વારા આ બેદને અભેદ દર્શાવવા પ્રયાસ થયો છે. તો અહીં પ્રશ્ન માત્ર એટલો રહે છે કે તે ઈશ્વર પૃથ્વી અંદર રહે છે કે પૃથ્વીથી બિનન અન્ય રહે છે કે અંદર તેમજ બિનન બંને સ્થળોએ રહે છે અથવા ત્યાં હાજર છે. આ પ્રશ્ન જીજાસા સભર અને તાત્ત્વિક પ્રતિભા સમાન હતો. ઉપનિષદ્ધીમાં પરાદેવતાના નામશ્વરોનો આગ્રહ નથી. પરંતુ તેનું સ્વરૂપ સમજ્યા ઉપર ભાર છે. ઈશોપનિષદ્ધમાં ઈશ: કેનોપનિષદ્ધમાં યક્ષ ડે શિવ; કઠોપનિષદ્ધમાં પરમપુરુષ; પ્રશ્નોપનિષદ્ધમાં પુરિશય પુરુષ; મુક્કોપનિષદ્ધમાં સુવર્ણ રંગવાળા, બ્રહ્મદેવના પણ કારણ જગતકર્તા, તૈતિથી ઉપનિષદ્ધમાં આનંદમય; ઔતરેય ઉપનિષદ્ધમાં પ્રજ્ઞાનબણ્ણ; છાંદોગ્ય ઉપનિષદ્ધમાં

પરાದેવતા ખદ્બદ્ધ આકાશ; માંકૂચ ઉપનિષદમાં સર્વેશ્વર, સર્વજ્ઞ, અંતયામી: બૃહદ્કારણ્યમાં અંતયાર્મી, ઔપનિષદ પુરુષ શૈતાશ્વતર ઉપ સદ, શિવ અને હર એમ અનેક રીતે ઈશ્વર કે પરમેશ્વરનું સ્વરૂપ સમજવાં પ્રયત્નો થયા છે. ઉપનિષદ સાહિત્યમાં આ પરમાથૃદિવને માટે જગતકર્તા તરીકે પરબ્રહ્મ જીવના અંતયામી તરીકે પરમેશ્વર કે પરમાત્મા નામો રૂઢ થયા છે.<sup>(૧)</sup> પરંતુ આ પ્રશ્નાના ઉત્તરમાં વૈચારિક, બૌદ્ધિક, આદ્યાટિમક અને સાંપ્રદાયિક રીતે ઘણા ખરા મતભેદો છે. કારણ કે ઈશ્વરનું સ્વરૂપ અલગ અલગ સ્વીકાર નારા વૈચારિક તેમજ સાંપ્રદાયિક લોકો તેનું નિવાસ સ્થાન અલગ અલગ દર્શાવેલ છે. આદ્યાટિમકના પાયે ઈશ્વર મંદિરો અને દેવાલયોમાં તેમજ સાંપ્રદાયિક લોકોએ વૈકુંઠ, અક્ષરદ્યામ, કેલાસ અને સ્વર્ગલોક વગેરે સ્થળોએ દર્શાવેલ છે. જ્યારે બૌદ્ધિક અને વૈચારિક લોકોએ ઈશ્વરને સર્વત્ર વ્યાપ અને કણે કણમાં અસ્તિત્વમાન દર્શાવેલ છે.

ઈશ્વરતત્ત્વની જે રીતે પણ વિચારણા કરવામાં આવી તેમાં મુખ્યત્વે બૌદ્ધિકતા અને તાર્કિકતા પર તેનું નિરૂપણ અને સર્વગ્રાહ્યભાવથી તેની વિચારણા થબી અતિ આવશ્યક છે. આ વિચારણા અંગે આપણે આગળના પ્રકરણમાં ભારતીય તેમજ પાશ્ચાત્ય તત્ત્વયીતનમાં થયેલ ઈશ્વર અંગેની વિચારણા સમજવા ચંઠન કરીશું.

#### ❖ સંદર્ભ :

- (૧) ઈશાવાસ્યપનિષદ જ્લોક-૧.
- (૨) ‘જીવ ભાવના’ “સાંચ પ્રાર્થના” શાંકર વેદાંત ‘ખષ્ટપદી’, પૃ. ૨૨.
- (૩) ‘સત્તસંગ સાગરના મોતી’ – સ્વામીનારાયણ ગુરુકુળ – રાજકોટ, પાના નં. ૨૦.
- (૪) તત્ત્વમીમાંસીય ઔર જ્ઞાનમીમાંસીય સમસ્યાએ – જ્ઞાનજ્ય દ્વિવેદી, પૃ. ૧૭૯.
- (૫) અનુસ્નાતક પ્રથમ સત્ર, વિભાગ-પ્રથમ અન્વય.
- (૬) ‘ઈશ્વર’ ગુજરાતી વિશ્વકોશ, ખંડ-૨, પાના નં. ૭.

પ્રા.જીશેશ કાનળભાઈ કાચા  
તત્ત્વજ્ઞાન વિભાગ,  
ધર્મેન્દ્રસિંહજી આદર્સ કોલેજ, રાજકોટ

## બ્રહ્મનું તત્ત્વમીમાંસાકીય રીતે તટસ્થ લક્ષણનું નિરૂપણ

જ્યતિ જગદીશચન્દ્ર વાહેર  
વ્યાખ્યાતા, તત્ત્વજ્ઞાન વિભાગ,  
બહાઉદ્દીન આટ્ર્સ કોલેજ, જુનાગઢ

વેદાંતનો દ્રષ્ટિકોણ પ્રમુખ રીતે આધ્યાત્મિક છે. તથા બધી વેદાંતની શાખાઓમાં બ્રહ્મને સાક્ષાત તથા અપોરોક્ષ માનવામાં આવેલ છે. તથા બ્રહ્મને જાણીને આ લોકમાંથી પ્રયાણ ને જ માનવીય જીવનનું અંતિમ લક્ષ્ય માનવામાં આવ્યું છે. વેદાંતની શાખાઓમાં દ્રેત્રી લઈને કેવલાદ્રેત્ર સુધી સમાવિષ્ટ દેંકે શાખા બ્રહ્મને એક તથા જગતના કારણરૂપ માને છે. તથા બ્રહ્મના સ્વરૂપ તથા તટસ્થ લક્ષણોના સંદર્ભમાં વેદાંતની બધી શાખાઓમાં પ્રાય મતોક્ય છે. તત્ત્વમીમાંસા એક વિશિષ્ટ સંદર્ભથી ઉપયોગ થનાર શબ્દ છે. જેનો અર્થ પદ્ધતિ, તંત્ર કે પ્રવાહનાં સંદર્ભમાં જુદ્દો-જુદ્દો થઈ શકે છે. આ શબ્દ ભારતીય અને પાશ્ચાત્ય તત્ત્વચિંતનમાં આરંભથી લઈને વર્તમાન સુધી પ્રસિદ્ધ રહ્યો છે. એટલે સુધી કે વેશેષિક તત્ત્વચિંતનમાં પણ ક્વાઇન પોતાના સંશોધન પત્ર 'On what there is' માં સત્તામીમાંસાકીય પ્રશ્નને માત્ર ત્રણ શબ્દમાં વ્યક્ત કરે છે. What is there?<sup>(1)</sup> અને તેનો ઉત્તર મળે છે. (everything) આ મુજબ આ શોધપત્રમાં ક્વાઇન સત્તામીમાંસાકીય પ્રતિબદ્ધતાને "To be is to be the value of a variable" થી વ્યક્ત કરે છે. પરંતુ ભારતીય સત્તામીમાંસા અને વિશેષતા: ઉપનિષદ્ધની સત્તામીમાંસામાં જ્યારે તત્ત્વમીમાંસાકીય નિરૂપણ થાય છે. ત્યારે સામાન્યત્વપથી લક્ષણ દ્રારા આપવામાં આવે છે. લક્ષણ એટલે કે એવું તાત્ત્વક વર્ણન જે લક્ષણે વસ્તુ માત્રથી વ્યાપૃત કરી એની સત્ત સ્વરૂપમાં પ્રતિષ્ઠા કરી શકે. અહીં આપણે બ્રહ્મનાં સંદર્ભમાં એવા લક્ષણનો વિચાર કરીએ છીએ. સો પ્રથમ આપણે બ્રહ્મનાં તટસ્થ લક્ષણનો વિચાર કરીએ છીએ. આ મુદ્દામાં બ્રહ્મના તટસ્થ લક્ષણ શું હોય શકે તેનો વિચાર કરીશું.

### ❖ બ્રહ્મનું તટસ્થ લક્ષણ :-

આ તટસ્થ લક્ષણ પહેલા બ્રહ્મના સ્વરૂપ લક્ષણનું વિયેચન કરવામાં આવ્યું હતું. જે સત્ત્ય, જ્ઞાન અને અનંતના રૂપને પ્રસ્તુત કરવામાં આવ્યું છે. સ્વરૂપ લક્ષણ પદી આ મુદ્દામાં બ્રહ્મના તટસ્થ લક્ષણ શું હોય શકે તેનો વિચાર કરીશું. તટસ્થ લક્ષણ જ તાર્કિક દ્રષ્ટિએ લક્ષણ છે અને માટે તેના વડે લક્ષ્ય વસ્તુ માત્રથી જુદ્દો પાડી શકાય છે. બ્રહ્મનું તટસ્થ લક્ષણ એટલે એવી લાક્ષણિકતા જેની તેના સ્વરૂપની સાથે અનિવાર્ય સંબંધ ન હોય. અર્થાત્ લક્ષ્ય જે લક્ષણ વગર જ પોતાના મૂળ સ્વરૂપથી જુદ્દો ન હોય તેને તટસ્થ લક્ષણ કહેવાય છે. આ સંશોધનના આગામના પ્રકરણમાં તેનું વિસ્તૃત સ્પર્શીકરણ કરવામાં આવશે. બ્રહ્મસૂત્રમાં બ્રહ્મનું તટસ્થ લક્ષણ જ અપાયું છે.<sup>(2)</sup> જેમાં બ્રહ્મને સૂચિનાં પાલક, સર્જક અને પ્રલય માટે જ્વાબદાર માનવામાં આવેલ છે. અર્થાત્ આ જે કંઈપણ છે તે બ્રહ્મથી ઉત્પન્ન થયું છે અને તેનું પાલન પણ બ્રહ્મ દ્રારા થાય છે. અહીં પ્રશ્ન એ થાય છે કે જગત કર્તૃત્વને બ્રહ્મનું સ્વરૂપ લક્ષણ કેમ માનવામાં આવ્યું છે. કારણ કે જગતનું સર્જન બ્રહ્મ માટે સત્તામીમાંસાકીય દ્રષ્ટિથી અનિવાર્ય નથી. અર્થાત્ જગતનું સર્જન ન થાય તો પણ બ્રહ્મ બ્રહ્મ જ રહે છે. પરંતુ તો પણ જ્યારે જગતનું સર્જન થાય છે. ત્યારે તે બ્રહ્મમાંથી જ થાય છે. માટે તોતિરીય ઉપનિષદ્ધમાં જ્યારે બ્રહ્મનું લક્ષણ સ્વરૂપ લક્ષણના સંદર્ભથી પૂર્ણ કરી અપાયું છે. ત્યારબાદ સૂચિકમ વર્ણનથી જ પ્રારંભ કરવામાં આવે છે. જે આ મુજબ આપવામાં આવે છે.

તસ્માદ્બી એતસ્માદાત્મન આકાશ: આકાશદ્વારાય: । વાયોરાસ્તિ:

અસ્રોપ: । અદ્વય: પૃથિવી । પૃથિવ્યા ઓષધય: । ઓષધીયોજનમ् ।<sup>(3)</sup>

અહીં એ વાત દ્વારા આપવા યોગ્ય છે કે બ્રહ્મનું સ્વરૂપ લક્ષણ સ્પર્ષ પદી સૂચિકમનું નિરૂપણ આત્માથી આરંભ કરવામાં આવ્યું છે. એટલે ઉપનિષદોમાં બ્રહ્મ અને આત્મા સમાનાર્થી અભિવ્યક્તિઓ છે. તેનું એક પ્રમાણ પ્રાસ થાય છે. અહીં સર્વપ્રથમ આત્મા કે બ્રહ્મથી આકાશની ઉત્પત્તિ બતાવવામાં આવી છે. અહીં જે સૂચિકમ પ્રાસ છે. તેમાં આકાશ શબ્દનો અર્થ સ્પર્ષ કરવો આવશ્યક છે. અહીં મૃત્ત સૂચિકમનાં વિકાસનું નિરૂપણ અપેક્ષિત હોવાથી જેના ગુણ શબ્દ છે. તે આકાશની ઉત્પત્તિ બ્રહ્મથી બતાવવામાં આવી છે. ત્યારબાદ કમ પ્રાસી સૂચિ વર્ણન અનુસાર આકાશથી વાયુ અને અંજિ વગેરે તત્ત્વોની ઉત્પત્તિનો નિર્દેશ કરવામાં આવ્યો છે. શાંકરભાષ્યમાં તેની સ્પર્ષતા નીચે પ્રમાણે કરવામાં આવી છે.

આકાશો નામ શબ્દગુણોડવકાશકરો મૂર્ત્ત્રવ્યાણામ । તસ્માદ્ આકાશાત્સ્વેન સ્પર્શગુણેન પૂર્વેણ ચ કારણગુણેન શદેન દ્વિગુણો વાયુ: સંભૂત ઇથનુવર્તતે । વાયોશ્ સ્વેન રૂપગુણેન પૂર્વભ્યાં ચ ત્રિગુણોડગ્રિ: સંભૂતઃ । અંગે: સ્વેન રૂપગુણેન પૂર્વભ્યાં ત્રિમિશ્રતુર્ગુણા આપ સંભૂતા: અદ્ભ્ય: સ્વેન ગન્ધગુણેન પૂર્વેંશ્તુર્ભિ: પશ્ચગુણા પૃથિવી સંભૂતા । (૫)

અહીં જે બ્રહ્મ સૃષ્ટિકમના સંદર્ભમાં આપવામાં આવ્યો છે તે સમયના સંદર્ભમાં સૃષ્ટિના વિકાસનું નિરૂપણ કરવા માટે નહીં પરંતુ બ્રહ્મને જગતનું ઉપાદાન કારણ બતાવવા માટે અપાયું છે. આ પ્રકારનું લક્ષણ ઉપનિષદોમાં અનેક જગ્યાએ પ્રાપ્ત થાય છે. જેમાં સમગ્ર સૃષ્ટિને બ્રહ્મ પર આધારિત બતાવવામાં આવી છે. અહીં પણ આત્મન: શાદમાં સંપ્રદાનાર્થક પંચમીનો ઉપયોગ થાયો છે. જેનો અર્થ અભિજ્ઞનનિમિત્તોપાદાન કારણ એવો થાય છે.

ઉપર્યુક્ત વિયેચનની એ સ્પષ્ટ થઈ જાય છે કે બ્રહ્મ જગતનું અભિજ્ઞનનિમિત્તોપાદાન કારણ છે અને આ જગતનું કારણાત્મ્ય બ્રહ્મનું તટરથ લક્ષણ છે. આ તટરથ લક્ષણનું નિરૂપણ પછી એ આપશ્યક થઈ જાય છે કે બ્રહ્મનું સૃષ્ટિમિમાંસાકીય નિરૂપણ કરવામાં આવે. અર્થાત્ સૃષ્ટિ પોતે પોતાનાર્થી પર્યાપ્ત નથી. પરંતુ તે બ્રહ્મ પર આધારિત છે તેનું સ્પષ્ટ પ્રતિપાદન કરવામાં આવે જેનું નિરૂપણ હવે પછી કરવામાં આવશે.

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પી. ટી. આઈ.

ધર્મન્દ્રસિંહજી આર્ટ્સ કોલેજ, રાજકોટ

સારા:- કિકેટ એ વિવિધ સ્તરો પર રમતાની એક લોકપ્રિય અને રસપ્રદ રમત છે. કિકેટએ સાંખ્યિક રમતોમાં (ટીમસ્પોર્ટ્સ) સમાવેશ થાય છે; જે ૧૧ વ્યક્તિઓ અથવા ખેલાડીઓ દ્વારા રમવામાં આવે છે જે એક અસરકારક ફિલ્ડિંગ યુનિટ બનાવવા માટે સંગઠિત થાય છે, જેમાં બેટિંગ અને બોલિંગ તથા યોગ્ય વ્યૂહરચના સાથે જીતવું એ અંતિમ લક્ષ્ય છે. કિકેટમાં ધણાં વિવિધ ફિર્મેટ છે જેમકે, ૫૦ ઓવર સાથે એક ડિવસ તરીકે રમી શકાય છે, T20ના કિરસામાં થોડા કલાકો અને ટેસ્ટ કિકેટના કિરસામાં ધણાં ડિવસો સુધી રમી શકાય છે. આ રમતમાં રમતની ફુશળતા(Skills) શીખવાને બદલે, સૌથી મોટો પડકાર વિવિધ મનોવૈજ્ઞાનિક પરિબળોનો સામનો કરવામાં છે. જે ખેલાડી ત્વરિત વિચાર કરવામાં, આયોજન કરવામાં સક્ષમ છે, તે રમત દરમિયાન સારું પ્રદર્શન કરે છે. કિકેટમાં ધણાં અનિયંત્રિત પરિબળોને લાધે જેમ કે રમતની સ્થિતિ, અભ્યાસિંગના નિર્ણયો, કોચ અને ભીડ-પ્રેક્ષકોનું દબાણ એ એવા કેટલાક તથ્યો છે જે આંકડાકીય રીતે કિકેટરોને સફળ થવા કરતાં વધુ નિર્ણય બનાવે છે. આત્મવિશ્વાસના સ્તરો પ્રેરણાના સ્તરને નિર્ધારિત કરીને રમતગમતના પ્રદર્શનને પ્રભાવિત કરે છે. કિકેટરોને સેલ્ફ-મોડેલિંગ (Self-modeling) દ્વારા તેના પોતાના પ્રદર્શનને સમજવામાં તેનું અર્થધટન કરવામાં મદદ કરે છે (અભ્યાસમાં કે સ્પર્ધામાં). આ ઉપરાંત, ego strengthening ના ઘાલ ને વધુ મજબૂત બનાવવો એ એક મહત્વપૂર્ણ ઘાલ છે, જે આત્મવિશ્વાસની લાગણીઓને વધારવામાં મહત્વપૂર્ણ ભૂમિકા ભજવે છે. એકાગ્રતા એ સફળતાની ચાવી છે જે સફળતા સુનિશ્ચિત કરવા માટે તમારે શું કરવાની જરૂર છે તે બાબતે વિચાર સુનિશ્ચિત કરે છે. ભાવનાત્મક નિયંત્રણએ ઉચ્ચ કૌશલ્ય સ્તર અને દબાણ ડેણ રમત રમવા માટે માનસિક રીતે કુનેહપૂર્ણ કિયાઓનું મિશ્રણ છે. મનોવૈજ્ઞાનિક પરિબળોને સમજવાથી સફળતા માટે શ્રેષ્ઠ માનસિક સ્થિતિ પ્રાપ્ત કરવામાં મદદ મળશે.

**શબ્દાવલી:-** આત્મવિશ્વાસ, ego strengthening, લાગણી

**પરિચય:-**

રમતગમત મનોવિજ્ઞાનએ મનોવિજ્ઞાન, રમત-ગમત પ્રદર્શન અને શારીરિક પ્રવૃત્તિને કેવી રીતે પ્રભાવિત કરે છે તેનો અભ્યાસ કરે છે. સ્પોર્ટ્સ સાયકોલોજી (Sports Psychology) એ મનોવિજ્ઞાનનું આંતરશાખાકીય વિજ્ઞાન છે જે હલનયલન શાસ્ત્ર (Kinesiology) અને મનોવિજ્ઞાનના ક્ષેત્રોમાંથી માહિતી પ્રાપ્ત કરે છે અને રમત ગમત દરમિયાનની પ્રવૃત્તિનું વિશ્લેષણ કરે છે. રમત મનોવૈજ્ઞાનિકો વ્યાવસાયિક ખેલાડીઓ અને રાહભર (Coach)સાથે પ્રદર્શન સુધારણા માટે મનોવૈજ્ઞાનિક કૌશલ્યોની તાલીમ ઉપરાંત, પ્રયોજિત રમત મનોવિજ્ઞાનમાં ખેલાડીઓ, રાહભર અને માતા-પિતા સાથે સંચાર, ટીમ નિર્માણ, ઈજા અને પુનર્વસન સંબંધિત કાર્યનો સમાવેશ કરી ખેલાડીના માનસિક સ્વાસ્થ્ય પર કાર્ય કરી, પ્રદર્શન સુધારણા માટે કાર્ય કરે છે. સમકાળીન રમત મનોવિજ્ઞાન એ એક વૈવિધ્યસભર ક્ષેત્ર છે. ખેલાડીઓને મદદ રૂપ થઈ શકે એવી વિવિધ પદ્ધતિઓ શોધવીએ ચોક્કસપણે રમત મનોવિજ્ઞાનો એક મહત્વપૂર્ણ ભાગ છે, આ ઉપરાંત બિન-એથેટ્રુસના જીવનમાં શારીરિક અને માનસિક સ્વાસ્થ્યનો સુધારો કરવા માટે કસરત અને શારીરિક પ્રવૃત્તિનો ઉપયોગ પણ રમત મનોવિજ્ઞાનનો મુખ્ય વિષય છે. આ લેખમાં કિકેટ રમતમાં સફળ થવા માટેના મનોવૈજ્ઞાનિક પરિબળોનું વિશ્લેષણ કરવાનો પ્રયાસ કર્યો છે.

**સફળતા માટેના મુખ્ય મુદ્દાઓ:-** મોટાભાગની રમતોમાં સફળ પ્રદર્શન માટે નીચે મુજબના માનસિક ગુણો ખાસ અસરકારક છે.

- આત્મવિશ્વાસ - વ્યક્તિની ક્ષમતાઓમાં વિશ્વાસ.
  - પ્રતિબદ્ધતા - નિશ્ચિત લક્ષ્યો માટે કાર્ય કાર્યરત રાખવાની ક્ષમતા.
  - એકાગ્રતા - ધ્યાન જાળવવાની ક્ષમતા.
  - ચિંતા - દખાણનું સંચાલન કરવાની ક્ષમતા.
  - નિયંત્રણ - ભાવનાત્મક વિક્ષેપ જાળવવાની ક્ષમતા.
  - આત્મવિશ્વાસ :- ધોય અને તેમની ક્ષમતા વચ્ચે બેલાડી જે સરખામણી કરે છે તેનાથી આત્મવિશ્વાસ પરિણમે છે. જો બેલાડી પોતાનું લક્ષ્ય હાંસલ કરી શકે તો તેનામાં આત્મવિશ્વાસ હશે. જ્યારે કોઈ બેલાડીમાં આત્મવિશ્વાસ હોય છે ત્યારે તેઓ તેમના અભિગમમાં સકારાત્મક વલાણ અપનાવે છે અને ટીમની સફળતા અને નિષ્ફળતામાં તેમની જવાબદારીનો હિસ્સો લે છે.
- ધોય લક્ષ્યનું નિર્ધારણ સફળતાની લાગણી ઉપજાવી શકે છે. જો બેલાડીઓ જોઈ શકે કે તેઓ તેમના ટૂંક ગાળાના લક્ષ્યો હાંસલ કરી રહ્યા છે અને તેમના લાંબા ગાળાના લક્ષ્યો તરફ આગળ વધી રહ્યા છે તો, આત્મવિશ્વાસ વધે છે. કોઈપણ પરિસ્થિતિ એવી નથી કે જે આત્મવિશ્વાસને સીધી અસર કરે; વિચારો, ધારણાઓ અને અપેક્ષાઓ આત્મવિશ્વાસનું નિર્માણ અથવા નાશ કરી શકે છે.

#### સકારાત્મક અને નકારાત્મક આત્મવિશ્વાસ

ક્રમ	સકારાત્મક આત્મવિશ્વાસ	નકારાત્મક આત્મવિશ્વાસ
૧	વિચારો	સફળતાના હકારાત્મક વિચારો
૨	લાગણીઓ	ઉત્સાહિત, અપેક્ષા, કલેમ, તૈયાર
૩	ફોક્સ	સ્વ પર, કાર્ય પર
૪	વર્તન	મહત્તમ પ્રયાસ અને પ્રતિબદ્ધતા, આંચંકો માટે સકારાત્મક પ્રતિક્રિયા

- પ્રતિબદ્ધતા:- રમતગમતનું પ્રદર્શન અને સફળતા બેલાડીઓના પોતાના લક્ષ્યો પ્રત્યે વર્ષો સુધી સંપૂર્ણ પ્રતિબદ્ધતા પર આધાર રાખે છે. આ ધ્યોને સાથેની સ્વર્ધમાં બેલાડીના પાસે રોજિંદા જીવનના ધણા પાસાઓ સાથે સામંજસ્ય સ્થાપવાનો હશે. ધણી સ્વર્ધાત્મક રૂચિઓ અને પ્રતિબદ્ધતાઓમાં કાર્ય, અભ્યાસ, કુટુંબ/ભાગીદાર, મિત્રો, સામાજિક જીવન અને અન્ય પરિબળો સાથે પ્રતિબદ્ધતા દર્શાવવી પડે છે.
- તાલીમ કાર્યક્રમના ઉદેશ્યોને સમજવું
- બેલાડી અને કોચ ટીમ તરીકે કામ કરે છે
- આનંદથી ભરપૂર
- ઈજા વિશે જાણવું

બેલાડીઓ સાથે ગોલ સેટ કરવાથી તેમની સેલ્ક વેલ્યુની લાગણી વધશે, તેમને લક્ષ્યોની સંયુક્ત માલિકી મળશે અને તેથી તેઓ તેમને હાંસલ કરવા માટે વધુ પ્રતિબદ્ધ બનશે. લક્ષ્યો વધુ સ્માર્ટ હોવા જોઈએ. લોકો કોચ, મેડિકલ સપોર્ટ ટીમ, મેનેજર, પરિવાર, મિત્રો વગેરે યોગ્ય સ્તરના સમર્થન અને હકારાત્મક પ્રતિસાદ સાથે બેલાડીની પ્રતિબદ્ધતાના સ્તરમાં યોગદાન આપી શકે છે, ખાસ કરીને ઈજા, માંદગી અને નભળા પ્રદર્શનના સમયે.

- એકાગ્રતા:- મનમાં નક્કી કરેલા ધેય પર ધ્યાન કેન્દ્રિત કરવાની આ માનસિક ગુણવત્તા છે. જો ખેલાડીની એકાગ્રતા તેમની રમવાની ક્ષમતા કરતાં વધુ હોય તો કાર્યને અસરકારક રીતે અથવા કાર્યક્ષમ રીતે કરી શકશે.. એકાગ્રતાને બે પ્રકારના ધ્યાન કેન્દ્રિતમાં ઓળખવામાં આવે છે.
  1. Broad narrow continuum:- ખેલાડી આંતરિક અને બાબત સાતત્યની મોટી સંખ્યામાં ઉતેજના પર ધ્યાન કેન્દ્રિત કરે છે
  2. Internal and external continuum:- ખેલાડીની આંતરિક ઉતેજના (લાગાડીઓ) અથવા બાબત ઉતેજના પર હોય છે.
- રમત-ગમતમાં એકાગ્રતા ની જરૂરીયાત-
 

સતત એકાગ્રતા - અંતરની દોડ, સાયકલિંગ, ટેનિસ, જીવાંશ

એકાગ્રતાના ટૂંકા વિસ્ફોટો - કિકેટ, ગોલ્ફ, શૂટિંગ, એલોટિક્સ કોર્ની ઈવેન્ટ્સ

તીવ્ર એકાગ્રતા - દોડવાની ઈવેન્ટ્સ, સ્કીટિંગ.
- એકાગ્રતા વિકાસ પ્રક્રિયા-
 

એકાગ્રતા સુધારવા માટેની વ્યૂહરચના ખૂબ જ વ્યક્તિગત છે. ફોક્સ જીવનવાની એક રીત એ છે કે દરેક સત્ર અથવા સ્પર્ધા માટે પ્રક્રિયાના ધ્યોનો સેટ કરો. ખેલાડીનું એકદર ધેય હશે જેના માટે ખેલાડી સંખ્યાબંધ પ્રક્રિયા લક્ષ્યોને ઓળખશે જે કાર્યના ચોક્કસ પાસાઓ પર ધ્યાન કેન્દ્રિત કરવામાં મદદ કરશે. ખેલાડીઓ સ્પર્ધા માટે એક દિનચર્યા વિકસાવશે જેમાં આગલી રાત, સવાર, સ્પર્ધા પહેલા, સ્પર્ધા અને સ્પર્ધા પછીની દિનચર્યાઓનો સમાવેશ થઈ શકે છે. જો આ દિનચર્યાઓ યોગ્ય રીતે ગોક્રવવામાં આવે તો તે એકાગ્રતા માટે ઉપમોગી સહાયક સાબિત થઈ શકે છે.

  - વિક્ષેપમાંથી સફળતા નરફકુલ્યુ મેળનો
  - ભૂલો, થાક, હવામાન, ચિંતા, કોચ, મેનેજર, વિરોધી, નકારાત્મક વિચારો, જાહેર જાહેરાત વગેરે.
- ચિંતા
 

ચિંતા એ તમામ મનોવૈજ્ઞાનિકમાં સૌથી મહત્વપૂર્ણ કહી શકાય. રમતગમતના પ્રદર્શનને સૌથી વધુ પ્રભાવિત કરનાર પરિબળ એ ચિંતા છે. મનોવૈજ્ઞાનિકો હજુ પણ ખેલાડીઓ સાથે પરામર્શ કરવા માટેના મુખ્ય કારણ તરીકે ચિંતાને રેકૉર્ડ કરે છે. ખેલાડીઓએ નિયંત્રિત જોનમાં અસ્વસ્થતા પ્રત્યેના તેમના પ્રતિભાવનું સંચાલન કરવું આવશ્યક છે, જો તેઓ શ્રેષ્ઠ સ્તરે પ્રદર્શન કરવા માંગતા હોય, જેમાં દરેક ખેલાડી તે ઉચ્ચ પ્રદર્શન પ્રાપ્ત કરવા માટે તેમના પોતાના સ્તરની ચિંતા ધરાવે છે. મુખ્ય સમસ્યા જે સ્લીકારશો તે ટેસ્ટ મેચના બેટ્સમેનોનો શ્રેષ્ઠ પ્રદર્શન કરવા માટે તેમની પોતાની મનોહર સ્થિતિમાં ચિંતાને નિયંત્રિત અથવા સંચાલિત કરવાની ક્ષમતા છે. આજનું કિકેટ સ્પોર્ટિંગ એરેના લોકોની અપેક્ષાઓ સંતોષવા માટે બેટ્સમેન પર મોટા પ્રમાણમાં દબાણ લાવે છે, કિકેટની પ્રકૃતિને જોતાં કોઈપણ ખેલાડી, ખાસ કરીને યુવા બિનઅનુભવી ખેલાડી જે વધુ બેચેન હોય છે, તેને સમયની જરૂર હોય છે અને તેને પ્રદર્શન કરવાની તક આપવી જોઈએ. શ્રેષ્ઠ પ્રદર્શન કરવા માટે આદર્શ અસ્વસ્થતા સ્તરોનું સંચાલન કરવું એ હવે દરેક ઇન્ઝિંગ પર મૂકવામાં આવેલા દબાણને કારણે ક્યારેય વધુ સુસંગત નથી કારણ કે બેટ્સમેનો જ્યારે તેઓ કિંમત પર જાય તારે વધુ પડતા બેચેન હોય તો તેઓ તેમની શ્રેષ્ઠ ક્ષમતાનો અમલ કરી શકતા નથી. બેટ્સમેનોએ ચિંતાના સ્તરોને સતત અનુકૂલન અને નિયમન કરવું જોઈએ જેથી તેઓને તેમના પ્રદર્શનને મહત્વમાં કરી રીતે પ્રદર્શન કરવું પડે છે તેની તેમને ઘનિષ્ઠ સમજ હોય છે.

  - ખેલાડી ચોક્કસ પરિસ્થિતિઓમાં કેટલી સારી રીતે પ્રદર્શન કરી શકે છે અને આખરે તીવ્ર વાતાવરણમાં કઈ રીતે પ્રદર્શન કરવું પડે છે તેની તેમને ઘનિષ્ઠ સમજ હોય છે.

➢ કોચ અને સહાયક સ્ટાફને અસર કરે છે કારણ કે તેઓ શ્રેષ્ઠ પ્રદર્શન ઉત્પન્ન કરવા માટે કાર્યના મુખ્ય જોનમાં કાર્ય કરવા માટેની વ્યૂહરચના પ્રદાન કરતી વખતે બેલાડીઓની ચિંતાને સમજવા અને ઓળખવામાં મદદ કરવા માટે કાર્યરત છે.

#### ● નિયંત્રણ

બેલાડી ક્યારે ચોક્કસ લાગણી અનુભવે છે તે ઓળખવું અને લાગણીનું કારણ સમજવું એ playe's ને ભાવનાત્મક નિયંત્રણ મેળવવામાં મદદ કરવાનો એક મહત્વપૂર્ણ તબક્કો છે. પ્રતિકૂળતાના સમયે તેમની લાગણીઓ પર નિયંત્રણ જાળવી રાખવાની અને સકારાત્મક રહેવાની બેલાડીની ક્ષમતા સફળ પ્રદર્શન માટે જરૂરી છે. બે લાગણીઓ જે ધણીવાર નભળા પ્રદર્શન સાથે સંકળાયેલી હોય છે તે ચિંતા અને ગુસ્સો છે.

ચિંતા - બે સ્વરૂપોમાં જોવા મળે છે-

શારીરિક - પરસેપો, ઉષ્ણકા, શૌચાલયની જરૂર.

માનસિક પર - ચિંતા, નકારાત્મક, મૂઘલવણ, એકાગ્રતાનો અભાવ.

#### કોધાં:-

જ્યારે બેલાડી ગુસ્સે થઈ જાય છે, ત્યારે ગુસ્સાનું કારણ ધણીવાર ધ્યાનનું કેન્દ્ર બને છે. આ પછી કાર્ય પર એકાગ્રતાનો અભાવ તરફ દોરી જાય છે, કાર્યક્ષમતા બગડે છે અને ક્ષમતા પરનો વિશ્વાસ ખોવાઈ જાય છે જે ગુસ્સાને બળ આપે છે- નિષ્ફળતા તરફ લપસણો હોળાવ.

સફળ ભાવનાત્મક સ્થિતિઓ

#### ભલામણો

ખેદરનું ધ્યેય તેની/તેણીની માનસિક કૌશલ્યોને સુધારવાનું હોવું જોઈએ, જેમ કે આત્મવિશ્વાસ, પ્રતિબદ્ધતા, આત્મવિશ્વાસ, નિયંત્રણ અને ભારે દબાણ હેઠળ આરામ કરવા માટે ચિંતા. મનોવૈજ્ઞાનિક કૌશલ્યોને તાલીમ આપવા માટેના મુખ્ય ગ્રણ તબક્કા છે,

શિક્ષણનો તબક્કો - જે દરમિયાન બેલાડીઓએ મનોવૈજ્ઞાનિક કૌશલ્યોના મહત્વ વિશે અને તેઓ પ્રદર્શનને કેવી રીતે અસર કરે છે તે વિશે શીખવું જોઈએ.

સંપાદનનો તબક્કો - જે દરમિયાન બેલાડી તેમને જરૂરી ચોક્કસ મનોવૈજ્ઞાનિક કૌશલ્યો સુધારવા માટેની વ્યૂહરચના અને તકનીકો વિશે શીખે છે.

પ્રેક્ટિસનો તબક્કો - જે દરમિયાન બેલાડી પુનરાવર્તિત પ્રેક્ટિસ, સિભ્યુલેશન અને વાસ્તવિક સ્પર્ધા દ્વારા તેમની મનોવૈજ્ઞાનિક કુશળતા વિકસાવે છે.

#### સંદર્ભ:-

1. રમત મનોવિજ્ઞાન. એસજે બુલ, સીજે શામ બ્રૂક, ડબલ્યુ જેન્સ, ૨૦૦૫.
2. કિકેટનું મનોવિજ્ઞાન. ડેવલપિંગ મેન્ટલ ટફનેસ / સ્ટુર્ટ કોટરિલ, જેમી બાર્કર દ્વારા / ૨૫ માર્ચ, ૨૦૧૩.
3. રાગલિન જે, હાનિન વાય. ઈમોશન્સ ઈન સ્પોર્ટ, ૨૦૦૦.
4. ટોટર ડેલ પી. મૂડ એન્ડ પરફોર્મન્સ ઈન પ્રોફેશનલ કિકેટર્સ, ૧૯૯૮.
5. થેલવેલ આર, મેનાર્ડ ડબલ્યુ. કિકેટરોમાં ચિંતા-પ્રદર્શન સંબંધો, ૧૯૯૮.
6. બોન્ડ જે, સાર્જન્ટ જી. રમતમાં એકાગ્રતા કુશળતા, ૨૦૦૪.
7. વ્યાવસાયિક કિકેટરોમાં પુનરાવર્તિત સારા પ્રદર્શનની તપાસ કરતા ગ્રણ અભ્યાસોના તારણોનું ત્રિકોણ. થેલવેલ, આર. સી.; ૨૦૦૨

## ભારતીય સંસ્કૃતિ, જ્ઞાન અને અધ્યાત્મ

સ્નેહાકુમારી પીયુધભાઈ દુલે  
પીએચ.ડી. શોધછાત્ર,  
તત્વજ્ઞાન વિભાગ,  
ગુજરાત યુનિવર્સિટી, અમદાવાદ

### પ્રસ્તાવના:

માણસનું સત્ત્વ અર્થાત્ ‘માણસપણા’ ની અભિવ્યક્તિ એટલે સંસ્કાર. આ સંસ્કારનું પરિવર્તિત રૂપ (સામાજિક) એટલે સંસ્કૃતિ. સંસ્કૃતિ કોઈ સમાજમાં ઊડાણ સુધી વ્યાપ્ત ગુણોના સમગ્ર સ્વરૂપનું નામ છે, જે તે સમાજના વિચારવાના, કાર્ય કરવાના સ્વરૂપમાં અંતર્નિહિત હોય છે. સંસ્કૃતિ શબ્દ ‘કૃ’ ધાતુ પરથી બન્યો છે. આ ધાતુ પરથી નાણ શબ્દો બને છે. પ્રકૃતિ, વિકૃતિ અને સંસ્કૃતિ. જેની સમજૂતી વિનોભાજી આ ચોટદાર દ્રાટાંત દ્વારા આપે છે. માણસ મહેનત કરીને ખાય તે પ્રકૃતિ, કામગોરી કરી બીજાની મહેનતનું ખાંચું તે વિકૃતિ; જ્યારે પોતાના શ્રમથી કરેલા ઉપાર્જન વડે બીજાને પોખવા તે સંસ્કૃતિ. આમ, સમ્યકું કૃતિ અર્થાતું સંસ્કૃતિ.

ભારતમાં પ્રાચીન સમયના વિચારકોએ સંસ્કૃતિ શબ્દનો બહુ વ્યવહાર કર્યો નથી. તેઓએ ‘સંસ્કાર’ શબ્દનો વ્યાપક ઉપયોગ કર્યો છે. ‘જન્મથી માણસ દ્વિજ નથી પણ સંસ્કારથી જ દ્વિજ થાય છે.’ આ શબ્દનોનો લક્ષાર્થ તદ્દન સ્પષ્ટ છે કે માનવ પેટે જન્મવા માત્રથી માણસ ખરા અર્થમાં માણસ કહેવાતો નથી, પરંતુ માનવીય સંસ્કાર પ્રાપ્ત કરીને તે ‘માણસ’ બને છે.<sup>1</sup>

સંસ્કાર અને સંસ્કૃતિ વિશે માત્ર ભૂમિકાગત તફાવત દર્શાવતા શ્રી દુર્ગાંશુકર શાસ્ત્રી કહે છે, “સંસ્કારનો સામાન્ય અર્થ વ્યક્તિના સંસ્કાર એવો જ થાય છે. છતાં આ સંસ્કાર દ્વારા વ્યક્તિના ચિત્તને અમુક ઓપ મળે છે. તીવ્ર સંવેગધૂક્ત વ્યક્તિઓના ચિત્તના સર્વ પ્રદેશમાં ઓપ ઊરો ઊતરી જાય છે અને ચિત્તની સર્વ ભૂમિકાને તે અજવાળે છે. પછી એવી વ્યક્તિઓએ આપેલી કેળવણીથી, તેઓના ચરિત્રના દાખલાથી તથા કાંઈક વારસાના બળથી તેઓની પ્રજ્ઞામાં એ સંસ્કારો થોડેધાંણે અંશે ઊતરે છે. કેટલીક પેઢીઓ સુધી મનની આવી સ્થિતિ જે સમાજમાં ઊતર્યા કરે અને કેળવાયા કરે તેમાં પછી એ સ્વભાવરૂપ બની જાય ત્યારે આપણે તે તે સમાજના સંસ્કારો કહીએ છીએ. અત્યારના અર્થમાં સમાજના સંસ્કારો એજ જે તે સમાજની સંસ્કૃતિઓ છે.”<sup>2</sup> આમ, વ્યક્તિગત ભૂમિકાએ માનવને સાચા અર્થમાં માનવ બનાવનાર સંસ્કારો જ સામાજિક ભૂમિકાએ સંસ્કૃતિ બને છે.

### ▪ સભ્યતા અને સંસ્કૃતિ:

સંસ્કાર અને સંસ્કૃતિ વચ્ચે જેમ ભૂમિકાગત બેદ છે તેમ સભ્યતા અને સંસ્કૃતિ વચ્ચે સાધન-સાથનો બેદ રહેલો છે. પ્રભ્યાત સમાજશાસ્ત્રી મેકાઈવર એ સભ્યતા અને સંસ્કૃતિને પર્યાય ન ગણવાની સ્પષ્ટતા આપતા કહ્યું છે, “સભ્યતા એટલે માનવીએ પોતાનું જીવન જીવવા માટે આવશ્યક પરિસ્થિતિ ઉપર પ્રભુત્વ મેળવવા વિકસાવેલી સાધનોની એક સર્વાંગી વ્યવસ્થા, જ્યારે સાંસ્કૃતિક વ્યવસ્થા એટલે તો મૌલિક મૂલ્યોની વ્યવસ્થા.” આમ, મેકાઈવરની દ્રષ્ટિએ ઉપયોગિતાના અર્થમાં સભ્યતા સાધનરૂપ બાબત છે, જ્યારે સાર્થક્યના અર્થમાં સંસ્કૃતિ સ્વત: મૂલ્યવાન સાથરૂપ બાબત છે.<sup>3</sup>

જ્યારે સભ્યતા એ માનવ પ્રવૃત્તિ દ્વારા ઉત્પન્ન કરવામાં આવેલી ચીજવસ્તુ અર્થાતું પરિસ્થિતિનું નામ છે જે મનુષ્યની સુરક્ષા અને સ્વતંત્રતાનું કારણ બની શકે તેમ છે. સભ્યતાનો વિકાસ મૂળભૂત જરૂરિયાતોની સહેલાઈથી પ્રાપ્ત અને તે પ્રાપ્તિની સુરક્ષા દ્વારા સમજી શકાય છે. આમ સભ્યતાનું મૂલ્ય સાધનાભક છે. આપણે જ્યારે સુખસગવડ વધારનારા સાધનોના વિકાસવાળી સભ્યતાને જ સંસ્કૃતિ માની લેવાની ભૂલ કરીએ છીએ ત્યારે ધ્યેયરૂપ સંસ્કૃતિ અને સંસ્કૃતિના ધ્યેયના સ્વરૂપનું અજ્ઞાન જ છતું થાય છે. ડૉ. રાધાકૃષ્ણન સંસ્કૃતિના ધ્યેય તરફ - દિશા નિર્દેશાત્મા કહે છે, “શરીર, મન અને આત્મા એ ત્રણે એક અવિભાજ્ય એકત્રાના ગણ ભિન્ન ભિન્ન પાસાં છે. માનવ સ્વભાવ એ એક સમગ્ર વસ્તુ છે, આ ગણે વસ્તુનું એક્ય સાધારું એ જ સંસ્કૃતિનું સાચું ધ્યેય છે.”

આમ, સંસ્કૃતિ એ કોઈ ઈંડ્રિયગ્રાવ એવી શૂળ વસ્તુ નથી પણ વ્યક્તિ અને સમાજના સર્જનશીલ આત્મા સાથે ઓતપ્રોત થઈને રહેતું તત્ત્વ છે. ડૉ. રાધાકૃષ્ણનાનું કથન આ સંદર્ભે ઉલ્લેખનીય છે: “સંસ્કૃતિ તો આપણી અંદર રહેલી છે, આપણી નૈતિક ભાવનામાં, આપણા ધાર્મિક ખાલોમાં અને આપણી સામાજિક ક્રાંતિમાં રહેલી છે.”<sup>4</sup>

ભારત દેશની મહત્ત્વાની વિશેષતા એની સંસ્કૃતિમાં રહેલી છે તે વિશ્વમાન્ય બાબત માત્ર નહિ, પણ આપણા માટે તો ગૌરવયુક્ત વાત ગણી શકાય! જે દેશની વિશેષતા એની સંસ્કૃતિ છે તે સંસ્કૃતિની વિશેષતા અત્રે નોંધનીય છે.

સમકાળીન ભારતીય ચિંતકોમાં આચાર્ય વિનોભા ભાવેનું નામ એટલા માટે મહત્વનું છે કે તેમના ચરિતમાં પ્રાચીનતમ અને આધુનિકતમ બન્ને સમયના સર્વોત્તમ ભારતીય સદ્ગુણોનો સંગમ થયેલો જોવા મળે છે. વિનોભા ભાવેએ ભારતીય સંસ્કૃતિની જે વિશેષતાઓ દર્શાવી છે તે સંક્ષિપ્તમાં વર્ણવિશુદ્ધ.

#### ▪ ભારતીય સંસ્કૃતિની વિશેષતાઓ

##### 1. આચારણાશીલ સંસ્કૃતિ:

ભારતીય ઋષિ-મહર્ષિઓએ માત્ર અરથ ચિંતન નથી કર્યું, તેઓ સ્વયં સાધના પથના માર્ગી બની માર્ગદર્શક બન્યા છે. આપણી સંસ્કૃતિ પ્રયોગશીલ છે. જીવન રૂપી પાઠશાળામાં પ્રયોગો અને અનુભવો પછી જે સમજણ પ્રગટી તેને માત્ર વાણીમાં નહિ પણ આચરણી આપણા આદર્શ પાત્રોએ વ્યવહારક્ષમ આદર્શ પ્રસ્તુત કર્યા છે. આથી જ તો ‘આચારો પ્રથમો ધર્મ’ મંત્ર એ આપણો મૂળ મંત્ર છે.

##### 2. સર્વ આશ્લેષક:

ભારતીય માનસ સાધ્યાંત અનાકમજાશીલ અને આશ્લેષક રહ્યું છે. ‘અતિથિ દેવો ભવ:’ની ભાવના ધરાવનાર આ સંસ્કૃતિએ શીક, મુસલમાન, યહુદી, ચીની વગેરે આશ્રયી બની અહીં આવ્યા તેમને આવકાર્ય એટલું જ નહિ તેઓને વધુ સમય નિરાશ્રિત ન રહેતા સ્વાશ્રયી બનાવ્યા.

અહીં પ્રાકૃતિક તત્ત્વોનું દૈવી તત્ત્વ રૂપે સંસ્કારીકરણ અદ્ભૂત રીતે થયેલ છે. જેથી પ્રકૃતિ ભોગ્ય નહીં, પૂજ્ય બની છે. ‘સર્વ ભવંતુ સુભિન:’ એ આપણી પ્રાર્થના રહી છે.

##### 3. સનાતન અને સાતત્યપૂર્ણું:

યાસ્કાયાર્થને ટાંકીને વિનોભા લાભે છે કે, આપણી નિત્યનૂતન સંસ્કૃતિ છે. આપણો ઓછા દરા હજાર વર્ષ પુરાણા છીએ.<sup>4</sup> અન્ય દેશ-સંસ્કૃતિના ઉદ્ભવ પહેલાં જ ભારતે સાંસ્કૃતિક ગૌરવનું શીખપર સર કર્યું હતું. ત્યાર બાદ દુઃખદ સ્વખન સમાન કેટકેટલા વિદેશી-વિધમાંઓના આકમજા, અત્યાચાર થયા પણ આ સંસ્કૃતિને નાભૂદ કરી શક્યા નથી. સ્વામી વિવેકાનંદ, શ્રી અરવિંદ, ગાંધીજી જેવા મહાન આભાઓએ તેની ભવ્યતા અને હિન્દ્યા પુનઃ પ્રકારિત કરી. અલભાત, તેમાં સત્ય તો સનાતન જ રહ્યું છે.

ભારતીય સંસ્કૃતિ પ્રતિ વિશ્વનું ધ્યાન જેણે એવું લક્ષણ છે તેની પ્રવાહ સાતત્યતા. ડૉ. રાધાકૃષ્ણા કહે છે, “ભારતીય સંસ્કૃતિ નહીં જેવી વહેતી રહી છે, તે સરોવર જેવી બંધિયાર નથી, તે વિકાસનું વૃદ્ધ છે, પરિપક્વ ફળ નથી.”

અનેક આકમજાઓ, રાજકીય ઉથલપાથલના કરણે અન્ય રાષ્ટ્રોની સંસ્કૃતિઓનો લોપ થયો છે, જ્યારે ભારતીય સંસ્કૃતિ ટકા રહી છે એનું કારણ છે આ સંસ્કૃતિના મૂળમાં રહેલ સાચ્છત મૂલ્યો, આદર્શો અને જીવન ધ્યેય.

##### 4. વૈવિધ્યમાં એકત્વ:

જ્ઞાનેદમાં કહેવાયું છે કે, ભારતમાં બે પ્રકારની હવા વહે છે. એક દાખિણામાં સાગર ભાડી, બીજી હિમાલય તરફ. આમ ભૌગોલિક સીમા બાંધી આપી. વિવિધ ભાષા માન્ય રાખી આખા દેશને એક ગણવો એ સંસ્કૃતિ છે.<sup>6</sup>

તિર્થસ્થાનોની યાત્રા, પવિત્ર નદીઓમાં સ્નાન, પ્રકૃતિના સાનિધ્યમાં સંમેલન વગેરેની પુષ્ટભૂમિમાં આપણા ઋષિઓની એકત્વની ભાવના રહેલી હતી.

