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- After the research paper is scrutinized by the expert panel, it is sent to the contributor. The contributor is then required to incorporate the suggested changes, if any and send it to us within a week of the receipt of the paper at : researchhorizons3@yahoo.co.in

KINDLY INFORM US ABOUT THE CHANGE IN ADDRESS, IF ANY.

Smt. Sunderbai Hansraj Pragji Thackersey

(11-06-1885 to 12-01-1980)

Smt. Sunderbai, **a soul of religion and education, selfless service and philanthropy, had lived a meaningful life, just short of only five years, to become a Centenarian.**

At just the blooming age of 12 years, she was honoured with the nuptial sanctity in the year 1897, with **Shri Hansarj Pragji Thackersey,** the grand son of Shri Thackersey Muljiseth. At a very young age, Shri Hansarj Pragji Thackersey had settled down well in business and won laurels in the social and political arena as well.

At the age of 39 years, having lived a wedded life for 27 years, the cruel fate snatched away from her, Sheth Shri Hansraj. At that time, though miserably bereaved of the life's partner, her profound faith in Almighty and her religious mental spirit, accorded in her great courage and strength, to take up faithfully and creatively all the responsibilities of unfulfilled assignments and cherished dreams of her loving counter-part.

She created a Trust, **"Hansraj Pragji Thackersey Education Fund"** in memory of her late husband and from its corpus, set up the Hansraj Pragji Thackersey Girl's School.

She channelised her wealth for many good causes. Her donations for the development and maintenance of educational institutions in Dwarka and a college at Nasik are worth the note in the history of the progress of education for girls.

She had made a royal donation to Vanita Vishram, at Bombay and Surat, and offered her devoted services, for about three decades, on its Managing Committee.

She also encouraged many students to go abroad for studies or business. For more than half century, this spacious building at Maharshi Karve Road (Queen's Road) stands monument, now housing the Gujarati medium **H. P. T. Girl's School,** an English medium - **The Blossoms Sunderbai Thackersey English High School,** and a large Assembly Hall, popularly known as **Sunderbai Hall.**

She was also one of the pioneers and the main supporter of the Bhatia General Hospital, which she equipped with the latest equipment and made it as one of the leading hospitals. Here she rendered her services as the Hon. Secretary for many years.

She, under the close association with Lady Premlila Thackersey, her nearest relative, the founder of the S.N.D.T. Women's University, Mumbai, had directed her donations to this University and to-day, in her memory. stands SHPT School of Library Science and SHPT College of Science at Mumbai and one of the Sections of Polytechnic of this University at the Juhu Campus. She was a member of the Senate of this University, for a number of years.

The heritage she has left behind her, is benevolently utilised with the same zeal and spirit, bearing in mind her ideals of life, by her devoted loyal Trustees, who execute her cherished dreams, with no axe to grind.

She had lived a life in the service of humanity,
keeping her goal, "Work is Worship".

(4)

FOREWORD

It is indeed a matter of pride for the college that Research Horizons is now in the eleventh year of publication. The college has always been sensitive to the need of promoting a pervasive research culture among the faculty members.

I must thank the members of the expert panel for scrutinizing the research papers and for having given their valuable feedback to the contributors. Congratulations to the members of the editorial board for their hardwork to get the journal published in time! Congratulations to the paper contributors for sharing their research experiences and knowledge! We are very grateful to Shri. Chandrasen Merchant for providing the necessary financial support for the publication of the journal for last 11 years.

The patronage, goodwill and support of many well wishers have helped to make Research Horizons a quality peer reviewed journal. It is my view that the phrase research culture must be taken to refer to both internal and external enlightenment, to individual and institutional attitude. Every effort must be made to actively and continuously awaken intellectual curiosity. This is what our institutions of higher learning are expected to aim and strive to achieve if we wish to be called the honorable members of the knowledge society.

Research, particularly academic research, had been relatively isolated from the demands of economic utility. It is complained that the academic underperforms in research and also that a good deal of research in our universities is marginal and deficient in originality and quality. One of the reasons usually given is that our universities have not created pervasive research culture among their products, that there is no encouraging ambience in our society for creativity, for producing quality and or doing research. With the UGC norms teachers should have research aptitude.

I wish all the teachers the very best in this endeavor. Certainly Research Horizons will continue its efforts to become a journal that attracts the best and the brightest scholars.

Dr. Harshada Rathod

Principal

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CONTENTS

Banks' Growth With Advertisement And Publicity

Dr. Sunita Sharma
Maniben Nanavati Women's College, Mumbai.

ABSTRACT

This article is divided into four sections. Section I deals with Theory of Monopolistic Competition in which Chamberlin has classified advertising in two types: informative and manipulative. Manipulative advertising affects both the revenue and cost curves. Section 2 points to the banking landscape in the 21st Century which includes new digital age, rapid globalization, building up brand equity and ethics and social responsibility of banks. Section 3 deals with advertisement and publicity expenditure by banks in FY 2008 – 09 & FY 2009 – 10 and their possible impact on bank business. That leads to Section 4 which points out that banks cannot do without advertising and sales promotion efforts which will fructify into growing business.

Section I APPLICATION OF THEORY OF MONOPOLISTIC COMPETITION:

Advertisements, according to E. H. Chamberlin are classified as Informative advertisements and manipulative advertisements. The informative and manipulative advertisements together are called by Chamberlin as 'selling costs'. The selling costs affect both the average revenue or demand curve and the average cost curve and therefore the average cost curve can be U shaped. For a firm under monopolistic competition the firm's average revenue curve will not be perfectly elastic but downward sloping, but it will not be like demand curve under monopoly. The selling cost, if it is a fixed percentage of sales / output, will be U shaped but the distance between the average revenue curve and average cost curve will narrow. In case of banking the selling costs are almost a fixed percentage of operating expenses. The interest income, non interest income and operating expenses are affected by selling cost. Indian banks seem to be living in a world described by E. H. Chamberlin, although banking is a common service. Each bank tries to distinguish itself from other banks on the basis of the rate of interest, charges for some service and services facilities. In India, we have a network of nationalized banks, foreign banks, old private banks and new private banks.

1.1 Research Methodology:

As a part of Customer Relationship Management (CRM) An attempt was made to find out how much do the banks spend on advertisement and publicity and what is its impact on the total business of the bank, which includes deposits and advances. Figures relating to advertisement and publicity expenditure are part of operating expenses in the profit and loss account, e.g. item No. IV of Schedule 16. The figures of 31 banks have been taken from which two banks State Bank of Saurashtra and State Bank of Indore have been merged with the State Bank of India. The figures have been taken for two years, that is for F.Y. 2009 and F.Y. 2010.

Section 2 Banking Landscape in the Second Decade of 21st Century:

As the world has spun into the second decade of 21st century, dramatic changes have occurred in the banking landscape. The pace of change is so rapid that the ability to change itself has now become a competitive advantage. According to the authors Kotler and Armstrong four major developments have taken place in marketing landscape as well as strategy: the new digital age, rapid globalization, the call for more ethics and social responsibility and the growth of not-for-profit marketing. Banks exist for profits.

2.1 The New Digital Age: The explosive growth in computers, telecommunication, communication, transportation and other technologies has a major impact on the ways banks conduct and compete for customers. Where it once took days or weeks to receive news about important world events we now see them as occurring near us. Television has enabled us to see earthquakes, cyclones, hurricanes and other catastrophic events, where it once took weeks to correspond with others in distant places, they are now only moments away by mobile phone or internet. The banks have now core banking solutions for different products. The banks are now using National Electronic Funds Transfer (NEFT) and Real Time Gross Settlement System (RTGS) which have made money transfers astoundingly speedier and cheaper e.g. a transfer of Rs. 100,000/- from one place to another costs Rs. 6 only. Money does not get blocked when it is on its way.

Internet usage has linked individuals and businesses of all types to each other and information all around the world. It is the technology behind the New Economy. In the U.S. nearly 186 billion people access

the web in any given month. Worldwide internet has been used by billions of people. Traditional brick and mortar banks have now become "Click – and – mortar" banks. There have also been 'dot.coms'

2.2 Rapid Globalization: In an increasingly smaller world many banks are now connected globally with their customers and other banks. Competition is cold and cruel and there is survival of the fittest. The questions which the banks ask are as follows:

• Should we go international?

• Which markets should we enter?

• How to enter those markets?

These questions were not asked before 1991 in India.

2.3 Building Up Brand Equity: Brands are more than just names and symbols. Brands represent customers' perceptions and feelings about a product / service and its performance – everything a product or service means to a customer. In short brands exist in the minds of the customers. The real value of a strong brand is its power to capture consumer preference and loyalty. Some brands like Coca – Cola became larger than life icons. They maintained their power in the market for years, even generations. They forged a deep connection with the culture of the customers. A powerful brand has high brand equity. Brand equity is the positive differential effect that knowing the brand has on customer response to the product or service. Customers don't mind paying more for the brand rather than going without it or choose a competing brand. Loyal coke drinkers will pay a 50 percent premium and Volvo users a 40 percent premium. The value of the brand is more important than the brick and mortar of their plants. Coca – Cola's brand was valued at $ 67 bn, Microsoft $ 61 bn.

High brand equity provides many competitive advantages. A powerful brand forms the basis for brand equity which is based on customer equity. A brand represents a profitable set of loyal customers. Bank of Baroda has recently adapted a new logo where the sun emits is raised. It has increased its business after it has adopted new logo. It appears that logos of Dena Bank and State Bank of India have become stale. For competitive advantage banks like Dena Bank and State Bank of India should change their logos.

2.4 Ethics and Social Responsibility: Corporate ethics and social responsibility have become the signe-qua-non of every business. Environmental movement has become stronger and stronger. Banks also view socially responsible actions as an opportunity to do well by doing good to the community around their locations. They seek ways to profit by being more civic minded and caring.

Section 3 Advertisement and Publicity Expenditure by Banks:

Table No. 1 outlines advertisement and publicity made by 29 banks during the F.Y. years 2009 and 2010. Table 1 also shows advertisement and publicity expenses as a percentage of operating expenses for those two years.

Table No. 1

Advertising and Publicity Expenditure by Banks

(Rs. In 000's)

Sr. No.	Annual Report Pg. No	Name of the Bank	Advertising & Publicity Expenses 31 Mar 2010 [1]	Advertising & Publicity Expenses 31 Mar 2009 [2]	(% Operating Expenses) 31 Mar 2010 [3]	(% Operating Expenses) 31 Mar 2009 [4]
		SBI AND ITS ASSOCIATES				
1	206	State Bank of India	337,72,66	336,76,05	.80	1.26
2	117	State Bank of Bikaner & Jaipur	5,11,14	4,94,32	.57	.63
3	65	State Bank of Hyderabad	12,59,51	10,61,86	1.28	1.14
4		**STATE BANK OF INDORE**	Merged with the parent bank			
5	BS – 16	State Bank of Mysore	4,11,96	4,52,00	.57	.68
6	45	State Bank of Patiala	6,37,13	4,61,91	.70	.58

7		State Bank of Saurashtra	Merged with the parent bank			
8	79	State Bank of Travancore	8,59,95	3,99,25	.99	.50
		NATIONALISED BANKS				
9	117	Allahabad Bank	21,63,79	14,22,87	1.34	1.02
10	129	Andhra Bank67,393	10,49,87	.50	.95	
11	90	Bank of Baroda	44,46,22	39,96,92	1.17	1.12
12	90	Bank of India47,47,42	22,43,54	1.29	.72	
13	47	Bank of Maharashtra	14,03,05	17,71,32	1.31	1.84
14	105	Canara Bank19,85,97	23,82,59	0.57	0.78	
15	165	Central Bank of India	17,21,55	15,33,22	.77	.82
16	191	Corporation Bank	18,25,47	16,47,87	1.45	1.65
17	98	Dena Bank 10,80,44	11,20,57	1.27	1.46	
18	84	Indian Bank10,63,15	8,86,22	0.61	.56	
19	80	Indian Overseas Bank	35,82,57	26,94,74	1.45	1.38
20	89	Oriental Bank of Commerce	11,73,39	13,86,70	.70	.99
21	31	Punjab & Sind Bank	53,65	37,50	.07	.05
22	131	Punjab National Bank	40,10,64	31,24,31	.84	.74
23	107	Syndicate Bank	17,37,03	22,52,10	.85	1.25
24	179	Union Bank of India	38,98,42	1,32,62,98	1.55	5.99
25	93	United Bank of India	9,07,42	6,47,28	.84	.66
26	104	United Commercial Bank (UCO Bank)	18,87,29	19,30,26	1.91	1.31
27	144	Vijaya Bank5,04,60	8,87,63	.47	.96	
28	90	IDBI Bank 45,83,56	48,37,93	2.50	3.62	
		IMPORTANT PRIVATE BANKS				
29	49	AXIS Bank (UTI Bank)	47,26,94	46,31,77	1.27	1.62
30	102	HDFC Bank86,01,90	1,11,89,92	1.46	1.98	
31	F 11	ICICI Bank1,10,80,10	1,40,28,40	1.94	2.71	

Source: Annual Reports of Banks for 2008 – 09 and 2009 – 10.

Table No. 1 shows that in F.Y. 2009 Union Bank of India spends nearly 6% of operating expenses on advertisement and publicity, next in the rank was IDBI Bank which spend 3.62% of operating expenses. From the table it is obvious that IDBI bank has maintained second rank as it has accounted for 2.5% in F.Y. 2010. Union Bank has maintained first rank in terms of amount of expenditure in F.Y. 2009. IDBI bank is number 1 in percentage terms in F.Y. 2010. Punjab and Sind Bank has spent the lowest amount in terms of percentage of expenditure as well as in terms of amount of expenditure. It was a weak bank and completely owned and controlled by Government. The broad conclusion that emerges from Table 1 is that, barring IDBI bank, all other banks have spent less than 2% of operating expenses in F.Y. 2010. Perhaps this may be due to worldwide recession which has not spared Indian banks. This leads us on to Table No. 2 which analyses the ranks of the banks on the basis of total business. Although there are many factors which affect total business, advertisement and publicity has a definite impact on total business. Some bank branch managers who were interviewed agreed that if there is no advertisement the bank business will suffer. Therefore, advertisement is a must to maintain competitive advantage.

From table no. 2 following conclusions can be drawn:

1.   ICICI Bank which was No. 1 in 2008 – 09 was pushed to No. 5 in 2009 – 10 and its place was occupied by Punjab National Bank. People say vah - vah for Punjab National Bank (P.N.B.) because it has occupied a pride of place among banks.

2.   Although P.N.B. spent only Rs. 31 crores and as a percentage of operating expenses advertising constituted only 0.74%, ICICI Bank spent far more on advertising to come to the top of 31 banks. P.N.B. spent far less than ICICI bank and obtained the second rank.

3.   Punjab and Sind Bank has continued to occupy the lower rung of the ladder of banking but it appears that by investing money in infrastructure projects it is trying to come up.

4.   While State Bank of India has reduced its Advertising and Publicity expenditure (% of operating expenses) from 2008 – 09 to 2009 – 10, but its total business has improved.

5.   Out of 29 banks, ten banks are occupying rank below 20 in both the years 2008 – 09 and 2009 -10 in terms of total business. Perhaps in future they may spend more on advertising to improve their business and their rank in the league of banks.

Table No. 2
TOTAL BUSINESS OF BANKS

(Rs. In crores)

Sr. No	Annual Report Pg. No	Name of the Bank	2009 – 10 Deposits + Advances = Total Business	RANKS	2008 – 09 Deposits + Advances = Total Business	RANKS
			-1	-2	-3	-4
		SBI AND ITS ASSOCIATES				
1	140	State Bank of India	143,603	18	128,457	16
2	102	State Bank of Bikaner & Jaipur	81,281	28	69,075	26
3	43	State Bank of Hyderabad	126,010	20	106,128	19
4		**STATE BANK OF INDORE**	Merged with the parent bank			
5	61	State Bank of Mysore	68,415	29	44,293	29
6	38	State Bank of Patiala	110,899	21	103,593	20
7		**STATE BANK OF SAURASHTRA**	Merged with the parent bank			
8	62	State Bank of Travancore	89,344	25	74,642	25
		NATIONALISED BANKS				
9	105	Allahabad Bank	177,660	15	143,773	15
10	120	Andhra Bank	133,801	19	103,529	21
11	78	Bank of Baroda	416,079	2	335,648	3
12	82	Bank of India	398,252	4	332,617	4
13	38	Bank of Maharashtra	103,618	23	86,545	24
14	94	Canara Bank	403,986	3	325,111	5
15	158	Central Bank of India	267,490	9	216,755	8
16	128	Corporation Bank	155,936	16	122,496	18
17	90	Dena Bank	86,806	26	71,928	27
18	74	Indian Bank	150,373	17	123,978	17
19	13	Indian Overseas Bank	191,577	14	175,926	12
20	78	Oriental Bank of Commerce	203,746	13	166,869	14
21	22	Punjab & Sind Bank	81,794	27	59,291	28
22	120	Punjab National Bank	435,931	1	364,463	2
23	101	Syndicate Bank	207,432	11	197,417	11
24	172	Union Bank of India	289,355	8	235,237	7
25	72	United Bank of India	110,510	22	89,929	23
26	90	United Commercial Bank (UCO Bank)	204,920	12	169,025	13

27	135	Vijaya Bank	103,453	24	90,003	22
28	6	IDBI Bank	305,868	6	215,845	9
		IMPORTANT PRIVATE BANKS				
29	38	AXIS Bank (UTI Bank)	245,643	10	198,930	10
30	26	HDFC Bank	293,235	7	241,694	6
31	F 2	ICICI Bank	383,222	5	436,658	1

Source: Annual Reports of Banks for 2008 – 09 and 2009 – 10

Section 4: Conclusion

According to Paul Samuelson "A characteristic feature of our era is advertising. With our daily news, TV westerns and sunday pleasure rides, we are fed large doses of carefully selected descriptions of various products. A sizable amount of the nation's creative talent and of its paper and vacuum tubes is devoted to sales promotion. Defenders of advertising claim many economic advantages for it. Useful information can be brought to the public; mass – markets are created and as a by – product of advertising expense we have a private press, a choice of many radio and television programs, and thick magazines. So the argument goes on. The other side, it is claimed that much advertising is self – canceling and adds little to the consumer's valid information; that for each minute of symphonic music, there is half an hour of melodrama. The situation would be the more debatable were it not for the surprising fact, turned up the Gallup poll, that many people seem to like advertising. They do not believe all they hear, but they cannot help remembering it just the same."

According to Joel Dean "Annual advertising expenditures during the inter – war period averaged roughly 3 percent of national income. The post war average is around 2 percent." In 1950, the post war U.S. advertising volume passed a new high at $ 5 billion. Indian banks spend less than 2 percent of its operating expenses at the micro – level. Few banks have a valid, theoretical or research basis for deciding upon the level of advertising expenditure: e.g. whether they should spend Rs. 100 crore or Rs. 200 crore per year. Almost every bank wrestles with the problem of planning its advertising budget over a period of years; deciding how this outlay should fluctuate from year to year with changes in business conditions; and how each yearly total should be apportioned among products, territories and classes of prospects. Yet in making these critical decisions, most executives have to play by ear.

Measuring effects of advertising on business is a question of estimating business with and without the outlay, everything else remaining constant. Their diffused time lag in both the intended and actual fruition of advertising that is usually harder to judge for advertising than for changes in prices, income and other variables that can be included in the regression equation. Banks now have data under core banking solutions (CBS). The Indian Banks Association (IBA) can conduct advertising for some common products.

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Factors influencing success of Business Process Reengineering Implementation in Public Sector Banks

Dr. Ram Sable

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1.   Introduction:

Banking as a whole has also undergone a change. A larger option for the consumer is getting translated into a larger demand for financial products and customization of services is fast becoming the norm than a competitive advantage. At the same time, the banking sector as a whole is seeing structural changes in regulatory frameworks and stringent norms which mean that the faster, one adapts to these changing dynamics, the faster is one expected to gain the advantage in the market. Banking scenario has changed rapidly since 1990s. The decade of 90s has witnessed a sea change in the way banking is done in India. Technology has made tremendous impact in banking. 'Anywhere banking' and 'Anytime banking' have become a reality. Hence, Public sector banks have adopted Business Process Reengineering since the year 2000, as one of the opportunity, which innovates upon people, processes and products to face the challenges in the 21st century.

2.   Concept and Review of literature:

Michael Hammer and James Champy (1) emphasized that today's businesses are being driven by 3 C's i.e., customer, competition and change (i) Customer as he is knowledgeable, have purchasing power and prefers variety (ii) Competition from within and outside the country; ready to capture the market by tough competition (iii) Changes happening in the surroundings i.e., economic, financial, attitudinal, political, social, cultural, technological, trade, environmental, etc. if the business is not aware of these changes, it will not be able to take advantage of the opportunities in the market.

Further they (2) shows that "Reengineering", properly, is the fundamental rethinking and radical design of business processes to achieve dramatic improvements   in critical, contemporary measures of performance such as cost, quality, service and speed, whereas, Davenport & Short (3) put it as "Business process reengineering (BPR) is the analysis and redesign of workflow within and between enterprise."

Davenport (4) also defines BPR as "the critical analysis and radical redesign of existing business processes to achieve breakthrough improvements in performance measures." Rastogi (5) emphasize on the global environment's complexity and uncertainty, which have forced to search for newer ways of facing it and that have resulted in the development of newer concepts like Business process Reengineering/Redesign, Fast Cycle Capability, and Mass Customization. Jawadekar (6) recommends redesigning to the business by clearly defining its goals, restructuring its people so as to become leaner and sensitive to customer needs. Dey (7) has felt that the business executives need to have a clear idea about BPR and the modalities of its implementation. He laid special emphasis on the role of Information Technology (IT) as a powerful enabler to reengineer business processes. BPR introduces major changes in the way of doing work, with emphasis on process orientation and teamwork, thereby bringing in strong impact on existing structures, systems and procedures of hierarchical, function based organizations. Therefore, the greatest challenge in reengineering the business processes is change management in an organization.

Thus it can be seen from the above concept and review of literature that the business process reengineering is the complete overhaul of a key business process with the objective of achieving a quantum jump in performance measures such as return on investment, cost reduction and quality of service. An attempt is made in this study to analyse what are the factors influencing success of BPR in public sector banks.

3.   Objectives of the study:

a)   To assess the decision making styles of Public sector banks.

b)   To assess whether Decision making styles of managers (DMS) affect the BPR implementation success?

c)   To assess whether Indian ethos in management (IEM) influence the success of BPR implementation success?

d)   To assess whether development in information and communication of technology (ICT) influence the success of BPR implementation success?

4.   Hypothesis of the study:

Regression Model is used to know the main factors. It is hypothesed that:

Hy 1: Decision making styles of Public Sector bank management influence the BPR success.

Hy. 2: Indian ethos in management influences the BPR success.

Hy.3: Development in information and communication technology influences the BPR success.

5.   Research Methodology:

5.1 Samples and sample size of the study:

For the purpose of the study, 10 public sector banks were selected so as to represent the sample. The sample has been selected on the basis of the banks who have already implemented BPR in their organization. The method of sampling which has been used is Simple random sampling for the purpose of assessing the factors for the successful BPR implementation in the banks, the employees of the above banks have also been selected as sample totaling to 300 employees comprising to a number of 200 officers and 100 clerical employees working in the banks.

5.2 Sources of Data collection:

The researcher has relied on both the primary as well as secondary methods of data collection. Various books, magazines, newspaper articles, journals available in the libraries, and relevant online websites were searched periodically for the collection of secondary data. Primary data were collected using the questionnaire approach. Field surveys and interviews were conducted to get the factual information from the respondents. The structured questionnaire was administered to the branches of Public Sector Banks and Officer and Clerk respondents in the branches of Public Sector Banks.

5.3 Measuring levels of extent of influence:

The level of extent is measured on the basis of following reflected in Chart 1.

Chart1

Measure of Level of extent

Responses in Percentage	Level of influence
0-33	Low influence
34-65	Medium influence
66-100	High influence

6.   Data interpretation and Analysis:

6.1 Decision making styles of public sector bank managers:

To assess the factors influencing BPR success, first decision making styles of Public Sector bank's branch managers is assessed in terms of autocratic, semi autocratic and consultative style and extent of influencing factors, its level and rank is also considered. Table 1 represents decision making styles of public sector bank managers.

Table 1

Decision making styles of Public sector banks branch managers

(Top management)

Sr. No.	Decision making style variables	Decision making styles (%)			Total
		Auto	Semi auto	Consultative	
1	Behavioural nature of manager	85	10	5	100
2	Extent of information sharing	60	30	10	100

3	Extent of participation in decision making	92	5	3	100
4	Extent of delegation of authority	82	12	6	100
5	Depth of control mechanism	77	20	3	100
	Overall (average)	**79**	**15**	**6**	**100**

It can be seen from Table 1 that:

1. 85 percent respondents agreed that behavioral nature of managers in respect of decision making is autocratic.

2. 60 percent of respondents states that extent of information sharing on decision making is autocratic and indicates that they are not sharing information at majority levels.

3. 92% respondents agreed that managers of public sector banks are not allowing participating in decision making to others but restricting entry decision making. They are completely autocratic in nature in this respect.

4. 82 percent respondents agreed Indian public sector bank managers are autocratic in delegating authority. Majority of respondents states that they are fully autocratic in this respect.

5. 77 percent respondents agreed that Indian public sector bank managers control decision making mechanisms in autocratic way.

Thus overall result shows that 79 percent, 15 percent and 6 percent respondents agreed that public sector bank managers are autocratic decision making style, semi autocratic decision making style and consultative decision making style respectively. Majority bank managers are adopting autocratic decision making styles on behavioural nature, information sharing system, delegation of authority and depth of control mechanism. Hence majority managers' decision making style is autocratic and not democratic.

6.2   Influence of decision making styles of public sector bank managers on BPR:

This is shown in Table 2.

Table 2

Influence of decision making style on BPR success

Sr. No.	Influence of decision making style of mangers on BPR success	Extent of Influence	Level of Influence	Percent ranking of Influence
1	Planning of BPR for banking	84	High	6
2	Organizing of BPR in banking	79	High	7
3	Co-ordinating of BPR in banking	89	High	4
4	Directing of BPR in banking	93	High	1
5	Effective supervision of BPR in banking	92	High	2
6	Productivity of banking through BPR	62	Medium	10
7	Growth of banking through BPR	63	Medium	9
8	Human resource development in banking for BPR	73	High	8
9	Job-satisfaction on BPR in banking	88	High	5
10	Marketing of banking product through BPR	90	High	3
	Overall influence	**81**	**High**	

It is observed from Table 2 that the directing of BPR by managers in banking had a highest influence on BPR success(93 percent), followed by effective supervision of BPR in Banking (92 percent), marketing of banking product (90 percent), coordinating of BPR (89 percent), job-satisfaction(88 percent), planning of BPR in

banking(84 percent), organizing (79 percent), human resource development (73 percent), growth of banking through BPR (63 percent), productivity of banking through BPR (62 percent) respectively.

The hypothesis that decision making styles of Public sector bank management influence the BPR success is accepted as overall result of Table 2 shows that decision making style of bank branch manager (top management) influence all 10 variables between 62 – 93 percent, maximum being 93 percent on directing of BPR in banking followed by 92 percent on effective supervision of banking and minimum being 62 percent on productivity of banking through BPR.

6.3 Influence of Indian ethos in management on BPR success:

Table 3 shows relationship between Indian manager ethos and BPR.

Table 3

Influence of Indian ethos in management on BPR success

Sr. No.	Influence of IEM on BPR success	Extent of Influence	Level of influence	Rank
1	Planning of BPR for Public sector banking	85	High	10
2	Organizing of BPR in Public sector banking	87	High	9
3	Co-ordinating of BPR in Public sector banking	91	High	5
4	Directing of BPR in Public sector Banking	95	High	2
5	Effective Supervision of BPR in Public sector banking	96	High	1
6	Productivity of Public sector banking through BPR	88	High	8
7	Growth of Public sector banking through BPR	90	High	6
8	Human resource development in public sector banking for BPR	92	High	4
9	Job satisfaction on BPR in Public sector banking	89	High	7
10	Marketing public sector banking product through BPR	94	High	3
	Overall influence (average)	**91**	**High**	

It is observed from Table 3 that the influence of IEM in respect of effective supervision of BPR in Banking had a highest influence on BPR success (96 percent), followed by directing of BPR in banking (95 percent), marketing of banking product (94 percent), human resource development(92 percent), coordinating of BPR (91 percent), growth of banking through BPR (90 percent), job-satisfaction (89 percent), productivity of banking, organizing, and lastly by planning of BPR in banking.

The hypothesis number two states that 'Indian ethos in management influence the BPR success' is accepted as out of 10 factors all the factors representing IEM influences success of BPR to the extent of more than 85 percent. The maximum and minimum influence is 85 to 96 percent; clearly indicating influence of IEM on BPR implementation and its success also.

6.4 Influence of ICT on BPR success:

This is given in Table 4.

Table 4

Influence of ICT on BPR success

Sr. No.	Influence of ICT on BPR success	Extent of influence	Level of influence	Rank
1	Strategic Planning of BPR for Public sector banking	92	High	3
2	Organizing of BPR in Public sector banking	90	High	4
3	Co-ordinating of BPR in Public sector banking	82	High	6
4	Directing of BPR in Public sector banking	78	High	7
5	Effective supervision (control) of BPR in Public sector banking	96	High	1

6	Productivity of Public sector banking through BPR	68	High	9
7	Growth of Public sector banking through BPR	88	High	5
8	Human resource development in Public sector banking through BPR	62	Medium	10
9	Job-satisfaction on BPR in Public sector banking	69	High	8
10	Marketing Public sector banking product through BPR	93	High	2
	Overall influence (average)	**79**	**High**	

It is observed from Table 4 that the influence of ICT in respect of effective supervision of BPR had a highest influence on BPR success (96 percent), followed by marketing of banking product (93 percent), planning of BPR in banking (92 percent), organizing (90 percent), growth of public sector banking (88 percent), coordinating of BPR (82 percent), directing of BPR (78 percent), job-satisfaction (69 percent), productivity of banking through BPR (68 percent), human resource development (62 percent).

The hypothesis that development in information and communication of technology influence the BPR success is accepted as it is proven that ICT influences implementation of BPR and its success more than 62 percent. The highest and lowest factors are effective supervision (96 percent) and human resource development (62 percent), hence it is concluded on the basis of Table 4 that the development of ICT influence the success of BPR to a great extent.

7. Conclusion:

It can be concluded that Indian ethos is the main factor which influences success of BPR implementation in public sector banks followed by decision making style of Indian managers and development of information and communication technology.

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Consumption and Savings Pattern In India: An Empirical Study

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1.1 ABSTRACT:

An individual is assumed to plan a pattern of consumption expenditure based on expected income in their entire life-time. The present research paper is an attempt to study the relevance consumption pattern established by Modigliani and Ando in their "Life Cycle Theory of Consumption" and also Keynes "Psychological Law of Consumption" in the present scenario in India.

Key Words: Households, Consumption Pattern and Savings Pattern.

2.1 RESEARCH METHODOLOGY:

In order to get an understanding if not entirely comprehensive, more like empirical evidence to the theories and statistics mentioned in this paper a primary survey was conducted. The aim of the survey, the methodology of the survey and the subsequent end results are described in brief below. There are a few limitations to the survey that was conducted it included incorrect information given by the respondents, incomplete information, hence the final results that have been obtained will be not be pinpoint accurate.

2.2 Objectives of the Study:

An effort has been made to focus on the following aspects:

i.   To understand the concept of Consumption and Savings Pattern in India.

ii.   To study the select sample units on the basis of Consumption and Savings Pattern.

iii.   To draw conclusions based on the findings of the primary data analysis.

2.3 Hypothesis: Null Hypothesis H0:$\mu=$ There is no relation between age and propensity to consume.

Alternate Hypothesis HA= There is a relation between propensity to consume and age.

2.4 Primary Data: For the present study Primary Data was collected from 50 sampling units.

2.5 Sampling Unit: Households i.e. all persons who occupy a housing unit. Within a household the unit chosen included individuals, and family. 50 sampling units are selected for the present study within the city limits of Mumbai.

2.6 Time and Space Boundaries: The research was conducted from 20th September 2011 to 19th January 2012 within the city limits of Mumbai.

2.7 Characteristics of Interest: Consumption pattern of household including its monthly expenditure for food and non- food items, the savings rate, and its subsequent allocation into different financial products, the propensity to consume, the model of consumption observed.

2.8 Research Design: Descriptive cross sectional study.

2.9 Sampling Design: Disproportionate stratified random sample.

2.10 Statistical Tool Used: Mode, Chi-Square Analysis.

3.1 DATA INTERPRETATION, ANALYSIS AND OBSERVATIONS:

Table-I and II below gives the age and income wise breakup of the 50 sampling units who took part in the survey:

3.1.1 Age-wise Analysis:

Table-I: Age-wise Analysis

AGE (years)	Total
20-30	12
30-40	12
40-50	13
>50	13
Total	**50**

Source: Compiled by Author on the basis of Primary

Data.Data Interpretation: It was observed that, 12 households each were from the age group of 20-30 and 30-40 and 13 households each were from the age group of 40-50 and 50 and above.

3.1.2 Income-wise Analysis:

Table-II: Income-wise Analysis

Income (in Rs.)	Total
<'1,00,000	5
'1,00,000-'3,00,000	12
'3,00,000-'5,00,000	17
'5,00,000-'8,00,000	7
'8,00,000-'10,00,000	3
>'10,00,000	6
Total	**50**

Source: Compiled by Author on the basis of Primary

Data.Data Interpretation: It was observed that, out of the total households a maximum of 17 were in the income group of Rs. 3,00,000-5,00,000.

3.1.3 Combined Analysis of Age-wise and Income-Wise:

Combining both the above Tables I and II the following cross-tabulation can be presented in Table-III:

Table-III: Combined data of Age-wise and Income-Wise Analysis					
AgeIncome (in Rs.)	20-30	30-40	40-50	>50	Total
<'1,00,000	3	1	—	1	5
'1,00,000-'3,00,000	3	2	3	4	12
'3,00,000-'5,00,000	3	5	7	2	17
'5,00,000-'8,00,000	2	1	2	2	7
'8,00,000-'10,00,000	1	1	—	1	3
>'10,00,000	—	2	1	3	6
Total	12	12	13	13	50

Source: Compiled by Author on the basis of Primary Data.

Data Interpretation:

Propensity to Consume: It was observed that, as the age of the household increased his propensity to consume increased, whereas that to save decreased.

3.1.4 Age-wise Analysis of Propensity to Consume:

Table-IV: Age-wise Analysis of Propensity to Consume						
Propensity to ConsumeAge	<0.5	0.5-0.6	0.6-0.7	0.7-0.8	0.8-0.9	>0.9
20-30	1	5	2	1	—	3
30-40	—	—	3	4	3	2
40-50	—	1	1	1	7	3
>50	—	—	1	2	5	5

Source: Compiled by Author on the basis of Primary

Data.Data Interpretation: It was observed that, as the age of the household increased his propensity to consume increased, whereas that to save decreased.

3.1.5 Mode of Age-wise Propensity to Consume:

Based on Table-IV results the mode for each age group is given below in Table-V:

Table-V: Mode of Age Group wise Propensity to Consume

Age	Mode
20-30	0.5-0.6
30-40	0.7-0.8
40-50	0.8-0.9
>50	>0.9

Source: Compiled by Author on the basis of Primary Data.

Data Interpretation: Thus from the above observation it is seen that the consumption pattern was in fact following the same pattern established by Modigliani and Ando in their "Life Cycle Theory of Consumption".

According to this theory an individual is assumed to plan a pattern of consumption expenditure based on expected income in their entire life-time. It is further assumed that individual maintains a more or less constant or slightly increasing level of consumption. A typical individual in this theory in his early years of life spends on consumption either by borrowing from others or spending the assets bequeathed from his parents. It is in his main working years of his life-time that he consumes less than the income he earns and therefore makes net positive savings. He invests these savings in assets that is accumulated wealth which he consumes in the future years. In his lifetime after retirement he dis-saves, that is, consumes more than his income in these later years of his life but is able to maintain or even slightly increase his consumption in the lifetime after retirement.

3.1.6 Income-wise Propensity to Consume:

When the propensity to consume was recorded in terms of income the findings were as follows:

Table-VI: Income Group wise Propensity to Consume

Propensity to Consume Income (in Rs.)	<0.5	0.5-0.6	0.6-0.7	0.7-0.8	0.8-0.9	>0.9	Total
<'1,00,000	—	1	1	—	1	2	5
'1,00,000-'3,00,000	1	1	1	1	4	4	12
'3,00,000-'5,00,000	1	1	3	4	5	3	17
'5,00,000-'8,00,000	1	—	1	1	3	1	7
'8,00,000-'10,00,000	—	1	—	3	—	—	4
>'10,00,000	2	3	1	—	—	—	6

Source: Compiled by Author on the basis of Primary Data.

Data Interpretation: It can thus be inferred from the above table that as the income increases the propensity to consume decreases.

3.1.7 Mode of Income-wise Propensity to Consume:

Based on Table-VI the mode for each income group was thus presented in Table-VII:

Table-VII: Mode of Income Group wise Propensity to Consume	
Income (in Rs.)	Mode
<'1,00,000	>0.9
'1,00,000-'3,00,000	0.8-0.9 or >0.9
'3,00,000-'5,00,000	0.8-0.9
'5,00,000-'8,00,000	0.8-0.9
'8,00,000-'10,00,000	0.7-0.8
>'10,00,000	0.5-0.6

Source: Compiled by Author on the basis of Primary Data.

Data Interpretation: It can thus be inferred from the above table that as the income increases the propensity to consume decreases and hence seems to follow Keynes "Psychological Law of Consumption".

But this similarity between the pattern of consumption and Keynes law was not as strong as was observed in case of pattern of consumption and life cycle theory of consumption. What was the reason for this? The reason for this is as follows:

1.) The theory is based on the assumption that the various factors affecting the propensity to consume, such as distribution of income, prices, population do not change which is not the case in the current environment with inflation rates that are very much volatile. Also the constant influx of migrants too which has led to increase in demand for goods could be in a way considered as increase in population.

2.) The second assumption on which the Keynes' Psychological Law of Consumption is based is that, the normal conditions should continue to prevail in the economy, that is, neither any war should break out nor should occur any revolution, hyper-inflation, or any other extraordinary event. This is not the current scenario. Our economy is just recovering from a financial crises which had seriously struck the whole world economy and is currently in the high growth high inflation phase.

3.) The Indian culture is a little different from that observed in America where Keynes was based. A young individual doesn't necessarily move out his/her parents house once he/she moves out, hence may not have to bear the expenses that he would have to if he was staying alone. Hence even if the income of such an individual is less, the propensity to consume will still be less.

4.) The cost of living that was not discussed by Keynes too could be one of the reason why a high propensity to consume was observed.

5.) Efficient Management of money in terms of allocation of savings into the right product with maximum return minimum risk may have been absent.

6.) The information collected from the survey questionnaire may not have been fully correct to deserve full confidence.

3.1.8 Hypothesis Testing:

In order to test the relation between age and propensity to consume a chi-square analysis test was undertaken. The results for which are as follows:

1.) Formation of null hypothesis:

H0:μ=There is no relation between age and propensity to consume.

HA= There is a relation between propensity to consume and age.

2.) Level of significance is assumed to be at 5%.

3.) Table-VIII: Age and Propensity to Consume

Propensity to Consume Age	<0.5	0.5-0.6	0.6-0.7	0.7-0.8	0.8-0.9	>0.9	Total
20-30	1	5	2	1	0	3	12
30-40	0	0	3	3	4	2	12
40-50	0	1	1	1	7	3	13
>50	0	0	1	1	6	5	13
Total	1	6	7	6	17	13	50

Source: Compiled by Author on the basis of Primary Data.

4.) Calculation of expected frequency:

Table-IX: Expected Frequency of Age and Propensity to Consume

Propensity to Consume Age	<0.5	0.5-0.6	0.6-0.7	0.7-0.8	0.8-0.9	>0.9
20-30	0.24	1.44	1.68	1.44	4.08	3.12
30-40	0.24	1.44	1.68	1.44	4.08	3.12
40-50	0.26	1.56	1.82	1.56	4.42	3.38
>50	0.26	1.56	1.82	1.56	4.42	3.38

Source: Compiled by Author on the basis of Primary Data.

Table-X: Statistical Analysis of the Data using Chi-Square Test

Row	Column	Observation	E	O-E	$(O-E)^2$	$(O-E)^2/E$
1	1	1	0.24	0.76	0.58	2.41
1	2	5	1.44	3.56	12.67	8.78
1	3	2	1.68	0.32	0.10	0.06
1	4	1	1.44	-0.44	0.19	0.13
1	5	0	4.08	-4.08	16.65	4.08
1	6	3	3.12	-0.12	0.01	0.003
2	1	0	0.24	-0.24	0.06	0.25
2	2	0	1.44	-1.44	0.07	1.44
2	3	3	1.68	1.32	1.74	1.03
2	4	3	1.44	1.56	2.43	1.69
2	5	4	4.08	-0.08	0.06	0.02
2	6	2	3.12	-1.12	1.25	0.40
3	1	0	0.26	-0.26	0.07	0.27
3	2	1	1.56	-0.56	0.31	0.19
3	3	1	1.82	-0.82	0.67	0.37
3	4	1	1.56	-0.56	0.31	0.20
3	5	7	4.42	2.58	6.66	1.51
3	6	3	3.38	-0.38	0.14	0.04
4	1	0	0.26	-0.26	0.07	0.27

4	2	0	1.56	-1.56	2.43	1.56
4	3	1	1.82	-0.82	0.67	0.37
4	4	1	1.56	-0.56	0.31	0.20
4	5	6	4.42	1.58	2.50	0.57
4	6	5	3.38	1.62	2.62	0.78

Source: Compiled by Author on the basis of Primary Data.

" (O-E) ^2/E=26.65

Degree of freedom= (row-1) (column-1)

Degree of freedom = (4-1) (6-1)

Degree of freedom = 15

Interpretation of Results and Conclusion of Hypothesis Testing:
The critical value with level of significance 5% and degree of freedom at 15 is 24.996 since the established value is greater than the critical value our assumption of the null set is false, that is our assumption that there is no significant relation between age and propensity to consume is disproved and hence there is indeed a significant relation between age and propensity to consume.

3.1.9 Reasons for Saving:
To the question on, "Why they saved?" The response of the respondents were put into the following categories as below:

Table-XI: Cross-Tabulation of Age-wise reasons for Saving

AGE	Future	Unforeseen	Events	Vacation	Others	Total
20-30	3	1	6	1	—	12
30-40	3	4	2	2	1	12
40-50	7	1	4	1	—	13
>50	5	4	3	2	—	13

Source: Compiled by Author on the basis of Primary Data.

Data Interpretation:
The distribution showed that there was no category that took absolute majority. Though future needs like retirement and events like buying a house, car had the major share with 36% and 30% respectively. One comprehensible fact that can be seen from this is that it is only when individuals near the age of retirement i.e. 40-50 that they seriously take into account their future needs while saving, as it a human tendency to think short term.

3.1.10 Allocation of Savings into Financial Products:

To the question on, allocation of the savings into the various financial products, the response was as below:

Table-XII: Cross-Tabulation of Age-wise Allocation of Savings into Financial Products

AGE	Fixed Deposit	Share Market	Mutual s Fund	Public Schemes	Others	Total
20-30	2	6	3	—	1	12
30-40	3	7	1	1	—	12
40-50	6	1	2	1	3	13
>50	5	1	2	4	1	13

Source: Compiled by Author on the basis of Primary Data.

Data Interpretation: The financial products of choice were fixed deposits and the share market with 32% and 30% respectively. 40% and 46% of those who selected share market were of the age bracket of 20-30 and 30-40 years respectively, showing increased risk taking appetite for risk among the younger generation.

4.1 CONCLUSION:

Companies like Nokia, Reebok, Coke, PepsiCo and major automobile giants like Toyota, Suzuki, Ford, Chevrolet, Mercedes, etc. have made a market for themselves in India. How did they establish their own individual market in a country like India which is prone to diverse cultures? Let's take the example of Ford. Before establishing their base in India, they engaged in a lot of researches. Their researches were made on the Indian people's social life, personal tastes and preferences, way of life, how they identify an effective product and what makes them get attracted towards a product. The social and economic conditions were analyzed.

The general economy of India was also researched on. They had modified their product to suit the Indian conditions. Their technology had to be adjusted and suited to such an extent that their car is adaptable to Indian conditions. Indians are generally prone to be rough and tough customers and especially taking into account the road conditions and other social factors they designed the product in such a way that it's best suited to the conditions and it's received by the target customers. Today Ford is enjoying a huge market in India. If an automobile company from a different country can make wonders why cannot our own manufacturers adapt to these techniques.

A customer's want has to be identified and his expectations must be matched with the other economic and social factors so that their product is receptive. This can be related to any product. Reebok today is enjoying a huge market in India even though they have hired a company which is phoenix to manufacture shoes and operate under Reebok. How did they achieve this? Adapting to social conditions play the most important role in establishing your brand in the market.

This also means that customers are open to new and different products from time to time. It's just that they want the product to be flexible and adaptable to their needs and preferences. People are changing from time to time, so do their tastes and preferences. Identifying those is the first step towards achieving success and the rest depends on the performance of the product.

The future of businesses in an emerging India will depend on how well they analyze these changing demographics like changing consumption pattern, rise of new consumer class, increasing demand for non-food goods, increasing disposable income etc. The company that has studied the market thus can be capable of surviving in this highly evolving market. The challenges that these companies face will definitely be more harsh and cumbersome and way different than those faced a decade ago. It is only if the company is able to identify the pillars of the economic structure of this changing Indian economy that it will be successful in drawing its business around them so as to establish themselves as a company with good fundamentals or rather a company with a good foundation.

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A Study of Financial Soundness of Mahanand Dairy, Mumbai

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Abstract

Mahand Dairy is a unit run by the MRSDMM. It has made significant growth and progress in the field of productivity improvement, quality improvement, energy conservation, cost control etc. due to sincere and dedicated efforts put at all the levels. The financial statements of a business enterprise provide a summary of its accounts. Analysis and interpretation of these account statements helps in full diagnosis of the profitability and financial soundness of the business. The research attempts to evaluate and analyses the financial performance of Mahanand Dairy, Mumbai. The study covers data of last five years by using ratio analysis techniques.

1. Introduction

Maharashtra Rajya Sahakari Dudh Mahasangh Maryadit (MRSDMM) is an Apex Federation of District / Taluka milk unions established to implement the Operation Flood programme in the state of Maharashtra. The main objective of MRSDMM is to procure milk from the member milk unions at remunerative rates and distribute the same to the consumers at reasonable rates. MRSDMM is working as a vital link between the milk producers and consumers and working for the economic development and upliftment of the farmers in the rural areas. MRSDMM was established on 09th June, 1967.

Mahand Dairy is a unit run by the MRSDMM. It was established on 18th Aug.1983 with a milk handling capacity of 4 LLPD and the capacity was expanded up to 6 LLPD during the year 1997-98. From December, 2005 it is governed by the elected Board of Directors. At present MRSDMM have 86 member unions with more than 20000 primary milk societies & 23 lacs members which include appx. 27000 women members. At present Mahanand Dairy is distributing 8.5 Lac Litres milk per day through 722 milk distributors (Ex Dairy Distributors - 174 and shop Distributors, Commission Agents etc. - 548). It has also extended its wings in Goa, Andhra Pradesh and Gujarat. Mahanand Dairy has good range of milk products i.e Shrikhand (in four flavours), Amrakhand, Cow Ghee, Lassi, Butter milk, Dahi, Paneer and flavoured milk in eight flavours which is well accepted by the consumers of Mumbai.

Mahanand is HACCP and ISO-9000 certified company. It has made significant growth and progress in the field of productivity improvement, quality improvement, energy conservation, cost control etc. due to sincere and dedicated efforts put at all the levels. The total sale of milk under Mahanand Brand name in the state is 8.5 LLPD including the sale of milk in Konkan, Pune & Nagpur region. For the last 45 years it has been successfully working and for the year 2010-11 had made a turnover of Rs. 483.92 crores. Mahanand Dairy has been awarded 8 (EIGHT) National Productivity Council Awards.

The financial statements of a business enterprise provide a summary of its accounts. It is difficult for a layman to understand which figures are important in the statement and what is the significance of these figures. Analysis and interpretation of these account statements helps in full diagnosis of the profitability and financial soundness of the business. Financial statement analysis is a process that examines past and present financial data for the purpose of evaluating performance and estimating future risk and potentials. It determines financial strength and weaknesses of the firm According to John N Myers, "Financial statement analysis is largely a study of the relationships among the various financial factors in a business as disclosed by a single set of statements and a study of the trends of these factors as shown in a series of statements."

The analysis of financial statements requires methodical classification of the data given in the financial statements and comparison of various interconnected figures with each other. Various types of tools can be used for the analysis of financial statements. The major tools available are- Comparative financial Statements, Common-size Financial Statements, Trend Percentages and Ratio Analysis. Financial statement analysis helps various interested stake holders like management, shareholders, investors, creditors, Government, researchers etc to make an evaluation of the various aspects of the company's performance.

The present study analyses the financial performance of Mahanand Dairy, Mumbai.

2. Statement of problem

Mahanand is considered to be one of the ideal cooperative organization which has helped in the development and growth of dairy farming in Maharashtra. One of the important objectives of Mahanand is to protect the interest of the milk producing farmers who are its suppliers as well as its members. A study of final accounts of Mahanand for last five years shows an inconsistent performance. The present paper is an attempt to study the financial performance of Mahanand dairy to understand the financial position of the concern.

3. Objectives of the study

The objective of this study is to analyze and interpret the financial performance of Mahanand Dairy. The paper is an attempt to examine the profitability, managerial efficiency and financial soundness of Mahanand Dairy.

4. Research methodology

The study is purely based on secondary data. The secondary data were collected from different sources such as Official website of Mahanand Dairy, Professional Magazines, Reference Books, Newspapers, Journals and published reports of Mahanand Dairy.

The collected data was complied and analyzed for the purpose of the study. To facilitate interpretation ratio analysis technique was used. Tables and graph diagrams has been used for presentation of findings.

5. Limitations of the study

1. This study will focus on the financial performance of Mahanand Dairy

2. The study covers data of last five years i.e. from 2006-2007 to 2010-2011

3. The technique used for the study is ratio analysis

4. The Ratios selected for the study is Liquidity Ratio, Efficiency Ratio and Profitability Ratio

5. Analysis and Findings of the study

Ratio analysis is the most common and effective tool of analysis and interpretation of financial statements. It helps in finding out the inter-relationships between different figures in the financial statements. It is a diagnostic tool that helps to identify problem areas and opportunities within a company. It guides various interested parties like management, shareholders, potential investors, creditors, government and other analysts to make an evaluation of company's performance. Ratios can be classified into different categories depending upon the basis of classification. For the present paper, classification is done on the basis of their functional aspects. According to the functions ratios can be broadly categorized into-

- Liquidity ratios   • Efficiency ratios   • Profitability ratios

5.1 Liquidity Ratios

A company is considered to be financially strong if it is able to fulfill its long term and short term obligations. Liquidity ratios are used to access a firm's ability to meet its short-term obligations. An asset is deemed liquid if it can be readily converted into cash. Common liquidity ratios include current ratio, quick ratio and debt-to-equity ratio.

5.1.1 Current ratio

This is the most commonly used indicator to find out the short term paying capacity of the firm. The current ratio is also known as "working capital ratio". This ratio measures the extent to which the claims of short-term creditors are covered by assets that can be quickly converted into cash. It is the ratio of current assets to current liabilities. The ratio is expressed as follows:

Formula:-

$$\text{Current Ratio} = \frac{\text{Current Assets}}{\text{Current Liabilities}}$$

Table-1 shows the position of current ratio in Mahanand Dairy. For current assets particulars like cash & bank, short term investments, stock and other miscellaneous current assets were considered. Similarly current liability as given in the balance sheet and short term loans and advances were considered for current liabilities.

Table-1

Current Ratio (Rs. In Lakhs)

Year	Current Assets (1)	Current Liabilities (2)	Ratio (1/2)
2007	8063.62	5841.47	1.38
2008	7823.04	12702.17	0.62
2009	8544.23	21728.48	0.39
2010	9476.93	7430.39	1.28
2011	7700.52	6293.88	1.22

Source: Calculated from Annual reports of Mahanand Dairy (2006-2007 to 2010-2011)

Generally, current assets should be twice the current liability (2:1). The study of trend shows that in last five years the organization was not able to get this ratio even once. The worst performance was in the year 2009. Shortage of short term funds can have an adverse effect on the operational efficiency of the firm. It can only be manageable if the firm has its arrangements with bank for emergency requirements. All the years where the ratio is above 1:1 is still satisfactory as it shows that Mahanand is able to fulfill its short term liabilities.

5.1.2 Liquid Ratio

It is a variation of current assets. The liquid ratio measures a company's ability to pay off the claims of short-term creditors without relying on the sale of its inventories. This is a valuable measure since in practice the sale of inventories is often difficult. It is expressed as follows:

Formula:-

$$\text{Liquid Ratio} = \frac{\text{Liquid Assets}}{\text{Liquid Liabilities}}$$

Table-2 shows the position of liquid ratio in Mahanand Dairy. For liquid assets all the current assets except for stock is taken into consideration. Similarly for liquid liability all the current liability as given in the balance sheet excluding bank overdraft, if any is considered.

Table-2

Liquid Ratio (Rs. In Lakhs)

Year	Liquid Assets (1)	Liquid Liabilities (2)	Ratio (1/2)
2007	677.18	5841.47	1.16
2008	7157	12702.17	0.56
2009	7722.32	21728.48	0.36
2010	8320.13	7430.39	1.12
2011	6159.2	6293.88	0.98

Source: Calculated from Annual reports of Mahanand Dairy (2006-2007 to 2010-2011)

Generally, a ratio of 1:1 is considered as good indicator of firm's capacity. Practically, if organization can manage up to a ratio of 0.75:1 is also considered as satisfactory. The overall liquidity position of Mahanand looks satisfactory except for the two years 2008 and 2009, where organization invested in short term projects. The firm's cash position looks well, where it can manage with its very short term liabilities. A ratio above one in last two years is a good indicator.

5.1.3 Debt-to-equity ratio

It is a solvency ratio and is calculated to find out long tern financial capacity of the firm. It is also known as external internal equity ratio. It is determined to ascertain soundness of the long term financial policies of the company. It helps in finding out margin of safety for long term creditors. It also helps in understanding the capitalization of the company and so they are also known as capital gearing ratios. It is expressed as follows:

Formula:-

Debt-to-Equity Ratio $= \dfrac{\text{Total Debt}}{\text{Total Equity}}$

Table-3

Debt-Equity Ratio (Rs. In Lakhs)

Year	Debt (1)	Equity (2)	Ratio (1/2)
2007	6334.94	8742.74	0.72
2008	13325.43	9323.7	1.43
2009	21672.5	9870.37	2.20
2010	8235.36	10765.01	0.76
2011	8054.37	11074.22	0.73

Source: Calculated from Annual reports of Mahanand Dairy (2006-2007 to 2010-2011)

Table-3 shows the position of debt equity ratio in Mahanand. Debt includes Long term and short term loans, advances, current liabilities etc, whereas equity includes all types of shares, reserves and surplus and net profit of Mahanand. A ratio of 1:1 is usually considered to be satisfactory ratio. In the year 2008 and 2009 the debt-equity ratio of Mahanand is much higher and shows an unsatisfactory safety margin for the long term creditors. In the later years the condition of Mahanand looks better as the ratio becomes favourable, that is less than one. It shows a very satisfactory safety margin for the long term creditors. It also suggests that the organization can raise additional funds as there is less burden of fixed interest payment.

5.2 Efficiency Ratio

Efficiency ratios are used to find out how effectively a company is managing its assets and resources. These ratios are also known as turnover ratios because they indicate the speed with which assets are turned into sales. These ratios are important in measuring the efficiency of a company and also to find out the ability of a company to meet both its short term and long term obligations.

5.2.1 Inventory turnover

This ratio measures the number of times inventory is converted into sales. It calculates stock velocity to indicate the time period taken by the average stock to be sold out. It helps in evaluating the management of stock in the organization. It is expressed as follows:

Formula:-

Inventory Turnover Ratio $= \dfrac{\text{Cost of goods sold}}{\text{Average Inventory}}$

Table-4 shows the position of Inventory turnover ratio in Mahanand Dairy. Cost of goods sold is calculated by subtracting gross profit from sales; similarly average inventory is calculated as opening stock + closing stock/ 2.

Table-4

Inventory Turnover Ratio (Rs. In Lakhs)

Year	Cost of Goods Sold (1)	Average Stock (2)	Ratio (1/2)
2007	39026.07	1033.41	37.76
2008	42627.75	979.24	43.53
2009	41510.38	743.98	55.80
2010	40741.84	989.36	41.18
2011	46215.43	1349.28	34.25

Source: Calculated from Annual reports of Mahanand Dairy (2006-2007 to 2010-2011)

the performance of last five years it can be noted that the inventory turnover ratio was highest that is 55 times in 2009 after which it is reducing reaching up to 34 times in 2011. In this context it can be said that the performance of Mahanand is losing its edge.

5.2.2 Fixed Assets Turnover Ratio

This ratio measures the efficiency and profit earning capacity of the firm. Higher the ratio, greater is the utilization of fixed assets. Therefore a higher ratio is favourable. A lower ratio signifies that the firm has an excessive investment in fixed assets. It can be expressed as-

Formula:

$$\text{Fixed Asset Turnover Ratio} = \frac{\text{Net Sales}}{\text{Fixed Assets}}$$

Table-5

Fixed Assets Turnover Ratio (Rs. In Lakhs)

Year	Net Sales (1)	Fixed Assets (2)	Ratio (1/2)
2007	40673.25	1562.37	26.03
2008	44520.52	1638.4	27.17
2009	43943.35	1774.07	24.77
2010	43802.93	2473.63	17.70
2011	4839.83	4378.2	11.05

Source: Calculated from Annual reports of Mahanand Dairy (2006-2007 to 2010-2011)

Table-5 shows the status of fixed asset turnover ratio in Mahanand. Net sales are as given in the trading account and fixed assets here means depreciated value of fixed assets. There is no standard fixed asset turnover ratio in absolute terms. Each organization has to determine its own standard ratio as per its past performances and industry's performance. The ratio is highest (27) in 2008 and is lowest (11) in 2011. The study shows a continuous downfall in the ratio without much change in the figures of sales and fixed assets. Despite the fact that a ratio of 11 is a good indicator of very effective utilization of fixed assets the reducing trend of ratio shows that the performance of Mahanand is slowing down.

5.3 Profitability Ratios

Efficiency of an organization is measured in terms of its profit earned. Profit ratios measure the efficiency with which the company uses its resources. The more efficient the company, the greater is its profitability. Profitability in relation to sales indicates the amount of profit per rupee of sales. For this study the profitability ratios taken are Gross profit ratio and Net profit ratio.

5.3.1 Gross profit Ratio

This ratio compares gross profit with sales. It helps in ascertaining the productivity of concern as it takes in to consideration the expenditures of production, sales and inventory. It is generally expressed in the form of percentage. It can be calculated as follows-

Formula –

$$\text{Gross Profit Ratio} = \frac{\text{Gross Profit}}{\text{Sales}} \times 100$$

Table-6

Gross Profit Ratio (Rs. In Lakhs)

Year	Gross Profit(1)	Net Sales (2)	Ratio (1/2*100)
2007	1650.08	40673.25	4.06
2008	1898.2	44520.52	4.26
2009	2434.42	43943.35	5.54
2010	3062.72	43802.93	6.99

Table-6 shows the trend of gross profit of Mahanand for last five years. There is no standard gross profit ratio in absolute terms. Each concern has to determine its own standard ratio on basis of its past performances, performance of other concerns and average of the entire industry. Mahanand has earned its highest gross profit in the year 2010 which is 7 Percent. From 2007 to 2010 it shows a consistent improving trend in gross profit earning. This shows improving productivity of the concern, efficient management of production, purchases and inventory etc. However the gross profit margin of 2011 has come down to 4.5 percent. This indicates some problem arising in production management and loses control over factory expenses.

5.3.2 Net Profit Ratio

Net profit ratio shows relationship between net profit and sales of the organization. The Ratio is used to measure the overall profitability and hence it is very useful to proprietors. It helps in ascertaining the overall efficiency of organization in managing its activities of operations, financing and investment. It is calculated as follows: Formula:-

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

Table-7

Net Profit Ratio (Rs. In Lakhs)

Year	Net Profit(1)	Net Sales (2)	Ratio (1/2*100)
2007	200.8	40673.25	0.49
2008	392.53	44520.52	0.88
2009	510.37	43943.35	1.16
2010	595.65	43802.93	1.36
2011	347.74	48391.83	0.72

Source: Calculated from Annual reports of Mahanand Dairy (2006-2007 to 2010-2011)

Table-7 shows the position of net profit ratio in Mahanand for last five years. There is no standard Net Profit ratio in absolute terms. Each concern has to determine its own standard ratio on basis of its past performances, performance of other concerns and average of the entire industry. Mahanand has earned its highest net profit in the year 2010 which is 1.36 Percent. From 2007 to 2010 it shows a consistent improving trend in net profit earning. This shows great efficiency of the concern in managing all its activities and good control over all types of costs. However the net profit margin of 2011 has come down to 0.72 percent, against the trend. It can be taken as an indicator of inefficiency in controlling its operating expenses, inefficient management or simply increasing competition in the market.

6. Concluding Observations

Ratio analysis is the process of identifying financial strengths and weaknesses of the firm by properly establishing relationship between the items of the balance sheet and the profit and loss account. It assists the Investors, Shareholders and Creditors to take sound decisions regarding the company. This paper tried to analyze the financial performance of Mahanand dairy, Mumbai. It was found that the concern has shown a inconsistent performance from year 2007 to 2011. Concern's long term as well as short term solvency position is satisfactory. It is also able to convert its resources into sales effectively. However year 2011 shows declining of overall profit of the concern. The reasons as given by the chairman in the annual report 2011 are- increasing competition, increased rate for milk purchase by Maharashtra Government, reduced milk production, bonus payment to employees and implementation of sixth pay for employees. Despite that the norms of all the ratios could not be achieved it can be said that the overall performance of Mahanand was found to be satisfactory.

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A Study of Investors Perceptions Towards Investment In The Post Recession -era

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Abstract:

In the era of economic and financial turmoil today, where the investment patterns of Indian investors is at a five year low, this paper attempts to critically evaluate the perceptions of investors towards investment patterns and the products that today the investors expect to fulpfil their investment needs..

The Indian investors have always looked at banks generally as the onlyn source of investment. This trend is now dispelled with so may alternative products in the pipeline. The tough competition and overall economic scenario calls for innovative and proactive thinking by our financial planners. . Today investment frims, banks and companies have started thinking of innovative products and services so that they can retain their existing customers and add new customers whilst improving the country's investment scenario.

This research is a critical study of expectations of the investors and the innovative investment strategies that can be thought about keeping in mind the need, aspirations, current investment patterns and demographics of our Indian investors. Questionnaires dealing with investor's needs, likes, demographics, investment patterns, proposed investment options, were distributed to banking customers in the Indian metros.

The data collected through the questionnaire was analyzed through SPSS using descriptive analysis, Non-parametric Friedman's Test , chi-square test and Opportunity matrix.

The results significantly reflected the Indian investor's perception towards their investment strategies and investment patterns that the Indian customers would expect. This paper also reflected the role that our Indian commercial banks can play in servicing these investment pattern needs of our investors and thereby improvise the investment scenario in the country.

Keywords: Indian investors, Investment patterns, economic downturn, Indian commercial Bank, innovative investment scheme.

Introduction:

Like most developed and developing countries the question of "what is the right investment" has been catching on in India. There are various reasons for this. Investors nowadays need to satisfy their need for such investments which not only bring about capital growth and income preservation but also are coupled with stability and risk diversification. However not all. investments are profitable, as investor wills not always make the correct investment decision.

Investing is not a game but a serious subject that can have a major impact on investor's future well being. Virtually everyone makes investments. Even if the individual does not select specific assets such as stock, jewellery, real estate etc. investments are still made through participation in pension plan, and employee saving programme or through purchase of life insurance or a home. Each of this investment has common characteristics such as potential return and the risk you must bear. The future is uncertain, and you must determine how much risk you are willing to bear since higher return is associated with accepting more risk. Toady the field of investment is even more dynamic than it was only a decade ago. The individual investor has so many assets to choose from, and the amount of information available to the investors is staggering and continually growing.

Today, the Indian economic scenario is not glum. India's gross domestic savings as a percentage of GDP is 34.2% in the fiscal year 2011. (Indian economic outlook survey report 2011) The high saving rate has been one of the key sources of investment capital in India, providing funds for capital formation. Household savings showed overall improvements, contributing INR15, 361 billion in gross domestic savings, up from INR13,and 310 billion in 2008-2009. Indeed, household savings remain the largest source of savings in 2009-2010. A significant portion of this savings is in the form of investment avenues like postal schemes, gold, fixed deposits, provident fund, insurance etc. Net returns from such investments on post-tax basis can barely outperform inflation.

Under this backdrop, although there is an urge of investments, recent studies have shown that there have been many ups and downs in the investment patterns of investors. However thanks to our stringent banking policies,

The Indian investors have always looked at our Indian banking investment products as the safest investment option. The confidence that the Indian investors have reposed with our Indian banks coupled with the positive policy changes that our Indian banking regulatory authorities have undertaken in the structure, working and regulatory framework of the Indian bank have now made our Indian banks to be positively comparable on several parameters with banks the world over.

However the tough competition and overall economic scenario calls for innovative and proactive thinking by our Indian Banks. Today many banks have started thinking of innovative products and services so that they can retain their existing customers and add new customers whilst improving the country's investment scenario.

Growth is always associated with innovative strategies. Financial strategy determines the means for the attainment of stated objectives or targets. An integral part of financial strategy is the management of financial resources. No financial strategy means a strategy for failure.

Financial crisis in recent times were due to lack of sound financial strategy. Growth in financial services is being bolstered by the opportunities of demography, emerging markets and ever more innovative products and services. Yet, organizations also face the challenges of mounting competition, more complex regulation and ever more exacting customer expectations. Effective growth strategies are therefore likely to cut across all operating processes and functional boundaries. The Financial Services & banking industry is changing at a fast pace. These changes are throwing up fresh challenges like managing complex technological divergence in a converging market. Banks strive to constantly offer more to the existing customer base. To achieve this, they emphasize on more targeted technology investments and high-quality service. To remain competitive, financial institutions will have to renew their commitment to investing in new technology strategically – to reduce costs, improve efficiencies and boost revenue-generating initiatives.

This research is a critical study of innovative investment strategies that can be thought about by our Indian Banks keeping in mind the need, aspirations, current investment patterns and demographics of our Indian investors.

Backdrop of the Study:

There is at present the need for the formal financial system to look at increasing financial literacy and financial counseling to focus on Indian investors needs and the role of banks in meeting their needs. This gap has been studied in the present research including their expectations and the future perspectives. This would pave the way for creating financial products which meets this gap.

Literature review

An analysis of the research work in the field of investor's preferences during the economic downturn revealed that investors are willing to invest even in an economic downturn; however their focus would then turn to the integrity and governance practices of the fund, investment or company they are investing. Aggarwal, Klapper and Wysocki(2005) observed that investors preferred the companies with better corporate governance. Investor protection is poor in case of firms with controlling shareholders who have ability to expropriate assets.

According to the financial experts, (Indian Economic outlook Survey Report 2011) the economic condition of the country has become stable and the GDP has also improved in the last few quarters. However, the high inflation rate has overshadowed the growth of the economy and that is the reason why many are considering that the economic condition of India is still unstable.

A recent research survey by Japan Bank for international operation (JBIC), shows that in the next 3 years, India will be the third most favored investment destination for Japanese investors. A Smith Barney (a CITI group Division) study says estimated market value of foreign institutional investment in the top 200 companies in India (including ADRs and GRDs) at current market prices is US$43 billion. This is 18% of the market capitalization of BSE 200.

Yin-Hua and Woidtke (2005) found that when company boards are dominated by members who are affiliated to the controlling family, investor protection will be relatively weak and it is difficult to determine the degree of separation of management from ownership. Jack Clark Francis (1986) revealed the importance of the rate of return in investments and reviewed the possibility of default and bankruptcy risk. He opined that in an uncertain world, investors cannot predict exactly what rate of return an investment will yield.

Preethi Singh3(1986) disclosed the basic rules for selecting the company to invest in. She opined that understanding and measuring return and risk is fundamental to the investment process. According to her, most investors are 'risk averse'. To have a higher return the investor has to face greater risks. She concludes that risk

is fundamental to the process of investment. Every investor should have an understanding of thevarious pitfalls of investments. The investor should carefully analyse the financial statements with special reference to solvency, profitability, EPS, and efficiency of the company.

David.L.Scott and William Edward (1990) reviewed the important risks of owning common stocks and the ways to minimize these risks. They commented that the severity of financial risk depends on how heavily a business relies on debt. They suggested that a relatively easy way to ensure some degree of liquidity is to restrict investment in stocks having a history of adequate trading volume. Investors concerned about business risk can reduce it by selecting common stocks of firms that are diversified in several unrelated industries.

Donald E Fischer and Ronald J. Jordan (1994) analysed the relation between risk, investor preferences and investor behaviour. The risk return measures on portfolios are the main determinants of an investor's attitude towards them. Most investors seek more return for additional risk assumed. The conservative investor requires large increase in return for assuming small increases in risk. The more aggressive investor will accept smaller increases in return for large increases in risk. They concluded that the psychology of the stock market is based on how investors form judgments about uncertain future events and how they react to these judgements. K.Sivakumar. (1994) disclosed new parameters that will help investors identify the best company to invest in. He opined that Economic Value Added (EVA) is more powerful than other conventional tools for investment decision making like EPS and price earnings ratio

Pattabhi Ram.V.15 (1995) emphasised the need for doing fundamental analysis and doing Equity Research (ER) before selecting shares for investment. He opined that the investor should look for value with a margin of safety in relation to price. The margin of safety is the gap between price and value. Finally Philippe Jhorion and Sarkis Joseph Khoury (1996) reviewed international factors of risks and their effect on financial markets.

Objective of the Study:

- To study the preference of the Indian investors on the preferable investment options in an economic downturn.

- To analyze the level of awareness for alternative investment avenues available in the market.

- To understand the pattern of investment of Indian investors in the economic downturn.

- To study the possibility of innovative products an their types..

Research Methodology:

The Findings of the paper are based on a detailed analysis of data obtained by Questionnaires, highlighting the Indian investor preference of investments in an economic downturn .

The Research Methodology comprised of three key initiatives.

a) Online Detailed Questionnaires to a cross section of Indian investors.

b) Extensive desk research was conducted inquiring into the changing investors preference of investment schemes.

c) Surveys conducted by Research Organizations inquiring into Indian investors preference of investment schemes in an economic downturn

This is a fact finding study. Based upon stratified random sampling. Sample Size is based on 200 Indian investors.

The research paper highlights the changing investors preference of investment schemes highlighting the investors preference of investments during an economic downturn and the role of Indian commercial banks in servicing the need . The responses have been converted into SPSS convertible data for Analysis.

Tools such as cross tabulation, Friedman's Test, chi-square test and Investors Importance and Satisfaction and Matrix have been drawn to highlight the investors preference of investments during an economic downturn and the role of Indian commercial banks in servicing the need

Analysis and Findings:

The Data Analysis is based on the responses received from the corresponding questionnaire circulated to respondents who had undertaken investment strategy to meet some of their financial goals. Though the sample pool is quite small, the discussions gauge the investment preferences of Indian customers and based upon

these investment patterns also suggest an innovative investment product for Indian investors during the economic downturn.

The descriptive Analysis of demographic profile using frequency modulation across the Income range, occupation, age, qualification and gender conducted results summarized in Table 01

Table 01 – Descriptive demographic Statistics						
		Income Range	Occupation	Age	Qualification	Gender
N	Valid	200	200	200	200	200
	Missing	0	0	0	0	0
Mean		2.41	2.48	3.44	3.53	1.41

On the basis of the output it was observed that 50% of the respondents (Refer figure-1) belonged to the income range '20000- '30000 per month. Majority of the respondents, close to 39% of the respondents (Refer Figure-02) were in service and had undertaken investment strategies only for tax savings purposes or as Insurance cover for their families. A look at the qualification demographics revealed that majority of the respondents, close to 45%, (Refer Figure-03) had atleast completed graduation and had prospects of completing their post graduation also. It was thought-provoking to observe that 89% of the respondents were females and very strongly supported the thought that an innovative investment product is the need in an economic downturn. It was also insightful to observe that only 3% of the respondents invested about 50% of their income, Infact investor's have preferred current consumption to future financial goals. They were of the opinion that in the downturn they would prefer liquidity of their money. The analysis also revealed that a maximum of 38% respondents invested about a maximum of 20% of their income
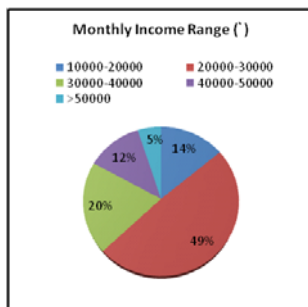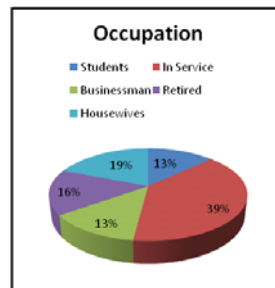
Figure-01
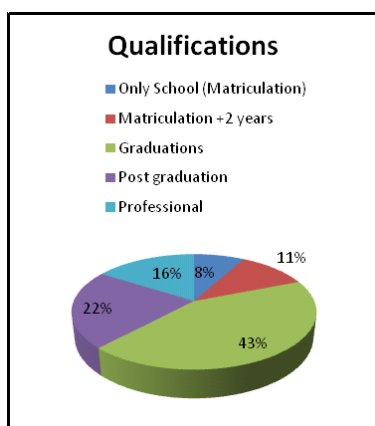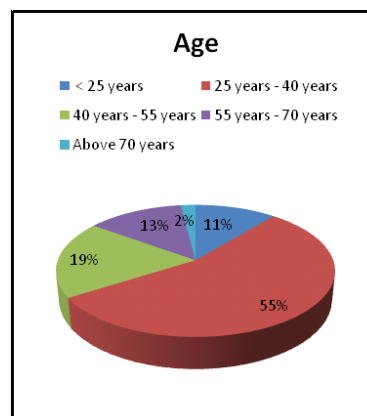

Figure-02

Figure - 03

Figure -04

In order to assess the individual's preference for the various literature on the basis of which they invest the respondents were asked to rank each of the seven reasons of investing literature in ascending order of preference, with 1 being most preferred choice of product. The non parametric- Friedman Test was conducted to examine if there was any significant difference in the ranking given by the customers.

Testing of hypothesis:

H0: There is no significant difference in the rankings given by respondents

H1: There is significant difference in the rankings given by respondents.

Based on the results Friedman's Test conducted for H0 and H1, where asymp sig<0.05, reject the null hypothesis H0, results summarized in table 02

Table-02:Test Statistics

Table 02 - Friedman Test Statistics	
N	200
Chi-Square	41.808
Df	5
Asymp. Sig.	.000
a. Friedman Test	

Table-03-Rankings

	Mean Rank
Matter of tradition	3.85
Reading articles or watching news	2.83
Seeing the market trends- your own study	1.84
Word of mouth	2.63
Financial consultation	1.06
Through internet or postal literature	3.96
Bank literature	1.79

Thus there is a significant difference in the rankings given by respondents. As observed in table 03, on the basis of the outcome of the Friedman test, customers have ranked information from financial consultants and banks literature and one's own study of market trends for availing information and as ready reference material to make their investments to meet their financial goals. It was also evident that today's investors do not follow the traditional investment patterns and need some innovative investment and therefore are regularly in search of prevailing market trends and information from financial consultants and banks. Similarly they have very limited reliance on information that is available on the internet and would prefer getting information through word of mouth from relatives, peers and colleagues and friends to make their investment decisions rather than seeking information from the internet.

The investors were also asked to rank their preference of investments during the economic downturn in ascending order of preference, with 1 being most preferred choice of product. The non parametric- Friedman Test was conducted to examine if there was any significant difference in the ranking given by the customers.

Testing of hypothesis:

H0: There is no significant difference in the rankings given by respondents

H1: There is significant difference in the rankings given by respondents.

Based on the results Friedman's Test conducted for H0 and H1, where asymp sig<0.05, reject the null hypothesis H0, results summarized in table 04

Table-04:Test Statistics

Friedman Test Statistics	
N	200
Chi-Square	31.506

Df	5
Asymp. Sig.	.000
a. Friedman Test	

Table-05-Rankings

	Mean Rank
Short term investment in banks (<12months)	1.89
Long term investment in banks (> 12 months)	2.01
Short term investment in Non banking Financial Institutions (<12months)	2.79
Long term investment in Non banking Financial Institutions (<12months)	3.52
Debt Market	2.80
Equity markets	3.66
Insurance	2.82

Thus there is a significant difference in the rankings given by respondents. As observed in table 05, on the basis of the outcome of the Friedman test, customers have ranked Short term investment in banks as the most preferred investment option, followed by long term investments in banks. This shows that during the economic downturn, investors tend to look at the bank as the safest place to put their investments. It was also thought provoking to observe that The Equity markets and long term no-banking financial institutions were the least preferred investment options by investors to invest their money. This also showed that the Indian Commercial banks can consider to bring out innovative, short term investment schemes for our Indian investors during an economic downturn. Investors were very neutral about considering insurance and debt market as an investment option and had no particular strong favor or rebel against this investment option.

In order to access whether the preference of investment is dependent on the income of the investors during the economic downturn the chi-square test was conducted to examine if investment preference was a function of income.

H0: Preference of investment is independent of Income

H1: Preference of investment is dependent of Income.

At 95% level of confidence and á = 0.05, degree of freedom=45, using chi-square test as observed in table 06

Table-06

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	86.630	45	.001
Likelihood Ratio	67.952	45	.002
Linear-by-Linear Association	10.644	1	.001
N of Valid Cases	200		

As observed in the table 06 above,

Pearson Chi-Square, $p= 0.001$, which is less than 0.05.

i.e $p=0.001<0.05$, reject H0, which shows that during an economic downturn, preference of investment options is dependent upon the income of the investors, however it was thought provoking to observe that if the investment options were provided by the Indian commercial banks then inspite of the income group, the investment schemes provided by the banks will be considered as viable investment options by the investors.

To understand the most parameters investors look for whilst investing in an economic downturn, the investors were asked to rank the various parameters that they expect their investment should have in ascending order of preference, with 1 being most preferred choice of product. The non parametric- Friedman Test was conducted to examine if there was any significant difference in the ranking given by the investors. The non parametric- Friedman Test was conducted to examine if there was any significant difference in the ranking given by the customers.

Testing of hypothesis:

H0: There is no significant difference in the rankings given by respondents

H1: There is significant difference in the rankings given by respondents.

Based on the results Friedman's Test conducted for H0 and H1, where asymp sig<0.05, reject the null hypothesis H0, results summarized in table 07.

Table-07:Test Statistics

Friedman Test Statistics	
N	200
Chi-Square	42.801
Df	5
Asymp. Sig.	.000
a. Friedman Test	

Table-08-Rankings

	Mean Rank
Liquidity	1.66
Tax Benefits	3.77
Returns	3.09
Time frame of investments	2.52
Reputation of the investee	1.80
Risk	2.06
Convenience in investing	2.72

Thus there is a significant difference in the rankings given by respondents. As observed in table 08, on the basis of the outcome of the Friedman test, customers have ranked liquidity and reputation of the investee as the most important parameter that they look into an investment whilst investing in a economic downturn. It is also interesting to observe that investors believe that once the reputation of the investee is credible in the market automatically the risk parameter is taken care of which ranks third in order of ranking importance. The observation was also made that returns and tax benefits were the least desirable investment characteristics for investing in an economic downturn.

Finally, the investors were asked to rate on a five point Likerts scale, how important they consider all the parameter that they look into an investment scheme, whilst investing in a economic downturn and also to rate their satisfaction level of all the parameters in their present investment, with 1 being most important and 5 being least important.

The Opportunity Matrix developed by the professors on Harvard Business School to position new products, was drawn to reveal those factors that investors consider important in their investment and the level of satisfaction that investors have in their present investment schemes on those parameters. The Opportunity Score was calculated for each of the parameters. Based on Opportunity Scores, the parameters that give the highest scores need to be considered as parameters by investees whilst launching new investment schemes for investors during an economic downturn.

Opportunity Score (OS) = Importance (I) + (Importance − Satisfaction (S))

Where (I-S) > = 0, in case (I-S) <0, then I-S = 0.

The Opportunity Matrix:

Parameters	Mean rating of Importance (I)	Mean ratings of Satisfaction (S)	OS = I+(I-S)
Liquidity	3.96	3.68	4.24
Tax benefits	3.00	3.88	3.00
Returns	2.52	3.20	2.52
Time frame of investments	3.56	3.67	3.56
Reputation of investee	3.52	2.73	4.31
Risks	3.30	2.93	3.67
Convenience in investing	2.76	3.36	2.76

Thus the Opportunity Score is highest for Reputation of investee, followed by liquidity and Risks, this implies that, since investors consider reputation of investee as the most important parameter for investing, and at the same time consider investing in bank's long term and short term investment schemes, the Indian commercial banks can consider launching various short term and long term investment schemes for investors during economic downturn. Amongst long term and short term investments, investors would prefer short term liquid investments, with minimal level of risk.

Thus during and economic downturn, investors would consider, short term investment schemes launched by Indian commercial banks that are highly liquid with minimal risk. Investors are not very keen on returns from these investments and are more concerned about safety of their principal amount of investment during and economic downturn.

Conclusion:

- Investors are willing to invest even in an economic downturn , however their preference of investment schemes vary during such times.

- · Majority of the investors prefer investment advisory services from bank literature and financial consultants however they take their own investment decision.. Therefore banks can consider launching investment schemes.

