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For

ONE DAY NATIONAL CONFERENCE

On

**RESEARCH AND PRACTICES IN COMMERCE, ACCOUNTANCY,
MANAGEMENT, HUMANITIES AND IT FOR SUSTAINABLE DEVELOPMENT**

Jointly Organized

by

CITY C. U. SHAH COMMERCE COLLEGE

&

GUJARAT UNIVERSITY AREA ACCOUNTANCY TEACHERS' ASSOCIATION

AHMEDABAD - GUJARAT (INDIA)

(REG. NO.- F/636, DATED-29/10/1977)

Theme

Trends and Challenges in Humanities for Sustainable Development

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on

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**One Day National Conference
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Management, Humanities and IT for
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City C.U. Shah Commerce College

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**Gujarat University Area Accountancy Teachers' Association
Ahmedabad**

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About the Conference

The conference on “Research Practices in Commerce, Management, Humanities and Information Technology for Sustainable Development” basically focuses on addressing global sustainable challenges by integrating insights from these disciplines. It emphasizes the importance of ethical business practices, corporate social responsibilities and efficient resource management to ensure financial stability, while also protecting the environment. Humanities contribute by promoting critical thinking, cultural awareness and moral responsibility, providing a foundation for sustainable effort. Information technology drives innovation through tools for resource management, data -driven decisions and green technologies. The present conference invites scholars, practitioners and policy makers to share their strategies and insights aiming to achieve a balance between economic growth, environmental conservation and social equity.

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Founded in 1927, Gujarat Law Society (GLS) is one of the most prominent and long-standing educational institutions in Gujarat. It was established by distinguished figures including Shri Sardar Vallabhbhai Patel, Shri Ganesh Mavlankar, the nation's first Speaker, and Shri I.M. Nanavati, with a commitment to educational excellence. GLS has been a trailblazer from the start, offering a diverse range of programs in fields such as Business Management, Computer Science, Engineering, and Applications, Commerce, Business Administration, Education, Law, and Humanities. The courses provided by GLS are highly regarded, both among students and within the corporate sector.

About the College

City Commerce College affiliated to Gujarat University, was founded in 1966. The college was given its name, City C.U. Shah Commerce College on the name of the donar Shri Chimanlal Ujamshibhai Shah in 1970. Since 2010, the College is known as CITY C.U.SHAH COMMERCE COLLEGE. We provide quality education to the students of middle class who choose the best education. The college with morning classes proves to be a real boon for the working class students.

About Gujarat University Area Accountancy Teachers' Association

GUAATA is registered association and is formed by the experts of the accountancy field 45 years back. The objective of the Association is exclusively confined to academic activities in the field of Taxation and Accountancy. This association has membership of more than 1000 members. The territory of members is spread out from Kutch district to Dahod district and from Ahmedabad district to Banaskantha district. The role of association is to form informal syllabus for university in the subjects of Taxation and Accountancy, to organise workshops for training of new syllabus formed, to organise state level, National level and International level Seminars and Conferences. In past quality based good numbers of seminars, Conferences and Workshops are organised by the association. This association has its own journal “Communique” where research papers of young and senior professors are published and best papers are awarded prize.

Themes & Sub-themes

Theme 1: Trends and Challenges in Business Accounting Frameworks

- Corporate Governance and Sustainability
- Digital Transformation in Accounting
- Cyber Security in Financial Reporting
- Risk Management and Reporting
- Reforms in Direct and Indirect Taxation
- Sustainable Supply Chain Accounting
- Cloud Accounting
- Environmental Accounting and Reporting
- Carbon Accounting and Reporting
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- Language, Communication, and Sustainability

- Art, Aesthetics, and Ecological Consciousness
- Education for Sustainable Development
- Human Rights and Environmental Justice
- Narratives of Climate Change
- Urban Humanities and Sustainable Cities
- Globalization, Migration, and Sustainability
- Peace, Conflict Resolution, and Sustainable Development
- Digital Humanities and Environmental Change
- Religion, Spirituality, and Sustainability
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- Role of Gujarat Government and its agencies on curriculum of commerce faculty
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- NEP and Skill development in Commerce education: Opportunities, challenges and remedies
- NEP and Multidisciplinary Education in Commerce: Opportunities, challenges and remedies

MESSAGE

It is a matter of great pleasure and pride for me to learn that City C. U. Shah Commerce College, one of our premiere colleges in the city area, is organizing a National Conference on “Research & Practices in Commerce, Management, Humanities, and Information Technology for Sustainable Development” on the 01st of March, 2025. Just as the world has been gifted with nine gems from Samudramanthen, I wish in the same way new directions and vistas of knowledge are opened from this national conference.

I wish all the very best to Dr. Prashant Jariwala, Administrative-in-Charge, and the entire team for the success of the conference.

Gujarat Law society has always encouraged and supported such academic endeavours in the past and will continue to support in future also.

Blessings,



Dr. Sudhir Nanavati
Executive Vice President
Gujarat Law Society, Ahmedabad

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INFLUENCE OF SCIENCE FICTION LITERATURE IN THE FIELDS OF SCIENCE AND TECHNOLOGY

By

Tusharkumar Ashokbhai Patel
Research Scholar (English)
Monark University, Ahmedabad

Abstract

The many effects of science fiction literature on technology and science will be covered in this paper. Science fiction story-inspired inventions that have already been accomplished as well as ones that may or may not be feasible in the near future. Science fiction has frequently served as a springboard for creative ideas in the real world. It takes advantage of the imagination that the story's author was able to apply to his job, maybe without realising that his visions of the future would soon come to pass. Science fiction continues to be symbiotic with technological advancement, supporting the notion that our fantasies and imaginations indeed have the power to influence the reality.

Introduction

Leonardo da Vinci was experimenting with numerous flying and combat inventions in the fifteenth century. Even if most of Leonardo da Vinci's inventions had some sort of contemporary interpretation, many people still thought he was insane since they were so out of the ordinary to average people in his day. Da Vinci, however, didn't write science fiction. He had faith in his creations and was aware that they may, in some little manner, alter the course of history for the entire world. What distinguishes a science fiction author from an innovator from the fifteenth century, then? Do authors of science fiction also think that their concepts might influence science or technology in the future?

The skill of imagination

The human mind is a wonderful weapon. Not only we are able to imagine, depict, and tell a narrative, but we also possess the ability to imagine entire worlds that only exist in our imaginations and then write them down with nothing more than a pen. Science fiction literature is the result of imagining such amazing worlds, and it not only makes for enjoyable reading but also has an influence on reality. Some science fiction writers are themselves scientists, and they often write about technology that they wish were real or that they could use in their everyday lives despite the fact that they aren't actually possible. On the other hand, some science fiction authors just have their own imaginations to draw upon for their education, which makes it possible for their fictional worlds to somehow coexist with the actual one. Inventors in the contemporary day may view such concepts as a challenge. About fifty years ago, people envisioned a future when flying automobiles would be commonplace, individuals might learn by having data chips implanted in their brains, and other futuristic ideas. We can observe that not much has changed since then if we think back to the old films, which portrayed the future as a very futuristic society with such technology. Will we ever be able to learn by implanting a data chip into our brains? We still don't have flying automobiles, and we can't read minds. It's really likely. The prediction's timing is typically the key issue. The main protagonists in the classic film *Back to the Future* travel to the year 2015, which isn't too far away from the present but is described in the film as being quite futuristic. When we watch *Back to the Future* now, we can still smell the aroma of 1985, when self-lacing shoes and hoverboards were just becoming commonplace. People have been waiting for 2015 since the movie's release in 1985 simply so they may use their hover boards to get to school. Although there is still work to



be done on this idea, it is known that Nike is developing self-lacing shoe technology. This creation is a classic illustration of how science fiction literature has influenced current technology.

Not all sci-fi stories takes place in the future or very far away but many take place in different parallel universes giving writers the opportunity to mix history with technology that has yet to be invented the best example would be the tv series firefly where the whole world represents the wild west with lots of airplanes and futuristic weapons in such stories the writers give full space to their imaginations they have abilities to create an invention that has not yet been created but will find use in their daily lives early examples of such inventions are automatic doors credit cards or video calls but i will address these later.

Since no one can predict what the future holds for us, there are numerous facets of the human mind to investigate. Because of this, science fiction literature may be a source for a variety of concepts that could enhance our daily lives, even if they were simply a quick method to make a fictional world seem a bit more futuristic.

Inventions that was real in science fiction

Classic books like George Orwell's 1984, Karel apek's R.U.R., or Jules Verne's Twenty Thousand Leagues under the Sea are all well known to us. Furthermore, iconic science fiction films like Star Wars, Star Trek, and Blade Runner come to mind. All of these tales contain concepts that have had a variety of effects on current science and technology, and I will now list some of the greatest innovations that have really been realized.

Bionic Limbs

Science fiction characters that have bionic limbs are frequently described as being cyborgs and having their specific skills enhanced by robotic arms, legs, or other non-organic implants. Since the early 1960s, they have appeared in science fiction literature, including The Six Million Dollar Man and several other well-known films and television shows. Typical examples are the Borg from the Star Trek series and several characters from the Star Wars world, where many heroes had bionic hands placed in them but lost them during a battle with light sabers. The Star Wars antagonist Darth Vader, who had all of his limbs replaced with mechanical components, is the most well-known science fiction figure with bionic limbs.

Even though we still don't have mind-controlled bionic limbs today, many amputee patients have found them helpful since they allow them to utilize part of their muscles as a controller for artificial limbs. Patrick Kane, a young Englishman, became the first adolescent in the UK to have a bionic hand earlier this year. Using specialized software, he can adjust different grasping method settings that let him lift cups, glasses, and other items that make his life simpler. His prosthetic arm is controlled by this software.

Holograms and video calls

Due to their related applications in communication and entertainment, I'm referring to these two inventions under a single heading. A hypothetical television screen called The Telephot was described in 1911 by an American inventor from Luxembourg named Hugo Gernsback [2]. a system that allowed users to converse via a wall-mounted video screen. Telephot first debuted in Gernsback's novel Ralph 124C 41+, and by including the caller's perspective into the fundamental concept of telecommunication, it completely changed the way that communication technology is used today.

Almost all science fiction stories, whether they include time travel or space travel, have included video calling. George Lucas had the notion to take things a step further in Star Wars by employing



holograms to show character interaction. Science fiction was experiencing a boom at the time, and the sequence in which Princess Leia hides the Death Star blueprints in the little droid R2D2 has become one of the most well-known from the original film. Nowadays, calling through video is the norm. We frequently use Skype to make international calls to friends and family utilising only an internet connection and streaming data transmission. On the other hand, holograms were only utilised for amusement.

When compared to straightforward and dependable video calling, this concept represents a sophisticated communication solution. Famous American rapper Dr. Dre sang a duet with the late rapper Tupac Shakur at the 2012 Coachella music festival. Tupac's image was projected into the stage by many specialised projectors, giving the audience a glimpse of Dr. Dre and Tupac performing the same song side by side. This special effect was commissioned by Dr. Dre at a well-known Hollywood production studio, and the outcome was quite remarkable. The late pop artist Michael Jackson performed using the same holographic technique in the spring of 2014. A wonderful spectacle was produced by the vocalist and live dancers.

CCTV

Today's population is accustomed to the traditional camera system that we are familiar with from the streets and banks. It is one of the most well-known science fiction creations, as shown in George Orwell's dystopian novel 1984, when the populace was always under the watchful eye of an unidentified Big Brother who watched their every action. Written in 1949, the story itself predicted a time frame of just fifty years. Since the 1970s, when the first CCTVs were introduced to the globe, an estimated four million cameras have been installed in Great Britain alone. [3] UK citizens launched a number of protests and petitions in response to this grave invasion of privacy.

CCTVs are mostly used to monitor the streets and assist the police in determining the cause of traffic accidents and other incidents. Although there are many other cameras used for protection, building such a vast network of CCTVs may be quite unsettling and, in the end, we are not far from Orwell's predictions. Face recognition software is also very sophisticated, so the FBI or CIA may be able to search for wanted individuals on the streets as well. We're once more drawing nearer to Big Brother, don't you think?

Technology of Touchscreens

Early 1960s: Using a portable gadget they carried around, the crew of the Star Trek ship Enterprise had access to their computers. use a touch of the hand to control the computer. The use of such technologies was interpreted in several various ways. The Hitchhiker's Guide to the Galaxy by Douglas Adams describes the main book as a single touchscreen that may be navigated by touching. In the past 10 years, as touchscreen technology has taken over the world, a simple gesture—the human hand not being compelled to hit buttons with force—has generated a boom.

Today's touchscreens are used to operate the majority of our mobile gadgets. Using hand gestures to move the things on the screen, Spock could operate his computer in Star Trek. Why then end there? Numerous well-known science fiction works foresaw the development of this wonderful technology, and their interpretations had a significant influence on modern mobile technology. In the 2002 film Minority Report, Tom Cruise may be seen using repeated touches to adjust the size of his screen. In the next ten years, the same technique was used.



Digital books

Return from the Stars, a 1961 Stanislav Lem book, proposed a system of books that "turned into crystals with record contents" and could be read and used with touch screen technology. Fifty years later, the Kindle and first tablets were created, providing readers a completely new way to enjoy books in digital form.

Credit cards

In today's environment, using a credit card as payment is the norm. People feel more comfortable about their goods when they use secure payment methods. In the previous three years, touch-less credit cards have gained popularity and significantly sped up credit card transactions. Customers may make smaller payments without having to input their security pin code, which speeds up the process.

Already in 1888, credit cards were believed to be a fantasy. In the Looking Backward book by Edward Bellamy. [4] With astounding precision, Bellamy was able to foresee the credit card method of payment. The credit of the American government backs the credit card system in his vision of the future. On their cards, each person is assigned a specific amount of credit, which is paid off by the government using a portion of GDP. Additionally, Bellamy discussed the concept of multiple receipts and the global distribution of credit cards.

In the Hollywood film In Time from 2011, characters utilise the time they have left in their lives as payment. They are given hours as a paycheck and six minutes of their lives to spend on coffee. The movie serves as a metaphor for how the wealthy may enjoy a life of luxury while the poor must labour to survive. In several science fiction settings, other payment mechanisms with a similar concept were detailed, but none were as precise as Edward Bellamy's credit cards.

Genetic engineering

Nowadays, eating food that has been genetically engineered is widespread. We regularly ingest items that have undergone genetic modification in order to increase durability or other traits. Such food is consumed by us without our even being aware of its genetic modification. Modern science also includes creating children in a test tube, cloning animals, and genetic engineering. Animal cloning is now possible, just as was foretold in several science fiction books. While it is now a routine aspect of life, genetic engineering was formerly viewed with horror. In Brave New World (1932), written by Aldous Huxley, genetic technology caused humanity's demise. When it comes to genetic alteration and changing the status of things, we now have severe regulations. Fortunately, we are still a long way from being swallowed up by our own actions.

The Inspirational Source

I could turn on and on about several additional discoveries that were foreseen in science fiction literature and are now being made in the actual world. So where does reality begin and fiction end? Are the people who come up with these ideas aware that they may help others live better lives? Such issues are challenging to answer because every author's point of view was distinct for their own works. We can use the concept of the robot. The word "Robot" was coined by Karel apek from the word robota (labour), and robots (Robotniks) were known as slaves or workers. The word's connotation evolved over time, and a writer used it to conjure up the image of a robot grabbing for the leash and enslaving its creator. Karel apek could have anticipated the development of robots in the near future. But did he feel fear for it? To the point when robots could think or even feel, the concept of a robotic slave-worker sounded useful. The notion of developing artificial intelligence emerged. Consider how conflicts would be waged if robots replaced humans as the combatants.



These are the key concepts that really affected science and technology. ways that artists and writers' imaginations may be used to better human lives. The inventions I listed above may have been made without science fiction literature or forecasts of this nature, but several of them were significantly impacted by the literary work. The phenomena of fiction turning into reality ended up being quite beneficial for business. In order to force clients to buy their products by transforming their fantasies into reality, factories tended to adapt ideas they discovered in comic books, TV shows, or movies. If Marty McFly did not have self-lacing shoes in Back to the Future, no one would have given them a second thought. Nike took a gamble, and I think this concept will go well. Such technologies, which were first developed only as a practical joke or as a quick method to expand the technical gap of the science fiction universe, may now prove helpful and popular.

Technology created only as a result of science fiction

I've already covered some of the most well-known technological breakthroughs that were anticipated in science fiction but ultimately came to pass. Let's now examine those that were just motivated by the concepts found in science fiction literature or those that may be created in the near future.

Force fields

The force fields in the Star Wars universe are shown as a wall of liquid-like barriers that shield personnel and ships from hostile fire. They are run by a generator that is located inside the "bubble" that surrounds the spacecraft or the tank. Such barriers are impenetrable to all types of military lasers.

This concept was quickly adopted by the American military's defence department, which then began to experiment with it in a fashion that could be portrayed in the actual world. The force field is designed to defend army vehicles against RPG rockets and grenades rather than lasers in the actual world. [5] Beginning in 2002, the new force field technology had its first successful tests. The grenades were zapped with hundreds of thousands of volts of electricity, disabling the weapons, and the force fields were able to detect any incoming strikes. These actual force fields are constructed from a number of metal plates that are mounted directly to a vehicle's exterior. They were first employed against terrorist troops in Iraq in 2005.

Projected displays and keyboards

The computer displays in science fiction buildings and space ships were shown as basic video monitors or flat panels in the late 1980s. The 2008 Marvel film Iron Man starred Robert Downey Jr. as technological whiz Tony Stark, who used keyboards and projected displays to manage numerous objects. He had complete control over everything he saw and worked with thanks to screens that were shown all around him. These projected displays gave a fresh perspective on technological advancement because they were featured in several contemporary science fiction films.

In terms of technology, projected displays are nothing new. Since British photographer Eadweard Muybridge began experimenting with projected motion pictures in 1879, projection has been a part of human culture. [6] The above-mentioned science fiction settings included displays that were projected into the air rather than on walls.

An American company called Helio display uses iO2 technology to create distinctive holographic displays in the air. The device created by IO2 Technology in 2001 employs dry micron-size atomized particles in mid-air and a projection unit aimed into multiple layers of air to create a two-dimensional display that seems to float. [6] Projected keyboards also work on a similar approach and are beyond testing.



The Submarine

In his famous work *Twenty Thousand Leagues Under the Sea*, Jules Verne described an inventor travelling on his submerged vessel, the *Nautilus*. The book was first published in 1870. The technology at the time it was written about was far advanced. Submarines were existing when Verne's book was published, but they weren't significantly improved until after its publication.

Virtual worlds and the Internet

Twenty years ago, the idea of a network connecting the whole planet seemed far-fetched. Nobody could have predicted that we would have access to and utilise such vast amounts of data on a regular basis. Tim Bernes-Lee, the man frequently recognised as the creator of the internet, said in a 1997 interview with *Time* magazine that he was captivated by an Arthur C. Clarke story as a young boy. The backdrop of this 1964 short tale included a group of interconnected computers. Later, these computers started to think for themselves. This vision had a significant impact on Bernes, and fifteen years later he demonstrated that it was accurate—with the exception of the thinking, of course. [7]

People experimented with virtual worlds over the previous decade while wearing different helmets with internal projected displays. Numerous of these trials just gave the test subjects sickness. The concept was inspired by Neal Stephenson's "*Metaverse*" from the 1992 book *Snow Crash*, where users may connect to virtual reality and communicate with one another via their projected virtual selves. This concept served as the basis for several well-known books and films, including *The Matrix*, which basically told the same story with the exception that people were compelled to live within the Matrix without realising it because the robots that controlled the planet absorbed their bodily energy.

The Oculus Rift, which projects a screen within special glasses that the player dons, is the pinnacle of virtual reality in the current era. Oculus Rift is mostly used for gaming, and it has had great success with horror games.

Lightsaber

A Lightsaber is the very last item on this list, a thing that hasn't been created yet but that we really want to. In the *Star Wars* universe, a light saber is a laser-based weapon used by Jedi knights, who guard the galaxy's order. A light saber has been attempted to be made by several institutions, however they have failed. The laser sabre is a tremendous energy field that can pierce anything except for another laser. Such powerful lasers already exist; the big issue is how to set a saber's length limit. Perhaps using a Lightsaber instead of a knife in the not too distant future to cut chicken.

Conclusion

Modern technology still has a lot of undiscovered potential, and human creativity has no bounds. We speculate whether *Star Trek* or *Star Wars* ideas we will be ready to employ in actual life in future generations. Science fiction literature has shown to have a significant influence on present science and technology. The main objective of this paper was to highlight some of the real-world effects of science fiction concepts and some significant innovations that sprang from them.

We could be able to jump across great distances or move at the speed of light. Future possibilities far exceed anything we could have imagined. The most astonishing aspect of science is still the ability to make fiction into reality. We can only hope that it continues to astound us as it does right now. Because there are no restrictions on a person living a better life, there are still many things to discover and ambitions to realise.



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LEGAL FRAMEWORKS FOR ENVIRONMENTAL JUSTICE: BRIDGING THE GAP BETWEEN POLICY AND IMPLEMENTATION

By

Priti Ashok Bhansali

Research Scholar

Department of Law

Monark University, Ahmedabad, Gujarat.

Abstract

Environmental justice is a critical global concern, necessitating robust legal frameworks to ensure equitable access to environmental resources and protection against ecological harm. This study explores the effectiveness of existing legal mechanisms in promoting environmental justice and examines the challenges in translating policies into actionable outcomes. While numerous national and international laws aim to regulate environmental sustainability, a significant gap persists between policy formulation and implementation. The research highlights the role of legal instruments such as environmental impact assessments, pollution control regulations, and climate litigation in addressing environmental inequities. It also investigates the effectiveness of judicial interventions, regulatory bodies, and public participation in enforcing environmental laws. Key barriers, including lack of political will, weak enforcement mechanisms, and socio-economic disparities, hinder the realization of environmental justice. By analyzing case studies from different jurisdictions, this study identifies best practices that contribute to effective environmental governance. The research emphasizes the need for stronger legal accountability, enhanced institutional capacity, and inclusive policymaking to bridge the implementation gap. The findings suggest that integrating legal frameworks with community-driven approaches and technological advancements can strengthen environmental justice initiatives. Recommendations include improving compliance mechanisms, fostering international cooperation, and enhancing environmental education and advocacy.

Keywords: Environmental Justice, Legal Frameworks, Policy Implementation, Climate Litigation, Regulatory Compliance etc.

Introduction

Environmental justice is a multidimensional concept that seeks to ensure equitable distribution of environmental benefits and burdens across different social, economic, and political groups. It aims to address the disproportionate impact of environmental hazards on marginalized and vulnerable communities while ensuring equal access to environmental resources. The notion of environmental justice emerged from grassroots movements advocating for the fair treatment of all individuals concerning environmental policies and laws. These movements, which gained prominence in the United States in the 1980s, have since expanded into a global discourse encompassing various legal, ethical, and policy dimensions. Legal frameworks play a pivotal role in advancing environmental justice by setting standards for pollution control, resource allocation, and sustainable development. However, despite the presence of well-drafted policies, a significant gap persists between policy formulation and implementation. This research aims to analyze the effectiveness of existing legal frameworks in promoting environmental justice, identify challenges that hinder policy execution, and propose solutions to bridge the gap between environmental laws and their enforcement.



The Evolution of Legal Frameworks for Environmental Protection

Historically, environmental laws were reactive, focusing primarily on mitigating immediate threats such as pollution and deforestation. Over time, environmental legislation has evolved to incorporate preventive and precautionary measures, recognizing the long-term implications of environmental degradation. International agreements, such as the Stockholm Declaration (1972) and the Rio Declaration on Environment and Development (1992), have laid the groundwork for integrating environmental justice into legal frameworks. These agreements emphasize the principle of sustainable development and the right of individuals to a healthy environment. At the national level, countries have developed environmental protection laws, regulatory agencies, and judicial mechanisms to uphold environmental justice.

The Gap between Policy and Implementation

Despite the existence of comprehensive environmental policies, their implementation remains a challenge. Several factors contribute to this gap, including:

1. **Weak enforcement mechanisms:** Regulatory agencies often lack the authority or capacity to enforce environmental laws effectively. Corruption, bureaucratic inefficiencies, and inadequate monitoring systems further weaken enforcement efforts.
2. **Lack of public participation:** Meaningful engagement of local communities in environmental decision-making is essential for achieving justice. However, limited access to information and legal representation often marginalize vulnerable groups.
3. **Economic and political interests:** Industrial lobbying and political influence frequently lead to policy compromises, diluting the effectiveness of environmental laws.
4. **Judicial constraints:** While courts have played a crucial role in upholding environmental justice, legal proceedings can be lengthy, costly, and inaccessible to affected communities.

Role of Judicial and Regulatory Bodies in Environmental Justice

Judicial and regulatory bodies play a crucial role in ensuring the enforcement of environmental laws and redressing environmental injustices. Courts have been instrumental in setting legal precedents that strengthen environmental governance. Landmark cases such as *Massachusetts v. EPA* (2007) in the U.S. and *M.C. Mehta v. Union of India* (1986) in India have underscored the judiciary's role in compelling governments to take action against environmental degradation. Regulatory agencies are tasked with monitoring environmental compliance, issuing permits, and imposing penalties for violations. However, their effectiveness depends on political will, financial resources, and the legal authority granted to them. Strengthening these institutions through better funding, transparent governance, and stringent accountability mechanisms can enhance their role in bridging the implementation gap.

Review of Literature

Harsya (2023) the study emphasizes the necessity of harmonizing environmental justice with sustainable development. It highlights that social, economic, and environmental factors are deeply interconnected, and addressing them collectively is crucial for a balanced future. The article conducts a comprehensive review of existing legal frameworks at international, national, and regional levels. It assesses their effectiveness in promoting environmental justice and sustainable development, identifying both strengths and weaknesses in these legal instruments. One of the main findings is that many legal frameworks lack inclusivity and adaptability to evolving environmental challenges. The study suggests



that legal instruments should be more inclusive of diverse stakeholders and adaptable to changing circumstances to effectively address environmental and social issues.

Kumar (2023) the paper provides a comprehensive examination of the history and impact of environmental legislation, helping to clarify how these laws influence ecological preservation and sustainability. This historical perspective is crucial for understanding the evolution of the "green" concept in governance. The framework for Comparative Exploration and Impact of Environmental Law (CE&IEL) is presented, which focuses on the transformative effects of environmental law on sustainable practices. This framework serves as a tool for analyzing how legal reforms can drive changes in business models, government regulations, and individual behaviors towards sustainability. Environmental regulations have the ability to influence policy choices, according to the study. Through shedding light on how these regulations influence "green" behaviors, the paper aids policymakers in crafting regulations that promote sustainability and ecological responsibility. The findings assist industries in aligning their practices with sustainable regulations.

Ashcraft (2024) the review emphasizes the potential synergies between implementation science and environmental justice. By integrating these fields, researchers can enhance the effectiveness of interventions aimed at improving health outcomes in marginalized communities. The paper highlights the importance of addressing structural determinants of health, such as structural racism, by use of interventions at the community, neighborhood, and policy levels. This focus is crucial for tackling the root causes of health disparities. This study presents an adaptation of the implementation science subway with an eye on environmental justice.

McGuire (2014) the paper emphasizes that legal frameworks play a crucial role in addressing environmental problems. They not only provide the necessary regulations but also shape the way society interacts with the environment. This highlights the importance of understanding legal structures in environmental policy-making. It discusses various types of laws, including legislative, executive, and judicial frameworks. Each type has a distinct role in environmental governance, and their effective integration is essential for successful environmental management.

Kaswan (2007) the paper establishes a framework for evaluating the emerging environmental justice movement. It identifies two primary strands: distributive justice, which focuses on the fair distribution of environmental benefits and burdens, and political justice, which emphasizes the need for equitable participation in decision-making processes. Professor Kaswan highlights the skeptical views of traditional environmentalism as presented in environmental justice literature. She discusses how the historical roots of the environmental movement often distanced it from the civil rights movement, which is crucial for understanding the tensions between these two movements. The paper explores how environmental laws may have inadvertently exacerbated issues for poor and minority communities.

Objectives of The Study

1. To Analyze the Effectiveness of Legal Frameworks in Environmental Justice.
2. To Identify Challenges in the Implementation of Environmental Policies
3. To Propose Strategies for Strengthening Policy Implementation and Legal Enforcement

Research Methodology

Quantitative research methodology was used in this study. A quantitative research methodology involves the systematic investigation of phenomena using numerical data and statistical techniques. This study was conducted in Kopergaon (Maharashtra). Sample size was 200. Sample consists of environmental law experts, policymakers, legal practitioners, and representatives from environmental organizations. The sample was selected using the convenience sampling approach. As a non-probability



sampling method, convenience sampling involves selecting subjects based on how close they are to the researcher and how easy it is for them to reach them. Original data is the basis of the research. The data was collected via a questionnaire. The hypothesis was tested using a chi-square test.

Delimitations of the study

1. The study includes interviews with legal experts and practitioners; there may be inherent subjectivity in the interpretation of responses.
2. The study emphasizes the legal aspects of environmental justice; it may not fully explore the social, economic, or political factors that also contribute to the success of legal framework.
3. The present study was conducted at Kopargaon. Result of the study may not be applicable for other locations.

Findings of the Study

The findings of this study reveal significant insights into the effectiveness of legal frameworks in ensuring environmental justice. The majority of respondents (47%) are somewhat familiar with environmental laws and policies, while 31% are very familiar, indicating a moderate awareness level. However, 14% are slightly familiar, and 8% have no familiarity, highlighting the need for greater legal awareness initiatives.

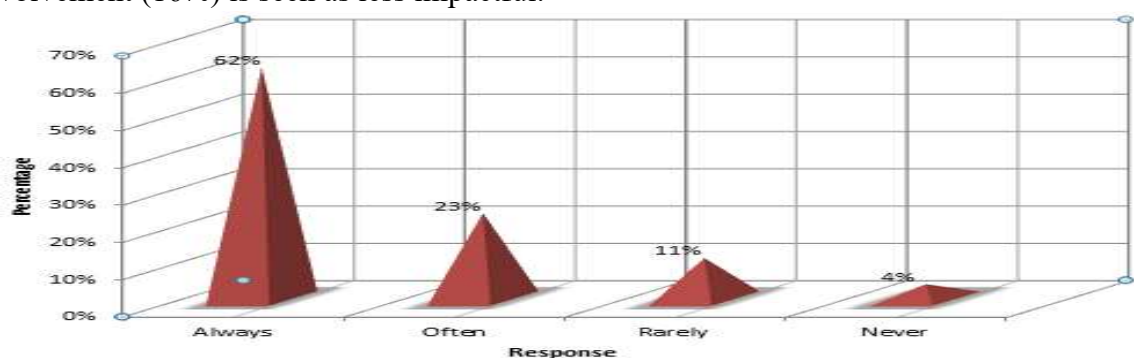
The majority of respondents (56%) believe that existing legal frameworks are moderately effective in ensuring environmental justice. While 17% find them highly effective, 23% consider them slightly effective, and 4% perceive them as ineffective, indicating a need for stronger enforcement measures.

The biggest challenge in implementing environmental laws, according to 38% of respondents, is the lack of enforcement by authorities. Corruption and political interference (26%) and lack of public awareness (20%) are also significant barriers, while insufficient legal provisions (16%) are a lesser concern.

Nearly half of the respondents (49%) believe that environmental courts and tribunals are somewhat effective in ensuring justice, while 24% consider them very effective. However, 17% find them rarely effective, and 10% view them as ineffective, suggesting room for improvement in judicial enforcement.

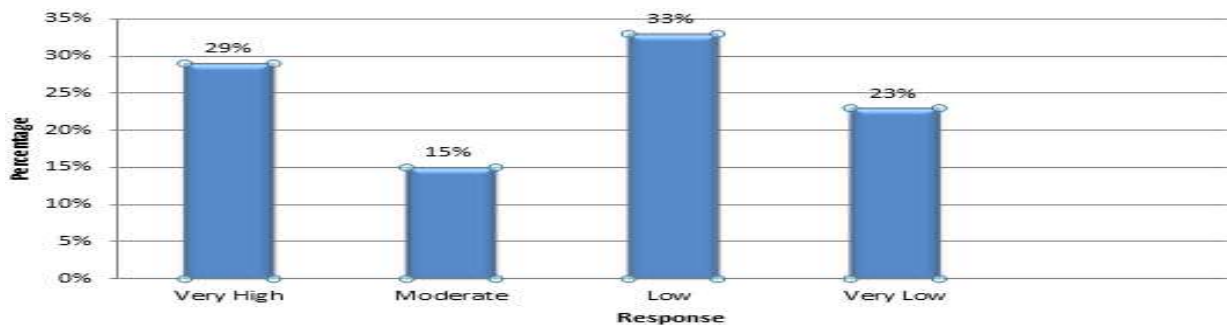
A significant portion of respondents (36%) believe that legal support for marginalized communities in environmental disputes is somewhat accessible, while 28% find it easily accessible. However, 19% consider it rarely accessible, and 7% say it is not accessible at all, highlighting the need for better legal aid initiatives.

The majority of respondents (34%) believe that increased public participation is the most effective way to bridge the gap between environmental policy and implementation. Stricter law enforcement and penalties (29%) and more government funding (21%) are also key factors, while greater NGO involvement (16%) is seen as less impactful.





The majority of respondents (62%) believe that businesses and industries always comply with environmental regulations, while 23% think they often do. However, 11% feel compliance is rare, and 4% believe it never happens. The majority of respondents (66%) believe that the government should prioritize strengthening legal frameworks and policies to improve environmental justice. Enhancing monitoring and enforcement (15%) and increasing education and awareness (11%) are also seen as important, while supporting research and technology (8%) is considered the least critical.



A significant portion of respondents (33%) rate public awareness of environmental justice and legal rights as moderate, while 29% believe it is low. Only 23% consider awareness very high, and 15% rate it as very low, indicating a need for greater public education and outreach efforts.

Testing of Hypothesis

According to the objective of this study following hypothesis was framed:-

H₀: There is no significant association between the legal frameworks for environmental justice and their effectiveness in implementation.

H₁: There is a significant association between the legal frameworks for environmental justice and their effectiveness in implementation.

Observed Frequency (O)	Expected frequency (E)	(O-E) ²	(O - E) ² / E
10	27.5	306.25	11.14
70	55.0	225.00	4.09
30	27.5	6.25	0.23
40	22.5	306.25	13.61
30	45.0	225.00	5.00
20	22.5	6.25	0.28
N=200		$\sum(O-E)^2/E=34.35$	

$$\text{ChiSquare} = \sum(O-E)^2/E = 34.35$$

Finding of the test

Calculated value of ChiSquare is 34.35 that is greater than the tabulated value i.e 5.99 therefore null hypothesis (There is no significant association between the legal frameworks for environmental justice and their effectiveness in implementation) is rejected. So, we accept alternative hypothesis that there is a significant association between the legal frameworks for environmental justice and their effectiveness in implementation.

Conclusion

The study highlights the critical need for stronger legal mechanisms, effective enforcement strategies, and greater public participation to ensure environmental justice. While many countries have



established comprehensive environmental laws and policies, significant challenges remain in their implementation due to institutional weaknesses, lack of compliance, and limited access to justice for marginalized communities. A key takeaway from this research is that environmental justice is not just a legal or policy issue but a fundamental human rights concern. The study underscores the necessity of integrating social, economic, and ecological considerations into legal frameworks to create a more inclusive and effective approach to environmental governance. Strengthening institutional capacity, enhancing regulatory oversight, and promoting corporate accountability are essential measures to bridge the gap between policy formulation and its real-world application. Moreover, the study emphasizes the importance of community engagement, public awareness, and legal empowerment in ensuring that environmental policies are effectively implemented. Governments and stakeholders must prioritize mechanisms such as environmental courts, legal aid services, and citizen participation in decision-making to uphold environmental justice principles. The role of technology and data-driven approaches is also crucial in improving environmental monitoring and compliance. Tools such as satellite surveillance, GIS mapping and digital reporting platforms can enhance transparency and accountability in environmental governance.

Practical Implications

This study has several practical implications for policymakers, legal practitioners, environmental activists, and other stakeholders working toward achieving equitable and effective environmental governance. These implications can help strengthen existing legal frameworks, improve enforcement mechanisms, and enhance community participation in environmental decision-making.

Strengthening Legal and Institutional Frameworks

One of the key findings of this study highlights the gaps in existing legal structures that hinder the effective implementation of environmental justice policies. The study suggests that governments and regulatory bodies should focus on harmonizing environmental laws with socio-economic and human rights considerations to ensure that marginalized communities are not disproportionately affected by environmental degradation. Strengthening legal mechanisms through clear legislative mandates, accountability measures, and inter-agency coordination will significantly improve the enforcement of environmental policies.

Enhancing Policy Implementation through Compliance Mechanisms

The study underscores that while environmental laws and policies exist in many jurisdictions, weak enforcement and lack of compliance mechanisms often render them ineffective. To bridge this gap, the research recommends the establishment of independent regulatory bodies that monitor compliance, impose penalties for violations, and ensure transparency in environmental governance. Additionally, legal provisions should integrate public interest litigation and citizen engagement to hold corporations and government agencies accountable for environmental harm.

Promoting Access to Justice for Affected Communities

Environmental justice requires that affected communities, particularly marginalized and vulnerable populations, have accessible legal remedies when their environmental rights are violated. This study highlights the importance of legal aid programs, simplified judicial procedures, and alternative dispute resolution mechanisms to ensure that individuals and communities can seek redress for environmental injustices without undue financial or procedural burdens. Strengthening Environmental



Courts and Tribunals (ECTs) and empowering grassroots organizations can significantly enhance access to justice.

Encouraging Corporate Responsibility and Sustainable Practices

The study emphasizes the role of corporations and industries in both environmental degradation and sustainability efforts. It recommends that governments implement mandatory corporate social responsibility (CSR) policies, requiring businesses to adopt environmentally sustainable practices, impact assessments, and transparent reporting mechanisms. Legal frameworks should also enforce the “polluter pays” principle, ensuring that industries responsible for environmental harm bear the costs of restoration and remediation.

Leveraging Technology and Data for Environmental Governance

To improve policy implementation, the study suggests integrating technology and real-time data monitoring in environmental regulation. Digital tools such as satellite imagery, geographic information systems (GIS), and blockchain-based environmental impact reporting can enhance transparency, track pollution levels, and improve enforcement of environmental laws. Policymakers should invest in open-access environmental databases to facilitate evidence-based decision-making and public participation in environmental governance.

Recommendations

To bridge the gap between environmental policy and implementation, several best practices can be adopted:

Strengthening legal accountability

Governments must ensure strict enforcement of environmental laws through independent regulatory bodies and judiciary oversight.

Enhancing institutional capacity

Regulatory agencies should be equipped with adequate resources, trained personnel, and technological tools to monitor compliance effectively.

Promoting public participation

Inclusive decision-making processes, access to legal aid, and awareness campaigns can empower communities to advocate for their environmental rights.

Integrating environmental justice into broader policies

Environmental laws should be aligned with economic, social, and public health policies to create a holistic approach to sustainability.

Fostering international cooperation

Environmental issues are global in nature, requiring cross-border collaborations, information sharing, and joint regulatory efforts.

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**EDUCATION FOR SUSTAINABLE DEVELOPMENT – PREPARING FOR FUTURE**

By

Umama Ansari

Research Scholar

J.G. University, Ahmedabad

&

Dr. Janelle Kant

Assistant Professor

J.G. University, Ahmedabad

Abstract

This paper will address the concept of education for the sustainable development under the title EDUCATION FOR SUSTAINABLE DEVELOPMENT – PREPARING FOR FUTURE. The National Education Policy (NEP) 2020 aims to revamp the education system in India and align it with the Sustainable Development Goal 4 (SDG-4) – “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” by 2030. Some of the core principles of SDG’S include equity and inclusion, skills and lifelong learning. This represents a shift from the narrow focus on universal primary education in the MDG framework and goes beyond. SDG 4 mention expanding opportunities across all phases of education – pre-primary, primary, secondary, vocational, higher and adult education. This paper deciphers the literature on SDG based on case study of the countries who ranked in top three on the Sustainable Development index 2024. This paper aims at focussing and studying the road map and initiative taken by these role models on achieving their goals earlier than expected. This paper tries to bring and highlight the SDG 4 education for sustainable development into study as education is most important tool if we want to have an impact or cultivate attitude and values in future generation. This paper discusses policies and road map implemented by the three countries in their Education for sustainable development, and hoe the dame can help a developing country. By studying the top three countries will be able to have evidence-based decision making while implementing the action plan.

Introduction

We all exist in an interconnected world with severe collective problems such as climate change or poverty and inequalities. As we share common problems, we also share common goals. The United Nations established the Sustainable Development Goals (SDGs) as a reference to address the issue. Their main aim is to tackle these challenges along with others to make the world more sustainable for future generations.

Sustainable development means development that presents the ability of generations ahead to meet their needs. In the Indian context, sustainable development is crucial for achieving socio-economic development while maintaining environmental sustainability.

The 2030 Agenda includes 17 overarching Sustainable Development Goals (SDGs). These are integrated in nature, and a principle of indivisibility should guide their implementation. The targets broaden the scope of education as a global project to encompass outcomes in literacy, numeracy, and wider learning including global citizenship, sustainability and gender equality.

SDGs are essential to build a better future. Following are the reasons that make these important:

- Extend to creating a universal response to various issues being faced.
- A balance among the environment, society, and economy is created.
- Upon achieving these goals, natural resources are sustained.
- Eradicate poverty along with promoting development.



To make the future generation not only coexist with nature but also flourish with it, SDG's are very important. Sustainable development has become an essential agenda for India due to its growing population, increasing energy demands, and environmental degradation. United Nations has designed 17 SDG's, from which SDG 4 deals with Education. The SDG4 comprises seven targets that deal with quality and equality for different phases of education. The first 3 targets are intended to ensure all children and adults access to quality education from early years through primary and secondary school to technical and university levels. Target 4.4 aims to enhance skills for youth and adults linked to work. Target 4.5 is concerned with the distribution of educational access across a range of demographics noting needs of people with disabilities, indigenous peoples and vulnerable groups. Target 4.6 aims to ensure literacy and numeracy for all youth and substantially reduce adult illiteracy. Target 4.7 is the only target that deals with the content of education aiming to develop knowledge and skills for sustainable development, human rights, gender equality and cultures of peace and non-violence.

Literature Review

Sustainable development has become an essential agenda for India due to its growing population, increasing energy demands, and environmental degradation. According to the United Nations Development Programme, out of 189 countries, India ranked 131 on the Human Development Index (HDI). This indicates that there is a need to improve the overall development status of the country. Education can empower people to take action toward sustainable development by providing them with the knowledge and skills to participate in decision-making processes and contribute to their communities. Education can help individuals understand the impact of their actions on the environment and take responsibility for their actions. Several studies have examined the role of education in promoting sustainable development, with a particular focus on ESD. For example, the UNESCO report on Education for Sustainable Development in India highlights the importance of ESD in addressing key challenges facing the country, such as poverty, environmental degradation, and social inequality (UNESCO, 2017). The report emphasizes the need for education to promote sustainable lifestyles, support sustainable livelihoods, and foster sustainable communities.

A study by Singh and Jain (2018) explores the role of education in achieving sustainable development goals (SDGs) in India. The study argues that education is a critical tool for achieving the SDGs. It can promote awareness, build skills, and empower individuals and communities to take action toward sustainable development. The authors suggest that ESD should be integrated into all levels of education, from primary to tertiary, and that a multi-disciplinary approach is needed to address complex sustainability challenges.

Other studies have examined the effectiveness of ESD initiatives in promoting sustainable development. For example, a study by De Silva and Tsuruta (2019) evaluates the impact of a sustainable development education program in Sri Lanka. The study finds that the program positively impacted students' knowledge, attitudes, and behavior toward sustainability and suggests that ESD can be an effective tool for promoting sustainable development.

The literature suggests that education, particularly ESD, is critical to sustainable development. Education can promote sustainable lifestyles, support sustainable livelihoods, and foster sustainable communities by equipping individuals with the knowledge, skills, and attitudes needed to create a sustainable future. However, there is a need for greater integration of ESD into all levels of education and a multi-disciplinary approach to address complex sustainability challenges.

Education for sustainable development (ESD) is an approach to education that promotes the integration of economic, social, and environmental perspectives in teaching and learning. It aims to equip individuals with the knowledge, skills, and attitudes needed to create a sustainable future for themselves



and the planet. ESD has been recognized as a critical element of sustainable development by the United Nations (UN) and has been incorporated into many national and international policy frameworks.

Several studies have examined the role of education in promoting sustainable development, with a particular focus on ESD. For example, the UNESCO report on Education for Sustainable Development in India highlights the importance of ESD in addressing key challenges facing the country, such as poverty, environmental degradation, and social inequality (UNESCO, 2017). The report emphasizes the need for education to promote sustainable lifestyles, support sustainable livelihoods, and foster sustainable communities.

Objectives

The objectives of education for sustainable development is knowledge-skill-attitude

1. Understand principles of sustainable development including environmental, social and economic dimensions along with the global challenges related to sustainability.
2. To understand the United Nations' Sustainable Development Goals (SDGs) and their relevance to education.
3. To develop critical thinking and problem-solving skills to address sustainability challenges.
4. To adopt sustainable lifestyles and behaviours that minimize harm to the environment.
5. To develop values that support sustainable development, such as respect for nature, social justice, and human rights.
6. To develop a sense of responsibility towards the environment and society.

Education for sustainable development is multifaceted and complex, encompassing economic, political, social, cultural and environmental dimensions. It requires us to think very carefully about the type of education system that can nurture individuals with the necessary knowledge, skills and attitude to face the environmental and social challenges in the years to come. Education planning plays a crucial role in achieving sustainable development in India. Education can create awareness, empower people, and promote sustainable practices. Education planning can ensure that education is accessible, equitable, and high-quality for all learners, regardless of their background, gender, disability, or social status. The literature suggests that education, particularly ESD, is critical to sustainable development. Education can promote sustainable lifestyles, support sustainable livelihoods, and foster sustainable communities by equipping individuals with the knowledge, skills, and attitudes needed to create a sustainable future.