ભારતીયોનો માત્ર સહવાસ નહિ પણ સહજવનનો આદર્શ છે, જેમાં એકત્વનો ભાવ વ્યક્ત થાય છે. આથી કહેવાયું છે કે, ‘ભારતમાં જન્મ દુર્લભ છે.’

**પ. ગ્રામનિષ્ઠ :**

ગ્રામ એ વિશ્વની લઘુ આવૃત્તિ છે. જેમ પૂજા માટે નિભૂવન વ્યાપી દેવ નહિ, શાલિગ્રામની નાનકડી પ્રતિભા જોઈએ તેમ સેવા માટે ગ્રામસમાજ જોઈએ. ગ્રામસરાજ અને પંચાયતી રાજ એ ભારતીય સંસ્કૃતિનો વિચાર છે.<sup>9</sup>

શહેરીકરણ અને ઉદ્યોગીકરણના વિકાસ કરતાં વ્યાખ્યાનો વ્યાપ વધ્યો છે. તેનું નિદાન 'વિશ્વગ્રામ' સંરચનામાં સમાવેલું છે. 'વસુપૈચ કુટુંબક્રમ' નો આદર્શ ધરાવતી આ સંસ્કૃતિ વિશ્વને ગ્રામમૂલક બનવાનું દૂરગામી માર્ગદર્શન આપે છે.

**દ. અધ્યાત્મલક્ષી :**

આત્મા અને પરમાત્મા સંબંધી શોધ અને સિદ્ધિ એટલે અધ્યાત્મ. ભારતીય સંસ્કૃતિની મુખ્ય વિશેષતા અધ્યાત્મ છે. મહર્ષિ અરવિંદ કહે છે કે, "ભારતીય અધ્યાત્મના સિદ્ધાંત પ્રમાણે મનુષ્ય પોતે એક તર્કબુદ્ધિ યુક્ત પ્રાણી નથી, પણ તે એક આત્મા છે, જે પ્રભુની સાથે અને વિશ્વની દિવ્ય શક્તિઓની સાથે નિરંતર સંબંધમાં છે." ભારતના વેદકાળના ઋષિઓ માંથી વીસમી સદીના વિનોબાની વાણી આ આર્દ્ધની અનુભૂતિને પોતપોતાની રીતે અભિવ્યક્ત કરતી રહી છે.<sup>10</sup>

પદ્ધતિમની સંસ્કૃતિના વિકાસમાં ગ્રીસ અને રોમનું યોગદાન સવિશેષ છે. જેમાં ગ્રીસે તત્ત્વજ્ઞાન અને રોમ એ ધર્મ યુરોપને આપ્યો, કલા અને રાજકારણ આપ્યા. પરંતુ, ન તે સમન્વિત થયા કે ન શાશ્વત નિવાસ! જ્યારે ભારતીય અધ્યાત્મમાં ધર્મ અને દર્શન સહજજ્ઞા છે. કલા, સાહિત્ય, સમાજ અને રાજ્ય તેમાંથી જ પાંગર્ય હોવાથી દિર્ઘયુષ્ય ભવ: ના આશિષ પામ્યા છે.

**▪ વૈચિન્દ્યક ફલક પર જ્ઞાન વિચાર:**

વિશ્વભરાં જ્ઞાનનો મહિમા કરવામાં આવ્યો છે. વેદ એટલે જ્ઞાન. વિદ્ય પરથી વેદ શાબ્દ બન્યો છે. વિદ્યા શાબ્દ પણ જ્ઞાન માટે વપરાયો છે. ઉપનિષદ્ધકાળે, ભગવતીતાએ, સંતો, આચાર્યો અને સુપારકાએ જ્ઞાનનો મહિમા ગાયો છે. "જ્ઞાતે જ્ઞાનાત્ ન મુક્તિઃ" (જ્ઞાન વિના મુક્તિ નથી)

"ન હિ જાનેન સદ્ગુરું પવિત્રમિહ વિદ્યતે।" (ગીતા- ૪/૩૮) ભગવદ્ગુરૂતામાં શ્રીકૃષ્ણ જ્ઞાનને પવિત્રતમ્ કહે છે અને જ્ઞાની ભક્તને પ્રિયતમ ગણાવે છે. એ જ પરપરામાં શંકરાચાર્ય સો જન્મે પણ જ્ઞાન વિના મુક્તિ અસંભવ માને છે. જ્ઞાનકારી, માહિતી વગેરે શાબ્દો આપકા રોજિંદા જીવનમાં જ્ઞાનના પર્યાય તરીકે વપરાય છે. એને તાત્ત્વિક રીતે વિચારવા માટે થોડા ગંભીર થવાની જરૂર છે. જ્ઞાન એ સ્મૃતિ-સંગ્રહનો વિષય બને છે તેથી તેમાં વિકૃતિઓ અને વિકયો પેદા થાય છે, જે તેની મોટી મર્યાદા બની જાય છે. પરંતુ જ્યાં સુધી જ્ઞાનનું જ્ઞાન યોગ્ય રીતે મળે નહિ ત્યાં સુધી જ્ઞાનનો મહિમા ગાવા પૂરતો રહી જાય છે અને એ ત્યાં અવરોધક બને છે.

પાશ્ચાત્ય ચિંતનામાં જ્ઞાન અંગે વિભિન્ન ભંતિઓ પ્રવર્તત છે. સોફિસ્ટોએ 'માણસ એ વસુસુમાત્રાનો માપદંડ છે' એ સૂત્ર દ્વારા 'પ્રત્યક્ષ એ જ જ્ઞાન છે' તે દર્શાવ્યું.<sup>11</sup> પ્રત્યક્ષવાદ અંતે સંશયવાદમાં પરિણામે છે. પ્લેટોએ સોકેટિસને ટાંકતા કહ્યું કે, સોકેટિસ બુદ્ધિવાદી વલણ અપનાવે છે અને સોફિસ્ટોના આ મતનું ખંડન કરે છે. સ્વયં સોકેટિસ સાથે સહમત થતાં તે કહે છે, 'જ્ઞાન એ માત્ર અભિપ્રાય નથી, એ માત્ર પ્રત્યક્ષ નથી પરંતુ વિચારતત્વો (Ideas) નું જ્ઞાન એ સાચું જ્ઞાન છે.'

આમ જ્ઞાન સંબંધી ધ્યાન વિચારો થયા છે. દરેકે પોતપોતાની પ્રણિષ્ઠે રજૂઆત કરી છે. જેમાં અરાજકતા ભારોભાર આવી છે. પરંતુ, વચ્ચેસ્થિત ચિંતન એમેચુઅલ કેન્ટ એ કર્યું છે. તેમણે અનુભવવાદ અને બુદ્ધિવાદનો સમન્વય કરતાં કહ્યું કે, "સંવેદના વિનાની સંકળ્યના ખાલી રહે છે અને સંકળ્યના વિનાની સંવેદના અંધ પુરવાર થાય છે." (Perception without conception is blind; Conception without perception is empty.)<sup>12</sup> આમ, કેન્ટ સમન્વયવાદી બની અનુભવવાદ અને બુદ્ધિવાદના સત્યાંશો ગ્રહણ કરે છે, પરંતુ તેથી અધ્યાત્મના દ્વાર ખુલ્યા નહિ. તે અજ્ઞેયવાદી બનીને અટકી ગયા.

વૈજ્ઞાનિક જ્ઞાન પણ આપણો ઉદ્ધાર કરી શક્યું નથી, કેમ કે તે માત્ર બહિર્લક્ષી પ્રણિ જ આપણને આપે છે. અંતે, અધ્યાત્મ એકમેવ વિકલ્પ રહે છે.

**▪ અધ્યાત્મમ:**

સમકાળિન વિદ્યુતી શ્રી વિમલાજીને એક શિબિરમાં પૂછ્યામાં આવ્યું કે, આ અધ્યાત્મ શું છે? તેમણે ઉત્તરરૂપે આપેલ અધ્યાત્મ અંગેનું સ્પષ્ટીકરણ આ મુજબ છે - "અધ્યાત્મ તો જીવનનું વિજ્ઞાન છે. અધ્યાત્મ તો જીવનનું પરમતત્વ શું છે એ બતાવે છે. તથ્ય તો આપણી ઈન્દ્રીયો બતાવે છે, સત્ય શું છે એ તો આપણું બુદ્ધિગત જ્ઞાન બતાવે છે. ઋત (પરમ સત્ય) એ તો મન અને બુદ્ધિથી પરે છે. બધા

પ્રકારની સંરચનાથી જે સંવેદન મુક્ત થઈ છે એવી સંવેદનશીલતાની પ્રતીતિનો એ વિષય છે. અધ્યાત્મ ધર્મ અને સંપ્રદાયથી બિલકુલ ભિન્ન છે. એ કોઈ પ્રાપ્તિનો વિષય નથી.<sup>11</sup> પામવાનો વિષય છે.

તેઓ અધ્યાત્મ પથ પ્રદર્શિકા બની મનુષ્યયતન અને ઈશ્વરકૃપાની નવતર સમજૂતી રજુ કરે છે- “આપણો પુરુષાર્થ એટલો જ છે કે બધી ગતિઓને ઓળખી લઈને એને શાંત થવા દેવી. જોવાનો, જાણવાનો, વિચારવાનો, પામવાનો મોહ ન રાખવો. આવી નિર્માહિ અને નિ:સીમ શાંતિમાં પડદો ખુલ્લી જાય છે. અધ્યાત્મમાં અંતિમ ઘટના પ્રગટીકરણની છે. આ બધું- બધાં પ્રયત્નોના સમર્પણ વગર નથી થતું. છેલ્લા આશ્રયનું - અહમ્ ચેતનાનું સમર્પણ થાય છે ત્યારે સત્તા ઉદ્ઘાટિત થાય છે.”<sup>12</sup>

ભારતનું વિશેષ મહત્વ એ છે કે હજારો વર્ષ પહેલાં જીવનનું સમગ્ર વિજ્ઞાન અહીં ઉદ્ઘાટિત થયું, ઉદ્ઘોષિત થયું, જેને અધ્યાત્મ કહે છે.<sup>13</sup> મહર્ષિ રમણ, સ્વામી વિવેકાંનંદ, મહર્ષિ અરવિંદ, વિનોબાળ, વિમલાજી વગેરે વિભૂતિઓ એક સૂરમાં કહે છે કે, વિષ ચેતના એ અવિજ્ઞાન ચેતના છે, સત્તા-ચિત્ત-આનંદ એના લક્ષણો છે. એનો આપણી સાથેનો સંબંધ વિચારવો તે અધ્યાત્મ છે. તેનામાં આપણી એકત્તા અને અદૈત સિદ્ધ કરવું એ આપણું લક્ષ્ય છે.

આમ, અધ્યાત્મ વિશે ખુબ ચિંતન-મનન થયેલ છે. તેમાં સાર રૂપે આપણા વીસમી સદીના બે અધ્યાત્મપુરુષોના શબ્દો સમાપન રૂપે દર્શાવવા ઉપયુક્ત જણાય છે. વિનોબાળ અધ્યાત્મશક્તિની વિશેષતા દર્શાવતાં કહે છે કે, “બીજી બધી શક્તિઓનો દુરૂપ્યોગ થઈ શકે છે, પછી એ જ્ઞાનની, વિજ્ઞાનની, કલાની કોઈ પણ ક્ષેત્રની હોય. જ્યારે અધ્યાત્મની શક્તિ જ એવી એક શક્તિ છે જેનો દુરૂપ્યોગ થઈ શકતો નથી. ‘અધ્યાત્મવિચારણા’ નામના ગ્રંથમાં પંડિત સુભલાલજી કહે છે કે, “અધ્યાત્મનું ક્ષેત્ર એવું છે કે ત્યાં કોઈ સ્પર્ધાને સ્થાન નથી. કારણકે, પોતે પોતાની સાથે કોણ સ્પર્ધા કરી શકે? આ તો ‘આત્મવત્ત સર્વભૂતેષુ’ની અનુભૂતિ કરાવનાર વિદ્યા છે.”

આમ, અમૃતત્વની છાડી-દાર આ ભારતીય સંસ્કૃતિ મૂળગામી હોવાથી વિશ્વના શ્રેષ્ઠ ભવિષ્યની તે એકમેવ શ્રદ્ધા છે એમ આપણે નિશ્ચિતપણે કહી શકીએ.

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## Challenges of Library in Digital Era

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### **Abstract:**

This paper is to determine the transformation of the movable introduction of professionals to libraries in this digital era. The extant growth in ICT has brought about several variations and defiance to the world in libraries. To describe the suggestive role of the emerging tendencies in information services that the librarians play in the academic libraries. These challenges have greatly impressed institutions like Libraries. However, the role and expectations of libraries and librarians can never be subtracted from these challenges. Libraries have moved very well with the global change from print to non-print resources. In the present-day, internet information case and focuses on the trends and challenges for libraries and librarians to delay these challenges.

**Keywords:** Digital Era, Digital Library, Universal Access

### **Introduction:**

#### **Digital Era:**

The Digital era is defined from the start of the 1970s and in this era shifting of information was very fast. A current example of the digital era is the Internet and E-mails. The prime problem is that of the technical architecture that comprises any library which holds both electronic and paper materials. Digital and traditional collections are included as the face of the traditional library.

#### **Digital Library:**

First, we have to know about Digital library then we can understand the challenges of the Digital era in libraries.

#### **Definition of Digital Library:**

Digital Library Federation offered the following definition in 1998:"Digital libraries are organizations that provide the resources, including the specialized staff, to select, structure, offer intellectual access to, interpret, distribute, preserve the integrity of, and ensure the persistence over time of collections of digital works so that they are readily and economically available for use by a defined community or set of communities" (DLF, 1998).

#### **Perspective:**

ICT will sustain to transform and libraries have to utilize the transferring technology to supply the best use and service to their users. ICT develops use for information and supplies new chances for libraries and provides their users with IT-based services. Keeping up with the new trends in ICT is also of higher-priority importance.

However, due to the advent of the Internet, the World Wide Web and the proliferation of online catalogs, the role of the librarian has been changed. Now the librarian is more efficient and has new roles as a liaison, facilitator, end-user trainer, web manager and designer, researcher, interface designer, knowledge professional and sifter of information resources. In the recent past, librarians have traditionally been known as custodians of the information material. Librarians share with other professions something indefinable which transforms it from a mere occupation into a way of life.

Those who see it as a hobby or way of life find great fulfillment in their job which brings satisfaction. However, librarians will always remain one of the most important factors in the process of achieving the aim and objectives of any university library. The librarians should be knowledgeable in a variety of information sources and follow the new trends and advancements in computers, media and publishing.

#### **Important symptoms of the Digital Library:**

- Some of the important symptoms of the digital library are described below:
- Storage of information in digital form;
- For accessing and getting information through direct application of communication networks
- From a master file, copying by downloading or online/offline printing

#### **Benefits of Digital Library:**

- Support both formal and informal learning
- Universal access
- Approach to more information
- Preserving rare books that rapidly deteriorating due to overuse or storage stage
- Distant access to rare and expensive material
- Enables managing very large amounts of data
- Resolving vast storage issues
- Help to perform findings that are manually not thinkable
- Immediate and faster access to information

#### **Challenges and Problems associated with library in Digital Era:**

The problems and issues associated with digital information like “acceptability, accuracy, accountability, authenticity, readability, standardization, copy right and pricing have been dealt by **Lakshmana Moorthi and Karisiddappa.**”

- **Information Reality:**

In the digital library, which information is collected for the digital library projects through OCR are not accurate and satisfactory. It is difficult to copy any information without spoiling or missing it.

- **Facility of Hardware/Software:**

There is a big problem with using and retrieving the digital collection. Day by day, many innovations are occurring in the field of hardware and software of computers. The execution of modern technology in the library with the ICT resources is creating the main problem.

- **The faithfulness of Information:**

Digital format data are downloaded from different websites, twits, wikis and social media websites, which are not authenticated for use. Users can use or search authenticated data for any type of use.

- **Issues of IPR (Intellectual Property Rights):**

Conservation of intellectual property rights is not absolutely possible in digital data. It is too difficult for e-resources to persist about copyright protection of the authors and publishers too.

- **Security of Data:**

System crashes, faulty disks, power failure, accidentally deleting or overwriting the files, computer viruses, hacking, natural disasters, money-making, and revenge are the main risks to data stored in digital media. We should aware of them for data security.

- **Fair use:**

In any law, the limitations of ‘fair use’ of digital resources are not mentioned. It is hard to define how much any user can copy under fair use.

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- **Usage facility:**

Digital data which is stored in digital form is not convenient for reading fast and powerful as reading printed material. It puts more stress on the eyes too in reading.

- **Need for Technology:**

The use of devices like computers, CD-DVD players and Disk drivers takes place a part in the information retrieval systems to retrieve the information stored in digital media.

- **Expensiveness:**

To read and get the data which is in digital form, there is a requirement for hardware and software which are very expensive. To know about operating those devices is also difficult and expensive.

- **Life of digital data storage :**

The storage life of e-resources is lower than print resources. It is too difficult to keep safe for hard disks, floppy disks, computer tapes and many more a few years.

- **The universality of digital reading and storage devices:**

A large number of users visit the library regularly to suffice their information requirements, therefore, to save time for the users, the devices useful for reading and storage of digital data should be universal.

- **Tough and expensive modification of traditional printed resources into digital resources :**

It is too much tough and expensive to modification of traditional resources to digital resources. That work is challenging, time-consuming and expensive to modify those print materials into the digital data.

**CONCLUSION:**

It is revealed from this paper that information technology has affected the skills and responsibilities of librarians in digital libraries. Technology has changed not only the face of information but also the information-seeking conduct of the users. Technology demands a high level of technical skill set from library professionals in order to make maximum use of new technological tools for providing effective and better services to the users. The study concludes that due to changing scenarios of information, problems such as insufficient technical abilities, advanced searching abilities, insufficient trained and skilled manpower, use of digital sources of information, different library software, the poor stage of libraries, poor infrastructure, insufficient training, low rate of information literacy and professional status has occurred.

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## કોવિડ-19: ભારતમાં રાસાયણ અને પેટ્રો-રાસાયણ ઉદ્યોગ પર અસર

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### સારાંશ:

ભારતીય અર્થતંત્રમાં રાસાયણ ઉદ્યોગમાં રાસાયણ અને પેટ્રોરાસાયણાએ મહત્વ પુરુષ ભાગ ભજવે છે. કોવિડ-૧૯ના કારણે રાસાયણ અને પેટ્રોરાસાયણ ઉદ્યોગો માટે ઉદ્ભવેલી સમસ્યાઓ અને તેના રાસાયણ ઉત્પાદનના વૃષ્ટિદર, આયત-નિકાસ પર થેયેલી અસરોને આંકડાકીય માહિતીના વિશ્લેષણ દ્વારા રજીકરવામાં આવી છે.

ચારીરૂપ શાન્ત: કોવિડ-19, રાસાયણ અને પેટ્રો-રાસાયણ ઉદ્યોગ, ઉત્પાદન, આયત-નિકાસ.

### પ્રસ્તાવના:

રાસાયણિક ઉદ્યોગમાં મુખ્યત્વે રાસાયણ અને રાસાયણિક ઉત્પાદન અને પેટ્રો-રાસાયણનો સમાવેશ થાય છે. જેનું મોટા, નાના અને મધ્ય પાયા ઉપર ઉત્પાદન થતું હોય છે. આંતરરાષ્ટ્રીય સ્તરે દેશો રાસાયણિક ઉત્પાદનોનો આયત-નિકાસ દ્વારા મોટા પ્રમાણમાં વ્યાપાર કરી રહ્યો છે. જેમાં ચીન, યૂ.એસ.એ, જર્મની અગ્રેસર છે. ભારત વિશ્વવ્યાપી રાસાયણિક બજારમાં 3 ટકા અને ભારતના અર્થતંત્રમાં 7 ટકા જીવીપીમાં હિસ્સો ધરાવે છે. દેશના આર્થિક વિકાસમાં રાસાયણ ઉદ્યોગ ચારીરૂપ ભાગ ભજવે છે. તેનું કારણ બધા દેશો દિવસના શરૂઆતથી દિવસના અંત સુધી તેની માંગ વધતી જાય છે. કોવિડ-૧૯ના આવ્યા બાદ રાસાયણિક ઉદ્યોગ જેમાં રાસાયણ અને પેટ્રોરાસાયણના ઉત્પાદન અને આયત-નિકાસ પર કેવી અસર થઈ છે. તેની રજુઆત પ્રસ્તુત સંશોધન પેપર માં કરવામાં આવી છે.

### સંદર્ભ સાહિત્ય:

અતુલકુમાર કામ્પલે ૨૦૨૦

આ સંશોધન પેપર **IMPACT OF LOCKDOWN ON INDUSTRIES IN INDIA** જેમાં ઓટો ઉદ્યોગ, મેન્યુફેક્ચરિંગ અને શીટેલ સેક્ટરમાં કોવિડ-૧૯ ની કેવી અસર થઈ છે. કોવિડ-૧૯ના પ્રસાર પણી વિવિધ દરિયાઈ બંદરો અને એરપોર્ટ બંધ કર્યા બાદ. આયત અને નિકાસ પ્રવૃત્તિઓ પર પ્રતિબંધ અને ઉત્પાદન પ્રવૃત્તિઓને અસર કરી અને તેની પુરવણા પર અસર થઈ. સંશોધન પેપરમાં ભારતના ઉદ્યોગો અને અર્થતંત્ર પર કોવિડ-૧૯ ની અસરની ચર્ચા કરવામાં આવી છે.

### માહિતી પ્રાપ્તિ:

પ્રસ્તુત સંશોધન પેપર ગૌણ માહિતી પર આધારિત છે. જે સરકારના વાર્ષિક અહેવાલો, સંશોધન પત્રો અને વેબસાઈટો દ્વારા માહિતી પ્રાપ્ત કરવામાં આવી છે.

### અભ્યાસના હેતુ:

૧. રાસાયણિક ઉત્પાદન ઉદ્યોગોનો પરીચય આપવો.
૨. કોવિડ-૧૯ના લીધી રાસાયણ અને પેટ્રો રાસાયણ ઉદ્યોગોના ઉત્પાદન અને આયત-નિકાસ પર થેયેલી અસરને તપાસવું.

### રાસાયણિક ઉદ્યોગ:

રાસાયણિક ઉદ્યોગમાં કાર્બનિક રસાયણો, અકાર્બનિક રસાયણો, ફાર્માસ્યુટિકલ્સ ઉત્પાદનો, ખાતરો, ટેનિંગ અથવા ડાઈઝી, અક, રંગ-રંગદાર્ય, પેટ્રોન્ટ અને વર્નિશ, પુરુષ અને અન્ય માસ્ટિક્સ શાહી, આવશ્યક તેલ, પરક્યુમરી ક્રોમેટિક, સાબુ, ઓર્ગનિક સરકેશ, લ્યુબ્રિટીંગ એજન્ટોનો સમાવેશ થાય છે. કૂનિમ મીણ, તેન્ટલ વેક્સસ, પોલિશિંગ, આલ્બ્યુમિનોઇડલ પદાર્થ, સ્ટાર્ચ, ગુંડર,

ઉસેચકો, વિસ્કોટક, પાયરોટેકનિક ઉત્પાદનો, પીણાં, સ્પિરિટ અને વિનેગર, મેચ, પાયરોફોરિક એલોય, ફોટોગ્રાફિક અથવા સિનેમેટોગ્રાફિક ઉત્પાદનો, પરચુરણ રસાયણિક ઉત્પાદનો, ખાસ્ટિકના રસાયણો, કૃનિમ ફિલામેન્ટ્સ, કૃનિમ ફાઇબર સમાવેશ થાય છે.

મિનિસ્ટ્રી ઓફ કેમિકલ્સ એન્ડ ફિર્ટલાઇઝર્સ,

ડિપાર્ટમેન્ટ ઓફ કેમિકલ એન્ડ પેટ્રોકેમિકલ

કોવિડ-19ના લીધે રસાયણ ઉદ્યોગો માટે ઉદ્ભવેલી સમસ્યા

1. સપ્લાય ચેર્ચન ભંગાણને કારણે વિક્ષેપો.
2. કાચામાલ અધતનો સામનો કરવો પણો.
3. માલસામાનના પુરવઠો મેળવવામાં વિલંબ.
4. આવક પ્રાપ્તિ ન થવાથી માંગમાં ઘટાડો.

રસાયણ ઉત્પાદનો

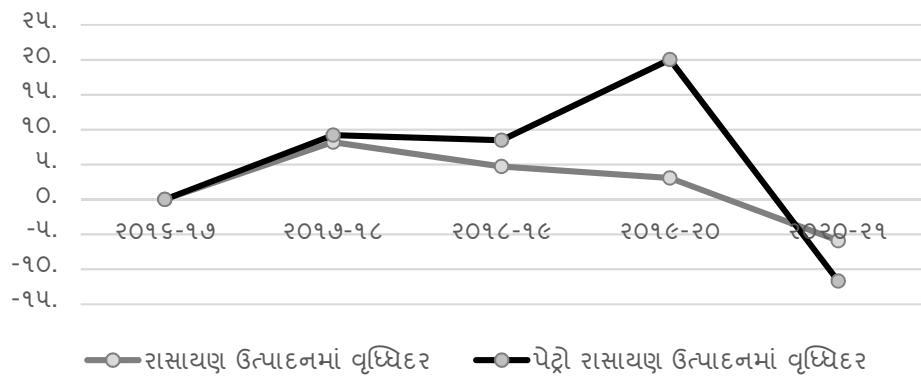
રસાયણો	પેટ્રો રસાયણો
૧. કાર (આલ્કલી)	૧. કૃનિમ રેસા
૨. કાર્બનિક રસાયણો	૨. પ્રદર્શન ખાસ્ટિક
૩. અકાર્બનિક રસાયણો	૩. મધ્યવર્તી સિન્થ. ડીટરજન્ટ
૪. જંતુનાશકો	૪. ઈલાસ્ટોમર્સ (અસ.રબર)
૫. રંગો અને રંગદ્વારો	૫. પોલિમર

રસાયણ ઉદ્યોગમાં મુખ્ય એવા રસાયણ અને રસાયણ ઉત્પાદન અને પેટ્રોકેમિક્સ મુખ્ય ઉદ્યોગો છે. આ ઉદ્યોગોના રસાયણ કેન્દ્રે ઉત્પાદન, ઉત્પાદન વૃધ્ઘિદર આયાત-નિકાસ વગેરેની આંકડાકીય માહિતીનું વિશ્વેષણ દ્વારા કોવિડ-19 વૈશિક માહામારી શરૂઆતના સમયગાળા દરમિયાથી ઉદ્યોગો પર થયેલી અસરોને તપાસવામાં આવી છે. રસાયણ અને પેટ્રોરસાયણની ઉત્પાદન વૃધ્ઘિદર

વર્ષ	રસાયણ ઉત્પાદનમાં વૃધ્ઘિદર	પેટ્રોરસાયણ ઉત્પાદનમાં વૃધ્ઘિદર
૨૦૧૬-૧૭		
૨૦૧૭-૧૮	૮.૨	૧.
૨૦૧૮-૧૯	૪.૭	૩.૮
૨૦૧૯-૨૦	૩.૦૫	૧૭
૨૦૨૦-૨૧	-૫.૮	-૫.૮

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## રાસાયણ અને પેટ્રોરાસાયણના ઉત્પાદન વૃધ્ઘદર



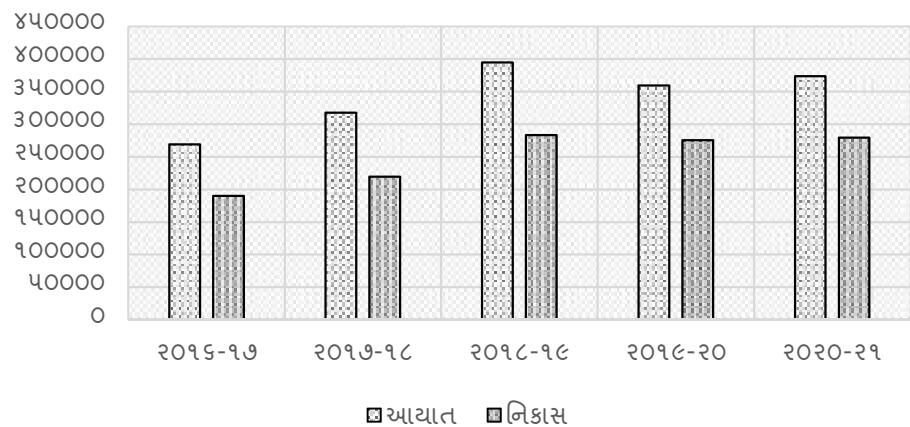
કોષ્ટકમાં દર્શાવ્યા મુજબ ૨૦૧૬-૧૭ થી ૨૦૧૮-૧૯ના સમયગાળા દરમિયાન રાસાયણ અને પેટ્રોરાસાયણની ઉત્પાદન વૃધ્ઘદર હકારાત્મક વધારો જોવા મળ્યો હતો. જ્યારે ૨૦૧૮-૨૦ થી ૨૦૨૦-૨૧ના સમયગાળા દરમિયાન ઉત્પાદન વૃધ્ઘદરમાં નકારાત્મક ઘટાડો થયો છે જે રેખા દ્વારા જોઈ શકાઈ છે. ૨૦૧૯-૨૦ થી ૨૦૨૦-૨૧ના ઉત્પાદન વૃધ્ઘદરમાં ઘટાડો થવાનું કારણ કોવિડ-૧૯ વૈષ્ણવિક માહામારી છે. જેના કારણે ગ્લોબલ સપ્લાય ચેર્ન અટકવવાથી કાચા માલની પ્રાપ્તી ન થવાને કારણે ઉત્પાદનમાં ઘટાડો નોંધાયો છે.

### રાસાયણ અને પેટ્રોરાસાયણની આયાત-નિકાસ

વર્ષ	આયાત	નિકાસ
૨૦૧૬-૧૭	૨૬૮૧૮૮	૧૮૦૧૮૩
૨૦૧૭-૧૮	૩૧૭૮૫૬	૨૧૮૨૮૧
૨૦૧૮-૧૯	૩૮૪૮૩૪	૨૮૩૫૭૫
૨૦૧૯-૨૦	૩૫૮૬૬૦	૨૭૫૨૮૪
૨૦૨૦-૨૧	૩૭૩૭૧૪	૨૭૯૩૩૭

<https://www.india.gov.in>

## રાસાયણ અને પેટ્રો રાસાયણની આયાત નિકાસ



કોષ્ટકમાં દર્શાવ્યા મુજબ વર્ષ ૨૦૧૬-૧૭ થી ૨૦૧૮-૧૯ના સમયગાળા દરમિયાન રાસાયણ અને પેટ્રોરાસાયણની આયાત-નિકાસમાં હકારાત્મક વધારો જોવા મળ્યો હતો. જ્યારે વર્ષ ૨૦૧૮-૨૦ સમયગાળા દરમિયાન આયાત-નિકાસમાં ઘટાડો થયો છે જે આલેખમાં જોઈ શકાઈ છે. વર્ષ ૨૦૨૦-૨૧માં રાસાયણ અને પેટ્રોરાસાયણની આયાત-નિકાસમાં ફરીથી વધારો નોંધાયો છે પરંતુ વર્ષ ૨૦૧૮-૧૯ની તુલનાએ ઓછો છે. આમ થવાનું કારણ કોવિડ-૧૯ વૈશિક માહામારી છે. જેના કારણે ગ્લોબલ સપ્લાય ચેઇન અટકવાથી અને વૈશિક માંગ ઘટવાથી આયાત-નિકાસમાં ઘટાડો નોંધાયો છે.

### તારણો:

૧. વર્ષ ૨૦૧૮-૨૦ થી ૨૦૨૦-૨૧ના સમયગાળા દરમિયાન ઉત્પાદન વૃદ્ધિદરમાં નકારાત્મક ઘટાડો થયો છે.
૨. વર્ષ ૨૦૧૯-૨૦ સમયગાળા દરમિયાન આયાત-નિકાસમાં ઘટાડો અને ૨૦૨૦-૨૧માં રાસાયણ અને પેટ્રોરાસાયણની આયાત-નિકાસમાં ફરીથી વધારો નોંધાયો છે પરંતુ ૨૦૧૮-૧૯ની તુલનાએ ઓછો છે.

### ઉપસંહાર:

રસાયણિક ઉદ્યોગોએ દેશના અર્થવ્યવસ્થામાં કરોડરઙ્જુ તરીકે કાર્ય કરે છે. પરંતુ કોવિડના કારણે ગ્લોબલ સપ્લાય ચેઇન અટકવાથી કાચા માલની પ્રાપ્તી ન થવાને કારણે ઉત્પાદનમાં ઘટાડો નોંધાયો છે. અને વૈશિક માંગ ઘટવાથી આયાત-નિકાસમાં ઘટાડો નોંધાયો છે.

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## गांधीवादी विचार और वर्तमान विश्व

डॉ. उमा मेहता

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श्री एम.पी. शाह आर्ट्स एंड सायन्स कॉलेज,  
सुरेन्द्रनगर, गुजरात

सांप्रत समय में पूरे विश्व में उपभोक्ता वाद और बाजार वाद ने अपनी जड़े जमा ली हैं। महानगरों में अधिकतर मनुष्य संवेदन हीन होकर यांत्रिक जीवन जी रहे हैं। स्वार्थ, अपैतिकता, भषाचार, झूठ, छल-कपट, हिंसा, युद्ध, विस्तारवादी नीति, शस्त्रों का दुरुपयोग इत्यादि के फलस्वरूप समग्र विश्व जैसे कि विनाश के कागार पर आकर खड़ा रह गया है। इस दौर में हमें श्रीमद् भागवदगीता के सार को आत्मसात करना होगा। गांधी, गोपाल कृष्ण गोखले, टॉल्स्टॉय, जॉन रस्किन इत्यादि के विचारों को समर्थन देना होगा। तभी हम समग्र विश्व में शांति और सौहार्द से युक्त पवित्र वातावरण का निर्माण कर पाएँगे। जैन धर्म, बौद्ध धर्म, बाइबिल और श्रीमद् भगवद्गीता से गाँधीजी अत्यधिक प्रभावित हुए। गांधी जी के जीवन पर इनका गहरा प्रभाव पड़ा और फिर उन बातों के उपर उन्होंने कुछ प्रयोग भी किए हैं। जो उनकी आत्मकथा 'सत्यना प्रयोगे' जो गुजराती में लिखी हैं, उसमें संग्रहित हैं। आधुनिक युग में गांधी जी ने न सिर्फ भारत में, किन्तु पूरे विश्व में सत्य, अहिंसा, सत्याग्रह, सर्वोदय, स्वच्छता, स्वराज, स्वदेशी चीजों का उपयोग और संस्थाओं की स्थापना पर अधिक जोर दिया है। इनमें सबसे अधिक उन्होंने सत्य और अहिंसा को केन्द्र में रखा है। अगर प्रत्येक मनुष्य सिर्फ सत्य और अहिंसा को अपना ले तो विश्व युद्ध का खतरा कम हो जाएगा। कबीर ने सत्य के संदर्भ में कहा है कि-

‘साँच बराबर तप नाही, झूठ बराबर पाप।

जाके हिरद्य साँच हैं, ताके हिरद्य आपा।’ अर्थात्

‘सत्य से बढ़कर और कोई तप नहीं हैं, झूठ से बड़ा और कोई पाप नहीं। जिसके हृदय में सत्य हैं उसके हृदय में, हे परमेश्वर! (निर्गुण निराकार) आप का निवास हैं।’ इस तरह जो मनुष्य सत्य के साथ हैं, उसके साथ स्वयं परम तत्व हैं। उसे कहीं और ढूँढ़ने की आवश्यकता नहीं है। गांधी जी ने अपने विचारों में सबसे अधिक सत्य को महत्व दिया है। चाहे कैसी भी परिस्थिति का निर्माण क्यों न हो जाए, प्रत्येक व्यक्ति को सत्य को अपनाना चाहिए। सभी व्यक्तियों को सत्य अच्छा तो लगता है, लेकिन जहाँ उसे लगता है कि कोई समस्या आएगी तो वह शीघ्र झूठ का सहारा ले लेता है। झूठ आपको थोड़े समय के लिए बचाएगा, किन्तु वह कभी-कभी न कभी तो सामने आएगा। आज भी छोटे बच्चे से जब कोई गलती हो जाती हैं, और वह सच बता देता है कि यह गलती उसीने की है। तब सच बालने पर उसे अधिकतर घरों में मारा-पीटा जाता है। फिर दूसरी बार जब वही बच्चा कोई दूसरी गलती करता है, तो सच नहीं बोलता झूठ बोल देता है कि— ‘यह मैंने नहीं किया।’ उसे फिर यह अभिसंधान हो जाता है कि झूठ बोल देते हैं, तो कोई खतरा नहीं हैं और अगर सच कह दिया तो उसे मार पड़ेगी। इस तरह धीरे-धीरे वह बच्चा जो सच बोलता था, वह झूठ बोलना शुरू कर देता है। यह बात हमारे समाज के लिए बहुत बड़ी त्रासदी हैं। इसके स्थान पर बच्चा जब सच बोले, तब उसे मारने के स्थान पर किसी भी गलती पर समझाकर काम लिया जाए और उसे सच बताने पर शाबाशी दी जाए या कोई इनाम दिया जाएगा; तो वह हमेशा सच ही बोलेगा। उसे सच बोलने की आदत पड़ेगी। इस तरह हम बचपन से ही सच बोलने की आदत बच्चों में अंकुरित कर सच्चाई का माहौल बना सकते हैं। जिसकी पूरे विश्व में पग-पग पर आवश्यकता है। स्वयं गांधी ने सत्य को अपना कर अपने दोष समग्र विश्व के सामने रखे और सत्य को अपनाकर उन दोषों का परिष्कार भी किया। इस देश के सभी महान व्यक्तियों ने सत्य को अपनाया हैं। हम भी उस रास्ते पर चल कर देश को उन्नति की विश्वा में अग्रसर कर सकते हैं।

सत्य को अपनाने वाला व्यक्ति अपने आप अहिंसा का समर्थक बन जाता है। सत्य और अहिंसा एक दूसरे के साथ इस तरह जुड़े हैं, जैसे एक ही सिक्के के दो पहलू दोनों अन्योन्याश्रित हैं। हमारी भारतीय संस्कृति सत्य और अहिंसा की संस्कृति हैं। भारत देश

को इसलिए 'शांति दूत' की संज्ञा मिली हैं। गीतकार राजेन्द्र कृष्ण ने भी लिखा हैं कि- 'जहाँ सत्य अहिंसा और धर्म का पग -पग लगता डेरा वह भारत देश हैं मेरा।' महाभारत के अनुसाशन पर्व, अध्याय-116, दानधर्मपर्व में कहा गया हैं कि-

'अहिंसा परमो धर्मस्तथाहिंसा परं तपः।'

अहिंसा परमे सत्यं यतो धर्मः प्रवर्तते ॥१ (श्लोक-25)

गांधी जी ने इसी भारतीय संस्कृति से प्रेरणा ग्रहण की और स्वयं अहिंसा के रास्ते पर चले और सभी को अहिंसा को अपनाने की प्रेरणा दी। वर्तमान विश्व तीसरे विश्व युद्ध के कगार पर आकर खड़ा रह गया हैं, तब न सिर्फ भारत को बल्कि पूरे विश्व को अहिंसा को अपना कर युद्ध को टालने की कोशिश करनी चाहिए। हाल ही में युक्तेन और गशिया के बीच का महा भीषण युद्ध इसका उदाहरण है। जिसमें लाखों निर्दोष लोग युद्ध में मारे गए। युद्ध के बाद बच्चे, बुढ़े और स्त्रियों के साथ अत्याचार और हिंसा की गई। हिंसा, द्वेष, ईर्ष्या से दोनों देश में से किसी को कुछ भी न मिला। उपर से गरीबी और भूख ने अपनी बाहें फैला दी, आर्थिक संकट आया सो अलगा आज पूरे विश्व में धर्म और संप्रदाय के नाम पर तो कभी अहंकार वश आतंकवाद फैला हैं। अणुबम्ब, परमाणु बम्ब, जैविक शस्त्र, रसायणिक शस्त्र इत्यादि शस्त्र जिस तेजी से विश्व के देश इकट्ठे कर रहे हैं, उसे देख कर यह लगता हैं कि कभी भी तीसरा विश्व युद्ध छिड़ जाएगा। अगर तीसरा विश्व युद्ध हुआ तो विश्व के सभी देशों के पास ऐसे आधुनिक शस्त्र हैं, कि जिससे न मात्र वह देश जो युद्ध कर रहे हैं, किन्तु पूरे विश्व के उपर इन परमाणु शस्त्रों का असर हो सकता हैं। सृष्टि के उपर जीवन खतरे में आ सकता हैं। संभावना हैं कि, हमारी सभ्यता नष्ट हो जाए और हम फिर से पाषाण युग में चले जाए। अतः भलाई इस में हैं, कि विश्व के सभी देश एक-दूसरे से हिल-मिल कर भाईचारे से रहे। एक दूसरे का मान-सम्मान करें। प्रेम और अहिंसा से सभी समस्याओं का समाधान कर सकते हैं। हम निःश्वासीकरण को अपनाए शश्व होंगे तो उसका दुरुपयोग करेंगे, किन्तु धातक शस्त्रों का त्याग कर देंगे तो नुकसान पहुँचाने का या हिंसा करने का कोई सवाल उत्पन्न नहीं होगा। सांप्रत समय में पूरे विश्व को गांधी जी के अहिंसा सिद्धांत को अपनाकर चलना चाहिए। हिन्दी के कवि किशोर काबरा जी भी अपने खण्ड काव्य 'धनुष भंग' में निःश्वासीकरण के संर्दर्भ में कहते हैं कि-

'धनुष क्या टूटा,

निःश्वासीकरण की प्रक्रिया ने

पाँख खोली हैं।

युद्ध कितना हैं भयंकर

युद्ध के परिणाम कितने हैं धिनौने

मैं युगों के पार सब कुछ देखता हूँ।'

इस तरह व्यक्ति युद्ध और शस्त्रों को छोड़ कर श्रम को अपनाए, अपना कर्तव्य-कर्म करें तो अवश्य इस धरा पर हम 'वसुधैव कुटुम्बकम्' की भावना को साकार कर पाएँगे। वर्तमान समय में नव-युवकों में काम के प्रति उत्साह और जोश में कमी आ गई हैं। युवा वर्ग कम मेहनत से बड़ी सफलता हासिल करना चाहते हैं, किन्तु यह संभव नहीं है। ऐसे समय में गांधी जी के कर्म के सिद्धांत को अपनाना चाहिए। गांधी जी स्वयं अपना सारा काम करते हैं। उनका सिद्धांत 'खुद का काम खुद करो' को अपनाना चाहिए। श्रीमद्भागवतीता यथारूप, अध्याय-3, श्लोक-8 में कहा गया है कि-

'नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।।१ (श्लोक-8)

अर्थात्

'अपना नियत कर्म करो, क्योंकि कर्म न करने की अपेक्षा कर्म करना श्रेष्ठ हैं। कर्म के बिना तो शरीर- निर्वाह भी नहीं होता।' प्रत्येक व्यक्ति को अपना कर्तव्य कर्म करना चाहिए। चाहे वह संतान के रूप में हो, माता-पिता के रूप में हो, देश के नागरिक के रूप में हो, कर्मचारी के रूप में हो या फिर विद्यार्थी के रूप में, उसे अपना कर्तव्य-कर्म अवश्य करना चाहिए। गांधी जी ने कर्तव्य निर्वाह कर, कर्म के प्रति सचेत रहकर देश के श्रेष्ठ नागरिक के रूप में अपना फर्ज निभाने की बात समस्त देश वासियों एवं विश्व के समस्त मनुष्यों को कही हैं। आज देश स्वतंत्र हो गया हैं, किन्तु आज भी हम स्वच्छता को अपना कर देश के श्रेष्ठ नागरिक बन सकते हैं। लेकिन दुःख की बात तो यह हैं कि हम अपने सामने डस्टबिन को देखते हैं, फिर भी पानी के खाली पाउच या अन्य कचरा डस्टबिन में न डाल कर नीचे कहीं भी डाल देते हैं। इससे देश में गंदगी फैलती हैं और हम ही उस गंदगी का भोग बन कर बिमार हो जाते हैं। नदी के पानी में भी कचरा

डाल कर या औद्योगिक कचरे का निकास कर नदी के शुद्ध पानी को गंदा कर दिया जाता हैं। जिससे दूषित पानी की समस्या उत्पन्न होती हैं। सांप्रत समय में हमें गांधी जी के स्वच्छता अभियान को समझना होगा और उसे आत्मसात कर उस पर अमल करना होगा। क्योंकि स्वच्छता स्वस्थ शरीर के लिए पहली शर्त हैं।

गांधी जी ने स्वराज को और स्वराज की चीजों का उपयोग करने की सलाह दी हैं। औद्योगीकरण के दौर में आज बड़-बड़े शहरों में दस व्यक्तियों का काम एक मरीन या कम्प्यूटर कर देता हैं। मॉल खुल रहे हैं, जिसकी वजह से भारत में और पूरे विश्व में घरेलू छोटे छोटे उद्योग नष्ट हो रहे हैं। जिसका सीधा असर छोटे व्यापारियों के उपर हो रहा हैं, उनके उद्योग नष्ट हो रहे हैं। जिसकी वजह से गरीबी और बेकारी बढ़ रही हैं। इसके स्थान पर स्वदेशी चीजों को बढ़ावा देंगे तो अपने देश के लोगों का व्यवासाय चलेगा, हम आत्म निर्भरता की ओर आगे बढ़ कर अपने देश से बेकारी कम कर सकते हैं। वर्तमान सरकार ने भी आत्मनिर्भरता के अभियान को बढ़ावा दिया हैं। गांधी जी के विचारों से प्रभावित होकर भारत के सभी साहित्यकारों ने खुले मन से गांधी जी के इस आत्मनिर्भरता के विचार को अपनाया और अपने साहित्य के माध्यम से समस्त देश वासियों तक इस संदेश का प्रचार किया ताकि लोगों में जागृति आए।

इस तरह सांप्रत समय में गांधी जी के सत्य, अहिंसा, आत्मनिर्भरता, सत्याग्रह, व्यसन मुक्ति इत्यादि गांधीवादी विचारों को अपनाकर एक भारत श्रेष्ठ भारत का सपना साकार कर सकते हैं।

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## **The Changing Perspectives of Women Psyche in Githa Hariharan's *In Times of Siege***

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Githa Hariharan's novels, in particular, are compatible in the sense that they share themes of identity crisis pertaining to feminism. She attempts to unleash the different degrees of adjustments, opposition, resistance and struggle, of her women characters, and thereby she noted the lack of flexibility in the patterns of social organization and the high degree of frustration and problems facing women. She has succeeded in putting forth through her works certain definite reforms that can be initiated to uplift the aspirations of women.

In Times of Siege indirectly reflects feminist issues through the bold young modern girl Meena. She remains a constant moral support for Shiv throughout his life. Meena's presence brings about a catalytic action in Shiv's otherwise monotonous identity. She is the source of Shiv's changed personality and individuality. Meena, like Mani again fills the vacuum in Shiv's life. Her natural tendency to react quickly against injustice once laid bare Shiv's real trait in one occasion: "You don't like confrontations, do you?" (TOS: 32) Shiv is highly inspired and motivated by Meena's pure spirit to support and uphold the values of society by actively participating in a meeting "... to rescue an aging historian from the mob." (TOS: 114) For Shiv, who lacks decision-making quality, this trait of Meena wins his admiration.

Shiv's identity gets exemplified by Meena's moral support. She constantly provides Shiv with positive energy and motivates him to resist the accusations against him. Meena's courageous nature gives mental strength to Shiv to face the accusations of fundamentalists who assert: "Texts which overemphasize caste divisions and project the Hindu religion and Hindu culture in a poor light should not be allowed." (TOS: 103)

The novel describes communal event in New Delhi occurred in 2000. Shiv Murthy is a Professor of History in a reputed University in the metropolitan Delhi. He writes an article on Basavanna, a twentieth century poet and reformer as a module for a text book of B.A. History Book which has resulted into controversy and encounters a strange irrational problem from fundamentalists. His life is totally shaken when he receives a call from a newspaper reporter of the 'current' who opines that Shiv's article is controversial by Ithihas Suraksha Manch: "... But

this time it's fallen into the wrong hands ... Apparently there is a certain lack of clarity in the lesson – anyway the lesson has hurt the sentiments of a Hindu watchdog group ...." (TOS: 55) Allegations have been imposed by the Munch stating that Shiv has offended the sentiments of the Hindus by falsifying history and historical figures as it exaggerates the problem of caste. The course of his smooth life as a teacher thus gets affected by the controversy. Hariharan instils confidence in Shiv through the character of Meena. Shiv praises Meena as she makes him to introspect about his internal state.

Meena is portrayed as an assertive woman. She always engages herself with the upliftment of fellow beings around her. She is a student of sociology, reading her PhD on stories of women influenced by anti-Sikh riots after Indira Gandhi's homicide in 1984. She is vigorous, revolutionary, composed and self-reliant. She spends her life as per her ethics and very particular on what she desires from life and goes out to get it. She personifies the new woman who is educated and who leads her life in the society placing aside all confining social conventions.

Hariharan portrays Shiv as a meek and submissive person who suffers from otherness and double consciousness. Though he is a decent man, a loving father and a dutiful husband, it is seen that Shiv's wife Rekha dominates the house and Shiv in many aspects "... didn't know what this would involve ...". (TOS: 7) This meek protagonist, then is pushed into a situation when he has to manage things all alone, as his wife Rekha leaves for Seattle to visit their daughter Tara. Thus, Meena is introduced as his ward and later, she leads him to the path of empowerment.

Meena is a daughter of an old family friend of Shiv. She lives in an inn. When she breaks his leg while getting off the bus, she doesn't go to her parents. Shiv brings Meena to his home as her parents have asked him to look after her. Shiv attracts toward Meena while taking care of her. Her level of confidence is such a high that it reflects in her every action which would be rarely seen in girls of her age. She is judged by Shiv as the amalgamation of courage, fury and passion like his father.