- Since financial markets are volatile in an economic downturn, it is difficult to assure capital protection for investors and therefore the capital markets will not be considered as a viable option for investment by Indian investors. Rather than investing in the capital markets, in the absence of any other viable investment schemes, investors prefer holding on to the cash and waiting for correct opportunity to invest is a suitable strategy.

- Investment awareness could be increased if online mechanisms for buying financial instruments are highlighted by the companies.

- Banks are considered as the safest place of investment by investors during such times.

- New avenues for investments should be highlighted in bank's portfolio with key consideration on liquidity.

- The Indian banks plays an important role during such tying times to protect the Indian economy.

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Micro-Finance in India and Maharashtra

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Introduction: Micro-Finance (MF) is the provision of a broad range of financial services, such as, deposits, loans, bill payment services, money transfers, and insurance to poor and low-income households and their micro enterprises. In the development paradigm, MF has evolved as a need-based programme to cater to the neglected groups of society, especially the poor, deprived, rural women. The basic idea of MF is that; if poor people are provided access to financial assistance, including credit, they may be able to start or expand a micro-enterprise that will allow them to break-out of poverty. MF has become one of the most effective interventions for economic empowerment of the poor.

MF sector has traversed a long journey from micro-savings to micro-credit and then to micro-enterprises and now entered the field of micro-insurance, micro-remittance and micro-pension. This gradual and evolutionary growth process has given a great opportunity to the rural poor in India to attain reasonable economic, social and cultural empowerment, leading to better living standard, improved quality of life for the participating households. Financial institutions in the country have been playing a leading role in the MF programme for nearly two decades now. They have joined hands proactively with informal delivery channels to give MF that has registered an impressive expansion at the grass root level.

Since 2006-07, NABARD has been compiling and analyzing the data on progress made in MF sector, based on the returns furnished by Commercial Banks (CBs), Regional Rural Banks (RRBs) and Co-operative Banks operating in the country. The Banks operating, presently, in the formal financial system comprises Public Sector CBs (27), Private Sector CBs (22), RRBs (82), State Co-operative Banks (31) and District Central Co-operative Banks (370). Most of the Banks participating in the process of MF have reported the progress made under the programme.

This paper is divided into seven sections.

Section I gives information on Growth of Micro-Credit Institutions.

Section II presents Overall Progress of MF in India between 2007-08 and 2009-10.

Section III examines Micro-Credit by MF Institutions.

Section IV furnishes information on Financial Support and Promotional Efforts of NABARD.

Section V provides data on the Informal Credit Delivery System in Maharashtra.

Section VI shows the MF Profile of Thane District and Prospects for the year 2011-12.

Section VII Conclusions

Section 1

Growth of Micro-Credit Institutions: A pilot project for purveying micro-credit by linking SHGs with Banks was launched by NABARD in 1991-92 with a view to facilitating smoother and more meaningful banking with the poor. The Reserve Bank of India (RBI) has been advising CB to actively participate in this linkage programme. The scheme has since been extended to RRBs and Co-operative Banks. In India, there are three models of linking SHGs and Banks.

Model I, provides all assistance directly to SHGs without any intervention or facilitation by NGOs.

Model II, provides all assistance directly to SHGs with facilitation by NGOs or other formal agencies

Model III, provides all assistance through NGO, as facilitator and financing agency.

While the SHG-BPL (Below Poverty Line) has surely emerged as the dominant MF dispensation model in India, other models too have evolved as significant MF providing channel.

· An Intermediate Model works on banking principles which focuses on both savings and credit activities and banking services are provided to the clients either directly or through SHGs;

· There is a Wholesale Banking Model where the client comprises of NGOs, MFI and SHG Federations. This model involves a unique package of providing both loans and capacity building support to its partners; and

• Further, there is an Individual Banking-based Model that has its client as individuals or 'joint liability groups'. While programme management and client appraisal in it may be a challenge, this model is best suited to lending to enterprises.

Government of India, vide its notification dated August 29, 2000, has included 'Micro Credit / Rural Credit;' in the list of permitted Non-Banking Financial Company (NBFC) activities for being considered for Foreign Direct Investment (FDI)/ Overseas Corporate Bodies (OBC) / Non-Resident Indian (NRI) investments to encourage foreign participation in micro-credit projects. This covers credit facility at micro level for providing finance to small producers and small micro enterprises in rural and urban areas.

Section II

Status of MF in India:

The year 2005 was celebrated as 'The Year of Micro-Finance'. The concept of MF has been introduced in India around 1970. The real impetus was provided by Union Finance Minister in his Budget Speech by announcement of MF Development Fund of Rs. 100 crore in the year 2000-01.

Table 1 gives the overall progress under the SHG-BPL between 2007-08 and 2009-10. It can be seen from the Table that savings with Banks increased from Rs. 3785 crore to Rs. 6198 crore by 2009-10. Bank loan disbursed to SHGs during this period rose from Rs. 8849 crore to Rs. 14453 crore – a rise of nearly 80 per cent. Bank loan outstanding with SHGs were higher than other two indicators namely savings of SHGs with Banks and Bank loans disbursed to SHGs during this period.

Table: 1

Overall Progress under MF   SHG-Bank Linkage Model

(2007-08 to 2009-10)

(Rs. crore)

Self Help Groups											
With Banks		2007-08		2008-09		% Growth (2008 -09)		2009-10		% Growth (2009-10)	
		No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount
Savings as on 31 March	Total SHGs	5009794	3785.4	6121147	5545.62	22.2	46.5	6956250	6198.71	13.6	11.8
	of which SGSY	1203070	809.51	1505581	1563.38	25.1	93.1	1693910	1292.62	12.5	(17.3)
Loans disbursed during the year	Total SHGs	12277770	8849.3	1609586	12253.5	31.1	38.5	1586822	14453.3	(1.4)	17.9
	of which SGSY	246649	1857.7	264653	2015.22	7.3	8.5	267403	2198.00	1.0	9.1
Loans outstanding as on 31 March	Total SHGs	3625941	17000	4224338	22679.8	16.5	33.4	4851356	28038.3	14.8	23.6
	of which SGSY	916978	4816.9	976887	5861.72	6.5	21.7	1245394	6251.08	27.5	6.6

Source: Status of Micro Finance in India: 2009 – 2010, NABARD

SGSY: Swarna Jayanti Gram Swarojgar Yogana

Table 1 MFI-Bank Linkage Model revealed that Bank loans outstanding with MFI increased from Rs. 2,748 crore in 2007-08 to Rs. 10,147 crore in 2009-10 – an almost four-fold increase. Bank loans disbursed to MFIs also increased four-fold.

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Table: 2

MFI-Bank Linkage Model

(2007-08 to 2009-10)

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Micro Finance Institutions									(Rs. crore)	
Bank Loans	2007 -08		2008 – 09		% Growth (2008 -09)		2009 -10		% Growth (2009 -10)	
	No.	Amount	No.	Amount	No.	Amount	No	Amount	No.	Amount
Disbursed during the year	518	1970.15	581	3732.33	12.2%	89.40%	691	8062.74	18.9%	116.0%
outstanding as on 31 March	1109	2748.84	1915	5009.09	72.7%	82.20%	1513	10147.5	(21%)	102.6%
Note: Actual number of Micro-Finance Institutions provided with Bank loans would be less as several Micro-Finance Institutions could have availed loans from more than one Bank										

Source: Status of Micro Finance in India: 2009 – 2010, NABARD

In addition, to the SHG-Bank Linkage model and MFI-Bank Linkage model (Table 2), Small Industries Development Bank of India (SIDBI) has also supported MFIs. The details for the year 2009-10 are presented in Table 3 shows that Rs. 2,666 crore has been disbursed and Rs. 3,808 crore is outstanding.

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Table: 3

MFI-SIDBI Linkage Model (2009-10)

</div>

Micro-Finance Institutions		
Loans by SIDBI	**Number**	**Amount Rs. crore**
Disbursed during 2009 -10	88	2665.75
Outstanding as on 31st March 2010	146	3808.2

Source: Status of Micro Finance in India: 2009 – 2010, NABARD

Coverage of Women SHGs: The details of total number of women SHGs Savings-Linked, Credit-Linked and Loans Outstanding for the last two years is given in Table 4. It is interesting to note that the percentage of women SHGs to total SHGs and three other indicators namely, savings linked SHGs, loan disbursed and outstanding accounted between 75 per cent and 80 per cent. This clearly shows women's empowerment through SHGs-Bank loan model.

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Table 4

Position of Women SHGs

2008-09 and 2009-10 (Rs. crore)

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ParticularsCategory	Year	Total SHGs		Exclusive Women SHGs		Share of Women SHGs to total SHGs (%)	
		No.	Amount	No.	Amount	No	Amount
Saving linked SHGs	31.03.2009	6121147	5545.62	4863921	4434.03	79.5	80.0
	31.03.2010	6953250	6198.71	5310436	4498.66	76.4	72.6
Loans disbursed	2008 -09	1609586	12253.51	1374579	10527.38	85.4	85.9
	2009 -10	1586822	14453.3	1294476	12429.37	81.6	86.0
Loans Outstanding	31.03.2009	4224338	22679.84	3277355	18583.54	77.6	81.9
	31.03.2010	4851356	28038.28	3897797	23030.36	80.3	82.1

Source: Status of Micro Finance in India: 2009 – 2010, NABARD

It is seen that, of the total number of savings-linked and credit-linked SHGs, exclusive women SHGs with Banks formed 76.4 per cent and 81.6 per cent, respectively. Further, the percentage of loans outstanding of exclusive

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(45)

</div>

women SHGs to loans outstanding of total SHGs which was 81.9 per cent as on 31 March 2009 increased to 82.1 per cent as on 31 March 2010.

Section III

Micro Credit by Micro-Finance Institutions: MFIs are playing an important role as financial intermediaries in the MF sector. The MFIs operate under various legal form viz.,

- NGO Micro-Finance Institutions, Registered under The Societies Registration Act, 1860 and / or Indian Trust Act, 1880

- Co-operative MFIs, Registered under The State Co-operative Societies Act or Mutual Aided Co-operative Societies Act (MACS) or Multi-State Co-op. Societies Act, 2002

- NBFC MFIs incorporated under Section 25 of The Companies Act, 1956 (not for profit)

- NBFC MFIs incorporated under The Companies Act, 1956 and Registered with The Reserve Bank of India.

Following the RBI guidelines issued vide its circular, dated 18 February 2000, to scheduled CBs including RRBs, MFIs have been availing bulk loans from Banks for on-lending to groups and other small borrowers. The data received from Banks for the year 2009-10, showed SIDBI, 21 Public Sector Commercial Banks, 14 Private Sector Commercial Banks, 4 Foreign Commercial Banks, 7 RRBs and one Co-operative Bank had respectively financed Micro-Finance Institutions, for on-lending to groups and other small borrowers, to promote MF activities.

Based on the MIS, during 2009-10 Banks have financed to 691 MFIs with Bank loans of Rs. 8062.74 crore as against 581 MFIs with Bank loans of Rs. 3732.33 crore during 2008-09, representing growth rate of 116.5 per cent in Bank loans disbursed. As on 31 March 2010, the outstanding Bank loans to 1513 MFIs was Rs. 10147.54 crore as against Rs. 5009.09 crore to 1915 MFIs as on 31 March 2009, showing doubling of outstanding Bank loan over the previous year.

Further during the year 2009-10, SIDBI had financed 88 MFIs with financial assistance of Rs. 2665.75 crore and loan outstanding against 146 MFIs as on 31 March 2010 was Rs. 3808.20 crore. As such, the total exposure of Banks and financial institutions to MFIs as on 31st March was to the tune of Rs. 13955.74 crore

The progress under Micro-Finance Institution-Bank Linkage Programme, for the year 2008-09 and 2009-10, is given in the table below:

Table 5

Bank Loans provided to MFIs ((Rs. Crore)

(2008-09 and 2009-10)

Agency	Year	Amount of loan disbursed to NGOs / Micro-Finance Institutions		Loan Outstanding against NGOs / MFIs as on 31 March		Range of Recovery of loans (%)
		No. of Micro-Finance Institutions	Amount	No. of Micro-Finance MicInstitutions	Amount	
CBs (Public , Private and Foreign Sector)	2008 -09	522	3718.9	1762	4977.89	70 - 100
	2009 -10	645	8038.6	1407	10095.32	80 - 100
	% growth	**23.5**	**116.2**	**(20.1)**	**102.8**	
RRBs	2008 -09	59	13.40	153	31.20	87 - 100
	2009 -10	46	24.14	103	52.22	100
	% growth	**(22)**	**60.1**	**(32.7)**	**67.4**	
Co-operative Banks	2008 -09	0	0.00	0	0.00	NA
	2009 -10	0	0.00	3	0.007	90
	% growth	**NA**	**NA**	**NA**	**NA**	**NA**

Total	2008 -09	581	3732.3	1915	500	9.09
	2009 -10	691	8062.7	1513	101	47.54
	% growth	**18.9**	**116.5**	**(21.0)**	**102.6**	
SIDBI	2009 -10	88	2665.8	146	3808.20	NA
Total of all Banks and SIDBI to Micro-Finance Institutions	2009 -10	779	10728.49	1659	13955.74	

Source: Status of Micro Finance in India: 2009 – 2010, NABARD

Note: Actual number of MFIs provided with Bank loans would be less as several MFIs had availed loans from more than one Bank.

N.A.-Not Applicable / Not Available

Section IV

Financial Support and Promotional Efforts by NABARD

NABARD's Refinance Support to Banks:

NABARD provides refinance support to Banks to the extent of 100 per cent of the Bank loans disbursed to SHGs. The total refinance disbursed to Banks against Banks' loans to SHGs during 2009-10 was Rs. 3173.56 crore, i.e. a growth of 21.1 per cent from Rs. 2620.03 crore in 2008-09. Further, the cumulative refinance disbursed under SHG-BLP by NABARD to Banks upto 31 March 2010 stood at Rs. 12861.65 crore.

Scenario of SHGs and Women's Employment in Maharashtra

Several studies from Maharashtra have concluded that SHGs have led to women's empowerment in the state. The conclusions drawn by the project completion review report of the Maharashtra Rural Credit Project were that women perceived a huge difference in their lives, and their self confidence, and mutual help as a result of the project. There was no backlash from male family members, even when women become vociferous about their demands (such as agitation against use of alcohol by men) because the whole family has benefited as women gained financial independence. However, traditional roles within the households still predominated (IFAD 2003).

The study of SHGs in Dharni taluka of Melghat by Thekkekara (2012) concluded that the participation of women in SHGs did lead to women's empowerment, increase in their mobility, better treatment by family members, and greater participation in the public space. however, though a majority of women stated that either there was no violence by their husbands or that violence by their husbands had declined after loan taking, a significant number (7.7% of women form Running groups and 16% of women from Closed groups) stated that violence by their husbands had increased after loan taking. As there were instances of losses to families due to the death of uninsured milch animals purchased by means of loans, the loan repayments in such cases came from the wages of the women and would naturally lead to tension in households. there were also defaults in loan repayment which had the potential of creating disputes about repayment of loans.

Case Studies by ten researchers on SHGs promoted by MAVIM in Maharashtra (Parthsarathy et.al., 2011) examined the issues of 1) women's economic development due to their participation in the SHG programme; 2) their resultant assimilation into the local governance structure; and 3) their involvement in community mobilization and social transformation. SHGs were seen to make villages like Khusari in Bhandara district free of money lenders, by means of timely loans at a lower interest rate from the SHGs. The loans helped vulnerable families to cope with distress situations caused by ill-health, loss of work or crop failure. Women from the backward Scheduled Caste community were seen to benefit more from these interventions, leading to the social upliftment of the community. SHG's also enabled women to come together and elect women Sarpanchas, on the seats reserved for women under the 73rd and 74th constitutional amendments. The case studies also cite instances of community mobilization by SHGs such as the formation of grain banks and the implementation of the total sanitation campaign.

Section V

Informal Credit Delivery System in Maharashtra

i. The genesis of the SHG-BLP has its origin in the felt-need, for a sub-system, to provide hassle-free Banking services, to the rural poor, in a sustainable and cost effective manner. Over a period of 15 years since introduction of the SHG-BLP, it has emerged as the largest MF outreach programme in the World. That the programme is the most cost-effective and fastest growing MF world over. This initiative can be seen from the phenomenal growth in terms of coverage of the large number of rural poor families and the financial support to the hitherto unreached poor. As on 31 March 2010, the cumulative coverage of poor families had gone above 63.60 lakhs with the credit linkage of 4,23,987 SHGs in Maharashtra.

ii. SHG BLP in Maharashtra has been continuously witnessing significant growth since the last three years and has maintained the tempo further during the year 2009–10. As many as 48,568 new SHGs were credit linked with Bank loan of Rs. 18,134.80 lakh. Cumulatively, 4,23,987 SHGs have been credit linked in the State as on 31st March 2010.

iii. One of the important indicators of sustainability of the programme is the flow of repeat finance to the existing or nurtured SHGs. During the year 2009-10, Banks in Maharashtra provided repeat finance to the tune of Rs. 21,432.02 lakh to 31,704 existing SHGs. A comparative position of financing of SHG between 2005-06 and 2009-10 is given in the following table 3.11:

Table No. 6

Comparative position of Financing of Micro Finance

2005-06 to 2009-10   (Rs. lakh)

Year	No. of new SHGs financed	Bank Loan (Rs. Lakh)	No. of SHGs provided with repeat finance	Bank Loan (Rs. Lakh)	Total Finance (Column 3 + 5)
(1)	(2)	(3)	(4)	(5)	(6)
2005-06	60,324,	13,083.56	10,008	4,092.07	17,175.63
2006-07	94,386	21,332,.64	19,382	8,410.06	29,742.70
2007-08	100,569	25,896.40	32,093	12,054.08	37,950.48
2008-09	48,145	13,954.72	22,668	11,535.17	25,389.89
2009-10	48,568	18,134.80	31,704	21432.05	39,566.85

Source: Status of Micro Finance in India: 2009 – 2010, NABARD

Section VI

Micro-Finance profile of Thane district:

i. As on 31 March 2010, 8,209 SHGs (excluding SGSY groups) have been linked with the banking sector in the district, of these 1,895 groups were linked during the year 2009-10 with Bank loan of Rs. 469.95 lakh.

ii. Repeat finance was provided to 533 SHGs to the tune of Rs. 361.36 lakh during the year 2009-10.

Table No. 7

Micro Finance Profile of Thane District

(Number)

Particulars	CBs	RRB	Coop
Total blocks in the district			15
Blocks where SHGs exist			15
Blocks were SHGs are credit linked			15
NGOs in the district			21
NGOs participating in linkage programme			6
NGOs to be roped in during the year			2
SHGs in the district			19313
SHGs credit linked			8209

Total Bank Branches	550	20	83
Total Semi Urban and Rural branches	153	19	60
Of which branches participating in the programme	65	19	77
Additional branches proposed to be roped in	20	-	-

1.6.1 NGOs in the district:

A good number of NGOs are functioning in the district focusing their activities on the issues related to health, hygiene, literacy, women empowerment, micro–credit, watershed development, etc. These agencies need to be encouraged for taking up micro credit activities.

1.6.2 Estimates for the year 2011-12:

In view of the factors mentioned above, as also the existence of good NGOs, there exists enough potential for expanding the SHG-BLP. It is estimated that 2000 additional SHGs can be credit linked during the year 2011–12, as per the details given below:-

Table 8

Expected Additional SHG-Bank Linkage Programme

2011-2012

Sr. No.	Agency	Expected to be formed and credit linked
1	Commercial Banks	800
2	Maharashtra GB	200
3	Thane DCCB	1500
	Total	**2500**

1.6.3 Strategy / Action Plan:

a) Long-term objective of SHG-BLP will be to ensure that one woman from every household in rural area joins the SHG and all the SHGs are credit linked. This is to be achieved within a period of three years. A rough estimate of the number of SHGs required to be formed and credit linked so as to achieve the mission that every household in rural areas is covered under SHG is worked out as under:

Table 9

Estimate of SHGs to be Formed and Credit Linked

1	Population of the district	81 lakhs
2	Rural Population	22 lakhs
3	No. of households (2 above / 5*)	4,40 lakhs
4	No. of SHG required (3 above / 15**)	29,333
5	No. of SHGs already linked	11620 @
6	Balance (4-5)	17713

Note: * Rural Population ÷ average members per household i.e. .5

  ** No. of household ÷ average members per SHG i.e. .15

  *** 8209 (under SHG) + 3411 (under SGSY) = 11620

b) As may be seen from the above, there is still a potential for more than 17,000 SHGs to be credit linked. To cover all households in rural areas under SHG linkage programme in the next three years, yearly 6,000 SHGs are required to be linked every year. To achieve this the following strategy is suggested:

i. Involvement of more number of NGOs under add–on activity support programme for promotion of quality SHGs.

ii. Encouraging use of IRVs and Farmers' Clubs for promotion of SHGs.

iii. Ensuring balanced growth of SHG-BLP in all regions and intensifying efforts in the area where the progress is slow.

iv. Credit Linkage of SHGs by DCCB, as a large number of matured SHGs are available with them.

v. Capacity building of SHGs for ensuring quality of books of accounts.

vi. Graduation of SHGs from micro credit to micro enterprises.

vii. Encouraging Federations of SHGs for ensuring their long-term sustainability.

viii. Encouraging MFIs to take up Financial intermediation.

c) NABARD had sanctioned assistance under SHPI for formation and credit linkage of 500 SHGs to Thane DCCB, 255 SHGs to Maharashtra GB (erstwhile Thane GB), 200 SHGs to Gramin Mahila va Bank Vikas Mandal (NGO), 100 SHGs to Sramik Janata Vikas Sanstha and 200 SHGs to Parivartan Mahila Sanstha. Another project of 100 SHGs submitted by SHED is under consideration.

d) Formation of Federations of SHGs by DRDA and NGOs at different levels is in progress in the district. DRDA has formed and registered 78 such clusters at village level with average membership of 12 to 15 SHGs in each federation. BAIF-MITRA NGO has formed one federation of 280 SHGs at Jawhar, Prasad Chikitsa NGO at Ganeshpuri has formed 6 federations on a cluster basis with average membership of 12 SHGs in each cluster. The main objective of formation of these federations is to provide guidance to SHG members. No federation has taken up financing activity till date.

1.6.4 Development Initiatives by women:

i. Women contribute immensely to the enrichment of family resources without getting due recognition for their contribution. In India, they contribute almost 50 per cent of the total population and make up one-third of the labour force. Bringing them into the mainstream through various economic activities by meeting their small, cyclical and micro credit needs and adoption of appropriate strategies and approaches by the institutional agencies is therefore needed so as to make them equal partners in development.

ii. In Thane district, of the total population of 81.32 lakh as per 2001 census, the number of females was 37.54 lakh. Women in the district contribute substantially to the economy of the district. Women are found to be engaged in farming activities. About 95 per cent of the 19,000 SHGs have been formed exclusively of women in rural areas. A few NGOs are also engaged in promoting women SHGs. More Banks need to come forward to finance women beneficiaries in a big way.

Section VII

1.7 Strategy / Action Plan:

i. Banks and Government departments should adopt micro credit activities as a thrust activity and Banks should accept it as a bona fide business proposition.

ii. Banks / NGOs/ Government Departments should take lead to work as a Self Help Promotion Institutions (SHPIs) under NABARD's SHG-BLP.

iii. Banks should organize / conduct sensitization training workshops for their officials with the help of NABARD/ NGOs. Exposure visits may also be arranged to SHGs with good working

iv. Banks may explore the possibilities of collaborating with the existing NGOs, which can be encouraged to expand their activities in the service area of the Bank.

Conclusions: In this paper gives detailed account of MF's Institutional structure and its growth in India. Since 2006-07, NABARD has been compiling and analyzing data on the progress made in MF sector based on the returns furnished by CBs, RRBs and Co-operative Banks. In India three MF-SHG-BLP are in operation. Of the three Models, the first model of SHG-BLP has emerged as the dominant MF dispensation Model in the country.

Status of MF in India depicts overall progress under the two models such as SHG-BLP model and MFI-BLP Model financing during the period 2007-08 to 2009-10 covered by Table 3.1 to 3.5. These Tables cover various issues of MF, such as, SHG-BLP, MFI-BLP, role of SIDBI, coverage of Women SHGs' savings with Banks, Bank loan disbursement to SHGs, Bank loan Outstanding against SHGs, NPA of SHGs, Bank recoveries and NABARD Refinance. The above mentioned indicators reveal significant growth of SHG-BLP.

Maharashtra Government's policy revealed that it has been pro-active in promoting policies for women's development and empowerment. To Implement the concept of Women Empowerment the Mavin was founded in 1975 by the Government of Maharashtra. Since introduction of SHG-BLP it has emerged as the largest MF outreach programme in our country.

Profile of SHG financing in Thane District and prospect for 2011-12 reveal that additional SHGs of 2500 are to be set up and for that strategy and action plan is already in operation.

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Regionalism versus Multilateralism in International Trade: An Overview of the on Going Debate

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Introduction

The agreements reached in the Uruguay Round constitute a significant step forward in reasserting the principles of nondiscrimination and open markets. Without these agreements the World Trade Organization (WTO) would have been much less credible as an organization. But over the last three decades, Regional Trading Arrangements (RTAs) have proliferated; virtually all members of WTO belong to some kind of an RTA. This development represents both a challenge and an opportunity for the WTO. In this paper we examine the conflict that arises between 'Regionalism versus Multilateralism.'

Regionalism is not new and has existed for many years, its numbers multiplying soon after the IInd world war and reaching its peak in the early 1970s. But this first wave of regionalism was not very successful. After being dormant in the 1980s, it revived again in the 1990s - termed as the second wave of regionalism. By Mid 1998 there were 102 regional agreements notified under Article XXIV of the General Agreement in Trade and Tariff (GATT), compared to 40 in 1990. As on January 2012, some 511 notifications of RTAs, counting goods, services and accessions separately, have been received by the GATT/WTO. Of these, 370 notifications were made under Article XXIV of the GATT 1947 or GATT 1994; 36 under the Enabling Clause; and 105 under Article V of the GATS.

The RTAs have deepened and widened in scope. The Free Trade Area of the Americas (FTAA) covers more than half a billion people. The European Union's agreements with Central and Eastern Europe and the Mediterranean are comparable in scope to the FTAA. Mexico signed a FTA with the EU in 1998, EU-MERCOSUR (Argentina, Brazil, Paraguay and Uruguay) talks are ongoing, Chile completed negotiations for setting up a FTA with the EU in 2002, and thus EU's preferential arrangements talks with South America include block-to-block negotiations and single country negotiations.

There is also an expanding web of interlocking agreements. European countries and Mexico belong to more than ten agreements. Brazil, Colombia, Venezuela, Chile and some Central American countries belong to between five and ten such agreements. Moreover, joining blocs centered on the major powers has a number of advantages for developing and transition economies. Apart from the improved access to the developed country market, such an arrangement involves considerable liberalization of the trade and trade related policies of the developing or transition economy. Such associations may bring additional benefits, such as US support for Mexico in the financial crisis of 1994 or access to structural funds from the EU (Laird 1999).

Naturally, therefore concern about rise in regionalism is justified. These issues have no easy answers. Countries seek regional cooperation for a variety of reasons and these wide ranging differences have to be taken into account in analyzing RTAs. Section 1 spells out the differences between GATT and RTAs principles emphasizing that GATT has never formally objected to RTAs, and Article XXIV of the GATT has provisions for coexistences of RTAs with the multilateral trading system if certain conditions are fulfilled. Further discussions in the paper are spread over 5 sections. Section 2 traces the Principles of GATT and causes of failure of the first wave of regionalism, Section 3 examines the second wave of regionalism and the causes of rise in the number of RTAs in the1990s and in this context in Section 4 we examine the debate on "Regionalism versus Multilateralism" investigating whether RTAs constitute "Building bloc" or "Stumbling blocs" for the multilateral trading system. Section 5 draws the main conclusions.

2.0 RTA Principles in GATT

The GATT has never formally objected to regional agreements. But concern about regionalism arises partly because of the differences between GATT and RTA principles that are presented in Table 1.0

Article XXIV of GATT departs from the MFN principle and allows RTAs to coexist with the general agreement under certain conditions. The rationale behind Article XXIV is discussed below.

- Full integration on trade would be allowed among any subset of GATT members since it created an

important element of a single–nation characteristics among these nations.

TABLE 1.0 GATT AND RTA PRINCIPLES

	GATT Principles	RTA Principles
1.	Non – Discrimination	Discrimination
2.	MFN	Special preference not granted to nation outside the bloc
3.	Protection should be provided through tariff	Protection could be provided through quantitative restrictions as well as tariffs.
4.	GATT / WTO is open to all who are willing to follow membership rules	The RTA could be an exclusive arrangement

Source: From Landau (2001)

• Exception would be permitted only for case where all trade barriers would need to come down, excludes the possibility of the world breaking up into many fragmented, discriminatory blocs.

• Articles XXIV can also be considered a supplemental, practical route to the universal free trade that GATT favoured as the ultimate goal, with the general negotiation during the many rounds leading to a dismantling of trade barriers on a GATT wide basis while deeper integration would be achieved simultaneously within those areas where politics permitted faster movement to free trade under a strategy of full and time bound commitment (Bhagawati 1992 b).

Under Article XXIV, Customs Unions and free trade area agreements are permitted because it is recognized that such agreements have the potential to further economic integration without adversely affecting the interest of third countries. There are four criteria that must be adhered to in forming a Customs Union or a free trade area. These include 'substantially all' criteria; the 'Not on the whole higher' criteria; the interim agreement plan and schedule, and the problem of notification and decision of the GATT .

2.1 The First Wave of Regionalism

The architects of the GATT did not see regionalism as antithetical to the GATT and its principals. According to Bhagwati (1992b) the first wave of regionalism failed because:

i) United States restrained itself from resorting to Article XXIV and remained strongly committed to multilateralism. But at the same time, United States supported the formation of the European Community in 1958 because it saw this as a political beneficial union to maintain peace in Europe.

ii) There was an outbreak of free trade area proposals in the developing countries as well. They were motivated by different rationale formulated by Cooper and Massell (1965a and 1965b), Johnson (1965) and Bhagwati (1968). This was that given any targeted level of import-substituting industrialisation, the developing countries, with their small markets, could reduce the costs of this industrailisation by exploiting economies of scale through preferential opening of market with one another. By the end of 1960s, the attempts of forming regional free trade area and Custom Union's along these lines collapsed. This was because bureaucratic negotiations were used for allocation of industries rather than trade liberalization and hence prices to guide industry allocations. Moreover, although many of these agreements had achieved the objective of achieving free trade on a limited number of products, these arrangements could not be used as conduit of development because there was no wide sectoral coverage, limiting the gains from trade.

Regionalism had virtually died by the end of 1960 except for the original EC and EFTA.

3.0 The Second Wave of Regionalism

The surge in RTAs in the 1990s constituted a break from the previous wave of regionalism. Previous regional agreements had been neither so numerous, nor so successful, as those of recent years. Developments in four essentially independent areas seem to have come together in the late 1980s to create a movement towards regionalism: Europe integration, United States strategy, developments in Canada and changing attitude towards trade in the developing world (Frankel (1997).

i) The influence of Europe

The European community took major steps with the single Europe market initiative that was adopted in 1987 and took effect in 1992. Although there have been set backs, but still European Community's scope, depth and geographical area covered is a remarkable achievement. Political and economic integration among EU countries

has been having a synergetic effect. This success has had a demonstration effect, encouraging other countries to emulate in forming RTAs.

ii) The Reversal of the American position

At the GATT ministerial conference in Geneva United States showed willingness for regional initiative with interested partners. The swift outcome was the U.S.- Israel free trade area and the Caribbean Basin initiative. But there is a deeper historical significance to this American policy – the decline of American hegemony. In this view, a non-discriminatory global trading regime, enforced by an institution such as the WTO, is an international public good. That is, the non-discriminatory regime benefits everyone, but support to initiate and maintain it will not be provided if each country acts to maximize its self-interest under the assumption that it is too small to affect the action of others. In this view, the cooperation to support such a regime will only be forthcoming if there exists a hegemonic power – that is a power large enough to recognize the effects its action have on the global system and therefore large enough to organize the others into collective action. The United States has been the necessary hegemony since World War II but now no longer (Frankel (1997). In response, the United States have decided to abandon active support for the non-discriminatory regime in favour of pursuing its own regionalist agenda.

iii) Canada enters the picture

Canada initiated negotiations with the United States and this bilateral deal was completed in 1988. In doing so it reversed the 100 years of explicit rejection of such proposals with larger neighbors. The view among Canadian business people was that, their market was too small to exploit economies of scale.

iv) Developing countries abandonment of import substitution

The developing countries have taken serious regional initiatives. Those countries have dumped the import substitution model which dominated their thinking in 1960s and 70s, are now in favour of market liberalization. As long as goal was to find regional market for favoured industries that could not compete in world markets, the arrangement was bound to fail. But when the goal is to make industries better able to compete internationally, regional arrangements are more likely to succeed.

Regionalism is now here to stay. So, then does it pose a threat to the multilateral trading system or is regionalism complementing the multilateral trading system? We take up this debate in the subsequent section.

4.0 Conflict between Regionalism versus Multilateralism

A number of studies, for e.g. Bhagwati (1992b), are concerned about the negative effects of growing regionalism on the rule based multilateral trading system. Bhagwati gives a number of reasons for the growth of regionalism, but emphasizes the importance of multilateralism for freer trade. According to him the revival of regionalism is unfortunate, but it is important to contain and shape it in such a way that it becomes maximally useful and minimally damaging.

This section takes up the most debated issue of whether RTAs are 'building blocs' or 'stumbling blocs' towards a liberal multilateral trading regime.

4.1 A   Building Blocs: Positive Implications of regionalism for Multilateral Liberalization

i)   Integration for Lock–in to Reforms

RTAs can act as commitment mechanism to lock-in reforms, because they are built upon reciprocal preferences. The agreements reduces the likelihood of a country reversing its trade liberalization, because if it goes back on the trade preferences it has granted, it can be sure that its partners will respond by cancelling the preferential access they grant. MERCOSUR provides a good example, where Brazil had to back down on its attempts to deviate from the agreements after coming under pressure from Argentina (World Bank, 2000).

On the other hand it is argued that tariff bindings under the WTO are better devices for locking in reforms than are regional agreements. A comparison of the of the 1982 and 1994 Mexican crises illustrates the lock-in point. In the first debt crises, Mexico raised trade barriers against all partners sharply. In the second crises, with North America Free Trade Area (NAFTA) in place, Mexico raised tariffs on some products against partners outside of the Western Hemisphere but continued to cut tariffs on US trade, as called for under the agreement. This response illustrates that the regional agreements bound tariffs more strongly than did WTO membership Frankel (1997).

Some regional trade agreements have explicitly added a commitment to democracy to their original design.

This has clearly been the case with the EU, and the granting of membership to the new democracies of Portugal, Greece and Spain, where regional group was used as a commitment mechanism.

- **Eficiency of Negotiating with Larger Units**

The idea in the 1980s was that progress towards free trade could be made more rapidly by regional negotiations than by GATT negotiations. Within the context of multilateral negotiations, it can be slow and awkward to negotiate separately with over 100 small countries. It is argued that it is easier for a smaller group of countries to negotiate a Customs Union first. With common external trade policy, they can then enter multilateral negotiations as a group (Frankel 1997).

The EU is certainly the most important example of this. Other groups such as Association of South East Asian Nations (ASEAN), the Caribbean Common Market (caricom), can be urged to integrate regionally so they can speak in a unified voice.

On the other hand, dozens of regional trading arrangements among Western Hemisphere countries have created spaghetti like web. To negotiate with every possible group would be a herculean task, both in terms of time and capital and probably worse than negotiating with 112 or more members of WTO.

- **Competition and Scale Effect**

Many countries are too small to support activities that require large economies of scale. RTA offers one route to overcome these disadvantages as it combines markets and increases competition. This can yield three types of gain: i) because of increased competition, firms are induce to cut prices and to expand sales, benefiting the consumers, ii) because of market enlargement firms exploit economies of scale more fully, iii) because of reductions in internal inefficiencies that firms are induce to make. If the RTA increases the intensity of competition, it may induce firms to eliminate internal inefficiencies.

- **Foreign Direct Investment**

RTAs create a large market and therefore succeed in attracting FDI. Inflow of FDI may be seen as increased confidence in the economy and as a route through which an economy can modernize. Modernization occurs through access to modern technology, modern management, marketing networks, and sources of inputs. FDI enters blocs to exploit investment opportunities and to use one member as a platform for serving the whole bloc. There is considerable evidence that RTAs with larger markets have succeeded in attracting FDI. Mexico provides the best example of this. FDI flows into Mexico more than doubled in the year following the launch of NAFTA. The EU's share of world wide inward FDI flows increased from 28 percent to 33 percent during 1982-93(World Bank, 2000).

- **The Pattern of Trade**

Regional integration will change relative prices in member economies. Imports from partner countries will become cheaper due to the elimination of tariff, and in response demand patterns will change, causing changes in the flow of trade and in output levels in many sectors. It involves expansion of some sectors, contraction of others, and relocation of industries from country to country. If the partner country's production displaces higher cost domestic production, than there will be gain - trade creation. But if the partner country's production displaces lower cost imports from the rest of world than there will be loss of welfare - trade diversion.

The EU's common agricultural policy is the best-known example of trade diversion. This involves a price structure for agricultural products designed to divert consumer purchases towards EU farmer and away from non-European suppliers. Messerlin (1998) estimate the cost of this protection at, 12 percent of total EU farm income.

An example from NAFTA concerns clothing. Following the 1994 crisis, Mexico increased tariffs on non NAFTA imports, just as it was reducing tariffs on NAFTA imports. Mexican imports from the rest of the world fell by 66 percent between 1994 and 1996 while those from United States increased by 47 percent. Similarly in the U.S. markets, imports from Asia fell while imports of clothing and finished textiles from Mexico and from Canada increased by more than 90 percent (World Bank,2000)

- **Convergence or Divergence due to Relocation**

Regional integration will lead to relocation of economic activity depending on comparative advantage, clustering and knowledge flows. This forces acting together may lead to either convergence in the levels of income or divergence. Comparative advantage may lead to either convergence of income between rich partners, but may cause divergence of income between two poor countries. If the RTA is between high and low income countries, than relocation of industries will take place with respect to factor endowments and factor prices. For examples,

both within the EU and also its relationship with some of the transition economies, there is evidence that there is relocation of industry with labour intensive activities moving to lower wage economies and promoting convergence in wage rates. These are possible economic arguments favouring regional strategy (World Bank, 2000).

4.2 B   Stumbling Blocs: Negative Implications of Regionalism for Multilateral   Liberalization

i) Bloc's Market Power and Incentive to Protect.

In a world consisting of a few large blocs, each unit will have more monopoly power and thus will be tempted to seek to shift the terms of trade in its favour by raising tariff against the other blocs. Collectively the blocs fail to improve their terms of trade and merely reduced everyone's welfare. But this does not stop them from trying.

•   Manipulation by Special Interests

Special interest argument points out that a RTA provides abundant opportunities for trade–sensitive industries to manipulate the process, particularly in those sectors that might be hurt. Typically it may take the form of excluding certain sectors altogether or introducing long phasing out periods or through the rules of origin. The members of ASEAN for example, have in the past exempted almost all the important sector from the system of preference that they are suppose to grant each other. Another example is, EU treatment of agriculture and steel. In the 'Europe Agreements' EU has offered longer phase out period for import from Poland and Hungary in precisely those products which account for about one third of their exports and they fall into the sensitive category of products in EU which may be adversely affected by such liberalization.

•   Scare Negotiator Resources

This argument points out that negotiations are not costless. For e.g. If U.S.A special trade representatives spend all time and capital on a regional agreement (e.g. NAFTA) there is less time and capital left to spend on multilateral negotiations. As with the incentive to protect agreement, regional trading arrangement may set back the process of negotiating worldwide trade liberalization under WTO (Frankel 1997).

•   Market Access

Trade blocs block market access to vast region. This gives the bloc a substantial leverage. The bloc can prevent further liberalistion of international trade and may foster the attitude that their markets are big enough. Moreover, when it is the question of a large and small country negotiations, RTAs make it easier for small countries to gain guarantee access to large markets thus exploiting economies of scale.

•   Regionalism as Insurance

The RTA may lock in tariff reduction for the small country and may offer some defense against other trade restrictions either in the form of agreed 'disarmament' e.g. Canada and Chile agreeing to do away with anti-dumping duties or through enhanced dispute settlement e.g. NAFTA. This is often referred to as the 'insurance motive' for regionalism and this name highlights a potential problem for the multilateral system: moral hazard. A country with insurance might be less concerned about multilateral discipline than one without. Sapir (1995) notes that the Hungarian authorities appeared to pay more attention to EU discipline than multilateral discipline in determining their trade policy (Winters 1998).

•   Domino Regionalism

An RTA may impose costs both mercantilist and welfare on nonmembers even if it does not raise levels of protection. Non–member suppliers become less competitive in member market because they continue to pay tariffs while member producers do not. Moreover, where there are economies of scale, regional integration may help lower member country firms' costs by increasing their home market. Non–members may respond to the situation by trying to join the RTA that threatens them or by forming a bloc of their own. For e.g. EFTA was created in response to EEC. The decision of Finland, Sweden and Austria to join EU in 1990's may be traced to European Union's single market initiative (Winters 1998).

Thus, there is no shortage of arguments in which RTAs can operate as stumbling blocs and undermine multilateral liberalization. But fortunately they may also operate as building blocs strengthening multilateralism.

5.0 Conclusions

The RTAs may serve as building blocs rather than stumbling bloc for global free trade. It combines markets and increases competition, succeeds in attracting FDI and also brings about relocation of economic activity

within the region. But on the other hand, RTAs bloc market access to vast regions and may prevent further liberalization of international trade. RTAs are here to stay. Policies and institutions have to be design to strengthen the linkages between RTAs and the WTO.

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Different Aspects and Methods of Environmental Valuation

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Thinking systematically about benefits, costs and tradeoffs can improve your ability to tackle real world environmental problems even when it is not possible to estimate benefits and costs explicitly.

-Keohane N.O. and S. M. Olmstead

There are innumerable species existing on this earth, each with a well-defined and constantly evolving relation with earth and environment. Among all these species human beings or humankind is also a species which has a typical or peculiar relationship with nature, earth and environment. It is only humankind whose relation with environment or nature has constantly been evolving over a period of time especially in the last few centuries. Humankind as a species has been constantly evolving because of its possession and expansion of knowledge and in turn has also resulted in the drastic change in its relationship with environment. Moreover, it is also observed that modern-day environmental problems are due to the human interference with environment. This interference is mostly of economic nature and it is well-established a fact that the environment and economy are inter-related.

Every development process uses natural as well as man-made resources and as a result it also creates some or the other damage to the environment and this process of economic development in the last century has created serious problems of sustainability of development. Sustainable development can be defined as development through the use of resources for the present generation keeping the same provisions for the future generations.

To prevent or reduce this damage at a sustainable level, proper and strict policy measures are necessary. And to formulate appropriate policies it is very necessary to measure the economic value of all the natural resources going to be used or abused. Hence, there is the need to have proper environmental valuation which is the process of assigning economic values to the environmental assets available in abundance or scarcity. According to Katar Singh and Anil Shisodiya, "By environmental valuation, we mean estimating the economic values of natural resources and environmental assets, goods and services." (Singh, 125)

An attempt has been made in this paper to explain not only the importance of environmental valuation but also to discuss various aspects of environmental valuation and different approaches or methods of environmental valuation.

Environmental Valuation:

Before starting a discussion regarding environmental valuation one has to understand the basic economic functions of environment and important characteristics of environmental goods.

The three major economic functions of environment are as follows:

•   Environment acts a supplier to economic activities (resource provision)

•   Environment acts as an assimilator and recycler of waste generated during the process of production and consumption by humankind.

•   Environment also acts as direct source of utility.

All the above mentioned functions are not performed through market mechanism because there cannot be direct positive prices or exchange values of all environmental goods and services. Following are certain features of environmental goods which are responsible for their non-market value:

1.   Irreversibility
Irreversibility is attached to environmental goods as decisions regarding their use are generally irreversible because we cannot regenerate environment in accordance to our will and wish. Moreover, we are not in a position to even change the regeneration or assimilative capacities of nature according to our whims and fancies. Also, we don't exactly know nature's regenerative and assimilative capacities. (Some attempts have been made in this direction to measure the pace of use of natural resources by humankind and nature's regenerative or sinking capacities like the measure of footprint by WWF.)

2. Uncertainties

Humankind is struggling to know as much as possible regarding nature, species and its ecological balance mechanism but cannot accumulate all the information regarding nature's ecological balance mechanism, its inter/intra-relationship of all the species, flora and fauna. This creates uncertainties. We are not sure what exactly we are likely to lose in future if we use up or misuse particular environmental goods.

3. Uniqueness

All environmental goods and amenities are unique in themselves. They are not replicable like manmade products. That's why humankind cannot bring back extinct species or natural resources. What humankind can do (if at all possible) is to implement protective or preventive measures by making laws, policies, mobilizing public awareness, etc.

4. Interdependence

Interdependence on each other is another important characteristic of environmental goods and services. It is very difficult for humankind to establish casual relations with environmental goods. In fact, it is interdependence which is responsible for the uncertainty and uniqueness and irreversibility of environmental goods and services.

Moreover, because of these particular features of environmental goods it is very difficult to arrive at a precise economic valuation which is very important for policy formation. As Katar Singh observes:

Environmental valuation and accounting can be useful for several purposes such as . . . determining the trade-offs between economic development and quality of environment and extent of financial liability of firms and households who degrade natural resources and pollute the environment. Estimation of the economic values of natural resources and environmental amenities and services is necessary as there are no markets for most of them and there are externalities involved in their use. (Singh, 125)

It would be useful at this juncture to understand some of the following concepts related to the values of benefits from environmental assets:

User Value:

User value is derived from actual use of the environment, e.g. benefits of breathing free (non-polluted) air, etc. User Value is also known as Instrumental Value or Operational Value or Functional Value of the environmental goods or services or amenities.

Non-user Value:

The value of an environmental asset estimated for future use is known as Non-user Value. Non-user value is further divided into (i) Option Value and (ii) Existence Value.

Option Value:

When we value environment and keep the option of its use open for the future then it is known as Option Value. Option Value is further divided into Bequest Value and Vicarious Value.

Bequest Value:

When we value the environment keeping its use open for the future generation, it is known as Option Value. However, when the future generation comprises one's own direct descendents then the relevant Option Value is called the Bequest value.
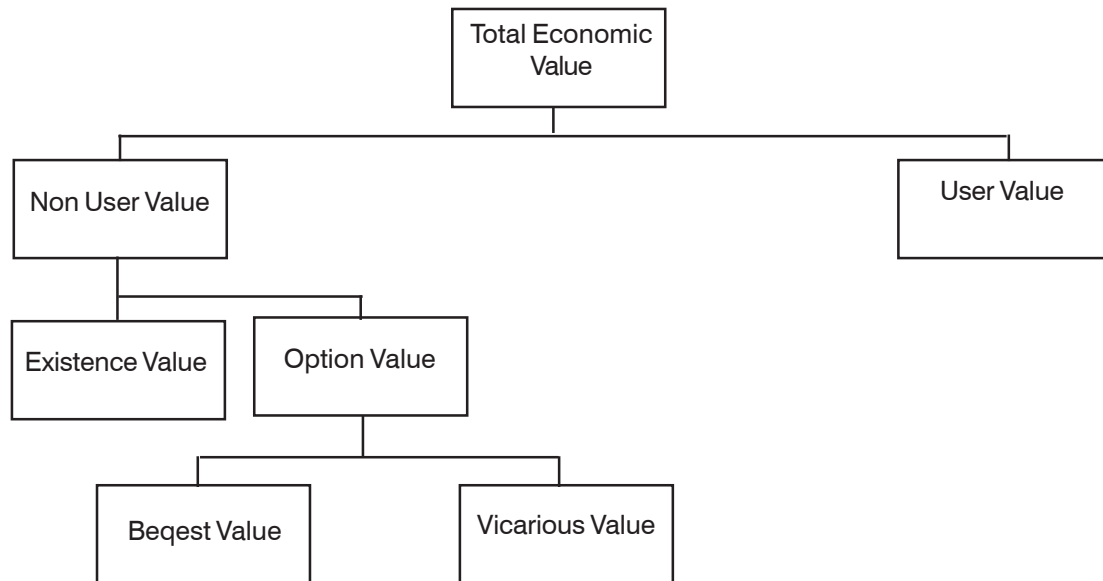
Vicarious Value:

When we value the environment keeping its use open for the future generation in general, the Option Value is known as Vicarious Value.

Existence Value:

The Existence Value is the non-user benefit. This intrinsic value arises as a result of the uniqueness of the environmental asset. Moreover, the Existence Value arises from the attempts of individuals inspired by any motives (e.g. ethical, etc.) It is the value which people are willing to pay for the prevention of any environmental amenity from destruction or extinction which is also independent of any present use of such environmental amenities or resources. According to Katar Singh, "Existence Value arises from preventing the extinction of a species or preventing a complete destruction of a natural resource or an environmental amenity." (Singh, 141).

Following is the chart showing the specifications of the total Economic Value of the Environment:

The above discussion indicates that Total Economic Value of an environmental asset is the summation of user as well as non-user values. There are many methods of measuring the user/non-user values of environment. The discussion regarding some of the methods is as follows:

