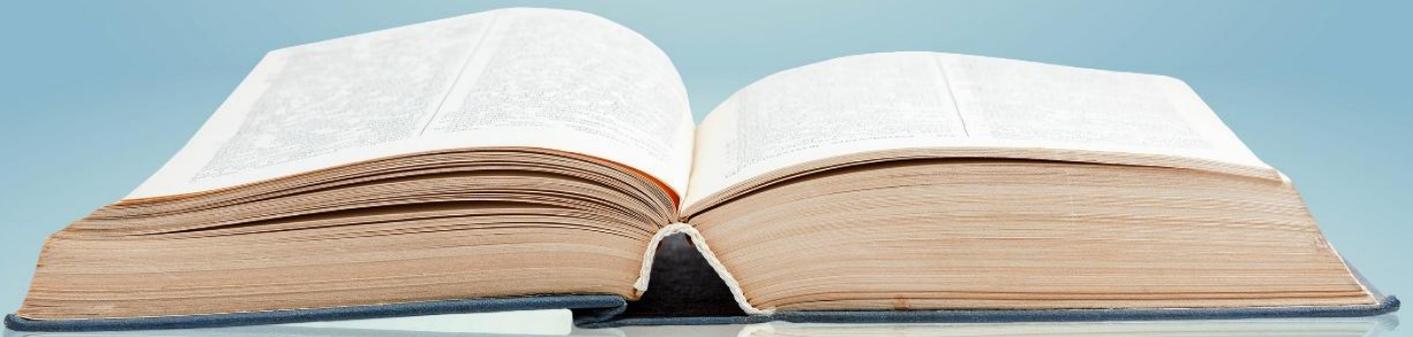


April 3, 2018

Issue No - 3



# **GAP-KALPATARU**



## GAP-HARD

The UGC has asked all universities and colleges to consider offering academic credits to students for participating in the governments much touted Swachh Bharat Abhiyan:

The commission in its meeting earlier this month had approved providing of 2 credits like any other 'Elective' under Choice Based credit system (cbcs) to students in Higher Educational Institutions undertaking 15 days (100 hours) summer internships under Swachh Bharat Abhiyan activities.

**Autonomy in no way a step towards privatization, will enhance global standing of our institutions: Prakash Javedkar**

UGC recently granted full autonomy to 60 institutions, including 5 central and 21 state universities which maintained high standard. An enhanced global structure and greater freedom to undertake fresh academic initiatives. **Economic Times.**

**The Cabinet Committee on Economic Affairs chaired by the PM Narendra Modi:** has given its approval for continuation of centrally sponsored Scheme of Rashtriya Uchchatar Shiksha Abhiyan or National Higher Education Mission. This decision is effective from April 1, 2017 to March 31, 2020. During the period 2017-18 to 2019-20, the financial outlay of the Scheme will be Rs. 9604.58 crores and the total cost of the Scheme includes state share of new proposals. According to a statement from the Government, RUSA seeks to increase the Gross Enrolment ratio of the country to 30% by 2020 and the spending on higher education by the state governments. NDTV, New Delhi.

## **7<sup>th</sup> Pay Commission Benefits Extended to Teachers, Academic Staff of Varsities:**

The move will benefit 7.25 lakh teachers and academic staff equivalent to them in 106 universities and colleges funded by the University Grant Commission (UGC) and the HRD Ministry. More than 300 state funded universities and 12,912 government and private aided colleges affiliated to state public universities also fall within the ambit of the revised pay computation.

**News18.Com**

**Dr.Arundhati Dasani**  
**Assistant Professor**  
**Government Law College**  
**Maninagar , Ahmedabad-08**

## **Social Justice Minister Writes to Prakash Javadekar: Rollback UGC's New Quota Rule**

As per Eram Agha report in News18.com, A directive by the University Grants Commission (UGC) which directly affects the recruitment of SC/ST/OBC teachers has found opposition from within the government. In a strongly worded letter, Social Justice and Empowerment Minister Thawar Chand Gehlot have asked HRD minister Prakash Javadekar for a rollback. Gehlot says the government is duty-bound to ensure proper representation of marginalized sections in teaching position and that the circular contradicts constitutional provisions. The bone of contention is a circular issued by the UGC on March 5, according to which SC/ST/OBC

vacancies would be filled taking a Department or Subject as one unit, and not the university. According to Gehlot, the new notification would dent efforts to ensure that SC/ST/OBC categories get 15%, 7.5% and 27% jobs, respectively as per the constitutional provision. “Under the earlier reservation roster, when the university was taken as unit, the SC/ST/OBC got reservations to some extent. But with the new roster, according to which the reservations will consider the department as a unit, there will be a decline in the number of SC/ST/OBCs as professors, assistant professors etc.” ( [www.news18.com](http://www.news18.com) )

### **India, France ink 14 MoUs in key sectors**

As per ABP live news, India and France signed 14 agreements in key sectors in an effort to bolster the bilateral relations between the two sides. Of which a Memorandum of Understanding (MoU) was signed between India and France to facilitate mutual recognition of academic qualifications. The agreement was exchanged by Human Resource Development Minister Pravash Javadekar from the Indian side and Frederique Vidal, the Minister of Higher Education, Research and Innovation from the French side. For more information login to [www.abplive.in](http://www.abplive.in)

### **IIM-Ahmedabad raises PG Management Program fee to Rs22 lakh**

As per Ritu Sharma report published in The Indian Express on 25<sup>th</sup> March ,2018,the Indian Institute of Management, Ahmedabad (IIM-A) on Saturday (24<sup>th</sup> march,2018) announced its decision to hike the fee for various programmes by five per cent. The two-year full-time Post Graduate Programme in Management (PGP), the flagship programme of

the institute, will now cost Rs 22 lakh for the 2018-20 batch. Speaking on the side lines of the 53rd convocation of the institute, following a board meeting held on Saturday, IIM-A director Errol D'Souza made the announcement "Like every year, there will be a rise in fee. But it's only in line with the inflation. We are only raising it by 5%.PGP programme will now be Rs 22 lakh. The fee for PGPX (Post Graduate Programme for Executives) will be in the same line."