Shiv is so much fascinated by Meena that he is prepared to do anything for her. In fact, the arrival of Meena has changed Shiv's perspective of life. Her enthralling power, her spiritedness facilitates others to change them. One can witness transformation in Shiv's character as he engages himself in household activities which was never before and performs the duties of a guardian and host voluntarily without any unwillingness and murmur. This shows the potentiality of Meena.

Kamla the cook has lost her look of virtuous suffering, having discovered how ferociously independent Meena is despite the cast. Now that she has no worries about extra work, or about juggling hours in all the houses she works in, Kamla is free to express human interest in the situation. She cooks a delicious meal once a day and washes dishes. She offers Babli, her daughter, after school hours to fetch and carry, or keep Meena's company. And Shiv - for the first time in his life makes breakfast for two; tea for two; snacks for two. He goes to markets he has not been to for years, unlikely shopping lists to hand. He buys a white plastic stool for Meena to sit on while washing. A shower head and a tube he attaches to the bathroom tap so that Meena does not have to bend for a bucket bath. Girlish skirts because Meena cannot water her salwars and jeans.

Gita Hariharan has a different voice in the relationship between Shiva and Mina. Shiv, the author asserts, never knows his potential, and it is brought forth by Meena, her friends and the public meeting, where he is enforced to participate and speak.

Feminine sensibility finds apt presentation in this novel as Meena develops into self-motivated personality who tries to stir the emotions of Shiv by providing mental as well as moral support. A detailed analysis of the novel reveals many important aspects of modern feminism. The feminist approach always remains in the background of communal tension in this novel.

Though Meena is bedridden due to accident, she plays a crucial role in Shiv's life at difficult situations. She convinces Shiv not to give up and prepares him for the battle against Ithihas Suraksha Munch. She is brave enough to fight corrupt socialism and establish her position as a feminist. The novelist through the character of Meena brings out the frustration of individualist middle class woman. Individualist feminist voice finds its apt expression in the words of Meena:

"Shiv can do nothing but agree, he is so bewildered by it all. A morning so far back in time that he can hardly believe he planned to tell the story of the polygamy line drawing to entertain Meena. Meena breaks into his confused thoughts and goes, in her special way, straight to the heart of the matter. 'It's Arya, isn't it?'" (TOS 54-5)

Meena's firmness to stand beside Shiv and inclination to face any situations shows her own individual choice and persona. She represents the branch of individual feminism. In the words of Wendy McElroy "Individualist feminism in opposition to political or gender feminism is closely linked to the libertarian ideas of individually and personal responsibility of both women and men." (Web 16-5-2015) Her presence transforms Shiv's sense of his role as a historian. She eggs him on as he resists the History Protection Movement. Along the way he also falls a little bit in love with her, even though her age is less than his daughter's.

Githa Hariharan draws her female characters from sociological perspective. Her female figures display a deep concern for social disparities. The young and politically charged Meena paves a new path for Shiv's monotonous life. The novelist projects Meena as the representative of progressive feminist movement as she expresses her anguish over social evils. Even Shiv's colleagues at university possess different ideology and keep away from the matter.

At the end of the novel, we observe considerable change in Shiv, who is now no longer stick to past as he always did. As he becomes aware of the grim reality, ready to throw away ideology of his father. The rise of heroism in Shiv is the result of Meena's influence in every spheres of his life.

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## COVID-19: Psychological Impact, well-being and Mental Health

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### Abstract

The purpose of the present study is to look at the factor affecting mental health and what can be done to enhance psychological well-being in the situation of covid-19. Epidemics are becoming a major source of stress for most of humanity. Such a situation has an effect on the physical, mental, socio-economics, political, emotional, psychological well-being of individuals all over the world. Factors affecting mental health and psychological well-being in the present study such as mood swings, depression, lack of adjustment, suicide etc. And a variety of therapies have proven useful, Such as cognitive Behavioral Therapy (CBT), Interpersonal Therapy (IPT), Psychodynamic Therapy, Supportive Therapy, Additional Therapies, Play Therapy, etc. In Order to reach the coming epidemic, one has to take care of oneself. Here are some suggestions on what to do.

**Keyword:** Mental health, Well-being, Psychotherapy, Covid-19 reaction, Self-care

### 1. Introduction

The covid-19 pandemic has impacted the mental health of people around the world. covid-19 is affecting people's Social contacts, trust in people and institutions, their jobs and incomes. Many psychological problems and important consequences in terms of mental health including stress, anxiety, depression, frustration, uncertainty during COVID-19. This is leading to huge anxiety and worry, Common causes of Psychological stress during covid-19 include fear of falling ill and dying, avoiding health care due to fear of being infected fear of losing work and livelihoods, fear of being socially excluded, fear of being placed in quarantine, feeling of powerlessness in protecting oneself and ones, boredom, loneliness and depression see too due to being isolated. The Covid-19 pandemic led to a prolonged exposure to stress. As a consequence, researchers showed an increased interest in measuring social and community uneasiness in order to psychologically support the population. This increased attention might help in managing the current situation and other possible epidemics and pandemics. The security measures adopted in managing the pandemic had different consequences on individuals, according to the social role invested. Some segments of the population seem to be more exposed to the risk of anxious, depressive, and post-traumatic symptoms because they are more sensitive to stress.

The following article has two focuses of interest: (1) the evaluation of the psychological effects of the pandemic on the population, mostly children, college students, and health professionals; and (2) the identification of new perspectives of intervention based on clinical Psychology and in line with the social security measures and mental health promotion. Therapy and Other treatment for instance, is a valid tool, effective in taking charge of the psychological suffering caused by the pandemic and in preventing the chronicity of the disease. The prolonged stress could involve anxiety, depression, and the inability to manage traumatic and negative emotions. Furthermore, the constant fear of contagion affects daily life and leads to social isolation, modifying human relations.

## 2. Definition of Mental health and Well-being

### Mental Health

“Mental health is not more absence of mental illness, but is a state of well-being in which an individual realizes his or her own abilities, can cope with the normal stresses of life can work productivity and fruitfully and is able to make a contribution to his or her Community.”(WHO)

### Well-being



“ feeling good and functioning well and compresses enjoy ones experience of their life and a comparison of life circumstances with social norms and values, wellbeing can be both subjective and objective” (UK Department)

### 3. Most effect during psychological reactions to covid-19 infection

During the Corona period people suffering from infections and those who suffer from mental illnesses such as physical and mental fears, anxiety, noise, mood swings, which caused the following problems as follows.

#### 3.1 Depressive disorders:

Depression can be an independent depressive disorder precipitated by COVID-19 or secondary to COVID-19 related stress and other related problems. Symptom: Low mood. Decreased or loss of capacity to enjoy things. Decreased energy. Marked tiredness after even minimum effort. Reduction in activity or feeling restless. Lowered attention/ concentration, complaints of poor memory, Loss of self-esteem and self-confidence, Ideas ,one is worthless, or has done something wrong. Feeling of helplessness (no help will be available), and that there is no hope for the future and hopeless, with a gradual reduction in work output. Older people are more vulnerable, and special care must be taken for them.

#### 3.2 Frustration boredom

Distress, boredom, social isolation and frustration are directly related to confinement, abnormally reduced social/physical contact with others, and loss of usual habits. As reported by frustration and pervasive loneliness seem to derive by the inhibition from daily activities, interruption of social necessities, not taking part in social networking activities. Unfortunately, in this context hopelessness together with other individual characteristics such as the experience of childhood maltreatment as well as extreme sensory processing patterns may significantly and independently predict suicidal behaviour but even the unbearable anger related to the imposition of quarantine may lead to negative outcomes.

### **3.3 Disabling loneliness**

The final effect of social isolation is pervasive loneliness and boredom, which have potential dramatic effects on both physical and mental individual well-being. Pervasive loneliness may be significantly associated with increased depression and suicidal behavior. Unfortunately, the isolation is progressively enhanced by anxiety, panic or collective hysteria. Cognitive functions and decision making are firstly impaired by hyper arousal and anxiety and later by disabling feelings of loneliness. In addition, social isolation and loneliness are also associated with alcohol and drug abuse. Both frustration and pervasive loneliness seem to derive by the inhibition from daily activities, interruption of social necessities, inability to take part in social networking activities enhancing the risk of hopelessness and suicidal behaviour in this specific context. Overall, it is well known that long periods of social isolation or quarantine for specific illnesses may have detrimental effects on mental well-being.

### **3.4 Pervasive anxiety**

Anxiety is generally characterized by worry, brooding, fear of getting infected or infecting others and can be manifested by nervousness, being jittery, having tremors and palpitations, chest discomfort, and breathing problems.

Social isolation related to restrictions and lockdown measures are linked to feelings of uncertainty for the future, fear of new and unknown infective agents resulting in abnormally increased anxiety. Anxiety may be directly related to sensorial deprivation and pervasive loneliness, in this case first insomnia but later depression and post-traumatic stress occurred. In addition, anxiety is closely associated with fatigue and reduced performance in healthcare workers while boredom and loneliness are directly related to anger, frustration and sufferings linked to quarantine restrictions. Furthermore, additional tragic effects associated with pervasive anxiety in a pandemic period may include the perceived lower social support, separation from loved ones, loss of freedom, uncertainty and boredom.

### **3.5 Panic Disorder**

It is characterized by recurrent unexpected attacks of severe anxiety (panic attacks) that reach a peak within a few minutes and last for a few more minutes. There is associated fear of having more attacks (anticipatory anxiety) or avoidance of triggers of panic attacks. Many of these patients might feel that they are about to die or lose control or go mad, and will end up in a medical emergency setting.

Moral panic is an extreme sense of concern about a threat that is perceived as destruction to physical safety or culture of the society it is often used by journalists to describe how politicians and other media institutions attempt to incite. It differs from social anxiety by the level of concern of safety. Social anxiety deals respectively on the basic issue whereas moral panic, together with the awareness of industrial risks, were mostly included in a discourse of safety.

### **3.6 Post-traumatic stress disorder (PTSD):**

Mental health condition that's triggered by a terrifying event either experiencing it or witnessing it. Symptoms may include flashbacks, nightmares and severe anxiety, as well as uncontrollable thoughts about the event. Most people who go through traumatic events may have temporary difficulty adjusting and coping, but with time and good self-care, they usually get better. If the symptoms get worse, last for months or even years, and interfere with your day-to-day functioning, you may have PTSD.

### **3.7 Aggression**

Aggressive can be a symptom of bipolar disorder, psychosis, substance use disorders, and delirium. In the background of the recommendation of chloroquine as a prophylactic and treatment agent in COVID-19 cases, it is important to note that there are reports of chloroquine

induced psychosis. Aggression has to be managed systematically, and in a COVID-19 patient, additional precautions have to be taken to prevent the spread of disease to health workers, other patients, and care givers.

### **3.8 Severe mental illness:**

The emergence of severe mental illness as a direct consequence of the pandemic unlikely. However, in individuals already suffering from such conditions, there could be a relapse or worsening. **Common symptoms** Unexplained irritability/aggressive behaviour, Talking or smiling to self-Suspiciousness, Hearing voices when nobody is around (hallucination)-False beliefs (delusions)etc...

## **4. Covid-19 Pandemic role of Psychology**

### **4.1 Covid-19 Role of Counsellor:**

The COVID-19 virus has created a public health crisis of unprecedented proportions. Since the pandemic's onset, counsellors have witnessed an uptick in patients dealing with the loss of normalcy in their daily lives.

Counsellors provide information and support for patients experiencing employment disruptions and related financial woes, school cancellations, concerns about the health of their relatives and themselves, and grief at losing family and friends. Mental health counsellor who works with patients affected by the virus, observes that the pandemic "has drastically changed how the world functions, and as a result many have experienced severe reactions to their mental health. Conditions of anxiety, depression and grief have all spiked considerably in reaction to COVID-19. Licensed counsellor whose practice focuses on eating disorders, trauma, depression, and anxiety addresses the challenges the pandemic has placed on counsellors as they adjust to meet their patients' mental healthcare needs: In these times, she suggests that counsellors should prioritize creating a safe space for patients.

### **4.2 Covid-19 Role of Psychiatric**

Previous epidemics have been associated with high rates of psychiatric morbidity, and there are escalating reports of common mental health problems and more marked neuropsychiatric disorders associated with the COVID-19 pandemic. These may arise from direct effects of infection with enforced isolation and quarantine after viral exposure, and from additional stressors such as complicated bereavement, job losses, intra-familial tension and sudden impoverishment. How can a psychiatrist contribute in a viral pandemic?

In previously mentally healthy individuals, the central effects of viral infection and its complications and treatments include the development of novel neuropsychiatric conditions, Psychiatrists therefore have a role in assisting neurologists to determine whether atypical presentations within the context of COVID-19 infection are best understood as neurological or psychiatric in origin, and in advising on the management of acute confessional states.

### **4.3 Covid-19 Role of Psychotherapist**

Psychiatrists and other mental health professionals use several types of therapy. The choice of therapy type depends on the patient's particular illness and circumstances and his/her preference. Therapists may combine elements from different approaches to best meet the needs of the person receiving treatment.

### **4.4 Role of Psychology Student:**

The contribution of Psychology students to corona's situation has been significant. For example, to help people in need of advice, Telephonic counselling, guidance, to solve problems related to adjustment, confusion, frustration, depression, etc..

### **4.5 Psychotherapy**

**4.5.1. Cognitive behavioural therapy (CBT):** helps people identify and change thinking and behaviour patterns that are harmful or ineffective, replacing them with more accurate thoughts and

functional behaviours. It can help a person focus on current problems and how to solve them. It often involves practicing new skills in the “real world.” CBT can be helpful in treating a variety of disorders, including depression, anxiety, trauma related disorders, and eating disorders. For example, CBT can help a person with depression recognize and change negative thought patterns or behaviour's that are contributing to the depression.

**4.5.2. Interpersonal therapy (IPT):** is a short-term form of treatment. It helps patients understand underlying interpersonal issues that are troublesome, like unresolved grief, changes in social or work roles, conflicts with significant others, and problems relating to others. It can help people learn healthy ways to express emotions and ways to improve communication and how they relate to others. It is most often used to treat depression.

**4.5.3. Dialectical behaviour therapy:** is a specific type of CBT that helps regulate emotions. It is often used to treat people with chronic suicidal thoughts and people with borderline personality disorder, eating disorders and PTSD. It teaches new skills to help people take personal responsibility to change unhealthy or disruptive behaviour. It involves both individual and group therapy.

**4.5.4. Psychodynamic therapy:** is based on the idea that behaviour and mental well-being are influenced by childhood experiences and inappropriate repetitive thoughts or feelings that are unconscious (outside of the person's awareness). A person works with the therapist to improve self-awareness and to change old patterns so he/she can more fully take charge of his/her life. Psychoanalysis is a more intensive form of psychodynamic therapy. Sessions are typically conducted three or more times a week.

**4.5.5. Supportive therapy:** uses guidance and encouragement to help patients develop their own resources. It helps build self-esteem, reduce anxiety, strengthen coping mechanisms, and improve social and community functioning. Supportive psychotherapy helps patients deal with issues related to their mental health conditions which in turn affect the rest of their lives.

**4.5.6. Additional therapies:** sometimes used in combination with psychotherapy include:

**4.5.7. Play therapy –** to help children identify and talk about their emotions and feelings.

##### **5. Self-care Awareness in Pandemic**

All employees should be made aware of the principles of self-care during and after Covid-19. Self-care includes activities that mentally, physically, emotional, spiritual, promote our front line personnel to develop self-awareness to fight new epidemics in the near future.

##### **Includes the following:**

- Have a routine
- Ensure breaks and adequate sleep
- Eat healthy
- Keep in touch with relatives/friends
- Carry out some activities and hobbies unrelated to work
- Exercise regularly and have a healthy diet
- Practice relaxation exercises like yoga, Meditation
- Focus on Positive thoughts
- Make time for yourself and your family
- Problem Solving
- Help other
- Support health workers
- Listen to the song to your liking
- If you're feeling suicidal or thinking of hurting yourself, seek help. Contact your primary Care provider or a mental health professional. Or call a suicide hotline or use its web chat a

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Suicide prevention lifeline.org/chat.  
- Be Positive Attitude.

## 6. Conclusion

This systematic review examined the psychological status of the general public during the COVID-19 pandemic and stressed the associated risk factors. A high prevalence of adverse psychiatric symptoms was reported in most studies. The COVID-19 pandemic represents an unprecedented threat to mental health in high, middle, and low-income Peoples. In addition to flattening the curve of viral transmission, priority needs to be given to the prevention of mental disorders (e.g. major depressive disorder, PTSD, as well as suicide). A combination of government policy that integrates viral risk mitigation with provisions to alleviate hazards to mental health is urgently needed. Psychological issues following the pandemic are likely to be common .Most affected will require only brief evaluation and immediate support. In sort this will require enabling all front line personnel to develop self-awareness to fight new epidemics in the near future.

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## રાષ્ટ્રીય શિક્ષણનીતિ-૨૦૨૦

ડૉ. વિષા એમ. બંસલ  
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ડાકોર શ્રી મુળવાળ આર્ટ્સ કોલેજ, કોટડાસાંગાણી

### પ્રસ્તાવના :

ભારતમાં સૌપ્રથમ ૧૯૬૮ માં શિક્ષણનીતિ આવી. ત્યારબાદ ૧૯૮૮ આવી. ત્યાર પછી ૧૯૯૮ માં તેમાં થોડો સુધારો થયો. ત્યાર પછી લગભગ ૩૮ વર્ષ બાદ શિક્ષણનીતિમાં સુધારો થયો. ભારતમાં ૨૦૨૦ ની રાષ્ટ્રીય શિક્ષણનીતિ જે ૧૯-જુલાઈ, ૨૦૨૦ ના રોજ ઈન્ડિયન ટેલીનેટ દ્વારા મંજૂર કરવામાં આવી હતી. જેમાં શિક્ષણ સંબંધિત નિયમોમાં માનવસંસ્થાધન મંત્રાલયે ફેરફાર કર્યો હતા. માનવ સંશોધન મંત્રાલયનું નામ બદલીને શિક્ષણ મંત્રાલય કરવામાં આવેલ હતું. શિક્ષણમાં આવેલ પરીવર્તન એ ઈસરોના પૂર્વ વૈજ્ઞાનિક કસ્તુરી રંગન ની અધ્યક્ષતામાં કરવામાં આવ્યું. રાષ્ટ્રીય શિક્ષણનીતિ હેઠળ ૨૦૩૦ સુધીમાં શાળા શિક્ષણમાં ૧૦૦% જી.ઈ.આર. સાથે પ્રાથમિક શાળાથી માધ્યમિક શાળા સુવી શિક્ષણનું સાર્વત્રિકરણ કરવામાં આવશે. અગાઉ ૧૦ + ૨ ની પેટર્ન રાખવામાં આવતી હતી. પરંતુ હવે નવા શિક્ષણ હેઠળ ૫+૩+૩+૪ ની પેટર્ન અનુસરવામાં આવશે. તે ઉપરાંત નવી શિક્ષણનીતિની અસર ભારતના અર્થતંત્ર પર જોવા મળી છે.

### સંશોધનનો હેતુ :

૧. રાષ્ટ્રીય શિક્ષણનીતિમાં આવેલ પરિવર્તનો જાણવા.
૨. નવી રાષ્ટ્રીય શિક્ષણનીતિ અને જૂની રાષ્ટ્રીય શિક્ષણનીતિ વચ્ચે તફાવત સમજવો.
૩. નવી રાષ્ટ્રીય નીતિની મયદાઓ જાણવી.

### રાષ્ટ્રીય શિક્ષણનીતિનો ઉદ્દેશ્ય :

૧. રાષ્ટ્રીય શિક્ષણનીતિનો મુખ્ય ઉદ્દેશ્ય ભારતમાં આપવામાં આવતા શિક્ષણને વૈશ્વિક સ્તરે લાવવાનો છે. જેથી કરીને ભારત વૈશ્વિક રીતે મહાસત્તા બની શકે.
૨. સરકાર દ્વારા નેશનલ એજ્યુકેશન પોલીસી-૨૦૨૨ માં જૂની એજ્યુકેશન પોલીસીમાં ધ્યાન સુધારા કરવામાં આવ્યા છે. જેથી કરીને શિક્ષણની ચુણવત્તા સુધરે અને બાળકોને સાર્વ શિક્ષણ મળી રહે.
૩. વર્ષ ૨૦૩૦ સુધી ત થી ૧૮ વર્ષની વધ્ય જૂથના તમામ બાળકો માટે મફત અને ફરજિયાત ચુણવત્તાયુક્ત શિક્ષણ આપવું.
૪. બાળકોને ૫-ધોરણથી માતૃભાષાનું શિક્ષણ આપવું.
૫. નવી શિક્ષણનીતિ અંતર્ગત બાળકોના અભ્યાસની સાથે સાથે તેમની કળા અને આવડત પર ધ્યાન આપવું.
૬. વ્યવસાય શિક્ષણ આપવું.
૭. વર્ષ ૨૦૨૫ સુધીમાં સાર્વત્રિક મૂળભૂત સાક્ષરતા પ્રાપ્ત કરવા અને સંખ્યા જ્ઞાન પ્રાપ્ત કરવા, લક્ષ્યો નિર્ધારિત કરવા.

### રાષ્ટ્રીય શિક્ષણનીતિની લાક્ષ્ણિકતાઓ :

૧. શાળા શિક્ષણ :
- આ નીતિ વર્તમાન શાળા શિક્ષણ ૧૦ + ૨ ના માળખાને ૩ થી ૧૮ વર્ષના વિદ્યાર્થીઓ માટે નવા અભ્યાસક્રમ અને અધ્યયનશાસ્ત્રના આધાર પર ૫ + ૩ + ૩ + ૪ ની નવી વ્યવસ્થામાં પુનઃ ગાઠિત કરવાનો નિર્દેશ કરે છે.

અગાઉ શિક્ષણ માળખું	નવું શિક્ષણ માળખું
૧૦ (૬ થી ૧૬ વર્ષ)	૩ + ૨ (અંગશવાડી / બાળવાટિકા + ૨) + ૨ (ધોરણ ૧ થી ૮) (૬ થી ૮ વર્ષ)
૨ (૧૬ થી ૧૮ વર્ષ)	૩ (ધોરણ ૩ થી ૫) (૮ થી ૧૧ વર્ષ)
	૩ (ધોરણ ૬ થી ૮) (૧૧ થી ૧૫ વર્ષ)
	૪ (ધોરણ ૮ થી ૧૨) (૧૪ થી ૧૮ વર્ષ)

વત્તમાન ૧૦ + ૨ શૈક્ષણિક માળખામાં ૩ થી ૬ વર્ષના બાળકોનો સમાવેશ થતો નથી. કારણ કે ધોરણ-૧ માં પ્રવેશ લેતી વખતે વિદ્યાર્થી ૬ વર્ષના હોય છે. નવા ૫ + ૩ + ૩ + ૪ ના માળખામાં ૩ વર્ષની ઉમરથી પ્રારંભિક બાળ સંભાળ અને શિક્ષણનો સમાવેશ કરવામાં આવે છે. તેમનો ધેય શરૂઆતથી જ બાળકનો સર્વાંગી અધ્યયન વિકાસ સુખાકારીનો છે.

#### અપથ્ય (ડ્રોપ આઉટ) દર ઘટાડવો:-

ભારતે છેલ્લા કેટલાક વર્ષમાં પ્રાથિમ શિક્ષણમાં પ્રવેશનું સાર્વત્રિકરણ સિદ્ધ કરવામાં નોંધપાત્ર પ્રગતિ કરી છે. છતાં સર્વેના આંકડા શિક્ષણ પ્રજાલીમાં બાળકોને ટકાવવા અંગે કેટલાક ગંભીર મુદ્દાઓ સૂચ્યવે છે. ધોરણ ૬ થી ૮ માટેનો કુલ નોંધાંશી ગુણોત્તર (જીઈઆર) ૮૦.૮૯ છે. જ્યારે ધોરણ ૮-૧૦ અને ૧૧-૧૨ માટે અનુક્રમે માત્ર ૭૮.૩% અને ૫૮.૫% હતો. આ આંકડા દશાવિ છે કે વિદ્યાર્થીઓ ધોરણ-૫ પછી અને ખાસી કરીને ધોરણ-૮પછી શાળા છોડી દે છે.

તેથી નવી શિક્ષણનીતિમાં વિદ્યાર્થીઓને (ડ્રોપ આઉટ) દર ઘટાડવા પૂર્વ પ્રાથમિકથી લઈને ધોરણ-૧૨ સુધીનું શિક્ષણ અને વ્યવસાયિક શિક્ષણના ગુણવત્તાયુક્ત સર્વાંગી શિક્ષણ મેળવવા માટે દેશમાં તમામ બાળકોને શિક્ષણ પ્રમાણમાં પ્રવેશ ઉપલબ્ધ કરાવવા માટે સમાન તકો આપવા પ્રયાસ કરવામાં આવશે.

#### ઉચ્ચ શિક્ષણ :

ઉચ્ચ શિક્ષણમાં અભ્યાસ કરતાં વિદ્યાર્થીઓ જો કોલેજના પ્રથમ વર્ષમાં અભ્યાસ પૂર્ણ કર્યો હોય તો વિદ્યાર્થી વોકેશનલ પ્રોફેશનલ સર્ટીફિકેટ આપવામાં આવશે. બે વર્ષમાં અભ્યાસ પૂર્ણ કરાયો હોય તો ડિપ્લોમાં સર્ટીફિકેટ આપવામાં આવશે. જ્યારે ત અને ૪ વર્ષમાં અભ્યાસ પૂર્ણ કરશે તો સ્નાતક ડિગ્રી આપવામાં આવશે. પૂર્વ શિક્ષણ પદ્ધતિમાં ત્રણ વર્ષનો અભ્યાસ પૂર્ણ થાય પછી જ ડિગ્રી સર્ટીફિકેટ આપવામાં આવતું.

#### શાળા-શિક્ષણ : વિષય ફરફાર

શાળા શિક્ષણમાં સેકન્ડરી તથા ધોરણ-૧૧ અને ૧૨ માં શિક્ષણના જુદા-જુદા પ્રવાહો જેવા કે આર્ટ્સ, કોમર્સ અને સાયન્સની સાથે સાથે મલ્ટી ઓપ્શનની સુવિધા મળશે. એટલે કે આર્ટ્સના કોઈ વિદ્યાર્થી ઇતિહાસ વિષય ભાણે છે તેને કોમર્સનો કોઈ વિષય એકાઉન્ટ રાખવું હોય તો તે રાખી શકશે. એટલે કે વિદ્યાર્થીને કોઈ એક વિષયમાં ૪ કુશળતા નઈ પણ અન્ય વિષયમાં પણ કુશળ થઈ શકશે.

#### વ્યવસાયિક શિક્ષણ :

આપણા દેશમાં વ્યવસાયિક શિક્ષણ લેનાર વિદ્યાર્થી ૫% થી પણ ઓછા છે. આ બાબતને ધ્યાનમાં રાખી નવી શિક્ષણનીતિ અંતર્ગત ધોરણ-૬ થી ધોરણ-૮ સુધીના વિદ્યાર્થીઓને વ્યવસાયિક શિક્ષણ પર ધ્યાન આપવામાં આવશે. ૨૦૨૫ સુધી નવી શિક્ષણનીતિ અંતર્ગત ઓછામાં ઓછા ૫૦% વિદ્યાર્થીઓને વ્યવસાયિક શિક્ષણ પ્રાપ્ત થાય તેવું લક્ષ્ય નિર્ધારિત કરવામાં આવ્યું.

#### માતૃભાષા કે પ્રાદેશિક ભાષામાં શિક્ષણ :

જો બાળકોને તેમની માતૃભાષામાં અથવા પ્રાદેશિક ભાષામાં શીખવવામાં આવે તો તેઓ જડપથી સમજી શકે. આ બાબતોને ધ્યાનમાં રાખી "રાખ્યીય શિક્ષણનીતિ" હેઠળ પાંચમાં ધોરણ સુધી બાળકોને તેમની માતૃભાષ અથવા પ્રાદેશિક ભાષામાં ભણાવવાની જોગવાઈ કરવામાં આવી.

**સંશોધન પદ્ધતિ :**

આ સંશોધનમાં નવી રાષ્ટ્રીય શિક્ષણનીતિ વિશેના વિચારો રજૂ કરવામાં આવ્યા છે. તેમજ શિક્ષણ નીતિમાં થયેલા ફેરફારોને ધ્યાનમાં લેવામાં આવેલ છે. સંશોધકે વાર્ષાત્મક સંશોધન પદ્ધતિનો ઉપયોગ કર્યો છે. આ સંશોધન પદ્ધતિમાં જુદા જુદા સામયિકો, ન્યુઝ પેપર, વેબસાઈટ અને સેમીનારોના અનુભવોને આધારે ગૌણ માહિતી પર આધારિત છે.

**રાષ્ટ્રીય શિક્ષણનીતિની મર્યાદાઓ :**

1. શિક્ષણનીતિમાં ગ્રેજ્યુએશન પ્રોગ્રામ-૪ વર્ષનો છે. જ્યારે હાલમાં વિદ્યાર્થીઓ પાસે તુ વર્ષમાં ડિગ્રી લેવાનો વિકલ્પ છે.
2. રાષ્ટ્રીય શિક્ષણનીતિમાં માતૃભાષામાં શિક્ષણ પર ભાર મુકવામાં આવ્યો છે. જે મુશ્કેલ બની શકે છે.
3. રાષ્ટ્રીય શિક્ષણનીતિમાં ગામડાંથી લઈ શહેર સુધી તમામ બાળકોને ગુણવત્તાયુક્ત શિક્ષણ આપવા માટે પુરતા શિક્ષકોનો અભાવ છે. તેમજ વહીવટી કર્મચારીઓના અભાવને કારણે વહીવટી કાર્યનો બોજ શિક્ષક પર પડે છે. જેવી ગુણવત્તાયુક્ત શિક્ષણ આપી શકતું નથી.
4. હાલની મૂળભૂત સુવિધાઓ શિક્ષણનીતિને પૂર્ણરૂપે અનુરૂપ નથી.
5. શિક્ષણનીતિમાં સંશોધન પર વધુ ભાર મુકવામાં આવ્યું છે. પરંતુ સંશોધન થઈ શકે તેવી મૂળભૂત સુવિધાઓ શાળાઓ, કોલેજ કક્ષાએ જોવા મળતી નથી.
6. શિક્ષણનીતિમાં વિદ્યાર્થી આર્ટસના કોઈ વિષય સાથે કોમર્સનો કોઈ વિષય પણ રાખી શકે છે તેવી નીતિ આપનાવવામાં આવી છે. પરંતુ બની શકે. ભવિષ્યમાં વિષય સ્પેશયાલીસ્ટ શિક્ષકોનો અભાવ જોવા મળે.

**તારણ :**

1. જુની શિક્ષણનીતિમાં ૧૦+૨ નું માળખું અનુસરવામાં આવ્યું છે. જ્યારે નવી શિક્ષણનીતિમાં ૫+૩+૩+૪ નું માળખું અનુસરવામાં આવશે. એટલે કે તુ વર્ષની ઉમરથી પ્રાર્થિક બાળ સંભાળ અને શિક્ષણનો સમાવેશ કરવામાં આવે છે. એટલે કે શરૂઆતથી જ બાળકનો સર્વાંગી વિકાસ.
2. ભારતમાં ડ્રોપ આઉટ દર ખૂબ વધારે છે. ખાસ કરીને ધોક્કીઓનો ડ્રોપ આઉટ દર વધુ છે અને વિદ્યાર્થીઓ ધોરણ-૫ પછી કે ૮ પછી શાળા છોડી દે છે. તો ડ્રોપ આઉટ દર ઘણે તેના પર ધ્યાન આપવામાં આવશે.
3. નવી શિક્ષણનીતિ ઉચ્ચ શિક્ષણ સંસ્થાઓમાં સંશોધન અને ઉચ્ચ ગુણવત્તાયુક્ત અભ્યાસ પર ભાર મુકે છે.
4. નવી શિક્ષણનીતિ અંતર્ગત જીવીપીના ૫.૫૩ ટકા જેટલા ખર્ચ સાથે શિક્ષણ પાછળ થતો ખર્ચ વધતા ૫ ટકા થશે.
5. શાળા શિક્ષણમાં શિક્ષણના જુદા જુદા પ્રયાસો જેવા કે આર્ટસ, કોમર્સ અને સાયન્સની સાથે સાથે મહીની ઓપ્શનની સુવિધા મળશે. જેનાથી વિદ્યાર્થીઓ એક કરતાં વધારે વિદ્યાશાખાની કૌશલતા પ્રાપ્ત કરી શકશે.
6. નવી શિક્ષણનીતિ અંતર્ગત ધોરણ-૬ થી ધોરણ-૮ સુધીના વિદ્યાર્થીઓને વ્યવસાયિક શિક્ષણ આપવામાં આવશે.
7. માતૃભાષા કે પ્રાદેશિક ભાષામાં શિક્ષણને કારણે કલા, શાસ્ત્ર, સિદ્ધાંત વિગેરે પદ્ધતિઓ સરળતાથી પોતાની ભાષામાં વિદ્યાર્થીઓ સુધી પહોંચી શકશે.
8. નવી શિક્ષણનીતિમાં પાઠ્યકક્ષમાં ભારતીય જ્ઞાન પદ્ધતિનો સામેલ કરવામાં આવશે.

**સંદર્ભ :**

1. રાષ્ટ્રીય શિક્ષણનીતિ : ૨૦૨૦ અંતર્ગત ૨૧ મી સદીમાં શાળાકીય શિક્ષણ.
2. રાષ્ટ્રીય શિક્ષણનીતિ-૨૦૨૦
3. દિવ્યભાસ્કર ન્યુઝ પેપર
4. સંદેશ ન્યુઝ પેપર
5. વેબસાઈટ

## Women Empowerment in the Present Era

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"Man is defined as a human being and woman as a female – whenever she behaves as a human being, she is said to imitate the male."

- Simone de Beauvoir<sup>1</sup>

"I am not at all disturbed about being a woman professor because I am quite used to being a woman."

- Hannah Arendt<sup>2</sup>

"It covers your shame, keeps you from Shivering.  
 Grass and water are the food it asks.  
 Who taught you, priest-man,  
 to feed this breathing thing to your thing of stone?"

- Lalleshwari<sup>3</sup>

Women and Gender Discrimination, time immemorial has been topic of discourses all over the world. Not that woman is liberated and emancipated in this 'post-post-modern world'; they were, are (and cannot speak of future), their position till date has been always subordinate to men in our societies. Gender equity is need of the hour. According to Simone de Beauvoir, in her book *The Second Sex*, men has always been the subject, 'self', essential and transcendent; while women are 'the other', the object and inessential. The pathetic position granted by 'men' to women is unwelcome and unfortunate. We need a drastic metamorphosis that can transgress and transform the locale and situation of women, to be at par with the opposite sex.

The attempt in women emancipation is been in operation in contemporary times; but there is a big chasm between theory and praxis. De facto, things are improving for betterment day by day. First of all, in country like India, there has been a big divide brought about by caste system; but women suffer most in this category also. The upper caste women suffer humiliation in the hands of upper caste men and following castes' women suffer humiliation at the hands of men of all castes and women of upper caste. Same echo of humiliation is heard among race discrimination in countries of Europe and especially in America. Therefore, Maya Angelou's lines from her poem, *Still I Rise*, makes sense here:

<sup>1</sup> McLellan, Betty. *Beyond Psychopression: A Feminist Alternative Therapy*. Spinifex Press Pty. Ltd., Australia, 1995. Pp. 74

<sup>2</sup> Arendt, Hannah. (At Yale University, 1968) The Hannah Arendt Centre, 2020. [<https://medium.com/>]

<sup>3</sup> Lalleshwari. *Lal Ded Kashmiri: Mystic, Yogini, Poet and Saint*. 2020 [<http://www.poeticia.com/lalleshwari-lal-ded-kashmiri-i-mystic-yogini-poet-and-saint/>]

“You may shoot me with your worlds.  
 You may cut me with your eyes,  
 You may kill me with your hatefulness.  
 But still like air, I’ll rise.”<sup>4</sup>

It is therefore obvious through remote ages till date the stature of women has been underestimated. Though in history, women have been accepted as Goddesses, worshipped and revered. We have Goddess Saraswati and Lakshmi, likewise in Rome Goddess Minerva, in Middle East Goddess Enheduanna, in Egypt, Aganice and in Greece Goddess Athena are well defined – power and position wise. But women never experienced that equal status at par with men. The feminist movement brought about a pace and agility in female positioning but on paper, not in praxis. Feminism in contemporary times is defined as, “the belief in the social, economic, and political equality of the sexes. Although largely originating in the West, feminism is manifested worldwide and is represented by various institutions committed to activity on behalf of women’s rights and interests.”<sup>5</sup> The movement forward is desirable and preferable. These feminists have done quite a commendable job and tried their best to instil egalitarian society, especially in matters related to gender disparity. Say for instance, Susan B. Anthony fought for women’s right to vote, Rosa Park is known for civil rights movement, standing tall against segregation, Betty Friedan espoused for gender equality, Margaret Higgins Sanger worked for birth control rights, Simone de Beauvoir along with being a philosopher was feminist activist, and many more. But the feminist movement is as old as before common era began. We have host of female mystic saints, though not explicitly, have immensely contributed in bettering the position of women. Keeping in mind, our own country India, we have Buddhist, Jain, Hindu (and various sects within Hinduism), Sikh, as for now Semitic religions are part and parcel of Indian nation, women from all religions and communities, either theistic or plenary have contributed in feminist movement. As noted earlier they were not openly feminist, but nowhere their contribution can be underrated in feminist movement.

The Buddhist nuns’ poems, called the *Therigatha* (c. 6<sup>th</sup> Century BCE) depicts their blatant attitude that exhibit their open rebelliousness towards worldly traditional orthodoxy; and their love and respect for Buddha is remarkable. As noted in the book *Epitome of Pali Canon*, “The *Therigatha* often translated as Verses of the Elder Nuns (Pali: Therī; elder (feminine) + gatha verse), is a Buddhist scripture, a collection of short poems supposedly recited by early members of the Buddhist Sangha in India around 600 BC. In the Pali Canon of Theravada Buddhism, the *Therigatha* is classified as part of the *Khuddaka Nikaya*, the collection of short books in the *Sutta Pitaka*. It consists of 73 poems, organized into 16 chapters. It is the earliest known collection of women’s literature.”<sup>6</sup> There were many restrictions on women to join Sanghs, and the ‘eight-weighty laws’ were implemented to any woman who would baptise into renunciation and become a nun, still women joined the Sangh and were not hesitant to recite poems of rebellious nature. For instance, therī Mutta expresses herself on matter of freedom and mystical knowledge in following manner:

‘So freed! So thoroughly freed am I! –  
 from three crooked things set free:

<sup>4</sup> Hernton, Calvin C. *The Sexual Mountain and Black Women Writers*. Anchor Book, Indiana University, 1990.

Pp. x

<sup>5</sup> Encyclopaedia Britannica. (Elinor Burkett, 2017, Encyclopaedia Britannica, Inc.)

<sup>6</sup> (A Chroniker Press Book) *Epitome of Pali Canon*. (Lulu.com, 2012).

from mortar, pestle,  
and crooked old husband.  
Having uprooted the craving  
that leads to becoming.

I'm set free from aging and death.'

(Translated from Pali by Thanissaro Bhikkhu)<sup>7</sup>

These *theris* made incredible contribution, unknowingly, to feminist philosophy and women empowerment. As notes by Tiffany K. Wayne, ".....in recent discussions of Asian and Indian feminism, the *Therigatha* has come to be celebrated as one of the first sources featuring voices of women's true emancipation."<sup>8</sup> These *theris* featured contemporary feminist philosophy. The feminist ideology well manifested in the following verse of theri Sumangalamata:

'A woman well set free, from kitchen drudgery

Free from the harsh grip of hunger,  
And from empty cooking pots,  
Free too of that unscrupulous man,  
The weaver of sunshades.

Calm now, and serene I am,  
All lust and hatred purged.

To the shade of the spreading trees I go  
And contemplate my happiness.'

(Translated by Uma Chakravarti and Kumkum Roy)<sup>9</sup>

Coming to Jainism, the *Digambara* sect of Jainism give a secondary position to women in comparison to men, as for liberation, women cannot go naked as men can. But *Svetambara* sect holds a contradictory view. Jainism accepts equality of all creatures and therefore women definitely have their role (though sectarian differences prevail.) Since the tradition of *Aryikas* (Sadhvi) is prevalent in Jainism, so female definitely can walk on the path of liberation, that is *Nirvana*, this belief is prevalent in the *Svetambara* sect of Jainism. According to N. Shanta, "It is by way of the Three Jewels that one attains *moksha*. Nowhere in the *Agamas* it is stated that women are unable to realise these Three Jewels (the right faith, right knowledge, and right conduct)."<sup>10</sup> De facto, it implies women are considered at par with men. Contemporary names like Gyanmati Mataji, Sadhvi Champa etc. As Manisha Sethi mentions in her article *Chastity and desire: Representing Women in Jainism*, "What remains undisputed also is the visible numerical predominance of female ascetics over male ascetics, both in contemporary and historical times. A census of the Jain mendicant population in late 1990s gave the following figures:

- Total Jain mendicants: 11,518
- Male mendicants: 2572

<sup>7</sup> Taken from - Wayne, Tiffany K. (Editor). *Feminist Writings from Ancient Times to the Modern World*. Library of Congress Cataloging – in – Publication Data, USA. 2011.

<sup>8</sup> Ibid. Pp. 08.

<sup>9</sup> Taken from Tharu, Susie and Lalita, K. (eds). *Women writing in India* (Vol. I. 600 BC to the early Twentieth Century. Oxford University Press. 2002.

<sup>10</sup> Shanta, N. *The Unknown Pilgrims, The Voice of the Sadhvis: The History, Spirituality, and Life of the Jaina Women Ascetics*. Sri Satguru Publications. Pp. 646

- Female mendicants: 8946”<sup>11</sup>

In the statistics women have excelled in number in comparison to men on the path of asceticism. Hinduism has a glorious history of female mystic/saints with highly rebellious attitude to social evils and orthodoxies with dogmatic outlook. These mystic/saints mocked pedantry, and did not make any distinctions of race, caste, class, leave apart gender, there is no discrimination of any kind, say this for Hinduism or Islam. There devotional path portrays their potential as a woman and womanhood that which one can notice among contemporary feminists. Take for example, Lal Ded's *vakhs*, she denounced worldly life for life of spiritualism. A Kashmiri *Shaivite* Lal Ded had troubled marital life; she shuns all of that to progress on the path of *Shaivism*. In one of her *vakhs* she narrates:

My guru gave a single precept:  
turn your gaze from outside to inside  
fix it on the hidden self.  
I, Lalla, took this to heart  
and naked set forth to dance.<sup>12</sup>

She had aversion for any kind of discrimination. In another of her *vakhs* she tries to voice against religious discrimination:

Shiv chhuy thali thali rozan,  
Mo zaan hyund ta Musalman,  
Truk ay chhauk ta pan panun parzanav,  
Soi chhay Sahibas Sati zani zan.

(Shiv is all pervading and present in each particle,  
Never differentiate between a Hindu and a Muslim,  
If you are shrewd and intelligent, know THYSELF,  
There lies acquaintance with God.)<sup>13</sup>

The State of Maharashtra has produced number of glorious female saints, who reflected in their poems the agony of problems faced by women. If it was true in those times, it is equally true in contemporary times. Bahinabai (1628-1700) had visions of another great saint from Maharashtra, Sant Tukaram who welcomed her to the spiritual life of *bhakti*. She is caught in the netting of marital life and she was belittled for being a woman who would never possess 'the truth'; in answer to this, in one of her *abhangas* (holy poems) she retaliates:

'The Vedas cry aloud, the Purāṇas shout,  
"No good may come to woman".  
I was born with a woman's body  
How am I to attain Truth?  
"They are foolish, seductive, deceptive –  
Any connection with a woman is disastrous".  
Bahina says, "If a woman's body is so harmful,  
How in this world will I reach Truth?" '

<sup>11</sup> Fohr, Sherry E. *Restrictions and Protection: Female Jain Renouncers*. In Studies in Jaina History and Culture: Disputes and Dialogues. Edited by Flugel, Peter. London: Routledge, 2004.

<sup>12</sup> Schelling, Andrews. (Trans.) *Five Poems by Lal Ded, the Kashmiri Poet who merged Erotic and Spiritual Longing in Her Poetry*. 2018. [<https://scroll.in/article/867201/five-poems-by-lal-ded-the-kashmiri-mystic>]

<sup>13</sup> Mulchandani, Sandhya. (Online article). *Lal Ded, the Mystic of Kashmir*. 2019. [<https://www.rediff.com/news/special/lal-ded-the-mystic-of-kashmir/20190923.htm>]

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(Tharu and Lalita, 2002)

Janabai (13<sup>th</sup> Century AD) is exceptional in her feminist outlook. A Dalit devotional poetess of high stature did not intentionally work for improving the conditions of women at large; but her poems (known as *abhangas*) are unique and rebellious in character. Saint Namdev another great saint from Maharashtra is all praises for Janabai:

“Jani’s *abhangas* are composed by God himself, all saints listen to her religiously.

Blessed is Jani, blessed is her devotion.”<sup>14</sup>

Usually the designation of ‘Saint’ is associated to males, but these women saints changed the scenario and they were on equal pedestal like their male counterparts. In one of her rebellious *abhangas* Janabai sings:

‘Let me not be sad because

I am born a woman

In this world; many saints suffer in the way.’ (2002)<sup>15</sup>

She openly retaliates towards the insignificant position that women were put in, they were not allowed to study *Vedas* and leave the household chores, she sings:

‘Cast off all shame,

and sell yourself

in the market place;

then alone

can you hope

to reach the Lord.

Cymbals in hand,

A veena upon my shoulder,

I go about;

who dares to stop me?

The pallav of my sari  
falls away (A scandal!);

yet I will enter

the crowded marketplace

without a thought.

Jani says, My Lord

I have become a slut

to reach Your home.’

[Translated by Vilas Sarang] (2002)

Indeed, there are many female saints who showed feminist sparks in their devotional literature. How can we miss out on Mirabai, who transcends all kind of discriminations in society – be tribal, caste, class, race or gender. In one of her poems, she praises Shabari, a tribal woman, for her ultimate devotion for Lord Ram in the following words:

‘The Bhil woman tasted them, plum after plum,

and finally found one she could offer him.

What kind of genteel breeding was this?

And hers was no ravishing beauty,

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<sup>14</sup> Ramabadran, Sudarshan; Paswan, Guru Prakash. *Makers of Modern Dalit History*. Penguin Random House India Private Limited, 2021. Chapter Sant Janabai.

<sup>15</sup> Pandey, Sushma. *Psycho-Social Aspects of Domestic Violence*. Concept Publishing Company, New Delhi, 2008. Pp. 26

Her family was poor, her caste quite low,  
her clothes a matter of rags,  
Yet Ram took that fruit - that touched, spoiled fruit- for he knew that it stood for her love.

This was a woman who loved the taste of love, and Ram knows no high, no low.

What sort of *Veda* could she ever have learned?

But quick as a flash she mounted a chariot

And sped to heaven to swing on a swing, tied by love to God.

You are the Lord who cares for the fallen; rescue whoever loves as she did:

Let Mira, your servant, safely cross over, a cow herding Gokul girl.'

(Translated from Hindi by S. Hawley and M. Jeurgensmeyer). (2002)

As mentioned in the book *Women and the Law*, Dalbir Bharti makes a special mention of Bahinabai, Janabai and Mirabai. Janabai suffered double-edge humiliation, first as being a woman and second as being a Shudra (low caste), but there was nothing stopping her to move to the onward path of devotion. Any which ways women were not having access to religious scriptures. Bahinabai was a Brahmin who had Tukaram (of low caste) as her Guru. She excelled in spiritual realm then her Brahmin husband. This is something that is to be noted. Mirabai is an obvious rebel as nothing can stop her on her devotional path, and her love for Krishna. "The themes of these three saint-poets have a great deal to do with the oppressiveness of religio-social mores, especially in relation to women."<sup>16</sup> These women saint-poets broke the draconian code of conduct that was enforced on by *Manusmriti*. This is the point of introspection that, isn't this the situation found today rampant in our society! And it is conspicuously seen in our social, economic, political and religious realms that women are considered second grade citizens. So, movement for women emancipation, if felt seriously in pre-medieval, medieval or post medieval era, it is equally relevant in present times. These female mystic/saint poets, from their literature reflected the agony and pathos of being a woman. Though their goal was completely different; their poems echoed the feminist sparks which is a dire necessity in present times too. One of the *Alvar* saints from South India, the only female *Alvar* (*Sri Vaishnava* tradition) saint deified among the twelve *Alvars* composed two well-known poems, *Tiruppavai* and *Nacchiyar Tirumoli*. Her poems, especially *Nacchiyar Tirumoli* are full of love for Vishnu and expression of love is in both forms, Platonic as well as physical. This created a stir in society how can a young unmarried poetess write in this format. She boldly and loudly expresses 'bridal mysticism' in her poems. Following are the few lines from her poem:

When she covers her round breasts  
With perfume, sandal paste and pearls  
They turn to fire.  
When even the full moon's white rays  
Burn, she grows thin.  
When the wave-tossed sea cries aloud,  
she too cries aloud.  
Her body, the colour of young mango leaf,  
Has turned sickly gold.  
The bangles do not stay tight

<sup>16</sup> Bharti, Dalbir. *Women and the Law*. A. P. H. Publication Corporation, New Delhi, 2008. Pp. 06

on her hands.  
 What indeed are your intentions  
     about my daughter,  
     my girl covered with jewels?  
*Tirumankai Alwar*, 3 (Ramanujan 1994, 75-76)<sup>17</sup>

So is Akka Mahadevi (c. 1130-1160), exclusively feminist in her writing. She belonged to *Virashaiva Bhakti* Movement. Like other *Bhakti Margin* revolutionary poet/saints, the “*Virashaivites* were social and spiritual revolutionaries in Karnataka during the twelfth century. They opposed orthodox Hinduism and its practices, for instance, caste and the system of worship through temple and priest. Their key form of communication was through *vachanas* or sayings which were free verse hymns in their mother-tongue. Through *vachanas*, the *Virashaivites* also rejected local folklore and classical traditions.”<sup>18</sup> These features are clearly seen in Akka Mahadevi’s poems.