According to the United Nations Development Programme, out of 189 countries, India ranked 131 on the Human Development Index (HDI). This indicates that there is a need to improve the overall development status of the country. The growing population of India poses a challenge to achieving sustainable development, as it puts pressure on resources and increases environmental degradation. The country's energy demands are also rising rapidly, leading to a growing need for sustainable energy sources.

Education planning can help address these challenges by promoting sustainable practices, creating awareness about environmental issues, and empowering people to take action toward sustainable development.

According to 2024 Index score and ranks for SDG's are: 1: FINLAND 86.35%, 2: SWEDEN 85.70%, 3: DENMARK 85.00%. FINLAND also score first on the World Happiness Report (Helliwell et al., 2024).

INDIA ranks 109 out of 166 countries with the score of 71%, according to Sustainable development record 2024, with significant improvement from 66% in the year 2020-21.



Finland is close to reaching many of the SDGs related to social and economic sustainability. Sweden is mitigating and adapting climate change, halting biodiversity loss and restoring ecosystem. Denmark is a frontrunner in sustainable development with a universal health care and educational system,

Finland created the world's first National Road Map to a Circular Economy (2016-2025), aiming to transform its economy to circular principles by 2035. Sweden leads in sustainability with its ambitious goal to become the world's first fossil-free welfare state by 2045. Denmark's capital, Copenhagen, aims to become the world's first carbon-neutral capital by 2025. Practices and policies that helped these nations achieve are;

Finland is pioneering innovative solutions in renewable energy, nutrient cycling and waste management. It has developed technology to produce textile fibre from wood pulp, using 99% less water than cotton production. Finland implemented a course of studying the circular economy and waste management principles between 2018 to 2019 which boosted their innovation sector for renewable sources of energy. 70,000 students opted for studying circular economy. This effective implementation helped Finland in creating World's first National Road Map to a circular economy.

The Great 5 R's of Circular Economy

Reduce: We as a society has limited resources. We must reduce our consumption. Sharing, borrowing and renting should be promoted, instead of buying should always be considered and promoted.

Reuse: Circular economy promotes designing items which is multipurpose and multifunctional in nature. We can change the primary purpose of the item and utilize it in other ways.

Repair: While creating an item materials which can be repaired easily should be given the priority. Choosing high quality item to extend the durability and design a product which is easy to repair.

Refurbish: Refurbishing means fixing the original item by changing its old parts with new ones. Bringing this to as many product possible in the daily life. E.g German shoe brand Birkenstock

Recycle: Only if the item or material is so worn out that it cannot be put to further use, it should be sent to recycling. Where with further process it can be put through the process to make it reusable.

Denmark has already reduced carbon emissions by 42% through initiatives like district heating systems and promoting cycling and they aim for reducing greenhouse gas emissions by 70% and carbon neutrality by 2050.

Sweden leads with the goal to become the world's first fossil free welfare state by 2045. Sweden also boasts the world's first electrified road, which charges electric vehicles as they drive. Sweden's innovative "Hybrit" project aims to produce fossil free steel using hydrogen instead of coal, potentially reducing carbon emission.

Under Singapore Green Plan, the sustainability learning lab were set up promoting sustainable education research that is evidence-based understanding of curriculum and pedagogies to support learning. Applied Learning Program called "Appreciation, Awareness and Action for Eco-Citizens@Mee Toh School" and "Interdisciplinary Project Work and Values-in-Action (IPW-VIA)" brings together related environmental topics from various subjects to make meaningful connections and extensions to what students learn about the environment. The stake holder of Tampines introduced "The Passionate Sustainability Stewards (T.P.S.S.)" who are role models for a zero-waste nation. "Authentic, Experiential and Collaborative (ACE)". Also outlining the theme in the curriculum

Secondary 1: Positive Energy & Biodiversity

Secondary 2: Food Waste



Secondary 3: E-Waste
Secondary 4 and
5: Global Efforts in Sustainability

Tampanise collaborated with polytechnic college to share ideas on waste management. Several case studies in India also highlights the successful implementation of educational planning and practices giving desired outcome. Some of the cases are mentioned below.

Green Schools Programme

The Green Schools Programme is an initiative of the Centre for Science and Environment (CSE) that promotes school environmental sustainability. The program helps schools adopt sustainable practices like rainwater harvesting, waste management, and energy conservation. The program has successfully promoted environmental awareness and sustainable practices among school students in India.

Solar Urja Lamp (SoUL) program

The SoUL program is an initiative of the Indian Institute of Technology Bombay (IIT Bombay) that promotes solar energy education in rural areas. The program trains and supports local entrepreneurs to manufacture and sell solar lamps in rural areas. The program has successfully promoted sustainable practices, reduced energy, poverty, and created livelihood opportunities in rural areas.

Community-led initiatives

Several communities in India have initiated their sustainable development programs through education and awareness campaigns. For example, the Van Panchayat (forest council) in Uttarakhand state has initiated a community-led program to protect and conserve forest resources. The program involves educating local communities about sustainable forest management practices and promoting community-led initiatives for forest conservation.

Suggestions

1. Integration of sustainability concepts across the curriculum at all levels.
2. Community involvement and participation
3. Teacher training and professional development programs
4. Collaborations and partnerships
5. Creative thinking and technical integration.
6. Increase investment in education
7. Promote inclusive education
8. Integrate ESP's 4Cs (curriculum, campus, culture and community) to support

Challenges

1. Limited resources
2. Capacity building
3. Institutional barriers
4. Limited access to education
5. Lack of awareness and understanding
6. Political will



Conclusion

Education planning for sustainable development in India needs a comprehensive and integrated approach considering sustainability's social, economic, and environmental dimensions. Integrating sustainability concepts across the curriculum, teacher training and professional development, community involvement and participation, collaboration and partnerships, technology integration, and monitoring and evaluation can help promote sustainable development through education planning. India does face resource constraints and thus there is a need to increase investment in education to support the initiatives. There is a lack of awareness and understanding of the concepts and practices among general public and hence education planning should prioritize creating awareness. Capacity building is critical as the implementation totally depends on trained and skilled human resources. Despite the challenges, several successful case studies demonstrate the potential of education planning for sustainable development in India. Therefore, India must prioritize education planning for sustainable development to achieve Sustainable Development Goals and ensure a sustainable future for all its citizens. This requires a collaborative effort among different stakeholders. Educational planning will help bridge the gap between policy and practice. India now needs to approach towards planning and implementation aggressively if it wants to achieve its goal.

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THE INTERTWINED THREADS OF FAITH, SELF, AND NATURE: EXPLORING RELIGION, SPIRITUALITY, AND SUSTAINABILITY IN THE POETRY OF A.K. RAMANUJAN

By

Dr. Nipam Chauhan

Assistant Professor (English)

Uka Tarsadia University, Bardoli, Gujarat

Abstract

A.K. Ramanujan's poetry, deeply embedded in Indian heritage and yet universally comprehensible, explores a subtle and intricate interweaving of religion, spirituality, and the natural world. This research examines how Ramanujan's poems tackle these themes, highlighting his perceptive portrayal of religious customs, his examination of the individual's spiritual odyssey, and his implicit advocacy for a harmonious rapport with nature. By meticulously analysing select poems, this study dissects how Ramanujan harnesses imagery, metaphor, and narrative to illuminate the intricate interplay between faith, self, and environment. It posits that although not an outspoken environmentalist, Ramanujan's work embodies a profound esteem for nature and an awareness of its pivotal role in shaping human lives and beliefs. This implies that human happiness is inextricably tied to the well-being and vitality of the environment. Ultimately, Ramanujan's poetry underscores the importance of preserving tradition, engaging in introspection, and recognizing the interconnectedness of all living beings in the pursuit of a more profound and sustainable existence.

Keywords: A. K. Ramanujan's poetry, Spiritual, Self, Nature, Sustainability

Introduction

Indian English literature often delves into themes and issues specific to the Indian experience. This includes exploring historical events, social customs, cultural traditions, religious and spiritual perceptions. By focusing on subjects rooted in the Indian context, these works offer a distinct perspective that resonates with the local audience. In his analysis of Indo-Anglian literature, highlights the unique "Indianness" that distinguishes it from merely an extension of English literature, K.R. Snyengar (1962) states,

“What makes Indo-Anglian literature an Indian literature, and not just a ramshackle outhouse of English literature, is the quality of its “Indianness”- in the choice of subject, in the texture of thought and play of sentiment, in the organization of material, and in the creative use of language.”

A key figure in contemporary Indian literature, Ramanujan created a poetic landscape full of philosophical depth, cultural subtleties, and a deep awareness of the human condition—especially as it relates to religion, spirituality, and the natural world. His work deftly examines these interrelated subjects, illuminating the complex ways in which environmental awareness, faith, and self-discovery influence human experience. In addition to exploring the inherent contradictions and paradoxes that can occur within organized religion, Ramanujan's poetry explores the intricacies of religious practice in India, not holding back when describing its rites, myths, and beliefs. He examines the conflict between custom and personal experience, challenging strict doctrine while recognizing the enduring strength of religion. At the same time, his writing crosses over into the world of individual spirituality and goes beyond the confines of sanctioned religion, in this reference Mohanty (1994) affirmed that:

“The strategy employed to desentimentalise the recurrent evocations of Indian milieu could be seen mainly in the non-human imagery of his poetry. His preoccupation with his Tamil past,



Tamil roots, both linguistic and cultural, defines his regional identity. He clings to “a tradition very much of this sub-continent. The deposits of which are in Kannada and Tamil and which have been assimilated into English”.²

He explores themes of introspection, self-discovery, and the pursuit of meaning as he digs into each person's inner landscape, frequently ascertaining the profound in the ordinary and the sacred in the mundane. A keen understanding of nature is frequently entwined with this spiritual journey. Despite not being a direct environmentalist, Ramanujan's poetry exhibits a deep regard for the natural world and an awareness of how it is intertwined with human existence.

Religion: A Tapestry of Beliefs and Practices:

The poems of Ramanujan frequently provide glimpses into the intricate web of religious customs and beliefs that are common in India. His portrayal of the rites, myths, and doctrines that support different religious traditions is unapologetically honest, providing insight into the wide range of religious expressions. He explores the underlying paradoxes, contradictions, and ambiguities that frequently accompany organized religion in his work, which goes beyond simple representation. Instead of portraying religion as a static entity, he shows it to be a dynamic and ever-changing force that is influenced by human experience and interpretation.

This nuanced portrayal is evident in "A Prayer to Lord Muruga," (Ramanujan)³ where the speaker's plea for a "reasonable" and "seasonable" god highlights the tension between blind faith and a more rational, personalized approach to spirituality. The poem's ironic tone underscores the human struggle to reconcile faith with reason, tradition with individual experience. As the speaker implores, "Lord of faces, / one turned away / and one given" (Ramanujan,³), the ambiguity of divine presence is highlighted, suggesting the difficulty of truly knowing the divine will. The speaker's requests – "Give me a sign / any sign" (Ramanujan)³ – reveal a yearning for a more tangible connection with the divine, a desire that transcends the often-prescribed rituals and dogmas of organized religion. However, this questioning is not a rejection of faith per se; rather, it is a call for a more genuine and significant interaction with the divine that recognizes the limitations of purely dogmatic approaches as well as the complexity of human existence. This individualized approach to faith is further supported by the desire for a "seasonable" god—one who is aware of each person's unique needs and circumstances. Furthermore, the poetry of Ramanujan, such as "The Striders," has strong roots in Hindu symbolism and philosophy. With the striders standing in for the soul's journey through the cycle of birth, death, and rebirth, they propose that the poem can be read as a metaphor for the human condition. One important idea in Hinduism is spiritual liberation or enlightenment, which can be symbolized by the water striders' ability to walk on water without sinking.

In addition, Ramanujan frequently examines the discrepancy between religious ideals and actual life in his poetry. By illustrating the underlying inconsistencies and hypocrisies that occasionally appear within religious communities, he challenges readers to consider their own presumptions and beliefs. The darker sides of religious practice, such as the possibility that doctrine could become oppressive or that rituals could become meaningless formalities, are depicted without hesitation by him. For instance, in "The Hindu," the speaker observes the performative aspects of religious practice, noting how "the sacred thread / frayed on his chest" (Ramanujan)³ becomes a symbol of outward piety rather than genuine inner faith. Nonetheless, this critical viewpoint is not pessimistic; rather, it stems from a profound comprehension of human nature and a wish to investigate the intricacies of faith in all of its expressions. Ramanujan's view indicates that genuine faith necessitates a continuous process of introspection, questioning, and reassessment rather than mindless devotion to doctrine.



Spirituality: The Inner Journey

Ramanujan's poetry explores spirituality, which is more implicit than organized religion. He frequently explores themes of self-discovery, introspection, and the pursuit of meaning and purpose in his poems, which delve into the inner landscape of the individual. This focus on the individual's spiritual journey is evident in poems like "Looking for the Centre," where the speaker's quest for a sense of belonging and purpose reflects a universal human yearning for connection and meaning. The poem's fragmented structure and shifting perspectives mirror the often-elusive nature of spiritual seeking, highlighting the challenges and uncertainties inherent in the process of self-discovery. The speaker's search for a "centre" (Ramanujan)³ can be interpreted as a metaphor for the search for inner peace, for a grounding sense of self within a world that often feels chaotic and fragmented. This search is not a straightforward path, but rather a process of exploration and questioning, as the speaker reflects, "I carry my centre with me, / wherever I go" (Ramanujan)³, suggesting that the "centre" is not a fixed point but a fluid and evolving aspect of the self. A sense of intimacy is created by Ramanujan's use of evocative language and vivid imagery, which invites the reader to join in this introspective journey and face their own issues regarding identity, purpose, and the meaning of life.

Ramanujan's examination of spirituality goes beyond lofty, philosophical subjects to include the commonplace experiences of life, discovering the profound in the commonplace and the sacred in the banal. He illustrates how spirituality is woven into the fabric of human experience and is not something distinct from everyday life. Ramanujan's poetry is characterized by its emphasis on the everyday, which reflects his conviction that the spiritual is something that can be found in the present moment, in the connections we make, the experiences we have, and the environment we live in. In "Love Poem for a Wife," the seemingly simple act of sharing a meal becomes imbued with a spiritual dimension, as the speaker observes, "We eat and talk / of other things" (Ramanujan)³, suggesting that even in the most ordinary moments, there is a potential for connection and meaning. Similarly, in "A River," the river itself becomes a symbol of the cyclical nature of life and the interconnectedness of all things, reminding us that the spiritual can be found in the natural world around us. The speaker's observation of the "new poets" (Ramanujan)³ who ignore the river's flow highlights the importance of paying attention to the everyday rhythms of life, of recognizing the sacred in the ordinary. This emphasis on the mundane does not diminish the spiritual; rather, it redefines it, implying that genuine spirituality is about finding connection and meaning in the world rather than running away from it. It is about valuing the beauty and complexity of the human experience in all of its manifestations and acknowledging the sanctity of the present.

Sustainability: An Implicit Ethic

Ramanujan's poetry exhibits a profound respect for nature and an awareness of its interconnectedness with human life. Images of the natural world, such as rivers, trees, animals, and landscapes, are abundant in his poems and serve as essential components of the stories he tells rather than just serving as the setting for human dramas. They actively contribute to the human experience by influencing beliefs, influencing lives, and serving as a continual source of motivation and introspection. A recurrent theme that is delicately woven throughout his verse is this interconnectedness.

This unspoken ethic of sustainability is further supported by Ramanujan's use of traditional Indian themes and stories, which are frequently infused with a profound respect for the natural world. Numerous Indian myths and legends highlight the value of living in balance with nature, the interconnectedness of all beings, and the holiness of the natural world. These ideas reverberate throughout Ramanujan's poetry, implying that the health and vitality of the environment are intrinsically linked to human well-being. He connects with a long history of human interaction with the natural world by incorporating traditional



stories and beliefs into his poetry, drawing from a wealth of cultural knowledge. His poetry is enhanced by this ties to tradition, which also emphasizes how crucial it is to protect and preserve the environment. For example, he frequently uses traditional imagery, such as the banyan tree, to represent life's cyclical nature, longevity, and interconnectedness. Even though it isn't always stated directly, seeing these pictures inspires reverence for the natural world and its ongoing influence on human existence.

The idea of *dharma*, which is essential to Hindu philosophy, is also present in Ramanujan's writing. The concept of *dharma* has many different meanings, such as obligation, morality, and the universe's inherent order. Recognizing the interconnectedness of all beings and respecting the environment are common components of living in accordance with one's dharma. Though he doesn't use the term *dharma* directly, Ramanujan frequently conveys a similar idea in his poetry, implying that human behaviour has an impact on both the world and ourselves. In "Small-Scale Reflections on a Great House," the speaker's contemplation of the human body, "the pores in the skin, / the hairs on the arm" (Ramanujan)⁴, reveals a sense of wonder and appreciation for the intricate details of the natural world. This emphasis on the microcosm suggests that the human body is a microcosm of the greater universe, reflecting a broader understanding of how everything is interconnected. Since human activity invariably affects the delicate balance of the cosmos, this interconnectedness suggests a duty to the natural world. Similarly, in "The Black Hen," the speaker's observation of the hen's daily routines – "She scratches the earth / for worms" (Ramanujan)⁴ – reveals a deep connection to the rhythms of nature and the cycles of life. The poem inspires admiration for the natural world and its intrinsic worth through its straightforward imagery. Because of the hen's connection to the earth and its cycles, we are reminded of our own interconnectedness with nature and the significance of coexisting peacefully with it.

The Body as a Microcosm

Ramanujan is striking when he portrays the typically Hindu conventions or consciousness. The poem 'A Hindu to his body' demonstrates that the body is important to a Hindu as the soul: Dear pursuing presence, Dear body: You brought me Curled in womb and memory You brought me: do not leave me behind. (Ramanujan)⁴. A Hindu believes that dharma originates from the body. The development of Ramanujan's sensibility and vision is characterized by awe when observing and investigating objects and circumstances in life. It forces him to confront who he really is. In 'Self-portrait' Ramanujan explicitly states that he can go from the foliage to the roots with his perceptive portrayal. In addition to providing a self-portrait, this poem demonstrates the author's use of self-analysis, another intriguing poetic theme. One undoubtedly gets the impression of an insecure self. The modern man is characterized by his tendency to examine and investigate himself. The image that the mirror displays is that of someone else. This poem reflects this duality of reality. To put it another way, the mirror not only aids in revealing his outward physical appearance but also reaches his inner self, or self-recognition self.

Ramanujan's examination of the body sheds light on his comprehension of the relationship between nature and humanity. He frequently suggests that the same forces that govern the cosmos also govern the human body by using the body as a metaphor for the greater universe. This concept, which is common in many Indian philosophical traditions, supports the idea that people are an essential component of nature rather than something distinct from it. This interdependence encompasses the spiritual and emotional facets of human existence in addition to the physical world. According to Ramanujan's poetry, a greater understanding of our place in the greater ecosystem can result from knowing our own bodies, with all of their complex mechanisms and innate vulnerabilities.

In "A Flowering Tree," the transformation of a woman into a flowering tree and back again serves as a powerful metaphor for the interconnectedness of human life and the natural world. The fluidity between the natural and human worlds is highlighted by the woman's capacity to transcend her human



form and take on the characteristics of a tree. As the story progresses, the tree's blossoming and eventual transformation back into a human form reflect the cyclical nature of life, death, and rebirth—a theme that is fundamental to many Indian philosophical traditions. Fertility, growth, and the interdependence of all living things are symbolized by the tree. A profound regard for nature and an understanding of its innate beauty and power are implied by the act of transformation itself. The tree's susceptibility to both human interference and the whims of nature also illustrates how precarious human existence is and how crucial it is to coexist peacefully with the environment. A greater awareness of our bodies and our relationship to the natural world can lead to a better understanding of who we are and where we fit in the world, according to this emphasis on sensory perception. By focusing on the specifics of our physical lives, we can better understand the complex web of life that binds us all together.

Conclusion: A Legacy of Interconnectedness:

A deep and nuanced examination of the intricate connection between religion, spirituality, and sustainability can be found in Ramanujan's poetry. His writings tackle universal themes of human existence and our place in the world, even though they are firmly anchored in particular cultural contexts. Ramanujan's poems offer important insights into the human condition and our duty to the environment by delving into the complexities of religious practice, probing the depths of individual spirituality, and subtly promoting a sustainable relationship with nature. In our quest for a more meaningful and sustainable future, his work serves as a reminder of the value of upholding tradition, encouraging introspection, and acknowledging the interconnectedness of all living things. He serves as a reminder that our quest for meaning and purpose is intricately linked to, rather than distinct from, our relationship with nature. We can not only build a more sustainable future but also improve our understanding of who we are and how we relate to the world around us by paying attention to the cycles and rhythms of nature, honouring the delicate balance of ecosystems, and acknowledging our place in the greater web of life. The impact of particular Indian philosophical traditions, like Advaita Vedanta and Bhakti, on Ramanujan's views on religion, spirituality, and their relationship to nature could be investigated further.

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**SIGNIFICANCE OF PREFIX “RE” IN SUSTAINABLE DEVELOPMENT**

By

Ekta Laddha,

Research Scholar

Gujarat University, Ahmedabad

&

Prof. Pulin Bhatt

Research Supervisor

Gujarat University, Ahmedabad

Abstract

The research aims to study the value of “RE” in modern scenario educating about the sustainable development in contemporary context. It is crucial to understand how fast the world is evolving and transforming within blink of an eye. The distances are covered in minutes and the communication has become faster with touch of a button. The 21st century is an era of technology and advancement and no stone has remained unturned in emphasising the fact that the future generations are unaware about the concepts of sustainable development. The words like renew, restore, rethink, recycle, reuse, regenerate, reduce and reimagine are core in understanding the environmental, social, and economic scenario. The planet Earth is bountiful in giving resources but human beings are gradually depleting all the resources creating a vacuum leading to a thought process of making resourceful use aiming to reduce waste, conserve resources, and restore balance in ecosystems and societies. It will be small step but a giant leap for humankind. There is a need for promoting and ensuring a more sustainable and equitable future.

Keywords: Sustainable, Environmental, Ecosystems, Restore, Rethink, Recycle

Introduction

Nowadays, the world grapples with the challenges of climate change, environmental degradation, and depletion of resources, it is thus very pertinent to understand the importance of education for sustainable development. Education is a means of survival, a way of empowering, a way to enhance learning. Education for sustainable development is crucial to comprehend the value of ecological consciousness. It has been observed that the increasing pollution, declining purity has led to the birth of various diseases. The modern lifestyle has overshadowed the health leading to various hazards. It is to be emphasised that nature gives a lot as a nourisher but human beings are inconsiderate of the aspects. Many advantages of nature are not taken into consideration which may lead to adverse consequences in future.

The world is facing unprecedented sustainability challenges which includes climate change, environmental degradation and decrease in resources. Day by day, the world is facing change in climate due to the increasing temperatures, sea-level rise, and extreme weather events. All these are sufficient to threaten ecosystems, economies and human well-being. Moreover, the deforestation, pollution, and loss of biodiversity have affected human health in negative way.

Education for Sustainable Development is a concept that integrates sustainability into educational systems and practices to empower individuals and communities to take responsible actions toward a more sustainable future. It involves teaching people about the interconnectedness of social, economic, environmental, and cultural systems, and how to create positive change for both people and the planet. Schools and universities are increasingly integrating sustainability into their curricula across various disciplines. For example, environmental studies, climate action, sustainable business practices, and renewable energy might be offered as part of the academic program.

It incorporates Learning about Sustainability, Interdisciplinary Approach, Active Participation and Critical Thinking, Local and Global Perspective, Sustainable Lifestyles and Modes of Living.



Review of Literature

The nature of the study of literature is based on interpretation and analysis. It helps to find out research gap through comprehensive, analytical and critical reading of the past works. Selected open access articles, papers, journals and books have been reviewed for comprehensive understanding.

Objectives

1. To create an awareness how to use the available resources judiciously
2. To assist in working towards maintaining the ecological balance
3. To prevent degradation of the environment
4. To lay emphasis on protecting the environment
5. To prevent overexploitation of resources.

Methodology

The research aims at objective, reliable and careful observation and reading of the facts in light of various issues to attain a comprehensive outlook regarding Sustainable Development. Extensive Reading, Library Work as well as Survey of Literature has been done. In addition to it, Various video resources have been analysed to gain an in-depth understanding. Critical Assessment and Evaluation has been done to comprehend and add further dimension to the research.

Findings

The prefix “RE” is very significant in the sense that it provides certain words which are leading to sustainable development. Though it is a small prefix but there are various implications of the term in various contexts. It talks about the various options of sustainability and a shift towards a better mindset which thinks in terms of development in a sustainable way. How the products will be preserved, conserved and reserved is a matter of concern. It talks about regenerative mindset, resource conservation, and environmental justice. It exhibits a culture of responsibility—one that acknowledges the limitations of natural systems and seeks to restore, repair, and reimagining the way we live, produce, and consume. Adopting these principles can transform industries, cities, and communities, making them more resilient and adaptable to future challenges. It embodies the core values of sustainability, such as restoration, regeneration, reuse, and reduction, all of which are necessary for creating a sustainable and equitable world. By focusing on these actions, we can move away from the destructive patterns of over-consumption and waste towards a more sustainable, regenerative future. It has been found out that adopting these ways can help to create a sustainable development. These words are: Recycling, Reusing, Renewing, Regeneration, Reduction, Reimagining, Rethinking and Restoration.

Recycling

The way resources are getting depleted, it is very crucial to recycle. It involves the process of converting waste materials into new products. By the process of recycling, we can reduce the demand for raw materials as well as minimize energy consumption. Moreover, there would be a decrease in waste sent to landfills. It represents an important step towards a circular economy, where products and materials are reused rather than discarded. The advantages of Recycling are that it assists in reducing pollution and conserving resources, leading to sustainable practices. In this regard, it can be asserted that recovered paper is used to make new paper products, which saves trees and other natural resources. Most community or office recycling programs accept paper and paper products. If the book is still in good condition, try donating it. Schools, places of faith, charities, and non-profits will often accept book donations. If the book is not in usable condition, it can be recycled. Paperback books can be recycled as remove the cover from a hardcover book before recycling it.



Reusing

It pertains to using items more than once so that maximum can be saved through creative repurposing. Reusing products and materials helps to extend their life cycle, decrease waste, and reduce the need for new manufacturing processes that consume energy and resources. It reflects a fundamental shift in consumer culture—moving away from disposability towards thoughtful consumption. Donate items that are still in a good, usable condition to charities or charity shops, Repurpose glass, plastic and cardboard containers to give them another life, Carry a re-usable shopping bag, Re-use wrapping paper or gift bags and Convert old clothing, towels or sheets into cleaning rags/cloths. Everything cannot be taught from the books. The scope of knowledge lies beyond that. It is a way to use natural environments as learning spaces and the students will gain insights from the environment which in turn will foster appreciation and respect for nature. It adopts a systems thinking perspective, which views sustainability as an interconnected set of issues that must be addressed in a coordinated manner. It covers environmental, economic, and social dimensions of sustainability, recognizing that they are mutually dependent and must be considered together. It emphasizes the importance of taking action. It encourages learners to apply what they have learned by participating in sustainability-related projects, campaigns, and initiatives in their communities.

Renewing

Certain things are on the verge of extinction as there is a limited or finite availability of them. They will be replenished naturally over time, and therefore there is requirement of alternative resources such as solar energy, wind power, and biomass. There is a requirement of renewable source of energy which offer a sustainable way to meet energy needs without exhausting natural supplies or causing significant harm to the environment. This will further help in maintaining the climate and ecology as well as reducing carbon emission.

Regeneration

It means to convey the idea that things or resources needed to be regenerated. Regeneration is a core concept in sustainability that focuses on restoring and renewing ecosystems, agricultural lands, and communities. Unlike traditional approaches that focus on sustainability alone, regeneration primarily aims to heal and revitalize systems that have been degraded. Regenerative practices can be applied to soil health, biodiversity, water management, and community resilience, helping to restore balance and increase the long-term sustainability of both natural and human systems. This will ensure the betterment of the environment.

Reduction

There needs to be an awareness which can be created so that waste is minimized which in turn would lead to increase in productivity. Reduction is about minimizing the consumption of resources, energy, and materials, with the aim of decreasing environmental impact. Whether in the form of reducing energy use, water consumption, or material waste, the goal is to use less and produce fewer emissions and pollutants. This principle is key in addressing climate change, as it seeks to lower the carbon footprint of individuals, businesses, and societies. It also promotes the idea of sustainable lifestyles—teaching individuals how to make sustainable choices in their daily lives, such as reducing waste, conserving water, using energy efficiently, and promoting fair trade. This involves understanding how sustainability intersects with human rights, gender equality, and poverty alleviation, ensuring that all people, especially marginalized communities, have equal access to resources and opportunities. Schools and universities may engage with local communities in sustainability projects, such as urban gardening,



clean-up campaigns, or renewable energy installations, allowing students to learn through direct experience. Education for Sustainable Development is vital for creating a generation of people who understand the complexities of sustainability and are equipped with the knowledge, skills, and values to promote positive change. By embracing sustainability at all levels of education, societies can move toward a more just, equitable, and environmentally sustainable future.

Reimagining and Rethinking

It is crucial to understand the concept of Reimagining or rethinking sustainability which involves shifting our perspectives on how we live, work and interact with the environment. This is thinking about eco-friendly products which can be beneficial to nature and saying no to plastic products which harm the environment. This may include designing products that are more durable, encouraging low-impact lifestyles, and creating systems that focus on long-term sustainability rather than short-term growth. Rethinking sustainability pushes individuals and organizations to reconsider the status quo and innovate for a more sustainable future. This learning requires careful integration into existing curricula, ensuring a balanced and comprehensive education. Such type of learning will encourage students to work on real-world sustainability projects, developing problem-solving and critical thinking skills. It is through this type of learning that they will learn practical approach instead of theoretical based learning. It emphasizes active learning methods such as problem-solving, collaborative projects, and debates, encouraging students to think critically and creatively about sustainability challenges. It fosters skills such as innovation, leadership, and decision-making, empowering individuals to contribute to sustainability initiatives. It encourages participatory learning methods such as inquiry-based learning, project-based learning, and community engagement. These approaches involve students in real-world problem-solving, where they can apply their knowledge and skills to address sustainability challenges.

Restoration

Restoration involves the process of repairing and returning ecosystems to their original or improved state after degradation. In the context of sustainability, it may refer to efforts in reforestation, land reclamation, and the revitalization of natural habitats. The restoration of ecosystems is vital in preserving biodiversity, mitigating climate change, and supporting food and water security. When there is restoration, then depleted and replenished things can be restored back. There is a need to incorporate sustainability principles and practices into existing curricula, ensuring a cohesive and comprehensive education. In order to develop a student in holistic way, the curriculum should be designed in such a way that talks about sustainability and the ways of promoting it. It focuses on teaching students the core principles of sustainability—social equity, environmental stewardship, and economic responsibility. This can involve topics like climate change, conservation, social justice, renewable energy, and sustainable business practices. It encourages a holistic approach that blends subjects such as science, geography, economics, ethics, and politics. It emphasizes systems thinking, which helps individuals understand how different aspects of society are interconnected and how small changes can have widespread effects. These words have a prominent role to play in sustainable development. This is an approach to education that aims to empower individuals with the knowledge, skills, and values necessary to promote sustainable development and ensure a liveable future for all. For the betterment of future generation, it needs to be encapsulated within the framework of the curriculum the need for change so that they can implement these policies. It is not limited to teaching about environmental issues but also emphasizes social, economic, and cultural sustainability. It goes beyond the classroom and encourages active participation, collaboration, and a system's approach to solving problems.



The life today's youngsters and teenagers are living today is based on electronic gadgets, artificial intelligence as well as a digital world. They are surrounded by smartphones to watches to laptops to tablets and their world is incomplete without social media. It acts as a tool as well as an upcoming area for future generations for making lives better. But this acts as an obstacle in the path of sustainable development. They are unaware about the hazards which are the aftermath of the overuse of all these. The scenario which they are undergoing is affecting their life negatively which is leading to their consequent downfall. A lot of people are unaware about sustainability which is a means to conserve or preserve the natural things for the futuristic purposes. They are unable to pay attention to their surroundings. The advancement in technology, modern comfort levels and the inability to understand the importance of sustainability.

Sustainable development is an ecological way to preserve the natural environment. The flora and fauna is pertinent as human beings overpower the nature and therefore it slowly consumes everything. Everything will slowly degenerate and deteriorate due to which resources are getting lesser. Though the modern lifestyle is moving at a faster pace, smoother, hassle-free on one hand but on the other it is making us devoid of resources.

There should be an equilibrium which needs to be maintained so that nature does not get perturbed and existence should be peaceful. It is a matter of utmost concern that human beings do not educate others regarding such pertinent issues. It needs to be understood that it should be a part of curriculum that the children should be aware about the harm they are causing to nature, how to adopt preventive measures in tackling such issues. The curriculum should be designed in such a way that the students get a theoretical as well as practical knowledge. They must be aware about the hands-on-experience in order to fetch more gains.

It needs to be inculcated from the childhood the awareness about water, how to save it, utilise it and the best ways to preserve it. The usage of electronic items should be curtailed. The students need to be made aware about how to use resources judiciously and implemented in day-to-day behaviour. If a general awareness is created, it will boost the growth. Certain incentives must be ensured to address such issues. Solar energy is one such way of preserving and utilising sun's energy. Moreover, the use of plastics is harmful for nature. The eco-friendly products must be promoted and used. They should be guided to plant trees, save nature, be eco-friendly in order to sustain better on planet earth. It is a way to revitalise, rejuvenate and arouse ecological awareness.

Conclusion

It can be summarised that prefix "Re" has a crucial role to play in Education for Sustainable Development. It empowers individuals and communities to make informed decisions and take actions towards achieving a more sustainable future. Through its holistic, interdisciplinary approach, it equips people with the knowledge, skills, and values necessary to tackle the challenges. As the world faces increasingly complex sustainability challenges, it offers a pathway to address these issues by fostering critical thinking, promoting social and environmental justice, and encouraging active engagement. It is shaping the future of education and helping to create a more sustainable and equitable world for generations to come.

By integrating sustainability into all levels of education, from primary schools to universities, and encouraging lifelong learning, we can build a global culture of sustainability that transcends borders and ensures a better future for all. It is not just about education for today—it is education that will shape tomorrow. It empowers individuals to take action towards development, promoting active citizenship and community engagement. Moreover, it prepares students for sustainable livelihoods, equipping them with skills and knowledge to contribute to affordable economy. It fosters a deeper understanding of the



interconnectedness of human and environmental well-being, promoting holistic approaches to health and happiness. Education for sustainable development is a critical component of ensuring a lovable future for all. By integrating sustainability principles and practices into education, we can empower future generations with the knowledge, skills, and values necessary to promote sustainable development. As we move forward, it is essential that we prioritize sustainability, supporting educators, policymakers, and communities in their efforts to create a more sustainable and equitable world. By empowering individuals to think holistically and act responsibly. It has the potential to transform societies and ensure a sustainable future for generations to come.

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MIGRATION AND THE FEELING OF SUSTAINABILITY AMONG TRIBAL IN THE WORKS OF GUJARAT LITERATURE: CHALLENGING ADAPTABILITY DURING PAST AND TECHNOLOGY ERA

By

Shilpi Shrivastav

&

Dr. Pulin Bhatt

City C.U. Shah Commerce College, Ahmedabad

Abstract

The paper is based on the tribal approaches from the old to new technological era. The paper will provide a glimpse is work from the Gujarati tribal literature. The paper will indicate the concept of migration in search of identity and positioning. The change that is reaching them as roads has made it easier for them to move to cities. The problem is many of the villages are low populated or elderly people remain at home and young generation is coming out for doing work in the cities to reach their needs. The problem in the cities is more slums and increasing population is putting stress on economy. Bhgwandas Patel has written about it in his inscriptions. He has adopted the oral tradition to epic form of the text. Dr. Nila Shah has converted the text into English through the translation. Shift of culture and language is the basic problems that they are facing during migration. Although facing challenges they have

Keywords: Displacement, Tribal, Technology, Sustainability.

Introduction

The word tribe means the herd of people of same origin. The word tribus is a Latin term that means "A group of people forming the community and coming descent from a common ancestors. (Oxford English Dictionary IX 1933, P 339)

They are also called as Adivasi. The term represents Adi as old and vasi are people from the primitive times. The tradition of oral narration is prevailed among them. They remained in their fold and try to preserve the flora and fauna. They have been called as many low terms. **They are described as bushman in the some of the literatures.** Another terminology is called subaltern. It has Latin roots too. It is called as roots or sub that is below or beneath. They use dhol, phawaj and other instruments to sing their stories. They narrate it in the form of seasons, customs and traditions. They make it too way communication as the orator sings the audiences' uses hmm, well said etc. interjections.

The work is taken from oral narrative of the Dungari Bhils living in the Khedbrahma and Danta district near northern borders between Rajasthan and Gujarat. Bhilo nu Bharat was recorded by Dr. Bhagwan Das Patel in 2012. The place Khevda village Bhils are integral part of culture and social rituals. There are different chapters in the book depicting the viewpoint of Bhils culture.

They are locating themselves from the forest to the cities. They face the challenges in terms of livelihood, medication and education. They are facilitated by the government through various amendments made by them. The most challenging part is facilitating them as forest dweller in the forest. Most of the families come to earn from their villages. They dealt as laborers, workers and house-help. They are in the construction business too. They are playing a vital role as a labor and contractors to build the houses. Very little population is educated in the villages but opening of the schools, colleges and universities have facilitated them. They have to face the medical emergencies now medical vans and doctors reaches with the help of Asha Workers. They don't have to travel long distances to provide themselves education and medical facilitation. They are dealing with farming technique challenges. The technology has reached to the population with help of mobile and media. A large mass of tribal population is facing the problem of water resources and natural resources as well. They are learning new technology to overcome the problems of agriculture. They are learning to grow the crops that can sustain in that particular environment. Afforestation techniques are also coming up for them as they are



dependent on the forest. The natural resources are diminishing but they are learning to live with it. Technology is solving the problems and supporting the sustainable development.

Review of Literature

The Literature of Gujarat Edited by Nishant Choksi was first published by Nishant Choksi. His first published book is in 2009. He has described about the North Gujarat Dungri Bhili and Garasiya, Central Gujarat Panchmahali Bhili and Rathwi, South Gujarat Dehwali, Chaudhari, Gamit, Khandesh Kunka Warli. His purpose was to study about the political assertion and emerging civil society among adivasi communities. He heard the moment was violent and some place peaceful both. He has also mentioned about AksharAndolan that is the linguistic society. He claim to be subtlety and sophistication of emotional complexity. According to him Language is a social system that is negotiated and contested. He has also explained about the class system in the country. He finds it to connect with Saussure view point initiating it as a coding system. Gujarati is the main language taught by the schools and at home because if they use the other language as tribe language, it becomes difficult from them to communicate with the outer regions of Gujarat. He has asked the tribals do they teach their own language but many refused to do so as the tribal language is spoken in the specific regions of Gujarat.

Ganesh Devy has expressed the concern about threat about pervasive Amnesia. There is very small study about the tribals of Gujarat and literature concerns are there such as not sufficient text are available. Now a days many parallel studies are going on about the tribals their living and culture. He has stated people want to come in main stream and an extinct of basic culture.

Dhol magazine is serving great for the tribal people and help in spreading the culture and traditions. The active participation of tribals is needed for the potential of the country. It should have greater share in political and cultural life.

Vimal Shah has written a book in 1968 Gujarat ke Adivasi at Ahmedabad Gujarat Vidyapith has mentioned about the abrogation of the tribals from the plains and shifting in the forest and hills. It is due to the invasions and attacks of different janjatis who are in the main stream of the progress of the country. He has included the miniature information and story narrated by him about the clans, system and rituals and festivals. The narrations are basically in the oral tradition form by researchers, teachers, story tellers and bhagatas or the bopas. The writer has narrated few stories and form of orthodox accounts also. He has prepared the book with the aim of conservation of Indian culture and diversity.

Objectives

1. To compare between the two past and technology era and find the adaptability among them.
2. To find out the rituals being practiced among the past and current era.

Methodology

Comparative study among the past and current era of technology. The study is based on primary data.

Prominent Work of Indian Literature in Gujarati English Literature

Bhagwandas Patel *Bharath : An epic of Dungari Bhils*

The beginning of the chapters is a frog embarked for the pilgrimage of the river Ganga. The frog came under the feet of cow and died. He entered the womb of a childless couple Bania and his wife passing by. The boy grew up as the handsome man. He wanted to marry Ganga. She became fish. She asked to marry Satraja the dying king. She gave birth to the girl. They asked Solankis to lit fire, but were refused. Matropargi came to the shrine and lit the fire for them. He set the tree on fire and the brother was immolated. The queen told to appear before Gangvir with the first ray of Sun so that they can be blessed with off springs. The princess went to Gangvir covered her eyes. She gave birth to blind prince called Andh Raja. The other was born pale and anemic called Pandu. Gangvir went on the Samadhi of his father



and there was red flag Gangvir collected the drop of blood and made her a girl name Gatarpa and Kutma. The girls grew and wedded two kings.

The chapter is about Kutma left Karan in dunghill. She came back and took bath. Sages perceived Kutma secret. Gatarpa was promised seventy eight sons and Kutma with five. Kutma was given the blessings that her sons will be brave and strong and will be able to devouring the vermin. Kutma became the queen of Asanapari and Gatarpa was sent to DhavloGadh. Kutma took the maids as she desired to become mother. Kutma has Jethodar, Arjhan, BhemjhalSadev and Nakro. She evoked different Gods to have children. The pandvas were robust and strong.

The chapter states about Dofa as she charmed the might king Bhemo. Jethodahar the eldest converted Dofa into the youthful queen. The eldest one could not came out from there. Bhemo went to see Jethodahar. He was fine and following his daily chores. Dhofa tried to calm him. She provided him lots of food delicacies. He could not eat anything. Sun dipped Bhemo went to outskirts of Asanapari. He sat on the banyan tree to see Dhofa. He told Kutma to leave the place as he is not happy there. Kutma told her to mind his own business. Bhemo was restless and Dhofa gave her assurance. She told him to listen to her in order to gather the divine blessings. He will be doomed otherwise. He will be called by the Lord of Heaven.

The chapter states about the Distribution of Land. KasanAvtar went with Narad to Daljhojhan. Kaurav told Kasan Avtar to five continents to them one to the Pandvas. Arjhan prepared for the journey of neither world to make shield made from the rhino. Arjhan hid behind and followed the rhino foot paths. Hirapath understood Nepji his son had killed Arjhan. It was all the false assumption of hers.

The next chapter states about KasnaAvtar prolonged the night for the six months. He arranged to fetch Antra from Virat Nagar. Bhemo went to Rabaris to seek the help. Kutma told to provide them camels. He told to go and fetch Antra. One of the camels remembered the way. He said I would bring the bride. Bhemo tied food with him and headed to Virat Nagar. Antra was in deep sleep. She had a dream of her spouse. She saw everything in the dream. Antra parents set for the journey. They prepared the wedding gifts for them. She headed for Asanapari from ManekChowk.

Bharath is the next chapter. It states that Antra reached Asanapari. The tower of Victory was set up. Pandv prepared themselves for war so as Kauravas. Hodra grieved for his son. Hodra begged his son to stay for sometimes. He went for war leaving Antra. The pandvas did not have much loss as Bhalo took the lead over Kauravas. Bhemo cleared the entire circle but he did not know about the last circle. KasnaAvtar took the shape of mose and went to the child but it went in vein. The child was killed in the battle field.

The coming chapter indicated Mamera of Dharma's Daughter. Bhemo reached the sea. He was well built. He was in deep sleep. Dharma wanted to marry him. She told her daughter Telsi wedding is arranged. He doesn't have any brother. Who can do mameru. Bhemo told that he will bring the mameru for her and perform the ceremony. Dharma sends dyed rice at his brother's place to invite for mameru. She wanted to send a Brahmin for it. She told she is sister of Pandvas. Brahmin refused to do so. She convinced him and he went with the invitation and delivered the letter to them. The Brahmin arrived at the court palace standing in the corner. He gave letter to Arjhan. He asked Nakro about the sister. The Brahmin came from GornaGadh. Bhemo went to his mother's palace and told her that he adopted a sister name Dharma. She said kaliyug has set and this is not auspicious time.

The chapter is about Advent of Kaliyug. AvatratheKisna, went to Pandvas. Arjhan took leave from Avtara and went to lake to see the sins of Kaliyug. He asked a man who was dragging an old woman and carrying younger woman on his shoulder.

He told Arjhan it is Kaliyug. He said it is his turn to rule the world. He said that brother born to same mother will turn the enemies. There will quarrel between husband and wife. Enmity between sisters in laws will be evident. And sibling will refuse to talk to each other. Salt and jaggery will not have taste. People will be deceased. People will die. Bhemo told to see Dharma and showed interest for invitation. Kutma told to drop the idea of mameru. They collected everything for Dharma. There is no time to delay. Kutma wanted to take the test and went in the city to see Dharma. She took test of Dharma. Brahmin



went again to see Pandvas with the message. He wanted to see saplisaree. Arjhan went to neither world and took Hirapaths abode. She said she has come to grace the event and will return back. What kind of situation is this? Arjhan said to Nepji is marring Telsi our niece. Arjahn hesitated and told everything. He is engaged to Dharma's daughter. He said he is arriving in Grona Gadh. Telsi's mother is our adopted sister. We are in clutches of Kaliyug. The last chapter is about The Pandvas on Their Way to The Hemala. KasnaAvtar said to Pandav brothers. Under the sway of Kaliyug our virtuous deeds will not be effective. They have trodden the path. Pandavs could not accomplish mamera. Arjhan brought out the sari. The sari was the gift. All their efforts were wasted. They set for Himalayas. The five Pandvas along with Kutma and Dofa set for it. Bhemos feet were frosted. Jethodhar was only able to climb. He toiled up the path he reached to heavenly God. Otherswere not able to climb. The tale of Pandvas ends here.