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                        ┌──────────────────┐
                        │  Total Economic  │
                        │      Value       │
                        └──────────────────┘
                 ┌────────────────┴────────────────┐
        ┌──────────────────┐              ┌──────────────────┐
        │  Non User Value  │              │   User Value     │
        └──────────────────┘              └──────────────────┘
         ┌──────────┴──────────┐
 ┌──────────────┐      ┌──────────────┐
 │   Existence  │      │ Option Value │
 │    Value     │      └──────────────┘
 └──────────────┘      ┌──────┴──────┐
             ┌──────────────┐   ┌──────────────┐
             │ Beqest Value │   │ Vicarious    │
             └──────────────┘   │ Value        │
                                └──────────────┘
```

- **Market Valuation Method**

Market Valuation Method is used to value environmental goods, amenities and services which are marketed wherein the actual use value or imputed market prices or stimulated market prices of environmental goods are considered. Moreover, this method is also used for the valuation of the natural resource depletion. According to this method actual environmental expenses are accounted as production cost if incurred as intermediate consumption goods and services or as depreciation of capital goods used in environmental protection and as final demand categories, they are outlays by households for final consumption, by enterprises for capital formation, and by the government for both. In all these cases, they are valued at the market price at which these goods and services are acquired.

But when in some cases the estimates regarding future returns and costs of natural resource exploitation and the choice of the discount rate is difficult to obtain, then the Net Price Method and User Cost Allowance Method are also used. These methods are the simplification of the principle of Present Value Calculations.

The Net Price Method does not consider future losses of net returns from resource depletion. The net price is defined "as the actual market price of the raw materials minus its marginal exploitation cost including a 'normal' rate of return of the invested produced capital." (Singh 130)

The User Cost Allowance Method tries to "convert a time bound stream of (net) revenues from the sales of exhaustible natural resources into a permanent income stream by investing a part of the revenues, namely 'User Cost Allowance' over the lifetime of the resource; only the remaining amount of the revenues should be considered 'true income' . . . Both these valuation methods have been applied in the Integrated Environmental and Economics Accounting (SEEA) case studies to assess a range of cost estimated. (Singh 131)

I.   **Contingent Valuation Method**

The Contingent Valuation Method is the most popular and widely used method of social sciences research methods. According to this method the respondents are presented with a set of questions to which they have to respond in either 'yes' or 'no' or select from the range provided. The questions may also be of the referendum type or may be direct questions. So far as environmental valuation under the Contingent Valuation Method is concerned, respondents are provided with questions in the form of referendum or the ranges which they are willing to pay for the maintenance of a particular environmental amenity or service.

The Contingent Valuation Method is a type of survey method and as said in the foregoing it is widely used as one of the most popular methods in social sciences and is extensively used in developed as well as developing countries. Despite this, the Contingent Valuation Method suffers from some important limitations like:-

- Lack of validity of the insights derived from the respondent's responses for a hypothetical situation.

- The problem of accuracy and reliability of the estimates.

- The inadequate level of awareness of the respondents for overall environmental degradation particularly related to the questionnaire.

- Vulnerability of the Contingent Valuation Method to biases like strategic, design, information, hypothetical and operational.

- The problem of estimating or calculating the aggregate value from the individual responses.

II.   Maintenance Cost Valuation Method

The use of market valuation is more significant in the cases of those environmental goods, amenities, services or assets where economic values are available. But all environmental assets or amenities or services do not have market transactions. As a result market valuation is not possible in such cases and therefore the Maintenance Cost Valuation Method is useful. In other words, Maintenance Cost Valuation Method is used for those environmental functions, amenities or services whose values are not expressed by their market prices. [Following requests made in Agenda 21 of the 1992 United Nations conference on Environment and development (Earth Summit) in Rio de Janeiro, the United Nations Statistics Division (UNSD) published in 1993, a handbook of National Accounting entitled Integrated Environmental and Economic Accounting (SEEA)] (Singh)

Katar Singh notes in this context:

In order to obtain a more comprehensive picture of environmental costs, beyond natural resource depletion, a maintenance cost valuation is introduced in the SEEA as an alternative or addition to market valuation Maintenance costs are defined as the costs which one would have had to incur during the accounting period in order to avoid current and future environmental deterioration from the impacts caused during the accounting period. (Singh, 132)

Here it must be remembered that maintenance cost is that cost which any individual, industry or government pays for the maintenance of environmental quality. But it also depends on the method or procedure selected for avoidance, prevention or restoration of environmental quality and the level of technology used for such chosen method.

III.   Travel Cost Method

The Travel Cost Method is one of the indirect methods of environment valuation. This method assumes a relationship between the environmental amenities and visitors' willingness to pay for those amenities. Mostly this method is used to find out indirectly the eco-tourism values of particular environmental recreation sites like National Parks, hill stations, etc. Rabindra Bhattacharya notes:

This method involves using travel cost as a proxy for the value of visiting outdoor recreational sites. A statistical relationship between observed visits and the cost of visiting is derived and used as a surrogate demand curve. The Travel Cost Method assumes (weak) complementarity between the environmental asset and consumption expenditure. (Bhattacharya, 139)

This method is widely used in India (The case study of Keoladeo National Park). But under this method the calculating travel cost becomes more difficult in cases where the site is one of the many tourist attractions of the particular region or in cases where the travelling to the particular place or site is done for multiple purposes.

The following table shows some examples of empirical case studies done in India for measuring economic values of environmental amenities (Singh 142):

Intangible Benefits	Annual Value	Location	Methodology Used
Recreation/Ecotourism	Rs. 427.04 per Indian visitor and Rs. 432.04 per foreign visito (Rs. 16,197/ha)	Keoladeo National Park, Bharatpur	Travel Cost Method
Recreation/Ecotourism	Rs. 516 per Indian visitor and Rs. 495 per foreign visitor (Rs. 20,944/ha)	Keoladeo National Park, Bharatpur	Contingent Valuation Method

Recreation/Ecotourism and other benefits	Rs. 90 per household per year (Rs. 23,300/ha)	Boriwali National Park, Mumbai	Contingent Valuation Method
Ecotourism	Rs. 9.5/local (Kerala) visitor Rs. 676/ha	Periyar Tiger Reserve	Contingent Valuation Method and Travel Cost Method

Conclusion:

It is very evident that the estimating economic value of environmental amenities is a very complex and difficult. Moreover measurement of intangible benefits and costs becomes still more difficult as finding reliable universally acceptable method for them is also a challenge. This paper has attempted to acquaint the reader with the different methods of valuing environment to provide more precise guidelines or suggestions for proper policy decisions aimed at sustainable development but the point to be kept in mind is it is always better not to damage the environment than to measure the damage. It is the sole duty of humankind not to pollute or damage nature for the sake of the present as well as future generations. It is well said, "Prevention is better than cure."

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Aging Problem in India And Social Support For The Aged

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There will be two elderly persons for every child in the world by 2050, going by the projections of the UN Population Division. This implies that the 60-plus category, which now constitutes less than 20 per centre of the population, will account for 32 percent the population by 2050.Another disturbing revelation made by the UN agency is that fertility levels in the most developing countries are expected to fall below 2.1 children per woman, the level needed to ensure the long-term replacement of the population at some point in the 21st century. As for the developed countries such as Japan and Germany, rapid grayling of the population could result in an acute manpower shortage, requiring the service of the 'guest workers' to run the economy.

Population aging is a worldwide phenomenon, and India is no longer exception to the rule. Census report indicates that Indian Population has approximately tripled during last 50 years, but the number of elderly Indians has increased more than fourfold. When considering the continuation of trend, the United Nations predicts that the Indian population will grow by 50%in next 50 years, whereas the elderly population is expected to grow another four fold. Research in India reveals that 90 per cent of the old people belong to the unorganised sector, with no social security at the age of 60. Thirty per cent of the elderly live below the poverty line and another 33 percent just marginally above it. Eighty per cent live in the rural areas. An estimated 73 per cent are illiterate, and can only be engaged in physical labour. And 55per cent of women over 60 are widows, many of them with no support whatsoever. There are nearly 200,000 centenarians in India. The incredible increase in life expectancy may be termed one of the greatest triumphs of human civilization. But it has posed one of the toughest challenges to be met by modern society. The term "old" is always related to physical incapacity, biological deterioration and disabilities and psychological failures. A healthy lifestyle is also required during old age. But in the Indian context, there exist three different trends that are seriously threatening the chances of meeting such needs. These are a rapidly growing elderly population, the gradual erosion of the traditional joint family system and the inability of the government to sustain the incremental burden of pension expenses for its own employees. Hence, the possibility of government support for any other section of the elderly population in the society may be ruled out (Vaidyanathan2003). However, an aged person has the right to decide about personal needs and aspirations, depending upon capacity. Only a sound social security system can protect such rights by assuring regular income during the post-retirement years. But developing such a system for the Indian populace is a Herculean task, as a majority of them do not currently enjoy any type of old-age income security. Neither the government nor the public sector alone can formulate it; the private sector cannot develop it in isolation either. Joint approaches and strategies will be required to design and build up a robust old-age income security system (WHO 2002).

NATIONAL POLICY ON OLDER PERSONS (NPOP)

1. Government of India announced the National Policy on Older Persons in 1999 to reaffirm its commitment to ensure the well-being of the older persons in a holistic manner.Reiterating the mandate enshrined in Article 41 of the Constitution of India, the Policy has brought the concern for older persons on top of the National Agenda. The NPOP while promising to safeguard their interest in terms of financial security, health, legal, social and psychological security, also envisages a productive partnership with them in the process of development by creating opportunities for their gainful engagement and employment. The Policy also appreciates special needs of older persons and therefore lays emphasis on empowerment of community as well as individuals to adequately meet the challenges of the process of ageing.

2. The NPOP broadly provides for the following to full- fill these objectives:

2.1. Financial security through coverage under Old Age Pension Scheme for poor and Destitute older persons, better returns on earnings/savings of Government/Quasi- Government employees' savings in Provident Fund, etc., creating opportunities for continued education/skill up-gradation ensuring thereby continued employment/self employment and income generation and provision for Pension Scheme for self-employed,employees of the non-formal, and non-governmental sector.

2.2. Health Security: The NPOP recognizes special health needs of the older persons to be met through strengthening and reorienting the public health services at Primary Health Care level, creation of health facilities through non-profit organization like trust/charity, etc., and implementing health insurance.

2.3. Recognizing Shelter as basic human need, the NPOP provides for earmarking 10 percent of the houses/ housing sites in urban as well as rural areas for older persons belonging to the lower income groups, special consideration to the older persons falling in the category of Below Poverty Line (BPL) and destitute in housing schemes like Indira Awas Yojana, loans at reasonable interest rates and easy repayment installments with tax relief for purchase of houses etc.

2.4. Education/information needs of older persons too have got adequately reflected in the National Policy. Education/information material relevant to the lives of older persons should be developed and made available through mass media. Education, training and information being the important human requirement, the NPOP provides for proactive role in ensuring the same by disseminating knowledge about preparation of Old Age. It is also emphasized for schools to have programme on inter-generational bonding.

2.5. Welfare and Institutional Care: Institutional Care has been provided for in the NPOP as the last resort. The care in non-institutional set up i.e. within family and the community needs to be strengthened and encouraged. This apart, the State should also create infrastructure in partnership with voluntary organizations to provide for poor, destitute and neglected older persons whose care cannot be ensured within the family. This is to be ensured through Old Age Homes and other such institutional facilities that would be needed. Voluntary efforts needs to be encouraged for creating facilities for day care, outreach services, multi-service citizen centres, etc.

2.6. Protection of Life and Property of Older Persons: The State has to gear up security network to save older persons from criminal offence and police is required to keep friendly vigil. Early settlement of property/ inheritance disputes is to be done, safeguards to protect them from fraudulent dealings in transfer of property through sale/'Will' are to be put in place and free legal aid and toll free helpline services are to be placed across the country. Maintenance of elderly within family resorting to the provisions of law viz. Criminal Procedure Code, (Cr.P.C.) 1973, Hindu Adoption and Maintenance Act. (HAMA) 1956 etc., whenever needed is required to be ensured.

2.7. Training of Human Resource to care for Older Persons: The Policy lays emphasis on need for trained personnel/care givers. This envisages the training of human resource in the areas like specialization in Geriatrics in medical courses, special courses on Geriatric Care in nursing training, training of social workers specially for geriatric care and professional caregivers.

2.8 Media: The Policy enjoins upon media to take up a special responsibility for the care of older persons. Media is to play a role in identifying emerging issues and areas of action, dispelling stereo-types and negative images about the old age, maintaining restraint from creating fear psychosis by responsible reporting, promoting intergenerational bonds and informing individuals/families/groups with appropriate information on ageing process

AVAILABLE SUPPORT SERVICES

1 National Social Assistance Programme (NSAP) The National Social Assistance Programme came into effect from 15th August, 1995. NSAP is a social assistance programme for the poor households and represents a significant step towards the fulfillment of the Directive Principles enshrined in Article 41 and 42 of the Constitution of India, recognizing concurrent responsibility of the Central and State Governments in the matter.

1.1 The National Old Age Pension Scheme (NOAPS) The Scheme covers older persons/destitutes having little or no regular means of subsistence from his/her own source of income or through financial support from family members or other sources. The age of applicant must be 65 years or above. At present 50% of the older persons under Below Poverty Line (BPL) destitutes are covered under NOAPS. The Central Government contributes Rs.200/- per month per beneficiary. The State (Provincial) Governments are advised to add matching amount or more as their contribution in the federal set-up. During the Tenth Five Year Plan (2002 – 07) a total of 110,793,860 elderly were covered and US $ 1002.20 million approximately was incurred on this count.

1.2 Annapurna Scheme Annapurna Scheme covers all the other elderly below poverty line who are not covered under the NOAPS. A provision of 10 k.gs. of rice or wheat is provided to the needy elderly. Under the scheme US $ 56 million was incurred and 43,03,491 elderly were covered in tenth plan (2002-07)

2 Concessions/Tax Rebate/Other Incentives

2.1 Presently persons of 60 years of age are entitled for 30% concessions in train fare in all classes. There are different airlines providing 45% to 50% concession in air journey to senior citizens.

2.2 Older persons who are above 65 years of age also enjoy income tax rebate upto 15,000 of actual tax with provision for deduction of Rs.20,000 spent on account of medical insurance premium and Rs.40,000 spent on account of medical treatment from taxable income. Senior citizens are exempted from Income Tax upto 1.95 lakh as per the union Annual Budget, 2007.

2.3 Banks are providing 0.5% -1% additional interest to older persons of 65 years and above on fixed deposit. The public facilities for the elderly are initiated by the Government which include reservation of seats for elderly in the public transport, railways and airways etc.

3 Insurance Coverage

3.1 Some of the public sector insurance companies provide life insurance coverage upto 75 years of age and many private insurance companies have 55 years as the last entry age. The Insurance Policy Schemes announced for older persons include Jeevan Dhara (18-65 years), Jeevan Akshay (30-75 years), Jeevan Suraksha (25-60 years), Senior Citizen Unit Plan (18-54 years). In addition, Health Insurance Schemes covering Mediclaim Policy and other individual and Group Mediclaim Policies are also offered by Nationalized as well as private insurance companies. The government is taking steps to enforce a uniform policy on all Insurance Companies as regards entry age of Senior Citizens.

3.2 The government has launched a Reverse Mortgage System for senior citizens to extract value out of their property and lead a hassle free life by securing a regular income as loan against their existing property.

4 Integrated Programmes for Older Persons

Ministry of Social Justice & Empowerment, Government of India is implementing an Integrated Programme for Older Persons with an aim to empower and improve the quality of life of older persons. The basic thrust of the programme is on older persons of 60 years and above particularly the infirm, destitute and widows. Under the scheme, financial assistance is provided to Non-Governmental Organizations, Autonomous Bodies, Educational Institutions, Cooperative Societies, etc., up to 90 per cent of the project cost for setting up and maintenance of Day Care Centres, Mobile Medi-care Units, Old Age Homes and Non-Institutional Service Centres. During the Tenth Five Year plan, Ministry provided financial assistance to voluntary organizations to the tune of US $ 18.6 million.

5 Construction of Old Age Homes

The scheme for Assistance to construction of Old Age Homes provides one time grant to Local Bodies, NGOs etc. for construction of Old Age Homes or Multi-Service Centres for older persons. The Ministry also incurred an expenditure of US $ 70,000 for construction of Old Age Homes during Tenth FiveYear Plan.

Health Security

1. Growing old is also marked by failing health and advancing age may bring with it enumberable health complications. Restricted physical mobility coupled with crippled health makes it difficult for older persons to access the health facilities if they do not enjoy the support of the family or have a care institution within their easy access. Realizing the real situation wherein the older persons live, Para 36 of the National Policy envisages covering of health insurance and financial security towards essential medical care and affordable treatment process. Some of the initiatives by the Government is enabling a separate counters/O.P.D. in hospitals and free medical services in Central Government Health Scheme, Government Hospitals to facilitate easy accessibility to the elderly including Geriatric Units in the Hospitals.

2. Care of Alzheimer's Disease and other Dementias Many of the Government and public hospitals have started Memory Clinics, Mental Health Programmes to facilitate proper diagnosis of Dementia to enable slowing down the process and preparing the care-givers and the family to manage Alzheimer's and Dementia Care . The National Institute of Social Defence under the Ministry of Social Justice & Empowerment has initiated training of care-givers and functionaries as a special initiative on the centenary of Alzheimer's .

PROTECTION OF LIFE AND PROPERTY

1   A Legislation On The Anvil

1.1   The older persons become soft target for miscreants within and outside family. Disputes relating to aintenance and property and inheritance adds to their vulnerability. It is, therefore, necessary to ensure the safety and well-being of Older Persons through creation of necessary infrastructure and legal provisions.

1.2   It is felt that it is high time to back the moral obligation of children to look after their parents in their old age by a legal obligation. India is moving ahead to safeguard and protect the Best Interest of Older Persons through Central Legislation, which is on the anvil, by

- •   Ensuring Care and Protection of Older Persons within the family

- •   Ensuring early settlement of maintenance claim through a Tribunal

- •   Prevention of destitution by enough Institutional facilities

- •   Provision for Old Age Homes covering all the districts to ensure that facility to accommodate 150 needy elderly in each of them.

2.   Helpline Services for Older Persons

2.1   The State Governments. and Office of the Commissioner of Police in collaboration with NGOs have initiated special protective measures for safeguarding the elderly and one such innovative approach is "Helpline Services" in some big cities.

S.No.	Deptt/NGOs	Helpline
1.	Delhi Police -	1291- 1091- 100
2.	Agewell Foundation, New Delhi	00-91-11-29830484
		00-91-11-29836486
3.	Nightingales MedicalTrust & City Police,Bangalore	1090
4.	Dignity Foundation, Delhi Chapter, Mumbai Chapter	91-11-29534745
	Chennai Chapter, Jamshedpur, Chapter, Kolkata Chapter	91-22-23898078
		91-44-26473165
		91-657-2268307
		91-33-24741314

Training & Human Resource Development for Home Care

In the changing family context, role of professionally trained home carers become very crucial.

1.   Therefore, preparing a frontline cadre of care givers to ensure quality care at home as well as in the institutions is one of the important strategies. In the wake of disintegration of Joint Family System, it is ensured that professionally trained carers are available to meet the demand. In order to meet this objective, Ministry of Social Justice & Empowerment launched the Project 'NICE' (National Initiative on Care for Elderly) through National Institute of Social Defence (NISD) an autonomous body of the Ministry of Social Justice & Empowerment in 2000. The NISD organizes one year P.G. Diploma Course and Six Month Certificate Courses under Project NICE to meet the demand for care givers. In addition, Short Terms Courses varying from 5 days to One Month are also organized for skill upgradation of Service Providers working in Old Age Homes, etc. In the X Five year plan, NISD as so far organised 85 training programme and 2535 care givers and service providers were trained.

INNOVATIVE INITIATIVES OF NISD IN THE CHANGING CONTEXT

1   Community Training in Computer for Elderly "There is a] foundational connection between information and social obligation, since the moral – and of course the political – need to pay attention to others depends greatly on our knowledge and information about them…. More information in itself goes a long way to breaking that chain of apathy and indifference." - Amartya Sen, Nobel Laureate

1.1   To foster active and productive ageing NISD has initiated a novel programme for the older people. It aims at imparting computer training to the elderly people. The success of a few trainings conducted earlier had left no doubt that older people not only love to learn at the 'ripe age' but benefit from it. This

programme is launched with a view to help Older Persons dispel their inhibitions to adopt to new technology and take advantage of IT enabled services like e-Ticketing, e-Banking, e-Business etc.

1.2. By demonstrating that elders can use computers comfortably. We are countering the stereotypical mind-set and attitude on the one hand and instill confidence among elderly on the other. This is bound to go a long way in bringing a neglected segment of population in 'digital mainstream.'

2   Single Window System

Facilities to disseminate information on various concessions/reservations/rebates provided to senior citizens by different Ministries of the Government of India is placed on the website of the Ministry of Social Justice & Empowerment. NISD has also taken such initiatives by developing a User Friendly Document on Geriatric Care. Which is available on www.nisd.gov.in The information is also disseminated to the elderly through Helpline Services. Some of the NGOs such as Helpage India have also brought out Senior Citizens Guide.

3.   Voluntary Bureau of Elderly

Volunteers Bureau of Elderly is a network of elderly who could be available for different kinds of services on demand. The International Longevity Centre, Pune an NGO working for welfare of elderly has successfully used this concept over the years for gainful engagement of elderly post-retirement. The NISD in collaboration with them organized Workshops to showcase the successful models of Government and NGO interventions including the volunteers Bureau for winder replication and laying thrust on the concept of volunteerism, inter-generational bonding and successful experiences sharing.

4.   Inter-Generational Bonding

Bridging the intergenerational gap is another innovative project has been pilot tested by the Ministry of Social Justice & Empowerment The programme would be carried out for school children by creating awareness and sensitizing them on the issue.

5.   Innovative public training

Creating broader awareness of the issues, available services, rights and redressal mechanisms are an important means to create an elderly friendly environment. NISD has taken it up in a serious manner and had developed a number of video spots to be aired on popular TV channels. It has developed an innovative 'do-it-yourself' publicity material like an interesting cataract awareness 'wall hanging'. In addition, there are other useful publications and exhibits giving latest information about schemes, concessions, rights and available services for the elderly people.

INITIATIVES BY OTHER ORGANIZATIONS

1. There are a number of specialized NGOs coming up to join hands with the efforts of the government towards creating an elderly friendly environment in the country. The Senior Citizen Forums and Welfare Associations have been formed by the elderly themselves in various localities in Delhi. Senior Citizens Council, New Delhi has more than 500 members from all walks of life. They assemble at a Public Park everyday for an hour in the morning to attend religious discourses. The other activities of the Forum includes yoga, free health checkup camps, special care of senior citizens who were living alone Helpage India is dedicated to the service of elderly through various programmes. In one of the major initiatives in the State of Gujarat it has got 63 Self Help Groups formed consisting of an overall 1000 elderly women. Servants of People Society at Chandigarh, a national level NGO, is working for the cause of elderly and stresses upon the value systems of our tradition.

Conclusion

As programme for the aged should deal with their physical, psychological and emotional needs. For loneliness and a sense of guilt on being dependent on the family continues to haunt them with sustained vigour. As such sociologists suggest that the aged should be made to involve themselves in creative and developmental programmes. Most importantly, perhaps, is the need for sensitivity and sensibility in making these plans. The elder citizen is a national treasure; one who has contributed to both national growth and familial development. As they approach the autumn of their lives, they experience diminishing ability to generate income, increasing vulnerability to illness and disability, and increasing dependency on their families and communities. Rather than view this dependence as a burden to be endured, we must as a society embrace it whole-heartedly, as a pay back opportunity; to thank senior citizens for

their many unconditional contributions. The organisation and delivery of elder health care must therefore be approached with enthusiasm, altruism and generosity. Mature health policy for the elder combined with a generous dose of pragmatism in organising, delivering and funding health care services is the need of the hour. World Alzheimer's Day has just passed — September 21, 2010, and we should be reminded about the challenge of population ageing; the looming burden of elder disability; and the need for a comprehensive and pragmatic National Policy for Older Persons.

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The Indian Media and Entertainment Industry- Prospectives and Challenges in 21ST Century

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Introduction:

The Indian media and entertainment industry is poised to enter a golden era. Entertainment is always seen as a major source for leisure, relaxation and information. Improved living standard translates into higher needs for leisure and entertainment.

The Indian Entertainment industry, which is primarily consist of film software, distribution and exhibition, television software and broad casting, music, radio, is one of India's oldest and prominent industries.

The Indian Entertainment industry is one of the fastest growing industries. One of the largest markets in the world, the industry is seeing strong growth and has the potential garner US $ 200 billion by 2015. An attempt is made in this paper to study ''The Indian Entertainment industry – Prospective and Challenges in 21st Century.

Following are the main objectives of the study:

Objectives of the study: -

1)   To analyze over all progress of the Entertainment industry.

2)   To evaluate the progress of film industry.

3)   To evaluate the shortcomings of the industry.

4)   To suggest some recommendations for further development of industry.

5)   To discuss the case study of ADLABS.

Methodology:

The present study is totally depending on secondary data. However an attempt is made by researcher together information from high quality of documents and sources are like price Water House Cooper (PWC) report, FICCI'S reports on entertainment industry and capital market report on various films company, cinema systems (Trade magazine) and VCK research report.

1)   Present scenario of the industry:

The entertainment industry has experienced growth of 30 percent over the previous decade. During 2007-2010 industry was shown decline growth rate because of global recession. Following table indicates the growth of industry.

Table -1

The % Growth of Entertainment Industry in India.

Year	Growth Percent
2003	15%
2007	17%
2010	18%
2015	20%

Source: FICCI'S report-2007, 2011.

The above table it is a clear that industry is increased more than 2.5 times from 2003 to 2007. The forecasts sustained growth for the 2015, estimating that the industry will grow to an overall size of Rs 25 billion. There is a predication that a cumulative growth of 20% for the sector during the period.

Table -2

Overall Size of Media & Entertainment Industry (in ₹bn)											
Industry	2007	2008	2009	2010	CAGR (2007-10)	2011P	2012P	2013P	2014P	2015p	CAGR (2010-15)
Television	211	241	257	297	12%	341	389	455	533	630	16%
Print	160	172	175	193	6%	211	231	254	280	310	10%
Film	93	104	89	83	-3%	91	98	109	120	132	10%
Radio	7	8	8	10	11%	12	15	18	21	25	20%
Music	7	7	8	9	5%	9	11	13	16	19	17%
Out-of-Home	14	16	14	17	6%	19	22	24	27	30	12%
Animation and VFX	14	17	20	24	18%	28	33	40	47	56	19%
Gaming	4	7	8	10	32%	13	17	23	31	38	31%
Digital Advertising	4	6	8	10	39%	13	18	22	28	36	28%
Total	516	579	587	652	8%	738	834	957	1104	1275	14%

Source: KPMG analysis and industry interviews
*Taken for calendar year

From above table we can conclude that mainstream sectors such as t, television and filmed entertainment continue to grow robustly, emerging segments such as animation, gaming and visual effects, radio, out-of-home advertising and online advertising grew faster, although on a much lower base.

The television industry grew 12%, rate which is above the industry average growth rate.. A digital distribution platform such as direct-to-home (DTH) is transforming the industry as such addressable technologies ensure more transparency and higher revenues from subscription. The study said the number of DTH subscribers would grow cumulatively by 44% every year over the next five years.

According to a report by KPMG, a leading industrial body, India is the world's third largest Television (TV) market with almost 138 million TV Households (HHs) next to China and USA. Cable and Satellite (C&S) penetration has reached around 80 per cent with high growth shown by the direct-to-home (DTH) service. New technologies like high definition (HD), Set Top Boxes (STBs) with inbuilt recorders and delivery platforms like mobiles are evolving rapidly; creating ample opportunity .The DTH industry is likely to touch US$ 620.25 million in 2009-10 as compared to US$ 310.16 million in 2008-09. The growth will be triggered by the increase in the marketing budget of DTH companies like Bharti Airtel, DTH, Big TV and Sun Direct by 20-25% in 2010.

Doordarshan, the government owned national television broadcaster of India is expected to become fully digitalized by 2017 and TV channels like MTV, Cartoon Network, Disney, Star Plus and Pogo are all set to grow their service market to cover India's promising licensing and stock market. By 2015, television is expected to account for almost half of the Indian M&E industry revenues, and more than twice the size of print, the second largest media sector.

Print media's growth in 2007 to 2010 at 6% was lower than the industry average growth rate. The report predicts the sector's cumulative annual growth rate, (CAGR), for 2012-15 at 10%. The increase in regional language publications and the action in the magazines space, with a slew of niche launches.

Filmed entertainment grew negative 3% during 2007-2010 The report predicate that CAGR for 2012- 2015 is predicted at 10%. The report notes several trends that are changing the nature of the industry. Emergence of

revenue streams such as mobile phones, Internet, home video, merchandise, re-make rights and branded entertainment as well as the advent of the studio model of production will continue to grow de-risking the business, the report says. FM radio will grow to an Rs 25 billion industry by 2015, up from Rs 10 billion in 2010.

The latest products in Indian music industry which have increased the industry's revenue generation are the non-physical formats like electronic downloads and ringtones. Currently the Indian music industry worth US$ 149 million and is estimated to touch US$ 164.56 million by 2012.

The sales of digital music are likely to contribute 88% in the total music sector's profits in India in 2009. This trend is likely to continue in the year 2008, with digital music accounting for 16% of the total music sales and slowly reaching 60% in 2013.

Radio is the medium of masses reaching out to 99% of Indian population. Over the years it has seen vibrant changes and will see some more in the near future.

In the year 2008-09, the government cashed in US$ 11.05 million from private owned radio channels. As per PwC report radio sector is estimated to expand at a CAGR of 19% during 2009-13 from the current US$ 170.87 million.

In context of radio industry's share in advertising, the radio advertising industry is expected to witness an increase a 5.2% growth during 2009-13 from the present 3.8%.

India is fast emerging as an ideal hub for graphics industries such as graphic designing and animation. With the emergence of hi-tech games incorporating 3D effects, companies like Intel and Advanced Micro Devices (AMD) are revising their marketing strategies in India to expand their operations in computing sector. By 2013, the Indian animation industry is likely to grow from the present US$ 362 million to US$ 811.2 million, as per the combined FICCI-KPMG report.

Advertising, which contributed Rs10 billion or 39% to the revenues generated by the media and entertainment industry, grew 22% year-on-year in 2010. Foreign direct investment (FDI) into the sector surged to $211 million (Rs854.55 crore), against $89.18 million in 2006. "FDI will continue to go up in the coming years. The year 2007-08 was marked by the entry of media and entertainment conglomerates—Viacom Inc., NBC Universal Inc. and Walt Disney Co.—into India through partnerships with Network 18 Group, NDTV Networks Plc. and UTV Software Communications Ltd, respectively.

Digital firms like Reliance Media Works have signed joint venture with In-Three for transformation of 2D movies and videos into 3D and Tata Teleservices has launched India's first mobile television - Photon TV with high accessibility broadband services through which users can avail channels on laptops as well as desktops.

2) Evaluation of film Industry:

The film industry is the oldest and the most prominent and popular form of entertainment in India and it is the largest film industry in the world in terms of the number of films produced and admissions each year.

The Following table is expressing the growth of film industry.

Table –3
The growth of film industry

Year	Rs.
2007	93 billion
2008	104 billion
2009	89 billion
2010	83 billion
2015	132 billion

Sources: The CII – KPMG Report.

The above table clearly indicates that film industry is fastest growing industry till 2008. In 2007, the size of the industry was Rs. 93 billion which increase Rs104 billion in 2007. It is estimated that in 2015 it will be a Rs. 132 billion. Revenue generation from releases in Domestic market is expected to grow annually at 17% from Rs. 34 billion CUSD- 0.75 billion in 2004 to 86 corers CUS $ 2.0 billion in 2010.

The Indian film industry currently realizes almost 70% of its total revenues from domestic and overseas box office sales compared with the US film industry, which earns only 35% of its revenue from box office sales and the remaining 65%of revenue sources such as sales of DVD's and VHS taps and the scales of cables and satellite television rights.

The film industry comprises over of three sectors

1)   Movie Production, which involves in making of movies.

2)   Movie distribution, which involves the distribution of movies to cinemas, TV. And video stores and

3)   Movie exhibition, which involves exhibiting the movies in cinemas.

Indian film industry over the past few years has been receptive towards foreign investments. This has paved way for many international production firms to make their debut in Bollywood along with opening their offices in the country. As per FICCI-KPMG report, Indian film industry is worth US$ 2.11 billion and is likely to witness a 9.1% growth till 2013.

World's largest film industry in terms of production volume is undergoing a massive international presence with Reliance ADA Group signing a production pact with DreamWorks Studios, endorsed by Steven Spielberg, a well known Hollywood director, to produce movies with the preliminary investment of US$ 825 million.

Following the lines, Yash Raj Films has signed joint partnerships with Walt Disney, to produce animated films. Other such east meets west stories include, Sippys' film projects being sponsored by Warner Group, Sanjay Leela Bhansali Films' collaboration with Sony Pictures Entertainment and TV 18's association with Viacom to form Viacom − 18.

Ad labs has emerged as the only movie chain in India providing 3D and 6D formats and PVR is all set to infuse around US$ 52.2 million to grow its film production and bowling trade in India.

3)   Why in Indian, entertainment industry is growing very fast?

1)   Most popular source of entertainment: Movie viewing continuing to remain a very popular source of entertainment there is currently a lack of readily available alternative entertainment option in India such as theme park, concerts and gaming and this is not expected to change in the medium term.

2)   Continued progression of people into higher income and consumption segments: The lower income bracket household has fallen by 13.5 percent between 2001 & 2006. Households with an annual income of over INR 500,000will almost double during the same period as shown in the chart.

The percentage wise Economical distribution of the urban households.
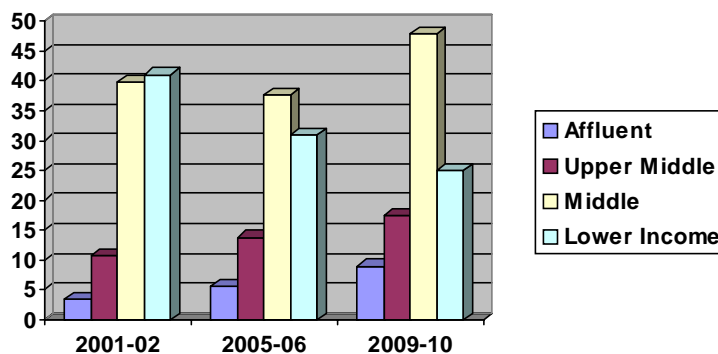
Source: Lifestyle Consumption by Edelweiss Securities PVT.

3) Favorable demographic change: Nearly two-third of India's one   billion plus population is below 35 years of age, making it one of the youngest nations in the world on a sizeable base. Naturally younger population has more demand for movies as a leisure & relaxation. Out of a population of around one billion people, an estimated 30 million pass through India's 13,000 cinema halls every day.

4) Changing lifestyles: Strong economic growth after liberalization and increasing globalization has resulted in higher household incomes, and these continue to rise with the Indian economy growing at a brisk pace. Purely

spending on basic products and services does not satisfy the young urban. They want to indulge by spending more on lifestyle products like watching movies in multiplexes, eating out, travel, etc.

5) A Non- Homogenous Market: In rural sector, the demand of entertainment is continuously increased because of increasing income of the rural people. I.e. 77 percent house holds has televisions sets. Small towns and village accounts for over one million cellular teliphoneusers.

6) Increasing Corporation of The Film Production Sector: It should result in an increase in the number of high quality films produced, which should increase demand for movie. In an increasingly corporate environment, unviable movie with weak scripts should find it difficult to garner funding. Consequently, although the average number of films produced annually in India is expected to fall from over 900 in 2004 to around 600 by 2010, the quality of the movie produced is expected to increases (source: CII-KPMG Report, 2005)

7) Digital Cinema: A significant increase in the number of digital cinemas should also fuel growth of the film exhibition industry in B and C- class centers.

8) Government Initiatives: The Govt. has initiated major reform measures, which have had a cascading effect on the growth of the film industry. I.e. permitting 100 percent foreign direct investment through the automatic route for film industry and giving industry status to the films segment. The opening of the film industry to foreign investment coupled with the granting of industry status to this segment has had a favorable impact, leading to many global production units entering the country. For example, Walt Disney has partnered with Yash Raj Films to make animated movies, the Warner Group is funding the Sippys' film projects, Viacom has a joint venture with the TV 18 group to form Viacom-18, and Sony Pictures Entertainment has co-produced Saawariya with SLB Films (Sanjay Leela Bansali Films).

9) Going Global: With the growing popularity of Indian content in the world market in general and South Asians in particular, Indian entertainment industry players are venturing abroad to tap this booming segment. For example, in the films segment, in 2007, of the top 20 foreign films in UK, 14 were Indian. These were part of a total 69 Indian films that constituted 13.7 per cent of all releases. In fact, according to a report by CII-AT Kearney, the share of international markets in total box office collections is estimated to increase from 8 per cent in 2006 to 15 per cent in 2010. Consequently, many domestic players like Yash Raj Films, Reliance-Adlabs and UTV among others have set up distribution arms overseas.

Constrain:

The Indian entertainment industry has also some constrain, which creates obstacles in development of the industry. Following are the main constrain.

1) Finance: The entertainment industry largely depends for it's funding on private financings who lend at about 40 percent a year.

2) Single Screen Theatres: Historically, most movie theatres in India have been   set up as single screen theatres with large seating capacities. A typical single theatre has a capacity of 8000-1200 seats. The upkeep and maintenance of many single theatres in India is very poor. Indian theatresare owned individually and more importantly also managed as stand alone basis. This feature makes it difficult for individual theatres to upgrade technically and also hinders them from offering higher quality service as demanded by customers.

3) Government Policy and Regulations: The major impediment to the industry is the higher rate of entertainment tax levied by the respective state government. For instance, in Bihar the tax rates 110% of the basic admission rates, in Delhi, it ranges from 40%to 60% on basic admission rates. In the West Bengal, the rates are classified as per the language of the movie says, 70% for Hindi films and 20% for Bengali films. Fortunately in Tamil Nadu, the government has drastically reduced the entertainment tax rates to an averages rate of only 12.5% and also has removed the compound tax.

4) Piracy: Next setback to industry is piracy, whether it may be of cable or CD From and it is estimated that 20%of the revenue is taken away due to piracy.

4)   Suggestions:

1) Investment in exhibition infrastructure: It is increasing theatrical capacity, digitization of distribution is helping filmmakers maximize revenues. Take, for example, 'Vivah', a film by Rajshri Production released simultaneously in November 2006 in theatres and online on its website - the first such attempt by any production house in India.

The movie was made available on a free view basis for the first few days, post which it was sold at Rs. 400 ($10) per download. Nine months later, it had sold 6,500 downloads.

2) 'Digitization: Paving the Way for New Media', multiplexes set box office tills ringing with 100 percent revenue and manifold increase in ticket prices, compared to the old single screen theatres. Digitization, coupled with the new awareness among consumers and industry alike, has brought in a change of content.

Distribution costs will drop further when digital cinema grows into a 'sizeable mass' and the transmission process becomes centralized like TV broadcast. Explaining the impact of digitization on content, the spurt in mobile telephony, the use of Internet and the burgeoning Indian Diaspora abroad, have led to increased sharing of content and vigorous net consumption because of the high bandwidth connectivity. Mobile telephony users in India are currently estimated at close to 220 million, while Internet penetration is pegged at 46 million, with an active base of over 32 million.

3) Multiplexes: Multiplexes are providing a platform for thematic and stylistic exclusivity, which were so long sacrificed at the altar of profit and big banners.

Take the small budget film 'Bheja Fry', a multiplex comedy made by Rajat Kapoor with a modest budget of Rs. 6 million ($150,000). The movie was released last April with just 60 prints, virtually without marketing. But by the end of the second week, revenues had picked up to such an extent that its makers ordered 60 more prints. Publicity was chiefly by word of mouth.

Given that niche films are released in limited numbers, a producer has to rein in production and distribution costs to ensure maximum gains. But digitization, says the report, will slash print duplication cost to mere Rs. 5,000 ($125) as against Rs. 60,000 ($1,500) per print on the celluloid format.

4) To tap wider market: according to the industry, will allow the producer to tap wider markets - at least 10 times the existing one on the first day itself. Timely screening will check piracy losses, estimated at Rs. 110 billion ($2.75) annually.

5) Revival of regional cinema: It has been found that demand for regional diversity to suit individual ethnic groups or communities are increased. i.e. Marathi's abroad now want to watch Marathi cinema, Gujarat is crave for their own films, while Bengalis pine for their vernacular content. The global demand for Bollywood staple is also ever increasing.

But the report points to an imbalance in the growth of regional content. Hindi movies from Bollywood and Tamil and Telugu movies from the south shoot past all other regional players, which are yet to get a toehold in the new domain.

Conclusion:

The Indian entertainment and Media industry has tremendous scope in Indian Economy. Government is also providing support for the development of the industry i.e.tax benefit, allowing FDI and many other facilities which required for development of the industry. The digital lifestyle and spending habits of the consumers and the opportunities has thrown open by the advancement in technology. All it has to do is to cash in on the growth potential and the opportunities. The Government, on its part, needs to play a more active role in sorting out policy-related implements to growth. The industry need to fight all roadblocks such as piracy- in a connected manner, while churning out high quality, world class end products. As the world turns digital, only those players who use the available resources intelligently and optimally will be able to survive the race. And grab a slice of the revenue.

A case study of ADLABS:

Adlabs Films Limited, apart of the Reliance Anil Dhirubhai Ambani Group, is India's fastest growing film entertainment company. It is currently the largest cinema chain of India. Adlabs was founded in1978 by Man Mohan sheety as a film processing unit. In 2001, Adlabs entered the multiplex business by launching India's first IMAX theatre inWalada Mumbai . The company expanded by converting single-screen cinema halls into multiplexes like the famous Metro-Adlabs in Mumbai . In 2005, Adlabs was acquired by ADAG (A group owned by Anil Ambani) . In 2007, Adlabs acquired all the properties of Rave cinemas, a cinema chain based in Kanpur. The company recently acquired majority interest in Malaysia-based lotus five star cinemas , and will be operating a 51 screen cinema chain in Malaysia. The international network, in addition to Malaysia, also includes 220 screens covering the east, mid west and west coast of USA as also Mauritius and Nepal. Currently

Adlabs operates 70 properties and 181 screens in more than 40 cities across India. Adlabs commands a significant presence in Mumbai and Maharastra.

The chain recently signed a deal with phoenix mills for the country's largest multiplex cinema at the upcoming phoenix market city in Bandra-Kurla Complex in Mumbai. The 140,000 sq.ft. Multiplex will have 15 screens and over 4000 plus seats. ADAG's group's Philosophy of Think Bigger, Think Better. The company expects over three million people to visit its theatres next year. Recently, the cinema chain was re-branded as ' Big Cinema."

Adlabs' television venture, Synergy Adlabs, is among the top players in the television programming industry.Recently big cinema has launched 3D and 6D technology and is the only cinema chain to screen films in all three formats. It is also launching the first megaplexes in the country.

Company's Financial Performance:

1)   Income from theatrical distribution during the 2008 amounted to Rs. 1051 Millions. This substantial increase is due to an expansion on properties across the country.

2)   Contend Film Production and distribution: Revenues from this division contributed to Rs. 1,018 Millions. In the coming year Adlabs has a share of top films for release and its distribution network is continuously expanding to maximize benefits.

3)   Processing and allied services. Income from processing announced to Rs. 639 millions. Adlabs has dominated position in Bollywood processing the highest amount of prints in a year, with 73 percent market share.

Film production: Not only in bollywood, but also in Hollywood Films production and distribution bussiness.

Big philax: Dvd rentel portal Big philaxdotcom.In India, more than 50 DVD rental storeIn future it will be more than three hundrad stores.

Big FM radio: It has 44 radio stations in cities.

Bigadda.com.It has 60 lakhs users.

Zapak dotcom.Online: Gaming portal,in thirteen cities have has 20 gameing   café.In 2009 it will be a 700.

Film distribution: In foreign 48 and in india 20 flilms distributed.

DTH: under Big TV. Brand DTH and IPT services will be launched with in short periods.

Broadcasting: 20 TV Chanal.

Above discussion made clear that in future ADAG Groups will be a leader of the entertainments industry. New innovation, new technology, huge financial capacity, management efficiency, dynamic talent of Mr. Anil Ambani leads entertainment industry at worldwide.

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Perceptions Of Who Is A Good Language Teacher…A Case Study

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Students studying English as a second language believe that the teacher instructing them plays a vital role in their learning the language. Very often, I hear students talk among themselves, is the teacher good? How is she? They sometimes attribute their success to the teacher who has been teaching them. It is to this statement of students discussing what makes a good teacher that has made me ponder exactly that- "what makes a language teacher good?"

Literature has listed some of the characteristics of a good teacher. A good teacher should have command over the subject, should have the ability to understand the needs of the students and perform roles to suit the classroom teaching. Teachers should be facilitators to students in learning the language. In accordance to the language theories, Harmer (2008, p.23) mentions that a good language teacher should have sufficient knowledge of Language and interesting things to narrate in the class. They should be passionate and enthusiastic in their teaching and be able to effectively explain the use of the language, e.g. grammar, pronounciation, vocabulary to students. Brown (1994, p.428) believes that good language teachers should have received "competent preparation leading to a degree in TESL". He also talks about the importance of the ability to understand and adapt to different cultures and the desire to upgrade teaching skills. Both Kral (1988) and Shulman (1987) emphasize the importance of teachers reflecting on their own teaching. In particular, Shulman considers it essential for teachers to "look back at the teaching and learning that has occurred" for it is the through the process of rethinking and analyzing, and reconstructing teaching steps that a "professional learns from experience" (p.19)

Both high school and degree college teachers teaching in English have felt that it is important for language teachers to effectively transmit teaching content in a lucid manner and treat students fairly .The first basic priority for an English teacher is to have the command of the subject matter, i.e. mastery over the four basic skills-reading, writing, speaking, and understanding."(Brosh, 1996, p.126) Students at the undergraduate level and teachers teaching them, agree that the ability of a good teacher should be, to plan and deliver an effective lesson. Fluency and good communication skills are good characteristics of a good teacher. Borg (2006, p.24)

Language teachers were asked to identify distinctive features of good language teachers, which distinguish them from teachers of other subjects. Some of the unique features cited are exhibiting creativity, flexibility and flexible teaching methodology...

The characteristics of good language teachers mentioned above were selected from an abundance of traits offered in the literature discussed. With the synthesis of characteristics mentioned the following taxonomy is offered for analytical purposes:

A good command of L2.

To possess effective Teaching Skills

Empathy towards Students

Personal Qualities

Reflection and Improvement.

Based on Literature, the five categories of the characteristics of good language teachers were derived for study. This analysis is not an overview of all important characteristics of good language teacher, but they are chosen by the researcher based on discussion in the literature. Other researches may have a different interpretation as to what constitutes the most salient characteristics of good language teachers.

Research Methods
Case study
Participants in this study ranked the importance of each category and commented on these categories .This study was not meant to broadly obtain the research participants insights into their reported perceptions of good language teachers, rather the intention was to explore agreement and divergence among TESOL teachers.

This case study was conducted at a college in Mumbai. This sample pool was a convenience sample since the researcher had to get across teachers teaching English to Gujarati students. Two Gujarati TESOL teachers participated in the interviews in which they commented on the importance of good Language teachers. One teacher X was teaching the first year students of B.A. (L.L.) and the other teacher Y was teaching English to the English medium students (H.L)

The interview commenced with a list of probe questions which included questions like -.Have you had a good language teacher? What qualities made the teachers good? What about the language teacher you did not like, what were the qualities lacking? The participants were presented with 2-3 characteristics for each category as examples. They were asked to rank the categories according to their importance and explain their reasons for their choices. The interviews were conducted in Gujarati.

At the end, these two sets of data from the teacher-participants were collated in order to discover points of agreement or divergence.

Research Findings

X's Interview. X ranked the ability to reflect on teaching and to improve as the most important characteristic a good teacher should possess. This was followed by sound teaching. The least important characteristic a good language teacher should possess was having good command of the L2. X explained the importance of teachers reflecting on their teaching and updating their teaching knowledge. She felt that it is boring to teach in the same way all the time and teachers need to change their teaching style keeping the change in mind. She criticized teachers who were appointed on the basis of their ability to speak, but did not have good pedagogical foundation. She explained that language ability is not necessarily an indicator of teacher competence.

X expressed that sufficient knowledge of L2 is adequate for college level language teaching. As long as students understand what the teacher is saying, learning takes place as students are proficient (somewhat) in English before they enter the college.

What X perceived as characteristics of a good teacher when she was a student differed from her current perspectives as a language teacher. In her interview she talked about the two good teachers she had when she was a language student. One was good due to her teaching skills of English pronunciation and the other was good due to her patience with the students.

When asked to identify distinctive features of good language teachers which distinguish them from other teachers, X did not rank teaching skills and personal qualities as the most important characteristics she now holds. This shows that the characteristics of good language teachers can be a concept that changes over the time. How a student views a good language teacher could be very different from the characteristics language teachers believe are important. This could lead to a significant gap that fosters mismatched expectations between language teacher and her students. A language teacher might expect the teacher to exhibit sound teaching skills and possess qualities like patience while the teacher may reflect on her own teaching and update her knowledge. A mismatch could create tension in the classrooms as the teacher strives to fulfill her own expectations which students may not appreciate.

Y's Interview.

Y selected having good command of L2 as the most important characteristic for a good language teacher to possess, followed by good teaching skills and empathy towards students. She believed that a good language teacher should at least have a good command of L2. In other words, if one is teaching language to others, she should at least know the language enough...Y's opinion echoes Brosh (1996) whose research participants also mentioned the teacher's command of the target language was vital. Y's opinion on teachers personal qualities was the least important. On one hand, she felt being humorous or active is an innate quality and it is difficult to ask people to change. She felt that that a language teacher should be very patient, although while ranking she marked the teacher's qualities as least importance.

Y felt that her conception of the characteristics of a good language teacher is none different from when she was a student. Referring to her past experience of language learning she mentioned that as a student she focused more on the pragmatic qualities of good teachers. They needed to possess good teaching skills and help the students to get high marks in the exams...

This section presented data from X's and Y's interview who ranked the characteristics of good language teachers .In the next section a discussion will follow to show how two teachers point of view agree or disagree.

Discussion

Point of agreement

Both the teachers agree that it is very difficult to define a good language teacher and should be evaluated from different parameters .This mirrors Mullock (2003) that there should not be clear cut answers when it comes to good teachers since it involves various aspects. One of the reasons is that it is hard to define the characteristics of a good language teacher as the characteristics may differ from age groups of the learners. In the interviews, both of them indicated that their ranking of the characteristics of good language teacher may depend upon the age of the learners.

It is possible that students within the same group have different needs and expectations.

Points of Divergence

X believes that language teacher's ability to reflect on their teaching and improve their teaching skills is what makes a good language teacher. This is a direct contrast to Y who believes that a teacher's command of the L2 is the most important characteristic of a good language teacher. What one teacher finds important could be very different and contradictory to another even if both the teachers are considered effective language teachers.

This research is not meant to suggest teachers change their beliefs or styles to fit into the formula of a good language teacher since there are no formulas for good teaching (Prodromou,1991.p.3). This research is meant to raise the language teacher's awareness of the diversity of expectations as to what constitutes a good language teacher and to initiate communication with their students to discuss these issues. With this kind of communication between the student and the teacher, the students would be fully aware of what the teacher is doing and may support what the teacher does in the class. Teaching is a two way process.The quality of teacher and student interaction is significant.

Conclusion

This study explored TESOL teacher's own reflective thinking on the important characteristics of good language teachers. All these findings suggest that language teachers should not be defined as general global phenomenon that applies to all contexts. The concept of what makes language teacher is individualistic and complex. As Borg (2006, p.29) concludes in his study, research of distinctive language teachers would be most "productive" and practical when it is conducted in specific language teaching contexts since a language teacher is not a monolithic phenomenon amenable to globally meaningful definitions" This study suggests that sometimes there could be diversity of perceptive within the same teaching contexts among college age learners of similar ethnic background.

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Shock Stories: Writing as Resistance – A Study of Selected Writings of Daniil Kharms and Mahashweta Devi

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> The 'No' of resistance is not the 'no' of denial – it is the 'no' of acknowledgement of what happened and refusal to let it happen again – **Ausan J. Broan**

The word 'resistance' is derived from the Latin root word 'resiste' meaning to stand against. It denotes a slow but insistent invisible but enduring behavioral strategy having the potential to dislodge the dominant structure, if not dismantle it.[1] Hynes and Prakash define resistance as "non-confrontational" and 'contestatory' and 'constantly present in the behavior, traditions and consciousness of the subaltern" having the power" to tear through the fabric of hegemonic forms".[2]

Resistance is thus a subtle act and can be expressed overtly or covertly by gestures, actions or mood. Resistance can be lived privately or practiced publicly. Carla Rice points out in her paper 'Between Body and Culture"that resistance can be open and confrontational, or quietly subservice, it can be humorous and playful or serious and painful, it can be individually motivational or socially organized in group action"[3] Gandhiji's philosophy of "passive resistance" is an example that as a socio –cultural historical practice resistance has been largely successful.

The paper examines how as a literary practice, resistance poses a challenge to the writers as well as readers. Literary resistance is defined by Bande as contestatory in nature and it is used to describe a genre of oppositional writing, a writing meant not only to protest but also to materially and conceptually change the existing situation to allow for improvement.[4]

There are two factors that have an obvious impact on any discussion about literary resistance. The first is the interplay between domination and resistance. Usha Barde is of the view that "Domination gives rise to resistance and resistance emerges as a consequence of power play. It is conditioned by the very social and political power structures that it seems to challenge."[5]

Second, for students and scholars of literature the challenge concerns the relationship between resistance and literature and resistance and other contemporary discourses such as feminism, post-feminism, post-modernism, post-structuralism and post-colonialism.

Bande writes that "Resistance by itself is not a theory nor is it an ideology but because of its non-confrontational nature, its sensitivity to the subaltern and the 'other', its project to recontextualize and retrieve the past and its commitment to culture, it is associated with all these theoretical disciplines that foreground multiplicity, particularity and heterogeneity and identify the resistant impulses of the powerless."[6] This view is supported by Homi K. Bhabha's view that "a range of contemporary critical theories suggest that it is from those who have suffered the sentence of history – subjugation, domination, diasporas, displacement – that we learn our most enduring lesson for living and thinking. There is even a growing conviction that the affective experience of social marginality-transforms our critical strategies.[7]

For the purpose of this paper two writers Danil Kharms and Mahasweta Devi have been selected mainly because they offer a stark contrast in their approach to resistance. Besides the obvious differences, male/female/western/ Indian, between these writers, they also use divergent literary strategies and this is what is most interesting because it highlights the special features of resistance fore grounded in the first part of the paper.

The very undertaking of writing is an act of resistance. Susan Tharu and K. Lalitha's comment that "women's text, through mapping the imaginative worlds in which they wrote, have often been engaged in resisting the policies of gender'[8] can be applied more broadly to any kind of resistance writing. Writing as a mode of resistance is not exclusively a gender issue but has to contend with class, caste, community, religion and region. While receiving the Ramon Magsaysay award, Mahashweta Devi herself commented, "I will have a sense of fulfillment if more and more young writers took to unbeaten tracks. My India still lives behind a curtain of darkness. A curtain that separates the mainstream society from the poor and the deprived………As the

century comes to an end, it is important that we all make an attempt to tear the curtain of darkness, see the reality that lies beyond and see our own true faces in the process". It is clear here that the writer would want to use the act of literature to let the Subaltern speak for himself.

By using writing as resistance the writer (both male and female) shows a fundamental opposition to the social system he/she describes. It is difficult to assess the result of literary resistance as it works in the area of the imaginary. It may act as an agent of change. The written text is part of the attempt to think. To oppose a system of power or to question the validity of a tradition at linguistic level does not necessarily herald social / political change. Basically the writer is able to cogently describe the problem and help the reader to gain insights and look for solutions. The strategies adopted to enact resistance are what give power to the literary text which become apparent through an analysis of Daniil Kharms and Mahashweta Devi's writings.

Daniil (Daniel) Ivanovich Yuvachev was born on 1905 in St. Petersburg. His father Ivan Pavlovich Yuvachev had been a member of a revolutionary organization that succeeded in assassinating the Tsar Alexander II. Ivan was among the many arrested and convicted of terrorist activities and sentenced to fifteen years of hand labor. Danil adopted the pseudonym. Kharms (derived from the English world 'charm') reflecting a boyhood interest in magic.

Kharms enjoyed an upper-class education. In 1924 he enrolled in a technical college but abandoned his studies before the year was out. He came into contact with poets and artists. He quickly absorbed all the new ideas in the artistic air at that time, and these served as a springboard for his idiosyncratic aesthetic theories centred around fragmentation, disruption and the autonomy of art from logical thought, practicality and everyday meanings.

A group of like- minded young artists with Kharm at the help formed a group. They called themselves OBERIU, a nonsense word. Kharms designed the logo, a six sided star inside a hexagon inside a circle with the word REAL placed beneath it in Roman letters. The OBERIU presented many 'thetricalized evenings' which were mainly avant –garde buffoonery but were not in synch with the serious times, the building of socialism.

Kharms started writing for children, a seemingly strange profession for a self proclaimed disliker of children. Kharms became known for his decadent behavior and gained quite a reputation in Leningrad cultural circles. By the late 1920 Leningrad was no longer a safe space for the OBERIU brand of idiosyncratic public performance. The avant grade had lost its powerful place in the hierarchy of soviet culture. Kharms' aim of unhinging art from the everyday- and turning life into art- was incompatible with the prevailing ideology. Soviet authorities, who had become increasingly hostile toward the avant garde, were already planning to put a stop to the OBERIU's activities. At the end of 1931, Kharms and several of his friends were arrested and charged with anti-soviet activities in the field of children's literature.

The police deemed Kharms' writing for children anti-soviet because of its absurd logic and its refusal to preach materialist Soviet values. In the course of interrogations, Kharms basically agreed that his work for children was written with the explicit intent of distancing his young readers from reality. Kharms confessed that he "consciously renounced contemporary reality" admitting that his philosophy was "deeply hostile" to the present. The utilitarian ideology of Soviet Russia and, the technologically oriented thrust of modernity were anathema to Kharms' world view.

Kharms is generally seen as a counter cultural prose writer battling dark forces in dark times with absurdist humour. He could not publish anything other than his writing and translations for children and even the sources of income become scarce as his editors got deeper into trouble with Soviet censors.

He was a political victim, arrested three times during Stalin's regime. So there is much truth to the narrative of Kharms' victimhood at the hands of the Soviet regime. His writing is forced into political paradigms, making it possible to read his stories and even poems as parables of totalitarianism, comments on the violence of power and the absurdity of Soviet life.

Kharms is seen as a proto- absurdist having something common with the theatre of the absurd and his works read as social or political allegories. Kharms' texts are seen as functioning mimetically on as 'coded' message decrying Soviet life. The form is subversive with regard to tradition as well as the content which is politically subversive. It is an example of resistance where the texts are seen as "codes" by which anti-soviet ideas were cleverly dessiminated by the writer.

Kharms' stories are typically brief vignettes often only a few paragraphs long, in which scenes of poverty and deprivation alternate with fantastic, dreamlike occurrences and acerbic comedy. Occasionally they incorporate incongruous appearances by famous authors (eg.: Pushkin and Gogol tripping over each other; Count Leo Tolstoy showing his chamber pot to the world; Pushkin and his sons falling off their chairs; etc.)

Kharms' world is unpredictable and disordered; characters repeat the same actions many times in succession or otherwise behave irrationally; linear stories start to develop but are interrupted in midstream by inexplicable catastrophes that send them in completely different directions.

Kharms' stories are truly odd, at first you think they're defective. They seem to cower at the suggestion of rising action, to blush at the heightened causality that makes a story a story. They sometimes end, you feel, before they've even begun. Here, in Yankelevich's translation, is the entire text of 'The Meeting'.

"Now, one day a man went to work and on the way he met another man, who, having bought a loaf a Polish bread, was heading back home where he came from."

These stories are an absurdist response to the brutality of his times. (In the face of unimaginable savagery, traditional story conventions are quaint, even reactionary.) Kharms's work is certainly random and violent enough. In one story, five-plus people (four, plus "the Spiridonov children") die in the first five sentences. In another, a succession of women fall out the same window and shatter on impact – six in all, until the narrator gets bored with all these falling, shattering babushkas and wanders off.

Stories are, in a sense, a scam. All of those who write fiction have, felt some resistance to this moment of necessary artifice. But for Kharms this movement hardened into a kind of paralysis.

When his stories proceed – if they proceed at all – it is often by way of a kind of comic language-momentum. In 'Blue Notebook #10," for example, Kharms starts out conventionally enough ("There was a redheaded man….") but then, as if reacting against all the common ways a writer might further describe this redheaded man, veers off in a mini-critique of the descriptive tradition itself. This redheaded man, we learn, "had no eyes or ear." Succumbing to a strange frequency in his underlying logic, Kharms begins Kharmsifying. "He didn't have hair either, so he was called a redhead arbitrarily." By the end of the story- a scant two paragraphs later- our poor redheaded man has also been shorn of his mouth, nose, arms, legs, stomach, back, spine and insides. "There was nothing!" Kharms crisply concludes. "So, we don't even know who we're talking about. We'd better not talk about him anymore."

Reading Kharms make us look askance at more traditional stories. We see more clearly what they are: beautiful reductions. They are more substantial, yes, more moving, more consoling. But his body of work, constitutes a kind of noble boundary, the limit to which stories can go before succumbing to the necessary falsification. [9]

The choice of Mahashweta Devi as a writer of literary resistance needs no justification. Her literary representations of the exploitation of the marginal and disposed groups by the dominant cast and class hierarchies, aided and abetted by greedy government officials and political manipulators has attracted widespread critical attention. She is also an activist. In fact , she herself considers her writing to be an extension of her commitment to social work. At least from 1980s onwards she has been actively associated with many grass root level social movements. Many consider her more an activist than a writer.

Her stories deal with contemporary social and political realities e.g. social exploitation and sexual violation are recurring themes. The story "Draupadi" for example, is an expose of institutionalized violence and sexual abuse. The story 'Standayini' or 'The Breast Giver' interprets 'Mother India' as a nation on hire by the colonizer/ capitalist exploiter. Devi's diatribe on the government and administration is central to her questioning of what the nation in the post-independence era has done for its people. Her stories are openly confrontational in opposing the official history disseminated by the ruling parties. Devi like any other post independence literary writer disputes the celebration of a nation that has not lived up to its pompously trumpeted programme about the eradication of poverty.

The political fervor of Devi's concern spills over into her narrative through a powerfully direct style of presentations. It is thinly-viewed political reportage using complex literary and symbolic maneuvering. Another feature is that the tribal's whose life Mahashweta documents in her works belong to a non-literate culture. The orality of these original principals adds a further dimension to Devi's written presentations.

In her book 'The Breast Stories', Mahashweta Devi tells the stories of the women of India who are caught endlessly in the cycles of holiness and self-abnegation. 'Druapadi' illustrates a theme that is recurrent in Devi's fiction. The most common form of victimization of Devi's stories is that of women succumbing to male sexual violence rampant on rural areas. In some stories women are shown to give in without resistance, but Draupadi is an example of how a tribal woman militantly fights back Dopdi Mejhen, and in a gruesome parody of the 'vastraharan' episode of the Mahabharat, refuses to clothe herself after being gang-raped in police custody in order to taunt male desecration challenges of her body (This is an example of how Devi challenges existing culturally consecrated notions of feminine modesty to give prevention to a resistance that is a unique heroism in the face of mutilation and rape, significantly unaided by heavenly interventions.)We read the resistance shown by such women as attachment to lands that they inhabit, and their refusal to be dis-possessed, displaced and disinherited.

In Stanadayini' the prospect of starvation drives the protagonist to seeking alternative means of livelihood. Jashoda acts as a surrogate for wealthy, landowning, gentry in her occupation centred around birth. For such moneyed people, raising their babies is a custodian actively for which they can hire cheap labour as they have desensitized themselves to the personal and emotive aspects of birth. Jashoda's only usefulness in the male-dominated cultural setting is her maternal plenitude, her duty of raising children out of an imaginary order as she dives into the symbolic law of the father. This 'usefullness' is the responsibility of all mothers of patriarchy. As she extends her task to countless children, other than her own, Jashoda becomes 'Martyr'-a role that suggests both significance and sub-ordinance, and even worship, while she simultaneously secures her 'never-ending' lack of milk and nourishment.

Jashoda's selling of such cheap labour. Standayani, defies western liberal feminist presumption that women's reproductive work is non-productive of exchange value. It also posits the possible revisal of domestic and professional rides between husband and wife, and is a travesty of liberal feminism's propagation that women have the right to practice or withhold reproduction. The narrow western feminist position elides instances like the bizarre strategy of survival within which Jashoda's surrogate motherhood, ultimately injurious to her body, must be contained. By Mahashweta Devi's own account 'Stanadayani' is a parable of India after decolonization. Like the protagonist Jashoda. India is a mother – by –hire. All classes of people, the post-war rich, the ideologues, the indigenous, bureaucracy, the diasporas, the people who have sworn to protect the new state, abuse and exploit her.

The cultural self-representation of India as a goddess-mother is challenged for the mother is depicted as a slave. Mahashweta Devi uses metaphor as a device to put forward an idea of resistance. Devi's reading of her own narrative is clearly thought of by herself as the female subaltern 'speaking' and, through the telling of the forgotten story ,claiming a central voice in the narrative of national identity. [10]

Thus, the paper has through selected writing of Daniil Kharms and Mahashweta Devi, and scholars like Usha Bande, Matvei Yankelevich, Nivedita Sen and Nikhil Yadav, attempted to highlight the power of literary resistance.

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Of Poets, Poetry And Pedagogics : Teaching Gender And Cultural Studies In A Metropolitan Classroom Setting

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"in our work and our living, we must recognize that difference is a reason for celebration and growth, rather than a reason for destruction…..We need to use these differences in constructive ways creative says, rather than, in ways to justify our destroying each other," proposed Audre Lorde, the well known Caribbean-American writer, poet and activist.(Quoted in African American Women In Literature, p. 2)[1] Call it 'differences', 'multi-culturalism' or 'diversity', the term leaves us exasperate especially, when a faculty member opens a literary or a theoretical page for the purpose of teaching gender or cultural studies in a classroom set In a metropolis like Mumbai. Mumbai which is considered to be the Asia's largest melting pot, where people form cosmopolitan background reside not from one but three to four generations. The target groups of learners in the undergraduate literature classrooms comprise of students from diverse sets of cultures or monocultures, religions, class, linguistic backgrounds and at times are affected by the lack of belongingness to any cultural specifics owing to the ancestral migration, for example, there are students from families belonging to the third or fourth generation of the immigrants who came to Mumbai from other parts of India. These students hardly have any kind of family or extended family establishment in their native place nor do they fluently speak their native language. In fact, they are more fluent in the local language that they might have acquired from their vernacular medium government aided schools or from their immediate surroundings.

Quite far away from their origins, one cannot ignore their recently acquired status of being a member of virtual communities on social networking websites where any relation or relative irrespective of its typical Indian hierarchical status is equated with no other relationship but that of being just a 'friend'. Further, the identity of self that today's youth explores in his or her own new avatar on the online chat rooms or on MUDs (Multi User Dungeon) in the form of replacing their identities with the photographs of Bollywood actors, sports celebrities, figures, symbols or motifs associated with a political or cultural forum, or at times also with the consumer objects of desires are also much in vogue.

Amidst these multiple identities, the female student who is generally found to be very introvert or well enveloped in a covered body in the classroom is seen in her substituted photographic avatar on her online profiles, thereby leaving the visitor who had been sent a request for joining the group or the online community confused or alarmed as to find out what is her real self- the one in the classroom or the one on the picture profile on the blog.