She voiced against the patriarchal society in which women face number of hassles. When her husband Kaushika did not keep marital agreement that he had with Akka, she renounced all luxuries, and sang:

*Don't hold me. Don't  
 Stop me. Let go  
 Of my hand, the hem  
 Of my sari*  
 ...  
*Guru became kin,  
 Linga, the bridegroom  
 And I, the bride  
 The whole world knows*  
 ...  
*Chennamallikarjuna is my husband,  
 O brother,  
 No one else can be my man.*

- (Translation by H. S. Shivprakash)<sup>19</sup>

But how can I miss one of her poems that reflects feminist pointer where her love for Shiva is explicitly proclaimed:

'Not one, not two, not three or four,  
 but through eighty-four hundred thousand vaginas  
     have I come.  
     I have come  
     through unlikely worlds,  
     guzzled on  
     pleasure and pain.  
     Whatever be  
     all previous lives,

<sup>17</sup> Ganesh, Kamala. *Andal: Afterlife of the 9<sup>th</sup> Century Woman Poet*. Sambhasan, Vol. 2, Issue 1 & 2, 2021. Pp. 72

<sup>18</sup> Purandhy. *Remembering Poet and Saint Akka Mahadevi*. Feminism in India, 2017. [\[https://feminisminindia.com/2017/09/14/akka-mahadevi-essay/\]](https://feminisminindia.com/2017/09/14/akka-mahadevi-essay/)

<sup>19</sup> Ibid.

show me mercy  
this one day,  
O Lord  
white as jasmine'.

(Translated by A.K Ramanujan). (2002)

Judith Butler (1956) an American Philosophical Feminist who holds the view that 'gender is a social construct' and the domination of man over woman continues. For her gender is socially constructed and reflected in our repetitious behavioural patterns. And this is how suppression goes on of females and third gender. To voice against this is necessary which was already initiated by these female mystic/saints through their life, philosophy and literature. Butler says, "We act as if that being of a man or that being of a woman is actually an internal reality or something that is simply true about us, a fact about us, but actually it's a phenomenon that is being produced all the time and reproduced all the time, so to say gender is performative is to say that nobody really is a gender from the start."<sup>20</sup> Therefore, keeping with contemporary scenario, the pre-medieval and medieval female mystic/saints voiced clearly and distinctly what is conveyed by Butler. Therefore, for them, all kinds of distinctions did not matter at all, be it religious, racial, caste, class or gender. They roamed in a way they thought appropriate, they boldly proclaimed their love for God, they dissolved all biases and prejudices that acted as barriers for women emancipation.

Salute to these master female mystic/saints, those who could empower women in their times, in simultaneity it is equally relevant in contemporary times. From all religions and from various walks of life, these female/mystics left their remarkable heritage for feminists to follow. In the end I would like to quote Rabia (c. 714-718 to 801AD) from Basra who was accepted almost as a representative of the first development of mysticism in Islam. [She is considered as 'a saint par excellence' among the hagiographies of Sunnite saints, and a chief of the women ascetics]:

"In My Soul  
In  
my soul  
there is a temple, a shrine, a mosque, a church  
where I kneel.

Prayer should bring us to an altar where no walls or names exist.

Is there not a region of love where the sovereignty is

illumined nothing,  
where ecstasy gets poured into itself  
and becomes  
lost,  
where the wing is fully alive  
but has no mind or  
body?  
In  
my soul  
there is a temple, a shrine, a mosque,

<sup>20</sup> Healey, Devon. *Dramatizing Blindness: Disability Studies as Critical Creative Narrative*. Springer Nature, Switzerland, 2021. Pp. 109

a church  
that dissolve, that  
dissolve in  
God.”

— Rabia al Basri (Translated by Daniel Ladinsky)<sup>21</sup>

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## भारतीय संस्कृति, ज्ञान तथा आध्यात्मिकता – एक परिचय

डॉ. ज्योति के. भट्ट  
संस्कृत विभाग,  
वी. एम. एस. महिला आर्ट्स कॉलेज, बोटाव

### संक्षिप्त सार

भारतीय संस्कृति एक ऐसी अद्वितीय शक्ति या (किंवा) सम्यक् परम्परा हैं, जो भारत की भौगोलिक सीमाओं में सहस्रोंतर वर्षों से प्रवाहित हैं। प्राणपोषक उर्जा से सम्पन्न होने के कारण किसी भी प्रतिकूल विकटता इस संस्कृति के प्रवाह को रोक नहीं सकी। सत्यम्, शिवम्, सुन्दरम् की अभिलाषा और संरक्षण ही इस संस्कृति का प्राणतत्त्व हैं। और आत्मा की तृप्ति के लिए मनुष्य जो विलास करता है, वह संस्कृति संवर्धन का ही एक हिस्सा है। अतः स्पष्ट हैं कि सभी कलाओं, ज्ञान-विज्ञानों, धर्म, दर्शन तथा विभिन्न सामाजिक प्रथाएँ संस्कृति में समाविष्ट हैं। मानव का प्रत्येक विचार 'संस्कृति' नहीं है, किन्तु जिन कामों से किसी देर विशेष के समस्त समाज पर कोई अमिट छाप अंकित हो जाये, वहीं स्थायी प्रभाव ही संस्कृति हैं। अर्थात् संस्कृति वह आधारशिला है, जिसके आश्रय से जाति, समाज और देश का भव्यमहल (प्रासाद) निर्मित होता है। सांस्कृतिक विचारधारा का बाह्य क्रियात्मकरूप ही 'सभ्यता' कहलाती हैं फिर भी सभ्यता की सापेक्ष में संस्कृति अधिकतम व्यापक हैं। फलतः मानव का युग-युगीन समस्त परिष्कार और व्यापार 'संस्कृति' शब्द से ही दोतित होता है।

इस प्रकार भारतीय संस्कृति मानवजीवन के समानुपातिक सर्वार्थीण विकास की द्रष्टि से बहुत महत्वपूर्ण हैं। समस्त उदात्त मानवीय भावों के संरक्षण के कारण यह संस्कृति प्राचीनतम होने पर भी आज भी युगद्रष्टि से उतनी ही मूल्यसम्पन्न हैं।

यतोऽभ्युदयनः: श्रेयसूसिद्धिः स धर्मः। अर्थात् "जिस आचरण से इस संसार में विविध उन्नति प्राप्त हो और मृत्यु से परे लोक में मोक्ष सिद्ध हो जाता हैं वहीं धर्म है।" धर्म की व्यापकता और स्पृहणीयता को स्पष्ट करने के लिए भारतीय विचारकों ने कधर्म की एक और परिभाषा प्रस्तुत की थी –

इस शोधप्रपत्र में समसामयिक प्रवाहों में भारतीय संस्कृति की गरिमा को उजागर करने मेरा संनिष्ठ प्रयत्न रहा है।

### प्रस्तावना :

भारतीय संस्कृति एक ऐसी अद्वितीय शक्ति या (किंवा) सम्यक् परम्परा हैं, जो भारत की भौगोलिक सीमाओं में सहस्रोंतर वर्षों से प्रवाहित हैं। प्राणपोषक उर्जा से सम्पन्न होने के कारण किसी भी प्रतिकूल विकटता इस संस्कृति के प्रवाह को रोक नहीं सकी। सत्यम्, शिवम्, सुन्दरम् की अभिलाषा और संरक्षण ही इस संस्कृति का प्राणतत्त्व हैं। और आत्मा की तृप्ति के लिए मनुष्य जो विलास करता है, वह संस्कृति संवर्धन का ही एक हिस्सा है। अतः स्पष्ट हैं कि सभी कलाओं, ज्ञान-विज्ञानों, धर्म, दर्शन तथा विभिन्न सामाजिक प्रथाएँ संस्कृति में समाविष्ट हैं। मानव का प्रत्येक विचार 'संस्कृति' नहीं है, किन्तु जिन कामों से किसी देर विशेष के समस्त समाज पर कोई अमिट छाप अंकित हो जाये, वहीं स्थायी प्रभाव ही संस्कृति हैं। अर्थात् संस्कृति वह आधारशिला है, जिसके आश्रय से जाति, समाज और देश का भव्यमहल (प्रासाद) निर्मित होता है। सांस्कृतिक विचारधारा का बाह्य क्रियात्मकरूप ही 'सभ्यता' कहलाती हैं फिर भी सभ्यता की सापेक्ष में संस्कृति अधिकतम व्यापक हैं। फलतः मानव का युग-युगीन समस्त परिष्कार और व्यापार 'संस्कृति' शब्द से ही दोतित होता है।

### ❖ भारतीय संस्कृति का स्वरूप :

प्राचीनकाल में भारत के लिए आर्यवर्त नाम अधिक प्रचलित रहा। मनुस्मृतिकारने (२/१७.....११) इस आर्यवर्त की भौगोलिक सीमा का बहुत विस्तृत और मनोहर वर्णन किया हैं – जो सरस्वती तथा द्यशहनी नदियों के मध्य में हैं, देव-निर्मित वह देश ब्रह्मावर्त कहलाता है। कुरुक्षेत्र, मत्स्य, पांचाल, शूरसेन आदि से मिलकर ब्रह्मर्षि देश बनता है। इस

देश में उत्पन्न हुए ब्राह्मणों से पृथिवी के सभी जनों को अपना चरित्र सीखना चाहिए। काव्यमीमांसा में आचार्य राजशेखरजी भारत वर्ष की भौगोलिक मिमांसा करते हुए कहते हैं – यह भगवान मेरु प्रथम वर्ष पर्वत हैं। इसके चारों और 'इलावृत वर्ष' हैं। इसके उत्तर में श्वेत, नील तथा श्रृंगवान नामक तीन वर्ष हैं। उनके देश रम्यक, हिरण्यमय, उत्तर-कुरु आदि हैं। दक्षिण में भी निषध, हेमकृत तथा हिमवान तीन पर्वत हैं। इनके भी हरिवर्ष किम्पुरुष भारत आदि तीन देश हैं। उनमें यह भारत वर्ष हैं और इसके नौ विभाग (भेद) हैं जैसेकि – इन्द्रद्वीप कसेरुमान, ताप्रपर्णी, राभरितमान, नागद्वीप, सौम्य, गन्धर्व, वरुण तथा कुमारी। हिमालय तथा विन्ध्याचल एवं पूर्वी तथा पश्चिमी समुद्र के मध्य आर्यवर्त हैं। वर्हीं पर चतुराश्रम तथा चारवर्ण पाए जाते हैं। वर्हीं पर सदाचार की जड़ भी हैं।

आर्यवर्त के प्राचीन ऋषियों तथा विद्वानों ने भी भारतवर्ष की भौगोलिक सीमा का वर्णन किया हैं, उस भारत भू-खण्ड के उपर्युक्त विवरण से भारतीय महाद्वीप की आकारगत विशालता का सहज ही अनुमान हो जाता है। उत्तर दिशा में भारत की सीमा हिमालय पर्वत के गगनचुम्बी हिमध्वल शिखरों तक हैं, तो दक्षिण में पठारी मैदान हैं जिनका अन्त एक और बंगाल की खाड़ी समुद्र में और दूरी ओर अरब सागर के नीले जल में होता है। पश्चिम में राजस्थान के नितान्तशुष्क मरुस्थल हैं जहाँ कोसों दूर तक वृक्ष तो क्या तृण भी दिखाई नहीं देते और पूर्व में बंगप्रदेश की शस्यश्यामला उर्वर भूमि हैं। सम्पूर्ण भारत वर्ष में भिन्न भिन्न स्थानों पर प्रायः सभी प्रकार की जलवायु उपलब्ध होती हैं। ऐसी भौगोलिक विभिन्नता के साथ साथ यर्हा पर जाति, धर्म, भाषा, आचार तथा विचारों की भिन्नता भी दिख पड़ती हैं, किन्तु जाति, धर्म, भूगोल, भाषा आदि की ऐसी विषमताएँ होने पर भी सम्पूर्ण देश में एक ऐसी मौलिक अखण्ड एकता प्रतीत होती है, जिसे कोई भी नकार नहीं पाता। सम्पूर्ण भारत की आन्तरिक एकता का सर्वाधिक पुष्ट प्रमाण स्वतन्त्रता संग्राम का इतिहास है। इतने विशाल देश में व्याप उस मौलिक एकता के कारण तत्त्व में भौगोलिक एकता के साथ राजनैतिक एकता, सांस्कृतिक एकता धार्मिक एकता, भाषागत एकता, निवासियों की एकता आदि समाविष्ट हैं। इस प्रकार की अखण्ड एकता सूत्र में अनुस्यूत भारत की संस्कृति को 'भारतीय संस्कृति' नाम देना बिलकूल समीयीन हैं। इसमें आर्यों के अतिरिक्त द्रविड़, आनेय, नेप्रिटो, ईरानी, चयन, शक, कुषाण, पहलय, हूण, अरब, तुर्क मुगल आदि अनेक संस्कृतियों के पर्याप्त अंश हैं।

#### ❖ भारतीय संस्कृति की विशेषताएँ :

इस भारतीय संस्कृति का विश्व की संस्कृतियों के मध्य कैसा स्थान हैं, इस प्रश्न का उत्तर खोजने पर इसमें कतिपय ऐसी विलक्षणताएँ द्रष्टिगोचर होती हैं, जिन्होंने भारतीय संस्कृति को विश्वसंस्कृतियों में सर्वोच्च पद की अधिकारिणी बना दी हैं।

भारतीय संस्कृति की अन्यम विशेषता यह है कि वह विश्व की उपलब्ध सभी संस्कृतियों में प्राचीनतम है। वर्तमान युग में चीन के अतिरिक्त अन्य कोई देश इससे तुलनीय नहीं हैं। भारतीय संस्कृति का अक्षुण्ण प्रवाह भी इसकी नैदनीय विशेषता है। विश्व की अनेक संस्कृतियाँ अपने समय में नितान्त परिपुष्ट दिखती हुई भी क्रमशः काल के प्रवाह में जर्जर होकर लुप्त हो गई। किन्तु भारतीय संस्कृति दीर्घजीवी सिद्ध हुई। विभिन्न युगों में अनेक परिर्थनों के हो जाने पर भी इसने अपने मौलिक स्वरूप को नहीं त्यागा और आज तक क्रियाशील भी बनी रही। अनेक सहसाद्विर्या व्यतित होने पर भी सिन्धु घाटी की सम्मता से भी पूर्व प्रारम्भ हुई भारत भूमि की इस संस्कृति की परम्परा आज भी अक्षुण्ण बनी हुई है। समन्वयभाव तथा विचार सहिष्णुता भारतीय संस्कृति का अपूर्व तत्त्व है। विश्व की अन्य सभी संस्कृतियों में कट्टरता; मदान्धता एवं पूर्वग्रह के तत्त्व स्पष्टतया द्रष्टिगोचर होते हैं किन्तु इसके विपरित भारतीय संस्कृति की विशिष्टता उसकी उदारता और सहनशीलता में है। इस संस्कृतिने प्रत्येक व्यक्ति को विचार, धर्म एवम् विश्वास की स्वतन्त्रता दी है। मनुष्य की विविधात्मक प्रवृत्ति को परिलक्षित करके ही ऋषिने ऋग्वेद में सभी देवताओं को एक ही परब्रह्म के विविध रूप घोषित कर दिया था।

इन्द्रमित्र वरुणमनिमाहुरथो दिव्यः सुपुर्णो गुरुत्मान् ।

एकं सद्विप्राः बहुधा वदन्ति अग्निं यमं मातरिक्षानमाहः ॥

जीवशास्त्र का सर्वसामान्य नियम हैं कि वही प्राणी दीर्घजीवी होता हैं जो अपने को समय और परिस्थिति के अनुकूल परिवर्तित कर लेता हैं । भारतीय संस्कृति अपने अनुकूलता गुण के कारण विभिन्न प्रतिकूल परिस्थितियों में भी जीवित बनी रही । इन परिवर्तनों के कारण भारतीय धर्म, समाज आचार, विचार, विधि, निषेध, नियमादि की स्थिति में भी सूक्ष्म परिवर्तन तो आता रहा, किन्तु मूल स्वरूप कभी भी नष्ट नहीं हुआ । जैसे कि भारतीय संस्कृति के प्रारम्भ में धर्म परीप्रधान था, किन्तु कालान्तर में भवितप्रधान हो गया, इसी प्रकार वर्णव्यवस्था मूलतः कर्मप्रधान थी, किन्तु शनैः शनैः जन्ममूलक हो गई ।

#### ❖ भारतीय आध्यात्मिक ज्ञान :

भारतीय संस्कृति की सबसे महान विशेष उसकी अध्यात्मभावना है । अध्यात्म और दार्शनिकता परस्पर जुड़े हुए हैं । इसलिए समस्त भारतीय चिन्तन पर आध्यात्मिकता की स्पष्ट छाप प्रस्तुत हैं । जिस संस्कृति के आध्यात्मिक विचार जितने गहन होते हैं, वह संस्कृति इतिहास में उतना ही महत्वपूर्ण स्थान प्राप्त करती हैं । भारतीय संस्कृति ने इहलौकिक सुखों को जीवन का परमलक्ष्य स्विकार नहीं किया, अपितु इस नशरदेह व भौतिक सुखों की अपेक्षा ब्रह्म, जीव, माया, ईश्वर, मोक्ष आदि के विचार को ही प्रमुखपद दीया गया । भारत वर्ष में शस्त्रबल बड़ी अपेक्षा तपस्या, धूर्ता की अपेक्षा सत्य तथा धन की अपेक्षा धर्म को अधिक श्रेयरकर जाना गया हैं । क्षत्रिय वर्ण को युद्ध का अधिकार दिया गया हैं, किन्तु वह अधिकार आत्मरक्षा अथवा आर्त्राण का साधन था, स्वार्थ साधन नहीं... परपीडनवृत्ति भारत वर्ष में सदैव निन्दनीय तथा निषिद्ध ही रही । केवलाधो भवति केवलादी का मन्त्रघोष इसी आध्यात्मिकता का प्रमाण और परिमाण हैं । केवल भारत वर्ष में ही सुष्टि, जीव, ब्रह्म, आत्मा, प्रकृति आदि के सम्बन्ध में इतना उहापोह हुआ की भारतीय दर्शनों की सुष्टु शास्त्रीय परम्परा से देश समृद्ध हुआ ।

यतोऽभ्युदयनि: श्रेयसूसिद्धिः स धर्मः । अर्थात् “जिस आचरण से इस संसार में विविध उन्नति प्राप्त हो और मृत्यु से परे लोक में मोक्ष सिद्ध हो जाता हैं वहीं धर्म हैं ।” धर्म की व्यापकता और स्पृहणीयता को स्पष्ट करने के लिए भारतीय विचारकों ने कर्धर्म की एक और परिभाषा प्रस्तुत की थी –

“धारणाद् धर्म इत्याहुर्धर्मो धारयते प्रजाः । (महाभारत कर्णपर्व ६९/५८) भारतीय संस्कृति का प्राणभूततत्त्व धर्म हैं, मानवजीवन को उदात बना देनेवाले सभी तत्त्वों को धर्म में परिणित भर देनेवाली भारतीय संस्कृति की धर्मपरायतणा अतः समुद्रभासित हो जाती हैं । अर्थात् धृति (धैर्य), क्षमा, दम, (मन पर संयम), अरतेय (चोरी न करना), शौच (पवित्रता), इन्द्रिय निग्रह (बुद्धिविवेक), विद्या, सत्य और क्रोध न करना – ये दस धर्म के लक्षण हैं । (धृतिक्षमाद्मोऽदशकं धर्म लक्षणं ॥ – मनुस्मृति)

भारतीय संस्कृतिने सम्पूर्ण विश्व को आस्था और कर्मवाद का जो अपूर्व मन्त्रदान दिया हैं वह अन्यत्र कहीं भी नहीं हैं । मृत्यु के उपरान्त व्यक्ति अपने कर्मों के अनुकूल पुनः विभिन्न योनियों में जन्म लेता हैं, पुनर्जन्म का यह सिद्धान्त केवल भारतीय संस्कृति की ही विशेषता हैं । “पुनर्जन्म में अपने पूर्वकर्मों के अनुसार ही सुख-दुःख निश्चित होंगे” – यह धारणा प्रत्येक भारतीय के हृदय में बद्धमूलत हैं फलतः स्वस्थसमाज का निर्माण स्वयं ही हो जाता हैं । भारतीय धर्मग्रन्थों और साहित्यकारोंने महापुरुषों को भगवान का अवतार मान लिया हैं । अवतारवाद की यह परिकल्पना केवल श्रद्धा और भवित पर आधारित हैं, फिर भी भारतीय संस्कृति में अवतारवाद का विशिष्ट और एकमेवअद्वितीयम् स्थान हैं । विश्वकल्याण और विश्वबन्धुत्व की भावना, त्यागभावना इत्यादि से सभी जीवों के कल्याण की कामना केवल भारतीय संस्कृति की ही देन हैं ।

#### ❖ समापन :

इस प्रकार भारतीय संस्कृति मानवजीवन के समानुपातिक सर्वांगीण विकास की द्रष्टि से बहुत महत्वपूर्ण हैं । समस्त उदात्त मानवीय भावों के संरक्षण के कारण यह संस्कृति प्राचीनतम होने पर भी आज भी युगद्रष्टि से उतनी ही मूल्यसम्पन्न हैं ।

“सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद दुःखभागभवेत् ॥”

## Covid 19 and Depression

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### **Covid 19 :**

During the initial outbreak in Wuhan, China, the virus and disease were commonly referred to as "coronavirus" and "Wuhan coronavirus", with the disease sometimes called "Wuhan pneumonia". In the past, many diseases have been named after geographical locations, such as the Spanishflu, Middle East Respiratory Syndrome, and Zika virus.

In January 2020, the World Health Organisation recommended 2019- nCov and 2019-nCoV acute respiratory disease as interim names for the virus and disease per 2015 guidance and international guidelines against using geographical locations (e.g. Wuhan, China), animal species or groupsof people in disease and virus names to prevent social stigma.

The official names COVID 19 and SARS-CoV-2 were issued by the WHO on 11 February 2020. WHO chief Tedros Adhanom Ghebreyesus explained: CO for corona, VI for virus, D for disease and 19 for when the outbreak was first identified (31 December 2019). The WHO additionally uses "the COVID 19 virus" and "the virus responsible for COVID 19" in public communications.

### **Misinformation :**

After the initial outbreak of COVID 19, misinformation and disinformation regarding the origin, scale, prevention, treatment, and otheraspects of the disease rapidly spread online.

### **Other health issues :**

The pandemic has had many impacts on global health beyond those caused by the COVID-19 disease itself. It has led to a reduction in hospital visits for other reasons. There have been 38% fewer hospital visits for heartattack symptoms in the United States and 40% fewer in Spain. The head of cardiology at the University of Arizona said, "My worry is some of these people are dying at home because they're too scared to go to the hospital." There is also concern that people with strokes and appendicitis are not seeking timely treatment. Shortages of medical supplies have impacted people with various conditions. In several countries there has been a marked reduction of spread of sexually transmitted infections, including HIV, attributable to COVID-19 quarantines and social distancing measures. Similarly, in some places, rates of transmission of influenza and other respiratory viruses significantly decreased during the pandemic. The pandemic has also negatively impacted mental health globally, including increased loneliness resulting from social distancing.

### **Management :**

People are managed with supportive care, which may include fluid therapy, oxygen support, and supporting other affected vital organs. The CDC recommends those who suspect they carry the virus wear a simple face mask. Extracorporeal membrane oxygenation (ECMO) has been usedto address the issue of respiratory failure, but its

benefits are still under consideration. Personal hygiene and a healthy lifestyle and diet have been recommended to improve immunity. Supportive treatments may be useful in those with mild symptoms at the early stage of infection.

The WHO, the Chinese National Health Commission, and the United States' National Institutes of Health have published recommendations for taking care of people who are hospitalised with COVID 19. Intensivists and pulmonologists in the US have compiled treatment recommendations from various agencies into a free resource, the IBCC.

#### **Prognosis :**

The severity of COVID 19 varies. The disease may take a mild course with few or no symptoms, resembling other common upper respiratory diseases such as the common cold. Mild cases typically recover within two weeks, while those with severe or critical diseases may take three to six weeks to recover. Among those who have died, the time from symptom onset to death has ranged from two to eight weeks. Children make up a small proportion of reported cases, with about 1% of cases being under 10 years and 4% aged 10-19 years. They are likely to have milder symptoms and a lower chance of severe disease than adults. Those younger than 50 years the risk of death is less than 0.5%, while in those older than 70 it is more than 8%. Pregnant women may be at higher risk of severe COVID 19 infection based on data from other similar viruses, like severe acute respiratory syndrome (SARS) and Middle East respiratory syndrome (MERS), but data for COVID 19 is lacking. According to scientific reviews smokers are more likely to require intensive care or die compared to non-smokers, air pollution is similarly associated with risk factors, and obesity contributes to an increased health risk of COVID-19. A European multinational study of hospitalized children published in The Lancet on 25 June 2020 found that about 8% of children admitted to a hospital needed intensive care. Four of those 582 children (0.7%) died, but the actual mortality rate could be "substantially lower" since milder cases that did not seek medical help were not included in the study.

#### **Comorbidities :**

Most of those who die of COVID 19 have pre-existing (underlying) conditions, including hypertension, diabetes mellitus, and cardiovascular disease. The Istituto Superiore di Sanità reported that out of 8.8% of deaths where medical charts were available, 97% of people had at least one comorbidity with the average person having 2.7 diseases. According to the same report, the median time between the onset of symptoms and death was ten days, with five being spent hospitalised. However, people transferred to an ICU had a median time of seven days between hospitalisation and death. In a study of early cases, the median time from exhibiting initial symptoms to death was 14 days, with a full range of six to 41 days. In a study by the National Health Commission (NHC) of China, men had a death rate of 2.8% while women had a death rate of 1.7%. In 11.8% of the deaths reported by the National Health Commission of China, heart damage was noted by elevated levels of troponin or cardiac arrest. According to March data from the United States, 89% of those hospitalised had preexisting conditions.

Most critical respiratory comorbidities according to the CDC, are: moderate or severe asthma, pre-existing COPD, pulmonary fibrosis, cystic fibrosis. Current evidence stemming from meta-analysis of several smaller research papers also suggests that smoking can be associated with worse patient outcomes. When someone with existing respiratory problems is infected with COVID-19, they might be at greater risk for severe symptoms. COVID-19 also poses a greater risk to people who misuse opioids and methamphetamines, insofar as their drug use may have caused lung damage

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**Complications and long-term effects :**

Complications may include pneumonia, acute respiratory distress syndrome (ARDS), multi-organ failure, septic shock, and death. Cardiovascular complications may include heart failure, arrhythmias, heart inflammation, and blood clots.

Approximately 20-30% of people who present with COVID 19 have elevated liver enzymes reflecting liver injury.

Neurologic manifestations include seizure, stroke, encephalitis, and Guillain-Barré syndrome (which includes loss of motor functions). Following the infection, children may develop paediatric multisystem inflammatory syndrome, which has symptoms similar to Kawasaki disease, which can be fatal.

Concerns have been raised about long-term sequelae of the disease. The Hong Kong Hospital Authority found a drop of 20% to 30% in lung capacity in some people who recovered from the disease, and lung scans suggested organ damage. This may also lead to post-intensive care syndrome following recovery.

**Immunity :**

It is unknown (as of April 2020) if past infection provides effective and long-term immunity in people who recover from the disease. Some of the infected have been reported to develop protective antibodies, so acquired immunity is presumed likely, based on the behaviour of other coronaviruses. Cases in which recovery from COVID 19 was followed by positive tests for coronavirus at a later date have been reported. However, these cases are believed to be lingering infection rather than reinfection, or false positives due to remaining RNA fragments. An investigation by the Korean CDC of 285 individuals who tested positive for SARS-CoV-2 in PCR tests administered days or weeks after recovery from COVID-19 found no evidence that these individuals were contagious at this later time. Some other coronaviruses circulating in people are capable of reinfection after roughly a year.

**Research :**

No medication or vaccine is approved with the specific indication to treat the disease. International research on vaccines and medicines in COVID 19 is underway by government organisations, academic groups, and industry researchers. In March, the World Health Organisation initiated the "Solidarity Trial" to assess the treatment effects of four existing antiviral compounds with the most promise of efficacy. The World Health Organization suspended hydroxychloroquine from its global drug trials for COVID-19 treatments on 26 May 2020 due to safety concerns. It had previously enrolled 3,500 patients from 17 countries in the Solidarity Trial. France, Italy and Belgium also banned the use of hydroxychloroquine as a COVID-19 treatment.

There has been a great deal of COVID-19 research, involving accelerated research processes and publishing shortcuts to meet the global demand. To minimise the harm from misinformation, medical professionals and the public are advised to expect rapid changes to available information, and to be attentive to retractions and other updates.

**Depression symptoms :**

Depression can be more than a constant state of sadness or feeling "blue."

Major depression can cause a variety of symptoms. Some affect your mood, and others affect your body. Symptoms may also be ongoing, or come and go. The symptoms of depression can be experienced differently among men, women, and children differently.

Men may experience symptoms related to their:

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mood, such as anger, aggressiveness, irritability, anxiousness, restlessness emotional well-being, such as feeling empty, sad, hopeless behavior, such as loss of interest, no longer finding pleasure in favorite activities, feeling tired easily, thoughts of suicide, drinking excessively, using drugs, engaging in high-risk activities sexual interest, such as reduced sexual desire, lack of sexual performance cognitive abilities, such as inability to concentrate, difficulty completing tasks, delayed responses during conversations sleep patterns, such as insomnia, restless sleep, excessive sleepiness, not sleeping through the night physical well-being, such as fatigue, pains, headache, digestive problems

Women may experience symptoms related to their: mood, such as irritability emotional well-being, such as feeling sad or empty, anxious or hopeless behavior, such as loss of interest in activities, withdrawing from social engagements, thoughts of suicide cognitive abilities, such as thinking or talking more slowly sleep patterns, such as difficulty sleeping through the night, waking early, sleeping too much physical well-being, such as decreased energy, greater fatigue, changes in appetite, weight changes, aches, pain, headaches, increased cramps Children may experience symptoms related to their: mood, such as irritability, anger, mood swings, crying emotional well-being, such as feelings of incompetence (e.g. "I can't do anything right") or despair, crying, intense sadness behavior, such as getting into trouble at school or refusing to go to school, avoiding friends or siblings, thoughts of death or suicide cognitive abilities, such as difficulty concentrating, decline in school performance, changes in grades sleep patterns, such as difficulty sleeping or sleeping too much physical well-being, such as loss of energy, digestive problems, changes in appetite, weight loss or gain

#### **How COVID-19 affects depression :**

This is a distressing, uncertain time. Even as some places start to open up again after months of lockdown, the end may still seem a long way off. You may have lost your job, be struggling financially, and worried about if and when the economy will pick up. You could be grieving the loss of loved ones or the life you knew before the pandemic, or feeling frustrated and cut off by continued social distancing. Living in the age of coronavirus can have a profound effect on your mood.

**Isolation and loneliness** fuels depression. Human beings are social creatures. Being cut off from the love, support, and close contact of family and friends can trigger depression or make existing symptoms worse. Months of social distancing and sheltering at home can leave you feeling isolated and lonely, having to face your problems alone.

A troubled relationship may be even worse than loneliness. While strong and supportive relationships are crucial for your mental wellbeing, being forced to spend months quarantined in a troubled, unhappy, or abusive relationship can be even more damaging to your mood than being alone.

**Anxiety** can lead to depression. All the fear and uncertainty surrounding COVID-19 means it's natural to worry. When your worries spiral out of control, though, they can cause panic and anxiety. Since anxiety and depression are believed to stem from the same biological vulnerability, one can often lead to the other.

**Stress levels** are soaring. Experiencing a major change in your life, such as the death of a loved one, the loss of a job, being diagnosed with a serious illness, or financial or relationship difficulties, can bring overwhelming levels of stress. As a result of this pandemic, you may be experiencing several of these major stressors at once, making you more vulnerable to depression.

We're turning to **unhealthy ways of coping**. The boredom, loneliness and stress of being in lockdown, struggling financially, or having to juggle a job and home school your kids, can prompt unhealthy ways of coping. Maybe you're drinking too much, abusing drugs, or overeating junk food in an attempt to self-medicate your mood and deal with stress. While these methods may provide a brief respite, in the long-run they'll make your depression symptoms much worse.

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## BARRIERS TO ASSESSING DIGITAL LIBRARY AND LIBRARIANS' ROLE IN VIRTUAL WORLD

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### **ABSTRACT ::**

The article is overview of obstacle faced by libraries in digital era. It attracts our attention towards the obstacle which drags the progress of libraries in virtual world. Article also describes the role of librarian to match the desire of the new generation library and challenges faced to overcome it.

### **INTRODUCTION::**

As we all know technological upgradation changes the world where accessibility of books, articles and information becomes more easier and at doorstep which was not there in the past. Technology is mainly depending on artificial intelligence and equipped hardware infrastructure, but skilled human force has to deal with the technological knowhow. Librarian cannot adopt the system procedure if he or she is not well versed the technology. As a result, neither benefits of technology nor digitalization attained. Now a days in digital world everyone has to cop-up with digitalization to survive and to grow. Library is the source of information for masses, so library has to upgrade in digital way to provide information digitally to their users. In digital era life become fast and no one wants to spent hours on searching some topic or finding a book from numbers of books in library instead of this time taking procedure of traditional library, users prefer "e-book" where he can search for a topic by using tools, ready references using the hyperlink etc.

Time by time concept and role of the librarian changed, here role of librarian is not only assisted and issue books but also become search engine for their users as well. Dr S. R. Ranganathan, father of library science said that "librarianship is a noble profession, A librarian makes users happy by helping them finding a book what they need at right time." In the digital era librarian professionals have to deal with digital library or say virtual library or hybrid libraries to cut down the barriers of digital library. A librarian has to be well trained and posses the required knowledge of internet, computer system, knowledge about online library and timely update with the latest development because technology changes on real time. On every blink of eyes something new has been introduced to the world.

**KEY WORD ::** Barriers, Digital and virtual Library, technology, traditional library, geographical and infrastructural barriers, role of librarian in digital era.

### **DIGITAL LIBRARY AND LIBRARIES BEFORE ::**

"Digital libraries are the organization that provide the resources, including specialized staff, to select, structure, offer intellectual access to interpret, distribute, preserve the integrity of and ensure the persistence over time of collection of digital works (Schwartz , 2000 ,p.385) thus people can make use of the resources easily and economically.(Schwartz ,2000 ,p.385) 21<sup>st</sup> century bring drastic changes in technology environment. Makes digitalization must and good for every sector as well as in library sector. When we are talking about digital library, we can

include all the digital ways of having information in digital library. Ex. Downloading e-book, CDs and DVDs, microfilms, using OPAC software (Online public access catalogue) etc.

Traditional library is the place where users get books and other material to find information in physical format. Main drawback of traditional library users always have to be physically present at library to get information what they want. Digital library can save time of users as well as cost of travelling he spend to go to the library.

As new technology gives us numerous benefits in library sector it also creates new challenges to the library and library professionals. In this digital era librarians have to do the same job differently they have to be updated with new technology. Digital library changes the whole concept of librarians and their service. as the library professionals have to deal with updated new technologies, they have to gain knowledge of using library related software, smooth management of both staff and equipment/ hardware with ease, handling library without walls etc. Digital data need large storage space for the software, highly working servers, network quality, well trained staff who can deal with all the technologies. Training should be given to the library professionals on regular time intervals due to regular upgradation is a continuous process of digital world. As such, a good amount of fund needed than traditional library.

#### **BARRIERS ::**

Digital library is a place where its users can get the information by e- resources without updated information technology and well-trained staff having knowledge to operate all the digital instruments is difficult. But adoption of e- library having great advantage over this sector users. For users, they are highly benefited as they get what they want in minimum time of period as compared to traditional libraries. One of the significant reason that this sector face challenges is lack of technical knowledge and expertise in librarians. Beside all these challenges librarians seek to continue giving good service what users expect from them. Now we further discuss about the barriers to accessing digital library.

#### **[1] GEOGRAPHICAL AND INFRASTRUCTURAL FACILITIES: --**

When trying to establish a digital library we need to confirm about some basic infrastructural facilities like electricity, internet connectivity etc are available or not at that place. clear atmosphere is also preferable because sometimes rainy atmosphere will cause network poor or cut down the electricity flow so that in such areas powerful network and servers needed for establishment of digital library in such areas.

#### **[2] NEED FOR MONETARY FUNDS: -**

As I discuss in above para for being digitally updated, installing more instruments for establishing e- library, cost of having legal licence for e- books downloading, training cost of staff to teach them updated technology and software operations. these all thing need more funds and in this updated era library should be updated so the demand of money is raised day by day in future. Accordingly, we have to make more monetary funds for proper management of digital library.

#### **[3] LACK OF TECHNOLOGICAL KNOWLEDGE: -**

Library professionals are the person who must have all technology related knowledge for establishment and running e-library. Its not possible that every library professional have these technological skills. So he is not able to give information by using e resources to the users.

**[4] COLLECTION OF E RESOURCES**

Collecting e material and making it available for current and future users is the main thing that a librarian has to do in digital library main challenges to do this librarian have to establish realistic collection of and provision for access to electronic resources for users now and in future.

**[5] STAFF MEMBERS CO OPERATION:-**

Support and co operation of staff members , programmers , technical staff is must for providing digital service. library professionals should not only technically trained but also having user friendly approach so that they can deal effectively with the users and make them satisfied . lack of co-operation of staff members also put negative effect on digital library.

**ROLE OF LIBRARIANS :-**

Role of traditional librarian and digital librarian is differ. traditional librarians serve their users by printed catalogue and books ,in digital library they have to give digital service to the users by e resources .downloading data from online platforms , doing procedure for having legal licence to download some e –books and e- material that users can get that books or material that users can get the books or material easily in library which they can afford at their own.

“Accessing , searching , browsing , navigating , retrieving , indexing, storing , organizing and dissemination of digitized service “ (Sreeni , 2000 ,p.15) , sometimes librarians have to guide the users how to analogue digital material effectively.

Librarians have to talk with its users on what are the digital library tools are and how they can be used (i.e database , OPAC catalogue etc )by using e service users dint require physical presence at library .librarian also have to preserve data befor the format that contains the documents might become out of date.

**CONCLUSION :-**

Changes are necessary in all things by time. switching traditional library to digital library to digital library is a very good deal for the information sector. By trying to overcome from this barriers digital libraries sector become very useful for the users and society also

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## A Critical Study of Eco-criticism of Rabindranath Tagore with reference to Nature

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**Abstract:** - The paper illuminates Rabindranath Tagore's high regard for nature poetry from eco- critical viewpoint. Eco-criticism is a new concept to display creatively the relation with nature in a holistic form. Rabindranath Tagore's poetry "*I plucked you flower*", "*the tamed bird in a cage*" and "*Fruit gathering*" are insightful to present today's world, natural worries and issues. But, many times human being has attempted to destroy the nature. At times might be tempted to take advantage of or dominate it for his purpose. Awareness should be to interact with nature without disturbing its natural existence. Tagore's poetry focuses on the need for human beings to live in concord with nature. It helps to develop ecological consciousness.

**Keywords:** Eco-criticism, Green focal point, Ecological consciousness.

### Introduction

Rabindranath Tagore the original Indian Nobel Prize and frontrunner poet is famous for his thinking based on Upanishads, which are printed in about 1000 B.C. to 300 B.C. Tagore was a prolific writer. He composed his first poem at the age eight, and by the last part of his life, had written over twenty- five volumes of poetry, fifteen plays, and ninety short stories, and eleven novels, thirteen volumes of essays, initiated and edited in various journals. He dedicated forty years of his life to his educational institution at Santiniketan, West Bengal.

Tagore's philosophy on the environment is related with sustainable rural development which is closely linked between nature and human being. He anticipated an interrelated approach of sustainable development through revival of rural industry and increasing agricultural growth with society development. Actually he has not propounded any environmentalism, but his sentiment and high opinion for nature as expressed in his writings remind the world people that environmentalism is indivisible from Tagore's life.

The current paper is an attempt to highlight Tagore felt that human beings are answerable for the environmental difficulty the world is facing today and he figures out the measures to resolve this in their near future through the poetry- The tame bird was in a cage and I pluck you flower. In his poem The Tame Bird was in a Cage (The Gardener, Poem no/ II).

### Eco-criticism in Literature

"Eco-criticism" is a new approach in Literature. It is taken as an investigation of literature and nature according to an interdisciplinary perspective. William Rueckert involved the term Eco-criticism in his exposition "Writing and Ecology: An Experiment in Eco-criticism" in 1978.

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Eco-criticism is likewise considered as an expansive methodology which is known as natural abstract analysis.

A famous critic on eco-criticism Greg Gerrad presented prominent types of eco-critical review. In his book Ecocriticism, he illuminates the previously mentioned title as a piece of his plan to incorporate nature additionally into the field of analysis which was not done previously.

Eco-criticism centers on the significance and benefits of eco-arrangement of the world. The poet in the poetic work illustrates the vice of the nature and other huge emergency connected with the nature. Accordingly, eco-criticism is the most recent pattern in the field of basic hypothesis which concentrates on the connection between the literature and actual nature which is the reason it merits more perceptions and disclosure. Up to now, the basic examinations have been human-driven, yet eco-critical investigations are nature-driven. Humans are vigorously subject to nature in different ways. Due to relentless competition in the way of life, man doesn't stop for a second even to destroy the green trees. Thus ecocritical approach has widened the perimeter of analysis by including the essential part of nature and climate into it.

### **Objectives**

To highlight Tagore's advance towards environment from idealistic point of view.

To review Rabindranath Tagore's poetry from eco-critical view.

To study about the current environmental issues and problems.

To develop awareness among the masses through the writings of Tagore.

To analyse relationship of humans and nature.

Tagore communicated his inclination for the environmental cognizance among the humankind as the need of the time. He wrote poems, also a separate group of lyrics in the form of poems emphasizing the need to protect nature as well as our Mother Earth.

### **Green focal point**

As the paper aims at analyzing Tagore's poetry from the point of view of eco-criticism, it is imperative to define, in some detail, the term 'Eco- criticism'. The word eco-criticism first appeared in William Rueckert's essay, "Literature and Ecology: An Experiment in Eco-criticism" in 1978. At present, eco-criticism is accepted as a theory worldwide. It is said to be the study of the relationship between literature and environment. Its practitioners explore the human attitudes towards the environment as expressed in nature writing. It is a broad genre that is known by many names like "Green Culture Studies," "Eco-poetics," and "Environmental Literary Criticism."

Environmental issues like river erosion and deforestation may be hot topics today, but Tagore had been conscious about the exploitation of environment even a century ago. What Tagore said on environmental crisis, modern technology and rural thinking in his lecture in 1922 on agricultural matters in honour of Leonard Elmhurst (Director, Sriniketan) comprises an important document even for today. Tagore believed that it was impossible to achieve overall development without rural development. Tagore repeatedly compared life with a river's flow. He expressed his desire to discover the essence of human living in the character of a flowing river.

### **Eco-consciousness**

The literary works of Tagore can be used for raising awareness about the environment. Poet Abul Bashar said: "Rabindranath wrote extensively about nature, about the relationship between human beings and nature." Through the poem, "The tame bird was in a cage," Tagore brought out the plight of a tamed bird. One bird is in the cage and the other in the forest. Both

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of them meet and fall in love. The caged bird has even forgotten how to sing. But it can imitate its master's voice. The free bird knows that the songs of nature can never be taught, they are all part of the system of the birds. They flutter their wings in yearning and sing:

"Come closer, my love!

The free bird cries, it cannot be, I fear the closed doors of the cage, The cage bird whispers, Alas, my wings are powerless and dead." (The Gardener, Poem No. VI, 19-28)

It highlighted the way in which man wants to domesticate nature, which he sees from only his own perspective and clearly refuse to see from nature's perspective. In another poem, "I plucked you Flower," human aggression is expressed through the plucking of a flower:

"I plucked your flower, O world!

I pressed it to my heart and the thorn pricked. When the day waned and it darkened, I found that the flower had faded, but the pain remained."

(The Gardener, Poem No. LVII, 1-4).

The humans always want to look from their perspective and clearly refuse to see from nature's perspective. Eco-criticism enables the humans to view everything from nature's point of view. Humans feel that plucking flowers is their own right. Nature is not a silent spectator. One day it will react. It would not be just a thorn-prick but can be a mighty tsunami. Humans should be careful about this. In the first poem, the caged bird does not react. The free bird does not know how to react to the human beings' greed for domesticating its loved ones. In the second poem, the plant reacts in a small way, but there will be a time when human beings will have to pay a heavy price for their anthropocentric behavior. In "Fruit Gathering," Tagore clearly says that no one should interfere with the activities of nature. "No it is not yours to open buds into blossoms." Human beings do not know how to interact with nature. They "shake the bud" and "strike it" because they feel that they are the masters of the Universe, they crush the bud under the pretext of making it blossom. Tagore emphatically says:

"...it is beyond your power to make it blossom.

Your touch soils it; you tear its petals to pieces andstrew them in the dust."

(Fruit Gathering, Poem No. XVIII, 2-5.)

### **Relationship of humans with nature**

Humans have the habit of destroying something to create something for them. He spelt out in clear terms that the limitless greed of human beings is the chief enemy of nature. He did not mince words in categorically blaming the all-consuming greed and profit motives of human beings for this. "It is a universal problem to save forest resources from man's excessive greed... The Creator sent life, he made arrangements for nurturing it all around -- but man with his greed has supplied the instruments of death. Human society is cursed for his transgression of God's scheme. Greedy humans have invited their own ruin by destroying the forest. Man has uprooted the very trees and vegetation which purify air, and the falling leaves of which make the land fertile. Callous mankind destroyed nature's gifts of good -- his welfare. (RR, vol.14, pg. 373). Humans should understand the roles assigned to them at a macrocosmic level. Any human aggression will end in a disaster for the whole biosphere. The time has come for them to realize that the destinies of both the humans and nature are intricately bound together.

**Conclusion:-** Tagore feels that human beings are responsible for the environmental problem the world is facing today and he sort out the measures to adopt to overcome this in their near future through the poem "The tame bird was in a cage" and "I pluck you flower". In his poem "The Tame Bird was in a Cage" (The Gardener, Poem no/ II), Tagore brings out the plight of a

tamed bird. Hence Tagore reminded us time and again: "... a strange matter has been seen about India. Civilisation here takes root not in towns but in the woodlands. Amidst the environmental degradation of the present time, making human habitation environment-friendly is a recurring issue all over the world. For good reason, in the control of terrible air and water pollution, waste disposal, noise and visual pollution and others, alongside technological planning, various aspects of human behavior.

We should bring to light all of Tagore's highly motivating and touching words and inspire people to love nature and give our Mother Earth a reason to smile. The beauty of his conception was that he sought to inculcate this rubric not through slogan and pamphlets but over a cultural framework.

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## સ્ત્રી સશક્તિકરણ અને આર્થિક વિકાસ

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### પ્રસ્તાવના-

કેમ સ્ત્રી સશક્તિકરણની જ વાતો થાય છે પુરુષ સશક્તિકરણની નથી થતી. એટલે કે આપણો જાતે જ સ્વીકારી લીધું છે કે સ્ત્રીઓ અશક્ત છે તેમને સશક્ત કરવાની જરૂરીયાત છે. કહેવામાં આવે છે સ્ત્રી સશક્તિકરણ એ વિશ્વભરની મહિલાઓને સશક્ત કરવાની ગુંબેશ છે. ભારતનું બંધારણ વિશ્વમાં શ્રેષ્ઠ સમાનતા આપવાના દસ્તાવેજોમાંનું એક છે તે જાતિ સમાનતા સુરક્ષિત રાખવા માટેની જોગવાઈઓ પ્રદાન કરે છે. ટમી માર્ય આંતરરાષ્ટ્રીય મહિલા દિવસ તરીકે ઉજવાય છે. ભારત સરકારે વર્ષ ૨૦૦૧ને મહિલા સશક્તિકરણ વર્ષ તરીકે જાહેર કરવામાં આવ્યું. મહિલા સશક્તિકરણની રાષ્ટ્રીય નીતિ ૨૦૦૧માં પસાર કરવામાં આવી. ભારત સરકાર દ્વારા ૮ માર્ચ, ૨૦૧૨ ના રોજ National Mission for Empowerment of Women ના પાયા નંખાયા. જેનો હેતુ મહિલાઓ માટે સંકલિત વિકાસની પ્રક્રિયાને વેગ આપવાનો છે.

મહિલા સશક્તિકરણ એ સ્ત્રીઓની જાતિ સમાનતા માટે પ્રોત્સાહન પૂરુષ પાડતું સામાજિક સશક્તિકરણ નું એક જટિલ પાસું છે. જાતિ સમાનતા એ એક એવા સમાજ નું સૂચન કરે છે કે જેમાં સ્ત્રી અને પુરુષને જીવનના દરેક ક્ષેત્રમાં એકસમાન તકો મળી રહે. સ્ત્રીઓને પુરુષોની જેમ જ સમાજમાં હક, સંન્માન, તક મળી રહે તે ખૂબજ અગત્યનું છે. જીવનના દરેક ક્ષેત્રમાં પુરુષોની જેમ સ્ત્રીઓનો પણ નિર્ણય લેવા માટે સ્વતંત્ર હોય.