Conclusion

The above chapters' states how the assimilation of rituals are in the current context. The rituals are being followed by the people. The advent of Kalyug has brought lot of Changes in the life of people. Modern India stated about the Marxist division of capital and labor that existed before. The above chapters has stated about the various aspects of tribal and their culture with sustainability. It has stated about assimilationfor tribals on the basis on linguistic. As the Globalization have its benefits but shortfalls too. Migration is the biggest approach that is carried from the centuries. Indian tribal are mostly bilingual. In literature, they have described about the past origins and slightly subverting towards the present times. The tribal arts indicates dramatics and drawing of different artifacts. The artists are part of the prose and plays. They performed scared rituals, pictorial and oral arts Terracotta and carved wood objects are used to represent their ancestors. They have helping nature and cooperate with each other. They live in harmony. Tribal artist perform art using tattoos and different apparels made of natural objects.. Previously, they used to come out for the taking salt and oil from the hats or local market nearby. In literature it is depicted that they have deal with violence and land disputes

Implications

There are many tribal museums and other government institutions are opened up. They are getting recognition in the various schemes of the government. The problems have solutions too and are supported by the government and court to resolve the problems. Despite of problems they have kept the pace with the changing time. They use mobiles and have brought up electricity to them in many areas. They have roadways facilitation that they still use for transportation. The changes of tribal cities to smart cities are the biggest example of it.

Challenges

There are challenges and need to address the core issues as still many tribals need support and special care. The pace is bit slowly to reach to them.

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SIGNIFICANCE OF PREFIX “RE” IN SUSTAINABLE DEVELOPMENT

By

Ekta Laddha

PhD Scholar

&

Prof. Pulin Bhatt

Research Supervisor

Gujarat University, Ahmedabad

Abstract

The research aims to study the value of “RE” in modern scenario educating about the sustainable development in contemporary context. It is crucial to understand how fast the world is evolving and transforming within blink of an eye. The distances are covered in minutes and the communication has become faster with touch of a button. The 21st century is an era of technology and advancement and no stone has remained unturned in emphasizing the fact that the future generations are unaware about the concepts of sustainable development. The words like renew, restore, rethink, recycle, reuse, regenerate, reduce and reimagining are core in understanding the environmental, social, and economic scenario. The planet Earth is bountiful in giving resources but human beings are gradually depleting all the resources creating a vacuum leading to a thought process of making resourceful use aiming to reduce waste, conserve resources, and restore balance in ecosystems and societies. It will be small step but a giant leap for humankind. There is a need for promoting and ensuring a more sustainable and equitable future.

Keywords: Sustainable, Environmental, Ecosystems, Restore, Rethink, Recycle

Introduction

Nowadays, the world grapples with the challenges of climate change, environmental degradation, and depletion of resources; it is thus very pertinent to understand the importance of education for sustainable development. Education is a means of survival, a way of empowering, a way to enhance learning. Education for sustainable development is crucial to comprehend the value of ecological consciousness. It has been observed that the increasing pollution, declining purity has led to the birth of various diseases. The modern lifestyle has overshadowed the health leading to various hazards. It is to be emphasized that nature gives a lot as a nourished but human beings are inconsiderate of the aspects. Many advantages of nature are not taken into consideration which may lead to adverse consequences in future.

The world is facing an unprecedented sustainability challenge which includes climate change, environmental degradation and decrease in resources. Day by day, the world is facing change in climate due to the increasing temperatures, sea-level rise, and extreme weather events. All these are sufficient to threaten ecosystems, economies and human well-being. Moreover, the deforestation, pollution, and loss of biodiversity have affected human health in negative way.

Education for Sustainable Development is a concept that integrates sustainability into educational systems and practices to empower individuals and communities to take responsible actions toward a more sustainable future. It involves teaching people about the interconnectedness of social, economic, environmental, and cultural systems, and how to create positive change for both people and the planet. Schools and universities are increasingly integrating sustainability into their curricula across various disciplines. For example, environmental studies, climate action, sustainable business practices, and renewable energy might be offered as part of the academic program.

It incorporates Learning about Sustainability, Interdisciplinary Approach, Active Participation and Critical Thinking, Local and Global Perspective, Sustainable Lifestyles and Modes of Living.



Review of Literature

The nature of the study of literature is based on interpretation and analysis. It helps to find out research gap through comprehensive, analytical and critical reading of the past works. Selected open access articles, papers, journals and books have been reviewed for comprehensive understanding.

Objectives

1. To create an awareness how to use the available resources judiciously
2. To assist in working towards maintaining the ecological balance
3. To prevent degradation of the environment
4. To lay emphasis on protecting the environment
5. To prevent overexploitation of resources.

Methodology

The research aims at objective, reliable and careful observation and reading of the facts in light of various issues to attain a comprehensive outlook regarding Sustainable Development. Extensive Reading, Library Work as well as Survey of Literature has been done. In addition to it, Various video resources have been analysed to gain an in-depth understanding. Critical Assessment and Evaluation has been done to comprehend and add further dimension to the research.

Findings

The prefix “RE” is very significant in the sense that it provides certain words which are leading to sustainable development. Though it is a small prefix but there are various implications of the term in various contexts. It talks about the various options of sustainability and a shift towards a better mindset which thinks in terms of development in a sustainable way. How the products will be preserved, conserved and reserved is a matter of concern. It talks about regenerative mindset, resource conservation, and environmental justice. It exhibits a culture of responsibility—one that acknowledges the limitations of natural systems and seeks to restore, repair, and reimagine the way we live, produce, and consume. Adopting these principles can transform industries, cities, and communities, making them more resilient and adaptable to future challenges. It embodies the core values of sustainability, such as restoration, regeneration, reuse, and reduction, all of which are necessary for creating a sustainable and equitable world. By focusing on these actions, we can move away from the destructive patterns of over-consumption and waste towards a more sustainable, regenerative future. It has been found out that adopting these ways can help to create a sustainable development. These words are: Recycling, Reusing, Renewing, Regeneration, Reduction, Reimagining, Rethinking and Restoration.

Recycling: The way resources are getting depleted, it is very crucial to recycle. It involves the process of converting waste materials into new products. By the process of recycling, we can reduce the demand for raw materials as well as minimize energy consumption. Moreover, there would be a decrease in waste sent to landfills. It represents an important step towards a circular economy, where products and materials are reused rather than discarded. The advantages of Recycling are that it assists in reducing pollution and conserving resources, leading to sustainable practices. In this regard, it can be asserted that recovered paper is used to make new paper products, which saves trees and other natural resources. Most community or office recycling programs accept paper and paper products. If the book is still in good condition, try donating it. Schools, places of faith, charities, and non-profits will often accept book donations. If the book is not in usable condition, it can be recycled. Paperback books can be recycled as remove the cover from a hardcover book before recycling it.

Reusing: It pertains to using items more than once so that maximum can be saved through creative repurposing. Reusing products and materials helps to extend their life cycle, decrease waste, and reduce the need for new manufacturing processes that consume energy and resources. It reflects a fundamental shift in consumer culture—moving away from disposability towards thoughtful consumption. Donate items that are still in a good, usable condition to charities or charity shops,



Repurpose glass, plastic and cardboard containers to give them another life, Carry a re-usable shopping bag, Re-use wrapping paper or gift bags and Convert old clothing, towels or sheets into cleaning rags/cloths. Everything cannot be taught from the books. The scope of knowledge lies beyond that. It is a way to use natural environments as learning spaces and the students will gain insights from the environment which in turn will foster appreciation and respect for nature. It adopts a systems thinking perspective, which views sustainability as an interconnected set of issues that must be addressed in a coordinated manner. It covers environmental, economic, and social dimensions of sustainability, recognizing that they are mutually dependent and must be considered together. It emphasizes the importance of taking action. It encourages learners to apply what they have learned by participating in sustainability-related projects, campaigns, and initiatives in their communities.

Renewing: Certain things are on the verge of extinction as there is a limited or finite availability of them. They will be replenished naturally over time, and therefore there is requirement of alternative resources such as solar energy, wind power, and biomass. There is a requirement of renewable source of energy which offer a sustainable way to meet energy needs without exhausting natural supplies or causing significant harm to the environment. This will further help in maintaining the climate and ecology as well as reducing carbon emission.

Regeneration: It means to convey the idea that things or resources needed to be regenerated. Regeneration is a core concept in sustainability that focuses on restoring and renewing ecosystems, agricultural lands, and communities. Unlike traditional approaches that focus on sustainability alone, regeneration primarily aims to heal and revitalize systems that have been degraded. Regenerative practices can be applied to soil health, biodiversity, water management, and community resilience, helping to restore balance and increase the long-term sustainability of both natural and human systems. This will ensure the betterment of the environment.

Reduction: There needs to be an awareness which can be created so that waste is minimized which in turn would lead to increase in productivity. Reduction is about minimizing the consumption of resources, energy, and materials, with the aim of decreasing environmental impact. Whether in the form of reducing energy use, water consumption, or material waste, the goal is to use less and produce fewer emissions and pollutants. This principle is key in addressing climate change, as it seeks to lower the carbon footprint of individuals, businesses, and societies. It also promotes the idea of sustainable lifestyles—teaching individuals how to make sustainable choices in their daily lives, such as reducing waste, conserving water, using energy efficiently, and promoting fair trade. This involves understanding how sustainability intersects with human rights, gender equality, and poverty alleviation, ensuring that all people, especially marginalized communities, have equal access to resources and opportunities. Schools and universities may engage with local communities in sustainability projects, such as urban gardening, clean-up campaigns, or renewable energy installations, allowing students to learn through direct experience. Education for Sustainable Development is vital for creating a generation of people who understand the complexities of sustainability and are equipped with the knowledge, skills, and values to promote positive change. By embracing sustainability at all levels of education, societies can move toward a more just, equitable, and environmentally sustainable future.

Reimagining and Rethinking: It is crucial to understand the concept of Reimagining or rethinking sustainability which involves shifting our perspectives on how we live, work and interact with the environment. This is thinking about eco-friendly products which can be beneficial to nature and saying no to plastic products which harm the environment. This may include designing products that are more durable, encouraging low-impact lifestyles, and creating systems that focus on long-term sustainability rather than short-term growth. Rethinking sustainability pushes individuals and organizations to reconsider the status quo and innovate for a more sustainable future. This learning requires careful integration into existing curricula, ensuring a balanced and comprehensive education. Such type of learning will encourage students to work on real-world sustainability projects, developing problem-solving and critical thinking skills. It is through this type of learning that they will learn practical approach instead of theoretical based learning. It emphasizes active learning methods such as problem-



solving, collaborative projects, and debates, encouraging students to think critically and creatively about sustainability challenges. It fosters skills such as innovation, leadership, and decision-making, empowering individuals to contribute to sustainability initiatives. It encourages participatory learning methods such as inquiry-based learning, project-based learning, and community engagement. These approaches involve students in real-world problem-solving, where they can apply their knowledge and skills to address sustainability challenges.

Restoration: Restoration involves the process of repairing and returning ecosystems to their original or improved state after degradation. In the context of sustainability, it may refer to efforts in reforestation, land reclamation, and the revitalization of natural habitats. The restoration of ecosystems is vital in preserving biodiversity, mitigating climate change, and supporting food and water security. When there is restoration, then depleted and replenished things can be restored back. There is a need to incorporate sustainability principles and practices into existing curricula, ensuring a cohesive and comprehensive education. In order to develop a student in holistic way, the curriculum should be designed in such a way that talks about sustainability and the ways of promoting it. It focuses on teaching students the core principles of sustainability—social equity, environmental stewardship, and economic responsibility. This can involve topics like climate change, conservation, social justice, renewable energy, and sustainable business practices. It encourages a holistic approach that blends subjects such as science, geography, economics, ethics, and politics. It emphasizes systems thinking, which helps individuals understand how different aspects of society are interconnected and how small changes can have widespread effects.

These words have a prominent role to play in sustainable development. This is an approach to education that aims to empower individuals with the knowledge, skills, and values necessary to promote sustainable development and ensure a liveable future for all. For the betterment of future generation, it needs to be encapsulated within the framework of the curriculum the need for change so that they can implement these policies. It is not limited to teaching about environmental issues but also emphasizes social, economic, and cultural sustainability. It goes beyond the classroom and encourages active participation, collaboration, and a system's approach to solving problems.

The life today's youngsters and teenagers are living today is based on electronic gadgets, artificial intelligence as well as a digital world. They are surrounded by smartphones to watches to laptops to tablets and their world is incomplete without social media. It acts as a tool as well as an upcoming area for future generations for making lives better. But this acts as an obstacle in the path of sustainable development. They are unaware about the hazards which are the aftermath of the overuse of all these. The scenario which they are undergoing is affecting their life negatively which is leading to their consequent downfall. A lot of people are unaware about sustainability which is a means to conserve or preserve the natural things for the futuristic purposes. They are unable to pay attention to their surroundings. The advancement in technology, modern comfort levels and the inability to understand the importance of sustainability.

Sustainable development is an ecological way to preserve the natural environment. The flora and fauna is pertinent as human beings overpower the nature and therefore it slowly consumes everything. Everything will slowly degenerate and deteriorate due to which resources are getting lesser. Though the modern lifestyle is moving at a faster pace, smoother, hassle-free on one hand but on the other it is making us devoid of resources.

There should be an equilibrium which needs to be maintained so that nature does not get perturbed and existence should be peaceful. It is a matter of utmost concern that human beings do not educate others regarding such pertinent issues. It needs to be understood that it should be a part of curriculum that the children should be aware about the harm they are causing to nature, how to adopt preventive measures in tackling such issues. The curriculum should be designed in such a way that the students get a theoretical as well as practical knowledge. They must be aware about the hands-on-experience in order to fetch more gains.



It needs to be inculcated from the childhood the awareness about water, how to save it, utilise it and the best ways to preserve it. The usage of electronic items should be curtailed. The students need to be made aware about how to use resources judiciously and implemented in day-to-day behaviour. If a general awareness is created, it will boost the growth. Certain incentives must be ensured to address such issues. Solar energy is one such way of preserving and utilising sun's energy. Moreover, the use of plastics is harmful for nature. The eco-friendly products must be promoted and used. They should be guided to plant trees, save nature, be eco-friendly in order to sustain better on planet earth. It is a way to revitalise, rejuvenate and arouse ecological awareness.

Conclusion

It can be summarized that prefix "Re" has a crucial role to play in Education for Sustainable Development. It empowers individuals and communities to make informed decisions and take actions towards achieving a more sustainable future. Through its holistic, interdisciplinary approach, it equips people with the knowledge, skills, and values necessary to tackle the challenges. As the world faces increasingly complex sustainability challenges, it offers a pathway to address these issues by fostering critical thinking, promoting social and environmental justice, and encouraging active engagement. It is shaping the future of education and helping to create a more sustainable and equitable world for generations to come.

By integrating sustainability into all levels of education, from primary schools to universities, and encouraging lifelong learning, we can build a global culture of sustainability that transcends borders and ensures a better future for all. It is not just about education for today—it is education that will shape tomorrow. It empowers individuals to take action towards development, promoting active citizenship and community engagement. Moreover, it prepares students for sustainable livelihoods, equipping them with skills and knowledge to contribute to affordable economy. It fosters a deeper understanding of the interconnectedness of human and environmental well-being, promoting holistic approaches to health and happiness. Education for sustainable development is a critical component of ensuring a livable future for all. By integrating sustainability principles and practices into education, we can empower future generations with the knowledge, skills, and values necessary to promote sustainable development. As we move forward, it is essential that we prioritize sustainability, supporting educators, policymakers, and communities in their efforts to create a more sustainable and equitable world. By empowering individuals to think holistically and act responsibly. It has the potential to transform societies and ensure a sustainable future for generations to come.

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તત્વમસિમાં પર્યાવરણીય ચેતના

By

Dr. Hirva M. Patadiya

Assistant Professor (Gujarati)

C.U.Shah Arts College, Ahmedabad, Gujarat

પ્રસ્તાવના

તત્વમસિ નવલકથા આ બે શબ્દો વચ્ચે આખો .આ બે શબ્દોની વચ્ચે રહેલી છે 'આપી દે' અને 'લે' ધ્રુવ દાદાને આ .દેશ જીવે છે નવલકથાની લખવાની પ્રેરણા કઈ રીતે મળી .તે પણ જાણવા જેવું છે ? ગયા હતા ત્યારે તેમની બાજુમાં એક જર્મની દંપતી રહેતું (માંડવગઢ) ધ્રુવ ભટ્ટ જ્યારે મધ્યપ્રદેશમાં માંડુ જર્મન દંપતિએ ધ્રુવ ભટ્ટને કહ્યું કે તમારા ભારતના રીતરિવાજો અને પરંપરાઓ અને ખાસ તો .હતું અહીંયાના લગ્નો જોવા માટે અમે આવ્યા છીએ પરંતુ કમનસીબે અહીં આખું વર્ષ લગ્ન જ નથી થવાના . ત્યારે ? આનું કારણ શું ધ્રુવ ભટ્ટે કહ્યું કે હું તમને આની તપાસ કરીને પત્ર લખીશ અને આની તપાસ કરતાં જે જવાબ મળ્યો તેમાં આખી તત્વમસિ નવલકથા રચાઈ અને તેનો જવાબ ધ્રુવ ભટ્ટે લખીને મોકલ્યો કે પરિક્રમા દરમિયાન પરિક્રમાવાસીની સેવા થઈ શકે તે માટે એ સમયે કોઈ લગ્ન જ ન કરવા કોઈ મુહૂત જ ન રાખવા જેથી પરિક્રમા વાસીની સેવા થઈ શકે.

કી-વર્ડ : પરંપરા, શ્રદ્ધા, આધ્યાત્મિકતા, ધર્મ, સ્વ ની શોધ, પરિક્રમા, બાહ્ય થી ભીતરની યાત્રા, કુટુંબપ્રથા, જીવનમૂલ્યો, ભૌતિકવાદ

તત્વમસિમાં પર્યાવરણીય ચેતના :

તત્વમસિ નવલકથામાં લેખકે ક્યાંય પણ નાયકનાં નામનો ઉલ્લેખ કર્યો નથી તેનું કારણ એ છે કે . આજ્ઞા પાળવાની સૂચના જોવા મળી ૪ ત્યારે તેમને જ્યારે ધ્રુવ ભટ્ટે પરિક્રમા કરી

૧ .હું મારા નામનો ત્યાગ કરું છું .

૨ .હું મારા પરિચયનો ત્યાગ કરું છું.

૩ .હું મારા જ્ઞાનનો ત્યાગ કરું છું.

૪. હું મારી તમામ માન્યતાઓનો ત્યાગ કરું છું.

પ અને એકતા વધારનારા છે તે , સંતુલિત, અપરિગ્રહી, પવિત્ર, શાંત, દયાળુ , આ સંસારમાં જે જિજ્ઞાસુ . જ મોક્ષના અધિકારી છે

ધ્રુવ ભટ્ટનું માનવું છે કે આટલી વિવિધતા હોવા છતાં આ દેશ ટક્યો છે તો તેનું કારણ છે આ તળનાં લોકો સમગ્ર . આ સંસ્કૃતિને ટકાવી રાખે છે જેને સમાજ અભણ અને તુચ્છ ગણે છે તે જ લોકો પગે ચાલીને . ખરેખર આપણે કહીએ છીએ કે . અને અધ્યાત્મ વિષેની વાત કરી છે , ઈશ્વર , નવલકથામાં ધ્રુવ ભટ્ટે ધર્મ 'અહમ બ્રહ્માસ્મિ ' તો પછી આપણે સીધા જ બ્રહ્મના સંતાન છીએ તો શા માટે આપણે આપણી વચ્ચે ધર્મ



ને રાખવોકે આ સૌની માન્યતાનો ને શ્રદ્ધા નો વિષય છે પણ આપણે જો કે ધ્રુવ ભટ્ટે ચોખવટ પણ કરી છે . લેખક જણાવે છે કે આપણે કોઈને એમ કહીએ કે તમે .આપણી શ્રદ્ધા ને ચકાસવી ને પછી જ વિશ્વાસ મૂકવો બિહાર કે મધ્યપ્રદેશ ફરવા જાવ તો કોઈ નહિ જાયપણ જ્યારે આની સાથે ધર્મને જોડવામાં આવશે એટલે . ભયથી પરિક્રમા કરવા નીકળી પડશે તરત જ લોકો પાપ ને પુણ્યના

કહેવાય છે કે 'ગંગા સ્નાનમ, યમુના પાનમ, નર્મદા દર્શનમ' ગંગામાં સ્નાન કરવાથી પુણ્ય મળે છે યમુનાનું પાણી પીવાથી પુણ્ય મળે છે અને નર્મદાના દર્શન માત્રથી પવિત્ર થવાય છે પર્યાવરણને સાચવવા . તો આ .જેથી કરીને કોઈ નર્મદાને ગંદી ન કરે .માં આવ્યું છે માટે જ આ રીતે આને ધર્મની સાથે સાંકડી દેવા . રીતે પણ તેમણે પર્યાવરણને બચાવવાની વાત કરી છે

યાત્રા અને જાત્રા, બાહ્યની અને ભીતરની એ ધ્રુવ ભટ્ટની કથાઓનું પ્રમુખ લક્ષણ રહ્યું છે. એમની કથાઓનો નાયક જે તે પ્રદેશમાં જાય, સંશય કરે, સ્વીકારે અને કઈક મેળવે. શોધ જેમની કથાઓનો આત્મા છે એવા ધ્રુવ ભટ્ટની 'તત્ત્વમસી' કથાનો એ દ્રષ્ટિકોણથી સમજવાનો પ્રયત્ન કરવા જેવો છે.

'તત્ત્વમસી' નવલકથામાં જે વાત ઉડીને આંખે વળગી છે તેવી અમુક વાતોની ચર્ચા અહીં કરવા જેવી છે. જેમકે ભૌતિકતાથી આધ્યાત્મિકતા તરફની યાત્રા, શહેરમાંથી ગ્રામ્ય તરફની યાત્રા, પુસ્તકમાંથી પ્રાણ તરફની યાત્રા, સંશોધનમાંથી શોધ તરફની યાત્રા, નકલી માંથી અસલી તરફની યાત્રા, અભ્યાસ માંથી અહેસાસ તરફની યાત્રા, શિખવામાંથી જાણવા તરફની યાત્રા, અને બાહ્ય થી ભીતર તરફની યાત્રા.

કથાની વસ્તુ મૂળે એવી છે કે મૂળ ભારતીય એવા આપણા કથાનાયક ઓસ્ટ્રેલિયામાં સ્થાયી છે. ભારત માટે કોઈ વતનપ્રેમ ધરાવતા હોય એવું જણાતું નથી. કારણ કે જ્યારે ઓસ્ટ્રેલિયામાં એમના પ્રોફેસર રૂડોલ્ફ ભારતના આદિવાસી વચ્ચે જઈ સંશોધન માટે એમની પસંદગી કરે છે ત્યારે નાયકની નારાજગી સ્પષ્ટ છે : 'યુનિવર્સિટીની જિંદગી કે લ્યુસીનો સાથ બન્નેમાંથી એક પણ છોડવું, તે મારે મન સજા જેવું હતું.' એટલે તે પ્રયત્ન પણ કરે છે કે આ કામ તુષારને સોંપાય, કારણકે 'વર્ષોથી વિદેશમાં વસ્યો હોવા છતાં તુષાર અંદરથી દેશ તરફ ખેંચાણ અનુભવતો.' કથાનાયક માટે આવી લાગણી થવી એ 'લાગણીવેડા હતા.' એ તો હતો 'માનવ સંસાધન વિકાસનો પ્રખર હિમાયતી.' તુષાર અને નાયક વચ્ચેની ભાવ પ્રદેશની ભિન્નતા ધ્રુવ ભટ્ટે ખૂબ ઓછા શબ્દોમાં દર્શાવી દીધી છે. એ વાત અલગ છે કે તુષારનું પાત્ર વાર્તાના સંદર્ભમાં ખાસ અગત્યનું નથી, પણ તુષારના કોન્ટ્રાસ્ટમાં નાયકનું પાત્ર ઊભરી આવે છે. એકને દેશ જવું છે, દેશની યાદ સતાવે છે, વતન પરસ્ત થવાની ઈચ્છા છે; બીજાને આ બધું વેસ્ટ ઓફ ટાઇમ લાગે છે. યોગાનુયોગે તુષાર અને નાયક બન્ને એક જ વિમાનમાં ભારત આવે છે. મુંબઈ ઉતરે છે એ તાણે તુષાર કહે છે, 'ચલ યાર, આપણી સ્કૂલ જોઈ આવીએ.' નાયક એ વિચારને 'સ્ટુપિડ' કહી અમાન્ય ઠેરવે છે, પણ નાયકને વિશ્વાસ છે કે તુષાર 'રાતે અગિયાર વાગે પણ તે શાળાના બંધ મકાન પાસે કાર રોકવાનો. થોડી વાર ત્યાં ઊભો રહીને સિગારેટ કુંકવાનો.'

આમ નવલકથાની શરૂઆતમાં જ યાત્રા દ્વારા શોધની વિભાવના સાફ કરી દેવામાં આવે છે. અને નાયક નીકળી પડે છે મુંબઈથી ટ્રેનની યાત્રા કરીને આદિવાસી વિસ્તાર તરફ. પરંપરા સામેનો પ્રથમ વ્યક્ત



આકોશ નાયક દ્વારા ત્યારે દર્શાવાય છે જ્યારે એના સહયાત્રી માજીને નાયક અર્ધતંદ્રા અવસ્થામાં ટ્રેનની બારી ખોલી આપે છે. પછી ‘માજીએ બારી બહાર સિક્કો ફેંક્યો, નદીને હાથ જોડ્યા.’ આ વર્તન પ્રત્યે નારાજગી અને ગુસ્સો વ્યક્ત કરવા નાયકે ‘બર્થ પર પડેલા બિસ્કિટના ખાલી ખોખાનો ડૂચો વાળીને માજી જોઈ શકે તે રીતે નદીમાં ફેંક્યું અને વ્યંગ્યમાં બોલ્યો, ‘નર્મદે હર.’ સવારે નાયક જુએ છે કે, ‘ મારી બર્થની ઉપરની બર્થવાળો પ્રવાસી ઊઠીને માજીવાળી બર્થ પર કપડું પાથરીને નમાજ અદા કરતો હતો. આ પ્રથમ અનુભવમાં જ નાયકને થાય છે, “જુદા ધર્મો, જુદી ભાષા, અલગ રીતરિવાજો, સાવ ભિન્ન અવસ્થામાં ઉછેર; છતાં કોણ જાણે કેમ આ બંને જણામાં કઈક સામ્ય હોવાનો આભાસ મને થાય છે.

નાયકની મનોદશા અને વૈચારિક સ્તર દર્શાવવા લેખકે જિમીનો પ્રસંગ પણ સારો એવો વણી લીધો છે. ઓસ્ટ્રેલિયાથી ભારત નીકળવાના આગલે દિવસે આ અ-ભારતીય જીમી નાયકને મળવા આવે છે અને એને એટલો જ રસ છે કે એના દાદા, કે જે અઢારસો સત્તાવનના વિપ્લવ વેળા ભારતમાં હતા ત્યારે ‘નાનાસાહેબ’ એમને કેદ બનાવે છે અને ‘રાણી ગુફામાં’ રાખે છે. જીમી આજીજીના સ્વરમાં નાયકને એટલું જ કહે છે, ‘તું વિચાર, મારા દાદાએ લખેલી વાત સાવ સાચી છે તે જાણીને મને કેટલો ગર્વ થશે ?’ અને ‘બસ, તે ગુફા સત્ય છે એટલું જ જાણવું મારા માટે પૂરતું છે.’ નાયકની શરૂઆતની માનસિકતા આવા વિચારનું જ વ્યક્ત સ્વરૂપ છે. એકબાજુ જીમી છે કે જેને માત્ર દાદાજી સાથે સંકળાયેલી વાત સાચી છે એ ખ્યાલ માત્રથી રોમાંચ થાય છે, તુષાર છે જેને શાળાએ આંટો મારવાનું મન થાય છે, માજી છે જે નદીને પૂજે છે, નમાજી છે જે માજીના બર્થ ઉપર બેસીને નમાજ અદા કરે છે; અને બીજી બાજુ નાયક છે જે માત્ર અને માત્ર માનવ સંસાધનનો ‘ પ્રખર હિમાયતી છે.’ લેખક એક ખૂબ જ મર્મજ પ્રશ્ન આપણી માટે અહીં મૂકી જાય છે....’ “શું વિકાસ એટલે જ સુખ?” અને શું આર્થિક વિકાસથી જ માણસનું મન અને હૃદય ભરી શકાય છે? માણસ ભલે આર્થિક રીતે સફર થવામાં રચ્યો પરચ્યો રહેતો હોય, એની તલાશ અને તડપ તો એથી ઘણી સૂક્ષ્મ છે. “તત્ત્વમસી” એ તલાશની તલાશ છે.

સુખ એટલે શહેરમાં જે ભૌતિક ચીજવસ્તુઓ વચ્ચે મળે છે તે. પણ સુખની વ્યાખ્યા અને સુખની સમજણ કઈક અલગ છે. કુદરતને ખોળે રહેનાર પાસે સુખની સમજણ હોય છે, અને કૃત્રિમ વાતાવરણમાં રહેનાર પાસે સુખની વ્યાખ્યા હોય છે. સમજણ સ્વાભાવિક છે વ્યાખ્યા આત્મસાત કરવી પડે છે.

બીજી સૂક્ષ્મ પરિવર્તનની ઘટના નાયકમાં ગુપ્તાજીના ઘરમાં થતી વાતો સાંભડીને થાય છે. ગુપ્તાજીના ઘરની વાર્તાનો ટૂંકસાર એ છે કે ભારતમાં સચવાયેલી અથવા સચવાવી જોઈએ એ કુટુંબપ્રથાને સમજવામાં નાયકની યાત્રા શરૂ થાય છે. આ કુટુંબપ્રથા અને કૌટુંબિક પરંપરાની પ્રથા તો આ દેશને ટકાવનારું બળ નહિ હોય? એવું કુટુંબ કે જ્યાં નાનીએ ક્યારેય કોઈને વઢવું પડતું નથી છતાં ઘરના બધાં જ દિવસમાં દસ વાર બોલે છે ‘બાને નહિ ગમે’ વડીલોને સન્માન આપવાની કેવી મોટી વાત. શાસ્ત્રીજી નવલકથામાં આગળ કહે છે ‘ધર્મની નથી એટલી ચિંતા મને સંસ્કૃતિની છે. આપણી જીવનરીતિ અને પરંપરાઓની છે, આપણી શ્રદ્ધાની, જીવન પ્રત્યે જોવાની આપણી લઢણની.... આ દેશ અને પ્રજા વિદેશી



શાસકોને જીરવી ગયાં, પરધર્મો પણ તેમણે આવકાર્યા, હવે આપણી જીવનદ્રષ્ટિ બદલવાના પ્રયત્નો થાય છે. આપણી પરંપરા, આપણી સંસ્કૃતિ, આ જશે તો આ દેશ નહીં ટકે.

આગળ જતાં નાયક જ્યારે ઇજાગ્રસ્ત થાય છે ત્યારે મૂર્છિત અવસ્થામાં જ ‘ યાકરી અને દવાઅર્થે શાસ્ત્રીને ત્યાં રાખવામાં આવે છે. નાયકને ધર્મ-કર્મમાં કે ક્રિયાકાંડમાં શ્રદ્ધા નથી ત્યારે શાસ્ત્રી કહે છે ‘ ધર્મમાં શ્રદ્ધા જરૂરી નથી પણ માણસને શ્રદ્ધા તો હોવી જ જોઈએ.’ આ તબક્કે નાયક સમક્ષ એની ચેતના સ્તરે બે પ્રશ્નો આવીને ઊભા રહે છે. એક છે આ સંસ્કૃતિ ધર્મથી અલગ કોઈ અવસ્થાને જીવનનો પાયો ગણીને રચાઈ હોય અને ધર્મ તથા પેલી અવસ્થા એકબીજાથી ભિન્ન છે તે જાણી સ્વીકારીને ચાલતી હોય તો તે અવસ્થા કઈ છે ? અને બીજું એ છે કે હીન કક્ષાના શાસકે પરદેશી હુમલાખોરો, કનિષ્ઠ મહાજનો અને અયોગ્ય ધર્મગુરુઓ વચ્ચે પણ પોતાનાં અસ્તિત્વ અને અસ્મિતાનું જેવા ને તેવા સ્વરૂપે ટકાવી રાખતી આ પ્રજા પાસે એવું તે કયો જાદુ છે જે કાળાંતરોથી આખાં દેશને અખંડ અતૂટ રાખે છે ?

પ્રકૃતિની વચ્ચે રહેતા નાયકનાં મનમાં ‘હું કોણ છું ?’ એવો પ્રશ્ન ઉઠે છે. જીવન અને સંસ્કૃતિ ટકે છે આસ્થાસભર અભિવ્યક્તિઓ થકી, નાયક જેમ જેમ આ પ્રદેશમાં રહે છે તેમ એ પણ આસ્થાવાન થતો જાય છે. કોઈને યાહી શકવા માન્યતાઓ જરૂરી નથી. યાહી શકવા માન્યતાઓનો ત્યાગ ચોક્કસથી આવશ્યક છે ડિગ્રી, પૈસા, હોદ્દો, તમને નામ અપાવી શકે, મોભો અપાવી શકે, ખુશી ન અપાવી શકે. અને આ બધી વસ્તુઓમાં જે ખુશી શોધે છે તે ખુશ તો ન જ રહી શકે. અને આ બધી વસ્તુઓમાં જે ખુશી શોધે છે તે ખુશ તો ન જ રહી શકે. નાયક વિચારે છે ‘જીવનમાં આગળને આગળ ધપવા માટે એક લક્ષ્ય નિર્ધારિત કરીને તેને પામવા મથતા રહેવા મે મારા વિદ્યાર્થીઓને પ્રેરિત કર્યા છે, તેમ કરતાં મારા મનમાં એક સ્પષ્ટ અર્થ રહેતો કે જીવન માં કઈક પામવું એટલે સત્તા, સંપત્તી, કીર્તિ કે સામાજિક સંબંધો, દરેકમાં બને તેટલા અવ્વલ સ્થાને રહેવું. આજે આ શાશ્વત વહી રહેલી રેવાના ખડકાળ કિનારે જિંદગીમાં પ્રથમ વખત મારા મનમાં જીવનનો અર્થ ગૂઢ બનતો જાય છે. જીવન શું છે ? તેનો અર્થ શું છે ? સાર્થકતા શેમાં છે ? તે સાથે જ ઉઠે છે એક પ્રશ્ન : “ આપણે ક્યાંથી આવ્યા છીએ અને ક્યાં જવાનું છે ?”

ત્યારે પ્રશ્ન થાય કે તમે ક્યારેય તમારા જીવનનાં હેતુ વિશે વિચાર્યું છે. ‘પર્પઝ ઓફ લાઇફ વિશે ?’ હું આ દુનિયામાં શા માટે આવ્યો છું? એવો પ્રશ્ન જાતને નહિ પૂછીએ તો ચાલશે પરંતુ આવી જ ગયો છું તો શું આપતો જઈશ શું ડિફરન્સ પેદા કરતો જઈશ. એવો પ્રશ્ન તો અચૂક પુછવો પડશે. એક વ્યક્તિ તરીકે વિકસવા, અન્યના જીવનને સ્પર્શવા, અને સમાજમાં અર્થપૂર્ણ યોગદાન આપવા માટે હેતુસરનું જીવન જીવવું અનિવાર્ય છે. મારા જીવનનો હેતુ શું છે? જીવનમાં હેતુનું હોવું તમને દૃઢ નિશ્ચયી બનાવે છે. તમારામાં આત્મવિશ્વાસ જગાવે છે અને જીવનને અર્થપૂર્ણ બનાવે છે.

નવલકથામાં જે બે પાત્રો આવે છે બીતુબંગા તે બે ભાઈઓ છે. તેમાં બીતુ ને દીપડો મારી નાખે છે ત્યારે બંગા પ્રતિજ્ઞા લે છે કે હું આને મારી નાખીશ. જંગલ ખાતા વાળા જ્યારે એ દીપડાને પાંજરામાં પૂરે છે ત્યારે તેને ખબર પડે છે કે આ તો દીપડો છે અને તેને મારી નાખતા તેના બે બચ્યા રખડી પડશે. તેથી તેને મારવાને બદલે તે દીપડીને પાંજરામાંથી છોડી મૂકે છે. ત્યારે તે પૂજારીની પાસે આવે છે કે મેં આ સાચું કર્યું



કે ખોટું ? ત્યારે પૂજારી કહે છે કે તે પુણ્યનું કામ કર્યું છે તને પાપ નહીં લાગે. પણ બંગા કહે છે કે મારી પ્રતિજ્ઞાનું શું ? તે તો અધૂરી જ રહી. હવે મને પાપ લાગશે. મેં માટું વચન ન પાળ્યું. જે લોકોએ ક્યારેય શાસ્ત્રો નથી વાંચ્યા જેમને ધર્મનું કોઈ જ્ઞાન નથી તે લોકો કઈ રીતે પાપ પુણ્યના લેખાં જોખાં કરે છે તે પણ જોવા જેવું છે.

નવલકથામાં પીપળાના વૃક્ષની વાત આવે છે. પીપળાના વૃક્ષને ઘર પાસે ઊગે તો અપશુકનિયાળ ગણવામાં આવે છે તેમાં ભૂતનો વાસ હોય છે તેવી માન્યતા છે એટલે. અને પાદરમાં ઊગે તો તેની પૂજા થાય છે. ખરેખર તેના ઘરમાં ઊગવાથી તેના મૂળિયાં ફેલાવાથી ઘર તૂટી જાય છે. એટલે પીપળાના વૃક્ષને બચાવવાનું પણ છે અને ઘર પાસે ઊગવા પણ નથી દેવાનો આ રીતે પીપળો અને ઘર બન્ને ને બતાવવાની વાત છે. અને સૌથી મોટી પર્યાવરણને બચાવવાની વાત છે કેટલી વૈજ્ઞાનિક રીતે ધર્મની સાથે આ વાતને સાંકળી દીધી. પીપળામાં પિતૃઓનો વાસ છે તેથી તેમને ગામની બહાર ઉગાડીને તેની પૂજા થાય છે અને આ રીતે તે વૃક્ષ પણ સાચવાઈ જાય છે. જે વસ્તુ મોટા વેદો, ઉપનિષદોમાં કહેવામાં આવી છે તેનું ચાલકબળ અહીં તળિયે છે. અહીં સાવ સરળ રીતે તેને આચરિયારમાં મૂકવામાં આવે છે.

લેખકે અહીં નગરજીવન ખરાબ છે અને ગ્રામ્યજીવન સારું છે તેવી વાત કે તુલના કરી જ નથી. પણ તે જરૂર કહેવા માંગે છે કે પ્રકૃતિની નજીક રહેનારને પ્રકૃતિ કઈક ને કઈક જરૂર આપે જ છે. માત્ર તેમને નુકસાન ન પહોંચાડવું અને તેમના કાર્યમાં અવરોધ ઊભો ન કરવો. પ્રકૃતિના દરેક અંશોમાં ઈશ્વરનો વાસ છે. પ્રકૃતિ સાથે સંવાદ એટલે ડાયરેક્ટ ઈશ્વર સાથે સંવાદ એવું કહેવાનો લેખકનો આશય છે. ધ્રુવ ભટ્ટ કહે છે કે પૃથ્વી પાસેથી લેવાનું છે તેની ઉપરથી તેની અંદરથી નહિ. તેને બચાવવાની છે.

નવલકથાના એક પ્રસંગમાં લક્ષ્મણ નામનો વ્યક્તિ મધમાખી ઉછેરનું કાર્ય આદિવાસીઓ કરે એ સમજાવવા આવે છે ત્યારે આદિવાસીઓ આ કામ કરવા માટે તૈયાર થાય છે ત્યારે સુપ્રિયા નાયકને કહે છે કે ‘ મધમાખીને સંસાધન ન ગણશો એ અસ્તિત્વ છે. આ રીતે મધમાખીને બચાવવાની વાત છે. અને પર્યાવરણના સંતુલનને જાળવવાની વાત છે.

નાયકનો ભેટો ગંડુ ફકીરથી થાય છે, જે ‘આદિવાસીની ગંદી માટલીમાંથી એવા જ ગંદા વાસણમાં ઠાલવીને ગંધાતો દારૂ જાણે અમૃત પીતો હોય તેવી અદાથી’ પી જાય છે અને આદિવાસીને ‘દારૂ ન પીવાની સલાહ આપતી સુપ્રિયા આ ગંડુ ને કઈ ન કહી શકી.’ મુંજાયેલો નાયક વિચારે છે, ‘બીતુબંગા આ દારૂડિયાને પગે પડે છે અને આ પ્રદેશમાં કદાચ સર્વાધિક શિક્ષિત ગણાય તેવી સ્ત્રી, સુપ્રિયા તેને પ્રેમથી પોતાને ત્યાં ભોજન કરવા નિમંત્રે છે. કઈ જાતનો વ્યવહાર છે આ ? એ જ ફકીર પાછડથી ગાય છે, ‘મે નમાજી બનું યા શરાબી બનું/બંદગી મેરે ઘર સે કહાં જાયેગી ? પરિકમવાસીઓના ઠાઠ અને નખરાં જોઈને જ્યારે આપણો નાયક સુપ્રિયાને કહી ડે છે,’તમારું આ પરિકમવાસીની સેવાનું કામ મારાથી નહીં થાય, ત્યારે જે જવાબ મળે છે એ જવાબમાં ભારત અને એની પરંપરા જાળવવાની મથામણનો પરિચય થઈ આવે છે. સુપ્રિયા કહે છે, ‘ આ સેવા પરિકમવાસી માણસને સાચવવા નથી કરતાં. પરિકમા સાચવવા કરે છે.’



પુરિયા, કે જેને બધાં એવું માને છે કે એ 'ડાકિન ભઈલી' એટલે એ પણ સ્વને ડાકણ માની લે છે. આ ડાકણ વાળો બનાવ નાયકની ચેતનાને ખાસો ઝણઝણાવી જાય છે અને એ મનોમન પ્રાર્થના કરે છે, 'હું ઈશ્વરમાં માનતો નથી. મે ક્યારેય પ્રાર્થના કરી નથી. છતાં આ પળે ઈચ્છતો હતો કે એવી કોઈ શક્તિ હોય તો મને આટલો પ્રેમ અને સમજણ નુ દાન કરે કે.... હું જેને ગંદા, અભણ અને ગમાર માનું છું, તેઓને યાહી શકું.'

ઓસ્ટ્રેલિયા પરત જવાની ઘડી આવે છે, સાથે નિર્ણયની પણ ઘડી લઈ આવે છે. એકબાજુ નાયક સ્વની શોધમાં ગરકાવ થવા માંડ્યો છે, સ્થૂળ માંથી સૂક્ષ્મમાં પ્રવેશી રહ્યો છે, જે દેખાય છે એને જાણી-સમજી રહ્યો છે, જીવનના લયને કઈક અંશે પામી રહ્યો છે અને બીજી બાજુ લ્યુસીને મન નાયક અહીં રહી જે કરે છે એની કોઈ કિંમત નથી, આનાથી મારી કોઈ ઓળખ બનવાની નથી... મારુ મન ભારે થઈ ગયું. મેં ખડક પર લંબાવ્યું અને જીવનમાં પ્રથમ વખત ઉચ્ચાર્યું, 'નર્મદે હર! જાણે થોડી પળો માટે મારી આંખ મળી ગઈ.' અને સ્વપ્નમાં નર્મદા એને કહે છે, 'લાખોમાં એકાદ માનવી જ તું જે માર્ગે ચાલ્યો છે તે માર્ગે ચાલે છે. નાયક 'જાગી' જાય છે અને લ્યુસીને કહે છે, 'મને જે લાગે છે તે હું મારી જાતે ચકાસી જોવા માંગુ છું.... જો સ્પષ્ટ નહિ થઈ શકું તો વળતી જ પળે હું ત્યાં આવીશ. અને સત્ય મળશે તો.. તું મારી રાહ ન જોતી.' લ્યુસીના એવા જ એક સાથમાં નાયક 'રેવા રેવા' પોકારી ઉઠે છે. લ્યુસી એને પૂછે છે, 'તમને કઈ થાય છે?' એના જવાબમાં એ કહે છે, 'ના, ફક્ત આનંદ માણું છું.... આટલું બોલતાં જ મને જાણે કે રહસ્ય લાધિ ગયું. આ આનંદ, આ નિર્મળ પ્રાકૃતિક અનુભવ, એ જ અનુભૂતિની ઈચ્છા આ દેશને એકરૂપે ટકાવી રાખનારો તંતુ છે.'

કથાના અંતભાગમાં નાયક પોતે નર્મદાની જાત્રા કરે છે ત્યારે તેનો સર્વ સામાન લૂંટાઈ જાય છે રહ્યા-સહ્યા કપડાં પણ પરિક્રમા દરમિયાન લઈ લેવામાં આવે છે. નાયક નદીના જળમાંથી અંજલિ ભરીને બોલે છે, હું મારા નામનો ત્યાગ કરું છું, મારા પરિચયનો ત્યાગ કરું છું, મારા જ્ઞાનનો ત્યાગ કરું છું, અને છેલ્લે દિવસોથી ભૂખ્યા તરસ્યા તાવમાં કણસતા અને દિગંબર અવસ્થામાં પડેલા આ નાયકને 'ઘાઘરી પોલકા પહેરેલી નાનકડી બાળા 'લે' ખાઈ લે' એમ કહી 'તાજી મકાઈનો એક ડોડો' આપે છે. એ કોણ છે? 'રે.... વા! અને આવા શબ્દથી 'તત્ત્વમસી' પૂરી થાય છે.

આ રીતે આ બધાં તત્ત્વોની સાથે લેખકે નર્મદાની પરિક્રમાની પણ વાત કરી છે. માણસ એક નદી ફરતે પરિક્રમા કરવા નિકડે એ પણ કોઈ દુન્યવી કારણો વગર, કોઈ સાહસ કરવાની કે સિધ્ધી મેળવવાની ઈચ્છા વગર, કોઈ સંશોધન કરવાની વૃત્તિ રહિત. આખરે શું પામવા ઈચ્છે છે આ લોકો? તો જવાબ મળે છે કે નર્મદા. શું આ રીતે નદીને પામવું શક્ય છે? સ્વયં નર્મદા પરિક્રમવાસીની સંભાળ લેશે. પરિક્રમા દરમિયાન ક્યાંક ને ક્યાંક નર્મદા તેને સદેહે મળશે પણ ખરી અને નર્મદાના નીર જ સર્વ અહમને ઓગાળવા શક્તિમાન છે. અને આ રીતે આપણને સમજાય છે કે સમગ્ર બ્રહ્માંડમાં 'અહમ' જેવી કોઈ વસ્તુ જ નથી જે છે તે તું જ છે.

