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BABU JAGJIVAN RAM - PEOPLE'S LEADER

Dr. Kusum Lata

*Associate Professor, History Department,
University College, Kurukshetra,
Kurukshetra University, Kurukshetra (India)*

ABSTRACT

The contributions of Babu Jagjivan Ram breaks all attempts to classify his leadership in any homogenous framework. No doubt, he belonged to the section of society oppressed by caste discriminations. It prompts scholars to situate leadership of Babuji in a framework serving the marginalized sections or to describe him as a leader of the Dalits. But, any deeper analysis of his contributions and methods to address challenges opens a new dimension of leadership from Below. The range of classification for leadership of Babuji is very wide and it includes diverse aspect which has been largely ignored by mainstream media and knowledge production system.

INTRODUCTION

Jagjivan Ram, was a freedom fighter and a crusader for social justice. His meteoric rise in public life saw him emerge as renowned and popular political leader, who devoted his entire life working for the welfare of the country. He belonged to the vintage era of modern Indian politics. As national leader, parliamentarian, Union Minister and champion of depressed classes, he had a towering presence and played a long innings spanning half a century in Indian politics. His enduring and quintessentially twentieth century political legacy reminds us of the fervour, idealism and indomitable spirit of India's political leadership that not only fought and won freedom for the country, but also laid the firm foundation for a modern, democratic polity. As gifted with a talent for political leadership and moved by the ideals and goals of the social and political events Babu Jagjivan Ram played an important role in scripting our nation's political and constitutional development and social change. A passionate leader dedicated to public life, he enjoyed immense respect from all quarters. Widely admired for his leadership qualities and organizational abilities, he always remained a force to be reckoned with in Indian politics.

EARLY LIFE

Babu Jagjivan Ram was born in a poor Harijan family on 5 April, 1908 at a small village namely Chandwa in Shahabad district now named Bhojpur in the State of Bihar. His father, Shobhi Ram was in the British Army but later due to differences with the British he resigned and became Mahant of the Shiv Narayani Sect at his native village Chandwa. In 1914, at the age of six, child Jagjivan Ram was sent to the village pathshala and unfortunately his father died leaving him in the care of his mother Vasanti Devi. Jagjivan Ram was a brilliant student from childhood. In 1920 after primary education, Jagjivan Ram joined the Middle School, Arrah where people advised him to avail the scholarship offered to Harijan students in the middle school and but he refused, learnt English and competed with the other students and earned the scholarship based on his meritorious academic performance. For

higher education he was admitted to Arrah Town School. Being a low caste from birth Babu ji meted out discrimination during school days.

In 1925, Pandit Madan Mohan Malviya had been to Arrah. Jagjivan Ram was a matric student that time. Since Jagjivan Ram was the best student of the school, he was asked to read the welcome address. After hearing confident Jagjivan Ram, Pandit Madan Mohan was deeply impressed by his erudition and Panache. Later Pandit ji invited Jagjivan Ram to study at 'Banaras Hindu University'. After passing matric with first division in 1926 Jagjivan Ram took admission in Banaras Hindu University for Higher Education keeping in view Pandit Malaviya's advice where again he faced discrimination in the name of caste at university hostel. In 1928, after passing Inter Exams from Banaras Hindu University he went to Calcutta and joined B.Sc., in Calcutta's Vidyasagar College. While studying in the Kolkata College, he was inspired by the ideals of Gandhi ji and plunged into the freedom movement under the able leadership of Mahatama Gandhi and others. He got himself educated despite social and economic disability and chronic poverty. . This gave him a unique position in the prevailing political situation in the country. He recognized the need of freedom from political slavery to address the problems of untouchability, social discrimination and backwardness. To him freedom meant not just change in the colour of the leaders from white to black or so, but it encompassed freedom from political slavery, economic bondage and cultural stagnation. He participated actively in the Civil Disobedience Movement in 1930 and the Quit India Movement in 1942. By appearing before the Cabinet Mission in April 1946 as a representative of the depressed classes, he frustrated the designs of the British and other divisive forces to further divide India. On the political scene, Babuji had arrived as the spokesperson of the Scheduled Castes and the Congress leadership looked to him as an able representative of the depressed classes.

A VISIONARY LEADER OF DALITS

The traditions of army developed a culture of resistance in Babu Jagjivan Ram and this aspect was reflected continuously in his functioning in various capacities throughout his life. The first case is visible, when he got admission in Arrah Town School in 1922, where practice of keeping two separate pitchers of drinking water for Hindus and Muslims was a rule. Now, the admission of Jagjivan created a crisis because the students were aware of the separate spaces for the Hindu and the Muslim, and unable to situate presence of student from the depressed classes. The students and authorities found solutions on the principle to keep apart and proposed a third pitcher for the untouchables. His intense opposition to decision of school authorities, not by begging, but by breaking the third pitcher repeatedly jolted the oppressive mindset. Finally, the school authorities reacted in a very creative way by starting a new tradition of keeping one pitcher for all students and it created a new space where an identity of student could not be challenged by sectarian identities.

After reaching his native village Chandwa in 1931, his mother wanted him to join a high government position. He wanted to please his mother by joining government service but his burning desire to work for the upliftment of dalits and also for the independence of the country prevented him from doing so. At this time there was famine in Bihar. There were starvation deaths everywhere. He worked tirelessly for the people of the area. At this time, Gandhi was in Yerwada prison. Dr. Rajendra Prasad was invited as the chief guest at a seminar to oppose untouchability held in an auditorium situated at Patna. Jagjivan Ram was also invited to the same seminar as a speaker. He said, "The objective of our life is to uproot the British rule from India. Gandhiji is in Yerawada Jail. The Missionaries are tempting the untouchables with several offers to convert to Christianity by offering cash, land and free education. The untouchables are Hindus. We are born as Hindus and shall die so. We have created the nation and not, vice-versa. This is our nation. Mahatma Gandhi has said that 'untouchability shall have to be eradicated'. All India Congress Committee also supported it. It has given a new hope to the oppressed people. It is my firm belief that Gandhi, Dr. Rajendra Prasad, Pandit Jawaharlal Nehru and Vittal Bhai Patel shall implement this proposal in the interest of the nation. I shall vow for this. I shall not hesitate in making sacrifices. We shall have roused the society against religions conversions. Practice of discrimination against lower castes. Babu Jagjivan Ram impressed Dr. Rajendra Prasad, the

Chief Guest of the function and also the audience by his speech. Babu Jagjivan Ram was invited by Rajendra Prasad and asked him to work for the Anti-untouchability League. This Anti untouchability league was founded by Mahatma Gandhi on 30th September, 1930. Dr. Rajendra Prasad was familiar with Babu Jagjivan Ram's struggles from the student life

FALSIFYING MYTH OF HOMOGENEITY IN LEADERSHIP

The greatest challenge faced by any scholar in analyzing the leadership of Babuji is that it is very difficult to situate the leadership in any framework of homogeneity. Truly, he inherited a background of army and legacy of thoughts situated in discourse of 'Begumpura' (idea traced in the thoughts of Saint Ravidas). These twin traditions had a powerful impact in crafting of personality of Jagjivan Ram. Further, his journey from childhood to youth shows immense energy to compete and perform. The desire to compete and perform shows a leadership rooted in culture of resistance, scholarship and inclusive practices. He sharply reacted to the oppressive practices in different ways, broke the traditions by creating new paths and worked for practices oriented to welfare. The diversity in his actions with a blend of army culture and traditions of Bhakti movement situate Babu Jagjivan Ram in a very different framework of leadership. A leadership immensely dedicated to serve the masses, aware of challenges faced by nation and committed to empowerment of the weak.

It is also true that Babu Jagjivan Ram had opportunity to understand the work culture of Mahatma Gandhi, Dr. B.R. Ambedkar, Jawaharlal Nehru, Indira Gandhi, Rajiv Gandhi etc. His methods of addressing responsibilities were innovative and based on principle of welfare of large section of society. These aspects are very obvious in his actions for welfare of army, ex-serviceman, family members of army, who sacrificed life in battle, insurance schemes for workers, Green revolution, victory of country in battlefield, commitment for Congress Party etc. Yet, the elements of Rebel in his personality got reflected when he sharply focused on vertical mobility of a person from below due to various reasons, and breaks traditions of unconditional support to show new dimension of leadership.

CULTURE OF RESISTANCE AND SEARCH FOR INCLUSIVE POLITICS

The traditions of army developed a culture of resistance in Babu Jagjivan Ram and this aspect was reflected continuously in his functioning in various capacities throughout his life. The first case is visible, when he got admission in Arrah Town School in 1922, where practice of keeping two separate pitchers of drinking water for Hindus and Muslims was a rule. Now, the admission of Jagjivan created a crisis because the students were aware of the separate spaces for the Hindu and the Muslim, and unable to situate presence of student from the depressed classes. The students and authorities found solutions on the principle to keep apart and proposed a third pitcher for the untouchables. His intense opposition to decision of school authorities, not by begging, but by breaking the third pitcher repeatedly jolted the oppressive mindset. Finally, the school authorities reacted in a very creative way by starting a new tradition of keeping one pitcher for all students and it created a new space where an identity of student could not be challenged by sectarian identities. It shows that Babu Jagjivan Ram had very sharp understanding of impact of space on younger generation, and following methods of Saint Ravidas, he preferred to reform the society from within.

Jagjivan Ram did not perceive religion as source of mobility, but he treated the religion as a powerful source of energy naturally existing in society. He aimed to channelize this natural energy towards structural change in society and the welfare of people. In this regard, his approach was focused to engage state and society for an egalitarian society. Unlike Karl Marx, who situates religion in a discourse of ideology of ruling class, Jagjivan Ram was close to the approach of B.R. Ambedkar towards religion as a powerful instrument of shaping mindset of society. For Jagjivan Ram, Temple was an institution of setting way of life and he demanded temple entry for oppressed sections of society. At the same time, he kept alive the tradition of Saint Ravidas to challenge orthodox way of understanding religion. So, he not only organized innumerable Ravidas Sammelans, but also, established Akhil Bhartiya Ravidas Sabha in 1934.

Apart from this, he was a great freedom fighter and a committed Congress leader. Although, it is very true that his meeting with Madam Mohan Malviya in school while delivering welcome address and winning Bihar Legislative Assembly seat unopposed (ensured victory in 14 reserved seats on banner of Depressed Classes League) prior to joining Congress Party shows dynamic aspect of his personality. As an ardent freedom fighter, Jagjivan Ram intensively participated in the Civil Disobedience Movement and Quit India Movement launched by Mahatma Gandhi. It led to his arrest in 1940 and 1942. It could not stop him, and he continuously organized rallies and meetings, against colonial state in 1943. The closeness of Jagjivan Ram to Mahatma Gandhi and his presence in the Congress Party at various level such as member of the All India Congress Committee (AICC, 1940-1947), Congress Working Committee (1948 to 1977) opens a new dimension of presence of a leader from below and creates cultural capital to shape up the mindset of younger generation to participate in politics for nation building process. Jagjivan Ram's approach towards politics shows that he visualized politics as a tool to empower the downtrodden. In this regard, he is a source of inspiration for masses to participate in democracy to find out solutions of various problems and motivates people to get engaged with state. Unlike Naxalbari movement, state is conceptualised as a space, which offers solutions for various challenges, for Jagjivan Ram Discourse of Begumpura (land without sorrow) The oral traditions refer the concept of Begumpura (land without sorrow) to Saint Ravidas and his inclusive traditions are also documented in Panch Vani text of Dadupanthi, Sri Guru Granth Sahib etc. He had a very powerful impact on society and primarily tried to reform Hinduism from within by challenging orthodox and discriminatory practices. The dedication of Jagjivan Ram in welfare of people through relief and rehabilitation work in natural calamities, and devoting life for policies-programmes for welfare of people clearly reflects legacy of Saint Ravidas. Jagjivan Ram was strong supporter of civil rights movement and his role in Protection of Civil Rights Act, 1955 is clearly evident. His skills to handle so many issues is clear from the range of Ministries Babu Jagjivan Ram was assigned such as Labour, Railways, Transport, Communications, Defence, Food and Agriculture etc. These responsibilities of Jagjivan Ram show an approach for function of state as a welfare agency. He worked very hard to improve status and conditions of workers. Rightly, he ensured constitution of National Labour Commission, Contract Labour Bill, regulation of working hours of labourers. Further, He chaired the conference of ILO organized at Geneva 1950. He ensured nationalization of air transport and, as a result, Air India and Indian Airlines were created. These policies not only ensured state intervention, but also, the increasing capacity of state to provide jobs made the policy of reservation a relevant policy for empowerment.

Similarly, he is credited with the beginning of reservations in departmental promotions of employees from SC/ST categories. While writing opinion in the Hindu on 27/2/2008, M.S. Swaminathan said, "The best tribute we can pay to Jagjivan Ram's life and work is the conversion of the concept of inclusive growth from rhetoric into reality." Swaminathan argued that Jagjivan Ram was a visionary leader, who adopted creative and innovative methods. The initiatives taken for acceptance of green revolution, opening Krishi Vigyan Kendras, National Bureau of Plant Genetic Resources, New Delhi, the National Bureau of Soil Survey and Land Use Planning at Nagpur etc. The impact of his work as Food and agriculture minister may also be understood from the fact that foodgrains production increased from 74 million to 94 million. At the same time, he worked hard to ensure proper implementation of the Public Distribution system. Obviously, Jagjivan Ram was a great institution builder and always respected the autonomy of institutions. He allowed institutions to evolve progressive work culture. In addition to this, he strongly stood for the army man as the army man goes to any extent to protect country, and Jagjivan Ram realised the sacrificing aspect of this work. He was very well aware of the pain and the sufferings faced by families of armyman.

Again, the human face of Jagjivan is reflected through various schemes that he initiated such as family pension for widows, sheltered appointments, war injury pay, medical treatment to families, free land distribution, employment to widows etc. These policies not only motivated common man to

think that joining army service is the service to the nation, but also, addressed the challenges faced by families of army man.

CONCLUSION

It clearly shows that Jagjivan Ram was a dynamic, committed, hard working, inclusive leader who always believed in institutionalized solutions to various challenges faced by the country. He was blend of continuity and change. The discourse of Saint Ravidas kept alive immense desire to serve the poor man and it showed continuity of Indian civilization. Further, the immense dedication for modernized and institutionalized solutions to challenges reflects change. His rise from a member of oppressed section of society to Deputy Prime Minister of India is unprecedented and guides the youths from below to seek solutions of various challenges by participating in mainstream politics. It may not be argued that Jagjivan Ram represents masses of this country. He will always be remembered as the leader who strengthened the nation and paved the way for an egalitarian society.

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READING VIVEKANANDA/READING TRAVEL: A POSTCOLONIAL DISCOURSE

Mr. Subhashis Banerjee
Assistant Professor of English
Government Model College Seppa
(Rajiv Gandhi Central University)
Arunachal Pradesh (India)

ABSTRACT

In the annals of literature, we see how travel writing has participated actively in the world panorama by both addressing and questioning the Empire. The depiction of faraway lands and culture were critically important to establish the unjust colonial rule. Edward Said in *Orientalism* (Vintage, 1978), pointed that the travel narratives of significant authors such as Richard Burton and Gustave Flaubert were indeed very influential to the cause of Orientalism. Said's interpretation provoked many postcolonial scholars to take travel writing seriously and they engaged in illustrating the way travel literature reinforced or transgressed colonial canon. In the post-modern field of travel literature, the writers focus more on contemporary socio-political issues rather than colonial and post-colonial debates, but the bulk of this literature deals with the legacy of Colonial-Empire, either in popular stories of adventure and travel or in the narratives on Third World countries during the colony. Perhaps, for this reason, many scholars have viewed travel literature as an inseparable part of postcolonialism. This paper has no intention to examine Vivekananda either a celebrated travelling monk from India or only an Orientalist subject; the problem of situating him in any category, as Rolfsen said, "is very complicated than his embodied polarities"(35). He appears to be a vibrant character that discarded orientalist discourses and accepted material science and religious reformation of the West together. Thus, the purpose of the study is to judge how Vivekananda defended himself not as a typical subject as constructed by the Orientals, but proved himself mosaic through his available writings. Confined neither by history nor by any ritual, Vivekananda stands as a modern man and unlike any monk ever known.

KEYWORDS: Orientalism; Empire; Polarity; Liminal; Mosaic.