જ્યારે વાત સ્ત્રી સશક્તિકરણની થાય ત્યારે સ્ત્રી પોતે જ શક્તિનું સ્વરૂપ છે. કહેવાય છે સ્ત્રીમાં ત્રણ દેવીઓનું વાસ હોય છે. અન્નપૂર્ણા, લક્ષ્મી અને સરસ્વતી. આપણા સમાજે ભલે આપણા ને દેવી સ્વરૂપે નહિ સ્વીકારી હોય પરંતુ આપણે આપણી જાતને દેવી તરીકે સ્વીકારીને આપણી આવનાર પેઢીઓને સ્વમાનભેર જીવન જીવવા માટે તૈયાર કરવું છે. નારી વગર તો સમાજની કલ્યાણ પણ ના કરી શકાય. જો સ્ત્રી જ ના હોય તો પુરુષનો જન્મ પણ કેવી રીતે શક્ય? આપણા દેશના પ્રથમ વડાપ્રધાન જવાહરલાલ નેહરુજીએ કહું છે કે “નારીઓની સ્થિતિ જ દેશના વિકાસનો નિર્દ્દશ કરે છે.” પરંતુ આજે પણ સ્ત્રીઓ ગમે તે પદ ઉપર શોભાવતી હોય તો પણ વાસ્તવિક સ્થિતિ તો એ જ છે કે તેઓને સામાજિક, આર્થિક, ધાર્મિક જેવી ઘણી બધી સમસ્યાઓનો સામનો તો કરવો જ પડે છે. વર્તમાન સમયમાં સરકાર દ્વારા ઘણી બધી યોજનાઓ જેવી કે બેટી બચાવો બેટી પઢાવો, સ્ક્લિલ ઈન્ડિયા, બાલિકા સુકન્યા સમૃદ્ધિ યોજના, સ્ટાર્ટ અપ ઈન્ડિયા, પ્રધાનમંત્રી મુદ્રા યોજના વગેરે કાર્યરત છે. આ બધી યોજનાઓ દ્વારા સ્ત્રીઓ પોતાની ક્ષમતાઓને ઓળખી રાષ્ટ્રના વિકાસ તેમજ સ્વાવલબનના માર્ગે તેઓને આત્મનિર્ભર બનાવવા માટે મદદરૂપ થાય છે. આત્મનિર્ભર ભારતની શરૂઆત દેશની દરેક સ્ત્રી આત્મનિર્ભર બને તેવા પ્રયાસોથી થવી જોઈએ.

આત્મનિર્ભર ભારતની શરૂઆત દેશની દરેક સ્ત્રી આત્મનિર્ભર બને તેવા પ્રયાસોથી થવી જોઈએ. આજે મોટાભાગની આર્થિક રીતે આત્મનિર્ભર નથી. તેના માટે દેશની ગરીબી, સ્ત્રીઓમાં શિક્ષણનું ઓછું પ્રમાણ, દહેજ, ધરેલું હિંસા, બળાત્કાર, છેડતી જેવી ઘટનાઓ જવાબદાર છે. દીકરી જન્મે એટલે ઘણા માતા-પિતાને પહેલી બીજ એજ લાગે કે દીકરી છે સમાજમાં એકલી બહાર કાય રીતે જશે? એનું ભવિષ્ય શું થશે? એક દીકરી તરીકે, એક સ્ત્રી તરીકે, એક પત્ની તરીકે, એક વહુ તરીકે, એક માતા તરીકે જીવનમાં કેટલા સંદર્ભોનો સામનો કરવો પડશે?

હવે આર્થિક વિકાસના સંદર્ભમાં સ્ત્રીઓની વાત કરીએ તો મહિલા સશક્તિકરણથી દેશનો વિકાસ થશે કે દેશના વિકાસથી મહિલા સશક્ત થશે? વાસ્તવમાં બને એકબીજાના પૂરક છે. ભારતમાં ૨૦.૩૭ ટકા સ્ત્રીઓ અતિ સૂક્ષ્મ, સૂક્ષ્મ અને

મધ્યમ ઉદ્યોગો સાથે સંકળાયેલા છે. જે દેશની શ્રમશક્તિના ૨૩.૩ ટકા છે. મેડીન્ઝે જ્લોબલના અધ્યયનના અનુસાર જો MSME અન્તિ સૂક્ષ્મ, સૂક્ષ્મ અને મધ્યમ ઉદ્યોગોમાં સ્ત્રીઓની ભાગીદારી બેગણી કરવામાં આવે તો દેશના કુલ ધરેલું ઉત્પાદનમાં ૭૦૦ અભ્યં ડોલરનો વધારો થઈ શકે. એડેલગીવ ફાઉન્ડેશન દ્વારા ૧૩ રાજ્યોમાં અધ્યયન દ્વારા જાહેર કર્યું કે વર્ષ ૨૦૨૬ સુધી દેશમાં મહિલા નિયોજકોનો MSMEનો વ્યવસાય ૮૦ ટકા સુધી વધી શકે છે.

વિશ્વના જુદાજુદા દેશોમાં વર્ષ ૨૦૨૦ દરમયાન વ્યાવસાયિક મહિલાઓની ટકાવારી નીચેના કોષ્ટકમાં દર્શાવેલ છે.

ક્રમ	દેશ	મહિલા સાહસિક (ટકા)
૧.	અમેરિકા	૭૦.૩
૨.	ન્યૂઝીલેન્ડ	૭૦.૨
૩.	ક્રેન્ડા	૬૮.૦
૪.	ઇઝરાયેલ	૬૮.૪
૫.	આયર્લેન્ડ	૬૭.૭
૬.	તાઈવાન	૬૬.૨
૭.	સીલ્જરલેન્ડ	૬૫.૮
૮.	સિંગાપુર	૬૫.૬
૯.	બ્રિટન	૬૫.૬
૧૦.	પોલેન્ડ	૬૫.૧
૧૧.	ભારત	૨૦.૩

સ્પોટ- Global Women Entrepreneur 2021

ઉપરોક્ત કોષ્ટકના આધારે કહી શકાય છે કે દેશમાં ચોક્કસ રીતે મહિલાઓની ભાગીદારી આર્થિક ક્ષેત્રમાં વધી છે પરંતુ વૈશ્વિક સ્તરે સમીક્ષા કરતા જણાય છે કે ભારતની વાસ્તવિક સ્થિતિ કર્દીક અલગ છે.

વર્ષ ૧૯૮૦ થી ૨૦૨૦ ના સમયગાળા દરમયાન ભારતમાં સ્ત્રીશ્રમિકની ટકાવારી (૧૫ વર્ષ અને તેનાથી વધારે ઉત્તરની સ્ત્રી કામદાર)

ક્રમ	વર્ષ	સ્ત્રી શ્રમિક(ટકા)
૧.	૧૯૮૦	૩૦.૨૮
૨.	૧૯૮૫	૩૦.૬૦
૩.	૨૦૦૦	૩૦.૪૧
૪.	૨૦૦૫	૩૧.૭૬
૫.	૨૦૧૦	૨૫.૬૮
૬.	૨૦૧૫	૨૧.૭૨
૭.	૨૦૧૬	૨૧.૩૪
૮.	૨૦૧૭	૨૦.૬૩
૯.	૨૦૧૮	૨૦.૫૩
૧૦.	૨૦૧૯	૨૧.૧૮
૧૧.	૨૦૨૦	૧૮.૬

Source- India Female Labour force Statista 2022

ભલે સ્ત્રી સશક્તિકરણની વાતો થતી હોય પરંતુ ઉપરોક્ત આંકડાઓ જોઈને સ્પષ્ટ ખ્યાલ આવે છે કે ભારતમાં પહેલાના સમય કરતા વર્તમાન સમયમાં સ્ત્રી શ્રમિકોનો ફાળો ઘટી ગયું છે. તો કયાં ગયું સ્ત્રી સશક્તિકરણ? વાસ્તવિકતા તો આ છે કે દેશમાં સ્ત્રીઓને સશક્ત બનાનાવા માટે ઘણા પ્રયત્નો થયા છે. સરકાર પણ અવારનવાર અનેક કાર્યક્રમો, યોજનાઓ અમલમાં મુક્તી હોવે છે. પરંતુ સ્ત્રી સશક્તિકરણની શરૂઆત પોતાના ઘરથી જ થવી જોઈએ. કેમ કે દેશમાં સ્ત્રી શક્તિને બળવંત કરી તેમને પ્રગતિના માર્ગ પર આગળ લાવવા માટે ઘણા પ્રયાસો થઈ રહ્યા છે પરંતુ પુરુષપ્રધાન સમાજમાં જાતિભેદની પ્રવૃત્તિઓ સ્ક્રીશાક્તિના વિકાસમાં બાધારૂપ નીવડે છે.

વર્ષ ૨૦૧૨-૧૩, ૨૦૧૩-૧૪ અને ૨૦૧૪-૧૬ ના સમયગાળા દરમયાન દેશના જુદા જુદા રાજ્યો અને કેન્દ્રશાસિત પ્રદેશોમાં ૧૫ વર્ષ અને તેનાથી વધારે ઉમરની સ્ત્રી શ્રમિકોનું પ્રમાણ નીચે મુજબ છે.

ક્રમ	રાજ્ય/કેન્દ્રશાસિત પ્રદેશ	૨૦૧૨-૧૩	૨૦૧૩-૧૪	૨૦૧૪-૧૬
૧.	આંધ્રપ્રદેશ	૪૪.૬	૪૮.૬	૪૭.૦
૨.	અરુણાચલ પ્રદેશ	૪૫.૭	૫૬.૧	૫૧.૬
૩.	અસમ	૨૭.૦	૩૩.૬	૨૪.૫
૪.	બિહાર	૧૦.૪	૧૬.૭	૧૭.૮
૫.	છત્તીસગઢ	૪૪.૮	૫૧.૦	૫૪.૨
૬.	દિલ્હી	૧૧.૫	૧૦.૦	૧૧.૭
૭.	ગોવા	૨૦.૩	૨૬.૦	૨૧.૨
૮.	ગુજરાત	૧૬.૪	૨૪.૫	૧૯.૬
૯.	હરિયાણા	૧૫.૪	૧૬.૫	૧૮.૭
૧૦.	હિમાચલ પ્રદેશ	૫૬.૪	૫૮.૪	૧૫.૧
૧૧.	જમ્બુ અને કશ્મીર	૧૨.૩	૧૬.૪	૭.૮
૧૨.	ઝાર્ખંડ	૨૮.૪	૪૫.૭	૪૮.૨
૧૩.	કશ્મીર	૩૨.૨	૩૪.૫	૩૩.૩
૧૪.	કેરલા	૨૦.૩	૨૭.૮	૨૩.૭
૧૫.	મધ્યપ્રદેશ	૩૨.૧	૩૪.૦	૧૭.૨
૧૬.	મહારાષ્ટ્ર	૩૨.૮	૩૪.૬	૩૨.૮
૧૭.	મહીયુર	૩૬.૮	૫૦.૮	૪૬.૪
૧૮.	મેઘાલય	૪૭.૬	૫૮.૮	૪૮.૯
૧૯.	મિયોરમ	૫૧.૭	૬૧.૩	૫૮.૦
૨૦.	નાગાલેન્ડ	૩૩.૮	૩૪.૭	૫૫.૯
૨૧.	ઓડિશા	૨૮.૫	૨૩.૭	૨૩.૭
૨૨.	પંજાબ	૧૧.૮	૮.૪	૮.૪
૨૩.	રાજસ્થાન	૨૭.૪	૩૩.૮	૩૧.૯
૨૪.	સિક્કિમ	૩૮.૫	૫૦.૭	૪૮.૨
૨૫.	તમિલનાડુ	૩૫.૦	૩૮.૬	૩૮.૩
૨૬.	તેલંગાણા	૦.૦	૫૨.૧	૪૨.૭

૨૭.	ત્રિપુરા	૩૨.૧	૩૧.૪	૪૫.૩
૨૮.	ઉત્તરાખંડ	૨૦.૬	૨૬.૪	૨૦.૫
૨૯.	ઉત્તરપ્રદેશ	૧૧.૪	૧૪.૦	૧૨.૦
૩૦.	પાંચિંદ્રાંગાળી	૨૦.૬	૧૭.૨	૨૦.૫
૩૧.	અંદમાન નિકોબાર	૧૮.૫	૩૨.૫	૨૫.૧
૩૨.	છત્તીસગઢ	૧૨.૨	૧૨.૩	૮.૧
૩૩.	દાદરા અને નાગર હવેલી	૧૬.૫	૧૦.૩	૧૬.૧
૩૪.	દમન-દીવ	૮.૩	૧.૬	૧૫.૨
૩૫.	લક્ષ્ણદીપ	૮.૬	૧૯.૨	૧૫.૫

Source- National Sample Survey Office (NSSO), Women Workers Population ratio in 2012-13, 2013-14, 2015-16

ઉપરોક્ત કોષ્ટકના આધારે કહી શકાય છે કે મિઝોરમ અને નાગાલેન્ડ સિવાય કોઈ પણ રાજ્યમાં સ્ત્રીશ્રમિકોની ટકાવારી ૫૦ ટકા કરતા વધારે નથી. છત્તીસગઢ અને પંજાબ જેવા રાજ્યોમાં તો મહિલા શ્રમિકોની ટકાવારી ૧૦ ટકા કરતા પણ ઓછી છે. તો ક્યાં ગયું સ્ત્રી સશક્તિકરણ? World Economic Forum દ્વારા Global Gender Gap Report 2021 પ્રકાશિત કરવામાં આવ્યું તે મુજબ ૧૫૫ દેશોમાંથી ભારતનો સ્થાન ૧૪૦મો હતો. એટલે કે આજે પણ દેશમાં આર્થિક સામાજિક, શિક્ષણ, સ્વાસ્થ્ય વગેરે બાબતોમાં સ્ત્રી અને પુરુષ વચ્ચે ધારી અસમાનતા જોવા મળે છે. જો દેશનો જડપી આર્થિક વિકાસનો કરવો હોય તો સ્ત્રીઓની આર્થિક-સામાજિક સ્થિતિમાં સુધારો કરવો પડશે.

સભીકા-

અંતમાં સ્ત્રી સશક્તિકરણ ખરા અર્થમાં તો ત્યારે થશે કે સમાજમાંથી ગરીબી, બાળવિવાહ, દહેજ, ધરેલું હિંસા, બળાત્કાર, છેડતી જેવી સમસ્યાઓ સંપૂર્ણ દૂર થશે. પૂર્ણ સશક્તિકરણ ત્યારે કહેવાશે કે જ્યારે દેશની દરેક સ્ત્રી અડધી રાત્રે પણ ધરમાથી વિના કોઈ ઉરના બહાર મુક્ત રીતે નીકળી શકે. જે દિવસે આ સ્થિતિ આવશે ત્યારે જ સ્ત્રી સશક્તિકરણ કહેવાશે.

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## गांधीवादी विचार और वर्तमान विश्व

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गांधीवाद क्या है? इसका कोई निश्चित उत्तर कोई नहीं दे सकता है। महात्मा गांधी अपने जीवनकाल में किसी एक मत, संप्रदाय के कद्दर अनुयायी कभी नहीं रहे। उन्हें जिस विचार में सत्य प्रतीत हुआ उन्होंने बिना संकोच उसको अपने जीवन में उतारा। वो सभी धर्मों की अच्छी बातों को मानते थे। अतः उन्हें उदारवादी, समाजवादी, साम्यवादी, अराजकतावादी, वैयक्तिकवादी आदि कह देना शायद महात्मा के साथ अन्याय होगा।

**गांधीवाद:** ‘गांधीवाद’ शब्द आज-कल बड़ा लोकप्रिय और चलन में है। कई इसको अमोघ शक्ति मानते हैं वहीं कई केवल दक्षियानसी मानकर इसकी अवहेलना भी करते हैं। इस शब्द का सर्वप्रथम प्रयोग करावी में, गांधी-इर्विन समझौते के बाद कांग्रेसी अधिवेशन से पहले एक सर्वजनिक सभा में गांधी ने स्वयं किया था। ‘गांधी मर सकता है पर गांधीवाद सदा जीवित रहेगा।’<sup>1</sup> हलाकि गांधीजी स्वयं इसे कोई नया विचार या सार्वकालिक, सार्वभौमिक, अपरिवर्तनशील विचार कभी नहीं मानते थे। विचार परिवर्तनशील और संशोधन के अवकाश को अपने आप में समाये हुए हैं। मार्च १९३६ में सावली में गांधी सेवा संघ के सदस्यों को संबोधित करते हुए वे कहते हैं कि - ‘गांधीवाद नाम की कोई चीज़ नहीं है और न ही अपने पीछे मैं कोई ऐसा सम्प्रदाय छोड़ जाना चाहता हूँ, मैं कदापि यह दावा नहीं करता कि मैंने किन्हीं नए सिद्धांत को जन्म दिया है। मैंने तो अपने निजी तरीकों से शाश्वत सत्य को दैनिक जीवन और उसकी समस्याओं पर लागू करने का प्रयत्न किया है। मैंने जो सम्मतियां बनाई हैं और जिन परिणामों पर मैं पहुँचा हूँ वे अतिम नहीं हैं। मैं उन्हें कल बदल भी सकता हूँ। मुझे संसार को कुछ नहीं सिखाना है। सत्य और अहिंसा उतनी ही पुरानी है जितनी कि यह पहाड़ियां। मैंने तो केवल व्यापक आधार पर सत्य और अहिंसा दोनों क्षेत्रों में अपनी शक्ति भर परीक्षण करने का प्रयत्न किया है। इस प्रकार सत्य और अहिंसा के आचरण में जीवन और उसकी समस्याएं मेरे लिए अनेकविध परीक्षण बन गई हैं। अपनी सहज जन्मजात प्रकृति से मैं सच्चा तो रहा हूँ, परंतु हिंसक नहीं। तथ्य तो यह है कि सत्य मर्ग की खोज में ही मैंने अहिंसा को ढूँढ़ निकाला। मेरा दर्शन जिसे अपने गांधीवाद का नाम दिया है, सत्य और अहिंसा में निहित है। आप इसे गांधीवाद के नाम से न पुकारें क्योंकि इसमें कोई वाद तो है ही नहीं।’<sup>2</sup>

अतः गांधीवाद को किसी चौखटे में फिट नहीं किया जा सकता है। गांधीवाद वास्तव में एक खुली विचारधारा है जिसमें श्रेष्ठ विचारों को स्थान दिया गया है। गांधीजी ने जीवनर्पर्यात अपने दिल और दिमाग को खुला रखा और कभी दुराग्रह नहीं किया कि उन्हीं के विचार श्रेष्ठ हैं या मौलिक हैं। उन्होंने कभी अपने अनुयायियों को अपने विचारों से बंधे रहने का भी आग्रह नहीं किया; बल्कि इस बात की पूर्ण स्वतंत्रता दी कि उनके विचारों में भी वह संशोधन करते रहे। उनसार में शायद ही किसी विचारक ने इतनी उदारता दिखाई होगी।

**गांधीजी पर प्रभाव:** गांधीजी विशाल हृदय के व्यक्ति थे। उनके हृदय में किसी व्यक्ति, संस्था, धर्म, संप्रदाय, जाति, समूह, देश के प्रति धृणा, प्रतिशोध की भावना कभी नहीं थी। वह हमेशा बुद्धिसंगत विचारों का स्वागत करते थे। उनके विचारों में संसार के तमाम बड़े धर्मों की अच्छायियों की ज्योति जलती रहती थी। गांधीजी की विचारधारा समन्वयवादी थी। अपनी विचारधारा को जग के सामने रखने से पहले उन्होंने भारतीय व पाश्चात्य विचारधारा, जीवन पद्धति, रित-रिवाज, आस्था का सम्यक ज्ञान प्राप्त कर लिया था। गांधीजी के जीवन पर प्राचीन भारतीय धर्म ग्रंथों की अच्छी छाप दिखाई देती है। स्वयं संस्कृत के विद्वान न होने के कारण अनुदित धर्मशास्त्रों से ज्ञान प्राप्त किया। सन-१९०३ में जोहानसर्बा में जेलवास दौरान ही उन्होंने ‘योगसूत्र’ पढ़ दिया था। इसी प्रकार रामायण, महाभारत, उपनिषद्, आदि पर उन्होंने दृष्टि डाली थी। जिस कारण मनुष्य ही नहीं जीवमात्र के प्रति दया, करुणा की भावना उनमें विकसित हुई।

भगवदगीता का गांधीजी पर सर्वाधिक प्रभाव दिखाई देता है। कर्म क्षेत्र में डटे रहने का सिद्धांत प्रतिफलित करते हुए वह कहते हैं कि- ‘मेरा जीवन बाह्य दुर्घटनाओं से परिपूर्ण है; इस पर भी इन घटनाओं ने मुझ पर कोई प्रभाव नहीं डाला तो इसका श्रेय भगवदगीता की शिक्षा को है।’<sup>3</sup> गीता के भाँति कुरान शारीफ से भी वह प्रभावित दिखाई देते हैं- ‘विंदू जैन, बौद्ध आदि दर्शनों की भाँति ही मुस्लिम दर्शन भी

सत्य व भाईचारे के सिद्धांतों पर आधारित है। उन्होंने अपने अहिंसा की जड़े मुस्लिम दर्शन में पाई थीं और कुरान उनकी दृष्टि में सदैव एक महत्वपूर्ण व समादत रचना रही।”<sup>4</sup>

आज जिस चीन को हम सर्वभोक्ता, हिंसक, आक्रमणकारी, साम्राज्यवादी रूप में जानते हैं वो सदा से ऐसा नहीं था। अहिंसा के तत्व उसमें प्राचीनकाल में भली-भांति देखे जा सकते हैं। अहिंसा और असहयोग के अनेक उदाहरण देखे जा सकते हैं। जैसे- “जुदाइज्म (judaism) का यह सिद्धांत है कि यदि ‘यदि तुम्हारा शत्रु भूखा है तो उसे खाने की गोटी दो। यदि वह प्यासा है तो उसे पीने का पानी दो। यदि तुम्हारा शत्रु असफल होता है तो हंसों नहीं, और यदि वह ठोकर खाकर गिरता है तो तुम्हरे हृदय को प्रसन्न नहीं होना चाहिए।”<sup>5</sup> कुछ का यह मानना है कि गांधीजी के सत्य-अहिंसा और असहयोग जैसे विचार चीन की प्राचीन विचारधारा से काफी मेल खाते हैं।

गीता, कुरान के भांति बाइबल ने भी गांधीजी को सर्वाधिक प्रभावित किया। बाइबिल के संदर्भ में वह कहते हैं कि- “Sermon on the Mount नामक अध्याय को पढ़कर तो उनकी आत्मा एकदम जाग सी उठी और उन्हें जीवन के उन शाश्वत मूल्यों का ज्ञान हो गया जिसके आधार पर उन्होंने अपने सत्याग्रह और अहिंसा सिद्धांत को प्रतिपादित किया।”<sup>6</sup>

धार्मिक ग्रंथों के अतिरिक्त कुछ एक विचारकों से भी गांधीजी सर्वाधिक प्रभावित हुए। उसमें शीर्षस्थान रूसी दार्शनीक ‘टॉलस्टॉय’ का नाम आता है। टॉलस्टॉय द्वारा लिखी पुस्तक-‘Kingdom of God is Within You’ ने उन्हें काफी प्रभावित किया वह लिखते हैं- “इसके अध्ययन से मेरे समस्त संदेह दूर हो गए और मेरी अहिंसा में पक्की आस्था हो गई।”<sup>7</sup> शायद इसलिए टॉलस्टॉय को उन्होंने अपना गुरु घोषित किया। टॉलस्टॉय की तरह ही दूसरे विद्वान् ‘रस्किन’ का भी प्रभाव उन पर दिखाई देता है। राजनीति में आध्यात्मिक दृष्टिकोण को विकसित करने का श्रेय शायद रस्किन को ही जाता रहेगा। रस्किन द्वारा लिखित दो पुस्तकें ‘UNTO THE LAST’ और ‘CROWN OF WILD OLIVES’ से उनका इस बात पर विश्वास पक्का हो गया कि समाज द्वारा अर्जित पूँजी पर किसी एक व्यक्ति का निजी अधिकार नहीं हो सकता। उस पर सर्वहारा, गरीब, मजदूर का भी उतना ही अधिकार है। किंतु यह अधिकार हिंसा के माध्यम से नहीं दिलाया जा सकता किंतु पूँजीपतियों के हृदय परिवर्तन से अवश्य मिल सकता है।

**वर्तमान वैश्विक समस्याएं और गांधीवाद:** वर्तमान विश्व कई समस्याओं से घिरा दिखाई देता है। समस्याएं दो प्रकार की हैं: (1) मानव सर्वित और (2) कुदरती। कुदरती समस्याओं में भी अधिकतर समस्याओं के पीछे मनुष्य का हस्तक्षेप ही जिम्मेवार दिखाई देता है। हाल ही के दिनों में युद्ध एक वैश्विक समस्या के रूप में खड़ी हुई। मानवसर्वित समस्याओं में सिरपौर मानी जाएगी। पिछले दो दशकों में अफगान युद्ध, इराक युद्ध, सीरिया युद्ध, और फिर युक्रेन युद्ध इन युद्ध ने मानव जीवन को काफी प्रभावित किया है। युद्ध केवल दो गाष्ठों के बीच नहीं होता है बल्कि अप्रत्यक्ष रूप से उसके भयंकर नतीजे पूरा विश्व झेलता है। आज का विश्व पहले से कहीं अधिक एक-दूसरे के नजदीक आ गया है। आज के वैश्विक बाजार में दुनिया के तमाम देश अपनी महत्वपूर्ण भूमिका निभाते हैं, ऐसे समय में दो गाष्ठों के बीच युद्ध का आगाज पूरे विश्व में तनाव की स्थिति पैदा करता है। युद्ध आखिर होते क्यों हैं? और इतने विकराल रूप कैसे ले लेते हैं? इन दोनों प्रश्न के उत्तर शायद किसी के पास नहीं होंगे। युद्ध की स्थिति कम से कम बने और मानव रक्त कम से कम बहे इसके लिए हमें पुनः गांधीवादी विचारधारा को समझना होगा। युद्ध निवारण या प्रतिकार के संदर्भ में गांधीजी के विचारों की ओर आज विश्व पूँजी टकटकी लगाए बैठा है।

गांधीजी का यह दृढ़ मानना था कि हिंसा आक्रमण का प्रत्युत्तर हिंसा या आक्रमण कदापि नहीं हो सकता। एक निरीह पशु भी प्रेम से वश में हो सकता है तो फिर मनुष्य क्यों नहीं हो सकता? आक्रमण का जवाब यदि आक्रमण से दिया जाए तो इसमें सर्वाधिक रक्त आम जनता का ही बहेगा। गांधीजी का मानना था कि आक्रमणकारी का हृदयपरिवर्तन कर हम मानव जाति को कम से कम नुकसान पहुंचा सकते हैं। इस विषय में गांधीजी कहते हैं कि- “एक अहिंसात्मक पुरुष और समाज कभी भी बाह्य आक्रमण के विषय में नहीं सोचता। इसके विपरीत ऐसा मनुष्य और समाज दृढ़ता से विश्वास करता है कि कोई भी उसकी शक्ति को भंग नहीं कर सकता। फिर भी यदि आक्रमण होता ही है तब अहिंसा के लिए दो मार्ग खुले हैं- प्रथम आधिपत्य दे देना परंतु आक्रमणकारी से असहयोग करना। इस प्रकार कल्पना कीजिए कि भारत पर कोई हमला करता है, तब राज्य के प्रतिनिधि उसे अंदर आ जाने देंगे परंतु उससे कहेंगे कि उसे जनता से किसी प्रकार का सहयोग नहीं मिलेगा। आत्मसमर्पण की अपेक्षा व मृत्यु को अच्छा समझेगा। दूसरा मार्ग जनता द्वारा, जिसे अहिंसात्मक ढंग से कार्य करने की शिक्षा मिली है, हिंसात्मक प्रतिरोध होगा। निःशक्त सत्याग्रही आक्रमणकारी की तोपों के लिए अपने आप को भोजन के रूप में प्रस्तुत करेंगे। दोनों दशाओं में केवल एक ही भावना है कि निर्दय आक्रमणकारी के भी हृदय होता है। उन स्त्री और पुरुष की कभी न समाप्त होने वाली पंक्तियों का दृश्य, जो आक्रमणकारी के सम्मुख आत्मसमर्पण करने की अपेक्षा आसानी से मर जाते हैं, अंत में उसके और उसके सैनिकों के हृदय को पिघला देते हैं।”<sup>8</sup>

गांधीजी की इसी विचारधारा को यदि आज के रूस-युक्रेन युद्ध के परिप्रेक्ष्य में देखें तो रूस के शुरुआती आक्रमणकारी गैरेये की वजह नाटों की दखल अंदाजी थीं। रूस नहीं चाहता था कि पश्चिमी विस्तारवादी ताकतें नाटों के माध्यम से उसके नजदीक पहुंचे। युक्रेन रूस

से ही अलग हुआ राष्ट्र था। युक्रेन में रूसी भाषा बोली जाती है और दोनों देशों के तीज-त्यौहार, पोशाक, रीत-रिवाज, खान-पान एक जैसे हैं। रूस नहीं चाहता था कि नाटो युक्रेन की भूमि का इस्तेमाल कर उसकी सार्वभौमिकता को चुनौती दे। शुरुआत में रूस ने युक्रेन को नाटो की सदस्यता से दूर रहने की सलाह दी पर जब अधिकारी बात नहीं बनी तो उसने खुलेतौर पर युक्रेन पर आक्रमण कर दिया; जो आज भी चल रहा है। लाखों युक्रेनियनों को अपना देश छोड़ आस-पास के देशों में शरण लेनी पड़ी। हजारों लोग मारे गए; जिसका आधिकारिक आंकड़ा अभी तक उपलब्ध नहीं है।

युक्रेन में अधिक विनाश इसलिए हुआ कि उन्होंने रूसी हमले की जवाबी कार्यवाही की। यदि युक्रेन गांधीवादी मार्ग को अपनाता तो शायद इतनी तबाही न होती। युक्रेन के राष्ट्रपति ने आम जनता को रूसी सैनिकों के खिलाफ लड़ने के लिए खड़ा किया जो मूर्खतापूर्ण निर्णय था। सामान्य नागरिक आधुनिक शर्सों से युक्त प्रशिक्षित सैनिकों का सामना कभी नहीं कर सकते। अच्छा होता कि वहां की जनता निशाचीकरण और अहिंसा का सहारा लेकर रूस के राष्ट्रपति व सैनिकों का हृदय परिवर्तन करने का प्रयास करती। साथ-साथ रूस को यह भी बता देती कि चाहे उन पर कितना ही जुल्म क्यों न किया जाए कोई भी युक्रेनियन उन्हें सहयोग नहीं करेगा। गांधीजी द्वारा हिंसा, आक्रमण, युद्ध के विरुद्ध लड़ने के लिए ये विचार शायद आज के कई लोगों को कायरता लग सकते हैं पर वास्तव में इसकी शक्ति तो पौर्ण, मिसाइलों, मशीणों से कई-कई गुना अधिक है। सत्याग्रह आक्रमणकारियों के शर्सों को व्यर्थ और प्रभावहीन बना देता है। भारतीय स्वतंत्रता प्राप्ति हेतु पूरा देश गांधीजी ने बताए सत्याग्रह, अहिंसा, असहयोग जैसे सिद्धांतों पर चलता था और उससे अंग्रेज कितने लाचार, बलहीन हो जाते थे; इसका पता स्वयं ‘समट्रस’ के इन शब्दों से चलता है—“मैं तुम्हारे लोगों को बिल्कुल पसंद नहीं करता और न ही मैं उनकी सहायता करने की रत्ती भर भी परवाह करता था। परंतु मैं क्या करूँ? तुम लोग जरूरत के समय हमारी मदद करते हो। हम तुम पर कैसे हाथ उठा सकते हैं? मैं अक्सर यह चाहता हूँ कि तुम हिंसा के मार्ग पर चलते और अंग्रेज हड्डियां के समान हिंसा का आश्रय लेते और तब हम आपको बताते कि कैसे निबटा जाता है। परंतु तुम तो अपने शत्रु को भी नुकसान नहीं पहुँचाते। तुम केवल आत्मपीड़न द्वारा ही विजय चाहते हो और स्वयं अपने ऊपर लगाई गई शिश्याचार और बहादुरी की मर्यादाओं का भी उल्लंघन नहीं करते। और यही चीज हमें असहाय बना देती है।”<sup>9</sup>

**दमन का दूसरा नाम राज्य शक्तियां:** गांधीजी राज्य की शक्तियों को जनता की दमनकारी संस्था ही मानते थे। उनका मानना था कि किसी भी राज्य का अंतिम उद्देश्य भोली-भाली जनता पर पुलिस, मिलिट्री द्वारा दमन करना ही होता है। अतः व्यक्ति स्वतंत्रता के लिए यह आवश्यक है कि राज्य सत्ता को कम से कम किया जाए। राज्य दंड सहिता के बल पर व्यक्ति की स्वतंत्रता को कम से कम करने का प्रयास करता है।

आज के समय में यह देख ही सकते हैं कि राज्य पुलिस बल का प्रयोग करके नागरिकों के हितों की उपेक्षा कर रही है। विश्व के हर देश में यह प्रवृत्ति धड़ल्ले से चल रही है। नागरिक शांतिपूर्ण तरीकों से अपना प्रदर्शन भी नहीं कर सकते हैं। राज्य का दमन इतना बढ़ जाता है कि लोगों को अपनी जान भी गंवानी पड़ती है। ‘लॉ एंड ऑर्डर’ के नाम पर पुलिस जनता पर लाठियां भांजती है। और जनता को अपने अधिकारों से वंचित कर दिया जाता है। राज्य की स्थापना-निर्माण जनता की सुखाकारी के लिए होता है न की दमन द्वारा शासन करने के लिए। इस विषय में गांधीजी के विचार स्मरणीय है—“मैं राज्य की शक्ति में किसी भी प्रकार की वृद्धि को अधिकतम भय की दृष्टि से देखता हूँ। यद्यपि देखने में ऐसा लगता है कि राज्य कानून द्वारा शोषण को कम करने में जनहीन कर रहा है, तथापि वास्तविकता यह है कि यह समस्त प्रकृति के मूल व्यक्तित्व का विनाश करके मनुष्य मात्र को सबसे बड़ी हानि पहुँचाता है।”<sup>10</sup>

गांधीजी के राज्यविहीन स्वतंत्रता का तात्पर्य यह कदापि नहीं था कि सरकार को, राज्य को, मिटा देना चाहिए। उनका स्पष्ट मानना था कि राज्य और प्रशासन लोगों के सामाजिक आचरण को विनियम करता है; और उसकी मौजूदगी से कई परहेज नहीं किंतु—“वही सरकार सर्वोत्तम है जो सबसे कम शासन करती हो।”<sup>11</sup> अर्थात् अपनी जोहुकमी से जनता का दमन करने की अपेक्षा लोगों में स्वयं शिस्त का संचालन करती हो। गांधीजी के कथनानुसार—“इसके घटक अहिंसा में विश्वास रखनेवाले होंगे; वे जनता के सेवक होंगे, स्वामी नहीं। जनता स्वतः उनको प्रत्येक सहायता देगी और पारस्परिक सहयोग द्वारा व उत्तरात्तर घटती हुई अवस्था का सरलता से सामना कर सकेंगे। पुलिस के पास किसी प्रकार के शश्त्र तो होंगे, परंतु उसका प्रयोग बहुत कम किया जाएगा और वह भी यदि कभी किया गया तो वास्तव में पुलिसवाले सुधारक होंगे।”<sup>12</sup>

**असली राष्ट्रवाद:** गांधीजी का राष्ट्रवाद आज के समय के संकीर्ण नकली राष्ट्रवाद से बिल्कुल भिन्न है। आज हम देख सकते हैं कि राजनेता अपनी दुकान चलाने के लिए जनता को नकली राष्ट्रवाद का धूंट पिलाकर उन्मादी बना रहे हैं। राष्ट्रवाद के नाम पर हिंसा आज आम बात हो गई है। राष्ट्रवाद के नाम पर एक नागरिक अपने सहनागरिक की बड़े ठंडे कलेजे से हत्या कर देता है। यह हिम्मत उसमें कैसे आई? उसके पीछे सोशियल मीडिया भी जिम्मेवार हैं: जो लोगों को दिन-प्रतिदिन अनसोशिल बनाता जा रहा है। क्राइम करने वालों को

लगता है कि वह दुनिया का सबसे बड़ा राष्ट्रभक्त है और राष्ट्रवादी भी। इस प्रकार के कृत्यों में लिस व्यक्ति इस बात को अच्छी तरह जानता है कि उसके इस अपराध को राजनीतिक आश्रय मिला हुआ है। अतः उसका कोई क्या बिगाड़ सकता है। वह पूर्ण रूप से आश्वस्त है।

आज की इन परिस्थितियों और लोगों की विकृत मानसिकता की पृष्ठभूमि में स्वार्थ, अन्याय, अत्याचार और धार्मिक कट्टरता छिपी हुई है; जिसने अपने पंख पूर्ण रूप से फैला रखे हैं। क्या इसी राष्ट्रवाद की कल्पना महात्मा गांधी ने की थी? महात्मा का राष्ट्रवाद तो इतना विशाल और गहरा था कि जिसने देशों की, राष्ट्रों की सीमाओं से अपने-आपको मुक्त कर लिया था। उनका राष्ट्रवाद मानव कल्याण, सुख-शांति, न्याय, व्यक्तिस्वतंत्रता, करुणा, सत्य, अहिंसा, प्रेम, सहिष्णुता जैसे उद्यत विचारों को अपने में संजोए हुए हैं। गांधीजी के राष्ट्रवाद में अहंकार का, दूसरी जातियों के सिर पर चढ़कर जबरदस्ती बैठने का, अपने राष्ट्रीय स्वार्थ के लिए अन्य दुर्बल देशों का स्वेच्छानुसार उपयोग करने का भाव ही नहीं है। उनकी राष्ट्रीयता अमृतमय है, विषमय नहीं। 13 गांधीजी के लिए मानवता ही सर्वोच्च रही है चाहे उसके लिए स्वयं ही बलिदान क्यों न हो जाना पड़े। उन्हीं के शब्दों में- “यदि आवश्यकता पड़े तो सारा देश मर जाए ताकि मानवता जीवित रह सके।” 14

आज के विश्व को गांधीजी के विचारों का पुनः अध्ययन आवश्यक बन पड़ा है। आज वैश्विक बंधुत्व की आवश्यकता है। हम कभी साम्राज्यवादी विचारधारा से चिर सुख-शांति प्राप्त नहीं कर सकते हैं। देश के भीतर भी राजनेताओं को यह देखना होगा कि जनता को धर्म, मजहब, खान-पान, वेश-भूषा भाषा, रीति-रिवाज के नाम पर आपस में लड़वाकर चिरकाल तक शासन कायम नहीं किया जा सकता। भारतवर्ष यहां रहने वाले भारतीयों का है न की कुछ एक का पैतृक अधिकार। ‘सारे जहां से अच्छा हिंदोस्ता हमारा’ पंक्तियां तभी सार्थक हो सकती हैं जब महात्मा गांधी के विचारों को देशवासी आत्मसात कर सकेंगे। भारत ही नहीं संपूर्ण विश्व यदि गांधीवादी विचारधारा का थोड़ा भी अमल कर लें तो अधिकांश वैश्विक समस्याओं से छुटकारा मिल सकता है। ॥अस्तु॥

### सन्दर्भ

क्रम	पुस्तक	लेखक	प्रकाशन	पृष्ठ
1	आधुनिक राजनीतिक विचारों का इतिहास	प्रभुदत शर्मा	कोलेज बुक डीपो	६९०
2	वही	वही	वही	७०५
3	वही	वही	वही	७१८
4	वही	वही	वही	७२५
5	वही	वही	वही	७२५
6	वही	वही	वही	७५०
7	वही	वही	वही	७५५
8	वही	वही	वही	७५८
9	वही	वही	वही	७८०
10	वही	वही	वही	७८२
11	वही	वही	वही	७८२
12	वही	वही	वही	७८३
13	वही	वही	वही	७८४
14	वही	वही	वही	७८५

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दयापर-लखपत

## ऑनलाइन शिक्षण : फायदे और नुकसान

हीना शांतिलाल वधाड़ीया

रिसर्च स्कॉलर

हिंदी भवन, सौराष्ट्र यूनिवर्सिटी, राजकोट

ऑनलाइन शिक्षा अब हमारे जीवन का एक महत्वपूर्ण हिस्सा बन चुका है। कोरोना महामारी के इस समय ने इसकी महत्वता को और बढ़ा दिया है। किसी भी विषय पर घर बैठे ज्ञान प्राप्त करने की यह नवीन ढंग है। ऑनलाइन शिक्षा, शिक्षा का वह वो माध्यम है जिसमें इंटरनेट से जुड़कर शिक्षक और विधार्थी देश के किसी भी प्रांत में रहकर पढ़ सकते हैं। शिक्षक जुम वीडियो कॉल, स्काइप, व्हाट्सएप, गूगल मीट के जरिए आसानी से पढ़ा सकते हैं। यदि कोई छात्र एक बार में कुछ समझ नहीं पाता तो वह वीडियो को दोहराकर देख सकता और सीख सकता है। धीरी गति से पढ़नेवाले बच्चों को इसका बहुत फायदा मिलता है। ऑनलाइन शिक्षा के दौरान हर बात नोटबुक में लिखनी जरूरी नहीं रहती। वह वीडियो या मेसेज के जरिए हमारे फोन में रख सकते हैं। इसके अलावा कॉपी – पेस्ट और स्क्रीनशॉट के जरिए भी हम अपने डिवाइस में सुरक्षित रख सकते हैं। इसके आलावा भी ऑनलाइन शिक्षा के बहुत फायदे हैं। जिसके बारे में हम आगे देखते हैं।

### (१) महामारी या अन्य गंभीर समय में शिक्षण का जारी रहना :

कोरोना महामारी के फेलने से हमारी जान का खतरा बन गया था। उस समय सबसे ज्यादा जरूरी हमारी जान बचाना था। जान बचाने सो लाखों पाए यह मुहावरा तब सबसे ज्यादा फिट बैठता था। स्वास्थ्य के साथ दुसरा नुकशान हमारी शिक्षा का हो रहा था। फिर कुछ समय पश्चात ऑनलाइन शिक्षा का विकल्प अपनाया गया। शरुआत में सबको बहुत अजीब लगा पर बाद में शिक्षक, विधार्थी, माता - पिता सबने इस व्यवस्था का स्वीकार कर लिया और ये मान लिया कि ऑनलाइन शिक्षा ही इस समय का श्रेष्ठ विकल्प है। शिक्षण के ज्यादा समय बंद रहने से बच्चों को काफी नुकसान पहुँचा है। ये नुकसान और बढ़े इससे पहले पुरे विश्व में ऑनलाइन शिक्षा शुरू कर दी गई। अच्छी बात यह भी थी कि इस मुश्किल समय में भी हमारा शिक्षण कार्य चल रहा था।

### (२) सफर (ट्रावेलिंग) के समय का उपयोग :

ऑनलाइन शिक्षा के दौरान स्कूल या क्लासिस में जाने – आने के समय की बचत होती है। इस समय को हम कुछ सिखने में नया कार्य करने में लगा सकते हैं। इस समय का उपयोग हम अपनी ईच्छा अनुसार अपनी रस – रूचि को ध्यान में रखकर कर सकते हैं। कुकिंग, योग, कसरत, गार्डनिंग, किताबें पढ़ना या फिर कोई और रचनात्मक कार्य भी कर सकते हैं।

### (३) स्वास्थ्य की सुरक्षा :

ऑनलाइन शिक्षा और अन्य कई ऑनलाइन कार्यों ने हमारे स्वास्थ्य को सलामत रखने में हमारी खुब मदद की है। ऑनलाइन शिक्षा के साथ- साथ ऑनलाइन शोपिंग, बैंक और बील भरने जैसे कई अन्य कार्यों ने हमें बाहर भीड़ में जाने से रोक लिया। और हम अपने स्वास्थ्य का ख्याल रख सके।

### (४) नई टेक्नोलोजी का सीखना :

ऑनलाइन शिक्षा शुरू हुई इससे पहले हम इसके बारे में ज्यादा नहीं जानते थे। लेकिन अब बहुत कुछ सीख चुके हैं। ऑनलाइन क्लासिस से शिक्षण संबंधित उपयोग जैसे फ़ाइल, लिंक और वीडियो भेजने के कारण शिक्षक अपनी रचनात्मक शिक्षा को विधार्थियों तक पहुँचाने में सक्षम रहते हैं। टेक्नोलोजी से जुड़ी छोटी – छोटी बातें जिसे हम अनजान थे वे अब जान चुके हैं। कुछ नया सीखने पर हमारे आत्मविश्वास में भी बढ़ोतारी होती है।

### (५) नौकरी के साथ शिक्षण लेना :

नौकरी पेशा लोग, व्यवसाय से जुड़े लोग और गृहिणी तथा ऐसे अन्य लोगों के लिए ऑनलाइन शिक्षा एक आशीर्वाद समान है। जिनके कार्य करने का समय निश्चित है उसी समय वह दुसरे कोर्स में हिस्सा नहीं ले सकते। लेकिन अब ऑनलाइन शिक्षा के नाम से MOOC, NPTEL, Courscra, edx online learning, गूगल के सर्टिफाइड कोर्स जैसे हजारों कोर्स उपलब्ध हैं। इसके अलावा कई कोर्स में तो अपने समय में सीखने की सुविधा भी मिलती है। तो हम अपने समयानुकूल सीख सकते हैं।

कोरोना नामक भयंकर बीमारी ने कुछ विस्तार या कुछ लोगों को नहीं परंतु सारी दुनिया पर हमला किया | उस बीमारी की भयानकता को ध्यान में रखते हुए विश्व आरोग्य संस्था को उसे महामारी घोषित करना पड़ा | स्वास्थ्य और शिक्षा पर इस महामारी का सबसे ज्यादा प्रभाव पड़ा | स्वास्थ्य को लेकर पूरी दुनिया अब पहले से ज्यादा सचेत हो गई है | शिक्षा पर इसका जो प्रभाव पड़ा है वह तो यह पीढ़ी आनेवाले कई समय तक इसका भुगतान करेगी | शिक्षा के बिना सभ्य समाज का निर्माण नामुमकिन है | जीवन में आगे बढ़ने के लिए एवं सफलता प्राप्त करने के लिए शिक्षा बहुत महत्वपूर्ण है | कुछ समय के लिए न सिर्फ भारत में बल्कि पुरे विश्व में शिक्षा व्यवस्था का बंद होना एक खतरा बनकर हमारे सामने आया | हालाँकि इसमें हमें टेक्नोलॉजी की मदद मीली | ताँकि बच्चों की शिक्षा पर कम से कम प्रभाव पड़े | इस व्यवस्था के चलते हमारा शिक्षण कार्य शरू तो हुआ पर कुछ समय पश्चात इसके भी नुकसान सामने आने लगे | ज्यादा समय स्क्रीन के सामने व्यतिहोने से बच्चों पर इसका शारीरिक और मानसिक असर होना शुरू हुआ | दिव्य भास्कर में प्रकाशित समाचार के अनुसार – “क्रोरोना भाइमारी दृभियान शारीरिक करता भानसिक बीमारीओना सौथी वधु भोग भन्या होवानुं तारण सामे आव्यु छे. बे वर्ष दृभियान भाण्डो भोभाईलना बंधाणी थया, पोर्न एडिक्ट थया, ओनलाईन अभ्यासथी भानसिक मुश्केली वधी, लर्निंग लोस थयो ज्यारे भोटेराओभां स्ट्रेस, अनिद्रा, निराशा सहितनी भानसिक बीमारीओ वधी.”<sup>१</sup>

इनके अनुसार बच्चों कोरोना महामारी के दौरान शारीरिक से ज्यादा मानसिक बीमारी के शिकार हुए हैं | दो सालों में मोबाइल की आदत लग गई | अॅनलाइन शिक्षा से मानसिक मुश्केलियाँ बढ़ी | जब कि बड़ों में भी नींद न आना, स्ट्रेस, निराशा जैसी मानसिक बीमारियाँ सामने आईं |

कहते हैं अति सर्वत्र वर्जयते | अर्थात किसी भी बात का ज्यादा बढ़ जाना नुकसानदायक होता है | अॅनलाइन शिक्षा के फायदों के साथ धीरे – धीरे उनके नुकसान भी सामने आने लगे | आगे हम ओनलाईन शिक्षा से हुए नुकसान के बारे में देखते हैं |

#### (१) तकनीकि खराबी का भोग बनना :

ऑनलाइन शिक्षा के सुरन जब हम मोबाइल, लेपटोप या अन्य गेजेट्स के सामने बैठते हैं तब नेटवर्क न मिलने की वजह से हमें कई मुश्केलियों का सामना करना पड़ता है – जैसे बीडियो दीख रहा हो पर ऑडियो न सुनाइ दे | स्क्रीन के हेंग हो जाने की वजह से कोई एक्टिविटी हम पूरी नहीं देख पाते | बार – बार नेटवर्क के आने – जाने की वजह से जो पढ़ाया जा रहा है उसे हम ठीक से आत्मसात नहीं कर पाते | जुनागढ़ की बहाउदीन सरकारी विनियन कॉलेज के मनोविज्ञान के मददनीश प्राध्यापक डॉ. भावनाबहन ठुंमर ने २३५ लोगों पर प्राथमिक लेवल का सर्वे करके इस तारण पर पहुँचे कि – “८९.५ टका विद्यार्थीओ नेटवर्कनी मुश्केलीना कारणे थोऱ्य सभ्ये ओनलाईनभां ज्ञेत्रावुं मुश्केल बनतुं छतुं. ज्ञेत्री ते शीझी शक्ता न छता. ज्यारे सर्वे प्रभावां भान्त ८.५ टका विद्यार्थीओने नेटवर्कनी क्नेक्टिविटी भरोभर भण्टी छती.”<sup>२</sup> कहने का तात्पर्य है ९१.५% विद्यार्थी नेटवर्क समस्या की वजह से समय पर जुङ नहीं पाते थे | उस वजह से सीख नहीं पाते थे | सर्वे के अनुसार सिर्फ ८.५% विद्यार्थीओ को ही नेटवर्क भील सकता था |