યો-અંત: પ્રવિષ્ય મમ વાચમીયા પ્રસુપતામ્



स्वजीवयत्नखिलशक्तिधरः स्वधाम्ना ।

अन्याश्च हस्तचरणश्रवणत्यागदिनम्

प्रणात नमो भगवते पुरुषाय तुभ्यम् ।।

हे भगवान्, आप सभी शक्तियों के स्वामी हैं, आपने मेरे भीतर प्रवेश करके मेरी सुप्त वाणी को जागृत कर दिया है, तथा अपनी उपस्थिति मात्र से हाथ, पैर, कान, त्वचा और प्राण आदि इंद्रियों को भी शक्तिशाली बना दिया है।

संदर्भग्रंथ

1. लक्ष्मण - तत्वमसी
2. मोदी मुकुंद - यात्रा भीतरनी
3. तत्वमसी एक अध्ययन - परीषद् अला
4. लक्ष्मण हंसल - तारी ने मारी वात



THE STRUGGLE OF MIGRANTS: A REPRESENTATION OF DIASPORIC IDENTITY IN KAMILA SHAMSHIE'S HOME FIRE

By

Rashmin S Ghasura

PhD Scholar (English)

Gujarat University, Ahmedabad

&

Dr. Pulin K Bhatt

Assistant professor

City C U Shah Commerce College, Ahmedabad, Gujarat

Abstract

The emergence of the nation-state system, while bringing about a sense of belonging and unity, also led to a complex set of challenges, and the issue of identity is indeed a prominent one. This research article investigates core struggle of migrants within the context of Kamila Shamsie's novel Home Fire (2017). The current study adds another layer to the identity concerns of the diaspora and examining how they deal with identity issues in both another nation and their country of origin. The analysis reveals the real struggle of migrants in the novel with the context of diasporic identity in Home Fire. It explores how characters face struggle for identity and question for justice in the novel. It also examines the ways in which characters contend with their cultural, religious, and personal identities and struggle in migration. For more, the paper also examines characters' Identities and their experiences of migration.

Keywords: Diaspora, Immigrants, Identity, Home Fire, Kamila Shamsie

Introduction

Diaspora writers are individuals who reside outside their native countries and express their experiences, cultural backgrounds, and identities through their writing. South Asian Diaspora refers to people from India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan, and the Maldives who live outside their country of origin. Pakistani diaspora authors frequently explore themes related to their homeland while living abroad. Authors recount narratives of migration, struggles with identity, cultural assimilation, and the difficulties of navigating dual realities. Their literary works serve as a conduit for cultural exchange. Many writers have started depicting and talking about immigration and diaspora in their works but Kamila Shamsie and her novel Home Fire are best to take into considerations as she keenly observes the realistic presentation of diasporas culture and struggle to find identity. Home Fire is her seventh novel which published in 2017, and also nominated for the prestigious "Man Booker Prize", and winner of Women's Prize for Fiction in 2018. The novel is split into five separate sections. In Home Fire she skillfully presents the dual identities like complexities of cultural identity, Pakistani and British identities, British and Islamic Identities, dual communities. The text also examines the identities of Muslim individuals in Britain, highlighting the tensions that arise between Islamic religious identities and the suspicions held by the British population towards them.

Research Question

How have the struggle of migration and representation of diasporic identities been portraying in novel of Kamila Shamsie's Home Fire through diasporic point of view?

Kamila Shamsie: Kamila Shamsie, born in 1973 in Pakistan, is the daughter of the academic journalist Muneeza Shamsie. She spent her formative years in Karachi, pursued her education in the United States, and currently lives in London. She masterfully lights on struggles of immigrants in her novels. In her writing she explores diasporic communities and focuses her literary endeavors on the experiences of individuals in the diasporas. Her writings delve into the intricate themes of identity, belonging, and trauma, examining how these elements are influenced by factor of migration.



Home Fire: Shamsie is known for novels like *In the City by the Sea*, *Salt and Saffron*, *Kartography*, *Broken Verses* and *Burnt Shadows*. *Home Fire* is based on Greek mythology's story of Antigone, a woman defying a king to secure her brother an honorable burial. This novel is about the existential struggle of British-Pakistani siblings, Isma, Aneeka and Parvaiz. It explores themes of immigration, radicalization, and the quest for identity, maintaining its relevance in today's world. By focusing on this immigrant family, Shamsie highlights the intricate dynamics of love, loyalty, and the search for acceptance. The plight of the Pakistani Muslim Community in England is captured and portrayed very powerfully in this novel.

Methodology

The proposed research paper is undertaken with the help of descriptive research with concept of diasporic point of view. To carry out this Project help has been taken from both primary and secondary sources. Primary source is the select text of the novelist Kamila Shamsie and secondary sources involve essays, articles, books related to the research and e-resources.

Diasporic effects in lives of characters: The challenges faced by immigrants represent a widespread and intensifying global issue, echoing throughout the literary landscape via the expressions of diaspora authors. These authors effectively articulate the immigrant journey, revealing the complex array of obstacles that each person encounters in an unfamiliar environment. The feelings of displacement, yearning for a homeland left behind, and the pain of fragmented identity are all vivid realities that immigrants must navigate. In their efforts to integrate into new communities, they often struggle with the conflict of harmonizing their cultural roots with the customs of their new society, resulting in a profound sense of cultural dissonance and existential distress. This emotional struggle frequently finds expression in literature, as immigrants utilize writing to convey the depths of their yearning and sorrow. Consequently, diasporic literature emerges as a significant response to the immigrant experience, articulating the often-overlooked stories of displacement, identity struggles, and cultural transformation. Through their literary contributions, diaspora authors serve as guardians of lost homes, neglected identities, and the enduring strength of the human spirit amidst challenges.

Diasporic characters are individuals who have been distanced from their native land, leading them to go through various feelings and challenges. They often experience feelings of isolation, longing for their past, or a sense of being out of place, and they might find it hard to establish their sense of self. In "Home Fire" by Kamila Shamsie, the central diasporic figures are siblings Isma, Aneeka, and Parvaiz – the protagonists, who are engaged in the intricate process of defining their identities as second-generation Pakistani British individuals. They confront the multifaceted challenges of existing between two distinct cultures, as well as the difficulties posed by their Muslim heritage in a Western context. This struggle is particularly underscored by the radicalization of their brother Parvaiz, who ultimately aligns himself with a militant organization such as ISIS. Eamonn and Karamat are antagonist while Isma's mother and father are supporting characters in the novels. Isma, an intelligent young girl who plays a major role in the story as she is the primary caretaker of her siblings, Aneeka and Parvaiz, after their parents' death. She is very conscious about her family's well-being. Isma's identity as a British-Pakistani Muslim influences her experiences and the way she engages with her surroundings. Isma's sister Aneeka is very passionate girl who want justice for her brother Parvaiz and always stands for family. She is loyal and emotional sister. Parvaiz, the youngest of the siblings, is easily influenced because of his longing for acceptance and a connection with a father he never had. This vulnerability leads him to become involved with a jihadist organization. Karamat, the Pakistani-British Home Secretary, makes considerable efforts to distance himself from fellow Muslims whose appearances and behaviors diverge from those of the broader British populace.

Diasporic identity in *Home Fire*: In "Home Fire," Kamila Shamsie presents characters deeply embedded in a multicultural context. These British-Muslim individuals inhabit London, with Isma



pursuing her studies at a university in the United States. The narrative unfolds across diverse locations, including London, Massachusetts, a small area of Syria, and Karachi. Parvaiz, disillusioned by ISIS, ultimately seeks to join the Jihadi movement. Literature is increasingly introducing multiculturalism to a wider audience, particularly within the framework of postcolonial studies. The issue of immigration transcends political boundaries, impacting society at large rather than solely elected officials. Conversely, the promotion of diversity can safeguard cultural identities while affirming universal human rights. The novel is situated in the United Kingdom, which boasts the largest Pakistani-British community in Europe. The behaviors of immigrant characters illustrate the complexities of assimilation in unfamiliar environments. Isma's experience during her interrogation highlights the challenges faced by many British-Muslims in Europe who find themselves under scrutiny. The characters' identities become intertwined and fluid, leading to a sense of internal alienation. When authors engage with historical narratives, they often evoke painful memories for readers. However, Shamsie recounts some of history's most egregious events without causing distress. She refrains from taking a definitive stance, instead acting as a mediator who elucidates the circumstances for her audience.

Keramat Lone, serving as a home secretary, along with his son Eammon and three orphaned siblings, constitutes an immigrant family originating from Pakistan. Both Aneeka and Isma demonstrate a hybrid identity through their interactions and everyday practices. They embody traits from both cultures, rendering it challenging to classify them solely within one cultural framework. Furthermore, Keramat Lone and Eammon also reflect this hybrid identity, often alluding to elements of their heritage as well as those of their adopted country. The narrative constructs a Pakistani-British Muslim family, representing the experiences of immigrants and the Pakistani diaspora in Britain. The novel centers on the lives of two sisters and their brother, Parvaiz Pasha, who becomes a Jihadi in Raqqa, Syria. Additionally, Home Fire addresses the themes of radicalization and the prevalent stereotypes held by Western societies regarding Eastern Muslims. Parvaiz Pasha, the protagonist, grapples with the burdensome legacy of his father, a Jihadi who abandoned him during his childhood. In the subsequent years, both his grandmother and mother also passed away. Parvaiz, having never known his father, seeks to connect with him by emulating his path, which leads him to join ISIS (Islamic State of Iraq and Syria) in hopes of uncovering more about his father's life. Consequently, Parvaiz faces an identity crisis, torn between his existence as a Pakistani-British Muslim alongside his sisters and the overshadowing legacy of his father's Jihadi past. Ultimately, he opts to pursue his father's legacy rather than embrace his current life with his sisters. However, upon realizing the gravity of his decision, he resolves to return home.

Parvaiz is aware that Isma had to depart to pursue his Ph.D. program in America, and that Aneeka has also commenced her studies in law. Earlier that afternoon at home, the three of them engaged in a discussion regarding the future of the house. Parvaiz understands that Isma will be residing in America for an extended period. Interested in using his room. As quoted below, he plans to turn his sister's room into a recording studio –

“So,” Aneeka said. “What are we going to do about the house?” Parvaiz shoved his twin's shoulder. “I'm getting her bedroom. I need a studio, and you're not around nearly as much as I am anymore.” ... She invoked this number every time she wanted to remind Parvaiz that his earnings as a greengrocer's assistant were insufficient, that the time he spent building up his sound reel rather than chasing after job postings was wasteful. She didn't believe he was good enough to find work doing what he loved, didn't see that his sound reel was as much an investment in the future as Aneeka's law degree was. (p. 119)

Parvaiz also commented on investment like Aneeka's law degree in the future.

“That's how Aunt Naseem had presented the option.”

“What option?” said Parvaiz.



“We’ll move in with Aunt Naseem, and sell the house.” Aneeka said This as if it were a matter as small as buying a new set of towels. Now it was Isma who looked stricken; she said she was only thinking they’d rent it out. With the new French school opening in Wembley the following year, property values were going to go up and up, so it would be foolish to sell now. And anyway, in a few years, when she had her PhD and Aneeka was a lawyer, they’d be able to move back in. (p. 120)

The development of identity is a universal experience that occurs in every individual, typically during the adolescent years. During this critical phase, adolescents often engage in self-reflection, posing questions such as “Who am I?” and “Who will I become?” The process of identity formation can be examined through various psychological frameworks, notably through James Marcia’s theory of psychosocial development, which delineates four identity statuses: identity diffusion, foreclosure, moratorium, and achievement. Marcia’s model emphasizes two key components: commitment, which refers to an individual’s investment in their identity, and crisis, which involves the exploration of significant alternatives. Adolescents may encounter a crisis period as they navigate meaningful choices that shape their identities. Those who experience this crisis often emerge with a more robust sense of self, informed by their experiences and the information they gather.

This developmental journey is exemplified in the case of Parvaiz, who underwent identity formation from early childhood into adolescence. However, his path was fraught with challenges, culminating in an identity crisis during his teenage years. This crisis arose as he grappled with two conflicting choices: embracing his identity as a British citizen while pursuing his passion for documenting or disclosing information about his father, a figure he had not known since childhood, who became a Jihadi in Raqqa, Syria. In light of this context, the researcher aims to analyze Parvaiz’s identity crisis through the lens of Marcia’s four statuses of identity theory.

Isma expresses her views on the identity challenges faced by immigrants in London during a dinner conversation with Hira Shah, a professor from Kashmir living in America. She believes that the discrimination experienced by local populations during the British colonial period persists in various forms today. Isma argues that white males continue to distance themselves from individuals from the developing world, resulting in unchanged perspectives on racial and cultural matters. While the context has shifted, the focus of discrimination has now turned to migrants who hold British citizenship, contrasting with the treatment of colonial subjects who were not recognized as citizens. Isma faces more problems in UK, when she starts her doctoral study, she meets Eamonn. They become friends and as a Muslim hijabi girl she faces extra ordinary question from him:

“Do you consider yourself as British?”

“I am British”

“But do you consider yourself British?” (Shamsie, p 11)

From the above sentences, Shamsie explores the struggling of women and especially Muslim woman of South Asia in the west.

In cultural identity name plays major role. An essential indicator of cultural and religious identity is naming. A person's name reveals their religious and cultural affiliations. Feelings of ambiguity and doubt over their cultural identity are typical among migrants. In Muslim societies, for example, the name Ayman is commonly used and literally translates to "believing in God wholeheartedly". The son of Pakistani immigrants who landed in England, Eamonn's name was purposefully altered from Ayman to Eamonn to sound more English.

The mindset of migrants is reflected in their engagement with the cultural norms they accept. The aspiration to integrate and gain acceptance within the society of the host country drives individuals to



maintain specific cultural practices and cultivate a distinct identity. They face many issues related to build own identity in another world. This necessity leads them to navigate between two cultures, often resulting in an identity crisis. They bouncing between two cultures:

Hating the idea of missing a summer in London to spend it in a country teeming with relatives who thought blood ties gave them the right to interrogate and lecture and point to the sisters' hijab as proof that British Pakistani were caught in the past and then point to their jeans to prove they were 'mixed up'... what is an overseas Pakistani exactly? She asked. Pervaiz shrugged. 'Think it just means your family's from there so you're exempt from visas. Anyway, that's the only part relevant to me. (Shamsie, 2018, p. 202)

As Pakistani immigrants Adil Pasha's family faces much struggle as they think. Even children don't know what process done with their father after death: No one told you he was dead for two years. Who was going to tell us? The Americans? British intelligence? We weren't told anything. We still haven't been told anything... We don't even know if anyone bothered to dig a grave. (Shamsie, 2018, p. 50)

Aneeka accepts that migrants in the UK faces harsh and oppressive conditions, including exposure to torture, unlawful detention, neighborhoods, questioning, public profiling, ignorance, surveillance of their places of worship as well as in travelling. Isma was aware of this harsh reality and mentally prepared herself for future in America. So, both Aneeka and Isma are trying to prove their British identity.

Conclusion

So, Kamila Shamsie's Home Fire explores the harsh truth commonly encountered by individuals as well characters from the diaspora in their host nation or overseas during times of migration, exile, displacement or immigration. It is observed that how Pasha Family: Aneeka, Isma, Paevaiz and Karamat are highly influent characters of feeling otherness. It is exemplified that how each character of novels struggles for self-search. They face another phase of identity crisis as immigrant. Another point is alienation and discriminatory well-presented which forced into another phase of identity trauma. We can see the real struggle for identity and their voice of otherness in west country. By carefully studying the characters in the novel, the researcher notices a remarkable ability to draw the paradox between homeland and west country which affected by religion, politics, citizenship and cultural perspectives.

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MENTAL HEALTH, WELL - BEING AND SUSTAINABLE LIVING IN PERSPECTIVE OF QUEER COMMUNITY

By

Yashvi Shah

PhD Scholar

&

Prof. Pulin Bhatt

Research Supervisor

Gujarat University, Ahmedabad

Abstract

The sustainability in the world around is affected by many factors. And for that well being should really be taken care. Physical well being can be identified easily as it's visible through our body. But, the mental well being is the actual concern in today's fast moving world. Mental health gets affected due to disappointments, ill behavior at work places, getting anxious for results, having a fear of rejection and under estimating yourself. These all things lead to mental health issues. It is really tough for an individual to fight against this and it gets even more tough when you fight to be accepted as a different sexual identity and belonging to the LGBTQ+ Community. There the fight is not with people but with the narrow Mindsets!

Keywords: Sustainability, Well being, Mental Health, Queer Community

Introduction

Queer Community is about the people who belong to different sexual identities and are fighting for their equal rights in the world to live happily without any kind of judgements. The focus will be on the mental health of them that how they daily struggle even for the basic acceptance. They get judged the way they talk, walk, live and sadly their whole existence is judged so cruelly. Their mind will constantly be suffering from the fear to be rejected at their work place or getting valued only because of their sexuality which is out of their own control. The novel 'Simon vs. the Homo Sapiens Agenda' by Becky Albertalli is all about those anxious feelings of a high school student who live in constant fear to hide his sexual identity as a Gay. He is surrounded by constant fear to be judged, mocked, bullied, rejected by friends and family. But when he can't run away from his own feelings, he began to share them with an anonymous friend on internet who also turns out to be a Gay. It describes the roller coaster of all the emotions which affects the mental health of an individual in different ways.

Review of Literature

The focus of this research is on a novel called, 'Simon vs. the Homo Sapiens Agenda' by Becky Albertalli. It is an American novel published in 2015 as the debut novel of the author. This novel is also adapted into a movie called 'Love, Simon' which was released in 2018. Both the novel and the film deal with the effects on the mental health of a high school student Simon who is facing the fear to hide his sexual identity as a Gay. It focuses on his bonds with his family and his childhood friends. This text shows how the fear of rejection or the fear to get mocked and bullied for being who you are and how these strong emotions affect mental health of a high school student. The bold yet sensitive theme of the novel has got the worldwide acclaim as it paves a new path of hope for the Queer Community. It provides a solid support to normalise people of different sexual identities and how their family and friends can support them to live as a strong and healthy individual.

Objectives

The researcher will focus on the Queer elements and how the mental health of people from different sexual identities get affected with the fear of judgements. The objectives of the research would be as following :



1. The main objective of this study is to analyze the effects on the mental health of a person as a part of sustainability who belongs to the Queer Community.
2. This study would also focus to understand the fears and insecurities to get judged.
3. Through this study, the researcher will attempt to identify different sexual identities and their struggle to get accepted in the society.
4. The emphasis of the present study is also to describe the significance of support from the family and close friends as their acceptance really matters to an individual.
5. The current study will also help to understand the importance of sharing your fears with someone to have a relief to mental well being.

Methodology

The researcher will apply Qualitative research methodology for the present study. As it will focus on the different sexual identities and communities, their feelings, fears, insecurities, bonds, self discoveries, challenges and acceptance which are completely subjective. Therefore, this study will follow the Qualitative research methodology. It will focus on the subjective analysis of literary work of fiction and its adaptation as a film to understand the effects on mental health of people who belong to different sexual identities. Ultimately, the researcher will focus on all the non numeric data like feelings, friendship, love, acceptance here for the present study to describe the sustainability of the mental well being for the people who belong to the Queer Community.

Research Questions

1. What are the challenges faced by people who belong to LGBTQIA+ ?
2. How does the sustainability of mental health get affected to people from Queer Community ?
3. How does the support from the family and friends help people to accept their different sexual identity ?
4. Does the bullying and mocking from classmates affect the mental health of a high school student ?
5. Which kind of strength does it take to fight against the fears and accept your real self ?

Findings

This research is emphasizing to find the sustainability of mental health for the people who belong to the Queer Community. The focus will be to portray their mind sets and how they live surrounded by the constant fear to get judged, bullied or mocked for having a different sexual identity. The work of fiction here is ' Simon vs. the Homo Sapiens Agenda' (2015) by Becky Albertalli who is an American novelist. This novel has been adapted into a film in 2019 which is called ' Love, Simon' and has got the worldwide acclaim. The work focuses on the life of Simon who is a high school student and has identified his sexuality as a Gay. But, he is so afraid to accept his real sexuality even in front of his family and close friends. Therefore, he keeps on stressing to hide his real sexuality in the fear of judgment which can be analyzed as following :

Fear of Judgments: This fear and insecurity shows the ill effects on the mental health of a teenager who is yet trying to understand the world and stressing on to fit himself as different from the majority of others in the society around him. He has constant fear if the world will accept him for who he is or will they judge him from their homophobic narrow mind sets. And it leads him to suppress all his feelings and live in a denial with a fake personality. And it really affects his mental health as it gives him so many insecurities along with anxiety and trust issues, self doubt, negativity, loneliness which ultimately leads to depression for not being able to share such strong emotions with anyone around to worsen the mental health at such a young age. So, it shows that the fear of judgement and rejection directly affects the mental health of a person as these are such strong emotions to handle alone. When a person can't share



them even with their family and close friends, it leadsto the pile up of all the unsaid and unshared emotions to deteriorate the mental health of an individual at a huge level.

Expectations of Family: The constant pressure from parents to be strong and masculine enough to inspire the younger siblings is also one major reason that Simon couldn't share him being a gay to his parents. As, he was affected by the common mind set of all the people that being a gay is a sign of weakness or they are not masculine enough to protect anybody. And this fear of judgement never allowed him to trust on his close friends who were with him since childhood. Simon had made his mind to keep this a secret and it was constantly feeding his mind as he was being restless by faking his sexuality in the school. As the more you try to hide, the more it affects to your mental health as you always know the truth and you feel miserable for not being able to live the way you desire. But, in today's modern world of technology, you get to find one or the other way to share your feelings with someone who is not known and so will not judge you.

The realization and unexpected support: The tables get turned when Simon gets to know from his school portal that one of his classmate has come out as a gay. But, here again with the fear of judgment that guy had kept his identity hidden and he came out through an email on the school portal with the name of 'Blue'. On the other hand, this Blue had given a new colourful hope to Simon to feel that he is not alone and now no longer he has to keep everything suppressed inside him as he starts talking with Blue through emails with the fake name of 'Jacques'. Simon talks almost everyday with Blue through E-mails and shares how he is also like him that he is happy yet keeping a huge secret and eventually reveals that he is also a Gay. Simon has a desire to find out who is actually Blue from his class so he looks at all his classmates with a hope to recognize Blue in them and he feels one of his good friend Bram is the real Blue but he finds him kissing a girl at a party so all his hopes get shattered yet he keeps on looking for the actual person who is known as Blue.

The Blackmailing: The homo phobic mind sets enter here and make things so worse for Simon as one of his selfish classmates – Martin finds out Simon writing to Blue through school lab's computer and Martin starts blackmailing Simon. He starts bullying him and taking advantage of his situation. He puts up a condition to set Martin with one of Simon's friend Abby as Martin has a huge crush on Abby. Martin is so evil that he literally suffocates Simon with all his mocking and bullying. And when Abby rejects Martin in front of whole school and Martin gets mocked by everyone. This hurts his ego so much that by an anonymous id he puts out on their school portal to reveal that Simon is a gay and he feels relieved to divert the bullying to Simon than to himself. This was just so useless and shameless move by him that to save his own face, he framed Simon without any fault of him. It was such a selfish move by Martin to defame Simon for his sexuality. Like, Simon was nowhere in the scene still to divert the attention from his own mocking in the school, Martin used this below the bar technique to bully Simon. And this incident really breaks Simon as he was not prepared to come out as a gay so it really affects his mental health in a bad way.

Biggest fears turning into Reality: The fear of judgments, and being bullied or mocked gets miserably true for Simon as all of his classmates mock him for being a gay. His own parents get disappointed from him at first and try to avoid him. His best friends also blame him for keeping it a secret and not trusting them to share such an important part of his life. Simon gets totally cornered and alone and he gets to find only one hope here that is Blue. But, it's said when you are suffering no one supports you. And same happens with Simon here as Blue gets scared that his real identity would also come out and he would also have to face all the bullying like Simon for which he was not ready yet. So, he asks Simon never to contact him again. And here, Simon gets all alone and regrets everything. He feels hurt and cornered by everyone that literally no one was trying to understand his condition.



Constant bullying and its effects on mental health: The trauma of bullying was not enough when he was also blamed for betrayal. His parents and friends avoided him like he had done a big crime or betrayed them and this seriously affects Simon's mental health. He starts remaining silent, doesn't even try to clarify himself any longer, and accepts all the allegations silently. He feels that his life had got totally blank and he had no hope left for anything. He was slowly sleeping into Depression by constantly suffering all alone but at that time his younger sister understands him. She consoles him and listens to him though she doesn't actually understand his situation as she is young for that but she becomes a huge support for him and persuades her family to support Simon.

Support of Family and Friends: The dark clouds of judgments slowly begin to fade away as Simon's parents try to understand Simon's situation. They hear out all the thoughts of Simon and then they understand that they were wrong to avoid their son when he needed them the most. They promise Simon to learn to understand his situation in a better way and will support Simon always and never let him be alone to deal with all these dirt. His friends also eventually understand him and promise to support him in all the situations. And that's what was needed the most. Not only for Simon but for any individual who is suffering from mental health issues, the support and validation from the closed ones matter the most. It gives them a new hope to fight their inside and outside battles more confidently and to face their fears strongly to lead towards healthy mind set.

Self- Acceptance without any fears: The support from authority also gives so much relief as the principal of Simon's school takes the matters in her hand and takes strict actions to stop all the bullying and make Simon comfortable like before in the school. Simon and his friends go to city carnival as Simon had invited Blue for the last time there. Simon had asked him to come at Ferris Wheel with him. So, Simon goes and sits on the Ferris Wheel and waits for Blue. His friends and other classmates also wait in hope that Blue will arrive soon. And after some moments when Simon had lost all the hopes, Blue arrives there who was in fact his good friend Bram only. The whole tsunami of emotions get a little calmed when Simon realizes it's Bram and he has finally met the boy with whom he felt so much attached for the first time.

Strength to acknowledge the suppressed feelings: The acceptance of Bram as he reveals that he was afraid to come out as his real personality that he will get bullied and judged for being gay. All those insecurities were stopping him to be his real self. But when he saw how bravely Simon was facing everything, he also got the courage to accept who he actually is without any fears. And with this he explains how he really likes Simon and hugs him during the ride of Ferris Wheel. Their classmates cheer for them whole heartedly which shows a new hope for all the people who belong to the Queer community. That all it asks for courage and confidence to fight against your fears and acceptance of yourself without any second thoughts. The way Simon and Bram stood out for themselves and their choices and ultimately got the support from family and friends. So, each one needs to have this boldness with confidence to take a stand for yourself in life which leads to good mental health.

Conclusion:

The sustainability of mental health depends on the actions to handle the situations. As, one needs acceptance, courage and confidence to fight through the fears and insecurities. The support from family and close friends also matter the most and gives strength to an individual to find a new hope for acceptance in society especially for people who belong to the Queer Community. All they need is a little acceptance for who they really are without the hope of changing them. We just need to understand that how difficult it already is for them to feel themselves as different from the majority of the world. The self – acceptance would also be a tough journey so we should make them feel comfortable and less worried as they are not at fault and it's their own real personality. We need to normalise this as they also deserve to live their lives as per their choice as they have equal rights as the citizens of this society.



Everyone in the society should also adapt broad mind sets and accept them without any kind of judgments. We are not here to change them but to understand and support them. The law system of India has also taken steps in direction to support the Queer community by passing the 377 Act which accepts the LGBTQIA+ community in India and legalise their relationships. As, the government has also approved their identities now so it's our duty to give them positivity at work places, schools, colleges and at all around them so that they can be comfortable to be their natural self confidently. As a responsible society, we should provide a healthy atmosphere for each and every individual to grow and live happily.

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REVIEW ON AN EVALUATION OF THE EFFECTIVENESS OF MBSR PROGRAMS IN DIFFERENT OCCUPATIONAL AND EDUCATIONAL CONTEXTS

By

Riddhi Vaghela

Department of Psychology

Monark University, Ahmedabad

Abstract

This review synthesizes current research on the effectiveness of Mindfulness-Based Stress Reduction (MBSR) across diverse populations and occupational settings. Workplace stress and the need for effective interventions are significant concerns. This review examines the impact of MBSR programs on various groups, including critical care nurses and other healthcare professionals facing demanding work environments, elderly individuals managing age-related challenges, and patients with chronic conditions such as type 2 diabetes. Furthermore, the review explores the application of MBSR in educational settings, examining its effects on medical and nursing students, as well as secondary school students, stress management among healthy individuals and in specific occupational groups like petroleum employees and older adults residing in nursing homes. By synthesizing findings across these diverse contexts, this review aims to provide a comprehensive overview of the potential benefits of MBSR for improving well-being and reducing stress. The review identifies key findings, discusses variations in implementation and effectiveness across different populations, highlights gaps in the existing literature, and suggests directions for future research to optimize the application of MBSR in various settings. Ultimately, this review seeks to inform practitioners, researchers, and policymakers about the potential of MBSR as a valuable tool for promoting mental and emotional health.

Keywords: MBSR, Occupational Individuals, Educational Groups, Well Being

Introduction

The Mindfulness-Based Stress Reduction (MBSR) program is an evidence-based intervention designed to enhance emotional resilience, reduce stress, and improve overall well-being. Developed by Dr. Jon Kabat-Zinn in 1979, MBSR integrates mindfulness meditation, body awareness, and yoga to help individuals manage stress, anxiety, and burnout. In the demanding field of nursing, where professionals face high workloads, emotional exhaustion, and complex patient care responsibilities, MBSR has emerged as a valuable strategy for promoting mental and emotional well-being.

Nurses often experience chronic stress, leading to issues such as burnout, emotional fatigue, sleep disturbances, and decreased job satisfaction. Research suggests that MBSR helps nurses develop self-awareness, regulate emotions, and cultivate a non-judgmental attitude, ultimately improving their ability to handle workplace challenges. By incorporating mindfulness techniques, nurses can enhance their focus, patience, and emotional intelligence, leading to better patient care and professional fulfillment.

Furthermore, MBSR has been shown to reduce symptoms of depression and anxiety, increase job retention, and foster a positive work environment. Hospitals and healthcare institutions are increasingly integrating MBSR into professional training and wellness programs to support nurses in managing stress effectively. As the healthcare industry continues to recognize the importance of mental health and well-being, MBSR remains a powerful tool for ensuring that nurses can thrive both professionally and personally.

Methodology

This review paper aimed to evaluate the effectiveness of Mindfulness-Based Stress Reduction (MBSR) programs in different occupational contexts. A systematic search of the literature was conducted to identify relevant studies, followed by a rigorous screening and selection process. Data were extracted from included studies and synthesized to address the review objectives.



Search Strategy: A comprehensive literature search was performed using the following electronic databases: PubMed, PsycINFO, Web of Science, Scopus, and Cochrane Library. The search strategy combined keywords related to mindfulness, MBSR, workplace, occupation, stress, well-being, and related terms. In addition to database searching, a manual search of reference lists of identified articles and relevant review papers was conducted to identify potentially eligible studies. Grey literature, including conference proceedings and dissertations, was also explored through targeted searches on Google Scholar.

Studies were included in the review if they met the following criteria:

Study Design: Included studies were randomized controlled trials (RCTs), quasi-experimental studies, and pre-post intervention studies that evaluated the effectiveness of MBSR programs.

Participants: Studies included adult participants employed in any occupational sector (e.g., healthcare, education, business, government).

Intervention: The intervention evaluated was a structured MBSR program as defined by Kabat-Zinn (1990). Modifications to the standard MBSR program were considered if they retained the core components of mindfulness practice.

Outcomes: Studies reported at least one outcome measure related to stress, burnout, anxiety, depression, well-being or mindfulness.

Results and Discussion:

A comprehensive literature search was conducted across multiple databases. After screening titles and abstracts, full-text screening of the ten articles on ten different occupational/educational contexts were reviewed thoroughly. Which includes Critical Care Nurses, Elderly Individuals, Healthcare Professionals, Stress Management Intervention for Healthy Individuals, Medical Students, Among Nursing Students, Patients With Type 2 Diabetes, Older Adults Living In A Nursing Home, Petroleum Employees and Secondary School Students. This selection ensured that the review focused on studies specifically examining the effectiveness of MBSR interventions for stress reduction in working professionals, students and elderly persons.

Case study-1 : Critical care nurses

Corder et al. (2020) investigated the effectiveness of mindfulness-based stress reduction (MBSR) on emotional intelligence, burnout, and anticipated turnover among 32 critical care nurses in a large tertiary care facility. The study employed a pre-experimental, pre-and post-test design. Importantly, the MBSR intervention was associated with improvements across all measured variables: increased emotional intelligence, decreased burnout, and anticipated turnover. In this study participation in the MBSR intervention resulted in an overall 7% increase in EI. EI is well recognized as an important component in overall staff welfare and the patient care delivered by professional nurses, and therefore must be considered as an important factor when addressing nurse retention. A 14% decrease in overall mean burnout inventory scores was noted following the completion of the MBSR intervention. It is therefore imperative to develop strategies to diminish burnout and this study has shown mindfulness to be an effective burnout reduction strategy".

MBSR consists of an 8- to 10-week course for groups (up to 30 participants) who meet weekly for 2-2.5 hours for instruction and practice in mindfulness meditation skills. An 6 intensive 7-8 hour "retreat" session is also held around the 6th week of the course. Mindfulness meditation skills taught include body scan, sitting meditation, hatha yoga postures, and informal practice during daily activities such as walking and eating. Participants in MBSR are instructed to practice mindfulness skills outside of group meetings for at least 45 minutes per day, six days per week.



Case study-2: Elderly individuals

The study by Javadzade et al (2024), examined the effects of a Mindfulness-Based Stress Reduction (MBSR) program on depression, emotion regulation, and sleep problems among elderly individuals. Given the increased prevalence of mental health challenges in old age, the research aimed to determine whether MBSR could serve as an effective intervention for improving emotional and psychological well-being. This randomized controlled trial included 60 elderly participants diagnosed with depression, who were referred by geriatricians and selected based on specific inclusion criteria. Participants were randomly assigned to either the MBSR intervention group or a control group. The MBSR group attended eight weekly sessions, each lasting 90 minutes. To measure the intervention's effectiveness, researchers administered the Geriatric Depression Scale (GDS), the Gratz and Roemer Emotion Regulation Questionnaire, and the Pittsburgh Sleep Quality Index before and after the intervention.

Statistical analyses, including t-tests and mixed ANCOVA, demonstrated significant improvements in the intervention group. Findings revealed a notable reduction in depression symptoms ($p < 0.001$), along with enhanced emotion regulation and improved sleep quality ($p < 0.001$). These results suggest that MBSR can serve as a valuable, non-pharmacological approach to managing mental health challenges in elderly populations. The study concludes that MBSR could be integrated into care programs in nursing homes and psychotherapy settings to enhance the emotional well-being, sleep quality, and overall mental health of older adults.

Case study-3: Healthcare professionals

The study by Martín-Asuero and García-Banda (2010) investigates the impact of the Mindfulness-Based Stress Reduction (MBSR) program on stress-related psychological distress among healthcare professionals. Given the high levels of stress in the healthcare sector, this research examines how MBSR can serve as an effective intervention for reducing psychological distress, rumination, and negative affect. The study employed a semi-experimental design, involving a sample of health professionals who participated in an 8-week psycho-educative intervention totaling 28 hours of training. The results demonstrated a 35% reduction in distress, a 30% decrease in rumination, and a 20% decline in negative affect, with these benefits persisting for at least three months post-intervention. Correlation analysis confirmed a significant relationship between reduced distress, lower rumination levels, and improved emotional regulation.

One of the key mechanisms behind the effectiveness of MBSR is its ability to cultivate awareness, acceptance, and psychological flexibility. By encouraging non-judgmental observation of thoughts and emotions, MBSR allows participants to manage stress more effectively without becoming overwhelmed by negative emotions. This aligns with previous research indicating that mindfulness enhances emotional resilience and reduces burnout among healthcare workers. The findings of this study strongly support the integration of MBSR into stress management programs for healthcare professionals. As chronic stress and emotional exhaustion remain prevalent in the medical field, mindfulness-based interventions offer a practical and evidence-based approach to enhancing mental well-being. Future research could explore larger sample sizes, diverse healthcare settings, and long-term follow-ups to further validate these results.

Case study-4: Healthcare professionals

Sharma and Sarah (2014) evaluates the effectiveness of Mindfulness-Based Stress Reduction (MBSR) as a stress management intervention for healthy individuals. Given that stress is a global public health concern, leading to conditions such as anxiety, depression, cardiovascular diseases, and even suicide, this review investigates whether MBSR serves as a viable intervention for stress reduction. The study systematically analyzed 17 quantitative research studies from January 2009 to January 2014, sourced from databases such as Medline, CINAHL, and Alt HealthWatch. Among these, 16 studies



reported significant positive changes in either psychological or physiological measures related to anxiety and stress. The findings indicate that MBSR, which integrates mindfulness meditation and yoga over an 8-week training program, contributes to reducing stress levels effectively.

However, the study also acknowledges certain limitations, including small sample sizes, lack of randomized controlled trials (RCTs), and variability in outcome measures across the studies. Despite these constraints, the results support the inclusion of MBSR as an essential component of stress management programs for healthy individuals. This review reinforces the effectiveness of MBSR in reducing stress and improving psychological well-being, making it a promising non-pharmacological intervention for managing stress. The authors advocate for integrating MBSR into stress management programs for individuals seeking preventive mental health care. Further research with larger sample sizes and more rigorous study designs is recommended to strengthen the evidence base for MBSR as a standard practice in stress reduction strategies.

Case study-5: Medical students

The study by Rosenzweig et al (2003) examines the effectiveness of Mindfulness-Based Stress Reduction (MBSR) in reducing psychological distress among medical students. Using a prospective, nonrandomized, cohort-controlled design, 140 second-year students participated in a 10-week MBSR seminar, while 162 students in the control group attended a didactic seminar on complementary medicine. The Profile of Mood States (POMS) assessment revealed that, although the MBSR group initially had higher Total Mood Disturbance (TMD) scores than the control group, they experienced a significant reduction post-intervention (31.8 ± 33.8 vs. 38.6 ± 32.8 ; $p < .05$). Improvements were also noted in anxiety, confusion, fatigue, and vigor. These findings suggest that MBSR enhances emotional resilience and stress management, making it a valuable tool for medical students facing high academic and psychosocial pressures. However, limitations such as the nonrandomized design and self-selection bias indicate the need for further randomized controlled trials and long-term follow-ups to validate its sustained impact.

Case study-6: Nursing students

The effect of a mindfulness training program on perceived stress and emotional intelligence among nursing students in Morocco: an experimental pilot study by Ksiksou (2022). The study found a significant reduction in stress levels among nursing students after MBSR training. Specifically, interpersonal and workload stress decreased from 2.24 to 1.86, and lack of nursing skills stress reduced from 2.14 to 1.92. Additionally, MBSR training improved emotional intelligence skills, increasing scores in Self-Emotional Assessment, Emotional Assessment of Others, Use of Emotions, and Emotion Regulation. These enhancements contributed to better caregiver-patient relationships, improved teamwork in healthcare settings, and more positive perceptions of clinical practice. The results confirm that an 8-week MBSR intervention effectively enhances emotional competencies and reduces stress in nursing students.

Case study-7: Patients with Type 2 Diabetes

The Impact of Mindfulness-Based Stress Reduction on Emotional Wellbeing and Glycemic Control of Patients with Type 2 Diabetes by Kian et al (2018). The study demonstrated that Mindfulness-Based Stress Reduction (MBSR) significantly improved both emotional well-being and glycemic control in patients with type 2 diabetes. After an 8-week intervention, the MBSR group showed a notable reduction in fasting blood sugar (FBS) and HbA1c levels, indicating improved glycemic control. Additionally, anxiety and depression levels decreased significantly, as measured by the Hamilton Anxiety Rating Scale (HARS) and Hamilton Depression Rating Scale (HDRS). These effects persisted even at the 3-month follow-up, confirming the long-term benefits of MBSR in managing diabetes-related stress and metabolic health.

**Case study-8: Older adults living in a nursing home**

The study conducted by Yildiz and Orak (2023) aimed to evaluate the effectiveness of the Mindfulness-Based Stress Reduction (MBSR) program on perceived stress and geriatric depression in older adults living in a nursing home. The findings indicate that MBSR significantly reduces stress levels and improves emotional well-being among elderly individuals. The intervention group showed a 54.7% decrease in total perceived stress scores, suggesting a substantial improvement in stress management. Additionally, self-efficacy-related stress decreased by 49.9%, and perceived distress was reduced by 49.8%, highlighting the program's effectiveness in enhancing coping mechanisms and reducing emotional distress.

Beyond stress reduction, MBSR also demonstrated a notable impact on geriatric depression, with a 14.1% decline in depression scores among participants. This finding aligns with previous research emphasizing the role of mindfulness in promoting emotional stability and mental well-being in older adults. The sustained effect observed one month post-intervention suggests that MBSR provides lasting benefits, making it a practical and reliable method for mental health care in elderly populations.

While the study presents compelling evidence in favour of MBSR, it is important to acknowledge certain limitations. The research was conducted in a single nursing home in Turkey, limiting the Generalizability of the results. Additionally, the sample size was relatively small ($n=48$), which may impact the statistical power of the findings. Future research with a larger and more diverse sample population could further validate these results and provide deeper insights into the long-term effects of mindfulness interventions on geriatric populations. The study concludes that the MBSR program is an effective intervention for reducing perceived stress and geriatric depression in older adults. The significant improvements observed in stress and emotional well-being demonstrate the potential of mindfulness-based interventions in elderly care. Given its long-term effectiveness and ease of implementation, MBSR can be a valuable addition to mental health programs for older adults, particularly in institutional settings such as nursing homes.

Case study-9: Petroleum Employees

The Effectiveness of Mindfulness Based Stress Reduction Training on Increasing of Emotional Intelligence, Job Satisfaction and Mental Health of a Petroleum Employees by Hematian&Moraveji (2023). The study demonstrated that Mindfulness-Based Stress Reduction (MBSR) training significantly improved emotional intelligence, mental health, and job satisfaction among petroleum employees. Participants who underwent eight 90-minute MBSR sessions showed notable enhancements in their ability to manage emotions, adapt to their work environment, and experience greater job satisfaction. The results indicated a substantial increase in emotional intelligence scores (from $M = 72.5$, $SD = 8.3$ to $M = 85.2$, $SD = 6.9$, $p < 0.01$) and a noteworthy improvement in mental health, with scores on the General Health Questionnaire (GHQ-28) decreasing (from $M = 27.8$, $SD = 5.6$ to $M = 18.4$, $SD = 4.7$, $p < 0.01$), signifying reduced psychological distress. Additionally, job satisfaction scores increased from $M = 65.1$, $SD = 7.2$ to $M = 78.6$, $SD = 6.4$ ($p < 0.01$), highlighting the effectiveness of MBSR in enhancing workplace well-being. These findings suggest that integrating mindfulness programs into industrial settings can be a valuable strategy for reducing workplace stress, promoting emotional resilience, and increasing overall job satisfaction among employees.

Case study-10: Secondary School Students

Brief Mindfulness Meditation Based Stress Reduction Programme in Controlling Examination Anxiety of Secondary School Students by Arjunan and Joseph (2016). The results indicate that the Brief Mindfulness-Based Stress Reduction (MBSR) Programme is highly effective in reducing examination anxiety among secondary school students. The study showed that while the control group experienced no significant change, the experimental group exhibited a significant decrease in test anxiety after



undergoing the intervention. The post-test anxiety scores of the experimental group were significantly lower than their pre-test scores, proving that MBSR successfully alleviated stress. Additionally, a comparison between the experimental and control groups confirmed that the students who participated in the MBSR training had lower anxiety levels than those who did not. Furthermore, the programme was effective across all academic achievement levels, suggesting that it benefits students regardless of their performance. These findings highlight the potential of MBSR as a valuable tool for managing academic stress in school settings.

Conclusion:

In conclusion, this review synthesizes the evidence regarding the effectiveness of Mindfulness-Based Stress Reduction (MBSR) across a diverse range of populations and contexts. From critical care nurses and healthcare professionals facing high-stress work environments to elderly individuals and those managing chronic conditions like type 2 diabetes, the reviewed studies suggest that MBSR holds promise for improving well-being and reducing stress. While the specific benefits and optimal implementation strategies may vary across different groups, including students, petroleum employees, and older adults in nursing homes, the collective findings indicate that MBSR can be a valuable tool for promoting mental and emotional health. Further research is needed to refine our understanding of how MBSR can be tailored to maximize its impact within each unique population and to explore its long-term effects. Nevertheless, the current evidence supports the continued exploration and implementation of MBSR as a potential intervention for stress management and well-being enhancement in various settings.

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A STUDY OF THE WORD FOR WORLD IS FOREST THROUGH THE LENS OF DEEP ECOLOGY

By
Malaviya Hiral Hitesh
PhD Scholar
&
Prof. Pulin Bhatt
Research Supervisor
Gujarat University, Ahmedabad

Abstract

Ecological Degradation has become one of the defining problems of the current era. But this problem is not new, it has been identified since the 1960s. However, even after the problem has been acknowledged for the last 60 years, a time worth a generation lifespan, we have not been able to mitigate this issue. This situation forces us to explore different thoughts, different philosophies and different opinions. One such different opinion was given by a Norwegian philosopher Arne Naess. He gave the concept of Deep Ecology, a philosophy that promotes a drastic change in lifestyle and culture to solve the problem of environmental degradation, in his book Ecology, Community, and Lifestyle(1989). Deep Ecology promotes an Ecocentric lifestyle and harshly criticizes Anthropocentric thought. This paper analyses the science fiction novel The Word for World Is Forest (1972) from the perspective of Deep Ecology and aims to find narratives that reflect the concept of deep ecology to provide insight into alternative sustainable lifestyles.