Sensitizing myself as a faculty member facilitating these female stakeholders belonging to various cultures and religions in a metropolitan city to the curriculum that includes topics on gender exclusivity, patriarchy, lesbianism and ideological platforms that openly discuss the challenges of a "free society" often puts me into an embarrassing or challenging situation. Gender studies or cultural studies in a classroom with students still preferring to remain veiled in their well covered bodies or dropping down their gazes or remaining stoic to the renderings of poems by Sujata Bhatt or Gertrude Stein or Amy Lowell or dealing with a communally 'sensitive' issue in Arundhati Subramaniam's "Another Way" (" poetic response to Gujarat riots") becomes more challenging especially when they find it difficult to express or respond to or in comprehending the poems. I wish to make a few observations in this paper on teaching the poetries of two of the Indian women poets – Sujata Bhatt and Arundhati Subramaniam –vis-à-vis the poetries of two diasporic women poets of African origins -Maya Angelou and Claire Harris with the common point being all the four choose to give way to their poetic voices out of "necessity and choice". Simultaneously, the study will be parallelized with an exegesis on the responses their readings evoke among the young female learners in the classroom. Do these readings really make any impact on the young minds who are often swayed by the flux of online fictions and social networking websites that often have their own versions of truths? Are they encouraged to read further about these socio-cultural and religio-political websites that are customized for achieving specific goals or missions or purposes thereby, leading/misleading the young Indian adult to narrow provincialism, fundamentalism or anti-knowledge rather than developing a healthy social behaviour? I intend to explore a few of these issues in this paper.

Some of the poems prescribed for the students majoring in English literature in the S.N.D.T University

curriculum include Sujata Bhatt's 'Muliebrity', Arundhati Subramaniam's 'Recycled' and 'Heirloom' Gwendolyn Brooks' 'We real cool", Maya Angelou's 'Africa', Gertrude Stein's 'Stanzas in Meditation (some selected ones), Amy Lowell's 'Patterns'   and many others.

The dynamics of teaching a single poem by a poet certainly demands a detailed reading of poems other than the prescribed one. The poem 'Muliebrity' idolizes a rural girl engrossed in searching for more and more mounds of fresh cow dung is an embodiment of "the greatness and the power". The speaker admits :

 I have thought so much

but have been unwilling to use her for a metaphor,

for a nice image – but most of all unwilling

to forget her or to explain to anyone the greatness

and the power glistening through her cheekbones…….." [2](Norton Anthology, 242).

Although he may not use her as a metaphor, he can never forget her demeanor. This very idea of the poem makes itself a great metaphor. 'Muliebrity" which means womanhood finds a strong, female, biological expression, this time a rebellious one in Bhatt's another poem ' White Asparagus" where the speaker outcries the sexual depravity that a pregnant woman experiences during the fourth month of her pregnancy:

"Who understands the logic behind this desire?" (241)

There's a spark of eroticism and sensuality in some of Bhatt's works which is connected to "the feeling of loss and concern" that one finds in both the poems mentioned here. One may imagine the speaker to be a male in the poem 'Muliebirty , the way the girl is described in the poem- "the way she moved her hands and her waist " whereas the speaker in "White Asparagus' seems to be none else but a female who can very well understand another woman's feelings. But both the speakers deliberate deeply into the psychological realms of their subjects, interweaving their personal responses of a deep concern for them- "I have thought so much" in 'Muliebrity' and "Who speaks for the strong currents/ streaming through her legs…." In one of the interviews where the poet was asked whether she faced any difficulties in bringing out these kinds of varied expressions in her speakers, she replied:

"No, the erotic poems were not difficult to write. They were written spontaneously, impulsively - with a great need to write them, a need to break certain silences surrounding female sexuality - but without any audience in mind. And, of course, the earliest ones were written when I had no thoughts of publishing. Also, I did not see myself literally in these poems - but myself looking at some 'other' self or at another imagined woman in the poem". [3]

Bhatt's poems voice women's personal experiences such as menstruation and child birth either by way of being her own self in her poems or being an imagined woman "in a different time and a different place" who she confesses is connected to her own self in one or the another way. For her poetry is a place where she raises questions and examined issues related to social, political and women's issues . Both these poems when discussed in a classroom that consisted only of female students in their late teens and early twenties evoked distinct responses. While they were comfortable with the first poem where they were interested in analyzing the poem by comparing it to William Wordsworth's poem 'The Solitary Reaper', the second poem initially created a stormy stir among these young women with some of them showing a blankness that refused to acknowledge the contents of the poem while the others giggled shyly and yet others coyly asking a question" Why should we read this kind of a poem?"

A discussion on socio-political as well as socio-cultural contexts in which the poetess took up the gender based writing eased up the process in the following classes. Further, an exercise on a detailed analysis of the form and techniques applied by the poet made the students more interested in understanding and sensitising themselves with the contents of the poem. In Bhatt's poems, themes are webbed into an equivocal use of words embedded in linguistic structures that build up powerful visual images.

 While teaching Maya Angelou's poem " Africa" and talking about her identity as a black woman, one refers to many other poems of Angelou. For example, the poem "Still I Rise" deals with Africa being compared to a black woman with the adjectives for her being used in the poem-'haughtiness', 'sassiness' and others. Angelou's poems resonate or rather reverberate an accusing call t all men and women of the world who may or may not have played a role in destroying her culture-

"Now she is rising (remember her pain

(remember the losses

(her screams loud and vain

(remember her riches (her history slain.[4]"

A similar kind of clarion call echoes in the Canadian poet Claire Harris' poem 'O What Are You Thinking My Sisters'. Bhatt, Angelou and Harris write from different literary platform; Bhatt writes from the multicultural perspectives voicing different voices from different cultures across the world where the poet has travelled through, Angelou voice is the spokesperson of the Black people in America whereas Harris voices the post colonial and racial issues from the Afro-Caribbean perspectives. Reading out a few other poems from Harris' anthology of five poems "Dipped In Shadow", and a detailed analysis of the images drawn by the poet for addressing the issue of Caribbean-Canadian femininity drew sentimental responses in the form of students relating themselves with the plight of being a girl child in the family often being victimized of gender discrimination in the family as well as in society. Although the images and the ideas after the reading of the poem evoked varied responses, the students demanded for a permission to enact one of the scenes from the poem. A brief explanation of the cultural background in which the poet produced this kind of a work helped the students who initially came up with either a tight lipped or a solidly unreceptive or an extremely rejecting response that they emitted earlier on the reading of 'White Asparagus". They   showed a more matured response when the re-reading of the 'White Asparagus" took place in the classroom. Surprisingly, one or two students showed an enterprising readiness to recite it loudly in the class.

"Woman writers are often accused of being narcissistic.………The self is the universe. A couple of years back, there was an instance when a critic responded to Vicki Feaver's menstruation poem as being monotonous. Would they say that about war poetry? No, but when a woman writes about menstruation and half the population in the world experience it at some time every month, isn't a universal topic?"[5] wonders Arundhati Subrmaniam. Her poems range from feminist issues to spirituality to metropolitan inhabitance and its concerns, mysticism, human relationships, sensuality, experiences in foreign land many others. "Her engagement with spirituality, therefore, is influenced by her feminism", writes Chintan Girish Modi, a critic who interviewed her for 'Tabloid'. The 'City of septic magenta hair-clips…………/ where it is perfectly historical/ to be looking out / on a sooty handkerchief of ocean,/ searching for God"[6] from her poem 'Where I live' unleashes the profanities of the magical city that has its own impregnating mysteries parallel to those in the 'tired ocean' that stands on the shore of 'L'Oreal sunsets,' perhaps the superficial glories. The adjectives concocted out of the branded or latest female cosmetic products, 'botoxed   with vanity' or L'Oreal dreams' or 'nylon dream' or the female utility objects - 'magenta hair-clips' or a female deity - "Mahalaxmi beggar' (the paradoxical image where Goddess Mahalaksmi is the goddess of wealth) and the kitchen-imagery –the 'imli-soaked bhelpuri' insinuate that the speaker 'I'- presumably a woman is on a spiritual exploration drive that intermittently experiences the meaninglessness of human existence amidst the chaos of 'vanity', 'delirium', 'mistrust' and 'hysteria.' Every individual in the city contributes to this melange of madness and mistrust and dark alleys. Yet the city teaches you to stiffen your spine and follow your nylon dreams. The city that makes you sick or chilled with haunting memories somewhere pushes you to seek the mysteries of your own existence and your journey beyond , maybe while diving into or plunging into the psychological realms of the sea which every one has been historically doing in this city.

In the poem ' 5.46. Andheri Local', the proclamation - 'In the women's compartment/ of a Bombay local/ we search/ for no personal epiphanies' does not remain one as the speaker realizes that she along with her community of the local train are strongly connected to one another, sharing common domestic issues, psychological health problems or social or economic status or challenges. The kind of warmth or belongingness that they enjoy with one another metamorphoses themselves into an embodiment of   strength and power the kind of which Goddess Kali possesses with her symbolic thousand hands and her multiple avatars in different eras where she took various births as simple women of the world. However, what she prefers to opt for at the end of the day is not immediately indulging into any kind of impulsive or violent acts but get preoccupied once again with the daily chores of life.

Subramaniam's poems whirl out subtleties whereby the students encounter unprecedented poetic images and allusions that might require them to surf through the online search engines to understand the exact context or derivations that the poet wants to convey. For example, in a poem called ' Demand', there are references to scenic places like Isfahan or al-Andalus or 'the skies of Khorasan' in the poem' Sister' for which the students go through the online projection or there are references to Palmyra trees or wisteria flowers that the students come with the colourful printouts from the images on the net. A lingering effect of rhythmic

resonance pervades through mind on reading some of the alliterative lines –' organza, odours and ovaries' amidst the pathos of endlessness of human misery that often pushes the reader towards a peep into existential philosophy. The exercise of reading and involving oneself with Subramaniam's poems leads one to a liberated front 'where the self doesn't bloat.' On sharing their personal experiences of cherishing these poems, a few students came up with some of the interesting observations- they are about Mumbai local trains and the city of Madras, however they take you to a jet trip to Lucca, for a cycling trip to Trossachs (Scotland) or the ruined Mycanae; there are pangs of woes in the most sensuous poems and traces of sensuality in some of the most tragic utterances, leaving one 'electric with desire' (Vigil).

Learning responses to literary texts may vary from individual to individual and classroom experiences of students as well as teachers not only vary from one to another but also from each session to the other. Deriving permanent conclusions or rejoicing for a long time in the glory of having conducted a resourceful session may turn out to be a nightmare in the following class. However, the process of familiarizing the students with the contextual background of the writer/poet does accelerate the process of comprehending the contents in the classroom.

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Struggle for 'Space' of Women in Orhan Pamuk's 'Snow'

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Abstract

Female Body has become a recurrent thing in many contemporary novels in English. The body is central, yet so invisible and displaced in space, both mental and physical. The body becomes a subject of political power and control without their consent. The paper aims at analyzing how a female body has multiple representations and functions within a nation and a text like 'Snow'.

"In more recent literature on Globalization, Mcdowell (1997) brought feminist theory and arguments about space to explain Global fragmentations and the displacements and discontinuities that characterise the contemporary Global era Nagar et al. (2002) draw on feminist critiques of development to critically engage globalisation. In the latter case, they reject.... simplistic generalizations that cast globalization as either totally victimizing or completely liberatory and ....illuminate .... the subtle ways in which power relations, interdependencies, negotiated constructions of feminity and masculinity, and multi-layered politics of difference constitute the everyday politics and realities of globalization."

This paper analyses the women characters in the novel keeping this framework in mind.

Orhan Pamuk, has written the most illuminating and insightful fiction and also questions the underlying issues in the novel. The novel is post modern, as it focuses on multiple issues like religion, politics and gender by shuffling back and forth in time and also reveal facts and differences between society, culture and genders in Turkey.

This paper is an attempt towards the feminist re-readings of the text focusing more on the presentation and play of spaces of the two genders. There is an inter play of female space within the text and the narration and the male space keeps changing and growing in the narrative. The novel talks of recognition of self, of cultures, empowerment of marginal groups and displaced people. Although the world is talking about breaking the national barriers, migrations and absorption of communities and cultures, but this narrative proves that relocations, displacements and self discovery is not rewarding. It srengthens the belief and faith in one's own nation, group, gender and class slots.

We need to question through mapping of this text whether it is giving a possible solution or merely reflecting and giving voice to the experiences of marginalised group, specially women and their identity crises as against the cultural and political changes within the nation, the projections of their real lives, their lives used in the formation of social thoughts, political identities, and self identities.

The novel deals with the space for minorities. In the analysis of the novel, minorities refer to the women characters in the novel .The real challenge is to think about the experiences of these minorities within the space given by the majority. The question is related to the differences within the nation and country .Although the novel deals with multi- national places, there is a struggle to separate nation within a nation through movement. What is interesting is the way in which it de-centres and wipes out the minority in the novel. Each of these minority groups are struggling to become a part of the majority but socio political incidents in the nation suddenly place them in the position of the 'Other', thereby changing there 'Position', 'Perspective' and 'Place' in the narrative. The need is to concentrate on literary representations of the female body which contributes in understanding the cultural and political construction of the nation. We need to examine how the female body is related to and used in political, social and ideological context and acquire particular political meaning. Snow deals with shifting spaces specific to gender and politics within the country.

Pamuk's novel deals with women's bodies as objects of sight which are standardised and controlled by the dominant male characters. The men control the nation's identity through the empowering of female body starting with 'covering' of the female body. 'Covering' is equivalent to subordination and internalised control by visuals, ideals which men have imposed on them. Power in this text is expressed by eyes, by looking, so 'visibility' of female body is related to authority and power.   The novel brings out the whole debate of some women wearing headscarf and others rejecting it to construct stronger identities and powerful bodies challenging male power.

In 'Snow' the visibility of female body stands for national identity indoctrinated with religion. 'Visibility' is seeing which in turn is related to knowing and that means 'power' and hence the state and leaders in power impose a code of dressing for women the 'headscarf' which is a cover for reality as the gunman points out that the holy Koran states that "headscarf's protect women from harassment, rape and degradation.... gives women respect and a comfortable place in the society" (Pamukh 2004, 46).The movement of women are under permanent surveillance from male eyes. Through out the novel the girls from the university are caught in this dilemma which leads to suicide. One group under guidance dares to defy the patriarchal control by uncovering their heads.

But in this novel death is chosen over surrender by the women.The body is inserted into the development discourse and becomes a subject of political power. Linzi Manicom (2005) says Body Politics are also constituted relationally within households, families and community processes. In these processes power relations are constantly negotiated through everyday acts as through the body (Baines 2003, Moffet 2006 sangtin writers 2006). Dorothy Smith (1987) argues for a contrast between the local and situated everyday life and the world of those in power.

We need to study this interplay of identity and power operating between women and men in everyday life within households, in community work and in conflict with the state.

Orhan Pamuk also uses the spectacular overpowering nature in the form of Snowfall which falls in Kars in Turkey and cuts off the city from the world and thereby starts the exposure of the reader to multiple things in the novel like conflicts between secular state and Islamic government, poverty issues, role of army, and the most important of all, the issue of veil, and the resulting suicides of young women. The novel is loaded with some interestingly build characters like Blue, who is an Islamic terrorist gifted with good looks and verbal skills, the actor manager and his wife who staged revolutionary plays in the Anatolian towns Serdar Bay who is the local newspaper obsessed with writing up events through his press before they occur. Apart from these the characters who manage to make space in the reader's mind are Kerim Alakusoghli, more known as KA in Kars the young university girls and Ipek who was Kar's schoolmate. These people bring to the forefront the most interesting and important issues the novel deals with. i.e the issue of headscarf's and the loss of power dignity and space by the young girls. Another situation which becomes the core area of the novel is the last conversation between a college professor in a bakery and his Islamist assassin who are discussing the pressure put by the college authorities on the girls to follow compulsory unveiling thereby supporting the secular state groups.

These loaded issues and characters unfortunately have not been given the required space and importance by Pamuk, instead he chose to develop the weaker side of the novel by focussing on Ka, his love interest in Ipek and his lyrical ability to write poems which gives a very dull tone to the otherwise rich narrative.

Above all the narrative is made rich by use of irony i.e using the novel form, the European literary form in Turkey which highlights the importance of individualism, liberal ideas and democracy in the European nations but which stand meaningless in a typical traditional Islamic place.

Although the novel is full of multiple issues, certain developments of the story gain more importance than the other events in the narrative. The main focus of the reader is drawn towards three main issues: that of headscarf girls, religious agitations in the city and political manipulations. The story begins with KA who at once strikes to the reader as the escapist who has left behind the leftist policy of his youth and shifted his focus to art in Germany, thereby isolating himself and wiping out his own space and second loss is when he stops writing poems leading to his loss of space in the field of art and his final move towards journalism when her returns to Turkey after 12 years but is still not confident and strong enough to face the religious agitations in the city. In Kars also he faces serious issue of young girls committing suicide and the pressure of Islamist who are poised to win the Municipal elections. He is exposed to violence and terror of the military and police force and slowly learns it is the manipulation technique of the intelligence service headed by villainous character Z. Dermikol. He also is a witness to the assassination of a local school head in a cafe which is one of the most thought provoking incidents in the story which unveils the real beginning and unmasking of the extremely malicious plans of the state which are the cause of the suicide of the girls .What is worth noticing is despite being exposed to such serious and violent incidents KA is not able to live up to the image of a strong brave journalist. He remains an escapists with a weak character who chooses to temporarily hide behind his poetic skills and rekindles his love for Ipek, therefore KA is a mere witness and a catalyst more than protagonist who fails to impress and inspire the reader with his poems. KA's character is reflected by Pamuk through Snow which confines as well as gives freedom to some selected people who can go ahead with their motives absolutely unquestioned and unnoticed by the outside world. KA himself does not take sides even after being dragged

into town's political crisis and being accused of being a spy, his double ness only leads to KA losing his space as a strong character in the narrative and in the mind of his love Ipek who refuses to go with Ka in the end and in the mind off the reader also.

What gains more space as the story develops is the serious issue of the head scarf girls who had made a statement by covering the head but were denied the right to education and were dragged off and arrested raising serious questions like, "how much we've caused our womenfolk by turning headscarves into symbols-and using women as pawns in a political game (Pamukh 2004, 43)." The director of education is also made to confess that he was part of a, "secret plan to strip the Muslims of the secular Turkish Republic of their religion and their honour and thereby to turn them into slaves of the West" (Pamukh 2004, 47).The head scarf issue takes a serious turn towards the end of the novel when Dermikol's puppet Sunay Zain a theatrical star performs a play " My Headscarf" at the city's main theatre becomes the pretext for bloody suppression by soldiers which kill the religious high school kids who had come to support the head scarf girls issue.

Both Sunay and KA represent Pamuk's characters who use art as escapism but resulting in no solutions or shame for not contributing in reducing the blood shed and repression of Kars. Snow's real hero's are the suffering people and the middle class young girls who chose death over submission or suppression. Their strong decision to give up lives through suicides does not allow the issue of women to loose space in the narrative till the end. Although the girls have physically lost space in the world, their thoughts and messages leave silent but strong impression and carry forward the development of the plot.

The brewing issue of the headscarf girls is given another perspective in the 8th Chapter when KA gets to meet Blue who reveals the true picture, the dubious games played by the police and the political Islamist and the pretentious secular governor. Blue says, "Girls who commit suicide are not even Muslims.... destroyed by the pressure put on them by the Police and their parents....they are the poor girls caught between their schools and their families...." (Pamukh 2004, 77). This helps in again giving more space to women in the narrative through Blue and a strong character Kadife who unlike Ipek is a complete and realised character who is not only moved but becomes part of the unnerving manipulative and political male world.

The reader is in for a big surprise when Blue lays bare the tale of headscarf girls into a fabricated tale which slowly grows into a monster of suicides.

The whole issue was a state plot against the covered girls with only the belief of the boys at the religious high school, in support for them. The state pressurised the girls, brain washed the Director of Education Institute into enforcing their cruel measures and slowly fabricated stories of suicides from the death of a covered girl who died on account of a broken heart and conveniently blamed the Muslims for aggravating the problem and gave it a political platform.

This is followed by the debate between the growing atheists and the believers. Then the strength of the narrative slips and floats towards KA's poetic abilities, his growing love for Ipek and his neutral stand over all issues. The narrative then oscillates after each chapter between the development of the head scarf issue, growing strength of the staunch believers and reveals how the poor head scarf girls were dragged into the issue and their innocence projected as their support for the cause. The story slowly builds strength through the Islamists who never ask but make people part of their plans and on the other hand the Bakhtinian theatre gains popularity headed by Sunay Zaim. They spice up the issue of headscarf's and suggest through their play,' My Fatherland or My Headscarf' that only fools and whores take off their headscarf's. The plays affront to covered women provoked the religious high school boys and intensified the differences between the religious fanatics and the supporters of the modern nations of the west.

Ironically these powerful high school boys get cleared as they are gunned down in the end as a part of the clean-up operation of the state headed by Z Demirkol who also orders the cleaning up of the Director of Education Institute, Mayor and many more to follow. These incidents shift the entire narrative from the women's issue to the military plans and theatrical events. The reader looses out on the personal and inner voice of women who become silent baits, victims and pawns at the hands of the powerful muscle flexing military people. This was followed by Blue's revelations of the coup which was designed to prevent the Islamist from winning the elections and bringing an end to Democracy in Kars. Unlike KA, Blue is presented as a very bold and a strong character.

Among women it is Kadife who is projected as a strong female character who supports Blue in exposing the state plans of Z. Dermikol. She is also instrumental in drawing KA and Ipek closer. This love story runs parallel to the assassination of Sunay Zaim on stage and the role of double agent played by Ka. Then the story slowly

moves towards collective terror and the final arrest of Blue and the last performance by Kadife and Sunay in the drama titled 'Tragedy in Kars'. Through this drama Kadife exposes the truth behind women of Kars committing suicides not because of headscarf issues but because they can't bear the husband beating and the piercing impoverishing poverty. She says that women have been killing themselves to show their pride and to gain something, "to escape all forms of punishment" (Pamukh 2004, 406). She also unravels that there was only one suicide Telisme who was involved in the headscarf protest. She pretends to support the religious group and announces that she will Kill Sunay who unfortunately becomes part of the clean up operation of Z. Dermikol. This role of Kadife is revealed through a flashback which starts at mid-point of the novel. Unlike the passive Ipek, Pamuk has given Kadife an active space in the narrative bringing out the true fighting spirit of contemporary women who are ready to jump into the frying pan of socio-political events and also keep the right of taking individual decisions without compromising on their pride and identity.

The novel deals with sensitive issues of Islam and secular Turkey who battle on the issue of religion and government at the expense of all the women characters in the novel. The real heroes of Snow are the long suffering people of Kars and the women who struggle to survive amidst religious and political clashes.

The novel gives us an insight into various issues through the cleverly constructed fable revolving around infatuation, spiritual fragility and enchantment with the West, globalisation and violence which makes the novel gripping, and engrossing for the imagination. Of all the women characters Kadife and the headscarf girls uphold and create a niche in the narrative and a deserving space in the minds of the global readers. They also raise some thought provoking questions, that, even in this globalized world where concepts of liberalization and empowerment of women are spreading, we find women still struggling to make space in the personal as well as the socio-political world.

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Journey Into The Self: Binodini Dasi's My Story and My Life as an Actress

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The mainstream literature written by men has all the time represented women as meek, self-sacrificing, and chaste. Women expressed freely by writing poetry, short stories and autobiographies. A Number of autobiographies written by women were published in the nineteenth century. "Who defines the community of women?" "Are women brought up in well-defined patriarchal community." "Do women represent themselves as entity or this patriarchal society or Do they break away from it?" "How do they redefine themselves?"

This paper focuses on some of these questions and endeavours to trace various mechanisms adopted by women autobiographers like Binodini Dasi, a marginalized woman both by class and gender to question patriarchy. Her autobiography My Story and My Life as an Actress portrays the life of a woman and pursues the expedition of redefining their individuality.

Binodini Dasi, a successful actress in the nineteenth century in Bengal, shows resistance towards the prevailing attitude of society against actresses. Binodini Dasi is a marginalized woman both by class, gender and profession. In her career of twelve years she came across many hurdles, and faced criticisms from people but she refused to succumb to it. She questions the very beliefs of society and adopts an individual existence in portraying her story which she values as her own individuality. Her autobiography My Story and My Life as an Actress portrays the life of a woman and pursues the expedition of delving into her own self and contemplating, questioning, and redefining her individuality. It is a major document of the Bengali theatre and portrays a life of a woman who showed resistance towards the prevailing attitude of Bhadralok against actresses. She questions the very beliefs of society and adopts an individual existence in portraying her story which she values as her own individuality.

Binodini encountered many hurdles and had to face criticism from people during her career as a theatre artist. She refused to succumb to it as a critic Eugenia Delamotte rightly mentions "Binodini fought to participate in the career she [passionately] loved and refused to accept her culture's reductive definition of her character" (168). It is evident from her autobiography that she is highly self-respective. She gives importance to herself and her career as she is the sole earner of her family. She is not at all hesitant in expressing her contempt for society that was responsible for making her prostitute and says, "A prostitute's life is certainly tainted and despicable, but where does the pollution come from? Surely they were not despicable from the time that they were in the mother's womb?" (105).

Like Goswami, Binodini asserts her individuality time and again in her book. Despite of the fact that she was very young as an artist, she very confidently presented herself in front of her senior actors. Though she was loved by them, especially by her mentor Girish Chandra Ghosh, she behaved very professionally with them. In twelve years of her career in theatre, she never tolerated any unjust and insulting behavior from anyone. In an incident which she mentions in her autobiography, the owner of a theatre named Pratapbabu refused to pay her due wages for a that period of time when she was on leave. She protested against him and threatened to leave his theatre. When Girish babu tried to placate her, her professional attitude is clearly evident when she demands, "I want a higher salary, and whatever money is due to me ha to be put down in a contract; otherwise I shan't work" (83). Thus she asserts her individuality as an independent actress.

Binodini uses many strategies to gain position in her career. She never hesitates to change her protectors and shift from one theatre to another. In fact she takes it as an opportunity to move upwards in her career. Thus when she gets an opportunity to start up her own theatre she readily accepts to become a mistress of Gurumukh Rai, the owner of the Star Theatre. She confidently mentions about this event in her autobiography:

I decided to set up a theatre. Why should I not? The people I had lived with all my life, together as brothers and sisters, those who still had such powers over me… I were to build a theatre we would all live under one roof…when my mind was…made up, I got Gurumukh Rai to support my scheme. (in Tharu 292)

But after few years Gurumukh Rai had to sell the theatre because of his family pressures and Binodini was deprived of a share in the new ownership by her colleagues whom she trusted. It was at this point that Binodini

decided to be independent and survive on her own earnings. From then on she refused to become mistress of any man and kept herself active in theatre.

After renouncing theatre, Binodini stayed with a man whom she addresses as Hridhoydebta in the autobiography. She fearlessly displays her emotions and love for him without bothering about people's cynicism. She also question's people that while playing various mythological characters on the stage, does anyone from the enthralled audience have ever tried to see her 'inner self?' She thus interrogates "When I had the opportunity to pronounce Krishna's name, with what absolute yearning had I called out to him; was the viewer ever able to perceive this?" (57). She also says that even if they submit themselves to men they do not sell their love, "money cannot buy anyone's love. We too cannot sell our love for money" (in Tharu 293). She despised untruthful and pretentious people and therefore she left her protector who broke his promise and got married to someone else.

She also mentions in her autobiography about what a woman like herself have to go through in a society where she has no social recognition and has been forced to take up prostitution. More so, she is trying to point out that even if prostitutes like her wish to come out of their profession and make her career in theatre, they have to face resistance and criticism of people and where social customs and beliefs are of no comfort.

For Binodini writing was an important means to express her emotions. After taking leave from theatre she sorts a refuge in writing. As a critic Bhattacharya mentions that after being "stripped of from everything that she considered precious-the theatre, her last protector, her daughter—she can only live in her writing" (qt. in Dasi 236). It seems in her writing she is reliving a life as an actress. She transmutes her acting skills into her writing. She lays bare the reason for writing this autobiography:

 I have written for my own consolation, perhaps for some unfortunate women who taken in by deception has stumbled on the path to hell. (107)

She thus questions and shows her resistance to the prevailing beliefs of her times and asserts her own set of beliefs. And in doing so she redefines her individuality. She shows great courage in making up a successful career in theatre during nineteenth century in Bengal. In questioning and resisting the beliefs of society, in adopting an individual existence, and in writing her story, she thus values her own individuality.

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Understanding Tidal Rhythms: Ecological Symbiosis in Amitav Ghosh's The Hungry Tide and Dhruv Bhatt's Samudrantike

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"There is no prettiness here to invite the stranger in: yet, to the world at large this archipelago is known as 'the Sunderban', which means, 'the beautiful forest'."
(The Hungry Tide)

"Enliven the Earth with your energy . . . as long as you don't meddle with others' affairs this world will seem worth living in." **(Samudrantike)**

The ecological crisis is one of the most formidable challenges before us today. Claiming responsibility for the ecological degradation, humankind has started making efforts to remedy the ecological malaise that has set in. With the initiatives range from mobilizing green awareness, adopting a green way of life in a plethora of ways, to taking concrete policy measures at various levels, the green campaign has spilled over into literature as well giving rise to what may be called 'literary ecology' or 'nature-oriented literature'.

This paper attempts a comparative study of Amitav Ghosh's English novel The Hungry Tide and Dhruv Bhatt's Gujarati nouvella Samudrantike, wherein the writers, both contemporary, adopt the stance of 'ecocultural activists' since they define, explore and attempt to resolve the specific ecological problems that they portray. Both works, as their respective titles suggest, are about coastal regions; while the former is set in the Sunderbans of Bengal, the latter is based on the Saurashtra coastline of Gujarat.

An attempt is made in this paper to study the similarities and differences in the perspective of each writer as he maps a specific coastal territory, progressing from urban indifference culminating in a deep rooted desire for ecological symbiosis at the micro level. Their desire for ecological symbiosis may be seen as a cultural experiment, since they are attempted through literary discourse and constitutes the primary stage of mobilization of environmental awareness. It is this cross-fertilization between literature and the environmental discourse in this paper that makes the analysis an 'ecocritical' one. According to Cheryll Glotfelty :

> . . . ecocriticism is the study of the relationship between literature and the physical environment. Just as feminist criticism examines language and literature from a gender-conscious perspective, and Marxist criticism brings an awareness of modes of production and economic class to its reading of texts, ecocriticism takes an earth-centered approach to literary studies. (Glotfelty, xviii)

Glotfelty offers some interesting alternative terms for the term 'eco-criticism' (first coined in 1978 by William Rueckert) such as 'eco-poetics', 'environmental literary criticism' and 'green cultural studies'.

Defining a broad cultural ecocriticism, Richard Kerridge says:

> The eco-critic wants to track environmental ideas and representations wherever they appear, to see more clearly a debate which seems to be taking place, often part-concealed, in a great many cultural spaces. Most of all, ecocriticism seeks to evaluate texts and ideas in terms of their coherence and usefulness as responses to environmental crisis. (Kerridge, 1998: 5 qtd. in Garrard, 4)

With the passage of time pastoral/idyllic themes in world arts/literature have begun to give place to apocalyptic themes of environmental/ecological catastrophe/s, nerve-shattering Hollywood films like '2011' or Al Gore's powerful documentary 'An Inconvenient Truth' notwithstanding. What with unprecedented devastating climate change consequences that the global community has lately been helplessly suffering? Ghosh and Bhatt through the readership of their novels create within larger cultural space, an ecocentric niche encompassing the ecological problems that contemporary society at the local level faces and through the medium of comparative literature this paper attempts to make it glocal.

The most obvious similarity is the eco-centric theme albeit with points of difference in the position that each writer takes. Both writers write engagingly about 'tidal ecology' based on their physical trips to the respective

coastal regions. Ghosh makes it amply clear in the 'Author's Note' that he did his solid groundwork by consulting "one of the world's leading cetalogists, Professor Helene Marsh of James Cook University" and "her student, Isabel Beaseley, a specialist in the study of Oracella brevirostris" (Gangetic dolphin) who allowed him "to accompany her on a survey expedition on the Mekong" and introduced him "to the ways of the Irrawaddy dolphin and to those of the cetalogist" and 'the privilege in being able to travel in the tide country with Annu Jalais, one of those rare scholars who combines immense personal courage with . . . research into the history and culture of the region . . . ." (Ghosh, 401). Ghosh's uncle, the late Shri Chandra Ghosh who was actually headmaster in the high school founded by Daniel Hamilton in the tide country and had started a small NGO and his wife, are clearly discernable in the characters of Nirmal and Nilima Bose, Kanai's uncle and aunt in the novel. This as he acknowledges is responsible for his "earliest linkages of memory with the tide country". (Ghosh 410) In a similar vein Bhatt mentions in his note that the nouvella is the result of his many sojourns in the coastal areas commencing from Gopinath via Jhanzmer-Mahuva-Jafrabad-Diu-Somnath-Porbandar-ending at Dwarka. And although like Ghosh, he too clarifies that many events/characters/places are fictitious, there is much that is realistic. The intimate brush of both the writers with the topo/demography of the mangroves/ coastline is evident throughout their works.

Both writers bring in the myths that dominate the respective region that they depict. Ghosh dwells at length and repeatedly on the pre-historic cult of Bon Bibi, the elemental goddess of the forest who 'rules over all the animals of the jungle', one of the living 'little' traditions of nature as the primordial mother goddess, and her brother Shah Jangoli as well as the demon deva Dokkhin Rai. Bhatt brings in along with the elemental Dariya Pir, the sea itself as in elemental worship, Lord Krishna and Goddess Rukmini in specific connection to the landscape – the rocks and fresh water springs along the sea coast. Thus, both the literary works emerge as hybrids located at the point of intersection of several discourses related to history, mythology, anthropology, philosophy, science, geography and sociology.

Another relevant issue dealt with in both the works is that of animal rights. Ghosh depicts the brutality and insensitivity with which Mr. Sloanne, the stranded dolphin, falls victim to the "flourishing clandestine trade in wildlife" for being "a valuable commodity" it would "fetch as much as one hundred thousand US dollars in the market". "Piya was not inclined to be sentimental about animals but the idea that Mr. Sloanne would soon be sold off to an aquarium as a curiosity, made her stomach churn." (Ghosh 306) In a similar vein Bhatt's protagonist recalls a childhood incident of his uncle's friend Nirmal's research on eagles. "He used to roam the jungles and mountains and sit in his university room and write. My uncle was full of praise for him and believed that he was a scholar in the field. Once, my uncle and I visited him. We saw two eagles languishing in a cage. Shocked to see the birds in contrast to my childish imagination of them I asked, "Why are they like this?" He explained, "They are both being starved for research . . . Then they talked at length in English. I couldn't understand a word." (Bhatt, 34) Both these incidents point to the anthropocentric attitude that humankind tends to have towards Nature, resulting in more harm than good especially when it comes to seemingly pro-environment activities like conservation, research and documenting of environment by human interference, animal cruelty, etc. which are being angrily protested against round the world.

The striking difference in the two works under study is the narrative technique. In Ghosh's novel the narrator is both 'extradiegetic' (i.e. a narrator who is above or superior to the story he narrates) and 'heterodiegetic' (i.e. who does not participate in the story') (Rimmon-Kenan, 95-96) whereas the narrator in Bhatt's nouvella is 'intradiegetic' and 'homodiegetic' (i.e. a narrator who narrates the story and participates in it as a character) (Rimmon-Kenan, 97) As a result the narratorial authority of Ghosh is much stronger than Bhatt's. Moreover, Ghosh's novel is extremely rational and scientific in tone while Bhatt sounds more sentimental and philosophical. Ghosh's anthropological angle dominates his novel whereas Bhatt's novel is pervaded by literariness.

Ghosh assumes the role of cultural ecologist in taking a comprehensive view of the combination of environmental influence and the specific cultural history of the Sunderbans. Through Kanai's concern in contradistinction with Piya's, he brings into perspective another current environmental problem faced in various parts of the world, the human-animal conflict, in this case the well-known humans-tigers conflict in the Sunderbans where humans and tigers are victims in turns but where the human mortality rate is unprecedented. Kanai argues with Piya, "It happens every week that people are killed by tigers. How about the horror of that? If there were killings on that scale anywhere on earth it would be called genocide, and yet here it goes almost unremarked: these killings are never reported, never written about in the papers. And the reason is just that these people are too poor to matter. We all know it, but we choose not to see it. Isn't it a horror too – that we can feel the suffering of an animal but not of human beings? . . . We are complicit in this . . . it was people like you who made a push to protect the wildlife here without regard for the human costs. And I'm complicit because people like me – Indians of my class, that is – have chosen to hide these costs, basically in order to curry favour with their

Western counterparts." (Ghosh 301) Ghosh is making a case in all earnestness not only for the cause of human rights through Kanai's perspective but also for animal rights through Piya's stand especially in the episode of the burning of the tiger by the people.

In Bhatt's nouvella the ecocide brought about by human plunder is poignantly brought out in the lines spoken by the character of Noormamad, a native working in the forest department: "There was a time when there was a green cover along this entire coast. I have heard that in my father's time this was a forest. Only this solitary tree remains and the few orchards. All else has been laid waste." (Bhatt 31 translation mine) The narrator in Bhatt's novel confesses, "I represent that civilization that all natural resources are created for human use. I fail to connect with Nature in the way Noorbhai does. My civilized education is a hurdle." (Bhatt 32 Translation mine). Explaining the Cartesian concept of nature Vandana Shiva says:

> . . . the environment is seen as separate from man: it is his surrounding, not his substance. The dualism between man and nature has allowed the subjugation of the latter by man and given rise to a new world view in which nature is (a) inert and passive; (b) uniform and mechanistic; (c) separable and fragmented within itself; (d) separate from man; and (e) inferior, to be dominated and exploited by man." (Shiva 40-41)

This attitude is evident when Bhatt's protagonist ruminates, "These peacocks seem to have lost their ability to live. The remaining harm will be done by the chemical factory. I wonder if this banyan tree, almond tree and the last coconut palms will be able to survive the onslaught. I shall not be here to witness it. Having created a world of destruction I shall go away." (Bhatt 106 Translation mine) Noorbhai reacts by saying, "Man poses the greatest danger to the Earth. He would milk the mother dry if he could." (Bhatt 107 Translation mine) The protagonist's viewpoint of the 'instrumental value' of Nature is juxtaposed with Noorbhai's viewpoint of the 'intrinsic value' of Nature. The anthropocentric worldview which perceives nature in terms of its instrumental value (symbolized by the technosphere) is anti-ecologically privileged over its intrinsic value (symbolized by the biosphere).The above discussion foregrounds the dangers that rising capitalism in human society is posing to mankind in the present century. Natural resources are being exploited in the name of development and may result in ecocide. Explaining 'instrumental value' of nature through Heidegger's eco-philosophy Greg Garrard says:

> . . . Worse still, things may emerge as mere resources on call for our use when required, so that a living forest may show up merely a 'standing reserve' of timber (Bestand), no longer trees even but lumber-in-waiting, and even the mighty Rhine may be disclosed as just a source of hydroelectric power. . . (Garrard 31)

Through an eco-anthropological view both writers depict the relations between people in their environment and how they use technology to utilize that environment. In both the works the 'urban outsiders' and the 'coastal insiders' are constantly juxtaposed; the outsiders with their naivety and skepticism, the insiders with their sense of belonging and instinctive knowledge of their surroundings which brings to mind James Frazer's The Golden Bough which amply testifies to the organic life of various native tribes in the primitive world. Ghosh's focus is the fishing as well as the hunting-and-gathering society whereas Bhatt depicts the fishing and farming society. Noormamad and the fisherman Krishna in Bhatt's nouvella like the fishermen Fokir and Horen Naskor in Ghosh's novel epitomize indigenous ecological knowledge and they initiate the narrator and Piya and Kanai respectively into it. The insiders 'participate' while the outsiders 'observe'. This distinction is also brought out in the way Fokir spontaneously connects with Nature against Piya's way of observing with sophisticated binoculars to fill up data-sheets. Piya confesses to Nilima about Fokir's expertise, "He led me straight to the dolphins . . . I'd never have found the dolphins on my own." (Ghosh, 187) The natives and the outsiders are the 'Other' in turn. When Kania asks Fokir whether he would like to visit a city, he replies, "This is enough for me . . . what'll I do in a city?" (Ghosh 319)

Many such instances serve to juxtapose the urban way of life in polarity with the rural way of life. Flummoxed by Noorbhai's ornithological expertise the narrator muses, "I too know names of many orinthologists. In school I had read Aangana na Pankhida and other such books. Now I have forgotten everything. Would all those orinthologists be keen Nature lovers as Noorbhai is?" (Bhatt 33 Translation mine) Like in Ghosh, Bhatt too privileges the natives over the scientifically trained environmental professionals. Later, the narrator thinks to himself, "Here in this arid desolate land for people living a scattered life the span from one monsoon to another is a year, from one sunrise to the next is a day and they have no such thing as day and date to trouble

them. But for me today is a holiday so I shall not open the office . . .What fate it is of mine! From amidst buses, taxis, rickshaws I have come to use horses and donkeys for conveyance. Had I not come to this place it would have been hard for me to believe that three to four hundred miles away there is a place where no modern means of conveyance is used." (Bhatt 37 Translation mine) In a similar passage Kanai ruminates about his life in bustling Delhi. These passages serve to highlight the characters' remove from natural environs.

As mentioned earlier these works depict a green mission and in keeping with that both the works end with a 'green conversion' taking place, a pronounced one in the case of the narrator in Bhatt's nouvella. He is overwhelmed by the environment and firmly resolves to submit his transfer papers along with the plan and report of the chemical factory and ultimately resign if his transfer is not sanctioned. In Piya's case progressing naturally from her passion for the conservation of the Oracellas, she decides to stay back in Lusibari as she decides 'home is where the Oracaellas are'. In The Hungry Tide the movement is that of 'inclusion' i.e. from the city to the coast since Piya's is the role of the conservator while in Samudrantike it is that of 'exclusion' i.e. from the coast to the city since the protagonist must refrain from becoming an agent of destruction. The urge for ecological symbiosis in both the works while it sensitizes the urban reader it strikes a chord in the eco-sensitive reader. Both the writers can be said to have done an important service to the cause of 'eco-consciousness', as Glotfelty says, "In an increasingly urban society, nature writing plays a vital role in teaching us to value the natural world" (Glotfelty xxiii) for it cannot be denied that there is, as she foregrounds, a 'dynamic interconnection between the material world (human world) and the natural world (physical world).

Thus, it can be said by way of conclusion as William Rueckert explains that 'a very complex process occurs when humans and literature interact within the symbiotic arrangement in which the energy provided by literature is transmuted into information and thence into meaning through a process called apperception'. He goes on to say the 'the central endeavour of ecological poetics would be to mobilize the concerns of eco-literature by reading, teaching or writing and finally to its application in an ecological value system leading to the creation of a fit environment'. (Glotfelty 79 emphasis mine) And this precisely what this paper in all earnestness seeks to do.

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Ecocriticism : Initiating Eco-Consciousness

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Abstract

Ecocrticism which is among the youngest genres of literary criticism has an increasing ambit and relevance since environmental and ecological matters are of universal concern. With industrialization, globalization and other recently coined 'tions' that are analogous to progress there is a burgeoning crisis in which mankind is pitted against the environment and in this dual of sorts man finds himself in a confounding predicament, since he is both the player, as well as the referee.

Ecocriticism raises moral questions about human interactions with Nature and motivates mankind to live within reasonable eco-friendly limits without regarding the non-human environment merely as a framework in which human interest alone is supreme and legitimized. It considers the survival and spatial rights of other forms of creation and reiterates that human accountablity to the environment is vital for the survival of Planet Earth.

The origins of Ecocrit and Ecolit have been traced and discussed and both stances, nature endorsing, as well as nature skeptic have been considered, besides delving into the realm of Ecofeminism. The establishment of associations, publication of journals and organizing of conferences in an endeavor to vitalize ecocrit have also been included.

'Ecocriticism' is a universally accepted and naturally undisputed young branch of literary criticism which has been variously christened as 'Ecocrit', 'Ecolit', 'Ecopoetics', 'Environmental Literary Criticism', 'Eco-aesthetics', 'Eco-wisdom' and 'Green Cultural Studies'.

Ecological consciousness has been a constant in the East with concepts of 'Satchitananda', Zen Buddhist philosophy, tribal traditions and the pantheon of Hindu gods and goddesses with their lineage traced to Mother Nature. However, in the west with the Biblical condemnation of Nature in the story of the Genesis, Nature had been relegated to a secondary position placing man as the focal point. To quote Alexander Pope twice over, "Presume not God to scan, the proper study of mankind is man" and "Nature and nature's laws lay hid in the night, God said let Newton be and there was light." (Pope, Essay on Man). With Darwin, Matthew Arnold, Freud and their ilk the narcissism of mankind was debunked and ecological consciousness and the view of a unitary cosmology slowly awakened in the west – there was a shift from 'Homocentric' to 'Biocentric' or 'Ecocentric'.

Ecologically inclined individuals and scholars in the west have been publishing progressive works on Ecocriticism, especially since the 1960s primarily to counterbalance cultural constructionism and environmental destruction and to awaken awareness that we are a part of nature and not apart from nature. However, until quite recently there was no organized movement to study the 'greener' side of literature and such works were scattered and categorized under different subject headings such as pastoralism, human ecology and sometimes, even regionalism. To quote Glotfelty, "…Each was a single voice howling in the wilderness." (Glotfelty, The Ecocriticism Reader xvii). British Marxist critic Raymond Williams, for example, wrote a seminal critique of pastoral literature titled "The Country and the City" in 1973 and in the following year Joseph Meeker wrote "The Comedy of Survival", both of which are inherently Ecocrit, but until recently they were not categorized as such, because the christening of this genre had yet to take place.

William Rueckert first used the term 'Ecocriticism' in 1978 in an essay titled "Literature and Ecology: An Experiment in Ecocriticism". He intended to focus on the application of ecology and ecological concepts to the study of literature. In 1990, the University of Nevada created an academic position of 'Professor of Literature and the Environment' and established itself as the intellectual home of Ecocriticism. However, the genre was officially heralded only by the publication of two pioneering works : The Environmental Imagination, by Lawrence Buell published in 1995 and The Ecocriticism Reader, edited by Cheryl Glotfelty and Harold Fromm published in 1996. With its recent inclusion in John Hopkins Guide to Literary Theory and Criticism and the Oxford Guide to Literary Theory, Ecocriticism has finally gained recognition as a legitimate literary theory.

Environment is a concept which cannot be seen in isolation from mankind. "Environmental literature is writing that comments intelligently on environmental themes, particularly as applied to the relationships between man, society and environment. Most nature writing and some science writing falls within the scope of environmental literature." (http://en.wikipedia.org/wiki/EnvironmentalJournalism). Environmental Criticism is an extended arm

of Environmental Literature which analyses and promotes works of art and raises moral questions about human interaction with nature because somewhere along the way human beings have developed a destructive relationship with Nature and have crossed over the line from biophilia to necrophilia.

Nature has been a common theme in writing since the dawn of literature. However, the might of the pen to sound the knell of the progressive devastation of Mother Earth has frequently been discounted, even though it has been tolled since time immemorial. Homeric epics were dedicated to the Earth even before verse existed in written form; Plato mourned the destruction of trees on the hillsides around his birthplace; Coleridge composed "The Rime of the Ancient Mariner" to bemoan and perhaps also forewarn the deed of killing the albatross; symbolically profanity toward Nature (http://www.animalit.ca/2009/02/can-literature-save-environment-bc.html). In fact in the Cold War era ecocide was a greater threat than nuclear destruction. However, while, stories, poems and art express and inspire the necessary passion, can they ever actually stop deforestation, poaching and oil spills? It is a tall order for the pen, yet Ecolit makes a modest effort to curtail the burgeoning environmental crisis and Ecocrit takes an ethical stand towards the natural world and treats it as an indispensable backdrop while it strives to redeem the environment from the twin assault of society and science.

The American poet, Gary Snyder's in Ripples on the Surface asserts that culture and nature belong together and habitat should be for both human and non-human species. Much of the environmental literature of current times is permeated by this stance. A few years ago, Scott Russell Sanders and his friends Alison Deming and Richard Nelson expressed this idea in a profound and direct way. The three of them regularly contributed to the environmental magazine, Orion. In a letter composed by them, they called for an "Ecological Bill of Rights". The letter reads:

> We are friends drawn together by a shared passion for wildness and words. For thirty or forty years we have been learning all we can about nature, through science and literature, through the stories of indigenous peoples and our own explorations; for the past twenty years we have been writing books to say what we've discovered and why it matters. Our work as writers, we have come to realize, is not enough to protect the things we love … Words on a page do not accomplish anything by themselves; but words taken to heart, words carried in mind, may lead to action. (Sanders et al. "Letters to Orion Readers" Orion Autumn 1995 23-24).

Poet-editor, Jay Ruzesky told the audience at the "Green Imagination" launch of the issue of Malahat Review (Winter 2008 No. 165), that the exercise of editing submissions was both disheartening and enlivening: enlivening because the writings expressed awe and celebrated beauty and disheartening because, to talk about the environment, is to talk about pollution and destruction of habitats and species. The "green" idea is an emotional connection which will move humanity to save animals, trees and habitat.

In an attempt to set 'Ecological Performance Standards' that conserve Mother Earth and its resources, Biomimicry is widely considered and adopted as a solution. It is about mimicking nature and adapting to it. It begins with the idea that if the Earth has been around for years, human beings have been there for five minutes and some other species, plants and animals have been around for about ten months. And, they have learned to adapt to the different parts of the Earth, and look at things quite differently, more easily and more effectively. Janine Benyus, pioneer of the concept of Biomimicry and co-founder of both The Biomimicry Guild and The Biomimicry Institute in a recent interview suggested that there is much to learn and adapt from nature.

> How do dragonflies outmaneuver our best helicopters? How do hummingbirds cross the Gulf of Mexico in less than one-tenth of an ounce of fuel? How do termites maintain constant temperature of 86 degrees Fahrenheit in their habitat through heat and cold? The answers to these questions will be the solution to so many of our problems. It is time we learnt from nature, not with an intention to control, but with an intention to fit in and last for good. ("We Need to Fit in With Nature" Mumbai Mirror 3)

Ecocrit also endeavors to classify Nature with other subaltern and disempowered groups. However, in other writings inspired by a 'power situation' there is a distinct conflict, as for instance, feminist writings seek to deconstruct perceptions about women which men have established down the centuries, Dalit Literature speaks up for the Indian 'social underdog' and African and other 'Postcolonial' literatures endeavor to demystify

western myths that have dampened their self esteem. In the Nature 'power situation' Nature is poised at the receiving end and is pitted against all mankind who regardless of apparent and obvious distinctions is classified into three categories – those who deliberately (though thoughtlessly) harm nature; those who are apathetic to the doings of the first type and those who are shocked by the mindless outrage and inadvertent callousness towards Nature and strive to sound an alert. This third category of writers and critics impel readers to think of themselves and their relationship with Nature and imbibe former US Vice President Albert Gore's counsel to "make rescue of the environment the central organizing principle for civilization." (Earth in the Balance 269). Since after all,

> "We are the only species capable of exterminating other species wholesale, but we're also the only one capable of acting, through love and reason, to preserve our fellow creatures. We are unique in our ability to affect the fate of the planet, but also unique in our ability to predict those effects and to change our ways in light of what we foresee." (Woods, Hunting for Hope 133).

Ecocritics poise themselves as spokespersons of Nature and some of the queries close to their heart are about the underlying values of the text being ecologically sound and the relevance and reverence given to other living beings. While all Ecocritics are environmentally motivated, it is to be noted that while the majority of them are 'nature endorsing' a miniscule minority among them are also 'nature skeptical'. This minority include some Feminists and those who subscribe to the 'Queer' and 'Lesbian' theories. They argue that Nature has been used to legitimize gender and sexual norms, which for instance makes homosexuality unnatural.

Ecofeminism is a corollary literary theory of Ecocriticism. It is in fact a social movement that regards the oppression of women and nature as interconnected. In recent times, Ecofeminist theorists have extended their analyses to consider the interconnections between sexism, racism and social inequalities and Ecofeminism is now understood as a movement working against the interconnected oppressions of gender, race, class and nature.

A growing consciousness of ecology and literary outpourings on the subject prompted the establishment of ASLE i.e. Association for the Study of Literature and Environment in 1990. ASLE is U.S.A.'s premier membership organization in the field of literature and environment. It encourages and sponsors lectures, discussions and panels at scholarly conferences and has made the collection and publication of bibliographical resources on the study of literature and environment one of its main goals. It publishes an official journal ISLE i.e. Interdisciplinary Studies in Literature and Environment which includes the latest scholarship in the area of Ecocriticism. ASLE even organizes a biennial conference and has its branches in at least seven countries including India where it functions as a national forum, and members from twenty-three countries worldwide.

The purview of Ecocriticism may well cross the boundaries of literature and embrace spirituality, religion and social causes too. In India, one such path breaker who merits mention is Jamboji. In 1451 he founded the Bishnoi community that is devoted to Nature and promotes conservation as an objective of human life. This community with an estimated population of about sixty lakhs adheres to twenty-nine ('Bish' i.e. twenty and 'Noi' i.e. nine in Hindi) principles that fiercely protect the environment. Shri Sunderlal Bahuguna, an environmentalist of more recent times energized eco-consciousness through action when he hugged trees as part of the 'Chipko' (stick/embrace) movement and coined the slogan, 'Ecology is permanent economy.' He helped bring the movement to prominence through a 5000 kilometres trans-Himalaya march conducted from 1981-1983 and public addresses en route. This generated a 'green awareness' which resulted in a ban on tree felling and brought some check on the hara-kiri attempts to denude parts of the earth.

Ecolit and Ecocrit command immediate attention since after all,

> Human beings simply cannot go on as they are now going, exhausting the earth's resources, altering the composition of the earth's atmosphere, depleting the numbers and varieties of other species upon whose survival we, in the end, depend. It is not simply wrong, it is a piece of stupidity on the grandest scale for us to assume that we can simply take over the earth as though it were part farm, part park, part zoo, and domesticate it, and still survive as a species. Up until quite recently we firmly believed that we could do just this, and we regarded the prospect as man's natural destiny. (Thomas Lewis. The Fragile Species 122)

(2062 words)

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Inclusiveness and Individualized Instruction to Realize Potential in Large Classes

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Abstract

The undergraduate 'Communication Skills in English' class in suburban Mumbai colleges is characterised by a mix of students from both English and regional medium schools. They have varying levels of language proficiency, which however, is no reflection of their other competencies.

This paper presents a learner-centred CLT based classroom activity that can address the challenges posed by the situation.

Initially, the class is divided into heterogeneous groups to enhance cooperative learning. All members of the group voluntarily contribute to the completion of the project.

The next activity is peer - mentoring. Students, who are competent in English, lead the activity of identifying errors and making corrections. The teacher clarifies doubts, on a group-to-group basis.

The various groups then present their projects to the class.

Focused remedial work through teaching and tutorials is the final stage of the activity. Homogenous groups are again formed, this time on the basis of language competence. Customized classroom teaching followed by intensive tutorial activity reinforces correct language use.

The learning that results from this active classroom is one of sustained interest and lasting value as against boredom or indifference that often characterize passive conventional classrooms.

Introduction

Ideally, it is hoped that students will be highly-motivated and linguistically able with abundant time and resources, but the reality is rather different. The Indian situation complicates matters further due to the sheer magnitude of numbers of students in the class. The typical English language classroom in Mumbai is a melting pot of about a hundred students with a variety of interests, abilities and goals. They come from a varied socio-economic- educational backgrounds. Logistics adds further variety to the composition of a classroom. So, virtually, every classroom comprises mixed ability and multi-level students. . (Prodromou, 1992, p. 11).

An easy way out for teachers is to address the majority of middling students and ignore the two extremes- the very bad and the very good. But, is this a fair deal? Everybody should get something out of the class!

Potential Solutions- Homogenous and Heterogeneous grouping

To find an effective coping strategy, one usually turns to ELT literature which throws up a great number of ideas, models and techniques, but such inputs only help broaden horizons and initiate out-of-box thinking. The single most important parameter of a classroom is the group of students, and since this varies from class to class, the teacher needs to adapt ideas and evolve a personal teaching methodology for every class that s/he teaches.

A renewed interest is seen worldwide in the grouping of students in classrooms for effective learner centred education and increased motivation to learning. Good and Brophy (1994 p.212) hold that these concerns have emerged from two contradictory views: a) that learning should be fun and that any motivation problems that may appear should be ascribed to the teacher's attempt to convert an enjoyable activity to drudgery; and b) that school activities are inherently boring and unrewarding, so that we must rely on extrinsic rewards and punishment with a view to forcing students to engage in these unpleasant tasks.

One way to get around the problem, is to group students homogenously and encourage the class to use English in classroom exchanges. However, Rinvolucri (1986, p. 17) states, "We do not teach a group, but thirty separate people. Because of this, the problem of mixed abilities in the same room seems absolutely natural, and it is the idea of teaching a unitary lesson that seems odd".

Research reviews on homogenous ability based grouping in classrooms by Barker-Lunn, 1970; Kulix & Kulix, 1984; Gamoran & Berends, 1987; Slavin, 1987; Good & Brophy, 1991; Kulik & Kulik,1992 ; Ireson,et al,1999;

show generally weak and mixed effects on achievements made. Further, Good & Brophy, have identified at least four types of negative effects on ability grouping based on educational excellence and equity.

i. The social labelling and teacher's attitude and expectation from high-track students create a sense of inferiority in the low-track classes as they feel downgraded.

ii. The students in low-track classes lose the chance to learn from their stronger peers.

iii. It is almost impossible for those low-track students to be "upgraded" to a higher track because they become less competitive.

iv. The gap between the two groups becomes unbridgeable.

Two types of groups can be formed: between-class ability groups and within-class ability groups. Between-class ability grouping seeks to minimize student heterogeneity by assigning students to classes on the basis of entry level test scores. This type of grouping enables the teachers to instruct according to students' level of proficiency.

Practically, this cannot be implemented in Mumbai colleges as the choice of subjects is the basis for forming groups –divisions

Thus, what a teacher usually has is essentially a heterogeneous class- a fractured classroom, with bored and indifferent learners located at various levels of competence. They, are motivated differently, may suffer from complexes, and tend to create discipline problems on occasion.

The other solution is a small-scale within-class grouping. Within a classroom, the teacher tries to group students on the basis of students' ability and the learning tasks. Differentiated materials and instruction are offered to different groups or individuals. Effective teachers can decrease the problems that exist in an extremely heterogeneous class by combining the advantages of both approaches through varied teaching methodologies and strategies.

i. Giving special attention and help to lower-ability students

ii. Using differentiated material, assignments and grading criteria

iii. Using peer tutoring involving advanced learners

iv. Monitoring and providing personalised feedback to all students.

The teacher has to select "from the existing mosaic of ideas, materials and activities now available, while remaining realistic about what can be achieved in difficult circumstances, without adequate equipment or space" (Prodromou, 1992, p. 11).

Defining a Mixed Ability- Multi Level Classroom in suburban Mumbai

A Mixed Ability- Multi Level Classroom generally is a class with a variety of students. Ideally, it should be an 'inclusive' class, and offer everyone in it an appropriate challenge to help them progress on their own terms, within the bureaucracy of education – time-table, syllabus completion, exams, tests etc.

Additionally, such a class should have the following advantages:

i. There should be a sense of discipline and shared purpose in the class.

ii. Both linguistic and non-linguistic skills should be valued so all contribute willingly.

iii. All work independently as there are a range of achievable objectives.

iv. Every student is motivated as individual contribution to the class is acknowledged.

v. Opportunities for regular assessment against a personal standard should exist

The Vaze College Teaching Experiment

In this paper, I will present a case study of inclusive teaching in a mixed- ability, multi- level class based on a small try-out conducted in my regular first year class. It adapts insights from contemporary research on grouping of students cited above and uses a variety of teaching methods in a structured manner to make learning cooperative, active, interesting and effective as also increasingly independent with students realizing their responsibility to learn in the existing scenario. (Hess, 2001)

The existing syllabus and examination pattern:

The class where the experiment was carried out is the first year B.A. Compulsory English class. The CLL – based syllabus aims to achieve the following: "To equip students….. with the higher skills of (1) close, critical reading of informative, discursive and literary text, (2) effective presentation in writing (concise statement, use of appropriate organizational and rhetorical patterns, and style) and (3)efficient oral communication…".(Syllabus, MU)

Teaching material usually consists of comprehension passages, summarizing exercises and writing activity . Basic phonology is also taught. No specific textbook is prescribed. The examination paper is an unseen one, and closely resembles the teaching material.

Group overview

The group comprised about a 100 students, (male and female), of which, about 80 to 85 might be described as hard core and the rest as floaters whose attendance was generally erratic.

The students are from a variety of educational backgrounds – Marathi, Hindi, Gujarati, Urdu and English. They have one English class everyday for three days in the week, and one tutorial class per group per week. While the teacher has no say in the composition of the regular class; s/he can distribute them in a manner that she chooses for the tutorial class since that grouping takes place at the department level. The students exhibit a wide range of English language ability. A study of their admission forms shows that their marks at the previous exam (H S C or equivalents such as C B S E , or I S C) range from about 45 to 95 out of 100. Further, the levels of English in these boards vary from A level in I S C, where English is the medium of instruction and English literature is a compulsory subject with a Shakespearean play as a prescribed text; to a very basic level in H S C- lower level where English is taught as a third language, very often in translation in the mother tongue. Coming from such diverse comfort levels in English, their motivation and interest in the subject is varied; hence, their commitment in the class is also questionable. In fact, most of the students study this course in English for the last time in their educational career, as they would have taken several other subjects like Political Science, Sociology, Psychology, History etc., or even Hindi or Marathi literature as their major subjects. Their interest is thus very low. They are doing this course as they have no choice. It is difficult to define their long-term needs because many are not even interested in academics. Clearly, it is a bleak situation for all concerned.

Methodological evolution

Initially, writing ability was taught in the traditional teacher-fronted format. However, it was quite unsuccessful- as the better students dominated the show and the weaker ones kept marking time till the bell rang to signal the end of the class. They neither participated, nor did they write anything substantial. Very often they would just not come to class at all. It was frustrating and going to the class was on its way to becoming a nightmare. Eventually, after some "cognitive restructuring"   (McCoy,1979, p.187) a modification in the teaching format was welcomed by a majority; leading to the experiment detailed below.

The Experimental Method

Multiple techniques adapted within the given framework of the large heterogeneous class- Group work, Homework, Project, Peer-Mentoring, Remedial Teaching.

At first, through informal discussion, the students formed groups of 7-8 each.

Group work is a typical form of cooperative learning in which all group members actively depend on and help one another. They observe and learn from their peers the different perspectives and approaches to cognition of learning. When implementing group work in a mixed ability class, the teacher focuses on and monitors the individual accountability in order to make sure everyone in the group contributes almost the equal portion of effort to the assigned learning task. It is essential to inform students that dominance and hitch-hike are absolutely undesired. To ensure that learning takes place, each member in the group should actively participate in the discussion and work to completing the learning task.

The students were encouraged to form their own groups, so naturally friends were eager to get together. This established a comfort level for working. Friends also cooperated with each other, unconditionally, thereby allowing for learning to take place smoothly. The knowledge, experience and enthusiasm that they possess, coupled with the encouragement and assistance that they receive from the other class members, tends to connect the group rather than fragment it.

Each group was given a topic, on which they worked. The topics were of contemporary interest and relevance. It was assumed that familiarity of topics would allow students to contribute fruitfully. They were given about 20 minutes to discuss and write down the main points, in the presence of the teacher facilitator. Some of the topics discussed in the course of the year were – Commonwealth Games, Cricket, Newspapers, College Festivals, Pollution etc.

The discussion among students was deliberately not closely monitored, hence, it is possible that discussions were not always in English. Any strategy that enables the whole class to work together is useful . . . The use of the mother tongue may be an advantage, not a distraction, if it involves all students in the lesson, avoids frustrating misunderstandings, and encourages collaboration.   (Hemingway, 1986 p. 22) The use of another language, however, consolidated group activity and ensured everyone's participation. Each group designated a student as the spokesperson and s/he made a note of the major points that would be covered by them on the given topic. At the end of the time allotted, the spokespersons were asked to read out and another wrote the points on the board. Discussions regarding arrangement of ideas, addition of points were encouraged in which the whole class participated.

Contrary to popular belief, the weaker students (generally with language handicap) too presented their analytical ideas – showing that it was not that they were intellectually handicapped but linguistically so. This, in a manner, justified the tacit permission to use L1.

Homework : The purpose of homework should be to consolidate class work. To this end, giving weaker students less demanding and need based tasks and assigning more challenging activities to the stronger students can help motivate both and consolidate their individual learning. Assigning more challenging tasks to the stronger students in the group ensures that they remain motivated and continue to make progress. In this class, homework is considered essential for a writing activity, as the lecture duration is hardly ever enough for a student to handle an activity from start to finish. Each student had to write the essay and bring it to class the next day. Experience showed that at least 80% of students did so, at least in parts if not completely.

In the following class, each group was given a chart paper and asked to put down the major points in the essay and add relevant illustrations. This brought out the multiple intelligences in the class- artists, leaders, presenters- making the class interesting as well as inclusive.

Once, the charts were complete, guided peer mentoring was initiated. Peer mentoring is a method where high achievers process their knowledge cognitively and peer- teach their friends and/ or low achievers. Theoretically, the student mentor benefits from peer teaching as much as lower achievers who receive peer instruction. For instance, high achievers need to process cognitively , organize and evaluate what they have learned before they can "mentor" the low achievers. This helps them build up their own expert system in constructing new schemata. Socially, they can win popularity and friendship from peers, along with bonus from teachers. Low achievers often learn faster when they are taught by a peer. Further, "fossilization" may be avoided when the class is carefully monitored and corrections are appropriately made. "Authenticity is in the eye of the participants" (Prodromou, 1996, p. 372), and as long as the teacher is not continually interrupting them in an obsessive pursuit of accuracy (errorphobia), their L2 speech is interpreted by the other students as being at best "authentic" and at least, an exposure to Comprehensible Input (CI) (Krashen, 1982), a necessary requirement in achieving communicative competence, (Hymes, 1971). Thus, peer teaching is a win-win policy, especially when these stronger learners finish the assignment earlier and begin to become restless and bored in the class.

In this activity, the more able students would lead and encourage others to follow. Suggested improvements could be in the form of additional points, grammatical corrections etc. Here, too the teacher's role was that of the active facilitator. Students/ Groups with superior language competence would be guided to better their organisation and sign post ideas effectively; whereas the weaker ones would be trained to identify and correct grammatical errors in initial stages before progressing towards rhetorical organization.