### **Delhi University Teachers' Association hits sixth day of protest against Graded Autonomy Scheme**

As per Kriti Mehta article published in India today, The Delhi University Teachers' Association (DUTA) is protesting against University Grant Commission's (UGC) Graded Autonomy Scheme. The DUTA said its fight is against the systematic erosion of the right to get higher education. In the first leg of Graded Autonomy Scheme, the UGC has granted autonomy to eight colleges and 52 universities in India including Jamia, Hyderabad, Punjab and Jawaharlal Nehru. DUTA President Rajib Ray launched an [online petition](#) against UGC's move, which within a day garnered more than 13,000 signatories.

Fahmeeda F. Shaikh  
Assistant Professor  
Gujarat Arts & Science  
College,  
Ahmedabad, Gujarat.

## The conversation: Eight things great teachers do differently-samantha Twiselton

1. They embrace their power
2. Encourage pupils to shoot for stars
3. Face challenges head on
4. Know how to listen
5. A love of Learning
6. They can adopt and overcome
7. Are able to connect the dots
8. They recognize the privilege

## Can education technology shape the future of Learning? Thegadgetflow.com by Madhurima Nay

Technology and educating have often gone hand in hand. However, we're entering a new era of education technology with teachers utilizing AR and VR in the classroom is this technology truly helpful. A virtual classroom is a teaching and learning environment where participants can interact, communicate, view and discuss presentations and engage with learning resources while working in groups, all in online settings –

**Forbes**

## The 'Wisconsin Idea' is more important than ever in Higher Education

Willard Dix Contributor

March 19, 2018

The ongoing controversy over the proposed curriculum changes at the University of Wisconsin Stevens points spot lights the importance of genuinely comprehensive education, especially in the political and social climate now roiling around us. In nutshell, the Wisconsin idea, having emanated from the Madison campus, provides a learning environment in which faculty, staff, students can discover, examine, critically preserve and transmit the knowledge, wisdom and values that will help ensure the survival of this and future generations and improved the quality of life for all.

## Bloomberg Technology Apple Tries to win Back students and Teachers with low-cost ipad by March Gurman.

Company holding rare education focused event next week. Lower-cost and Pro models have recently reignite ipad sales. Apple Inc. is preparing to introduce new low cost ipads and education software next week in a bid to win back students and teachers from Google and Microsoft Corporation. In its first major product event of the year, Apple will return to its roots in the education market. The event on Tuesday at Lane Technical College Prep High School in Chicago will mark the first time apple has held a product launch geared toward education since 2012 when it unveiled a tool for designing e-books for the ipad. Its also a rare occasion for an apple confabs outside its home state of California.

## Foreign graduates struggle to find professional jobs in Australia.

Most of international students who stay in Australia after they graduate cannot find their jobs in their fields. Barely 1/3<sup>rd</sup> of international students who stay in Australia after they graduate can find jobs in the fields for which they have trained a new report suggests. An analysis of recent census data has found that just 28 per cent of foreign-born degree holders who arrived in Australia after 2010 are working as professional with another 6% employed as managers.

## Humanities at Risk as Denmark ties course places to labour market.

Students union says major report suggests that humanities degrees are 'not worthwhile'

The Guardian App- Professional Development for teachers learning on the job how to take your teaching career to the next level. From finding the right support networks to expanding your skill set, experts share advice on professional development. Teachers like their students are always learning

Naomi Larsson @naomilars

But how can you use this to boost your professional development?

Where might you find opportunities to develop leadership skills or take on more responsibility? And how do you get this support you need?

- Show that You want to grow
- Get experience outside the classroom
- Learn From others
- Find and create supportive network

Dr.Arundhati Dasani  
Assistant Professor  
Government Law College,  
Maninagar –Ahmedabad-08

# ACADEMIC UPDATES

Here are some few details about academic updates like admission announcement, conference, seminar etc.

## CONFERENCE

### a. ICICSE-18

International conference on Innovations in Computer Science & Engineering

Dates: 17-18 August 2018

Venue: Guru Nanak Institution, Hyderabad

Abstracts submission dead line: 01-07-18

Further detail:

<https://easychair.org/conferences/?conf=icicse20180>

### b. SCI-2K18

International conference on Social Networking and Computational Intelligence

Dates: 5-6 October 2018

Venue: Bhopal

Abstracts submission dead line: 30-05-18

Further detail: <http://sciconference.in/>

### c. Inbix'18

Indian conference on Bioinformatics 2018

Date: 28-29 September 2018

Venue: Jawaharlal Nehru University, New Delhi

Further detail: <http://www.inbix.bioclues.org>

d. ICSCCC'2018

International conference on Secure Cyber Computing and Communication 2018

Dates: 11-13 October 2018

Venue: Jalandhar

Abstracts submission dead line: 20-04-18

Further detail: <https://www.nitj.ac.in>

e. IAMDC-July'2018

International Academic Multi Disciplinary Conference

Date: 13-14 July 2018

Venue: Bangalore

Abstracts submission dead line: 20-05-18

Further detail: [wairco.org/India/IAMDC%20July%202018.html](http://wairco.org/India/IAMDC%20July%202018.html)

f. International Conference

International Conference on Cross Culture Studies in Social Sciences and Operations Management

Dates: 17-18 May 2018

Venue: Seoul, Korea (south)

Abstracts submission dead line: 07-05-18

Further detail: <http://roees.org/conferences/seoul-csom-may-2018/>

g. SMRD-2018

International Conference on Social Science and Multidisciplinary Research Dimensions