Keywords: Deep Ecology, Sustainable Lifestyles, Anthropocentrism, The Word for World Is Forest, Science Fiction.

Introduction

With the publication of Rachael Carson's Silent Spring(1962)and George Perkins Marsh's Man and Nature(1964),environmental degradation became common knowledge and environmentalism became a trending philosophy. Nature's degradation and its lethal effect on human civilization became a defining problem of the modern world. Hence, various conferences and numerous gatherings were organized through a global effort to envision a sustainable future, however, the current ecology is in a worse state than the period of the 1960's when active environmentalism began. A plethora of efforts were made but noticeable change is yet to be seen.

Arne Naess, a Norwegian philosopher, discusses this problem in his book Ecology, Community, and Lifestyle (1989) through the concept of 'Deep Ecology'. Naess argues that the efforts that humans make for the environment are shallow and focus more on the sustainability of the modern economy than the environment. Naess says, "Shallow ecology concerns itself with resource depletion and pollution, primarily because these issues affect human welfare. It does not challenge the dominant worldview that places humans above nature" (Naess 28). To sincerely reform the environment the changes must be structural, serious and rigorous. Naess promotes efforts to shift the paradigm from Anthropocentric to Ecocentric by strongly advocating the belief that all living beings have intrinsic value.

The Word for World Is Forest(1972)is a science fiction novella written by Ursula K. Le Guin. It engages deeply with the arguments and concepts of Deep Ecology. The novella narratesa tale of conflict between two contrasting worlds, the Terran colonizers, who personify an exploitative, mechanistic approach to the environment, and the Athsheans, an indigenous society who are deeply connected with the forest and live their lives with nature in the centre. Through this juxtaposition, Le Guin critiques the destructive tendencies of industrial civilization and offers an alternative model of ecological consciousness rooted in sustainability, interconnectedness, and reverence for the natural world.



This paper analyses the novella *The Word for World Is Forest* from the perspective of Deep Ecology. It explores Ecocentric narratives from the story that exhibit value in finding intrinsic value in all living beings and provide strong alternatives for a sustainable lifestyle. It also criticises the current Anthropocentric thought that considers humans at the centre of the world and all other things are disposable for humans' utility.

Literature Review

Arne Naess's *Ecology, Community, and Lifestyle* (1989) is a foundational text in environmental philosophy, outlining deep ecology as a contrast to anthropocentric views. Naess advocates for recognising the intrinsic value of all life, the interconnectedness of ecosystems, and a radical shift in societal values to achieve environmental harmony.

Eight Principles of Deep Ecology:

1. The well-being and flourishing of human and nonhuman life have intrinsic value.
2. The richness and diversity of life forms contribute to the realization of these values and are valuable in themselves.
3. Humans have no right to reduce this diversity except to satisfy vital needs.
4. Present human interference with the nonhuman world is excessive and worsening.
5. Policies must be changed to respect the ecological balance of nature.
6. A shift in ideological and cultural values is necessary to sustain ecological harmony.
7. Appreciating the interconnectedness of all beings fosters a deeper ecological consciousness.
8. Those who accept these points have a responsibility to implement necessary changes (Naess 29).

Naess argues that all humans are a part of nature, not outside of it, and all things in nature are interconnected. All living things are interconnected therefore they are interdependent. This interdependence gives them an intrinsic value. The biodiversity and richness of ecology is a proof of things having inherent values without any external reference validating them. Everything has an intrinsic value that cannot be diminished. Humans have no right to devalue anything or destroy any living thing unless fulfilling a vital need.

To protect ecology humans, need to erase the hierarchy of human and non-human worlds. The change in the paradigm from Anthropocentrism to Ecocentrism is an absolute necessity. The change should not be shallow limiting itself only to government policies but it should be deeply infiltrating people's lifestyles and cultures to develop a greater ecological consciousness.

Naess critiques anthropocentrism, stating, "The arrogance of humankind, in placing itself at the center of the world and viewing nature solely as a resource for human use, is a fundamental flaw in shallow ecological thinking" (Naess 45). He argues that humans construct knowledge systems centered on themselves, limiting concern to their own species and, in some cases, only certain humans. Rejecting this view, Naess calls for abandoning the idea that the nonhuman world exists merely for human benefit and urges recognition of our role within the larger ecological whole (Naess).

Naess argues technology provides solutions to the limits of ecology but this solution is not sustainable and for its sustenance it exploits resources. Naess says, "Modern industrial society promotes a technological optimism that disregards the limits of ecosystems. True ecological wisdom requires questioning this blind faith in technological solutions" (Naess 210). He argues that technological growth should be checked and should align with deep ecological principles. Finding alternatives to ecological limits in technology can provide momentary satisfaction but eventually, humanity will be crushed by its own access (Naess).



Objectives

1. To explore Ecocentric narratives that provide alternative ways for a sustainable lifestyle.
2. To explore Ecocentric narratives in science fiction that exhibit the benefits of adopting alternative lifestyles.
3. To explore narratives that narrate the limits and potential threats of an Anthropocentric worldview.
4. To Explore narratives that portray the potential harms of using technology to overcome ecological limits.

Methodology

This is a textual analysis that analyses the novella *The Word for World Is Forest* from the theoretical framework of Deep Ecology. The research discusses specific narratives from the novella that resonate with the concept of Deep Ecology and support the objectives of the research as narrative evidence. The research is done keeping the 3 objectives in mind and the findings represented in three sub-parts that discuss the (1) Narratives for an alternate sustainable lifestyle (2) Limits and threats of Anthropocentric worldview and (3) Potential harms of technology in overcoming ecological limits. The novella is analyzed with a combination of various perspectives like Character Analysis, Narrative Analysis, and Psychoanalysis along with the notions of Deep Ecology. The research also incorporates the theory of Deconstruction. For research, the data used are the narratives from the novella and secondary sources. The data analysis is done without any subjective bias and keeping ethical considerations in mind.

Findings:

Ecocentric Lifestyle of Athsheans:

Athsheans are about one-meter short green-furred humanoids adapted to live in forests on the planet Athshe. They are non-violent creatures that live their life peacefully in forests without any conflict in the community and consider themselves a part of ecology. They utilize the resources of the forest only for vital needs like eating and building houses. They live a peaceful comforting life experiencing pleasures in dreaming and singing and not in exploiting resources.

The Athsheans lived in harmony with the forest. They constructed their societies around forests considering themselves as an extension of the forest and not an entity that is separate and outside of the forest that reflects the notion of interconnectedness of all living beings, an argument of Deep Ecology. Raj Lyubov, a Terran officer and friend of Selver, essentializes this concept in his statement "To the Athsheans soil, ground, earth was not that to which the dead return and by which the living live: the substance of their world was not earth, but forest. Terran man was clay, reddust. Athshean man was branch and root. They did not carve figures of themselves in stone, only in wood." (Le Guin 57). To build their settlements Athsheans did not cut the trees but built them under the ground or around the trees, a behaviour drastically different from humans.

A common practice in the Athshean society was dreaming. Dreaming was not only a leisure activity in their society but it was a system of knowledge and guidance. Athsheans mastered the art of dreaming which made dreams for them a creative force. They had a hold on dreaming and could remember their dreams. By remembering the dream senior dreamers of society interpret the dream and guide the society on future course of actions. For the dreams had a prophetic power that provided Athshean with creative knowledge. All the experiences of Athsheans would fuse into each other forming a creative set of imagination that is whole, native, and rooted in Athshean's reality as well as their aspirations. The author takes the idea of dreaming from the Senoi people of Malaysia and states, "Dream is meaningful, active, and creative. Adults deliberately go into their dream to solve problems of interpersonal and intercultural conflict. They come out of their dreams with a new song, tool, dance, idea. The waking and the dreaming states are equally valid, each acting upon the other in complementary fashion." (Le Guin PDF). Dreaming makes the Athshean society a retrospective society. They are not



impulsive and think before taking an action which results in them considering ecological repercussions before taking an action, an aspect of Deep Ecological thinking.

The other reason their culture is peaceful is that they have found unique ways of channelling competition. The men in Athshean society compete by singing songs and not through armed conflicts. This creative way of competing makes their society more artistic and less violent. As violence is not a part of their society it does not reach nature, unlike humans whose primary mode of reaction is violence. As Lyubov asserts, "The Athsheans themselves see the similarity to their singing-matches, which are also only between males; but as they observe, theirs are not only aggression-releases, but an art form. The better artist wins. I wondered if Selver sang over Captain Davidson, and if so, whether he did because he could not kill, or because he preferred the bloodless victory." (Le Guin 38).

Destructive Terran Anthropocentrism

The humans in the story are from a distant future and are identified as Terrans from the planet Terra (Earth). They are technologically superior to Athsheans but they have destroyed the Earth's ecology. In a race to develop technology, feed an excessive population and provide resources to industries, they have cut all the trees in their world and suffocated the ecology resulting in the death of all living beings other than humans and rats. They have now become interplanetary colonisers who colonise other planets and usurp their resources. Their Anthropocentric tendencies destroyed their planet's ecology and now they were doing the same to Athshe.

The humans considered themselves superior to other beings including Athsheans while considering the ecology at their disposition and nature present to provide them resources. The Character of Captain Don Davidson embodies this Anthropocentric view in the story. He is a patriotic soldier who thinks of humans as a superior species and believes anything can be destroyed for the sake of humanity. This can be understood by his statement to Kees, "When I say Earth, Kees, I mean people. Men. You worry about deer and trees and fibreweed, fine, that's your thing. But I like to see things in perspective, from the top down, and the top, so far, is humans. We're here now; and so this world's going to go our way." (Le Guin 3). He considers other species inferior and does not care for them. He behaves very disgustingly with Athshean labourers hitting them, raping them, and vilifying them. "They don't feel pain like humans. That's the part you forget, Ok. You think hitting one is like hitting a kid, sort of. Believe me, it's more like hitting a robot for all they feel it. Look, you've laid some of the females, you know how they don't seem to feel anything, no pleasure, no pain, they just lay there like mattresses no matter what you do". (Le Guin 6). He does not have any sensibility for other living beings which is reflected in his statement, "I could stop 'em. But look, it's the men I'm looking after; that's my job, like you said. And it's the men that count. Not the animals. If a little extra-legal hunting helps the men get through this godforsaken life, then I intend to blink" (Le Guin 3). This toxic Anthropocentrism reflected in Davidson's character has caused Terrans to destroy their nature and extinction of animals.

The Anthropocentric view of the Terrans causes them to develop a binary of self and other between them and the Athsheans. The Athsheans consider Terrans as humans and for the first four years behave accordingly with them but the Terrans do not consider Athsheans as humans and have no sensitivity towards them. This can be understood from Lyubov's Statement, "For four years they've behaved to us as they do to one another. Despite the physical differences, they recognized us as members of their species, as men. However, we haven't responded as members of their species should respond. We have ignored the responses, their rights and obligations of non-violence. We have killed, raped, dispersed, and enslaved the native humans, destroyed their communities, and cut down their forests" (Le Guin 39).

The Terran's Anthropocentric worldview leads to destructive outcomes. Destructive not only in the sense of the destruction of Terra's Ecology or Athshe's ecology but also destructive for themselves. Firstly, their world was destroyed and they had to leave their planet to succumb to resources, their people were left with a barren planet. They lost all the beauty of their planet. Secondly, during their colonial timespan, they faced a bloody retaliation, from the Athsheans with whom they could have formed a



friendly bond, which resulted in the deaths of hundreds of people, the capturing of thousands, and a humiliating defeat. In conclusion, the Terrans were forcefully eradicated from planet Athshe.

Harms of Technology in Overcoming Ecological Limits

Technology is used to make life better and easier. It is used to reach places where humans were unable to reach, to do what humans were unable to do, and to solve what humans were unable to solve. It is essentially used to overcome the limits of humanity. However, it becomes problematic when it tries to overcome the limits of ecology. The Terrans used technology to overcome the limits of their ecology. They thought of technology as an optimistic power but they did not think it well enough. At the beginning of the novella, Davidson is wondering about soil erosion caused by rain on a soybean farm. He remembers one of the officers telling why it is important to plant trees on farms to prevent soil erosion. He then thinks that this problem is not faced on Earth as they have tamed Earth through technology eventually asserting that the new planet New Tahiti, a name used by Terrans for Athshe, will be tamed by technology. This instance exhibits the thought that technology is used to overcome the limits of ecology but it eventually destroys technology. If the technology that can prevent soil erosion had not developed then the trees would not been cut so extensively. This behaviour is in line with the criticism of technology by Andre Naess.

Conclusion

The novella *The Word for World Is Forest* written by Ursula K. Le Guin narrates an exploitative tale of Anthropocentric colonial expansion in which the colony is willed to be sacrificed for fulfilling self-interest. But the narratives of this novella also resonate with the ideology of Deep Ecosophy, a philosophy derived by Andre Naess in his book *Ecology, Community, and Lifestyle*. It provides us with fictional implications of various concepts of Deep Ecology. It provides us with a depiction of how a Deep Ecosophical life would turn out to be and how it would look like through the picturization of the Athshean lifestyle. It provides a glimpse of how human life would turn out to be and what would happen to the earth if humans continue the selfish Anthropocentric progress through the backstory of Terrans. It also provides us with potentially harmful effects of technology trespassing the boundary ecological limits. These findings can educate people on why strong political and cultural measures need to be taken to prevent ecological damage and to imagine a sustainable future. They will also help in alarming the people who think that shallow environmentalism can result in a sustainable future.

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મધ્યકાલીન ગુજરાતી સાહિત્યમાં તત્ત્વજ્ઞાનના ચિરંતન અંશો-

(નરસિંહ મહેતા, મીરાંબાઈ અને અખાના સંદર્ભે)

By

Dr. Arvind Vaghela

Associate Professor

C.U. Shah Arts College, Ahmedabad, Gujarat

Abstract (સારાંશ)

મધ્યકાલીન સાહિત્યમાં ભક્ત કવિઓએ, ધર્મ, ભક્તિ અને અધ્યાત્મ તેમજ તત્ત્વજ્ઞાનઆલેખી ધર્મ અને અધ્યાત્મના સનાતન અંશોને ભાવકો સમક્ષ પ્રસ્તુત કર્યા છે, વિશેષ કરીને પ્રેમલક્ષણા ભક્તિ, કેવલાદ્વૈત, શાંકર વેદાંત અને જ્ઞાનયોગ, સાંખ્યયોગઅને કર્મજેવા વિષયોની કવિતા દ્વારા તેમના સર્જનમાં ધર્મ અને આધ્યાત્મિકતા સમન્વય પામી તત્ત્વજ્ઞાન રૂપે પ્રગટી છે. આધ્યાત્મિકતા વ્યક્તિગત સમજણ અને પરમતત્ત્વ સાથે જોડાવાના પ્રયત્ન પર કેન્દ્રિત છે. જ્યારે ધર્મ આસ્થાવાનોનો સમુદાય છે જે સામાન્યરીતે સ્થાપિત ગ્રંથો, ધર્મગુરુઓ અને તેમની પ્રથા પરંપરાને અનુસરે છે. ધર્મ ઘણીવાર નિયમોનું ચુસ્તપાલન કરવા અને ચોક્કસ માન્યતાઓનું પાલન કરવા પર વધુ ભાર આપે છે. જ્યારે આધ્યાત્મિકતા વ્યક્તિગત સમજણ અને પરમતત્ત્વ સાથે જોડાવાના પ્રયત્ન પર કેન્દ્રિત છે. (Spirituality is natural relation with God) નરસિંહ મહેતા, મીરાં અને અખાની કવિતામાં આલેખાયેલ ભક્તિ અને આધ્યાત્મિકતા સમન્વય પામી તત્ત્વજ્ઞાન રૂપે પ્રગટી છે.

Keywords: મધ્યકાલીન સાહિત્ય, ધર્મ (Religion), આધ્યાત્મિકતા (Sprituality), તત્ત્વજ્ઞાન, સનાતનતા/ ચિરંતનતા (Sustainability)

માનવમાત્રમાં પ્રકૃતિગત કેટલાક સ્થાયીભાવો છે. આચાર્ય ભરત એની સંખ્યા આઠ ગણાવે છે. આ પૈકીનો એક ભાવ ભય છે. આ ભાવને કારણે જ માણસ પ્રકૃતિના વિવિધ તત્ત્વોને ભય અને અહોભાવથી જોતો થયો. આ ભયમાંથી જ માણસે પ્રકૃતિના વિવિધ તત્ત્વોની પૂજા -આરાધના કરવાનું શરૂ કર્યું. વિશાળ મહાસાગરો, મહાનદીઓ, ઊંચાપર્વતો, ગાઢજંગલો, વા વંટોળ, ભૂકંપ, અતિવૃષ્ટિ કે અનાવૃષ્ટિ અને રોગચાળો વગેરેએ માણસમાં સૌ પ્રથમતો ભયની જ લાગણી જન્માવી. આ ભયમાંથી માણસ પ્રકૃતિના તત્ત્વોની પૂજા - આરાધના કરતો થયો. માણસને પ્રાકૃતિક બળો જેવાં અન્ય અગમ્ય બળોનો અનુભવ જીવનમાં થતાં તેણે આવાં બળોની પણ દેવ દેવી સ્વરૂપે કલ્પના કરી અને એમને પ્રસન્ન કરવા પૂજા અર્ચના કરવા માંડી. ઘરને આંગણે, ગામને પાદર, નદી સરોવરને કાંઠે, ડુંગર પર કે ગુફાઓમાં એમની પ્રતિમા કે સ્થાનકો રચ્યાં એમની પૂજા પરંપરા શરૂ થઈ. (કથાઓ)

વિશ્વની દરેક પ્રજામાં એવી શ્રદ્ધા હોય છે કે અમુક ચોક્કસ સમયે અને અમુક જગ્યાએ દેવપૂજા કરવાથી વિશેષ ફળદાયી અને પુષ્કારી બને છે. માનવજાતના વિકાસનો ઉચ્ચતર તબક્કો સંસ્કૃતિના



વિકાસનો છે. સાંસ્કૃતિક વિકાસને કારણે માણસ સભ્ય,સંસ્કારી અને ધાર્મિક બન્યો. સાથે સાથે તેણે સાંસ્કૃતિક મૂલ્યોઅને ઉદ્ધાત ધાર્મિક મૂલ્યો અને સાહિત્યનો વિકાસ કર્યો. જેને કારણે લોકોમાં ધાર્મિકતા, આધ્યાત્મિકતા અને તત્ત્વચિંતન જેવા વિશેષ ગુણોનો વિકાસ પણ થયો.

અર્વાચીન સાહિત્ય કરતાં મધ્યકાળના સમાજ અને સાહિત્યમાં આ ગુણો વિશેષ જોવા મળે છે. મધ્યકાલીન સાહિત્યની એક લાક્ષણિકતા તેનો વિષયભૂત મુખ્યગુણ ધર્મપ્રધાન સાહિત્ય છે. મધ્યકાલીનજીવન ધાર્મિક હતું તેથી સાહિત્ય પણ ધર્મકેન્દ્રી રચાયું. જેવું જીવન તેવું કવન. સર્જકોનું લક્ષ્ય ભક્તિ કે પ્રભુપ્રાપ્તિ છે. મધ્યકાલીન કવિઓ કામ કે અર્થ માટે નહિ પણ ધર્મ અને મોક્ષ માટે જીવતા.માનવતા અને સત્યધર્મનું અનુસરણ કરનાર સર્જકની ગતિ આધ્યાત્મિકતા તરફની જ હોય છે.

આધ્યાત્મિકતા વ્યક્તિગત સમજણ અને પરમતત્ત્વ સાથે જોડાવાના પ્રયત્ન પર કેન્દ્રિત છે.ધર્મ આસ્થાવાનોનોસમુદાય છે જે સામાન્યરીતે સ્થાપિત ગ્રંથો, ધર્મગુરુઓ અને તેમની પ્રથા પરંપરાને અનુસરે છે.ધર્મ ઘણીવાર નિયમોનું યુસ્તપાલન કરવા અને ચોક્કસ માન્યતાઓનું પાલન કરવા પર વધુ ભાર આપે છે. જ્યારેઆધ્યાત્મિકતા વ્યક્તિગત સમજણ અને પરમતત્ત્વ સાથે જોડાવાના પ્રયત્ન પર કેન્દ્રિત છે. (Spirituality is natural relation with God) ધર્મના પ્રમાણમાં આધ્યાત્મિકતા વધુ વ્યક્તિગત અને વધુ લવચીક છે.Spirituality is a more personal, individual search for meaning and connection to something larger than oneself focusing on inner experiences and not necessarily tied to a specific religious institution or set of doctrines). આધ્યાત્મિકતાએકાંતની શોધ છે. આધ્યાત્મિકતા ધર્મના ઉપદેશને રોજીંદા જીવનમાં અમલમાં મુકવા સત્યના માર્ગને શોધવા પ્રેરે છે. ધર્મ અને આધ્યાત્મિકતાનો ભેદ એક ઉદાહરણ દ્વારા સમજાવે તો – ‘કોઈકોઈવ્યક્તિ નિયમિત મંદિરે જાય, યુસ્ત રીતે ધાર્મિક વિધિ વિધાનો અને દિશાનિર્દેશોનું પાલન કરી ધાર્મિક બની શકે પરંતુ પરમ તત્ત્વ સાથે પરમ ચૈતન્ય સાથે જોડાણ અનુભવી શકતો નથી. જ્યારે અન્ય કોઈ વ્યક્તિ કોઈ પણ વિશિષ્ટ ધાર્મિક વિધિ કે માન્યતાઓનું પાલન કર્યાવગર પણ સ્વયંની ઊંડી ભાવના સાથે પરમતત્ત્વ સાથે જોડાણ સાધવા નિયમિતપણે એકાંતમાં ધ્યાન કરી માનસિક શાંતિનો અનુભવ કરી શકે. મધ્યકાળના ઘણા કવિઓમાં આપરમચૈતન્ય સાથેનુંવ્યક્તિગત જોડાણ જોઈ શકાય છે.

માનવીની પરમાત્મા પ્રત્યેની ભક્તિવૃત્તિ પાછળ પણ પરમશક્તિનો, પરમ ચૈતન્યનો અને પોતાના કર્મોનો ડર અજ્ઞાતપણે પડેલો હોય છે. પરમાત્મા પ્રત્યેની માણસની ભક્તિવૃત્તિનું આદિમ સ્વરૂપ વેદની કેટલીક ઋચાઓમાં દેખાય છે.જે પછીથી 'ગીતા'માં વધુ સ્પષ્ટ રીતે પ્રગટે છે. ' ગીતાકારે જ્ઞાન,કર્મ અને યોગ સાથે એનો સમન્વય સાધી આપી એને તત્ત્વજ્ઞાનની બેસણી આપી' . ૨ ભારતીય તત્ત્વજ્ઞાન વિશ્વમાં શ્રેષ્ઠ છે. 'ઉપનિષદ ,ગીતા અને બ્રહ્મસૂત્રએ તત્ત્વજ્ઞાનના મહાન ગ્રંથો છે. ષડદર્શન ,સાંખ્ય,યોગ, ન્યાય ,વિશેષ ,પૂર્વ મીમાંસા,ઉત્તર મીમાંસા,કે વેદાંત પરમતત્ત્વને પામવાના માર્ગો દર્શાવે છે. એમાં છેલ્લું વેદાંત અને તેનો કૈવલાદ્વૈત સિદ્ધાંત તથા તેના પરનો શંકરાચાર્યનો શાંકર મત સમગ્ર મધ્યકાલીન જ્ઞાન કવિતામાં સૂત્રરૂપ છે. (પૃ.૩ મ.ક.સા.ઇતિ. ગા.નિ.બોર્ડ.) . ઉપનિષદનું તત્ત્વજ્ઞાન જ્ઞાની સંતોને આત્મસાત થયેલું છે. 'તત્ત્વમસિ', 'સર્વમિદમ ખલુ બ્રહ્મ' અને 'અહં બ્રહ્માસ્મિ' જેવા વિધાનો અને વિચાર મધ્યકાલીન



કવિતામાં જોવા મળે છે. મધ્યકાલીન સાહિત્યમાં રહેલા આ તત્ત્વચિંતનના અંશો સર્વકાલીન અને સનાતન છે. આ જગતની માનવજાતને એની સંસ્કૃતિ અને માનવીય મૂલ્યો તેમજ એના ધર્મ અને આધ્યાત્મિકતાને ચિરકાળ સુધી ટકાવી રાખવા સક્ષમ છે.

ભક્તિ સંપ્રદાય 'મહાભારત' કાળથી શરૂ થયો , વેદાંત અને પુરાણમાં ભક્તિ ધર્મનો વિશેષ વિકાસ થયો. નવમાં શતકમાં 'ભાગવત'ની રચના થઈ . ' ભાગવતે ' નવધા અને ગોપીઓની પ્રેમ લક્ષણાભક્તિને લોકહૃદયમાં સ્થાન અપાવ્યું. જ્યારેબ્રાહ્મણધર્મના સમર્થ પ્રતિનિધિ શંકરાચાર્યએ ' ઉચ્ચાધિકારીઓ માટે અદ્વૈત વેદાંતનો માર્ગ અને જનતા માટે હૃદયધર્મી રસપોષક ભક્તિ માર્ગ બતાવી સ્વપ્રતિષ્ઠા પુનઃ સિદ્ધ કરી ' ત્યારથી ભક્તિ માર્ગને ભારતભરમાં વેગ મળ્યો.

ગુજરાતમાં મધ્યકાળની કવિતામાં મહદઅંશે પ્રેમલક્ષણા ભક્તિ અને શિવ-શક્તિની ભક્તિનું સમર્થ પ્રાધાન્ય હતું . આમ છતાં એને સમાંતર જ્ઞાનમાર્ગી કવિતાની એક ધારા અખંડપણે વહેતી રહી. ભક્તિના મહાન ગ્રંથો 'ગીતા' અને 'ભાગવતે' પોતાની રીતે ભક્તિની સાથે અદ્વૈતનો સિદ્ધાંત રજૂ કર્યો. મધ્યકાળમાં 'ઉપનિષદ' અને 'યોગવાશિષ્ઠ' જેવા વેદાંત ગ્રંથોનું વાચન અને મનન થતું રહ્યું. શંકરાચાર્યનો કેવલાદ્વૈતનો સિદ્ધાંત સંન્યાસીઓની સાથે ગૃહસ્થજ્ઞાનીઓ પેદા કરી રહ્યો હતો. ગુજરાતમાં નિર્ગુણવાદી કબીર અને યોગમાર્ગી ગોરખનાથના સંપ્રદાયોની પણ પ્રભાવક અસર હતી. આ સઘળા પરિબળોએ સ્વાભાવિક રીતે જ ગુજરાતમાં વેદાંતી વિચારધારાની જ્ઞાનમાર્ગી કવિતાને જન્મ આપ્યો. જેને કારણે ભક્તિ અને અધ્યાત્મ વચ્ચે સમન્વય સધાયો જેનું પ્રતિબિંબ મધ્યકાળની સાહિત્યિક રચનાઓમાં જોવા મળે છે.

નરસિંહ મહેતા- મધ્યકાલીન ગુજરાતી સાહિત્યમાં કેન્દ્રસ્થાને ધર્મ છે, ધર્મ વિષયક આ કવિતા મુખ્યત્વે બે પ્રવાહોમાં વહે છે.(૧) ભક્તિમાર્ગ અને (૨) જ્ઞાનમાર્ગ. નરસિંહ થી દયારામ સુધી જ્ઞાનમાર્ગી કવિતાનો પ્રવાહ ભક્તિમાર્ગને સમાંતરે વહેતો રહ્યો. નરસિંહ, ભીમ, નરહરિ,ગોપાલ,અખો,બુટિયો, ભાણદાસ, પ્રીતમ, ધીરો, ગવરીબાઈ , નિરાંત , ભોજો અને દયારામ આ પરંપરાના મહત્વના કવિઓ રહ્યા છે. જ્ઞાનમાર્ગની કવિતામાં કબીરપંથ અને નાથ સંપ્રદાયનું પ્રદાન પણ નોંધપાત્ર છે.

‘ કવિ ગમે તેવી નૈતિક સપાટીએ હોય,એણે ઉપાડેલા ભાવ ગમે તેવા દુન્યવી હોય, એ ભાવોનું એને હાથે કાવ્યમાં પરિવર્તન થતાં વેંત, એ કલાકૃતિ બનતાંની સાથે જ એ ચૈતન્ય પદાર્થ બને છે.તો, કાવ્ય અને અધ્યાત્મ એમ દ્વૈત વિચારવાને બદલે કાવ્ય પોતેજ અધ્યાત્મ બને એવું બંનેનું અદ્વૈત સમજી લીધું સારું, કાવ્ય પોતેજ અધ્યાત્મ છે.’ (પૃ.૬૦ શબ્દયોગ..ઉ.જો)ધર્મનો મહિમા કરતી કવિતા તો કવિ લખી નાખે પણ.....’સૂક્ષ્મ અધ્યાત્મ અનુભૂતિને કાવ્ય સ્વરૂપે ઢાળવામાં જગતના સાહિત્યકારોને હમેશા મુશ્કેલી રહી લાગે છે. સાહિત્યસર્જનની પ્રક્રિયા જોતાં પણ એ વસ્તુસ્થિતિ આગવું કૌશલ માગી લે છે.મનસાતીત તત્ત્વ મનને અવગત થાય એ રીતે રજૂ કરવામાં કવિએખૂબ જાગરુક રહેવું પડે છે.’ (પૃ. ૬૮શબ્દયોગ..ઉ.જો) સાહિત્યમાં વૈયક્તિક સત્યની ખોજ લીલયા બિનંગતરૂપ પામી સૌંદર્યના વિવિધ આકારો સર્જે છે ત્યારે તે ચિરંતનતાનો ગુણ ધારણ કરે છે. મધ્યકાળનાસમયની દ્રષ્ટિએ નહિ પણ સત્વની દ્રષ્ટિએ આદિ ગણાતા કવિ નરસિંહ મહેતાના જીવન અને સર્જનને આ બાબત યથાયોગ્ય લાગુ પડે છે. નરસિંહ



મહેતામુખ્યત્વેપ્રેમલક્ષણા ભક્તિના કવિ છે,કૃષ્ણની ઘેલી ગોપી છે. પોતાના જીવનને કવનમાં ઉતારે છે.તેઓ પોતાના એક પદમાં આ વાતનો નિખાલસ સ્વીકાર કરતાં તેઓ કહે છે કે -

- ' પુરુષ પુરુષાતન લીન થયું મારું , ગોપી થયો હું ગીત ગાવા .' કૃષ્ણને સમર્પિત નરસિંહ કૃષ્ણ ભક્તિના જ ગીતો ગાય છે. એના સમગ્ર સર્જનમાં ભક્તિ કવિતાનું પ્રાધાન્ય છે,દાર્શનિક કે જ્ઞાનમાર્ગી રચનાઓ અલ્પ છે. નરસિંહ તો ભગવાન પાસે માંગે પણ છે કે -

- 'પ્રેમરસ પાને તું મોરના પિચ્છધર ,
તત્વનું દ્રૂપણું તુચ્છ લાગે .'

અને છતાં અધ્યાત્મની કવિતા,તત્ત્વચિંતનની કવિતામાં પણ તે કાવ્યત્વના ઉચ્ચ શિખરો સર કરે છે. નરસિંહની કવિતા ત્રીજા નેત્રની પ્રસાદી સમાન છે. તેમના વેદાંતી અને દાર્શનિક,જ્ઞાનમાર્ગી કાવ્યોમાં તત્ત્વજ્ઞાન અને ભક્તિનો સુભગ સમન્વય થયો છે. તત્ત્વજ્ઞાનની કવિતામાં અખા કરતાં નરસિંહ વિશેષ રસાત્મકરૂપ આપવાની શક્તિ ધરાવે છે. નરસિંહનું તત્ત્વજ્ઞાન કોઈ પંડિતનું નથી પણ પ્રેરિત કવિનું છે. ગુજરાતી કવિતાને જ્ઞાનમાર્ગી બનાવવાનો પ્રારંભ નરસિંહ મહેતાથી થયો. ગીતા, ભાગવત,કબીર,નામદેવ અને શાંકરવેદાંતથી પ્રભાવિત નરસિંહ માત્ર શાસ્ત્રજ્ઞાની ન હતો પણ સ્વયંસ્ફૂરણાત્મક દાર્શનિક પણ છે. અદ્વૈત સિદ્ધાંત તેના રોમ રોમમાં વ્યાપ્ત છે. ભક્તિમાં તે આત્મા રાધાનું, કૃષ્ણ બ્રહ્મ સાથે અદ્વૈત જુએ છે. જ્ઞાનદર્શનની રીતે તેણે જીવ અને બ્રહ્મનું એકત્વ, ચિત્ત-ચૈતન્યવિલાસ અને એકેશ્વરવાદ પ્રબોધ્યો છે. તેના પ્રભાતિયાં ઉપનિષદની વાણી છે. નરસિંહના પ્રભાતિયાંમાં જ્ઞાન અને કવિતાનો અદ્ભૂત સંગમ થાય છે તે અન્યત્ર ભાગ્યેજ દેખાય છે. પોતાના એક પદમાં તેઓ કહે છે.

- ' બત્તી વિણ,તેલ વિણ,સૂત્ર વિણ જો વળી
અચલ ઝબકે સદા અનલ દીવો .'

એવો આ વાણીનો પ્રકાશ છે, જે ચિરંતનકાળ માટે સનાતન છે.

સૃષ્ટિના આદિ,મધ્ય,અંતમાં ઈશ્વર છે,તે અનાદિ અનંત છે. જીવ,જગત અને શ્રીહરિ વચ્ચેનો સંબંધ સમજાવતાં કહે છે કે ઈશ્વર તો મનુષ્ય પાસે જ છે.- ' વૃક્ષમાં બીજ તું, બીજમાં વૃક્ષ તું ' એમ જીવ પોતેજ બ્રહ્મ છે. એટલું જ નહિ લટકા કરનાર અભિનેતા બ્રહ્મ છે અને જોનાર પ્રેક્ષક પણ બ્રહ્મ છે.જીવ અને ઈશ્વર વચ્ચેના સંબંધની સાપેક્ષતા દર્શાવતાં નરસિંહ કહે છે કે

- ' હું ખરો તું ખરો,હું વિના તું નહિ ' આમ જીવતત્ત્વની અનુભૂતિમાં શિવતત્ત્વની અનુભૂતિનો સમાવેશ થાય છે. નરસિંહની ગહન અને ઉન્નત વાણી ઉપનિષદની કક્ષાની છે.

જુઓ - ' જ્યાં લગી આત્મા-તત્ત્વ ચિન્ત્યો નહી

ત્યાં લગી સાધના સર્વ જૂઠી '

નરસિંહ મહેતાની કવિતાનું તત્ત્વજ્ઞાન સ્વયંભૂ સ્ફૂરેલું આર્ષદર્શન છે. એમાં સરળતા,પ્રાસાદિકતા અને પ્રેરકતા છે. ઉપનિષદની પરાવાણીને ઝંકુત કરતાં આ પદમાં કવિ સગુણ સાકાર ઈશ્વરરૂપમાંથી નિર્ગુણ નિરાકાર,સર્વ વ્યાપક પરમાત્માની દર્શનાભૂતિ કરે છે. બ્રહ્મ તત્ત્વ સર્વત્ર વ્યાપ્ત છે. ઉદાહરણ તરીકે આ પદ જુઓ..



- ' અખિલ બ્રહ્માંડમાં એક તું શ્રી હરિ

જૂજવે રૂપે અનંત ભાસે,

દેહમાં દેવ તું, તેજમાં તત્ત્વ તું,

શૂન્યમાં શબ્દ થઈ વેદ વાસે '.

છાંદોગ્ય ઉપનિષદના મહાવાક્ય 'તત્ત્વમસિ નો જાણીતો સિદ્ધાંત નરસિંહ કવિતામાં રસાત્મક અને સરળ રીતે આલેખે છે. તેણે સમજાવ્યું કે જીવ અને બ્રહ્મ એક જ છે. જીવ બ્રહ્મનો ઘાટ છે કનક અને કુંડળ અંતે તો એક સુવર્ણ છે. તેમ આત્મતત્ત્વ જ ખરું સ્વરૂપ છે. જગત માયા છે, મિથ્યા આભાસ છે..

- ' નિરખને ગગનમાં કોણ ધુમી રહ્યો ? એવો પ્રશ્ન કરીને તે વિભૂતિમતાનું ભવ્ય દર્શન કરાવતાં આ પદમાં નરસિંહ કહે છે. -

- ' ઝળહળ જ્યોત ઉદ્યોત રવિ કોટિમાં,

હેમની કોર જ્યાં નિસરે તોલે ,

સચ્ચિદાનંદ આનંદકીડા કરે ,

સોનાના પારણામાંઘ ઝૂલે '.

ઈશ્વરના સર્વવ્યાપીપણાને અને એક ઈશ્વરની વાત કવિ સહજ જ્ઞાનથી મૂકી આપે છે. કવિ નિરપેક્ષ, નિરાકારઈશ્વરમાં શ્રદ્ધા ધરાવતા, ઈશ્વરરૂપી અગમ્ય તત્ત્વને તેઓ પરમ્પરાગત (કૃષ્ણ)નામેસંબોધતા ખરા, પણ એમના કૃષ્ણ એ દેવકીનંદન કે રુકમણીના પતિ નહિ પણસૌના હૃદયમાં વસતાને સમસ્ત પ્રકૃતિમાં વ્યાપી રહેલ તત્ત્વરૂપ હતા.

- ' ઘાટ ઘડિયા પછી નામરૂપ જૂજવા

અંતે તો હેમનું હેમ હોયે '.

શાંકર વેદાંતના સૂત્ર 'જગત મિથ્યા'ને કવિ આ રીતે આલેખે છે.

- ' જાગીને જોઉં તો જગત દિશે નહિ

ઊંઘમાં અટપટા ભોગ ભાસે '.

માણસે પોતાના સુખ દુઃખની ચિંતા પ્રભુ પર નાખી મુક્ત થઈ જવું જોઈએ, તે ટાળી શકતાં નથી માટે એનો શોક કરવો નકામો છે. નરસિંહનું આ અનુભૂત જ્ઞાન છે એટલે જ તો તે કહી શકે છે.

- ' સુખ દુઃખ મનમાં ન આણીએ રે, ઘટ સાથે રે ઘડિયા '.

અને જે ભાગ્યમાં લખેલ છે તે સમયે મળે જ છે.

- ' જેહના ભાગ્યમાં જે સમે જે લખ્યું ,

તેહને તે સમે તે પહોંચે . '.

સૃષ્ટિનો સંચાલક ઈશ્વર છે. આપણે તો નિમિત્ત માત્ર છે. છતાં અહંને કારણે ઘણીવાર માનવી અજ્ઞાનતામાં રાયે છે. પોતેજ જાણે સર્વસ્વ છે, કર્તા હર્તા છે. એમ માને છે પણ ખરેખર તેની હાલત ગાડા નીચે ચાલતા ફૂતરા જેવી છે. જુઓ આ પદ -



- ' હું કરું હું કરું એજ અજ્ઞાનતા ,
શકટનો ભાર જેમ શ્વાન તાણે .'

આ દુન્યવી જગતમાં અહંને ઓગાળી માણસે સર્વ ચિંતા જગતગુરુ દેવ જગદીશને સોંપી મુક્ત થવું જોઈએ .
નરસિંહ સહજ જ્ઞાનને આ પદમાં આ રીતે અભિવ્યક્ત કરે છે. -

- 'જે ગમે જગદગુરુદેવજગદીશને ,
તે તણો ખરખરો ફોક કરવો,
આપણો ચિંતવ્યો અર્થ કંઈ નવ સરે ,
ઊગરે એક ઉદ્ભવ ધરવો.'

નરસિંહના પદો અને પ્રભાતિયાં એ કવિ માટે અને સામાન્ય લોકો માટે પ્રભાત સ્તવન છે. પ્રાતઃકાળે કરવાનું આત્મચિંતન અને જીવન જાગૃતિનું ગાન છે. ' જાગનેજાદવા..'કહીએ માત્ર કૃષ્ણ ગોવાળિયાને જ નહિ, આપણ સૌને જગાડે છે અને કર્તવ્યધર્મમાં પ્રેરે છે. નરસિંહ મહેતાની આ રચનાઓનું તત્ત્વજ્ઞાન સદીઓના સીમાડા અતિક્રમીને આજ સુધી ચિરંજીવ રહ્યું છે. કહો કે, એ જ સાહિત્યની સનાતનતા છે.

મીરાં- ધર્મ અને સમાજના એકે બંધનમાં બાંધી શકાય નહીં અને જાતે બંધાય નહીં એવા મુક્ત માનવહૃદયનું નામ છે મીરાં, સ્થળ અને કાળની સીમાઓમાં સમાવી શકાય નહીં અને જાતે સમાય નહીં એવા અનાદિ અનંત આત્માનું નામ છે મીરાં.' આ વિશ્વમાં એક માત્ર પરમેશ્વર જ મારો છે, 'અન્ય કોઈ મારું નથી,અન્ય કંઈ મારું નથી' એવું કહેવાની જેનામાં વિરક્તિ હોય અથવા તો 'આ વિશ્વમાં હું એક માત્ર પરમેશ્વરની જ છું, અન્ય કોઈની નથી.' એવું કહેવાની જેનામાં અનુરક્તિ હોય એને કઈ વ્યક્તિ કે કઈ વસ્તુ કહી શકે કે તું મારી છે.? '(મીરાં)

મીરાં પ્રેમલક્ષણા ભક્તિની કવિચિત્રી છે. મધ્યકાલીન જ્ઞાનમાર્ગી કવિઓમાં આ કારણે જ મીરાંનું નામ નથી ! મીરાં પણ નરસિંહની જેમ જ નિતાંતકૃષ્ણ દીવાની છે. કૃષ્ણને એ પ્રેમલક્ષણા ભાવે ભજે છે. મીરાંની કવિતા એનું બયાન કરે છે પણ મીરાંએ આ સંસારિક જગતમાં જે સંઘર્ષ વેઠ્યો,જે મુશ્કેલીઓનો સામનો કર્યો અને પરિણામ સ્વરૂપે જે વૈરાગ્ય ઉત્પન્ન થયો તેમાંથી સહજ દર્શન તેને પ્રાપ્ત થયું. આ સહજ જ્ઞાન એની કવિતામાં તાત્વિક પરિપાટી ઊભી કરે છે. તેની રચનાઓનો જે ધ્વનિ છે,તેનો સૂર (Tone) તેનાગુંજારવમાં કવિના આત્માનો વૈભવ પ્રગટ થાય છે. સાચી કળાકૃતિ સ્વયં આધ્યાત્મિક (Spiritual) હોય છે. કારણ કે, કવિતાપ્રવૃત્તિ એક આધ્યાત્મિક પ્રવૃત્તિ છે અને કવિ સત્યશોધક છે. કવિતા સ્વનુભાવનું, કવિની સકલ ભીતરના Innerness નું આધ્યાત્મિક પ્રગટીકરણ છે.

મીરાં પોતાની વૈચક્તિકતાને, પોતાની ભક્તિને શુદ્ધ આત્મલક્ષી ઢબે ગાય છે.

- ' સંસારનું સુખ એવું ઝાંઝવાના જળ જેવું,
તેને તુચ્છ કરી ફરીએ રે...



મીરાં રાજરાણી હતા. દરેક પ્રકારની ભૌતિક સુખ સગવડો ઉપલબ્ધ હોવા છતાં સઘળું ત્યાગીને સાદગી ભર્યું જીવન જીવે છે. ઇશોપનિષદના મંત્રત્યેન ત્યક્તેન ભુંજિથા'ના ઋષિ કહે છે કે આ જગતમાં જે કંઈ છે, તે સઘળું ઈશ્વરથી વ્યાપ્ત છે. એટલે પ્રથમ તેનો ત્યાગ કરીને પછી ભોગવો. ઈશ્વરની સૃષ્ટિ સેવાને અર્થે છે. તેમાંથી માંડ પોતાની જરૂરિયાત પૂરતું જ માણસે વાપરવું જોઈએ. એથી વધુ જરાયે નહિ. આ મંત્રને જીવન મંત્ર બનાવી મીરાંકૃષ્ણને સમર્પિત થાય છે. જગતના કોઈ પણ ધર્મતત્ત્વ કે તત્ત્વજ્ઞાનનો સાર આમાં છે. સઘળું ત્યાગી મીરાં કૃષ્ણમય બને છે. જુઓ-

- ' ગોવિંદો પ્રાણ અમારો રે, મુને જગ લાગ્યો ખારો રે '

સાંસારિક રાગદ્વેષથી પર મીરાં આ પદમાં દુન્યવી સુખ દુઃખથી દૂર રહી પરમતત્ત્વની શોધ આદરવાનો માર્ગ બતાવે છે. આત્માનું પરમાત્મા સાધે મિલન સાધવા મથે છે. મીરાંની આ વાણી આધ્યાત્મિકતામાંથી જન્મી છે.

- ' કોઈ વેદ વાણી બોલે, કોઈ ફાવે તેમ છોલે

હરખ શોક શાને કરિએ રે ? '

- ' ફાટે નહિ , તૂટે નહિ , રંગ જેનો જાય નહિ

ચૂંદડીઓ તો એવી ધરિએ રે '.

સાંસારિક દુઃખોની પરવા કાર્ય વગર મીરાં કૃષ્ણને સમર્પિત ભાવે વિનંતી કરતાં ગાય છે.

' દવ લાગ્યો ડુંગરિયે , કહોને ઓધવજી ક્યમ કરિયે

ભાગવાને જઈએ અમે, ભાગી ના શકીએ ...'

મીરાં દેહ અને આત્મા નું સ્વરૂપ સમજાવતાં દેવળ અને હંસના રૂપક યોજે છે.

' જૂનું તો થયું રે દેવળ જૂનું તો થયું રે

મારો હંસલો નાનો ને દેવળ જૂનું તો. થયું.'