Edward Said has examined a wide range of texts which were chiefly written about the Orient during the colonial period. He argues that the Western writers of the eighteenth-century have constructed the Orient as the 'Other' and by doing so; they have attempted to make the natives of the colonized countries powerless and inferior to the European colonizers. Said argue:

Everyone who writes about the Orient must locate himself in vis-à-vis the Orient; the type of structure he builds, the kinds of images, themes, motifs that circulate in his text all of which add up to the liberate ways of addressing the reader, canting the Orient and finally, representing it or speaking in its behalf. (20)

In *Orientalism* (1978), Edward Said examines Foucault's 'regimes of discourse', 'power and knowledge' in western countries by applying this model to what he calls orientalism, or 'colonial discourse'. Like Foucault, Said emphasizes how the will to know and understand the non-western world in colonial discourse is inseparable from the will to power over that world. The Foucauldian insight which informs Said's *Orientalism* points out the extent to which 'knowledge' about 'the orient' as it was produced and circulated in Europe was an ideological accompaniment of colonial 'power'. Said shows how this discipline was created alongside the European penetration into the 'Near East' and how it was supported by various other disciplines such as philology, history, anthropology, philosophy, archaeology and literature. British curiosity about the Orient and distinct Anglo-American travel cultures are taken as the ultimate sign of an asymmetry of power between Britain and America. The Western traveller's eye is identified as an 'imperial eye', performing a colonial act of appropriation. (Pratt 4). *Orientalism* uses the concept of discourse to re-order the study of colonialism. Said argues that representations of the 'Orient' in European literary texts, travelogues, and other writings contributed to the creation of a dichotomy between Europe and its 'others', a dichotomy that was central to the creation of European culture as well as for the maintenance and extension of European hegemony over other lands. It is 'hegemony' or the 'cultural hegemony' as Antonio Gramsci, the Italian Marxist theoretician would say, that gives Orientalism its durability and strength.

The dialectic between self and other has been influential in the subsequent studies of colonial discourses. According to one critic, 'colonial discourse analysis ... forms the point of questioning of western knowledge's categories and assumptions' (Young 1990, 11). In his book *The Location of Culture* (1994), Bhabha writes, 'The objective of colonial discourse is to construe the colonized as a population of degenerate types on the basis of racial origin, in order to justify conquest and to establish systems of administration and instruction.' (70) He further suggests that colonial authority is necessarily rendered hybrid and ambivalent when it is imitated or reproduced, thus opening up spaces for the colonized to subvert the master-discourse. In Bhabha's terms, colonial discourse produces the colonized as a social reality which is at once an "other" and yet entirely knowable and visible. Bhabha argues that identities are possible only in differential relations and displacement. The colonizer can construct his identity only through the stereotype of the 'Other'. The stereotypes help the formation of the colonizer's identity while simultaneously rendering it unstable and dependent. Colonial discourse is ambivalent in its attitudes because it both desires similarity/unity with the native and yet fears of the wholly 'Other' nature of the native. According to him, the entire colonial mission is to transform the native into 'one like us' - a copy of the colonizer. The native is also in a position to return the gaze of the colonial master as he is now camouflaged. Mimicry becomes the active resistance which rather helps in reflecting the distorted image of the colonial master. Hybridity and a third space are born out of it. For Bhabha, colonial presence is ambivalent, split between the two positions: its appearance as authority and original and its articulation as repetition and difference.

Mary Louise Pratt has focused widely on travel writing and the impact of imperialism. In her seminal book, *Imperial Eyes: Travel Writing and Transculturation* (1992), she sketches the growth of travel literature against the socio-political movements during English imperial involvement with various nations. Undoubtedly, her concern is mainly theory, though she admits the influence of travel to change an individual's perspective. Once she argued:

While travel literature is certainly a place where imperialist ideologies get created, it is equally certainly a place where such ideologies get questioned, especially from the realm of particularized and concrete sensual experience. (Pratt: 215-216)

The concept of 'Othering' is further developed by Mary Louise Pratt. The book (1992) examines how travel and exploration writings have produced "the rest of the world for European readerships at particular points in Europe's expansionist trajectory" (5). Pratt draws attention to the incident that Eurocentricism was engendered by a noticeably 'planetary consciousness', which as an ideological framework, "makes a picture of the planet appropriated and redeployed from a unified, European perspective" (36). Pratt advocates that 'Othering' is one of the significant means in which the colonial

power organizes thoughts and actions towards the colonized and it is perhaps achieved through choice of language.

Vivekananda's thoughts and ideas are rich in spiritual philosophy, and can be unveiled through a close study of his writings. His writings deal mainly with social, religious and political reformations. His very objective understanding of any social panorama makes him an ardent social critic. He was not a politician in the very common sense of the term. Yet, he was one the most intellectual nationalists of his time.

The paper penetrates into the writings of Vivekananda during his travel to the West. Vivekananda's negotiation with the West and the way he has represented himself and his country are the primary concerns of the study. He tried to replicate himself very consciously as an embodiment of India, her culture and Hinduism. Wherever he travelled, he tried to showcase India in a very intelligent manner. Even the lecture series that he accepted was an inseparable part of his travel. It is true that his lectures are mainly based on his typical spiritual understanding, but those spiritual discourses in different platform facilitated a scope to understand and revitalize the cultural bonding between India and the West. Another important aim of the discussion is to throw light on the Indian saint who tried to justify India's status in particular relation to the colonial discourse. Further, it analyses Vivekananda's self-created otherness under the light of Said's *Orientalism* (1978). The self-created otherness is a concept that has been discussed in Said's *Orientalism* (1978), as the idea becomes prevalent in the Western world in terms of its colonial relationship with the East. In this respect, Said's claim is very important. He justifies that the basic and fundamental dichotomy between the West and the 'Other' has pushed the Western culture to create the Oriental. Here Said's argument is very general and not exhaustive. He observes that the West neither understands nor represents the East according to its native cultural production. The West stands as the colonizer that has exercised administrative power over the East for hundreds of years. Now, the paper tries to analyse two questions. How Vivekananda as an Orientalist subject to the West refuted the existing thesis on effeminate East or precisely India and how through his lectures, he regained the status of India as a Nation from which even the Western world can learn many things. Vivekananda's messages also can be seen as an answer to the colonial hegemonic power and have showed how the oppressive rule of the colonizers blocked the intellectual capacity of the colonized. Foucault's concept of knowledge and power is very much evident here. Acquiring knowledge is a process that leads to political and social power. Vivekananda tried to come out from the false concept of dualism as the gift of colonial cultural legacy. Homi Bhabha (1994) deconstructs Orientalism in terms of form and content and according to him, the exact location of culture is hanging somewhere between self and other. Vivekananda's academic and spiritual venture in the West was a process of understanding himself by examining the other. Said also propagated the same thing in his discourse on Orientalism (Said, 54), but further criticized the academic practice of translating and compiling material from Orient as it broadens the scope of hegemonic knowledge, as Said has mentioned that it is the "linear prose authority of discursive analysis." (284). The polarity between the Orient and the Occident, as Rolfsen observed, is due to the projection of alien features to the former (58). Said discusses the predominance of "Oriental backwardness, degeneracy, and inequality" (206) which actually emphasize the West's central role in all the matters. It becomes very obvious that the West has always tried to identify the Orientals with subordinate qualities of their society to achieve and maintain the hierarchy. Orientals have been diminished as, "delinquents, the insane, women, the poor" (207). It can easily be understood that the colonial scholarships are predominantly male-centric which show the legitimate polarity with the 'effeminate' colonized (207).

The Western perception of 'Hinduism' is the base of European thesis to judge Indian mind. Scholars from different backgrounds have done the similar kind of analysis to appreciate the line of history in minute details. In the work, *The Heathen in His Blindness* (1994), S.N. Balagangadhara examines "how western administrative control affects more than the Eastern geo-political boundary; spiritual and religious control" was the chief motive of the Orientalists (Prakash 395). Rolfsen in her thesis finds it a kind of European discovery of Hinduism and Critics like R. King (1999, 96-117) and Balagangadhara advocated that it redefined Hinduism under a typical structure provided by Christianity (Rolfsen 37). Now, classifying a religion as degenerating is somehow ambiguous. It is rather a historical

process of fusion and development. Guha, another critic has argued that the historical study of Indian civilization shows that it was one of the important colonial agents. Guha found that “It was a kind of conquest which empowered the conquerors to impose on the colonized people a past written form of the colonizer’s point of view and uphold those writings as foundational and fundamental to the law of the land” (1997, xiv). The colonizers tried their best to justify the past in order to propagate the validity of the Western rule. They created the discourse in such a way that not only the Hindus, but the entire India with her all proud historical past appeared inferior to them. It was their inability to understand Hinduism in practice that they often termed it as mystical, derogatory and symbolic. Inden (1990) in his work demonstrates how the colonizers tried to create a “Hegelian juxtaposition of the concept of the material European Christian with the insane, crazy and mystical Hindu to retain their superiority over them” (Roflsen 14).

The influence of Western knowledge was inseparable and it affects every aspect of Indian spiritual life. The Vivekananda and Ramakrishna movement slightly differs from the others in respect of their acceptance in the general masses. They both rationalized and liberalized Hindu religion no doubt, but not separated their thinking from the common practices and sentiments of the masses. Mohapatra has defined the movement as “the object lesson of all the theoretical knowledge given in the Shastras” (8). She writes:

He (Ramakrishna) showed by his life what the Rishis and Avatara really wanted to teach. The books were theories, he was the realization....His teachings gave the Hindu Revivalism a moral sanction, a philosophical basis, and a new spiritual significance of immense value. (8)

Jackson relocates Ramakrishna- Vivekananda movement as ‘centrists’, and has observed how it actively “defended Hinduism against Western attack while selectively accumulating the ideas from Europe” (Roflsen 16). In Vivekananda’s words this concept becomes very evident. He addressed his countrymen to be rational and liberal in their outlook without sacrificing the main root of their culture and religion:

There are many things to be done, but means are wanting in this country. We have brains, but no hands. We have doctrine of Vedants; we have not the power to reduce it into practice. In our books, there is the doctrine of universal equality, but in work we make great distinctions. It was in India that unselfish and disinterested work of the most exalted type was preached, but in practice we are awfully cruel, awfully heartless...I too believe that India will awake again, if anyone could love with all his heart the people of the country...Then only will India awake. (CW 5:125-26)

The critical work of Williams (1974) also accepts Vivekananda’s central position (106). It is true that there is no specific reason behind Vivekananda’s withdrawal from the Brahma Samaj. It is possible that he could not get his spiritual answers from such a rationalized setup. The relationship between Indian religious reform and Western spiritual ideas are very subtle and Jackson points out a very complex relation of Vivekananda with the West by occupying a liminal position between conservative and liberal responses to the time.

The discussion of this paper doesn’t focus on Vivekananda as a unique figure in this respect. Rather, it tries to situate Vivekananda within his own Indian context to concentrate on the matter of his dialogic negotiation with the West through his extensive travels. In this regard, Vivekananda’s dynamic engagement with the Western discourse is fascinating. Shamita Basu’s text on national revivalism of Vivekananda argues that the Indian monk was very much aware of the West as both were a “stimulating and a threatening force for India” (Shamita Basu 73). Vivekananda presented his philosophies of Hinduism very strategically to confront indirectly with the theses of Orientalism. Even by his self-fashioning “Vivekananda alternatively refuted, inverted, and manipulated Orientalist theses of ‘the nature of India’ in a deliberate attempt to reconstruct the hierarchies of power perpetuated by such discourses” (Nikhilananda 1953, 8); however, Jackson points out that he was justly overwhelmed by

the success of the Brahma Samaj among the elites of Bengal to admit that, “but for Ramakrishna I would have been a Brahma missionary” (Jackson 23). But, later he left it because Brahma Samaj became very much elitist and perhaps it forgot the main root of Indianism. Moreover, it could not quench the spiritual thirst of Vivekananda. Mohapatra observed:

For a time, the intellectual atmosphere of the Brahma Samaj satisfied him, he felt uplifted during the prayers and devotional songs. But it could not satisfy the deep spiritual yearning of his soul. Nevertheless, he was attracted by the social philosophy of the Samaj. The emphasis of the Samaj on ‘rationalism’, ‘universalism’, ‘religion of humanity’ and the ideal synthesis of the East and the West must have provided succour to the humanistic, internationalistic character of the Swami’s socialistic thinking. (18)

Vivekananda’s great contribution lies in the fact that he tried to bridge the gap between the Indian culture and the Western culture. His interpretation of the Hindu scriptures and philosophy and putting them forward to the western people provided an international platform to Hinduism and Indian culture. His endeavors established the importance of India and its contribution to the formation of world culture which brought an end to the isolated status of India culturally. Thus, the paper examines Vivekananda as the first great cultural ambassador from India who had challenged the issues of identity in the West.

Western humanism gradually accepted and practiced especially through the importance on the ideas of individual freedom, social equality and justice and respect for women. It shows Vivekananda’s acceptance of the challenges by proving himself as a liminal cultural agent who integrated the best elements from Western thought and culture with Indian culture. At one side, he acted as a silent observer of the new world, and on the other, he used his ingenuity and politics to find a permanent place in the Western world. Revealing the true foundations of Indian culture and her spiritual heritage, Swami Vivekananda strengthened the sense of unity of India as a nation in front of the world and added glory and pride to the country’s past. It was his travels that influenced his worldview.

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SOCIAL COMPETENCE OF SENIOR SECONDARY SCHOOL STUDENTS IN RELATION TO THEIR EMOTIONAL MATURITY, GENDER AND WORKING STATUS OF MOTHER

Dr. Radha Arora

Associate Professor, M.G.N. College of Education
Punjab (India)

ABSTRACT

This study investigated whether emotional maturity and working status of mother were associated with adolescent's social competence and whether such associations varied across gender. The impact of Emotional maturity starts with the maintenance and enlistment of ability. Sample was collected from 300 adolescents from Jalandhar district. The tools used for collecting data related to emotional maturity and social competence were Emotional maturity scale developed by Dr Yashvir Singh and Dr. Mahesh Bhargava and Social competence scale developed by Dr. Latika Sharma and Dr. Punita Rani. It was concluded that interpersonal adequacy was found highest among adolescents Next to this are Personal Adequacy and communication skills. High emotional maturity leads to high social competence. On an average, girls were found to be highly socially competent as compared to the boys at both the significance level of 0.05 and 0.1. Moreover, there was significant difference in social competence level of students of working and non-working mothers.

KEYWORDS : Social Competence, Senior Secondary School Students, Emotional Maturity, Gender, Working Status of Mother

INTRODUCTION

To be a successful social member of human society there are many things one should know and be able to do. Simple things such as greeting someone in an appropriate way may be taken for granted by adults, but young children who are new to this society need to understand and acquire those social competencies.

Leffert, Benson, &Roehlkepartan, (1997) described Social competence as involving the personal knowledge and skills which persons develop in order to deal effectively with life's many choices, challenges, and opportunities

Social competence refers to the social, emotional, and cognitive skills and behaviours that children need for successful social adaptation. Despite this simple definition, social competence is an elusive concept, because the skills and behaviours required for healthy social development vary with the age of the child and with the demands of particular situations.

Kostelnik, Whiren, Soderman, Rupiper, & Gregory (2014) encompasses six keys categories of behavior associated with social competence, including social values, self-identity, interpersonal skills, self-regulation, and planning, organizing and decision-making.

Kostelnik et al., (2002) concluded that self-regulation includes the abilities to control impulses, delay gratification, resist temptation and peer pressure, reflect on one's feelings, and monitor oneself Much of self-regulation involves the management of emotion. Thompson (1994) defined that

Emotional regulation is “the extrinsic and intrinsic processes responsible for monitoring, evaluating, and modifying emotional reactions... to accomplish one’s goal. Emotional Maturity is the application of that knowledge. A high level of Emotional Maturity is attained once a person has developed Emotional regulation as well as the minimal level of Emotional Maturity to decide to use it . Calkins, (1994) said that Much of this ability to regulate emotions develops from interaction with primary caregivers, from the child’s inborn temperament, and from the match between caregiving and temperament

Mead, 1935; Rosaldo&Lamphere, (1974) discussed that in every culture some social roles are played primarily by males and other primarily by females, although there is a wide variation in the content of these roles across the planet. No culture of either the present or the past is or has been free of some form of gender-role differentiation.

Sue Walker (2005) examined the relationship between theory-of-mind understanding and preschool-aged children’s peer-related social competence Results indicated that, after controlling for age, theory of-mind understanding significantly predicted aggressive or disruptive behaviour for boys and prosaically behaviour for girls. Sanawal(2013) conducted a study on social competence in adolescents and result revealed that there is significant change in the social competence level with regard to their gender.

Mother is particularly important not because she has special skills but because she is with her Adolescents for a much greater time than any other person and her instructions reflects a very strong influence on attitudes, abilities and behaviour of adolescents. PriyankaAeri and Devina Jain (2010) found that Most of those adolescents who are successful and well-adjusted come from homes where parental attitudes are favourable and a wholesome relationship existed between Adolescents and parents.

Sarita (2013), conducted a study on Comparative study on Social Competence in adolescents. The major findings of the study revealed that 93.33% percentages of 120 adolescents fell in low and very low category of social competence level

In present study, as such, has focused on emotional maturity, social competence and gender difference of adolescents. The main objective have emerged from the need to evaluate the level of emotional maturity, social competence characteristics expressed by adolescents of working and non-working mothers. The past researches have shown varieties of findings and varieties of relationships. It was felt necessary to formulate certain major objective to understand the problem with special reference to gender difference of working and non-working mothering Indian culture. The main purpose of the present research work is to study in influence of emotional maturity, gender differences of working and non-working mothers on Social competence.

OBJECTIVES

The present study was designed to achieve the following objectives:

- To study the Social competence of boys and girls of senior secondary school students
- To study the Social competence and its dimensions of the senior secondary students in relation to High, Average and Low Emotional maturity.
- To study the Social competence of the senior secondary students in relation to Working Status of Mother.

HYPOTHESES

The present study was designed to attain the following hypotheses:

H₁ : There is no significant difference in the Social competence of the senior Secondary School students in relation to High, Average and Low Emotional Maturity.

