

**RESEARCH HORIZONS**  
**VOL. 3, JULY 2013**

**CHIEF EDITOR** : Harshada Rathod  
**SENIOR EDITOR** : Vibhuti Patel

**EDITORIAL ADVISORY BOARD**

**International**

Poornima Madhavan (USA)  
Anita Kapoor (USA)  
Justin Paul (USA)  
Penn Kemp (Canada)  
Alice Clark (USA)

**India**

Sitanshu Yashaschandra (Baroda)  
Sachidanand Mohanty (Hyderabad)  
Rupalee Burke (Ahmedabad)  
John Michael Raj (Coimbatore)  
Kaushalnath Upadhyay (Jodhpur)  
Prasad Brahmbhatt (Ahmedabad)  
Chandrika Raval (Ahmedabad)

**EDITORIAL REVIEW BOARD**

Ram Sable	Nutan Jani
Reeta Sonawat	S.K.G. Sundaram
Kaveri Pal	Padmini Gurgure
Durga Parikh	Madhuri Chheda
	Sujatha Gokhale

**MANAGING EDITORIAL TEAM**

Rajshree Trivedi – Executive Editor	Vaishali Randive
Trupti Sabharanjak – Assistant Editor	Cicilia Chettiar
Falguni Desai	Geeta Varun
Sujatha Rao	Ravindra Katyayan
Sejal Shah	Anuja Deshpande

## Foreword

We are happy to announce that *Research Horizons* (RH) has entered 12<sup>th</sup> year of its successful publication. Now, we are taking RH on a much higher i.e. on a global plane. *Research Horizons* is an international annual publication that is peer reviewed, multilingual and inter-disciplinary. The journal is dedicated to the cause of academic excellence. The articles submitted for publication have to undergo the process of Blind Peer Review.

We express our heartfelt thanks to the Senior Editor, Editorial Advisory Board (both International and Indian), Editorial Review Board and Managing Editorial team. We congratulate the contributors of papers/articles book reviews for passing through the test of editorial review board.

We are thankful to Shri Chandrasen Merchant for generously supporting us financially for last twelve years. Without his moral support and active encouragement, it would not be possible for our team to bring out such an intellectually enriching publication. We would specially like to thank our Managing Trustee, Ms. Himadri Nanavati and the other members of the Managing Committee of our institution, educationists and Prof. Vibhuti Patel, Head, PG Department of Economics, SNDT Women's University, Mumbai.

As an educational institution, Maniben Nanavati Women's College is committed to contribution to existing body of knowledge through teaching, research, documentation, training and extension work. The variety of thematic areas of this journal is trying to meet the intellectual challenges posed by today's ever fast global economy.

Dear teachers, start preparing your research papers for the next year and submit them to us by 31st December, 2013.

With warm regards

Yours sincerely,

**Dr. Harshada Rathod** (Principal)

CHIEF EDITOR (*Research Horizons*)

**From Senior Editor's Desk**

*Research Horizons* (RH), an international, interdisciplinary and multilingual annual journal aims to examine the nature of disciplinary practices, and the interdisciplinary practices that arise in the context of 21<sup>st</sup> century global challenges to the academicians.

In the 21<sup>st</sup> century knowledge economy our excellence, reach, relevance, and competitiveness depend upon our ability to contribute to the global intellectual space of ideas. We need critical reflection on the unfolding reality to prepare our students, faculty, and broader communities to compete successfully and contribute meaningfully to the global knowledge economy. Through publication of RH, we are making a humble effort to provide a democratic space for exchange of ideas to redefine the very ways in which we think about the “academia” we serve.

In an increasingly interconnected world, our reach and impact extend far beyond our immediate host city or region—we serve a truly global community. The greatly expanded role and reach of the academic endeavour in the 21<sup>st</sup> century represents tremendously exciting opportunities for collaboration and partnership in scholarship, research, and education. At the same time, within this global context, we are challenged as never before to respond to an increasingly complex set of societal needs: Our students—both international and domestic—increasingly demand an internationalized higher education that will prepare them for success in today’s globalized employment and working environment.

Teachers and researchers from universities and colleges throughout India are invited to contribute their research articles (from the disciplines of social sciences and literature) of 3000 words in English, Gujarati and Hindi.