' તારે ને મારે હંસા પ્રીત્યું બંધાણી રે

ભાડી ગયો હંસ, પીજર પડી તો રહ્યું રે '

મીરાંબાઈ આત્મતત્ત્વ, કર્મ અને મોક્ષનું આલોખન કરતાં 'હંસલા'નું રૂપક પ્રયોજે છે. આત્મતત્ત્વ એટલે પરમતત્ત્વને મીરાં પોતાના ગિરધર નાગરમાં ઐક્ય સાધી જુએ છે ... મીરાંબાઈ અનેક તાત્વિક સિદ્ધાંતોને જાણે છે, તેઓ અનેક આચાર્યો અને અનુયાયીઓના સંપર્કમાં આવ્યા છે. પરંતુ તેમને તો સગુણ બ્રહ્મ ઈશ્વર એટલે કે મોરમુકુટ પિતાંબરધારી ગિરધર ગોપાલ જ ખપે છે. એટલે જ તેઓ કહે છે કે -

' હેરી મૈ તો પ્રેમ દીવાની મેરા દરદ ન જાણે કોઈ '

મિથ્યાભિમાન પર કટાક્ષ કરતા નરસિંહની જેમ જ મીરાં પણ કહે છે કે -



' ગંદી કાયાનો ગર્વ ન કીજે ,ગર્વ કર્યે શું થાય ? '

નરસિંહની જેમ મીરાં પણ ઉત્પાત કરતા ને જીવ બાળતા માણસોને શિખામણ આપે છે.

રામ રાખે તેમ રહીએ , ઓધવજી ,રામ રાખે તેમ રહીએ '

ચીર વિરહિણી મીરાંનો સ્વાનુભવ, એણે પરમાત્મા સાથે જીવ જોડવા પ્રેરે છે. એનીઆધ્યાત્મિકતાએકાંતની શોધ છે. આધ્યાત્મિકતા ધર્મના ઉપદેશને રોજીંદા જીવનમાં અમલમાં મુકવા, સત્યના માર્ગને શોધવા પ્રેરે છે.મીરાં પણ આ દુન્યવી માયા છોડી પરમ ચૈતન્ય સાથે જીવ ને જોડવા કહે છે .- હીરા,માણેક ને ઝવેર તજીને, કથીર સંગાથે પ્રીત જોડમા રે '

અખો - Whatever of Philosophy has been made, Poetry is alone Permanant. W.B.Yeats નું આ વિધાન સ્પષ્ટ કરે છે કે કવિતામાં જો કોઈ સનાતન તત્વ હોય તો તે માત્ર કાવ્ય છે. મધ્યકાલીન કવિઓ અને કવિતાને સંદર્ભે ખાસ કરીને અખાની કવિતાને માટે આ વિધાન મર્મસભર અને અર્થસભર છે. અખાને જ્ઞાની ગણવો કે કવિ? એ અંગે ઘણી ચર્ચાઓ થઈ છે. ...થતી રહી છે. પરંતુ અખો સ્વયં પોતાને જ્ઞાની ગણાવવાનું વિશેષ પસંદ કરે છે.

- ' જ્ઞાનીની કવિતા ન ગણીશ,કિરણ સૂર્યના કેમ વરણીશ ,
શબ્દ તણો છેડો કેમ થાય?આકાશને કેમ તોળ્યું જાય?'

ગુજરાતી જ્ઞાનમાર્ગી કવિતાનો શુભારંભ નરસિંહ મહેતાથી થયો. નરસિંહના પ્રભાતિયાંમાં તત્ત્વદર્શન અને જ્ઞાનમાર્ગી કવિતાનું દર્શન થાય છે. નરસિંહે વાવેલું જ્ઞાનમાર્ગી કવિતાનું બીજ મીરાં પાસે અંકુરિત થઈ અખાની માવજત પામી ઘટાદાર વટવૃક્ષ બને છે. અખા પાસેથી જ્ઞાનમાર્ગ અને તત્ત્વચિંતનને લગતી માતબર કૃતિઓ પ્રાપ્ત થઈ છે. - ' પંચીકરણ', ' ચિત્તવિચાર સંવાદ', ' ગુરુશિષ્ય સંવાદ', 'અનુભવબિંદુ', ' છપ્પા' અને 'અખેગીતા'. અખાની સર્વ કૃતિઓમાં 'અખેગીતા' તત્ત્વદર્શન કે જ્ઞાનમાર્ગની ઉત્તમકૃતિ તરીકે પોખાઈ છે. ઉમાશંકર જોશી જેવા અખાના અધ્યેતા વિદ્વાન 'અખેગીતા' સંદર્ભે કહે છે કે - 'અખેગીતા' લખીને એણે જાણે કે હાથ ધોઈ નાખ્યાં છે '. તો વળી ક.મા. મુનશી લખે છે કે - ' The Poetic value of his works often lies in the Vedantic conception and images...'

- 'અખેગીતા'ના સર્જન માટે કવિએ કાવ્યવસ્તુ તરીકે પોતાના ગહન તત્ત્વજ્ઞાન કે તત્ત્વવિચારને પસંદ કર્યો છે.એક કવિ તરીકે આવો ગહન અને ગૂઢ વિષય પસંદ કરવો એજ પડકાર છે. પરંતુ અખો જ્ઞાન , ભક્તિ, વૈરાગ્ય, માયા,બ્રહ્મ અને જીવનમુક્ત માનવ વિશેના પોતાના વિચારોને અભિવ્યક્તિ આપવા સમજપૂર્વક જ્ઞાનમાર્ગને વિષય તરીકે પસંદ કરે છે. અખો પોતાની રચનાઓમાં આ વિષયને આલેખવા શાંકરવેદાંતના કેવલાદ્વૈત સિદ્ધાંતને અનુસરે છે.અખાનો સ્વાનુભવ અહિં કાવ્ય સ્વરૂપે અવતરે છે. સર્જકના સ્વાનુભવની સચ્ચાઈ અને આક્રોશ એટલો તીવ્ર છે કે શુષ્ક તત્ત્વજ્ઞાન રસાળ બની રહે છે. અખો આ અનુભવેલ બ્રહ્મજ્ઞાનને સાદી ભાષામાં કહેવત, રૂઢિપ્રયોગોના સહારે બહુજન સમુદાય સમક્ષ મુકે છે. આ રચનાઓમાં અખાનું વિશિષ્ટ દર્શન વાસ્તવનો અનુભવ કરાવે છે. જીવનના અનેક સારા માઠા અનુભવો માંથી પસાર



થયેલ અખોસંસારથી વિમુખ થઈ વેદાંતના જ્ઞાનને આત્મસાત કરે છે.મધ્યકાળની સાહિત્યધારા સંત કવિતા દ્વારા વહી છે. કબીરની જ્ઞાનાશ્રયી નિર્ગુણધારા, સુફીઓની પ્રેમાશ્રયી નિર્ગુણધારા, વૈષ્ણવપ્રેમલક્ષણાશ્રયી સગુણધારા વગેરે. નિર્ગુણ અને સગુણ ભક્તિમાંથી જનતાને સગુણ માર્ગ વધુ પસંદ આવ્યો અને દેશભરમાં ભક્તિનું પ્રચંડ મોજું ફરી વળ્યું. આમ છતાં અખો નિર્ગુણ જ્ઞાનોપાસનાની વાત કરે છે, કારણ એ છે કે એણે બાહ્ય સાંપ્રદાયિક દંભ અને દુષણો જોયા અને એના અંતર્ગત આત્મબળે એ નિર્ગુણ માર્ગ પસંદ કરે છે. અખાએ અધ્યાત્મચર્યાના બધા પ્રચલિત માર્ગોને નાણી જોયાં. - જાગ, જોગ, વ્રત, તપ, તીરથ, કથાકીર્તન, મૂર્તિપૂજા, ભેખ, ગુરુપદ્મ, પંથ અભિમાન, શાસ્ત્રનૈપુણ્ય આ બધામાં એને બાહ્યાચારનો આડંબર, મોક્ષ કરતાં બંધનની સામગ્રી વધુ દેખાય છે. આ બધા દુષણો પર તે 'છપ્પા'માં તેમજ 'અખેગીતા'માં આકરો કટાક્ષ કરે છે.

'અખેગીતા'ને ઉમાશંકર જોશી 'અદ્વિતીય ગ્રંથ' કહીને ઓળખાવે છે. ચાલીસ કડવા અને દસ પદોમાં રચાયેલી અક્ષયગીતા બ્રહ્મ - પરમતત્ત્વનો પરિચય કરાવે છે. કવિ આર્ષદ્રષ્ટા હોય છે, એની પ્રતીતિ આ ગ્રંથ કરાવે છે. અખાની પરિણત પ્રજ્ઞાનો સાક્ષાત્કાર કરાવતી 'અખેગીતા' શાસ્ત્રોના સત્યને સમાજને અનુરૂપ છતાં લોકભોગ્ય વાણીમાં રસપૂર્ણ રીતે રજૂ કરે છે. શાંકરમત આધારિત દર્શન કૈવાલાદ્વૈતનું સૂત્ર - 'બ્રહ્મ સત્યં જગત્ મિથ્યા, બ્રહ્મૈવ નાપરઃ' (બ્રહ્મ સત્ય છે, જગત મિથ્યા છે, જીવ સ્વયં બ્રહ્મ છે, બીજું કંઈ નથી) અખો સમજાવે છે કે બ્રહ્મતત્ત્વમાંથી જ સૌ કોઈ નીપજે છે. એના વડે જ સૌ જીવે છે અને એમાંજ વિલય પામે છે. આ શરીર જેને પ્રાપ્ત થયું છે, એ જીવ પણ વસ્તુતઃ બ્રહ્મ છે. પરંતુ અજ્ઞાન અને અહમને કારણે વ્યક્તિને બ્રહ્મનો અનુભવ થતો નથી, બ્રહ્મ જેવું બીજું કંઈ ભાસે છે તે તત્ત્વતઃ જોતાં મિથ્યા છે. મિથ્યા હોવા છતાં એવા જે ભાસ થાય છે તેનું કારણ અજ્ઞાન, અવિદ્યા કે માયા છે. - ' નવ દીસે તેને સત્ય જાણ, દીસે તેને નાસ્ત પ્રમાણ. (૪૬૬ અખાના છપ્પા), માનવ મનનેવિક્ષિપ્ત કરી દેખાડવાનું જે કામ કરે છે તે માયા છે. આવી માયામાં પડેલું બ્રહ્મતત્ત્વનું પ્રતિબિંબ તે ઈશ્વર અને અવિદ્યામાં પડેલું પ્રતિબિંબ તે જીવ. અખો એક રૂપકનો ઉપયોગ કરીને પોતાના આ તાત્વિક વિચારને સ્પષ્ટ કરે છે, જુઓ -

' જેમ કાચનું મંદિર રચ્યું, નીલ પીત શુભ્ર શ્યામનું
તે ઉપર તપ્યો, સૂર જ્યારે, ત્યારે વિચિત્રરૂપ થયું ધામનું.
કૈવલ્ય સૂરજ તાપે સદા માયા તે મંદિર - કાચ
ઈશ્વર નામ તે તેહનું પણ જીવ થઈ માન્યું સચ . '

જીવ, જગત, ઈશ્વર આમ વાસ્તવિકતા નથી, પરંતુ વ્યવહારિક છે. જગત મિથ્યા છે એનો અર્થ એવો નથી કે જગત દેખાતું નથી, પરંતુ મૂળ અર્થ એવો છે કે જગત જેવું દેખાય છે. એવું સત્ય નથી એ અર્થમાં જગતને મિથ્યા સમજવાનું છે. અખો દ્રષ્ટાંત આપીને સમજાવે છે કે - ' જેવી રીતે ઊંઘમાં સ્વપ્ન દેખાય છે, પરંતુ જાગૃત અવસ્થામાં સ્વપ્ન અદૃશ્ય થાય છે એટલે દેખાતું નથી એટલે એવું લાગે છે કે સ્વપ્ન છે જ નહિ એવી જ રીતે બ્રહ્મજ્ઞાન થતાં જગત મિથ્યા છે એવી સૌ કોઈને પ્રતીતિ થાય છે.

બ્રહ્મ એક છે એ વાત અખાએ એક સાદા પ્રશ્નથી છપ્પામાં સૂચવી છે.



- ' ...ઘણા પરમેશ્વર એ ક્યાંની વાત '. તો વળી 'જડ ભક્તિ અંગ'માં અખો કહે છે કે -

- ' હરિ હરિ કહે છે તે ક્યાં વસે? તેને જાણ,કાયા ક્યાં કસે ?

બ્રહ્મજ્ઞાનમાં સર્વે વિલે, જ્યમ સહુ મહોર સોને એકલે .' (૨૮૬ અખાના છપ્પા)

પોતાના આત્માને જાણ્યા વિના માયાનો ભ્રમ ભાંગતો નથી .

- ' નિજ આત્મા જાણ્યા વિના ભર્મ, અખા નહિ છૂટે કરતાં કર્મ' (૨૮૫ અખાના છપ્પા)

પરબ્રહ્મનું રહસ્ય વાણીથી પામી શકાતું નથી. શબ્દ દ્વારા એનું વર્ણન કરવું શક્ય નથી.'અખેગીતા'માં અખો કહે છે કે- ' મર્મ મોટો પરબ્રહ્મનો, રસનાએ નાવે, શબ્દવેધી સૂરતા ખરા,તેને લક્ષ આવે. મર્મ' અલૌકિક આનંદની અનુભૂતિ પોતાના શબ્દોમાં વર્ણવતાં તત્ત્વદર્શી અખો કહે છે.

- ' તે સ્વયં ચૈતન્ય વનરાય, શૂન્ય માંહે સોહામણો એ ,

તે ના'વે વાણીમાંય, નહિ વિરાટ ને વામણો એ ' .

મધ્યકાલીન સંત કવિઓ મુખ્યત્વે ભક્તો હતા. તેમને થયેલા આત્મજ્ઞાનને કારણે પ્રાપ્ત દર્શન તથા , સાહિત્યિક સભાનતા વિનાના તેમના સહજ સર્જનમાંથી પ્રગટતું જ્ઞાન અને તત્ત્વચિંતન આજે પણ આપણા સાહિત્યની અણમોલ વિરાસત છે. કાળને અતિક્રમીને દર્શનનો આ શબ્દ આજે લોકહૃદયમાં ગુંજી રહ્યો છે.

ડૉ. અરવિંદ વાઘેલા .

સી.યુ.શાહ આર્ટ્સ કોલેજ , અમદાવાદ -૧

સંદર્ભગ્રંથ

મધ્યકાલીન સાહિત્યનો ઇતિહાસ – યુનિ.ગ્રંથ નિર્માણ બોર્ડ

ગુજરાતી સાહિત્ય- મધ્યકાલીન – અનંતરાય રાવલ

કથાયોગ – નરેશ વેદ

નરસિંહ મહેતા

મીરાં – હરીન્દ્ર દવે

અખાના છપ્પા – સંપા. ઉમાશંકર જોશી

અખેગીતા – અખો-સંપા. ઉમાશંકર જોશી

શબ્દયોગ-સંપા. મફત ઓઝા – સુધા પંડ્યા



EVALUATING THE ADVANTAGES AND DISADVANTAGES OF INTERDISCIPLINARY TEACHING APPROACHES IN THE ADVANCEMENT OF SUSTAINABILITY EDUCATION

By

Dr. Bhupeshkumar O. Gupta
GLS (Sadguna & B.D.) College for Girls, Ahmedabad

Abstract

A growing agreement indicates that sustainability education is essential for addressing global environmental, social, and economic challenges. In contemporary society, various disciplines are perceived as interrelated, making their integration more beneficial than their segregation into distinct silos. This paper examines the advantages and disadvantages of incorporating multiple disciplines within sustainability education, integrating holistic methodologies, critical analysis, problem-solving, curriculum design, teacher training, and organizational dynamics. The paper recommends strategies for enhancing the application of interdisciplinary approaches to advance sustainability education.

Keywords: Interdisciplinary Teaching, Sustainability Education, Holistic Learning, Curriculum Design, Critical Thinking, Problem-Solving

Introduction

The global community's contemporary challenge of dealing with social, political, economic, and environmental issues calls for an urgent integration of sustainability facets into taught curricula. It is essential to educate the current population in a way that will help them understand and actively participate in sustainable development; this is the goal of sustainability education. Unfortunately, existing teaching practices do not adequately incorporate the intricacy and interconnectivity of issues related to sustainability. Thus, there has been a growing interest in interdisciplinary teaching methods to breakdown barriers between sub-disciplines and provide a more comprehensive understanding of sustainability.

In contrast to the traditional approach, interdisciplinary teaching provides an integrated approach to a problem by combining various disciplines' views, ideas, and methodologies. This approach is valid in the case of sustainability education, which draws from a myriad of disciplines such as environmental sciences, economics, social science, architecture, and engineering, amongst others. Interdisciplinary teaching fosters collaboration among various disciplines, helping learners acquire indispensable skills, which include critical and systems-thinking skills and problem-solving skills, to meet the demands posed by sustainability issues.

Nonetheless, challenges or shortcomings are associated with interdisciplinary teaching in sustainability education. The purposeful integration of different disciplines imposes restrictions on curriculum development, faculty cooperation, and evaluation systems, which can result in negative consequences.

Moreover, instructors may encounter organizational challenges like inflexible structural divisions within departments and limited resources that impede interdisciplinary approaches. Furthermore, learners might find integrating various disciplines too cognitively demanding, which can confuse instead of meaningful understanding.

This research aims to assess the benefits and drawbacks of interdisciplinary teaching strategies in the context of sustainability education. This research intends to find and refine teaching practices by assessing the effects on student learning, engagement, and skills development. Such practices will be



incorporated into the discourse about innovation in education and how interdisciplinary approaches can help build a sustainable future.

Theoretical Framework

Interdisciplinary teaching stems from the concept that single-discipline solutions cannot adequately manage complex problems. Instead, it focuses on amalgamating different knowledge areas to comprehensively understand sustainability problems (Repko & Szostak, 2020). The intercultural approach to teaching is based not only on constructivist learning theories but also on students' participation and the knowledge-building process (Vygotsky, 1978). Furthermore, rationality in education sustainability stems from social systems integration theory (Meadows, 2008).

Advantages of Cross-Disciplinary Instruction in Sustainability Education

Comprehensive Grasp of Sustainability Issues: Cross-disciplinary instruction allows students to approach sustainability concerns through various lenses, promoting an integrated position that cuts across different academic siloed areas. For instance, Wiek et al. (2011) reported that an interdisciplinary approach allowed students to appreciate the integration of environmental, social, and economic sustainability. Such integrated appreciation is vital for formulating solutions to intrinsically complicated problems.

Improved Decision Making and Critical Thinking Skills: Cross-disciplinary instruction motivates critical thinking and problem solving, especially when students are required to solve a problem using multiple lenses and conflicting paradigms. Spelt et al. (2009) argue that interdisciplinary learning activities sustain high-order thinking skills, such as analysis, synthesis, and evaluation of information needed for achieving a sustainable economy.

Application and Relevance to the Real World: The issues surrounding sustainability are very complex and need real solutions. Cross-disciplinary teaching helps students move from the theoretical aspects of learning to the practicals as they tackle real problems. For example, project works involving the integration of science, economics, and policy have been found to improve the ability of students to solve real-life issues regarding sustainability (Brundiers et al., 2010).

Collaboration and Communication Skills: The very nature of interdisciplinary teaching facilitates the development of collaboration and communication skills as students are required to work in different teams and interact beyond disciplinary boundaries. Sustainability problems are one of the examples that require intervention from multiple specialists (DeZure, 2010).

Interdisciplinary Teaching Limitations in Sustainability Education: Issues in Curriculum Development Designing an interdisciplinary curriculum poses great difficulty since its implementation requires significant time and effort. As Jacobs (1989) described, there is no universal approach to cross-discipline curriculum development, which automatically results in gaps and deficiencies in student learning.

Insufficient Training of Teachers A multi-disciplinary approach is only effective if the instructor is an expert in the individual fields under concern. Most practitioners, however, come from a single field and do not have the ability or self-assurance to use an interdisciplinary approach (Lattuca et al., 2004). Teachers need to be trained in fundamental skills to apply these strategies successfully.

Rigid Institutional Structures Institutional frameworks, including strict department divisions and academic silos, can impede the practice of interdisciplinary teaching. Rhoten and Parker's (2004) study illustrated that institutional opposition and minimal administrative help hindered interdisciplinary integration in higher education.

Inability to measure outcomes The variety and complication of the required skill set make measuring the outcomes of interdisciplinary instruction nearly impossible. The use of conventional measurement methods will fail to adequately evaluate the scope of interdisciplinary education (Boix Mansilla, 2005).



Case Studies of Teaching Sustainability Interdisciplinary

Case Study 1: The Arizona State University School of Sustainability ASU's School of Sustainability is perhaps the most notable example of interdisciplinary teaching in sustainability education. It integrates natural, social, and humanities disciplines to address sustainability's multifaceted nature. A Redman and Wiek (2012) study suggested that program graduates vehemently claimed they had well-developed interdisciplinary competencies that allowed them to cope with real-life sustainability situations.

Case Study 2: The Leuphana University Lüneburg Sustainability Program Germany's Leuphana University Lüneburg has an integrative sustainability program that offers courses in environmental sciences, economics, and social sciences. The program employs an integrated project-based learning approach and works with other organizations. Barth et al. (2007) indicated that students appreciated program satisfaction and perceived the interdisciplinary approach to have prepared them for sustainability careers.

Suggestions for Enhancing Interdisciplinary Collaboration in Sustainability Education

Create An Outline For Curriculum Development Activities: A uniform outline for sustainability education siloed curriculum design would help ensure quality and coherence in implementing sustainability education. This outline should comprise learning goals, methods of evaluation, and teaching methods to be applied that are interdisciplinary.

Expand Investment in Teacher Education and Training: Professional development programs should be created to enable teachers to exercise interdisciplinary pedagogy. These programs should center on team teaching, systems thinking, and teaching the interdisciplinary approach to curriculum development.

Encourage Support and Collaboration Within the Organization: Institutions should further encourage interdisciplinary teaching by dissolving departmental boundaries and offering administrative backing for interdisciplinary activities. Platforms such as interdisciplinary teaching, research centers, and networks would help provide and disseminate among teachers.

Change Approaches to Student Assessment: There is a need to devise new approaches to student assessment for portfolio and peer assessment approaches to capture the qualitatively different outcomes of interdisciplinary study. These approaches should emphasize applying higher-order thinking skills, critical thinking, problem-solving, and teamwork.

Conclusion

Interdisciplinary teaching approaches offer significant advantages for advancing sustainability education, including fostering holistic understanding, enhancing critical thinking, and promoting real-world application. However, challenges such as curriculum design, teacher training, institutional barriers, and assessment difficulties must be addressed to realize the potential of interdisciplinary teaching fully. By implementing the recommendations outlined in this paper, educators and institutions can optimize interdisciplinary teaching to prepare students for the complex sustainability challenges of the 21st century.

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अंधायुग में सामाजिक के चिरंतन अंश

डॉ. दिलीपसिंह एस. गढवी
हिन्दी विभागा अध्यक्ष
सी.यु.शाह आर्ट्स कॉलेज,
लाल दरवाजा, अहमदाबाद।

रूपरेखा

"अंधायुग" महाभारत के महाविनाशक युद्ध के परिणाम से जन्मा है। हिन्दी साहित्य जगत का श्रेष्ठ गीती नाट्य माना गया है। युद्धोपरांत जिस विकट स्थितियों का निर्माण होता है वह बहुत ही भयानक होता है। 'अंधायुग' इस युग का उपनाम या प्रतीक है। यह युग भी अंधी प्रवृत्तियों का परिचालक है। 'अंधायुग' के प्रारंभ में ही भारती ने इस कुति को स्पष्ट कर दिया है। यह कुति निराशा, कुण्ठा, द्रन्द, अनास्था, प्रतिशोध, रक्तपात से निर्मित हुई है। युद्ध के दुष्परिणाम कल और आज में समान रूप से विद्यमान रहते हैं। युद्ध भयानक विध्वंसकारी, मानवजात एवं समग्र सृष्टि के लिए नुकसान कारक साबित होता है। 'अंधायुग' में युद्ध के प्रति तीव्र घृणा और युद्धविहीन विश्व की परिकल्पना की गई है। नवनिर्माण का उद्देश्य प्रमुख रखा गया है। कहते हैं कि मानव का भविष्य वही बचायेगा, जो अंधा नहीं है।

शब्द: अंधायुग, युद्ध, आस्था, अनास्था, निराशा, मूल्य, संवेदना, करुणा, ममता, प्रेम, मानसिकता, परिवर्तन, शांति।

"धर्मवीर भारती" हिन्दी के बहुचर्चित एवं बहुआयामी साहित्यकार है। चिंतनशील लेखक होने के नाते उनके साहित्य में देश-विश्व के लिए चिंतन प्रस्तुत रहता है।

"अंधायुग" महाभारत के महाविनाशक युद्ध के परिणाम से जन्मा है। हिन्दी साहित्य जगत का श्रेष्ठ गीती नाट्य माना गया है। युद्धोपरांत जिस विकट स्थितियों का निर्माण होता है वह बहुत ही भयानक होता है। 'अंधायुग' में महाभारत के अठारवें दिन से कृष्ण की मृत्यु तक की परिस्थितियों का चित्रण किया गया है। इस परिस्थिति में प्रत्येक व्यक्ति पीड़ित है। जीतने वाले भी और हारने वाले भी।

"युद्धो परान्त

यह अन्धायुग अवतरित हुआ

जिसमें स्थितियाँ मनोवृत्तियाँ, आत्माएं सब विकृत है।" १

युयुत्सु जो कौरव था फिर भी धर्म के साथ रहा पांडव पक्ष में रहा। वह भी अपने आपको गलत धुरी से उतरा हुआ मानता है।

'अंधायुग' इस युग का उपनाम या प्रतीक है। यह युग भी अंधी प्रवृत्तियों का परिचालक है। 'अंधायुग' के प्रारंभ में ही भारती ने इस कुति को स्पष्ट कर दिया है। यह कुति निराशा, कुण्ठा द्रन्द, अनास्था, प्रतिशोध, रक्तपात से निर्मित हुई है। युद्ध के दुष्परिणाम कल और आज में समान रूप से विद्यमान रहते हैं।

'अंधायुग' की समस्या मूलतः युद्ध की समस्या है। युद्ध के घातक परिणाम, मानव मूल्यों का विनाश करते हैं। महाभारत के युद्ध से जो व्यथा, अनास्था उत्पन्न हुई थी, वह आधुनिक युग में भी विद्यमान है।

विश्व जगत में बुद्धिमान मानवीयों के बीच सत्ता के टकराव में दो विश्वयुद्ध हुए हैं। अमरीका ने जापान पर अणुबोम्ब फेंका, जिसके दुष्परिणाम जापान आज तक भुगत रहा है। अश्वत्थामा जैसे सही-गलत का भेद भूल जाते हैं। वैसे ही आज . के महासत्ता प्रिय लोग ये भूल गये थे।

जहाँ धर्म-अधर्म की सही परिभाषा मालुम न हो। वहाँ धर्म के नाम पर इन्सान की निर्मम हत्या की जाती है। धर्म मूक दर्शन किन्तु निर्दोष इन्सानों के करुण स्वरहृदय पिगलाने वाले हैं। युधिष्ठिर जीतकर भी निरर्थक बने रहते हैं। उन्हें सत्ता व्यर्थ लगती है। इस प्रकार आज महासत्ता भी निरर्थक मालुम देती है। चंद सत्ताप्रिय, लालच भरे लोगों के कारण शांति से जीने वाले लोगों में भय पैदा होता है। उन्हें अपना होना निरर्थक लगता है। मानवता, संस्कृति एवं आस्था अनिश्चित बनती है।



'अंधायुग' में भारती ने आधुनिक युग की एक प्रमुख समस्या की और भी हमारा ध्यान आकर्षित किया है। प्रहरी द्वारा कहा गया यह संवाद उलेखनीय है। उन्हें धृतराष्ट्र और युधिष्ठिर के शासन में कोई फर्क नहीं दिखता है। शासक बदलते हैं किन्तु उनकी स्थिति और समस्याओं में कोई बदलाव नहीं आता। सभी शासक अंधे ही होते हैं। आम प्रजा रोटी, कपड़ा और मकान चाहती है। ज्ञान, धर्म, मर्यादा से उनका पेट नहीं भरता है नाहीं उनका जीवन चलता है।

'प्रहरी-१ : शासक बदले

प्रहरी-२ : स्थितियाँ बिलकुल वैसी हैं।

प्रहरी-१ : जानते नहीं ये प्रकृति प्रजाओं की

प्रहरी-२ : शान और मर्यादा

प्रहरी २ : हमको तो अन्न मिले

प्रहरी - १ : निश्चित आदेश मिले

प्रहरी-२ : एक सुदृढ नायक मिले

प्रहरी - १ : अन्ध आदेश मिले

प्रहरी-२ : नाम उन्हें चाहे हम युद्ध दें या शान्ति दें।'२

अश्वत्थामा एवं अर्जुन द्वारा ब्रह्मास्त्र का प्रयोग करना सर्जीव सृष्टि के लिए घातक था। किन्तु व्यास ब्रह्मास्त्र की कार्यक्षमता को जानते थे। दोनों ब्रह्मास्त्र यदि . . टकरा जाते तो पृथ्वी पर बरसों तक कुछ नहीं पैदा होता, सर्जीव सृष्टि का नामों निशान मिट जाता। आज ब्रह्मास्त्र का स्थान मिसाइल, परमाणु बम न्यूक्लियर बम ने लिया है। ब्रह्मास्त्र के उपयोग में अश्वत्थामा को अपनी जीत नजर आती है। उसने व्यास के कथन को अनसुना कर दिया। वैसे ही आज विश्वशांति के लिए संयुक्त राष्ट्रसंघ एवं मानव कार्यरत है किन्तु महत्वकांक्षी, सत्ताप्रिय, हिंसावादी नेता इन्हें अनसुना कर देते हैं। परमाणु यंत्र बनाने पर नियंत्रण है। लेकिन उसे मानने वाला कोई नहीं है। सभी अपनी सत्ता स्थापित करने की दौड़ में लगे हुए हैं। धृतराष्ट्र जैसे अंध राजा अपनी सत्ता के गलत उपयोग के साथ नाम मात्र के सत्ताधारी बने रहते हैं। जहां न्याय, सत्य, धर्म ये शब्द केवल नाम मात्र के हो जाते हैं। अश्वत्थामा की यह पशुता एवं बर्बरता आधुनिक विश्वजीवन में भी वर्तमान है जो निकटवर्ती अतीत के दो महायुद्धों की देन है। आज के विश्व जीवन में उसी प्रकार की विक्षिप्तता, शून्यता, अनास्था, कुण्ठा, अविश्वास एवं निराशा दिखाई पड़ती है जो कभी महाभारत अथवा 'अंधायुग' के अभिशाप्त पात्र अश्वत्थामा में निहित थी कहना न होगा कि बर्बरता आधुनिक जीवन का विशेष लक्षण है। ३'

आज का युवावर्ग मानसिक संत्रास में अत्महत्या के मार्ग पर चल पड़ता है। आत्महत्या किसी भी व्यक्ति की हार है। आधुनिक सोच की भी हार है। जो इन्सान काचिंता, उद्वेग के अलवा कुछ नहीं दे सकता है। इन्सान के भीतर से संवेदना, करुणा, ममता, प्रेम, आशा, विश्वास, सब छूटता जा रहा है। परिणाम स्वरूप मानवता की हत्या हो गयी है।

“यह आत्महत्या हो गई है।

इस पूरी संस्कृति में

शासन व्यवस्था में

आत्मघात होगा बस अंतिम लक्ष्य मानव का।” ४

इस प्रकार 'अंधायुग' के माध्यम से भारतीय आधुनिक युग में उभरी समस्याओं का चित्रण किया है। भिन्न भिन्न पहलुओं से प्रस्तुत किया है। कृष्ण की मृत्यु पर संदेश दिया गया है कि आस्था, विश्वास रखा जाय, जिसे अंधेयुग का नाश होगा। पुनः नया उजियारा आयेगा।

भारती ने आधुनिक युगीन युद्ध की परिस्थितियों एवं परिणामों का संकेत देने के लिए 'अंधायुग' मिथक का प्रयोग किया है। आधुनिक मानव भी निराशा, कुण्ठा, द्वन्द्व, हिंसा, असत्य, अंधविश्वास, अंधवृत्तियाँ आदि का शिकार बनता चला जाता है। यहाँ दो मापदंड मिलते हैं। जैसे कोई अश्वत्थामा भी है तो कोई युधिष्ठिर भी है। यही पर धृतराष्ट्र भी है जो केवल सत्ता पर बने रहने के लिए सही-गलत का भेद नहीं समझते। यहाँ पर संजय जैसे भी है, जो खुद धर्मपरायण, आस्थावान होते हुए भी अंधे सत्ताधीशों का साथ देते हैं। मानव मूल्यों का विघटन हो रहा है कोई उससे आस्था रखता है तो कोई अनास्था।



आधुनिक युग की विनाशक मानसिकता के कारण विश्व में विश्वयुद्ध हुए हैं। युद्धविराम की घोषणा हो जाने के बावजूद भी अमरिका ने जापान के दो बड़े शहर नागासाकी और हिरोशिमा पर अणुबम फेंके थे। जिसमें हजारों लोगों एवं अमूल्य सजीव सृष्टि का नाश हुआ था। घायल लोगों की चीत्कार हृदय पिगला देने वाली थी। जापान आघात एवं शोक में था तो दूसरी ओर रहा था। अमरिका द्वारा किए गए अधर्म पर इठला रहा था। जीत का जश्न मना रहा था। अमेरिका की महासत्ता बनने की लालसा ने उसके सारे मूल्यों, वैश्विक नियमों एवं मानवता का उपहास किया था। धृतराष्ट्र अंत तक अपनी सत्ता के स्वप्न देखते हैं। अश्वत्थामा द्वारा उत्तरा के गर्भ पर ब्रह्मास्त्र चलाने पर उसकी प्रशंसा करते हैं। सैनिकों के कटे हुए हाथ भी उन्हें अपने सिंहासन के हथियार लगते हैं। ऐसे ही हमारे सत्ताप्रिय नेता हैं, जिन्हें प्रजा की शांति के बदले अपनी सत्ता प्रिय होती है। प्रो. कौशल किशोर मिश्र “युग परिवर्तन की स्थिति में राजनीतिक शक्ति, विस्तार, भौतिकवादी, उपलब्धियों के दर्शन, व्यक्ति, राज्य विधि एवं पारस्परिक सम्बन्धों से उत्पन्न होने वाले तत्व राजनीति का आदर्श बनने लगे। धर्म सूत्रों के विपरीत राजनीति पर भौतिकवादी मूल्यों की उच्चता स्थापित हुई।” ५

भारत ने विश्व को आदर्श, नीतिविषयक ज्ञान दिया तो युद्ध की राजनीति भी दी है। युद्ध चाहे धर्म के लिए हो या अधर्मपूर्ण हो, सत्य या असत्य का हो लेकिन उसका परिणाम विनाशक होता है। युद्ध कभी कल्याणकारी नहीं हो सकता है। 'अंधायुग' में प्रहरियों द्वारा सत्य का उद्घाटन होता है। 'यथा राजा तथा प्रजा' भीष्म, द्रौण जैसे महान पुरुष भी पाण्डव का साथ नहीं पाये थे, क्योंकि उन्होंने दुर्योधन का नमक खाया था।

विदुर कहते हैं कि

“ भीष्म ने कहा था

गुरु द्रोण ने कहा था,

आकर कृष्ण ने कहा था -

मर्यादा मत तोड़ो

तोड़ी हुई मर्यादा

कुचले हुए अजगर-सी

गुंजलिका में कौरव-वंश का लपेटकर

सुखी लकड़ी-सा तोड़ डालेगी।” ६

भारत में भी युद्ध का भय बना रहा है। इतिहास भी साक्षी है और वर्तमान भी। भारत-पाकिस्तान, भारत-चीन के युद्ध हुए हैं, उसमें हजारों निर्दोष सैनिकों की जाने गई है। 'अंधायुग' में प्रहरियों द्वारा अंधे सत्ताधारियों पर व्यंग्य किया है।

“जिसने अब हमको थका डाला

मेहनत हमारी निरर्थक थी

आस्था का

साहस का

श्रम का

अस्तित्व का हमारे

कुछ अर्थ नहीं था

कुछ भी अर्थ नहीं था।” ७

'अंधायुग' में युद्ध के कारणों का विवरण नहीं है, क्योंकि युद्ध के बाद पश्चाताप का करुणाजनक, संवेदनापूर्ण, हृदयद्रावक प्रसंगों का चित्रण किया गया है। युद्ध के बाद का महाविनाश एवं उससे उत्पन्न अनास्था, अविश्वास, याचना, कुण्ठा, निराशा का बहुत ही संवेदनात्मक चित्रण हुआ है। भारती ने आधुनिक युग की एक प्रमुख समस्या की ओर हमारा ध्यान आकर्षित किया है। प्रहरी द्वारा कहा गया यह संवाद उल्लेखनीय है। उन्हें धृतराष्ट्र और युधिष्ठिर के शासन में कोई फर्क नहीं दिखता है। शासक बदलते हैं, किन्तु स्थितियों और समस्याओं में कोई बदलाव नहीं आता है। प्रो. कौशल मिश्र लिखते हैं कि "वैदिक राजनीति का आधार सामाजिक सेवा है।

'अंधायुग' में ऐसे अंधे राज में युयुत्सु की आत्महत्या पर भी व्यंग्य एवं चिंता व्यक्त की गई है। रामायण में विभीषण के रावण के खिलाफ युद्ध लड़ने पर सत्ता एवं मान, सन्मान प्राप्त होता है। किन्तु यहाँ युयुत्सु को अपमान,



अंतर्द्वन्द, घृणा, अनास्था के अलावा कुछ नहीं मिलता है। आज के युवावर्ग में आत्महत्या की समस्या भी देखने को मिलती है। निराशा, घूटन, अन्तर्द्वन्द से बाहर निकलने का रास्त ढूँढते नहीं केवल एक मार्ग उन्हें शेष दिखाई देता है। आत्मघात को ही सब समस्या का समाधान मानते हैं। करुणा, दया, आशा, आनंद, विश्वास सब आज के आधुनिक जीवन में छूटता जा रहा है। परिणाम स्वरूप मानवता की भी हत्या हो गई है।

भारती ने मूल्य विषयक चिन्तन किया है। युद्ध भयानक विध्वंसकारी, मानवजात एवं समग्र सृष्टि के लिए नुकसान कारक साबित होता है। 'अंधायुग' में युद्ध के प्रति तीव्र घृणा और युद्धविहीन विश्व की परिकल्पना की गई है। नवनिर्माण का उद्देश्य प्रमुख रखा गया है। कहते हैं कि मानव का भविष्य वही बचायेगा, जो अंधा नहीं है। राजनीतिक स्थिति तो प्रहरियों के माध्यम से ही व्यंजित होती है। शासन के लिए शासक का प्रजावत्सल होना आवश्यक है। हमारी राजनीति में भी राजधर्म के रूप में राजा प्रजा का ईश्वर या भगवान या पालनहार होता है किन्तु राजा जब अपना कर्तव्य भूलेगा तो इस धरा को सृष्टि को, मानवजात को कोई बचाने वाला नहीं है।

आज के सेना सशक्तिकरण ने मानव को विनाश के कगार पर खड़ा कर दिया है। इस में सत्ताधियों की घोर स्वार्थी प्रवृत्ति, शस्त्रीकरण की दौड़ की दृष्ट परिणाम पूरा विश्व भूकतेगा। विश्व डर के साथ जी रहा है कि कहीं तीसरा विश्व युद्ध न छीड़ जाये। यदि इस भयने यथार्थ का रूप धारण कर लिया तो विश्व सृष्टि का महाविनाश निश्चित है। इस स्थिति से बचने के लिए भ्रष्टाचारी, स्वार्थी, सत्ताप्रिय नेताओं का विरोध कर मानवजात की सहाय करनी चाहिये।

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સજીવ ખેતી – ગુજરાતમાં એક ટકાઉ કૃષિ પ્રથા

નૃપ્તિ. એચ. રાજપુત

સંશોધન કર્તા

મોનાર્ક યુનિવર્સિટી, અમદાવાદ

સાર-સંક્ષેપ

પ્રસ્તુત પેપરમાં સજીવ ખેતીએ ટકાઉ કૃષિ તરીકે કેવી રીતે ઉપયોગી રહે છે. તેની જાણકારી મેળવવાનો મુખ્ય હેતુ રહેલ છે. સજીવ ખેતી એ ઉત્પાદન માટેની એવી પદ્ધતિ તરીકે કાર્ય કરે છે કે જે જમીન, પર્યાવરણ અને લોકોના આરોગ્યને ટકાવી રાખે છે. તે સ્થાનિક રીતે સ્વીકૃત પર્યાવરણીય પ્રક્રિયાઓ, જેવ વૈવિધ્યતા અને ચક્રો ઉપર આધાર રાખે છે. સજીવ ખેતીમાં પરંપરા, નવપ્રવર્તન અને વિજ્ઞાન પર આધાર રાખે છે. સજીવ ખેતીમાં પરંપરા, નવપ્રવર્તન અને વિજ્ઞાનનું એવું સંયોજન છે કે જે સહિયારા પર્યાવરણ માટે લાભદાયી નીવડે છે. તે પર્યાવરણને ટકાવી રાખવાનું પ્રોત્સાહન આપે છે. પ્રસ્તુત પેપરમાં માહિતી માટે આણંદ કૃષિ યુનિવર્સિટી અને ગુજરાત ઓર્ગેનિક પ્રોડક્ટ્સ સર્ટિફિકેશન એજન્સી (GOPCA) દ્વારા પ્રકાશિત થયેલ આંકડાકીય માહિતીનો ઉપયોગ કરવામાં આવેલ છે. આ માહિતીને આધારે ગુજરાતમાં સજીવ ખેતીને ટકાઉ કૃષિ તરીકે કેટલા પ્રમાણમાં અપનાવવામાં આવેલ છે. તેની વિસ્તૃત માહિતી આપેલ છે.

ચાવીરૂપ શબ્દો: સજીવ ખેતી, ટકાઉ કૃષિ

પ્રસ્તાવના

ભારતના પશ્ચિમી વિસ્તારમાં આવેલ ગુજરાત રાજ્ય ૨૦°૧' થી ૨૪°૭' ઉત્તર અક્ષાંશ અને ૬૮°૪' થી ૭૪°૪' પૂર્વ રેખાંશ વચ્ચે આવેલું છે. રાજ્યની ૧૬૦૦ કિલોમીટર લાંબી દરિયાઈ સીમા છે અને ગુજરાત રાજ્યનો કુલ ભૌગોલિક વિસ્તાર આશરે ૧૯૬,૦૨૪ ચોરસ કિલોમીટર છે.

ગુજરાતમાં સદીના છેલ્લા ત્રણેક વર્ષ દરમિયાન, ખાસ કરીને વર્ષ ૨૦૦૦ પછી, ગુજરાતમાં કૃષિ ક્ષેત્રે કેવી રીતે પરિવર્તન આવ્યું છે તેના કેટલાંક મહત્વપૂર્ણ પાસાં વિશે જાણીએ તો કૃષિ ક્ષેત્રમાં સંગઠન, ઉત્પાદન અને વ્યાપક અર્થતંત્રમાં તેની ભૂમિકામાં પરિવર્તન જાણવું જરૂરી છે. ગુજરાતમાં જમીનનો ઉપયોગ, પાકની પદ્ધતિઓ, સિંચાઈની પદ્ધતિઓ, ટેકનોલોજી, બજારની ગતિશીલતા અને ગ્રામીણ સામાજિક – આર્થિક માળખામાં નોંધપાત્ર ફેરફારો જોવા મળ્યા છે. છેલ્લાં ૨૫ વર્ષોમાં ગુજરાત પોતાની અર્થવ્યવસ્થા અને સમજ પર ગહન અસરો સાથે કૃષિ નવીનતા, સ્થિતિસ્થાપકતા અને પ્રગતિમાં અગ્રેસર રહ્યું છે.

ગુજરાત રાજ્યની રચના સમયે કૃષિમાં અર્ધશુષ્ક પરિસ્થિતિઓ, વરસાદ આધારિત ખેતી પર નિર્ભરતા અને બરછટ અનાજ, કપાસ અને મગફળી જેવા પરંપરાગત પાકો લેવાની રિતોનું ચલણ હતું. શરૂઆતના તે સમયમાં સિંચાઈ અને ટેકનોલોજીનો ઉપયોગ મર્યાદિત હતો. વારંવાર દુષ્કાળ, ઓછી ઉત્પાદકતા અને અપૂરતી માળખાકીય સુવિધાઓને કારણે આ ક્ષેત્રનો વિકાસ ડુંધાયો હતો. જો કે છેલ્લાં ૨૫ વર્ષોમાં આ બાબતોમાં ગતિશીલતામાં નોંધપાત્ર પરિવર્તન આવ્યું છે. કપાસના ઉત્પાદનમાં તેજી, પશુધન, ફળો અને શાકભાજી જેવા ઉચ્ચ મૂલ્યના ક્ષેત્રમાં વૃદ્ધિ અને ઘઉંના ઉત્પાદનમાં વધારો નોંધાયો છે. ગુજરાત રાજ્યએ એવા કેટલાંક રાજ્યોમાંનું એક છે, જેણે કૃષિ ક્ષેત્રમાં ઉચ્ચ વૃદ્ધિ હાંસલ કરી છે. ૨૦૦૧-૦૨ થી ૨૦૧૪-૧૫ ના સમયગાળા દરમિયાન, ગુજરાતની કૃષિ વાર્ષિક ૮.૬ ટકાના દરે વૃદ્ધિ પામી હતી. આ જ સમયગાળા દરમિયાન સમગ્ર ભારતીય કૃષિ વિકાસ દર વાર્ષિક ૩.૨ ટકા હતો. ૧૯૭૦-૧૯૮૦ અને ૧૯૯૦ દરમિયાન કૃષિ અને સંલગ્ન પ્રવૃત્તિઓનો વિકાસ દર અનુક્રમે ૩.૦૧ ટકા, -૦.૮૪ ટકા અને ૪.૪ ટકા હતો. ૨૦૦૦-૨૦૧૦, ૨૦૧૦-૨૦૨૦ અને ૨૦૧૩-૨૦૨૩ દરમિયાન તે અનુક્રમે ૭.૬૫ ટકા અને



૩.૯૬ ટકા નોંધાયો હતો. 'વિઝનડોક્યુમેન્ટ - વિકસિત ગુજરાતના રોડમેપ'માં કૃષિ, સિંચાઈ અને ગ્રામીણ વિકાસ પર એક પ્રકરણ છે તે દર્શાવે છે કે છેલ્લાં દાયકામાં (૨૦૧૧-૨૦૨૧) ગુજરાતનાં કૃષિ અને સંલગ્ન ક્ષેત્રે ભારતના સરેરાશ ૫.૭ ટકાની સરખામણીમાં ૯.૭ ટકા CAGR ના દરે વૃદ્ધિ કરી છે. આમાં મુખ્યત્વે સંલગ્ન ક્ષેત્રોનો ફાળો સંચાલિત છે. ગુજરાતને ભારતનું ગ્રોથએન્જિન કહેવામાં આવે છે, જે રાજ્યમાં સર્વાંગી વિકાસ અને ઉત્પાદન, સેવાઓ અને કૃષિના પ્રભાવશાળી પ્રદર્શનને કારણે શક્ય બન્યું છે. કૃષિ ક્ષેત્રમાં, ગુજરાતનાં કામદાર દીઠ ઉત્પાદકતા સમગ્ર ભારતીય સરેરાશ કરતાં ૨૮ ટકા વધુ છે, જ્યારે બિન કૃષિ ક્ષેત્રમાં તે ૨૫ ટકા વધુ છે. ખૂબ ઊંચું ઔદ્યોગિકીકરણ છતાં કૃષિ રાજ્યના વિકાસ અને વિકાસમાં ખૂબ જ મહત્વપૂર્ણ ભૂમિકા ભજવી રહ્યું છે. રાજ્યના GSVA (ગ્રોથસ્ટેટવેલ્યુએડેડ)માં કૃષિનો ફાળો છઠ્ઠા ભાગનો છે, પરંતુ કૃષિ ગુજરાતમાં ૪૨ ટકા કામદારોને રોજગાર પૂરો પાડે છે.