H₂ : There is no significant difference on the scores of various dimensions of social competence in relation High, Average and Low Emotional maturity.

H3: There is no significant difference in the Social competence of the Senior Secondary School boys and girls.

H₄ : There is no significant difference in the Social competence of the senior Secondary School students (Group according to Gender) in relation to High, Average and Low Emotional Maturity.

H₅ : There is no significant interaction effect between Emotional maturity and gender of Senior Secondary School students on the score of Social competence

H₆ : There is no significant difference in the Social competence of the senior Secondary School students in relation to Working and Non-Working Status of mothers.

H₇ : There is no significant difference in the Social competence of the senior Secondary School students (Group according to Working Status of Mothers) in relation to High, Average and Low Emotional Maturity.

H₈ : There is no significant interaction effect between Emotional maturity and Working Status of Mothers of Senior Secondary School students on the score of Social competence

METHOD OF INVESTIGATION

SAMPLE

This study was conducted on the randomly selected 300 students in 12th class taken from Government and Private schools of Jalandhar district. Simple Random Sampling Technique was used to select the schools.

DESIGN OF THE STUDY

t- Ratio for the difference between two means and two ways analysis of variance was employed on the score of Social competence. Social competence was studied as a dependent variable. The three dimensions of social competence (personal adequacy, interpersonal adequacy, communication skills) was studied also. Emotional maturity was studied as independent variable and used for the purpose of classification viz -a-viz High Emotional Maturity Average Emotional Maturity and Low Emotional Maturity.

PROCEDURE

In order to conduct the study 10 senior secondary school of Jalandhar city was selected. A sample of about 300 students from 12th class was selected. Further Emotional maturity scale by Dr. Singh, Bhargava was administered and data was further segregated in high, Average and Low Emotional maturity. Further students was segregated under two categories boys and girls. Also students were segregated under two categories students of working and non-working mothers.

Now Social competence scale by Dr. Latika Sharma and Dr. Punita Rani was administered and the score of Social competence and its various dimensions of these groups was taken and data was given statistical treatment.

RESEARCH METHODOLOGY

- 1) Mean and standard deviation of various subgroups was computed to understand the nature of data.
- 2) t test and Two ways analysis of variance was employed as Statistical Techniques

RESULTS AND CONCLUSIONS

The data obtained has been analyzed under the following headings:

In order to analysis the data, the means, and SD's on social competence in relation to their emotional maturity was calculated and presented in the table.

Table 1: Summary of Mean and SD of Social Competence of Sr.Secondary School Students In Relation To Their Emotional Maturity.

Dimension of social competence	LEM	AEM	HEM
TSC	M ₁ =128.38 σ ₁ =13.701 N ₁ =81	M ₂ =136.98 σ ₁ =12.417 N ₁ =135	M ₃ =141.58 σ ₁ =13.315 N ₁ =84
SC1	M ₁ =45.54 σ ₁ =5.296 N ₁ =81	M ₂ =47.06 σ ₁ =4.961 N ₁ =135	M ₃ =49.81 σ ₁ =5.581 N ₁ =84
SC2	M ₁ =47.23 σ ₁ =6.243 N ₁ =81	M ₂ =51.21 σ ₁ =7.002 N ₁ =135	M ₃ =51.90 σ ₁ =7.002 N ₁ =84
SC3	M ₁ =35.60 σ ₁ =6.174 N ₁ =81	M ₂ =38.71 σ ₁ =5.616 N ₁ =135	M ₃ =39.86 σ ₁ =5.651 N ₁ =84

In order to analysis the data the significance of difference on the scores of the social competence in the relation to their emotional maturity was calculated and presented in the table 2

Table 2: t-Ratio for The Difference in the Means of Social Competence and its dimensions of Secondary School Students in Relation to their Emotional Maturity

social competence & Dimension	M1-M2			M2-M3			M3-M1		
	D	σ _D	t	D	σ _D	t	D	σ _D	t
TSC	8.6	1.185	4.736*	4.60	1.774	2.593**	13.19	2.103	6.271**
SC1	1.52	.715	2.120	2.75	.724	3.801**	4.27	.848	5.033**
SC2	1.08	.930	4.273**	.69	.909	.767	4.67	1.105	4.225**
SC3	3.11	.819	3.790**	1.15	.782	1.465	4.26	.921	4.618**

It may be observed from the Table 2 that t- ratio for the difference in the mean scores of total social competence of sub- groups of emotional maturity M1 – M2, M2 – M3, M3 – M1 were found to be significant at the 0.01level of confidence.Hence, the data provides sufficient evidence to reject the hypothesis H₁ viz. “There exist no significant different in. Social competence of Sr. Sec School students in relation to High Average and Low Emotional Maturity

Similarly t- ratio for the difference in the mean scores of Personal Adequacy (SC1) Dimension I of social competence of sub- groups of emotional maturity M2 – M3, M3 – M1 were found to be significant at the 0.01level of confidence. Similarly t- ratio for the difference in the mean scores of Inter Personal Adequacy (SC2) Dimension II of social competence of sub- groups of emotional maturity M1 – M2, M3 – M1 were found to be significant at the 0.01level of confidence. Similarly t- ratio for the difference in the mean scores of communication skills (SC3) Dimension III of social competence of sub- groups of emotional maturity M1– M2, M3 – M1 were found to be significant at the 0.01level of confidence.Hence, the data provides sufficient evidence to reject the hypothesis H₂ viz. “There is no significant difference on the scores of various dimensions of social competence in relation to High, Average and Low Emotional maturity. But not rejected in the case of SC1 with low and average emotional maturity, SC2& SC3 with average and high emotional maturity.

Table no 1 indicates the mean and SD value of different dimensions of social competence among adolescents. It can be seen from table that among all the factors interpersonal adequacy was found highest among adolescents (mean=51.90). Next to this are Personal Adequacy (mean=49.81), and communication skills (mean=16.22).further the mean table reveals that high emotional maturity leads to high social competence

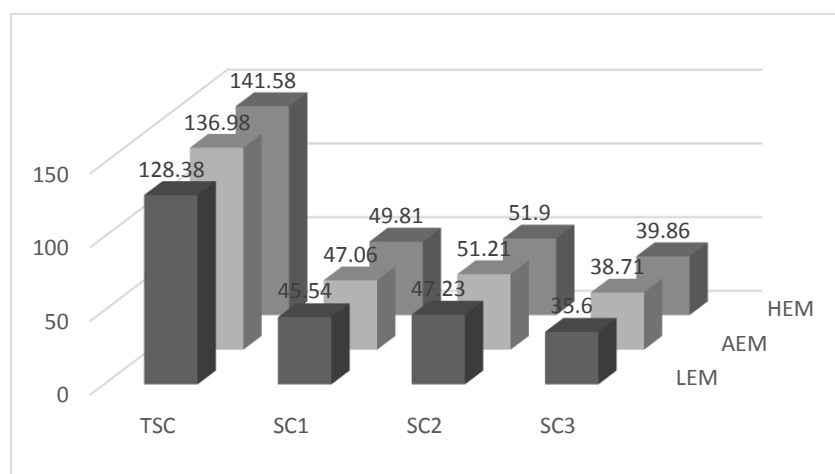


Fig:1 showing the significance difference between emotional maturity and dimensions of social competence

The results are in tune with.

KokinSaera et al (2004) conducted a cross sectional study on “comparison of emotional maturity and social interaction in adolescents as compared to adults”. The study concluded high social interaction in adolescents as compared to adults however, prevalence of emotional maturity in adults was found to be high.

Social Competence and Gender Differences

2×2 Analysis Of Variance on the Score of Social Competence In In Relation To Their Gender.

The Means of Sub Groups Of 2×2 Factorial Design on the Scores of Social competence was Calculated and Presented Below in table 3

Table: 3**MEANS AND SDS OF SUB GROUPS OF ANOVA FOR 2×2 FACTORIAL DESIGN ON THE SCORES OF SOCIAL COMPETENCE**

	BOYS	GIRLS	TOTAL
LEM	M ₁ =127.95 N ₁ =61 σ ₁ =13.520	M ₂ =129.70 N ₂ =20 σ ₂ =14.517	M ₁₂ =128.38 N ₁₂ =81 Σ ₁₂ =13.701
AEM	M ₃ =136.08 N ₃ =101 σ ₃ =12.458	M ₄ =139.65 N ₄ =34 σ ₄ =12.080	M ₃₄ =136.98 N ₃₄ =135 Σ ₃₄ =12.417
HEM	M ₅ =141.97 N ₅ =73 σ ₅ =13.634	M ₆ =138.91 N ₆ =11 σ ₆ =11.140	M ₅₆ =141.57 N ₅₆ =84 Σ ₅₆ =13.315
TOTAL	M=135.80 N=235 σ=14.085	M=136.46 N=65 σ=13.338	M=135.94 N=300 σ=13.90

In order to analyze the variable, the obtained scores were subjected to Anova. The results are presented below in Table 4

Table 4 : 2×2 Analysis of Variance on the Score of Social competence in Relation to their Emotional maturity and Gender

Source of Variance	SS	df	MSS	F-Ratio
SSA (Emotional maturity)	4181.970	2	2090.985	12.311**
SSB (GENDER)	524.147	1	24.147	3.08*
Interaction (A×B)	305.551	2	152.776	.900
WSS (ERROR)	49933.038	294	169.840	
Total	54944.706	300		

MAIN EFFECTS**EMOTIONAL MATURITY (A)**

From the results inserted in the Table 3 revealed that the variance ratio or F is 12.311 the df between means is 2 and among groups is 294 Entering table F with these df's we read that the column 2 and row

294 the value at 05 level is 3.04 and at .01 level is 4.71. It may be observed from the table that F of magnitude 12.311 > 4.71 at 01 level (df 1/294) that the F-ratio for the difference between the means of three groups of students on the scores of Social competencies. High average and low Emotional maturity, was found to be significant at both 0.01 and 0.05 level of confidence. Hence, the data provides sufficient evidence to reject the hypothesis H_3 viz. "There exist no significant difference in Social competence of Sr. Sec School students (Group according To Gender) in relation to High Average and Low Emotional Maturity

Further the mean table 1 reveals that the students having high Emotional maturity has more Social competence. It means high emotionally mature are able to elicit positive relationships with others

The results are in tune with the findings of

Denham et al., (2003) found that pre-schoolers' emotional competence, including self-regulation, was to contribute significantly to their long-term social competence

Gender (B)

From the results inserted in the table 1 (B) revealed that the variance ratio or F is 3.08 the df between means is 1 and among groups is 294. Entering table F with these df's we read that the column 1 and row 294 the value at 05 level is 3.04 and at .01 level is 4.71. It may be observed from the table that F of magnitude 3.08 > 3.04 at 05 level (df 1/291) that the F-ratio for the difference between the means of three groups of students on the scores of Social competence High average and low Self-efficacy, was found to be significant at both 0.01 and 0.05 level of confidence. Hence, the data provides sufficient evidence to reject the hypothesis H_4 viz. "There exist no significant difference in Social competence of Sr. Sec School students in relation to gender .

Further the mean table 1 reveals the mean value of girls are more than boys. This indicates that girls have more personal capacity for trust, tolerance, value of life and pro-activity..

The results are in tune with the findings of:

Dr. Hewilia Hetmańczyk Bajer (2015) in his study Gender and Social Competence of Younger Students found that there is higher susceptibility among boys towards presenting socially unacceptable behaviours indicating their lower level of social competence, particularly in terms of the scale of socialization

Emotional Maturity and gender (A×B)

From the results inserted in the table 1 (B) revealed that the variance ratio or F is .900 the df between means is 1 and among groups is 294. Entering table F with these df's we read that the column 1 and row 294 the value at 05 level is 3.04 and at .01 level is 4.71. It may be observed from the table that F of magnitude .900 < 3.04 at 05 level (df 1/291) the F-ratio for the interaction between self-efficacy and Emotional maturity on the score of Social competence are not found to be significant at 0.05 level of confidence. Thus the data does not provide sufficient evidence to reject the hypothesis namely, —There is no interaction effect between Emotional maturity and gender on the score of Social competence.

Social Competence and working status of mothers

2×2 Analysis Of Variance on the Score of Social Competence in Relation To Their working status of mothers.

The Means of Sub Groups Of 2×2 Factorial Design on the Scores of Social competence was Calculated and Presented Below in table 5

Table: 5

Means And Sds Of Sub Groups Of Anova For 2×2 Factorial Design On The Scores Of Social Competence In Relation To Working Status Of Mothers

	NWM	WM	TOTAL
LEM	M=127.71 N=69 σ =13.657	M=132.25 N=12 σ =13.897	M=128.38 N=81 σ =13.701
AEM	M=138.24 N=115 σ =12.303	M=129.70 N=20 σ =10.668	M=136.98 N=135 σ =12.417
HEM	M=141.45 N=78 σ =13.323	M=143.17 N=6 σ =14.359	M=141.57 N=84 σ =13.315
TOTAL	M=136.42 N=235 σ =14.005	M=132.63 N=65 σ =12.900	M=135.94 N=300 σ =13.90

In order to analyze the variable, the obtained scores were subjected to Anova. The results are presented below in Table 6

Table 6: 2×2 Analysis of Variance on the Score of Social competence in Relation to their Emotional maturity and Gender

Source of Variance	SS	df	MSS	F-Ratio
SSA (Emotional maturity)	2196.217	2	1098.108	6.599**
SSB (Working Status Of Mother)	15.548	1	15.548	.093
Interaction (A×B)	1226.272	2	613.136	3.685*
WSS (ERROR)	48921.964	294	166.401	
Total	54944.706	300		

MAIN EFFECTS

Emotional Maturity (A)

From the results inserted in the Table 3 revealed that the variance ratio or F is 6.599 the df between means is 2 and among groups is 294 Entering table F with these df's we read that the column 2 and row 294 the value at 05 level is 3.04 and at .01 level is 4.71. It may be observed from the table that F of magnitude 6.599 > 4.71 at 01 level (df 1/294) that the F-ratio for the difference between the means of three groups of students on the scores of Social competencies. High average and low Emotional maturity, was found to be significant at both 0.01 and 0.05 level of confidence. Hence, the data provides sufficient evidence to reject the hypothesis H_0 viz. "There exist no significant difference in Social competence of Sr. Sec School students (Group according to working status of mothers) in relation to High Average and Low Emotional Maturity".

Further the mean table 1 reveals that the students having high Emotional maturity has more Social competence. It means high emotionally mature are able to elicit positive relationships with others.

The results are in tune with the findings of

Gil-olarte, Martin, Brackett (2006) found emotional intelligence as predictor of positive social behaviour. Yip and Martin (2006) found that emotional management facet of emotional intelligence was positively correlated with several social competence domains.

Working status of mothers (B)

From the results inserted in the table 1 (B) revealed that the variance ratio or F is .093 the df between means is 1 and among groups is 294. Entering table F with these df's we read that the column 1 and row 294 the value at 05 level is 3.04 and at .01 level is 4.71. It may be observed from the table that F of magnitude .093 < 3.04 at 05 level (df 1/291) that the F-ratio for the difference between the means of three groups of students on the scores of Social competencies. High average and low Emotional maturity, was not found to be significant at both 0.01 and 0.05 level of confidence. Hence, the data does not provide sufficient evidence to reject the hypothesis H_0 viz. "There exist no significant difference in Social competence of Sr. Sec School students in relation to working status of mothers".

Emotional Maturity and Working Status of Mothers (A×B)

From the results inserted in the table 1 (B) revealed that the variance ratio or F is 3.685 the df between means is 1 and among groups is 294. Entering table F with these df's we read that the column 1 and row 294 the value at 05 level is 3.04 and at .01 level is 4.71. It may be observed from the table that F of magnitude 3.685 > 3.04 at 05 level (df 1/291) the F-ratio for the interaction between Emotional maturity and working status of mothers on the score of Social competence are found to be significant at 0.05 level of confidence. Thus the data provide sufficient evidence to reject the hypothesis namely, —There is no interaction effect between Emotional maturity and working status of mothers on the score of Social competence.

The results are in tune with the findings of:

Adolescent of working mother and Adolescent of working non-women are significantly different on Emotional regulation, Social maladjustment, Personality disintegration, Lack of independence and Total maturity Score.

Archanakumari* & Madhvikuntal (2018) studied the social competence of adolescent according to their types of family when analysed, then no significant difference was found. Boys were found more socially

competitive than girls of nonworking mothers. A significant difference was found in the boys and girls of working mother. Whether no difference was found in the boys and girls of working mother.

FINDINGS

The findings of the present study can be epitomized as under –

- Emotional maturity and its dimensions personal adequacy, interpersonal adequacy and communication skills have significant difference on social competence.
- On average, Girls are more socially competence than boys.
- A student having high Emotional maturity has more socially competent
- Students of working mother and non-working mother and emotional maturity are significantly differ on, Social adjustment.