Again, the exchanges obviously did not take place entirely in English. Either L1 or the more frequently used Hindi was used but since the focus of the exercise was not spoken competence, this was largely ignored but the teacher pointed out from time to time that it was advisable to speak in English. The completed charts were presented in class, the following day.

The class was encouraged to ask questions, though, initially, such a thing happened very rarely. At first, students with better language competence dominated the presentations, but gradually over the year, other learners too started to join in, initially though, rather tentatively.

Meanwhile, the teacher assessed the essays and noted the errors made by different students during their presentation. This was with a view to the next step – remedial teaching.

Remedial work such as providing extra time, customised, and if required extra, home-work, differentiated worksheets with explanations, personalized tutorial activities etc. can help slow students and avoid overt segregation and slowing down of pace in the regular class. Remedial work can be done in several ways. One of them is to recycle materials by practicing different aspects of it (Prodromou, 1992). A chance to understand the different aspects of the material will help students to better understand the whole material.

These four activities was followed by need based remedial tutorial sessions that arose from the performance of the various groups. All language errors were taken up and focussed teaching from an application perspective was done. For instance, one of the most common errors seen is the correct use of tense. Experience, however, shows that the students from non-English medium schools who make these errors are however, extremely proficient in the rules of tense formation. Hence, instead of focussing on rules , focus was on the use of appropriate tense in English, including sequencing of tenses.

This was followed by exercises in which paragraphs were rewritten in different time frames. Students had to write a paragraph on a recent event in college – Blood Donation drive. First, they reported it (in past time), then re-wrote it as an activity that is going on (in present time) and finally as a motivational piece for future (future tense). Worksheets of varying levels were distributed and they were encouraged to solve it in groups with the teacher as a facilitator and also as part of homework.

Similarly focussed teaching was done for spelling and vocabulary improvement and rhetorical patterning as well.

Abler students were encouraged to use words connotatively, or select words based on constraints imposed by register. They were taught to write, state their thesis and expand it through different organizational patterns such as exemplification, analogy, reason-consequence, using anecdotes, statistics etc.

These activities were done repeatedly throughout the year.

Student Feedback

A questionnaire was distributed for feedback. The students were unanimous in their preference for this type of class over the more traditional teacher-fronted lesson, saying that they considered it to be "a very positive thing" . The lower level students were "inspired" by observing their more able peer tutors and the higher level students were experiencing, "a level of responsibility in the class...we must try to be good models " , and more importantly, " we are not ignored or taught what we already know" "we do not get bored". The lower level students also got "cover" in the groups, so they could speak unhesitatingly; this enhanced their confidence. In groups, they could clarify their doubts from both friends and teacher without having to "speak up in front of the class".

Initially, some lower level students were intimidated by the more vocal higher level learners, but later realized that they were also capable and could reach an enhanced level of comfort in English with effort in time.

To sum up, a majority of the students liked this approach to teaching. Their reason- in such classes they are active participants.

Conclusion

It has been thus possible to use strategies involving the group as a whole, and not focus unduly on any particular group and yet achieve results. Whereas some students may have achieved a "Threshold level of competence" in writing, their positive effect as role models within the group went a long way in motivating the other members to seek to overcome their own limitations.

A possible problem that has to be guarded against is that the peer teachers do not pass on errors in groups. Alert monitoring and immediate rectification can help. However, care should also be taken not to develop an 'errorophobia'- and obsessively sanitize texts free of errors at the cost of fluency and confidence.

In recent times, there has been a move towards mixed ability grouping in the west. Grouping arrangements are needed that enable pupils of all abilities to make maximum progress without increasing alienation. In Mumbai, by default, all classes are mixed ability classes. The reason why English classes pose maximum problems is that it is both the medium of instruction as well as the expected outcome.

When choices are nonexistent, it is important to make the best use of what is readily accessible in order to utilize the full classroom potential.

Limitations and Further Directions

i.   This paper is a first sample study in a regular teaching situation and its findings need corroboration through further study.

ii.   Definitive conclusions can be reached after studying the effects of all variables such as class size, composition, situation and the balance of abilities.

iii.   Examination results need to be analysed both before and after teaching for clear evidence of increased language learning.

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Gabriel Garcia Marquez's One Hundred Years of Solitude: A Postcolonial Perspective

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Abstract

Gabriel Garcia Marquez's One Hundred Years of Solitude tells the story of the founding, the life and the decline of Macondo, the city of mirrors. The story of Macondo is also the story of the Buendia family. The novel traces the lives of six generations of Buendias, in the telling of a story of epic proportions. It is impossible to escape the historical parallels with neocolonial Columbian history. It reflects not only postcolonial Columbian reality but also a pan South American one. The novel was published in 1967 and was a critical and commercial success.

The paper attempts to study One Hundred years of Solitude as a postcolonial novel. The preoccupation of the postcolonial with dredging genuine histories, the orality of narrative and the postcolonial impossibility of sticking to the Euro-American format of the novel are studied.

Marquez is the most renowned wielder of the tool of magical realism as a narrative mode that has its genesis in Latin American literature. He has used the mode in manners and ways to etch out a reality, uniquely formed and which could verily have been swept aside in the cacophony of louder realities that crowd our consciousness. Marquez has used magical realism for telling the history of neocolonial Columbia informed by and built upon a history of 500 years of colonialism and the unaccounted for era which existed prior to the arrival of the Europeans.

Postcolonial literature spans the literatures from a large geographical area of the world. Latin American postcoloniality is unique in the largeness of the extent of transculturation that has taken place in the continent. This has been effected by syncretism, miscegenation and play off among cultures as alien as Native American, European, African and Arab. This manipulation and twisting of fates and histories took place in order to quell the imperialist urge of the European nations in the centuries ranging from the 15th to the 19th. Hence the conquest was not only cultural, but also political, economic and epistemological.

Gabriel Garcia Marquez's One Hundred Years of Solitude is a seminal work in the postcolonial literary ranks as well as in the era of the Latin American Boom. It announced the arrival of the Latin American novel on the world scene and magic realism as a form that couches the resistance of the recently free. Leela Gandhi interprets postcolonial writing as "a theoretical resistance to the mythifying amnesia of the colonial aftermath. It is a disciplinary project devoted to the academic task of revisiting, remembering and crucially interrogating the colonial past."(2008 [1998], p.4). The purpose can be recognized as one of Marquez's agendas for the writing of the novel too. This paper attempts to study the novel as a postcolonial work concerned with national and in effect personal histories, the inescapable orality of narrative of a hybrid reality. The paper also explores magical realism as a mode of telling, suited for the task and deriving strength and vitality from a unique history to be created.

One of post colonialism's major concerns in the search for historiography is with the building of nations. Nations and their histories need to be built in order to fill in the vacant spaces created in the nation's consciousness by external interferences. One Hundred Years of Solitude is set in Macondo, a banana plantation in Marquez's hometown, Aracataca. The memory, or the search for it is spatialized in Macondo and racialised by the characters who people the town. The city of mirrors, envisioned by the founding father Jose Arcadio Buendia, an Edenesque neo-nation, where things were yet to be named, is swept away by a gale along with the last Buendia, and the city of mirrors crumbles into a city of mirages. The impossibility of building a nation from ruins of centuries of superimposition by cultures, alien and predatory, is lived out in the building of the history of Macondo and in its subsequent annihilation. In Living to Tell the Tale, the first volume of Marquez's autobiography, we recognize the real life models to the prominent inhabitants of Macondo. The novel can be read as a historical document in its recreation of the Thousand Days War (1899-1902), which wracked Columbia. Colonel Aureliano Buendia is modeled on General Uribe Uribe, a luminary of the war. Marquez's grandfather had served under the General. Marquez reenacts the infamous Banana Strike Massacre of 1928 instituted by The United Fruit Company and executed by the Columbian Army. The events give truth to the fact that a nation's history is intimately intertwined with individual, familial and communal histories.

The arrival of the banana company to the town, carving out for themselves a separate space, fencing out the people of Macondo, holds meaning to postcolonial nations where the colonial supremacy has been substituted with a neocolonial one, with disaster implicit in its construct. The passage wherein Mr. Herbert measures the breadth of a banana with a gunsmith's calipers and then the temperature, humidity and intensity of light of Macondo witnessed by hospitable, unsuspecting Buendias thrills with colonial relevance.

The notion of modern science ushering in prosperity is pitted against a fruitless, indigenous alternative science introduced into Macondo by Melquiades, the gypsy. The attempts at the use of daguerreotype to photograph god or the conversion into gold of base metals are thwarted attempts at a search for a reality irretrievably lost.

The collective amnesia that the town suffers from, from which Melquiades saves the town by administering a concoction, and the collective lacunae in memory, of the banana massacre by the whole town except for Jose Arcadio, for which there is no cure either for Jose Arcadio or the rest of the town, are signposts to possibilities erased from history by interventions which were cultural and mercenary and human(e) and cannibalistic simultaneously. The doomed ambitions of the Buendian men to transform base metals into gold or to revolutionize the ideology of a society are as directionless as the maps and routes and the parched sea which do not offer an escape from the inevitable ruin that awaits the Buendias and by extension, Macondo.

One Hundred Years of Solitude qualifies as resistance writing also in the manner in which the author has done away with the all-pervasive narrator of the story. The all-seeing author of purely European lineage has been found wanting and the text seems to have an autonomy of its own, of the Bhakthinian polyphony of many voices. The novel, while retaining a third person narrative style, takes on the voice of the overwhelming character of the generation or the time. Time is linear in large strokes and hence European in heritage, but in the recounting of details, moves in circles, in the repetition of names across generations, and of events across ages. The centripetal movement of time works brilliantly to showcase the lure of incest the members of the family are subject to.

 The novel occupies a liminal space and exemplifies the power of a narrative, both brilliant and new, the occupation of the threshold space accords it. In his book The Location of Culture, Bhabha upholds hybridity, liminality, and the interrogatory in- between spaces against the linear narrative of a people. The novel while digging deep into itself, in search of an indigenous historiography does not degenerate into a shrill promotion of the 'Other'. Hence Francisco the Man who carries news from town to town, encapsulated in folk songs renders them with interpolations, in accompaniment to the accordion granted him by Sir Walter Raleigh in the Guianas, for the cost of two cents is found on examination to be hybrid and not pure. The interpolation of the folk and the mythical into the weave of the story speaks of the tremendous impact orality has on postcolonial narrative. The oral discourse by its dependence on the aural aspect is repetitive and is incorporated with a definite political agenda of retrieval of personal histories.

Death is treated in the novel in antithetical manners. Jose Arcadio Buendia who awaits death beneath the chestnut tree and after his death comes back to haunt the regions with the ghost of his rival Aguilar, Melquiades with his many deaths, the raising of Remedios the Beauty into heaven, Amaranta who gets ready for death in the weaving of her shroud and carries messages to the dead from the living, Ursula who is reduced to a pea sized inanity before gradually giving up on life could be read as the expressions of death as complement to life, in another time. The banana massacre in which 3500 people were killed happens in a surrealistic flash of time, for the reader, refusing to live on in the collective memory of the people of Macondo.

The literal treatment accorded to metaphor, when Amaranta Ursula leads her husband on a silk ribbon tied around his neck, the downpour which lasts years, the human beings who live hundreds of years, the crazy fecundity of the animals and birds induced by the love of Aureliano Segundo and Petra Cotes, serve to push reality to the edges, forcing the reader to participate in a new reality.

Postcolonial writers have used experimental forms of narrative like magical realism in order to retrieve a non-European form of narrative, to tell a different truth, by breaking into familiar contours of reality and drawing them anew. Magical realism received international repute and identity with the novel. The supernatural and the mythical seem to mix effortlessly with the real and the concrete, in the images of the yellow butterflies that swarm Mauricio Bailonia, the naked innocence of Remedios the Beauty who is elevated bodily to the heavens swathed in bed sheets and crockery which seem to respond to the gaze of Colonel Buendia exemplify the more evident instances.

The term magic realism was originally applied to the visual medium, in Germany, by Franz Roh in 1925 to offer "a magical gaze opening onto a piece of mildly transfigured reality." (Roh 1995[1925]: p20; cited in Katy

Wimhurst, 'Magic(al) Realism') The historical reality violated everyday reality in Germany just as in the many Latin American countries, where magic realism later took root as a literary mode of storytelling. Alejo Carpentier (Cuba) coined the term 'lo real maravilloso' (marvellous realism) claiming that the marvelous was no literary ruse, but an inevitable tool to express the impingement of the marvelous on the reality, of a uniquely formulated peoples. Marvellous realism is intrinsic to the continent's turbulent history,——which involved the play off and admixture of varied cultures—Native American, African, European and Arab ,as a result of colonization, the fantastic geography of the continent, the imbalances and inequalities rendered by neocolonialism, the mixture of the mythic and the pragmatic in day to day living. Salman Rushdie who has used the mode successfully in his novels, cleverly referred to the style indirectly as "the commingling of the improbable and the mundane".(1995,p.1) It is but relevant to note here that other practitioners of magical realism like Salman Rushdie and Ben Okri are embroiled in their respective histories.

In resisting to toe the European and/or American line of storytelling, Marquez by no means is championing the 'Other' as a substitute to take the high chair, but is offering us more than glimpses into roads not taken, into absent realities which are fecund by their very absence . It is remarkable that in the telling of the tale, which in its skeletal frame is unredemptive tragedy, Marquez elevates the story with his sharp humour, never once falling into the snares of dejection or the lures of spirituality.

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Gender Concerns In The Mission Of The Catholic Church

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The organizational structure of the Catholic Church has been patriarchal and women, both among the religious and the laity have been marginalized and at the bottom of the church hierarchy. In the twentieth century the Second Vatican Council (1962-1965) initiated by Pope John XXIII, was a landmark in the history of the Catholic Church as it interrogated the marginalization of women's contribution in the church and acknowledged the need to respect the dignity and equality of women as God's people. Post Vatican II, the church has been involved in a closer scrutiny of traditions and the scriptures. There have been serious attempts to deconstruct the dominant patriarchal paradigm of biblical interpretation and reconstruct a new paradigm in keeping with the needs of the changing times so that feminine perspectives can be authenticated

The 'feminization' of the church was a response to the trends in society at large and women and men feminist theologians sought to unearth dimensions of theology that had elements of liberation and asserted the centrality of women in the church. This led to the reassertion of full humanity to woman as persons created along with men in the image of the Divine, while exposing the patriarchal relations of domination and exploitation as far from being the Word of God, to be the work of men.

In the light of the above developments, I have briefly attempted to trace the conscious contributions made by the church hierarchy, theologians, male and female religious congregations and laity to liberate the church from its patriarchal orientation and move towards a more inclusive and egalitarian structure.

"God created humankind in His image, in the image of God he created them,

male and female He created them"   Genesis1:28

The great Catholic theologian , Thomas Aquinas believed that women were defective men, imperfect in both body and soul. The Roman Catholic Church has moved and changed since that time and in theory accepted the contrary evidence that is found in the scriptures and Jesus ministry.

The church after becoming the official religion of the Roman Empire in the 4th century organized itself according to Roman socio-political structures and laws and thus evolved from a charismatic family church which had women leaders to an institutional church which was patriarchal and hierarchal in organization.

As the Roman Catholic church is controlled by male hierarchy, the articulation of canon law and scriptures is androcentric in language and interpretation and discriminating and oppressive towards women. The authors of the Bible were submerged in their own anti-feminist culture as were its traditional interpreters, this resulted in oppressive attitudes and practices against women by the church. With   in the church male priests seem to be the favoured class and claim divine sanction for their actions and hence women's voices and concerns were largely unheard until now. Simone de Beauvoir summed up the situation very accurately in 'The Second Sex'

She says: " God's representatives on earth: the Pope, the bishop, the priest who says Mass, he who preaches, he before whom one kneels in the secrecy of the confessional- all these are men…The Catholic religion among others exerts a most confused influence upon the young girl.'[1] Excluded from positions of decision making, women did not have any influence in shaping either the Church's mission, doctrine, theology, biblical interpretations, or spirituality. In the 20th century, The Second Vatican Council(1962-1965) initiated by Pope John Paul XXIII was a landmark in the history of the Roman Catholic church, as the church at this point responded to the need to interrogate its perception of the role and place of woman in the church. The Council was the beginning of a new epoch of pluralism and signaled the opening of the church to the world and the needs of God's people. This gave impetus to a new gender policy which focused on a new theology of the human person where man and woman are seen as images of God in their distinct identity and share an equal stewardship in creation. Thus there could be no grading in the hierarchy of dignity. Religious and cultural traditions began to be reinterpreted to bring about gender justice in the church.

In 1995, at the Beijing Conference, Pope John Paul II, in his letter to the women at the conference admitted that the church had faltered in not adequately acknowledging the dignity and place of women in the church. He says: "… and if objective blame , especially in particular historical contexts has belonged to not just a few

members of the church ; for this I am truly sorry. May this regret be transformed on the part of the whole church into a renewed commitment of fidelity to the Gospel vision. When it comes to setting women free from every kind of exploitation and domination the Gospel contains an ever relevant message which goes back to the attitude of Jesus Christ himself. Transcending established norms of his culture, Jesus treated women with openness, respect, acceptance and tenderness…" The Pope concluded the letter by saying that the life of the church in the third millennium will not be lacking in new and surprising manifestations of the 'feminine genius.' He also set up a special commission for the study of the contemporary problems concerning the 'effective promotion of the dignity and the responsibility of women.'[2]

In April 2002, thirty eight women religious representing twenty one congregations came together at Ishvani Kendra,Pune, for a seminar on 'Awakening the Feminine Dimensions of Religious Life', organized by Streevani and voiced the need to acknowledge Sophia, the Divine Spirit as the feminine energy of God empowering them and inviting them to a deeper consciousness of living their religious consecration on the basis of their identity as women. They spoke of the need for a critical re-reading of the biblical texts and writings of the Fathers of the Church for a true image of women according to the Gospel. They questioned the long tradition of spiritual formation from the 'male optic' and felt the need to redefine spirituality from a woman's perspective with a positive and integrated attitude towards the body, nature and sexuality. They urged women to contribute with greater boldness through writings and other forms of expressing their knowledge of God, thus releasing untapped energies of feminine wisdom. There was a call to building forums of women's solidarity and joining hands with women and men who shared this vision so that women could fulfil their commitment as "prophetic signs of the Reign of God"[3] In August, 2010, twenty four men and women responded to the call of Streevani,Pune and reflected on the main themes of the Gender Policy of the church and made some recommendation to overcome the lacunae that they had identified. Apart from reiterating the need for a discipleship of equals and the need to engage in an ongoing critical discussion on the Gender Policy from the perspective of women and promote a policy that empowers women, it made a commitment to hold the bishops to their commitment to the implementation of the Gender Policy. The advocacy of zero tolerance towards sexual abuse of women and children in the Church and the need for putting in place of processes and structures for reporting sexual abuse, that are sensitive and confidential , and include women was an important statement made at the National Consultation of Streevani.[4]

At the Ecumenical Association of Third World Theologians (EATWOT) Women's Conference, in July 2006, women spoke of the need to deal with theology 'from our particularity as women 'the other', 'the marginal', 'the outsider.' They felt the need to assume this positionality as an impetus towards an alternative reality. While acknowledging that the Bible was an important resource for theology, they felt the need to look at it with critical eyes and reclaim biblical imaginary of 'a new heaven and a new earth' (Isaiah 65:17) as we claim another world and a new theology.[5]

In May, 2007, at the Fifth General Assembly of the Conference of Bishops of Latin America, Pope Benedict XVI addressed the issues relating to the movement for participation of laity especially women in the church's mission. "…how women can come into their own in the church so that the feminine charisms make the churches wholesome, vibrant and truly local'

The Church is an agency of socialization and through the liturgy and homilies at mass shapes the values and ideals, norms and conscience of its disciples. The patriarchal slant in biblical interpretation has, in the past, denied women full humanity as persons created along with men in the image of the Divine. Thus, the re-readings of the biblical texts by feminist theologians like Elizabeth Schussler Fiorenza, Gabriele Dietrich, Rosemary Radford Ruether are extremely important in reshaping perceptions and interpretations of existing biblical texts from a woman's perspective and making theology more inclusive and redemptive.

For too long woman was condemned as Eve, the temptress, today, the Church focuses on the positive images of biblical women. Mary Magdalene is no longer condemned as the weak, sinful prostitute in need of repentance and forgiveness but as a courageous woman who boldly gate-crashed into a house full of men to meet Jesus, in a society where such actions were unheard of. The earlier tradition failed to notice that she was the first woman to acknowledge Jesus as the Messiah through the symbolic gesture of anointing him with perfume when the other apostles, including Peter, on whom Jesus conferred the title of 'rock ' on which the church was founded, were in doubt about the nature of his messiahship. Jesus paid Mary Magdalene the greatest compliment he could give any disciple when he said,"Wherever the gospel is proclaimed … you will always be remembered." She is the primary witness to both the crucifixion and resurrection of Jesus. Mary, the mother of Jesus, a symbol of Christian piety, humility and virginity, often used and abused to keep women in their 'proper place' and to shape Christian notions of sexuality, is today, projected as a liberated and liberating

woman , a figure of independence and courage participating in Jesus ministry. Thus feminist scholarship has recovered new symbols and archetypes of women which the church now poses before the laity. Women associated with Jesus were empowered women because they participated in His public ministry, not only preaching the Gospel but also establishing house churches. Christianity attracted women because it enabled them to overcome the entrenched patriarchal taboos, judgemental attitudes and biases of the Jewish religion and society. The re-reading of the lives of biblical women by feminist theologians has influenced interpretation of the scriptures especially during the homilies at mass, thereby prompting the laity to look at stereotypical images with a critical eye.

Dr. Rekha Chennattu who teaches scripture in Jnana Deepa Vidyapeeth, Pune, in a paper highlights the lives of biblical women who took decisive steps in their lives as a result of an encounter with the word of God and presents them as models of a new paradigm for theologizing from women's perspective. Theology is seen as "a transformative, political and critical reflection, in a continuing dialectic with liberative action in the world"[6] The midwives of the Hebrews, Shiphrah and Puah (Exodus1:15-22), who were commissioned by the king of Egypt to annihilate all male babies of Hebrew women disobeyed the royal command to save the lives of the babies. We are told in the scriptures that they did so because they 'feared' God. According to the biblical tradition, to fear God means to walk in God's ways by loving and serving God(Deut 10:12). Their courage was rewarded by God and he saved them from the wrath of the king. They refused to be part of the cycle of violence. When the Jewish widow, Judith (Judith8-16) learns that the leaders of her community have decided to give up their faith if God does not save them in five days, she rebukes them for their lack of commitment to the covenant relationship with God and reminds them of what God has done for the people of Israel. Judith is absolutely certain that God will deliver her people and after a long prayer, with the help of her maidservant entices Holofernes with her beauty. She tricks him into believing that she has deserted her people and joined the enemy. At the opportune moment, when she is alone in the tent with Holofernes, she cuts off his head. Thus through Judith God delivers the Israelites from the oppressive hands of the Assyrians, she becomes an agent of God's mighty work in saving Israel from her enemies. Judith receives the title of "blessed among all the women of the earth" (Jdt 13:18) The Canaanite Woman (Matthew 15:21-28), a Gentile who begs Jesus to heal her daughter who is possessed by a demon, (Canaanites were ancient enemies of Israel) transcends the traditional norms and conventions concerning the role of women in public by courageously making a request to Jesus in public, "Have mercy on me, Lord, Son of David". In the language of the Jewish lamentation psalms, a lament psalm is understood as an act of hope and trust in God's faithfulness to the covenant promises of life and peace. Matthew portrays the woman as an active partner in dialogue with Jesus. When Jesus says to her, "I was sent only to the lost sheep of the house of Israel" (Mt 15:24) and "It is not fair to take the children's food and throw it to the dogs" (Mt 1:26), she challenges Jesus with a powerful argument saying, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table. " Her faith is rewarded and her daughter healed. She challenges Jesus with her faith and convinces Him that His divine power is for all, Jews and Gentiles, men and women and in so doing opens the way for Jesus' mission and the mission of the Church to go beyond the Jewish community. She is an agent of socio-religious change as she wins over Jesus in the theological consideration regarding the boundaries of his mission. The parable of the Samaritan woman (John 4:4-42) who interacts with Jesus, the Jew, and breaks tradition also poses a creative reinterpretation of religious traditions. Her change from unbelief to belief in Jesus reflects the faith-journey of a committed believer. Her recognition of Jesus as the Messiah and her zeal to spread the good news of her encounter with Jesus is a sign of her apostolic stature. Thus, we see how these stories in the Bible when re-read give us new insights into the role played by women in shaping tradition. They are stories that give us a glimpse of the creative power and wisdom of women as theologians who are not only personally transformed but bring about social transformation.[6]

There have also been several attempts in 1983, 1985 , 1990, 1991, 1994 to eliminate the 'sexist' language in the bible and substitute it with gender-neutral language. For example in Colossians 3:18 and Ephesians 5:22, women are advised to 'put their husbands first' rather than the traditional 'submit to your husbands.'

The Catholic Bishops' Conference of India (CBCI) in 2008 deliberated on the theme of 'Empowerment of Women in the Church and Society.' The women's commissions, desks and councils set up by the bishops are entrusted with the task of keeping the question of women alive. Some of the important issues that the CBCI's gender policy emphasized at this conference was to encourage family oriented movements like 'Marriage Encounter' to promote the fundamental equality of husband and wife as both a gift and a right deriving from God, the Creator. This was in keeping with the new meaning and purposes of marriage that emerged in Vatican II (Gaudium et Specs, 1965) and in the encyclical 'Humanae Vitae' (1968) where love and procreation were equally the purposes of marriage and not the act of procreation alone as was emphasized in the traditional

Catholic understanding of the conjugal rite before this. This shift, raising love to a level with procreation represented the influence of philosophical 'personalism' and the emergent awareness of women's equality.

The commitment made by the bishops to offer at least 35% (moving towards an ideal of 50%) representation of women as office-bearers and members on parish and diosesan pastoral councils and finance committees and in ecclesial bodies at local and national levels was a very positive move. Besides this they reiterated the commitment to take forward the policy of gender justice in all Church.

The effect of these policies is visible with the appointment of more women leaders in the church councils but whether these women are truly sensitive to the ideally visualized aspirations of a gender-just church, only time will tell.

Priesthood still remains elusive to Roman Catholic women. Though Vatican II in its Pastoral Constitution Gaudium et Specs condemned any form of discrimination on basis of sex, the discussion of Roman Catholic women's ordination has been officially forbidden by the Congregation for the Doctrine of Faith in 1995.As a reaction to this 'Women's Ordination Worldwide' was founded in1996 with the primary mission of fighting for the admission of Roman Catholic women to all ordained ministries. It is committed to bringing about a model of collaborative non-hierarchical leadership in the church.

The Feminist Movement has been the catalyst for the attitudinal change in the perception of the role and place of women in the Roman Catholic Church and has prompted the Church to strive towards gender justice in its organizational structure. Though, I must add that perhaps the issues discussed in the article are of a far more complex nature and require a more exhaustive and comprehensive analysis than this article provides.

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The Wind Done Gone: Postcolonial and Postmodern Revisionist History

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Abstract

The Wind Done Gone (2001) is a literary parody which re-examines and reinterprets the 1936 Margaret Mitchell's iconic novel Gone with the Wind. Gone with the Wind is the story of a pampered Southern woman, Scarlett O'Hara during the American Civil War and the consequent Reconstruction. Wind Done Gone retells the same story from the viewpoint of the marginalised black characters represented through Cynara, a mulatto slave on Scarlett's plantation.

The paper examines the elements of postcolonialism, feminism and postmodernism in the novel. In many societies, women like the colonized subjects have been relegated to the position of 'Other'. Both Feminism and Postcolonialism seek to reinstate the marginalised in the face of the dominant. The novel deconstructs a centralised logocentric master narrative of Europoean culture. It rewrites history of antebellum South from the perspective of the Other. There will be an examination of the strategies to subvert the actual material and discursive effects of the process. Even its publication history reveals the neo-colonial attitudes that still persist in America. The case revealed the deep seated white supremacy in mainstream literature which would not let any marginalised voices question its canonical works.

The paper will also examine the term 'parody' in context of the text. One of the outcomes of the 2002 settlement of the case was that the cover of the book had to bear a seal identifying it as 'The Unauthorized Parody'. Parody is one of the strategies used in postmodern and postcolonial writings to dismantle the central/margin binarism in imperial discourses; but here, parody is used in the broad legal sense: a work that comments on or criticizes a prior work. However the book is not a comedy, as the literary term 'parody' suggests.

The Wind Done Gone: Postcolonial and Postmodern Revisionist History

The blurb of the novel The Wind Done Gone states that 'Alice Randall began her love-hate relationship with Gone with the Wind when she first read the novel at the age of twelve... the question became more insistent: where were the mulatto children of Tara?' (Randall) From that quest was born the novel, The Wind Done Gone, an attempt at questioning and rewriting this classic from the perspective of the marginalised black characters of the novel. The work explodes the romanticised, whitewashed mythology of the antebellum South that Gone with the Wind perpetuated and is therefore billed as a work of revisionist history that challenges familiar notions about life on plantation. It reworks the egregious, one-dimensional stereotypes of the black characters that people the world of Gone with the Wind.

The setting of GWW is in the southern state of Georgia in United States of America during the American Civil War and the Reconstruction Era that followed the war. The novel unfolds against the backdrop of the rebellion of the Confederate States of America which were in dispute with the rest of America over the states' right involving African slaves that were the source of manual labour on cotton plantations throughout the South. Scarlett O'Hara is the protagonist of the novel and represents the archetype of southern belle and upheld everything that was Southern in nature. In Gone with the Wind, Mitchell is blind to racial oppression and the inseparability of race and gender that defines the southern belle character of Scarlett.

One of the criticisms levelled against Gone with the Wind is the portrayal of African Americans in the 19[th] century South. For instance, former field hands are described (during the Reconstruction era) as behaving 'as creatures of small intelligence might naturally be expected to do. Like monkeys or small children turned loose among treasured objects whose value is beyond their comprehension, they ran wild –either from perverse pleasure in destruction or simply because of their ignorance. Mitchell has also downplayed the violent role of the Ku Klux Klan.

There are elements of postcolonialism, feminism and postmodernism in the novel, The Wind Done Gone as it retells the same story from the viewpoint of the marginalised black characters represented through Cynara, a mulatto slave on Scarlett's plantation. In the society where the women like the colonized subjects have been

relegated to the position of Other, WDG makes a black woman the protagonist of a novel. Both Feminism and Postcolonialism seek to reinstate the marginalised in the face of the dominant. In that vein, the novel deconstructs a centralised logocentric master narrative of Europoean culture. It rewrites history of antebellum South from the perspective of the Other. There are strategies employed to subvert the actual material and that has discursive effects.

The subversion begins right at the source of inspiration for the title of the original novel.

I have forgot much, Cynara! gone with the wind,

Flung roses, roses riotously with the throng,

Dancing, to put thy pale, lost lilies out of mind;

But I was desolate and sick of an old passion,

(Randall: vii)

This line is from Ernest Dowson's poem 'Non Sum Qualis Eram Bonae Sub Regno Cynarae', which translated mean 'I am not as I was under the reign of the good Cynara'. The poem explores regret of loss of passion in an old relationship. It has been the source of inspiration for the title of Gone with the Wind. She took the phrase from the poem to reflect on the regret of loss of the way of life that was Southern before the Civil War. Randall borrows the very name of her character from the poem. The protagonist's name is Cynara, but in the novel it's not for Cynara that R. loses passion rather it is for Scarlett. The title also undergoes subversion as it is in African American Vernacular English that when rendered in standard English would be 'The Wind Has Gone'.

bell hooks, an African American feminist, in her work Talking Back: Thinking Feminist, Thinking Black takes on the perspective of an oppressed black female as the center. She feels that the world looks out through a lens of white supremacy and the white people hold the centre too often. So, she tries to steer away from the white women in the centre and get them to look in as the 'other' by putting the black women at the heart of the matter.

The same strategy of subversion is adopted by Randall when she puts the half-breed mulatto slave girl, Cynara, in the centre of the story and makes Scarlett from Wind Done Gone, the 'other' in the novel. Like bell hooks she too wants to call attention to 'differences and otherness'. This is also a fall back on the main argument of Spivak's essay, "Can the Subaltern Speak?" which states that when subaltern tries to acquire a voice, they must move into the dominant discourse to be understood. Inevitably, they remove themselves from the subaltern position, which means that they also are no longer speaking from that position. Since there is no way to get out of this cycle, Spivak concludes that the subaltern is a silent position. So Scarlett's position in this text is that of the 'Other' or the 'subaltern'. Therefore, the name accorded to Scarlett is very apt.

The other characters in the novel like Mammy, Garlic, Miss Priss, Planter and Lady who are parallels created to Mammy, Pork, Miss Priss, Gerald O'Hara and Ellen O'Hara from Gone with the Wind also display similar subversions and draws attention to the 'differences and otherness'. The black characters are strong and intelligent and generally the thinking force behind the running of the cotton farm and the estate and they safeguard it for themselves and not for the white masters. The white characters are mostly stereotyped as weak and foolish who are being manipulated without their knowledge by the black slaves. Garlic reveals this as he talks about his experiences with Mammy on the occasion of her funeral:

"There was no architect here. There was me and what I remembered of all the great houses on great plantations I had seen… I built this place with my hands and I saw it in my mind before my hands built it. Mammy and me, we saved it from the Yankees not for them but for us. She knew. She knew this house stood proud when we couldn't. Every column was a monument to the slaves and the whips our bodies had received. Every slave being beat looked at the column and knew his beating would be remembered. I stole for this place and I got shot doing it. We, Mammy and me, kept this place together because it was ours." (Randall, 52)

The magnificence of the O'hara's house Tara is reduced to 'Tata' or 'Cotton Farm' and Twelve Oaks from Gone with the Wind is subverted in this book as 'Twelve Slaves Strong as Trees' where the 12 pillars out fin the front represents the strong backs of slaves and the vertical fluting on the column signifies whipping scars on the men's backs.

The novel divulges postmodern elements. 'Since postmodernism represents a decentered concept of the universe in which individual works are not isolated creations, much of the focus in the study of postmodern literature is on intertextuality: the relationship between one text and another or one text within the interwoven

fabric of literary history … Intertextuality in postmodern literature can be a reference or parallel to another literary work, an extended discussion of a work, or the adoption of a style.' (wikipedia) The intertextuality in The Wind Done Gone is very evident in its treatment of the text of Gone with the Wind and with cross references to other iconic works like Uncle Tom's Cabin in the context of its postcolonial reading: 'This is my book. If I die tomorrow, nobody'll remember me except maybe somebody who find this book. I read Uncle Tom's Cabin. I didn't see me in it. Uncle Tom sounded just like Jesus to me, in costume. I don't want to go in disguise.' (Randall, 7)

Related to postmodern intertextuality, pastiche is also a technique used which "pastes" together, multiple elements. In Postmodernist literature this can be homage to or a parody of past styles. It can be seen as a representation of the chaotic, pluralistic, or information-drenched aspects of postmodern society. It can be a combination of multiple genres to create a unique narrative or to comment on situations in postmodernity. This characteristic also brings out another characteristic of postmodern literature i.e., 'the questioning of distinctions between high and low culture through the use of pastiche, the combination of subjects and genres not previously deemed fit for literature.' (wikipedia). So the oral slave narratives which were later published in the early 20th century and not deemed high literature finds its voice in the novel form in The Wind Done Gone. This mixing of genre provides authenticity to the narrative voice of Cynara and all the other slaves who had narrated their harrowing experiences. The 'Notes on the Text' published in the beginning of the novel authenticates the novel as a true registering of a slave woman's story: 'This document was discovered in the early 1990s. It was among the effects of an elderly coloured lady who had been in an assisted-living center just outside Atlanta.' (Randall, v)

'Poioumenon' (Fowler, 372), a term coined by Alastair Fowler to refer to a specific type of metafiction in which the story is about the process of creation. In many cases, the book will be about the process of creating the book or includes a central metaphor for this process. The Wind Done Gone is about the creation of this novel but which within the fiction is a real work: 'I don't want to write no novel. I am just afraid of forgetting. I don't talk to anybody save Beauty and a few folks, so nobody remembers what I am thinking. If I forget my real name, won't be anybody to tell it to me… I'm going to write down everything' (Randall, 7) Writing is an act of remembrance of the past and thus avoiding collective historical amnesia. This novel would become a memory for the black community of its history of slavery, told in the voice of a black slave thus authenticating their own experience and narration of it.

Linda Hutcheon coined the term "historiographic metafiction" (wikipedia) to refer to works that fictionalize actual historical events or figures. The entire Civil War and the following Reconstruction has been fictionalised in the novel. The history of that event has been revised and retold from the perspective of the Blacks who were the silenced participants and the point of argument in the entire episode of Civil War in the history of America.

The fragmentation, temporal distortion and non-linear narrative found in the The Wind Done Gone are also central features of postmodern literature.

The major project of Post Modernism which overlaps with Postcolonialism is the deconstruction of centralized, logocentric master narratives of dominant culture and dismantling the central/margin binarism of dominant discourse. For this it uses the subversive strategy of parody. The cover of the book The Wind Done Gone bears a seal identifying it as "The Unauthorized Parody". It is the after effects of the controversial legal battle know famously as the Suntrust case. The estate of Margaret Mitchell sued Alice Randall and her publishing company, Houghton Miffin, on the grounds that The Wind Done Gone was too similar to Gone with the Wind, thus infringing copyright. One of the conditions of the 2002 settlement was that the book would be published but with that seal printed on each copy of the novel. Parody is one of the strategies used in postmodern and postcolonial writings; but here, parody is used in the broad legal sense: a work that comments on or criticizes a prior work. However the book is not a comedy, as the literary term 'parody' suggests. It is a serious revisionist history. The case revealed the deep seated white supremacy in mainstream literature which would not let any marginalised voices question its canonical works.

The novel's fictive source and its therapeutic ethos has been at times criticised and described as an example of Teresa L. Ebert's term 'ludic' postmodernism – a mode of thinking whose privileging of difference and performativity offers psychological satisfactions at the expense of a truer and more transformative history.

But in alluding to events in Mitchells' novel Alice Randall ingeniously and ironically transforms them into an emotionally complex story of a strong resourceful black woman who breaks away from the damaging world of the Old South to emerge on her own. It is a literary achievement of significant political force and a much needed retelling of the history of antebellum South.

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A Study on Storage and Acceptability Of Weaning Food

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Introduction :

India is one of the major developing countries in the world. According to recent census the population of India is 8443.24 lakhs, indeed infants and children contribute approximately 15-16% of total population. It has been reported that the Infant mortality rate has come down significantly from 114(1980) to 58(2004). Apart from neonatal deaths next issue is Malnutrition and Low birth weight baby. The high percentage of morbidity and mortality is therefore taken as index of severity and prevalence of malnutrition. Infections, lack of health care, unawareness of correct breast feeding practices , lack of inputs under BCC(behavior communication change), counseling on feeding child below six months, 6 months to 2 years, above 2 years etc.

This research was purely intended to develop complementary food which can be used right from weaning the child. Also the food is developed from locally available indigenous foods and which is affordable for a common poor man. For counteracting the malnutrition, it is necessary to adopt well known and appropriate technology so that mothers can prepare it easily at home. Keeping all these points in mind four weaning foods are developed and its shelf life and acceptability study were also conducted so that weaning food can be used by mothers

Methodology : Wheat(Tritcum aestivum), Rice(Oryza sativa)and Jowar(Sorghum vulrage)and pulses Green gram(Phaseolus aureus,Roxb) and Moth bean(Phaseolus aconitifolius) were obtained and were soaked, germinated, dried ,roasted and pulverized by using standardized time for each process. various proportion of these cereals and pulses were tried to decide best combination in all respects.

Result & Discussion :

Nutritional composition of commercial and Home made weaning food formulations.

The nutritional composition of home made weaning food formulations viz HMWF(G)with green gram and HMWF(M) with Moth Bean along with the commercial weaning foods (viz Cerelac, a weaning food containing wheat and milk, and Nestum , a rice based weaning food devoid of milk) have been investigated. The result are presented in Table . The results indicated that the energy values of (Cerelac and Nestum) the commercial weaning foods are comparatively higher than HMWF(G) and HMWF(M) in the present investigation. The results also revealed that the protein content of home made weaning food formulations viz HMWF(G) and HMWF(M) were found to be 14.34 and 14.45 per cent respectively. These values are quite comparable with the protein content value of cerelac (15.50 per cent) . However, it is noteworthy to mention that the protein content of other commercial weaning food (viz Nestum, a rice based) was found to be considerably low (6.0 per cent) . Similarly, the carbohydrate content of Nestum was found to be the highest (86.0 per cent) as compared to cerelac HMWF(G) and HMWF(M) developed in the laboratory. However, the dietary fiber content of HMWF(G) and HMWF(M) is comparable with the Nestum (2.70 per cent) However, the dietary fiber found to be almost equal to cerelac (2.7 per cent).On the contrary, the ash content of Nestum was very low (0.7 per cent). It can be seen from the results (Table 43) that phosphorus content of HMWF(G) and HMWF(M) comparatively lower than Cerelac (380mg/100g). However, it is observed that the iron content of Nestum was found to be the highest (18.5mg/100g). Thus , it can been seen from the data (Table 43) that the commercial weaning food investigated were found to be fortified with minerals and vitamins. According to walker , a well known nutritionist (1990), the home made weaning food formulations need not be fortified.

Proximate Composition of Made Weaning Food Formulation using Processed b Cereals and

Legumes Compared to the Recommended Daily Allowances (RDA) And ISI specification a

Composition (%)	Home made weaning food Formulations				ISI Specifications	RDA
	A	B	C	D		

	25:25:25:25	25:25:25:25	20:20:20:40	20:20:20:40		
	J:W:R:GG	W:J:R:MB	J:W:R:GG	W:J:R:MB		
Moisture (G/100 mg)	6.00+0.12	6.00+0.11	5.92+0.0.09	5.98+0.16	6.0x	
Protein (g/100 gm)	12.27+1.10	12.34+1.68	12.34+1.0	14.45+1.29	14.0n	8.3
Total fat (g/100 gm)	1.46+0.09	1.45+0.08	1.45+0.08	1.43+0.09	7.5 x	14.0 n
Total carbohydrates (g/100 gm)	61.49+2.05	61.49+1.89	56.86+2.09	56.86+2.09	45.0 n	—
Starch (g/100 gm)	50.12+1.95	49.59+2.15	45.85+1.68	45.05+1.29	—	—
Ash (g/100 gm)	2.39+0.91	2.45+0.59	2.73+0.65	2.82+0.88	5.0 x	—
Crude fibre (g/100 gm)	2.36+0.75	2.49+0.90	2.66+0.72	2.88+0.80	1.0 x	—
Energy (Kcal)	308.18+10.21	308.37+10.55	297.85+9.25	298.11+8.99	303 n	6

a.   The values are mean + SD of six determination.

b.   Germination followed by toasting.

c.   Wheat, R-Rice, MB – Moth bean, J – Jowar, GG – Green gram, and

x maximum and n- minimum.

It is well documented that scientific methods of sensory analysis of foods are very important in assessing the acceptability of food products. Unless otherwise mentioned, the term flavor includes taste, smell and feeling on the tongue. The sense of taste is limited to 4 characteristics viz sweet, sour, salty and bitter. The term feeling or 'texture' in the present study used to refer consistency and granularity of the food product.

A) Sensory Evaluation of HMWF(G) and HMWF(M) by Trained panelists (Home Scientists) :

Home made weaning food formulations made out of rice, jowar, wheat, green gram and /or moth bean (A,B,C,D) were compared with commercial weaning food formulation. The data on average of ranks given are presented in Table 44 with standard error, critical difference and F values.

The Sample C scored the highest average when the colour of home made weaning formulations was compared with commercial weaning food- Cerelac. However, sample

A-C as well as sample B –D were not found to differ significantly from each other. Similarly] the samples prepared from green gram scored significantly higher average than the samples containing moth bean.

Flavour is another attribute of sensory evaluation. The sample A scored highest (3.41) average next ranked sample C (3.20) but the difference in these scores obtained was found to be statistically non significant. Samples B and D showed significantly lower acceptability than that of samples A and C.

Cerelac scored highest average (3.70) for the textural characteristics. Samples A (2.87), B (2.84) and D (2.72) were not found to differ significantly from each other, whereas, sample C scored highest (3.53) among the developed weaning food formulations in the laboratory. It is important to note that the difference in the averages of score for Cerelac and sample C are not significantly different.

As far as taste was concerned , home made weaning formulations A,B and C scored approximately similar ranks However, the sample D scored lowest (2.31) rank amongst developed formulations. The Cerelac was disliked relatively more as compared to home made weaning formulation for taste and scored average 1.40 only.

The scores obtained for appearance indicated that sample A and C were found to be significantly superior over samples B and D. However, Cerelac scored average of 3.51 which was highest among all the samples evaluated. However, this difference was not found to be very much significant to scores of sample A and D.

The data indicated that the overall acceptability scores of weaning food formulation C was found to be the highest (3.32) average, and next ranked sample A (3.17). The scores obtained for samples B and D were not significantly different from the scores obtained for Cerelac.

Thus , the result indicated that green gram incorporation was proved to be superior in all parameters (i.e. colour, flavour, taste and appearance) investigated in the present study. However, the attribute texture did not found to be affected by using either green gram or moth bean. The overall acceptability indicated that sample 'C' composing of rice, wheat, jowar and green gram (1:1:1:2) was accepted by the trained panelist and scored significantly higher averages. Incorporation of moth bean instead of green gram was not accepted by the trained panelists.

B) Sensory evaluation of Home Made Weaning Food by mothers:

Mothers having atleast one child below 3-5 years age were taken as assessor. Similar ranking test was applied to evaluate the acceptability in general and the results are presented in Table . The sample C was most acceptable (3.04) in terms of colour, next ranked sample. A, whereas, sample B and D showed equal (2.72) levels of acceptability by mothers. These difference in the acceptability scores of sample C , sample A and Cerelac was not statistically significant.

The average scores obtained for flavour were significantly higher for weaning food formulations A and C as compared to B and D. However, there was no significant difference in the sample A and sample C, so also in the sample B and sample D. Cerelac scored lowest (1.62) rank as far as flavour was concerned. The average score obtained for sample C was relatively more than all other samples tested. Nevertheless, the difference in the scores was nonsignificant. Sample C and Sample A showed better acceptability which was found to be significantly higher than that of sample B and sample D. Rohinidevi, et.al (1990) studied the improvement of traditional weaning mixes. She found that addition of green gram dhal to the basic traditional receipe of SATTU was found to improve it's acceptability significantly.

Thus, the incorporation of green gram was found to be more acceptable than that of moth bean in weaning food formulations. Moreover, survey conducted for the present investigation also indicated that green gram was commonly used for the preparation of young children's food. And , therefore, the sample C containing green gram as one of the ingredients, will be recommended as a weaning food formulation which will also be suitable to local food habits and feeding pattern.

C) Acceptability of Home made weaning formulation after interviewing the mothers:

Those mothers, who fed the Home Made Weaning food Formulation to their babies under the experimental group for a period of three 3 months, were interviewed by administering a questionnaire to them in order to evaluate the acceptability of HMWF.

The mothers reported that the babies accepted the food likingly (33.00 per cent). Some mothers said that the HMWF was accepted by their babies easily (26.40 per cent) without any hesitation. 33.00% mothers mentioned that for first two days the child made fuss to eat HMWF, but later he accepted it. Out of 15 mothers only one mother mentioned that she had to feed HMWF to the child with some force.

All mothers (100%) opined that the weaning food prepared in the laboratory was found to be the right food for their babies. The nutritional composition also revealed that it was very nutritious (79.20 per cent) , tasty (66.00per cent), cheap (6.60 per cent).

One of the mother out of 15 interviewed , opined that the cooking of weaning formulation was difficult. The result also indicated that 13 mothers expressed that it should be made available to us all the time.

Nevertheless, it was observed that all mothers were ready to prepare the HMWF at their home. In the present study, efforts were made to enquire about the improvement in the growth of their infants after feeding the HMWF. The results revealed that the mothers (66 per cent) accepted wholeheartedly that feeding of HMWF was found to be very much beneficial in improving the health of their babies. However, mothers (19.80 per cent) did not give any specific comments. Moreover, some of the mothers (13.20 per cent) opined that their babies found to be normal. The results also indicated that most of the mothers (65.80 per cent) opined that their infants preferred to eat HMWF completely, however, some of the mothers (13.20 per cent) claimed that their infants refused to consume HMWF completely.

Those mothers who were given HMWF to feed their children, they were already feeding some food or other foods to their babies viz Rice- water (59.40) , Dhal-water (26.40 per cent), vegetable soup (13.20 per cent) , and Fruits (13.20 per cent).

In the beginning of the feeding experiment, all mothers were offered the HMWF in semi liquid form, later as the child got accustomed to eat the same, the quantity of HMWF powder was increased and the consistency was also made thick. 92.40 percent mothers opined that their child did not suffer from any gastro intestinal disorder like stomach upset, vomiting, diarrhea etc. However, only one mother mentioned that her child was suffering from stomach ache for a day after consumption of HMWF.

Acceptability of Recipe :

There appeared to be no published record on any standardized procedure which can be adopted to judge whether a given recipe is acceptable or not. The following two sets of criteria were, therefore, used to determine acceptability of recipe.

a) Acceptability of children : The acceptability trial revealed that only one child refused to accept the food when the HMWF was given to the experimental subjects. Hence, the investigator shifted to other child to make the number of subjects in experimental group as 15. It can be conceived that only 6.66 per cent children refused the food. In a day when 20 gm of HMWF powder was cooked in milk and fed to the children; the protein content was 6.37 gm and calories content 256Kcal. It was observed that as the activity increases, age grows, and child gets accustomed to HMWF, the quantity of the food to be fed was increased and thereby the nutrients supplied to the child was increased. Thus, both the criteria laid by ICMR (series no.21) were met by the HMWF.

b) Criteria for acceptability by mothers :1) Mothers should like the taste of the receipe 2) Methods of preparation should be every simple and should not consume more than 15 minutes and 3) P r e p a r a t i o n should remain in good condition without developing any off flavour.

c) Criteria for acceptability by children (ICMR Tech . Rep Series 1974 as under) :

The percentage of children who refuse the recipe should not exceed 25 percent and the child should be able to consume the recipe in amounts which would provide about 30 Kcal and 6 to 8 gm protein. Unless Otherwise mentioned , this amount should be in addition to their regular diet Studies on overall acceptability of both home made weaning food formulations viz HMWF(G) and HMWF(M) during storage have been carried out. The results are presented in fig 1. It is evident from the data on overall acceptability of HMWF(G) and HMWF(M) during storage using various containers that plastic containers and polyethylene bags were found to be better in retaining the organoleptic attributes as compared to glass containers. It is interesting to note that tin containers were not found to be the promising storage media for both the weaning food formulations.

Figure 1

Effect of storage on Acceptability of Home made Weaning Food :
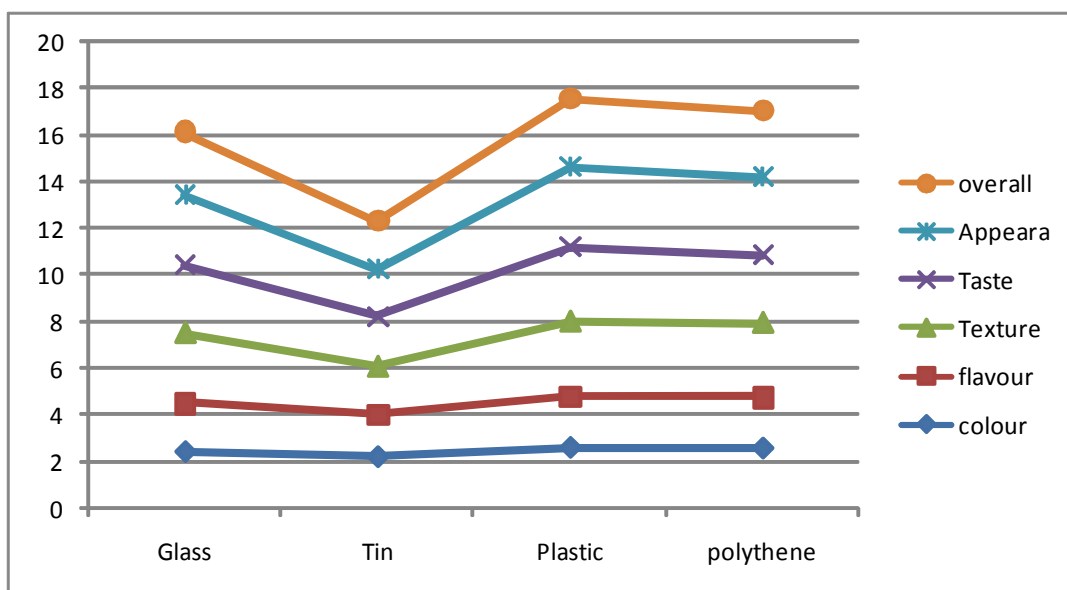
Malleshi and Coworkers (1989) reported that the flavours of malted weaning food was found to retain well for (90 days) in LDPE −HDPE pouches and upto 120 days in laminates, without any deterioration in sensory characteristics. Mehta, (1989) also claimed that the weaning food formulation containing maize, green gram and ARF is ingredients can be successfully stored for a period of 30 days without deteriorating any organoleptic attributes.

Conclusion:

Germinated grains and legumes were further roasted and found nonsignificant decrease in protein, fats ash content etc. The four weaning food formulations were developed with moth bean and green gram. Home made weaning formulations prepared out of green gram was found to contain more essential amino acids. Digestibility of developed home made weaning food formulations was found to improve considerably. The nutrient composition of sample C was comparable to ISI specifications as well commercial non milk weaning foods. Also the viscosity of the home made weaning food formulation developed was acceptable and found to exhibit permitted limits of viscosity.

Effect of storage on acceptability of HMWF was assessed, by using score card techniques on 4 point scale. Study revealed that, the acceptability of HMWF stored in glass bottle was more whereas no significant difference in the scores obtained for glass and tin. When critical difference was calculated. The scores indicate that the HMWF is safe for consumption if stored in glass, plastic and tin containers. Chandrasekhar et al also found polythene bags as suitable media for storage of weaning food.

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The Rise of Medical Tourism- a Promising Sector

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ABSTRACT:-

Medical tourism is a growing sector in India today. It is known as the sunrise sector as it is experiencing an annual growth of 30% and more. Estimates have valued medical tourism to go higher by 2015. More and more western countries are finding India as a lucrative destination for healthcare services. The paper highlights about the advantages of medical tourism in India and has compared its treatment costs and standards with America, Britain, Malaysia, and Singapore etc.The paper also brings into picture some case studies of patients who have experienced such treatments and have availed of some packages. Government of India has also taken some concrete steps to encourage the trend and continue to upgrade its system to become the leader in medical tourism in the world.

1. INTRODUCTION:-

India has been the most attractive destination for the visitors around the globe. India has been one of the best places for medical treatment or any other health care in India. Every year streams of tourists come to India from all over the world just for health checkups and surgeries. The medical tourism market in India is pegged to grow to approx.11000crore rupees, by 2012-13.India giving stiff competition in healthcare services for overseas patients with cost of surgery lower by 30% and more than other countries.eg. A heart bypass in USA costs 133,000 US$, whereas in India it costs only 7000 US$, in Thailand it is 22,000US$, in Malaysia it is 12,000 US$ etc. A hip replacement operation costs 57,000US$, in Thailand it will cost 12,700 US$, in Malaysia it will work up to 7500 US$, whereas in India it comes to7200US$9. (Business World Report). Medical tourism is fast emerging as a big opportunity for India with its low cost advantage, high quality, healthcare facilities and English speaking population. Medical treatment can be availed in India in collaboration with the tourism industry. In other words the leisure aspect of travelling may be included on a medical travel trip. This process has involved the corporate sector to join hands with the medical fraternity and tourism industry to evolve as a very big industrial sector today. India has entered into the market in a very big way showing a propelling growth and huge addition in the revenue of the country.

1. THE QUERY:-

Now the question arises why should people rush to India for treatment. The simple answer to the equation is that India has combination of many factors that has led to the recent increase in popularity of medical tourism especially in India. They include the high cost of healthcare in the advanced nations, the ease and affordability of travel in the world, improvement of technology and standard of care for tourists. The health care system is so taxed for some advanced countries that it takes considerable time to get medical attention. Medical tourists can come from anywhere in the world and may seek essential healthcare services ranging from cancer treatment to aesthetic treatments (massages, yoga, cosmetic surgeries).India has got the world's eminent doctors and hospitals where all services are provided to the patients. A number of specialty hospitals in India cater to patients seeking quality treatments e.g. All India Institute of medical Science, Apollo Hospitals, B.M. Birla, C.M.C. Vellore, and Tata Memorial Hospital etc. The tale does not end here. India in recent years has started using sophisticated gamma cameras, high technology scanners which have uplifted the standing of our country in the medical community of the world. The Indian medical tourism industry is growing at an annual rate of 30% catering to patients chiefly from USA, Europe, W.Asia and Africa. Although it is in its nascent stage India is outsmarting many other countries like Greece, Malaysia, and Singapore etc

2. FACTORS FOR GROWTH:-

The factors which initiated the growth of medical tourism in India are as follows;-

- The most attractive factor which initiated the growth is the cost factor. The medical costs in India is one-tenth of the costs in western countries.eg a bone marrow transplant costs 26,000US$ in India as compared to2, 50,000US$ in USA.

- Secondly foreign patients do not have to wait in long queues. Indian hospitals provide immediate attention to patients rather wait for months as in most western countries.

- India offers the best treatments in modern medicine in medical divisions such as eye care, cosmetic surgery, dental, cardiovascular etc.

- India also provides traditional methods of treatments such as Ayurveda, Homeopathy, and Naturopathy etc.

- India's technology has gained international recognition and is at par with the developed world.

- Foreign patients can get package deals including flights, transfers, hotels, treatments and post operative vacations as per their needs and demands.

- Government of India has declared treating foreign patients legal. It is being encouraged as India's economy is growing and in addition, government has cleared medical visas.

Source: Medical Travel Commission Report.

3.   MEDICAL PACKAGES IN INDIA:-

Medical Packages in India has become a leader in its mission. India is coming up with umpteen packages offered by Travel India Company, a reputed and trusted international tour operator based in Bangalore recognized by various hospitals and health care providers like:

1) IVF Treatment provided by Adiva, New Delhi which is a godsend institution. When nature lets your down, Adiva steps in to bring the gift of motherhood every women dreams of. New Life New Delhi, India is also known to provide infertility treatment by in-vitro fertilization, egg donation and surrogacy packages.

2) Comprehensive Packages like Anti-Ageing, Cancer Treatment, Plastic Surgery, Dentistry, etc. are provided by Artemis Health Institute, Gurgaon

3) Cosmetic Surgery is provided by Centre for Laser Cosmetic Surgery, Bhupinder Nursing Home, Jalandhar which is committed to sculpturing and shaping body parts in a highly skillful manner.

4) Cardiac Treatment is provided by BM Birla Heart Centre, Kolkata, Calcutta Medical Research Institute, Wockhardt Hospital, and Kothari Medical Centre all in Kolkata.

5) Dental care is provided by My Dentist, Mumbai, All smiles, Bangalore for ultimate dental care and complete oral rehabilitation at such a fair cost which is incomparable in the world.

6) Neurosurgery is another medical problem dealt aptly by Lakshmi Neuro Clinic, Chennai where world class treatment is available for Brain Tumors, Spiral Surgery, Parkinson's disease, Dystonia, Epilepsy, etc.

7) Eye Care is provided by Ahalia Foundation Eye Hospital, Kerala giving facilities on par with international standards and best treatments for Glaucoma, Cataract, Retinal Detachment, and Myopia etc. Shankar Netralaya, Chennai is another famous eye care centre in India.

8) Orthopedics Surgery is provided with latest technologies in Madras Joint Replacement Centre, Chennai, where Knee, Hip, Shoulder Surgery is performed at affordable cost.

9) Others includes Mumbai hospitals like Lilavati, Jaslok, Breach Candy, Bombay Hospital, Hinduja, Apollo and Wockhardt which are multi-specialty hospitals estimated to cater to 12% of all foreign patients in India. Gujarat is another state which has the potentiality to be the gateway of medical tourism in India. In 2009, 4.5 lakh tourists visited Gujarat for obtaining medical care [As reported by Business Standard] and are expected to surpass Singapore in medical tourism.

10) Unique Ayurvedic Clinics, Spas and Resorts based on traditional Therapeutic Treatments, Detox, and Alternative Medicines which are time tested and are being provided by Indus Valley Ayurvedic Centre, Mysore, Ahalia Ayurvedic Hospital, Palakkad, Kerala.

The listed hospitals are ever growing and expanding in India. In 2003, the former Indian Finance Minister Jaswant Singh called India as the 'global health destination'. However, the biggest stumbling block preventing the rapid growth of India as a healthcare destination is many. Medical tourism involves risks like inadequate insurance coverage which do not include malpractices insurance etc. Nation like India has different infectious diseases which can affect people of the west as they already have weak immunity level due to medical problems. Travel soon after surgery can also increase the risk of complications. E.g. scars can become darker and more noticeable if they sunburn while healing. Long flights are bad for heart surgeries etc. Other drawbacks include

poor infrastructure, bad quality hotels, political instability, etc. These blocks should be immediately tackled to build an excellent image of India.

4.   EXEMPLERY CASE STUDIES FROM INDIA:-

Bob Gallagher came to India for a cardiac ablation through The Medical Tourist Company. In UK it would have costed him 12000 pounds whereas in India it had costed him only 2000 pounds. When he came to India for checkups, the surgeons discovered a problem which was detected in UK. Today he has undergone a successful open heart surgery and has returned to UK thoroughly satisfied.

- Paul Webster from UK went through a hip replacement operation in Chennai. He is immensely pleased with the assistance provided to him throughout the medical trip starting from answering queries regarding his operation through email, corresponding with the tourist company till operation. He has thoroughly enjoyed all the attention.

- Peter Booth from UK has gone through a weight loss programme in Mumbai, India. He is thankful to the Indian government for providing a visa in only two days. He is impressed by the way his case was handled and taken care of. He owes a lot to the doctors of India for thorough consultation and the matter was sorted out for which he has been waiting for twelve months in England for investigation. He is grateful to the hospital for returning his money as the doctors did not operate on him. He is still in touch with the hospital as the treatment is still on.

- Mrs. Minaxi Navsaria from UK went through an Ayurveda Treatment in Kerala for her acute joint pain. She was there on a wheel chair and three weeks after she came out walking with a stick. She says that the impact differs from person to person and one should have belief in the treatment along with a positive attitude.

Source: CII-McKinsey Report, Ministry of Tourism Report, Indian Medical Travel Association

5.   ENCOURAGING THE TREND:-

The medical tourism industry is a $333 million industry and government of India is encouraging the trend and pace of it. Confederation of Indian Industry (CII) and McKinsey have predicted that the tourism industry will grow more to cross $2.2 bl by 2012. To facilitate the growth of this sector in a balanced way a Task Force has been set up in collaboration with the Ministry of Health and Family Welfare together with the Ministry of Tourism and Government of India. This Force will evaluate the opportunities in this sector and formulate a policy for accreditation and classifying health services, basic infrastructures, quality selection of hospitals and doctors.

Several hospitals in the country are seeking advantage of this booming industry and acquiring latest equipments, size and skills. To provide a brighter prospects for the industry the hospitals have to offer end-to-end value added services and tie up with tour operators, airlines and hotel chains. The hospitals can allow the foreign patients to pay through credit cards and ensure good treatment till they return to their countries. Government of India should facilitate easy processing of all matters related to the smooth functioning of the patient's medical treatment till they are satisfied and carry good memories back home of our country India.

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Hunger- A Curse on Mankind

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Ten million people die every year of hunger and hunger related diseases. More than 854 million people all over the world know what it means to go to bed hungry. About 24,000 people die from the effects of hunger each day. One person dies every 3.6 seconds due to hunger related causes. India ranks 66 out of 88 countries on Global Hunger Index (GHI) 2010. 200 million food insecure people are living in India. India is among 29 countries with the highest levels of hunger, stunted children and poverty fed women, according to the International Food Policy Research Institute's Global Hunger Index 2010.The present article focuses on India's Hunger status, causes and policies and ways to protect future generation from this devastating crisis.

Hunger is when a person does not get enough food to provide body the nutrients (carbohydrates, fats, proteins, vitamins, minerals and water) for active and healthy live. Hunger is the uneasy or painful sensation caused by want of food; craving appetite. Chronic hunger reduces the body's ability to function and leads to a weakened state, leaving a person more susceptible to disease. When hunger progresses into starvation, the body consumes all its reserves of protein and energy. Hunger is avertable illness that often leads to death. According to World food program (WFP) one in nearly seven people do not get enough food to be healthy and lead an active life , making hunger and malnutrition the major risk to health worldwide- greater than AIDS, malaria and TB combined. Yet there is plenty of food for everyone on earth. Abundance and not paucity best illustrates the world's food supply. The problem is that many people are too poor to buy food, miserably trapped in the clutches of poverty and Hunger. This increasingly makes them weaker, poorer and hungrier. The FAO defines hunger as the consumption of fewer than 1,800 kilocalories a day — the minimum required to live a healthy and productive life — which 200 million Indians lack. Hunger in India remains largely invisible because it is driven not by near death starvation but by sweeping malnourishment and calorie deficiency.

UNDERLYING CAUSES OF HUNGER

The 4 things contribute to most of the world's Hunger –

- Poverty- Poor people do not have the resources i.e. land, tools, money needed to grow or buy food on regular basis.

- War- War disturbs agricultural production and food storage, armed forces and terrorist often destroy farms and food leads to food shortage.

- Environmental overkill- Over consumption of food by wealthy nations, rapid population growth in poor nations makes it difficult for poor people to have food for them. Deforestation, over cropping, and overgrazing are exhausting the earth's fertility to produce food.

- Inequality- Lack of education and employment, ignorance, racial and religious conflicts, gender biases lead to discrimination resulting poverty and hunger.

India has its own specific causes:

- Falling per capita food production

- Increasing inequality, from their scanty income the poor people are strained to spend money on medicines, transport, fuel, etc which reduces their share of their expenditure purchase of essential food products.

- Poor access of the lower income population to expensive food products like milk, oils, fruits, pulses, meat which provides essential nutrients like protein, fat and micronutrients.

- Low status of women in Indian society, early marriage, early pregnancy due to that, multiple pregnancies, low weight during reproductive age, deficiency diseases mainly iron deficient disease Anemia, illiteracy, lack of access to finance and power at home, leads to low birth weight babies, and prone women to maternal mortality.

- Poor child rearing practices due to orthodoxy values and illiteracy of mothers such as, incorrect breast feeding practices, faulty weaning methods, insufficient supplementary diet to babies, lack of cleanliness like poor hygienic conditions at home and in cooking.

- Poor primary health care facilities, such as immunization, lack of access to health care in remote areas, lack of government will to enhance standard of health care facilities for average Indian.

- India cannot afford to let its food grains go to waste, but it is ironical that lack of enough storage space ensue tones of food grains to be stored in open space for putrefaction with no protection against the rats, damp air and disease droplets. These surplus food grains could have been used to feed millions of hungry people in various parts of county one square meal.

- The impact of Green Revolution was limited only to wheat and rice. Other crops like oilseeds, pulses have largely remained out its benefit. Even the staple food of poor like jowar and bajra remained no beneficial on account of green revolution.

- The 1991 Government policy of Trade liberalization which focus on export of luxury cash crops to rich countries instead of producing traditional food for its own people obliterate the country's food security base. Government encouraging farmers to switch to cash crops in place of customary food crops has resulted in an extraordinary increase in farm input costs, while market forces determined the price of the cash crop resulting in many numbers of farmers' suicides across the country.

POVERTY AND FOOD SECURITY

India in past decade has witnessed accelerated economic growth, emerged as a global player with the world's fourth largest economy in purchasing power parity terms, and made progress towards achieving most of the Millennium Development Goals. However, poverty remains a major challenge though it is declining steadily but slowly. Based on the new official poverty lines, 42% of people in rural areas and 26% of people in urban areas lived below the poverty line in 2004-05. The World Bank (2011) however calculates all India poverty rates at 32% for 2009-10.

The Government of India took more than three decades of Economic Planning and Six Five Year Plans to identify Urban Poverty as a critical issue. In the Seventh Plan (1985-90) there was a serious attempt to address the problem of Urban Poverty. In the Ninth Plan (1997-2002), a special reference was made on Urban Poverty Alleviation. Table-7 presents rural, urban and total poverty figures in absolute and percentage terms for selected states. In terms of total number of poor persons, urban poverty has increased during the period 1993-94 and 2004-05 in Maharashtra, Rajasthan, Orissa and Delhi.

There are nine states in 2004-05, where urban poverty in terms of percentage is more than rural poverty. Typically in Gujarat urban poverty has rapidly declined although, the rural poverty remains almost static in the two periods. In Maharashtra, rural poverty has declined sharply but the urban poverty still remains at a very high level. Tamilnadu and U P have witnessed rapid decline in both rural and urban poverty. The Table shows that the percentage decline in urban poverty has been considerably low from 32.4% in 1993-94 to 25.7% in 2004-05. Actually, there has been a rise in absolute number of urban poor from 76 million in 1993-94 to nearly 81 million in 2004-05.

Table – 1
Urban Poverty

STATES	1993-94						2004-05					
	Rural		Urban		Total		Rural		Urban		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
AP	79.49	15.92	74.47	38.33	153.97	22.19	64.70	11.2	61.0	22.0	126.10	15.8
Bihar	450.86	58.21	42.49	34.50	493.35	54.96	336.72	42.1	32.42	34.6	369.15	41.4
Gujarat	62.16	22.18	43.02	27.89	105.19	24.21	63.49	19.1	27.19	13.0	90.69	16.8
Karnataka	95.99	29.88	60.46	40.14	156.46	33.16	75.05	20.8	63.83	32.6	130.89	25.0
MP	216.19	40.64	82.33	48.38	298.52	42.52	175.65	36.9	74.03	42.1	249.68	38.3
Maharashtra	193.33	37.93	111.90	35.15	305.22	36.86	171.13	29.6	146.25	32.2	317.38	30.7
Orissa	140.90	49.72	19.70	41.64	160.60	48.56	151.75	46.8	26.74	44.3	178.49	46.4
Rajasthan	94.68	26.46	33.82	30.49	128.50	27.41	87.88	18.7	47.51	32.9	134.89	22.1
Tamilnadu	121.70	32.48	80.40	39.77	202.10	35.03	76.50	22.8	69.13	22.2	145.60	22.15
UP	496.17	42.28	108.28	35.39	604.46	40.85	473.00	33.4	117.03	30.6	590.03	32.8
Delhi	0.19	1.90	15.32	16.03	15.51	14.69	0.63	6.9	22.30	16.2	22.93	14.7

Indian Planning Experience – a statistical profile, Planning Commission.   (No's in Lakhs)

The Table reveals not only widening rural-urban divide for most of the states but also points out regional disparities within urban India. According to National Strategy for Urban Poor (NSUP) the share of UP, Maharashtra, WB, MP and Andhra Pradesh in Urban Poverty rose from 56% in 1993-94 to 60% in 1999-00. This suggests alarming concentration of urban poor in fewer states.