Date: 18 - 19 May 2018

Venue: Dubai, United Arab Emirates

Abstracts submission dead line:08-05-18

Further detail: <http://ibssh.org/upcoming-conferences/smrd-dubai-may-2018/>

h. GCHAES – 2018

Global Conference on Health, Agriculture and Environmental Sciences

Date: 22 - 24 June 2018

Venue: Melbourne, Australia

Abstracts submission dead line: 27-04-18

Further detail: <http://gahls.org/?conference=1st-global-conference-on-health-agriculture-and-environmental-sciences-gchaes-2018-melbourne-australia>

i. International Conference

International Conference on Environmental and Ecological Sustainability: Engaging the Stakeholders

Date: 04 - 05 October 2018

Venue: New Delhi, India

Abstracts submission dead line:30-04-18

Furtherdetail:

[http://www.ignou.ac.in/userfiles/SOITS%20Conference%20\(1\).pdf](http://www.ignou.ac.in/userfiles/SOITS%20Conference%20(1).pdf)

## SEMINAR

a. Rastriya Sangothi

National seminar on “Buddhism and Dr Babasaheb Ambedkarji”

Seminar date:14 April 2018

Venue: Dr Babasaheb Ambedaker Open University Ahmedabad

Abstracts submission and registration dead line: 5 April 2018

For further information contact: 9909970298, 7434852685,  
www.bou.edu.in, national.seminar2018@baou.edu.in

b. International seminar

International seminar on “development in action” at Kolkata

Date: 05-06-18 to 08-06-18

Venue: Kolkata

For further information: [www.iidsa-iimsk.com](http://www.iidsa-iimsk.com)

## ADMISSION ANNOUNCEMENT

a. SAARC Agricultural PhD Scholarships 2018

For Agricultural Economics at Postgraduate Institute of Agriculture,  
University of Peradeniya , SriLanka

Application deadline: 15 April 2018-03-20

For Further detail contact: [wartwa@gmail.com](mailto:wartwa@gmail.com) , director@sac.org.bd

Sardar Patel Institute of Public Administration

b. SPIPA conducts coaching classes for UPSC examination

For admission to SPIPA: advertisement will be given in July-Aug  
2018

After advertisement apply online on [www.ojas.gujarat.gov.in](http://www.ojas.gujarat.gov.in)

Ms. Sheetal R. Shah  
Assistant Professor  
Government Science College  
Valod, Dist: Tapi, Gujarat.

# ARTICLES

## Initiative to Converge towards Skill Based Learning for Cultivating Employability: National Skill Development Corporation

*“One can get knowledge through education, Confidence to express the same can only be possible with skills”-Dr. Parth Rashmikant Bhatt*

The National Skill Development Corporation India (NSDC) was setup as a one of its kind, Public Private Partnership Company with the primary mandate of catalysing the skills landscape in India. NSDC is a unique model created with a well thought through underlying philosophy based on the following pillars:

- ✓ **Create:** Proactively catalyse creation of large, quality vocational training institutions.
- ✓ **Fund:** Reduce risk by providing patient capital. Including grants and equity.
- ✓ **Enable:** the creation and sustainability of support systems required for skill development. This includes the Industry led Sector Skill Councils.

**The main objectives of the NSDC are to:**

- Upgrade skills to international standards through significant industry involvement and develop necessary frameworks for standards, curriculum and quality assurance

- Enhance, support and coordinate private sector initiatives for skill development through appropriate Public-Private Partnership (PPP) models; strive for significant operational and financial involvement from the private sector
- Play the role of a "market-maker" by bringing financing, particularly in sectors where market mechanisms are ineffective or missing
- Prioritize initiatives that can have a multiplier or catalytic effect as opposed to one-off impact.

## Partnerships

NSDC operates through partnerships with multiple stakeholders in catalysing and evolving the skilling ecosystem.

**Private Sector** – Areas of partnerships include awareness building, capacity creation, loan financing, creation and operations of Sector Skill Councils, assessment leading to certification, employment generation, Corporate Social Responsibility, World Skills competitions and participation in Special Initiatives like Udaan focused on J&K.

**International Engagement** – Investments, technical assistance, transnational standards, overseas jobs and other areas.

**Central Ministries** – Participation in flagship programmes like Make in India, Swachh Bharat, Pradhan Mantri Jan DhanYojana, Smart City, Digital India and Namami Ganga, among many others.

**State Governments** – Development of programs and schemes, alignment to NSQF and capacity building, operationalization of program, capacity building efforts among others.

**University/School systems** – Vocationalisation of education through specific training programs, evolution of credit framework, entrepreneur development, etc.

**Non-profit organizations** – Capacity building of marginalized and special groups, development of livelihood, self-employment and entrepreneurship programs.

**Innovation** – Support to early-stage social entrepreneurs working on innovative business models to address gaps in the skilling ecosystem, including programs for persons with disability.

### **Achievements**

- Over 5.2 million students trained
- 235 private sector partnerships for training and capacity building, each to train at least 50,000 persons over a 10-year period.
- 38 Sector Skill Councils (SSC) approved in services, manufacturing, agriculture & allied services, and informal sectors. Sectors include 19 of 20 high priority sectors identified by the Government and 25 of the sectors under Make in India initiative.
- 1386 Qualification Packs with 6,744 unique National Occupational Standards (NOS). These have been validated by over 1000 companies.
- Vocational training introduced in 10 States, covering 2400+ schools, 2 Boards, benefitting over 2.5 lakh students. Curriculum based on National Occupational Standards (NOS) and SSC certification. NSDC is working with 21 universities, Community

Colleges under UGC/AICTE for alignment of education and training to NSQF.

- Designated implementation agency for the largest voucher-based skill development program, Pradhan MantriKaushalVikasYojana (PMKVY).
- Skill Development Management System (SDMS) with 1400 training partners, 28179 training centres, 16479 trainers, 20 Job portals, 77 assessment agencies and 4983 empanelled assessors. Hosting infrastructure certified by ISO 20000/27000 supported by dedicated personnel.