CONCLUSION

When educators have a deep understanding of children's social competence, they are able to scaffold experiences that assist children in becoming confident learners. Social skills are about relating to others. They involve learning to be a friend, to negotiate personal needs and deal with difficulties, to be assertive without being aggressive and to relate effectively with adults and peers We all have emotions and we all need to learn to manage them. Then we can make the most of our own lives and develop respectful and fulfilling relationships with others. Emotional skills are about learning to manage and express feelings appropriately. A child's home context and culture have a significant impact on what and how they learn. Emotional maturity is essential to develop social competence. Recognising this enables educators to respect different ways of learning and to view the child as a unique learner across interrelated developmental domains. Our 'curriculum' is all-encompassing in early childhood, educators need to think about, plan for, implement and reflect on every part of the child's experience in their setting. This includes planning for and acting intentionally in relation to children's emotional development for their community proficiency. So, it is must to understand this concept and its components which forms it

The teachers should be encouraged to enhance their Emotional maturity through implementing special educational programmes like, life skills training programmes, seminars and special lectures. The institution should also take initiatives in creating awareness among the parental community and community in general regarding their role in rearing up their children. • it is the duty of the teachers who should be role models possessing high level of Emotional Maturity to enhance societal fitness among the student who in turn can contribute to nation

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A STUDY ON BUYING HABITS OF MIDDLE CLASS PEOPLE OF SELECTED URBAN AREAS OF ANAND AND KHEDA DISTRICTS TOWARDS SHOPPING MALLS

Dr. Dipakkumar Vitthalbhai Patel
Associate Professor
Faculty of Business Administration
Dharmsinh Desai Univeristy, Nadiad
Gujarat (India)

ABSTRACT

Buying behavior of any one differs from class to class and area to area. Any one buys different items for self and dependents either from nearby grocery shop or from shopping malls. In this research paper researcher has tried to analyze the buying habits of middle class people of selected urban areas of Anand and Kheheda districts of Gujarat state towards shopping malls.

KEYWORDS: Middle Class Buying Habbits, Shopping Malls..

INTRODUCTION:

Any one buys different items for self and dependents either from nearby grocery shop or from shopping malls. Buying behavior of any one differ from class to class and area to area. At present organized retailing sector or shopping malls attract people from all the section of the society as there variety of items are available in the shopping malls. In this research paper researcher has tried to analyze buying habits of middle class people of selected urban areas of Anand and Kheheda districts towards shopping malls.

OBJECTIVES OF STUDY:

The following are the objective of this research study.

- 1) To get the idea about frequency of visiting shopping malls.
- 2) To know the time of shopping.
- 3) To know their preference for companion while shopping from the shopping malls
- 4) To get the idea about their opinion about shopping mall over traditional retail shop (karyanani dukan).

RESEARCH METHODOLOGY: The research methodology of this paper includes the following.

PRIMARY AND SECONDARY DATA COLLECTION: Primary data are collected through structured questionnaire having close ended answer. Secondary data are collected from the various on-line and off-line sources in the area of consumer behaviour and retailing.

POPULATION: Researcher has used target population in form of middle class people visiting shopping malls.

GEOGRAPHICAL AREA FOR RESEARCH / SAMPLING AREA: Selected urban areas like Anand and Vallabh Vidya Nagar and Nadiad and Kheda of Anand and Kheda district of Gujarat state.

RESEARCH INSTRUMENT: Questionnaire

SAMPLING UNIT: Middle class people who are engaged in job or they are professional or house wife.

SAMPLE SIZE: For collecting data for the research work, 730 numbers of respondents were considered. The sample is divided into four different groups for four different cities namely Nadiad, Kheda, Anand and Vallabh Vidya Nagar.

Sr. No	City	Number of Respondents
1	Nadiad	215
2	Kheda	130
3	Anand	175
4	Vallabh Vidya Nagar	210
Total		730

HYPOTHESIS: The following hypotheses were tested during data analysis.

- (1) There is no association between age and frequency of visiting shopping malls.
- (2) Time of shopping is independent of age of customers.
- (3) There is no association between gender of customers and problems while choosing shopping malls.
- (5) View about shopping malls is independent of gender of customers.

REVIEW OF LITERATURE

As per 2015-16 Outlook for the Retail and Consumer Products Sector in Asia , A report published by P.W.C.,www.pwc.com Asian retail sales are expected to amount to over US\$10 trillion by 2018. China is expected to become the world's largest retail market by 2018 but growth is slowing and attention within China's retail markets is increasingly shifting away from physical retail towards fast growing e-commerce channels. E-commerce is becoming a focus for retailers and brand owners, with China becoming the world's largest e-commerce market and its leading e-commerce player, Alibaba, launching a record setting IPO. Interest in India will remain significant but will be hampered by government opposition to foreign investment in multi-brand retail. As a result, foreign investors will be focused on single brand retail and paying close attention to the mooted liberalization of e-commerce channels as a means of developing the market.

As per the article published in Dandesh Newspaper, dated February,2015 the conclusion is that the new address of new customers in India is Online Shops. The market size of Indian Online Shopping business will increase. Customers are of the opinioned that they will buy more from online shopping stores in 2015 than 2014.

As per the Pulse of Indian retail market --- A survey of CFOs in the Indian retail sector -March 2014 , carried out by Retailers Association of India Indian retail market is expected to grow at a CAGR of 13% till 2018. Organized retail market in India is burgeoning and is expected to grow at CAGR of 19-20% over the next 5 years. The Government of India, through its reforms in FDI for retailing seems to be repositioning the Indian retail sector on the global map of investments.

As per the report published by **KPMG on Indian Retail- The Next Growth Story—In the coming years-- 2014**, about 70 % of world's growth is likely to come from emerging markets, with 40 % contribution from India and China alone.

Prof. Kalpana Singh (2014), The present research study carried out by the author conclude that Indian retail sector is evolving quickly. The size of India's retail industry is expected to more than double to \$1.3 trillion by 2020.

Akram Hafiz Wasim, Anwar Mohammad and Khan M. Altaf (2014), In the research papers authors have tried to discuss on growth of organized and modern retail retailing which have favorable effect on the Indian economy and considered as India's backbone in terms of employment generation after agriculture. . The entry of private brands are generating demand and sourcing tie-ups with manufacturers across products.

As per the article published in **Business Standard Newspaper,(2014)**, dated 31st December, 2014 Brick -&- Mortar Retailers also keen on digital footprint . As on today there are 35 million online shoppers are there in India and is likely to have around 100 million by 2016 according to recent research by Forrester Consulting and Google

As per **report of equitymaster.com (2014)**, India is the 5th largest retail market in the world. The country ranks fourth among the surveyed 30 countries in terms of global retail development. The current market size of Indian retail industry is about US\$ 520 bn (Source: IBEF). Retail growth of 14% to 15% per year is expected through 2015. By 2018, the Indian retail sector is likely to grow at a CAGR of 13% to reach a size of US\$ 950 bn.

Kamal and Ashish Kumar(2014), concluded that retailing industry is moving towards a modern concept. The size of India's retail market was estimated at US\$ 435 billion in 2010. Out of which, 92% of the market was traditional or unorganized retail and 8% of the market was organized retail. India's retail market is expected to grow at 7% over the next 10 years, reaching a size of US\$ 850 billion by 2020. Traditional retail is probable to grow at 5% and reach a size of US\$ 650 billion while organized retail is probable to grow at 25% and reach a size of US\$ 200 billion by 2020.

ANALYSIS OF DATA:

1) FREQUENCY OF VISITING SHOPPING MALLS.

Frequency of visiting Shopping Malls	Frequency	Percent
Weekly	161	22.1
Fortnightly	243	33.3
Monthly	326	44.7
Total	730	100.0

Looking to the table finding is that 161 respondents (22.1 %) going weekly to shopping malls to buy different items where as 243 respondents (33.3 %) going fortnightly to shopping malls. 326 respondents (44.7%) going monthly to shopping malls.

2) TIME OF SHOPPING.

Time of Shopping.	Frequency	Percent
Morning	64	8.8
Afternoon	147	20.1
Evening	388	53.2
At night(during closing hours, 8 to 10 p.m.)	131	17.9
Total	730	100.0

Asking question about time of visiting shopping malls, 64 respondents (8.85 %) responded that they visit in the morning whereas 147 respondents, (20.1%) replied that they visit shopping malls in the afternoon. Majority of the respondent i.e.388 respondents (53.2%) replied that they visit in the evening. 131 respondents (17.9%) replied that they visit at night to shopping malls.

3) PREFERENCE FOR COMPANION WHILE SHOPPING FROM THE SHOPPING MALLS

Regular Company during shopping

	Frequency	Percent
Alone	280	38.4
Spouse	303	41.5
Children	36	4.9
Parents	48	6.6
Siblings	12	1.6
Whole Family	17	2.3
Friends	34	4.7
Total	730	100.0

While asking question pertaining to with whom you visit the shopping mall regularly 280 (38.4 %) respondents replied that they are go alone to shopping malls for buying different items where as 303 (41.5 %) respondents replied that they visit the shopping mall with the company of spouse. 36 (4.9%) respondents replied that they go to shopping mall with their children. 48 (6.6%) respondents replied that they visit the shopping mall with parents. 12(1.6 %) respondents replied that they visit the shopping mall with siblings. 17 (2.3 %) respondents replied that they visit the shopping mall with whole family where as 34(4.7%) respondents replied that they visit shopping mall regularly with the company of their friends.

4) PREFERENCE FOR COMPANION WHILE SHOPPING FROM THE SHOPPING MALLS

Sometimes company during shopping

	Frequency	Percent
Alone	191	26.2
Spouse	226	31.0
Children	110	15.1
Parents	93	12.7
Siblings	25	3.4
Whole Family	60	8.2
Friends	25	3.4
Total	730	100.0

While asking question pertaining to with whom you visit the shopping mall sometimes 191 (26.2 %) respondents replied that they go alone to shopping malls for buying different items where as 226 (31.00 %) respondents replied that they visit the shopping mall with the company of spouse. 110 (15.1%) respondents replied that they visit the shopping mall with children. 93(12.7 %) respondents replied that they visit the shopping mall with parents. 25 (3.4 %) respondents replied that they visit the shopping mall with siblings where as 60(8.2 %) respondents replied that they visit shopping mall sometimes with the company of whole family and 25 (3.4 %) respondents replied that they visit shopping with the company of their friends..

5) PREFERENCE FOR COMPANION WHILE SHOPPING FROM THE SHOPPING MALLS

Never Company during shopping

	Frequency	Percent	Valid Percent	Cumulative Percent
Siblings	135	18.5	18.5	18.5
Whole Family	44	6.0	6.0	24.5
Friends	82	11.2	11.2	35.8
Other Relatives	469	64.2	64.2	100.0
Total	730	100.0	100.0	

While asking question pertaining to with whom you visit the shopping mall never 135 (18.5 %) respondents responded that they never go with siblings to shopping malls for buying different items where as 44 (6.00 %) respondents replied that they do not visit the shopping mall with the company of whole family. 82 (11.2%) respondents replied that they do not visit the shopping mall with the company of friends and 469 (64.2%) respondents replied that they do not visit the shopping mall with other relatives.

6) OPINION ON SHOPPING MALL OVER TRADITIONAL RETAIL SHOP (KARYANANI DUKAN).

Opinion on shopping mall over traditional retail shop (Karyanani Dukan)	Frequency	Percent
Not at all good	79	10.8
Equally good	392	53.7
Better than traditional retail shop	259	35.5
Total	730	100.0

Asking about opinion about shopping malls over Karyanani Dukan 79 respondents replied that it is not at all good where as 392 respondents (53.7%) replied that it is equally good. 259 respondents (35.5%) replied that shopping malls are better than traditional retail shop (Local grocery shop)

CONCLUSION: The following are the main conclusions of the study.

- 161 respondents (22.1 %) going weekly to shopping malls to buy different items where as 243 respondents (33.3 %) going fortnightly to shopping malls. 326 respondents (44.7%) going monthly to shopping malls.
- 64 respondents (8.85 %) responded that they visit in the morning whereas 147 respondents, (20.1%) replied that they visit shopping malls in the afternoon. Majority of the respondent i.e.388 respondents (53.2%) replied that they visit in the evening. 131 respondents (17.9%) replied that they visit at night to shopping malls.
- While asking question pertaining to with whom you visit the shopping mall regularly 280 (38.4 %) respondents replied that they are go alone to shopping malls for buying different items where as 303 (41.5 %) respondents replied that they visit the shopping mall with the company of spouse. 36 (4.9%) respondents replied that they go to shopping mall with their children. 48 (6.6%) respondents replied that they visit the shopping mall with parents. 12(1.6 %) respondents replied that they visit the shopping mall with siblings. 17 (2.3 %) respondents replied that they visit the shopping mall with whole family where as 34(4.7%) respondents replied that they visit shopping mall regularly with the company of their friends.
- While asking question pertaining to with whom you visit the shopping mall sometimes 191 (26.2 %) respondents replied that they go alone to shopping malls for buying different items where as 226 (31.00 %) respondents replied that they visit the shopping mall with the company

- of spouse. 110 (15.1%) respondents replied that they visit the shopping mall with children. 93(12.7 %) respondents replied that they visit the shopping mall with parents. 25 (3.4 %) respondents replied that they visit the shopping mall with siblings where as 60(8.2 %) respondents replied that they visit shopping mall sometimes with the company of whole family and 25 (3.4 %) respondents replied that they visit shopping with the company of their friends..
- While asking question pertaining to with whom you visit the shopping mall never 135 (18.5 %) respondents responded that they never go with siblings to shopping malls for buying different items where as 44 (6.00 %) respondents replied that they do not visit the shopping mall with the company of whole family. 82 (11.2%) respondents replied that they do not visit the shopping mall with the company of friends and 469 (64.2%) respondents replied that they do not visit the shopping mall with other relatives.
 - Asking about opinion about shopping malls over Karyanani Dukan 79 respondents replied that it is not at all good where as 392respondents (53.7%) replied that it is equally good. 259 respondents (35.5%) replied that shopping malls are better than traditional retail shop (Local grocery shop)

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PSYCHOLOGICAL DEVELOPMENT AND ADOLESCENT AUTONOMY

Pramila Kumari
Research Scholar (SRF)
Department of Education
M.D.U. Rohtak (India)

ABSTRACT

The word “adolescence” comes from the Latin word or verb “adolescere” which means, “to grow”. So the essence of the word adolescence is growth and it is in this sense that adolescence represents a period of intensive growth and change in nearly all aspects of Child’s physical, mental, social and emotional life. Adolescence is one of the most rapid phases of human development. Although the order of many of the changes appears to be universal, their timing and the speed of change vary among and even within individuals. Both the characteristics of an individual (e.g. sex) and external factors (e.g. inadequate nutrition, an abusive environment) influence these changes. Many biological changes take place during the adolescent years. Most obvious are the Physical Changes, for example, increases in height, acquisition of muscle mass, the distribution of body fat and the development of secondary sexual characteristics. Psychosocial changes are linked to the hormonal and neuro developmental changes that are taking place are psychosocial and emotional changes and increasing cognitive and intellectual capacities. Over the course of the second decade, adolescents develop stronger reasoning skills, logical and moral thinking, and become more capable of abstract thinking and making rational judgments. Also, they are more able to take other people’s perspectives into consideration and often want to do something about the social issues that they encounter in their lives. In this paper we discuss various views related to various types of Physical and Psychological changes during adolescents (i.e. Early Adolescent, Middle Adolescent and Later Adolescent). We also discuss that adolescent faces lot of problems during physical and psychological changes.

KEYWORDS: Physical Changes, Psychological Changes, Adolescent Development, Puberty.

INTRODUCTION

Adolescence is a period of life with specific health and developmental needs and rights. It is also a time to develop knowledge and skills, learn to manage emotions and relationships, and acquire attributes and abilities that will be important for enjoying the adolescent years and assuming adult roles.

All societies recognize that there is a difference between being a child and becoming an adult. How this transition from childhood to adulthood is defined and recognized differs between cultures and over time. In the past it has often been relatively rapid, and in some societies it still is. In many countries, however, this is changing.

Adolescence is one of the most rapid phases of human development. Although the order of many of the changes appears to be universal, their timing and the speed of change vary among and even

within individuals. Both the characteristics of an individual (e.g. sex) and external factors (e.g. inadequate nutrition, an abusive environment) influence these changes.

Many biological changes take place during the adolescent years. Most obvious are the physical changes, for example, increases in height, acquisition of muscle mass, the distribution of body fat and the development of secondary sexual characteristics.

Underlying these physical changes is a wide spectrum of endocrine changes (gonadarche and adrenarche), including hormones that affect gonadal maturation and the production of gonadal sex steroids. The growth spurt during early and mid-adolescence is regulated by the complex, inter-related production of a number of hormones. It takes place later and over a longer period in boys than girls. Hormonal changes, such as the regulation of oxytocin and vasopressin, also may affect how adolescents interact with others.

The period between childhood and adulthood is growing longer and more distinct. Puberty is starting earlier in many countries, although in general the timing of menarche has levelled off in high income countries at 12–13 years. At the same time, key social transitions to adulthood are postponed until well after biological maturity. Young people spend more years in education and training, their expectations have changed, and contraception is increasingly available to prevent pregnancy. As a result, young people take on adult roles and responsibilities later, such as family formation and employment.

MEANING OF ADOLESCENT?

The term adolescence comes from the Latin verb *adolescere*, which means “to go into adulthood. Adolescence is a period of rapid physical, cognitive, sexual, social and emotional changes. Basically the transition between childhood to adulthood from about the age of 13 to 19 (known as the teen years). This age period is an adjustment period for the adolescent, their parents, and those who are in frequent contact with them.