Economic reforms threaten to bring more structural changes in rural-urban poverty. Infect the whole urban setting is likely to change dramatically. More than a decade and half to economic reforms the debate still continues; if India is a better place to live in. The reforms process has changed the urban setting drastically. Employment opportunities (or lack of it), inflation, consumption and income patterns, growth of manufacturing and service industries coupled with stagnant or deteriorating agriculture are crucial variables which would affect the migration trends and fate of urban and rural poor in the country. Rising investments in techno–intensive production and informalized service sector may further lead to insecure livelihoods in the urban areas. It is also a fact that the formal sector in urban India does not welcome the poor migrants due to their illiteracy and inferior skills. Informal sector gives low wages and part employment. Such casualization of workforce has limited the earning opportunities of poor. Privatization of public services like water, electricity and health has increased the cost of living in urban areas.

A fairly good percentage of population nearly 70% residing in urban area are above the poverty line, determined on the basis of income calories-intake approach. Does this means that they have access to pure drinking water, shelter other then slums, proper education, and minimum health facilities? According to the Report of National Commission for Enterprises in the Unorganized Sector, 2007 (NCEUS) majority of urban poor are those living in 'miserable conditions' belong to lower castes and minorities and more importantly women and children.

 Needless to say that transformation of urban cities in to jungle of concrete and cement has taken out all possibilities of living a decent life. Metros like Delhi regularly face shortage of electricity during peak hours. People in Mumbai have to bear with pollution and spend hours fighting traffic jams. The city of Bangalore is one of most expensive cities in the world, Kolkata and Hyderabad struggles for adequate supplies of food grains. Rising crime rate, growing law and order problems and rise in the frequency of terrorist attacks have made the life in big urban cities miserable.

Thus instead of a simple calorie- intake approach 'the basic issues in defining the poverty specifically urban poverty should be availability of housing, access to basic civic amenities, healthy and clean living environment, safe drinking water, public health and education facilities, food security, gainful employment opportunities, freedom from violence and social negligence' (Archana Sinha, Vikalp, 2005).

POVERTY and VULNERABILITY

The state of wellbeing is strongly correlated with the quality of life (Thorbecke, Erik 2005). The income approach to calculate poverty does not consider the imputed value of social goods like education, and health. It is impossible for the traditional approach to counter essential attributes of poverty like low life expectancy, illiteracy, economic and social insecurity, lack of freedom and empowerment etc. This brings out the first major limitation of income-centric approach. Secondly there stands no guarantee on the part of the person, that he would spend his income on the consumption of given food items for himself and family. Infect, most of the poor and those marginally poor are found spending their minimum income on consumption of alcohol, tobacco, and on gambling, sacrificing standard minimum calorie intake. These people are potentially vulnerable to poverty in future. 'Poverty is concerned with not having enough now; whereas vulnerability is about having a high probability now of suffering a future shortfall' (Thorbecke, Erik 2005). Many of those who are non-poor now, are at risk of failure to attain minimum well being in future. Such vulnerability is reflected from the fact that about 50% of India's population is deprived of proper housing and nearly 24.1% of urban populations are forced to live in slums (Global report on Human Settlement, 2005). High infant mortality and child mortality rates are countered by higher birth rate and enhancing further deprivations.

Table - II
Health Indicators

	SC	ST	Others*	Rural	Urban	Total
IMR	83.0	84.2	76.0	75	44	70
U5MR	119.3	126.6	103.1	103.7	63.1	94.9
% of Children's undernourished	53.5	55.9	47.3	49.6	38.4	47

Tenth Five Year Plan, 2002-2007   *socially discriminated groups

Children's undernourished in their young age often remain unhealthy with low productivity for rest of their life. About more than 50% of children were found to be undernourished in all the backward groups. This deprivation was not specifically due to unavailability of food supplies but denial of adequate health care, clean drinking water, infections, etc. Health conditions are concerns not only for poor states, but also for rich states for example, in Karnataka about 10% of populations suffered due to malaria in 2001 compare to 21% in Orissa and 9% in Madhya Pradesh. Only 20% of Indians are covered by public health care system while rest of India depends upon private sector (Ramadoss, 2004). According to Food and Agriculture Organization (FAO), food security refers to condition when all people, at all times, have physical and economic access to sufficient, safe, and nutritious food to meet their dietary needs and food preferences for an active and healthy life.

Per Capita Availability of Food Grains
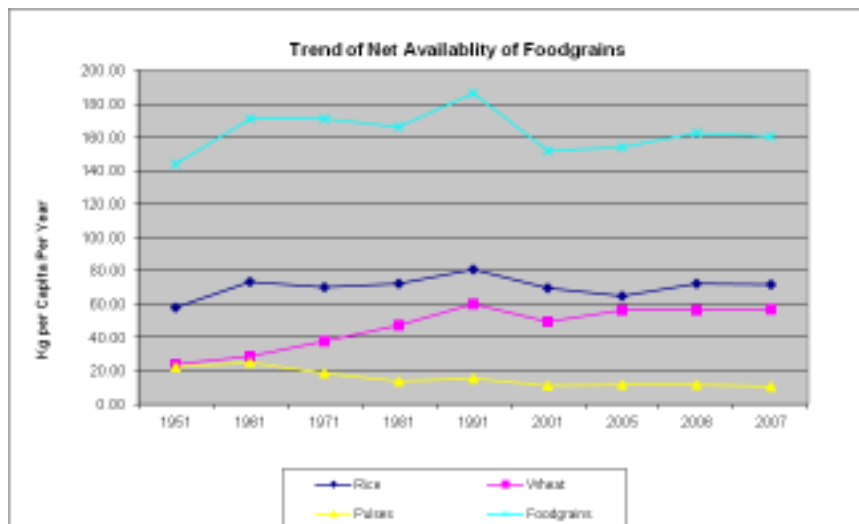
Source-Dept of Agriculture and Co-operation, ministry of Agriculture, GOI

Rising population and falling agricultural growth rate in the last decades has already forced country towards a probable food crisis in future. This has again made a mockery of income-calorie approach to measure poverty; in the sense that net availability of food grains has increased marginally from 1951 to 1991 and considerably fallen thereafter (Kumar Jayant and Hitesh Bhatia, 2008). There has been considerable fall in production of pulses and food grains in the last decade.

HUNGER ACROSS THE WORLD

World Hunger and Poverty:	Facts on Hungry Nations –·
• 854 million people across the world are hungry- more than the populations of USA,Canada and	• According to Food and Agriculture Organization (FAO) 2006 Statistics,820 million people are hungry in developing countries where-- Sub-Saharan Africa: 204 million- Asia /Pacific: 156 million- India: 221 million- China: 142 million- Latin America/Caribbean: 53 million- Near East/North Africa: 44 million
• Hunger and poverty claim 24,000 lives every day.	
• Hunger is the most extreme form of poverty, where individuals and families cannot afford to meet their need for food.	
• Today world's population is 7 billion people.	• In the Asia and Pacific region 525 million or 17% of the total population of 3 billion suffer from undernourishment and the worst hit countries are North Korea, Mongolia, Cambodia, and Bangladesh.
• Approximately 5.1 billion people live in the developing countries.	
• 820 million people in the developing countries alone are hungry.·	
• Among this group of poor people, many have problems obtaining adequate, nutritious food for	• The worst conditions continue to be largely; in Africa one out of every three people in Sub-

themselves and their families. They consume less than the minimum amount of calories essential for sound health and growth.

- The number of chronically hungry people worldwide is growing by an average of 4 millionper year at current trends.

Saharan Africa is undernourished. The worst hit countries are Angola, Burundi, Sierra Leone, Guinea, Somalia, Sudan, and Ethiopia. In the north East the worst affected country is Afghanistan.·
In the Latin America and Caribbean region the worst hit countries are Haiti, Nicaragua, Bolivia and Honduras.

HUNGER POVERTY

Through Millennium Development Goals, United Nation specifically intends to address the problem of extreme poverty or what is popularly called as 'Hunger Poverty'. A poverty line of $1 a day has been estimated for low income countries and $2 a day for middle income countries. Hunger poverty is more invasive than income poverty in India, as the proportion of people suffering from hunger was nearly double the proportion below income poverty in 1999-00 i.e. 53 % vs. 26 % (Bajpai Nirupam, Jeffrey D. Sachs, Nicole Volavika, 2005). Still as per this measure 35% of population is suffering from extreme poverty, this is nowhere close to even the latest estimates of poverty by planning commission. According to the latest report of NCEUS (National Commission for Enterprises in Unorganized Sector) nearly 77% of India lives on less than half a dollar a day. Most of these living with Rs 20 per day are from informal sector.

This again brings us to the fact that present official poverty line has only allowed government an opportunity to gain success in reducing percentage of poverty on paper. However a more realistic approach will show that large numbers of Indians are still deprived and are not recognized as poor.

India ranks 66 out of 88 countries in Global Hunger Index 2010. Similarly the India State Hunger Index (ISHI) is prepared as a tool to calculate hunger and malnutrition at the regional level in India. It calculated for 17 states in India, covering more than 95 percent of the population. According to the index even the rich states like that of Punjab ranks far below in comparisons to other 33 countries ranked under GHI. Other poor states of India like Bihar, Jharkhand, and Madhya Pradesh have index scores similar to countries like Zimbabwe, Haiti, Ethiopia and Chad. India also ranks below several Sub-Saharan nations, such as Cameroon, Kenya, Nigeria, and Sudan, even though per capita income in these countries is much lower than India's.

Conclusive Policies - Combating the demon of Hunger

In view of the large scale problem of hunger the following recommendations are made to combat the problem-

The solutions for eradicating the problem of hunger can view in following manner-

a)   Availability of required quantity of nutritional food. Can be provided through charity, public distribution etc. This will include the age structure, growing population, change in food habits as per work and living conditions.

b)   Timely and Economical access to food. This will include the buying capacity of people, economic security and sustainable growth of people. This can be provided through market regulation, government support, public private partnership etc.

Government Support

- Proper execution of PDS for distribution of subsidized food grains to the poor; this requires identification of people living under below poverty line and collaborating with NGOs to reach the poorest sections of the community.

- Government involvement is also required for peace keeping, easing civil unrest, maintaining diplomatic relations with the neighboring nations, control extremist movements, , effective mobilization of media for generating awareness among people and for activating state agencies to solve Hunger.

- Following are some major government schemes addressing the issue of Hunger albeit; the fruits of these schemes are yet to be reaped.

- Nutrition education is delivered through multiple venues and involves activities at the individual, community, and policy levels.Nutrition education makes a significant difference which needs to be provided consistently to poor and illiterate people at village, urban slums and with the poor communities. Family level health counseling for prevention of different diseases and malnutrition and for the better utilization of available natural resources helps the poorest communities. Nutrition education to communities helps to solve the problem of chronic persistent hunger.

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Human Rights Education : The Collective Educational Struggle for Producing Change

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Individual welfare and a complete erasure of human sufferings is the ultimate task of Human Rights Education. To make this dream a reality is no easy task – a massive and collective educational struggle must be launched to expose and condemn discriminatory practices. Human Rights must be incorporated into the curriculum and education must struggle to create the desired social change. A societal transformation can be brought about by Human Rights Education as it breaks rigid mental barriers and orthodox beliefs change into progressive ideas.

Human rights are inseparable rights – an individual is born with these rights – from basic rights of survival to civil and political rights and also much more important are social, economic and cultural rights and another significant development is 'groups rights' at the national and global level.

There are major roadblocks to realise the goals of Human Rights Education. In the competitive world of present times, core subjects like Maths, Science etc. which offer lucrative careers are given more importance. These can be major obstacles in the home, community and the school. As individuals place their Self above all things, rights of others may not be considered. People fight wars and shed blood in great battles for protection of their own rights but they never bother about the rights of others – and that is where the problem arises and here the white coat struggle of Education for Human Rights begins. Human Rights Education not only creates an awareness of an individual's personal rights but it also sensitizes the masses to respect the human dignity of others. Teachers must, first, respect the individuality of learners and so extensive pre-service and in service training sessions on children's rights should be conducted to avoid academic injustice and to prevent dominant cruel power practices on the child. Along with performing their duties, teachers should initiate a strong fight not only for their own rights but against all forms of exploitation done to weaken the morale of the teaching community.

Many topics in the present day curriculum highlight serious Human Rights issues so we can conclude that the curriculum is not defective – for example, the human reproductive system can foster in learners the idea of the worth of the life of a girl child. Hence Human Rights Education can blend beautifully with the existing curriculum without burdening students with an additional subject but there is an overwhelming fear that teachers may rush with strong academic focus on the evaluations and the other examination schedule and due to time constraint they neglect core Human Rights issues . Hence there is a strong need for revamping the curriculum with new innovations and plans to integrate human rights officially with the curriculum but there is danger of teachers omitting, deleting and shortening discussions on human rights issues cannot be ignored. Therefore a strong moral commitment is required from teachers. A committed teacher will resourcefully integrate Human Rights Education with the strong course content and touch the hearts of his /her students. The teacher must bring out the real picture of victims of discrimination rather than fear discussion over controversial issues and the silence of the teachers over such issues may not only create negative images of the individuals and communities but they may also sow seeds of discontent and hatred in the minds of young learners.

Although learners are imparted rigorous training and the education system struggles to generate awareness of their rights – right to education, play, recreation, etc., they also have the right do demand protection from physical and sexual abuse, corporal punishment, economic exploitation (fee hikes) and safe teaching and learning environments but when students forcefully assert their rights, it is regarded as an offence and severe disciplinary action is taken.

Human Rights Education could be integrated into the curriculum while teaching Languages, Social Studies, Science, Civics, Political Science, Sociology, Law etc. Both in Schools and at higher educational levels. The content of Human Rights Education can include [1]"many recent trends in Education such as Conflict Resolution, Law -Related Education, Development Education, Issues related Education, Peace Education, anti-bias Education, Multicultural Education and Global Education". Moreover the focus should not be only on imparting theoretical knowledge but on assuring that thoughts and ideas should accompany appropriate actions.

Forming Inclusive Heterogeneous Co-operative Learning groups can help in conflict resolution promoting community values and at the same time inculcating multicultural Education. Schools then become Human

Rights communities fostering values of peace, unity, co-operation, tolerance and respecting the dignity of others.

Human Rights Education cannot be confined to school learning. Dissemination of Human Rights Education can be done by channelizing valuable human resources to reach out to the masses. The human resources, that is management, teachers and students should take crucial steps to mobilise the community and educate them on Human Rights. Students who are trained in Human Rights can create an awareness in the community, Teachers and learners with the assistance of NGOs can break down traditional thinking patterns by educating the masses on issues like child labour, dowry and women Education. Films on Human Rights and training grassroot communities can go a long way in realising the goals of Human Rights Education. Also the community can be invited to participate in competitions, co-curricular activates, conferences, seminars, symposium conducted in schools.

Students should be acquainted with the Human Rights movement-the civil liberties phase, the democratic rights phase, the Human Rights phase. This will give them an understanding of the evolution of Human Rights and they must also understand the role of UN specialised agencies like UNESCO, UNICEF, WHO and the non-governmental bodies (NGOs) who work tirelessly to make Human Rights a reality .

Social Change and progress is brought about by communication through the flowering of diverse languages. But Education commits a crime- [2]" Language Genocide" or Language Murder. A child is put to shame, punished and penalized for speaking in his mother tongue. Such an attitude of educators destroys not only the language but it crushes the child's identity. Hence Education must protect the linguistic rights of the child by enriching languages of majority and minority groups, foreign languages and official languages. Many languages have become invisible as their importance has not been propagated by Education. The result is [3]"vast archives of knowledge and expertise are spilling into oblivion, leaving humanity in the danger of losing its past and perhaps jeopardizing its future as well.... [When] a language disappears traditional knowledge vanishes with it" [Linden 1991, quoted in Leets and Giles 1995: 37]

Linguistic Genocide is also committed when languages are labelled as vernaculars and the most brutal atrocities are done when the skills and talents of vernacular medium students are underestimated. Hence both teachers and learners must understand the meaning of the word 'vernacular'. [4]" According to Madras Mail and Hindu, Feb 5,1939, the word 'Verna'was specifically appropriated to mean homeborn slave and was extended to mean slave's language or even belonging to a slave''. We as teachers cannot degrade students in this way. So before teaching Human rights, we must reframe our own language and avoid other forms of hidden language abuse.

Also learners must understand how [5]"language of rule is used by the governing classes to secure their dominance". Usage of phrases like Yours humbly, Yours obediently and I beg to apologise is now slavish language taught by British masters to exercise their rule over us. So learners must be taught how to use language in order to define themselves.

Protection of the environment from human destruction has been a major issue of concern. With Environmental Education, the students must be made aware of their environmental rights and duties. Devastation of the Environment leads to violation of Environmental Rights of others. Dominant groups damage natural resources and deprive people of their environmental rights by taking away their rights for 'Economic Progress'. In this way, they can be educated to save water, save electricity, use public means of transport and it goes against their conscience to rob the rights of others. When they are taught the concept of Environment as an indispensable individual right, they learn that they must also[6]Abstract

My paper entitled

Human Rights Education : The Collective Educational Struggle for Producing Change

Highlights Significant

Viewpoints on the white coat struggle of education to overcome major roadblocks in Education. Some of the major obstacles faced by Educationists are that teachers focus on core subjects to help students face tough competition and the problem of time constraint faced by them due to the rigid examination schedule forces them to neglect Human Rights Education. Schools have to be open minded when students forcefully assert their rights and teachers must fearlessly discuss controversial issues related to Human Rights. The content of Human Rights Education can include [6]"many recent trends in Education such as Conflict Resolution, Law - Related Education, Development Education, Issues related Education, Peace Education, anti-bias Education, Multicultural Education and Global Education.

Education Commits a crime called Language Genocide or Language Murder when the learner is forced to abandon his mother tongue. Hence Education must protect the linguistic rights of all. Teachers should not label students as failures or vernaculars or resort to other kinds of language abuse. Teaching Environmental Rights goes a long way in protecting natural resources. A Global core curriculum must be designed to incorporate both global and national values. An individual must be a global citizen and he must also preserve his national identity. Teachers must encourage students to take up a Career in Human Rights and make major contributions to humanity. "encompass the right of other species to survive on this planet."

A global core curriculum must be designed to help the learner to connect across lines of difference to establish a wide network of human relations around the globe and strengthening his own culture. The Globalisation of Education has been identified as an intertwined set of global processes affecting education, such as worldwide discourses of human capital, economic development and multiculturalism, intergovernmental organisations, information and communication technology, NGOs, and multinational corporations. Global Education must facilitate understanding of global cultures- Preserving one's own identity and being a responsible global citizen is the greatest challenge that global education faces today. MNCs and TNCs dominate and exercise power on the individual. Lack of participation of the poor and exploitation of local consumers in Global Shopping Mall and exploitation of workers as they have no choice of trade unions turns to defend their rights at the Global Workplace turns globalisation into a false dream and so minds of educationists and learners must not be swept away by the impact of globalisation.

HRE is life long learning and resourceful teachers must encourage young learners to take up Human Rights as a career and explore rich opportunities in the field. Teachers must first invite experts who could speak about multiple opportunities arising in governmental, NGOs and charities, academia and law. The nature of work could include research, marketing, public relations, lobbying and education. Such information can arouse interest and learners will become active Human Rights activists and they will be active agents of social change..

(Endnotes)

1 Value Education and Human Rights, V.T Patil,2008 Gnosis,Delhi,pp173.

[2] Linguistic Genocide in Education, Tove Skutnabb Kangas, Orient Longman, New Delhi.

[3] Linguistic Genocide in Education, Tove Skutnabb Kangas, Orient Longman, New Delhi. Pp295.

[4] Linguistic Genocide in Education, Tove Skutnabb Kangas, Orient Longman, New Delhi. Pp 151.

[5] Linguistic Genocide in Education, Tove Skutnabb Kangas, Orient Longman, New Delhi.pp311.

[6] www.nhrc.nic.publications/environment.pdf

Emerging Work Culture in Corporate World

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Abstract

India as a nation has come a long way from an agricultural society to an information savvy society with nuclear power. Globalisation, advanced technology, the vagaries of the world markets, innovations and emerging concepts like intellectual capital, knowledge workers, e-business and so on are riveting the attention of managers. So much has evolved and transpired in the business environment during the last decade that the work culture is constantly and continuously being reshaped and re-embellished. Therefore, this paper is directed to analyse the emerging work culture in the corporate world.

Research Paper

India as a nation has come a long way from an agricultural society to an information savvy society with nuclear power. Globalisation, advanced technology, the vagaries of the world markets, innovations and emerging concepts like intellectual capital, knowledge workers, e-business and so on are riveting the attention of managers. So much has evolved and transpired in the business environment during the last decade that the work culture is constantly and continuously being reshaped and re-embellished.

According to Keith Davis, "Organizational culture is a set of assumptions, beliefs, values and norms that is shared among the members of an organization."[1]

Therefore, work culture refers to the culture at the workplace, where the members of a group share a particular system, a practice code to transact various types of business.

Culture is something collective and includes the expectations of the group as a whole; a social product, always idealized and having connections with the past. It has a boundary at work place so differentiates one organization from the other. It gives a sense of identity, belongingness and enhances social system stability and facilitates the generation of commitment to something larger than one's individual self-respect. It serves as a shaping power, sense making and controlled mechanism as it helps hold the organization together by providing appropriate standards, norms and values to the employees for their behaviour and actions. Thus it enhances organisation's commitment and increases the consistency in employees' behaviour. It proves valuable for an employee as it reduces ambiguity and enables the workforce to achieve its objectives. Therefore, some organizations are more successful; touch the pinnacle; exist for decade; become the market leaders while others are not so.

Mostly, the source of any culture is its founders and it is shared among employees in the form of stories, anecdotes, rituals and languages. Thus organizational culture nurtures, encourages or discourages certain type of behaviours among its members. In the past, workforce was treated as a commodity and was exchanged for wages. They were considered as cogs in machine and hired and fired at will. Traditionally, organizations were characterised by centralized decision making at the top; a rigid hierarchy of authority; well but narrowly defined job responsibilities, especially at lower levels and extensive rules and regulations that are explicitly conveyed to employees through written documents believing that it brings the greatest efficiency. In 1990 the Denko Group had been suffering growing attrition as the number of mid and senior level managers were leaving to join other MNCs although the (Denko) Group paid well and had increased salaries in the recent past. "But outgoing employees cited stifling authority and layers in the decision-making process as major flaws."[2]

In the traditional pyramidal structure it seemed natural to use a carrot and stick approach based on material incentives and penalties, but nowadays, due to increasing application of the behavioural sciences to labour management relations, the decline in number of production workers accompanied by an increase in knowledge workers is distorting the pyramid. So instead of Taylorism, total quality management, Kaizen or continuous improvement and the direct participation of workforce is necessary. It was felt that organisational culture needs to be one that values human resources and pervades the organization from top to bottom so that all members of the organization work together with a shared purpose.

Japan and Sweden experimented with 'democratization on job'. Japan emerged as the number 2 in world

economy, next to USA as it recognized the 'human values', developed the creative spirit of the employees by empowering them. Thus it was proved that industrial climate and creative work culture play a decisive role in economic growth.

Globalisation of economy and liberalization of trade have enlarged the scope and scale of operations of organizations. Resultantly, multinational corporations emerged, which gave way to transnational corporations. As the employees of such organizations form heterogenous groups belonging to different countries, dissimilar culture, philosophy and value systems, the present culture is totally different from traditional culture.

A) Globalisation has brought following significant changes at the workplaces:

1. Flexibility of Labour: It can be qualitative or quantitative. The first affords multi-tasking and is achieved through training of the most talented employees while the quantitative is achieved by engaging unskilled temporary employees with little training to perform relatively simple tasks.

2. Outsourcing: Business process outsourcing has become the order of the global market as to remain focused on the core business, the companies are converting their other divisions into independent businesses. It improves performance and profitability of companies besides help them achieve operational excellences, leverage proven methods and innovation technologies, beat competitions in the market; respond quickly to market demands; tap experienced pool of global resources to achieve cost savings without compromising superior services ; and ultimately, enable the companies realign core talent to market-distinction strategies. Thus outsourcing has moved from being a niche technology management tool to a mainstream strategic weapon for many global businesses. MAFoi, India Life Hewitt and Cross Domain Solutions are some of the companies which provide outsourcing in some processes such as pay-roll and administration. AT& T Corporation outsourced its HR functions to Chicago based Aon Corporation. Maruti Udyog Ltd. decided to retain its IT people, high skilled employees by deciding to outsource its IT support and management to Compaq Computer Corporation now known as HP. Noida based BPO Xansa has signed a mega deal with Llyods TSB to supply financial and accounting services to the bank.

3. Lean and Mean Organisation: To tackle the global competition, companies are resorting to reduction of hierarchical levels besides reducing the total number of employees. Consequently more and more responsibility is being pushed down to the floor level and employees organized into autonomous task-teams.

4. Fading out of Fixed Business Hours and Places: With the setting up of plants in different countries to maximize their production and market reach, the multinationals have resorted to multiple shifts. As a result, the number of people working in each shift has also gone up. Similarly, trading hours have undergone a sea change. Subsequently, the stress on full-time employees has increased in terms of extended hours of work, excess travel, frequent changes in tasks, ambiguous goals and ultimately adverse impact on the private and public lives of individuals.

5. Shortage of Human Talent: Human talent is reported to be falling short of demand. Although capital is readily available for investment, matching technical and managerial talent to manage such investments is found wanting. This phenomenon has driven companies like IBM to commit investment for primary and secondary education all over the world. As per an HBR survey, education has become the top social priority universally. Depending on the complexity of the market, in-house education has become the critical input for sustaining growth.

B) Besides, this age of information and communication technology with its emphasis on telecommunication has transformed workplaces in such ways:

1. Electronic Organisation: The advanced technology has converted business organizations into e-organisations and e-business is the current trend, and the emerging wireless technology is likely to bring about further advances.

2. Virtual Organisation: Here groups working together through networked computers are on increase. Outsourcing is increasingly resorted to and organizations operate only in areas where they have distinctive competence as it gives them a competitive edge. For instance, Mahindra and Mahindra utilize outsourcing and vendor upgrading as their manufacturing strategy.

3. Telecommuting or Teleworking: It is a flexible work arrangement especially for women and disabled whereby the employee does work from a location other than the workplace, typically from home or from a remote place by using computers, telephones, facsimiles and other equipments. So offsite workplace is fast emerging as business reality. "AT & T, Ernst & Young, IBM and many other forward looking companies have embraced

telecommuting as a true workplace alternative."[3] It deceased job hopping.

4. Knowledge Sharing: Knowledge sharing has become easy with the help of internet, intranet and extranet. So a culture of fostering knowledge dissemination through encouragement and rewarding knowledge workers for information sharing is gaining attention as it gives organizations a competitive edge through enhanced member performance. For example, Buckman laboratories and Texas Instruments have seen enormous gain in revenues while Dow Chemical and Chevron have reported tremendous savings on pioneering knowledge sharing.

5. Learning Organisation: E-learning promotes the ideals of learning organizations- where the members have the capacity to adept and change on a continuous basis are frequently cited-for their capacity for growth even under adverse economic conditions. The employees have a common vision for the organization. They realize that old methods of problem solving do not work and have to be discarded and replaced with new ones. They are also aware of the interconnectedness of all activities in the system, openly communicate with one another and sublimate self-interest to those of organizational goals. The organizations are committed to change and innovation and willing to break down the departmental boundaries by creating a decentralized structure to facilitate free exchange of information and knowledge among members at a workplace. Risk taking, rewarding creativity despite unavoidable failures and learning are encouraged in such systems.

6. High Performance Organisation: They have as their hallmarks-total quality management (TQM)- where continuous improvement and satisfaction of customer needs assume priority; quality circles- where members meet regularly to improve quality; organizational learning; knowledge workers; self-directed work teams; process reengineering-where obsolete processes are done away with and a fresh start is made. Tata Engineering and Locomotive Company, now renamed Tata Motors started reengineering and right-sizing organizations in 1997.

C) Innovative and Imaginative Approaches weave work with leisure to keep the employees stress free and motivated, to raise their morale, to give them job satisfaction, sense of identity and belongingness besides inner connect.

1. Concierge Services: It ranges from travel arrangement to restaurant advice, attending to any kind of mundane requests, virtually all life's distraction at work like–booking flight/rail tickets, house keeping to managing events-birthdays/parties, laundry chores of the employees. It reduces their distractions and helps to maintain a good work-life balance. It also reduces absenteeism and employee turnover; retains talents. Indian companies like Infosys, Wipro, IBM, Godrej, TNT, Purvankara Group etc. also have concierge help desks in their premises.

2. Better Work Environment: Industry research has proved that a good working environment can make for an almost 10 to 25 % difference in an employee's productivity. They are not only content and comfortable at work but also have a sense of pride to step into a state-of-the-art facility. It was also endorsed by a recent Hewitt Associates Best Practices study conducted in the US, covering close to 43000 IT employees. So most IT companies ITES, BPO companies like Oracle, Daksh try to blend better facilities with fun which reveal vibrant work culture and a strong emphasis is on colour co-ordination, designer and ergonomic furniture, relaxation facilities like gymnasium, yoga centres, libraries, locker rooms for personal storage, 24/7 cafeteria in a round-the-clock environment, home pick-up and drops etc. Some of the companies have even invested in state-of-the-art fitness centres, bathrooms and building separate ramps for disabled.

As Milind Jadhav, the vice-president of human resources at Patni Computer System says, "A happy worker is a good worker."[4]

Padmaja Krishnan, the director, marketing and business development at Xansa, India agrees and adds: These centres of excellence and the continuous initiatives by companies to enhance their employees' sense of belonging will be the key to success for employee retention, attraction and performance."[5]

3. Flexible Work Options: It plays a key role in maintaining balance between professional and personal life of the employees, addressing the different and unique needs of the individuals working in an organization. It means all types of employment practices other than the conventional "9:00 a.m to 5:00p.m." jobs.

(A) Flexible Location: It includes working on move using laptops, notebooks, palmtops, desk top replacement PCs and other types of portable computers; working from home and telecentres or satellites offices.

(B) Flexible Time: It includes flexi-time (work for a fixed number of hours during any part of the working day); annualized hours(where employer and employee agree upon the total working hours per annum excluding public holidays and annual leave); zero hours/on call arrangement (employees are called for work when required); time accounts(a flexible form of compressed working week or annualized hours and employees can take compensatory leave against the extra time they had worked for); restructured hours(a compressed work week

option, wherein an employee has to work for 10 hours for 4days and gets off on 5[th] day. Other forms of reduced work hour options include part-time (working for a few hours per day/week), job sharing (two or more employees share one job), phased retirement (an option offered to employees a few years before retirement, when they would start working for fewer hours per day and postpone the date of retirement. The flexible time work options include maternity/paternity leave, sabbatical (for upgrading one's skills either academic or technical), bereavement and marriage leave.

Hewlett Packard India offered all types of FWOs. Sameer Wadhwan, G.M., HR explained: The issue is not control, but facilitation and of motivating our independent knowledgeable and creative employees.[6]

Besides Indian companies P&G India, ICICI Prudential, Global Corporations, IBM, JC Penny, AT&T, PacTel, US West, Pedigree Petfoods also offered FWOs.

4) Unconventional & Mobile Conferencing: These conferences break off from conventional venues and move out into the outdoors, spiced up with interesting themes and spruced up with team building activities, especially to break away from the drudgery of work and to make it more interesting. Ranjit Raina , COO, Encompass, a Delhi based Entertainment Solution Provider, says-a sales conference was organized for ICICI Prudential on the INS Vikrant. For employers, it is a work; and for the employees,it is a fun. Mobile conferencing is also gaining popularity. It includes cruise liners and luxury trains equipped with state- of-the-art amenities including business centre, cyber café and conference coach and the USP of the coach can be converted into a disco-cum-pub after the conference is over. Other trends are skiing holidays in Himalayas, sponsoring on an Africa Safari, clubbing overseas destination with some kind of entertainment or an event on tour like shopping carnival, Formula one event. So adding fun with team building activities make a conference perfect. Get Lionel recently organized a sales conference in Kaula Lumpur to coincide with the formula one event.

5) Succession Planning: Succession planning and life time employment are no more a prevalent practice. Kumar Mangalam Birla the young business leader also discouraged succession planning and life time employment when he took over the charge of Aditya Birla Group. Tenured and contractual appointments are taking its place. Generally the person who puts in maximum tenure with the company was appointed as the next-in-command but today there is an aberration to this practice. Two big giants Nissan and Sony have hired expatriates from the West to help them reinvent themselves.

6) Employee Recognition: It boosts employee morale, performance and commitment. Traditional recognition awards- jewellery, clocks, tableware or flatware do not appeal to the employees' sense of satisfaction. Rather greeting personally each employee and offering a cup of coffee, appreciation for their work, paid holidays, sponsorship for their higher education, seminar, power and cash incentives are the best possible ways to motivate. Increasingly companies use stock options as a reward tool but 'ESOPS: A Case Study on IT firms' that stock options are no longer a matter of interest to the employees, the reason being people need more free cash today rather than ESOPS. Companies innovate methods like presenting a T-shirt with a company logo at one side and an encouraging caption such as-'The Achiever' on the other. Price Water House Coopers rewards its employees with 'scratch and win tickets' for quality work, best innovation and best suggestion.

7) Employer of Choice Effort : Indian Companies are fast joining the EOC bandwagon. EOC is used by recruiters to categorise a company that is considered to be a great place to work in due to its reputation and status. According to Ashok Pande, CEO, NetAfford Technologies, an IT executive search firm, "The expression . . . on the whole signifies corporate character and culture."[7]

 Reducing employee turnover and becoming employer of choice are the two immediate goals of companies today because both these aspects impact their bottom line.

A recent research done by Grow Talent on 180 companies and 24,750 employees had employed a unique employee centric methodology to measure the levels of trust, pride and 'camaraderie' in the organization. Work places were ranked on a point scale in combination of quantitative and qualitative data based on the options of employees. "The first 5 includes Federal Express, Sapient Corporation, National Thermal Power Corporation, Honeywell Technology Solutions Lab Pvt. Ltd. and RMSI Pvt. Ltd. 14 of the top 25 firms are privately held. 13 MNCs figure in this list. 16 companies offer flexible work hours, 4 offer fully paid sabbaticals, and 13 offer paternity leave and 9 companies have a profit sharing plan. 13 companies offer telecommuting options."[8]

Thus by becoming an EOC, company is capable of attracting a more productive and talented category of employees ensuring a right fitment as well.

8. Spiritual Connect: Big corporate organizations have also realized that business and spirituality can't be

segregated at all as spiritual connectivity makes workplace much happier and healthier. Thus, to inculcate body-mind-intellect-spirit phenomenon has become the part and parcel of leading organizations. Therefore the organizations are conducting workshops and sessions on yoga therapy, power of positive thinking, personal energy management to create self awareness and spiritual connectivity besides stress and time management. This results in the change of employees' inner outlook, better work environment; creation of spiritual culture in the organization as it enhances the inner connect as well as interconnect; it raises the morale of the employees and leads to betterment of organization including its workforce at all fronts because quality work, quality product, quality service and most of all higher quality of life are its output. Recently, T-Series also arranged a 4 day trip to Vaishno Devi Pilgrimage for its staff.

Besides these techniques, modern appraisal methods-Management By Objectives,360 degree feedback, BARS, running Assessment and Development Centre, HR Process Mapping, Balanced Scorecard Approach, using various Competency Mapping Models- MBPI, MAP, KIEI are the renewed approaches for selection, promotion, diagnosing, training requirements, downsizing, development, job analysis, information and performance analysis. FedEx Corporation has risen phenomenally due to its PSP (People Service Profit) philosophy and HR Practices such as Survey Feedback Action and Personal Records Information Systems in the areas of recruitment, selection, training and development and performance appraisal.

Traditional approaches fail because they are flawed in implementation, de-motivate staff and are often perceived as forms of control, which are inappropriately used to 'police' employees' performance while the new work culture, adopted by many pre-eminent organizations, proves that in this mechanical age too, there are increasingly hopeful signs that men can use machine to relieve his burden of physical and mental drudgery without making it his master. In addition to this, it transforms the relationship between managers and workers; workers and workers; workers and machines into a new and more satisfying relationship.

To conclude, the new work culture, like its counterpart the traditional work culture, has also its pluses and minuses. However, it tends to present itself as employee-friendly and humanistic and facilitate employees to scale the ladder of their potentials.

Notes:

1. Nair N.G & Latha , Personnel Management and Industrial Relations, p.486

2. Business World, Special Collector's Issue, April 2004, p.91

3. HRM Review, March 2006, p.12

4. <http://www.expressitpeople.com/20030609/cover.shtml>

5. ibid.

6. Reddy Sumati, Human Resource Management: Best Practices and Cases, p. 114

7. Power Jobs, The Hindustan Times, Mumbai, Tuesday, 14 February2006, p.1

8. ibid.

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આધુનિક ગઝલના પ્રયોગશીલ સર્જકો

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ગીત અને ગઝલનાં કાવ્યસ્વરૂપો સાતમાં દાયકામાં નવું રૂપ, નવો ચેહરો ધારણ કરે છે, તે અગાઉનાં ગીતો અને ગઝલથી વિષય,કથન રીતિ, ભાષા, લય કલ્પન-પ્રતીક, સંવેદન એમ બધી જ રીતે ભિન્ન છે. એમાં જ એ સ્વરૂપોની આધુનિકતા પ્રગટ થાય છે. કવિસંમેલનો અને મુશાયરાઆમાં ગઝલસ્વરૂપ પાંચમાં દાયકાની આસમાપાસ અને વિશેષે તો છઠા દાયકામાં વધુ ખીલ્યું અને ખૂલ્યું હતું. ૧૮૭૫ માં 'ગમી તે ગઝલ' નામે ગુજરાતી ગઝલોનો એક પ્રતિનિધિસંગ્રહનું સંપાદન આકૃતિ, અભિવ્યક્તિ અને ઈબારતની રીતે જોતાં ધ્યાન ખેંચે છે. આધુનિક ગઝલ પ્રકૃતિ અને પ્રણાયના વિષયો કાવ્યમાં પ્રગટ કરે છે પણ તેનો અભિગમ અગાઉની ગઝલોમાં સનમ, સાકી, શરાબ, શમા-પરવાના ઈ માં અતિ રોમન્ટિક રહ્યો હતો તેને બદલે હવે એકલતા, ખાલીપો, વિષાદ, નિરાશા, શૂન્યતા ઈ. અસ્તિત્વવાદી બન્યો છે. ભાષા પણ ફારસી-ઉર્દૂને બદલે તળપદા રણકાવાળી જોવા મળે છે. રૂઢ પ્રતીકોને સ્થાને અંધકાર, ધ્રુવડ, ચાંદની, રણ, દર્પણ, સૂર્ય, સમુદ્ર વ નવાં પ્રતીકો દ્વારા ભાવસંવેદન પ્રગટ થતું જોઈ શકાય છે. ગઝલનો મૂળ મિજાજ જાળવી અનેકવિધ પ્રયોગો આજના ગઝલકવિઓએ કર્યા છે. આધુનિક ગઝલના ત્રણ પ્રયોગશીલ સર્જકો આદિલ મન્સૂરી, ચિનુ મોદી અને રાજેન્દ્ર શુક્લને ગણી શકાય. આ કવિઓએ ભાવાવેશ અને શબ્દાળુતામાંથી ગઝલને વાસ્તવિક અનુભવ અને સુરેખ ભાવચિત્રો ભણી વાળી એવું ડૉ. ધીરુભાઈ ઠાકરનું અવલોકન સમુચિત છે.

આદિલ મન્સૂરી (૧૯૩૬) 'પગરવ' અને 'સતત' એમ બે કાવ્ય સંગ્રહો આપ્યાં છે તેમાં થોડાંક ગદ્યકાવ્યોને બાદ કરતાં કવિ આદિલ ગઝલ કાવ્યસ્વરૂપમાં પોતાની ઊંચી સર્જકપ્રતિભા દાખવે છે. અત્યાર સુધી ગઝલનું એક સભારંજની સ્વરૂપ હતું તેની કવિતાસ્વરૂપે પ્રતિષ્ઠા 'આદિલ' ની કવિતામાં, બંધાતી જોવા મળે છે.

> 'સમય પણ સાંભળે છે બે ઘડી રોકાઈને 'આદિલ'
>
> જગતના મંચ પર જ્યારે કવિનું મૌન બોલે છે.'
>
> 'ફૂલની જેમ અમે સાચવી રાખ્યું છે હૃદય,
>
> દર્દ આપો તો જરા જોઈ વિચારી આપો.'
>
> 'ભરીલો શ્વાસમાં એની સુગંધનો દરિયો,
>
> પછી આ માટીની ભીની અસર મળે ન મળે.'

ચિનુ મોદી (૧૯૩૮) આધુનિક ગુજરાતી ગઝલ ક્ષેત્રે આદિલ જેવું જ બીજું મોટું નામ છે. તેઓ નખશિખ આધુનિક કવિ. તેમનું સર્જનકર્મ સતત વિકસતું રહ્યું છે. કવિતાક્ષેત્રે, ગીત, ગઝલ, સોનેટ ઉપરાંત ખંડકાવ્ય, દીર્ઘકાવ્ય છંદોબદ્ધ અછાંદસ વગેરે પ્રકારોમાં ધ્યાન ખેંચાય એવું કાર્ય તેમણે મૂક્યું છે.

'લાખ જણ લખતા, જીવીને લખતા ગઝલ? 'ઈર્શાદ એ ગઝલ કવિ ચિનુ મોદીનું તખલ્લુસ છે. 'ઈશાદગઢ' ગઝલસગ્રહમાંની એક ગઝલનો આ શેઅર કવિ ચિનુ મોદીના ખમીરવંતા સર્જકવ્યક્તિત્વનો નિર્દેશક બની રહે છે. 'વાતાયન', 'ક્ષણોના મહેલમાં', 'ઊર્ણાનાભ', શાપિત વનમાં, 'દેશવટો', 'ઈશાદગઢ' વગેરેની કવિતા એટલે આ સર્જકની અને તેમાં પણ ગઝલ કવિતા. એ સતત પ્રયોગશીલ કવિ રહ્યા છે. ગઝલ તેમની પ્રકૃતિ અને શક્તિ સૌથી વિશેષ અનુકૂળ કાવ્યપ્રકાર બને છે.

> 'ખખડતું રહ્યું શહેર મધરાતના પણ,
>
> અવાજે અવાજે વગોવાપ શબ્દો.'

દરવખત માથું વઢાયા બાદ ઘડ લડતું રહે
મોત પણ 'ઈર્શાદ' થી નાથી શકાતું હોય છે.

ક્યારેક કાય સામે, ક્યારેક સાય સામે,
થાકી જવાનું કાયમ, તલવાર તાણી તાણી.

એમની ગઝલોનું સંવેદન વધુ ચૂસ્ત હોય છે : પછીથી સમય શ્વાસ – ઘડિયાળ અટકે / પછીથી પવન – અશ્વની ફાળ અટકે આ દ્રષ્ટાંત એમના ગઝલ સહજ મિજાજ અને અભિવ્યક્તિની ક્ષમતાને બરાબર પ્રગટ કરે છે.

રાજેન્દ્ર શુક્લ (૧૯૪૨) એ 'આદિલ' મન્સુરીથી દ્રશ્યમાન થતી આધુનિક ગુજરાતી ગઝલના પૂર્ણ કલાઘાટની અનુભૂતિ કરાવે છે. ૧૯૬૨ માં તેમની પ્રથમ કવિતા ગઝલરૂપે 'કુમાર' માં પ્રગટ થઈ અને એક નૂતન કવિ તરફ સૌનુ ધ્યાન ખેંચાયું.

'વિરહ ને મિલન તણી સ્વતંત્ર હસ્તી જ ક્યાં ?

છે એક પ્રેમનાં જ એ ઉભય વસન અલગ અલગ'

આપણી પાસે પહેલી જ ગઝલ લઈને આવતા રાજેન્દ્ર શુક્લ ગઝલ રચનાનાં દર્દ અને મિજાજ બન્નેની સારી શક્યતાઓ ધરાવે છે. બચુભાઈ રાવત તેમના 'કોમળ રિષભ' 'સ્વવાચકની શોધ' અને 'અંતર ગાંધાર' કાવ્યસંગ્રહો તેમજ સામયિકોમાં પ્રગટ થતી અગ્રંથસ્થ રચનાઓ જોઈ શકાય છે. ગઝલ વિશે તેઓ કહે છે : ફફડી જવાય એવી અકળ ચોટ હોય છે, ના પ્રક્રિયા કશીય, એ વિસ્ફોટ હોય છે. એમની કવિતા આઠમા – નવમા દાયકાનું સર્જન છે. તેમની પાસેથી ગીતો, અછાંદસ, દીર્ઘકાવ્યો મળ્યાં છે પરંતુ એમની સર્જકતાનો પ્રમુખ ઉન્મેષ ગઝલમાં પ્રગટ થયો છે.

'આ જિંદગીની ચાર ક્ષણનું ગીત તો પૂરું થયું

મુજ શૂન્યતા ગાતી રહી તુજ મૌન સાંભળતું રહું.'

'હાથ હોવાથી જ કૈ ક્યાં કશું પકડાય છે ?

શ્વાસ જેવા શ્વાસ પણ વાય છે તો વાય છે !'

'પર્વતને ઊંચકું પણ પાંપણ ન ઊંચકાતી,

આ ઘેન જેવું શું છે, આ કારી ધાવ શું છે ?'

ગઝલકવિ તરીકે રાજેન્દ્ર શુક્લની લાક્ષણિકતા એ છે કે ગઝલમાં આધુનિક મિજાજ દાખવે છે ત્યારે પણ એ આધુનિક સંવેદનોનો રોમેન્ટિક અભિનિવેશ ખડો કરતા નથી. સંસ્કૃત ગુજરાતી શિષ્ટમિષ્ટ ભાષાના સહજસરલ શબ્દોની સહોપસ્થિતિ એની એક ઊંચાઈ તો જાળવી જ રાખે છે. એ શબ્દનું ચિત્ર ભાવચિત્ર બનીને જ રહે છે અને એમાં અભિવ્યક્તિની તાજપ ભળે છે   જેમને રહેવું ગમે છે આવરણમાં, તે ખુશીથી રહી શકે છે સાંભરણાં !   બોલચાલની કક્ષાએ ભાષા પ્રયોજે ત્યારે પણ ગઝલના બંધને શિથિલ બનવા દેતા નથી. રાજેન્દ્ર શુક્લની કેટલીક ગઝલોમાં ગૂઢવાદ એક વિષય બનીને આવે છે.

છેકની છાલકે હું જ હલબલ હવું, છોળ સામે જઈ મલ ! હર શ્વાસ જયાં જઈને ઉચ્છવાસને મળે છે, જિથળ જેવું યે નથી તો ઝળહળ પડાવ શું છે ?

આ બધી પંકિતઓમાં રાજેન્દ્રનું ભાવવિશ્વ કાવ્યકોટિએ સરસ ઊંચકાયું છે, 'અંધારું લ્યો ?' 'ચોમાસે', 'હોઈએ ત્યાં જ ઝળહળિયે', વગેરે ગીતો, 'પગલાં કુમકુમ ઝરતાં', 'અવાજ', 'શબ્દ', 'સ્વવાચકની શોધ' અને 'દખણાદી દોઢિના દરવાનનું મૃત્યુ' જેવા છાંદસ અછાંદસ કાવ્યો,' તારા ગયા પછી', 'રહું', 'કોઈ', 'સભર સુરાહી' ! 'બદલું છું', 'મેઘધનુના ઢાળ પર', 'સ્પર્શ તારો કે', 'મને ગિરનાર સંઘ રશે'. 'પરિપ્રશ્ન' વગરે ગઝલો માં તેમની

સર્જનશક્તિ જોવા મળે છે.

આધુનિક ગઝલ પ્રવાહમાં રાજેન્દ્ર શુક્લ પોતાના કર્તૃત્વથી નોખી ભાત પાડે છે. પોતાની અછૂતી અનુભૂતિઓ અને ભાવપ્રવણતાને સફાઈપૂર્વક સંવેદનશીલ રીતિમાં અનવધ બયાન કરે છે. એમના શેરોમાં એવી સ્વરલહરી હોય છે, કે જ્યાં સ્વર અને સંગીત ઓતપ્રોત હોય છે. શબ્દોમાં એ એવો ચમત્કાર ભરી દે છે કે હૃદય પર ધારી અસર કરે છે. શબ્દોમાં રાસાયણિક પરિવર્તન થઈ જાય છે. પ્રત્યેક શબ્દ યથાસ્થાને સુંદરતા અને સહજતાથી બેસી જાય છે. એમની શબ્દસાધના અને શબ્દસૂઝ અનોખી છે –

શબ્દો ભલેને ખાક, ભલે ખાકનું ઘર છે,

ધરથાળની જમીન ને રહેણાકનું ઘર છે.

રાજેન્દ્ર શુક્લમાં પરંપરા અને આધુનિકતાનું અદ્ભૂત અનુસંધાન છે. તેઓ પરંપરાને વફાદાર રહીને જ પોતાની ગઝલોમાં આધુનિક ઉન્મેષો પ્રગટાવે છે. ૧૯૭૦ માં પ્રકટ થયેલા તેમના પ્રથમ કાવ્યસંગ્રહ કોમલરિષભ   માં ચોવીસ જેટલી ગઝલો છે.

બારમાસી   ગઝલ એક સફળ પ્રયોગ છે. મધ્યકાલીન બારમાસી કાવ્યપ્રકારની જેમ જ આ ગઝલમાં પ્રત્યેક માસની કેફિયત તે તે માસના મહિમાવંત સાંસ્કૃતિક સંદર્ભોને કારણે જીવંત બની ઊઠે છે. એટલું જ નહીં, ગઝલ સમગ્રમાંથી વિરહિણીનું વિહવળ અને તાર્દશ ચિત્ર ખડું થાય છે. તેની સુંદર ચિત્રાત્મકતાને કારણે સમગ્ર ભાવાલેખન રમણીય બન્યું છે.

મુસલસલ ગઝલો એ રાજેન્દ્ર શુક્લનું ગુજરાતી ગઝલને અનન્ય પ્રદાન છે, કારણ ગઝલમાં એક જ ભાવ કે વિચારસૃષ્ટિને તપાસવાનો તેમાનો ઉપક્રમ ગઝલની શક્યતાઓને નવી દિશા આપે છે. આ દ્રષ્ટિએ કેડી, સૂરજ, સપનાં, ઘર, મૌન, પડઘા, વાદળ, કોઈ વગેરે ભાવ કે વિષયનું સાતત્યપૂર્ણ નિરૂપણ કરતી ગઝલો નોંધ પાત્ર છે.

કોમલ રિષભ   માં સિદ્ધિઓની તુલનામાં નહિવત્ દોષદર્શન થાય છે. અનનાસિક કાફિયા સાથે અનુનાસિક કાફિયા અને અનિનાસિક સાથે અનનુનાસિક કાફિયા યોજવા એ દોષ છે.

જેમને રહેવું ગમે છે આવરણમાં,

તે ખુશીથી રહી શકે છે સાંભરણમાં.

આઠ પહર અજગરની ટાંપ

કહો કિંહા લગ આપું થાય ?

નીચેના એક શેરમાં ઉલા મિસરામાં એ શબ્દ ભરતીનો હોવાથી ગઝલસૌંદર્યમાં બાધક નીવડે છે અને શેર બેવજન થઈ જાય છે.

બે – ચાર એ જ રઝળે છે શબ્દો

અતીતના ભણકાર જેવા

ગઝલમાં શબ્દનું વિકૃતરૂપ યોજવું એ 'તગય્યુર' નામે દોષ છે.

છેલ્લે અમે પીધાં હતાં પ્રતિબિંબ ત્યાં,

અચ્છોદ નામે એક જ્યાં સ્રોવર હતું !

અહીં સરોવર નું વિકૃત સ્રોવર કર્યું છે.

મધ્યકાલીન સાહિત્યિક પરંપરાઓ અંગે ભાતીગળ સોરઠી સંસ્કૃતિને રાજેન્દ્ર શુક્લ ગઝલમાં અભિનવ રીતે ગૂંથે છે. સોરઠી બોલીના કઠોર વ્યંજનોને ગાળી માંખીને એનો મુલાયમ લહેજો અને મધ્યકાલીન ભક્તિકવિતાનો

લય ગઝલમાં નવા નવા અર્થસંવેદનો અને સંગીતસૌંદર્ય ઉપજાવે છે.

કોઈના મત, ઈને ચ્યમ રે પમાય ?

સમજણ તો સીધી ને સોંસરવી જાય

રાજેન્દ્ર શુક્લે ગઝલને ગઝલ રહેવા દઈને એમાં આધુનિક કવિતાની વિભાવનાને ઠીક ઠીક કંડારી છે. આકાની સફાઈ અને સુશ્લિષ્ટતાનાં દર્શન તેમની ગઝલોમાં સહજપણે થાય છે. લય કે શબ્દ ક્યાંય ઠોકરાતા નથી. શબ્દનું ઔચિત્ય અને સંકલના પરત્વે તેઓ જાગૃત છે. તેમની ભાષાશૈલીમાં બહુધા સંસ્કૃત તત્સમ શબ્દાવલિનું પ્રાધાન્ય છે. તેમ છતાં ઉર્દૂ – ફારસી કે ઠેઠ દેશ્ય શબ્દો પણ ગઝલને ઉપકારક નીવડે એ રીતે ખપમાં લીધા છે.

નીચેના શેરમાં વ્રજભાષાની ઠસ્સો ગઝલભક્તિની ગરવાઈને સહજતાથી મુખર કરી આપે છે. ક્યાંક સોરઠી બોલીની મિજાજ પણ અંકિત થયેલો જોઈ શકાય છે.

જંતરને બાઝ્યા છે ઝાળાં,

જંઈ હવે ગળવા હેમાળાં

રાજેન્દ્ર શુક્લની ગઝલોમાં ભારતીય વેદાંત અને સૂફીવાદનો સૂભગ સમન્વય બંનેના નીરસ સિદ્ધાંતો અને પિષ્ટપેષણાથી ઉફરાં જઈ સરસ ગૂઢાર્થ પ્રગટાવે છે, જેથી ગઝલોને રહસ્યવાદનું રમણીય પુટ મળે છે. આધુનિક રહસ્યવાદીઓ પોતાના પ્રિયતમનાં દર્શન સવિશેષ પ્રકૃતિનાં અવગુંઠન દ્વારા જ કરે છે.

ખંડેરના એકાંતને પણ એક જણ મળતું રહ્યું

તે એક સાથે બીજી પળને કોઈ સાંકળતું રહ્યું

ઘૂંટ એક જ અને આંખ ઝૂકે જરા,

સાત આકાશ ખૂલી જતાં સામટું,

જોઉં તો ઝળહળે જામમાં એ સ્વયં,

ચૌદ બ્રહ્માંડનો ભેદ ભુલાવતાં !

આધુનિક ગઝલ રાજેન્દ્ર શુક્લમાં વધુ ઊંડાણ, ગંભીરતા અને વ્યાપ ધારણ કરે છે. તેનું ગુજરાતીતાનું પોત સુદૃઢ વણા વધુ ઝીણાં બને છે. તેની આંતરિક સમગ્રતામાં એક પ્રકારનું સંવિત્ ભળેલું જોવાશે.   કોમલ રિષભ   પછીની અઢારેક વર્ષની ગઝલયાત્રામાં એક નવો વળાંક જોવા મળે છે. આ ગઝલોના અવલોકનથી પ્રતીત થશે કે પૂર્વેની   કોમલ રિષભ   ની ગઝલોમાં અવસાદ, શૂન્યતા, અજંપો, વિરહ આદિ જોવા મળે છે, તો ત્યાર પછીની ગઝલોમાં સંતૃપ્તિ, મોજ, સંયોગ અને અલગારીપણું દૃષ્ટિગોચર થાય છે. લગભગ આખું ભાવવિશ્વ જ બદલાઈ ગયું છે તો ઉત્તરોત્તર ગઝલની શિસ્ત વધુ કેળવાતી રહી છે આકાર અને અંતરતત્ત્વને વશ વતીને નીવડતું તગઝ્ઝૂલ ગઝલને રમણીયતાથી છાલકથી ભીંજવી દે છે.

સાંજ ઢળતાં જ રોશન થતા, મહેકતા

હાથ ગજરા, ગળે હાર ઝુલાવતા,

ખીંટીએ લટકતી રાખીને રિક્તતા

આ અમે નીકળ્યા ખેસ ફરકાવતા !

ઝૂલણામાં ગઝલને દૃઢાવવાનો એમનો પ્રયોગ અસાધારણ કૌશલ દાખવે છે. આખી ભાષા– ઇબારત મોજને કેવી અપૂર્વતાથી ચિત્રિત કરી દે છે !

રાજેન્દ્ર શુક્લ ગઝલોમાં શબ્દતત્ત્વની સાધના અને બુલંદી ભાવને ઘૂંટે છે તેથી જ એમના શેરોની વારંવાર ચર્વણા કરવાનું મન થાય છે. અલગારીપણાનો ભાવ ગઝલના મિજાજને અનુરૂપ બાનીમાં કેવો ખીલી ઊઠે છે.

સમાય ક્યાં શકું છું હું નગરમાં કે મહાલયમાં

ગુહા જેવું ગહન કાંઠે મને ગિરનાર સંઘરશે

રાજેન્દ્ર શુક્લ એક કુશળ ચિત્રકાર પણ છે. બાહ્ય અને આંતરિકા ચિત્રો તેઓ ખૂબીપૂર્વક કંડારે છે. એમની નવીનતામાં અનિત્યતાની ઝલક જોવા મળે છે. તેથી તે અત્યધિક પ્રભાવશાળી બની જાય છે.

સૂરજ પારધી દાંત ભીંસે ગગન પર,

ધરાં પહવાના હરણનું ન હોવું !

શબ્દની કુંજે નિકુંજે એ તો સંતાતી જતી,

આંખ અડતાં ઓંગળે ને લહેર લહેરાતી જતી.

લોકગીતની ઘરાળુ બાનીનું સૌંદર્ય રાજેન્દ્ર શુક્લની ગઝલોમાં અભિનવશૈલીમાં મૂર્ત થાય છે. ગંભીર આધ્યાત્મિક ભાવને સહજ અને સરળ બાનીમાં વહાવે છે. અને તે પણ સંબોધનશૈલીને કારણે જીવંત બની ઊઠી છે.

ન પ્રતીક્ષા ન હવે કોલ, સખી !

તું અનાગતની વહી ખોલ સખી !

ભાષાના કશાય આડંબર વિના પ્રેમનો અર્થ સરળ સોંસરવી શૈલીમાં આપે છે. અભિવ્યક્તિની સરળતા અને ભાષાની સાદગી શેરના સૌંદર્યને દ્વિગુણિત કરે છે.

પ્રેમ કહે છે : અર્થ કરું તો

ઝાકળપરના રસ્તાઓ છે !

આપણા સામટા શબ્દ ઔઠા પડે,

એમના મૌનને એટલા રંગ છે,

પિંડને પાંખ દીધી અને પીંખને વેગ દઈ

વેગથી ગગનગામી કરી,

એ પછી ગગન પણ લઈ લીધું તેં અને ગત

બધી જગત પરમગામી કરી !....

.... ખીંટીએ લટકતી રાખીને રિક્તતા,

નીકળ્યાતો

ખરા ખેસ ફરકાવતા,

પણ પછી શું થયું કંઈ ખબર ના રહી,

કઈ ક્ષણે,

ખેસની રામનામી કરી ?

રાજેન્દ્ર શુક્લે અછાંદસ કાવ્યો અને ગીતો પણ રચ્યા છે, પરંતુ તેમની વિશેષ સિદ્ધિ ગઝલમાં છે. આધુનિક જગતનો પૂરો પરિવેશ તેમની પાસે છે પણ એમનું માનસ નર્યું ભારતીય છે. તેમની સાંકેતિક શૈલી, અમૂર્તને મૂર્ત રૂપ આપવાની મથામણ, ગઝલના ભાવવિશ્વને ઊંડાણ અને વિશદતા બક્ષે છે.

સંદર્ભ :

૧) સમકાલીન કવિઓ – ડૉ. ધીરુ પરીખ

૨) સ્વાતંત્ર્યોત્તર ગુજરાતી કવિતા – ડૉ. મફત ઓઝા

૩) ગઝલ ૧૦૧ – સંપાદન રમેશ પુરોહિત

"ઈકોફેમિનિઝમ અને સાત પગલાં આકાશમાં"

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નારીજીવનને કેન્દ્રમાં રાખીને લખાયેલી નવલકથા સાત પગલાં આકાશમાં એ પ્રકાશન સમયે ખૂબ ચર્ચાઓ જગાવેલી. કુન્દનિકા કાપડિયા કહે છે, નવલકથામાં આલેખાયેલી મોટા ભાગની પરિસ્થિતિઓ પાછળ સત્ય ઘટનાઓનો આધાર છે, અને એ રીતે આ લગભગ દસ્તાવેજી કથા છે. આ દસ્તાવેજી નવલકથા વિશે પુષ્કળ કહેવાયું છે પરંતુ આજે આ નવલકથાને અહીં પુનઃ અવલોકવાનો આશય છે. નારીવાદના સાંપ્રત સમયના પ્રવાહમાં ઈકોફેમિનિઝમ ની ગતિવિધિ વર્તાય છે. અહીં આ નવલકથાને ઈકોફેમિનિઝમ સંદર્ભે તપાસવાનો આશય છે.

સાહિત્યવિવેચન સાથે પર્યાવરણને જોડીને થતા અભ્યાસને 'ઈકોક્રિટિસિઝમ' નામે ઓળખાવાયો છે. ઈકોફેમિનિઝમ 'ઈકોક્રિટિસિઝમ' ના અભિગમનો જ નારીવાદી દ્રષ્ટિકોણ છે. ઈ. સ. ૧૯૭૪ માં ફ્રેન્ચ નારીવાદી વિચારક ફ્રાન્સ વાદ' બોન 'ઈકોફેમિનિઝમ' સંજ્ઞા પ્રયોજે છે. રેડિકલ ફેમિનિઝમ અને કલ્ચરલ ફેમિનિઝમની વિચારણાની વિકસિત વિચારણા રૂપે ઈકોફેમિનિઝમ પિતૃસત્તાકીય રાજકારણ અને ઈતિહાસના અભ્યાસ પર ભાર મૂકે છે. આ અભિગમ સ્ત્રીઓના અને પ્રકૃતિના એકમેક સાથેના સંબંધોનું વિશ્લેષણ કરે છે ત્યારે નારીવાદને કેન્દ્રમાં રાખે છે.

ઈકોફેમિનિઝમ અંતર્ગત થતા અભ્યાસોમાં સંસ્કૃતિ સંદર્ભે માનવજીવનનો સ્વસ્થ ને સમતોલ વિકાસ પ્રકૃતિના સંદર્ભે તપાસવાનો ઉપક્રમ રખાય છે. ઈકોનારીવાદી અભ્યાસીઓ સ્ત્રી અને પ્રકૃતિના સમાન ગુણધર્મોની ખૂબ ઊંડી ચર્ચા કરે છે. પુરુષ પ્રધાન સમાજે સ્ત્રી અને પ્રકૃતિ બંનેને સ્વહિત માટે એટલી બધી વાપરી છે કે હવે પ્રકૃતિ પણ સ્ત્રીની જેમ પુરુષસંસ્કૃતિ સામે વિદ્રોહિ નોંધાવતી થઈ છે.

'સાત પગલા આકાશમાં' નવલકથામાં સમાજથી, પુરુષપ્રધાન સંસ્કૃતિથી અને સ્ત્રીઓ પર લાદવામાં આવેલી રૂઢિગત પરંપરાઓની બેડીથી કંટાળતી નાયિકા સ્વસ્થાપના માટે સ્વશાંતિની ખોજ માટે જે સ્થળે જવાનું પસંદ છે તે સ્થળ પ્રકૃતિનો રમણીય પરિવેશ ધરાવે છે.

ઈકોફેમિનિસ્ટ વિચારણામાં સ્ત્રીને પ્રકૃતિનું અવિભાજ્ય અંગ મનાય છે. સંસ્કૃતિ અને સમાજને ઘડનારા પુરુષોએ પ્રકૃતિના પરિસરનો ભૌતિક વિકાસ માટે દુરપયોગ કર્યો છે. આ કથામાં પણ પ્રકૃતિના અંગ રૂપ વસુધાનો પુરુષ દ્વારા તેનો દુરુપયોગ થતો દીવાનું જણાતાં જ તે પુનઃ પ્રકૃતિ પ્રતિ ગતિમાન થવાનું પસંદ કરે છે. ૪૧૨ પાનાઓમાં, ૩૯ પ્રકરણોમાં વિસ્તરેલી આ કથા પહેલા પુરુષની કથનરીતિથી આરંભાય છે. અનુઆધુનિક સમયની અનિવાર્યતા રૂપે ઉદ્ભવેલ 'નારીવાદ'ના સ્થિતયંતરોના 'ઈકોફેમિનિઝમ'નો પડાવ, એની પ્રક્રિયા સ્ત્રીઓના પ્રકૃતિસાથેના સંબંધને તપાસવાનો ઉપક્રમ છે.

દુનિયામાં બધાં જ અસમાન છે, પણ સ્ત્રીઓ વધુ અસમાન છે. એવી દ્રઢ માન્યતા સાથે આ નવલકથા 'સાત પગલાં આકાશમાં' વાસ્તવમાં તો સાહિત્યિક પ્રવૃતિ દ્વારા કરાયેલી સામાજિક કોઈ પણ ક્રાન્તિનું જ્વલંત ઉદાહરણ છે. ક્રાન્તિ એમ ને એમ નથી આવતી તેની પાછળ કોઈ ચોક્કસ દર્શન રહેલું હોય છે, વિચાર પરિવર્તન અને મૂલ્ય પરિવર્તન માટેની ભૂમિકા હોય છે. આ નવલકથામાં સર્જક દ્વારા એ દર્શન અને ભૂમિકા રજૂ થયાં છે. આ નવલકથાની પ્રથમ કથક ઈશા છે. ઈશા વસુધાના જીવનની કથા-વ્યથાની ખાસ કરીને નવલકથાનો આરંભ માનવજીવનના સંદર્ભે પ્રકૃતિ અને સંસ્કૃતિનો સંબંધ વ્યાપક અર્થમાં જોવાવો જરૂરી છે. આ નવલકથામાં પ્રકૃતિના પલટાતાં રૂપોમાં રસ લેતી, તેની સાથે જોડતી સ્ત્રીઓની વ્યક્તિત્વવિકાસની યાત્રા દર્શાવાઈ છે. માણસની જે સૌથી મોટી નિર્બલતા હોય છે તેજ તેનું સૌથી મોટું બંધન બનતું હોય છે. સામાન્ય માણસ નથી તો આ બંધન ફગાવી શકતો કે નથી તો પોતાની ન બળાઈઓને દૂર કરી સક્ષમ બની શકતો. આ નવલકથાની નાયિકા વસુધા અસામાન્ય સ્ત્રીપાત્ર છે.

સ્વસમર્થતા સ્થાપના માટે પ્રયત્નશીલ પાત્ર છે તેથી જ તે થાકી હારીને સમર્પિત ન થતાં મુકિતની દિશા તરફ આગળ વધે છે. સમાજ અને જીવનની વાસ્તવિકતા ઓથી વિમુખ કે વેગળું હોઈ શકે નહિ તેનો ખ્યાલ આ નવલકથામાં સતત મળતો રહે છે.

'સાત પગલાં આકાશમાં' નવલકથામાં સ્ત્રીશોષણનો પ્રશ્ન કેન્દ્રમાં છે. તેને માટે જોઈએ એટલા ઉદાહરણો સર્જકને મળી રહ્યાં છે. એ દ્રષ્ટિએ જોવા જઈએ તો આ નવલકથા હજારો સ્ત્રીઓની જીવનકથાનો કલાત્મક આલેખન છે. સર્જકને કેવળ પરિસ્થિતીના આલેખનમાં રસ નથી પરંતુ તેને સિધ્ધ કરવામાં રસ છે. અત્યંત માર્મિક રીતે તેથી જ કદાચ તે પ્રકૃતિનું આલંબન લે છે. વૃક્ષની જેમ આકાશ અને પ્રકાશની દિશામાં વિકસવા ઝંખતી વસુધાનો પ્રશ્ન વસ્તુત: સ્ત્રી-પુરુષ ઉભયના, મનુષ્યમાત્રના પરસ્પરના સંબંધોનો પ્રશ્ન છે. અહીં સ્ત્રીની સમાનતા એટલે પુરુષના આધિપત્યનો ઇન્કાર, પુરુષના સ્વાર્થનો ઇનકાર નહિ તે સમજવું પણ ખૂબ જરૂરી છે.

નારીવાદ પુરુષનો વિરોધીવાદ છે તે ભ્રમ નું નિરસન થવું પણ ખૂબ જ જરૂરી છે. નારીવાદ નારીજીવનની સમસ્યાઓના નિરસન માટેનું આંદોલનનો વાદ છે. કારણ પુરુષ સાથેનો સ્નેહ સંબંધ સંવાદી ને સમતોલ અભિગમ જ સમૃધ્ધ જીવનની વિભાવના છે. અને આવો સંબંધ સમાનતાના પાયા પર જ રચાઈ શકે.

અહીં ઈશાનું દષ્ટિબિંદુ એ અર્થમાં વિશિષ્ટ છે. જેમાં ખરેખર જીવનસિંચન વ્યક્ત થાય છે કે, મનુષ્ય મનુષ્ય વચ્ચે, સ્ત્રી અને પુરુષ વચ્ચે આવો સંબંધ હોઈ શકે ખરો – જેનો આધાર પૃથ્વી હોય અને જેનો વિસ્તાર આકાશમાં થઈ શકે ખરો ? આકાશની સઘળી હળવાશ અને મોકળાશ અને પ્રકૃતિનું વૈવિધ્ય (સૂર્ય, ચંદ્ર, નક્ષત્ર, ઋજુ, મૃદુવાદળો વગેરે) માનવ સમાજમાં શક્ય છે ખરું ? આ પ્રશ્નનો ઉંકેલ મેળવવાનો પ્રયત્ન આ નવલકથામાં થયોછે. આપણને ખબર છે કે પ્રકૃતિ અને જીવનનો સંબંધ ગૂઢ અને રહસ્યાત્મક છે. પ્રકૃતિ તો પ્રત્યક્ષ અપ્રત્યક્ષ રૂપે માનચેતના સાથે જોડાયેલી છે. આ નવલકથાની શરૂઆત જ પ્રકૃતિના વર્ણનથી થાય છે. વૃક્ષોથી ઘેરાયેલી સુંદર જગ્યાને અમે નામ આપ્યું હતું, ફૂલઘર.................... ફૂલઘરની પૂર્વબાજુએ અમારાં નિવાસો હતા, અને દક્ષિણ બાજુએ વિવિધ ફૂલ અને છોડથી શોભતા બાગ અને ખેતરો............... પછી સરુનાં વૃક્ષ હતાં, પછી દરિયો હતો. જગત સમસ્તમાં સ્ત્રીઓ પ્રત્યે જે ઉતરતા પણાનો ભાવ છે તે જ સાત પગલાં આકાશમાં વ્યક્ત થયો છે. વ્યોમેશ વસુધાનો પતિ-પુરુષશાહી માનસને પ્રતિબિંબિત કરતું પાત્ર છે. અને વસુધાના ફૈબા– વર્તમાન આર્થિક વ્યવસ્થા અને સામાજિક પ્રણાલીઓના અંધવારસ અને ઉપાસક છે. અને વસુધા દેખાતા, ન દેખાતા વિવિધ અન્યાયોનો ભોગ બનતી સ્ત્રી છે. જેમાં સેંકડો સ્ત્રીઓએ પોતાનું પ્રતિબિંબ જોયું છે.

વસુધા અનેક અનુભવોમાંથી પસાર થયાં પછી વિચારે છે, માણસ જે રીતે પોતે જીવવા માગે તે રીતે તે જીવી શકે ખરો ? પછી પોતાની મુક્તતાની વાત કંઈક આ રીતે તે વિચારે છે.આકાશ દૂર હતું નજીક લાગ્યું................. આકાશ તેને કંઈક કહેવા માગે છે............. ઝીણું ગીત કંઠેથી નીકળી હવામાં રેલાવા લાગ્યું. ....

કોનું હતું ગીત? પોતાનું ? પંખીનું કે આકાશનું ? વસુધાને ઈચ્છા છે.......... જીવન આપ્યું હોવું જોઈ એ આકાશમાં પંખીની ઉડાન જેવું, હળવું, બહારના દબાણ વગરનું......... છતાં સમગ્રના તાલમાં તાલ મિલાવતું . આ ઈચ્છા પછી એક વળાંક આવે છે. વસુધા અન્યાયો પ્રત્યે જાગ્રત બને છે, વિચાર કરે છે, મથામણ કરે છે. આ પ્રકારની બીજી સ્ત્રી ઓ સાથે સમ-વેદના અનુભવે છે. છેવટે વસુધા મુકિતના રાહપર ડગ માંડે છે. ને સંકલ્પ કરી લે છે... હું મારું પોતાનું એક ગીત રચીશ અને હું પોતે તે ગાઈશ.

આંતરિક અને બહિર જગતના અંધકારથી થાકેલી વસુધાની ઈચ્છા પ્રકૃતિના પરિવેશમાં પંખી થઈ કલરવ કરવાની છે, સાચી સ્ત્રી બનવાની આરત, સચ્ચાઈપૂર્વક જીવવાની અદમ્ય ઝંખના, અસ્મિતાના પ્રાણ પ્રશ્ન રૂપે આ નવલકથામાં સહજ રીતે છેડાયો છે. આ નવલકથાની નાયિકા કોઈ પરી કે અપ્સરા નથી પરંતુ વાસ્તવિક સ્ત્રી છે. તેથી જે તે ઈચ્છે છે કે, "મારે આદર્શ સ્ત્રી નથી બનવું , મારે જુદી રીતે જીવવું છે. સાચી સ્ત્રી બનવું છે." આ ઈચ્છા કોઈ આકસ્મિક ઘટના નથી. દરેક ભારતીય સ્ત્રીના અતલ ઉંડાણમાં કદાચ આ ઈચ્છા હોય છે. ઈચ્છા

હોવી અને ઇચ્છાશક્તિનું જાગૃત થઈ તેને ફલીભૂત કરવા કાર્યરત થવું એ કદાચ બહુ મોટી અને વિરલ બાબત છે. વસુધાની ઇચ્છાશક્તિ એની ઇચ્છાને ફલીભૂત કરવા તરફ મથે છે તે આ પાત્રની, નવલસર્જકની વિરલ સિદ્ધિ છે.

વસુધા હારેલી વ્યક્તિ નથી સમર્થ વિજેતા છે. પોતાનું કુટુંબ તૂટે છે પણ બીજું વિશાળ કુટુંબ રચાય છે. તે તેની સિદ્ધિ છે. સ્ત્રી તરીકે જ નહી પણ માણસ માત્રની દૃષ્ટિએ જોઈએ તો વસુધા વિચારે છે તે વાસ્તવમૂલક સ્વપ્ન સ્વસ્થ સમાજ માટે સાકાર કરવું જ છે.

'માણસે ઉગવું જોઈએ વૃક્ષ જે સ્વાભાવિકતાથી સૂર્ય ભણી ઉગે તે રીતે ઉગવું જોઈએ. પોતાની સીમામાંથી બહાર નીકળવું જોઈએ.'

આ નવલકથાની વિશેષતા જ એ છે કે અહીં પ્રકૃતિ સાથેનો રહસ્યાત્મક, ગૂઢ સંબંધ દર્શાવાયો છે. પ્રકૃતિ સાથે સંવાદ સધાયો છે : વનસ્પતિના દેવતાઓ તરફથી સંદેશા મળે છે.... પારિજાત, રાતરાણી, જુઈ, ચમેલી............. અનેક રંગસુગંધ ઉઘડવાનો સંકેત આપે છે. પ્રકૃતિના અવલંબનો થકી સ્ત્રીપ્રકૃતિની સમર્થતા સિદ્ધ કરવાનો સફળ ઉદ્યમ સર્જકે ખેડ્યો છે. નારીજીવનની લગભગ બધી સમસ્યાઓને ગૂંથી લેવાના આશયથી. વસુધાના કેન્દ્રવર્તી ચરિત્ર સાથે અનેક સ્ત્રીઓની સમસ્યાઓના કિસ્સાઓ નવલકથામાં ઉદ્દીપક રૂપે ઉમેરાતા જાય છે. (વાસંતી, લીના, શોભા, રંજના, એના ઉપરાંત એકાધિક સ્ત્રી પાત્રો....: સાથે ચોક્કસ યુગલોના પ્રસંગો પણ સંકળાયા છે. નવલકથાના વ્યાપ સાથે કોઈક અગમ્ય શોધ મથામણ સતત અનુભવાતી રહે છે.

હું ક્યાં છું. હું મારે માટે હવે ન હોઉં તો મારી માટે કોણ છે ? અને હું મારે માટે જ હોઉં તો આ બધાં સંબંધનો સાર શો છે ? અને પચાસ મે (૫૦ મે) વર્ષે વસુધાને પોતાના કુટુંબથી સ્વતંત્ર એવી હસ્તીની શોધ, પછી ઇચ્છે પ્રમાણે જીવનક્રમ ગોઠવવાનો આરંભ થાય છે અને આ પ્રશ્નનો ઉકેલ નવલકથામાં આનંદગ્રામ ની આદર્શ વસાહત રૂપે દર્શાવાયો છે.

વસુધાના ગૃહત્યાગથી આનંદગ્રામ સુધીના આગમન પાછળની મનોભૂમિકામાં વસુધાનું ચરિત્રનિર્માણ વાસ્તવિક અને સુંદર રીતે થયું છે. આ આનંદગ્રામમાં બંધન નથી, મોકળાશ છે, મુક્તતા છે. પૃથ્વી જ્યાં ઉપર ઉઠે છે અને આકાશ નીચે ઉતરે છે એવાં હિમાલયના કૈલાસ શિખરે બંધનમાંથી મુક્ત થતી વસુધા જેવી સ્ત્રીઓ અવશ્ય પહોંચી શકે તેવી સ્ત્રીકામનાનું વાસ્તવમૂલક કલ્પનાચિત્ર એટલે જ 'સાત પગલાં આકાશમા' જે સંકલ્પ નવલકથાના આરંભમાં વસુધા લે છે. તે નવલકથાના અંતે પૂરો થાય છે. આનંદગ્રામ ઊભું કરવા પાછળ નવલકથાના સર્જકનો ઉદ્દેશ નારીજીવનની ચિંત્ય સમસ્યાઓનો ઉકેલ દર્શાવવાનો છે. તેને વર્ણવતા તેઓ લખે છે : 'આનંદગ્રામ .... અહીં પ્રકૃતિ સાથેનો એક સંવાદ હતો જીવન અર્થપૂર્ણ ધબકતું હતું,કઇક પામવાની અનુભૂતિ છે.

પૃષ્ઠ –૧ પરથી ફૂલઘરની એક સાંજથી શરૂ થતી નવલકથામાં પૃ. ૪૦૭ પર ફરી પાછી ફૂલઘરની એક સાંજ આવે છે (પૃ. ૧ પર) પહેલામાં ઘેરાતા અંધકારને સવાલ પૂછાયો હતો અને પછીમાં (પૃ. ૪૦૭ પર) ફૂલઘરની સાંજમાં અજવાળામાં તેને એનો જવાબ મળે છે કે, પોતે જીવી રહી છે.

નવલકથાના મુખપૃષ્ઠ પર એક ચિત્ર છે જેમાં એક પંખી આકાશ ભણી જઈ રહ્યું છે...... અને પૃષ્ઠ ૪૧૦ પર વર્ણન છે : .... તારાથી ગીચોગીચ ભરેલા આકાશમાં એક પંખી ક્યાંકથી આવ્યું ને દરિયા પરથી ઉડી ગયું........ સીગલ......... 'સાત પગલા આકાશમાં' નવલકથાને અહીં સીગલનો પ્રતીકાર્થ આપ્યો છે. જે ખરેખર ખૂબ મહત્વપૂર્ણ છે. સર્જક વર્ણવે છે : 'દરેક સાગરપંખી પોતાની મર્યાદાને જીવનની શરત માની લે છે. ...... પણ એક પંખીએ એ મર્યાદા તોડી હતી એમ કરતાં એ થવાયું, તિરસ્કૃત થયું, તૂટી પડ્યું પણ ફરી ઉડ્યું અને છેવટે તેણે સીમાડા ભેદી નાખ્યાં.'

વસુધા આ નવલકથાનું સાગરપંખી છે. આનંદગ્રામ દ્વારા તે સીમાડા ભેદી નાખી પ્રકાશ તરફ ગતિમાન

થઇ છે. વસુધા આ નવલકથાનું પ્રતીક પાત્ર છે. એ પૃથ્વીગ્રહનું પ્રતીક છે. પૃથ્વી ગ્રહ ને ભ્રષ્ટ કરનાર પુરુષપ્રધાન સંસ્કૃતિનો ભાર વેઠી અંતે પુન: માનવજીવનની સુરક્ષાને સ્વસ્થતા માટે ઝંખતું પાત્ર છે. તેની પાસે અખૂટ શક્તિ છે, તેની સહનશીલતાનો કોઈ અંત નથી. વસુધા અર્થાત પૃથ્વી ગ્રહ અને તેની આસપાસનું નિસર્ગવર્તુળની (ઇકોસિસ્ટમ) સ્વક્ષમતા અહીં વસુધા દ્વારા દર્શાવાઈ છે.

ઇકોફેમિનિઝમની વિચારધારા મુજબ સહિષ્ણુતા, સંવર્ધન, નવસર્જન અને અન્યો માટે ઉપયોગિતાનો ગુણધર્મ આ સંદર્ભે સાત પગલાં આકાશમાં જોવા મળે છે. પ્રકૃતિ ક્યારેય એક સરખી રહેતી નથી તે જેમ પમાય છે તેમ એના સાન્નિધ્યમાં જીવાય પણ છે. જેમ આપણે પ્રકૃતિને નિહાળીએ છીએ તેમ પ્રકૃતિ પણ આપણને નિહાળે છે. આવી એકરૂપતા આ પુસ્તકમાં અનેક ઠેકાણે જોવા મળે છે.

પ્રકૃતિ અભયદાન છે. કારણ તે નિર્ભયતા શીખવાડે છે. આ કથાપણ પ્રકૃતિના તાદાત્મ્યથી નિર્ભય થવાની કથા છે. સંવાદી વ્યક્તિત્વના પ્રાગટ્યની ઝંખના દર્શાવતી અને તેને ફળીભૂત કરતી આ કથા કદાચ તેથી જ અવારનવાર અભ્યાસીઓને એના પ્રતિ આકર્ષતી રહે છે. રૂઢમાં 'ઇકોક્રિટિસિઝમ' ની દૃષ્ટિ એ જોઈએ તો આ નવલકથા એ અર્થમાં ડીપ ઇકોલોજીસોશ્યલ ઇકોલોજી અને હ્યુમન ઇકોલોજીની વિચારણાઓ સંદર્ભે પણ તપાસી શકાય. અસ્તું.

સંદર્ભે ગ્રંથો –

૧)   સાત પગલાં આકાશમાં – કુન્દનિકા કાપડિયા

૨)   પર્યાવરણ કેન્દ્રી વિવેચન વિચારણાં – ડૉ. નૂતન જાની

૩)   પર્યાવરણ અધ્યયન – અનુ જયશ્રી જોશી

૪)   પર્યાવરણ સાથીસંપાદન – બરીન મહેતા

(નોંધ – આ લેખમાં 'ઇકોફેમિનિઝમ' જેવી નવી વિભાવનાને તેમના લેખમાંથી વાંચવા, સમજવા અને અહીં આલેખવા માટે ડૉ. નૂતનબેન જાનીની અંત:કરણપૂર્વક આભારી છું.)

ગુજરાતી નવલકથામાં નારી ચેતના

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નારીચેતના અને નારી સંવેદના એ હવે ખૂબ જાણીતા સંદર્ભ છે. એ જીવનના કોઈ એકાદ પાસા સાથે સંકળાયેલી સંજ્ઞા નથી પરંતુ આ યુગના ઘણા પાસાંઓ સાથે જોડાયેલી સંજ્ઞા છે. નારી ચેતના અને નારી સંવેદના બંને નારીના પ્રશ્નો અભિવ્યક્ત કરે છે છતાં એ બંને વચ્ચે પાયાનો ફરક છે. જ્યારે કોઈ અભિવ્યક્તિ કે ઘટના નારીની લાગણી, ભાવના કે અનુભૂતિ સાથે સંકળાયેલી હોય, જ્યાં તેનું નારીત્વ તેની સ્વભાવગત લાક્ષણિકતાથી પ્રગટ થતું હોય ત્યારે તે નારી સંવેદના બની રહે છે. પરંતુ જ્યારે તેની અસ્મિતા, ગૌરવ કે અસ્તિત્વના પ્રશ્નો આવે ત્યારે જે નારીત્વ પ્રકટ થાય છે. અને તેને પ્રશ્નો ઊઠે છે, તેના મનમાં જે સંઘર્ષ ઊઠે છે તે નારીચેતના ગણાય છે.

કથાસાહિત્યમાં નારીવિષયક પ્રશ્નો હમેશા નિરૂપાતા રહ્યાં છે અને નિરૂપાતા રહેશે. નવલિકા અને નવલકથામાં બંને સ્વરૂપોમાં આપણે તેને જોઈ શકીએ છીએ. પરંતુ નવલિકામાં તેની એકાદ ઊર્મિનું જ આલેખન જોવા મળે છે જ્યારે નવલકથામાં તેના ચરિત્રના સંપૂર્ણ વિકાસને આલેખવાની તક સાંપડે છે. નવલિકામાં તેના પોતિકાપણાનો આવિષ્કાર જોવા મળે છે જ્યારે નવલકથામાં તેના પાત્રના પરિવર્તન આપણે પામી શકીએ છીએ. માર્ક શોરરે કહ્યું છે તેમ નવલકથામાં નૈતિક ઉત્ક્રાંતિની વાત હોય છે જ્યારે નવલિકામાં નૈતિક આવિષ્કારની વાત હોય છે.

નારીચેતનાની વિભાવનાનો ઉદય સામાજિક ન્યાય અને સમાનતાના મૂલ્યની ઉપજ રૂપે થયો. જેને નારીવાદ તરીકે આપણે ઓળખીએ છીએ. આ નારીવાદનો ઉદ્ભવ અને વિકાસ એક મહત્વની સામાજિક અને રાજકીય ઘટના છે. નારીઓના અધિકારોની અને તેની પુરુષો સાથેની સામાજિક રાજકીય અને આર્થિક સમાનતાની હિમાયત કરતી ચળવળ તે નારીવાદ. હિમાંશી શેલતના મતે તેનું મુખ્ય પરિબળ સમાજમાં રહેલી અસમાનતા છે. આને સમજાવતા તેઓ કહે છે કે સમાજમાં કેવળ લૈંગિક ભેદને કારણે જ એક સમુદાય બીજા સમુદાય પર જોહુકમી ચલાવે છે અને એટલા તફાવતને લીધે એક સમુદાય સતત હિણપતનો અને ગુલામીનો ભાવ અનુભવ્યા કરે છે. (૧) નારીવાદી ચળવળ સ્ત્રીને તેની આ ગુલામ અવસ્થા સમજાવી અને તેને સમાન કરવા ઇચ્છે છે. તેના સ્વમાન વિશે, તેના અધિકાર વિશે, તેની અસ્મિતા વિશે એક વૈચારિક ક્રાંતિરૂપે કે પરિવર્તનની ભૂમિકાએ નારીવાદ નારીના અસ્તિત્વના પ્રશ્નો સભાન પણે તેમજ વિધાયક રૂપે ચર્ચવા પ્રયત્નશીલ છે.

હજારો વર્ષોથી પુરુષપ્રધાન સમાજમાં સ્ત્રીની ઓળખને અને અસ્તિત્વને ગૌણ બનાવી દેવામાં આવ્યુ હતું. વધુમાં સામાજિક અને પરંપરાગત મૂલ્યોના ભારણ અને દબાણને કારણે નારીએ પોતે પણ પોતાના અસ્તિત્વને અને ઓળખને પુરુષના અસ્તિત્વ અને ઓળખમાં ઓળઘોળ કરી દીધાં હતા. પુરુષોનું શાસન તેને સ્વીકાર્ય હતું. તેની શક્તિ, તેનું દેવત્વ, તેનો ત્યાગ, સહનશીલતા આદિ જેનો પુરુષો દ્વારા મહિમા થયો હતો તે આદર્શો અને ભાવનાઓની જાળમાં તે રાજી ખુશીથી ફસાતી ગઈ પતિના કાર્યમાં મંત્રીની, તેની સેવામાં દાસીની, ભોજન કરાવવામાં જાળમાં મા ની, શય્યામાં અપ્સરાની ભૂમિકા નિભાવવાના પ્રયત્નો કરતી રહી. ગુણવાન પત્ની બની કૂળનો ઉદ્ધાર કરવાના પ્રયત્નમાં જીવનની સફળતા અનુભવતી રહી. પરંતુ જાણે અજાણેય જ્યારે અસ્તિત્વગત પ્રશ્નોનો સામનો કરવો પડયો ત્યારે તેને પ્રશ્નો થતા રહ્યા, અને ત્યારે તે પોતાના પરચો બતાવવા સક્ષમ પણ રહી છે. આપણા પુરાણોમાં પણ એના ઉદાહરણો છે. અનિલા દલાલ લખે છે : અસાધારણ, અતિમાનવીય સામર્થ્ય ધરાવતી નારીઓને આપણે પ્રાચીન કાળથી જોતા આવ્યા છીએ.... પ્રાચીન ભારતીય કાવ્ય સાહિત્યમાં આવતી કઈ નારીની વાતથી શરૂઆત કરવી ? સીતાની ? દ્રોપદીની ? સાવિત્રીની ? મારી સામે સૌ પ્રથમ પોતાના જાજવલ્યમાન વ્યક્તિથી સૌને પ્રભાવિત કરતી મહાભારતની દ્રોપદી આવે છે. (૨)

અહલ્યા, અનસુચા, સીતા, તારા, મંદોદરી કોઇપણ પૌરાણિક પાત્રો લો ત્યારે તેના અસ્તિત્વ, ગૌરવ, સ્વમાન કે અસ્મિતાના પ્રશ્નો ઉદ્ભવે છે ત્યારે તેઓ પ્રશ્ન કરે છે, જવાબ માંગે છે. સીતાએ બીજીવાર અગ્નિ પરીક્ષા આપવા કરતા ધરતી ચીરીને તેમાં સમાઇ જઇ પોતાની પવિત્રતા સિધ્ધ કરી હતી. અહલ્યાએ સતીત્વ સામે આંગળી ઉઠી ત્યારે પ્રશ્ન કર્યો, અનુસૂયાએ પરચો બતાવ્યો પરંતુ દ્રોપદીએ તો ભરી સભામાં પ્રશ્ન કર્યો. ઉડિયા નવલકથાકાર પ્રતિભારાયની 'દ્રોપદી'ના કેટલાંક અંશો જોઇએ.

દ્રોપદીને ન લાવલી જોઇએ એવે વખતે ને એવે વેશે ભરી સભામાં લવાય છે. ધૃતમાં હારેલા પાંડવોની પત્નીને દાસી તરીકે ખેંચી આણવામાં આવે છે. તેનું વસ્ત્ર ખેંચી નગ્ન કરવાની કોશીશ થાય છે. અને બધાજ આ નાટકીય તમાશો જોઇ રહે છે. પરંતુ પોતાની અસ્મિતાનો પ્રશ્ન આવતા જ તેનામાં આટઆટલા પુરુષોની વચ્ચે પ્રશ્ન પૂંછવાની હિંમત આવે છે. આખાય કુરુવંશની સભામાં તે પ્રશ્ન પૂછે છે :

મારા પતિ પહેલા પોતાને દાવ પર હાર્યા કે મને ?

આ સભામાં મારા ગુરુજનો છે, આ દશામાં મને દશામાં મને ભરી સભાની વચ્ચે વાળ ખેંચીને ઘસડીને લાંછિત કરવી એ શરમજનક નથી ? કૌરવોનો આ ધર્મ છે ? બધા ચૂપ છો ? મારા પ્રશ્નનો કોઇ જવાબ નહી આપે ? (દ્રોપદી – પૃ. ૧૬૫)

ભરી સભામાં થયેલા પોતાના સ્ત્રીત્વના અપમાને તેની અંદરની નારીને નખશીખ નારીને જીવંત કરી. હવે તે માત્ર કામિની હતી. રજસ્વલા એકવસ્ત્રા, દ્રોપદી હાથ જોડીને ઉભરાતી આંખે લાજ સંકોચ છોડી મોટે અવાજે પ્રશ્ન પૂછે છે.

હું કોઇની દયા કે ભીખ નથી માંગતી, ન્યાય માંગુ છું નારીના સન્માનનું રક્ષણ કરવું એ રાજધર્મ છે. તો પોતાના વંશની કુળવધુની મર્યાદા ન જાળવવી એ કુરુ રાજાઓને શોભા આપે છે ? હું જાણવા માંગુ છું કે મારા પતિ પોતાને હારી ગયા પછી મને દાવમાં મૂકે એ શું એમનું ન્યાય સંગત કાર્ય છે ? (દ્રોપદી – પૃ. ૧૬૫)

આ નારી ચેતના છે. આમતો એની જૈવિક રચના જ એવી છે કે જે ટકી રહેવાની ક્ષમતા ધરાવે છે. પણ અહીતો તેના શીલનો એવે ઉત્કટ પ્રશ્ન હતો કે તેની ટકી રહેવાની જિદ જ આવી ન સૂકનારી ઝઝૂમનારી નારીને જન્મ આપે છે. અને માટે જ નારી ચેતનાનો જન્મ યુરોપમાં થયો છે એવી શ્રી ચંદ્રકાંત ટોપીવાલાની એ વાત મંજુબેન ઝવેરી સ્વીકારતા નથી તેઓને મતે નારીવાદ એ સભાન નારી મુક્તિ ઝૂંબેશ છે એ થત કબુલ પણ એમ કહેવું કે પહેલીવાર નારીવાદ શબ્દતા જન્મ સાથે એને ભાન થયું ઓ પરિસ્થિતિનું અતિસરલીકરણ છે. સ્ત્રી અચાનક જાગી નથી. અચાનક એની સમજ ખીલી નથી ઉઠી એની પાછળ સ્ત્રીમુક્તિ ચેતનાનો ક્રમિક ઇતિહાસ છે. મંજુબેનના કહેવા પ્રમાણે નારીવાદ શબ્દ ભલે આધુનિકતાની નિપજ છે પરંતુ સ્વતંત્ર નારીની ચેતના એ વર્ષોથી પાંગરી રહેલી ભાવના છે. એનો પણ રસપ્રદ ઇતિહાસ છે. આપણે ત્યાં પણ રાજારામમોહન રાય, ઇશ્વરચંદ્ર, વિધાસાગર, નર્મદ અન્ય સુધારકો ઉપરાંત ગાંધીજી જેવા વિધાનો તથા નેતાઓએ નારીની ચેતનાને સંકોરવાનો પ્રયત્ન કર્યો છે. આ નારીવાદ શૂન્યવકાશમાંથી સર્જાયો નથી.

જો કે સભાનરીતે સૌને ચોકવી દેનારુ વિધાન ફેંચ નારીવાદી સિમોન દ. બુવા પાસે મળે છે. તેઓ ચોકવનારા પરંતુ સ્પષ્ટ શબ્દોમાં કહે છે : One is not born woman; rather one becomes a woman એમનું કહેવું છે કે નારીએ પોતાનો અનુભવ અનુભવ્યો જ નથી. એ બીજાની દ્રષ્ટિએ જ પોતાને મૂલવતી રહી છે. અને આ નારીચેતનાએ નારીને પોતાના 'સ્વ'ની સ્વતંત્ર ઓળખ કરાવી. પોતાની અભિવ્યક્તિને સપાટી પર લાવવાની તક પૂરી પાડી છે. ચંદ્રકાન્ત ટોપીવાળા કહે છે.

સ્ત્રીના શોષણની વાત વીસમી સદીના સાતમા દાયકાના અંત સુધીની છે. એ પછી કશુંક એવુ બને છે કે સદીઓની પિતૃસત્તાક શંખલા તોડતી એક નવી નારીનો જન્મ થયો છે. આ વિશે વિસ્તૃત ચર્ચા કરતા તેઓ જણાવે છે કે આ નવી જન્મેલી નારીનું જોમ,એનો સહજ પુરુષ દ્રેષ એનો આક્રમક મિજાજ, એની મુક્તિનો નિર્બંધ અવાજ એક ઝૂંબેશમાં પરિણમ્યો છે. આ ઝૂંબેશ છે નારીવાદી ઝૂંબેશ. ફ્રાંસ, જર્મની, અમેરિકા એના

મુખ્ય કેન્દ્ર છે. આ નારીવાદ વિશે ઊર્વશી પંડ્યા લખે છે, મારો નારીવાદ એટલે મારું નારી હોવું. મારું સુખ કે મારી યાતનાનું સંવદેનથી ભરેલુ સમગ્ર જીવીત. પ્રત્યેક ક્ષણ જીવવાં, જીરવવાની અનુભૂતિ મારી તમામ શક્તિ– મર્યાદા સહિતના મારા હોવા પણામાંથી એટલે કે નારી તરીકે જીવવા અને જીવાયેલા જીવનમાંથી નીપજેલી મારી સમજણ જ મારો નારીવાદ તો નૂતન જાનીને સ્ત્રીના સ્ત્રી સાથેના સભાન અને સમાન વ્યવહાર થી પોતાની ઊભી કરવાની અપેક્ષા છે.

આમ નારી સંવેદના અને નારીચેતના બંને શબ્દોને સમજ્યા પછી નારીચેતના વિશે વાત કરીએ. કોઈપણ વિચારણા છેવટે તો સર્જકના ચિત્તમાં રહેલી નારીને જોવાની રીતને ઉલ્લેખ છે. સર્જકના સંવિતમાં સ્ત્રી વિશેના જે ભાવ હશે તેનું જ પ્રતિબિંબ તેના સર્જનમાં જણાય છે. શોષણ અને અસમાનતાની વાત ગુ. કથા સાહિત્યમાં વિશેષ રીતે વ્યક્ત થઈ છે. નારી સંવેદનાને સ્ત્રી અને પુરુષ સર્જકોએ એની સભાનતા, સજાગતા એના સ્વતંત્ર મિજાજ, એની મૂંઝવણો, વેદનાઓ, સ્વાતંત્ર્ય માટેની ઝંખના, અન્યાય અને અપમાન સામેના આક્રોશ, જાતીય પ્રશ્નોની ગુંચવણો એકલતા ઇત્યાદિ સંદર્ભે નિરૂપ્યા છે. ન કથા કરતા નવલિકામાં સવિશેષ રૂપે અવતર્યા છે. ન કથાને આધારે નારીચેતના વાત જોઈએ જેમાં મુખ્યત્વે પોતાના અસ્તિત્વના પ્રશ્નો આવતાં જ અંદરની ચેતના નાયિકાઓને પ્રશ્ન પૂછવા કેવી રીતે મજબૂર કરે છે તે જોઈએ. ગુજરાતી સાહિત્યમાં નારીચેતના શબ્દ ભલે ૧૯૮૪ પછીજ દેખાય છે પરંતુ એવા પ્રસંગો તો છેક સરસ્વતીચંદ્રથી જોવા મળે છે. 'સરસ્વતીચંદ્ર' ન કથામાં ધરના પ્રશ્નોને કારણે સરસ્વતીચંદ્ર ગૃહત્યાગ કરે છે. ત્યારે તેની વાગ્દતા કુમુદના મનમાં પ્રશ્નો સર્જાય છે. કુમુદના લગ્ન બીજે થાય છે. એ આખીય ઘટના આપણે જાણીએ છીએ પણ બધુય સ્વીકાર્યા પછી પણ જ્યારે સુંદરગિરી પર્વત પર એકાંતમાં કુમુદ જે પ્રશ્નો પૂછે છે તે તેની કુમુદ તરીકેના એક વ્યક્તિત્વની, સ્ત્રી તરીકેની સ્વાયત પ્રતિષ્ઠા સ્થાપે છે. કુમુદ સભાનતાથી, તટસ્થતાથી પોતાની લાગણીઓની અને પોતાના વિચારોની, સરસ્વતીચંદ્રે કરેલી પોતાની અવહેલનાની વાત કરી શકે છે. કુમુદની વેદના, તેના આંતરવિશ્વમાં ઉદભવેલી ઉથલપાથલો, મનોસંઘર્ષો, અકથ્ય અસહ્ય ગુગ્ળામણ વગેરે તેની પરિસ્થિતિને કારણે જન્મેલા હોવાથી તેના પોતીકા લાગે છે. આ પ્રશ્નોને નારીચેતનાના સંદર્ભે તપાસી શકાય. કુમુદ સરસ્વતીચંદ્રને પોતાના ત્યાગ કરવા પાછળના કારણો પૂછે છે. તે જોઈએ.

❖   મારો ત્યાગ કેવી બુદ્ધિથી કર્યો ? સુવર્ણપૂર આવ્યા તે ક્યાં અભિલાષથી આવ્યા ? ત્યાંથી અહી શાથી અને કેવી રીતે આવ્યા. (પૃ. ૪૦૭)

❖   સર્વની પ્રીતીની એવી ગણના કરી તો મારી પ્રીતિની જુદી ગણના કેમ કરી ? (પૃ. ૪૧૭)

❖   તમે કહો છે કે તમારી અનુવૃત્તિ કરી હું તમારી પાછળ આવી શકી હોત તો તમે જુદો વિચાર કરત તો તમે શું કરત ? ગૃહત્યાગ પડતો મૂકત ? એ વેળાએ આ વિશે શો વિચાર કર્યો હોત ?

❖   તમે મારામાં એવો શો દોષ દીઠો કે તમે જાતે મારામાં ઉત્પન્ન કરેલી પ્રીતિની પરીક્ષા લેવાનું આમ બાકી ગણ્યું ? (પૃ. ૪૧૯)

❖   મારી ચિન્તા તમારે જાતે કરવાની ન હતી ? તમે તે ચિન્તા તે કાળે કેવી કરી અને અત્યારે કેવી કરી છો ?(પૃ. ૪૧૯)

❖   નક્કી હવે પરીક્ષા થઈ હશે. હું કેવી રીતે પાસ કે નાપાસ થઈ છું તે કહી ધો થોડા શબ્દોમાં સ્પષ્ટવચન કહી દેજો. તમારા હૃદય ઉપર એક પાતળો સરખો પણ પડદો હવે ન રાખશો. હવે રાખશો તો કુમુદની ત્રીજી આંખ એનો પોતાનો જ પ્રલય કરશે એ નિશ્ચિત જાણજો. (પૃ. ૪૨૦)

આ કુમુદના પ્રશ્નોમાં અજ્યો છે તથા સ. ચંદ્રના જીવનમાં પોતાનું સ્થાન ક્યાં છે ? પોતાને માટે પ્રેમ છે ? એ જણાય છે, કુમુદ અહી પોતાને સ્ત્રી તરીકે જીવંત મનુષ્ય તરીકે પોતાની તમામ સંવેદનશીલતા, બૌધિકતા શક્તિ તથા મર્યાદા સાથે સ્વકારે છે. એ ધ્યાનાર્હ છે.

આપણે નારીચેતનાના વિષયમાં પોતાના સ્વત્વના, નારીત્વના અસ્તિત્વના કે અસ્મિતાના સંદર્ભ સ્ત્રીને જે

પ્રશ્નો ઊઠે છે તેની ચર્ચા કરીએ છીએ. ઘણીવાર આ પ્રશ્નો અનુત્તર પણ રહે છે. કદાય આ સંદર્ભે ઘણા સર્જકોએ પોતાની સંવેદનાઓ સર્જનાત્મક રીતે સર્જકોએ નિરૂપી છે. બધીજ નવલકથાની વાત કરવી આટલા સમયમાં શક્ય નથી પણ થોડીક જાણીતી અને વિવિધ ભૂમિકાએ સ્ત્રીના મનને નિરૂપતી બે ત્રણ નવલકથા માં પસંદ કરી છે તેને વિશે વાત કરીએ.

મુનશીના સ્ત્રીપાત્રોમાં આરંભમાં તેની પ્રબળ અહમ ભાવના એવી રીતે હાવી થતી જોવામાં આવે છે કે ભાવક તરીકે સ્તબ્ધ થઈ જવાય. જો કે જેટલી તીવ્રતાથી અહમ ઘડાય છે એટલી જ તીવ્રતાથી એનું ખંડન પણ થાય છે આથી તેમાં સાહજિકતાને સ્થાને કૃત્રિમતા જણાય છે પણ છતાંય એ સમયમાં તેની નાયિકાઓને ઊઠતા પ્રશ્નો પ્રત્યે ધ્યાન તો દોરવાય જ છે. મુંજાલ અને મીનળનો એક સંવાદ જોઈએ.

મીનળ અને મુંજાલના સહિયારા પ્રયત્નથી પાટણની પ્રભુતા ભરતખંડમાં સ્થાપવાની ઊંચી આકાંક્ષા ફલીભૂત થતી નજરે પડે છે. પાટણની એક હથ્થુ સત્તા સમગ્ર ગુજરાતમાં બની રહે એ મુંજાલે જીવનમંત્ર બનાવ્યો છે. બુદ્ધિ અને બળથી પાટણનું સમગ્ર તંત્ર મુંજાલનો હાથમાં હતું. આ દરમ્યાન અનેક વિઘ્નોમાંથી તેણે પસાર થવું પડ્યું એ સર્વમાં તેને સાથે આપનારી, તેના હૃદય અને બુદ્ધિ પ્રેરણા આપનારી મીનળનો સંપૂર્ણ સહકાર તેને માટે આધારરૂપ બને છે. આ જ સમયે વણથંભી કીર્તિ, યશ, માન, અકરામથી મીનળને સત્તાનો નશો ચડે છે. પોતાની બુદ્ધિ અને પ્રતિભાનું અભિમાન તેને ઉદ્ધત બનાવે છે. પોતાની સત્તાની આડે આવનારને કચડી નાખવા તે તત્પર બને છે. મુંજાલને પણ લેખામાં લેતી નથી. આમ તે મત્ત બને છે. બીજી તરફ જૈન ધર્મના જતિ આનંદસૂરિને સમગ્ર દેશમાં જિનશાસન પ્રસરાવવું હતું. તે મીનળને મળે છે. મીનળને તેની ધૂન ગમી જાય છે. મુંજાલ પર દાખલો – પોતાની સત્તાનો બેસાડવાના ક્ષુદ્ર હેતુથી, આનંદસૂરિ અને મીનળ એક થઈ મુંજાલ પર વિરુધ્ધ કાવતરાં રચે છે. પણ મુંજાલ પાટણની મહત્તાના ભોગે ધર્મનું રાજ્ય બનાવવા અંગે સહમત થતો નથી તે મીનળને જવાબ આપે છે : દેવી ! છેક ધીમે ઘાંટે મુંજાલે કહ્યું પાટણની ગાદી પર કાંતો જયદેવ બેસે કે પાટણ પડીને પાધર થાય, એ સિવાય મારા જીવતા બીજું નહી થવા દઉં, પણ તમારી મતિ વિપરીત થઈ છે.

મીનળનો અસલ સ્વભાવ બહાર આવે છે, અભિમાન, ક્રોધ અને સત્તાના મદમાં મીનળ મુંજાલનો જવાબ ખમી શકતી નથી મુંજાલને કહે છે : (ગુજરાતનો નાથ ઉપોકલધાન પૃ. ૩૫)

મુંજાલ ! મુંજાલ ! વાણિયાની જાત પર જાય છે કે ? આવી રીતે મારી સાથે વર્તે છે ? આટલા દિવસ વધારે છૂટ આપી તેમાં કે ? તું જાણે છે હું કોણ છું ? (ગુજરાતનો નાથ ઉપોકલધાન પૃ. ૩૧)

મીનળ અત્યારે મુંજાલની પ્રેમિકા નહી પણ સર્વસત્તાધિશ પ્રતિસ્પર્ધી બની રહી છે. મુંજાલ પણ સ્વસ્થતાથી અને શાંતિથી મીનળના ગૌરવને આઘાત આપતો હોય એમ વર્તે છે. મુંજાલનું આવર્તન મીનળને ખળભળાવી મૂકે છે. મુંજાલ કહતો હોય છે,

રાણીમાતા, ક્ષમા કરો મને ભૂલવાની ટેવ નથી. તમે મારા મોઢા આગળ ઉછરેલા મારી મહેનતે હોંશિયાર થયેલા ચંદ્રપુરનાં કુંવરી મારી યુક્તિથી આણેલા તે, અને મારી બુદ્ધિથી માનીતાં કરેલા પાટણનાં રાણી અને અત્યારે – અત્યારે કહું તો – નીયા વળી મુંજાલે મીનલદેવીનાં કાનમાં કહું સોલંકીઓના રાજ્યને ભસ્તીભૂત કરવા પેદા થયેલા જોગમાયા અને મને નિમકહરામ, અવિશ્વાસી, ભાવહિન અને સ્નેહવિનાનાં...

મુંજાલ છેલ્લા શબ્દો ગળી ગયો, હવે કંઈ કહેવું છે. (ગુજરાતનો નાથ ઉપોકલધાન પૃ. ૩૧)

મુનશી મીનળને અહીં સ્વાર્થી, જુલ્મી, કૃતઘ્ન, સત્તાપ્રિય, મહત્વાકાંક્ષી ખલ સ્ત્રી તરીકે ચીતરે છે. મીનળના પાત્ર ને કેન્દ્રમાં રાખીને રાજકીય અને શારીરિક ભૂમિકા નેપથ્યે રાખીને મુનશીએ સમગ્ર કથાપ્રસંગ રચ્યો છે. મીનળ પોતાની સત્તાના કેન્દ્ર ને નબળું પાડવા માગતી નથી તેથી છંછેડાય છે. મુંજાલને કોઈપણ રીતે સત્તાના પ્રભાવની નીચે દબાવી દેવાની પ્રબળ ઇચ્છા ધરાવે છે. જોકે આને નારી ચેતનાનો પ્રશ્ન કહેવો કે કેમ એ વિશે મતભેદ હોઈ શકે.

રઘુવીર ચૌધરીની અમૃતા પોતાની સ્વતંત્રતાના અને પસંદગીના પ્રશ્નો ઉઠાવે છે. ઉદયન અને અનિકેત

બંને સાથે એ દોસ્તી રાખે છે. ઉદયન માટે ઉપકાર ભાવ છે અને એની બૌદ્ધિક ક્ષમતા ખીલવવામાં મદદરૂપ થનાર ઉદયનની એ ઓશિયાળી છે. અમૃતાના વિકાસમાં ઉદયનનો મહત્વનો ફાળો છે. તેનું ઋણને સતત સ્વીકારે છે. દીર્ઘસાહ્યર્યને કારણે બંને એકબીજા સાથે એક અદ્રશ્ય તાંતણે બંધાયેલાં છે. લાગણીનો આકર્ષણ–ખેંચાણનો અનુભવ પણ બંને પક્ષે છે.

અનિકેત વનસ્પતિશાસ્ત્રનો નિષ્ણાંત હોવા ઉપરાંત કલા અને સાહિત્યનો પણ સારો અભ્યાસી છે. જીવનને જેવું છે તેવું સ્વીકારનાર અનિકેતને અમૃતાની પ્રાપ્તિ જીવનનો પુરસ્કાર લાગે છે. એક ફુલની સૌરભની જેમ તેનો સ્વીકારે કરે છે. અમૃતા પ્રત્યે તેને માલિકી ભાવ નથી. પરંતુ જીવનને સમગ્રતાથી સ્વીકારવાની તેની તેમને કારણે તે અમૃતાને અખિલાઈથી – તેના શરીરથી, તેની મુગ્ધતાથી તેની સ્વતંત્રતા સાથે સ્વીકારવા સક્ષમ બને છે. આમતો અનિકેત જે સંવેદન અનુભવે છે ખેંચાણ અનુભવે છે. આકર્ષણ અનુભવે છે, તેમાં વહીં જાય છે. પરંતુ મૈત્રી આદર્શ યાદ આવતા પોતાના સંવેદનને ખાળવાનો પ્રયત્ન કરે છે.

અહી અમૃતાને જે પ્રશ્નો થાય છે તે જુદા જ પ્રકારના છે. એ પોતાની સ્વતંત્રતા વિશેના છે. અનિકેત અને ઉદયન જેવા બે પ્રેમીઓ પાસેથી અમૃતા ખરેખર પ્રેમ પામી છે ? ઉદયનના પ્રેમમાં તેને અહંકાર (Male Ego) અને અનિકેતમાં એને આદર્શવાદિતા દેખાય છે. બીજા શબ્દોમાં કહીએ તો (Escapism) અનુભવાય છે કે અનિકેત અને ઉદયન બંનેની ભાષા એક જ છે. પુરુષની ભાષા એક જ છે – પુરુષની ભાષા – સત્તાની ભાષા પરંતુ અમૃતા એકને ચાહી અને અન્યને નકારી શકતી નથી. આ આંતરિક દ્વંદ્વમાંથી પસાર થવું અમૃતા માટે કપરું છે. એનું મંથન એનો સંઘર્ષ આ અનિર્ણાયકતાની વ્યથામાંથી ઊગારવા માટેનો છે. આથી જ જ્યારે અનિકેત કહે છે કે હું કેટલો બધો સુખી છું તેમને બંનેને ચાંહુ છે એમ કહી શકું છું ત્યારે અમૃતાને થાય છે કે હું કેટલો બધો સુખી છું તેમને બંનેને ચાહું છે એમ કહી શકું છું ત્યારે અમૃતાને થાય છે બે પુરુષોને ચાહવાની સ્વતંત્રતા એને ક્યાંથી હોય ? છતો તેને રહી રહીને પ્રશ્ન સતાવે છે કે તો શું પુરુષ અને સ્ત્રી માટે સ્વાતંત્ર્યને અર્થ એક નથી ? અમૃતા પોતાની આ મૂંઝવણ ઉદયનને પણ જણાવે છે.

તું જ કહે પુરુષ તરીકે નહી પણ મનુષ્ય તરીકે તું આત્મનિર્ણયનો હક્ક ભોગવે છે. એ સ્થિતિમાં મને મૂકી શકે એમ છે ?

આમ આ ઊભા થતાં પ્રશ્નો નારીચેતનાને સ્પર્શે છે. આ રીતે આપણે શીમળાના ફૂલની 'રન્નાદે' નાઇટમેરની 'નિયતિ', સાત પગલા આકાશમાંની 'વસુધાને', જોઈ શકીએ. વર્ષા અડાલજા, ઈલા આરખ મહેતાની નાયિકાઓના સંદર્ભે તથા નવલિકામા તો ઘણી બંધી નાયિકાઓની ચેતનાને પ્રજ્વલિત થતી જોઈ શકીએ એમ છે. અસ્તું.

સંદર્ભ :

૧) 'આધુનિકતા અને નારીવાદ', હિમાંશી શેલત : એવું આધુનિકતાવાદ : પ્રકાશક : ગુજરાતી સાહિત્ય પરિષદ : પ્રથમ આવૃતિ' : સપ્ટેંબર ૧૯૬૩ : મૂલ્ય રૂ. ૨૦ : પૃ. ૬૩

૨) 'નારીલેખનની ભિન્નતા': એક પ્રતિભાવ' : અનિલા દલાલ : પરબ ૧૯૬૦ : નારીવાદ વિશેષાંક પૃ. ૨૩

૩) 'નીરખને' મંજુઝવેરી : પ્રકાશક : મંજુ ઝવેરી : પ્રથમ આવૃત્તિ ૧૯૬૨ : મૂલ્ય ૨ | ૮૫

૪) 'નારીવાદ': ભૂમિકા અને સંદર્ભ : ચંદ્રકાંત ટોપીવાલા પરબ ૧૯૬૦, જુલાઈ ૨

૫) 'પૂર્વ નિર્દેષ': ડૉ. ઉર્વશી પંડ્યા : પ્રકાશક ઉર્વશી પંડવા : પ્રથમ આવૃત્તિ ૨૦૦૭ : મૂ. ૨ | ૧૦૦ પૃ. ૪૨

૬) 'નારી ચેતનાની સંકોરતી શગ' : નૂતન જાની : શબ્દ સૃષ્ટિ મે ૨૦૦૭-પૃ. ૫૮

ઓગણીસમી સદીની બંગાળી કવિતા

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આજે એકવીસમી સદીના બીજા દાયકામાં ઓગણીસમી સદીની બંગાળી કવિતા વિશે વ્યાખ્યાન આપવાનું છે ત્યારે મારે કબૂલવું જોઈએ કે જે ભાષાની કવિતાની મારે વાત કરવાની છે તે ભાષા મને આવડતી નથી તેમ છતાં આયોજકોની મારા પરની શ્રદ્ધાએ મને આ બીડું સ્વીકારી લેવાનું બળ આપ્યું છે. આ અભ્યાસલેખ માટે મેં અંગ્રેજી, હિન્દી, મરાઠી તેમ જ ગુજરાતી ભાષામાં આ વિષય અંગે પ્રાપ્ત ગ્રંથોનો આધાર લીધો છે.

ઓગણીસમી સદી ભારતના ઇતિહાસના પૃષ્ઠો પર સંક્રમણની સદી તરીકે ઉપસી આવી છે. બંગાળ હોય કે ગુજરાત, દિલ્હી હોય કે રાજસ્થાન ભારતના દરેક પ્રાંતો પર ૧૯ મી સદીમાં બ્રિટિશ શાસકોની સત્તા પ્રવર્તતી હતી. બ્રિટિશ વહીવટ અને તેમના વિજય માટેની નીતિ કેટલી સ્વકેન્દ્રી હતી તેનો ખ્યાલ આ સદીના ઇતિહાસ વિશેના ગ્રંથો દ્વારા મળે છે. શાળા અને કોલેજોમાં ભણાવાતો ૧૯ મી સદીનો ઇતિહાસ બ્રિટિશ સલ્તનતના વહીવટનો, વિજયગાથાનો ઇતિહાસ છે, એ ભારતીય જનજીવનનો ઇતિહાસ નથી.

મધ્યકાળથી અર્વાચીનકાળ સુધીની ભારતીય સંસ્કૃતિની સંક્રમણપ્રક્રિયા વિશે સર જદુનાથ સરકારે નોંધે છે કે, It was truly a renaissance, wider, dipper and more revolutionary than that of Europe after the fall off constantinople (The History of Bengal). ૨૦મી સદીના ભારતના રાજકીય, સામાજિક, ધાર્મિક, આર્થિક તેમ જ સાહિત્તિક પરિબળો માટે ૧૯મી સદી જવાબદાર છે. ૧૯ મી સદીના ભારતનું રેખાચિત્ર પૂર્ણરૂપમાં દોરવું હોય તો વિવિધતામાં એકતા ધરાવતી પ્રાદેશિક પેટાસંસ્કૃતિઓવાળા રાજ્યોનો એ સમયનો ઇતિહાસ તપાસવો પડે. ૧૯ મી સદીની બંગાળી કવિતા વિશે વાત કરતી વખતે એ સદીના બંગાળના સમાજ અને સંસ્કૃતિના સંદર્ભોનો આધાર લઈને અહીં મારી વાત રજૂ કરવા ધરી છે.

બંગાળ ભારતનો એ પ્રથમ પ્રાંત છે જ્યાં અંગ્રેજી શિક્ષણ અને પશ્ચિમની જીવનપદ્ધતિઓની પ્રગાઢ અસર પડી ૧૯ મી સદીના ભારતના સાંસ્કૃતિક મૂલ્યાંકન માટે આ એક મહત્વની બાબત છે. બંગાળ અને બંગાળી જનજીવનને અસર કરનારી આ બે બાબતોએ પછીથી ભારતદેશના અન્ય રાજ્યોને પણ પ્રભાવિત કર્યા.

બંગાળ પૂર્વ ભારતનું વિશાળ રાજ્ય છે. બંગાળી ભાષા એ રાજ્યમાં વસનારા હિન્દુઓ અને મુસલમાનો બંનેની માતૃભાષા છે. ત્યાંના હિંદુઓ બંગાળીભાષી મુસલમાનોને 'યવનજાતિ' તરીકે ઓળખાવતા બંને પ્રજાની ધાર્મિક માન્યતાઓ, સામાજિક વિચારણાઓ, સંસ્થાઓ, મંદિરો અને મસ્જિદો હિંદુ –મુસલમાન વચ્ચેના અંતરની સાખ પૂરે છે. તે સમયે હિંદુ સમાજમાં સતીપ્રથા અને અસ્પૃશ્યતાનું પ્રચલન હતું. કુલીન બ્રાહ્મણ સાથે મોમાંગ્યું દહેજ આપીને દીકરીઓને નાનપણમાં જ પરણાવી દેવાતી હતી.જ્યારે મુસલમાન સમાજમાં વિધવાવિવાહ અને પ્રથમ પેઢીના પિતરાઈઓમાં લગ્ન પ્રથાનું પ્રવર્તન હતું એ સમયે બંગાળના હિંદુઓએ અંગ્રેજી ભાષામાં શિક્ષણ લીધું જ્યારે મુસલમાનોએ અરબી અને ફારસી ભાષામાં ધર્મ આધારિત શિક્ષણ લીધું. હિંદુઓના ઘડતરમાં અંગ્રજી પૂર્વ સંસ્કૃત ભાષા, પુરાણો અને મહાકાવ્યોનો ફાળો રહ્યો. બંગાળમાં જ વસતા હોવા છતાં આ બંને પ્રજાજૂથ એકમેકની પરંપરાથી લગભગ અજાણ્યા જ રહ્યાં છે. ૧૯ મી સદીની બંગાળી કવિતા બે ધારાઓમાં વહે છે. પરંપરાગત કાવ્યધારા અને આધુનિક કાવ્યધારા પરંપરાગત કાવ્યધારાંમાં બંગાળના મુસ્લિમ કવિઓની કવિતાઓ પણ સમાવિષ્ટ છે.

કલકત્તા અને ઢાકા (હવે બાંગ્લાદેશમાં) જેવા બંગાળના મોટા શહેરો પર અંગ્રેજોનો પ્રભાવ વધુ પડ્યો. બંગાળી સાહિત્યપર, બંગાળી કવિતા પર અંગ્રેજોનો ગહન પ્રભાવ વર્તાય છે. બંગાળના કુલીન બ્રાહ્મણો, બૌદ્ધિકો અને આર્થિક રીતે સભ્ય પરિવારોમાં અંગ્રેજી ભાષાએ પોતાનાં મૂળ રોપ્યા. જોકે આપણે જેને કુલીન અને સભ્ય માનીએ છીએ તે બંગાળી પ્રજા વિશે તે વખતના અંગ્રેજ અમલદારો શું માનતા હતા તે જાણવું પણ

રસપ્રદ છે. કારણ એ જાણવાથી જ ભારતીય પ્રજાની અબૂધ અવસ્થાનું ભાન પણ થાય છે. ચાર્લ્સ ગ્રાન્ટ ૧૭૯૨ લખે છે તે મુજબ તો બંગાળીઓ રંગે કાળા, યુરોપના પછાત વર્ગના લોકો જેવા, અપ્રમાણિક અને ભ્રષ્ટ, અન્યાયપ્રિય, અનીતિ આચરનારા અને સ્વાર્થી લોકો છે. ૨૧ વર્ષ પછી ૧૮૧૩ માં માર્ક્સ હોસ્ટિંગસ પોતાની ડાયરીમાં નોંધે છે તે મુજબ હિંદુઓ પશુ સમાન અણઘડ પ્રજા છે. (ઓક્ટો ૨)૧૮૧૮ માં ઇતિહાસકાર મીલ પણ આ જ પ્રકારનું મંતવ્ય રજૂ કરે છે. જે બંગાળમાં અંગ્રેજે પોતાની શિક્ષણનીતિ અને ફૂટ રાજનીતિમાં સફળ થયા એ જ અંગ્રેજોએ બંગાળીઓ વિશે રજૂ કરેલાં મંતવ્યો ૧૯ મી સદીના ભારતના ઇતિહાસને પુનઃ તપાસવા માટેની જોગવાઈ પણ ઊભી કરી આપે છે.

બંગાળી પ્રજાને અંગ્રજિ ભાષાનું ઘેલું લગાડનારા બ્રિટિશરોએ ફૂટ રાજનીતિના ભાગરૂપે ૧૯ મી સદીના પ્રથમ ઉત્તરાર્ધમાં બંગાળના હિંદુઓને કેન્દ્રમાં રાખ્યા ને મુસલમાનોને હાંસિયે ચડાવી દીધા શિક્ષિત થયેલા . હિંદુ બંગાળીઓ જ્યારે વૈચારિક સ્વાતંત્ર્ય મેળવીને સમર્થ બન્યા ત્યારે, ૧૯ મી સદીના ઉત્તરાર્ધમાં અંગ્રેજોએ મુસલમાનોને કેન્દ્રમાં લાવવાનું શરૂ કરી દીધું . જોકે ૧૯ મી સદીની બંગાળી કવિતામાં આ તથ્ય ક્યાંય અવગત થવા પામ્યું નથી એ આ સમયની બંગાળી કવિતાની મોટી મર્યાદા છે.