For More information: <http://www.nsdcindia.org/>

*“The era will now absorb only those who are willful & skilful.”-*

Dr. Parth Rashmikant Bhatt  
Ph. D., UGC – NET Commerce (3 Times),  
GSET Commerce (2 Times), CA Inter, M. Com.  
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# DEMYSTIFYING THE PH OF POTABLE WATER

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Dihydrogen oxide, popularly known as water is a chemical molecule which nearly tops the list of basic needs of survival of almost all living organisms. Though the earth is bestowed upon with ample amount of water, pure water sources are far from reality. However, this general situation has remained encouraging till twentieth century as the so called impurities like minerals and few other organic moieties are established nutrients for living beings. Hence, broadly speaking impure water is the water that we need for drinking. The environment, unlike us takes, the responsibility of maintaining the quality of entire water system disturbed due to natural processes. Several environmental cycles continuously strive to keep the ground water potable. So far, it has remained successful in its noble job to a great extent. Filtered water with a pH (measure of acidity) value of  $7 \pm 0.5$ , annual average TDS (total dissolved salt viz. calcium and magnesium) of 500 ppm and free from pathogens is a 'nutritious drink' for maintaining good health. With a few exceptions, the matter of fact is that the ground and natural waters are still potable.

The mankind has been doing at least two fold damage to itself. Firstly, by the well-known irresponsible activities that lead to water pollution. Next,

the professionals in water-business in the pursuit of profit are leading the entire community towards sophistically treated water. Of course, people in certain areas on the earth actually need it but it is detrimental and immoral to subject the potable water to further treatment.

In last two decades, putting forward the argument of high TDS in ground waters, the water industry started guiding the population towards RO treated water. Everyone knows that this treatment throws away 70 to 90 % of the water into the sewage. Moreover, complaints related to deficiency of vitamin e.g. B<sub>12</sub> and minerals like Calcium and Potassium have become very common and they significantly cater the financial needs of pharma companies and physicians. Hence, everybody except the consumer are enjoying happy earning season at the cost of the consumer's health. It has been reported that the RO treated water gives the water with pH below 7 (acidic) and we have been drinking this 'recommended' water since at least two decades. Researchers have found that consumption of this water not only reduces the intake of nutrients but also it leaches these nutrients from the body in the form of urine [1-3]. **Above statement is indeed alarming!**

Now, after offering us acidic and low-nutrient water for two decades, **beware!** These companies are coming with new product; alkaline water filter. This device outputs drinking water with pH in the range of 8.5-9.5 (basic). The manufacturers now argue that this is the right pH for drinking water.

*The question here is, why did you offer drinking water with wrong pH for 20 years?*

Misquoting the hypothesis of Otto Warburg, a Nobel laureate, the marketers often argue that the organisms causing cancer and analogous disease cannot survive alkaline medium and hence one should drink alkaline water (<https://thetruthaboutcancer.com/otto-warburg-cancer/>). Even after accepting the above argument, the doubt here is about the fate of metals and other compounds susceptible to hydrolysis. It is quite likely that some essential chemical entities may get precipitated in the human body under alkaline conditions and may in turn lose their functionality. Thus, it is too early to start drinking alkaline water.

In final submission, the author believes that the best idea is to continue with pathogen free filtered water with TDS between 250 to 750 ppm; this water will have pH in the vicinity of 7.

#### References:

1. Mishra, A. and V. Bhatt, *Physico-chemical and microbiological analysis of under ground water in VV Nagar and Near by Places of Anand District, Gujarat, India*. Journal of Chemistry, 2008. 5(3): p. 487-492.
2. Mishra, A., et al., *Comparative study of physico-chemical and microbial parameters on lotic and ground-waters in selected outlying areas of central Gujarat*. J. Chem. Pharm. Res, 2010. 2(4): p. 174-177.
3. Bhatt, V., K. Gohil, and S. Ram, *Organoleptic and physicochemical properties of underground and reverse osmosis water used in VV Nagar and nearby places of dist. Anand (Gujarat)*. Acta Chim. Pharm. Indica, 2011. 1(1): p. 51-56.

# BOOK REVIEW

## The English Patient

In 1992, for only the second time in its history, the Booker Prize was divided between two books: Michael Ondaatje's *The English Patient* and Barry Unsworth's *Sacred Hunger*. *The English Patient* has been translated into 40 languages, has sold more than 1m copies, and turned into an Oscar-winning film.

In case you're one of the few people who've neither read the book nor seen the film, *The English Patient* centres around an Italian villa towards the end of the second World War, where four variously damaged characters try to come to terms with the past. The titular patient isn't, in fact, English. He's a Hungarian desert explorer called Laslo Almasy (very loosely based on a real man) who was burned black after a plane crash on the Libya-Egypt border. He spends the book on what he knows to be his deathbed, recounting the story of his doomed love affair with a married woman, Katharine Clifton. This story is extracted by a former thief and spy, Caravaggio, who uses his knowledge of morphine addiction (developed after Axis torturers removed his thumbs) to make the patient garrulous. Almasy is also tended by a young nurse, Hana, who is herself a victim of war, shell-shocked and grieving for her father's death under arms. Finally, there is Kip, a Sikh bomb disposal expert who becomes Hana's lover and the patient's admirer and friend.

The character of the English patient may be sophisticated, adult and troubled, but there's plenty of Indiana Jones in his archaeological discoveries, incredible journeys, wartime intrigues, and even the accident that spills him from his plane wearing "an antlered hat of fire".

Then there's Caravaggio's thieving and spying, Kip's bomb disposal and Hana the beautiful nurse .

Much has been said about the richness of Ondaatje's writing, the sensuousness of his physical descriptions and his poet's gift for using well-timed silences and ellipses to speak volumes. All that's true. But the thing that impressed me most as I read the book this time around is its hard centre. Ondaatje's prose could go a few rounds with Hemingway and probably knock out Kipling, too.

At one point Hana reads the patient an extract from Kim:

"He sat, in defiance of municipal orders, astride the gun Zamzamah on her brick platform opposite the old Ajaib-Gher – the Wonder House, as the natives call the Lahore Museum. Who hold Zam-Zammah, that 'fire-breathing dragon', hold the Punjab; for the great green-bronze piece is always first of the conqueror's loot."