દેશમાં ઉત્પાદિત ૨૫ ટકા કપાસ, ૪૪ ટકા મગફળી, ૮૭ ટકા એરંડા અને ૭.૫ ટકા દૂધનું ઉત્પાદન ગુજરાતનું છે. આ ઉત્પાદનો કાપડ ઉદ્યોગ, તેલીબિયાં, પ્રક્રિયા ઉદ્યોગો અને ડેરી પ્રક્રિયા ઉદ્યોગો માટે કાચા માલ તરીકે વપરાય છે. છેલ્લાં અઢી દાયકા દરમિયાન શરૂ કરાયેલા નીતિ વિષયક સુધારાઓ અને માળખાકીય વિકાસથી ગુજરાતનાં કૃષિ ક્ષેત્રે પરિવર્તન આવ્યું છે. મોડલ એગ્રીકલ્ચર પ્રોડ્યુસ માર્કેટકમિટી એક્ટ દ્વારા લાગુ કરવામાં ગુજરાત મોખરે રહ્યું છે, આથી ખેડૂતોને નિયંત્રિત બજારોની બહાર ઉત્પાદન વેચાણની છૂટ છે. ૨૦૦૭ માં ગુજરાત એગ્રી કલ્ચર પ્રોડ્યુસ માર્કેટિંગ એક્ટમાં સુધારો કરવામાં આવ્યો છે, જેમાં કોન્ટ્રાક્ટ ફાર્મિંગ, ડાયરેક્ટ માર્કેટિંગ, ઈ - ટ્રેન્ડિંગ, ખાનગી બજારો, બજાર ફ્રી ની સિંગલ પોઈન્ટ વસૂલાત અને ખેડૂત બજારોની સ્થાપના માટેની જોગવાઈનો સમાવેશ થાય છે. સિંચાઈમાં માળખાકીય સુવિધાઓનું વિસ્તરણ ગુજરાતની કૃષિમાં થયેલો નોંધપાત્ર ફેરફાર છે. સરદાર સરોવર પરિયોજના દુષ્કાળગ્રસ્ત વિસ્તારમાં સિંચાઈનું પાણી પૂરું પાડવામાં મહત્વની ભૂમિકા ભજવી રહી છે. સૌની (સૌરાષ્ટ્ર નર્મદા અવતરણ સિંચાઈ) યોજનાનો ઉદ્દેશ્ય સરદાર સરોવર ડેમમાંથી નહેરો દ્વારા સૌરાષ્ટ્ર વિસ્તારના ૧૧૫ ડેમોને ભરવાનો છે. સુનિશ્ચિત પાણી પુરવઠાને લીધે ૧૦ લાખ હેક્ટર ખેતીની જમીનને લાભ મળી રહ્યો છે. સિંચાઈમાં જાહેર મૂડીરોકાણના પરિણામે ગુજરાતનો ખૂબ મોટો શુષ્ક પ્રદેશ ગ્રીન સ્ટેટમાં રૂપાંતરિત થયો છે. રાજ્યમાં સિંચાઈ હેઠળનો વિસ્તાર વર્ષ ૨૦૧૧-૦૨માં ૩૩ ટકા વધીને ૨૦૨૧-૨૨ માં ૬૯ ટકા થયો છે. સિંચાઈ પ્રણાલીના દ્રઢીકરણ અને ખાતરી પૂર્વકના વીજ પુરવઠાને લીધે પરંપરાગત ખાદ્ય અનાજ પાકો જેવા કે કપાસ, મગફળી, ફળો-શાકભાજી, ઔષધીય અને સુગંધિત છોડ વગેરે બાગાયતી પાકો જેવા ઉચ્ચ મૂલ્યના રોકડીયા પાકોની ખેતી પદ્ધતિમાં પરિવર્તન આવ્યું છે. વધારે મહત્વની વાત એ છે કે ફળો અને શાકભાજીનો વિસ્તાર ૨૦૧૧-૧૨ થી લગભગ ચાર ઘણો વધ્યો છે. મસાલા પાકનો વિસ્તાર ૨.૨ ટકાથી વધીને ૫.૫ ટકા થયો છે. ૨૦૧૧-૧૨થી ૧૦ વર્ષ દરમિયાન ફળો અને શાકભાજીના પાકનો વિસ્તારનો હિસ્સો ૩.૭ ટકાથી વધીને ૯.૫ ટકા થયો છે.

ટેકનોલોજી દ્વારા ખેડૂતોનું સશક્તિકરણ, કૃષિ મહોત્સવ અને સોઇલ હેલ્થ કાર્ડ જેવા નવીન અભિગમોથી છેલ્લા એક દાયકામાં કૃષિ વિકાસ પ્રભાવશાળી રહ્યો છે. જમીન આરોગ્ય વ્યવસ્થાપન અને વૈજ્ઞાનિક પગલાં અમલમાં મુકવાની પહેલના ભાગરૂપે સોઇલ હેલ્થ કાર્ડ રજૂ કરનાર ગુજરાત ભારતનું પ્રથમ રાજ્ય બન્યું છે. આઈ-ખેડૂત પોર્ટલ ખેડૂતોને કૃષિ સાધનો, નવીનતમ ખેતી જ્ઞાન, કલ્યાણકારી યોજનાઓ, હવામાન અપડેટ્સ અને બજાર કિંમતો માટે સમયસર માહિતી માર્ગદર્શન આપે છે.

ગુજરાત કૃષિ મહોત્સવ એક મહિનો ચાલતું વાર્ષિક અભિયાન એક અનોખા કૃષિ વિસ્તરણ મોડલ તરીકે ઉભરી રહ્યું છે. કૃષિ સહકારી અને સ્વ-સહાય જૂથોમાં મહિલાઓની સહભાગિતાએ તેમને આર્થિક અને સામાજિક રીતે સશક્ત બનાવ્યાં છે. ઉદાહરણ તરીકે, સ્વ-સહાય જૂથો, ગ્રામીણ સંસ્થાઓ અને કલસ્ટર સ્તરના સંઘોમાં કૃષિ સંબંધિત પ્રવૃત્તિઓ સાથે સંકળાયેલી ૧૫ લાખથી વધુ મહિલા સભ્યો છે. સજીવ ખેતી અપનાવવામાં ગુજરાત અગ્રેસર રહ્યું છે. ગુજરાત સરકારે સજીવ ખેતીને પ્રોત્સાહન આપવા ૨૦૧૫માં ગુજરાત સરકારે ઓર્ગેનિક ફાર્મિંગ નીતિ જાહેર કરી છે.



આબોહવા પરિવર્તન અને ટકાઉપણું

ગુજરાતના કૃષિક્ષેત્રે નોંધપાત્ર પ્રગતિ કરી છે, પરંતુ આબોહવા પરિવર્તનના કારણે ગંભીર જોખમોનો સામનો કરી રહ્યું છે. આ અસરોને ઘટાડવા માટે જળ સંરક્ષણ, જમીન આરોગ્ય, વ્યવસ્થાપન અને આબોહવા સ્થિતિસ્થાપક પાકની જાતો જેવા જરૂરી પગલાં અને ટકાઉ પ્રથાઓ અપનાવવાની જરૂર છે.

સાહિત્ય સમીક્ષા

સારાહ. વેલ્ટેન, જુલિયાલેવેન્ટન, નિકોલસજેગર અને જેન્સન્યૂગ (૨૦૧૫), પોતાના સંશોધન પેપર “What is sustainable agriculture? A systematic review” માં જણાવે છે કે, ટકાઉ કૃષિની વિભાવનાની સમજને આગળ વધારવાનું લક્ષ્ય રાખવામાં આવ્યું છે. ખાસ કરીને સામાજિક વિજ્ઞાન અને શાસનના દ્રષ્ટિકોણથી અને ટકાઉ કૃષિ સાથે સંકળાયેલા વિચારો અને પાસાઓને ઓળખીને આ લક્ષ્યને આગળ ધપાવ્યું છે.

જિતેન્દ્ર પાંડે અને અસીમા સિંગ(૨૦૧૨), પોતાના સંશોધન પેપર “Opportunities and constraints in organic farming :- an Indian perspective” માં જણાવે છે કે, ભારતીય કૃષિ મુખ્યત્વે પાકની ઊપજમાં વધારો કરવા માટે કુદરતી સાધનોનો ઉપયોગ કરીને ઇકોલોજિકલી ટકાઉ અભિગમ તરીકે વિકસિત થઈ છે અને સજીવ ખેતીનો આધુનિક ખ્યાલ આરોગ્ય, પર્યાવરણ અને ટકાઉપણાના મુદ્દાઓ પર ઉઠાવવામાં આવેલા પ્રશ્નના જવાબમાં ઊભરી આવ્યો છે.

બિ. એસ. મહપતર, ટી. સુબ્રમણ્યમ અને એચ. ચૌધરી(૨૦૦૯), પોતાના સંશોધન પેપર “Organic farming for sustainable agriculture global and indian perspective” માં જણાવે છે કે, શુદ્ધ જૈવિક ખેતી અને પાકની ઉત્પાદકતા અને ખોરાકની ગુણવત્તામાં સઘન કૃષિ હેઠળ પાકની તુલનાત્મક કામગીરી દર્શાવવા માટે એક ખામી છે. તેથી ભારતમાં ખૂબ જ વિશ્વાસ સાથે જૈવિક ખેતીને પ્રોત્સાહન આપવાના હેતુથી ઉકેલ મેળવવાનો પ્રયાસ કરે છે.

સંશોધન પ્રશ્ન

વર્તમાન સમયમાં વધતી જતી વસ્તી સાથે દરેક વ્યક્તિઓને પૂરતો ખોરાક મળી રહે તે માટે હરિયાળી ક્રાંતિ પછી વધુ પડતાં રાસાયણિક ખાતર, સુધારેલું હાઇબ્રીડ બિયારણ, જંતુનાશક દવાઓ વગેરે દ્વારા ખેતી કરવામાં આવે છે. જેથી ઓછા સમયમાં વધુ પ્રમાણમાં ઉત્પાદન મળી રહે અને વસ્તીને પૂરતું અનાજ પ્રાપ્ત થઈ શકે. આમ, આ પદ્ધતિથી અનાજના પ્રમાણમાં વધારો થયો છે, પરંતુ જમીનની ફળદ્રુપતા અને પાકની ગુણવત્તામાં ઘટાડો જોવા મળે છે. આથી ભવિષ્યની પેઢી માટે ગુણવત્તાયુક્ત, પોષણયુક્ત ખોરાક મળી રહેશે કે નહીં? તે મોટો પ્રશ્ન ઊભો થાય છે. માટે આ પ્રશ્નને હાલ કરવા માટે ટકાઉ કૃષિ તરીકે પરંપરાગત રીતે સજીવ ખેતી કરવામાં આવે છે. આમ, આ સજીવ ખેતી ગુજરાતમાં કયા વિસ્તારમાં, કેટલા પ્રમાણમાં, કેટલા ખેડૂતો દ્વારા કરવામાં આવે છે અને અત્યાર સુધીમાં કેટલા પાકો લેવામાં આવ્યા છે?, કયા વિસ્તારમાં હજુ સુધી સજીવ ખેતી કરવામાં આવતી નથી વગેરે જેવા અનેક પ્રશ્નોનો ઉકેલ મેળવવાના હેતુથી આ સંશોધન પ્રક્રિયા હાથ ધરવામાં આવી છે.

સંશોધનના હેતુઓ

૧. ગુજરાત રાજ્યના સંદર્ભમાં સજીવ ખેતીના વિસ્તારની જાણકારી મેળવવી.
૨. સજીવ ખેતીના પાકો અંગેની જાણકારી મેળવવી.
૩. ગુજરાતમાં સજીવ ખેતી કયા કયા જિલ્લામાં કરવામાં આવે છે.

સંશોધન પદ્ધતિ

પ્રસ્તુત અભ્યાસમાં ગૌણ માહિતીનો ઉપયોગ કરવામાં આવ્યો છે. ગૌણ માહિતીમાં ગુજરાત રાજ્યની ઓર્ગેનિક ખેતીની માહિતીનો ઉપયોગ કરવામાં આવેલ છે.



કૃષિ પરિવર્તનની સામાજિક-આર્થિક અસર: આવક અને રોજગાર સર્જન

કૃષિ પરિવર્તનને કારણે ગ્રામીણ આવકમાં નોંધપાત્ર વધારો થયો છે. નાબાઈ મુજબ ગુજરાતમાં ખેતી કરતા પરિવારોની સરેરાશ વાર્ષિક આવક ૨૦૦૩માં રૂપિયા ૩૬,૦૦૦ હતી, તે વધીને ૨૦૨૦માં રૂપિયા ૧.૨ લાખ થઈ છે. ગુજરાતમાં ૩૦,૦૦૦ થી વધુ ફૂડ પ્રોસેસિંગ એકમો કાર્યરત છે, જે ૧૦ લાખથી વધુ લોકોને રોજગાર પ્રદાન કરે છે. આથી ગ્રામીણ રોજગાર વધારવામાં અને ગરીબી ઘટાડવામાં નોંધપાત્ર યોગદાન મળ્યું છે.

ગુજરાતમાં સજીવ ખેતીનો વિસ્તાર અને સજીવ ખેતી દ્વારા લેવાતા પાકોની યાદી

પ્રસ્તુત પેપરમાં કોષ્ટક-૧માં ગુજરાતમાં સજીવ ખેતી કરવા માટે પ્રેરાયેલા કેટલાંક ખેડૂતોની માહિતી દર્શાવવામાં આવી છે, જેમાં તે વ્યક્તિગત માહિતી આપવામાં આવી છે અને કોષ્ટક-૨માં ખેડૂત ઉત્પાદક સંગોની માહિતી આપવામાં આવેલી છે, જેમાં કયા જિલ્લામાં કેટલા વિસ્તારમાં સજીવ ખેતી કરીને કયા પાકો ઉત્પાદિત કરવામાં આવે છે તે આપવામાં આવ્યું છે.

સક્રિય ઓપરેટરની યાદી (પાક) વ્યક્તિગત						
સર્ટિફાઇડ ઓપરેટર્સ લિસ્ટ (વ્યક્તિગત)						
નં	ઓપરેટર નામ	ગામ	તાલુકા	જિલ્લા	વિસ્તાર (હે.)	પાક
૧	એસોસિયેટ રિસર્ચ સાયન્ટિસ્ટ	આણંદ	આણંદ	આણંદ	૪.૮	કાચાચણા, બ્રાઉન તલ વગેરે..
૨	યુનિટ ઓફિસર	ધંધુકા	ધંધુકા	અમદાવાદ	૧.૩	લીલા ચણા, ઘઉં વગેરે...
૩	યુનિટ ઓફિસર	ગોરવા	વડોદરા	વડોદરા	૧	વટાણા, સોયાબીન વગેરે...
૪	માણસાગૌશાળા ટ્રસ્ટ	માણસા	માણસા	ગાંધીનગર	૯.૧૦૫૫	જુવાર, ઘઉં, બાજરી વગેરે...
૫	નવસારી કૃષિ યુનિવર્સિટી	નવસારી	નવસારી	નવસારી	૧૨	મગફળી, ભીંડા, પપૈયાં, શેરડી વગેરે...

સ્ત્રોત :- ગુજરાત ઓર્ગેનિક પ્રોડક્ટ્સ સર્ટિફિકેશન એજન્સી (૧૬/૧૨/૨૦૨૪)

સક્રિય ઓપરેટર્સની યાદી (પાક) ગ્રોઅર ગ્રુપ - આઈ. સી. આઈ						
સર્ટિફાઇડ ઓપરેટર્સ લિસ્ટ (આઈ. સી. આઈ)						
નં	ઓપરેટર નામ	ગામ	તાલુકો	જિલ્લો	વિસ્તાર	પાક
૧.	પ્રાકૃતિક કડમાલ ખેડૂત ઉત્પાદક સંગ	કડમાલ	આહવા	ડાંગ	૩૬૮.૯૩	કાળા ચણા, મગફળી, રાગી, મકાઈ, ટામેટાં, ભીંડા, ઘઉં વગેરે...
૨.	પ્રાકૃતિક તકલીપાડા ખેડૂત ઉત્પાદક સંગ	તકલીપાડા	આહવા	ડાંગ	૨૨૮.૭૮	કાળા ચણા, રાગી, જુવાર, સોયાબીન, ભીંડા, ડુંગળી, ઘઉં, મગફળી વગેરે...
૩.	પ્રાકૃતિક ગોડાડીયા ખેડૂત ઉત્પાદક સંગ	ગોડાડીયા	આહવા	ડાંગ	૧૮૮.૫૬	મગફળી, વટાણા, બાસમતી ડાંગર, લીલા ચણા, મકાઈ વગેરે...

સ્ત્રોત :- ગુજરાત ઓર્ગેનિક પ્રોડક્ટ્સ સર્ટિફિકેશન એજન્સી (૧૬/૧૨/૨૦૨૪)

તારણો

આમ, આ માહિતી મેળવ્યા પછી એવું જાણવા મળે છે કે ગુજરાતમાં ભવિષ્યની પેઢીને ગુણવત્તાયુક્ત ખોરાક પૂરો પડી રહે તે માટે કેટલાંક જિલ્લાઓમાં સારા પ્રમાણમાં પાકની ગુણવત્તાને ટકાવી રાખવા માટે સજીવ ખેતીનો વિકાસ વધી રહ્યો છે. પરંતુ હજુ કેટલાંક જિલ્લાઓમાં હજુ સજીવ ખેતીનું પ્રમાણ જોવા મળતું નથી અને કેટલાંક ગામડાઓના ખેડૂતોને સજીવ ખેતીની સંપૂર્ણ માહિતી જાણકાર નથી.

આથી, હજુ પણ ગુજરાત રાજ્યમાં સજીવ ખેતીને ટકાઉ કૃષિ તરીકે ખૂબ ઓછા પ્રમાણમાં ખેડૂતો ખેતી કરવા માટે પ્રેરાય છે.

**નિષ્કર્ષ**

- ખેડૂતોને સજીવ ખેતી શું છે, તેની સંપૂર્ણ માહિતી આપવી.
- ખેડૂતોને સજીવ ખેતી કરવા માટે પ્રેરવવા.

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**VEIL TO RESILIENCE: A STUDY OF JOSEPH MACWAN'S THE STEPCHILD**

By

Dr. Kavita J. Patel

Head, Department of English

GLS (Sadguna & B.D.) College for Girls, Ahmedabad

Abstract

Joseph Macwan's Gujarati novel "The Stepchild" (1985) offers a poignant portrayal of the intersectional marginalization of Dalit women in rural India. This paper examines how Macwan's narrative highlights the dual oppression faced by Dalit women, who are marginalized both by their caste and gender. Through a critical analysis of the novel, this study reveals how the protagonist, a Dalit woman, navigates the complexities of caste-based oppression, patriarchal norms, and economic exploitation. The paper argues that Macwan's work provides a powerful critique of the dominant caste and patriarchal systems, while also offering a testament to the resilience and agency of Dalit women. By exploring the intersections of caste, class, and gender, this study aims to contribute to a deeper understanding of the lived experiences of Dalit women and the importance of intersectional approaches to social justice.

Keywords: Dalit, Women, Oppression, Feminism, Castism

Review of Literature

Uma Chakravarti's *Gendering Caste: Through a Feminist Lens* has made significant contributions to the fields of feminist studies, caste studies, and intersectionality. Her analysis of the ways in which caste and gender intersect has shed light on the complex experiences of Dalit women. Chakravarti's work has also highlighted the need for a feminist lens to understand the construction of caste and gender. (Chakravarti)

Ganguly's critical analysis of Joseph Macwan's Gujarati novel "The Stepchild" centers on the ways in which Macwan's novel subverts dominant caste narratives and challenges the notion of a homogeneous Indian identity. She argues that the novel's protagonist, a Dalit woman, embodies the complexities of Dalit experience, navigating the intersections of casteism and classism. Ganguly contends that Macwan's work provides a powerful critique on caste-based oppression and its impact on Dalit lives. She critiques Macwan's representation of Dalit masculinity, arguing that it reinforces patriarchal stereotypes. She also suggests that the novel's focus on individual experience overshadows the collective struggles of the Dalit community. Additionally, Ganguly critiques the novel's resolution, arguing that it perpetuates a romanticized notion of Dalit liberation. (Ganguly)

Guru argues that Dalit women's experiences are unique and distinct from those of upper-caste women. He contends that Dalit women's narratives are shaped by their experiences of caste oppression, patriarchy, and economic exploitation. Guru also argues that Dalit women's voices are often marginalized or silenced in dominant discourses. His analysis highlights the importance of centering Dalit women's voices and experiences in understanding the complexities and women suffering. (Guru)

Deshpande argues that Macwan's novel is a powerful portrayal of the brutalities of caste oppression and the struggles of Dalit life. Deshpande's review contributes in highlighting the importance of literary representations of Dalit life and experience. His analysis recommends the need for method and complex portrayals of Dalit culture and traditions, avoiding glorification and stereotyping. Deshpande's review also emphasizes the importance of centering Dalit voices and experiences in understanding the complexities of caste oppression. (Deshpande)

Introduction

The Stepchild which is acknowledged as one of the master piece penned by the legendary author Joseph Macwan is primarily written in Gujarati under the title of Angaliyat as a part of Dalit literature



that later on translated into English by the renowned author and translator Rita Kothari. The novel has depicted the social structure where the social periphery is happened to be divided on caste system. Macwan, who is considered as an author of such downtrodden people who are the part of such system, has also kept his focal point on the female characters of his work. This is an attempt to bring an unseen miseries to the light from *The Stepchild* (Angaliyat) by Joseph Macwan.

Before diving deep into Methi and other female characters, it is essential to throw the light on the Dalit literature and its journey into Gujarati literature. Gujarati is considered as one of the languages that came into existence during medieval period. In the initial stage of the language, it was highly dependent on the Sanskrit and the transliterated works from it. Later on, when the language developed its own literature that was predominantly occupied either by the Parsis or the upper caste people.

The history of Gujarati language can be divided into three periods: 1) the old (Apabhramsa) period (10th-14th cent.): During this period Parsis learned Sanskrit, and many of their religious texts were translated into Sanskrit from the Middle Persian versions. Thereafter when Gujarat came under Muslim influence, Arabic and Persian were studied. Parsis readily took to the Persian language and Sanskrit studies declined. It was at this time that Avestan and Pahlavi texts were translated into Gujarati with the use of existing Sanskrit translations. 2) The middle period (15th-17th cent.): During this period Persian and later Urdu became the court language and, as such, exerted a great influence on Gujarati. Parsis used the Gujarati spoken locally in the villages of Surat and borrowed freely from Persian, Pahlavi, and Zand. They translated religious texts into this Gujarati, which had traces of Sanskrit, Persian, and local dialects. 3) Modern period (after 17th cent.): This period saw the westernization of Gujarati. Traditions of British Romanticism and styles crept into literature. Parsis readily took to English and started using some of its structural peculiarities. Some tried to use pure Sanskrit, but they were considered pedantic (Jamaspa K. M.). It is only in the beginning of the twentieth century when the community which was socially declined with all the aspects including language and literature, could manage to shape their views in the form of literature and there came Dalit literature into Gujarati literature as a separate literary genre. It has become remarkable with the time and came into notice when the author like Joseph Macwan and his contemporaries poured their heart wrenching stories of domination and discrimination into ink.

The chronology of the milestone in Gujarati fiction is complex with many ideological shifts within the genre. Here Dalit literature came into existence, not as a literary phenomenon but more of a social phenomenon. Gujarati Dalit writings got a better response in the last decade of the 20th century. Before that, it was a stony silence. (Yagnik 13)

Macwan, along with his contemporaries, had used art for the sake of conveying the ideas and realism of pain and it worked like a voyage of releasing pain via literature. Perhaps that is why, his works are marked more with realism despite its fictional style.

Macwan's style and treatment are simple but sensitive and evocative. One finds his works beyond conventional realism and explores new methods and techniques to work out a more dynamic manner of perceiving reality. In a limited span of Gujarati Dalit prose (in all, there are not more than a couple of dozen novels and a few hundred short stories), Macwan portrays a comprehensive picture of Dalit life in Gujarat in diligent, all-embarrassing portrayal of social life, in vivid characterization and flair for detail, they can be compared with the work of the French Realists and naturalists of the Nineteenth Century (Oza 4). In the concerned novel, *The Stepchild*, he put his hand over the realism and as a result came the realistic character like Methi, Kanku, Vali (Tiha's wife) Ujam and some other minor characters. Macwan has vividly drawn female characters with their complexities in nature, their role in social structure, their struggle in the patriarchal society, their agony as marginalized and their attitude towards the others in the societal periphery. It can be aptly observed in *The Stepchild*. The relationship between Methi and Teeho is not just a relation of love and lust, but it has more than eroticism in it.

Methi being a woman of a lower caste, knows the result of going against all the tortures that as a woman she has to endure, keep silence and stricken to the customs. Although there is a strong desire to go against deliberated target to the woman but that voice is not to be raised if it is at the cost of harm to



Teeho. On the one hand, Macwan had portrayed their love at the first sight and on the other, the agony of their downtrodden status. The unseen suffering of the female characters is depicted in a way that for the upper caste community, the rape of the woman is a rape if it is done to their own women. If it happened to be the marginalized community, it is taken for the granted. They are not taken into consideration as a woman rather, they are merely an object to be dominated. Macwan as an author, has successfully drawn both sides of the female character. At the first sight, it is just a love affair that could not be accomplished due to several social dilemmas whereas, in depth there is sheer agony in which a woman is burning under physical and mental torture that is afflicted by her own family, society of which she is the part of and also the other social circles who think that she is inferior to them. Macwan notes:

“Believe me, this is not the worst. After all, the British sun is still warm. Once Independence arrives, our days will be numbered! (Macwan)

The upper caste people, despite less in number, could rule over not only men of the lower caste people but also the women as their victims. They victimized them easily as the economical card was in their hands. The women from the lower caste had support of no one including their own men. However, Teeho is an exceptional character here the way Macwan had carved him out for the forces against the lower and upper caste conflict. The novel depicts the picture of pre independence era as well as post-independence era so it is essential to note that to hold a woman's hand in the public was taken as ignoring social protocol. For the socially superior community, the Dalits are considered as untouchable but when it is the matter to use the woman as sex object for the man of superior community, such mentality get vanished that is to be observed from the above passage of Macwan.

“Dalit women find no way to escape from this situation. The main cause of the violation of these women is the caste division and prejudices related to it Caste concerns are one of the main issues detailed in the constitution of India and there are strong laws for providing justice entitling the right to live with dignity and equality to all human beings, irrespectively of caste, creed and gender. The fact is that when it comes to practical implementation of these laws, the public fails to observe them in their entirety. Rather, the constitutional right to equality fails the moment people are ignored or slighted in the name of social or religious norms. It is very important that the people and particularly women of all castes have adequate conditions and a conducive environment where it is possible to practice and implement the basic human rights to all citizens irrespectively of caste, creed and gender discriminations.”(Dalwaniya and Chaudhry 2)

As the author opined above, despite similar rights and same environment, Dalit women have to fall in the trap of the domination in the form of abuses, sexual harassment, mental torture, physical violence and caste-based remarks. Macwan also had shown the picture of women where woman has cordial relation with the other woman but fail to put any effort in favour of her to protect her or to comfort her in her worsening circumstances. Since she has lesser sources to stay in neither she can ask any of the male of her family to co-ordinate with her. One such character is Ujjam who has sympathy with Methi in her tough time, but she is compulsive in her own way. Whatever occurs to the society, a woman is the first one to blame as it happened with Methi. Although the women, including her friends pitied upon her but that went to vain since no public opinion could be in Methi's favour. Lack of education also mattered here for these women therefore they stayed with utmost belief of luck and destiny and instead of standing by Methi, left her with her own burden. Ujjam who is wishing to support, does not know how to imply that since she understands that without male's wish, she can't put anything into practice. This patriarchal mindset is observed throughout the novel and Macwan observed how it went unseen and unheard throughout the history. Women's triple burden of living the life including illiteracy, patriarchy and social injustice left her in the corner which is unobserved and out looked.



“The plight of the Dalit women can be discussed in the backdrop of triple burden of caste, class and gender. Untouchability is acute in villages. Rural Dalit women experience rampant gender and caste discrimination. A severely imbalanced equation of social, economic and political power results in violence. Dalit women are placed at the extreme bottom of caste, class and gender hierarchies in the South Asian context” (Ahmad 2)

Macwan had primarily kept his focal point strictly over the Dalit women whose set up is in the village, it is inevitable to notice the setup of the village where Methi, Kanku and Ujjam are living. In the village of India, if once a woman is proclaimed as bringing a bad omen, she is always stayed in a similar way alike Methi. She too is the part of socio-political strata of her village and fell for nothing in the trap of an upper caste man who is reckoned as ill-natured and ill characterized. But traditionally, it is a woman’s fault who compel the man to drive him out of his path, thus, Methi also take it on her own and think of worst position for her and consider her of responsible of everything that happens with her despite there is an issue of gender discrimination.

“Upper castes the dignity of our women is like a straw in the wind, they can do what they want with them. They bed them when they like in the corners of the fields. Whereas if one of their women passes by, we are class not even to lift our eyes. Arre, what kind of justice is this? The listeners would hang their heads low. Knowing the iron was hot.” (Macwan)

When Valji speaks the above dialogue, he meant to protect his women but on a concrete ground, he could do nothing as he was also bound with the chain of caste and he did not dare to face the superior caste people unlike Teeho. Thus, the result was painted in Methi’s life, who was caged as a wife in her husband’s house and as per the village rule, a wife can’t step out of the home.

“Methi could not follow much; all she could gather was that she was being salvaged from hell. Nanji and Manji were in the car. She had a hazy impression of someone falling from the top of the car. The old man Khushlo visited her father's house quite often and was from her in-laws, she knew. Numb, Methi did not recognize the signs of impending doom and followed Khushla's footsteps. That seemed the only way out to her today. It seemed he had rescued her from the tentacles of those rascals. Although Keradia was not her village by birth it was still the village of her child-marriage, her in laws. Surely here she would find some way of getting out of this hell:... ..(Macwan).

This is how the women were married off without their choices, wishes and abruptly. Methi, apart from sexual violence and ignored by the social circle, became the part and partial of the dominated caste people’s anger and that outdid everything in her life as she was ruined not only with the wedlock with the wrong man, but it was wrong time as well. Her psyche went blank when she heard that in effort of saving her from all such events, Teeho’s friend put his life into risk and died. Her thought of blaming her for everything strengthen, and she gave up the hope of living life at all. She became the target of taking revenge at the hand of superior community from whom once upon a time Teeho managed to save her. Since that was a slap on the male’s ego, she was put to the miserable life to live. Such untold miseries are the parts of Macwan’s realistic characters which amplifies the village life not only with glory but shows the other side of the ugly structure.



Conclusion

To sum up: it is an attempt to carry out the unseen and untold pain story of Methi as a leading female character. Though it is fictional story carried out via Macwan's pen, it has managed to show the true faces of struggle that being a Dalit woman one has to go through. It can be on the base of gender or caste, class or community, egocentric or inferiority Macwan could successfully throw the light on every aspect through his character's psyche and physical situation.

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ECOLOGICAL CONSCIOUSNESS IN RUSKIN BOND'S OUR TREES STILL GROW IN DEHRA

By

Dr Pooja Shukla

Assistant Professor

Department of English

C U Shah Arts College, Ahmedabad

Abstract

Nature has acted as Muses for man since the beginning of literature being written and narrated. With passing time, the inclusiveness of nature in literature expanded to appreciation as well as conservation of nature becoming the epicenter of the literary work. Ruskin Bond is a name that stands synonymous to nature, love, trees and mountains. *Our Trees Still Grow in Dehra* depicts the presence of nature in each and every step of Ruskin Bond's journey of becoming a writer. The inclusion of trees reflects the love and gratitude that Ruskin Bond carries in his heart for nature. Each story in the collection takes the readers through a journey of the various flora, fauna and folks of the mountains. There are instances where Ruskin Bond develops a special relationship with the trees in his grandmother's gardens, or the branches of the trees reaching the window panes of his room or the trees far below in the valley, the sea that helped him survive and the people he met in the mountains.

Keywords: Ecology, Trees, Human Relationship, Landscape, Human Psyche

The prolific Indian author of British descent, Ruskin Bond towers over the literary world like a shady banyan tree canoping the childhood of many with interesting tales of his own childhood. The six decades of Bond's literary legacy is the living proof of his commitment not only towards literature but also a manifestation of his ecological consciousness with nature being the constant companion in his short stories. His short stories are not mere words on pages but an experience that the readers partake with Bond – a journey to the hills of Mussoorie, amongst the trees, valleys and the people residing there. The stories of Ruskin Bond are woven with the spirit and colours of nature, which made the readers fall in love and appreciate the little wonders of nature. A name that stands synonymous to mountains, valleys, trees, people and nature, Ruskin Bond's style of writing is simple, lucid and heartfelt. His fiction seems to be like a magic casement that captures the beauty, tranquility and complexity of the Indian Himalayas, opening the experience of the magic of the mountains to the readers to experience. In the short story collection *Our Trees Still Grow in Dehra*, Ruskin Bond notes that, “

“So, this is old Dehra of mangoes and lemons,
Where I grew beside the jackfruit tree
Planted by my father on the sunny side
Of the house since sold to Major-General Mehra.
The town's grown hard, none know me now or knew
My mother's laughter. Most men come home as strangers.
And yet, the trees my father planted here, these
Trees—old family trees—are growing still in Dehra.” (Bond, 11)

Ruskin Bond from the very beginning of *Our Trees Still Grow in Dehra*, makes a conscious note that the stories in the collection are the production of his interactions with nature and people. His upright acceptance of the fact that had it not been the trees that he saw outside his window of the Maplewood Cottage, he would not have been the writer he is. Bond writes,

“There were two large windows, and when I pushed the first of these open, the forest seemed to rush upon me. The maples, oaks, rhododendrons, and an old walnut, moved closer, out of curiosity perhaps. A branch tapped against the window-panes, while from below, from the ravine, the deep throated song of the whistling thrush burst upon me.” (Bond, 13)



Bond being a literary soul, the music of the winds through the branches of the trees inspired him further to look at nature as his Muses. The surroundings of the Maplewood Cottage felt like a colourful canvas, Ruskin Bond took those colours of the nature and painted his stories with them. The visual impact of the words from The Maplewood Cottage, "I first saw the cottage in late spring, when the surrounding forest was at its best—the oaks and maples in new leaf, the oak leaves a pale green, the maple leaves red and gold and bronze, turning to green as they matured; (Bond, 11). The description of the trees with colourful leaves gives a sense of synaesthesia, not only to Ruskin Bond but also to the readers. The conscious weaving of nature in his stories is a tribute that Bond paid to nature in return for the leap of faith that Bond took towards freelance writing leaving behind a job he already had. Ruskin Bond describes the beauty of nature amidst the roaring World War II. In his childhood, Bond had experienced the harshness of the war along side the dulcet music of the waves of the sea. Bond writes,

"Wading in amongst the rocks, we searched for interesting shells, then sat down on a large rock and looked out to sea, where a sailing ship moved placidly on the crisp, blue waters. It was difficult to imagine that half the world was at war, and that Batavia, two or three miles away, was right in the middle of it." (Bond, 18)

In the story Escape from Java, Bond cherishes the bond of friendship with Sono that he cherishes amidst the blaring sounds of the bombs falling in neighbourhoods. The situation had gone from bad to worse and the author's father, not willing to take a risk further had decided to escape Java via the sea-route. While parting from each other, Sono presents Bond with a parting gift – "He took me by the hand and pressed a smooth hard object into my palm. I grasped it and then held it up against the light. It was a beautiful little sea horse, carved out of pale blue jade. It will bring you luck said Sono". (Bond, 20) This was a sign that people who are truly willing to be a part of someone's life, give the parting person some object to hold on to, a memory to grasp on to. The escape from Java was a difficult one and Bond and his father along with few other people faced a troubled time, but Bond held on to the parting gift, when he had lost everything at sea. The little sea horse is a representation of the miracles that the sea has to offer. The little charm gave Bond, not only warm memories, but also the strength to move forward in tough and unbearable situations. The fragrance of the Sono's friendship lingers in the words, "Meanwhile, I had the jade sea horse which Sono had given me. And I have it with me today." (Bond, 29) Bond cherishes the friendship that he shared with Sono for a short period of time, but encouraged him in dark and hard times.

Drenched in the harmony that he experienced in his fellow humans, Bond carefully looked for interactions that he had with people he met on the mountains. Curious to know the reality behind the rumours about Ganpat, in The Double-Bent Beggar, the author offers him a rupee for narrating his true story. Bond being a quintessential story teller, he incorporates the art within The Double-Bent Beggar by making the beggar Ganpat a story teller. Bond uses the art of story within story technique in a befitting manner. Moreover, Bond is able to interweave the landscape of the Indian environment braided in the form of the superstitions prevailing in the society. In The Double-Bent Beggar, Bond uses the example of the popular superstition of the peepal tree being possessed by spirits. To give a more corporeal silhouette to an abstract idea, Bond gives the ghost on the peepal tree a name – Bippin. To contradict with popular belief, Bond also mentions ascetic meditating under the same peepal tree. Bond writes,

"We observed a naked ascetic 'meditating' beneath a peepul tree. 'He is superior to us,' I said. 'He has conquered all desire. We cannot belike that, Ganpat.' 'You think so? Well, let's see....' And approaching the ascetic, he said, 'Babaji, can you teach us to meditate as you do?' 'Yes, I will teach you,' said the other readily. 'It will cost only fifty rupees a lesson. 'You see?' said Ganpat, turning to me. 'There is indeed some purpose—even desire—in his meditation. I must remember to charge a fee the next time you ask me for advice.' (Bond, 34)

Untouchable was the story that Bond wrote when he was sixteen years old. Bond covers a different aspect of nature in this story by describing the pristine beauty of the micro elements of nature



like flies, lizards and petals of flowers. “I watched the flies buzzing against the window-pane, the lizards scuttling across the rafters, the wind scattering petals of scorched, long-dead flowers. (Bond, 37). This shows the minute observation that Bond has and utilises in his writings. The descriptions that Bond makes in the story not only give us sense of good reading, but an interoceptive, olfactory and auditory experience. When Bond writes, “The scent of the wet earth blew in through the skylight and the rain fell harder.” (Bond, 39), he takes the readers on an interoceptive, olfactory and auditory experience through the medium of his writings. All Creatures Great and Small is an engaging story about the exotic wildlife that Bond’s grandfather nurtured at his home and his close encounter with animals whom he considers to be the gifts of nature. Bond surely tickles the funny bone of the readers with hilariously anecdotal stories of the Toto the monkey and a python’s encounter with the people of the house. Bond writes, “Aunt Mabel had another fit of hysterics when she saw him admiring her from under a cushion. She packed her bags, and Grandmother made us intensify the hunt. Next morning, I saw the python curled up on the dressing-table, gazing at his reflection in the mirror. (Bond, 46). Coming Home to Dehra gives the readers a robust involvement with the flora and fauna that surrounded and inspired Ruskin Bond.

“Dehra was always a good place for trees. The valley soil is very fertile, the rainfall fairly heavy; almost everything grows there, if given the chance. The roads were lined with neem and mango trees, eucalyptus, Persian lilac, jacaranda, amaltas (laburnum) and many others. In the gardens of the bungalows were mangoes, litchis and guavas; sometimes jackfruit and papaya. I did not notice all these trees at once; I came to know them as time passed.” (Bond, 52-53)

The remembrance of all the different types of trees that stood witness to not only time but to the flourishing of Bond’s writing adventure, are a representation of Bond’s emotional state, a reflection of societal harmony or discord or a metaphor to represent the passage of time. When Bond felt unwelcoming and strange at his stepfather’s house in the story Return to Dehra, he took his comfort in the cradle of the flowers and trees visible from the view of his window. “There was a big window to my room, and I opened it to the evening breeze, and gazed out on to the garden, a rather unkempt place where marigolds and a sort of wild blue everlasting grew rampant among the litchi trees.” (Bond, 55). Bond emphasizes the therapeutic and inspirational qualities of ecology underscoring the delicate balance of ecosystems and the interdependence of the species within them. The story reflects Bond’s invincible faith in the healing powers of nature. Biniya Passes By is the tale of the symbiotic relationship between nature and humans. He creates an enchanted musical allegory by representing the musical quality of the song of a girl singing in the mountains. The music of not only the ecology but that of the co-existing humans is reflected in the lyricism of Bond’s prose and exhibits his sharp sympathetic eye. Bond creates a musical environment for the readers when he writes, “The wind was still and the trees were hushed, and the song came to me clearly; but it was not the words—which I could not follow—or the rise and fall of the melody which held me in thrall, but the voice itself, which was a young and tender voice.” (Bond, 80). Biniya was a constant reminder to Bond that nature and populace that inhibited nature were a source of inspiration, solace and reflection on the various aspects of life and living it. When Bond failed to meet Biniya the next time, he feels as if years have passed and the absence of Biniya made him brood over the time and circumstances and how the presence or absence of a person may impact another person. Bond ends the story with the words,

“Then I forced myself to snap out of my melancholy. I kept away from the hillside and the forest. I did not look towards the village. I buried myself in my work, tried to think objectively, and wrote an article on ‘The inscription on the iron pillar at Kalsi’; very learned, very dry, very sensible. But at night I was assailed by thoughts of Biniya. I could not sleep. I switched on the light, and there she was, smiling at me from the looking glass, replacing the image of the old lady who had watched over me for so long.” (Bond, 87)

Bond, being a dendrophile never fails to symbolically mention the window as his source of inspiration - a sight that only he could get a glimpse of that others were deaf and blind to. He mentions,



“The window opened on to the forest. Trees reached up to the window. Oak, maple, walnut. Higher up the hill, the pines started, and further on, armies of deodars marched over the mountains. And the mountains rose higher, and the trees grew stunted until they finally disappeared and only the black spirithaunted rocks rose up to meet the everlasting snows. Those peaks cradled the sky. I could not see them from my windows. (Bond, 80-81)

The windows continually pop up as the stimulus that kept Bond moving forward and have become an integral part of his stories. He felt a deep connection with nature especially the trees and the mountains and he used the enchanted intensity of his words to depict the trees and their magical impact on him. He writes,

“When the trees saw me, they made as if to turn in my direction. A puff of wind came across the valley from the distant snows. A long-tailed blue magpie took alarm and flew noisily out of an oak tree. The cicadas were suddenly silent. But the trees remembered me. They bowed gently in the breeze and beckoned me nearer, welcoming me home. Three pines, a straggling oak, and a wild cherry. I went among them, acknowledged their welcome with a touch of my hand against their trunks—the cherry’s smooth and polished; the pine’s patterned and whorled; the oak’s rough, gnarled, full of experience. He’d been there longest, and the wind had bent his upper branches and twisted a few, so that he looked shaggy and undistinguished. But, like the philosopher who is careless about his dress and appearance, the oak has secrets, a hidden wisdom. He has learnt the art of survival!” (Bond, 92)

The excerpts from his stories serve as a powerful tool to depict the harmonious relationship of humans and nature, sustainability and a promotion of environmental consciousness. The stories of Bond are a sordid silhouette of the ‘green’ massacre that humans have executed that disturbs the soothing effect of nature and the lives contained within them. In the story *Death of the Trees*, Bond carefully talks of the fragility of the ecosystems and how it is difficult to rebuild what the humans have destroyed if it is pertaining to nature. This story is one of kind in the collection as Bond, in a shocking narration talks of the different kinds of approaches that humans have towards nature – some approach nature to conquer her, other try to exploit her, but one who is pure of heart and love for nature, chooses to live with her in total harmony. Bond expresses his regret of losing trees in *Death of the Trees* as a personal loss. He compares it with the loss of his brother – a loss that he felt at a personal level. He writes, “It (young deodar) was just coming into its own this year; now cut down in its prime like my young brother on the road to Delhi last month: both victims of the roads. The tree killed by PWD; my brother by a truck. (Bond, 102). The impact of the cutting down of trees in the name of modern facilities for men has a repercussion and reflects in the stories as the pity that Bond feels towards the cruel and unsympathetic nature of humans towards nature. Bond uses the resilient tenacious adjectives to demonstrate the level of exploitation that humans have endured. He writes, “Twenty oaks have been felled. Just in this small stretch near the cottage. By the time this bypass reaches Jabarkhet, about six miles from here, over a thousand oaks will have been slaughtered, besides many other fine trees – maples, deodar and pines – most of them unnecessarily, as they grew some fifty to sixty yards from the road side.” (Bond, 102). Bond deliberately uses the word ‘slaughtered’ and ‘unnecessarily’ here to accentuate the fact that such kind of disturbance to the nature are superfluous. Bond yet maintains that however cruel humans are, nature doesn’t leave behind its pardoning essence. He ends this story with the words, “To retreat is to be a loser. But the trees are losers too; and when they fall, they do so with a certain dignity. Never mind. Men come and go; the mountains remain.” (Bond, 103). Bond reemphasizes the fact that generations may come and go, but the mountains stand tall in the face of such severity of behaviour from humans. Bond’s stories ingeniously and emphatically manifest Barry Commoner’s first law of ecology that “Everything is connected to everything else.” (Commoner, 29). Bond’s art of storytelling insinuates environmental stewardship by depicting the simplicity and interconnectivity of the co-existence of humans and nature. The ecological consciousness that Bond displays in his works, in his own words in an interview, he says, “I live in a nice place and among nice people. I get inspiration from a lot of things around me – nature, hills, people and even insects.” Bond’s approach acts as a literary vehicle and advocates for environmental awareness, conservation and ecological protection. His writings serve as an ode to the ecological marvels



of tranquillity, beauty and serenity of the Garhwal Himalayas by weaving a rich tapestry of the beauty of nature in comparison to the degradation that has happened merely due to the greed of humankind. The stories of Ruskin Bond lacquer the two human stages – the children's thoughts and the adult's reaction.