૧૯ મી સદીની બંગાળી કવિતા પર અંગ્રજિ ભાષાનો જે પ્રભાવ પડ્યો તે માટે તે સમયના બંગાળની શૈક્ષણિક આબોહવા કેવી હતી તે પણ જાણવું જરૂરી છે. અંગ્રેજો આવ્યા તે પૂર્વે બંગાળમાં શિક્ષણનું માધ્યમ સંસ્કૃત, બંગાળી અને ફારસી હતું. હિંદુ શિક્ષકો જ વધુ પ્રમાણમાં હતા. શાળાઓમાં વાચન, લેખન અને જરૂર પૂરતું ગણિત એ ત્રણ જ વિષયો શીખવવામાં આવતા. હિંદુ પંડિતોની સરમુખત્યાર શાહી જ પ્રવર્તતી હતી. તે કારણે શિક્ષણપધ્ધતિમાં દયા, ધીરજ , સ્નેહ, સારપ વગેરે મૂલ્યોનો અભાવ હતો. શાળાઓમાં ભયનું વાતાવરણ ઊભું કરાતું. કડકાઈ ભર્યું વર્તન આચરવામાં આવતું. વિદ્યાર્થીઓને કડક શિક્ષા આપવામાં આવતી શાળા જાણે કે જેલ હોય તેવું વાતાવરણ હતું. આ કારણે લોકોમાં ભણવાની ખાસ રુચિ નહોતી. સ્ત્રીશિક્ષણનો તો સાવ જ અભાવ હતો. બંગાળી સાહિત્યની પરંપરા દીર્ઘ હોવા છતાં ૧૯ મી સદીમાં ભારતચંદ્ર પછી કોઈ મોટો કવિ થયો હોવાનું જણાતું નથી.

લોક બિશપે ૧૮૨૦માં કલકત્તામાં હિંદુ કૉલેજની સ્થાપના કરી. શિક્ષણનું માધ્યમ અંગ્રજિ બન્યું. મુક્ત વિચારણાવાળું વાતાવરણ, નવી ભાષાનું સાહિત્ય, વગેરેને લીધે બંગાળી યુવાપેઢી અંગ્રેજ શિક્ષણની હિમાયતી બની. યુવાપેઢીના વિચારોમાં ક્રાંતિકારી પરિવર્તનો આવ્યા. શિક્ષિત યુવા પેઢીએ 'પાર્થેનન' (૧૯૩૦) 'જ્ઞાનેન્શુણ' (૧૮૩૧) 'હિંદુ પાયોનિયર', 'બેંગાલ સ્પેકટેટર' (૧૮૪૨) વગેરે સામયિકો શરૂ કર્યાં.

અંગ્રજિ કાવ્યો લખનારા બંગાળી કવિ કાશીપ્રસાદ ઘોષ હિંદુ કૉલેજના વિદ્યાર્થી હતા. એમનાં કાવ્યોમાં પ્રથમ વખત દેશદાઝનો અવાજ મુખર બાનીમાં પ્રગટ્યો.

Land of the Gods, and lofty name,

Land of the fair, and beauty's spell,

Land of the Bards of mighty fame

My native land, for e'er farewell

"દેવોની ભૂમિ ને ઊર્ધ્વ ઓળખ,

ઔદાર્યની ભૂમિ ને રમણીય ઓળખ,

પ્રશસ્તી વચનો લલકારતા ચારણોની ભૂમિ,

મારી માતૃભૂમિ, સદા માટે થઈ અલવિદા"

કાશીપ્રસાદ ઘોષની પહેલી કવિતા કલકત્તાના સહુથી વધારે ફેલાવો ધરાવનાર અંગ્રજિ વર્તમાનપત્ર 'હરકરા' માં પ્રગટ થઈ હતી. તેમણે અંગ્રજિ ઉપરાંત બંગાળી ભાષામાં પણ કવિતાઓ લખી.

કાશીરામ ઘોષ ઉપરાંત નિધુ બાબુ, રાધામોહન સેન, ઈશ્વરચંદ્ર ગુપ્ત, રંગલાલ બંદોપાધ્યાય, વગેરે કવિઓની કવિતા પણ ૧૯ મી સદીના આરંભે મળે છે. રંગલાલ બંદોપાધ્યાય નવીન બંગાળી કવિતાના પહેલા કવિ છે. પરંતુ આ કવિ પોતાની પરંપરા ઊભી ન કરી શક્યા. તેઓ ઈશ્વરચંદ્ર ગુપ્તના શિષ્ય હતા. તેમણે 'પદ્મિની ઉપાખ્યાન' (૧૮૫૮), 'કર્મદેવી' (૧૮૬૨) 'શૂરસુંદરી' (૧૮૬૮), 'કાંચીકાવેરી' (૧૮૭૯) વગેરે કથાકાવ્યો રચ્યો છે. વિષયવસ્તુનું પ્રવાહી નિરૂપણ હોવા છતાં એમનાં કાવ્યોમાં ઊંડી સર્જકતાનો અભાવ વર્તાય છે. વર્ણનક્ષમતા, કથનાત્મકતા અને રાષ્ટ્રીય ચેતનાની બાબતમાં આ કવિનું પ્રદાન મહત્વનું છે.

ઈશ્વરચંદ્ર ગુપ્તની કવિતા મુકુન્દરામ અને ભારતચંદ્રની ૧૮ મી સદીની કવિતા અને તત્કાલીન નવીન કવિતા સાથે જોડાયેલી રહી. તેમણે પાઠશાળામાં જઈ બંગાળી શિક્ષણ લીધું હતું. તેઓ થોડી ઘણી અંગ્રેજી પણ જાણતા હતા. ૧૮૩૦ માં તેમણે 'સંબંધ પ્રભાકર' સામયિક શરૂ કર્યું. આ સામયિકમાં તે વખતના મહત્વના સર્જકો– રાધાકાન્ત દવે, રામકમલ સેન, હારાકુમાર ટાગોર, પ્રસન્નકુમાર ટાગોર, પંડિત જયગોપાલ તારાલંકાર, પંડિત પ્રેમચંદ તારકાબાગીસ વગેરેનું યોગદાન રહ્યું. ઈશ્વરચંદ્રએ અંગ્રેજી ભાષા અને અંગ્રેજોની નીતિ પર વ્યંગકટાક્ષનાં કાવ્યો લખ્યાં. સમાજસુધારાના દંભ પર પ્રહારો કર્યા. સરળ બાની એમની કવિતાની વિશેષતા રહી છે. વ્યંગ, પ્રવાહિતા, વૈવિધ્યપૂર્ણ વર્ણનને લીધે એમને ખૂબ જ વાચકો મળ્યા. લોકપ્રિયતાને લીધે એમના પ્રતિસ્પર્ધીઓ વધ્યા. ગૌરીશંકર ભટ્ટાચાર્યજીએ ઈશ્વરચંદ્રની કવિતાની ટીકા કરતો લેખ લખ્યો. ત્યારબાદ ઈશ્વરચંદ્રની કાવ્યલેખનની ગતિ ધીમી પડી.

જોગેન્દ્રચંદ્ર બસુએ જેમનું જીવનચરિત્ર લખ્યું છે તે માઈકલ મધુસુદન દત્ત (૧૮૨૪–૧૮૭૩) ૧૯ મી સદીની બંગાળી કવિતાનું મહત્વપૂર્ણ નામ છે. માઈકલ મધુસુદન દત્ત આધુનિક બંગાળી કવિતાના પ્રવર્તક છે. જેસ્સોર જિલ્લાના સગન્દી ગામે જન્મેલા મધુસુદન દત્તને વકીલ પિતાની સાથે કલકત્તા રહેવાની તક મળેલી. હિંદુ કોલેજમાં અંગ્રેજીમાં શિક્ષણ લીધું. ૧૮૪૩ માં તેમણે ખ્રિસ્તી ધર્મ અંગીકાર કર્યો ને માઈકલ મધુસુદન દત્ત નામ અપનાવ્યું. વધુ અભ્યાસ માટે તેઓ બિશપ કોલેજમાં ગયા. ત્યાં બંગાળી, અંગ્રેજી, સંસ્કૃત ઉપરાંત ગ્રીક, લેટિન, જર્મન, ફ્રેન્ચ, હિબ ભાષાઓ શીખ્યા. તેઓ તમિલને તેલુગુ ભાષા પણ જાણતા હતા. શરૂમાં અંગ્રેજીમાં લખતા આ કવિ ૧૮૫૮થી બંગાળી ભાષામાં લખતા થયેલા. 'તિલોત્તમાસંભવ' તેમણે લખેલું પહેલું કાવ્ય. કાવ્યનો ગંભીર વિષય અને મહાકાવ્યને અનુરૂપ છંદ (અમિત્રાક્ષર) પ્રયોજ્યો. બંગાળી પયાર છંદ અને અંગ્રેજી બ્લેન્ક વર્સ બંનેમાં તેમણે નીજ આવશ્યકતા મુજબના ફેરફારો કરીને આ છંદોને નવું જ રૂપ આપ્યું. શરૂમાં તો પ્રતિષ્ઠિત વિદ્ધવાનોને તે અરૂચિકર લાગ્યો. પણ તે છંદ સ્વીકૃત બન્યો. 'મેઘનાદ વધ' નામના બીજા મહાકાવ્યમાં માઈકલ મધુસુદન દત્તે એ છંદ પુનઃ પ્રયોજ્યો. આ કવિએ નીજ સર્જકમુદ્રાથી બંગાળી કવિતાને સમૃદ્ધ બનાવી છે. મેઘનાદવધ એમનું ઉત્તમ કાવ્ય છે. એમાં બે રાત અને ત્રણ દિવસ સુધી ચાલનારા રામ–રાવણ વચ્ચેના યુદ્ધનું વર્ણન નવ સર્ગોમાં કરવામાં આવ્યું છે. કવિના આધુનિક વિચારો આ કાવ્યની વિશેષતા છે. પૌરાણિક વિષયવસ્તુના આધારે રચાયેલા આ કાવ્યમાં ભાવો–વિચારોની આધુનિકતા નવું જ વાતાવરણ નિર્મે છે. એમાં રામ અને લક્ષ્મણનાં પાત્રો મેઘનાદના પાત્ર કરતાં ઉતરતી કોટીના આલેખ્યા છે. મેઘનાદની પત્ની પ્રમિલા અને સીતાના પાત્રોનું આલેખન કાવ્યત્વની ચરમસીમાએ પહોંચે છે. આ મહાકાવ્ય વિશે બંગાળમાં ખાસ્સો ઊહાપોહ જાગેલો તેમ છતાં એની ત્રણથી વધુ આવૃતિઓ થઈ એ વાત જ આ કવિની સર્જકપ્રસિદ્ધિનો ખ્યાલ આપે છે.

વીરાંગના મહાકાવ્યમાં દ્રૌપદી, શંકુતલા, ભાનુમતિ, શૂર્પણખાં, તારા વગેરે વીરાંગનાઓના પોતાના પ્રિયતમ પ્રત્યેના મનોભાવોનું મોહક વર્ણન મળે છે. 'વ્રજાંગના' મહાકાવ્યમાં કૃષ્ણના વિરહમાં વિહવળ રાધાનો વિપ્રલંભ શૃંગાર ઉદાત્ત અભિવ્યક્તિ પામ્યો છે. ખ્રિસ્તી ધર્મ અંગીકાર કરનારા માઈકલ મધુસુદન દત્ત પાસેથી હિંદુ મહાકાવ્યોના વિષયવસ્તુવાળા જે મહાકાવ્યો મળ્યા છે. તે તેમની ખરી નરી ભીતરી વ્યક્તિમત્તાનો ખ્યાલ પણ આપે છે.

યુવાવયે, કોલેજમાં હતા ત્યારે માઈકલ મધુસુદન દત્તે દરિયા પારના દેશમાં ખ્યાતી પામવા અંગ્રેજીમાં કાવ્યલેખન કરેલું.

To cross the last Atlantic wave

For glory, or a nameless gave.

આંતરિક ભાવો, વિચારોને વ્યક્ત કરતા તેમનાં સોનેટો એમની સ્વપ્નભૂમિનો નિર્દેશ કરે છે. ઇંગલેન્ડ જઈ ત્યાં વસવાનો આ કવિનો મનસૂબો પૈસાને અભાવે પૂરો ન થતાં તેઓ કમાવાના સાધનની શોધમાં મદ્રાસ જઈને સ્થાયી થયેલા. 'મદ્રાસ સર્ક્યુલર', 'સ્પેકટેટર', 'એથેનિયમ' વગેરે સામયિકોમાં તેમના અંગ્રેજી કાવ્યો 'ટીમોથી પેનપોએમ' ના ઉપનામે પ્રગટ થયેલાં. ૧૮૪૮ માં તેમણે 'ધ કેપ્ટીવ લેડી' નામનું એમનું સર્વોત્કૃષ્ટ દીર્ઘકાવ્ય અંગ્રેજીમાં લખ્યું પછીથી બેરિસ્ટર થવા તેઓ પેરિસ જઈ પહોંચેલા. અહીં તેમણે જે સોનેટ લખ્યાં તે પછીથી 'ચતુર્દશપદી' ના નામે ગ્રંથસ્થ થયા છે. માઇકલ મધુસુદન દત્તની અભેદ ઊર્મિઓ અને વ્યક્તિત્વના અતલ મર્મો આ સોનેટમાં કંડારાયા છે. પરભૂમિ પર અનુભવેલી માતૃભૂમિ માટેની તીવ્રતા, સ્વાભૂમીનાં ઉત્સવો, બંગાળના કવિઓની સ્મૃતિઓ, વગેરે અનેક ભાવસ્પંદનો એમનાં સોનેટમાં વિષયો છે. આ સોનેટકાવ્યો પણ ખ્રિસ્તી થયેલા મધુસુદન દત્તના આંતર વ્યક્તિત્વનો ખ્યાલ આપે છે.

લાઘવ યુક્ત ભાષા, ભાવનું લયબદ્ધ વહન અને ધારી ચોટ પહોંચાડનારા આ સોનેટકાવ્યો માઇકલ મધુસુદન દત્તની કલાત્મકતાના શિખર સમાન છે. આ કવિ વિશે સુકુમાર સેન બંગાળી સાહિત્યના ઇતિહાસ ની રૂપરેખા માં નોંધે છે. માઇકલ મધુસુદન દત્ત વાસ્તવમાં એક પ્રબળ સાહિત્યિક ક્રાંતિકારી હતા અને એ જે પરિવર્તન લાવ્યા તે એક સાહિત્યિક ક્રાંતિ હતી. તેમના યુગની પ્રધાન ચેતના પુરાણા સમયની પરંપરા અને ગૂંગળાવી દે તેવી રૂઢ ચુસ્તતા સામેનો વિદ્રોહ હતો.

એમના જીવન અને કવન પાછળ બંગાળી સમાજજીવનનો દીર્ઘ ઇતિહાસ છે. માઇકલ મધુસુદન દત્તથી બંગાળી કવિતામાં જે નવી પદ્ધતિઓનું પ્રવર્તન થયું એના અગત્યનાં લક્ષણો વિદ્રોહ અને આવેગ છે. કાવ્યવિષય, દૃષ્ટિ, નિરૂપણ અને ભાષામાં માઇકલ મધુસુદને ક્રાંતિકારી પરિવર્તનો આણ્યાં. વ્યક્તિસ્વાતંત્ર્યનો હિમાયતી બ્રિટીશ જીવનપદ્ધતિથી માઇકલ મધુસુદન દત્તનું જીવન પ્રભાવિત થયેલું, તેથી કવિતામાં પણ એ જ પડઘો પ્રગટ્યો.

૧૮૬૭ માં તેઓ યુરોપથી પાછા ફર્યા ને કલકત્તાંમા બેરિસ્ટર તરીકે કામ શરૂ કર્યું. પણ એ કામના અતિશય બોજથી માંદગીમાં પટકાયા, ધીમે ધીમે આર્થિક સ્થિતિ કથળવા લાગી. ૧૮૭૩ માં તો સાવ પથારીવશ થયા અને ૨૯ જૂન ૧૮૭૩ અવસાન પામ્યા. છેલ્લા દિવસોમાં અલિપુરની ધર્માદા હોસ્પિટલમાં દાખલ થયેલા. અવસાનના ત્રણ દિવસ પહેલાં મેકબેથની પંક્તિઓ સતત ગણગણતા રહેલા.

Tomorrow, Tomorrow, Tomorrow

Crips in this petty pace from day to day,

To the last syllable of recorded time.

હેમચંદ્ર બંધોપાધ્યાય (૧૮૩૮-૧૯૦૩) અને નવીનચંદ્ર સેન (૧૮૬૪-૧૯૦૯) માઇકલ મધુસુદન દત્તના મહત્વના અનુયાયી કવિઓ છે. હેમચંદ્રનું 'વૃત્તસંહાર' મહાકાવ્ય નોંધનીય છે. ઇટાલિયન કવિ દાન્તેના મહાકાવ્ય (ડીવાઈન કોમેડી) ને આધારે લખાયેલું છાયામથી ઉપરાંત 'ચિત્તરંગિણી', 'વીરબાહુ દશમહાવિધા' વગેરે એમનાં કાવ્યો ઉલ્લેખનીય છે. 'કવિતાવલી' સંગ્રહમાં ગ્રંથસ્થ કાવ્યોમાં એમનાં અંગત અનુભવો તેમ જ સ્વદેશાભિમાનનો જોસ્સો પ્રગટ થયો છે. 'ભારતગીત' નામનું એમનું કાવ્ય તત્કાલીન બંગાળમાં રાષ્ટ્રગીત જેટલું પ્રસિદ્ધિ પામ્યું હતું. જે એમની કવિતાવલી ની બીજી આવૃત્તિમાં કવિ પોતે કલકત્તાની હાઈકોર્ટના સરકારી વકીલ હોવાને લીધે પુનઃમુદ્રિત નહોતું કરાયું. (અંગ્રેજ રાજની નોકરીની આ પણ એક વિચારવા યોગ્ય બાબત છે.)

'પલાશિર યુદ્ધ' કાવ્યથી બંગાળમાં જાણીતા થયેલા નવીનચંદ્ર સેન સ્વદેશાભિમાનની ભાવનાને સુચારુરૂપે કાવ્યબદ્ધ કરી શક્યા છે. કૃષ્ણની બાળલીલાઓનું કાવ્ય 'રૈવતક', મહાભારતના સાંસારિત સંબંધોનું નિરૂપણ

'કુરુક્ષેત્ર'માં અને 'પ્રભાસ' કાવ્યમાં પરમાત્માના વિરાટ મંગલમય સ્વરૂપનું વર્ણન થયું છે. આ સિવાય બુધ્ધચરિત્ર વર્ણનનું કાવ્ય અમિતાભ,ચૈતન્યલીલાનું ગાન 'અમૃતાભ' અને ઈસુ ખ્રિસ્તી લીલાઓનું ગાન 'ખૃષ્ટ' કાવ્યોમાં મળે છે. 'અવકાશરંજની' સંગ્રહના કાવ્યોમાં જીવનની દીનદશાનું કારુણ્ય વ્યક્ત થયું છે.

સુરેન્દ્રનાથ મજુમદાર અને બિહારીલાલ ચક્રવર્તીના કાવ્યો ૧૯ મી સદીની બંગાળી કવિતાનો જુદો જ મિજાજ દાખવે છ. સુરેન્દ્રનાથના મહિલા કાવ્યમાં નારીના અનેક રૂપોનું સુચારુ વર્ણન અંતે નારીના માતૃરૂપની સ્તુતિ સુધી પહોંચે છે. બિહારીલાલ ચક્રવર્તીનું 'શારદામંગલ' કાવ્ય કવિતાદેવીને ચરણે ગયેલા કવિનું દાસત્વ દાખવે છે. અક્ષયકુમાર ચૌધરી, ઈશાનચંદ્ર બંદોપાધ્યાય, દ્વિજેન્દ્રનાથ ઠાકુર, ગિરીન્દ્રમોહન દત્ત, સ્વર્ણકુમારી દેવી, કામિની રાય, વગેરે રોમેન્ટિક કવિઓની કાવ્યસૃષ્ટિએ પણ ૧૯ મી સદીની બંગાળી કાવ્ય પરંપરાને પુષ્ટ કરવામાં પોતાનો ફાળો નોંધાવ્યો છે.

બંગાળના સાંસ્કૃતિક પરિવર્તનનાં ઈતિહાસમાં રવીન્દ્રનાથ ટાગોરના (૧૮૬૧–૧૯૪૧) આવિર્ભાવ આશ્ચર્યજનક બાબત છે. એમની કાવ્યસાધનાના વૈભવથી, વિવિધતાથી માત્ર બંગાળીઓ જ નહી પરંતુ ભારતીયોનો અંતરાત્મા પણ અભિભૂત થયો છે. ટાગોરની કાવ્યસાધના પ્રાદેશિક ભાષાથી વિશ્વ સાહિત્યના પરિઘ સુધી પહોંચી તે તેમાં રહેલી સર્વદેશીયતા, માનવીયતા અને સ્નેહભાવને લીધે. સ્વધર્મ અને સ્વજાતીયતાના નવા અર્થ નવી શક્યતાઓને તેમણે ઉદ્ઘાટીત કરી આપ્યા. ૧૯ મી સદીના અંતિમ ત્રણ દાયકા અને ૨૦ મી સદીના પ્રથમ ત્રણ દાયકામાં લખાયેલું ટાગોરનું સાહિત્ય ચિરકાલીન સાહિત્ય છે.

૧૯ મી સદીમાં લખાયેલી એમની કવિતામાં ૧૯ મી સદીના ભારતની કે બંગાળની સ્થૂળ વાસ્તવિકતાઓને પડઘો ક્યાંય પડતો નથી. ટાગોરની સર્જકપ્રતિભાને અંકુરિત કરનારા એમના જીવનઘડતરના પરિબળો અને અસીમ વ્યાપ અને અગાધ વિચારવાની, અનુભવવાની એમની શક્તિથી ટાગોરની શબ્દસાધના માનવહૃદયને પરિપ્લાવિત કરતી રહી છે.

શરૂમાં ટાગોરે પ્રકૃતિના અવલંબને પ્રણયનાં કથાકાવ્યો રચ્યાં,જેના પર તેમણે વાંચેલા અંગ્રેજી તેમ જ ભારતીય કવિઓનો પરોક્ષ પ્રભાવ વર્તાય છે. બંગાળની પૂર્વ કાવ્ય પરંપરામાંથી તેઓએ વિદ્યાપતિનાં પદોનો પ્રભાવ પણ ઝીલ્યો. શરૂમાં 'ભારતી' (૧૮૭૭) સામયિકતમાં છપાયેલી એમની કવિતામાં બંગાળની પૂર્વ કાવ્ય પરંપરાના અણસાર નોંધી શકાય છે.

બંગાળની પૂર્વ સાહિત્યિક પરંપરા, સમકાલીન સાહિત્યિક પરંપરા, પશ્ચિમની સાહિત્યિક પરંપરા, વિપુલ વાંચન અને સ્વકીય પ્રતિભાના સમન્વયે ટાગોર બહુ જ જલ્દી અન્ય પ્રભાવોથી મુક્ત થઈ જીવનઉલ્લાસનું ગાન કરતા થયા. ૧૮૮૨ માં પ્રકાશિત 'સંધ્યાગીત' સંગ્રહની કવિતાઓ ટાગોરની મૌલિક પ્રતિભાની પ્રતીતિ આપે છે. યુવાકવિના હૃદયની મૂંઝવણ આ કાવ્યોની વિશેષતા છે. 'પ્રભાસસંગીત' (૧૮૮૩) નાં કાવ્યોમાં યુવાહૃદયને અંગત ભાવોર્મિઓનો વિસ્તાર સર્વાનુભૂતિની અભિવ્યક્તિરૂપે સાંપડે છે. વિશ્વ પ્રત્યેનું અપાર કુતૂહલ અન વૈશ્વિક ચાલકબળ રૂપી તત્વો પ્રત્યેની પરમ શ્રદ્ધા ટાગોરની કવિતાની વિશેષતાઓ છે.

'છબીઓ ગાન' (૧૮૮૪), 'કડિઓ કોમલ' (૧૮૮૬) 'માનસી' (૧૮૯૦), 'સોનારતરી' (૧૮૯૩), 'ચિત્રા' (૧૮૯૫),'ચૈતાલી' (૧૮૯૬) કહિકા (૧૮૯૯), ૧૯ મી સદીના સમયમાં ટાગોર પાસેથી પ્રાપ્ત આ કાવ્યસંગ્રહોની કવિતામાં ઉત્તરોત્તર ટાગોરની કવિત્વશક્તિનો વિકાસ થતો જોવા મળે છે. અંગત પ્રણયોર્મિ, યુવાચિતની મૂંઝવણો, વિશ્વ પ્રત્યેનું કુતૂહલ,કરુણ વાસ્તવનો પડકાર, આદર્શમૂલક વાસ્તવની ખેવના, અભિસારની ઉત્કટતા, પ્રાકૃતિક તત્ત્વો પ્રત્યેનું અસીમ ખેંચાણ, પ્રેમ અને કલ્યાણની ભાવવાનું સ્થાયી થવું, આશાવાદી અભિગમ વગેરે બાબતો એમની કવિતાનો વિકાસ સૂચવે છે.

ભારતીય પ્રજાના માનસ પર બ્રિટિશ શાસનનો સર્વાંગી પ્રભાવ સહુ પ્રથમ બંગાળ રાજ્ય પર પડ્યો. બંગાળમાં સામંતવાદની સ્થિતી જર્જરિત થઈ રહી હતી ત્યારે ઉદાર અને સ્વતંત્ર વિચારો ધરાવતા બ્રિટિશરોને બંગાળમાં સહજ સ્વીકાર થયો. ૩૮ – સંકુચિત પરંપરાઓથી ત્રસ્ત બંગાળના યુવાચિત પર તરત જ કબજો મેળવી લેનારી બ્રિટિશરોની નીતિના પરિણામો પરંપરાગત બંગાળી કાવ્યસાધનામાં ક્રાંતિકારી પરિણામ આવ્યું

અને એ પરિવર્તનને લીધે જ બંગાળી કવિતામાં નવા યુગનો આરંભ થયો. વ્યક્તિસ્વાતંત્ર્ય અને બુદ્ધિવિલાસ બંગાળી કવિતાની મર્મવાણી છે. માઈકલ મધુસુદન દત્ત નવી બંગાળી કવિતાના જનક બન્યા. ૧૯ મી સદીની બંગાળી કવિતાનો આલેખ માઈકલ મધુસુદન દત્ત અને ટાગોરની કવિતામાં પ્રાપ્ત થાય છે. બંગાળી કવિતાના ધ્રુવતારક સમાં આ બંને કવિઓએ ૧૯ મી સદીની બંગાળી કવિતાનો એના પછીના સમયમાં પ્રસાર કર્યો એ જ એની વિશેષતા.

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भूमंडलीकरण, बाज़ारवाद और आज की हिन्दी कहानी

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"सबसे खतरनाक होता है

मुर्दा शान्ति से भर जाना,

न होना तड़प का, सब कुछ सहन कर जाना

घर से निकलना काम पर और काम से घर लौट जाना

सबसे खतरनाक होता है हमारे सपनों का मर जाना।""

–अवतार सिंह 9पाश"

जैसा कि पाश ने कहा है– आज का समय हमारे समाज का सबसे खतरनाक समय है। ऐसा समय शायद देश में इससे पहले आया नहीं होगा। शायद इसलिए कि हम आज तक गुजरे सारे कालखंडों के गवाह नहीं रहे। लेकिन इतिहास की गवाही से देखें तो इससे अधिक भयानक और खतरनाक समय पहले कभी नहीं रहा और 9पाश" इसलिए भी और प्रासंगिक हो जाते हैं कि उन्होंने सबसे खतरनाक कहा है– हमारे सपनों का मर जाना। सवाल उठता है कि हमारे सपने मर क्यों गए ? किस व्यवस्था का दबाव या संस्था ने हमें हमारे सपनों को खोने पर विवश कर दिया ? कौन सी शक्तियाँ हैं जो इस खतरनाक प्रक्रिया का पोषण कर रही हैं, जिससे मनुष्य के सपने मर गए हैं।

आजादी से शुरू हुआ मनुष्य के सपनों के पूरे होने का सपना, जो कुछ वर्षों में ही उसका सबसे दुःखद स्वप्न बन गया। सपने भी कैसे ? छोटे-छोटे सपने… दो जून की रोटी, तन ढँकने को कपड़ा और सर ढँकने को छत– मूल आवश्यकताएँ जीवन की। पर नहीं हो सकीं ये भी पूरी। मोहभंग… हताशा… निराशा… इंसान आजादी से पहले जितना विवश था उससे अधिक विवश आजादी के बाद हो गया। पहले अंग्रेजों का रोना था… उनसे मुक्ति की चाह थी… उसके लिए संघर्ष था और उनसे मुक्ति मिली भी। पर अब ? किससे रोएँ ? किसे सुनाएँ ? नक्कारखाने में तूती की कौन सुने ? कहने को जनतंत्र है लेकिन सच में तो जंगलतंत्र है। धूमिल ने बखूबी लिखा है इस मोहभंग के बाद की सामाजिक व्यवस्था के बारे में–

बीस साल बाद,

सुनसान गलियों में

चोरों की तरह गुजरते हुए

अपने आप से सवाल करता हूँ

क्या आजादी तीन थके हुए रंगों का नाम है ?

जिन्हें एक पहिया ढोता है

या इसका कोई खास मतलब होता है ?

– संसद से सड़क तक

कहने को तो आजादी ने हमें बहुत कुछ दिया लेकिन आजादी के बीस साल बाद लिखी गई धूमिल की कविता आजादी के पैंसठ साल बाद आज और अधिक प्रासंगिक हो जाती है। अंग्रेज गए लेकिन अंग्रेजियत छोड़ गए। अब तो उनकी छोड़ी हुई अंग्रेजियत ही हमें गुलाम बनाए हुए हैं। ऊपर से कोढ़ में खाज- अंग्रेजियत का पोषण करती, उपनिवेशीकरण की नवीन संस्कृति, जिसका नाम भूमंडलीकरण।

भूमंडलीकरण विकसित देशों की ऐसी साजिश है जिसने बुद्धिजीवियों को भी आधुनिकता और उत्तर आधुनिकता के नाम पर अपना गुणगान करने पर विवश कर दिया है। जबकि भूमंडलीकरण की प्रक्रिया ने बड़े-बड़े भ्रम तोड़े हैं और सामान्य मनुष्य का जीना दुश्वार कर दिया है। लाभ कोई कितने ही गिनाए लेकिन इसके द्वारा होनेवाली हानि का हिसाब लगाना कठिन नहीं है। यह तो दुष्चक्र है– कमजोर को दबाने का, गरीब को और गरीब बनाने का और बुद्धिजीवी को बरगलाने का। प्रसिद्ध समाज चिंतन गोपाल प्रधान के अनुसार–

"भूमंडलीकरण के लाभों का कीर्तन करने के लिए बुद्धिजीवियों को अनेक मानव-मूल्यों की तिलांजलि देनी पड़ती है। शायद इसीलिए "सार्वभौमिक नैतिकता" की जगह सापेक्षिक नैतिकता का ढोल पीटा जा रहा है। आउटसोर्सिंग को भारत के शुभ भविष्य का सूचक पुन: उपनिवेशीकरण की चिंता को दरकिनार करके ही बताया जा सकता है। सेक्स इंडस्ट्री को स्त्री मुक्ति का आख्यान भी बेशर्म होकर ही कहा जा सकता है।"

ऐसे भूमंडलीकरण की प्रक्रिया को स्थापित करने का सीधा औजार है– बाजार। बाजारवाद के द्वारा विकासशील और अल्पविकसित देशों के प्राकृतिक संसाधनों का दोहन करना, उनका आर्थिक शोषण करना और उन्हें भूमंडलीकरण का हिस्सा बनने को विवश करना। सांस्कृतिक, आर्थिक और राजनैतिक तौर पर जिसे दादागीरी कहते हैं, वह भूमंडलीकरण का पर्याय है। बाजार के द्वारा विश्व की अर्थव्यवस्था को नियंत्रित करना, शिक्षा का व्यवसायीकरण करके आम आदमी को उससे वंचित करना और खुलेपन की वैश्विक संस्कृति के आरोपण द्वारा हमारी संस्कृति को नष्ट करना भूमंडलीकरण का उद्देश्य है।

ऐसा नहीं है कि भूमंडलीकरण और बाजारवाद ने परिवर्तन को सकारात्मक नहीं होने दिया। अपनी खूबियों में इसने बाजार को पूरी दुनिया के लिए खोल दिया है। प्रतिस्पर्धा के युग में सारी दुनिया की दूरियाँ कम हुई हैं। मल्टीकल्चर या बहुसंस्कृति ने मनुष्य के संकीर्ण विचारों को समाप्त किया है और उसके सामने विस्तृत आकाश खोला है। खुलेपन की संस्कृति ने एक ओर अपसंस्कृति को जन्म दिया है, तो दूसरी तरफ भाषावाद, क्षेत्रवाद, जातिवाद, धार्मिक भेद-भाव को दूर करने में भी सार्थक भूमिका निभाई है। आज की युवा पीढ़ी देश, धर्म, जाति, प्रांत, भाषा, क्षेत्र आदि विभिन्नताओं से बहुत जुड़ी नहीं रह गई है और इन सबका विलय हो रहा है। लेकिन तकनीक ने उसका जीवन एक ऐसे चौराहे पर लाकर खड़ा कर दिया है, जहाँ वो कहीं पर न पहुँचानेवाली किसी अंधी दौड़ में शामिल हो गया है। रिश्तों के लिए उसके मन में संवेदनाएँ कम हुई हैं। मानव मूल्य तो पहले ही खत्म हो चुके हैं। ये सोशल नेटवर्किंग साइट्स, मोबाइल, लैपटॉप, आई-फोन, वाइ-फाइ, भानुमती का पिटारा इंटरनेट आज की नई पीढ़ी के लिए अफीम है, जिन्होंने एक नए लोकतंत्र को जन्म दिया है। जो आम आदमी के लिए भले ही अफीम हो, लेकिन औजार वो भूमंडलीकरण का ही है, षड्यंत्र वो बाजारवाद का ही है। इस बारे में रामदरश मिश्र की एक कविता है–

हमारे देश में भी

आर्थिक विकास का रथ शान से आगे बढ़ता जा रहा है–

मदभरा कोलाहल करता हुआ

उस पर सवार हैं –

राजनीति, धर्म, व्यवसाय, मीडिया, प्रशासन आदि

के चमकीले चेहरे

नीचे गिरे हुए तमाम लोग

उसे अचरज से देख रहे हैं एकटक

और आपस में पूछ रहे हैं–

वह किसका रथ है भाई और कहाँ जा रहा है ?

इस कोलाहल के बीच उसके प्रतिरोध में

खड़ी है एक दर्द भरी कलम

अपनी जमीन का राग सुनाती हुई।

(विश्वग्राम- रामदरश मिश्र, समकालीन भारतीय साहित्य, जुलाई-अगस्त २०११, पृष्ठ ९४)

अपनी जमीन का राग सुनाती हुई एक दर्द भरी कलम। जहाँ जमीनी सच्चाईयों पर पर्दे पड़े हैं, वहाँ भूमंडलीकरण और बाजारवाद की चिंता साहित्यकार को न हो, कैसे हो सकता है ? साहित्यकार तो होता ही समाज का चितेरा है। वो अपनी दूरबीन से जो देखता है, उसे पाठक को

समझाने के लिए तरह-तरह से प्रस्तुत करता है। साहित्य की विभिन्न विधाओं में आज के साहित्यकार की ये चिंताएँ बड़े प्रामाणिक रूप में अभिव्यक्त हुई हैं। लेकिन फिलहाल बात हिन्दी कहानी पर ही केंद्रित करना चाहूँगा, वो भी २१ वीं सदी की हिन्दी कहानी पर।

पिछले दस बारह सालों में हिन्दी कहानी में भी बहुत बड़े परिवर्तन हुए हैं। परिवर्तन इस रूप में नहीं कि कोई बड़ा आंदोलन चल गया हो या कोई क्रांति हो गई हो। परिवर्तन इस रूप में हुआ है कि भूमंडलीकरण और बाजारवाद के षड्यंत्रों को समझने, उन्हें उजागर करने और उन्हें तरह-तरह से प्रस्तुत करने में आज का कहानीकार समर्थ है। विभा रानी, ओमा शर्मा, देवेन्द्र, गीत चतुर्वेदी, हरजेन्द्र चौधरी, प्रभात रंजन, योगेन्द्र अहूजा, अल्पना मिश्र, नीलाक्षी सिंह, मनीषा कुलश्रेष्ठ, चंदन पाण्डेय, वंदना राग, गौरवी सोलंकी, प्रत्यक्षा, रवि बुले, विमल चंद्र पाण्डेय, पंकज मित्र, संजय कुंदन, सुभाष चंद्र कुशवाहा, राकेश कुमार सिंह, प्रियदर्शन, कुणाल सिंह आदि ने २१ वीं सदी की कहानी को समृद्ध किया है। इन कहानीकारों ने न सिर्फ भूमंडलीकरण और बाजारवाद के उपकरणों को समझने की कोशिश की है बल्कि भारतीय परिप्रेक्ष्य में उनके विमर्श भी प्रस्तुत किए हैं।

जाने कब महसूस करोगे गहराई बाजारों की

घर आँगन को लील गई है परछाईं बाजारों की।

चहल पहल की चकाचौंध में जाने कितने दर्द छिपे

सिर्फ मातमी धुन पर गाती शहनाई बाजारों की।

<center>(माधव कौशिक, स.भा.सा. जुलाई-अगस्त, २०११, पृष्ठ १८१)</center>

उपर्युक्त मुद्दों के परिप्रेक्ष्य में २१ वीं सदी की कहानियों पर विमर्श करें तो कथादेश अखिल भारतीय कहानी प्रतियोगिता २००६ में द्वितीय पुरस्कार प्राप्त सुषमा मुनीन्द्र की कहानी 9पानीं२०१५" बाजारवाद का चरम विस्फोट करती है। पानी की शहर में इतनी कमी हो गई है कि पीने को तक नसीब नहीं। कहानी की नायिका इशिता पानी के लिए आंदोलन करने लगती है। धरने-प्रदर्शन करनेवाली लड़की को मल्टीनेशनल कंपनी की नौकरी से निकाल दिया जाता है। लेकिन उसके प्रदर्शन से सीएम की कुर्सी हिलने लगती है– अफवाहें उड़ रही थीं कि अगर शहर में पानी को लेकर इसी तरह आंदोलन होते रहे तो इंटरनेशनल मार्केट में शहर की इमेज खराब होगी। बाहर की कंपनियाँ हाथ खींच लेंगी। पानी के चक्कर में बहुत कुछ खो देंगे। विदेशी पानी बिकना है तो लोगों को समझाना सीएम का काम है। हवा तो यह भी उड़ रही थी कि कंपनियों का प्रेशर है कि मामला नहीं सुलझता है तो सीएम को ही बदल डालो। (कथादेश, मई २००६, पृष्ठ २८) और ताज्जुब नहीं कि सीएम को सामूहिक रूप से टीवी पर आकर बयान देना पड़ता है कि "हेल्थ के लिहाज से पानी साफ ही पीना चाहिए। हंड्रेड परसेंट शुद्ध पानी। बियर और वाइन ज्यादा पियें तो हेल्थ के लिए और भी अच्छा है। हमने बड़ी-बड़ी कंपनियों के साथ एक छोटी सी स्कीम साइन की है। क्वालिटी सामान और शुद्ध पानी। आप ब्रांडेड सामान खरीदिये, साथ में पानी उपहार में लीजिए। भला इसमें एतराज क्या है?" (वही, पृष्ठ २९)। बाजारवाद का इससे अधिक नंगापन भला क्या हो सकता है कि पीने का पानी तक आम आदमी को मयस्सर नहीं और मुख्यमंत्रीजी बहुराष्ट्रीय कंपनियों से डील साइन कर रहे हैं कि सारा सामान खरीदो और पानी साथ में पाओ। यह हमारे समय का सबसे भयावह सच है कि हमारी सारी व्यवस्था, सारा राजतंत्र भूमंडलीकरण और बाजारवाद का शिकार हो चुका है और एक तरह से बहुराष्ट्रीय कंपनियों का गुलाम बन चुका है। ऐसे में व्यवस्था को आम आदमी की चिंता बस इतनी हो सकती है जितनी पान खाकर पीक थूकने की होती है।

गीत चतुर्वेदी हमारे समय के बहुत सधे हुए कथाकार हैं जिनकी कहानियाँ हमारे कठिन समय को न सिर्फ अभिव्यक्ति करने में सक्षम हैं बल्कि आज की इस नई विश्व व्यवस्था का सार्थक विमर्श रचने में भी समर्थ हैं। उनके संग्रह 9पिंक स्लिप डैडी" में तीन कहानियाँ हैं - गोमूत्र, सिमसिम और पिंक स्लिम डैडी। ये कहानियाँ बाजारवाद के हाथों सपनों- विशेषतः मध्यवर्गीय सपनों और मानवीय संवेदना की हत्या के देशव्यापी हादसे के इर्द गिर्द रची गई हैं। (वेद प्रकाश अमिताभ, समीक्षा, जन-मार्च २०१२, पृष्ठ २०) 9गोमूत्र" कहानी आज की अर्थव्यवस्था पर व्यंग्य करते हुए कहती है कि दरअसल, यही लिक्विडिटी का सिद्धांत है। आप दिल खोलकर खर्च करें। हर उस देश की अर्थव्यवस्था मजबूत है जो दिल खोलकर खर्च करता है। (वही, पृष्ठ २०) इस दिल खोलकर खर्च करने की उपभोग की प्रवृत्ति में 9कस्टमर इज किंग" की अवधारणा असल में कस्टमर को एक बेबस, निरीह और आम आदमी के सपनों के मर जाने का बयान साबित करती है। 9पिंक स्लिप डैडी" एक कार्पोरेट कंपनी के उच्च अधिकारी दाधीच के जीवन की विडंबना को प्रस्तुत करती है। अपनी कंपनी के प्रतिनिधि दाधीच को पता है कि जनता को शब्द-जाल के भ्रम-विश्व में उलझाकर मुनाफा कैसे कमाया जाए। लेकिन दाधीच दूसरों के जीवन को बरबाद करने में भूल जाता है कि उसका अपना जीवन भी उचाट रह गया है और उसकी व्यस्त जिंदगी में खो गया है। अपनी कंपनी के कर्मचारियों की छंटनी करने पर बॉस उसकी पीठ ठोंकता है तो

<center>(166)</center>

दाधीच खुद को एक विजेता कौम, एक विजेता संस्कृति, विजेता भाषा की तरह महसूस करता है। (वही, पृष्ठ २१) गीत की अन्य कहानी "सिमसिम" भी लाइब्रेरी की जगह शॉपिंग मॉल बनाने के द्वंद्व पर लिखी गई है कि आज लाइब्रेरी की जरूरत है भी किसे ? वेद प्रकाश अमिताभ लिखते हैं कि संचार-क्रांति, भूमंडलीकरण, कथित आर्थिक उदारवाद के जन्म के बाद का जो भयावह, आर्थिक-सामाजिक परिदृश्य निर्मित हुआ है, गीत चतुर्वेदी उसे अपने ढंग से कथात्मक रचाव देने में सफल कहे जा सकते हैं। (वही, पृष्ठ २१)।

हमारे समय के महत्त्वपूर्ण कथाकार स्वयं प्रकाश की एक कहानी है "मंजू फालतू" । यह कहानी वैश्वीकरण और कार्पोरेट कार्य-संस्कृति के प्रसार के चलते पिछले दो दशकों में विकसित हुए परिदृश्य के भीतर एक कामकाजी स्त्री के जीवन के जीवन क्रम को घट्यमान इतिहास और कथा की समानांतरता में प्रस्तुत करती है। (कहानी की उपस्थिति, जयप्रकाश, कथादेश, मई २००५, पृष्ठ ४३) अपने परिवार और बच्चों की जिम्मेदारियों के चलते मंजू अपनी अच्छी नौकरी छोड़ देती है और परिवार में खो जाती है लेकिन जब बच्चे बड़े हो जाते हैं और उसके पति की नौकरी संकट में पड़ जाती है तब वो अपने लिए नौकरी तलाशती है लेकिन उसकी तलाश पूरी नहीं होती क्योंकि उसने बहुत वर्षों तक काम नहीं किया है और जो किया भी है वो सात साल तक सिर्फ एक ही कंपनी में। ऐसे में उसे छोटी सी नौकरी भी नहीं मिलती और वह अपने आप को एक फालतू इंसान मानकर टूट जाती है। उसके पति या बच्चों को उसके बारे में सोचने की फुरसत नहीं है। बाजारवाद उसे अपने अस्तित्व को तलाशने से मना कर देता है।

इसी तरह नेमप्लेट संग्रह में क्षमा शर्मा की कहानी "न्यूड का बच्चा" बाजारवादी संस्कृति का अच्छा उदाहरण है। कहानी की नायिका रातों-रात सेलिब्रिटी बनने के लिए न्यूड फोटोग्राफी का रास्ता चुन लेती है। पर वो पाती है कि उसके शरीर का हर अंग विज्ञापन की चकाचौंध में छिप गया है उसके दांतों पर टूथपेस्ट की ट्यूबें जगमगा रही थीं, बिन्दी, काजल, पाउडर, कुंडल, चूड़ी, सब जगह कंपनियाँ खड़ी इठला रही थीं। उसके नाखूनों पर नेलपॉलिश बनानेवाली कंपनियाँ नृत्य कर रही थीं और उसकी कमनीय त्वचा, वहाँ तो क्रीम बनानेवाली कंपनियों का युद्ध छिड़ा था। (परमानंद श्रीवास्तव, तद्भव, १६)। आधुनिक स्त्री की देह को बाजार में खड़ा करके उसे बाजारवाद का नमूना तो बनाया ही गया है। स्त्री मुक्ति का नाम देकर उसे बाजारवाद की भेंट भी चढ़ा दिया गया है।

पिंटी का साबुन से चर्चा में आए हुए संजय खाती के दूसरे संग्रह - "बाहर कुछ नहीं था" - की कहानियाँ - बापू की घड़ी, जाल से जाल तक, स्वार्गरोहिणी और बाहर कुछ नहीं था, आधुनिकता के दंभ और बाजारवाद तथा भूमंडलीकरण के षड्यंत्रों को प्रकट करने में संपूर्णत: सक्षम है। परमानंद श्रीवास्तव लिखते हैं - कम कहानीकारों के यहाँ पौराणिकता और समकालीनता के द्वंद्व में लोकतंत्र, आजादी, बाजारवाद, वैश्वीकरण के तमाम मुद्दे कहानी को बहुलार्थी बनाते हैं। संग्रह की अंतिम कहानी "बाहर कुछ नहीं था" उपभोक्ता संस्कृति की मीमांसा जान पड़ती है। (तद्भव-१६, पृष्ठ २८६)

वैश्वीकरण और बाजारवाद के षड्यंत्रों को विमल कुमार एक नए संग्रह "चोर पुराण" से भी समझा जा सकता है। चोर पुराण की कहानियाँ चोरों की नई दुनिया की परतें खोलती हैं। चोर की परंपरा, चोर की आधुनिकता, तकनीक, उसका लोकतंत्र, चोर की शायरी, चोर का साइबर कैफे, इंटरनेट, ई-मेल, चैनल, लोकतंत्र, वैश्वीकरण, आदि का सर्वथा नवीन विमर्श है जो वस्तुत: प्रस्तुति में नवीन होकर भी समाज पर कठोर कुठाराघात है। इसी क्रम में रमाकांत श्रीवास्तव की दो कहानियाँ- "अमेरिकी राष्ट्रपति और टेगड़ी मास्साब" तथा "सद्दाम का सातवाँ महल" ९/ ११ के हमलों के बाद उपजी परिस्थितियाँ पर लिखी कहानियाँ हैं। ललित सुरजन कहते हैं- "मुझे याद नहीं पड़ता अगर अन्य किसी कथाकार ने अमेरिकी नवसाम्राज्यवाद के खिलाफ कोई कहानी लिखी हो, वह भी इस शिद्दत और साफगोई के साथ। अपनी कहानी में एक तरफ अमेरिका के प्रति प्रबल होते जा रहे भारतीय आकर्षण का वर्णन है, तो दूसरी तरफ अपने घर लौटने में जो आनंद है तथा अपनी जमीन, अपना आसमान और अपने लोग क्या मायने रखते हैं- इसकी मार्मिक व्याख्या है। दूसरी कहानी अमेरिका और उसके पिछलग्गू ब्रिटेन के युद्धोन्माद पर सीधे-सीधे आक्रमण करती है।ह्न(वागर्थ, अगस्त-०९, पृष्ठ १८४)

"वैश्वीकरण के माध्यम से सभी संस्कृतियों को प्राप्त करने का प्रयत्न किया जा रहा है, न कि उनमें समरसता लाने का प्रयास। वस्तुत: सभी महान संस्कृतियों के मूलभूत तत्व समान ही हैं जैसे करुणा, सहिष्णुता, समन्वय, समता एवं कौटुंबिक समरसता। सभी संस्कृतियों का केंद्र-बिंदु "वसुधैव कुटुंबकम" है पर वैश्वीकरण का यह लक्ष्य धन, भौतिक साधनों, सामग्रियों तथा सुविधाओं के बल और आकर्षण का माध्यम है।ह्न (प्रमोद कुमार अग्रवाल, स. भा. सा., अंक १५६, जुला-अग. २०११, पृष्ठ ८२) नई सभ्यता के आगमन पर बहुत कुछ ऐसा अनपेक्षित है जो विवशता में स्वीकारना पड़ रहा है। ग्लोबल सोच के साथ लोकल यानी स्थानीय मुद्दों का विमर्श एक नई सभ्यता का अभियान है जो हमें कहीं ले नहीं जा रही है लेकिन एक अंधी दौड़ का अहसास जरूर करा रही है कि कहीं हम इस दौड़ में पीछे न रह जाएँ। पर वह दौड़ हमें कहीं ले नहीं जा रही है।

9जानकी पुल" के बाद प्रभात रंजन के दूसरे संग्रह 9बोलेरो क्लास" की कहानियाँ भी बिहार की परिवर्तनकारी परिस्थितियों और आधुनिक विश्व-व्यवस्था से उपजी विसंगतियों की कहानियाँ हैं। प्रमोद त्रिवेदी लिखते हैं- बोलेरो क्लास की आठों कहानियाँ नई सदी में नई पीढ़ी की सोच, पुरानी पीढ़ी से उसकी टकराहट, विद्रोह और विरोध, स्वप्नों की टकराहटें, स्वप्न, भंग और मोहभंग के बीच पाने की कोशिशों, खोने और निरंतर खोते जाने के जीवंत और प्रामाणिक लगते प्रकरण हैं। ..9ब्रेकिंग न्यूज उर्फ इंदल सत्याग्रही का आत्मदाह" – इंदल सिंह के मासूम विश्वासों, भोली सक्रियताओं को उजागर और इसके नेपथ्य में विश्वासघातों, दुरभिसंधियों, जनसंचार माध्यमों की जघन्य साजिशों, खबरों को उत्तेजक बनाने और उस खबर को सबसे पहले लपक लेने की क्रूर स्पर्धा का लोमहर्षक एपिसोड है। (समकालीन भारतीय साहित्य, अंक १५८, पृष्ठ २०८)

पिछले दशक में कहानीकारों की जिस नई फौज ने कथा साहित्य को एक नई उम्मीद दी है उनमें मनोज कुमार पाण्डेय, मो. आरिफ, अल्पना मिश्र, चंदन पाण्डेय, राकेश मिश्र, अनिल यादव, गौरव सोलंकी, कुणाल सिंह, नीलाक्षी सिंह, प्रत्यक्षा, विमलचंद्र पाण्डेय, नीला प्रसाद और ऐसे ही अनेक रचनाकार शामिल हैं। सभी की कहानियों के ऊपर लिखना यहाँ संभव नहीं है लेकिन इन सबमें भूमंडलीकरण और बाजारवाद को लेकर जो चिंताएँ हैं वे उन्हें अपने समय और समाज का चितेरा लेखक बनाती हैं। आज हमारी पीढ़ी के सामने वैश्वीकरण का परचम लहराता चमचमाता हुआ मीडिया है, उसके लाभ के लिए निरंतर सक्रिय बहुराष्ट्रीय कंपनियाँ हैं और उसे सफल बनाने को तथा अकूत धन कमाने को लामबंद पूँजीपति हैं, जिनके सामने कोई भी शक्ति परास्त हो सकती है। आज का रचनाकार भी इन सबसे मुखातिब है और संस्कृतियों और साहित्य को बचाने की, उसे जनोन्मुख बनाने की हर संभव कोशिश कर रहा है। आज की युवा कहानी बाजारवाद और भूमंडलीकरण के ज्ञात-अज्ञात खतरों से निपटने को कमर कसकर तैयार है। साहित्य और संस्कृति के सार्थक विमर्श द्वारा ही बेहतर समाज का सपना पूरा किया जा सकता है।

संदर्भ ग्रंथ

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३. कथादेश, मई २००५

४. समीक्षा, जन-मार्च २०१२

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७) ब्लॉग्स अ) समालोचन.कॉम

ब) असहज.कॉम

स) सृजनगाथा.कॉम

द) कथा-कौशल.कॉम

य) कथा-कोश.कॉम

कालिदास साहित्य में स्त्री विमर्श

डॉ. जितेंद्र कुमार तिवारी

S.N.D.T. Mahila Vishavidyalaya, Mumbai

स्त्री, कन्या, पुत्री, भगिनी, पत्नी और माँ के रूप में घर परिवार और समाज को सदैव से संभालती रही है। महा कवि कालिदास ने भी स्त्री के इन सभी रूपों को अत्यंत सम्मान प्रदान किया है। इस युग के अन्य साहित्य में भी महिलाओं की मजबूत स्थिति का वर्णन मिलता है। वैसे तो महाकवि कालिदास के समय को लेकर बहुत से मत-मतांतर हैं किंतु अधिकांश विद्वानों ने इन्हें (गुप्तकालीन सम्राट) चन्द्रगुप्त द्वितीय का समकालीन माना जाता है।१ वस्तुत: उनकी रचनाओं में जिस समाज की झांकी प्रस्तुत की गयी है। उससे भी गुप्त कालीन सामाजिक व्यवस्था का भान होता है। इसकी पुष्टि इतिहासकारों ने भी विभिन्न साक्ष्यों से की है।२ कालिदास को सात ग्रंथों के प्रणयन का श्रेय दिया जाता है। रघुवंश, कुमारसंभवम्, मेघदूत, ऋतुसंहार, मालविकाग्निमित्र, विक्रमोर्वशीयम् तथा अभिज्ञान शाकुंतलम्। इनमें रघुवंश, कुमारसंभवम् दो महाकाव्य, मेघदूत, ऋतुसंहार खण्डकाव्य (गीतिकाव्य) साथ ही मालविकाग्निमित्रम्, अभिज्ञान शाकुंतलम् तथा विक्रमोर्वशीयम् तीन नाट्यग्रंथ हैं।

इस कालखण्ड में भी शिक्षा व्यवस्था में कोई विशेष परिवर्तन नहीं हुआ। वैदिक शिक्षा अर्थात् वेद-वेदांगादि की शिक्षा ग्रहण करना कुछ अभिजात्यवर्ग तक ही सीमित रह गया थी। राजमहल की महिलाएँ शिक्षित होती थीं। कालिदास की पत्नी विद्योत्तमा स्वयं अत्यंत विदुषी महिला थी। वह राजा शारदानंद की पुत्री, उच्चकोटि की विदुषी तथा अप्रतिम सुन्दरी थी। मान्यता है कि उसे अपनी विद्या पर बहुत बड़ा अभिमान था इसका अनुमान इस गर्वोक्ति से लगाया जा सकता है, जो मुझे शास्त्रार्थ में पराजित करेगा उसी के साथ में विवाह करूँगी, ऐसी शर्त उसने रखी थी। अनेकों विद्वान उससे शास्त्रार्थ करने आये परंतु विद्योत्तमा की विद्वता के आगे सभी परास्त हो गये थे। ईर्ष्या के कारण उन विद्वानों ने षड्यंत्र करके उसका विवाह एक महामूर्ख व्यक्ति कालिदास से करवा दिया। वह व्यक्ति पेड़ की जिस डाल को काट रहा था उसी के अग्र भाग पर बैठा था। विवाहोपरांत जब राजकुमारी को उसकी मूर्खता का पता चला तो उसे भवन से निकाल दिया। इस घटना से आहत होकर कालिदास भगवती काली के मंदिर में जाकर अत्यधिक करुणार्द्रभाव में माँ काली की उपासना की। उसकी कठोर साधना एवं पूर्वजन्म के सुकर्मों के कारण माँ काली अत्यधिक प्रसन्न होकर उसे कवित्वपूर्ण विद्या की सिद्धी का वरदान दिया। कालिदास पुन: अपने द्वार पर आकर देववाणी संस्कृतभाषा में बोले कि– 9अनावृतकपाटं द्वारं देहि" दरवाजा खोलो। राजकुमारी विद्योत्तमा को आश्चर्य हुआ और पूछा – 9अस्ति कश्चिद्वाग्विशेष: ? क्या कुछ वाणी की विशेषता है ? पत्नी के इन्हीं तीन शब्दों को सम्मान देते हुए तीन काव्यों का निर्माण किया।३ अस्ति क्रियापद को लेकर 9अस्त्युत्तरस्यां दिशि देवतात्मा" कुमारसंभव महाकाव्य का शुभारम्भ किया।४ द्वितीय शब्द 9कश्चिद से कश्चित्कांताविरहगुरुणा स्वाधिकारप्रमत्त:" मेघदूर खण्डकाव्य का प्रणयन किया।५ तीसरे वाग् पद को लेकर 9वागर्थाविव संपृक्तौ" रघुवंश महाकाव्य का शुभारम्भ किया।६ यह तीनों महाकाव्यों का प्रणयन पति-पत्नी के पवित्र प्रेम के प्रत्यक्ष प्रमाण का द्योतक है।

कालिदास के आश्रयदाता गुप्त शासक सम्राट चंद्रगुप्त विक्रमादित्य की पुत्री प्रभावती गुप्त (चौथी सदी) ने अपने पति की मृत्यु के उपरांत पुत्र की अल्प वयस्कतावश स्वयं शासन किया। उसके शासन काल में चंद्रगुप्त ने गुजरात और काठियावाड में विजय प्राप्त की। इस विधवा रानी ने अपने पिता को हर संभव सहायता प्रदान की।७ उस समय भी कदाचित कुछ स्त्रियाँ आजीवन आश्रम में रहकर अध्ययन करती रही होंगी। क्योंकि कालिदास के प्रसिद्ध नाट्यग्रंथ अभिज्ञानशाकुंतलम की प्रमुख नायिका शकुंतला को कण्व ऋषि के आश्रम में देखकर महाराज दुष्यंत उनकी सखियों से पूछते हैं कि –

वैखानसं किमनया व्रतमा प्रदानाद् व्यापाररोधि मदनस्य निषेवितव्यम्।

अत्यंतमेव मदिरेक्षणवल्लभाभिराहो निवत्स्यति समं हरिणाङ्गनाभि: ।।

यह शकुंतला कामदेव के व्यापार को रोकनेवाले तापस व्रत अर्थात् ब्रह्मचर्य का पालन विवाह होने तक ही करेगी अथवा नैष्ठिक ब्रह्मचर्य धारण करती हुई मतवाली आँखों के कारण अत्यधिक प्रिय लगनेवाली हिरणियों के साथ जीवन पर्यंत निवास करेगी।८ उसके बाद

उसकी सखी प्रियंवदा के मुख से यह सुनकर कि ⁹कण्व ऋषि इसको किसी योग्यवर को सौंप देंगे। यह सुनकर वह निश्चिंत हो जाता है। इससे ज्ञात हो जाता है कि उस काल में आजीवन ब्रह्चारिणी स्त्रियां भी होती थीं, जो अपना सम्पूर्ण जीवन आश्रम में रहकर अध्ययन-अध्यापन में यापन किया करती थीं। यद्यपि याज्ञवल्क्य स्मृति, मनुस्मृति में कन्याओं के उपनयन, वेदाध्ययन का विरोध किया गया है, किंतु उन्हें अन्य प्रकार की व्यावहारिक शिक्षाएँ दी जाती थीं।⁹ जो वैदिक जीवन के लिए अत्यंग उपयोगी थीं। अभिज्ञान शाकुंतल में महर्षि कण्व अपनी पालित पुत्री शकुंतला को अतिथि सत्कार के लिए नियुक्त करके सोमतीर्थ को गये थे। अपनी अनुपस्थिति में सम्पूर्ण आश्रम के आतिथ्य सत्कार का दायित्व शकुंतला को सौंपते हैं। इससे यह पता चलता है कि उन्हें उसकी प्रबंधन योग्यता पर अत्यधिक विश्वास रहा होगा। साथ ही आश्रम के वृक्ष लताओं को सींचने तथा उसकी देख-रेख का कार्य उसको सौंपते हैं। शकुंतला को आश्रम के कार्यों को करते देखकर राजा दुष्यंत सोचते हैं कि आदरणीय कवि कण्व ऋषि अदूरदर्शी अर्थात अविवेकी हैं। जिन्होंने शकुंतला को आश्रम के दुष्कर कार्यों के लिए नियुक्त किया है।¹⁰ शकुंतला जहाँ अनुपम सौंदर्य की सुन्दरी है वहीं गुणों की अप्रतिम कृति है।

उद्यान शोभा के अंतर्गत विभिन्न प्रकार की क्रियाएँ, फूलों की प्रथम उत्पत्ति पर उत्सव मनाना आदि उसकी कला प्रियता के सुन्दर उदाहरण हैं। वह कवित्वशक्ति का परिचय देती हुई दुष्यंत को प्रेमपत्र लिखती है। ¹¹ शकुंतला की उदारता न केवल आश्रम के प्रति अपितु पशु-पक्षियों के प्रति उदारता का व्यवहार करती हुई देखी जाती है। मातृहीन हिरणी के बच्चे का पुत्रवत पालन-पोषण करती है। तभी तो वह हिरणी का बच्चा उसकी विदाई के अवसर पर उसका आँचल पकड़कर लिपट जाता है।¹² शकुंतला आचरण से परम सती साध्वी युवती है। विवाह के पश्चात् दुष्यंत को सर्वस्व मानती हुई उसी का चिंतन करती है। दुष्यंत द्वारा न अपनाए जाने पर वह तपस्वनी की भाँति अपने चारित्र्य रक्षा के लिए संलग्न रहती है। ¹³

शकुंतला की सखियाँ प्रियंवदा और अनुसूया दोनों साधिका का जीवन व्यतीत करती हैं। वे शिष्ट एवं स्त्री सुलभ लज्जायुक्त व्यवहार करने में अतीव निपुण हैं। तभी तो दुर्वासा के क्रोध को भी सहर्ष सहन करती हुई देखी जाती हैं। शाप की भनक भी वे अपनी सखी के कानों तक नहीं पड़ने देती हैं। ¹⁴ वे दोनों अतिथि को भारतीय संस्कृति के अनुसार ⁹अतिथि देवो भव“ की अवधारणा को सार्थकता प्रदान करनेवाली हैं।¹⁵ अनुसूया गम्भीर प्रकृति वाली तथा विचारशील युवती है। वह वर्तमान की चिंता न करके भविष्य के प्रति चिंतित दिखायी देती है। प्रियंवदा हृदय से अधिक कार्य करनेवाली, भावुक प्रिय भाषिणी, विनोदशीला एवं उत्फुल्ल वदना है।

इस युग में गन्धर्व विवाह को पूरी मान्यता प्राप्त थी। कन्या की इच्छा को पूरा सम्मान दिया जाता था। दुष्यंत और शकुंतला का विवाह इस बात का प्रत्यक्ष प्रमाण है।¹⁶ और जब महर्षि कण्व को इस बात का पता चलता है तो वे अत्यंत प्रसन्न होते हैं। और कहते हैं कि बेटी योग्य शिष्य को दी गयी विद्या के समान तुम अशोचनीय हो गयी हो। मैं आज ही तुम्हें ऋषियों से सुरक्षित करके तुम्हारे पति के पास भेज रहा हूँ।¹⁷ इसी प्रकार विक्रमोवर्शीयम् में पुरुरवा और उर्वशी का विवाह हुआ था।¹⁸ सतरूपा ने प्रेम के वशीभूत होकर मनु को पति के रूप में स्वीकार किया था।¹⁹ इसके अतिरिक्त स्वयंवर प्रथा के और भी उदाहरण मिलते हैं। रघुवंश महाकाव्य में इन्दुमती ने स्वयंवर का विशद वर्णन मिलता है।²⁰ इसके साथ ही अनुलोम विवाह अर्थात वर का कुल कन्या के कुल से श्रेष्ठ होता था- सुन्दर उदाहरण मालविकाग्निमित्रम् में देखने को मिलता है। जिसमें पुष्यमित्र शुंग के पुत्र अग्निमित्र का विवाह क्षत्रिय नरेश यज्ञसेन की पुत्री मालविका से हुआ था।²¹

बहुपत्नित्व को भी समाज में पूरी मान्यता प्राप्त थी। गुप्तकालीन राजाओं में से कई के एक से अधिक रानियाँ थीं। यथा समुद्रगुप्त, चंद्रगुप्त द्वितीय, विक्रमादित्य, कुमारगुप्त आदि। महाराज दुष्यंत के रनिवास में कई रानियाँ होने का उल्लेख है।²² अग्निमित्र के धारिणी, इरावती और मालविका नाम की तीन पत्नियाँ थीं।²³ राजाओं के अतिरिक्त उस युग में साधारण लोगों में भी कई पत्नियाँ रखने की प्रथा थी। रघुवंश में कहा गया है कि राजा दिलीप अनेक रानियों के होते हुए भी पति इच्छा का अनुसरण करनेवाली रानी सुदक्षिणा और राज्यलक्ष्मी से ही अपने को स्त्री वाला मानते थे।²⁴

विधवा विवाह के भी उदाहरण यत्र-तत्र देखने को मिलते हैं। गुप्ता शासक चंद्रगुप्त द्वितीय ने अपने भाई की विधवा ध्रुवस्वामिनी से विवाह किया था।²⁵ सती प्रथा के एक दो उदाहरण देखने को मिलते हैं। कुमारसम्भव में कालिदास ने इस प्रथा का संकेत ⁹पतिवर्तमगा“ पद द्वारा किया है। इसमें शिव द्वारा कामदेव को भस्म कर दिये जाने पर उनकी पत्नी रति विलाप करते हुए कहती है कि

यदि उस समय मेरी मृत्यु न हो सकी तो बाद में ही सही तुम अपने मित्र का काम पूरा कर दो। तुम मेरे लिए अग्नि दीप प्रज्ज्वलित करके मुझे मेरे पति के पास पहुँचा दो।२६ किंतु यह प्रथा जनसामान्य में प्रचलित नहीं थी।

पत्नी को समाज में अत्यंत उच्च स्थान प्राप्त था। 9पूज्यंते यत्र नारीणां रमंते तत्र देवता" अर्थात् जिस घर में नारियों को सम्मान मिलता है उस घर सुख शांति निवास करती है। भार्या को त्रिवर्ग - धर्म, अर्थ और काम से प्रतिष्ठित किया गया है। पत्नी को स्त्री रत्न की संज्ञा दी गयी है। जहाँ एक ओर पत्नी की पावन प्रतिष्ठा और सम्मान को व्यक्त करता है वहीं दूसरी ओर स्त्री पर उसके पति की सर्वतोमुखी प्रभुता होती थी।२७ कालिदास के अनुसार पति द्वारा तिरस्कृत किए जाने पर भी भार्या को पति के विरुद्ध नहीं जाना चाहिए।२८ रघुवंश में दिलीप की पत्नी को मगधकुल में उत्पन्न तथा राजा के चित्त का अनुसरण करनेवाली रानी सुदक्षिणा को यत्र की पत्नी दक्षिणा के समान पवित्र बताया गया है।२९ राजा दिलीप अपनी सुदक्षिणा के साथ गुरु वशिष्ठ के आश्रम में जाकर प्रार्थना करते हैं कि "हे गुरुदेव! यद्यपि आपकी कृपा से सर्व सम्पत्तियों से परिपूर्ण हूँ। अपुत्राणां न संति लोका शुभा: सुदक्षिणा से पुत्र न पाकर यह पृथ्वी मेरे लिए मृतवत है।३० इसी प्रकार राजा दुष्यंत मरीचि ऋषि के आश्रम में शकुंतला के मिलने पर उसके पैरों पर गिरकर क्षमा मांगता है और कहता है कि हे सुन्दरी! तुम्हारे हृदय से मेरे द्वारा अपमानित किये जाने का दु:ख दूर हो।३१ माता का स्थान इस युग में सदैव की भांति ऊंचा गरिमा युक्त रहा है।३२

निष्कर्षत: कहा जा सकता है कि कालिदास ने अपनी रचनाओं में स्त्री को उच्च स्थान दिया है। उनकी दृष्टि में स्त्री का महत्व बहुत अधिक है। वह अपने सभी रूपों में महत्त्वपूर्ण भूमिका का निर्वहण करती है। कालिदास ने धर्मशास्त्रों द्वारा निरूपित स्त्रियों की पूज्यता को निरपेक्ष भाव से स्वीकार किया है। तथा उनको आदर्श मानकर अपनी रचनाओं में महत्त्वपूर्ण स्थान प्रदान करते हुए उनकी आदरणीयता को भी स्वीकार किया है।

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१३. वही, पृष्ठ ६६

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१६. अभिज्ञानशाकुंतलम्, ४.१

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२२. अभि. शा. अंक ३

२३. मालविकाग्निमित्रम्

२४. रघुवंश १.३२

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२९. रघुवंश १.३१

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हिन्दी भाषा और साहित्य का अन्तर्राष्ट्रीय स्वरूप

डॉ. मिथिलेश शर्मा

R. J. College, Mumbai

अ) हिन्दी भाषा की उपबोलियों के प्रति विदेशी विद्वानों का योगदान :—

हिन्दी शब्द से ब्रजभाषा, खड़ी बोली, मैथिली, राजस्थानी, अवधी, बुन्देली, छत्तीसगढ़ी आदि विभिन्न भाषाओं के सम्मिलित रूप का बोध होता है। हिन्दी की पश्चिमी सीमा राजस्थान में और एक पूर्वी सीमा बिहार में पड़ती है और राजस्थान से लेकर बिहार तक के लोग अपने-अपने घरों में राजस्थानी ब्रजभाषा, बुन्देलखण्डी, अवधी, वैसवारी, भोजपुरी, मगही और मैथिली बोलियाँ बोलते हैं। अवधी ब्रजभाषा और मैथिली तो अपने को भाषा कहती है क्योंकि, उनके कवियों पर पूरे भारत को गर्व है।[१] हिन्दी की विभिन्न बोलियों के प्रति अनेक विदेशी विद्वानों का ध्यान आकर्षित हुआ। यहाँ डॉ. जॉर्ज अब्राहम, ग्रियर्सन रेवरेंड, जड ब्लेर, एस.बीडी रुडोल्फ हार्नल ग्राहम बैली, डॉ. टैसीटोरी आदि ने अपना महत्त्वपूर्ण योगदान किया।

१) डॉ. जार्ज अब्राहम गियर्सन का योगदान –

"हिन्दी की बोलियों पर सबसे अधिक प्रामाणिक और विस्तृत कार्य ग्रियर्सन का है। उन्होंने जिस पद्धति को अपनाया, वह आज भले ही दोष पूर्ण कही जाये, किन्तु पिछले ५० वर्षों तक यह कार्य बोलियों पर खोज करनेवालों के लिए प्रकाश स्तम्भ रहा है।[२] ग्रियर्सन के महत्त्वपूर्ण ग्रंथों में प्रथम १८८२ में (बंगाल की पत्रिका में) प्रकाशित 9एन इन्ट्रोडक्शन टु द मैथिली लैंगवेज ऑफ नॉर्थ बिहार कन्टेनिंग ए ग्रामर क्रिस्तोमती एण्ड वोकाब्युलरी" दूसरी सन् १८८५ में प्रकाशित 9बिहार पीजेंट्स लाइफ" तीसरी १८८०–८७ ई. के मध्य 9बिहार की बोलियों उपबोलियों के व्याकरण" पर आधारित थी।

डॉ. ग्रियर्सन ने बिहारी पूर्वी हिन्दी और पश्चिमी हिन्दी को तीन स्वतंत्र भाषायें माना है जबकि हिन्दी भाषी उन्हें एक ही भाषा मानते हैं। डॉ. ग्रियर्सन के सर्वेक्षण के पश्चात् भारतीय हिन्दी विद्वानों का ध्यान इस ओर गया और उनके व्याकरणिय भाषा शास्त्रीय अनुशीलन इस दिशा में हुये। डॉ. ग्रियर्सन ने ९७ भाषाओं और बोलियों के २१८ ग्रामोफोन रेकॉर्ड तैयार करवाये ताकि ध्वनि की शुद्धता बनी रहे।

२) डॉ. रुडोल्फ हार्नले का योगदान -

डॉ. रुडोल्फ हार्नले की महत्त्वपूर्ण कृति ग्रामर ऑफ दि ईस्टर्न हिन्दी जिसमें पूरबी और भोजपुरी के गठन और व्याकरण का विस्तृत विवेचन है। हिन्दी की सीमा और स्वरूप पर विचार करते हुए हिन्दी क्षेत्र के उत्तर में गढ़वाली, कुमाऊंनी, नेपाली, पश्चिम में पंजाबी, सिंधी, गुजराती, दक्षिण में मराठी व पूर्व में उड़िया और बंगाली भाषायें बोली जाती हैं। इसके अतिरिक्त आपने उर्दू को भी हिन्दी के अंतर्गत माना है। पूर्वी हिन्दी से आपका अभिप्राय अवधि व बिहारी से है। आपके द्वारा प्राप्त ऐतिहासिक व तुलनात्मक सामग्री हिन्दी के विपुल भंडार को सदैव समृद्ध करती रहेगी।

३) डॉ. एल.पी. टैसीटोरी का योगदान -

अपनी मातृभाषा से भी अधिक राजस्थानी भाषा से प्रेम करनेवाले टैसीटोरी अपने सफल योगदान के लिए सदैव स्मरणीय रहेंगे। डॉ. सुनीति कुमार चटर्जी के शब्दों में - पश्चिमी राजस्थानी का व्याकरण शीर्षक उनका निबंध पुरानी राजस्थानी उच्चारण रीति, रूप तत्व और वाक्य रीति के पूरे विचार के साथ टैसीटोरी की आलोचना ऐसी महत्त्वपूर्ण है कि इसे यदि मारवाडी तथा भाषा तत्व की बुनियाद कहा जाय तो अत्युक्ति न होगी।

टैसीटोरी अपनी अल्प आयु के कारण कोई विवेचनात्मक ग्रंथ तो नहीं रच पाये किंतु राजस्थानी भाषा के विषय में भाषा वैज्ञानिक लेख, मारवाडी और गुजराती में 9ई" और ओ की व्यापक ध्वनि शीर्षक सम्बन्धी लेख लिखकर हिन्दी की उपबोलियों को समृद्धता प्रदान

की, साथ ही, बेलि क्रिसन रुक्मिणी री और छन्द राव जाइतसी रो के सम्पादन द्वारा डिंगल भाषा के दो काव्यों को साहित्य जगत के सामने रखा।

9इंडियन ऐन्टिक्वेरी“ में प्रकाशित 9पश्चिमी पुरानी राजस्थानी का व्याकरण“ आपका प्रसिद्ध लेख है। इस लेख के माध्यम से 9राजस्थानी“ कोई विशिष्ट भाषा है। और उसका अपना साहित्य है। यह अधिकांश लोगों को विदित हुआ। इसके अतिरिक्त रामचरित मानस, महाभारत परमज्योति स्रोत, इ. जैन वर्जन्स ऑफ दी स्टोरी ऑफ सोलामन्स जजमेंट आदि लेख भी इसी पत्रिका में प्रकाशित हुये। इसके अलावा जैन ग्रंथों का इटली भाषा में अनुवाद कार्य सराहनीय है।

४) ई.जोसफ. आई.सी.एस. और जाट ग्लौसरी का योगदान –

बंगाल की प्रमुख पत्रिका 9रौयल एशियाटिक सोसायटी“ में ग्लौसरी के लेखों का प्रकाशन हुआ। बोलियों के अध्ययन के लिये यह एक महत्वपूर्ण दिशा है। रोहटक जाटों द्वारा बोली जानेवाली भाषा, जो बांगरु, कहलाती है इसी का विस्तृत विवेचन इसमें है। यह भाषा पश्चिमी हिन्दी की उपबोली के रूप में जानी जाती है। जिसे जॉर्ज अब्राहम ग्रियर्सन ने राजस्थान की 9मेखता बोली“ का नाम दिया।

५) डॉ. स्टुअर्टमक् ग्रेगर का योगदान –

ओकेम्ब्रिज विश्वविद्यालय के हिन्दी प्राध्यापक डॉ. ग्रेगर हिन्दी के प्रमुख विद्वानों में से एक हैं। इन्होंने सन् १९६५ में लंदन विश्वविद्यालय से 9ए स्टडी ऑफ अरली ब्रजभाषा प्रोज“ विषय पर पी-एच.डी. की उपाधि प्राप्त की। सन् १९६८ में इनकी चर्चित पुस्तक 9ओर्चा“ के इंद्रजित की भाषा प्रकाशित हुई। इसके अतिरिक्त सन् १९७१ में 9आउट लाइन ऑब हिन्दी ग्रामर“ पुस्तक प्रकाशित हुई साथ ही 9बंगाल और हिन्दी का विकास“ १८५०-१८८० तथा 9भर्तहरी कमेंट्स इन अरली ब्रजभाषा- प्रोज“ आदि लेख आपके अनेक शोध पत्रिकाओं में प्रकाशित हो चुके हैं। ब्रज भाषा उत्तर भारत के मध्यकाल की प्रमुख भाषा के रूप में जानी जाती है। उस समय का अधिकांश साहित्य पद्य बद्ध था। पर हाल के अनुसंधानों के प्रतिफल न स्वरूप अनेक गद्य रचनाएँ व टीकायें भी प्रकाश में आयी है। ऐसी एक टीका पर डॉ. मक् ग्रेगर का अनोखा कार्य है।

६) खड़ी बोली के विकास में विदेशी विद्वानों का योगदान –

हिन्दी की अन्य बोलियों की अपेक्षा खड़ी बोली को अधिक ख्याति प्राप्त हुई। खड़ी बोली के विकास में विदेशी विद्वानों का महत्व कम सराहनीय नहीं है। इस संदर्भ में 9श्रीरामपुर मिशन“ और 9फोर्ट विलियम कॉलेज“ की भूमिका उल्लेखनीय है। फोर्ट विलियम कॉलेज के तत्कालीन आचार्य डॉ. जॉन गिल क्राइस्ट की प्रेरणा से लल्लूजी द्वारा 9प्रेम सागर“ एवं सदल मिश्र द्वारा 9नासिकेतोपाख्यान“ आदि प्रमुख ग्रंथों की रचना हुई।

लल्लू लालजी ने प्रेम सागर में लिखा है– ”श्रीयुत गुनग्राहक गुनियन सुख-दायक, जानगिल किरिस्त महाशय की आज्ञा से संवत १८६० में लल्लूजी लाल कवि बाह्य गुजराती भवदीय आगरेवाले जिसका सार ले भामिनी भाषा छोड़ दिल्ली आगरे की खड़ी बोली में कह, नाम प्रेम सागर धारा।﹄⁴ उसी प्रकार सदल मिश्र ने अपने नासिकेतोपाख्यान में लिखा है– अब संवत १८६० में नासिकेतोपाख्यान को जिसमें चन्दावती की कथा कही है। देववाणी से कोई-कोई समझ नहीं सकता। इसलिये खड़ी बोली में किया।

9खड़ी बोली शब्द से“ अनेक विद्वानों को यह भ्रम हुआ कि यह एक 9नई बोली“ है। अत: यह कहा जा सकता है कि, खड़ी बोली इससे पहले प्रकाश में नहीं आयी थी। यद्यपि 9प्रेमसागर“ की हिन्दी पूरी तरह खड़ी बोली नहीं थी। इसपर ब्रजभाषा का प्रभाव अधिक था बालमुकुन्द गुप्तजी लिखते हैं– ”वर्तमान हिन्दी भाषा की जन्मभूमि दिल्ली है। वहीं वह ब्रजभाषा से उत्पन्न हुई और वहीं उसका नाम हिन्दी रखा गया।﹄⁶ यह सभी मत पूरी तरह स्वीकार नहीं है। फिर भी यह कहा जा सकता है कि हिन्दी के विकास में विदेशी विद्वानों का भी योगदान रहा है। हिन्दी खड़ी बोली न तो उर्दू से बनाई गई न ब्रजभाषा से बल्कि यह शौर सेनी, अपभ्रंश - प्रसूत, पश्चिमी हिन्दी से अवतरित हुई।

अंत में सारांश रूप में यह कहा जा सकता है कि हिन्दी के वर्तमान गौरवपूर्व स्तर तक पहुँचने में शताब्दियों के इतिहास का सफल योगदान है। वास्तव में हिन्दी कई संस्कृतियों की सम्पत्ति और अनेक देशों के मनीषियों की उदार सेवा का प्रतिफलन है। मध्यकाल में अनेक

सूफियों, सूफी इतर मुसलमानों व कवियों ने हिन्दी में रचना करके उसके साहित्य को समृद्ध किया। आधुनिक युग में हिन्दी गद्य के विकास में ईसाई पादरियों की सेवा सर्व विदित है। आज भी, अनेक अहिन्दी भाषी लेखक अपनी हिन्दी रचनाओं द्वारा हिन्दी भाषा और साहित्य के प्रति अपना प्रेम उड़ेल रहे हैं। हिन्दी भाषा और साहित्य के प्रति अहिन्दी भाषी विदेशी विद्वानों का योगदान सदैव स्मरणीय होगा।

संदर्भ ग्रंथ सूची

१. हिन्दी के विकास में विदेशी विद्वानों का योगदान   डॉ. जोस आस्टिल पृष्ठ १०५

२. हिन्दी : उद्भव, विकास और रूप - डॉ. हरदेव बाहरी   पृष्ठ २११

३. हिन्दी के विकास में - डॉ. जोस आस्टिंल   पृष्ठ १०९

४. प्रेमसागर प्रथम संस्करण १८०५   पृष्ठ १

५. नासिकेतोपाख्यान   पृष्ठ २

६. हिन्दी भाषा की भूमिका (क) - बालमुकुन्द गुप्त

Adalaj 'Vav' – A Heritage Water Reservoir

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The word 'Vav' in Gujarati and Marwari language or Bawdi or Baoli in Hindi language mean wells or step wells, in which the water can be reached by descending a set of steps. They may be covered and protected and are often of architectural significance. They can be multistoried with a water wheel known as "Rehant" which a bullock turns to raise the water in the well to the first or second floor.

All forms of the step wells may be considered to be peculiar examples of the many types of storage and irrigation tanks that were developed in India, mainly to cope with seasonal fluctuations in water availability. The basic difference between step wells and the other wells and tanks was that due to the steps people could reach the ground water to keep it clean

The majority of surviving step wells were originally for leisure , and they were for water conservation too. This was because the base of the well provided relief from daytime heat, and more such relief could be obtained if the well was covered.

Since the step wells were used for leisure ,they had ornamental features and hence they have been the heritage water reservoir is in artistic forms.

History of Step Wells

The construction of step wells can be traced back at least to 600 A.D. Most of the existing step wells are at least 800 years old. According to source architects , and scholars they may be even older. A good number of scholars trace the origin of the step wells to Indus valley civilization. A good Number of step wells survive in Gujarat, Rajasthan, Delhi, Madhya Pradesh and Maharashtra. Among these step wells of Gujarat is more famous. Over 120 such step wells were found in Gujarat region.

The ruins of the city of Mohenjo – daro has wells, which can be called predecessors of the step wells .As many as 700 such wells have been discovered in just one section of the city leading scholars to believe that 'cylindrical brick lined wells' were invented by the people of the Indus Valley Civilization. Between third and second millennium BC, at the 'Great Bath', at the site of Mohenjo-Daro of the Harappan civilization, filling of water was achieved from a large well located in one of the rooms in front of the open courtyard of the building – complex.

The first rock cut step well in India is dated from 200A.D. to 400 A.D. Subsequently, the wells at Dhank (550 - 625) and construction of stepped ponds at Bhinmal constructed between (850AD to 950AD)

While early step wells were made of the stone, later step wells made of mortar, stucco, rubble and laminar stones. The well cylinder was the basic form used to deepen the wells. It can be said that due to builders sound knowledge of the soil conditions and the earthquake proneness of the region resulted in the strong construction of the step wells in Gujarat which sustained the quakes and stand strong even present times.

The well size recommended based on considerations of stability, was of four to thirteen hasta ('hasta a Sanskrit word, which means "forearm" of size varying from 12 -24 inches (300 – 610 mm)), A size of eight hasta was considered ideal and a 13 hasta well was considered dangerous. However, the well thickness from top to bottom remained generally uniform. By the 11[th] century, the step well planning and design acquired architectural excellence and the Hindu Step wells were standardized [1].

1. Davies, Philip. The Penguin guide to the monuments of India, Vol. II. London: VI King 1989, P. 101

Generally we find four types of step wells in Gujarat first type is MahaGurjar style constructed prior to solanki rule.(c.8[th]-c.10[th]) The second type constructed during solanki rulers (942A.Dto1244 A.D)known as 'Maru Gurjar" style. Third type of step wells are Vaghela period's 'Vav' (1243A.D-1304A.D)and fourth style was constructed during Muslim period(1391A.D-1583A.D) of the History of Gujarat.

'Vav' of Dhank in Gujarat Saurashtra is constructed prior to solanki period and known as 'MahaGurjar' style of 'Vav'. While 'Rani'Vav'' in Patan is very much famous step well of the solanki period. It was one of the largest and the most magnificent structures and excellent example of solanki style of architecture. Other examples of solanki style of step wells are, step well at Virpur, Minal Devi 'Vav', Khanusa Kotadi 'Vav', Kaleshwari 'Vav', Vayad

'Vav', Ganga 'Vav' etc. During Vaghela period step wells like Madha'Vav', Hani 'Vav' etc. were constructed in Gujarat. During Muslim period we can see number ,a of step wells like Dadahari 'Vav', Ashapuri 'Vav', Rajbai 'Vav', Hampar 'Vav', Adalaj 'Vav' etc. were built.

The heritage of Adalaj 'Vav' is the best example of water storage and harvesting. I feel this kind of heritage must be preserved and used as blue prints for solving water problems at present times.

Adalaj 'Vav'

Out of 120 ''Vav's' found in state of Gujarat Rani 'Vav' or Queen's 'Vav' is the oldest one . But the 'Vav' at Adalaj a small village in Gujarat , which is 18 kilometers north to Ahmedabad city and 5 kilometers from Gandhinagar City the Capital of Gujarat is the most popular one. The Adalaj 'Vav' is in fact a 'na 'Vav'', literally meaning an upside down architecture of a step well.

History

The history of the Adalaj step – well built in 1499 is established by an inscription in Sanskrit found on a marble slab positioned in a recess on the first floor, from the eastern entry to the well [2]. Its construction was started by Rana Veer Singh of the Vaghela dynasty of Danadi Desh. But he was killed in a war, where after the Muslim king Mohammed Begda of a neighboring state built it in Indo – Islamic architectural style in 1499.

Legend

There is an interesting legend associated with the construction of this step well. In the 15[th] Century Rana Veer Singh of the Vaghela dynasty, a Hindu ruler, was the ruler of Dandai Desh in Gujarat. His kingdom was attacked by Mohammed Begda, the Muslim ruler of the neighboring kingdom. The battle resulted in the death of Rana veersingh. Consequently his territory was occupied by the invader. Rana Veer Singh's widow, was a beautiful lady known by the name Rani Roopba, though in deep grief at the death of her husband, agreed to a marriage proposal made by Mohammed Begda on the condition that he would first complete the building of step well. The Muslim king who was deeply enamoured of the queen's beauty agreed to the proposal and then built the well in quick time, and with great interest. Once the well was completed, Begda reminded the queen of her promise to marry him. But the queen who had achieved her ambition of completing the step well started by her husband, decided to end her life, as mark of devotion to her husband. She jumped from one of the balconies in the well. It is said that she took Jal samadhi in order to save her honor and to please the Jal Devi to maintain constant flow of water in the well [3].

The chronology of events that resulted in building of the step well is also depicted on the walls of the well. There was no remorseful reaction by Begda as he allowed the well to remain without any defacing.

2. Rajani Vyas, Swagatam Gujarat, Akshara Prakashan, Ahemdabad, 2006 P. 83

3. Tadgell, Christopher, The History of Architecture in India, Phiado Press, London

Architecture of the Adalaj 'Vav'

Another legend narrated is linked to the tombs found near the well. The tombs of six masons who built the well are seen near the 'Vav'. It is said that the Begda asked the Masons if they could built another similar well. But a positive answer from them resulted in further tragedy as Begda put them to death. Begda was so enamored of the architectural excellence of the step well that he did not want its replica to be built.

The Adalaj stepwell is five stories deep and built in sand stone in Indo Islamic architectural style. It is octagonal (8 – sided polygon) in plan at the top, built on intricately carved large number of pillars. Each floor is spacious enough to provide for people to congregate. It was dug deep to access ground water at that level, accounting for seasonal fluctuations in water level due to rainfall over the year.

Opening in the ceilings above the landing enable light and air to enter the well. However, direct sunlight never reaches the flight of steps or landing except for a brief period at noon as the inner ceilings are arranged to receive the sunlight through these openings. According to a research, there was a total difference of six degrees between the outside and inside of the well, thus making it a veritable air – conditioner. And this prevented the water froms evaporating during the day .

From the first story level, three staircases lead to the bottom water level of the well, which is considered a unique feature. Built along a North South axis, entrance is from the south, the three staircases are from the South, West and East directions leading to the landing, which is on the northern side of well. Four small rooms with oriel windows decorated with minutely carved brackets are provided at the landing level, at the four

corners. The structural system is typically Indian style with elaborate and heavily ornamented temple – like finish. It has traditional horizontal beams and lintels.

At the bottom of the well is a square stepped floor in the shape of a funnel extending to the lowest plane. This is chiseled into a circular well. Above the square floor, columns, beams, wall and arched openings spiral around; a feature that continues to the top. The top part of the well, however is a vertical shape open to the sky. The four corners of the square are strengthened with stone beams, set at 45 degrees angle. The motifs of flowers and graphic of Islamic architecture blend very well with the symbols of Hindu and Jain gods carved at various levels of the well. The dominant carvings on the upper floors are of elephants each of different design. The Islamic architectural style could be attributed to the Muslim King Begda who built it. The walls are carved with women performing daily chores such as churning of butter milk, adorning themselves, scenes of performance of dancers and musicians, and the king overlooking all these activities, apart from abstract representations of various Hindu Gods and Goddesses can also be seen.

Innumerable strong and exquisitely carved pillars support each storey of the 'Vav' and each available stone surface is covered with carvings. Each landing has wide space suggesting that people, especially travelers rested there while on journey. The main attraction of this step well is the pool of water at the lowest level. Besides this, an interesting depiction carved from a single block of stone is of the Ami Khumbor or a pot that contains the water of life and the Kalp Vriksha or a tree of life.

This rich architecture and sculptures show amalgamation of two district arts of Hindu and Islam. As mentioned earlier the intricate floral patterns, which are part of the Islamic style, can be seen in harmony with Hindu symbolism, which includes depiction of animals and human forms. The profusely carved pillars on different levels of this step well show strong Hindu and Jain influences, while the ornamentation at a number of places in this monument are influenced by mosques and mausoleum halls of the 15th – 16th Century Gujarat Sultans. This structure reflect that it is not just a dead monument but a blend of utility and beauty together.

Religious importance of 'Vav'

A little religious importance is attached to this 'Vav'. There is a depiction of 'Navgraha' or nine planet sculpture in the 'Vav'. These and other such depictions are said to attract villagers for worship during marriage and other ritualistic ceremonies.

It has been implied that the temperature inside the well is about five degrees lower than the outside hot summer temperatures. It is one of the reasons for the ladies who come to fetch water from the well spending considerable time in the cool climes here. They not only collect water but also worship the gods and goddesses depicted at various levels and while away time in good chatter. The monitoring of temperature shows the highly developed skill and knowledge of architect.This shows that this intricately carved monuments served religious and utilitarian purposes.

Fate of the 'Vav'

The wells fell into disuse with the invasion of the Mughal rulers but even they did not interfere in the rituals connected with these step wells, infact, they encouraged the building of many step wells.

With the advent of Britishers the fate of 'Vav's went down. They were extremely unhappy with the quality of hygiene that existed in these wells .They installed pipes and pumps and finally forced a complete closure of these places including Adalaj 'Vav'. With it also ended the social religious aspects of the step wells and their importance in an individual's life.

Importance of the 'Vav'

The Adalaj 'Vav' has its own importance as it was used for irrigation purpose in early days. It was a best solution for water problems of Adalaj village and surrounding areas. It was one of the sources for water conservation The multi storey building provided relief to the travellers and merchants from daytime heat. Its multi storey building was constructed in such way that it provide enough space to the traveller to rest use water of well and move further.

Tourist importance

Huge heritage structure of Adalaj 'Vav' is a distinct water reservoir which attracts number of Indian and foreign tourist towards it. Its architecture gives boost to tourism industry of Gujarat, Gujarat government has taken right steps for its conservation and preservation. But they can also do something to purify the water of the 'Vav', so

that it solves water problem of these area. These heritage water reservoir 'Vav's are best example of water conservation, so to solve current water problems more such 'Vav's should be constructed in Gujarat and India.

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Colonial Sanitarium in Mahableshwar Hill Station: Governor's Summer Residence

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During the colonial period, Mahableshwar developed as one of the major hill stations in western India which catered primarily for the Bombay clientele. Apart from European troops, the main patrons and beneficiaries of the hill station were the women and to a lesser extent, the children of the colonial community and along with them the elite Indians.

The paper shows how within the power structure of colonialism, the British succeeded in establishing a unique environment on the hill station of Mahableshwar. This hill station became a distinctive form of colonial urban development particularly, the Governor's summer residence. In the post colonial period too, Mahableshwar, continued to be the Bombay Governor's summer residence.

The governor's bungalows at Mahableshwar symbolize historical buildings and confluence of the eastern and western cultures. They played a pivotal role in the history of India in general and that of Mumbai in particular. Today, its colonial setting is a reminder of a significant phase of this history.

Mahableshwar is located in the Sahyadri range at an altitude of 4718 feet and takes its name from an ancient Shiva temple at old Mahableshwar connoting Maha+Bala+Iswara that is God of Great strength.

Its other identity lies in its origin of a major river in the Deccan, the Krishna. In the vicinity of Mahableshwar is the fort of Pratapgadh.[1] During the colonial period, Mahableshwar developed as one of the major hill station in western India which catered primarily for a Bombay clientele. Apart from European troops, the main patrons of the hill station were the women and to a lesser extent, the children of the colonial community and elite Indians.

Development of the Hill Station at Mahableshwar

The main characteristic of the hill station was the temporary patronage of its occupants. The annual influx of inhabitants to this hill station stayed for a period of between one and seven months, to escape the excessive temperatures on 'the plains'.[3] Due to concurrent famines in the nineteenth century, India's climate was generally considered incompatible with European constitutions.[4] The belief was that climate exerted a powerful influence on human character and physical characteristics. The British assumption was that Europeans were incapable of becoming fully acclimatized to the subcontinent. Europeans thrived best in climates that most resembled the cold climate of British. Hence relatively healthy localities had to be identified for the British especially, for the White troops. Hence British troops should be quartered away from the plains where they fell ill in large numbers and shifted to the hills for the benefit of health.[5] In his fascinating account of 'Ecological Imperialism: The biological expansion of Europe 1400-1900, 1986, Alfred Crosby remarked: "The rule(not the law) is that although European may conquer the tropics, they do not Europeanize the tropics, not even countryside with European temperatures'.

As climate became an important feature to European existence, one of the prime objective of the Anglo-Indian medical practitioners in the first half of the nineteenth century was to identify localities suitable for European habitation. Hence medical topography gained importance.[6] The hill station was thus a social response to the colonial settlement on "the plains". The beautiful shrubs and flowering plants, thick forests, the cold weather, the fog, the mist at Mahableshwar resembled the home town of the British residents. Hence, Mahableshwar Hill station also attracted British residents in Bombay.[77] H. Birdwood,

'The Hill Forests of Western India

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The Journal of the Bombay Natural History Society

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The hill station was also was a form of socio-spatial organization peculiar to colonial urban development. There members of the colonial community were separated from the population they knew as 'natives', in the hills'. The European occupants of the bungalow, had neither social nor religious ties with the inhabitants of the Indian town. Their relationship was one of 'ruler and the ruled'.[8] The establishment of resorts served to extend a system of social stratification and residential differentiation.

The third cultural reason behind the development of the hill station was the particular ethnomedical beliefs of the colonial society which held that certain diseases, particularly cholera, malaria and typhoid were less likely to occur in the elevated regions of the hill station. By the mid 1830's, the medical service became increasingly concerned about the rise of these diseases especially in Calcutta, the political capital, because of an increasing medical interest in epidemiology and the connections between water supply and disease transmission. [9] The principal assumption of the British medical authorities was that high and fluctuating temperature, high humidity and exposure to intense sunlight weakened the constitutions of the Europeans who were not designed for warm climates. By mid nineteenth century, the medical texts argued that excessive heat disrupted normal circulation and reduced metabolism of the stomach and liver.[10] These hill stations began as 'health sanitaria'. Lastly the technological factor, the construction of roads and the establishment of the railways in the mid nineteenth century allowed the aspirations of the colonial people to be realized to greater effect.[11]

Historical Background

Charles Malet, the English Resident at the court of Sawai Madhavrao Peshwa, was one of the first European to set foot on the Mahableshwar hill, but its importance as a health resort was noticed by Major Lodwick in 1824 in the Bombay Courier of 1st May 1824. Lodwick concluded with a positive assertion:

> "There is abundant room for several parties who may be near
>
> or distant from each other and Mahabillysir is capable of becoming
>
> from its centrical situation the resource of all who are in search of
>
> health, of pleasure, or of retirement, without much fear of
>
> disappointment and with power of returning home immediately,
>
> should duty call or expectation not be gratified".

Lodwick did not forget to reassure: "Neither tigers nor thieves are to be feared; we neither saw nor heard of any during our stay".[12]

Following Lodwick, it was Colonel Briggs, Resident of Satara, who took keen interest in developing Mahabaleshwar as a sanatorium for the Bombay Presidency and persuaded Raja Pratapsingh of Satara to construct a road between Satara and Mahableshwar and construct a dam on river Yenna (Venna). Briggs built for himself a wooden house on the Sindola hill. This house was the precursor of all future development at Mahableshwar. In May 1826, at the instance of Mountstuart Elphinstone, Briggs submitted a report to the Medical Board recommending the construction of a hospital for ailing Europeans. [13]

Governor's Bungalows at Mahableshwar

Sir John Malcolm, who succeeded Mountstuart Elphinstone, pursued the question of the sanatorium with the Medical Board on the one hand and cultivated friendship with Raja of Satara which led to the establishment of a Market-Peth at Mahableshwar in 1828. In 1829, the plateau of Mahableshwar was acquired from the Maharaja of Satara in exchange of Peta Khandala in 1829. Thus the market Peth was named as Malcolm Peth after Sir John Malcolm. Thereafter a number of visitors grew, traders from outside were induced to open shops in the Peth. Finally in 1829, the Sanatoria came into existence and set a new trend in health resorts. In the same year Mahableshwar became the Summer residence of the Governor of Bombay when Malcolm constructed the First Government House on a site named after his wife-Mount Charlotte- a building that is known today as Mt. Malcolm. [14]

However, Mount Charlotte did not remain as a Government House for long and the Government house was shifted to 'Bohemia' which was constructed and owned by William Newnham who was the Chief secretary to the Governor, Mountstuart Elphinstone and later to John Malcolm. 'Bohemia' continued as Governor's residence until 1853. Thereafter, several cottages came up in Mahabaleshwar, yet none were convenient to accommodate other government officials. So despite the house constructed by Malcolm, some of the Governors stayed in rented houses along with the Council members. The Governor, Sir Bartle Frere had to persuade one of the Council members, the Hon'ble Framjee Nusservanjee, "to add two public rooms of fair size to a bungalow, his property. Frere's successor Sir Seymour Fitzgerald, stayed in a rented house where his own sleeping room cracked in every direction. Fitzgerald bought an extensive property, a house and seventy acres of land belonging to Rustomjee Jejeebhoy and commenced modifications of the house, where he stayed during his summer residence known as Bella Vista. After his term was over, in 1869 he offered it for purchase by the government

for a sum of 4000 pounds. It was only in 1878, 'Bella Vista' was purchased by the Government of Bombay for Rs. 32,000. The Bella Vista thus finally settled as the official residence of the Governor of Bombay. [15]

The guests of the Governor, were usually housed in pitched tents. To accommodate these guests in a more comfortable place, the Government opted to take on lease a property known as 'The Terraces' which was owned by Lt. General William Fredrick Mariott from Mumbai. Mariott died in 1879 and the Government succeeded in obtaining surrender of the lease by Executors of his estate in 1884. Thus the Terraces, was assigned for the Governor's summer residence.[16]

Post Colonial period- Change in status of Governor's residence

In the post colonial period, the situation was substantially altered when the Government of India Order, 1950 included only Bombay and Poona and omitted Mahableshwar from the schedule which deterred the State from providing funds for the maintenance of the Government House. In 1955 an attempt to reclaim Bella Vista as the Governor's official residence was not supported by the State Government. A considerable area of the estate was allotted to the Tourism Department. The Governor was, however, assigned the "Terraces" for Governor's residence, a practice that continues to this day. The house has now been christened as Giri Darshan.[17]

The Governor's bungalows are impressive. These bungalows were built on the European model of architecture.[18] These bungalows were situated in a compound or open space was cordoned off from its immediate surroundings by a wall or fence. Although these bungalows were in European style, they were built with Indian craftsmen trained to design in the novel style.[19] The architecture of these bungalows are in Gothic style. Some of the characteristics of Gothic style are arches and vault, buttress, stained windows, etc. Gothic style buildings expressed their purpose quite directly on their exterior form. [20] These bungalows therefore had large open halls and functional areas. The legibility of function is a hall mark of the Gothic. The Gothic architecture was more useful than elegant.[21]

Conclusion

This hill station became a distinctive form of colonial urban development particularly, the Governor's summer residence. In the post colonial period too, Mahableshwar, continued to be the Bombay Governor's summer residence. The Governor's bungalows at Mahableshwar symbolize historical buildings and confluence of the eastern and western cultures. It played a pivotal role in the history of India in general and Mumbai in particular.

Today, its colonial setting is a reminder of a significant phase of this history The charm of these bungalows lies in the surrounding cluster of other precincts, their antiquity and indeed their association with personalities that influenced the course of history, everything that contributes to its heritage value. No doubt in this proven built up architecture plays an important role. At a time of increasing globalization, the protection, conservation, interpretation and presentation of these precincts is an important challenge.

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Approximately 41,000 in the 1830's of whom 37,000 were troops, in 1859, this had risen to 1,26,000 of whom, 85,00 were troops, By 1930, there were approximately 1,65,000 Europeans in India, of whom 63,500 were troop s.

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A Mental Health Initiative

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Mental health promotion in India is very relevant. Education in India is achievement oriented rather than learner centric. It pays scant attention to the child's needs and does not empower them to live effectively in this world. The rapid globalisation and urbanisation has impacted the socio-cultural and thus the psychological milieu .There has been a breakup of the joint families, values and traditional support systems .An adolescent empowered through Life Skills Education has the competencies to cope effectively with these challenges. The present paper draws upon the data of the application of the NIMHANS model which focuses on 4 areas i.e. coping, self-esteem, adjustment and psychopathology. Using experiential learning and participatory methods, the model has reported significant gains in self-esteem, adjustment and pro-social behaviour of the experimental group. The present paper using secondary data discusses the relevance of the model and offers suggestions to enhance its applicability

Key words: mental health, adolescents, life skills education, experiential learning, empowerment

Mental Health is likely to be a major component of the global burden of disease in the 21st Century. Almost 20% of all children and adolescents are affected by mental health problems. Child abuse, conduct disorders, substance abuse, depression, suicide, neglect, attention deficit disorders, are not only common but have an early age of onset and increase in severity.

According to UNESCO report (2008) India is at

• 102nd position out of 129 countries in Education for all Developmental Index

• 132nd place out of 172 countries on "Human Development Index" 46% - 50% of India's large population comprises of Children and adolescents. Ten percent of 5 – 15 years olds have a diagnosable mental disorder. 20 million adolescents have a severe mental health disorder 90% of those affected do not receive any specialist service.

A large gap exists in the prevention; promotion and early intervention in the area of mental health. WHO has noted that in spite of availability many psychiatrically ill remain untreated globally. One in every 5 child has a mental health issue. Early and timely intervention will be cost effective and prevent adult treatment and rehabilitation. Thus high quality integrated health and social care for children, before birth, right through to adulthood assumes significance.

Independent India has addressed issues of child education, health and development but has ignored child mental health generally. There exists a gap between children's need and existing resources. There is neither an independent nor integrated child mental health policy in India. Formulating such a national policy is challenging especially because India is a secular state marked by heterogeneity of languages, cultures and religions. Though 7 policies have been formulated between '74 to 2007', the gap between planning, policies and effective implementation has been too wide to make an impact. Yet there is hope since authorities are taking a serious look at the issue. The 11th Five Year Plan (2007) is child centric, includes policy for child mental health, school mental health and mental health for the disabled.

Traditionally in India, child care rests largely with families and communities. Their personal, educational, economical and sexual needs are generally ignored. Thus 'identity formation is amorphous and self – worth low (Shastri, 2008, 2009). As Shastri (2009) pointed out that children in most sections of Indian society are not consulted about matters that affect their lives. When children express their view, they are not heard. Restrictive norms are imposed, especially true for a girl. This limits children's access to information and their seeking help outside the family.

Child mental health is a shared responsibility – effective intervention requires a synergy of efforts by all stakeholders. A mechanism involving parents, teachers, medical practioners, police, social workers and policy makers is needed. Mental health problems in children arise due to educational failure, family disruption, disability, antisocial behavior. This places demands on social services, youth and the judicial system. When untreated, mental health problems create distress in children, adolescents, their families and care givers. These issues continue in their adulthood, affecting the next generation.

Dr. P. C. Shastri (2009), in the presidential address to the Indian Psychiatric Society, has stressed the need for promotion of mental health and early intervention. A number of issues need consideration for the promotion of

mental health in India. There is a need for an effective partnership between agencies, a multidisciplinary team, working in a community mental health clinic or out patient service. This would provide specialized care for children and adolescents with all types of disorders. Especially people with severe, complex and persistent disorders would be taken care of. Such services should be made available irrespective of gender, race, and religion culture. 90% of Indian children with a mental disorder are not currently receiving any specialist service.

Many who could benefit from mental health services for assessment and treatment are not accessing services. A lack of trust in statutory services, a wish to solve problems themselves, a fear of being stigmatized, a belief that nothing can be done may be the cause. The stakeholders require access to information and supportive environments. Tackling bullies, awareness of mental health issues, recognition of children's emerging needs, support for people with particular needs, play a vital role. Everyone in a community has a role to play in ensuring that the environment in which children are growing up promotes mental health. A nurturing social environment, effective early education, academic success, protects the mental health of the young. Assessment of local needs may help identify at risk groups e.g. homeless children, adolescents in correction homes, asylum seeking children.

Proper planning for promotion of mental health requires updated incidence database of various types of illness which is lacking (Malhotra et al, 2009). The role of the media in spreading awareness is crucial. Debates and discussions can enhance knowledge and sensitivity. India has 179 languages, 544 dialects, 1942 mother tongues, 148 mediums of instruction. Being a complex and multi faceted country, planning national policies is a gigantic task. Concepts of mental health and illness vary across cultures. Thus services need to be sensitive to these differences and work effectively with these heterogeneous groups.

A nation's children are an important asset, our human resource, our future. Though effective models of human health promotion are available, they are often underutilized. Successful programs involve long term intense interventions that address variety of factors like family, conflict, depression, social isolation, school failure, substance abuse delinquency and violence. Training should consolidate existing knowledge through experiential learning, enabling staff to recognize and mange children's and adolescents mental health issues. One such model has been developed and practiced at NIMHAMS by Bharath, Kumar and Vrinda (2002)

Mental Health Promotion among adolescents in school using life skills education (LSE) and teachers as like skill educators is a novel idea. As noted by Kapur (1997) the school mental health program (SMHP) is a very important and integral part of the education system worldwide. In India, the SMHP is yet to be recognized and initiated as a part of the health component in schools. In practice it is restricted to individual work by child mental health professionals especially in big metropolitan cities focusing on sensitization of teachers on child developmental and mental health issues. Counseling services for students with persistent emotional issues and a referral system is set up in a few urban clinics.

In this rapidly changing social scene of India an empowered child has the competence to cope with the challenges of life using the available resources even amidst adversities (Patel, 2005). Methods to improve the psychosocial competence and resilience of the adolescents as health promotional activities and development oriented approach need to be included in the school syllabus and provided as much relevance as the Three Rs. (Bharath, Kumar and Viranda, 2002).

The aim specifically was to assess the difference between the adolescents who were in the LSE program (NIMHANS model) for a year and the ones who were not in the program. The skill areas identified for training were:

- Coping
- Self – esteem
- Adjustment in various areas
- Psychopathology

The model uses experiential learning with peers and uses participatory methods thus enabling the adolescent to develop psychosocial skills.

Life Skills

Life skills (LS) are abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands, challenges, and stress of everyday life. Childhood and adolescence are the developmental periods during which one acquires these skills through socialization and interaction with significant others. (Bharath, Kumar and Viranda, 2002).LS training is designed to provide information relevant to important life transitions that adolescents and young teens face using culturally sensitive and developmentally and age appropriate language and content. Such training addresses multiple risk and protective factors and teaches personal and

social skills that build resilience and help youth navigate developmental tasks. Facilitated discussions, structured small group activities and role playing scenarios were used.

The following life skills have been identified as important.

- Critical thinking and creative thinking

- Decision making and problem solving

- Communication skills and interpersonal relations

- Coping with emotions and stress

- Self – awareness and empathy were the focus of the NIMHANS program.

The efficacy of a life skills training approach has been reported by various studies. Hanrahan (2008) reported significant increase in global self worth and perceived life satisfaction after fifteen sections of physiological skills training with adolescent Mexican orphans. Botvin et.al.(2000)and Fraguela et.al.(2003) reported lower levels of tobacco, alcohol and drug consumption after a year of follow up of adolescents who had received life skills training compared to a control group. Botvin, Griffin and Nichols (2006) found a significant reduction in violence and delinquency for intervention participants relative to controls, the effect being stronger for students who spent more hours in training. Botvin, Baker, Renick, Filazolla, and Botvin (1984) found that training by older peer leaders and regular classroom teachers had a significant effect on cigarette smoking, excessive drinking and marijuana use. Cognitive, attitudinal and personality predisposing variables changed in a direction consistent with non-substance use.

To implement the program as a project, the first step was.

- Capacity building by training of the teachers by master trainers over 3 days. More than 1000 teachers were thus trained from 261 schools over 3 months followed by Evaluation of the training.

- Implementation of the LS program in the identified secondary schools once a week for an hour over 12 to 20 sessions during the academic year.

- Impact of the program on a sample of adolescents at the end of 1 year.

Sample

The sample and control were selected from two schools in the Bangalore rural district (Chennapatna) and two schools from Udipi District. The control adolescents were selected from secondary schools in the same district as the sample group. Selection of the school was random.

A total of 605 students were taken as the sample group. Adolescents of both sexes 14 to 16 years studying in 8th, 9th or 10th standard in the two schools (Bangalore rural and Udipi) implementing the NMHANS model of the LSE program the previous 1 year were selected. Informed Consent was taken from the parents as the adolescents were minors. These adolescents had undergone on an average of LSE classes during the previous year (minimum 5 and maximum 16 sessions).

A total of 423 students were assessed as controls. They were adolescents of both sexes, 1 to 16 years studying in 8th, 9th or 10th standard, in secondary schools not covered by NIMHANS model, of LSE (or other adolescent education programme). Informed consent was taken from their parents also.

Tools

Rosenberg Scale of Self – Esteem (RSES, Rosenberg 1956). It has 10 statements rated on a 4 point scale of strongly agree, agree, disagree, strongly disagree. Sample statements are "I take a positive attitude towards myself.", "At times I think I am no good at all."

Preadolescent Adjustment Scale (PAAS, Pareek et. al. 1975)

This has 40 ststements to asses adjustment in 5 areas of home, school, teachers, peers and general behavior to be answered in yes or no. Sample items are " I like my parents very much.'," The rules of the school seem senseless to me.","I shall be happy if my teachers leave."," Some of my friends are good.", "I do not get angry

easily".

Generalized Self Efficiency Scale (GSES Jerusalem and Schwarzer 1995)This has 10 items rated on a 4 point scale 1 = to not at all true, 2= hardly true, 3= moderately true, and 4= exactly true. Sample items are "I can always manage to solve difficult problems if I try hard enough", "It is easy for me to stick to my aims and accomplish my goals".

Strengths and Difficulties Questionnaire – Self – Report Version, (SDQ SRV Goodman et. al. 1998)

This is a 25 item scale with 5 items for each of the areas of emotional symptoms, conduct problems, hyperactivity/inattention, peer relationship problems and prosocial behavior. Both positive and negative items are rated on a 3 point scale of not true, somewhat true and certainly true. Sample items are "Often lies or cheats', "Generally well behaved", "Has at least one good friend".

Class room Indicators. A simple checklist was designed for the teachers who did the LSE classes eliciting observable changes in the class room behavior of the students before and in LSE classes.

Results and Discussion

The study groups i.e. both the sample and the control group did not differ in age and sex or socioeconomic status (P = 0.001) as they were pre – selected form specific classes in government secondary schools. Their age ranged from 155 to 200 months (mean 175 ± 13.8 months. 35 to 40% of the study groups were girls.

According to their self – report, the students in the program in comparison to those not in the program were significantly better adjusted to the school and teachers; opined that they were capable of coping with issues with better self – esteem, the changes being reported in a follow up, a year after the intervention. Feedback from 100 teachers showed positive changes in the classroom behavior and interaction among students in the program.

Comparison of students in the LS program with controls is given in table 1.

Table1:Comparison of students in the LS program with control

Area	Sample (n-605) (mean±SD)	Control (n-423) (mean±SD)	P value
Adjustment (general) (PAAS)	5.26±1.10	4.95±1.30	0.000**
Adjustment in school (PAAS)	6.87±1.11	6.50±1.34	0.001**
Adjustment with teachers (PAAS)	5.30±1.15	4.63±1.29	0.000**
Adjustment with peers (PAAS)	6.63±1.23	6.64±1.43	0. 921
Adjustment in home (PAAS)	6.95±1.38	7.10±1.40	0.088
Adjustment total (PAAS)	31.02±3.92	29.83±4.79	0.000**
SDQ–emotions	4.05±2.11	4.04±2.37	0.951
SDQ–conduct	3.66±1.94	3.77±2.02	0.394
SDQ–Hyperactivity	2.44±1.35	2.57±1.41	0.143
SDQ–peers	2.68±1.48	2.64±1.58	0.670
SDQ–prosocial behavior	9.44±1.54	9.05±1.85	0.001**
SDQ–Total	12.84±4.57	13.03±5.33	0.551
General self-efficacy (GSES)	31.84±5.08	29.19±5.11	0.000**
Self-esteem (RSES)	28.66±3.6	27.28±3.6	0.002**

**Statistically Significant; PAAS - Preadolescent Adjustment Scale; SDQ - Strengths and Difficulties Questionnaire; GSES - General Self Efficacy Scale; RSES - Rosenberg Self Esteem Scale

There was no difference between the groups in adjustment with parents and peers. There was no difference between the groups in adjustment with parents and peers. There was no difference between the groups in adjustment with parents and peers. There was no difference between the two groups on psychopathology assessed by Strengths and Difficulties Questionnaire (SDQ).