#### (२) आँखों को नुकसान पहुँचना :

मोबाइल, लेपटोप या टी.वी किसी भी स्क्रीन का ज्यादा उपयोग हमेशा आँखों के लिए नुकसानदायक माना गया है | आए दिन हमें सचेत किया जाता है कि अगर हमारा कार्य स्क्रीन से जुड़ा हुआ है तो थोड़ी – थोड़ी देर बाद अपनी आँखों को स्क्रीन से दूर ले जाकर आराम दे | लेकिन कोरोना महामारी के बाद हमारा स्क्रीन टाईम पहले से भी बढ़ गया | अॅनलाइन शिक्षा की वजह से ज्यादा समय स्क्रीन के सामने बैठना पड़ता था | इस वजह से हमारी आँखे सबसे ज्यादा प्रभावित हुई हैं | बच्चों को चश्मे लगाने शरू हो गए और जिनको पहले से थे उनके नंबर ओर बढ़ गये | इस बात की पुष्टि दिव्य भास्कर में छोप समाचार से होती है | अहमदाबाद की दिव्यपथ स्कूल द्वारा बच्चों के आरोग्य को जांचा गया | समाचार में लिखा है कि – “ डो. अनुपभा व्यास द्वारा भाण्डोनी आंभोनी तपास करवाभां आवी छता जेभां जाष्वा भण्यु छतुं के ५० टका जेटला एटेले के ७५ जेटला विद्यार्थीओ के जेमने अगाउ आंभोना नंबर ४ न छता, तेमने आंभोना नंबर आव्या होवानुं बहार आव्यु छतुं. ज्यारे केटलाक विद्यार्थीओ एवा पशु छता के जेमने अगाउ आंभोना नंबर ४ छता, तेमनी आंभोना नंबरभां वधारो ज्ञेवा भण्यो छतो.”<sup>३</sup> ये एक शहर की एक स्कूल के कुछ बच्चों पर किया गया सर्वे हैं | इसका विस्तार किया जाए तो परिणाम और दुःखद हो सकते हैं |

#### (३) बच्चों के अनुशासन पर प्रभाव पड़ना :

कोरोना से पहले बच्चों में अनुशासन आम बात थी | लोकडाउन में स्कूल बंध रहने की वजह से वह अपनी छोटी – छोटी आदतों को भूलते चले गए | यह बात तब सामने आई जब स्कूल फिर से शुरू हुए | बच्चों को अपनी क्लास से दूसरी क्लास या कम्प्यूटर लॉ

अथवा लाईब्रेरी या फिर अन्य जगह जाने के लिए लाईन में जाना होता है तथा क्लास में बैंच पर कैसे बैठते हैं, शिक्षक की अनुमति लेकर क्लास में आना या बाहर जाना होता है, ये सारी बातें तथा अन्य एसी कई चीजें बच्चें भूल चुके थे। क्योंकि ओनलाइन क्लास के दौरान बच्चें घर में ही थे तो वह अपना कम्फर्ट लेवल बना ही लेते थे। बच्चों को स्कूल अनुशासन में लाने के लिए तथा शिक्षकों को भी बच्चों को अनुशासन में रखने के लिए काफि मुश्केलियों का सामना करना पड़ रहा है।

#### (४) व्यवहारिक शिक्षा का अभाव :

ऑनलाइन शिक्षा के दौरान विधार्थीओं को मोबाइल या लेपटोप के सामने बैठकर पढ़ना होता है। इसमें व्यवहारिक शिक्षा का बिलकुल अभाव होता है। इस विषय में डॉ. विधुत जोशी लिखते हैं कि – “शाणा - कोलेजेभां मात्र ज्ञान व्याख्यान द्वारा आपवानुं ४ हौतुं नथी। भाण्डेने दक्षता, भूत्यो, रमतगमत, विज्ञान प्रयोगों वर्गे पश्च शीखवाना होय थे। धारो के युवानने डिक्टे के वोलीबोलीनी रमत शीखवी होय तो ओनलाईन व्याख्यान द्वारा नहीं शीखी शक्य। ते भाटे जाते ते कार्य करवुं पडे।”<sup>५</sup>

जो कार्य विधार्थी प्रयोग शाला में करके, मैदान में खेलकर सीखता है। वह ओनलाइन नहीं सीख सकता। इसके आलावा भी बच्चों की पढाई - लिखाई पर भी बहुत नकारात्मक प्रभाव पड़ा है। दिव्य भास्कर में छपे समाचार अनुसार – “अमेरिकाभां प्रारम्भिक स्तरे लगभग ३५% भाण्डो रीडिंग भाबते धशा पाइण २५% गया छे। वर्जिनियाभां एक स्ट्री अनुसार छेल्ला २० वर्षभां भाण्डो रीडिंग भाबते आटला पाइण अगाउं क्यारेय रख्या नथी। रिसर्चरो आ स्थितिने चिंताजनक भाने छे। बोस्टन क्षेत्रभां ६०% भाण्डेने अप्यासभां धधी मुश्केली पडे छे।”<sup>६</sup> यह समस्या किसी एक देश की नहीं पुरे विश्व की है।

#### (५) बच्चों में उत्साह की कमी :

सुबह या दोपहर स्कूल जाना प्रार्थना करना क्लास में साथ बैठक पढ़ना, ब्रेक में साथ बैठकर नास्ता करना, फिर पढ़ना और बाद में घर लौटना यह प्रक्रिया संपूर्ण रूप से बंध हो गई थी। बच्चों का सारा समय घर में ही रहना बाहर खेलने न जा पाना उनके उत्साह को धीरे धीरे कम कर रहा था। वह निराशा और अकेलेपन के शिकार होने लगे थे। दिव्य भास्कर में छपे समाचार गुज. स्वनिर्भर शाला संचालक मंडल, मनोविज्ञान भवन और सौराष्ट्र युनिवर्सिटी ने मिलकर ‘उजास’ स्टुडन्ट्स काउन्सेलिंग प्रोग्राम की शरुआत की। जिसमें ये सामने आया कि – “ज्ञेभां कोई विधार्थीओने मुश्केली होय, परीक्षानो भय होय तेना भाटे हेल्पलाईनभां मनोविज्ञानना निष्पातो काउन्सेलिंग करी भानसिक सधियारो आपे छे। छेल्ला ६ दिवसभां विधार्थीओ अने वालीओना जे फोन आव्या तेभांथी ३१.०३% तश्वावना, १५.५२% चिंताना हता।”<sup>६</sup>

विधार्थीओ का दोस्तों से न मिलना, उनसें बातें न कर पाना उन्हें धीरे - धीरे मानसिक रोग की ओर ले जा रहा था। संदेश में प्रकाशित डॉ. भावनाबहन ठुमर ने २३५ लोगों पर प्राथमिक लेवल के सर्वे के अनुसार पाया गया कि – “७६.०६% २८ विधार्थीओभे कह्युं के, शिक्षण ओनलाईन होवाथी स्कुलना भिन्नोने पश्च भणी शक्तां नथी। तेनी असर ४८ शिक्षण पर पडती ज्ञेवा भणी हती। तो ८० २८ विधार्थीओभे ओनलाईन शिक्षणना कारणे भाषावाभां आणसन्नुं प्रभाष वधारे ज्ञेवा भण्युं हतुं।”<sup>७</sup>

ऑनलाइन शिक्षण की तुलना में ऑफलाइन में बच्चें ज्यादा कार्यरत रहते हैं नियमित रूप से पढ़ना- लिखना, कसरत, प्रिंसिपल, शिक्षक, दोस्तों से मिलकर उनका मन आनंदित रहता है। उनका असर उनकी कार्यक्षमता पर पड़ता है।

#### (६) इन्टरनेट का गलत उपयोग :

ऑनलाइन शिक्षा की सबसे भयानक वास्तविकता यह थी कि बच्चे ऑनलाइन लक्स के दौरान पढ़ने की बजाय उस गेजेट्स के अन्य उपयोग में व्यस्त होने लगे थे। संदेश में छपे डॉ. भावनाबहन ठुमर के सर्वे के अनुसार “४८.८ २८ विधार्थीओभे स्वीकार्युं के ओनलाईन शिक्षण सभये तेओ ओनलाईन गेम २८% लेता हता। ६८.८ २८ विधार्थीओभे स्वीकार्युं के ओनलाईन शिक्षण सभये भाषता-भाषता तेओ भिन्नो साथे फेसबुक, ट्वीटर, टेलीग्रामनो उपयोग करता हता।”<sup>८</sup>

स्क्रीन के सामने बैठकर पढाई करने में रुचि न रहने से विधार्थी अन्य दिशा में सोचना शुरू करते हैं। घर में माता - पिता या बड़ों की मौजूदगी उसे एसा करने से रोकती है तो गेजेट्स उसके सामने है उसी का उपयोग वह अन्य कार्य के लिए करना शुरू कर देता है। और इस तरह वह इन्टरनेट का गलत उपयोग शुरू कर देता है। जो धीरे - धीरे उसकी आदत बन जाती है। ज्यादा ऑनलाइन एक्टिविटी भी हमारे स्वास्थ्य के लिए हानिकारक होती है। इस बात की पुष्टि डॉ. उमेश उपाध्याय कुछ इस तरह से करते हैं – “वधारे ओनलाईन

એક્ટિવિટીથી બાળકના ઉંઘવાના સમય અને નિયમિતતા પર અસર થાય છે. બાળક ઉંઘમાંથી ધંધીવાર અચાનક જાગી જાય છે.”<sup>૬</sup>

અંનલાઇન શિક્ષા કે દૌરાન બચ્ચો મે નીંદ કી કમી, થકાન, કમ બોલના, સ્ટ્રેસ, આલસ, ગુસ્સા આદિ કર્દી તરહ કે અલગ – અલગ લક્ષણ પાએ ગએ।

(૭) ઇન્ટરનેટ કા હોના આવશ્યક :

અંનલાઇન શિક્ષા પ્રાપ્ત કરને કે લિએ સબસે આવશ્યક ચીજ મોબાઇલ, લેપટોપ યા ટેબ્લેટ કે સાથ ઇન્ટરનેટ કી થી | હમારે દેશ મે કર્દી વિસ્તાર મેં ઇન્ટરનેટ નહીં પહુંચા હૈ | ઔર કર્દી લોગોને કે પાસ મોબાઇલ કી સુવિધા ન હોને કી વજહ સે વહ શિક્ષા સે વંચિત રહે | ઇસ વિષય મેં ગુરુચરણાદસ લિખતે હૈ કિ – “એ ગરીબ બાળકો પાસે સ્માર્ટ ફોન ન હતા કે જેમના માતા - પિતા શિક્ષિત ન હતા, તેમને તો સૌથી વધુ નુકસાન થયું હતું.”<sup>૧૦</sup>

કહને કા અર્થ હૈ કિ જિન ગરીબ બચ્ચોને કે પાસ સ્માર્ટફોન નહીં થે ઔર જિનકે માતા – પિતા શિક્ષિત નહીં થે તન્હેં સબસે જ્યાદા નુકસાન પહુંચા હૈ |

ગાંચ મેં જિનકે પાસ યે સારી સુવિધાએ થી ઉનકી સંખ્યા ભી જ્યાદા નહીં હૈ | ડૉ. વિધુત જોશી લિખતે હૈ કિ – “કેન્દ્ર સરકારનો એક અહેવાલ જાણવે છે કે ગામડાઓમાં ભાત્ર ૮% બાળકો પાસે ઓનલાઈન શિક્ષણની સર્વાંગ છે.”<sup>૧૧</sup> અર્થાત કેન્દ્ર સરકાર કે અહેવાલ અનુસાર ગાંચ મેં સિર્ફ ૮% બચ્ચોને કે પાસ અંનલાઇન શિક્ષા કી વ્યવસ્થા કી |

ઇસલાએ અંનલાઇન કુછ સીખને કે લિએ ઇન્ટરનેટ કા હોના આવશ્યક હૈ |

ઇસ તરહ હવે અંનલાઇન શિક્ષણ કે ફાયદે ઔર નુકસાન દોનોં દેખો | અગાર હમ કિસી વસ્તુ કા ઉપયોગ અપની સહૂલિયત કે હિસાબ સે કરે તો હો સકતા હૈ, હવે ઉનકે નુકસાન કા કમ ભોગ બનના પડે | હર ચીજ સે ફાયદે નુકસાન દોનોં જુડે હોતે હૈ | સમજાદારીપૂર્વક ઉપયોગ કરકે હમ નુકસાન સે બચ સકતે હૈ |

### સંદર્ભ સૂચિ

ક્રમ	સંદર્ભ	તારીખ	પેજ નંબર
૧	દિવ્ય ભાસ્કર	11/04/2022	ફ્રન્ટ પેજ
૨	સંદેશ	15/02/2022	11
૩	દિવ્ય ભાસ્કર	02/03/2022	07
૪	સંદેશ	04/02/2022	08
૫	દિવ્ય ભાસ્કર	14/03/2022	12
૬	દિવ્ય ભાસ્કર	23/04/2022	ફ્રન્ટ પેજ
૭	સંદેશ	15/02/2022	11
૮	સંદેશ	15/02/2022	11
૯	સંદેશ સંસ્કાર પૂર્તિ	23/03/2022	06
૧૦	દિવ્ય ભાસ્કર	05/04/2022	06
૧૧	સંદેશ	04/02/2022	08

હીના શાંતિલાલ બધાડીયા  
રિસર્ચ સ્કૉલર  
હિંદી ભવન, સૌરાષ્ટ્ર યૂનિવર્સિટી, રાજકોટ

## **Introducing Gandhian Philosophy to the passive violence of the corporate world**

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### **Abstract**

The world of corporate and business industry is facing different sorts of violence often remain unseen and unsorted. While physical violence got reported, the mental, emotional and other passive form of violence often remains unresolved. There are no criteria which determine that a person is facing passive forms of violence. Even there are limited visible traits which signal passive violence in an industry. Mahatma Gandhi is the most prominent figure pointing out different kinds of observable and non-observable violence. The world remembers him as the protagonist of Non-violence and Satyagraha Movement. His philosophy is a weapon against ongoing non-physical violence in various industries. For resolving the non-physical violence, Gandhi has suggested a non-physical means. To implement it effectively, we need to relook at the forms of violence in the corporate world. With this, it's also important to identify the cause of violence and make a resolution to uproot it completely. The emotional injury is the most harmful one which could stop the progress of humanity. The desire to maximize profit often puts a company to a means of corrupting human resources. The victims of disabilities and poor financial conditions are further victimized to generate maximum productivity. This is the form of violence in the form of non-recognition of other's existence and establishing supreme authority of one's own. Gandhi's Non-violence (Ahimsa) promotes love and is a constant search for truth. When the transparency in the system increases, then the truth is itself revealed. This paper would be effective to identify the root causes of suffering in corporate jobs. Gandhi's approach could be applied in the case of passive violence, which would be a meaningful strategy to challenge the poor system.

### **Introduction**

Around one-fourth of the world-population works in the corporate industry or field relating to large companies or groups. With this large number, it's important to identify corporate violence and bring light to it.

Corporate violence is indirect and often includes behaviour that is legal and non-criminal. There are no fixed criteria under which corporate violence could be identified. And even if it is identified, there is no proper redressal committee for it. And therefore, the basic requirement is to classify and determine the type of corporate violence and the intensity of injury to people.

The injury caused could be of physical & mental status, unsafe exposure to harmful products, uneven work time, work overload, inadequate payments, and pathetic management of human resources. The injury could be caused due to the effects of physical, mental, and emotional imbalances in an individual. In most cases, the violence is revealed only if it brings visible consequences to the world. For example, the death of miners due to unsafe working conditions, harmful exposure, and crisis. Death of employees due to continuous night shifts, workloads, poor quality of food, etc.

For the causes like meaningless policy, indefinite work pressure, less salary, lack of recognition, uncertainty in promotion, constant subjugation, inhuman treatments, improper work culture,

employees brainwash, internal troubles, lack of recreational time, etc, we can't find any reactionaries and signs of visible violence. Employees often face all these issues, but there is no proper system for which they can raise their concerns about facing violence. In such a scenario, there is an important need to re-look at the philosophy which has the solution for bringing relief from the harmful effects of working within corporate industries or under dominant authorities.

An act of violence isn't always physical. Mahatma Gandhi defined two kinds of violence- physical and passive. Gandhi has looked into the non-physical violence and given the approach, by the usage of which, we could have an alternate solution without affecting other employees, authority, or company policy. It is to be noted that in most cases, corporate violence is motivated by a desire to maximize profits and at the same time reducing input costs. If the company focuses only on the measures to bring profit excluding the harm to employees, then it is possible to lessen corporate violence. Nowadays, absolutely the reverse is happening, the company is more involved in managing the workers and exploiting their working conditions. No gains will ever be made from hurting workers because employers and employees are on the setups of interdependence and the negligence to one could cause harm to others. As a result, businesses should be very mindful of the cruel treatment they trigger to workers. This could not only have a negative effect on the image of the organisation but could also have an overall financial loss.

Corporate actions that are violent are intentional or unintentional.

The intentional harm could impact the company's reputation, spoil the image, divert it from the motto, affect client-company relations, eradicate overall happiness, and bring internal disharmony.

Corporate inaction also includes violence. Rejection of workers leaves, failing to comply with their requests, providing work difficulties, creating fears of termination and adding unsuitable conditions.

### **Objectives**

1. To identify the non-physical violence in the corporate world and address victim issues.
2. To bring the importance of Gandhi's philosophy in handling passive violence of the corporate world.
3. To bring an existential understanding in dealing with the problems that often disrupts the regular patterns of life.
4. To raise thoughts among individuals against keeping mute towards the issues which impact overall happiness and wellbeing of society.
5. To raise objections to the company's authority which often neglect the human issues and mostly focus towards the company's profit and growth.

### **Literature Review**

#### **1. Gandhi's definition of non- violence**

Mahatma Gandhi understands violence from its Sanskrit root i.e., Himsa meaning injury. Gandhi objects to violence because it brings hatred. Gandhi feels that violence isn't a natural tendency of humans. It's a learned experience.

Gandhi said ahimsa means love. Because if you have love towards somebody, and you respect that person, then you are not going to do any harm to that person (Gandhi, 1928). Gandhi's non-violence is the search for truth. In his book, "An autobiography or the story of my experiments with truth", he says 'Ahimsa is the basis of the search for truth. I am realizing that this search is vain unless it is founded on the ahimsa as the basis.' According to S.E. Bhelke, Non-violence is the opposite of violence. It is the negation of not the form of violence but the attributes of it, such as indiscriminate and irregular form.

Mahatma Gandhi's aim of any non-violent act was to change the opponent, persuade him to your point, put reasons, and create a win-win situation.

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## **2. Emergence of violence**

When we are discussing violence, we should also know the root cause of it. Most of the time, people are not even aware that violence is occurring. They are into a wrong belief that they have to adjust, compromise, include wrong habits, become tough, and lose individuality. It is to be noted that in case, the authority starts seeing people in abstract terms- 'units', 'costs', 'rather than humans', we could realise that violence is taking place. Considering people an object is the first sign of the emergence of violence.

In most other instances, there is no identification of the incidence of violence. A number of individuals are subject to the moral obligation for the creation and distribution of goods. If something is wrong with the conduct, the job, the policy, then the entire system is blamed. Responsibility for the issues is equally distributed, and not figured out on the basis of equanimity, so the real cause remains unidentified.

### **2.1. Lack of responsibility**

In a group of organizations, when people are working together, then there might be situations when multiple people may have undergone the same kind of violence. Some people may have objected to it, and some people may have decided to remain mute. In such cases, the violence appears very absurd and conflicting. In case, it is brought to the notice of the higher authority, it loses its worth, either because of limited visibility of its impacts, or lack of acceptance, and responsibility.

### **2.2. Lack of recognition**

To identify victim is the most fundamental need. In most cases, victims choose to remain silent on their sufferings. The first thing is they aren't aware who to refer to, and second, they don't have any idea that they are categorised victims.

### **2.3. Social beliefs**

The society operates under the belief that large and respectable corporations could not provide harm to individuals. In the instance that the social issues of the corporate world are raised, the words of authority and those occupying higher roles are noted. Groups with lower positions are frequently ignored and their situations are not even regulated. They face the same conditions throughout their serving times, and the mental and emotional issues have to be suppressed there itself. This puts their safety at risk and affect the well-being of an individual. The one who could deal with such pressure survives, and the one who cannot operate in such conditions either leaves the service or continues to suffer.

### **2.4. Uncertainty in Reaction-time**

In some of the violence, the consequences appear after a very long time. An employee may work hard throughout the years and gives maximum productivity to the company. During the time of appraisal, an employer may not recognise that particular employee and distributes profits equally among all. That employee would feel the violence as he was expecting the appraisal, awards and recognitions. In most common situations, workers may not be granted proper holidays by the employer, which causes them psychological disturbances.

## **3. Non- Physical Violence or Passive Violence**

### **3.1. Identifying non -physical violence**

There is an urgent need to identify the non-physical violence in an organization. There are so many companies across the world which take undue advantages of the employee's capabilities and poor status. In labour work, they are treated in a very inhumane way. And their salaries aren't given fairly. Employers take advantage of their poverty and deprive them of all the basic rights. The saddest part is that the workers are treated as slave and objects. Their emotional pain is misunderstood and their causes are neglected. This kind of violence through the misuse of one's power is often used to enslave and rule over others and not to liberate others.

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### 3.2. Characteristics of non-physical violence

1. No work appreciation.
2. Causing imbalance in work-life.
3. Disagreement with others.
4. Non-acceptance of personal competence.
5. Incompatible comparison with others.
6. No recreational activities.
7. Non-recognition of exceptional works.
8. Manipulating minds of victims.
9. Raising objections to personal life.
10. Projecting insecurities on employees.

### 3.3. Flow of Passive Violence

#### - **Horizontal flow**

From higher to lower authority

In this flow of violence, an individual faces rejection, uncertain warnings, loss of self-esteem, mental restlessness, target blames, and other threats from managers to employees.

#### - **Vertical flow**

Violence among co-workers

favouritism may be seen as a trigger in this flow of abuse. Employees who are closer to the employer or manager can cause fear in the mind of others under the pressure of duty and often offer warnings of negative consequences of non - adherence.

### 3.4. Passive Violence Types

**Expected violence** -In this category, a person has the idea that he may face the violence of bad words, image loss, and threats of job fire. The individual may even have faced warning in the past out of which he might be facing such consequences.

**Non-expected violence**- In this, a violator often takes personal revenge and brings harm to a person's reputation by spoiling its image, and putting him down in front of others. In most other cases, the employer could blame a single employee for any wrong happenings. This could pacify the company's current issues but could have a life-long effect on the victims. The employee is often supposed to act nicely towards the boss, but the reverse process sometimes turns out to be untrue.

### 3.5. Types of harm

There are multiple types of harm. We are going to focus on the passive or non-physical harm that could be faced by the people working in corporate or under governing authorities.

1. **Indirect harm** - This kind of harm could be faced by employees when a policy is implemented, which brings discomfort, work pressure, and devoid humans of socio-physical interactions. For example- frequent relocation to a remote workplace.
2. **Involuntary harm**- This is created when an employee is subjugated to an environment or conditions, which is involuntary, brings trouble, and does harm to mind and body. For example, long term exposure to chemicals.
3. **Long term harm** - The harm is created when a person has to play a job role which is unsuitable for its normal habits of food, rest, and social activities. For example, continuous night shifts that is contrary to body's natural cycle.
4. **Serious damage to health**- When a person undergoes work pressure, habit change, and exposure to harmful chemicals, then it could bring serious damage to the health status of individuals.

5. **Emotional/mental problems** - This problem is very common for the working community. They have to answer authority, meet targets, spend time with family, and focus on personal growth. The multiple activities bring emotional and mental issues to them.

#### 4. Defining victims

In most cases, victims don't know that they have been victimized.

Most victims are temporarily and permanently disabled which causes them to experience financial problems. A person affected by poverty has to compromise with the work conditions to raise his financial status. There are other cases wherein people believe that everyone has to face hardships, and that makes them accept their negative situations.

##### 4.1. Blame game towards victims

In the event, when the victim raises his or her concerns, there is a strong reluctance to resolve his or her cause. On the other hand, victims are targeted on the basis of other issues. For example, if the victim raises the issue of promotion, his efficiency will be compromised or put under notice.

##### 4.2. Abruptly changed living conditions

Arbitrary routines, disastrous habits, growing pessimism, self-doubt, disinterest, non-acceptance of employee feedback, communication gaps between policy-makers and adherents. Much of this affects the everyday habits of individuals which increases gaps between the individual and society. A person sometimes becomes a meaningless object for the advancement of society.

##### 4.3. Victim's participation

- Financial dependency

Many times a victim silently obeys the unusual happening because he is financially dependent on a company. He fears that if he says anything against the system, then his job could be at risk. He suppresses his inner desires and inflicts himself with all kinds of irregularities, pressure, and becomes a volunteer in several discrepancies around.

- Continuous victimization

It is most probable that the irregularities might turn into a habit. A victim may turn habituated to situations that he didn't even realise its drawbacks. The harmful effects could be seen in his poor physical health, low mental status, and ever-increasing problems in his life. There is a continuous loss of individuality in a victim. He is incapable of taking his independent decisions and often follows others in regular decision making. His rationality is impacted and he fails in raising voice for any other wrongs of society. Many times, we see that an educated person even misses raising voice against the culprits of society. He is so engrossed in his own world that he neglects the other visible world around.

- Lack of interest to show objections

With the impact of persistent victimisation, the person is disinterested in raising objections to pointless policy and unproductive routines. In all this, he engages in the wrong way, first unconsciously, and then becomes used to it.

##### 4.4. Collective victimization

- Adhering to wrong policy and circumstances.
- No objections to the irregular behaviour of employers.
- Not raising voice on wrong characters of other colleagues or managers.
- Turning mute to corporate challenges
- Not adding suggestions for policy reforms.

#### Analysis and Interpretation

##### Gandhian philosophy in violence redressal

The Jainist and Buddhist are the core practitioners of ahimsa or non-violence. According to Mahavira, the 24th Jain Tirthankara, Ahimsa is a means to self-control, pure conduct, and

discipline. He defined ahimsa as a “complete aloofness from Himsa(violence)”. Gautama Buddha asked his followers to practise ahimsa by controlling the body, mind and speech.

The Non-violence (Ahimsa) philosophy of Mahatma Gandhi, doesn't signify total observances of it. It doesn't mean that from violence, one has to switch absolutely towards non-violence. There's always a concern, if you display a non-violent nature to a violent person, then what are the consequences? Non-violence doesn't mean total avoidance of violence. It is more than that. It is showcasing your nature of love, harmony, and universal peace. It is replacing the violent nature with the harmonious nature of love and acceptance. In the corporate world, if we start the aggressive movements against authority, then most likely we are going to be victimised again. To protect yourself from any harm of passive violence, one must be willing to show the powerful nature of love. If we seek to understand the pressure of the economy that our manager faces, then most likely we are able to cooperate well with pressure. The real problem lies in the behaviour of the manager which doesn't go well with employees. To manipulate the behaviour, Gandhian philosophy is very much effective. It is well said that love reflects back. In case, your authority is making undue advantages of your lower position, you need to be very careful with your words and actions. It is not always possible for the might to be right. Thus, by using the harmless words, you need to talk to your manager, greet him, and show unlimited respect and care. If things turn out fine, then truth will speak on its own. According to Gandhi philosophy, 'truth is the end, and non-violence is the means.' Gandhi's 'ahimsa' is a soul force. When a person isn't impressed by your sweet talk, then it doesn't mean you stop using it. 'It is the mightier than the mightiest weapon of destruction devised by the ingenuity of a man'. With the weapon of non-violence, it is possible for the single individual to shatter the might of an unjust empire.

For the employers, it is very important to understand that violence isn't necessary for the completion of work. With the simple techniques of 'love and harmony', one is able to achieve the impossible targets too. The concept of Non-violence has Universal applicability. It works for all the sectors, places, human, and resources of the universe.

Mahatma Gandhi and others have clearly suggested that non-violence is helpful in resolving differences, solving complex issues, bringing relief, and can be utilised at "any level of social interactions." (Muller, 1983)

For tackling with corporate issues, Mahatma Gandhi has advocated other means in nonviolent communication theory and i.e., openness. It is essential to sort the matter with consensus terms. Gandhi was always willing to sit down and talk. The corporate world should be open to resolving problems, however, big or small. It should try to even compromise with the employee's demands. Direct negotiations are always helpful rather than increasing the feud with growing demands and disagreements. In settling issues, Gandhiji has advocated the concept of flexibility. This means that if there is a need to reduce demands in order to come under common terms, an individual or organisation must be flexible enough to comply with them. But, in any case, justice is a must. Compromising in terms lower than for what the feud was caused would be unjust. Gandhi has clearly stated that in some cases, there can be no lowering, when the "demands are in the lowest pitch. There can be...no room for lowering anything" (Pontara, G, 1965)

#### **Factual complexity and need for Redressal**

There is still an ethical misconception between employers and workers. The interests of both parties are therefore different. And so, the irrelevance of a matter is pointed out when the subject decides to discuss a problem with the authority. Convincing those with injury and wrong-doing is often an impossible job. Handling such an issue may require an expert opinion. In most of the company, there is hardly a redressal committee which looks towards such an important human issue. Humanity is losing its importance in the world of machine and materialism. To sort out this factual

complexity, there should always be a group of counsellors which helps in understanding human problems and give it the right direction. They should totally be unbiased of the company's business and look at the problems with human perspectives.

### **Violence and slavery**

The rising trend of modern slavery and slave culture is often ignored in society. People are facing violence and turning slaves to authority. Employees do overtime, complete tasks of others, avoid holidays, neglect timely food intake, and do all kinds of flattering exercises to gain higher positions in a company. This kind of slavery is sometimes by own desire, and sometimes by regular pressure. The one who faces pressure has to compromise with his family time, personal time and have to do the tasks like a slave. Employers often takes undue advantage of his employees. They often impose them with multiple tasks, shows dominance, manipulates their behaviour, and try to find out every reason to get the work done from them. Just like a machine, a human resource is utilised to get the maximum profit and productivity. There is no time for recreational activities, personal growth, and socialising. This incompetent world of slavery needs to be uprooted at the earliest. For this, Gandhi's weapon of non-violent disapproval and direct negotiations would be effective.

### **Concluding Analysis**

The passive violence of the corporate world would be removed by modifying the policy on demands. It could be made effective by involving everyone's (employers and employees) acceptance in policy-making. Most of the strategy is sufficient for the growth of the business but excludes the advancement of employees. This strategy should be terminated. In order to cope with the increasing burden of work and development, recreational activities are important in an organization. To get to the facts, there's a need for clarity in a matter. The tradition of direct negotiations between the employee and the employer should be followed. And a non-biased redress committee should be set up to deal with human problems. The non-violent conduct of the boss should not be ignored. People should raise concerns in unison rather than being part of misery. People should raise their questions about it unless there are justified settlements. If the victim decides to communicate for his or her interests, the problems are most likely to be resolved.

It is certain that corporate violence has to be addressed. We can't neglect human problems in order to make good profits. We must resolve the most serious problems for the welfare of everyone. The Authority is structured to manage the lower classes. They are not created to rule over the inferior. The issues at work should not be ignored. People are involved in work not only to sustain their livelihood. Other important thing also matters, like stability, self-respect, growth, social interaction, good rapport, etc. This chapter of mankind must be acknowledged to all. The employer-employee relationship has turned sour. With Gandhian philosophy, we could effectively deal with invisible violence within the organization. The non-physical violence could be dealt with universal love, compassion, and harmony as driven by Gandhiji in his Ahimsa theory. The co-existence of all being is possible by understanding and acknowledging the facts of equality, interdependence and necessity of togetherness. The principle of adhering non-violence in corporate setups could result into unity, compatibility, and consistency among contraries and differences.

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## A STUDY ON EFFECTS OF CELL PHONE AS COMMUNICATION DEVICE ON STUDENTS

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### **Introduction:**

The role of communication has been important in the development process of world society. Human beings are inquisitive by nature, so people living around them are curious about what is happening. The media proves to be very useful in quenching this thirst for curiosity. A person enhances knowledge by communicating through discussion and communication. From time immemorial human beings have been communicating with someone in some way. In the traditional form, human beings have transmitted attitudes and thoughts as required by various means like symbols, signs, words, language. So they started interacting with each other and building social relationships. So that the area of communication grew. Each animal communicates to meet its own needs. But human communication is normal. Humans have been communicating since time immemorial and this mode of communication is constantly changing from gestures, gestures and voice communication to this day. It is from this communication that the human social system is born. Without communication the dynamics or progress of human life is not possible. Communication involves community participation as well as exchange of information, knowledge, ideas, emotions, etc. It is only through the medium of communication that our culture is protected and expanded.

The mass media is an influential factor of change after independence.

The influence of audio-visual media such as newspapers, magazines, information broadcasts, pamphlets as well as radio, tape, TV, telephone etc. is increasing. In today's sophisticated communication media, cellphones have reached far away villages. Today Celco has made the world smaller.

Today our country India has fully entered the modern age and is developing very dynamically in the field of technology. This is when the whole world has come to the fingertips through the cellphone as the medium of information communication. And our society is also embracing this modernity. At that time, in the form of basic necessities like roti, clothes, house, cell phone is also found to have an equivalent existence. Today, in the 21st century, technology has become radical

If there is one class that is most affected by the changes, it is the younger class. Due to the free use of this cellphone facility available to the young class students today, the negative effects have become a part of many social problems.

In today's context, students are more likely to be affected by the negative effects than the positive effects of cellphones. According to a survey, 4% of young people in the world today use cell phones. Eighty percent of them are active on social media. According to some shocking survey figures, many students became victims of "cybercrime" in 2012. As many as 5 million children and youth do not want to go to school or college because of "cybercrime". More than 200 youths around the world, including six Indians, have committed suicide. Also,

according to a survey conducted from 2012 to 2016, India had the highest number of "selfie deaths" in which 8 people died. In which the young student class suffered the most. Young students are more likely to be directly affected by the effects of various types of crimes such as online harassment, cyber bullying (crime), group clashes, and online shopping fraud through cellphones.

**Abstract:**

Many miraculous discoveries have been made by science in the modern age. Computers and cellphones are of special importance. Earlier there were phones connected by wire. Cellphone phones later spread as fast as a miracle in the field of communication. Cell phones have now become a special means of communication.

Initially, only a few well-to-do people had a cellphone. Then there were the merchants, then the high officials. Because cellphones were expensive in the beginning. The service organization was small and the service rate was expensive. But now many service organizations have sprung up and cellphones have become cheaper. Due to which now everyone is keeping cellphones. Cellphones are now on the rise in India and the general public, women and students keep cellphones as an essential means of communication.

There are good and bad sides to everything. Cellphones also do a lot of damage. According to scientific information, radioactive rays are emitted while talking in a cellphone. If a person gets into the habit of playing games on his cellphone, his health will deteriorate. People involved in criminal activity use it away. Which leads to an increase in crime in society. At the same time distant use also increases. The disease of chatting has also emerged among the fashion-conscious youth. Cellphones are harmful and cursed for all these reasons.

One of the world's greatest inventions to make life easier. Which we call 'cellphone'. But in today's situation, excessive use of cellphones, digital pollution is spreading. An estimated 30 million cellphones are currently in use in India. According to estimates, the number of cellphone holders is expected to reach more than 21 crores by 2021. Excessive use of cellphones is seen in students. Young people prefer cellphones as a means of getting thrills and entertainment. In which information is obtained online through social media as well as many applications through internet. However, due to excessive use of cellphones, students today experience symptoms of depression such as constant feeling of sadness or frustration, uncontrollable anger, irritability, constant loneliness, feeling more or less hungry, excessive increase or decrease in sleep and sex, and dark future.

Today in the form of social media of relatives and friends in the social system today, the process of establishing social relations has also changed drastically due to increasing interest in digital development. As well as students being seen breaking family controls and traditions. As well as the disintegration of joint families according to the traditional Indian family system and the creation of separate families, in the present situation, students are facing obstacles from their parents and relatives. In which students who are constantly experiencing loneliness become friends with cellphones and overcome loneliness so that family separation is created. Symptoms such as concealment, lying, betrayal, and arbitrary behavior are common. Studying cellphones today has a special effect on the student. As well as overuse of cellphones on students due to inattention from education and in some cases lazy students lead themselves in the opposite direction from the path of development. Students are being misled by the easily accessible offensive, hateful information received through cellphones. Cellphones put students

in financially stressful situations. Cellphone bills and the high cost of the Internet can be overwhelming. The present study has therefore been selected.

In the present research field the researcher is directly connected with the students so that the understanding of the subject is possible with the possibility of obtaining standard and reliable information and conducting study keeping in view the researcher's interest. The effects will be studied from the point of view of social work. Which will be limited to undergraduate students.

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## ऑनलाइन शिक्षा के फायदे और नुकसान

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### **प्रस्तावना**

ऑनलाइन शिक्षा आधुनिक शिक्षा के क्षेत्र में प्रगति का एक अद्भुत उदाहरण है। इसमें इंटरनेट के माध्यम से शिक्षा ग्रहण की जाती है उच्च शिक्षण संस्थानों में भी ऑनलाइन शिक्षा को प्राथमिकता दी जाती है। कोरोना महामारी जैसी स्थिति में सभी विद्यार्थियों की शिक्षा को जारी रख पाने में ऑनलाइन शिक्षा की अहम भूमिका रही है ऑनलाइन शिक्षा, शिक्षा का ऐसा माध्यम है जिसके माध्यम से घर बैठे शिक्षक इंटरनेट के माध्यम से देश के किसी भी कोने या प्रांत से बच्चों को पढ़ा सकते हैं। इस में शिक्षक और विद्यार्थी अपने सहूलियत के अनुसार वक्त का चुनाव कर ऑनलाइन जुड़ जाते हैं। शिक्षक स्काइप, व्हाट्सप्प, और ज्ञूम वीडियो कॉल के माध्यम से बच्चों को आसानी से पढ़ा सकते हैं।

आज कोविड 19 के लॉकडाउन के तहत हमें काफी मुश्किलों का सामना करना पड़ रहा है। उसमें सर्वप्रथम है बच्चों की शिक्षा। ऑनलाइन यानी दूरस्थ शिक्षा ने लॉकडाउन में चल रही इस मुश्किल को आसान कर दिया है। अब विद्यालय के निर्देशों के अनुसार शिक्षक बच्चों को घर से ऑनलाइन पढ़ा रहे हैं ताकि शिक्षा में बाधा ना पड़े। ऑनलाइन शिक्षा एक अलग तरह की प्रणाली है जहाँ शिक्षक विभिन्न प्रकार के टूल्स का उपयोग कर शिक्षा को आसान बना देते हैं।

### **ऑनलाइन शिक्षा के फायदे:**

#### **शिक्षक के साथ अधिक नियमित संपर्क**

जैसा कि हमारे ऑनलाइन छात्र स्काइप, appearin और गूगल क्लासरूम के माध्यम से अपने शिक्षक के संपर्क में आते हैं। छात्र अक्सर अपने फ़ोन के मदद से शिक्षकों से हर समय संपर्क साध लेते हैं। संचार की प्रगति के कारण छात्रों को लाभ होता है क्योंकि ट्यूशून केवल सामाजिक एक घंटे के सत्र की तुलना में नियंत्र संवाद का अधिक हो सकता है। ऑनलाइन संसाधनों जैसे गूगल मैप्स, गूगल एअरथ्रॉप, वेबसाइट चित्र और वीडियो के माध्यम से ऑनलाइन पाठ पढ़ाना रोचक हो गया है।

### **बेहतर फ्लेक्सिबिलिटी**

ऑनलाइन ट्यूशून के साथ अंतिम मिट्टों के समय में परिवर्तन आ सकता है। शिक्षक जब चाहे तब क्लास रख सकता है और स्थिरित भी कर सकता है। इसमें यात्रा नहीं करनी पड़ती है और काफी समय बच जाता है। ऑनलाइन स्क्रीन शेयरिंग का उपयोग करके विषयों को समझना आसान हो गया है। ऑनलाइन शिक्षा एक उत्कृष्ट शिक्षा का उद्देश्य है।

### **प्रौद्योगिकी ने शिक्षण व्यस्था में बदलाव लाया**

ऑनलाइन ट्यूशून की सबसे अधिक आपको शिक्षण संबंधित विकल्प देता है। ऑनलाइन व्हाइटबोर्ड का उपयोग, फाइल, लिंक और वीडियो भेजने के कारण शिक्षक अपनी रचनात्मक शिक्षा को विद्यार्थियों तक पहुंचा सकता है। इसमें शिक्षक को विभिन्न प्रकार से बच्चों को पढ़ाने का भरपूर मौका मिलता है।

### **प्रभावी शिक्षा**

ऑनलाइन ट्यूशून के कारण यात्रा नहीं करनी पड़ती है। इससे समय की बचत हो जायेगी। इंटरनेट का आसानी से उपलब्ध होना ऑनलाइन शिक्षा के लिए बदलाव के रूप में साबित हुआ है।

### **किसी भी समय पर शिक्षा**

किसी भी वैश्विक स्थान और अजीब समय ऑनलाइन पर पाठ पढ़ाया जा सकता है। आपको सिर्फ केवल एक उपकरण जैसे कंप्यूटर और इंटरनेट कनेक्शन की ज़रूरत होती है।

**ऑनलाइन शिक्षा के नुकसान:****बच्चे बिगड़ जाते हैं**

1. ऑनलाइन ट्यूशन करने से कुछ बच्चे बिगड़ जाते हैं। ऑनलाइन ट्यूशन बच्चों को ऑफलाइन ट्यूशन के मुकाबले कम समय के लिए शिक्षा प्रदान करता है। सिर्फ़ एक तरफ़ा अध्यापक बच्चों को पढ़ाता है, उसमें बच्चा ज्यादा समय के लिए क्लासर्वर्क नहीं कर पाता है। ऑफलाइन शिक्षक बच्चों को नैतिक शिक्षा प्रदान करता है जब कि ऑनलाइन शिक्षण में ऐसा नहीं हो पाता है। ऑनलाइन शिक्षा प्राप्त करने के लिए तेज़ स्पीड की इंटरनेट का होना बहुत जरूरी होता है साथ में आपको कम्प्यूटर या मोबाइल की आवश्यकता होती हैं। इस प्रकार ऑनलाइन शिक्षा काफी महँगी हो जाती हैं।

**अच्छी इंटरनेट का होना अनिवार्य**

ऑनलाइन ट्यूशन को अच्छे नेटवर्क की आवश्यकता होती है। जहाँ नेटवर्क नहीं है वहां ऑनलाइन शिक्षा कराना मुश्किल है। खासकर ग्रामीण क्षेत्रों में लोग के पास तीव्र गति वाले इंटरनेट की सुविधा नहीं होती है। इसलिए वहां ऑनलाइन शिक्षा अभी भी वहां उपलब्ध नहीं है।

**शिक्षा के लिए पर्याप्त योजना का अभाव**

जब पहले बच्चे निजी ट्यूटोर के पास पढ़ते थे तब बच्चा एक अध्ययन सूची के मुताबिक, निश्चित अवधि के लिए पुस्तकों के साथ पढ़ने बैठता था। यह वर्षों तक चली आ रही परंपरा है। ऑनलाइन शिक्षा एक तहत ऐसी कोई विशेष शिक्षा सूची तैयार नहीं हुई है। बच्चे स्कूल में जितने अनुशासित रह सकते हैं। ऑनलाइन क्लासेज में इतने गंभीर नहीं होते हैं।

**ठीक से छात्रों को ना समझ पाना**

**समान्यतः** एक शिक्षक कक्षा में आपको सीधे तरीके से समझ सकता है। कक्षा में आपकी बोल चाल और आपकी प्रतिक्रिया देखकर समझ सकता है कि आप विषय को कितना समझ पा रहे हैं। आपकी बॉडी लैंग्वेज को पढ़ सकता है और उसके आधार पर आपको समझा सकता है। दूसरी ओर ऑनलाइन शिक्षा में प्रत्यक्ष रूप से आमने सामने बात करने का मौका नहीं मिलता है। छात्रों को समझने और प्रगति की निगरानी ऑनलाइन शिक्षा के द्वारा कठिन होता है।

**प्रतिस्पर्धा का माहौल ठीक से उत्पन्न ना होना**

ऑनलाइन शिक्षा में छात्रों का दल नजर नहीं आता है। अगर किसी छात्र के साथ बाकी के छात्र भी उसके साथ पढ़ते हैं। अगर एक साथ पढ़ते तो और ज्यादा पढ़ाइ में रुचि उत्पन्न करता है। हमने अक्सर देखा है कि छात्र जब समूह में पढ़ते हैं तो वह अधिक सतर्क होते हैं। बच्चे अपनी काबिलियत साबित करने के लिए ज्यादा मेहनत करते हैं और प्रतिस्पर्धा का माहौल रहता है। यह माहौल ऑनलाइन शिक्षा में नहीं मिल पाता है।

**प्रैक्टिकल यानी व्यवहारिक शिक्षा का अभाव**

व्यवहारिक अनुभव को शिक्षा के दृष्टिकोण से महत्वपूर्ण बताया जाता है। ऑनलाइन शिक्षा में ज्यादातर व्यवहारिक अनुभव का अभाव है। ऑनलाइन शिक्षा में एनिमेटेड वीडियो और अभ्यास वीडियोस का उपयोग किया जाता है। स्कूल में शिक्षक भौतिक वस्तुओं का उपयोग करके छात्रों को पढ़ाते हैं। यह व्यवहारिक स्पर्श, गहरी समझ अध्ययन में विशेष रुचि उत्पन्न करता है। ऑनलाइन शिक्षा में व्यवहारिक ज्ञान की अनुपस्थिति होती है।

**उत्साह की कमी**

मानव एक समाजिक प्राणी है और ऑनलाइन ट्यूशन की तुलना में छात्र स्वाभाविक सीधे ट्यूशन में अधिक रुचि रखता है। कभी बच्चे ऑनलाइन टुइशनस में उत्साह नहीं ले पाते हैं। स्कूलों और कॉलेजों में टोप्पेर्स और अन्य छात्रों को प्रोत्साहित करने के लिए प्रतियोगिता करवाए जाते हैं जिसके लिए उन्हें पुरस्कार दिए जाते हैं और उत्साह बनी रहती है। ऑनलाइन ट्यूशन में इन चीजों की कमी होती है।

**आत्म मूल्यांकन की कमी**

स्कूलों में बच्चों की योग्यता को जानने के लिए परीक्षाएं और होमवर्क इत्यादि दी जाती हैं। जिससे शिक्षक जान सकते हैं कि बच्चे कहाँ पिछड़ गए और कितना जान पाए। बच्चे भी आपने आपको इसके द्वारा भली भाँती परख सकते हैं। ऑनलाइन शिक्षा में

आत्म मूल्यांकन की कमी नजर आती है। ऑनलाइन शिक्षा में बच्चे इ पुस्तक पढ़ते हैं जब कि स्कूलों में विद्यार्थी विभिन्न प्रकार की पुस्तकों से रूबरू होते हैं।

### अनुशासन की कमी

स्कूल में छात्र हमेशा अनुशासन का पालन करते हैं और एक निर्धारित समय अपना कक्षा कार्य और गृह कार्य पूरा करते हैं। लेकिन ऑनलाइन शिक्षा में निश्चित अनुशासन का पालन नहीं किया जाता है।

निष्कर्ष ऑनलाइन शिक्षा के सभी तरह के पहलु है। लेकिन यह कहना गलत न होगा कि लॉकडाउन में ऑनलाइन शिक्षा ने बच्चों, शिक्षकों और शिक्षा संगठनों की काफी मदद की है और शिक्षा के आदान प्रदान को रुकने नहीं दिया। प्रौद्योगिकी ने इतनी उन्नति कर ली है कि हम घर से और दुनिया के किसी भी कोने में बैठकर इंटरनेट के माध्यम से ऑनलाइन शिक्षा प्राप्त कर सकते हैं।

### ऑनलाइन शिक्षा से आशय

शिक्षा का हार किसी के जीवन में महत्वपूर्ण स्थान होता है। फिछले दशकों की तुलना में आज शिक्षा का दायरा अधिक व्यापक हो गया है क्योंकि शिक्षा प्रदान करने की विधियों में असीमित प्रगति हुई है। ऑनलाइन शिक्षा के माध्यम से विद्यार्थी घर या किसी भी अन्य स्थान पर पढ़ सकते हैं, जो उनके लिए सबसे सुविधाजनक है वे इंटरनेट के माध्यम से ऑनलाइन शिक्षण सामग्री भी आसानी से प्राप्त कर सकते हैं। ऑनलाइन शिक्षा में आप विश्व के किसी भी टीचर से पढ़ सकते हैं। यह दूर दृष्टि का उपसंहार है।

ऑनलाइन शिक्षा के कारण शैक्षणिक पुहुंच में वृद्धि हुई है। साथ ही यह एक उच्च गुणवत्ता के साथ सीखने का अवसर भी प्रदान करती है परन्तु इसके फायदों के साथ अनेक नुकसान भी हैं। इसलिए ऑनलाइन शिक्षा वयस्क छात्रों के लिए अनुकूल हो सकती है जो स्व-अनुशासित हैं लेकिन बच्चों और किशोरों के लिए स्कूल में जाकर पढ़ाई करना ही बेहतर है। शिक्षा का यह मिश्रित मॉडल शिक्षा क्षेत्र की गति को सकारात्मक गति प्रदान करेगा राज रहने वाले लोगों के लिए एक बेहतर विकल्प है।

### ऑनलाइन शिक्षा के नुकसान

2. ऑनलाइन शिक्षा प्राप्त करने के लिए तेज स्पीड की इंटरनेट का होना बहुत जरूरी होता है साथ में आपको कम्प्यूटर या मोबाइल की आवश्यकता होती हैं। इस प्रकार ऑनलाइन शिक्षा काफी महँगी हो जाती है।

3. कई छात्रों के लिए, ऑनलाइन पढ़ाई करना किसी चुनौती से कम नहीं वे एक लंबे समय तक स्क्रीन पर ध्यान केंद्रित नहीं कर पाते हैं। ऑनलाइन पढ़ाई के समय छात्रों के लिए सोशल मीडिया या अन्य साइटों से आसानी से विचलित होने की अधिक संभावना है।

4. बहुत बार शिक्षक को सही से समझा पाना अक्सर मुश्किल होता है। सामने बैठकर टीचर सभी स्टूडेंट पर नजर रख सकते हैं और टॉपिक को अच्छे से समझाने का प्रयास करते हैं।

5. ऑनलाइन शिक्षा में विद्यार्थियों में प्रतिस्पर्धा बहुत कम हो जाती है। शिक्षक द्वारा पूछे गए सवाल को अक्सर विद्यार्थी उत्तर करने से बचने लगते हैं। इससे विद्यार्थियों के मनोबल में कमी आने लगती है।

6. ऑनलाइन कक्षाओं में अधिक समय तक मोबाइल या लैपटॉप की स्क्रीन देखने से विद्यार्थियों की आंखों एवं स्वास्थ्य पर असर पड़ता है।

### उपसंहार

ऑनलाइन शिक्षा के कारण शैक्षणिक पुहुंच में वृद्धि हुई है। साथ ही यह एक उच्च गुणवत्ता के साथ सीखने का अवसर भी प्रदान करती है परन्तु इसके फायदों के साथ अनेक नुकसान भी हैं। इसलिए ऑनलाइन शिक्षा वयस्क छात्रों के लिए अनुकूल हो सकती है जो स्व-अनुशासित हैं लेकिन बच्चों और किशोरों के लिए स्कूल में जाकर पढ़ाई करना ही बेहतर है। शिक्षा का यह मिश्रित मॉडल शिक्षा क्षेत्र की गति को सकारात्मक गति प्रदान करेगा।

**WOMEN EMPOWERMENT IN PRESENT ERA****PRAYAG NAVINBHAI CHAUHAN****Dharmendra sinhji Arts College, Rajkot****Abstract**

Women Empowerment is the ability of women to exercise full control over their actions. The study Reveals that women of India are relatively disempowered and they enjoy somewhat Lower status than that of men in spite of many efforts undertaken by government. Gender gap exists regarding access to education and employment. Household decision Making power and freedom of movement of women vary considerably with their age, Education and employment status. It is found that acceptance of unequal gender norms By women are still prevailing in the society. More than half of the women believe wife Beating to be justified for one reason or the other. Fewer women have final say on How to spend their earnings. Control over cash earnings increases with age, education And with place of residence. Women's exposure to media is also less relative to men. Rural women are more prone to domestic violence than that of urban women. A large Gender gap exists in political participation too.