He interrupts her to say:

"Read him slowly, dear girl, you must read Kipling slowly. Watch carefully where the commas fall so you can discover the natural pauses. He is a writer who used pen and ink. He looked up from the page a lot, I believe, stared through his window and listened to birds, as most writers who are alone do. Some do not know the names of birds, though he did. Your eye is too quick and North American. Think about the speed of his pen. What an appalling, barnacled old first paragraph it is otherwise."

It's a fairly incidental and subdued passage in the greater scheme of things. There are far brighter pyrotechnics in the book. But it's a good example of how hard Ondaatje's writing works. It works firstly because it's spot on: try and read that quote with and without commas, it works –

craftily – as a guide to reading Ondaatje himself: *The English Patient* too should be taken slowly and with careful attention to rhythm. And so it is throughout the book. You get the sense that every word is straining and bursting with meaning. Every word has been made to labour as well as delight.

I should also note that some of the novel has come in for criticism. Most notably, there have been objections to the way the book ends, with the detonation of the bombs in Hiroshima and Nagasaki. Some have said that it seems rather tacked on – and it's true that the bombs do have a strange and unsettling impact at the culmination of the narrative.

There has also been controversy – particularly in the US – about the following remark: "They would never have dropped such a bomb on a white nation." It's certainly uncomfortable reading. Actually, the line is just another example of how everything Ondaatje writes has depth and ambiguity that rewards slow reading and careful thought - just another demonstration of his meticulous talent. This is a book to be savoured, re-read and remembered.

Gargi Gohel  
Associate Professor,  
Umiya Arts & Commerce College for Girls,  
Ahmedabad, Gujarat.

## Charandas Chor: A Play Steeped in Paradox

Habib Tanvir was one of the most popular Urdu, and Hindi playwrights. He was also a theatre director, poet and actor. He is the writer of plays such as *Agra Bazar* (1954) and *Charandas Chor* (1975). He was a pioneer in Urdu, Hindi theatre and he is most known for his work with Chhattisgarhi tribals. He founded a theatre company in 1959 in Bhopal named the Naya Theatre. He included indigenous performance forms such as nacha, to create a new theatrical language. With this new experiment, he created milestones such as *Charandas Chor*, *Gaon ka Naam Sasural*, *Mor Naam Damad* and *Kamdeo ka Apna Basant Ritu ka sapna*.

For him true "theatre of the people" existed in the villages. He strived to bring them to the urban "educated", employing both folk performers as actors alongside urban actors. He died on 8th of June 2009 at Bhopal and he became the last of pioneering actor-managers in Indian theatre. During his lifetime he won several national and international awards, including the Sangeet Natak Akademi Award in 1969, Padma Shri in 1983, Kalidas Samman 1990, Sangeet Natak Akademi Fellowship in 1996, and the Padma Bhushan in 2002; apart from that he had also been nominated to become a member of the Upper House of Indian Parliament, the Rajya Sabha (1972-1978). His play *Charandas Chor* (*Charandas, The Thief*) got him the Fringe Firsts Award at Edinburgh International Drama Festival in 1982, and in 2007, it was credited for "an innovative dramaturgy equally impelled by Brecht and folk idioms, Habib Tanvir seduces across language barriers in this his all-time biggest hit about a Robin Hood-style thief."

Charandas is an ordinary thief who is on the run from the police after stealing a golden plate. A constable is after him. To escape from the police, Charandas enters a holy man's ashram. After getting there, he expresses his desire to be his follower. Guruji decides to take him on if he makes a vow to leave something he desires. In jest, Charandas takes 4 vows – 1. *Never to eat from a golden plate*, 2. *Never preside in a convoy procession* 3. *Never to marry a rich and powerful woman* 4. *Never to be the leader of people*. These are not vows that would affect a thief. So, Guruji refuses to accept him with only these four vows. Charandas is forced to take a fifth vow – *never to tell a lie*.

Originally an adaptation of a Rajasthani folk tale written by Vijaydan Detha, Habib Tanvir's masterpiece Charandas Chor begins with a folk song. It was sung by a group of Panthi singers and dancers. A folk tale or song is associated with the "traditional style of a country or community" and Panthi is the most popular ritual or dance form of the Satnami Community of Chhattisgarh. They celebrate the anniversary of the birth of Guru Ghasidas who established the community based on "satnam" meaning "the truth". This finds appropriate expression in the very opening song of the play, which is in praise of truth: Satyanam! Satyanam! Satyanam!. As the play is about a petty thief Charandas whose adherence to truth transforms him into a real hero, a man who dies for the cause of truth. The opening with the song which praises the truth is very significant.

Charandas. a thief, who steals golden plates, chased by a policeman continuously. He robs the poor farmers and also snatches jewelry from a wealthy merchant's wife. He enters into the temple and steals whatever

he finds. He is even not afraid while robbing the Queen of her five coins. But, stealing and giving go hand in hand in his case. He is a thief, and thieves are not supposed to be humanitarian. They should to run away with whatever they get. But, Charandas never does that, he first steals and then returns! After stealing sattu from a poor peasant, he shouts, "Arrey, sattu, only sattu! Oh sattuwala! Come here! Come on back, don't be scared. Sit down; let's share this like brothers" (Tanvir 60). He robs a wealthy merchant's wife; he is expected to run away with all the booty. But, here is a thief who is kind hearted who cannot see her weep and returns immediately whatever he has snatched. He never forgets his five vows before the Guru. On the one hand, he is not ready to abjure stealing, which he calls as his "Dharma" (Tanvir 101), on the other hand, he pledges to remain truthful as it was also his duty to follow the vows completely. He is not able to give up stealing, but he also has to adhere to his oath of becoming a truthful man. A thief is generally supposed to be selfish, mean and egocentric, but Charandas is kind, generous and helpful. For the sake of the entire village, he robs the landlord. He robs the Queen not to enhance his fortunes, but to make his presence felt. Later on, he has to pass through many tests as the time is the greatest examiner. He is given opportunity of leading a procession, marrying a queen, eating in a golden plate and becoming a king. But, he refuses to do any of the things and remain truthful to his vows. The Queen is young and very beautiful who offers to pay off all penances: "Do penance, if necessary. We can hold an atonement ceremony and gather all the ascetics and holy men and fulfill all the rituals necessary to absolve you" (Tanvir 110). This is a path on which anyone can surrender and we expect him to surrender, but no, he is very firm. Here we have a man who

is immoral and a thief but with principles and firm on his promises. He took vows in a joking way and yet he adhere them in a very serious manner. He prefers to die rather than to succumb to pressures.