LSE is a novel promotional program that teaches generic LS through participatory learning methods of games, debates, role- plays, and group discussion. Conceptual understanding and practicing of the skills occur through experiential learning in a non – threatening setting. Such initiatives provide and adolescent with a wide range of alternative and creative ways of solving problems. Repeated practicing of these skills leads to certain mastery and application of such skills to real life situation and gain control over the situation. It is a promotional program, which improves the positive mental health and self – esteem. Our country places a premium on values. LS program empowers the youth to choose the appropriate values and behavior which are ingredients of positive health. LS are the processes that will make the target of values possible. The NIMHANS model of LSE positive health. was planned to be experiential, participatory and activity based for the students. "Didactic methodology" or 'advice' was not part of the model at any level. Cultural sensitivity was maintained.

Most of the programs done earlier have evaluation of implementation – money planned spent, measurement of capacity building, and extent of training and conduct of program. Impact of an effective preventive / promotional program is of paramount importance and has been discussed at length. The significant strength of the present health promotion using the LS approach (NIMHANS model) has been the evaluation at every level. Original resource materials in English and later even the translated resource materials were evaluated and modified both by expert professionals and the end users (teachers). Trainings both at the level of the master trainers (MTs) and the teachers were evaluated both qualitatively and quantitatively – the effectiveness of training was established.

The positive effect of LSE program in student – teacher interaction, academic performance, and peer interaction has been established by others in the West (Weisberg, 2003). Perceived self – efficacy (P = 0.000), better self – esteem (P = 0.001), and better general adjustment (P = 0.000) were important aspects which were significantly different between the two groups, indicating that the program prepares the adolescent to be a 'competent' and 'empowered' person in a changing competitive, globalized world. (Greenberg et.al, 2003, Nation et.al 2003)

Conclusion:

The present study of the NIMHANS model of LS program is a suitable and an effective school mental health program. The highlights of the model / program are as follows:

1. Comprehensive health including mental health through psychosocial competence in adolescents is the goal to empower the adolescent.

2. Using life skills as the medium / process

3. Providing a structure to the program by activities

4. Teachers as life skill educators / facilitators/ Evaluation of the Impact of the model shows that it improves adjustment of the adolescents with teachers, school, increase prosocial behavior, coping, and self – esteem, as there was a significant difference between the groups in the program and not in the program.

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Emerging Concept of Live-In-Relation International and National Scenario

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The Institution of Marriage in India is considered a very important and sacred one where the parents and elders in the family arrange or plan their children's wedding by taking into account factors like age, height, personal values, tastes, background of their families, caste and also sometimes astrological compatibility of the couple. Although most marriages are arranged. Some couples do opt for love marriages in urban areas (the number may be miniscule in rural areas). Among the overseas India's many marriages are still arranged with the assistance of the parents and relatives. The so called love marriages also happen (in India), with the approval of parents, although some of them reluctantly bless their children or are not very happy with it. Indians believe that marriages are for life & divorces are very disgraceful for the family. So the rate of divorce in India is very low compared to western countries.

The joy of a happy marriage blessed with loving, respectful children who easily transition from childhood in to responsible adults is a dream of most men & women found in almost every nation & culture, this desire seems to be hard wired into our minds & genetic makeup. Traditionally, marriage has been an exclusive bond between a man & woman which includes most intimate of acts, the sexual union. Yet in recent years this pattern has been changing. Some are choosing to have live in relationships, children out of wedlock & also homosexual relationships.

Social scientists typically view people as choosing marriage partners in a marriage market armed with resources that is social & personal characteristics & bargain for the best deal that they can get. Although things are certainly changing with the trend towards androgyny, some aspects like man providing financial support in exchange for the women's child bearing and child rearing capabilities, domestic services and sexual availability remain same.

To be legally married in the US, we must meet specific requirements, such as minimum age, which may differ from one state to another. US marriages are legally defined as either ceremonial or non-ceremonial. A ceremonial marriage is one in which couple must follow procedures specified by the state or other jurisdiction such as buying a license, getting blood tests and being married by an authorized official.

Some states also recognize common law marriage, a non ceremonial relationship that people establish. Generally there are 3 requirements for a common law marriage.

1) Living together for a significant period of time (not defined in any state)

2) Presenting oneself as part of a married couple (typically using the same last name referring to the other as my husband or my wide & filing a joint tax return) and

3) Intending to marry.

Common law marriages are legal in 9 states & the District of Columbia. Another seven states recognize common law marriage only under certain conditions, such as those formed before a certain date (National Conference of State Legislatures, 2009)

In both types of marriages, the parties must meet minimum age requirements and they cannot engage in bigamy, i.e. marrying a second person while a first marriage is still legal.

Myths about the Perfect Marriage, Perfect Family

Heres how one woman described the clash between marital expectation and reality.

Marriage is not what I had assumed it would be. One premarital assumption after another has crashed down on my head………….. Marriage is like taking an airplane to Florida for a relaxing vacation in January and when you get off the plane you find you are in the Swiss Alps. There is cold and snow instead of swimming and sunshine. Well, after you buy winter clothes you learn how to ski & learn how to talk a new foreign language, I guess you can have just as good a vacation in the Swiss Alps as you can in Florida. But I can tell you, ………its one hell of a surprise when you get off that marital airplane and find that everything is far different from what one had assumed. (Lederer and Jackson, 1968: 39)

This (marriage) observation even though made in 1968, it still valid and relevant today. Even if partners live together & believe that they know each other well, many may find themselves in the Swiss Alps instead of Florida after tying the knot.

Data is US suggests that 82 % of girls and 71 % of boys feel that having a good marriage and family life is "extremely important to them" (Armstrong, 2004) and in 2008, 88 % of Americans said that they were happy or "reasonably content" in their marriages (Popenoe & Whitehead, 2009).

Even though marriage is so important today we find that some people opt for live in relationship due to the fear or lack of commitment, avoiding responsibilities, lack of tolerance and disrespect of social bonds.

Cohabitation or Live-in Relationships:

Cohabitation is a living arrangement in which two unrelated people are not married but live together and are in a sexual relationship.

The US Census Bureau sometimes call cohabitants POSSLQ'S (pronounced as "Possel-Kews") i.e. "Persons of the opposite sex sharing living quarters", such unmarried couples also include same sex-relationship as well.

To the delight of some people and dismay of others, cohabitation is not a passing fad because it is based on emotional rather than legal ties and it's a distinct family form where the couple is neither married or are single. The cohabitation rates have risen but the official figures are too low due to reluctance of the couple to disclose that they are living together. They may describe themselves as room-mates or friends and finally they are not ready or prepared for the attitude of people around them (social scrutiny).

India is still looked upon by the world, where marriage occupies a sacramental position both philosophically and practically when we apply living relationship to an average class of people, we find its less prevalent as this class is scrutinized more in the society whereas the high income group & low income group are in a better position to accept newer kinds of relationship. A girl from a poor family who is in need of a Shelter may not hesitate to live with a man with higher financial status without marring him. Saakshi O. Juneja says "many people imagine that living together before marriage resembles taking a car for test drive".

Live-in relationships are not new in our society. The only difference is how people have become open about it. Formally they are known as "Maitray Karars" in which people of two opposite sex would enter into a written agreement to be friends, live together and look after each other. A change is visible in our society from arranged marriages to love marriages and now live-in relationship. If an analysis is to be made of such relationship avoiding responsibility, emerges to be the prime reason along with lack of commitment, disregard of social bonds, lack of tolerance in relationship etc.

Types of Cohabitation

The most common types of Cohabitation are:

1. Dating Cohabitation
2. Premarital Cohabitation
3. Trial Marriage
4. Substitute for legal marriage

Dating Cohabitation occurs when a couple spend a great deal of time together eventually decide to move in together for convenience, finances, companionship and sexual accessibility. Such couples are unsure of the quality of their relationship and there is no long term commitment. (Manning and Smock, 2005)

Trial Marriage is a type of living together similar to Premarital Cohabitation where the partners want to see what marriage might be like and its attractive to partners who are doubtful about issues like ethnicity religion, finances, personalities etc.

Substitute Marriage is a long term commitment between two people who don't plan to marry. For many its an alternative to marriage. For example one or both partners may be separated but still legally married to someone else or may be divorced & reluctant to remarry, someone may be very insecure & prefers any kind of relationship to being alone.

Thus live-in relationship or cohabitation is more complex than these 4 classifications suggest especially when children are involved. Cohabitation can include two biological parents, one biological partner or an adoptive

partner. In addition one or both partners may be never married, divorced or remarried, these variations create very different relationship dynamics, a topic of research for many social scientists.

Some Benefit of Cohabitation :

1. Couple have emotional security of an intimate relationship and can also maintain their independence by having their own friends & family members alone (Mc Rae, 1999)

2. Partners can dissolve the relationship without legal problems, and they can leave an abusive relationship more easily. (De Maris, 2001)

3. Couples who postpone marriage have a lower likelihood of divorce because being older is one of the best predictors of a stable marriage.

4. Cohabitants do not have to deal with in laws. (Silverman, 2003)

5. Cohabitation helps people to find out how much they really care about each other when unpleasant realities like payments of bills, hygienic issues come up.

Costs of Cohabitation

Some of the costs of Cohabitation include:

- Loss of Identity or a feeling of being tapped, especially when friends are involved.

- Women in cohabiting relationships end up doing more household tasks than many married women do. (in case of cohabiting man not committed to the relationship). (Coley, 2002; Ciabattari, 2004)

- Compared to married couple, cohabitants have a weaker commitment to their relationship, low level of happiness, satisfaction and are more likely to be in faithful. (Treas and Giesen, 2000; Waite, 2000)

- Spouses who cohabit demonstrate more negative behaviour after marriage than spouses who don't' cohabit (Cohan & Klanbaum, 2002)

- A few social scientists in the US are adamantly opposed to the practice of living together. According to Popenoe & Whitehead (2002), for example

- You should not live together at all before marriage as there is no evidence that cohabitation leads to better or stronger marriage.

- Don't make a habit of cohabitating because multiple experiences of living together decrease the chance of marriage and establishing lifelong partnership.

- Limit cohabitation to the shortest possible period of time.

- Don't consider cohabitation if children are involved as children need parents over the long term. Moreover, children are likely to be abused by cohabitants than by biological parents. On the other hand, people who live together give rational reasoning for doing so as (Olson and Olson – Sigg, 2002; Solot and Miller, 2002, Sassler, 2004)

- Economic Advantages - "We can save money by sharing living expenses".

- Companionship – "We are able to spend more time together".

- Increased Intimacy – "We can share sexual & emotional intimacy without getting married".

- Easy Breakups – "If the relationship doesn't work out there is no messy divorce".

- Compatibility – "Living together is a good way to find out about each other habit & character".

- Trial Marriage – "Were living together because we well be getting married soon".

Legal provision with regards to live-in relationships outside India:

The law introduced in 1999 in France makes provisions for "Civil Solidarity Pacts", allowing couples to enter a union and be entitled to the same rights as married couples in areas like Income tax, inheritance, housing & social welfare. Couples who want to enter into such relationship may sign up before a court clerk and can revoke the contract unilaterally or bilaterally with a simple declaration, made in writing, which gives the partner three months notice.

Article 147, of Family Code, in Philippines provides that when a man and woman are capacitated to marry each other, live exclusively with each other as husband and wife without the benefit of marriage or under a void marriage, their wages and salaries shall be owned by them in equal shares and the property acquired by both of them through their work or industry shall be governed by the rules of co-ownership.

In USA many attorney's recommend that cohabitants draw up a contract similar to a premarital document. According to many Legal experts, cohabitants best protection in financial matters is to maintain separate ownership of possessions, they should not have joint bank account, or credit cards, cars should not be registered in woman's name (as men are charged high premium in US). Virginia, West Virginia, Florida, Michigan, North Dakota, Mississipi and North Carolina is one of the seven states that have laws prohibiting cohabitation.

Health Insurance plans that cover a spouse rarely include an unmarried partner and her or his children and if a partner dies and leaves no will, relatives no matter how distant can claim all of his or her possessions. If a couple has children both partners must acknowledge biological parenthood in writing to protect the childs future claims to financial support and inheritance (Mahoney, 2002)

In India, no law at present deals with the concept of live-in relationships & their legality. It is praise worthy that under The Protection of Women from Domestic Violence Act, 2005, all benefits are bestowed on Women living in such kind of arrangement by reason of being covered within the term "domestic relationship" under section 2 (f). If we propose to enact a law to regulate live-in relationships, it would grant rights to parties but at the same time impose obligations on them.

The figure indicates cohabiting couples in the US, 1960-2008
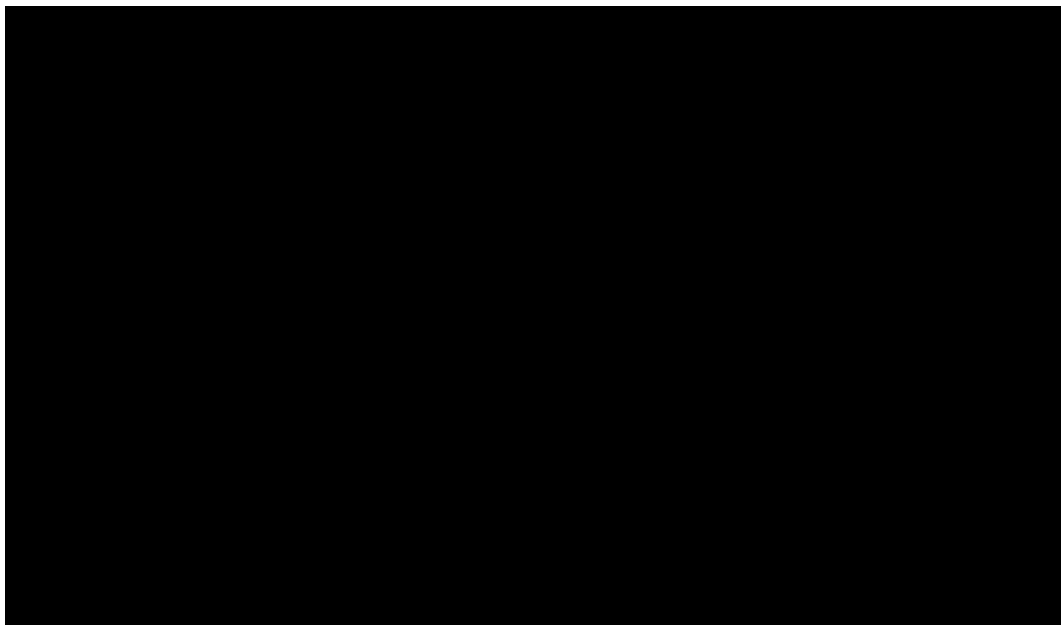
The table indicates that in 2008, number of cohabitant couples in US were 6.8 million. However due to societal pressures and the culture the figure in India is not available.

Even though cohabitation or live-in relationship exist in India and abroad (especially Western World) it remains a sensitive issue to be debated. The cohabitation rates have risen over the years but the available figures are too low as the Censers Bureaus do not tabulate them as couples in a home.

Legal Provision with regards to the Live-in relationships in India:

Courts and grant of validity to the live-in-relationships:

In a petition between Payal Katara and Superintendent of Nari Niketan, Agra, the Allahabad High Court on 4th March 2002 came up with a bold judgment by stating that anyone, man or woman, could live together even without getting married if they wished. A similar step was taken by the Apex Court on 15th January, 2008 when

a Bench comprising Justices Arijit Pasayat and P. Sathasivam leaned in favour of legitimising a live-in couple as they had lived together for 30 years.

Debate in the Lok Sabha:

On 15th December, 2008 in the question hour, Mr. H. R. Bhardwaj, Hon'ble Union Law Minister while answering to the question related to live-in-relationships said that if live-in- relationships are acceptable by society, then the government can make laws. Laws are made keeping in view societal trends. It is hypothetical to ask a question whether we are contemplating a law to govern live-in relationships. Less than one percent of the people are in such relationships. If a law is enacted, it will only be misused.

Live in-relationship no guarantee to alimony:

The Supreme Court Thursday said that not all live-in arrangements amount to a "relationship in the nature of marriage" to entitle women to maintenance under the Protection of Women from Domestic Violence Act, 2005.

"Merely spending weekends together or one night stand would not make it a domestic relationship," the court said.

Though the act talks about the "relationship in the nature of marriage", "unfortunately this expression has not been defined in the act", said the apex court bench of Justice Markandey Katju and Justice T.S. Thakur in their judgment.

Speaking for the bench, Justice Katju said that for the purposes of claiming benefits under the domestic violence law, the claimant must satisfy four requirements.

These include that the couple must hold themselves out to society as being akin to spouse; they must be of legal age to marry; they must be otherwise qualified to enter into a legal marriage and must be unmarried, and they must have voluntarily cohabited for a significant period of time.

The fulfilment of these four conditions has to be backed by evidence, the court said.

The judgment said: "In our opinion, a relationship in the nature of marriage under the Protection of Women from Domestic Violence Act, 2005 must also fulfill the above requirements, and in addition the parties must have lived together in a shared household as defined in section 2(s) of the act."

The judgment said: "If a man has a keep whom he maintains financially and uses mainly for sexual purpose and/or as a servant it would not, in our opinion, be a relationship in the nature of marriage."

The judgment said that in feudal society, sexual relationship between man and woman outside the marriage was totally taboo and was regarded with disgust and horror.

However, the Indian society was changing. Though the new social phenomenon of live-in relationship was still rare in the country, sometimes it was found in big cities, the judgment said.

The judges said it seemed that while approving the Protection of Women from Domestic Violence Act, 2005, parliament had taken note of this new social phenomenon of live-in relationship.

The court said this while setting aside a Madras High Court verdict by which it had recognized the second woman in the life of D. Velusamy as his wife and awarded her maintenance of Rs.500 per month.

The court held that both the trial court and the high court decided in favour of Velusamys "second wife", D. Patchalammal, without issuing notice to Valusamys first wife Lakshmi and affording her a hearing.

Velusamy – senior grade teacher in Coimbatore – married Lakshmi June 25, 1980. From his first wife he has a son who is studying engineering at Ooty.

Subsequently, Velusamy married Patchalammal on Sep 14, 1986. After staying together for two-three years at the house of Patchalammals father, Velusamy deserted her.

That means that Velusamy deserted Patchalammal either in 1988 or 1989. In 2001, Patchalammal moved the family court seeking maintenance, the court noted.

The apex court said that it was incumbent upon Patchalammal to "satisfactorily" explain the delay of 12 years before she moved the court for maintenance.

Setting aside the high court and the family court verdict, the apex court remanded the matter back to the family court to hear the matter afresh after issuing notice to Lakshmi.

The judgment assailed the family court for drawing the conclusion that Valusamy was not married to Lakshmi without giving her an opportunity to present her side of the case.

The judgment also noted that the family court also did not give any finding whether Valusamy and Patchalammal had lived reasonably long in a relationship which was in the nature of marriage.

The judgment said that answer to these questions was essential for deciding the case

March 24, 2010 witnessed a landmark by the Supreme Court, legalizing live-in relationship in India. The Apex court justified that if two sound-minded adults of the opposite sex seek to live together without getting married the question of a "criminal offence" does not arise at all. It also cited the example of Lord Krishna and Radha's relationship to substantiate its judgement.

The verdict was arrived at in response to multiple petitions filed against South Indian actress Khusboo. An astounding 22 FIRs were filed against the actress, in 2005, in response to her statement to an entertainment magazine about the rampancy of live-in relationships and pre-marital sex in India. Alarmingly, the actress's effigies were burnt and life was threatened, for what reason? Excercising her fundamental right to speech?

The verdict is being widely criticized by certain political and social groups on the ground that it would encourage the practice of live-in relationships in India. Also, while Khusboo continues to receive widespread flak for her comments, the fact remains that live-in relationships have become a common (and practical) norm in most Indian Metros. If two adults choose to have physical relations, without a marriage certificate to reinforce the legality of their actions, it is nobody's business but their own.

Rights of a child born out of a live-in-relationship:

Need for a legal provision is felt to secure the future of a child born from a relationship which has not taken the shape of marriage. The Hindu Marriage Act, 1955 gives the status of a legitimate child to every child whether result of void, voidable or valid marriage. So, we don't require a legal provision to grant legitimacy to the child, but to grant property and maintenance rights.

In case the parties to live-in-relationship decide to move out of it, to secure rights of child whom none of the parents want to keep, there must be a provision that any of them would be responsible to look after the child. To ensure that his rights are actually given, Court may appoint a guardian. The child is entitled to get a share in the property of both the father as well as the mother.

Conclusion:

Cohabitation is a most controversial subject where some believes that living together is immoral while other arrange it's a normal part of life.

Most people live together because they are A Few Social Scientists are adamantly opposed to the practice of living together; According to Popenoe & Whitehead (2002).

Unwilling to make long term commitment or are uncertain about whether they want to marry. Such doubts are normal.

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Sustainable Human Settlement Development in Urban Centres

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"Earth provides enough to satisfy every man's need, but not every man's greed"

By M.K.Gandhi

ABSTRACT:

World's population is increasing at unprecedented rate with majority of them living in cities. As increasing proportions of the world's population, production and consumption become concentrated in urban areas, the need for urban development patterns that are ecologically sustainable becomes obvious. Urban centre's have significant relevance relating to sustainable development because majority of people live in urban centre's, also an increasing amount of the world's economic activities are located in urban centre's which in turn demand high use of resources and also generate large amount of waste. Hence urban settlements, particularly in developing countries, are showing many of the symptoms of the global environment and development crisis, they nevertheless generate 60 per cent of gross national product and, if properly managed, can develop the capacity to sustain their productivity, improve the living conditions of their residents and manage natural resources in a sustainable way. Hence, the amount of resource used and waste generated from production and consumption located in urban centers has major effects on ecological sustainability. Thus, the key ecological issue for urban centers is not only to develop sustainable cities but developing such patterns of consumption that are compatible with sustainable development within their region i.e. which suits the local needs. This papers aims at ways to achieve equal access to resources by all human communities, along with making continuing efforts for growth and development alongside preserving the ecosystem.

INTRODUCTION:

We are looking forward for clean water, clean air, productive soil and agriculture, abundant forest and wildlife. Infact we want our relationship with environment to be sustainable. In other words we would like to look towards a future with a feeling of confidence that essential resources are not depleted or degraded but they are being maintained and renewed so that these resources are available for future generation. Very simply a concept of sustainable development means, "To meet the need and aspiration of the present without compromising those of the future."

Hence the topic sustainable human development tends to place emphasis on improving the livelihood of people especially the poor. Access to safe and healthy shelter is crucial to a person's physical, psychological, social and economic well-being. The right to adequate housing as a basic human right is enshrined in the Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights. Despite this, it is likely that at the present time, at least 1 billion people do not have access to safe and healthy shelter and that if appropriate action is not taken, this number will increase dramatically. In industrialized countries, the consumption patterns of cities are relentlessly stressing the global ecosystem and at the same time settlements in the developing world need additional raw material, energy, and economic development to overcome basic economic and social problems. Human settlement conditions in many parts of the world, particularly the developing countries, are failing mainly as a result of the low levels of investment in the sector in these countries. There is an urgent need for suitable urban development plan with high priority being given to the needs of the urban and rural poor, the unemployed and the growing number of people without any source of income.

SUSTAINABLE DEVELOPMENT AND CITIES:

There is a large and diverse literature about sustainable development but much of it ignores urban centers or sees urban centers as the problem, with little discussion of the role of urban policies and urban management in meeting sustainable development goals. Most of the global reports about sustainability or sustainable development produced by international nongovernmental organizations or U.N. agencies give little detailed consideration to the role of urban policies, the urban governance structures needed to implement sustainable development goals, and often give little attention to the scale of unmet needs in urban areas. The report of the Brundtland Commission, Our Common Future, published in 1987, which had considerable importance in getting

sustainable development issues more widely discussed by governments and international agencies, was unusual in that it had a chapter on urban issues, but this chapter was nearly dropped because of the opposition to a chapter on such issues by some Commission members. The early drafts of Agenda 21, the blueprint for sustainable development that came out of the Earth Summit, the UN Conference on Environment and Development, hardly mentioned urban centers, and it was only through intensive lobbying by particular U.N. agencies, who felt that urban issues were important, that this omission was addressed in the final version.

While discussing about urban centers in relation to sustainable development, it is usually understood that urban centers have major role to play in causing pollution and waste. But it can be misleading to attribute to urban centers the resource use, waste, pollution, andGreenhouse gas emissions that occur within their boundaries. Though majority of the industries and commercial enterprises (or corporations) and middle- and upper-income groups with high consumption lifestyles may be concentrated in urban centers, but it is not only their concentration in these urban centers that is environmentally destructive but also their level of resource use and waste generation. If these production units were dispersed in rural areas, they could reduce their local ecological impact on urban centres but their total consumption or use of resources and generation of wastes would not change drastically. By some criteria, the ecological impact of industries and wealthy households would increase if they were dispersed in rural areas, because their spatial dispersion would imply a greater need for motorized transport. Concentrating people and production in cities gives more possibilities of waste reduction, reuse, and recycling and also makes good environmental management cheaper since it is difficult for any environmental agency to check on the emissions and waste disposal practices of industries disperse through rural regions. In addition, concentrating people in cities reduces their per capita resource use. In high-income countries and in the wealthier cities or regions in middle-income countries, it is the middle- or upper-income households with two or more automobiles living in rural areas, small towns, or low density outer suburbs of cities that generally have the highest consumption of resources. One particularly wealthy, high-consumption individual or household with several large automobiles with frequent use of air travel (for pleasure and work) can have a more damaging global ecological impact than thousands of urban dwellers in informal settlements in low-income nations. There are few valid generalizations for urban centers because of their diversity in terms of size, quality of life, and total or average per capita resource use. There is considerable variation in the way that different governments define urban centers.

In terms of ecological sustainability, urban centers vary from those with very low levels of resource use and waste generation to those with very high levels of resource use, waste generation. Thus it makes very difficult to generalize about urban centres in relation to sustainable development.

CRITERIA'S USED TO JUDGE SUSTAINABLE DEVELOPMENT IN URBAN AREAS:

According to its original meaning the term Sustainable Development according to the World Commission on Environment and Development, or the Brundtland Commission in 1987 states that, "the goals are to meet the needs of the present generation without compromising the ability of future generations to meet their own needs". The development component for urban centers is the extent to which their inhabitants needs are met. These include the need for adequate livelihoods, for adequate shelter [secure, good quality housing with basic infrastructure (for water piped into homes and provision for sanitation, drainage, and solid waste removal)] and for services (including schools, health care and emergency services). During the 1990s, the discussions about urban development in low- and middle-income nations came to recognize that reducing poverty meant not only more secure livelihoods and better housing but also ensuring all urban citizens had the right to exercise their civil and political rights and that they were protected by the rule of law against violence, other crimes, and unsafe working conditions.

While meeting the needs of the present as mentioned in the component of sustainable development, requires consideration of whose needs are to be met, what needs, who defines needs, and who obtains more power and resources to ensure they are met. Hence here comes the role of national and state government and especially the local governing bodies and non governmental bodies to play an important and leading role. The various needs include economic, social, cultural, health, and political as follows:

- **ECONOMIC NEEDS:** i.e. to generate surpluses, making continuing efforts for development and growth.

- **SOCIAL, CULTURAL & HEALTH NEEDS:** it includes health care, transportation and education. It is also concerned with guaranteeing equal access to resources by all human communities.

- **POLITICAL NEEDS:** it includes freedom to participate in national and local politics and in decision regarding management and development of one's home and neighborhood.

- **ENVIRONMENTAL NEEDS:** includes adequate housing with proper provision of water, sanitation and drainage. Also protection from environmental hazards and provision of recreational facilities for children and adults.

HUMAN SETTLEMENT ISSUE:

Access to land resources is an essential component. Land resources are the basis for human living systems and provide soil, energy, water and the opportunity for all human activity. In rapidly growing urban areas, access to land is becoming increasingly difficult by the conflicting demands of industry, housing, commerce, agriculture, land tenure structures and the need for open spaces. Furthermore, the rising costs of urban land deter the poor from gaining access to suitable land. In rural areas, unsound practices, such as the exploitation of marginal lands and the encroachment on forests and ecologically fragile areas for commercial interests leads to landless rural populations which results in environmental degradation. There is a need to develop environmentally sound physical planning and land use system so as to ensure access to land to all households.

The overall human settlement objective should be to improve the social, economic and environmental quality of human settlements and the living and working environments of all people, in particular the urban and rural poor. Such improvement should be based on technical cooperation activities, partnerships among the public, private and community sectors and participation in the decision-making process by community groups and special interest groups such as women, indigenous people, the elderly and the disabled. In developing these strategies, countries will need to set priorities in accordance with their national plans and objectives, taking into account their social and cultural capabilities. Furthermore, countries should make appropriate provision to examine the effect of their strategies on marginalized groups, with particular reference to the needs of women. The sustainability of urban development can be defined by many parameters relating to the availability of water supplies, air quality and the provision of environmental infrastructure for sanitation and waste management.

In most developing countries, poor environmental infrastructure is responsible for widespread diseases and the conditions are set to worsen due to growing needs that exceed the capacity of Governments to respond adequately. Much of the urban population in underdeveloped and developing nations lack safe, regular, and easily accessed piped water supplies and good quality provision for sanitation and drainage. A U.N. report published in 2003 shows that the deficiencies in provision for water and sanitation in urban areas of Africa, Asia, and Latin America are much worse than had previously been suggested by official statistics; for instance, it suggests that at least 35 percent of the urban population in Africa and Asia have inadequate provision water and at least half have inadequate provision

for sanitation. As many as 100 million urban dwellers in low- and middle income nations have to resort to open defecation, because of the lack of toilet facilities in their homes or nearby. Within these nations, it is also common for 30–60 percent of a city's population to live in poor quality one or two-room shacks in squatter settlements or illegal subdivisions; most have very inadequate provision for infrastructure and services, and a high proportion are at constant risk of eviction. Many of these informal or illegal settlements are located on land sites in flood plains, along river banks, or on steep slopes that are at risk from landslides because these were the only sites in or close to cities on which their inhabitants were able to settle; landowners and governments would not have permitted them to settle on better quality sites.

An integrated approach is necessary for sustainable development which can improve the quality of life, increase productivity, improve health and reduce the burden of investments in curative medicine and poverty alleviation.

GOALS OF SUSTAINABLE DEVELOPMENT FOR CITIES:

- Minimizing use of nonrenewable resources: it includes minimizing the use of fossil fuels in transport, industry, housing and commerce and also substituting with renewable sources wherever feasible. Also minimizing use of scarce resources i.e. minerals.

- Recognition of suitable institutions, understanding of social relations and accounting methods which treat the environment as natural capital so that we can measure its depletion or enhancement.

- The goal of providing adequate shelter for all, all countries should take immediate measures to provide shelter to their homeless poor, while the international community and financial institutions should undertake actions to support the efforts of the developing countries to provide shelter to the poor.

- To plan environmentally sound and culturally sensitive tourism programmes as a strategy for sustainable development of urban and rural settlements.

- Adopting and utilizing housing and finance schemes and new innovative mechanisms.

- Improving the rural living conditions to reduce the flow of people from rural to urban.

- Develop rational and environmentally sound use of limited land resources.

- Strengthen the capacity of national, state and local educational research and training institutions to provide formal training of land-management technicians and professionals.

CONCLUSION:

Often too much of focus in placed on national policies and strategies and too little attention to the changes needed in each locality and in the role of local governments. There is an urgent need to reconcile a concern for global sustainability with the need for development within local structures. There is a need for competent city and municipal government that is currently rarely present. Developing countries should encourage technological training and research through joint efforts by donors, non-governmental organizations and private business in such areas as the reduction of waste, water quality, saving of energy, safe production of chemicals and less polluting transportation. There is an urgent need to raise public awareness of the environmental impacts through mass media campaigns and support of non-governmental agencies.

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Healthy Youth : Our Best Resource

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ABSTRACT

Youth symbolizes action, speed, change and dynamism. Throughout the history, young people have always played a major role in shaping the destinies of nation, be it in wining wars, achieving economic progress or in changing social norms. Recognizing the importance of youth in the wake of the rapid economic development, urbanization and changing life style in one of the greatest challenges India is facing.

The role of youth in bringing about change, growth and development in art, culture, education, health and polities has been very significant as they constitute about 35% of the total population of the country. It is therefore, necessary to see that youth keep themselves physically, mentally and morally healthy so that they can contribute in the process of development and progress of the nation.

This paper makes an attempt to focus on and highlight the issues related to social factors and health of youth in India which manifest that the society plays a crucial role to promote, protect and maintain health of youth.

> "Youth are the hope of the future. It is from these youngmen and women that the future leaders of the nation are to rise".

Mahatma Gandhi

Youth symbolizes action, speed, change and dynamism. Throughout the history, young people have always played a major role in shaping the destinies of nation, be it in wining wars, achieving economic progress or in changing social norms. Recognizing the importance of youth in the wake of the rapid economic development, urbanization and changing life style in one of the greatest challenges India is facing.

"Healthy youth is the best resource for the development of any nation if their potential energy is tapped and the impression of their being rebellious, unpredictable, short-sightedness, sloppy and wild is removed by the society and political leaders." [1]

Youth in India is a big force to reckon with that can contribute greatly in all aspects of national life. As they have to offer something to the nation, the nation in turn has to give to them so that they feel socially and economically secured and lead morally and physically healthy life. Sound health is a prerequisite for any individual in general and youth in particular to perform his expected role because it is the section of young people that is engaged in labour and employment. The health problems such as drug abuse, sexually transmitted diseases, stress and strain, prostitution etc are the by-product of our social system that specially affect the youth. Proper guidance and effective education to the young people by the individual family and society at large is imperative to avoid wasteful of life of young people. Youth of today tends to deviate from performing socially and culturally accepted roles, tend to disrespect socially accepted norms, thus generating conflict between two cultures – old and new.

This is not because he has inborn drive to do so, but many a times he is forced to act in the fashion he likes by the compelling situations created by a host of social factors and agents of social change in the society. In India, collective efforts by the government and voluntary agencies involving the youths themselves in the programmes for their overall development bear a testimony of the nation's commitment to the young people. Nevertheless, it is not to be mistaken to thinks that if society, family and those institutions responsible for nursing the young people do not come forward, the young people will have a sound ground to create their institution as individual or groups and turn to deviant and destructive behaviuor. Considering these reality issues, this research paper will highlight the intricacy of the problems relative to the health of youths.

Characteristics of Youth

"Of our total population, 35% is constituted by the youth, unfortunately, most of it remains unutilized". [2]

Whenever we think of youth, a mental picture emerges before us, one half of which gives a feeling of freshness, fitness, energy, enthusiasm and idealism and the other half gives the impression of being rebellious, unpredictable, short-sighted, sloppy and wild. It is because of these negative traits of the youth, coupled with lack of political will the potential of youth energy remains untapped.

How Can Youth Prove to be the Best Resource ?

The youth will become a resource only if they are made to feel confident and capable. They don't want to be watched, judged or criticized. They want to participate as co-equals. If his opinion is not respected he would retaliate, leading to negative achievements to show his capability.

"India is a country of great diversities and contrasting characteristics. It has a large population and very low resource consumption. The yield efficiency of the land is poor. And its per capita Gross National Product (GNP) is low. Giant strides in the economic field can be achieved if youth energy is exploited for productivity.

Before a dam was constructed on Sutlej River at Bhakra, the water resource was not only wasted, but it resulted in floods, leading to loss of life and property. The same is true for youth resource. The idle youth is not only a waste, the tide of this un-utilized energy can result in development in the negative in the field of health and economy. The youth can be our best resource if they are healthy and if their energy is exploited for building a better society. The potential energy of youth has to be channelized with understanding, support and technological know-how.

Enthusiasm, initiative and idealism of youth can play a big role in the field of health care and education. Fortunately, majority of youngsters do want to help themselves and other to achieve healthy and happy style. The love of sharing and joy of giving to the physically handicapped or weak brings satisfaction and brightness on the faces of youth.

China has shown us the way by finding jobs for its many million young people in the fast few years. This is proving useful for the settlement of the youth as well as for the upliftment of the society. On the other hand, the Government of India has not so far carried out a valid cost – benefit analysis of population growth. It has entirely neglect the benefits from growth of youth population.

Today's youth also stand at the threshold between traditional and modern ways of life. The modern youth can take a wider and global view of the problems and the means to solve them. They can rise above the narrow and partisan compartments of villages and cities, castes and religions, as also states and countries. They can surge forward in this 21st century to foster the close ties of international brotherhood and understanding.

In recognition of the potential of the youth and to harness the youth energy, the year 1985 had been declared and celebrated as International Youth Year all over the world. In a message on the World Health Day 1985, Dr. H. Mabler, the then Director General of the World Health Organization has suggested that :

"In the drive towards health, every community should take stock of its youthful resource and nurture it for all its promise".

Encouraging the world to look on its young people positively as a resource instead of as a problem had been one of the major aims of international youth year. If a negative picture is repeatedly reinforced by the media, it may force the youth into the role of a rebel of the three themes of the International Youth Year – "Participation, Development, Peace" – participation comes first. And rightly so, if the energy and ideas of the young can be attracted to health programmes then change will follow.

What can be done to improve their health ?

"Hallmark of youth period is fitness, which is defined as freedom from disease and provide strength, power, ability, balance, flexibility, muscular endurance, heart and lung endurance and co-ordination". [4]

It is to be emphasized that fitness is not an unearned income of the youth hood. Improper intake of food, coupled with inadequate or complete lack of exercise is the rule rather than an exception in India. The youth of today prefers to eat fast food which is referred to as "Mac Donalizaiton'. This reluctance about nutrition and exercise has unfortunate results soon after the glory of youth start declining. Many successful men and women let their health suffer and consequently find themselves inefficient or their careers cut short by diseases associated with physical and mental deterioration, hyper-acidity and dyspepsias, stress, ulcers in stomach, limb pains and lethargy, neurosis, hyper-tension, heart attack, cerebral stroke etc.- are simply too high a price for laziness and lack of initiative in fitness. On the other hand with a minimum amount of training and by watching one's diet one can protect health as well as raise their energy level.

Setting up of youth health clubs and centres at various places can go a long way to ameliorate their lot. The youth can visit such places freely to sort out their own problems and to plan services for the weaker sections of society. They can discuss such subjects as sex (pre-marital, extra – marital or marital), STD's, drug abuse, rape and violence, unwanted pregnancy and contraception, diet, obesity, prevention of accidents and fitness

programmes. On the other hand, they could contribute to improve the lot of other eg:- programmes of immunization of children and youth, family planning and nutrition, adult education, shapping of hospitable environment, organization of eye camps, yoga camps, blood donation camps, health camps etc. We read in newspapers how youths belonging to NCC, NSS, Bharat Scouts are involved in such camps like polio drives and Teach India programmes which is a good beginning.

The need to set up such centre in rural areas, where the huge reservoir of youth power is not only un-utilized but also lacks support and guidance completely. The same youths can take the responsibility of immunization, nutrition education, hygiene and environmental control in their own areas. Outstanding among such youths could become a human resource development officer to control a few such centres. As a group of youths succeed in such a venture, it will attract more and more young people. In this manner the youth will join the main stream of society and participate in this new alliance between the government and the community.

Marriage is being delayed in general, the age of first intercourse is dropping, with the obvious implication the pre-marital sex explosion is becoming very common now. The need for early sex-education is being felt all over the world. The adverse consequences of sexuality tend to team from ignorance and not from permissiveness. Many abortions and their attendant risks could be prevented if contraceptive services were easily available, well understood and adequately applied. It is our duty not to leave the youth alone, in ignorance to cope with the tremendous demands of intense sexual impulses. We should not allow our youths to swim in troubled waters without guidance, support or experience.

The psychic craving for only chemical substance licit or illicit, which results in an individual's physical, mental, emotional or social impairment is called drug abuse. Youth tend to pick up the habit mostly due to peer pressure and at times just for fun. To fulfill the growing need of the drug, the youth freely indulges in crimes of various types. How we wish if there was a vaccine which could save our youth from drug abuse !

"A leading cause of mortality and morbidity among the youth it the traffic accidents, for which the well- established vogue for mopeds and motorcycles coupled with alcoholism, psychological stress and speed are largely to be blamed. The mortality rate of boys in such accidents is much higher than in girls". [5]

But should we accept this loss of human life as inevitable, as a price of speed? Are we vitally concerned with the fact that every year around a quarter of a million people must die and a million more be injured ? quite apart from the loss in human terms, the financial costs involved are incalculable. We need not accept massive death and injury as the price of progress.

Gandhiji's vision of youth as agents of social change

Gandhiji envisaged great role for the youth of this country in the establishment of the new social order. His simple life itself was the best source of inspiration. Gandhiji said :-

"Youth must take part in party politics. They may not resort to political strikes. They must do all sacrificial spinning in a scientific manner. They should be khadi users all through and use village products".

He wanted the youngmen to be aware of the culture they inherit. The youth must perpetuate the present rural civilization and endeavour to rid it of its acknowledged defects. Gandhiji exhorted the youth to be beware of the seven social sins, politics without principles, wealth without work, pleasure conscience, knowledge without character, commerce without morality, science without humanity and worship without sacrifice.

The Policy Environment for Young People's Health

While every country has some policy basis for action to promote adolescent and youth health, too few national health policies give specific attention to young people. Nonetheless, most United Nations specialized agencies are working to ensure that regional strategies and national plans for adolescent and youth health are being developed, published and acted upon.

A successful adolescent and youth health policy, strategy, service, programme or project will almost certainly be interdisciplinary and extend beyond the health sector. The role of various social sectors is already known and the effectiveness of youth participation acknowledged. The planning and policy frameworks exist at the international level and are to a large extent nationally adopted, though so far this has not guaranteed that community responses are appropriate, effective or efficient.

Frameworks, statements, guidelines and policies already touch upon adolescent and youth health in general and often cover the health and development concerns of adolescent girls and young women. Adolescent and youth concerns receive brief mention in assessments of mental health, violence and injury prevention, and HIV/

AIDS prevention and care. Adolescent sexual and reproductive health is as yet largely underprotected by effective laws and policies.

The systematic documentation, evaluation and dissemination of projects and intitatives in which young women and young men act as agents or change will influence and if necessary reorient how youth health projects are managed. Norms, standards and indicators for evaluations, as well as technical guidelines, are still being developed as part of the overall effort to achieve large-scale adolescent and youth health programming in which young people are fully involved alongside clinicians, technicians and politicians.

Conclusions and Recommendations

It is hoped that this paper will stimulate action to build on existing experience in adolescents and youth policy and to help accelerate programming in order to ensure the physical, mental, emotional and social health and overall well – being of young people.

- Creating a positive environment for promoting the right of young people to participation. development and peace as milestones on their road to better health ;

- Equipping young people with adequate knowledge, self – esteem and life skills to ensure their healthy development and to advocate for their provision at the family, school and community levels;

- Enhancing the concept of gender equality between young men and young women and redressing the imbalance in the provision of opportunities- particularly for adolescent girls at risk of early marriage and consequent high – risk pregnancy ;

- Providing care and protection for all young people – whatever their health, disability, vulnerability or risk status, their age, gender, sexual, orientation or class is supported by appropriate legislation, clinical procedures and health services including counseling.

Knowing this, we must act.

What a difference it makes to our youth when they have places of quality and compassion that care about their healthy development – when our schools and communities are places of welcome that prepare them for a future full of options. What a difference it makes when young people have opportunities for active engagement and valued contribution. What as difference it makes when there are imaginative advocates who refuse to see adolescents only as a set of risk factors and problems. This is the kind of imagination and advocacy we need. Our youth deserve this from us; and we cannot afford to do otherwise.

We must remember – The young are the future of society but they are very much it's present !

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Social Enterpreneurship - The Way Forward

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Introduction:

Social entrepreneurship is the process of bringing about social change. As a concept, it was coined long ago but has been in the corporate parlance in just the recent past. Traditionally, entrepreneurship has been associated with profit making (individuals / companies) who aim high and achieve a lot for themselves in the world of tough competition. But, with the empowerment and awareness of the citizens of the developing world, a new revolution has started, particularly among the youth of the world. This revolution is the growth of Social Entrepreneurship – the form of entrepreneurship where profits are not the end result, but just the means to achieve the end result of social upliftment and further empowerment.

The main aim of a social entrepreneurship is to further social and environmental goals for a good cause in a financially sustainable manner. Most social enterprises are built on business models that combine a revenue-generating objective with social-value generation. In other words, they redefine entrepreneurship as we have long known it by adding a social component. In its purest form, social entrepreneurships are non-profits that reinvest the money they make to achieve a social goal.

The concept of social entrepreneurship as a characterization of social responsibility for business organizations has gained considerable popularity. There is growing belief in development and donor communities that this form of 'not only for profit' activity might be the long-sought way to alleviate poverty at the so-called Bottom of the Pyramid (BoP) the poorest segment of society. Yet, there is no consensus within these communities about what social entrepreneurship is and how the BoP is defined, making it easier for conventional for-profit activities to claim a higher social-service status than many ought to.

Historical Background:

The term Social entrepreneurs and Social entrepreneurship were first used in the literature on social change during 1960's and 1970's. Although in a different context and terminology, its reference is evident throughout history. From the yesteryears, a list of few noteworthy people whose work exemplifies classic "social entrepreneurship" are, Florence Nightingale (founder of the first nursing school and developer of modern nursing practices), Robert Owen (founder of the co-operative movement), Vinoba Bhave (founder of India's Land Gift movement), Margaret Sanger (Founder of the Planned Parenthood Federation of America) and many more.

Social Entrepreneur:

Social entrepreneurship is the work of a social entrepreneur. A social entrepreneur is someone who recognizes a social problem and uses entrepreneurial principles to organize, create and manage a venture to bring about a social change. They usually have novel solutions to society's pressing problems. Whereas a business entrepreneur typically measures performance in profit and returns, a social entrepreneur assesses success in terms of the impact it has on the society. While social entrepreneur generally work through nonprofit and citizen groups, many also work in private and governmental sectors.

Social Entrepreneurship in India

Social entrepreneurship is quietly revolutionizing the less privileged sections of India. Here are some of the more prominent social entrepreneurs in India.

- Barefoot College, started by Bunker Roy in 1972, has made innumerable school dropouts in villages into "barefoot" doctors, engineers, architects, teachers, designers and communicators.

- Dr Govindappa Venkataswamy and Thulasiraj D Ravilla established Aravind Eye Hospital in 1976. Till date, it has treated more than 2.3 million outpatients and carried out more than 2.7 lakh operations in 2006-07, about two-thirds of them free.

- Self-Employed Women's Association (SEWA) started by Ela Bhatt in 1972 provides financial, health, insurance, legal, childcare, vocational and educational services to poor self-employed women.

- Bhartiya Samruddhi Investments & Consulting Services (BASIX) started by Vijay Mahajan is the first microfinance project to lend to the poor.

- Narayana Hrudayalaya Institute of Medical Sciences and its network of hospitals run by Devi Shetty perform about three dozen surgeries a day. Of these, 60% are carried out at nominal cost or free of charge.

- Technology Informatics Design Endeavour (TIDE) run by S Rajagopalan and Svati Bhogle supports the development of financially rewarding and environmental-friendly methods invented by leading research institutions into thriving enterprises.

Well known companies like Tata, Birla, and Mahindra Groups have regularly maintained, since several decades, a certain level of expenditure for social and charitable cause. Though there are no government directives or legal compulsions, some progressive companies in India like SAIL, BHEL etc. in the public sector have ventured into the field of social responsibility since 1980. Companies like Infosys, Wipro, Hero Honda etc. have taken numerous initiatives such as Hospitals, Blood and eye banks, rehabilitation works for devdasis and widows and schools for better education.

With present economic growth, globalization and tough competition, the importance of social entrepreneurship has increased. There is radical change in the relationship between the corporate sector and society.

Advantages of Social Entrepreneurship:

Following are some improvements due to social entrepreneurship:-

1. Low prices, but quality product for the consumer: It helps in reducing the operation costs therefore prices for the product will be low. Social Entrepreneurship simultaneously enhances "Technical" and "Allocative" efficiency. SEs combine three attributes central to "growth with equity":

a. Social conscience and ethics,

b. Public service delivery and

c. The business efficiency

2. Increase in Goodwill and Brand name in Market: Due to social entrepreneurship and its social cause, there will be an increase of Goodwill in the market.

3. Improvement in sales and customers reliability: Customers are increasingly favoring firms based on values like – free of child labor, low harmful effect on environment, absence of genetically modified materials etc.

4. Enhanced financial performance: Social aspect of the company and financial performance are linked with each other, this result in stable socio-economic environment, improved competitive advantage, employee recruitment, better stakeholder relations etc.

5. Turnover rate of employees is very low: The social aspect of entrepreneurship has the ability to attract and retain employees therefore the rate of turnover of the employees is less.

Social entrepreneurship plays a very significant role to develop the socio-economic environment because they have the ethical values like honesty, fairness, trust, respect and caring for the society.

Social Entrepreneurship & Business:

Today government priorities have changed and it now looks at the corporate sector for development in issues like education, infrastructure, health, poverty reduction and empowerment of the society as a whole. In order to develop the society, ethics are more important. Social entrepreneurship and ethics together tells what business organizations should do. Compliance, contribution and consequences are the three C's for ethics. Social entrepreneurship is now an accepted concept by the corporate sector. All companies whether in public or in private sector should also work in for the interest of its public. The objective that is common to both (companies and common man) include not only a reasonable return on capital but also concern with the interest of labor, society and overall of the nation.

Conclusion:

Social entrepreneurship is a noble business activity that can serve all segments of society. But it is not necessary to appear to be helping the poor to gain an elevated social or moral status in business. Some entrepreneurs might prefer to invest in social enterprises rather than in regular for-profit businesses, but investment must be sought under the right premise. Not to do so is highly unethical, especially because it relates to the poor.

Social Entrepreneurship is complementary economic approach that is based on value creation and operates by its own rules and logic. Yet, it is an approach that seems able to address some of the most pressing problems in our society.

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Gandhian Ideology : An Attempt to Reconstruct Industry and Society

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INTRODUCTION:

Mahatma Gandhi was an inspired teacher and prophet. He always emphasized his role as a citizen of the world. He had achieved a calmness of spirit and an integration of personality which are reserved for the blessed few. Non-violence was the basic element in Gandhian method of Satyagraha and its root was in the tradition of Indian culture. He promoted and believed in changing the society by bringing about change in himself first. The important principles which he followed and preached was Satya (Truth), Ahimsa (Non-Violence), Vegetarianism, Mauna (silence & simplicity), Nai Talim (basic education).

IDEOLOGY OF GANDHIJI:

Gandhi believed in the supermacy of ethnical values and Sarvodaya (the good of all). The philosophy of Sarvodaya is based on the concept of the unity of existence. It refuses to be satisfied with the progress and well being of a class or a nation but advocates the emancipation or realization of the good of all living beings. It is the symbol of supreme moral and spiritual strength. Gandhi considered truth and non violence to be absolutely binding. The idea of non violence should not be lowered as a concession to one's weakness. Non violence is the strongest force known. Satya (truth), as per Mahatma Gandhi "Truth is far more powerful than any weapon of mass destruction". Gandhi believed, "Civilization is that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are convertible terms. The tendency of the Indian Civilization is to elevate the moral being that of the Western civilization is to propagate immorality." He emphasized that a child through the process of socialization in society learns the norms, values, customs, traditions discipline and respect for others culture which helps in making a healthy civilization.

Gandhi was opposed to the industrial civilization of the western countries which were based on the exploitation of weaker people .The modern civilization, therefore, was equivalent to darkness and disease. Gandhi fought the concepts of racialism, imperialism, communalism and untouchability. In India, as a reformer, he fought against social injustice, tyrannies and oppressions. His noble crusade for the liberation of the suppressed lower classes shows his deep attachment to the concept of social justice. He hence favored the cottage industry which generated employment for a larger number of people.

Gandhi preached simplicity. In the context of modern India he appeared as a ruralist. He felt that the devastating effect of British capitalism had threatened the very existence of rural economy. Gandhi saw that India lived in the villages. He advocated the revolutionary doctrine that land belongs to him who tills it. He accepted the concept of economic equality. He advocated a return to simplicity and nature. However we also find him realistic enough, as he advocated a reconciliation of large scale and small scale industries, the nationalization of key industries, and the organization of urban centers not as lop sided out growths but functioning as catering to the interests of the village where the real soul of India lay. He was against capitalism since it was a negation to the idea of Ahimsa. But he would not sanction the forcible overthrow of capitalism. He championed the revolutionary doctrine of equal distribution. He thought that the rich should become trustees of their surplus wealth for the good of society. Gandhi said that he wanted to bring religion into politics. He said, "For me the road to salvation lies throught the service of my country and of humanity. In the language of the Gita, I want to live at peace with both friends and foe. So my patriotism is for me a stage on my journey to the land of eternal freedom and peace."

Gandhi condemned bitterly the western democratic politics because they believed in limitless expansion of capitalism and this resulted in exploitation of the weaker people. He criticized the policies of racialism followed in South Africa and the southern parts of the U.S.A. Gandhi stressed that non- violence alone could lead to true democracy. He wanted India to evolve 'True Democracy". He postulated that in the ideal state of Ramarajya or the Kingdom of God, where upon earth there will be the sovereignty of the moral authority of the people, and the state as a structure of violence would be extinct. But he was not for the immediate ending of the state power. The increasing perfection of the state should be the immediate goal although the ultimate aim is philosophical and moral anarchism.

ATTEMPTS TO RECONSTRUCT INDUSTRY AND SOCIETY:

For the healthy growth of industry and society, he introduced the following stages:

1) Gandhi promoted the concept of trusteeship of property to meet the economic challenge. Accumulation of wealth in some hands is unavoidable. But wealth is also a social product. It is the contribution from many in a set of circumstances. It has a social responsibility. The entire society has claims to it. The owners of property most recognize this claim. Thus they must hold property as a trust held by them on behalf of the many. They must utilize property to bring the best returns for the society and not simply to maximize profits. The best part of an individual's character must emerge to meet the needs that society will be facing. Trusteeship has the weakness that no law can enforce it. That is exactly what Gandhi sees as the highest quality of Gandhism. There is no alternative for the individual's sense of fairness and responsibility. Compulsion will unleash evil forces. Man must rise to his best self and manage society without the need of the state to dectate.

2) Gandhi was against the concentration of power in the hands of a few people as it led to the exploitation masses. Decentralization of power is an integral part of Gandhi's ideology. The state ultimately reduces man to absolute conformity. Insignificance and implicit obedience are his characteristics. Gandhism makes man the measure of all things as much as the philosophy of the Renaissance does and applies that standard to every field of activity. Decentralisation must reduce the state to an organization for rendering the necessary service with the least power at its command. Gandhi's idea of the self governing villages corresponds with the idea of Gandhism. Similarly production and distribution also must be decentralized. Gandhi was against gigantism in the industry.

3) A man must realize his needs and limitation. He must not emphasize a lot on luxury. Means are as important as ends in the ideology of Gandhism. Purity of ends as well as means is implicit in all the virtues that are integrated into Gandhism. It is a simple non violent, decentralized society. It is opposed to capitalism as well as statesmanship that become a practical part of socialism.

4) For the healthy development of the society, he gave great importance to cottage and handicraft industry so that the villagers became self employed. Gandhi called for the abolition of all distinctions between mental and manual labour and for the dignity of work done by hands. Gandhism recommends that the people should be made aware of their inner strength and be encouraged to solve their problems themselves, instead of seeking governmental action. Rajniti (power) must be replaced by lokniti (politics of the people). Society should resolve conflicts by conciliation, or rather; conflicts should not be allowed to appear at all instead of seeking resolution through struggle, competition bargains, pressures and force.

Gandhism challenged the foundation of modern civilsation and preached a return to simplicity and the absence of pretentiousness and luxury. He believed in the supremacy of ethical values, Sarvodaya, truth and non-violence. His aim was to reconstruct the society through love and mutual trust.

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सामाजिक परिवर्तन : एक विश्लेषण

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प्रस्तावना :

समाज की अवधारणा अत्यंत व्यापक है। विभिन्न समाजशास्त्रियों ने इसकी अलग-अलग परिभाषायें दी हैं। किंतु मैकाइवर और पेज की परिभाषा अधिक वैज्ञानिक, परिशुद्ध और विस्तृत मानी जाती है। अपनी परिभाषा में उन्होंने समाज के विविध महत्वपूर्ण पक्षों को समेटने की कोशिश की है। मैकाइवर और पेज के ही शब्दों में-

Society is a system of usages and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behaviour and of liberties. This ever changing, complex system we call society. It is the web of social relationships. And it is always changing.

जैसा कि इस परिभाषा से स्पष्ट है समाज के अनेक पक्ष हैं, जो निरंतर परिवर्तित होते रहते हैं। साथ ही समाज सामाजिक संबंधों का जाल है, जिसमें निरंतर परिवर्तन होता रहता है। मैकाइवर और पेज ने सामाजिक संबंधों के विविध स्वरूपों की विवेचना वैज्ञानिक रूप से प्रस्तुत की है। किंतु आज के संदर्भ में देखें तो कई दशक, पूर्व लिखी इस पुस्तक की विवेचना में भी कुछ परिवर्तन की आवश्यकता महसूस होती है। सामाजिक संबंधों के अस्तित्व में आने और कायम रहने के लिए जो तथ्य आवश्यक हैं, वे आज के महानगरीय संबंधों में नाममात्र के लिए नजर आते हैं। उदाहरण के लिए मैकाइवर और पेज कहते हैं कि Mutual Awareness के बिना सामाजिक संबंध और समाज की स्थापना संभव नहीं है। किंतु आज भारत के महानगरों में बहुमंजिली इमारतों अर्थात टॉवर में रहने वाले लोग अपने प.डोसी का नाम तक नहीं जानते हैं और कई बार तो लोग अपने पड़ोसी को नाम से नहीं बल्कि फ्लैट नं. से पहचानते और याद करते हैं। यह कैसी 9पारस्परिक जागरुकता" है ? क्या एक बिल्डिंग में रहने और पड़ोसी होने के कारण 9पारस्परिक जागरुकता" के अभाव में भी उनके मध्य सामाजिक संबंध माने जाएंगे, अथवा नहीं।

मैकाइवर और पेज टाइपराइटर और डेस्ट के बीच सामाजिक संबंध नहीं मानते। क्योंकि वे एक-दूसरे के प्रति जागरुक नहीं हैं। पर आज महानगरीय व्यावसायिक जगत में बॉस और कर्मचारी के मध्य का संबंध क्या काफी कुछ टाइपराइटर और डेस्क के बीच के संबंध से मिलता-जुलता नहीं है। जहाँ कर्मचारी का कार्य सिर्फ ऊँची कुर्सी पर बैठे हुए व्यक्ति के आदेशों का पालन भर होता है। जहाँ कर्मचारी का बॉस के बदल जाने से किसी को कोई अंतर नहीं पड़ता। जहाँ कुर्सी पर बैठे हुए व्यक्ति की योग्यता या अयोग्यता के आकलन का कोई मतलब नहीं होता। जहाँ कर्मचारी यंत्रवत अपना काम करते रहते हैं, वहाँ क्या हम सामाजिक संबंधों की कल्पना कर सकते हैं ? मेरी राय में उत्तर है, हाँ। क्योंकि बॉस और कर्मचारी के मध्य संबंध हों या न हों, पर एक स्तर पर या कई स्तरों पर काम करने वाले कर्मचारियों में संबंध अवश्य होता है। किंतु एक प्रश्न अभी भी अनुत्तरित है कि सामाजिक संबंध की परिभाषा पर खरे न उतरने वाले संबंधों को हम क्या संज्ञा देंगे ? शायद समाजशास्त्रियों द्वारा सामाजिक संबंधों की पुन: परिभाषा की आवश्यकता है।

सामाजिक परिवर्तन की संकल्पना

वैसे तो मैकाइवर और पेज ने स्वयं कहा है कि सामाजिक संबंध निरंतर परिवर्तित होते रहते हैं। साथ ही सामाजिक संबंधों के इस ताने-बाने में यदि कोई भी परिवर्तन आता है तो समाज में परिवर्तन अवश्यम्भावी है। समाज की मूल इकाई व्यक्ति है और व्यक्ति परिवार में निवास करता है। इस अर्थ में परिवार समाज की अत्यंत महत्वपूर्ण संस्था है। परिवार में बच्चे का समाजीकरण होता है और बच्चे ही आगे चलकर समाज का निर्माण करते हैं। नवीन समाज कैसा होगा ? यह बहुत कुछ इस पर निर्भर करता है कि प्राचीन समाज ने अपनी नवीन पीढ़ी का समाजीकरण किस प्रकार किया है। यह हमारी बातें आज के युग में प्रासंगिक हैं क्योंकि हमें यह विचार करना बहुत आवश्यक हो गया है कि जिस प्रकार हम अपनी नई पीढ़ी को पुष्पित पल्लवित कर रहे हैं। वह आगे चलकर किस प्रकार के समाज को जन्म देगी।

किसी भी समाज के नैतिक मूल्य समाज का आधार होते हैं। समाज का स्वरूप कैसा होगा ? यह बहुत कुछ वहाँ पाये जानेवाले नैतिक मूल्यों और प्रतिमानों पर निर्भर करता है। भारतीय समाज प्रारंभ से ही आदर्शात्मक समाज रहा है। भारतीय संस्कृति अपने सदस्यों को विश्व-

बंधुत्व, आचार परोपकार और करुणा का भाव सिखाती आई है। किंतु आज एक-एक करके हमारे नैतिक मूल्यों की धज्जियां उ.डती जा रही हैं। जहाँ ”वसुधैव कुटुम्बकम्॒ह्न में पूरी पृथ्वी को एक परिवार में तब्दील करने की बात कही गई थी। वहीं आज भूमंडलीकरण के इस दौर में मोबाइल और इंटरनेट के माध्यम से संपूर्ण विश्व से तो हम जुड़ गए हैं। लेकिन यह जुड़ना भी कैसा जुड़ना है? जब हम अपने पड़ोसी, सहकर्मी और पारिवारिक सदस्यों के दु:ख-दर्द से दूर अपने मोबाइल या लैपटॉप पर हजारों मील दूर बैठे व्यक्ति से संबंध बनाने में व्यस्त हैं और आमतौर पर यह दूर का संबंध भी विशुद्ध व्यावसायिक ही होता है, जो हमारे विश्व-बंधुत्व की भावना से कोसो दूर है। व्यावसायिक संबंध बनाने में कोई दोष नहीं। पर यह संबंध जब सभी भावनात्मक संबंधों पर हावी होने लगता है, तब यह जरूर प्रश्न चिन्ह बन जाता है। वैचारिक संबंध चाहे कितने भी हों, किंतु समाज का अस्तित्व उन संबंधों पर टिका हुआ है, जो साथ रहते हैं और जिनमें भावनाएं होती हैं। आज हम दुनिया के किसी भी कोने में बैठे हुए व्यक्ति से क्षण भर में बातचीत कर सकते हैं, साथ ही मैत्री या व्यावसायिक संबंध स्थापित कर सकते हैं। किंतु सामान्यत: अपने पड़ोसी या सहकर्मी से अनजान रहते हैं। आधुनिक समाजशास्त्रियों ने इसे ”अफेक्टिव न्यूट्रेलिटी॒ह्न की संज्ञा दी है। यह भावनात्मक तटस्थता अनेक रूपों में सामने आई है।

सामाजिक परिवर्तन : एक नवीन परिप्रेक्ष्-ा और विश्लेषण

आज महानगरों में घर 9घर“ न रहकर सराय जैसा हो गया है। जहाँ दिन भर काम करने के बाद इंसान आकर अपनी थकान उतारता है। आमतौर पर जहाँ पति-पत्नी दोनों कामकाजी हैं, उन परिवारों में कई बार बच्चों की स्थिति दीन हो जाती है। दिन भर तो उन्हें माता-पिता का साथ मिलता नहीं, शाम को भी या तो माता-पिता अपने घरेलू कार्यों में व्यस्त रहते हैं या टी.वी. देखकर मनोरंजन करते हैं। टेलिविजन आजकल कैसा मनोरंजन परोस रहा है, हम सभी जानते हैं। बच्चों को कम उम्र में ही 9बड़ा“ करने में टेलिविजन का बहुत बड़ा योगदान है। टी.वी. पर दिखाए जानेवाले सीरियल अनेकों नकारात्मक संदेश देते हैं, जो बच्चे के मस्तिष्क पर बहुत बुरा प्रभाव डालते हैं। भौतिकतावाद, छल-छद्म, कपट, झूठ अनैतिक संबंध धारावाहिकों में प्रमुख रूप से दिखाए जाते हैं। बच्चा यही सब देखता है, सीखता है और अनजाने में उसके व्यक्तित्व में ये सारे तत्व उतरने लगते हैं।

हमारी संस्कृति में कहा गया है, ”आचार: परमो धर्म:॒ह्न। पर आज हमारे समाज में चहुं ओर जो वातावरण व्याप्त है, वह बच्चे को सिखाता है, ”बाप बड़ा ना भैय्या, सबसे बड़ा रुपय्या।॒ह्न बच्चा अपने माता-पिता को भी धन के लिए अपने सभी पारिवारिक और सामाजिक कर्तव्यों की बलि देते हुए देखता है। साथ ही माता-पिता बच्चे को उसी क्षेत्र में कैरियर बनाने के लिए प्रेरित करते हैं,जहां अधिकाधिक धन-प्राप्ति संभव हो। ऐसी स्थिति में बच्चा यदि धन को ही सर्वश्रेष्ठ मानने लगता है, तो इसमें उसका क्या दोष ?

आज का महानगरीय व्यक्ति अपने व्यावसायिक कर्तव्यों के प्रति इतना अधिक समर्पित होने लगता है कि वह अपने पारिवारिक दायित्वों की उपेक्षा करने लगा है। जब भारतीय समाज में संयुक्त परिवारों की प्रधानता थी, तब व्यक्ति का अपने कार्यक्षेत्र में पूर्णत: समर्पित होना बहुत अधिक प्रभाव नहीं डालता था। क्योंकि तब परिवार के अन्य ढेरों सदस्य उसकी कमी की काफी कुछ भरपाई कर देते थे। विशेषत: छोटे बच्चे कई बार अपने माता-पिता की अपेक्षा दादा-दादी या बुआ-चाचा के अधिक करीब होते थे। ये नजदीकियां आगे चलकर बच्चे की सामाजिकता को बढ़ाने में योग देती थीं। किंतु आज परिस्थितियां पूर्णत: भिन्न हैं। एकाकी परिवारों के बच्चे माता-पिता के अतिरिक्त अन्य संबंधियों से वाकई ”दूर का संबंध॒ह्न ही समझते हैं। जनसंख्या विस्फोट के इस दौर में शिक्षित वर्ग एक संतान का हिमायती है, जो जनसंख्या के दृष्टिकोण से तो उत्तम है, पर सामाजिकता की दृष्टि से नहीं। वस्तुत: इस समस्या का हल यह नहीं है कि प्रत्येक परिवार में दो-तीन बच्चे हों। बल्कि यह है कि परिवार में भले एक ही बच्चा हो, किंतु उसके चचेरे, ममेरे, फुफेरे भाई-बहनों से उसके घनिष्ठ संबंध हों। पर आज की व्यस्त दिनचर्या में किसके पास इतना समय है कि वह अपने रिश्तेदारों के साथ समय बिताए। आमतौर पर लोगों का जवाब होता है कि, ”अपने घरवालों के लिए तो समय नहीं है, दूसरों के लिए कहाँ से समय निकालें।““

मेरी आपत्ति इसी बात पर है। जब अपने प्रत्येक जरूरी कार्य के लिए हमारे पास समय है तो अपने बच्चे को सामाजिकता का पाठ पढ़ाने के लिए क्यों नहीं ? क्योंकि शायद हम इसे गैरजरूरी समझते हैं। हम यह क्यूं नहीं समझ पाते कि अगर हमने समाजीकरण की प्रक्रिया में बच्चों को परिवार तथा रिश्तों का महत्व नहीं समझाया, तो आगे चलकर हमारी यह नवीन पीढ़ी जब जवान होगी और समाज की जिम्मेदार नागरिक बनेगी। तब हमारे समाज का स्वरूप कैसा होगा ? क्या हम अपने समाज को पश्चिमी समाज के सदृश्य बनाना चाहते हैं ?

जहां बच्चों के पालन-पोषण का कार्य पूर्णरूपेण "क्रेच" और "डे केयर" जैसी संस्थाओं ने ग्रहण कर लिया है। और जिसका परिणाम यह हुआ है कि बच्चे को अपने माता-पिता से बहुत कम लगाव होता है। साथ ही माता-पिता बच्चों को समय न दे पाने से उपजी हीन भावना के कारण बच्चों को खिलौनों और अन्य भौतिक सामग्री से लाद दिया करते हैं। माता-पिता का यह "अतिरिक्त प्रेम" बच्चे में उनके प्रति प्रेम नहीं जगाता। बल्कि भौतिक वस्तुओं के प्रति मोह और गैरजरूरती सामानों की खरीददारी की प्रवृत्ति जगाता है। साथ ही प्रेम प्रदर्शित करने का यह तरीका उन्हें जाने अंजाने रूप में यह संदेश भी देता है कि रिश्तों को समय न दे पाने का विकल्प भौतिक वस्तुओं के रूप में मौजूद है। अर्थात वे भी वृद्धावस्था में माता-पिता को "ओल्ड एज होम" भेजकर मात्र कुछ रुपये खर्च कर अपने कर्तव्यों की इतिश्री कर सकते हैं।

वर्तमान में वैवाहिक संबंधों में भी काफी बदलाव आया है और तलाक की दर तेजी से बढ़ रही है। हाल ही में हुए एक शोध अध्ययन के परिणाम काफी चौंकानेवाले हैं कि ४०-५० वर्ष के बीच के युगलों में तलाक की दर में काफी तेजी आई है। पहले भारत में युवा वर्ग में तलाक की दर अधिक थी और प्रौढ़ वर्ग में कम। इसका कारण यह माना जाता था कि युवा वर्ग क्रोध और उत्तेजनावश जल्दबाजी में विवाह विच्छेद का निर्णय ले लेते हैं। किंतु प्रौढ़ वर्ग में तलाक का बढ़ता हुआ प्रतिशत यह बताता है कि नगरों और महानगरों का प्रबुद्ध प्रौढ़ वर्ग सोच-समझकर तलाक का निर्णय लेता है। कुछ विशिष्ट अपवादों को छोड़ दें तो तलाक की बढ़ती हुई संख्या पारिवारिक विघटन की दर को बढ़ाती है और यह पारिवारिक विघटन सामाजिक विघटन की ओर बढ़ता हुआ कदम है। समाज का विघटन अनेक समस्याओं जैसे-बाल-अपराध, यौन-अपराध, आत्महत्या आदि समस्याओं को जन्म देता है। यदि यह मान भी लें कि एक सामान्य व्यक्ति से इतनी दूर तक की बातें सोचने और समझने की उम्मीद नहीं करनी चाहिए फिर भी कम से कम अपने बच्चे अपने परिवार की चिंता तो व्यक्ति को होनी ही चाहिए। तलाक के बाद माता या पिता से अलग हुए बच्चे पेड़ से टूटी हुई शाखा के समान होते हैं, जिन्हें कई बार संवेगों की आँधी इतनी दूर तक बहाकर ले जाती है कि वापस आना संभव नहीं होता और वापस आए तो भी कहाँ ? उनका घर को "घर" न होकर "विश्रामस्थल" मात्र होता है, जहाँ माता या पिता दिन भर अपने ऑफिस और शाम को अनेक प्रकार की आर्थिक, मानसिक और भविष्य की चिंताओं में डूबे रहते हैं।

विवाह-विच्छेद की यह बढ़ती हुई दर विघटन की ओर तो संकेत करती ही है। साथ ही यह भी बताती है कि आज के समाज में व्यक्ति का "स्व" अत्यंत संकुचित हो गया है। प्राचीन भारतीय समाज में "स्व" का अर्थ होता था, "स्वयं का परिवार" । और परिवार का अर्थ होता था "संपूर्ण समुदाय" । किंतु आज का व्यक्ति इतना स्वार्थी होता जा रहा है कि उसे सिर्फ अपने मनोरंजन, आराम और सुख-सुविधाओं के विषय में सोचना होता है। अपने ही शरीर के एक भाग अपनी संतान के भविष्य के विषय में भी न सोचकर जब व्यक्ति सिर्फ अपनी शारीरिक कामनाओं की इच्छापूर्ति के विषय में सोचता है, तो उसकी संतान के साथ-साथ संपूर्ण समाज का भी भविष्य अंधकारमय दिशा की ओर बढ़ने लगता है। जो बच्चे भग्न परिवार से होते हैं, उनके मन में आदर्श युगल का प्रत्यय होने का तो प्रश्न ही नहीं उठता। साथ ही विवाह संस्था के प्रति भी उनमें अनेक शंकाएं उत्पन्न हो जाती हैं, जो आगे चलकर उनके वैवाहिक और पारिवारिक जीवन में अनेक बाधाएं उत्पन्न करती हैं।

विवाह और परिवार दोनों ही समाज की अत्यंत महत्वपूर्ण संस्थाएं हैं। विवाह के द्वारा ही परिवार का जन्म होता है और परिवार अपने समाज की सभ्यता संस्कृति और परंपरा को आगे ले जाने में सहायक होता है। किंतु यही विवाह और परिवार संस्था जब विघटन का शिकार हो जाती है, तो सामाजिक विघटन निश्चित हो जाता है। समाज में परिवर्तन अवश्यम्भावी है किंतु यह परिवर्तन सकारात्मक होना चाहिए न कि नकारात्मक। निश्चित रूप से समाज में अनेक सकारात्मक परिवर्तन भी हुए हैं। जिसमें से सबसे अधिक महत्वपूर्ण है, हमारी आधी आबादी यानि स्त्रियों के अधिकारों की आजादी। आज की स्त्री शिक्षित है, कामकाजी है और अपने अधिकारों के प्रति जागरुक भी है। आज स्त्रियां अपने आप को पहचानने में लगी हैं और वे स्वयं सामाजिक, धार्मिक रूढ़ियों को समाप्त करने में लगी हुई हैं। रीति-रिवाजों, प्रथाओं में भी वे अपनी सुविधानुसार स्वयं परिवर्तन कर रही हैं।

समाज में व्याप्त अनेक कुरीतियां लगभग समाप्त की जा चुकी हैं। जाति संबंधी अनेक निर्योग्यताओं का नगरों में पूर्णरूपेण और गाँवों में आंशिक निर्मूलन किया जा चुका है। अन्तर्विवाह के बंधन शिथिल होते जा रहे हैं। अन्तर्जातीय के साथ-साथ अन्तर्धर्मीय विवाह भी समाज द्वारा स्वीकार्य होने लगे हैं। शिक्षा का प्रचार-प्रसार तेजी से हो रहा है और लोग शिक्षा की महत्ता को समझने लगे हैं। अर्थ की महत्ता बढ़ी

है और अर्थोपार्जन करनेवाले व्यक्ति भी। जो देश के विकास के लिए जरूरी भी है। साथ ही जरूरत इस बात की भी है कि स्त्रियां अपने 9स्व" के साथ-साथ समाज की अस्मिता का भी मान रखें और पुरुष अपने दकियानूसी अहं का त्याग कर स्त्रियों को बराबरी का दर्जा देकर परिवार में उसकी प्रास्थिति और भूमिका को सम्मान दें। तभी ये नकारात्मक परिवर्तन सकारात्मक पहल के रूप में परिवर्तित हो सकेंगे।

उपर्युक्त समस्त विश्लेषण का उद्देश्य भारतीय समाज में आए हुए कुछ महत्वपूर्ण परिवर्तनों की समीक्षा करना है और विशेषत: इनके नकारात्मक प्रभावों की ओर संकेत करना है। साथ ही उपर्युक्त विश्लेषण का उद्देश्य हमें यह सोचने के लिए विवश करता है कि हम अपने बच्चों को जो सिखा रहे हैं, उसके आधार पर नई पीढ़ी कैसे समाज का निर्माण करेगी ? अगर वे धन-प्राप्ति के लिए सही-गलत सभी हथकंडे अपनाएंगे, तो हम उन्हें क्या कहकर रोकेंगे ? क्योंकि हमने ही उन्हें यह सिखाया है कि 9धन ही सर्वोच्च सत्ता है।" अगर वे अनैतिक संबंध बनाएंगे तो हमने ही टेलिविजन पर उनके साथ ऐसे संबंध देखकर अपना मनोरंजन किया है और कभी नहीं कहा कि यह गलत है। जब आज हमें अपने काम से उनके लिए फुरसत नहीं है तो कल उन्हें हमारे लिए समय भला क्यों होने लगा ? हिंदी में एक कहावत है कि-

"बोया पे.ड बबूल का तो आम कहाँ से होय।

सो अगर हम अपने बच्चों को समाज का सभ्य और सुसंस्कृत नागरिक बनाना चाहते हैं, तो स्वयं में वे सारे गुण समाहित करने प.डेंगे जिनकी हम उनसे अपेक्षा करते हैं। किसी भी महान उद्देश्य की शुरुआत एक इकाई से ही होती है। अगर हमने इस नेक काम की शुरुआत कर दी तो हमारा साथ देनेवाले बहुत से लोग मिल जाएंगे और हमारी नई पीढ़ी एक उत्तम समाज की रचना करने में सक्षम होगी।

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