The vivid projections that Bond preserves in his stories parade the transformation, growth and challenges that one encounters in one's life. Bond reiterates that connection of humans with nature is an allegorical representation of the expedition of innocence to the nuances of knowledge.

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**LAUREN GROFF'S MONSTERS OF TEMPLETON: A COMPREHENSIVE EXPLORATION
OF CONTEMPORARY FICTION**

By

Maha Samih Hamoudi
PhD Scholar (English)

&

Sufyan Awad Hasson
PhD Scholar (English)

&

Prof. Pulin Bhatt

City C U Shah Commerce College, Ahmedabad

Abstract

Lauren Groff is a talented contemporary American fiction writer; the novel *Monsters of Templeton* is Groff's first novel and the spark of her success. The paper deals with this novel as a stereotype of contemporary fiction. The novel addresses the problems of everyday life in both fictional and realistic ways. It is based on the life of a female character named Willie and the crises and challenges that she faces as a woman living in the twenty-first century. The novel is multifaceted and includes regional historical stories of a town called Templeton in New York. The realistic historical layer of the story is softened by Gothic and supernatural elements, giving the novel the privilege of suspense and mystery. The novel is, in essence, a journey of self-realization, where the main character, Willie, finds the real purpose of her life, deriving strength and support from the ghosts of her female ancestors.

Keywords: Lauren Groff, Monsters of Templeton, Gothic, self-realization, women.

Introduction:

A monster of Templeton is a combination of historical fiction, mystery and magical realism set in the fictional upstate New York town of Templeton. The story revolves around the life of a young woman named Wilhelmina (Willie) Upton, who is struggling to come to terms with her past. Then a dreadful discovery about her family's history is exposed, Willie starts a journey to discover the truth about her descendants and their link to the mysterious monsters of Templeton. The novel deals with themes of family, identity, and belonging and is known for its intricate and captivating storytelling.

Groff's *Monsters of Templeton* has long been praised by literary critics for its unusual use of Gothic imagery, compound characters, and mind-provoking themes of family and identity. The novel is a work of fiction that presents a variety of Gothic imagery to create a sense of mystery and suspense. In her book, Groff utilizes ominous atmospheres and supernatural events to convey an unsettling and strange environment throughout the novel. In addition, the protagonist, Willa, is haunted by the ghost of her ancestor, who provides clues and warnings in the form of strange dreams. Groff also includes a supernatural creature, the Templeton monster, which further adds to the Gothic atmosphere of the novel.

By far the more interesting was the Templeton Monster's. Cutting through the murkiness of scientific argot and syntax--why, I always wonder, do scientists believe that unintelligibility equals intelligence?--the Kwan article basically stated that the monster of our lake was a unique animal in the history of the world, and went on to list the reasons why. (Groff, p.285)

These supernatural elements create a sense of unease throughout the novel and provide readers with a greater insight into the characters' motivations and the overall plot of the story. Ultimately, Groff's use of Gothic imagery is effective in creating a mysterious and suspenseful atmosphere that is essential to the story and adds to the overall enjoyment of the novel.



The Historic level of the story

Willie Upton, the protagonist of Lauren Groff's *Monsters of Templeton*, is a complex and dynamic character. Although her primary role in the novel is to uncover the secrets of her family's past, Willie's character is multifaceted and often surprising. Throughout the novel, Willie is depicted as struggling to reconcile her past and present, as well as her desires and obligations. She is emotionally fragile but also possesses great strength of will, as she gathers the courage to face the monsters of her past. In fact, according to (West) "Willie Upton is a prime example of a character who must confront her past in order to move forward." This sentiment is apparent throughout the novel, as Willie's determination to uncover the truth helps her to grow and confront her own insecurities. Even when faced with the difficult and painful truths of her family's past, Willie's courage and strength of character allow her to ultimately find peace and redemption.

As Willie digs up her family's past, she discovers secrets that have been buried for generations. Through letters, editorials, and journal entries, the voices of the dead come alive, shedding light on dark mysteries and blurring the lines between past and present. Old stories are laid to rest, and the shocking truth about more than one monster is revealed. With her archaeological skills, Willie is determined to uncover the truth about her lineage, no matter how deep it runs.

The *Monsters of Templeton* changes James Fenimore Cooper to Jacob Franklin Temple; Cooper's father, William Cooper, the man who founded Cooperstown, becomes Marmaduke Temple; and finally, Cooperstown turns into Templeton. Once these changes are made, Lauren Groff sets to revisiting and rewriting the history of the town with a mixture of fiction and historic fact. (Eskicioglu et al.)

Lauren Groff's *Templeton* is a small town modeled after the real-life Cooperstown, New York, where monsters, both real and metaphorical, are an ever-present part of daily life. While the physical monsters may be more visible, it is the metaphorical goblins that are the most threatening; they hide in the shadows of family secrets, small town prejudices, and faulty assumptions, all of which can have a devastating effect on the lives of the town's inhabitants. Despite the presence of these monsters, the people of Templeton remain resilient and determined to make the best of their lives.

Groff's book, *The Monsters of Templeton*, is a captivating tribute to the town she cherishes. Through her vivid storytelling, she takes the reader on a journey through the town's rich history, its present-day baseball fame, and its small-town life. Groff weaves a wild tale of chaotic ancestors and unorthodox family ties, and the reader quickly senses that the main character's preliminary dislike for her childhood village will be reversed as the story unfolds. Groff also adds unexpected turns to the story, from the peculiar (dead underwater monsters) to the familiar (those dreaded awkward encounters with old high school classmates). With its unique blend of history, mystery, and humor, *The Monsters of Templeton* is sure to captivate readers of all ages.

The 2017 study, by L Eskicioglu, S Casteel, S Reader, and S Kamra, focuses on the themes of family and identity in Lauren Groff's *Monsters of Templeton*. In the study, the authors argue that family and identity are two of the most significant themes in Groff's novel. The authors also point out that Groff uses her characters to explore how one's identity is shaped by their family history and traditions. The authors use the example of Willie Upton, the protagonist of the *Monsters of Templeton*, to show how her search for her family's history reveals a deeper understanding of who she is. Additionally, the authors argue that Groff emphasizes the importance of family and tradition in the story, as Willie's search for her identity is ultimately fulfilled through her family's history. This study demonstrates that *Monsters of Templeton* is a complex novel that explores the themes of family and identity in a meaningful way. Through Willie's journey, Groff conveys the idea that family and identity are intertwined and that one's identity is inevitably shaped by their family's history and traditions. (Eskicioglu et al.)

Templeton is a small-town life, from its joys and sorrows to its secrets, regrets, and hopes. With motifs of history, legend, and the human spirit, Groff creates a human and powerful narrative that reinforces the strength and frailty of life. Ultimately, *The Monsters of Templeton* serves as a cautionary



tale, teaching readers to appreciate the people in our lives and the beauty of life even in its darkest moments.

Groff's *Monsters of Templeton* is a brilliant example of contemporary American fiction. It is praised for the enlightening and humorous tone it takes on difficult topics such as the difficulties of parenthood, coming of age, and faith. The novel has been praised for its memorable characters and their individual narratives, as well as its bold exploration of themes.

Women Characters in *The Monsters of Templeton*

The Monsters of Templeton is a novel that offers an interesting analysis from a feminist perspective. In the book, the protagonist, Willie, is a young woman struggling to come to terms with her family's secrets and her own identity. Her journey of self-discovery is a powerful example of female strength and resilience in a male-dominated culture. Through Willie's story, Groff highlights the struggles faced by women in an oppressive society and the need for them to take control of their own lives. Moreover, the novel evaluates the power structures of society, demonstrating how they can limit the independence of women. As (Naples) states, "The *Monsters of Templeton* paints an ambivalent picture of a society that allows female characters to break free from their limited roles but also has the power to punish them for their rebellion." This sentiment is echoed throughout the novel, and it serves as an important reminder of the need for continued progress and change in terms of gender equality. Cinnamon is an ancestral woman who appears to be a murderer, but the narrative almost presents her actions as sympathetic: "I was simply tired, of the husbands...always wanting me...never leaving me alone" (Groff, p.204). Cinnamon is a feminist archetypal in this respect, as the domination imposed by her husbands has recurrently compelled her to a breaking point. Another female character suffering from male domination is Hetty, an African-born woman who was kidnapped by slavers when she was a child. She was shipped to Jamaica, and then to the United States. Finally, Marmaduke Temple bought her and made her a slave in his house. She uses her own tricks to escape the tyranny of male empowerment; readers sympathize with Hetty since there is no other alternative to survive in such a discriminating community. Another example of feminist characters in the novel is Willie's own mother Vivienne Upton. When she was a teenager in the 1970s, she left Templeton to travel the country and lead a typical 'hippie' way of life. Vi transformed into a Catholic devoted Christian after her relationship with John Melkovitch who is a Christian preacher that lives in Templeton. "Vi, how do you reconcile your old feminism with your new Christianity?" (Groff, p.96) Willie is very astonished to hear that Vivienne has finally turned religious, in spite her negative inclinations towards faith in young age. Willie's mentioned statement reveals the fact that religious institutes might teach oppressive, socially toxic concepts. However, Vivienne tried to combine her previous ideals into her religious beliefs.

Ultimately, Groff's novel offers a meaningful exploration of the complexities of female identity in a patriarchal society and the power of women to take charge of their destinies. Groff's book is an impressive novel that uses many different literary techniques to create a unique and engaging story. Through her arresting characters, ambitious plot, and keen examination of issues ranging from historical and genealogical information to theological questions, Groff draws readers in and captures the minds of all who read it. *The Monsters of Templeton* is an insightful and thought-provoking work of fiction that spotlights Groff's vast talents as a writer. Her deft use of language, compelling narration, and dynamic pace evoke powerful emotional responses from readers and make the novel an unforgettable experience.

Climax in the *Monsters of Templeton*

In the novel *Monsters of Templeton*, Groff presents us with a character driven plot that delves into the depths and complexities of human nature. Through the exploration of fate, character development and underlying themes of legacy and redemption, Groff provides an emotionally charged story that follows the journey of the main protagonist, Willie Upton, as she embarks on a quest to uncover the secrets of her family's past. Groff explores the role of fate in the lives of her characters. She



examines how fate shapes characters' lives and destinies, ultimately leading them to a place of self-discovery. Through the use of flashbacks, Groff reveals how her characters' pasts have led them to their current situation and how their decisions have been shaped by fate. While some of the characters strive to take control of their lives, believing that their actions will decide their fate, Groff suggests that fate is ultimately out of our control. Ultimately, Groff's use of fate in the novel serves to show how it can be used as a tool to explain life's unexpected turns. As Groff writes in the Michigan Quarterly Review, "Fate is an ever-present force in *Monsters of Templeton*, and serves to illustrate how human decisions can be shaped by forces beyond our control." (Groff) As such, Groff uses fate to show how life can be unpredictable and that we must accept what comes our way.

Groff examines the development of Willie's character as she struggles to make sense of her past and learn to live with the consequences of her family's secrets. Willie's character is complicated, and her journey of self-discovery is a major theme throughout the novel. At the beginning of the story, Willie is a young woman who is struggling to find her place in the world. She is determined to discover the truth behind her family's secrets and is willing to take risks to get the answers she seeks. As the story progresses, Willie begins to understand that her family's past has shaped her present, and she begins to accept her heritage and find a sense of belonging. By the end of the novel, Willie has grown into a confident and self-assured woman who is comfortable in her own skin and is able to move forward in her life with a newfound sense of purpose. According to M West in *The Encyclopedia of Contemporary American Fiction*, *Monsters of Templeton* "explores the nature of identity, family, and history and the ways in which they shape our present." (West) Through her character development, Groff effectively conveys this message and demonstrates the power of self-discovery and acceptance.

Through the protagonist, Wilhelmina, Groff delves into the idea of legacy and how it shapes an individual's life. Wilhelmina embarks on a journey to uncover the secrets of her family's history, and in doing so, learns how to accept the legacies of her ancestors. Furthermore, Groff emphasizes how Wilhelmina's journey of self-discovery is part of her redemption. As Olson states, "The novel offers a narrative of redemption and growth, as Wilhelmina learns to accept her family's legacy and her place in the world" (Olson). Groff highlights the importance of understanding our heritage and how it can help us move forward in life. By highlighting the themes of legacy and redemption, Groff is able to explore a complex yet relatable story of self-discovery and acceptance.

In Lauren Groff's novel *The Monsters of Templeton*, readers are introduced to a story that encompasses a coming-of-age and the generational suffering of a family. Wilhelmina, faces a complex dilemma of interweaving memories, secrets and revelations that drive the narrative forward. Despite the pain that Wilhelmina experiences, she is the one who ultimately confronts the truth, embarking on her own transformation and eventually finding redemption. Groff's novel provides a unique perspective on the healing process and how the past does not have to haunt but can instead empower. Willie embarks on a journey to uncover the truth about her father, and in the process, discovers the secrets of her hometown and her family's past. Willie's search leads her to uncover a long-buried family secret: her ancestor, Marmaduke Temple, was a monster who terrorized the town in the 1800s. As Willie digs deeper into her family's past, she discovers that the monsters of Templeton are not just a legend, but a real part of her family's history. Willie's journey of discovery leads her to confront the monsters of her past and present, and to come to terms with her own identity. Along the way, she learns about the power of family, friendship, and forgiveness. In the end, Willie discovers that the monsters of Templeton are not something to be feared, but something to be embraced. The novel is told from the perspective of Willie, and is interspersed with flashbacks to her childhood and the stories her grandmother tells her about the monsters of Templeton. As Willie investigates her family's past, she discovers that her father is not who she thought he was, and that her family's history is full of secrets and lies. She also learns about the mysterious monsters that lurk in the depths of Lake Glimmerglass, and discovers that they are connected to her family's past. In the end, Willie is able to accept the truth about her identity and her family's past, and finds peace in her newfound understanding.



The Realistic Perspectives of Templeton

The setting of *Monsters of Templeton* is a crucial element in the development of the story's atmosphere and characters. Nature plays an integral role in this novel, as it is used as a symbol for various themes and ideas, as well as a catalyst for character growth and development. There is a power in nature that creates an atmosphere of fear and dread throughout the novel. The fear of nature is in part due to an unknown and unpredictable nature of the wilderness. Nature has been used as an effective tool to create an atmosphere of suspense and mystery, as it can evoke a sense of danger and foreboding. For instance, the mysterious lake and the deep, dark woods are associated with a sense of fear and danger. Nature can be used to create a more surreal atmosphere, as it can be used to emphasize the supernatural elements of the story.

Templeton is a town of accreted myth: that baseball was invented here; that a petrified giant, ten feet tall and pockmarked with age, was disinterred from under the old mill--a hoax; that ghosts lived among us. And we had been prepared for this day by the myths we'd always heard about a lake monster, the childhood tales around campfires in the summer camps on the lake, the small rumors filtered down. (Groff, p.12)

The foggy marshlands, weird sounds of wildlife, and the strange glow of the moon are all examples of how nature has been used to create a more supernatural atmosphere. Furthermore, nature can also be used to create a sense of comfort and safety. Natural elements such as sunlight, flowers, and birds provide a sense of peace and tranquility for instance "Winter melted into early spring. Birds flittered into the trees, trailing arias."(p.278) In *Monsters of Templeton*, nature has been used effectively to create an atmosphere of fear and dread, as well as a sense of comfort and safety. Groff uses nature to convey deeper meaning and symbolism within the story. In this novel, Groff uses the setting of the town of Templeton, New York to represent the idea of a "paradise lost," where the beauty of the town's natural environment is in stark contrast to the corruption and deceit of the townspeople. The use of nature in this way allows Groff to create a sense of nostalgia for a simpler time, as well as a sense of hope that the town may one day be able to reclaim its lost beauty. By using nature as a symbol of the town's history and potential, Groff is able to create a powerful story that speaks to the struggles of small-town life. The relationship between nature and setting and character development in *Monsters of Templeton*, Groff effectively uses the natural environment of Templeton, a fictional city located on the banks of Lake Glimmerglass, to catalyze the development of the novel's characters. The lake, the river, and the surrounding hills and forests of the region are all integral parts of the setting and provide a backdrop for the characters' emotional journeys. The beauty and power of nature are juxtaposed with the characters' personal struggles, and this tension between the natural landscape and the internal lives of the characters serves to deepen the reader's connection to the story. This type of narrative technique, in which nature and setting are used as a tool to explore character development, is an effective form of storytelling and can be seen in many other works of literature. We can see how the physical environment in which the characters move and interact is reflective of the larger themes of the novel, and how it can represent both freedom and destruction. Therefore, it is important to consider how the author uses the environment, both physical and metaphorical, to create the narrative and explore the complex themes of the novel. Willie, the protagonist, has a deep connection to the natural world, finding solace and comfort in the quiet of the woods and the water. She often retreats to the woods and the lake to reflect on her life and the events happening in the town. Her relationship with the natural world is a constant throughout the novel, and it shapes her understanding of herself and the world around her. Marmaduke Temple, the founder of Templeton, was a naturalist and an explorer, and his love of the natural world is reflected in the landscape he created in Templeton. The lake, the woods, and the park are all testaments to his vision, and his legacy is still felt by the people who live in the town. His love of nature has shaped the town and its inhabitants, even after his death. Glimmey is a monster which lives in the lake, and its presence is a constant reminder of the



power of nature. It is a fearsome creature, but it is also a part of the ecosystem that exists in and around the lake. The people of Templeton have to coexist with it, and his presence affects their behavior and attitudes toward the natural world. Willie says, Glimmey's presence highlights the power and mystery of the natural world, and it affects the way the characters interact with the lake and the forest.

"We in Templeton," he was saying, "have always had a myth about a monster that lived in Lake Glimmerglass, Glimmey we called it. For a long time, the stories have scared the bejeepers out of summer campers around their campfires. (p.34)

Through her characters and the setting of Templeton, Groff paints a vivid picture of the town's past and present, illustrating its various cultural levels. Groff's use of setting as a tool for exploring the cultural significance of Templeton is masterful in its presentation. The characters are bound inseparably to their hometown, making the setting an integral part of the narrative. As M West explains, "The setting of the novel is an essential part of the narrative and serves as a conduit for exploring the cultural nuances of the town and its inhabitants."(West) Groff's characters are shaped by the town's past and present, as well as its inhabitants' cultural attitudes, allowing readers to gain insight into the complex relationship between the town and its people. Groff paints a vivid picture of the town's cultural history and its effect on the characters' lives. By exploring the cultural significance of Templeton, Groff's narrative gives readers a unique perspective on the town and its inhabitants. The novel begins in upstate New York, in the small town of Templeton. This setting symbolizes Willie's connection to her family's past and the expectations placed upon her by the society she grew up in. As the novel progresses, Willie's journey leads her to New York City, a place of freedom, opportunity, and exploration. This setting symbolizes Willie's personal growth and her quest to find her own identity. Groff's choice of settings to symbolize Willie's journey allows the reader to gain a better understanding of her character. By juxtaposing Templeton with New York City, Groff is able to effectively show Willie's transformation and the challenges she faces while on her quest for self-discovery.

Groff's novel is a coming-of-age story that uses setting to impact the characters in the novel. According to M West, the novel is set in Templeton, a small town in upstate New York, which serves as a microcosm for the larger world. Groff's use of setting provides the reader with a unique insight into the characters in the novel. For instance, the setting of Templeton allows the reader to better understand the motivations of the characters. In particular, the town's close-knit nature and its small-town values provide a backdrop for the characters' struggles with identity and belonging. The setting of Templeton also allows Groff to explore the themes of family and community, as the characters grapple with their individual roles in the town. By using setting to drive the narrative, Groff is able to create a powerful story that speaks to larger themes of identity and belonging. The place illustrates how the physical environment greatly influences a person's life and development. Groff's range of locations – from Cortland, New York to the once more mythical Templeton – help create a wide variety of perspectives that shape the characters' actions and feelings about the surrounding area. Templeton's beauty and mystique inspires the inhabitants towards new discoveries and reinvigorates them to innovate and strive for greatness. Groff demonstrates how an inspirational place can bring a profound understanding of the world to those who inhabit it.

Groff's use of the small-town setting allows her to create a narrative of the past and present in relation to each other. The town is presented as a microcosm of history, and the characters' interactions with each other reveal the importance of history and place in their lives. In particular, the characters' choices about how to move forward in their lives are shaped by their relationship with their past and the physical environment around them. Wilhelmina has used history as a space to criticize and tare down the American idealities, but in an indirect mode, that is, through the character of Marmaduke. Groff dedicated a chapter to Marmaduke's character with his own perspective while establishing the town of Templeton on a private estate, "Below me the lake was cupped in its hills, shimmering like a plate of



glass...There was no wind in this desolate New York wilderness, and all was calm. Suddenly before me rose a vision of ghostly buildings” (p.14). Marmaduke manifests this instance—in which he was inspired to establish Templeton town—as one of divine right and motivation. Marmaduke is pictured as racists, a dishonest man that won the election through indecent methods, this character can stand as a stereotype of the American history that is marked by a horrific truth of injustice and genocide. The multiple perspectives offered by the author adds to the novel’s authenticity, everything is seen from different points of view. The novel concludes with Hetty as the narrator, she explains how she was oppressed by the system in the United States. She says that “I come at age ten, eleven from Africa to Jamaica, eighteen, twenty from Jamaica to Philadelphia” (p.103) She continues to mention the hardships that she had to endure as a slave in America. This fact continues to live in the present time of Willie, for example when Vi’s father wrote a historical record of Marmaduke, where he reveals his scandalous relation with his slave, white people of the town scold him. This emphasizes the idea of people still having prejudice against colored people. Groff enables three oppressed characters to be the narrator of their own chapters. This might be an indirect implication to such ideas as racism and genocide. Hetty, a slave, is the narrator of one chapter, and two Native American characters— Sagamore and Noname—has the same privilege of having their own chapters. The inferred ideas are easily understood. For example, Groff mentions the violence and aggression of Marmaduke few times in the novel, but not in an explicit or graphic way. However, the moral consequence of such actions is strong, such as when Davey Shipman criticizes Marmaduke’s hostility against the natives: “...and may your town and your family be cursed, Duke Temple, for seven generations, for all your sins” (p.133). This curse symbolically represents the deadly, immoral ways that underlie American history.

The setting serves to create a tension between the characters’ past and present, allowing them to reflect on the decisions they have made and the choices they have yet to make. Wilhelmina's character development has been significantly impacted by growing up in Upstate New York. The rural environment of Upstate New York has contributed to Wilhelmina's strong sense of self and her ability to be self-reliant. The isolation of Upstate New York has forced Wilhelmina to rely on her own inner strength and determination to make the best of the situation. This has resulted in a strong sense of independence and resilience that has helped her to overcome the difficult circumstances of her life. Additionally, the wide-open spaces of Upstate New York have enabled Wilhelmina to gain a better appreciation for the beauty of nature and taught her to be mindful of the environment and its importance. This has allowed her to develop a deep appreciation for the natural world, which has made her more conscious of her actions and their impact on the environment. Furthermore, the close-knit community of Upstate New York has provided Wilhelmina with a strong support system and allowed her to build meaningful relationships with people who care about her. Overall, Wilhelmina's character has been significantly shaped by her upbringing in Upstate New York and the unique experiences it has provided her with.

Willa's life in the small town of Templeton centers around the lake, connecting her forward-looking hopes to both the town's past and to its future. The lake also serves as a mirror to her own interior life, a microcosm of grit and beauty both of which she must accept to become whole. Groff's use of setting shows that our choices have consequences that can impact our future and that place has power over our lives. In his book, (Sire) examines the cultural significance of the language. This is utilized in the *Monsters of Templeton*. He notes that the language used in a novel is an integral part of the narrative, as it allows the reader to gain insight into the characters and their environment. Furthermore, he suggests that the language used in the novel serves to establish strong connections between the characters and their cultural backgrounds. This might highlight that the language used in the novel reflects the region of Templeton and its inhabitants, as well as the larger culture of America. Sire argues that the language used in a novel helps to shape the reader's understanding of the characters and their environment.



Conclusion

The central storyline that dominates the narration of the novel is Willie Upton and her return to her hometown of Templeton. The story begins in the present time and as the story precedes series of flashbacks intervene the narration. This enables the introduction of such events as the story of Vivienne's youth, the illness of Clarissa Willie's friend. The central idea that pushes the story forward is Willie's quest to discover the identity of her father. To achieve this, she has to go in depth into the history of the town of Templeton. This storyline proceeds in a mostly narrative fashion, with occasional flashbacks to provide context regarding Vivienne's youth, Clarissa's illness, and Willie's recent problems at graduate school. The central motivator of Willie's storyline is her quest to discover the identity of her father. To do so, she begins an in-depth historical/genealogical investigation. This investigation becomes the background for other events in the novel. Mainly, Willie's story is repeatedly intermittent by stories from Templeton's history. Some of these pictures are manifested in the shape of historical documents that Willie discovers, and others are memories of dead people from Templeton. Willie cannot intervene in the latter form. The historical pictures are not always influential on Willie's character. Sometimes, her investigation adds a feeling of gratitude for the action and density of Templeton. The great influence made by her research is only clear near the end, when she discovers the identity of her father. However, these historical pictures carry different themes in the novel, such as the way they determine the importance of a variety of views so that to appreciate history and society more fully. Moreover, the novel finely recognizes that some historical issues, such as racism and misogyny, are still present in modern society.

Findings and Recommendations for Future Studies:

The analysis of *Monsters of Templeton* reveals several key insights into contemporary fiction. First, the interplay between historical investigation and personal discovery is central to the novel's narrative structure, where past events intertwine with present-day conflicts, reflecting the protagonist's growth and self-realization. Second, the novel offers a nuanced exploration of historical memory, showing how individual and collective histories shape identity. Third, it highlights the persistence of social issues such as racism and misogyny, which continue to influence modern society, even when not overtly acknowledged.

Future studies could explore the role of historical fiction in addressing contemporary social issues, such as how novels like *Monsters of Templeton* intertwine personal narratives with broader historical events to foster greater understanding of social justice. Additionally, further research could investigate the influence of regional history in shaping characters and identities, particularly in the context of small-town America. Finally, future studies may delve deeper into the portrayal of women's agency in contemporary fiction, specifically analyzing how female characters, like Willie, navigate societal and historical expectations to reclaim their identities.

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THE ROLE OF LANGUAGE AND COMMUNICATION IN PROMOTING SUSTAINABLE PRACTICES

By

Prof Pulin Bhatt

Associate Professor

City C U Shah Commerce College, Ahmedabad, Gujarat.

Abstract

Language and communication play a pivotal role in advancing sustainability across cultural, social, and environmental dimensions. This theme explores the interconnection between linguistic practices, effective communication, and sustainable development. Topics include how language fosters awareness about environmental ethics, the use of communication tools to advocate for ecological consciousness, and the narratives that shape public understanding of climate change. Special attention is given to the influence of urban humanities, digital communication, and globalization in crafting inclusive and sustainable policies. By analyzing the interplay between cultural heritage, environmental justice, and modern technologies, this study aims to provide a comprehensive framework for utilizing language as a medium for sustainable transformation.

Keywords: Language, Communication, Sustainability, Environmental Justice, Digital Narratives

Introduction

Sustainability is one of the most pressing global challenges of the 21st century. Achieving it requires collaborative efforts across sectors, and language is a crucial tool in this endeavor. As the primary medium of human interaction, language shapes thought, influences behavior, and facilitates dialogue. Similarly, communication—both verbal and non-verbal—acts as a bridge for disseminating knowledge, raising awareness, and mobilizing action. This paper examines the ways in which language and communication contribute to sustainability.

Role of Language in Shaping Environmental Awareness

Language serves as a powerful medium for conveying complex ideas about sustainability. Terms such as "carbon footprint," "climate justice," and "green technology" have entered the global lexicon, fostering awareness about environmental issues. These terms not only educate but also inspire action. For example, the rise of climate literacy campaigns globally underscores the role of language in promoting sustainable behaviors (Jones, 2021).

Moreover, indigenous languages provide valuable insights into sustainable living. Studies show that communities speaking endangered languages often possess traditional ecological knowledge (Maffi, 2005). Integrating these languages into sustainability dialogues can enrich global strategies.

Language tools are essential in bridging gaps, fostering awareness, and promoting sustainable practices. These tools include translation software, lexicons, and digital platforms that enable effective communication across diverse audiences. Below are a few examples of language tools that play a significant role in sustainability advocacy.

Translation and Multilingual Communication Tools: Tools like Google Translate and DeepL are instrumental in breaking language barriers during global discussions on sustainability. For instance, during international conferences such as COP (Conference of Parties), real-time translation tools ensure that delegates from diverse linguistic backgrounds can contribute meaningfully to climate negotiations.

Sustainability-Specific Lexicons: Organizations like the United Nations Environment Programme (UNEP) have developed sustainability lexicons that define terms like "biodiversity offsetting" and



"carbon neutrality." These lexicons standardize language usage, ensuring clarity and consistency in sustainability discourse.

Interactive Learning Apps: Platforms such as Duolingo and Babbel now include modules on environmental vocabulary and phrases, allowing users to learn language skills related to sustainability. These tools help integrate eco-awareness into everyday learning.

AI-Driven Sentiment Analysis Tools: Tools like Lexalytics or MonkeyLearn analyze public sentiment on sustainability issues by processing social media and news content. For example, monitoring public reaction to campaigns like "Fridays for Future" allows organizations to tailor their messaging for greater impact.

Community-Based Platforms: Platforms like StoryWeaver and Global Voices facilitate the sharing of environmental narratives in local languages. StoryWeaver, for instance, translates children's stories into multiple languages, fostering early education about sustainability among young readers worldwide.

Environmental Awareness Chatbots: Chatbots like "Earth Speakr," created by OlafurEliasson, allow users to express environmental concerns and share ideas for action. These bots are programmed to operate in multiple languages, ensuring inclusivity.

By leveraging these tools, sustainability advocates can reach diverse audiences, enhance cross-cultural understanding, and drive collective action. These examples demonstrate the transformative power of language tools in creating a more sustainable and inclusive world.

Communication Tools for Ecological Advocacy: Effective communication strategies are vital for sustainability advocacy. Campaigns such as the United Nations' "Act Now" emphasize clear, impactful messaging to encourage behavioral change. Visual communication—infographics, videos, and interactive content—has proven especially effective in capturing attention and promoting eco-conscious actions (Smith, 2019).

Additionally, the advent of digital communication has revolutionized sustainability advocacy. Social media platforms enable real-time dissemination of information, creating global networks of eco-conscious individuals. For example, hashtags like #ClimateAction and #Sustainability have facilitated global movements (Kaplan, 2020).

Narratives of Climate Change: Narratives are central to how societies understand and address climate change. Scientific jargon, while accurate, often alienates non-experts. Transforming scientific data into relatable stories makes it accessible and compelling.

Prominent examples include Al Gore's documentary *An Inconvenient Truth* and Greta Thunberg's speeches. These narratives use emotive language to connect with audiences, emphasizing the urgency of the climate crisis. Storytelling fosters empathy and can motivate collective action (Boykoff, 2011).

Urban Humanities and Digital Communication: Urban humanities combine cultural studies, urban planning, and digital media to promote sustainable cities. Initiatives like the "Green City Index" utilize data visualization and digital storytelling to highlight sustainable urban practices (Evans, 2017).

Similarly, digital humanities projects like "Global Lives Project" document diverse human experiences, showcasing the interconnectedness of sustainability and everyday life. These digital narratives emphasize that sustainability is not just a scientific endeavor but also a cultural and ethical one (Dalbey, 2019).

Globalization and Cultural Heritage: Globalization has a dual impact on sustainability. While it facilitates the exchange of ideas, it also accelerates resource depletion. Language plays a critical role in



mediating these effects. Multilingual platforms like the "Earth Charter Initiative" promote global collaboration while respecting cultural diversity.

Cultural heritage also influences sustainable practices. For instance, traditional agricultural methods preserved through oral histories are increasingly recognized for their ecological benefits. Documenting and revitalizing these practices can enhance global sustainability strategies (Posey, 1999).

Environmental Justice and Language: Environmental justice emphasizes equitable access to natural resources and protection from environmental hazards. Language is crucial in articulating these concerns. Marginalized communities often lack the linguistic tools to voice their struggles effectively. Bridging this gap through multilingual policies can empower these communities.

The rise of participatory communication methods, such as community radio and grassroots journalism, has amplified marginalized voices. These platforms ensure that sustainability efforts are inclusive and equitable (Rodríguez, 2001).

Challenges in Sustainable Communication: Despite its potential, sustainable communication faces challenges. Scientific language often fails to resonate with the general public. Cultural and linguistic diversity can also hinder the uniformity of messages. Overcoming these barriers requires culturally sensitive communication strategies tailored to local contexts.

Another challenge is combating misinformation. Digital platforms, while effective, are also breeding grounds for eco-myths and greenwashing. Promoting media literacy is essential to counteract these issues (Meadowcroft, 2007).

Conclusion

Language and communication are indispensable tools for fostering sustainability. From raising environmental awareness to promoting social equity, they shape how societies perceive and address global challenges. By integrating linguistic diversity, leveraging digital tools, and crafting compelling narratives, we can create a more sustainable future. However, overcoming barriers such as misinformation and cultural differences requires innovative approaches.

This paper underscores the need for interdisciplinary collaboration, emphasizing that sustainability is as much a cultural and ethical endeavor as it is a scientific one. Through effective communication, we can inspire collective action and drive meaningful change.

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**ENVIRONMENTAL ACCOUNTING – A CONCEPTUAL ANALYSIS**

By

Dr. Idrish Allad

Adhyapak Sahayak

Faculty of Commerce & Accountancy

Shah K. S. Arts & V. M. Parekh Commerce College, Kapadwanj, Gujarat

Abstract

The term environment an umbrella which includes everything in all its manifest forms. Environment Accounting is a modern term for accounting for environment and natural resources. Environmental accounting plays a valuable role in both environmental conservation as well as decision-making process for businesses. It helps businesses to analyse and interpret how their operations, products or services impact to the environment and share such information to other stakeholders. The main objective of this research paper is to understand the concept, importance and value of environmental accounting. Such paper also includes the evaluation or natural resources measuring the income and expenditure and how it will be disclosed in financial statements of an organization. The study clearly reveals that the Environmental Accounting can provide good understanding of the physical, biological and social impact of environmental degradation and also provide a better utilisation of natural resources to plan sustainable development. Today, Social environmental responsibility is one of the main areas of corporate social responsibility. This paper also focuses the role of Environmental accounting in respect of CSR. The paper also reveals the limitations and problem facing at the time of introducing environmental accounting in corporate field. Finally, it presents the environmental accounting practices in Indian scenario.

Keywords: Environment Accounting, Green Accounting, Corporate Social Responsibility, Environmental Reporting, Sustainable Development

Introduction

Environmental Accounting is also known as Green Accounting. The concept of Environmental Accounting is first used by Peter Wood in 1980. Environment include water, air, land, soil, forest, trees, gas, minerals, stones and many more. Environmental accounting is a combination of economic information and environmental information. Environmental Accounting is a new branch of accounting with no hard and fast rules and no standards. Environmental Accounting is important in taking care of environment. It helps organisations to understand how their products, service and activity affects the environment. Does environmental accounting comprise of (1) accounting aspect of environment of concern reporting aspect of environment of a concern auditing aspect of environment of a concern and environmental management accounting of a concern.

It includes environment related information in financial statements.

Definition of environment accounting

Environmental Accounting has been accepted as an umbrella term with the various meaning and uses. There is no standard definition of natural resources and environmental accounting.

In simple meaning, Environmental Accounting is a way to know companies' impact on the environment. It is a combination of economic information and environmental information. It includes environment related information in financial statements. It is nothing but the identification, measurement and allocation of environmental costs into business decisions and the subsequent communication of the information to a company's stakeholders.



According to Federation of Environment Education (FEE) 1995:“Environmental Accounting concerns the treatment of environmental issues within the financial statements and within environmental evaluations.”

Advantages/Merits/Importance of Environmental Accounting

1. **Discloses Utilisation of Natural Resources:**Environmental Accounting is helpful in presenting information in a transparent manner, the utilisation of natural resources of the country, the costs incurred to use them and the income earned therefrom.
2. **Environmental Protection:**A business enterprise does not live in isolation. In order to maximize wealth, it takes support of social and ecological systems. Environmental accounting helps in measuring the extent to which a corporate enterprise has utilised the environmental resources. In any case, it has to be seen that a business enterprise in the course of their business activities does not pollute or endanger environment. Thus, Environmental Accounting is helpful to follow the environment protection.
3. **Reducing Environmental Costs:** Environmental Accounting guides businesses in becoming more eco-friendly by focusing the areas for reducing environmental impact through better management of production and consumption costs.
4. **Environmental Regulations:** Stricter Government Regulations require companies to follow environmental standards to avoid penalties. Environmental Accounting helps company to follow environmental regulations.
5. **Encouraging Innovation:** Environmental Accounting encourages company for new innovation by prompting the development of sustainable and efficient technologies, driving progress towards a greener future.
6. **Mental and Physical Health:**Pure Air, Water, food and refreshment are possible by environmental balance. Environmental imbalances create many problems regarding mental in physical health of people. Water pollution creates water-based disease and noise pollution creates disease. Environmental Accounting helps to increase mental and physical health of people.
7. **Increases Corporate Reputation:** With increasing consumer concern for the environment, a positive sustainability reputation can create customer loyalty. It increases corporate reputation of the company.
8. **Welfare of People:** Environmental Accounting is essential for the welfare of people. Problems of environmental imbalances and pollution effect seriously the welfare of people. Due to the use of chemicals, pesticides, plastics and nuclear experiments creates pollution in environment. Environmental Accounting helps to maintain welfare of people.
9. **Comparison with Conventional Accounting:**The comparison with conventional accounts will disclose how far findings arrived under conventional accounts. It will also give an idea about the corrective steps that should be taken to maintain pollution free environment.

Disadvantages/Demerits/Limitations of Environmental Accounting

1. There is not any clear definition of Environmental Costs. This means companies are not reporting and monitoring such costs.
2. Social Values for Environmental Goods and Services are uncertain and change very rapidly.
3. The result arrived through Environmental Accounting would show a lower level of measured income as compared to GDP and NDP. Therefore, this lower growth rate might not like by Government and Planners.
4. It has been said that the depleting nature of capital will reduce the productive capacity of the nation.
5. Similarly there is no harm in cases where countries which are economically poor but ecologically rich. They allow liberal use and exploitation of environmental resources without taking any steps of sustainable development.

**Problems of Environmental Accounting:**

1. Lack of Accounting Standards: There is no Accounting Standard (AS) for Environmental Accounting.
2. Lack of Accounting Methods: There is no standard Accounting Method for Environmental Accounting.
3. Long-term Process: Environmental Accounting is a long-term process. Therefore, to draw a conclusion with the help of Environmental Accounting is not easy.
4. Problem of Measurement and Valuation of Data: Input of Environmental Accounting is not easily available, because costs and benefits relevant to the environment are not easily available.
5. Cannot Work Independently: Environmental Accounting cannot work independently. It should be integrated with Financial Statements.
6. No Comparison: Comparison between two Firms or Countries is not possible, if Method of Accounting is different, which is quite obvious.

Environmental Accounting Practices In India/Indian Companies:

Environmental and Natural Resource Accounting in India is in developing stage. The first public announcement of Environmental Accounting was made by Government of India in 1991, immediately after implementation of liberalization policy. The entire process of Environmental and Natural Resource Accounting involves following 3 steps.

1. Physical Accounting.
2. Monetary Valuation.
3. Integration with Economic Accounting.

The Ministry of Environment and Forests has proposed that, “Every company shall disclose briefly the steps taken for prevention of pollution, waste minimization, waste recycling and utilization, water and other resources conservation in the report of the company.”

In 2011, the Security and Exchange Board of India [SEBI] mandates Listed Companies to Report on Environmental, Social and Governance (ESG) initiatives undertaken by them according to the key principles disclosed in the “National Voluntary Guidance on Social Environmental and Economic Responsibilities of Business.”

The companies act 2013 emphasizes on Corporate Social Responsibility (CSR) that makes it mandatory for certain class of profitable enterprises to spend money on Social Welfare Activities. It is mandatory for the companies with Net Worth of more than rupees 5 crore or Turnover of rupees 1000 crore to adopt CSR policy. Also it provides that the companies are required to give more disclosures beside company's General State of Affairs and Financial Performance regarding Conservation of Energy and Environment Protection.

The Union Minister of Environment and Forests has issued various instructions in to the preparation of Environmental Statements. It is mandatory in the country to get an environmental clearance for all new projects. There are various guidelines in this regard and all such projects are expected to obtain environmental and anti-pollution clearance before they are actually setup. It can be observed through accounts, mainly the following set of information should be disclosed.

- What type of devices are installed to control pollution.
- Steps taken for energy conservation.
- Steps taken for optimum utilization of natural resources.
- Steps taken for disposal of wastage.
- Steps taken for improving the quality of product and service, production process etc.



Gadget notification on environmental audit has been issued by ministry of environment and forest on 3 3 1992 which was amended through a notification on 224 1993 requires the submission of an environment statement to the central pollution control board.

In India, Government has taken established various Legislations and Act regarding Environmental Protection as under.

The Environmental Protection Act, 1986.
The Air (Protection and Control of Pollution), 1982.
The Water (Protection and Control of Pollution), 1974.
The Wild Life Protection Act, 1972 (Amendment in 1991).
The Companies Act, 1956 (Amendment in 2013).
The Public Liability Insurance Act, 1991

Valuation of Natural Resources/Approaches of Natural Resources

Different Approaches are being applied for valuation of different types of Natural Resources and Environment depending upon type of information available. The method applied should be mentioned either in footnotes or as any other way. They are as under.

01	Market Value Approach
02	Present Value Approach
03	Net Price Approach
04	Maintenance Cost Approach
05	Compensation Cost Approach

Value Approach:

The market value approach covers natural assets which are connected with actual or potential market value. The natural assets which are not connected with actual or potential market value such as air, land, water, wild species etc are not included.

Market value of such assets is calculated using Estimate market value at the beginning and end of the year.

Present Value Approach:

Under this approach, the Present Value of Natural Resources are the sum of the Expected Net Revenue Flows, discounted by real interest rate for the life of the assets. The net revenue flow is the total unit value of the natural resources less the cost of extraction and development.

How to calculate Present Value of Natural Resources:

To calculate Present Value of Natural Resources, following steps are considered.

1. Find out the Total Unit Value of the resources less the cost of extraction and development.
2. Assess Total Quality which can be extracted every year.
3. Find out the Total Value of the Resources in Monetary Terms.
4. Estimate the period for which the resources will last.
5. The expected Annual CashFlow should be discounted with real interest rate over the estimate life of the resources.
6. It will give the Present Value of Annual Flows for the number of years.
7. Finally. The Total Sum is the value of the resources.

Net Price Approach:

Net price approach requires following two steps.

- Preparation Of Assets Accounts and
- Determination and Application of Net Price.

**Preparation of Assets Account:**

- Assets accounts should be prepared as under.
- Opening stock
- Depletion
- Degradation and Treatment of Residuals
- Other volume changes and
- Closing stock

Determination and Application of Net Price

It includes following steps

- Determination the Market Price of One Unit of different categories of resources.
- Find out the Total Factor Cost including cost of capital at normal rate of return of producing one unit of those resource items.
- Find out the difference between step one and step two and it is known as Net Price.
- Find out Value of Items by multiplying them.
- The Closing Stock by applying the Net Price at the end of the accounting period to the remaining resource stock.
- Estimation of Revaluation items in monetary terms.

Maintenance Cost Approach

In order to obtain a more comprehensive picture of the changes in the environment, this approach is very useful. The term Maintenance Cost for Environmental Assets is used in colloquial language, human made other type of capital assets. In colloquial language, Maintenance Cost means the cost incurred to maintain resources in a proper and condition through repair. In case of an Environmental Assets, the Cost incurred to bring its Original Form is called Maintenance Cost. Such cost is incurred to keep the environmental assess in act during the accounting period will be the degradation and depletion of those environment resources. As such the future cost for a replacing environmental asset to its original form would be known as replacement Cost of that resource. This method is applicable for non-produce natural assets used for consumption like mineral water coal gas soil forest trees etc.

Compensation Cost Approach

This approach is applied for valuing effects resulting from environment deterioration like forest cleaning for cultivation or urbanization. The impact is estimated for which the compensation is to be paid to the owners.

Conclusion

The study clearly reveals that the Environmental Accounting can provide good understanding of the physical, biological and social impact of environmental degradation and also provide a better utilisation of natural resources to plan sustainable development.

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