Adolescence is known to be a period of discovery when much time is spent searching for an identity or purpose in life (Hartar 1990). It is an exciting and dynamic period in one’s life (Devore and Ginsberg 2005). Adolescents are like fire - a spark at first, growing into a flame presenting the brightening into a blaze. The passage through adolescence is difficult or easy according to how he/she has been prepared for it (Barber 1990). When properly motivated and sufficiently guided they can do more in their life

WHAT IS AUTONOMY →

The term autonomy is often used to refer to a set of psychosocial issues that are of particular importance during adolescence. Yet, the particular meaning of the term is often difficult to specify. Moreover, explaining how individuals become autonomous – and why some either do not or do so only partially—varies, depending upon one’s initial assumptions about the meaning and significance of autonomy.

Basically the Autonomy refers to a person’s self ability to think, feel and make decisions for his /her future. The term autonomy refers to an adolescents growing ability to think, feel, make decision. The development of the autonomy does not end after the teen years. Throughout adulthood, autonomy continues to develop whenever someone is challenged to act with a new level of self-reliance.

Autonomy has special meaning during the preteen and teen years because it signifies that an adolescent is a unique, capable, independent person who depends less on parents and other adults.

CHANGING / DEVELOPMENT DURING ADOLESCENT

in this paper we discussed the adolescent development in details. Basically the Psychological development of adolescent contains the below mentioned categories of adolescent development. So the major types of Psychological development is as under :-

1. Physical Changes / Physical Development.
2. Cognitive Development.
3. Social Development.
4. Identity development
5. Moral development

ADOLESCENCE & PUBERTY: - All the physical changes affect the mental state of the adolescents in some confusing manners. Boys and girls observe their body changes rapidly in pubertal age. Usually the pubertal changes start mostly at the age of 9 and continue up to 14 years of age. However, physical or more specifically sexual maturation starts mostly at the age of 11 which is marked as the beginning of adolescence age and it continues up to 18 years which is marked as the beginning of adulthood. This period of life may be divided into three phases as below –

- a) **Early adolescence** (11-14 years) which is the time of rapid pubertal changes;
- b) **Middle adolescence** (14-16 years) when pubertal changes are nearly complete; and
- c) **Late adolescence** (16-18 years) when young person achieves full adult appearance and anticipates assumption of adult roles.

1. → Physical Change / Development :-

What is puberty?

Puberty is the time when your child moves through a series of significant, natural and healthy changes. These physical, psychological and emotional changes **signal your child is moving from childhood to adolescence.**

Changes in puberty include:

- physical growth and development inside and outside children's bodies
- changes to children's sexual organs
- brain changes
- social and emotional changes.

When does puberty start?

Puberty starts when changes in your child's brain cause sex hormones to start being released in girls' ovaries and boys' testes.

This usually happens **around 10-11 years for girls and around 11-13 years for boys.**

But it's normal for the start of puberty to **range from 8-13 years in girls and 9-14 years in boys.** Every child is different.

There's no way of knowing exactly when your child will start puberty. Early changes in your child's brain and hormone levels can't be seen from the outside, so it's easy to think that puberty hasn't started.

Puberty can be completed in about 18 months, or it can take up to five years. This range is also completely normal.

Girls: key physical changes in puberty

If you have a daughter, these are the main external physical changes in puberty that you can expect.

Around 10-11 years

- Breasts will start developing. This is the first visible sign that puberty is starting. It's normal for the left and right breasts to grow at different speeds. It's also common for the breasts to be a bit tender as they develop. If your child wants a bra, a soft crop top or sports bra can be a good first choice.
- Your daughter will have a growth spurt, and she'll get taller. Some parts of her body – like her head, face and hands – might grow faster than her limbs and torso. This might leave her looking out of proportion for a while. On average girls grow 5-20 cm. They usually stop growing at around 16-17 years.
- Your daughter's body shape will change. For example, her hips will widen.
- Your daughter's external genitals (vulva) and pubic hair will start to grow. Her pubic hair will get darker and thicker over time.

Around 12-14 years (about two years after breast development starts)

- Hair will start growing under your daughter's arms.
- Your daughter will get a clear or whitish discharge from her vagina for several months before her periods start. If the discharge bothers your daughter, you could suggest she uses a panty liner. If your daughter says she has itching, pain or a bad or strong odour, check with a GP.
- Periods will start. This is when the lining of the uterus (womb), including blood, is shed every month. Your daughter might get pain before and during her period, like headaches or stomach cramps. Her periods might be irregular at first.

Boys: key physical changes in puberty

If you have a son, these are the main external physical changes in puberty that you can expect.

Around 11-13 years

- The external genitals (penis, testes and scrotum) will start to grow. It's normal for one testis to grow faster than the other. You can reassure your son that men's testes usually aren't the same size.
- Pubic hair will start to grow. It will get darker and thicker over time.

Around 12-14 years

- Your son will have a growth spurt. He'll get taller and his chest and shoulders will get broader. Some parts of his body – like his head, face and hands – might grow faster than his limbs and torso. This might leave him looking out of proportion for a while. On average boys grow 10-30 cm. They usually stop growing at around 18-20 years.
- It's common for boys to have minor breast development. If your son is worried by this, you can let him know it's normal and usually goes away by itself. If it doesn't go away or if your son's breasts seem to be growing a lot, he could speak to his GP.

Around 13-15 years

- Hair will start growing on other parts of your son's body – under his arms, on his face and on the rest of his body. His leg and arm hair will thicken. Some young men will grow more body hair into their early 20s.
- Your son will start producing more **testosterone**, which stimulates the testes to produce sperm.
- Your son will start getting erections and ejaculating (releasing sperm). During this period, erections often happen for no reason at all. Just let your son know that this is normal and that people don't usually notice. Ejaculation during sleep is often called a 'wet dream'.

Around 14-15 years

The larynx ('Adam's apple' or voice box) will become more obvious. Your son's larynx will get larger and his voice will 'break', eventually becoming deeper. Some boys' voices move from high to low and back again, even in one sentence. This will stop in time.

Other physical changes in puberty: inside and out**Brain**

Changes in the teenage brain affect your child's behaviour and social skills. Your child will begin to develop improved self-control and skills in planning, problem-solving and decision-making. This process will continue into your child's mid-20s.

Bones, organs and body systems

Many of your child's organs will get bigger and stronger. Lung performance improves, limbs grow, and bones increase in thickness and volume.

Clumsiness

Because children grow so fast during puberty, their centres of gravity change and their brains might take a while to adjust. This might affect your child's balance. You might see a bit more clumsiness for a while, and your child might be more likely to be injured.

Physical strength

Muscles increase in strength and size during this period. Your child's hand-eye coordination will get better over time, along with motor skills like ball-catching and throwing.

Weight

Your child will gain weight and need more healthy food. Teenagers' stomachs and intestines increase in size, and they need more energy, **proteins** and **minerals**. Foods with plenty of **calcium** and **iron** are important for bone growth and blood circulation.

Sleep patterns

Sleep patterns change, and many children start to stay awake later at night and sleep until later in the day. Also, the brain re-sets the body clock during puberty. Children going through puberty need more sleep than they did just before puberty started.

Sweat

A new type of sweat gland in the armpit and genital area develops during puberty. Skin bacteria feed on the sweat this gland produces, which can lead to body odour. Hygiene is important.

Skin and hair

Glands in the skin on the face, shoulders and back start to become more active during puberty, producing more oil. This can lead to skin conditions like acne. If you're concerned about your child's skin, first check whether the pimples or acne are worrying your child too. If they are, consider speaking with your GP.

Your child might find her hair gets oilier, and she needs to wash it more. This is normal.

Teeth

Children will get their second molars at around 13 years. Third molars – 'wisdom teeth' – might appear between 14 and 25 years. These teeth can appear in singles, pairs, as a full set of four wisdom teeth – or not at all. Healthy teeth and gums are vital to your teenage child's health, so teenage dental care is important.

2. → Cognitive development

Cognitive development means the growth of a child's ability to think and reason. This growth happens differently from ages 6 to 12, and ages 12 to 18.

Children ages 6 to 12 years old develop the ability to think in concrete ways. These are called concrete operations. These things are called concrete because they're done around objects and events. This includes how to:

- Combine (addition)
- Separate (subtract or divide)
- Order (alphabetize and sort)
- Transform (change things such as 5 pennies=1 nickel) objects and actions

Ages 12 to 18 is called adolescence. This age group does more complex thinking. This type of thinking is also known as formal logical operations. They include the ability to:

- Do abstract thinking. This means thinking about possibilities.
- Reason from known principles. This means forming own new ideas or questions.
- Consider many points of view. This means to compare or debate ideas or opinions.
- Think about the process of thinking. This means being aware of the act of thought processes.

TYPES OF COGNITIVE GROWTH THROUGH THE YEARS**A CHILD IN EARLY ADOLESCENCE:**

- Uses more complex thinking focused on personal decision-making in school and at home
- Begins to show use of formal logical operations in schoolwork
- Begins to question authority and society standards
- Begins to form and speak his or her own thoughts and views on a variety of topics. You may hear your child talk about which sports or groups he or she prefers, what kinds of personal appearance is attractive, and what parental rules should be changed.

A CHILD IN MIDDLE ADOLESCENCE:

- Has some experience in using more complex thinking processes
- Expands thinking to include more philosophical and futuristic concerns
- Often questions more extensively
- Often analyzes more extensively
- Thinks about and begins to form his or her own code of ethics (for example, *What do I think is right?*)
- Thinks about different possibilities and begins to develop own identity (for example, *Who am I?*).
- Thinks about and begins to systematically consider possible future goals (for example, *What do I want?*)
- Thinks about and begins to make his or her own plans
- Begins to think long-term
- Uses systematic thinking begins to influence relationships with others

A CHILD IN LATE ADOLESCENCE:

- Uses complex thinking to focus on less self-centered concepts and personal decision-making
- Has increased thoughts about more global concepts, such as justice, history, politics, and patriotism
- Often develops idealistic views on specific topics or concerns
- May debate and develop intolerance of opposing views
- Begins to focus thinking on making career decisions
- Begins to focus thinking on emerging role in adult society

3. → Social Changes / Development :-

During adolescence, you'll notice changes in the way your child interacts with family, friends and peers. Every teen's social and emotional development is different. Your child's unique combination of genes, brain development, environment, experiences with family and friends, and community and culture shape development.

Social changes and emotional changes show that your child is forming an independent identity and learning to be an adult.

Social changes

You might notice that your teen is:

- searching for identity: young people are busy working out who they are and where they fit in the world. This search can be influenced by gender, peer group, cultural background, media, school and family expectations

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- seeking more independence: this is likely to influence the decisions your child makes and the relationships your child has with family and friends
 - seeking more responsibility, both at home and at school
 - looking for new experiences: the nature of teenage brain development means that teenagers are likely to seek out new experiences and engage in more risk-taking behaviour. But they're still developing control over their impulses
 - thinking more about "right" and "wrong": your child will start developing a stronger individual set of values and morals. Teenagers also learn that they're responsible for their own actions, decisions and consequences. They question more things. Your words and actions shape your child's sense of "right" and "wrong"
 - influenced more by friends, especially when it comes to behaviour, sense of self and self-esteem
 - starting to develop and explore a sexual identity: your child might start to have romantic relationships or go on "dates". These are not necessarily intimate relationships. For some young people, intimate or sexual relationships don't occur until later on in life
 - communicating in different ways: the internet, cell phones and social media can significantly influence how your child communicates with friends and learns about the world.

Emotional changes

You might notice that your teen:

- shows strong feelings and intense emotions at different times. Moods might seem unpredictable. These emotional ups and downs can lead to increased conflict. Your child's brain is still learning how to control and express emotions in a grown-up way
- is more sensitive to your emotions: young people get better at reading and processing other people's emotions as they get older. While they're developing these skills, they can sometimes misread facial expressions or body language
- is more self-conscious, especially about physical appearance and changes. Teenage self-esteem is often affected by appearance - or by how teenagers think they look. As they develop, teens might compare their bodies with those of friends and peers
- goes through a "invincible" stage of thinking and acting as if nothing bad could happen to him. Your child's decision-making skills are still developing, and your child is still learning about the consequences of actions.

4. → Identity development

Defining **Identity** → **Identity** is a new way of thinking about oneself that emerges during **adolescence**. **Identity** involves a sense of self-unity, accompanied by a feeling that the self has continuity over time. A firmly established **identity** also provides a sense of uniqueness as a person.

Adolescents' identity development is positively related with their relationships with peers. Belonging to a peer group and good relationships with peers based on mutual respect and acceptance are positively related with adolescent identity development.

Personality related factors that could be linked with adolescents' identity development and their relationship with peers are not clear. Potential factors of interest, which are associated with good social relationships, are adolescent's ability to be empathic and his/her differentiation of self. Further

empirical research investigating links between adolescent identity development, empathy, differentiation of self, and relationships with peers is needed.

5. → Moral development

Morality refers to the way people choose to live their lives according to a set of guidelines or principles that govern their decisions about right versus wrong, and good versus evil. As youths' cognitive, emotional, social development continue to mature, their understanding of morality expands and their behavior becomes more closely aligned with their values and beliefs. Therefore, moral development describes the evolution of these guiding principles and is demonstrated by ability to apply these guidelines in daily life.

Teens must make moral judgments on a daily basis. When children are younger, their family, culture, and religion greatly influence their moral decision-making. However, during the early adolescent period, peers have a much greater influence. Peer pressure can exert a powerful influence because friends play a more significant role in teens' lives. Furthermore, the new ability to think abstractly enables youth to recognize that rules are simply created by other people. As a result, teens begin to question the absolute authority of parents, schools, government, and other traditional institutions.

By late adolescence most teens are less rebellious as they have begun to establish their own identity, their own belief system, and their own place in the world. Some youth who have reached the highest levels of moral development may feel passionate about their moral code; as such, they may choose to participate in activities that demonstrate their moral convictions. For example, some college students may organize and participate in demonstrations and protests while other students may volunteer their time for projects that advance the ethical principles they hold important.

Unfortunately some youth have life experiences that may interfere with their moral development. Perhaps they survived some traumatic experience such as physical, emotional, or sexual abuse; the death of a family member or close friend; or were witness to senseless violence. These types of experiences can cause them to view the world as unjust and unfair. Or perhaps they observed the adults in their life making immoral decisions that disregarded the rights and welfare of others, leading these youth to develop beliefs and values that are contrary to the rest of society. Lacking a moral compass, these youth may never reach their full potential and may find it difficult to form meaningful and rewarding relationships with others. Thus, while parents may find this process of moral development difficult or challenging, it is important to remember that this developmental step is essential to their children's well-being and ultimate success in life.

CONCLUSIONS OF THE STUDY

Adolescent maturation is a personal phase of development where children have to establish their own beliefs, values, and what they want to accomplish out of life. Because adolescents constantly and realistically appraise themselves, they are often characterized as being extremely self-conscious. However, the self-evaluation process leads to the beginning of long-range goal setting, emotional and social independence, and the making of a mature adult.

Three distinct stages can be identified in the psychological development of the adolescent, even though there is a great deal of overlap in the stages, and they may not occur during the age span indicated. During early adolescence (ages 11-13), development usually centers around developing a new self-image due to their physiological changes. Adolescents need to make use of their newly acquired skills of logical thinking and ability to make judgments rationally. When they reach the ages of fourteen and fifteen (the period known as mid-adolescence), adolescents strive to loosen their ties to their parents and their emotions and intellectual capacities increase. The adolescent becomes adventuresome, and experiments with different ideas. This plays an important role in finding one's relations to oneself, groups, and opposite sex. During this time, the adolescent battles over his own set

of values versus the set established by parents and other adult figures. The adolescent also begins to take on more control of educational and vocational pursuits and advantages. It is during this time that adolescents' self-dependence and a sense of responsibility become apparent, along with their quest to contribute to society and find their place in it.

During late adolescence (ages range from sixteen on), adolescents have a more stable sense of their identity and place in society. At this stage in life they should feel psychologically integrated and should have a fairly consistent view of the outside world. Adolescent should, by this time, have established a balance between their aspirations, fantasies, and reality. In order for them to achieve this balance they should be displaying concern for others through giving and caring, instead of the earlier childhood pattern of self-gratification. At the conclusion of late adolescence they should have had designed or discovered their role in society, have set a realistic goal in life, and have begun in earnest to achieve it.