I am confident that collectively we will create an intellectual charged environment that will benefit the academic world and society at large.

In anticipation of an enthusiastic response,

Yours faithfully,

**Prof. Vibhuti Patel**

SENIOR EDITOR (*Research Horizons*)

## The Editorial Board

### Chief Editor

Dr. Harshada Rathod. Principal and Head, Dept. of Economics, Maniben Nanavati Women's College, Mumbai. She is the recipient of the Best Teacher Award from the State of Maharashtra in the year 2003-04. She has completed a Minor and a Major Research Project funded by the University Grants Commission (UGC). She has presented more than 40 papers at the national level and about 10 papers at the international level. She has authored more than 70 research articles in various journals and 15 research publications in the edited books. She has presented research papers at Australia, Srilanka, Mauritius and Indonesia. She is a research guide for the Ph.D students in the subject of Economics. She is the Member of the Senate and the NSS Advisory Board of SNT Women's University.



### Senior Editor

Prof. Vibhuti Patel. Director, Dept. of Post Graduate Studies and Research (PGSR) and Head, Dept. of Economics, SNT Women's University, Mumbai. She is also the Director of Centre for Dr. Ambedkar Studies. She has been the Member and Chairperson on various Boards and Committees working for gender and human development at the state, national & international levels. The list of her awards includes 'Social Sector Work Award', 'Women Achievers Award', 'Outstanding Citizenship Award', 'Maharashtra Pradhyapika Parishad Award' and others. She has authored more than 20 books and edited/co-edited various books and publications at national and international levels. She has been the Founder Member for various organisations and has played an active role in the Indian Social Movement.



## Editorial Advisory Board

### International

**Dr. Poornima Madhavan** (USA) is Associate Professor, Dept. of Psychology, Old Dominion University(ODU) where she also holds affiliated faculty positions in the Virginia Modeling, Analysis and Simulation Centre (VMASC), the Climate Change and Sea Level Rise Initiative (CCSLRI), the Homeland Security Research Group and Vision Lab. Currently, she is also the Director of the Undergraduate Research Program within the Honours College at ODU. She received her Ph.D in Human Factors (Engineering Psychology) from the Aviation Human Factors Division at the University of Illinois, Urbana Champaign. She was a Post Doctoral Fellow at Dynamic Decision Making Laboratory at Carnegie Mellon University. She has several publications in the form of books, book chapters and research articles. She has been awarded for her achievements by American Psychological Association, US Dept. of Homeland Security, South Eastern Psychological Association and others.

**Dr. Anita Kapoor**(USA) is the Chief Editor of 'Yadein', a well known Hindi newspaper published in USA. Her double post graduate studies include Hindi as well as English literatures. Her Ph.D thesis was based on English Literature. Her Diploma studies include courses on Journalism and Music (Sitar). She has various publications to her credit. She has been awarded with many coveted prizes including 'International Journalism Award (2012) International Community Puraskar and others.

**Prof. Justin Paul** (USA) is currently a faculty member of University of Washington, Foster School of Business. He has authored several books including *Business Environment, International Marketing, Exim Management* and others published by Oxford University Press. His case studies and articles have been published by Harvard Business School, Ivey Business School and by leading newspapers of USA.

**Penn Kemp**(Canada) is a poet, novelist, play wright and sound poet. She became London's (Ontario) first poet laureate. Some of her poetic works include *Vocal Braiding. Sarasvati Scapes* and others in English and *Quand cesse le temps* in French.

**Prof. Alice Clark** (USA) is Instructor, The Culture of India - Roots of Tradition and Change - UCB- Extension Online, University of California. Her areas of teaching expertise include the culture of India, international human rights, world history-ancient and modern, modern South Asian history, women and development and cross cultural communication. She has several publications to her credit and is professionally connected to Association for Asian Studies and Population Association of America.