Another paradox dealt within the play is: Spiritualism V/s Materialism. This is evident from the conduct of the Guru. A Guru is supposed to be a man of restraint, a man who has renounced all worldly considerations, a man who is selfless and benevolent, kind hearted and honest. The Guru in the play asks his followers to give up their vices and preaches about the importance of virtues and righteousness in life. He did not accept the vows taken by Charandas jokingly and Charandas had to take the fifth vow to remain truthful. But, he himself behaves contradictorily. He knows everything but couldn't follow his own wisdom. He is a man of the materialistic world, who is more concerned with money than with salvation. The song which he sings constantly proves this: That's all you have to do, just Give the guru his due. Is it salvation you want? Just Give the guru his due (Tanvir 64).

If you want salvation you have to give the guru his due. All learning is not fruitful if you don't give the guru his due. It is mandatory to follow the Guru's rule of "Cash down" if you want your life and luck in better condition.

With blessing of salvation and preaching about the meaningless life, the Guru makes money. The traditional devotional song based on the Ramayana, sung at the temple creates an atmosphere of religious piety and devotion. But at the end it exposes the Guru's lust for gold. Charandas truly estimates guru's character: "you're flourishing in your

own way” or, “while you sit here in broad daylight, openly, with a crowd of people around you. And you make much more than I do”. The Guru, , is doubtlessly benevolent and helpful but at heart he is avaricious and worldly—a flash of greed is reflected in his face when Charandas offers him a basketful of jewelry and gems--“Aare baap re! That’s a fortune! Are you giving it all?” He is supposed to be wise, well-versed and learned. But his wisdom couldn’t stop him against giving warning to Charandas about the great loss which he was going to bear with his firmness to follow his vows. The Guru in the play performs ceremonies and reads of many religious scripts superfluously as he never understands it correctly and deeply, or we can say that he never follows his own preaching. He is not able to penetrate beneath the mask which Charandas is wearing. He is not here motivated by any humanitarian instinct but his eyes are set simply upon the precious booty which forces him to make Charandas stay there.

Affluence vis-a-vis Poverty and Poverty vis-a-vis Affluence is another set of contraries that we encounter in the play. There are people who are rich yet poor, and poor who are paradoxically rich. The landlord in the play is a rich man who has many fields in various villages. His fields are full of crops and possesses a tube well and electricity connection. He is expected to share his fortune with the people who are suffering a lot in the time of crisis. But, he turns out to be too mean and miserly. He may be rich and wealthy in the worldly sense but from humanitarian perspective, he is the poorest of all. He does not “spare even a kilo of rice” to the peasant whose “children have not eaten for three days” and now are “half-dead of starvation”. His stone-heart does not melt at the

helpless and miserable, poor and pathetic condition of the peasant. Rather he threatens him away by his indignity and hateful nature when the peasant apologizes for a mistake: "Mistake! Nonsense! You don't know your place". When the peasant sits closer to him, he flares up his anger and hatred, reveals his scornful nature as if the peasant is not a man: "come, sit closer, sit on my head! Fool! Sit down there on the floor....My guddy is all ruined" On the other hand there are poor peasants who have nothing to eat but when they get food, they distribute the food in the village first before without thinking about their hunger. Thus, the poor turn out to be rich in the truest sense.

The contrastive interplay of the oppositions like: Defending and Offending, Making and Breaking, Preserving and Violating, however, constitute another interesting paradox. These contraries are central to the character of the Havaladar, a policeman. He is supposed to preserve the law, punish the offenders and maintain peace in the town. He enters the stage chasing Charandas, he threatens him at his mischief, and he even warns him against going astray. But, he chases thieves to violate the law. Instead of catching the thieves, he takes commission from them and lets them go. He befriends them and even helps them in their unlawful deeds. He says to Charandas, "If you have, just tell me and I won't report. We'll share the booty" (Tanvir 57). And this paradox or self-contradiction, as recorded in the songs, dominates the entire play. To quote Shubhanku Kochar, "Tanvir"s songs are steeped in fun and laughter but there is an undercurrent of wit." The cat and-mouse play songs provide a great deal of amusement. The havaladar and Charandas, the thief are a source of slapstick comedy. The havaladar is always ready

to take up the trail of the elusive thief: The cat is out, the cats about; The cat is on the prowl. All in a trice she brings down mice and then she has a fall. The cat-and-mouse chase goes on throughout the play, but the cat can never catch the mouse: the havaladar is always be fooled by Charandas. In these songs, the playwright has made use of a refrain which is of utmost importance: “Rumble, tumble, take a ride,/ Off with the lid, and what is inside?” The lid of a container hides the stuff within and in order to discover what is inside, the lid must be removed or taken off. The havaladar has no professional efficiency to catch the thief so, he can’t find out the truth covered with the lid of a thief’s intelligence. The true nature of the custodian of law is further revealed, when Charandas sings: “The cat’s become the cover.”. Charandas is like the popular folk figure Robin Hood: he robs the rich and gives to the poor. This accounts for why the chorus sings: “Charandas is not a thief, not a thief, no way!” There are so many rogues who do not look like thieves as they are with impressive turbans on their heads, they softly shod their feet, but their safes are full of stolen goods. The song takes us into a topsy-turvy world where “It is fun to deceive, to cheat and to lie” and “The cheats and the liars are doing just fine”.