**Introduction**

The empowerment of women is located within the discourse and agenda of gender equality and is Increasingly being taken in the agendas of international development organizations, perhaps more As a means to achieve gender equality than as an end in itself. The status of Women in India has been subject to many great changes over the past few Millennia. In early Vedic period Women enjoyed equal status with men. Rig-Veda & Upanishads Mention several names of women sages and seers notably Garget & Maître. However later, the status Of women began to deteriorate approximately from 500 B.C., the situation worsened with invasion Of Mughal and later on by European invaders. Some reformatory movements by Guru Nanak, Jainism, Raja Ram Mohan Rai, Ishwarchandra Vidya Sagar, Pandita Rama Bai and others did give Some relief. It is not that British didn't do any thing for improving the condition of women . In this contemporary world, women need to gain the same amount of power that men have. In India, women are still facing different obstacles in male-dominated cultures. The things are related to women's status and their future.The worth of civilization can be arbitrated by the place given to Women in the society. In India women are still victim of abuse and violent crimes. According to a Global survey conducted by Thomson Reuters, India is the fourth most dangerous country in the World and worst country for women to live in amongst G20 countries. There is stalking, harassment In educational institutes and at work place & outright trafficking and forced prostitution.

**Acceptance of Unequal Gender Role**

Women's protest against unequal gender role in terms of their attitude towards Preferences for son, wife beating etc is another indicator of women empowerment. The data presented in table 5 reveal that 54 percent of women in India believe wife Beating to be justified for any of the specific reasons. Similarly 35 per cent women Believe it to be justified if they neglect their house or children. However, agreement With wife beating does not vary much by women's age and household structure, but Decline sharply with education. It is to be noted that even among

the most educated Women, at least one in three agrees with one or more justifications for wife beating. In Rural areas women are generally more agreeable to wife beating than in urban areas. Agreement is lower among never married women as compared to ever married Women.

### **Access to Education**

Women's access to education which is one of the important sources of Empowerment can be measured by gender gap in literacy rates and enrolment in Different stages of school education. The literacy gap between men and women was as High as 21.7 percent in 2001 . Though the gap was fluctuating from 18.3 per Cent in 1951 to 23.9 per cent in 1971, it has been showing a marginal declining trend Since 1981. Table 7 shows enrolment by stages from 1951 to 2001-02. It is clear that Participation of girls at all stages of education has been steadily increasing over time. However, the overall performance of participation has not been satisfactory as it had Been below 50 per cent at all stages of education.

The main emphasis Is given to the indicators like women's household decision making power, financial Autonomy, freedom of movement, women's acceptance of unequal gender roles, Exposure to media, access to education, women's experience of domestic violence etc. Women's political participation is also analysed by using indicators like percentage of Women voters and women MPs. After analysing the data it is found that household Decision making power and freedom of movement of women vary considerably with Age, education and employment. Freedom of movement of widow or divorcee is more Than ever married or never married women. Similarly it is found that in the society the Acceptance of unequal gender norms by women themselves are still prevailing. More Than half of the women believe that wife beating is justified for any of the specific Reasons like not cooking properly, not taking proper care of household and children, Refuge to have sex with husband, showing disrespect to in-laws etc. However, this is not varying much with age or household structure but decline sharply with Education and places of residence. While studying women's access to education and Employment it is found that gender gap exist in both the situations. A large gender gap In literacy exists and participation of girls at all stages of education is below 50%. Similarly less than 50% of women are employed and a significant portion of them are Not paid for their work. However, having access to employment does not mean that Women have full control over their earnings.

### **Steps taken in India for the women empowerment**

The Constitution Framers were very much conscious of the problem of women empowerment hence They ensured that the Principle of Gender Equality is enshrined in the Indian Constitution in its Preamble, Fundamental duties and Directive Principles. The various articles mentioned in the Earlier paragraph are meant for ensuring gender equality. Moreover the Constitution also Empowers the states to adopt measures of positive discrimination in favor of women. The real Impetus for this movement was gained when under the Prime minister-ship of Mrs. Indira Gandhi, A scheme known as Indira Mahila Yojana was launched. UNDP also incorporated issues of women Upliftment as Primary objective. Various Schemes were later on launched for the empowerment of Women such as Rashtriya Mahila Kosh, Mahila Samridhi Yojana, Self help groups at Panchayat Level and many more. The establishment of National Women's Commission and State Women's Commissions were important milestones in the direction of Women Empowerment in India.

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### **National Commission for Women**

The National Commission for Women is a Department within the Ministry of Women and Child Development. It was set up exclusively to help women via the Constitution by reviewing Legal and Constitutional safeguards for women, recommending remedial legislative measures, by facilitating Quick redressal of grievances and by advising the Government of India on all policy matters Affecting women. The website allows for online submission of complaints and fast redressal Exclusively for women. Additionally it is also a good resource of information for women and the Commission is committed to helping out women in need. National Policy for Women Empowerment The National Policy for the Empowerment of women (2001) was an important step taken by the Government of the time for accelerating the pace of women empowerment. The policy was aimed at Ensuring women empowerment through positive economic and social policies for the full Development of women, So that they could realize their full potential. The policy assured equal Access to women to health care, quality education, participation and decision making in Social, Political and Economical life of the nation. The National Policy also aims at strengthening legal System for eliminating discrimination against Women.

### **Environment**

Women will be involved and their perspectives reflected in the policies and programmer for Environment, conservation and restoration. Considering the impact of environmental factors on Their livelihoods, women's participation will be ensured in the conservation of the environment And control of environmental degradation. The vast majority of rural women still depends on the Locally available non-commercial sources of energy such as animal dung, crop waste and fuel Wood. In order to ensure the efficient use of these energy resources in an environmental friendly Manner, the Policy will aim at promoting the programmes of non-conventional energy resources. Women will be involved in spreading the use of solar energy, biogas, smokeless chulahs andOther rural application so as to have a visible impact of these measures in influenceing eco system And in changing the life styles of rural women.

### **Legislation**

The existing legislative structure will be reviewed and additional legislative measures taken by Identified departments to implement the Policy. This will also involve a review of all existing Laws including personal, customary and tribal laws, subordinate legislation, and related rules as Well as executive and administrative regulations to eliminate all gender discriminatory References. The process will be planned over a time period 2000-2003. The specific measures Required would be evolved through a consultation process involving civil society, National Commission for Women and Department of Women and Child Development. In appropriate Cases the consultation process would be widened to include other stakeholders too. Effective Implementation of legislation would be promoted by involving civil society and community. Appropriate changes in legislation will be undertaken, if necessary. In addition, following other Specific measures will be taken to implement the legislation effectively.

- Strict enforcement of all relevant legal provisions and speedy redressal of grievances will Be ensured, with a special focus on violence and gender related atrocities.
  - Measures to prevent and punish sexual harassment at the place of work, protection for Women workers in the organized/ unorganized sector and strict enforcement of relevant Laws such as Equal Remuneration Act and Minimum Wages Act will be undertaken,
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- Crimes against women, their incidence, prevention, investigation, detection and Prosecution will be regularly reviewed at all Crime Review for a and Conferences at the Central, State and District levels. Recognized, local, voluntary organizations will be Authorized to lodge Complaints and facilitate registration, investigations and legal Proceedings related to violence and atrocities against girls and women . • Women's Cells in Police Stations, Encourage Women Police Stations Family Courts, Malila Courts, Counselling Centres, Legal Aid Centres and Nyaya Panchayats will be Strengthened and expanded to eliminate violence and atrocities against women.
- Widespread dissemination of information on all aspects of legal rights, human rights Other entitlements of women, through specially designed legal literacy programmes and Rights information programmes will be done.

### **Summary**

The main emphasis Is given to the indicators like women's household decision making power, financial Autonomy, freedom of movement, women's acceptance of unequal gender roles, Exposure to media, access to education, women's experience of domestic violence etc. Women's political participation is also analysed by using indicators like percentage of Women voters and women MPs. After analysing the data it is found that household Decision making power and freedom of movement of women vary considerably with Age, education and employment. Freedom of movement of widow or divorcee is more Than ever married or never married women. Similarly it is found that in the society the Acceptance of unequal gender norms by women themselves are still prevailing. More Than half of the women believe that wife beating is justified for any of the specific Reasons like not cooking properly, not taking proper care of household and children, Refuge to have sex with husband, showing disrespect to in-laws etc. However, this Attitude is not varying much with age or household structure but decline sharply with Education and places of residence. While studying women's access to education and Employment it is found that gender gap exist in both the situations. A large gender gap In literacy exists and participation of girls at all stages of education is below 50%. Similarly less than 50% of women are employed and a significant portion of them are Not paid for their work. However, having access to employment does not mean that Women have full control over their earnings.

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### ➤ શોધપત્ર સારાંશ :-

આધુનિક યુગના ગુજરાતી સાહિત્યમાં જે કંઈ ખુટંટું હતું તે અનુઆધુનિક યુગમાં પૂર્ણ થાય છે. સામાન્ય રીતે ઈ.સ. ૧૯૮૦ થી અત્યાર સુધીના સમયને અનુઆધુનિક યુગ કહે છે. દેશીવાદ, દલિતવાદ, નારીવાદ વગેરે વાદોનો સમાવેશ અનુઆધુનિકતાવાદમાં થાય છે. ૪૫ પુસ્તકો સર્જનાર વર્ષા અડાલજાને અનેક પુરસ્કારો પ્રાપ્ત થયા છે. ‘તને સાચવે પારવતી’ વાર્તાસંગ્રહમાં વર્તમાન સમસ્યાઓ તારસ્વરે પ્રગટ થાય છે. નોકરીયાત સ્ત્રીઓની સંવેદના, નિઃસંતાન સ્ત્રીઓની વેદના અને એકલતા, પરિણિત સ્ત્રીઓની આકાંક્ષા, ઈચ્છા પૂર્ણ નહીં થઈ શકવાની સંવેદના વિશિષ્ટ રીતે પ્રગટ થઈ છે. નારી પાત્રે સામાજિક વ્યવસ્થા પ્રત્યે વિદ્રોહ કરતા પણ અહીં જોવા મળે છે. આમ વર્તમાન સમયની સમસ્યાઓને વર્ષા અડાલજાએ ‘તને સાચવે પારવતી’ વાર્તા સંગ્રહમાં અસરકારક રીતે પ્રગટ કરી છે.

પ્રસ્તુત શોધપત્રમાં અનુઆધુનિકતાવાદની સંક્ષાનો ગુજરાતી ભાષામાં અર્થ, વર્ષા અડાલજાના જીવન અને સાહિત્ય સર્જનનો અછાદતો પરિચય આપીને તેમના વાર્તા સંગ્રહ ‘તને સાચવે પારવતી’ માં વર્તમાન સમસ્યાઓ દર્શાવવાનો ઉપક્રમ સેવ્યો છે.

વર્તમાન સમયમાં સર્જાતાં સાહિત્યને અનુઆધુનિક યુગ નું સાહિત્ય એવી સંક્ષા માં તરીકે ઓળખવામાં આવે છે. અનુઆધુનિકતાવાદ શાબ્દ Post modernism શાબ્દનો ગુજરાતીમાં અનુવાદ છે. પોસ્ટ અને મોર્ડનિઝમ એ બે શાબ્દોનો બનેલો છે. એ જ રીતે ગુજરાતી ભાષામાં અનુઆધુનિકતાવાદ શાબ્દ પણ બે શાબ્દનો બનેલો છે. અનુ અને આધુનિકતાવાદ. શાબ્દકોશમાં અનુ શાબ્દનો અર્થ પછી એવો થાય છે. અનુઆધુનિકતાવાદ એટલે આધુનિકતાવાદ પછી આવેલો વાદ ગણાય. અનુનો બીજો પ્રતિ પણ થાય છે. આધુનિકતાવાદ, બ્રિટનમાં જન્મ્યો હતો. અનુઆધુનિકતાવાદ અમેરિકામાં જન્મ્યો છે. આધુનિકતાવાદનો વિરોધ અનુઆધુનિકતાવાદ કરે છે. એમ કેટલાક લોકો માને છે. પ્રસાદ બ્રલભણના મતે - “અભ્યાસીઓ અનુઆધુનિકતાવાદને શૈલી તરીકે જુબે છે. તેઓ અનુનો એક અર્થ નવ્ય પણ કરે છે.”<sup>૧</sup> એ દિષ્ટકોણથી વિચારીએતો અનુઆધુનિકતાવાદનો અર્થ નવ્ય અત્યારનો જ વિચાર કહી શકાય ચંદ્રકાન્ત ટોપીવાળા અનુઆધુનિકતાવાદ પુસ્તકમાં જણાવે છે કે - ‘કેટલાક માને છે કે આધુનિકતાવાદ એ ‘છે’ અને ‘શુ હોવું જોઈએ’ ના દનદ પર આધારિત છે. જ્યારે અનુઆધુનિકતાવાદ ‘છે’ અને ‘હતું’ ના સમાધાન પર આધારિત છે.’<sup>૨</sup> સુમનશાહના મતે - “આધુનિકતાવાદએ અનુઆધુનિકતાવાદના વિરોધીવાદ સ્વરૂપે નહીં પરંતુ એકબીજાના પુરક છે.”<sup>૩</sup> તે અનુઆધુનિક ગુજરાતી સાહિત્યના અભ્યાસના અંતે એ વાત સ્પષ્ટ થાય છે કે આધુનિકરનાના ગુજરાતી સાહિત્યમાં જે કંઈ ખુટંટું હતું તે અનુઆધુનિકયુગમાં પૂર્ણ થાય છે. વર્તમાન સમયમાં સર્જાતાં સાહિત્યને અનુ આધુનિક યુગનું સાહિત્ય

સામાન્ય રીતે ઈ.સ. ૧૯૮૦ થી ઈ.સ. ૧૯૮૦ ના સમયગાળામાં રચાયેલા સાહિત્યને આધુનિક્યુગનું સાહિત્ય કહે છે. ઈ.સ. ૧૯૮૦ થી આજસુધીના સાપ્ત પ્રવાહોને જીલતા સાહિત્યને આનુઆધુનિક્યુગનું સાહિત્ય કહે છે. દેશીવાદ, દલિતવાદ, નારીવાદ વગેરે વાદોનો સમાવેશ અનુઆધુનિકતાવાદમાં થાય છે. હિમાંશી શેલતના મત મુખ્ય - “નારીવાદી કૂતુંના કેટલાક લક્ષ્ણો અનુઆધુનિક સાહિત્યની ઓળખ આપવા માટે ખ્યાલ લાગે તેવા છે.”<sup>૪</sup> આજ કારણે સંશોધકે નારીવાદી લેખિકા વર્ષા અડાલજા કૃત ‘તને સાચવે પારવતી’ વાર્તા સંગ્રહ પસંદ કર્યો છે.

વર્ષ અડાલજા પ્રસિદ્ધ નવલકથાકાર ગુણવંતરાય આચાર્યના પુત્રી વર્ષા અડાલજાનો જન્મ તા.૦૪/૦૪/૧૯૪૦ ના રોજ મુંબઈમાં થયો હતો. ઈ.સ.૧૯૬૬ પછી સાહિત્યસર્જન કરવા તરફ તેનો ઝોક રહ્યો છે. ‘મારે પણ એક ધર હોય’, ‘ગાંધી છૂટ્યાની વેળા’ નવલકથાને ગુજરાતી સાહિત્ય પરિષદનું ભગિની નિવેદિતા પારિતોષિક મળ્યું છે. ‘આતશ’ નવલકથાને ગુજરાતી સાહિત્ય પરિષદનું પારિતોષિક પ્રાપ્ત થયું છે. ‘અણસાર’ નવલકથા માટે દિલ્હી સાહિત્ય અકાદમીનો એવોઈ તેમજ કોસરોડ’ નવલકથા માટે દર્શક એવોઈ પ્રાપ્ત થયો છે. ‘અવાજનો આકાર’ નવલકથાને ગુજરાત સાહિત્ય અકાદમી તરફથી એવોઈ પ્રાપ્ત થયો છે. આમ, કુલ ૨૩ નવલકથામાંથી ૬ (૬) નવલકથાને જુદા-જુદા એવોઈ મળ્યા છે. ‘એ’ નવલિકા સંગ્રહને ગુજરાતી સાહિત્ય અકાદમી તરફથી પારિતોષિક મળ્યું છે. તેમના ૮ વાર્તાં સંગ્રહમાંથી ‘એ’ વાર્તા સંગ્રહને ગુજરાત સાહિત્ય અકાદમી તફરથી પારિતોષિક મળ્યું છે. વાર્તાલેખન કળાને બિરદાવતા નંદશંકર મહેતા ચંદ્રક, સરોજ પાઠક પારિતોષિક અને રામનારાયણ પાઠક દૂસીવાર્તા પુરસ્કાર પ્રાપ્ત થયો છે. આ ઉપરાંત તેની પાસેથી ‘મંદોદરી’ એકાંકી સંગ્રહને ગુજરાત સાહિત્ય અકાદમી તરફથી પુરસ્કાર પ્રાપ્ત થયો છે. ૧ નાટક, ૩ એકાંકી, ૨ નિબંધ સંગ્રહ, ૬ પ્રવાસ નિબંધના પુસ્તક, ૩ પ્રક્રીંશ પુસ્તક, ૨ સંપાદિત પુસ્તકો અને ૧ અનુવાદનું પુસ્તક મળી છે. આમ કુલ ૨૩ નવલકથા, ૮ વાર્તાસંગ્રહ મળીને કુલ સાહિત્ય સર્જનના પુસ્તક તેમજ ૨ સંપાદિત પુસ્તક અને ૧ અનુવાદનું પુસ્તક મળી ૪૮ પુસ્તક પ્રાપ્ત થાય છે. તેમના સમગ્ર સાહિત્ય સર્જનને ધ્યાનમાં રાખીને સોચિયત લેન્ડ નેહરુ એવોઈ ક.મા.મુનશી એવોઈ, રણજિતરામ એવોઈ, સનતકુમારી પારિતોષિક, ભારતીય ભાષા પારિતોષિક પ્રાપ્ત થાય છે.

‘તને સાચવે પારવતી’ વાર્તાસંગ્રહ વાર્તાઓમાં અનુઆધુનિકતાવાદ તપાસીએ.

‘તને સાચવે પારવતી’ વાર્તામાં ગાંડી પુત્રી ચાંદની યુવાન થતાં તેની જીતિય વૃત્તિને ઢારવા અને પુરુષોની નજરથી બચાવવા માતા રક્ષા ભારે હદ્દે તેની કોથથી કઢાવવા તૈયાર થઈ જાય છે.

‘કામીની કોકીલા’ વાર્તામાં નકુણે કામીનીને પરણાતા પહેલા ગુજરાતી સાહિત્યના પુસ્તકો અને કેસેટો સાચવવા માટે કબાટ લઈ આવવાનું વચન આણ્યું હતું. લગ્નબાદ પુસ્તકો લાયક્રેનીમાં દઈ દેવામાં આવે છે. કેસેટો બંગારમાં આપી દેવામાં આવે છે. અહીં કામીનીના પાત્ર દ્વારા ગુહીણીની મનોદશા વર્ણવવામાં આવી છે.

‘ફરકી ઉઢેલી આંગળીઓ’ વાર્તામાં વિષયવાયાતા શાંતાબેન વાયેલા પુત્ર દેવુંને ખાતર ભૌતિક સુખ સગવડોનો ત્યાગ કરીને પુત્રને ઉછેરે છે. એ જ પુત્ર પાદુ મકાન મેળવવા માટે માંદી પેડેલી માતાના શરીરને ૩૦ હજાર રૂપિયામાં (દિહદાન સ્વરૂપે) વેચીને ભૌતિક સગવડતા મેળવે છે.

‘જૂલતો ખાલી હિંયકો’ વાર્તામાં મૌંદી અને અટપટી સારવારના અંતે સંતાનને જન્મ આખ્વામાં નિષ્ણળ ગયેલી મૃદુલા ઈર્ધાવશ પાડોશીનો પુત્ર ગમતો નથી. કામવાળી લીલાબાઈ ગર્ભવતી બને છે એ પણ ગમતુ નથી. મૃદુલાની સખી વિશાળા પાસેથી પુત્રી અંકીતાની વાતો સાંભળીને દુઃખી થાય છે. માતૃત્વનું સુખ ન પ્રાપ્ત કરેલી મૃદુલાના મનના ખાલી ખૂશાને અહીં સર્જક તારસ્વરે પ્રગટ કર્યો છે.

‘જબમ માંથી લોહી’ વાર્તામાં દેવકી ભૌતિક સગવડોથી આકખાઈને પતિ અને પુત્ર કે પુત્રીની શેહ શરમ રાખ્યા વિના પરિણિત પ્રદિપ સાથે સંબંધ બાંધે છે. માનસિક તણાવમાં આવી જઈ તે આત્મહત્યા કરે છે. શલોની પણ માતાના ચીલે ચાલે છે. ભાઈ કે પિતાની પરવાહ કર્યા વિના પરિણિત શાંતાનું સાથે અવૈધ સંબંધ બાંધે છે. આખરે તેને ચારિઅય કુંઠભ ભાવનાના ભારતીય મુલ્ય સમજાય છે.

‘કમ્પલીટ ફેમિલી’ માં સંતાનહીન અનીતા એકલતાના કારણે દુઃખી હોય છે. કામવાળી બાઈ અને ગલૂડીયાને ધરમાં લઈ આવે છે. તેના મનનો ખાલી ખૂશો પૂરાય જતાં તે ગર્ભવતી બને છે.

‘અર્દ્દશ્ય રેખા’ માં અનુભેન મજૂરી કામમાં પતિને મદદ કરી નિતિપૂર્વક ચાલીને પોતાના શોખને જતો કરીને કુંઠભને સમૃદ્ધ બનાવે છે. નિતિપૂર્વક ચાલનાર અનુભેન અનિતિપૂર્વક ચાલનાર પતિ અને સંતાનોના સંબંધો વચ્ચે અર્દ્દશ્ય રેખા રચાય છે. વૃદ્ધ અનુભેન પરિવાર સામે વિદ્રોહ કરીને સમુદ્ર કિનારે ચાલવાનો પોતેનો શોખ પૂરો કરે છે.

ઉપસંહાર - પ્રસ્તુત વાર્તાસંશોધમાં નારીના વિવિધ રૂપો દર્શાવવામાં આવ્યા છે. આદર્શ માતા, આદર્શ ગૃહિણી, આદર્શ પત્ની વગેરે વિવિધ રૂપો ઈગિત કરવામાં આવ્યા છે. અહીં લાગણીશીલ નારીના વિદ્રોહાત્મક રૂપ પણ દર્શાવવામાં આવ્યું છે.

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## समकालीन संक्रमण शिव भारतीय परिवेश और गांधीयन विचारधारा

प्रा. मालती बी. पाण्डेय  
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महापुरुषों के जीवन की एक बड़ी विडंबना यह है, कि उनके अनुयायी और प्रशंसक उन्हें अपने ही विचारों की सीमा में बाँध देते हैं। और उनकी अत्यंत मौलिक और प्राणवान चेतनाएँ। व्यक्ति और युग की सीमाओं में बंधकर क्षयिष्णु बन जाती है। जैसे जैसे युग बीतता जाता है, उनका सहज रूप धीरे धीरे विनष्ट होता जाता है। और व्यक्तियों तथा युगों के द्वारा आरोपित नव विचार उभरते जाते हैं। फलतः उनके नाम पर प्रचलित मतवादों का बोल बाला हो जाता है, जिसके आवरण में महापुरुषों का चैतसिक व्यक्तित्व ढक जाता है और जो रूप हमें दिखायी देता है, वह विकृत हो जाता है। वादीय भूमिकाओं की यदि कोई सार्थकता है, तो यही कि उनके द्वारा महापुरुषों के विचार, क्रमबद्ध श्रृंखलित होकर काल प्रवाह में अक्षुण्ण बंद रहे, परंतु ऐसा बहुत कम हो पाता है। वे विचार सांप्रदायिक होकर तर्क वितर्क, विरोध तथा अस्वीकार को जन्म देने लगते हैं। महात्मा बुद्ध, ईसा मसीह और प्रबुद्ध गांधीजी सबके साथ ऐसा ही हुआ है। उनके नाम पर प्रचलित मतवाद उनकी जीवन प्रेरणा से छिटकर दूर जा पड़े हैं। एवं मानव की सामान्यता और हठधर्मिता आज उन पर हावी हो गई है।

“प्रभिन्ने प्रस्थाने पर मिद्यादः पथ्यमिति च ।“

अर्थात स्थान बदला, दृष्टि बदली, निगाह बदली, मौका बदला, राय स्वयं बदल जाती है, जो अपनी आत्मा में सबको और सब की आत्मा में अपने को देखता है ऐसा पुरुष संत हो जाता है। गांधीजी सनातन संतत्व के प्रतीक थे। इसलिए ये वे सच्चे स्वराज, उत्तम स्व का राज्य स्वर्गवत राज्य का स्थापन कर सके थे। अतः गांधीजी सदा का कहा करते थे कि उनका कोई निजी धर्म मत या संप्रदाय नहीं है तत्वतः वे गांधीवाद के विरोधी थीं। उनकी दृष्टि में वाद का अंत ही दुराग्रह और संकोच में होता है। तो जो सच्चा सत्याग्रही है वह अपने विचारों को दुराग्रही और संकुचित क्यों कर बनाएँ? गांधी ने सत्य को ही अथवा आत्मा को ही अपनी जीवन व्यवस्था का केंद्र मान लिया था और उसी सिद्धांत के अनुरूप अहिंसा को ही जीवन साधना की प्रक्रिया मान ली थी। उनके जीवन दर्शन में सर्व सद्ब्राव सर्व समन्वय और सर्वोदय की बातें ही आ सकती हैं। विविधता में भी एकता कैसे सम प्रस्थापित की जा सकती है? यही बताना उनके विचारों का चरम प्रति फल है। सत्य, अहिंसा सर्किल श्रम और स्वदेशी की बुनियाद पर जो सत्याग्रही जीवन व्यवस्था गांधीजी ने संसार के सामने प्रस्तुत की, वह एक सार्वजनिक और सार्वभौम दर्शन है। इसे हम सत्याग्रह, दर्शन या सर्वोदय दर्शन कह सकते हैं। साम्यवाद या समाजवाद की साथ उसका जो कुछ साम्य या उनसे भिन्नता है, उसे स्पष्ट करने के लिए गांधी विचारधारा को हम गीता की परिभाषा में ‘साम्ययोग’ का इनाम दे सकते हैं। क्योंकि तो इस दर्शन में व्यक्तिवाद और समाजवाद का आन्तरिक विरोध विनष्ट होकर दोनों का समन्वय हो जाता।

संसार में जितने भी आंदोलन, क्रान्तिया और मौलिक परिवर्तन हुए हैं और भविष्य में होंगे उनका मूलधार विचारों पर ही निर्भर होगा। और बहुत भौतिकबल भी विचारों के ही सहायक एवं सहयोगी होते हैं। फ्रांस, रूस की क्रान्ति या भी विचारों के ही फलस्वरूप अस्तित्व ग्रहण कर सकी। हिटलर और मुसोलिनि के पीछे भी नाजीवाद विचारधारा ही काम कर रहे थे। भारत में विचारों के परिवर्तन की यह पंरपरा वेदकाल से लेकर गांधी युग तक निरंतर क्रियाशील रही है। कपिल कनादी गौतम से लेकर ही याज्ञवल्क्य तुलसी तक कोई भी ऐसा पुरुष क्रषि, महर्षि, मुनी या विचारक नहीं। दृष्टिगोचर होता जिसमें परस्पर वैचारिक मतभेद ना हो। इसके विषय में एक सुभाषित प्रसिद्ध है।

वेद वि भिना स्मृतियोऽपी भिन्नाः, नासौमुनिर्यस्यमतं न भिन्नं ।

धर्मस्य तत्वं निहितं गुहायाम् महाजनो येन गतः स पंथा ।“

ऐसा क्यों होता है क्योंकि प्रत्येक महापुरुष। अपना जीवन जीता है, यह सत्य या सत्य के प्रयोग का जीवन होता है और जिए हुए रूप में ही उसकी सार्थकता रहती है। वह कठिनाइयों की आग में तपता है और कदम कदम पर विरोध और अस्वीकार से लड़ता है। उसकी चेतना, सूक्ष्म और परिष्कारी रूप को ग्रहण करने के लिए हमें उसके जीवन सत्य से परिचित होना पड़ता है। व्यक्ति

ही व्यक्ति का जीवन ग्रहण कर सकता है। संपूर्ण समाज तथा सम्प्रदाय नहीं, गांधीजी की जीवन साधना भी व्यक्ति थी। उनकी चिंतनधारा भी व्यक्ति थी। अतः उस से। वारों के घेरे में बांधा नहीं जा सकता अन्यथा वह विवाद बनकर रह जाएगा। गांधीजी का चैतनिक व्यक्तित्व एक अर्थ में अत्यंत डायनेमिक या प्रगतिशील था। जब तक वे जीवित रहे, उन्हें नित्य नवी समस्याओं से जूझना पड़ा और विभिन्न परिस्थितियों के अनुरूप उन्हें अपनी समर्नीति और प्रवृत्ति के साथ अपने विचार धाराओं में परिवर्तन लाना पड़ा। उसे परिस्थिति के अनुकूल विकसित करना पड़ा इसलिए हम कह सकते हैं कि उनकी विचारधारा उस गतिशील नदी की भाँति है जो निरंतर नवी नवी, छोटी बड़ी अनेक धाराओं से पृष्ठ होती रही है तथा उनका संपर्क अनेक तर्फों और कागरों से होता रहा है। अतः आद्यंत एक गतिशील चिंतनधारा बनी रही।

आजकल की भारतीय राजनीति को वैचारिक स्तर पर तीन प्रकार की विचारधाराएं प्रमुख रूप से प्रभावित कर रही हैं, वे हैं गांधीवादी विचारधारा, साम्यवादी विचारधारा तथा समाजवादी विचारधारा। चाहे अन्ना हो चाहे जयप्रकाश नारायण हो, राम मनोहरलोहिया हों या नामुद्रीपाद हों, ये तीनों विचारधाराएं वर्तमान के आंदोलन के प्रधान प्रेरक शक्तियां हैं। गांधीवादी विचारधारा कोई नई धारा नहीं है, बल्कि भारत की सत्य, अहिंसा, परिग्रह, सेवा एवं क्षमा की वैष्णवी तथा जैन भावनाओं का वर्तमान राजनीतिक स्वरूप है। जिससे नया संस्करण देखकर वर्तमान काल के संक्रमणशील वातावरण में प्रस्तुत किया गया है। जिनको हम इन भावनाओं का राजनीतिक प्रयोग भी कह सकते हैं। महात्मा गांधीजीने राजनीति को आध्यात्मिक शिला पर प्रस्थापित कर उसके गौरव का संवर्धन किया। उन्होंने उसको कूटनीति के भ्रम जाल से निकालकर धर्मनीति का जामा पहना दिया है। उनका समता का भाव आस्तिकता समन्वित है वे कालिदास की भाँति।

“शतां ही संदेह पदेषु वस्तुषु प्रमाण अंतः कर्ण प्रवृत्यः ।“

अंतरआत्मा को ही अपनी सभी कार्यों में प्रेरक बल मानते थे।

“ईशावास्यमिदं सर्वम् यत्किंच जगत्यां जगत् ।“

की औपनिषदिक शिक्षा उनके अपरिग्रह की भावना का मूलाधार है।

“आत्मनः प्रतिकुलानि परेषाम न समाचरेत् ।“

श्रीमद भगवद गीता की आत्मौपम्य दृष्टि का उन की न्याय के पीछे कार्य करता है इसी न्याय की भावना को लेकर। वे हरिजन आंदोलन में प्रवृत्त हुए।

“वैष्णवजन तो तेने रे कहिए जे पीर पराई जाणे रे ।“

वैष्णव गीत उनकी सेवा भावना को बल प्रदान करता है। भारतीय ताप और त्याग की भावना उनके सिद्धांतों में मुखरित होती है। हिंदू और जैन संस्कृति के पंच महाब्रतों, सत्य, अहिंसा, ब्रह्मचर्य, अस्तेय, अपरिग्रह में असवाद, अभय, अस्पृश्यता निवारण शरीरश्रम सर्व धर्म समभाव और स्वदेशी का योगी कारण की रूप में अकादब्रत उनकी जीवनचर्या के मूल सूत्र है उनमें टोल स्टाइल और रस्किन की निर्मल जीवन की पुकार प्रतिध्वनित होती है। इन्हीं आध्यात्मिक पृष्ठभूमियों पर उन्होंने अपने वैचारिक सिद्धांतों का सुदृढ़ पवन खड़ा किया है।

वैसे तो उनकी वैचारिक विचारधारा के प्रवाह अनेक और प्रशस्त है पर मी इस निर्धारित कालावधि में उनकी आर्थिक, सामाजिक एवं राजनीतिक विचारधारा पर प्रकाश डालते हुए। उनकी कार्यपद्धति पर ही दृष्टिपात करने तक अपने को सीमित रखूँगी। उनके विभिन्न पार्श्व पर विचार न कर सकूँगी, आईए उन्हीं ही त्रिवेदी पक्षों का विहंगावलोकन करें।

गांधीजी का अर्थशास्त्र भी धर्म आधारित व न्याय पर निर्भर है। वे मानते हैं कि दुनिया इतनी संपन्न नहीं है कि सबकी मांगे पूरा कर सकें। इसलिए वे सरल जीवन तथा अपरिग्रह पर विशेष बल देते हैं। यही कारण है कि आत्मनिर्भरता, स्वावलंबन और श्रमिकों के साथ न्यायिक की नियमित यांत्रिकता की अपेक्षा गृह उद्योग तरजीह देते हैं। उनका मानना है जहाँ मशीन से काम होता है वही शोषण का सूत्रपात हो जाता है और यंत्रों द्वारा निर्मित अतिरिक्त वस्तुओं की इस खपत के लिए क्षेत्र की अपेक्षा हो जाती है। इस प्रकार साप्राज्यवाद की नींव पड़ती है। चरखा उनकी अर्थनीति का मूलमंत्र है। तो खादी शुद्धता और पवित्रता का प्रतीक है, क्योंकि उसमें शोषण की कालिमा निहित नहीं है। हाथ से बनी होने के कारण वह एक विशिष्ट आत्मीय भाव से समन्वित होती।

गांधीवादी पूँजीपतियों को नितराम, निर्मूल कर देना नहीं चाहता, बल्कि उनको समाज में इस श्रमिकों की संपत्ति के संरक्षक रूप में बनाए रखना चाहता है। गांधीजी चाहते थे कि पूँजीपति अतिरिक्त लाभ रखे किंतु अपरिग्रह भाव से संपत्ति का उपयोग व श्रमिकों के कल्याण में व्यय करें। साम्यवादी की तरह गांधीजी वर्ग संघर्ष के हामी नहीं थे बल्कि सर्वोदय के पक्ष में थे।

वे अपने सद्विचारों और धार्मिक नीतियों के द्वारा पूँजीपतियों के हृदय में परिवर्तन लाना चाहते थे। धृणा या हिंसा के द्वारा पूँजीपतियों को मिटा देना उनकी नीती की सर्वथा प्रती कुल था। गांधीजी साध्य की पावनता के समान हीं साध्य की पवित्रता के पक्षधर थे।

गांधीजी की दृष्टि में सामाजिक विषमता किसी भी देश का कलंक है। इसलिए ऐसी परंपरा प्रथित जड़ाधं व्यवस्था में वे रुचि नहीं रखते थे। उनके विचारों में श्रीमद भागवतगीता का निम्नाकित श्लोक अपनी चरम सार्थकता पा सकता है।

“विद्याविनयसंपन्ने ब्राह्मणो गवि हस्तिनी ।

शुनि चैव श्वपाके च पण्डिताः समर्दिशनः ।

इसी भावना को लेकर उन्होंने हरिजन आंदोलन को अपने कार्यक्रम में प्रधानता दी। वर्ण व्यवस्था को गांधीजी उन्हें ही अंशों तक स्वीकार कर सकते हैं जहाँ तक कि वह किसी दूसरे के लिए अपमानजनक न हो, राजनीतिक विषमताओं को दूर करने के लिए गांधीजी सामाजिक विषमताओं को दूर करना अनिवार्य मानते थे। इसी कारण वे अपनी रचनात्मक कार्यों में अस्पृश्यता निवारण को प्रथम स्थान देते थे।

गांधीजी के राजनीतिक मानवता मूलक है, उसमें वह संकुचित गार्थीयता को जो दूसरों को आक्रान्त करनेवाली हो, उसका कोई स्थान नहीं है। नेहरू के सामने उन का मूल स्वर था। “जिओं और जीने दो” सांप्रदायिकता से कोषों दूर थे और हिंदू और मुसलमान दोनों को भारत के दो नयन मानते थे। जिसका साक्ष्य देते ही हिंदू मुस्लिम दोनों बापू की इस वैचारिक नीती का गुणगान गते हुए दिनकर जी ने लिखा। “जलते हैं हिंदू - मुसलमान, ये भारत की आंखें जलती हैं लोग आने वाली आजादी की ये दोनों आंखें चलती हैं।” बापू ने राह, बना डाली चलना है तो संसार चले यदि डगमग करते पांव रहे तो पकड़ प्रेम का तार चले।

गांधीजी की तुलसीदास द्वारा परिकल्पित रामराज्यादर्श की परिकल्पना को स्वतंत्र भारत में साकार रूप में देखना चाहते थे।

रामराज्या बैठे त्रैलोका पर हरषित हभए गए सब का ।

बेयरू न काहू सनकोई, राम प्रताप विषमता खोई ।

सब नर कहीं परस्पर प्रीति । चल हि शुर्धमं नीरत श्रुत निति

इस आदर्श में पूर्ण मानसिक साम्य के साथ नीती और न्याय पर आधित भौतिक संपन्नता समन्वित है। अगस्त 1942 में अंग्रेजों के प्रति भारत छोड़ो का नारा गांधीजीने इसलिए बुलंद किया था कि अंग्रेजी भारत के साथ विषमता का व्यवहार करते हुए। उनमें पारस्परिक फूट डालकर उनका शोषण करना चाहते थे। वे अंग्रेज पारसी, ईसाई, हिंदू, मुसलमान, सिख सब को समदृष्टि से देखती थे और भारत में सबका समान स्थान मानते थे, वे अंग्रेजों के विरोध आ नहीं थी। अभी तो अंग्रेजों द्वारा किए जाने वाले अन्यायपूर्ण प्रशासन तथा शोषण और अत्याचार के विरोधी थी, जैसा कि पहले ही उल्लेख कर चुकी हूँ कि गांधीजी की कार्यपद्धति सत्य और अहिंसा पर अवलबित थी जिसमें भारतीय हिंदू पंरपरा, इस्लामी और ईसाई धर्मों और संस्कृतियों का सर्वोत्तम स्वत्व निचोड़कर समन्वित हो गया था। इनकी साथ यूरोप की विचारधाराओं से भी उन्होंने उपादेय तत्वों का ग्रहण कम नहीं किया था। टोलस्टॉय रुशो, थोरो, 19वीं शताब्दी की अराजकतावादियों। टी. एच. ग्रीन और ब्रेडले की उदार सामाजिक विचारधारा का गांधीदर्शन में पूर्णतः आत्मसात हो गया है। रस्किन के अन्तु थिस लास्ट तो गांधीजीने सर्वोदय के नाम से अनूदित भी किया था, परंतु उनकी सर्वोदय की भावना में रस्किन ही नहीं, अन्य विचारकों की धारणाएं भी जुड़ गई हैं। नए और पुराने पूर्व और पश्चिम की सांस्कृतिक उपादानों कि विराट और सहज संगम गांधीजी के व्यक्तित्व और चेतसीक जीवन दर्शन में उधारित उनकी विचारधारा। को विश्व संस्कृति की नई मोड़ पर लाकर खड़ा कर देता है।

कहा तो ये भी जाता है कि उन्होंने अपनी (आगा खान पैलेस) की अंतिम दिनों में मार्क्स के कैपिटल का भी गंभीर अध्ययन किया था। कहने का तात्पर्य ये है कि गांधीजी एक महान स्वपनदृष्टा और विचक्षण चिंतक थे, जो उनकी विचारधाराओं और प्रयोग में क्षण प्रतिक्षण झलक देता रहता है।

गांधीवाद नहीं, गांधीजी का जीवन ही उनका संदेश है और आने वाली पीढ़ियों के लिए वह दीपशिखा बनेगा। जनता से तादात्म्यता। साधना लोकमंगल की में क्रियाशील हो ना अप्रतिम साहस और अक्षय। आत्मवाह ये गांधीजी की हुए अक्षय स्रोत है। जिन्हें कोई भी अपना कर अपना जीवन सार्थक कर सकता है। उनकी विचारधारा को हम मानवतावादी का ऐसा प्रशस्त स्रोत मान सकते हैं जो मनुष्य को आध्यात्मिक स्कूलिंग मानता है और ईश्वरीय चेतना से महिमामंडित करता है। वह मनुष्य की भौतिक सुख सुविधा को जुटाने के साथ ही उसके आत्मिक तेज को प्रदीप रखता है, संत न पूर्व का होता है न पश्चिम का उसका सच्चा और सीधा जीवन आनंद, प्रेम और करुणा का अहिंसक जीवन है जो अर्थक साधना संयम और सम्रत्व से ही सध सकता है। बौद्धिक और भौतिक ही नहीं, आत्मिक क्षम्य? बंधुक और स्वतंत्र की भी उसके लिए अपेक्षा होती है। यहां गांधीदर्शन मार्क्सवाद से अलग और श्रेष्ठतर होकर जीवन को अंदर और बाहर से सराहते हुए आधुनिक चुनौतियों को जेल लेने की क्षमता रखता है। अहिंसा उसका शक्ति है, दया, क्षमा और प्रेम उसकी पूँजी, उसकी क्रांति रक्त रंजित नहीं निष्कंप दीप शिखा सी श्वेत होती है वह आत्मोपलब्धि है, शक्ति साधना नहीं है।

उसकी वैरायवृत्ति लोक, प्रकृति तथा परमेश्वर के प्रति उत्कृष्ट राज्य साधना में परीवर्तित हो जाती है, कहना चाहें तो कर सकते हैं की तुलसी ने रामचरित मानस में राम के चरित्र के द्वारा जिससे संतत्व की उदात्त भावना को वैचारिक स्तर पर स्थापित किया है ठीक वही आदर्श समन्वित गांधियन विचारधारा आधुनिक ताप संताप एवं भ्रष्टाचार से पीड़ित संकटापन स्थिति में जर्जर मानवता के उत्पीड़न में संजीवनी और लॉकहिक्सीणी। मंगलाकांक्षीणी जीवन की भूमिका पर उत्तर कर अपनी चरितार्थता सिद्ध कर देती है।

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## कोरोना काल में पूँजीवाद की समस्या

मनालीबेन हरेशकुमार गढवी

पीएच.डी. शोधछात्रा

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### → पूँजीवाद की अवधारणा

पूँजीवाद एक राजकीय और आर्थिक व्यवस्था है। जो मुक्त बाजार और उत्पादन के माध्यम की खानगी मालिकी के साथ अस्तित्व रखता है।

पूँजीवाद जो एक आर्थिक प्रणाली है। व्यक्तिगत मालिकी एवं पर्यायवाची के नाम से पूँजीवाद को जाना जाता है। लाभ के लिए पूँजीवाद की चर्चा की गई है। जिसमें रोकाण, वितरण, आवक उत्पादन, मूल्य, बाजार, मूल्य इत्यादि निर्धारण मुक्त बाजार में प्रतिस्पर्धा द्वारा निर्धारित होता है।

पूँजीवाद का सिद्धांत सबसे पहले औद्योगिक क्रांति के फलरूप कार्ल मार्क्स के सिद्धांत की व्याख्या के संदर्भ में प्रचलित हुआ। 19वीं सदी में जर्मन सिद्धांतकारोंने इस अवधारणा के स्वरूप विकसित करना शुरू किया। जो कार्ल मार्क्स की पूँजी एवं ब्याज के सिद्धांत विशेषता है। बीसमीं सदी के आरंभ में मेक्स वेबरने पूँजीवाद की अवधारणा को सकारात्मक रूप में प्रस्थापित किया था।

पूँजीवाद आर्थिक तंत्र को युरोप में संस्थागत रूप से सोलहवीं सदी से प्राप्त हुआ है। पूँजीवादी प्रणाली का प्रमाण प्राचीन सभ्यता में मिलता है। परंतु आधुनिक युरोप में ज्यादा अर्थव्यवस्था सामंतवादी व्यवस्था के क्षण के बाद अब पूँजीवाद एवं Capitalism कहा जाता है।

### → पूँजीवाद और समाजवाद

समाजवाद एक राजकीय एवं आर्थिक व्यवस्था है, जिसका नियंत्रित बाजार के साथ अस्तित्व है, और उत्पादन के माध्यम से जाहेर मालिकी है। समाजवाद मतलब जिसमें अर्थतंत्र संचालन, नियमन सरकार द्वारा होता है। और जिसमें खानगी क्षेत्र का अस्तित्व नहीं होता और जिसमें आर्थिक निर्णयों सरकार द्वारा होता है। गरीबों एवं मजूरों का समावेश होता है। समाजवाद एसी आर्थिक प्रणाली है जिसमें उत्पादन के साधन की मालिकी समग्र समाज की होती है। और राष्ट्रीय आवक को समानरूप में बांटा जाता है।

पूँजीवादी आर्थिक प्रणाली है जिसमें उत्पादन के साधन पर खानगी मालिकी है। खानगी साहस एवं लाभ के हते से हरीफाई के बातावरण में राज्य की दखलगीरी के बिना हाथ धरती है। जिसमें बजारतंत्र द्वारा, आर्थिक कामगारी होती है और जिसमें तमाम प्रकार की स्वतंत्रता होती है वह पूँजीवाद है।

### → पूँजीवाद के लक्षण

मालती परमार ने इस प्रकार पूँजीवाद के लक्षण बताए हैं।

1. पूँजीवाद में व्यक्तिगत रूप से आर्थिक हित देखने को मिलता है।
2. पूँजीवाद में आर्थिक प्रवृत्ति लाभ के हेतु से प्रवृत्त होती है।
3. पूँजीवाद में बाजार का स्वरूप मुक्त (स्वतंत्र) होता है।
4. पूँजीवाद में ग्राहकों की सर्वोपरी होती है।
5. पूँजीवाद में हरीफाई भी होती है।
6. पूँजीवाद में खानगी मिलकता का अस्तित्व होता है।
7. पूँजीवाद में बचत और मूड़ीरोकाण की बाबत में भी स्वतंत्रता देखने को मिलती है।

→ **पूँजीवाद की सीमाएँ**

मानव इतिहास में पूँजीवाद की और पृथ्वी पर हमारी प्रजातीओं के जीवन की सीमाएं परिवर्तित होती है। हम यहाँ पहले कभी नहीं रहे हैं और हम वापस नहीं जा सकते।

पूँजीवाद की सीमाएँ दो प्रकार की होती हैं। (1) पूँजीवाद की बाहरी सीमाएँ (2) पूँजीवाद की आंतरिक सीमाएँ

पॉल डे ग्रेव्यु के अभ्यास अंतर्गत व्यक्तिगत एवं तर्कसंगतता के बीच विसंगति है। यह तब होता है जब व्यक्ति अपने व्यक्तिगत निर्णय के बाहरी प्रभावों को ध्यान में नहीं रखते। एक बाजार की प्रणाली में व्यक्तिओं को बाहरी प्रभाव पर विचार करने में कोई रस नहीं है। समस्या को तीन डोमेन में महसूस किया जाता है।

(1) जैसे जैसे बाजार प्रणाली का विस्तार होता जाता है वैसे वैसे पर्यावरण का क्षरण होता है। एक सार्वजनिक नुकसान इसलिए बनाया जाता है और यह तेजी महत्वपूर्ण होता है।

(2) आर्थिक उछाल के दौरान वित्तीय बाजारों का विस्तार भी सार्वजनिक रूप से नुकसान पहुंचाता है।

(3) विरोधाभासी रूप से पर्याप्त, बाजार के विस्तार के सार्वजनिक वस्तु में रुचि कम होती जाती है।

पूँजीवाद की आंतरिक सीमा से संबंधित है कि बाजार प्रणाली तर्कसंगत व्यक्तियों की क्षमता गणना, वित्तीय उत्तेजना और प्रतिस्पर्धा का जबाब देती है व्यक्तिगत और समूह कल्याण के बीच एक विसंगति उत्पन्न होती है। जो बदले में सिस्टम की अस्वीकृति का कारण बन सकता है।