## Editorial Advisory Board

### India

#### **Prof. Sitanshu Yashaschandra**

He is among contemporary Gujarati literature's most eminent representatives. A poet, playwright, translator and academic, he has received several awards over the years from the Sahitya Akademi Award (1987) for his significant opus, *Jatayu*, to the Padma Shri (2006) from the Government of India. He has authored three books of poetry. Yashaschandra has worked as Vice Chancellor (Saurashtra University), UGC Emeritus Professor and National Lecturer, as well as Chief Editor of the Encyclopedia of Indian Literature (Sahitya Akademi). His doctoral work at Indiana University, USA, was in comparative literature, and at the University of Bombay, in Indian and Western Poetics. He has also been awarded a Fulbright Scholarship and a Ford West European Fellowship for research in Comparative Literature. He has taught, as Professor and Chair of Gujarati, at the M. S. University of Baroda, from 1972, and has been a visiting Professor at the Sorbonne University (Paris), the Loyola Marymount University (Los Angeles), and Jadavpur University (Kolkata).

#### **Prof. Sachidananda Mohanty**

He is the Professor of English at the University of Hyderabad. He was a British Council Scholar in U.K. (1990), Fulbright Post-doctoral Fellow at Texas and Yale (1990-91) and Salzburg Fellow, Austria (1996). He received the Katha Award for outstanding translation from the President of India, the Katha British Council Translation Prize (1994) and University Grants Commission's "Career Award" (1994-97). He was a Senior Academic Fellow at the American Studies Research Centre, Hyderabad (1999) and Fellow, Cambridge Seminar on the Contemporary British Writers 1999. He has two books on D.H. Lawrence to his credit and has edited three others; the most recent being a book on cultural exchange for the India Fulbright Commission. (Foreword : J.K. Galbraith). His essays and articles have appeared in some of the leading journals and forums in the country including *India Today*, *The Indian Express*, *Span*, *The India International Centre Quarterly*, *The Aligarh Journal of English Studies* and *New Quest*.

#### **Dr. Rupalee Burke**

She is Associate Professor, Dept. of English, SSVM, Ahmedabad. Her list of publications includes books on poems, translations, research papers and articles. She has been teaching Post Graduate and Doctoral students of English Literature for last many years. She has presented research papers at national and international conferences. Many of her translation works on Dalit literatures in Gujarat have been published by Sahitya Akademi and others.

**Prof. S. John Michael Raj**

He is the Professor, Dept. of Psychology, Bharathiar University. He obtained his Ph.D. in the year 1986. He has published various articles and books in scientific journals across the years. He is a Ph.D. and M.Phil guide for the subject of Psychology in Bharathiar University. His research interests are Motivational Dynamics, Personality orientations, Well-being, Cyber Psychology, Counseling Psychology and Psychology of Marriage. He has served as Sectional President, Anthropological and Behavioral Sciences of the Indian Science Congress Association, Coimbatore Chapter 2012-13. He is also Counselor to the Defense Personnel and their family members at Air Force Hospital Coimbatore. Besides his academic achievements, he has fulfilled various administrative responsibilities such as the Deanship of Social Sciences and Deanship of the College Development Council.

**Prof. Kaushalnath Upadhyay**

He is Professor, Dept. of Hindi, Jayanarayan Vyas University, Jodhpur and Editor of Srujan Bharti a quarterly magazine. He has been awarded with Sahastrabdi Hindi Samman, Sahitya Shiromani Samman and others. His areas of publications include poetry, criticism and research articles in Hindi.

**Prof. Prasad Brahmbhatt**

He is Professor and Director, Academic Staff College, Gujarat University, Ahmedabad. He is the recipient of many awards and prizes. He received First Prize for Biography 'Sardar Prasang Parag' (2000) from Guj. Sahitya Akademi. He has 99 books of publications in his repertoire and more than 250 articles in leading journals and magazines. 8 Ph.D students and 38 M. Phil students have completed their research studies under his able guidance.

**Dr. Chandrika Raval**

She is Professor, Post Graduate Department of Sociology, Gujarat University. Her areas of specialisation are Women's Studies, Industrial Sociology and Education. She has edited three books and authored more than 10 books in her areas of expertise.