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‘गोदान’ उपन्यास में वर्णित किसान की आर्थिक दुर्दशा पर चिंतन

डॉ. सतीश कुमार

सहायक प्राध्यापक

हिन्दी विभाग

राजकीय महाविद्यालय नारनौद (हिसार)

भूमिका:—

‘गोदान’, प्रेमचन्द जी की सर्वोत्कृष्ट रचना है। गोदान का रचनाकालीन इतिहास भले ही कितना भी प्राचीन क्यों न हो, लेकिन गोदान का प्रश्न, गोदान की संवेदनाएं, चिंता एवं चुनौतियां आधुनिक युग में भी ज्यों की त्यों बनी हुई हैं। आधुनिक युग में मंझले किसानों के ऊपर जो भयंकर आर्थिक दबाव है उसने गोदान की प्रासंगिकता को और भी अधिक सार्थक बना दिया है। गोदान को यदि आधुनिक समय के सन्दर्भ में पढ़ा जाए तो इसमें छोटे किसानों का भूमिहीन होना व मजदुरी के लिए शहरों की तरफ पलायन इस विषय का पक्का सबूत है कि भारतीय गांव, भारतीय किसान और कृषि सब उजड़ रहे हैं।

प्राचीन समय से ही भारतीय किसान पैतृकवाद से जुड़ा हुआ है और इसी पैतृकवाद के कारण यह निंतर शोषित होता रहता है। ‘गोदान’ के ‘होरी’ की मृत्यु का कारण भी यही पैतृकवाद है।¹ वह सोचता है कि उसके पास पाँच बीघा जमीन, गाय और अपने बैल हो ताकि वह अपने पैतृकवाद को कायम रख सके। उसका जमीन से इतना अधिक लगाव है कि हर बार फसल न होने के कारण उजड़कर भी वह पैतृकवाद व कृषकवाद की दलदल में फंसा रहता है और वह उससे मुक्त नहीं हो पाता और अंततः मृत्यु को प्राप्त होता है। कृषक अपनी मर्यादा और आजीविका के कारण खेत से चिपका हुआ है। खेत की पूरी उपज उसे नहीं मिलती और जमींदार उसकी गर्दन अपने पांवों तले दबाएं रखता है।²

‘गोदान’ में किसान की आर्थिक दशा काफी खराब है वह थोड़ा बहुत खाकर और पहनकर ही मर्यादापूर्ण जीवन यापन करना चाहता है, लेकिन वह ऐसा नहीं कर पाता। यह कैसी विंडम्बना है कि बेचारा किसान भूखे पेट की यंत्रणा सहकर, गर्मी, सर्दी, बरसात और रात व दिन की परवाह किए बिना स्वयं ही नहीं बल्कि पूरे परिवार के साथ खेत में मेहनत करता है लेकिन फिर भी अपने व परिवार के लिए भरपेट खाना नहीं जुटा पाता।

होरी के रूप में किसान की करुण दशा का वर्णन ‘प्रेमचन्द’ द्वारा अन्यत कहीं नहीं मिलता। ‘गोदान’ में सामाजिक आर्थिक शोषण की कई परते हैं। गोदान उपन्यास इस पूरे तंत्र की वृहद आलोचना प्रस्तुत करता है। दरअसल प्रेमचंद राष्ट्रीय स्वाधीनता आन्दोलन को समाज के वंचित तबको—किसान, महिला, दलित, मजदूर आदि को हित की दृष्टि से देखते

थे। उनका विचार था कि जब तक इन वंचित तबकों का शोषण खत्म कर इन्हें राष्ट्रीय स्वाधीनता की लड़ाई में शामिल नहीं किया जाता तब तक स्वतन्त्रता पाना और बेहतर राष्ट्र बनाना संभव नहीं है।³

‘गोदान’ के होरी का जीवन इतना दयनीय है कि वह चाहकर भी कुछ नहीं कर सकता। उसकी अनुकूल परिस्थितियाँ भी प्रतिकूल हो गई हैं। वह धनिया से कहता है— “जब दुसरे के पाँव तले अपनी गर्दन दबी हुई है, तो उन पाँवों को सहलाने में ही कुशलता है।” यहीं से होरी के शोषण की शुरुआत होती है। वह सामंती और पूँजीवादी व्यवस्था के सामने इतना मजबूर है कि उसका जीवन सामंतों के हाथों में न होकर पैरों में पड़ा है। इससे ज्ञात होता है कि एक किसान की जिंदगी कितनी सस्ती है। अगर सामंतों ने पैर हटाया तो जीवन गया और पड़ा रहा तो मर-मरकर जिन्दगी चलती रहेगी इस प्रकार का मार्मिक कथन दिल में इतनी कटौट पैदा करता है कि जो किसान हमारा अन्नदाता है, हमारे जीवन का पोषी है उसी की जिन्दगी इतनी मजबूर और लाचार है।⁴ यहाँ ध्यान देने योग्य मुख्य विषय यह है कि पराधीन भारत में भी पूरे देश का अंतिम बोझ किसान ही उठाये हुए था। जमींदार और महाजन किसान का शोषण अवश्य करते थे लेकिन उसे जिलाए रखते थे। ‘होरी’ को जब-जब आर्थिक संकट का सामना करना पड़ता है। महाजन उसे कर्ज देने के लिए पहुंच जाते हैं।

कर्जवान होने पर भी ‘होरी’ आत्महत्या के बारे में नहीं सोचता क्योंकि आत्म हत्या उस समय के भारतीय किसान के लोकजीवन की प्रवृत्ति नहीं रही है। सामंतवाद में व्यक्ति जातिगत भेदभाव, बेगार, बेदखली आदि के रूप में सामाजिक और आर्थिक शोषण में जरूर फँसा रहा है, लेकिन उसके जीवन में उल्लास के तत्व बचे रहते हैं। जो जीवन में उसका विश्वास बनाए रखते हैं। आज के सन्दर्भ में देखे तो किसान आत्म हत्या कर रहा है और यह प्रवृत्ति तेज गति से बढ़ रही है। क्योंकि आज का किसान होरी की तरह धैर्यवान और सन्तोषी नहीं है।

किसान की स्थिति प्राचीन काल से ही अच्छी नहीं रही है प्रारम्भ में जमीन किसान की होती थी लेकिन कर के रूप में राजा ऊपज का हिस्सा लेता था। मुगल काल में बादशाह कर के रूप में लगान के साथ-साथ मुद्राएं लेने लगे लेकिन जमीन पर किसानों का ही अधिकार होता था। ब्रिटिश कालीन अधिकारियों ने अपने स्वार्थों को बढ़ावा देते हुए सामंतवादी प्रथा के साथ-साथ पूँजीवादी व्यवस्था को लागू किया। जमींदारी प्रथा को सख्ती से लागू किया, जिससे भारतीय किसानों का काफी शोषण होने लगा। इससे भारतीय किसान की दशा दिन-प्रतिदिन खराब होती चली गई। होरी स्वयं अपने विषय में कहता है— “हम तुम आदमी हैं आदमी वह जिसके पास धन है, अख्तियार है, इलम है लेकिन हम लोग तो बैल हैं जो केवल जुतने के लिए पैदा हुए हैं।⁵ बाढ़ या सूखा पड़े चाहे फसल नष्ट हो जाएं। लेकिन लगान तो देना ही पड़ता है। इसके लिए महाजनों से कर्ज लेना अनिवार्य हो जाता था। इस विवशता के चलते कृषक एवं उसके परिवार को भूखे रहना पड़ता तथा वर्षों वही पुराने कपड़े कंबल पहनने के लिए विवश होना पड़ता। वक्त के साथ-साथ उसने न जाने कितने पैबन्द लगते चले जाते। बिमारी होने पर भी ईलाज के लिए पैसे नहीं होते और इसी गरीबी के कारण किसान चल बस्ता है। ‘गोदान’ का होरी भी अपनी गरीबी व विवशता के कारण समय से पूर्व ही चल बसा। जिस समय प्रेमचंद जी ने ‘गोदान’ की रचना की उस समय भारत का धन विदेशों में जा रहा था। पूरा देश धीरे-धीरे कर्जदार होता जा रहा था। जिस समय पुरे देश को ब्रिटिश सरकार ने जकड़ रखा था फिर महाजन और साहूकार अपने

पंजे में कैसे नहीं जकड़ते। महाजन मनमाना ब्याज लगाकर कर्ज के रुपए बढ़ाते जाते थे और किसान उनके जाल में फंसे रहते थे। उनकी सारी जिदंगी कर्ज चुकाने में ही बीत जाती थी। नैतिक मूल्यों से ग्रस्त होरी को अपना कर्ज चुकाना पड़ता है। होरी को ईख से 125 रुपए निकलते हैं, झिंगुरी सिंह सूद समेत सौ रुपए काट कर पच्चीस रुपए होरी को सौंप देता है, हताश होरी कहता है⁶ ठाकुर यह लेकर भी मैं क्या करूंगा, तभी वह रुपए होरी से नोखेराम ले लेता है। यही महाजनी प्रथा संतान व माता-पिता के संबंधों को विकृत कर रही है। और साथ ही भ्रातृभाव और दामपत्य मारुथुय को भी खत्म कर रही है। तभी तो गोबर झुनियां से अपनी कमाई छिपाने की कोशिश करता है और लड झगड़कर शहर का रुख धारण कर लेता है।

प्रेमचन्द के होरी किसान से सारा पाठक वर्ग इस तरह जुड़ जाता है कि मानों यह भोगे हुए यथार्थ की महागाथा है। प्रेमचन्द जी ने यथार्थ के साथ ही देखे गए यथार्थ का भी वर्णन किया है। उनकी रचनाओं में शोषित व दलितों के प्रति सहानुभूति और शोषक व पूँजीपति वर्ग के प्रति आक्रोश है। उनका समूचा साहित्य वर्ग संघर्ष और वर्गीय चेतना पर आधारित है लेकिन केन्द्र बिन्दु 'किसान' ही है। प्रेमचन्द महाजनी सभ्यता के शोषण का अनुभव कर चुके थे। 'गोदान' में उन्होंने इनके शोषण के तरीकों को चित्रित किया है।⁷

प्रेमचन्द जी तमाम कठिनाइयों और बाधाओं को पार करते हुए भारतीय जनता से कहते हैं— "यह अंत नहीं है, और आगे बढ़ो और आगे बढ़ो जब तक की रंगभूमि में विजय न हो, जब तक देश का कायाकल्प न, जब तक की इस कर्म भूमि में गबन और गोदान के होरी और रमानाथ का त्रस्त होना बन्द न हो और हमारा देश एक नई तरह का प्रेमाश्रम व सेवा सदन न बन जाए।⁸ प्रेमचन्द का किसानों के प्रति यह आशावादी दृष्टिकोण जाहिर करता है कि वह किसानों को संघर्ष करने की प्रेरणा देते हैं।

'गोदान' के पात्र शहर में जाकर भी गाँव के मोह को नहीं छोड़ पाते। होरी का पुत्र गोबर जब शहर से वापस गाँव आता है तो उसे घर की हीनावस्था खलती है। गोबर को थोड़ी देर में ही घर की परिस्थिति का अन्दाजा लग जाता है। प्रेमचन्द का मन शहरों की अपेक्षा गाँवों में ही रमा है जिसका कारण उनका किसानों के प्रति लगाव और सहानुभूति था। उनकी रचना यात्रा किसान केन्द्रीत अधिक है जो किसानों के समस्या के साथ-साथ उनका निराकरण भी खोजते हैं।

प्रेमचन्द जी ने 'गोदान' को लिखकर अंधकार में रोशनी की एक किरण दिखाई थी और एक प्रश्नचिन्ह लोगों के सामने रखा था की हमारे 'अन्नदाता' किसान इतने विवश क्यों हैं? गोदान के माध्यम से प्रेमचन्द अपने लक्ष्य में सफल रहे। इसमें ग्रामिणों की दशा का ज्ञान हुआ तथा नागरिकों का दृष्टिकोण परिवर्तित हुआ। 'गोदान' के मुख्य पात्र होरी की हार एक किसान की हार नहीं है, अपितु यह ग्रामीण एवं सामंती व्यवस्था की भी हार है। उपन्यास के अन्त में गोदान अन्तिम कर्म को ही नहीं दर्शाता अपितु एक युग के अन्त और दुसरे युग के उदय की सूचना भी देता है। डॉ. रामविलास शर्मा के अनुसार— "धरती की ओर झांकता दर्पण, भारतीय जमीन में जमीं जड़ों वाली जनोद्धार की भावना और प्रतिभा, सर्जन की चीरफाड़ और तकनीक, ये तीनों प्रेमचन्द के यथार्थवाद की मुख्य विशेषताएं हैं।⁹

गोदान का होरी तत्कालीन किसान का शत-प्रतिशत सच्चा प्रतिनिधि है, जो जीवन भर किसान बने रहने की झूठी मरजाद निभाने के लिए संघर्ष करता रहा। होरी का पूरा जीवन संघर्षों में व्यतीत होता है। जमींदार, महाजन व साहुकार के शोषण तले पंच बिरादरी

व जात मर्यादा के दुश्चक्र में पिसकर वह असमय ही बूढ़ा हो जाता है। लगान, बेदखली, जुर्माना, बेटी का दहेज, भाईयों की बेईमानियां, जवान बेटे गोबर की बेकारी और तंगहाली में सब उनके जीवन के पहलू हैं।¹⁰

गोदान में होरी का चरित्र आम भारतीयों जैसा है जो बहुत ही सीधे-साधे और भेले-भाले अनपढ़ है। होरी ऋण के बोझ से बुरी तरह दबा हुआ है। जीविका चलाने के लिए वह तीन साहुकारों से रुपया उधार लेने पर विवश हो जाता है।¹¹ कर्ज दिन-प्रतिदिन बढ़ता चला जाता है। कर्ज चुकाने और मितव्ययिता से दिन काटने के लिए वह अपनी शक्ति से भी अधिक काम करता है। बहुत दिनों तक अधभूखा रहने के बाद एक दिन वह सड़क पर गिर पड़ता है और उसकी जीवन लीला समाप्त हो जाती है। इसके बावजूद क्रूरता तब होती है जब रुपया माँगने वाले उसके पास आ धमक पड़ते हैं और उसकी पत्नी धनियां रोती बिलखती हुई घर में रखे बीस आने ब्राह्मण के हाथों पर रखती हुई कहती है— “महाराज घर में न गाय है न बछिया न पैसा। यही पैसे है, यही इनका गोदान है।”¹²

निष्कर्ष:-

गोदान एक ऐतिहासिक प्रश्न ही नहीं ऐतिहासिक चुनौती भी है। समूचे भारत के हताश कृषकों के लिए जो इस तरह के पलायन का रास्ता अपनाते रहेंगे या फिर संघर्ष का रास्ता अपनाएंगे। इस प्रकार भारतीय किसान संकटों में ही पैदा हुआ, कष्ट भोगता रहा और मर गया। प्रेमचन्द जी की यह कृति युगों-युगों तक किसान की महागाथा गाती रहेगी और किसानों को समाज के उत्पादक वर्ग के रूप में पहचानकर देश की उन्नति का मार्ग प्रशस्त करेगी तथा समाज व साहित्य में किसानों की भूमिका को अमरता प्रदान करेगी।

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राजस्थानी नीतिकाव्य में नारी विषयक नीति तत्त्व – एक विवेचन

सुधा शर्मा

शोधार्थी (हिन्दी)

ज.रा.ना. राजस्थान विद्यापीठ (डीम्ड) विश्वविद्यालय

उदयपुर (राज.), भारत

सारांश – भारतीय समाज में नारी का विशेष स्थान है। वह पुरुष की सहयोगिनी एवं गृहस्थी की संचालिका है। उसे गृहलक्ष्मी कहा जाता है तथा किसी भी धार्मिक कृत्य में उसकी भागीदारी आवश्यक है। राजस्थानी नीतिकाव्य के कतिपय परम्परावादी कवियों एवं संतों ने नारी के अवगुणों का ही वर्णन किया है, जब कि आधुनिक नीति कवियों ने उनके मत का खण्डन कर नारी की परिवार एवं समाज में महत्वपूर्ण भूमिका पर प्रकाश डाला है। इस प्रकार नारी के विषय में विविध नीतिपरक विचार व्यक्त किए गए हैं, जिन पर चिन्तन-मनन की आवश्यकता है। इस विषय की महत्ता एवं समाजोपयोगिता से प्रेरित इस शोध पत्र में राजस्थानी नीतिकाव्य में नारी विषयक नीति तत्त्वों का विवेचनात्मक अध्ययन प्रस्तुत किया गया है।

मूल शब्द – नीति, नीतिकाव्य, राजस्थानी नीतिकाव्य, नारी विषयक नीति

प्रस्तावना – नारी संस्कृति के यथार्थ स्वरूप के ज्ञान एवं नारी विषयक नैतिक आदर्शों के प्रति समाज का दृष्टिकोण, किसी समाज की सभ्यता का परिचायक है।¹ भारतीय समाज में नारी का विशिष्ट स्थान है। वह पुरुष की सहयोगिनी है एवं गृहस्थी की संचालिका है। श्रेष्ठ गुणों वाली नारी गृह की विभूति होती है और इसीलिए उसे गृहलक्ष्मी कहा जाता है। किसी भी धार्मिक कृत्य में उसकी भागेदारी आवश्यक होती है।

कतिपय परम्परावादी राजस्थानी नीति कवियों ने नारी के सामान्य अवगुण यथा – अविश्वसनीयता², अस्थिर चित्तवाली³, गोपनीय बातों को न छिपा सकने वाली⁴, हृदय के भेद का पार न देने वाली⁵, सबको अपने वश में करने वाली⁶ आदि का ही विस्तार से वर्णन किया है। उनके अनुसार नारी के आगे सभी नतमस्तक हो जाते हैं –

हर कोइ जोड़ै हाथ, कांमण सूं अनमी किसान।

नम्या त्रिलोकी नाथ, राधा आगळ राजिया।।⁷

राजस्थानी सन्त नीतिकाव्य में नारी को आध्यात्मिक मार्ग में बाधक माना गया है। रज्जब कहते हैं कि आत्मा और परमात्मा के मध्य कनक और कामिनी प्राचीर बनकर अड़े हैं –