→ **पूँजीवाद बुद्धिवाद के परिप्रेक्ष्य में**

पूँजीवाद एक प्रकार का बुद्धिवाद है। पूँजीवाद को व्यक्तिगतवाद एवं स्वार्थपरायगतवाद के नाम से जाना जाता है।

सुकुमार एम. त्रिवेदी के अनुसार पूँजीवाद हमारे जीवनलक्षी दृष्टिकोण में आमूल परिवर्तन करता है। बुद्धिवाद के परिप्रेक्ष्य में जब हमें पूँजीवाद को समझते हैं जो खयाल आता है कि अहिंसा, पूँजीवाद का प्राण है जहाँ हिंसा होती है वहाँ पूँजीवाद नहीं होता है। विवेक पूँजीवाद की आत्मा है और हिंसा विवेक का अभाव होता है। हिंसा अमानवीय है।

भारत लोकशाही देश के साथ एक समाजवादी राष्ट्र भी है इसी लिए वह पूँजीवादी राष्ट्र नहिं है। सामंदवाद का प्रभाव आज भी भारत की प्रजा में देखने को मिलता है। इसी लिए यहाँ पूँजीवाद के विशुद्ध रूप को समजा ही नहीं गया। देश की समस्याओं का मूल पूँजीवाद को मान ले यह कैसे एक बुद्धिवादी विचारणा हो सकती है।

राष्ट्रवाद, जातीवाद यह सब पूँजीवाद के विपरीत परिलक्ष है। देश की प्रजा एवं राजनीति में भ्रष्टाचार व्यापक रूप में देखने को मिलता है।

पूँजीवाद व्यक्ति स्वातंत्र्यवाद है। जिसमें व्यक्ति तथा उसकी अभिव्यक्ति के स्वातंत्र्य को सर्वोपरी माना जाता है। पूँजीवाद की एक निश्चित विचारधारा है। समाज को एक आदर्शवादी दर्शन और पूँजीवाद को वास्तवलक्षी आदर्श दर्शन के रूप में देखा जाता है।

- पूँजीवाद संगठित धर्मों के खिलाफ है।
- पूँजीवाद समाजवाद, साम्यवाद, साम्राज्यवाद एवं सामंतवाद के खिलाफ है।
- पूँजीवाद जातीवाद का अस्वीकार करता है।
- राष्ट्रवाद, प्रांतवाद, भाषावाद और मानव मानव के बीच विभाजन करनेवाले भेदों के खिलाफ है।

पूँजीवाद व्यक्ति तथा अभिव्यक्ति के अमर्यादित स्वातंत्र्य का हिमायती है। परहितवाद का नहि। परंतु स्वार्थ एवं स्वयं का भला करने की बात पूँजीवाद करते हैं। पूँजीवाद के केन्द्र में फायदे की बात करता है।

पूँजीवाद आध्यात्मवाद को नहीं परंतु नास्तिकता तथा बुद्धिवाद को प्रमाणित करता है। सामाजिक, राजकीय, अर्थशास्त्रीय विचार है। पूँजीवाद प्रत्येक व्यक्ति को सुखी समृद्ध और सफल बनने के समान अवसर एवं स्वतंत्र्य की हिमायत करता है। यह बौद्धिक एवं मानवतावादी विचारणा है। व्यक्ति में रही मूलभूत एवं प्राकृतिक स्वार्थवृत्ति पूँजीवाद के केन्द्र में है।

→ **पूँजीवाद का वर्तमान स्वरूप**

वर्तमान युग में पूँजीवाद की समस्या पहले युगोंीय विचारकों के सन्मुख उपस्थित हुई, क्योंकि पूँजीवाद का एसा स्वरूप विकसित हुआ, जिसका आधार गरीबों और निर्बलों का शोषण तथा धन और सत्ता का केन्द्रिकरण करना था। 'लोकतंत्र' नाम से

पूंजीवाद की पहचान हुई। तत्कालिन निरंकुश राजाओं तथा उनके सरदारों तथा जागीरदारों के अत्याचारों से रक्षण का कार्य घोषित किया है। तुंत इस मार्ग का अनुसरण करनेवाले प्रमुख व्यक्तियों को अधिकाधिक आर्थिक लाभ होने से स्वार्थपरक भावना आने लगी और वह गरीबों का शोषण करने लगे। पहले मिलों में कारीगर एवं मजदूर कार्य करते थे पर आगे जाकर मशीन के आविष्कार और विकास में पूंजीपति ध्यान देने लगे जिससे हाथ के लाभ का महत्व घट जाये।

लोक कल्याणकारी कार्यों से पूंजीवाद के समस्त दोषों का निवारण नहीं हो सकता। दान धर्म में अपनी पूंजी का एक अंश खर्च कर देने पर भी काम करनेवाले मजदूर और अन्य कार्यकर्ताओं के प्रति पूंजीवादीओं का व्यवहार वैसा ही रहा। अपने मुनाफे से अधिक से अधिक जमीन जायदाद बढ़ाने लगे। परिणाम स्वरूप समाज में आर्थिक वैमनस्य उत्पन्न होता है और वर्ग कलह की वृद्धि होकर जनता की सुख शांति खतरे में पड़ गयी। संपत्ति संबंध में वेद में यह कहा गया है।

“शतहस्त समाहर सहस्र हस्तः सकिरा”

→ **कोरोना वायरस के काल में पूंजीवाद की असफलताएँ**

रीचार्ड बोल्फ के अनुसार, नीति का उद्देश्य अर्थव्यवस्था को उजागर करना था। 2019 तक वैश्विक पूंजीवाद वर्ष 2020 में पतन का खुद ही एक प्रमुख कारण बना। वर्ष 2000 और 2008-09 में भी पूंजीवाद की समस्या देखेने को मिलती थी। जिन वर्षों में कम व्याजदर रहे उन वर्षों में निगम और सरकार को लगभग शून्य व्याज दर की तागत पर असीमित उधार लेकर उनकी सभी समस्याओं को हल करने में सक्षम बनाया। केन्द्रिय बैंकों द्वारा अर्थव्यवस्थाओं में लगाए गए कुल नए पैसे वास्तव में मुद्रास्फीति की आशंकाएं उत्पन्न कर रहे थे। लेकिन मुख्य शेर बाजारों में इनकी किंमते भारी थीं। जो मौलिक आर्थिक मूल्यों और वास्तविकताओं से बहुत दूर थीं। आय और धन की असमानताएं ऐतिहासिक उँचाईयों तक पहुंच गईं।

([www.newsclick.in/capitalismhasfailedinfightingcoronavirus](http://www.newsclick.in/capitalismhasfailedinfightingcoronavirus))

रिचार्ड बोल्फ कोरोना वायरस महामारी को केन्द्र में रखकर पूंजीवाद और इसकी कमजोरीओं की आलोचना पर ध्यान केन्द्रित करते हैं। वायरस प्रकृति का हिस्सा है। इस वायरसने मनुष्य पर खतरनाक रूप से हमला कर दिया। इस खतरनाक वायरस से रक्षण पाने के लिए बड़ी संख्या में जाँच करना, मास्क, वेंटिलेटर अस्पताल में बिस्टर, प्रशिक्षित कर्मी आदि का होना जरूरी है। अमेरिका में, एसी वस्तुएं नीजि पूंजीवाद उद्यमों द्वारा उत्पादित की जाती हैं। जिनका उद्देश्य लाभ प्राप्त करना ही नहीं परंतु एसी वस्तुओं का उत्पादन करना और भंडारण करना लाभदायी नहीं था। जो पहले था ही नहीं और अभी भी नहीं किया जा रहा। (एजन)

कोरोना वायरस में पूंजीवाद की स्थिति धीमी थी। जो विफल हुई और यह एक समस्या है वायरस में आवश्यक सभी चीजों का भंडारण एवं उत्पादन करना लाभदायी नहीं है। जो धन इस महामारी में पहले से गँवा दी (खो दी) गई है। तब जाँच और वेंटिलेटर के उत्पादन और स्टोक करने के लागत पार कर लिया है। जिसकी कभी आज की आपत्ति में सहायक हो रही है। पूंजीवाद सामाजिक जरूरतों और मूल्य की किमत पर अर्जित करता है। इसमें पूंजीवाद पूरी तरह अप्रभावशाली होता है।

एक वर्कर कूप (कर्मचारीओं के सहकारी) आधारित अर्थव्यवस्था: जहाँ श्रमिक लोकतांत्रिक तरीकों से उद्यम ललाते हैं। और तय करते हैं कि किया कैये और कहाँ उत्पादन करना है और लाभ अर्जित करने से पहले सामाजिक आवश्यकता और लक्ष्यों को तरजीह दे सकते हैं। सभी पूंजीवाद समाजों में श्रमिक बहुसंख्यक होते हैं। इन बहुसंख्यक के अपने हित भी होते हैं। पूरे समाज की जीने या मरने को सुनिश्चित करने के लिए पूंजीवाद उक्त अल्पसंख्यक को पदु लाभ और शक्ति प्रदान करता है। इसी लिए अब सभी कर्मचारी इस बात पर आश्वर्य और चिंता करते हैं, कि हमारी नौकरीया, आमदनी, घर और बैन्क खाते कितने समय तक टिकेंगे – यदि ये हमारे पास अभी भी हैं। अल्पसंख्यक (नियोक्ता) उन सभी सवालों का फैसला करता है। और बहुसंख्यक (कर्मचारीयों) को उन निर्णयों को लेने से रोकता है। भले ही उन बहु संख्यक को उनके निर्णयों के साथ रहना चाहिए।

सर्वोच्च प्राथमिकता लोगों के स्वास्थ्य और सुरक्षा को पहले रखना है। महामारी के सामने पूंजीवाद की विफलता से सीखना हमारी प्राथमिकता है।

([independantmadiainstitute.org/economy/portal](http://independantmadiainstitute.org/economy/portal))

→ **कोरोना वायरस में पूंजीवाद की कमजोरीया**

‘सामान्य’ व्यवस्था में निजी पूंजीवाद लोग जब कोरोना जैसा संकट आता है। तो टेस्ट, मास्क, बेड और जरूरी चीजें न बनाकर मुनाफा कमाते हैं। पूंजीवाद में नियोक्ताओं कि तैयारी में जितना पैसा लगता, अब महामारी के चलते उससे कहीं ज्यादा नुकसान

हो चुका है। पूँजीवाद में नियोक्ताओं की बहुत छोटी सी संख्या उत्पादन पर नियंत्रण के साथ ज्यादातर सामानों और सेवाओं के वितरण से जुड़े सारे बड़े फैसले लेते हैं। बहुसंख्यक कर्मचारी और उनके परिवार नियोक्ता के साथ रहने को मजबूर होते हैं। लेकिन फैसले लेने कि प्रक्रिया में वो शामिल नहीं होते हैं। गैर-लोकतांत्रिक सामान्य में लोटने कि जरूरत क्या है? फिर क्यों पूँजीवादी व्यवस्था अपनाए जाए, जबकि यह ढाँचागतक स्तर पर तय समय के बाद विहिंडित होती है और हर बार इसकी कीमत चुकानी पड़ती है।

जब पूँजीवादी कोर्पोरेशन ढहते हैं तो खुद को दिवालीय धोषिक कर देते हैं। इसके बाद आमतौर पर कोर्ट मौजुदा नेतृत्व को हटाकर उदयम में अक्सर इसके शेयरहोल्डर्स किसी नेतृत्व, किसी बोर्ड ऑफ डायरेक्टर को हटाकर उसकी जगह नेतृत्व को सौंपते नजर आते हैं। इसकी दृष्टि होती है कि पूँजीवादी अक्सर असफल होते हैं लेकिन कानून के तहत इन्हाँ ही होता है कि नियोक्ता की बदली जाती है। दिवालापन कभी पूँजीवादी ढाँचे या उदयम को नहीं बदलता लेकिन एसी पूँजीवादी सामान्य को बरकरार रखने की क्या जरूरत है? समस्या वास्तवमें ढाँचागत है। व्यक्तिगत नहीं, मतलब दिक्कत किसी उदयम को चलानेवाले नोकरशाह से नहीं है। पूँजीवादी हमेशा नोकरीयातों का विरोध करते हैं।

कर्मचारी सहकारिताओं (cooperatives) ने खुद को फेकिट्रियों, ओफिस, स्टोर निजी और सार्वजनिक उदयम के प्रबंध के लिए बेहतर विकल्प के तौर पर पेश किया है। एक लोकतांत्रिक आर्थिक संस्थानों के लिए ज्यादा मददगार साबित होते हैं। सांप्रत समय में समाजवाद के बेनरों पर सबसे लोकप्रिय नारा 'उदयम को लोकतांत्रिक बनाओ' होगा।

([www.newsclick.in/capitalism-collapsesdue-to-covid](http://www.newsclick.in/capitalism-collapsesdue-to-covid))

→ **कोरोना काल, भारत और पूँजीवाद**

लोकडाउन खोलने के और नहीं खोलने का अंतर्दन्द पूँजीवाद को दर्शा रहा है। जब श्रम की विशेषता एक रुटिन में बदल गई थी। तब श्रमहीन व निम्न बना है। जिसके कारण श्रम का और अवमूल्यन हुआ, ईसी के साथ भूमंडलीकरण कक्षे राष्ट्रवाद को पीछे धकेल दिया है। वर्तमान समय की राजनैतिक स्थिति देश के उद्योगपति के बहुत अनुकूल है। वह मजदूरों को प्रताहित करने को प्रयास करता है। देश को पूँजीवादी वर्ग और उसका समर्थक राजनैतिक नेतृत्व हृदयहीन है।

कोरोनाकाल ने यह सिद्ध कर दिया है कि उत्पाद हो अथवा विकास के केन्द्र में श्रम ही उभयपक्ष है।

21वीं सदी के प्रारंभिक काल में महामारी कोरोना के कालने सारी परिभाषाओं को बदल दिया। कई अवधारणाओं को नष्ट कर दिया। कोरोनाकाल ने सबको अपने अतिवादी और वास्तविक रूप का दर्शन करवाया है। राजनीति, धर्म, आस्था और प्रकृति को एवं पूँजीवादीओं को भी वास्तविक स्वरूप का दर्शन करवा दिया। (donate to jnachowbe)

→ **निष्कर्ष**

वर्तमान समय में पूँजीवाद बहुत नुकसान पहुचा रहा है। भारत 74 प्रतिशत लोकों की सहमती के साथ इस सूचि में सबसे ऊपर है। जबकि फ्रांस- 69, चाइना-63, ब्राजीन-57, जर्मनी-55, केनेडा-53, अमेरिका-47 प्रतिशत की साथ क्रमागत स्थानों पर है।

अमीरों का वर्ग कोरोना महामारी के नाम पर आर्थिक राहत पेकेज की मांग कर रहा है। इसे समय में भी आर्थिक पैकेज से व्यापक अवधारणा को बल मिला है कि वास्तव में वैश्विक आर्थिक नीतियाँ कोर्पोरेट के लिए समाजवाद गरीबों के लिए पूँजीवाद है। अधिक संख्या में नौकरियों का जागा सुरक्षित रहने की चुनौति के साथ परिवार के लिए भोजन जुटाने का संघर्ष जैसे मुद्दोंने महामारी में सामाजिक-आर्थिक खाई को बड़ा कर दिया है।

पिछले चार दशकों में बाजार सुधारों को आक्रमक रूप से बक्षने के बावजुद सामाजिक और आर्थिक असमानता बढ़ी है। खाद्य भंडारों के पर्याप्त उपलब्धता के बावजूद खाद्य असुरक्षा की भावना समय के साथ तेजी है। सांप्रत समय की महामारी दौरान फूडबैंकों के सामने कार की लंबी लाईन देखने को मिलती थी।

बेनर ने कहा है कि 'दुनिया का सबसे उंचा जीवनस्तर विकास के आर्थिक मोडेल ने अमीरों को अमीर बनाया है गरीबों को दूसरी और धकेल दिया है। मानव विकास के केन्द्र में समानता और न्याय लाने में आर्थिक प्रणाली को भौतिक स्वरूप से सुधारने के लिए एक गंभीर विचार' की आवश्यकता है। क्योंकि वैश्विक आर्थिक प्रणाली में लंबे समय से गंभीर समस्याएँ हैं।

कोरोना के काल ने आत्मनिर्भर भारत की अवधारणा प्रस्तुत किया है। न केवल ग्राम्य विस्तार को आत्मनिर्भर बनाया बल्कि वृष्टि भारतीय अर्थ व्यवस्था को फिर संगठित करने का आधार बनाया जाए। नीतियों का अनिवार्य तौर पर सफल वृष्टि सार्वजनिक स्वास्थ्य और शिक्षा के बुनियादि ढाँचे विकास की ओर जाने कि जरूरत है ताकि ग्रामीण अर्थव्यवस्था को पुनर्जीवीत किया जा सके।

आत्मनिर्भरता का सिद्धांत श्रम की गरीमा और प्राकृतिक के साथ सदभाव पर आधारित है। आर्थिक कल्याण के लिए ये अंतर्निहित सिद्धांत पारंपारिक अर्थशास्त्र के साथ सीधे संपर्क में आते हैं जो आक्रमण बजार सुधार के कारण उत्पादकता और विकास को नुकसान पहुंचा रहे हैं लोकडाउन के बाद लोगों को प्राकृतिक संरक्षण एवं सुरक्षा का संदेश मिला।

(The Tribuen)

महामारी से पहले विश्व पूँजीवाद पर अति-उत्पादन का कोई संकट नहीं था। तब भी सिर्फ महामारी से हुए बाहरी आघात इस व्यवस्था के लंबे समय तक के लिए संकट में तो डाल ही दिया होता। महामारी से पहले मौजूद एक अति-उत्पादन के संकट ने हालात को बदतर बना दिया है।

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मनालीबेन हरेशकुमार गढवी  
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तत्त्वज्ञान विभाग,  
गुजरात युनिवर्सिटी

## A Critical Study of Eco-criticism of Rabindranath Tagore with reference to Nature

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**Abstract:** - The paper illuminates Rabindranath Tagore's high regard for nature poetry from eco- critical viewpoint. Eco-criticism is a new concept to display creatively the relation with nature in a holistic form. Rabindranath Tagore's poetry "*I plucked you flower*", "*the tamed bird in a cage*" and "*Fruit gathering*" are insightful to present today's world, natural worries and issues. But, many times human being has attempted to destroy the nature. At times might be tempted to take advantage of or dominate it for his purpose. Awareness should be to interact with nature without disturbing its natural existence. Tagore's poetry focuses on the need for human beings to live in concord with nature. It helps to develop ecological consciousness.

**Keywords:** Eco-criticism, Green focal point, Ecological consciousness.

### Introduction

Rabindranath Tagore the original Indian Nobel Prize and frontrunner poet is famous for his thinking based on Upanishads, which are printed in about 1000 B.C. to 300 B.C. Tagore was a prolific writer. He composed his first poem at the age eight, and by the last part of his life, had written over twenty- five volumes of poetry, fifteen plays, and ninety short stories, and eleven novels, thirteen volumes of essays, initiated and edited in various journals. He dedicated forty years of his life to his educational institution at Santiniketan, West Bengal.

Tagore's philosophy on the environment is related with sustainable rural development which is closely linked between nature and human being. He anticipated an interrelated approach of sustainable development through revival of rural industry and increasing agricultural growth with society development. Actually he has not propounded any environmentalism, but his sentiment and high opinion for nature as expressed in his writings remind the world people that environmentalism is indivisible from Tagore's life.

The current paper is an attempt to highlight Tagore felt that human beings are answerable for the environmental difficulty the world is facing today and he figures out the measures to resolve this in their near future through the poetry- The tame bird was in a cage and I pluck you flower. In his poem The Tame Bird was in a Cage (The Gardener, Poem no/ II).

### Eco-criticism in Literature

"Eco-criticism" is a new approach in Literature. It is taken as an investigation of literature and nature according to an interdisciplinary perspective. William Rueckert involved the term Eco-criticism in his exposition "Writing and Ecology: An Experiment in Eco-criticism" in 1978.

Eco-criticism is likewise considered as an expansive methodology which is known as natural abstract analysis.

A famous critic on eco-criticism Greg Gerrad presented prominent types of eco-critical review. In his book Ecocriticism, he illuminates the previously mentioned title as a piece of his plan to incorporate nature additionally into the field of analysis which was not done previously.

Eco-criticism centers on the significance and benefits of eco-arrangement of the world. The poet in the poetic work illustrates the vice of the nature and other huge emergency connected with the nature. Accordingly, eco-criticism is the most recent pattern in the field of basic hypothesis which concentrates on the connection between the literature and actual nature which is the reason it merits more perceptions and disclosure. Up to now, the basic examinations have been human-driven, yet eco-critical investigations are nature-driven. Humans are vigorously subject to nature in different ways. Due to relentless competition in the way of life, man doesn't stop for a second even to destroy the green trees. Thus ecocritical approach has widened the perimeter of analysis by including the essential part of nature and climate into it.

### **Objectives**

To highlight Tagore's advance towards environment from idealistic point of view.

To review Rabindranath Tagore's poetry from eco-critical view.

To study about the current environmental issues and problems.

To develop awareness among the masses through the writings of Tagore.

To analyse relationship of humans and nature.

Tagore communicated his inclination for the environmental cognizance among the humankind as the need of the time. He wrote poems, also a separate group of lyrics in the form of poems emphasizing the need to protect nature as well as our Mother Earth.

### **Green focal point**

As the paper aims at analyzing Tagore's poetry from the point of view of eco-criticism, it is imperative to define, in some detail, the term 'Eco- criticism'. The word eco-criticism first appeared in William Rueckert's essay, "Literature and Ecology: An Experiment in Eco-criticism" in 1978. At present, eco-criticism is accepted as a theory worldwide. It is said to be the study of the relationship between literature and environment. Its practitioners explore the human attitudes towards the environment as expressed in nature writing. It is a broad genre that is known by many names like "Green Culture Studies," "Eco-poetics," and "Environmental Literary Criticism."

Environmental issues like river erosion and deforestation may be hot topics today, but Tagore had been conscious about the exploitation of environment even a century ago. What Tagore said on environmental crisis, modern technology and rural thinking in his lecture in 1922 on agricultural matters in honour of Leonard Elmhurst (Director, Sriniketan) comprises an important document even for today. Tagore believed that it was impossible to achieve overall development without rural development. Tagore repeatedly compared life with a river's flow. He expressed his desire to discover the essence of human living in the character of a flowing river.

### **Eco-consciousness**

The literary works of Tagore can be used for raising awareness about the environment. Poet Abul Bashar said: "Rabindranath wrote extensively about nature, about the relationship between human beings and nature." Through the poem, "The tame bird was in a cage," Tagore brought out the plight of a tamed bird. One bird is in the cage and the other in the forest. Both

of them meet and fall in love. The caged bird has even forgotten how to sing. But it can imitate its master's voice. The free bird knows that the songs of nature can never be taught, they are all part of the system of the birds. They flutter their wings in yearning and sing:

"Come closer, my love!

The free bird cries, it cannot be, I fear the closed doors of the cage, The cage bird whispers, Alas, my wings are powerless and dead." (The Gardener, Poem No. VI, 19-28)

It highlighted the way in which man wants to domesticate nature, which he sees from only his own perspective and clearly refuse to see from nature's perspective. In another poem, "I plucked you Flower," human aggression is expressed through the plucking of a flower:

"I plucked your flower, O world!

I pressed it to my heart and the thorn pricked. When the day waned and it darkened, I found that the flower had faded, but the pain remained."

(The Gardener, Poem No. LVII, 1-4).

The humans always want to look from their perspective and clearly refuse to see from nature's perspective. Eco-criticism enables the humans to view everything from nature's point of view. Humans feel that plucking flowers is their own right. Nature is not a silent spectator. One day it will react. It would not be just a thorn-prick but can be a mighty tsunami. Humans should be careful about this. In the first poem, the caged bird does not react. The free bird does not know how to react to the human beings' greed for domesticating its loved ones. In the second poem, the plant reacts in a small way, but there will be a time when human beings will have to pay a heavy price for their anthropocentric behavior. In "Fruit Gathering," Tagore clearly says that no one should interfere with the activities of nature. "No it is not yours to open buds into blossoms." Human beings do not know how to interact with nature. They "shake the bud" and "strike it" because they feel that they are the masters of the Universe, they crush the bud under the pretext of making it blossom. Tagore emphatically says:

"...it is beyond your power to make it blossom.

Your touch soils it; you tear its petals to pieces andstrew them in the dust."

(Fruit Gathering, Poem No. XVIII, 2-5.)

### **Relationship of humans with nature**

Humans have the habit of destroying something to create something for them. He spelt out in clear terms that the limitless greed of human beings is the chief enemy of nature. He did not mince words in categorically blaming the all-consuming greed and profit motives of human beings for this. "It is a universal problem to save forest resources from man's excessive greed... The Creator sent life, he made arrangements for nurturing it all around -- but man with his greed has supplied the instruments of death. Human society is cursed for his transgression of God's scheme. Greedy humans have invited their own ruin by destroying the forest. Man has uprooted the very trees and vegetation which purify air, and the falling leaves of which make the land fertile. Callous mankind destroyed nature's gifts of good -- his welfare. (RR, vol.14, pg. 373). Humans should understand the roles assigned to them at a macrocosmic level. Any human aggression will end in a disaster for the whole biosphere. The time has come for them to realize that the destinies of both the humans and nature are intricately bound together.

**Conclusion:-** Tagore feels that human beings are responsible for the environmental problem the world is facing today and he sort out the measures to adopt to overcome this in their near future through the poem "The tame bird was in a cage" and "I pluck you flower". In his poem "The Tame Bird was in a Cage" (The Gardener, Poem no/ II), Tagore brings out the plight of a

tamed bird. Hence Tagore reminded us time and again: "... a strange matter has been seen about India. Civilisation here takes root not in towns but in the woodlands. Amidst the environmental degradation of the present time, making human habitation environment-friendly is a recurring issue all over the world. For good reason, in the control of terrible air and water pollution, waste disposal, noise and visual pollution and others, alongside technological planning, various aspects of human behavior.

We should bring to light all of Tagore's highly motivating and touching words and inspire people to love nature and give our Mother Earth a reason to smile. The beauty of his conception was that he sought to inculcate this rubric not through slogan and pamphlets but over a cultural framework.

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## A study of John Donne and Rabindranath Tagore's selected poetic works in the light of Eco-criticism

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### ABSTRACT:

There is massive destruction, exploitation, industrialization or domination of human nature for materialistic purpose is devastating our planet. So, we must be in the shelter of nature and not work with a mind to change or influence it, but rather be influenced with its natural surroundings. Both the poet's poetry makes us realize the essence, harmony and development of humans is to protect the green cover. Donne and Tagore as an eco-literary artist have voiced their deep-rooted disapproval against human activities and their earnest concern is to preserve and restore the ecological balance.

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Keywords: Ecological connection in poetic works, Ecological ideas, ecological balance, harmony.

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### Introduction

John Donne, living in the 17th century of England, was the founder and the representative poet of The Metaphysical School. His poems have received much attention since the 20th century. The ecological ideas in his poems not only demonstrate ecological holism but also criticize anthropocentrism. Donne shows his belief in the harmonious relationship between man and nature; man shouldn't intend to exploit and dominate nature. (Sun)

Rabindranath Tagore was a social philosopher as well as a preacher in the history of Indian English literature. (Priya #) Tagore's poems on nature are replete with his innate bent of romanticism. He is attracted by the sights, sounds and colors of objects of nature. For instance, in *Gitanjali*, the poet juxtaposes two contrary situations while talking about the playing on a flute by some villagers. He is surprised how Krishna was able to produce a celestial sound by playing on a flute made of a simple 'reed'. (KUNWAR and KHALI #)

Eco-criticism as an earth-centered attitude studies the nature and literature. It pays heed to the relationship between humans and the landscape. According to some researchers Eco-criticism deals with text analysis. These texts usually illustrate environmental concerns and investigate the ways literature treats the nature. This subject area has captured the attention of many scholars over the last three decades (Glotfelty, 1996: xviii).

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### The Flea

The conceits he employs and the arguments he puts forth reflect Donne's own reflections on his environment. Metaphysical poetry has many features that appear in John Donne's "The Flea." In the beginning of the poem the surprise in the eyes of both the boy and the girl indicates a specific mood. The couple contemplates that small, jumping creature with perplexity. They are ingenuous, and the possibility to be united without sin hooks their attention in a naïve way. The wit in the boy's court gains momentum in the poem and indicates that the girl is depicted being shy and less important than the court itself. She is delicate even in the brutal moment when she kills the flea, because she does not reject him bluntly. The flea as "three lives in one." This is in reference to the fact that the flea contains the blood of the speaker, the mistress, and of the flea itself, but it's also an allusion to the Holy Trinity: the Father (God), the Son (Jesus), and the Holy Ghost.

Donne adds a layer of religion to this conceit, arguing that to kill the flea would encompass three sins: "Though use make you apt to kill me, / Let not to that, self-murder added be, / And sacrilege, three sins in killing three", describing murder, suicide, and sacrilege in the destruction of the flea, here denoted as a sacred object. The flea becomes symbolic to existence of all in **harmony** in environment.

### **The Sunne Rising**

The sun is being personified in the first three stanzas of this particular poem. John Donne is trying to communicate with the sun as if the sun is a human being and the sun is bound to follow the instructions being given to him. In the second stanza the poet had appreciated the sun but in the meanwhile he had criticized him for disturbing the lover and the beloved. In the third stanza, the role of the sun is being directed to revolve round his bed which is regarded as the centre of the entire universe. Donne has highlighted that love is simply incomparable.

Love as a Microcosm of the Universe. Like much of Donne's poetry, "The Sun Rising" uses metaphor to pack the entire world into a small space. This technique is grounded in the idea of a "microcosm," a popular Renaissance belief that the human body was a small-scale model of the whole universe. Donne uses irony to make fun of lovers who believe that the sun sets and rises on their emotions; time should literally stand still in honor of their emotion, leaving them to determine their own heavenly motions and seasons. We see how nature is connected with life through poetic works.

### **The Paper Boats**

The poem is about an innocent child and her dreams. The child plays, down by the side of a stream, she makes paper boats daily and floats them down the running stream. She writes her name in big black letters on them. She also writes the name of the village where she lived. Tagore's poetry shows his deep humanism. His is a universal message of peace, love and joy.. The poem narrates the child's, experience of floating paper boats down the stream. The child imagines that some other child tries to compete with his boats by sending clouds down the air in the sky. Tagore's The Paper Boat is a small prose poem. Almost all his poems are prosaic. This poem is small in its size and thought. Tagore explores his mind as a child and relishes his own innocence after becoming an adult. Tagore depicts the worlds of innocence and knowledge with the help of poetry to reflect on human's relationship with nature and its harmony requisite.

### **Conclusion:**

So it is quite obvious that Donne and Tagore were very much aware of the fact that in the progress of development and progress, the nature will be used, but he was also in the favor of nature to be used for development, and not for exploitation. Thus, the wholesomeness of nature could be preserved, so that the world continues to get the fresh air and a kind of solace from the nature. The creation of poetic works is a testimony of Donne and Tagore's work in the above mentioned poetry is a belief and attitude to this. This is all because of the fact that Donne and Tagore always regarded nature as living thing. So progress with destruction disturbs the environment and its genuine dimensions.

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# METHODS, AESTHETICS GENRES IN COMMUNICATION LANGUAGE & LITERATURE

February 17-18 , 2023



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## **Research Paper**

## **Literature**

Title: - John Donne and Rabindranath Tagore's selected poetic works in the light of Eco-criticism.

**Smita Gadhvi 1 Dr. Bhavesh Parmar 2**

**1. Research Scholar 2. Assistant Professor (GSC, Gariyadhar),  
Department of English, Maharaja Krishnakumarsinhji Bhavnagar University**

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### **Abstract:**

There is massive destruction, exploitation, industrialization, or domination of human nature for materialistic purposes is devastating our planet. So, we must be in the shelter of nature and not work with a mind to change or influence it, but rather be influenced by its natural surroundings. Both the poet's poetry makes us realize the essence, harmony, and development of humans is to protect the green cover. Donne and Tagore as eco-literary artists have voiced their deep-rooted disapproval of human activities and their earnest concern is to preserve and restore the ecological balance.

**Keywords:** Ecological connection in poetic works, Ecological ideas, ecological balance, harmony.

### **Introduction**

John Donne, living in the 17th century of England, was the founder and the representative poet of The Metaphysical School. His poems have received much attention since the 20th century. The ecological ideas in his poems not only demonstrate ecological holism but also criticize anthropocentrism. Donne shows his belief in the harmonious relationship between man and nature; man shouldn't intend to exploit and dominate nature. (Sun)

Rabindranath Tagore was a social philosopher as well as a preacher in the history of Indian English literature. (Priya #)

Tagore's poems on nature are replete with his innate bent of romanticism. He is attracted by the sights, sounds and colors of objects of nature. For instance, in Gitanjali, the poet juxtaposes two contrary situations while talking about the playing on a flute by some villagers. He is surprised how Krishna was able to produce a celestial sound by playing on a flute made of a simple 'reed'. (KUNWAR and KHALI #)

Eco-criticism as an earth-centered attitude studies the nature and literature. It pays heed to the relationship between humans and the landscape. According to some researchers Eco-criticism deals with text analysis. These texts usually illustrate environmental concerns and investigate the ways literature treats the nature. This subject area has captured the attention of many scholars over the last three decades (Glotfelty, 1996: xviii).

## **The Flea**

The conceits he employs and the arguments he puts forth reflect Donne's own reflections on his environment. Metaphysical poetry has many features that appear in John Donne's "The Flea." In the beginning of the poem the surprise in the eyes of both the boy and the girl indicates a specific mood. The couple contemplates that small, jumping creature with perplexity. They are ingenuous, and the possibility to be united without sin hooks their attention in a naïve way. The wit in the boy's court gains momentum in the poem and indicates that the girl is depicted being shy and less important than the court itself. She is delicate even in the brutal moment when she kills the flea, because she does not reject him bluntly.

The flea as "three lives in one." This is in reference to the fact that the flea contains the blood of the speaker, the mistress, and of the flea itself, but it's also an allusion to the Holy Trinity: the Father (God), the Son (Jesus), and the Holy Ghost.

Donne adds a layer of religion to this conceit, arguing that to kill the flea would encompass three sins: "Though use make you apt to kill me, / Let not to that, self-murder added be, / And sacrilege, three sins in killing three", describing murder, suicide, and sacrilege in the destruction of the flea, here denoted as a sacred object. The flea becomes symbolic to existence of all in **harmony** in environment.

## **The Sunne Rising**

The sun is being personified in the first three stanzas of this particular poem. John Donne is trying to communicate with the sun as if the sun is a human being and the sun is bound to follow the instructions being given to him. In the second stanza the poet had appreciated the sun but in the meanwhile he had criticized him for disturbing the lover and the beloved. In the third stanza, the role of the sun is being directed to revolve round his bed which is regarded as the centre of the entire universe. Donne has highlighted that love is simply incomparable.

Love as a Microcosm of the Universe. Like much of Donne's poetry, "The Sun Rising" uses metaphor to pack the entire world into a small space. This technique is grounded in the idea of a "microcosm," a popular Renaissance belief that the human body was a small-scale model of the whole universe. Donne uses irony to make fun of lovers who believe that the sun sets and rises on their emotions; time should literally stand still in honor of their emotion, leaving them to

determine their own heavenly motions and seasons. We see how nature is connected with life through poetic works.

## **The Paper Boats**

The poem is about an innocent child and her dreams. The child plays, down by the side of a stream, she makes paper boats daily and floats them down the running stream. She writes her name in big black letters on them. She also writes the name of the village where she lived. Tagore's poetry shows his deep humanism. His is a universal message of peace, love and joy.. The poem narrates the child's, experience of floating paper boats down the stream. The child imagines that some other child tries to compete with his boats by sending clouds down the air in the sky. Tagore's The Paper Boat is a small prose poem. Almost all his poems are prosaic. This poem is small in its size and thought. Tagore explores his mind as a child and relishes his own innocence after becoming an adult. Tagore depicts the worlds of innocence and knowledge with the help of poetry to reflect on human's relationship with nature and its harmony requisite.

## **Conclusion:**

So it is quite obvious that Donne and Tagore were very much aware of the fact that in the progress of development and progress, the nature will be used, but he was also in the favor of nature to be used for development, and not for exploitation. Thus, the wholesomeness of nature could be preserved, so that the world continues to get the fresh air and a kind of solace from the nature. The creation of poetic works is a testimony of Donne and Tagore's work in the above mentioned poetry is a belief and attitude to this. This is all because of the fact that Donne and Tagore always regarded nature as living thing. So progress with destruction disturbs the environment and its genuine dimensions.

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# Equip English Language Learners in the Age of AI

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### ABSTRACT

This paper handles the idea of AI, its avocation, and its applications in the field of English Language overall. The dawn of AI controlled huge language models [LLM], for example, Open computer based intelligence's Talk GPT, will essentially improve the way English as a foreign Language (EFL) is instructed and learnt. English, as a global language, is particularly affected by the advancements in AI technology. This research paper aims in the first place to explore the role of AI in assisting English Language Learners (ELLs) in their language acquisition journey. We discuss various AI-powered tools and techniques that can enhance language learning, address the challenges faced by ELLs. Second, it centers to prepare students about the execution of computer based intelligence in the field of ESL/EFL. Third, it sums up the consciousness of applying artificial intelligence controlled apparatuses for foreign language instruction. Featuring the capability of it offering as constant customized criticism on student's performance, better support and empower English Language Learners in the age of AI.

**Key Words:** Artificial Intelligence tools, Language Education, E-Learning, Feedback

### Introduction

While most developments in the previous ten years connected with an expanded utilization of PCs and the web in the homeroom, the following wave will be founded on man-made reasoning (simulated intelligence), or on mixes of artificial intelligence and different advancements. In schooling, recommendations and diagnosis tools and in different ways and for different purposes.

In view of existing surveys connected with AI in language realizing, there has been an emphasis on creating coaching frameworks, composing partners, augmented reality conditions, chat bots, and different sorts of versatile learning frameworks/programming. The fundamental expectation of these apparatuses has been to produce customized and adjustable growth opportunities for the reasons for upgrading language advancing by increasing independence, inspiration, commitment, and adequacy. For instance, NLP-based tutoring systems are designed to provide tailored feedback, recommendations, and materials. Recently, with the rapid development of AI, these tools can meticulously adapt content in real-time to the learning pace, preferences, and needs (e.g., cognitive, affective, social) of each user (Jackson et al, 2019). (Aly Abdul Samea Qoura)

### Changes brought by AI in Education and Instruction

Baker and Smith (2019) divide AI tools used in education into three groups: a) learner-facing, b) teacher-facing, and c) system-facing ones. A. Learner-facing AI tools are software that students use to learn a subject matter. b. Teacher-facing systems are used by teachers with the purpose to reduce their workload and make their output more effective in specific automating tasks, such as administration, assessment, feedback, and plagiarism detection. c. System-facing AI tools provide information for administrators and managers on the institutional level, for example, they help monitor attrition patterns across faculties or colleges. (Aly Abdul Samea Qoura)

Indeed, even noticeable instructive establishments and associations, for example, Khan Academy and Educational Testing Service (ETS), have proactively executed artificial intelligence in their frameworks to further develop learning results and evaluation processes (Khan Academy, 2023; Runyon et al., 2022).

Accordingly, the requirement for compelling coordination of such innovation in EFL educating and learning could be the solution to moderate the weight of material plan and help educators with material advancement as well as different undertakings easily and productivity. Innovation reconciliation in language training has become more common than any other time in recent memory (Chapelle, 2001; Kukulska-Hulme & Shield, 2008), and educators around the world need to keep up.

As the latest and, disputably, the most imaginative LLM, ChatGPT demonstrates the power of AI in language education, with its high level regular language handling abilities and humanoid connection (Floridi & Chiratti, 2020, MacNeil et al., 2022). The presentation of such innovations offers a one-of-a-kind open door to reconsider the role of AI in EFL education. This paper aims to investigate the potential applications of ChatGPT in two key areas

at the teacher level: content development and evaluation. By focusing on these areas, I hope to shed light on how ChatGPT can serve as a valuable tool in any EFL teacher's toolkit and to have a say in the equipping of EFL education.

As the readers ought to consider the absence of exact examination with respect to the utilization of ChatGPT in language education, particularly its effectiveness and quality of output. This gap is understandable considering the recent emergence of ChatGPT, this paper is written in hopes of adding to the literature on the capabilities of ChatGPT as an LLM and its relevance in the context of EFL education. (Koraishi)

## AI-Powered Language Learning Tools for ELLs

1. Language Learning Apps: AI-driven language learning apps offer personalized learning experiences by adapting to individual learners' proficiency levels, strengths, and weaknesses. These apps use Natural Language Processing (NLP) to provide interactive exercises, pronunciation feedback, and real-time language practice.
2. Chatbots and Virtual Tutors: AI-powered chatbots and virtual tutors engage ELLs in conversation, simulating real-life language interactions. These systems can answer questions, correct errors, and provide immediate feedback, enhancing the language learning process.
3. Gamified Learning Platforms: AI-based gamified platforms utilize adaptive learning algorithms to tailor challenges and activities based on learners' progress, making. (Woo)

## Changes brought by AI in the Teaching and Learning of English as a Second or Foreign Language (TESL/TEFL)

**AI writing assistants** (based on NLP and machine learning) help users through various steps of the writing process (augmented writing). Using AI systems, they correct grammatical errors within a written text (via conducting a continual error analysis), give ideas for additional improvement and give extra assets to additional review. In foreign language homerooms, these frameworks assist students with going through the creative cycle exclusively, right themselves, and contemplating the actual cycle. Involving artificial intelligence in this manner works with students' self-basic comprehension and independence. The examples of AI writing assistants are Grammarly, ProWriting Aid, Textio, AI Writer, Textly AI and Essaybot.

**Chatting robots (chatbots)** Chatbots are specialized devices that address one illustration of human-machine communication. A human client and a PC (robot) are engaged in informal chat (in a written or spoken form) using a natural language. Chatbots are most frequently utilized in marketing communication; however, they may be used effectively in foreign language classrooms as well (Dargan, 2019; Jia, 2008; Kerly, Hall, & and Bull, 2007). Learners can learn through the process of direct communication with a robot. In addition, chatbots can provide customized answers in response to learners' messages, grade their performance, and provide tips on what learners need to improve.

The research conducted by Fryer and Carpenter (2006) showed that most students enjoyed using the chat bots and they generally felt more comfortable conversing with the bots than a student partner or teacher, which might seem a surprising finding. Jia and Chen (2008) in their study investigated how a Chabot could be used to motivate learners to practice English. Results revealed that students felt comfortable and believed that the approach could help them with language learning. However, as Lotze (2018) argues, AI dialogic systems still need to meet some key criteria (especially spontaneity, creativity and shared knowledge) before they can serve as substitutes for a real-life language teacher.

**AI-powered language learning software (platforms and apps)** When it comes to language learning, online platforms are increasingly becoming the norm. Cloud-based online platforms incorporating NLP, crowd sourcing, gamification elements, automatic speech recognition, automatic speech generation and AI writing assistant applications belong to the most popular learning aids used by young users. Examples: Duolingo, Busuu, Speexx, Babbel, Memrise, MagicLingua and many others. In addition, AI provides with several resources to people who speak different languages or have hearing or visual difficulties. Presentation Translator provides subtitles in real-time mode, which is an AI based system application. For example, with the help of google translator students can read and hear in their national language.

**Intelligent tutoring systems (ITS)** have enormous potential, especially in large-scale distance teaching institutions, which run modules with thousands of students, where human one-to-one tutoring is impossible (Zawacki-Richter et al., 2018, p. 5). It is one of the sophisticated ways of information presented to the students. Like a teacher, it teaches each student according to his or her knowledge level and priorities ITS initially, teaches and presents theory, etc. with examples. IT then asks questions from the students. It has the ability to understand the answers provided by the students and to determine their knowledge, which affects what should be presented and asked from the student. The student can also ask questions and the system has the ability to answer or solve the problems in the specific knowledge domain. (Schmid, Blanc and Toepel 2021).

More specifically, AI applications and tools have been enhancing ESL/EFL learners' language skills. The section below exemplifies these effects on the teaching and learning foreign language.

## Implementing AI in Language learning

In order to implement AI in language learning a number of Tools and policies have to be in place. In this section tools available for implementing AI in the ESL/EFL contexts are delineated. Woo and Choi (2021) synthesized information on AI tools that were developed between 2017 and 2020. A majority of these tools utilized machine learning and natural language processing, and were used to identify errors, provide feedback, and assess language abilities.

They reported a number of tools based on AI and the impact of these tools on language learning (Ai, 2017; Choi, 2019; Huang, Lee, Kown, & Kim, 2017, Kannan & Munday, 2018; Khalifa, Kato & Yamamoto, 2019; Lee, 2020; Tai & Chin, 2020; & Woo & Choi, 2021b).

The main aim of teaching English is to develop communicative competence, which is achieved through knowing how to use language elements and vocabulary to develop the skills of listening, speaking, reading, and writing. It also includes how to use language to produce texts, and how to use it to understand reading passages. Thus, it is necessary to use AI applications such as simulation and communication programs to simulate real life situations for conversation and communication in English, introduce practical training in language skills, and educational games based on language. Communication tools based on AI help design situations for practicing the accurate pronunciation of letters and words through sound drills and visual media. Such tools provide exercises for describing and interpreting images and everyday situations, for listening, and for practicing guided pronunciation. They also allow learners to practice language skills and provide feedback for guidance. Some programs have language drills that give training in communication through using language skills to guarantee that learners reach proficiency levels (Barnes et al, 2016, p. 6).

**Speaking and Listening** are made better by the help of AI tools that include a. Intelligent personal assistants like Alexa by examining comprehensibility, usability, and improvements in listening comprehension, speaking proficiency, and willingness, b. programmable robots were used in group conversations, c. neural network (NN)-based dialogue system was used for free conversation practice and d. An NN-based multimodal dialog system was also developed to holistically assess spoken language in terms of delivery, content, vocabulary, and grammar.

**Writing** has been enhanced, thanks to the tools included machine translators, software for free-form writing, and a blended course with automated feedback on self-correcting tasks. There were also specialized systems focused on citations and referencing, and classifying sentences into rhetoric categories.

**Pronunciation** has been promoted due to the use of **Deep learning algorithms**. Pronunciation diagnosis, training, and evaluation systems were developed using the attention mechanism and various types of NN (e.g., convolution, long-short term memory). For instance, a multimodal system illustrating speech features, and an interactive tool generating personalized voice models have recently been developed.

These tools helped the learners improve their fluency, comprehensibility, tone, and pronunciation accuracy. With regard to perceptions, the learners described these tools as interesting, easy to use, and helpful for fluency, intonation, and tone training (Kao, 2020).

**Grammar** utilized a number of AI tools that reduced many challenges learners faced in this respect. Tools included games, applications, immersive environments, and intelligent systems that utilized NN, ML, and NLP. For example, to create customized study plans, NN modeling was used to predict grammatical challenges that learners may encounter based on their first language.

By using these tools, the learners were able to use English articles more accurately and experience a greater sense of immersion, presence, and realism while learning. In regard to perceptions, the learners viewed these tools as effective, efficient, accurate, enjoyable, satisfactory, and easy to use (Lee and Cho, 2020).

**Vocabulary**: AI tools for vocabulary included systems, platforms, robots, games, and mobile applications that have been developed using ML (e.g., conditional random field models) and NLP. For instance, in an ICALL platform, part-of-speech (POS) annotation and syntactic parsing in NLP were used to visually enhance targeted vocabulary items by automatically generating multiple-choice gaps.

After using these tools, the learners demonstrated gains in emotion, word use, and semantic knowledge of phrasal verbs. In regard to perceptions, the learners generally viewed these tools as interesting, easy to use, useful, and helpful for language learning (Li, Chang, and Wu, 2020).

**Reading**: Machine learning was used to diagnose reading problems and push appropriate resources. Additionally, an ML model was developed to identify pedagogical factors distinguishing high-achieving from low-achieving readers to improve ESL reading instruction (Chew & Chua, 2020).

## Benefits and Challenges

Nobody can deny the **benefits** that AI-powered education (AI-Ed) —offers the possibility of learning in more personalized, flexible, inclusive, and engaging environment. It can provide teachers and learners with the tools that allow them to respond not only to what is being learnt, but also to how it is being learnt, and how the student feels. It can help learners develop the knowledge and skills that employers are seeking, and it can help teachers create more sophisticated learning environments than would otherwise be possible.

Along with external factors (lack of material equipment, insufficient technical support, inflexible curriculum, time stress), this reluctance to apply CALL is determined by many internal factors, such as: • lack of information and ICT skills, • lack of experience with ICT as a learner, • lack of motivation, • struggle to integrate ICT with teacher's existing learning style and practices, • feeling like being out of their comfortable zone, • fear of losing a dominant position in the classroom, • fear of a weakening control over students, • as well as losing students' respect.

Also, to address the lack of evidence verifying the language learning effectiveness of AI, efforts should be made to acquire information on the pedagogical effects and learner perceptions of AI-based language learning tools. With this information, teachers can gain a deeper awareness of available AI-based tools which will enable them to facilitate the use of these tools effectively and appropriately. (Aly Abdul Samea Qoura)

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## Ethical Considerations in AI-Assisted Language Learning

1. Data Privacy and Security: The use of AI in language education involves collecting and analyzing learners' data, necessitating robust data protection measures and transparency in data handling.
2. Bias and Fairness: AI algorithms may carry inherent biases, leading to unfair or inaccurate evaluations of ELLs' language skills. Ensuring fairness and unbiased language assessment is crucial.
3. Human Interaction and Emotional Connection: While AI tools offer valuable support, human interaction and emotional connection in language learning remain essential for building confidence and cultural understanding. (Nguyen)

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## Conclusion

As AI continues to shape the landscape of language education, it presents both exciting opportunities and ethical challenges for English Language Learners. The integration of AI-powered tools in language learning can significantly benefit ELLs by providing personalized, interactive, and engaging experiences. However, it is essential to navigate the ethical considerations associated with AI, such as data privacy, bias, and the importance of human interaction. By striking a balance between AI support and human instruction, educators can effectively equip English Language Learners in the age of AI, empowering them to thrive in an increasingly interconnected world. (Manoharan)

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