Yet another set of oppositions that captures our attention which is also a source of delight lies in the counter play of the oppositions such as: Sublimity and Pettiness, intellectuality and foolishness, Wisdom and Buffoonery displayed by the characters of The Munim and the Minister. The Minister, who is next to the Queen, should have some integrity, dignity and intellect to see through the pranks of unsocial elements. He enters the stage with his head high, showing off his superiority and power

as if he will never be trapped. But, he is trapped and be fooled by the Guru and the Havaladar very easily. A man who is supposed to run the country along with the Queen is reduced to a fool whom anyone can manipulate. He condemns the Munim at his incapability of differentiating between a thief and a Minister but, ironically enough, he himself is not able to dissect beneath the incognito of the tricksters. Then there is the Munim, an accountant, who is hired to maintain the accounts. He should be intelligent and thoughtful and good mannered, but, ironically, but he is not able to differentiate between the minister and a thief. He is hired to preserve the accounts, but he himself steals five golden mohurs and later on is sacked.

The contrast between the dominator and the dominated, the ruler and the ruled, the commander and the commanded is yet another set of contraries that is enacted in the play. The queen is the best example for this kind of paradox. The Queen is the ruler, commander, authoritative, dominator of the country but she is ruled, controlled, dominated by not only physical passions but her personal concerns as well. She is supposed to command everyone, but, she herself falls down at the feet of Charandas. She implores him to marry her but later, she beseeches him not to reveal anything whatever had passed between them in the closed compartment. Charandas, though a thief is ready to die in order to preserve his vows and dignity. The Queen, though a ruler is weak. As a Queen, she is expected to save the life of her country folk, but, she takes life of her people, even the one she loves and admires for her personal gains.

In this socio-political scenario, it is very likely that the queen lacks her professional efficiency, she doesn't take any responsibility of her people, their living conditions or even day today life. As the state authority fails to catch up with the petty thief, they have to rely on Charandas' adherence to truth: Charandas, you truthful thief, Don't you try and hide, Since you are a truthful man Remember your pride. Confess your crime in durbar, At the rani's side. It is thus nothing but absolute absurdities and incongruities that reign the society. In a nutshell, Tanvir's songs point out "the existing social order as disorder" The songs foretell an event, sum it up and comment on it. Towards the end of the play, a group of Panthi singers prepare the readers for Charandas' impending doom: Oh, Charandas, don't try to rob death of his due Your name and fame will be taken from you. Will Charandas give up truth that brings name and fame to a petty thief to avoid inevitable death? No. He will stick to truth. His honesty may be put to a terrible ordeal, but he will not give it up. As the liar can never give up lying, a gambler gambling or a drunkard drinking; Charandas can never forsake truth. "Truth is an addiction just like all the rest." The words of the song prove true as Charandas dies for truth and for his honour. And then comes the closing song in the form of an epilogue: An ordinary thief is now a famous man, And how did he do it? By telling the truth." Charandas was a petty thief who jokingly made a vow never to tell a lie and by doing so, he lived a strange and unusual life experiencing the both the aspects of life – rich and poor. As he died for the sake of truth he has achieved immortality in his death. Songs in the play plays an important role as they predict, explain and sum up an event and blend the scenes and establish the theme of the play. Dexterously incorporated, the songs are thus capable of carrying

manifold meanings and suggestions. As Songs are funny, witty and satirical they help introducing, scanning and commenting on a character, events and paradox fully. The paradoxical, tragicomic nature of the play becomes very sharp with such a brilliant use of the songs.

Charandas Chor has a universal appeal as it portrays a miniature of the world whose very existence depends on the three unavoidable human institutions—society, religion and the state. Habib Tanvir chooses and adopts the important leading persons from each of them as his main characters. He criticizes the world order and system, particularly in Indian context through a medium of 'Touchstone'-like Charandas. Whoever comes into contact with Charandas, unconsciously exposes his own vices and faults. The playwright highlights hypocrisy and roguery, dishonesty and untruthfulness, gradual moral degradation and loss of social values which should be the concern of the civilized societies.

To conclude, it can be said that Charandas Chor is a remarkable play steeped in paradox. These paradoxes make the play interesting and complex. What Tanvir is trying to prove is that, perhaps, nothing is final and nothing is absolute as the Truth becomes lie and lie becomes the truth. Preserver becomes offender and offender becomes preserver. Meaning is never fixed. It is determined by the context. Secondly, these paradoxes also surprise and amuse the readers because of the innate irony which they carry in them. One expects one thing, but something quite different and surprising happens. This constant shifting from one meaning to the other makes the play a delightful and illuminating reading. To quote Javed Malik, "Charandas Chor is conceived in terms of paradoxes and contradictions"(15). Habib Tanvir during his conversation

with Anjum Katyal, the translator of the play, suggested the same when he said, “Habits are hard to shake off. So I’d like you to say that just as a drunkard cannot leave drinking, a liar cannot leave lying and a thief cannot leave stealing, truthful men cannot leave telling the truth. If habit is vice and truthfulness becomes a habit then that too is a vice” (40). And if a truthful man happens to be a thief, then things become more complex and interesting. Anjum Katyal during a short conversation said that she could not conceive the play, Charandas Chor , in any other terms than seeing it as a putting together of truth and lie simultaneously in a man.

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# EDU-PUZZLE

## SUDOKU:

Fill a 9x9 grid with numbers so that each row , column and 3x3 section contain all of the digits between 1 and 9.As a logic puzzle Sudoku is also a brilliant brain game. If you play it daily, you will soon see an enhancement in your attention and overall brain power.

4	7				5			2
	9	2	4	3				
	6							
7					3	5	2	4
		5	7	2	9	3	6	8
			5					
	1						7	
	5		2	7		9		
	3		9		6		1	5



(a) Interpersonal communication                      (b) Mass communication

(c) Intrapersonal communication                      (d) Grapevine communication

4). In which state the maximum numbers of periodicals are brought out for public information

(a) Gujarat                      (b) Tamil Nadu

(c) Kerala                      (d) Punjab

5). Following incomplete series is presented. Find out the number which should come at the place of question mark which will complete the series: 4, 16, 36, 64?