रज्जब आतम राम बिचि, कनक कामिनी ओट ।
यहु आड़ा अंतर इहै, यहु पड़दा यहु ओट ।⁸

कतिपय अन्य सन्तों ने नारी को साक्षात माया⁹, बुद्धि विवेक को हरने वाली¹⁰ तथा विष की बेल¹¹ आदि तक कह दिया है।

आधुनिक राजस्थानी नीतिकारों ने नारी को दया, ममता, करुणा, कोमलता आदि गुणों से भूषित तथा उत्सर्ग की मूर्ति, सधर्मिणी एवं गृहलक्ष्मी माना है।¹² उनके मतानुसार नारी सारे विश्व की जननी है। सबका पोषण करती है, किन्तु मूर्ख उस पर दोष लगाते हैं –

नारी जननी जगत री, पाळ-पोस दै पोख ।
मूर्ख राम विसार कर, ताहि लगावै दोस ।¹³

इस प्रकार राजस्थानी नीति कवियों ने नारी के विषय में विविध नीतिपरक विचार व्यक्त किए हैं, जिन पर चिन्तन-मनन की आवश्यकता है। इस विषय की महत्ता एवं समाजोपयोगिता से प्रेरित इस शोध पत्र में राजस्थानी नीतिकाव्य में नारी विषयक नीति तत्त्वों का विवेचनात्मक अध्ययन प्रस्तुत किया गया है, जो एक अभिनव प्रयास है।

नारी विषयक नीति तत्त्व – राजस्थानी नीतिकाव्य के रचनाकारों ने नारी विषयक नीति तत्त्वों पर गहन चिन्तन किया है। इसी क्रम में इन कवियों ने नारी के विभिन्न स्वरूप – सुलक्षणा, कुलक्षणा, कन्या, गृहिणी, सती, परकीया, दासी, वेश्यादि विषयों पर अपने नीतिगत विचार व्यक्त किये हैं –

1. सुलक्षणा – कुलक्षणा – नारियों में पाये जाने वाले स्वभावगत गुण अवगुणों के आधार पर कवियों ने उन्हें सुलक्षणा और कुलक्षणा की संज्ञा दी है। सुलक्षणा घर में सुख-षान्ति बनाये रखती है जबकि कुलक्षणा के कारण मन में सदैव बेचैनी बनी रहती है –

मन रहवै बेचैन, नार कड़कसा जे हुवै ।
घर में राखै चैन, नार सुळखणी भायला ।¹⁴

लज्जा को कवियों ने सुलक्षणा नारी का आभूषण माना है –

पुरसां गहणो ग्यान, औरत भूसण लाज है ।¹⁵

सुलक्षणा प्रेम की पावन मूर्ति होती है। उसके नेत्रों से बरसता हुआ प्रेम, धरती पर बरसते मेघ और व्यापार में बरसते धन के समान सुखकर लगता है।¹⁶ वह अपने से बड़ों – सास आदि के सामने सँभल कर बोलती है, जबकि कुलक्षणा को कटुवाणी बोलने में लज्जा का अनुभव नहीं होता।¹⁷ इसीलिए कवियों ने कहा है कि अवगुणों से युक्त नारी यदि कंचन के समान सुन्दर भी है, तो किस काम की –

ओगणगारी नार, कंचन सी के काम की ।
धार देख तलवार, मूठ निरख मत, बावळा ।¹⁸

राजस्थानी नीति कवियों के अनुसार कुलक्षणा नारी घर में वैर बढ़ाकर घर की एकता को भंग कर देती है, जब कि सुलक्षणा घर को जोड़ने अर्थात् एकता स्थापित करने का कार्य करती है –

घर ने देवै फोड़, नार करकसा आय कर।
देवै घर नै जोड़, नार सुलखणी सारदा।।¹⁹

इस प्रकार राजस्थानी नीति कवियों ने सुलक्षणा की प्रशंसा और कुलक्षणा की निन्दा की है।

2. कन्या – स्त्री का प्रथम रूप कन्या है। परम्परावादी राजस्थानी नीतिकार कवियों का ध्यान कन्या या पुत्री की ओर बहुत कम गया है। एक ओर उन्होंने पुत्र के बिना घर और परिवार को सूना माना है, तो दूसरी ओर एक पुत्री होना भी अच्छा नहीं माना –

देणो भलो न बापरो, बेटी भली न अक।²⁰

सम्भवतः इसका कारण यह रहा होगा कि पुत्री की सार सम्भाल पुत्र की अपेक्षा अधिक करनी पड़ती है तथा पुत्री के पिता को दूसरों के आगे झुकना पड़ता है।

कवियों ने कन्या को पराया धन कहा है। बाबुल के आँगन में चहकती हुई चिड़ियाओं की तरह यह बेटी एक दिन आँगन सूना करके अपनी ससुराल चली जायेगी –

आँगण छोड़ उदास, चहकतड़ी अै चिड़कल्यौं।
उड ज्यासी निज आस, बेटी रौ धन, बावळा।।²¹

कन्या का व्यर्थ में घर-घर फिरने को कवियों ने उचित नहीं माना है –

दरखत दरिया तीर, पर घर फिरती डावड़ी।
आं में किण रो सीर, कद बह ज्यावै भायला।।²²

कन्या का विवाह उचित अवस्था में अच्छी प्रकार देखभाल कर करना चाहिए।²³ कई पिता रुपये लेकर पुत्री को बेचने जैसा जघन्य कृत्य करते हैं, इसकी कवियों ने तीव्र निन्दा की है।²⁴

नीतिकार कवियों ने बाल विवाह²⁵ तथा वृद्ध विवाह²⁶ दोनों की भर्त्सना की है। उन्होंने कन्या-विवाह के साथ जुड़ी कुरीति – दहेज प्रथा की भी तीव्र निन्दा की है तथा कहा है कि दुल्हन तो स्वयं दहेज है। वह सेवा, सुख, तप और त्याग के वातावरण से पूरे घर और परिवार को सुवासित करने वाली होती है –

क्यूँ दहेज मांगो नरां, दुलहिन आप दहेज।
सेवा, सुख, तप त्याग री, सदा सजावै सेज।।²⁷

डॉ. रेखा व्यास ने अपनी कृति 'कन्या शतक सूँ' में वर्तमान समाज में कन्याओं की दुःखद स्थिति को चित्रित करते हुए इस विषय में समाज की सोच में व्यापक बदलाव की नैतिक दृष्टि से अपेक्षा की है –

लीला-लीला खेत री काची ई काकड़्यां
खिलखिल्या गुलाब री काची ई पांखड़्यां
उळझ-उळझ सुळझ-सुळझ झड़ उतर-उतर
छोरियां जीवे है जूं जाळा री माकड़्यां।²⁸

आधुनिक राजस्थानी नीति कवियों ने 'बेटी बचाओ और बेटी पढ़ाओ' का पुरजोर समर्थन किया है

बेटी ने बचाओ अर बेटी ने पढ़ाओ,
देश ने भ्रूणहत्या सूं मुगत कराओ!
हे माणस, देश समाज मं यो विचार फैलाओ,
लोगां मं बेटी नै पढ़ाने-लिखाणे रो ब्यौहार जगाओ!²⁹

वास्तव में यदि बेटी को पढ़ाने-लिखाने में समाज का उचित सहारा मिले, तो बेटी बेटे से पीछे कभी नहीं रह सकती -

छोरां सूं लारै कदे न रैवां
जै समाजड़ो देवै स्हारो
मायड़ आज बता दे मनै
क्यू छोरो-छोरी सूं प्यारो?³⁰

इस प्रकार राजस्थानी नीति कवियों ने भ्रूणहत्या, बाल विवाह, वृद्ध विवाह और दहेज प्रथा का प्रबल विरोध किया है तथा बालिका शिक्षा का समर्थन किया है। उन्होंने समाज में बेटी और बेटे के मध्य भेद-भाव को समाप्त करने का आह्वान भी किया है।

3. गृहिणी - स्त्री का गृहिणी रूप महत्त्वपूर्ण है। कन्या विवाहित होकर अपने पति के घर आकर गृहिणी बनती है। गृहकार्य की पूरी जिम्मेदारी गृहिणी पर होती है, इसीलिए साहित्य में नारी के गृहिणी रूप का गुणगान किया गया है।

राजस्थानी नीति कवियों ने गृहिणी के बिना घर को सूना, फीका और अन्धकार युक्त तथा वन के समान एकान्त और नीरस कहा है -

छतां अगन, दीपक छतां, छतां चंद रवि तार।
नार बिना, कवि राम कह, घर में घोर अंधार।³¹

कवियों ने कहा है कि गृहिणी के बिना घर की व्यवस्था सम्भव नहीं है -

कुण भोजन त्यारी करै, कै कुण जीमौ कंत।
कुण हस हस बातां करै, भामा बिन भगवंत।³²

गृहिणी रूप में कवियों ने प्रमुख रूप से उसके तीन गुणों की ओर संकेत किया है-

तिरियां! थां में तीन गुण, ओगण और घणेह।
घर-मंडण, मंगळ-करण, पूत सपूत जणेह।³³

नीति कवियों ने गृहिणी के चरित्र की उज्ज्वलता को अत्यन्त महत्त्व दिया है –

वात-विहूणो बाणियो, बुध्ध-विहूणो चोर ।
चरित-बिहूणी कामणी, तीनूं माणस ढोर ।।³⁴

गृहिणी के विभिन्न स्वजनों से सम्पर्क तथा उसके कार्यक्षेत्र के विस्तार के कारण उसके कई रूप हो जाते हैं। इसी क्रम में उसके रमणी, सेविका, माता, सास आदि रूपों का राजस्थानी नीतिकाव्य में दिग्दर्शन हुआ है।

भारत में विशेषतः हिन्दू समाज में नारी के जीवन में पति का महत्त्वपूर्ण स्थान है। राजस्थानी नीति काव्य में नारी की षोभा उसका पति माना गया है और पति के बिना उसका कोई अस्तित्व नहीं होता –

कंत विना काँइ कामणी, सरवर विन काँइ नीर?³⁵

परिवार के अन्य सदस्यों में सास को अत्यन्त महत्त्वपूर्ण माना गया है। सास के अभाव में ससुराल की कल्पना ही नहीं की जा सकती है।³⁶ यह भी कहा गया है कि कुलीन नारी सास के समक्ष सँभल कर मुँह खोलती है –

लाजै कुळ री नार, सांसहि मुख काढै संभळ।³⁷

इसी क्रम में नारी के माता रूप का भी चित्रण किया गया है। राजस्थान की धरा वीर प्रसूता रही है, अतः शूरवीर और दातार पुत्रों को जन्म देने वाली माता आदरणीय है –

जननी! जण अहड़ा जणे, कै दाता कै सूर ।
नातर रहजे बाँझड़ी, मती गमाजे नूर ।।³⁸

वीर माता पुत्र को पालने में ही मातृभूमि की रक्षा हेतु सदैव उद्यत रहने का पाठ पढ़ा देती है।³⁹ वह उसे अपनी भुजाओं पर खिलाते हुए कहती है – 'हे बेटे! आज मैं तेरा भार सहन कर रही हूँ, परन्तु भारत भूमि हम सब की माँ है, उसका तू भार उतारना अर्थात् कर्मवीर बनकर सदा भारत माँ की सेवा में संलग्न रहना' –

माता बाळ भुजा पर राख्यो ।
भार सहंती बोली यूं ।।
भारत मा रो भार उतारजे ।
मत न भार बढ़ाइजे थूं ।।⁴⁰

परिवार में यद्यपि स्त्री के लिए पति ही सबसे प्रिय होता है, किन्तु कालांतर में परिवार के अन्य सदस्यों के प्रति भी उसका प्रेम बढ़ता हुआ दृष्टिगत होता है –

प्यारो लागै पीव, पी स्यूँ प्यारा पूतड़ा ।
जी स्यूँ प्यारो जीव, जँव्वाई हवै, बावळा ।।⁴¹

वह अपने गृहस्थ-कर्तव्यों का पालन करते हुए माता-पिता और पति, दोनों के घरों को उज्ज्वल कर देती है –

चन्द उजाळे एक पख बीजे पख अंधियार।
बळ दोय पख उजाळिया चन्द्रमुखी बलिहार।⁴²

इस प्रकार गृहिणी अपने सभी रूपों में अपने कर्तव्य का भलीभाँति पालन करती है। इसीलिए नीति कवियों ने उसे सुख का आधार कहा है –

नारी थूं नारायणी, थूं जग रो आधार
जुगां-जुगां सूं पोख रैयी, थूं सगळो संसार
मां-बैन-बेटी थूं ई, थारा रूप अनेक
देखां चायै कोई रूप, थूं सुख रो आधार।⁴³

4. सती – राजस्थानी नीति कवियों ने सती के दो रूपों का उल्लेख किया है। प्रथम सतीव्रत धर्म का पालन करने वाली स्त्रियों को सती कहा है, दूसरी वे जो पति की मृत्यु के बाद उसके साथ अग्नि स्नान कर लेती हैं। सतीव्रत धर्म पालन के गौरवपूर्ण इतिहास के कारण भारतवर्ष को सतियों का स्वर्ग कहा गया है –

यो सतियां रो स्वर्ग, भारतवर्ष रयो सदा।
अब भी राखै गर्व, सती धर्म को षेखरा।⁴⁴

संत रज्जबजी के अनुसार साधु के द्वारा जिसकी सराहना की जाये, वह सती है –

साध सरावै सो सती।⁴⁵

कवियों ने सात सतियों का विशेष उल्लेख किया है –

सीता कुन्ता द्रोपदा, अनसूया रिखनार।
तारादे मंदोदरी, सात सती संसार।⁴⁶

कवियों के अनुसार वीर नारियाँ सतीव्रत का पालन करने में आनन्द और प्रसन्नता का अनुभव करती थीं। सखी को सम्बोधित करती हुई सती कहती है कि विवाह के समय पति ढोल बजाता हुआ, मुझे लेने आया था। आज मैं उसका बदला चुकाने के लिए ढोल बजाती हुई उसके साथ जा रही हूँ –

ढोल बजंतौं, हे सखी! पति आयो मुझ लेण।
वागाँ ढोलाँ हूँ चली पतिरो वदलो देण।⁴⁷

कवियों ने यह भी कहा है कि सती नारियाँ, अग्नि को केसर स्वरूप समझ उसमें मल-मल कर स्नान करती थीं अर्थात् जौहर करने में आनन्द का अनुभव करती थीं –

केसर समझी आग, मरदानी न्हाई मसळ।
रगता रंग गयो फाग, बीरां बीचै भायला।।⁴⁸

आधुनिक युग में सती प्रथा को एक सामाजिक बुराई माना जाता है, परन्तु प्राचीन राजस्थानी काव्य में ऐसी सती नारियों का गुणगान कवियों का अति प्रिय विषय रहा है।

5. परकीया – परकीया ऐसी स्त्री को कहते हैं जो अपने पति से इतर पुरुष से सम्पर्क रखती है। उसे कुलटा, परनारी और व्यभिचारिणी आदि भी कहा गया है तथा उसको अत्यन्त गर्हित माना गया है।
कभी-कभी पुरुष घर में सुघड़ स्त्री होने पर भी परकीया के मोह में पड़ जाता है –

पर री करै पसन्द, घर री ह्वै चह गुणवती।
गुटक लगै गुळकन्द, चीणी खारी चकरिया।।⁴⁹

कवियों की दृष्टि में पराई-स्त्री का चिन्तन करना मन का व्यभिचार है, अतः ऐसे संबंधों पर धूल डालनी चाहिए।⁵⁰ कवि ऊमरदान ने 'विभचार री बुराई' नामक रचना के माध्यम से इस सामाजिक रोग की कटु आलोचना की है।⁵¹

परनारी के साथ किया गया सम्पर्क छिपता नहीं है। वह स्वतः प्रकट हो जाता है –

पर नारी रो देखणों, जाण लसण रो खांण।
ओहले बैठ र जीमलो, परगट राज दिवाण।।⁵²

अनैतिक आचरण के उजागर होने की आशंका से व्यक्ति सदैव भयग्रस्त रहता है।⁵³
इस प्रकार के संबंध से सदैव बदनामी ही मिलती है –

सद बदनामी सीस तन धन छीजै प्रसंग तिण।
बुरी ज विसवा-वीस, नार पराई, नाथिया।।⁵⁴

कवियों के मत में समाज में ऐसी प्रवृत्ति रखने वाले स्त्री-पुरुषों को सुख सम्मान और सम्पत्ति कभी भी प्राप्त नहीं होती।⁵⁵ यह कुल की मर्यादा के अनुकूल नहीं है –

नर पर चावत नार, विभचारी आपै वणै।
कुळ री छोडै कार, दरस भद्र व्हे धारमा।।⁵⁶

कवि उम्मेदसिंह 'ऊम' ने इस आचरण को नरक में ले जाने वाला कहा है –

परदारा रो रंग, ऊ नरकां ले जावसी।
कै छूटै सतसंग, (कै) जरबा खाधां ऊमलां।।⁵⁷

परदारा के प्रेम से बिना डाका पड़े ही धन चला जाता है।⁵⁸ तन और धन दोनों की हानि होती है, अतः व्यक्ति को स्वयं ही अपने हित-अहित पर विचार कर लेना चाहिए।⁵⁹ इसी सन्दर्भ में कवियों ने सत्य ही कहा है –