(a) 300                      (b) 200                      (c) 100                      (d) 150

6). Study the argument and the inference drawn from that argument given below carefully.

Argument: Anything that goes up definitely falls down.

Helicopter goes up.

Inference: So the helicopter will definitely fall down. What is your opinion .Is the inference drawn from the argument?

(a) Valid                      (b) Invalid                      (c) Doubtful                      (d) Long drawn one.

- 7). ICT stands for
- (a) Information common technology
  - (b) Information and communication technology
  - (c) Information and computer technology
  - (d) Inter connected technology
- 8). Satellite communication works through
- (a) Radar
  - (b) Transponder
  - (c) Receptor
  - (d) Transmitter
- 9). Sunder ban in Hooghly delta is known for
- (a) Grasslands
  - (b) Conifers
  - (c) Mangroves
  - (d) Arid forests
- 10). Identify the main principle on which the parliamentary system operates.
- (a) Responsibility of Executive to Legislature
  - (b) Supremacy of Parliament
  - (c) Supremacy of Judiciary
  - (d) Theory of Separation of Power

**Answers:**

- (1).b      (2).d      (3).d      (4).c      (5).a
- 6).d      (7).b      (8).d      (9).d      (10). a

## JARGON /BUZZWORD

Here are 10 jargons and buzzwords which are pithy words or phrases, adopted by people who want to appear advanced or cool, whether they understand it or not, to convey one's intelligence often do just the opposite and this make them look like duffers. They are vague in meaning so not everyone understands what you are talking about, and it tends to be exaggerated and pompous. The less we use them the better it would be for us, our colleagues and clients. Better avoid them.

1. Hammer it out.
2. Pushing the envelope.
3. Boil the ocean.
4. Kept in the loop.
5. Moving forward.
6. Get our ducks in a row.
7. Getting on a soapbox.
8. Eat the elephant one bite at a time.
9. Due diligence.
10. Kudos.

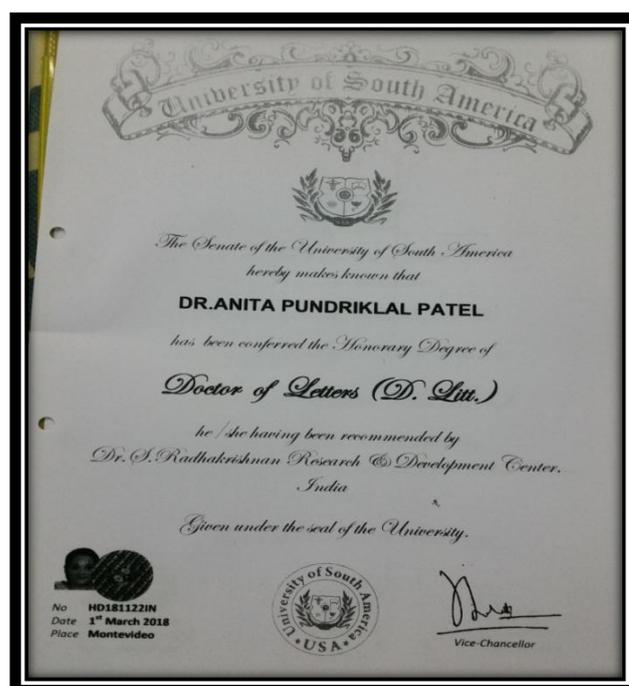
## PARAPROSDOKIANS

Paraprosdokians are figures of speech in which the latter part of a sentence or phrase is surprising or unexpected and is frequently humorous.

1. Do not argue with an idiot. He will drag you down to his level and beat you with experience.
2. I want to die peacefully in my sleep, like my grandfather, not screaming & yelling like the passengers in his car.
3. Hospitality: making your guests feel like they are at home, even if you wish they were.
4. Evening news is where they begin with “Good evening” & then proceed to tell you why it isn’t.
5. A bus station is where a bus stops. A train station is where a train stops. On my desk I have a work station.
6. Money can’t buy happiness but it sure makes misery easier.
7. How is it one careless match can start a forest fire, but it takes a whole box to start a campfire.
8. You are never too old to learn something stupid.
9. I used to be indecisive, but now I am not so sure.
10. I am supposed to respect my elders, but it’s getting harder & harder for me to find one now.

## WE ARE PROUD OF YOU

1. *Dr. Anita Patel has achieved an Honorary Degree of Doctor of Letters (D.Litt.) from university of South America, Recommended by Dr. S. Radhakrishna Research Centre, India.*



*GAP is highly delighted to hear of the honour bestowed on you and is extremely proud of you for accomplishing this achievement with hard work, dedication and enthusiasm. We congratulate you for the recognition, well merited honour and award being accorded to you by a prestigious university and wish you many years of great achievements.*

2. *Prof. Maulik Vyas has translated a book which is a documentary anthology titled "Ahuti" from Gujarati and Hindi into English. It's about social, cultural, academic and philanthropic acts done by Morari Bapu and his group. Various academics, experts from theatre, film and*

television industry, music and other art forms, journalists, educationists, poets and writers among others from across the country have contributed different 73 articles in this book. The book is edited by Harishchandra Joshi and Vinod Joshi, whose Gujarati edition was brought out by Pravin Prakashan, Rajkot. The English edition that is translated by Maulik Vyas will be released on 28th March, 2018 in the forthcoming *Asmita Parva* at Mahuva.

**GAP** is extremely proud of you for accomplishing this achievement with hard work, dedication and enthusiasm and look forward to read more of your books and wish you a hearty congratulation & all the best for future. Your prodigious exertions in book publishing can hardly escape the notice of serious academics in our citadel of higher learning.

3. **Prof. Subhankar Das** has published a **paper** in **Scopus Indexed Journal Escpacios of Venezuela Volume 39(6)**. **GAP** is extremely proud of you for accomplishing this achievement with hard work, dedication and enthusiasm and look forward to read more of your articles and wish you a hearty congratulation & all the best for future.

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