पर नारी पैनी छूरी, तीन ठौड़ सूं खाय।
धन हर नै जोबन हरै, पत पंचां में जाय।⁶⁰

इस प्रकार राजस्थानी नीति कवियों ने परकीया के प्रति प्रेम से होने वाली हानियों का विस्तार से चित्रण कर मनुष्य को इस बुराई से दूर रहने का निर्देश दिया है।

6. दासी – राजस्थानी नीति कवियों ने दासी के प्रति प्रेम को अच्छा नहीं माना है। नीति कवियों के अनुसार गौर वर्ण वाली दासी पराये घर में पदिमनी सी दिखाई देती है। उसकी कोई प्रतिष्ठा या लाज नहीं होती। उसके साथ तनिक भी बात नहीं करनी चाहिए –

गोली गोरे, गात, पर-घर दीसै पद्मणी।
पतलज सागै वात, रती न कीजै, राजिया।⁶¹

इसी नीति कथन को 'नाथिये रा सोरठा' में इस प्रकार व्यक्त किया गया है—

गोली गोरे गात, पदमण-सी दीसै प्रगट।
बांदी सूँ दो वात, निमख न कीजै, नाथिया।⁶²

इस प्रकार राजस्थानी नीतिकाव्य में दासी से प्रेम न करने का नीतिगत सन्देश दिया गया है।

7. वेश्या – वेश्या नारी जीवन का विकृत रूप है। राजस्थानी नीतिकाव्य में वेष्ठा एवं वेष्ठा प्रसंग करने वाले पुरुषों की कठोर शब्दों में भर्त्सना की गई है।

कवियों के विचार में वेष्ठा द्वारा प्रदर्शित स्नेह बनावटी होता है –

वेस्या नेह, जुवार धन, काती अंबर छार।
पाछल पौर, अऊत घर, जात नै लागै बार।⁶³

वेश्या कई प्रकार के हाव-भाव का प्रदर्शन कर, नाच-गाकर, नैनों से संकेत और मधुर हास्य के द्वारा व्यक्ति को मोहित कर लेती है।⁶⁴ नीति कवियों के मत में वेष्ठा कभी भी विष्वास के योग्य नहीं होती है।⁶⁵ वेष्ठा की प्रीत पहले तो अच्छी (मीठी) लगती है, किन्तु धन कम हो जाने पर वही नीरस लगती है

पातर वाली प्रीत, मीठी लागे प्रथम मन।
मंद हुआ धन मीत, हुएं विरस कड़वी हुवे।⁶⁶

वेश्या धन को अपने कब्जे में करने के पश्चात् प्रेम को त्याग देती है –

गणिका त्यागै नेह, पूंजी जद कबजै करै।⁶⁷

कवियों के अनुसार वेष्या अपनी उम्र छिपाती है⁶⁸, क्योंकि वह जानती है कि एक वेश्या का आदर उसके यौवनकाल में ही होता है।⁶⁹ कतिपय कवियों ने वेष्या को धतूरे के बीज के समान विषतुल्य कहा है, जिसका विष अवष्य चढ़ता है –

**भगतणा री तारीफ, मतलबियां रो मुळकणो।
जैया धतूरा, खीप, जैर चढावै भायला।⁷⁰**

कवि बाँकीदास ने वेश्या को खून चूसने वाली चुडैल के समतुल्य बताया है।⁷¹ वेष्या प्रसंग से व्यक्ति का मान-सम्मान, यश, धन, बुद्धि और बल सभी घट जाते हैं, इसीलिए बुद्धिमान नरों ने इसकी निन्दा की है –

**घटै आव जस धन घटै, अकल हटै बल अंग।
नींदवियो दानां नरां, पातर तणों प्रसंग।⁷²**

इसके साथ ही व्यक्ति की वीरता समाप्त हो जाती है।⁷³ वेष्यागमन करने वाले के स्नेही एवं संबंधी जन और साधु संत उससे विमुख हो जाते हैं।⁷⁴

राजस्थानी नीति कवियों ने विवाहिता को छोड़कर वेश्या से संबंध रखने वाले व्यक्ति को करोड़ों बार धिक्कारा है –

**कोड़ां ही दुतकार, वां मिनखां नै है सदां।
तज परण्योड़ी नार, वेष्या धारै षेखरा।⁷⁵**

इस प्रकार राजस्थानी नीति कवियों ने वेष्या की कटु निन्दा की है तथा पुरुषों को उससे दूर रहने के लिए सचेत किया है।

निष्कर्ष – राजस्थानी नीति कवियों ने नारी के विभिन्न रूप – सुलक्षणा, कुलक्षणा, कन्या, गृहिणी, सती, परकीया, दासी, वेष्या आदि के विषय में अपने विचार व्यक्त किये हैं तथा नारी विषयक नैतिक आदर्शों का निरूपण किया है। उन्होंने सुलक्षणा की प्रशंसा और कुलक्षणा की निन्दा की है। कवियों ने बालिका-शिक्षा का समर्थन करते हुए समाज में बेटी और बेटे के मध्य भेद-भाव को मिटाने का आह्वान किया है। उन्होंने भ्रूण हत्या, बाल विवाह, वृद्ध विवाह, तथा दहेज प्रथा का प्रबल विरोध किया है। कवियों ने नारी के गृहिणी रूप का गुणगान करते हुए इंगित किया है कि वह अपने गृहस्थ-कर्तव्यों का पालन करते हुए माता-पिता और पति, दोनों के घरों को गौरवान्वित करती है। इसी कारण उसे सुख का आधार माना गया है। नारी के माता रूप का भव्य चित्रण तथा सती रूप का गुणगान भी दृष्टिगत होता है। नीति कवियों ने परकीया के प्रति प्रेम से होने वाले दुष्परिणामों का चित्रण कर इस बुराई से दूर रहने का निर्देश दिया है। इसी के साथ दासी से प्रेम न करने तथा वेश्या प्रसंग से सदैव दूर रहने के लिए सचेत किया है।

इस प्रकार राजस्थानी नीति कवियों ने नारी विषयक नीति तत्त्वों पर अपने बहुमूल्य विचार प्रकट कर व्यक्ति और समाज का कुशल मार्गदर्शन किया है तथा अपनी नीतिरत्न रूपी अनमोल काव्य-सम्पदा से समाज में नैतिक मूल्यों की प्रतिष्ठापना में प्रशंसनीय योगदान दिया है।

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‘ઉપનિષદ’ શબ્દના અર્થનો અભ્યાસ

પ્રણવકુમાર રોહિતકુમાર ઉપાધ્યાય

Ph.D. Scholar (EDUCATION) H.N.G.Uni., PATAN

સારાંશ

ભારતીય સમાજે વર્ષોથી વિશ્વના અન્ય સમાજો માટે દિશાદર્શન કર્યું છે. ઋષિ જીવન અને આધ્યાત્મિક પરંપરા આજે પણ એટલી જ સાર્થક છે. ઋષિઓના ચિંતનના પરિપાક સમા ઉપનિષદો ભારતીય દર્શનશાસ્ત્રના પાયાના ગ્રંથો છે. તેમનું નામ ઉપનિષદ આપવામાં આવ્યું તેનો મુખ્ય અર્થ સમજવાનો સંશોધકે પ્રયત્ન કર્યો છે. શંકરાચાર્ય થી માંડી ડોયસન જેવા આધુનિક વિદ્વાનોના અર્થોનો અભ્યાસ કરી સંશોધકે અર્થ તારવ્યો છેકે, ઉપનિષદો એટલે એવા ગ્રંથો જેના જ્ઞાન દ્વારા વ્યક્તિ જન્મ-મરણના ચક્રમાંથી બહાર નીકળી બ્રહ્મપ્રાપ્તિ કરી શકે, આમ ઉપનિષદો બ્રહ્મજ્ઞાનના સર્વોત્તમ ગ્રંથો છે.

ચાવીરૂપ શબ્દો: ઉપનિષદ, બ્રહ્મ, આત્મા, પરમેશ્વર, બ્રહ્માનંદ

1. પ્રસ્તાવના :

વેદાંત સાહિત્ય એટલેકે ઉપનિષદોનું વિશ્વમાં પોતાનું આગવું સ્થાન છે. બ્રહ્મ અને ‘હું’ તથા તેમની એકરૂપતા આ ઉપનિષદોનો મુખ્ય વિષય છે. છતાં તે સંસારના અન્ય વિષયોનું પણ મહત્વ દર્શાવે છે. આ ઉપનિષદોએ વેદોનો જ એક ભાગ છે. આથી આ સાહિત્યને વેદાંત સાહિત્ય પણ કહે છે. સંશોધકે અહીં ઉપનિષદ શબ્દનો અર્થ સમજવાનો પ્રયત્ન કર્યો છે.

2. અભ્યાસનો હેતુ:

❖ ‘ઉપનિષદ’ શબ્દનો અર્થ સમજવો.

3. વિદ્વાનોને મતે ‘ઉપનિષદ’નો અર્થ:

ઉપનિષદ સાહિત્યનો ભારતીય દર્શન શાસ્ત્રીઓ અને વિદેશી દર્શન શાસ્ત્રીઓએ જે અર્થ કર્યો તેને સમજતા પહેલા એ જાણવું જરૂરી છે કે ઉપનિષદો ભારતીય વૈદિક સાહિત્યના ભાગ રૂપે છે. તે

વૈદિક સાહિત્યના છેડે આવે છે આથી તેમને વેદાંત પણ કહે છે. અહીં એ નોંધવું જરૂરી છેકે તેમાં વેદોનો સાર અને તેના ઉત્તમ સિદ્ધાંતોનો પણ સમાવેશ થાય છે. વિવિધ અભ્યાસુ તત્ત્વચિંતકોએ ઉપનિષદ શબ્દનો કરેલ અર્થ નીચે પ્રમાણે છે.

ક્રમ	તત્ત્વ ચિંતકનું નામ	તેમના માટે 'ઉપનિષદ' શબ્દનો અર્થ
1.	જગત ગુરુ શ્રીશંકરાચાર્ય	ઉપનિષદ એટલે બ્રહ્મજ્ઞાન જેનાથી અવિદ્યાનું વિશરણ અથવા નાશ થાય અને બ્રહ્મજ્ઞાનની પ્રાપ્તિ થાય.
2.	ડો. એસ રાધાકૃષ્ણન	The Upanishads are the conclusion as well as the goal of vedas. They represent the central aim and meaning of the teaching of vedas.
3.	Vidyavachaspati V. Panoli	That which destroys Samsara, the cause of evils, which dispels Avidya, the cause of Samsara and which conduces the attainment of Brahman is termed Upanishads.
4.	Max Muller	The Upanishad meant originally-session, particularly a session consisting of pupils, assembled at a respectful distance round their teacher.
5.	Paul Deussen	The word Upanishad is derived by Indian authors from the root sad, 'to destroy' and is held to be that body of teaching which destroys illusion and reveals the truth.
6.	ડો કે એચ ત્રિવેદી	ઉપનિષદ એટલે કેટલાક પાસેનાઓની સભા, જેમાં પરિષદ એટલે ટોળે મળેલા સાર્વત્રિક સમુદાયની સભા, પ્રાંતનો કે દેશનો મહાસમુદાય ટોળે મળે અને સમગ્ર ચિન્તવન કરે તે પરિષદ.આમ ઉપનિષદ માત્ર ગુરુ શિષ્યમાં નહીં પણ સમાન કક્ષાના બ્રહ્મનિષ્ઠોમાં પણ હોય.
7.	ભગવદ્ગોમંડલ	ગુરુની પાસે નીચે બેસીને શીખી શકાય એવું ઉંચું અને ઉંડું તત્ત્વજ્ઞાન (બ્રહ્મજ્ઞાન).
8.	સ્વામિ વિદિતાત્માનંદ	ઉપનિષદ એટલે બ્રહ્મવિદ્યા.
9.	વિદ્યારણ્ય સ્વામિ	જન્મ અને મૃત્યુ તથા સંસારના બંધનોના અને અજ્ઞાનના ઉચ્છેદ જે વિદ્યાથી થાય છે તે ઉપનિષદ છે.

4. અર્થઘટન :

ઉપનિષદ એટલે “ગુરુ પાસે બેસી મેળવેલી બ્રહ્મવિદ્યા” વળી ઉપરોક્ત અર્થોમાં આદ્ય ગુરુ શંકરાચાર્યના કઠોપનિષદના ભાષ્યમાં દર્શાવેલો અર્થ પણ તે જ છે. પોલ ડોયસનના માટે ઉપનિષદોની વ્યાખ્યા એ પણ શંકરાચાર્યની જ વ્યાખ્યાનું અંગ્રેજી રૂપાંતર જ છે. તો ડો એસ રાધાકૃષ્ણનના મતે ઉપનિષદ એ વેદાંત સાહિત્ય હોવાથી વેદોના સાર અને ધ્યેયોનું ઉત્તમ નિરૂપણ કરતું સાહિત્ય છે. વળી, વી.પનોલીના મતે ઉપનિષદ એવી વિદ્યા છે જે સંસાર અને અવિદ્યાથી પર થઈ બ્રહ્મ સુધી લઈ જાય છે. તો પ્રખ્યાત તત્ત્વચિંતક મેક્સમૂલરના મતે ઉપનિષદો એ ગુરુ સાથે શિષ્યની બેઠક કે તાસ એ જ ઉપનિષદો છે જેમાં ગુરુ અને શિષ્યો વચ્ચેનું સૌંદર્યાત્મક અંતર પણ જોવા મળે છે. ડો કે એચ ત્રિવેદીના મતે ઉપનિષદ એ પાસપાસેના કે સમાન કક્ષાના બ્રહ્મનિષ્ઠોની સભા છે. જેમાં તેઓ પોતપોતાના મતો દ્વારા ચિન્તન કરે છે, આમ ઉપનિષદ એક પરિષદ સ્વરૂપે પણ હોય શકે. ભગવદ્ગોમંડલના મતે ઉપનિષદ એ શિષ્ય એ ગુરુ પાસે નીચે બેસીને મેળવવાનું બ્રહ્મજ્ઞાન છે. તો સ્વામિ વિદિતાનંદના પુસ્તક ઈશાવાસ્ય ઉપનિષદના અર્થ પ્રમાણે ઉપનિષદ એ બ્રહ્મવિદ્યા જ છે. અને અંતે દર્શાવેલ સ્વામિ વિદ્યારણ્યએ બૃહદારણ્યકવાર્તિકસાર માં દર્શાવેલ અર્થઘટનો પ્રમાણે જન્મ અને મૃત્યુ તથા સંસારના બંધનોના અને અજ્ઞાનના ઉચ્છેદ જે વિદ્યાથી થાય છે તે ઉપનિષદ છે.

ઉપનિષદ એ મૂળ સંસ્કૃત ભાષાનો શબ્દ છે. જેમાં ત્રણ શબ્દો ‘ઉપ’=‘પાસે’, ‘ની’= ‘નિષ્ઠાપૂર્વક’ અને ‘સદ’=‘બેસવું’ અથવા નાશ થવો અથવા ગમન અથવા શિથિલિકરણ’ નો સમાવેશ થાય છે. અહીં ગમન માટે એમ કહી શકાય કે કે જે વિદ્યા બ્રહ્મ પાસે લઈ જાય છે, તે આ ઉપનિષદ છે. તો વિનાશ એ અજ્ઞાનના વિનાશના સંદર્ભમાં છે, અને શિથિલિકરણ કે વિશરણ એ સંસારના બંધનો પ્રત્યે થતાં મોહનું જ શિથિલિકરણ છે. જેનો અંતે નાશ થાય છે.

5. તારણો:

ઉપરોક્ત ચર્ચા પરથી ઉપનિષદ શબ્દના અર્થ માટે નીચેના તારણો કાઢી શકાય:

- તે ગુરુ અને શિષ્ય વચ્ચેના સંવાદો છે.
- તેમાં બ્રહ્મજ્ઞાનની વાત કરવામાં આવેલ છે.
- તેના અભ્યાસથી અજ્ઞાનનો અંત થાય છે.
- તેમાં વેદોના સાર તત્ત્વોનું નિરૂપણ કરવામાં આવેલ છે.
- તેઓ વેદોના અંત ભાગમાં આવે છે.
- તે સંસાર અને અવિદ્યાથી પર લઈ જઈ બ્રહ્મપ્રાપ્તિ કરાવનાર છે.

આમ, ઉપનિષદ એ એવી બ્રહ્મવિદ્યા દ્વારા મનુષ્યને પોતાના અસ્તિત્વની સર્વોત્તમ સીમા પર લઇ જનારા ગ્રંથો છે. જેના અભ્યાસ દ્વારા વ્યક્તિ મોહ અને શોકથી પર થઈ સંસારના બંધનો અને પાપ તથા પુણ્યના બંધનોમાંથી પાર થઈ પરમાત્માનો સાક્ષાત્કાર કરી લે છે અને અંતે શાશ્વત શાંતિ પ્રાપ્ત કરે છે.

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