### Editorial Review Board

- **Dr. Durga Parikh**  
She is the Ex.Head, Dept. of Psychology, R. D. National College, Mumbai.
- **Dr. Kaveri Pal**  
She is the Head, P. G. Dept. of English, M.M.P. Shah Women's College, Mumbai.
- **Prof. Madhuri Chheda**  
She is the Ex. Director, BCUD, S.N.D.T. Women's University, Mumbai.
- **Dr. Nutan Jani**  
She is the Head, P. G. Dept. of Gujarati, S.N.D.T. Women's University, Mumbai.
- **Dr. Padmini Gurgure**  
She is the Associate Professor, P. G. Dept.of Food Science & Nutrition, SVT College of Home Science, Mumbai.
- **Prof. Ram Sable**  
He is the Dean of Commerce Faculty, S.N.D.T. Women's University, Mumbai.
- **Prof. Reeta Sonawat**  
She is the Head, P. G. Dept. of Human Development , S.N.D.T. Women's University, Mumbai.
- **Prof. S.K.G. Sundaram**  
He is the Ex. Head, P. G. Dept. of Economics, S.N.D.T. Women's University, Mumbai.
- **Dr. Sujatha Gokhale**  
She is the Head, P. G. Dept. of Sociology, S.N.D.T. Women's University, Mumbai.



# Research Horizons

Vol. 3, 2013

## CONTENTS

<b>CHILD DEVELOPMENT</b>		
1	<b>Lifestyle And Behavioural Pattern Of The Youth</b>	12
	<i>Anubha Mehta</i>	
<b>COMMERCE</b>		
2	<b>Global Economic Financial Crisis : Impact On Banks In India</b>	16
	<i>Sunita Sharma</i>	
3	<b>Inflation In India : An Empirical Study</b>	24
	<i>Arvind Dhond</i>	
<b>ECONOMICS</b>		
4	<b>Mall vis-à-vis Pop and Mom Shop– A Survey in Mumbai City</b>	30
	<i>Harshada Rathod</i>	
5	<b>Place of Handicraft Cottage Industries in Savarkundala Town</b>	35
	<i>Rekha Kaklotar</i>	
6	<b>Gender Audit Of Budgets In India (2001-2 to 2010-11)</b>	40
	<i>Vibhuti Patel</i>	
7	<b>Human Development Strategy In India : A New Paradigm</b>	50
	<i>Beenu Singh</i>	
8	<b>FDI In Multi-Brand Retail: Boon Or Curse?</b>	56
	<i>Kshama Kadam &amp; S. G. Vibhute</i>	
9	<b>Job Satisfaction In The Banking Sector-A Comparative Study</b>	62
	<i>Geeta Menezes</i>	
10	<b>Climate Change: Mitigation And Adaptation.</b>	70
	<i>Gaurang Yagnik</i>	
11	<b>Brain - Drain Versus Brain- Gain</b>	75
	<i>Daksha Dave</i>	
<b>ENGLISH</b>		
12	<b>Railway Raju To Guide Raju-R.K.Narayan's <i>Guide</i></b>	79
	<i>Sujatha Rao</i>	
13	<b>'Body of Evidence': The New Breed Of Indian Crime Fiction Writers – Cares And Concerns</b>	83
	<i>Jayashree Palit</i>	
14	<b>The Paradox of Progress And Change in India: Voices Of Dissent And Assent In Arvind Adiga's Novel <i>The White Tiger</i></b>	86
	<i>Rajshree Trivedi</i>	

15	<b>Marginalisation Of Women Characters In Kiran Desai's <i>Inheritance Of Loss</i></b> <i>Trupti Sabharanjak</i>	90
16	<b>Development Of Writing Ability In Final Year Under Graduate Students Of Mumbai University</b> <i>Susmita Dey</i>	94
17	<b><i>The Strange Case Of Billy Biswas – A Turbulent Journey Of An Existentialist</i></b> <i>Renuka Devi Jena</i>	100
18	<b>Children Of The Hills: Environmental Consciousness In The Folk-Literature Of The Dungari Bhils</b> <i>Rupalee Burke</i>	104
19	<b>A Communicative Catharsis Of Political Violence: Intercultural Narration Of Violence And Migration In Adib Khan's <i>Spiral Road</i></b> <i>Neeta Chakrabarty</i>	110
20	<b>Re-writing Partition Violence With Special Focus On Bhisham Sahani's <i>Tamas</i></b> <i>Sheena Sajith</i>	114
21	<b>A Comparative Study Of Ruskin Bond's <i>A Flight Of Pigeons</i> And Bhisham Sahni's <i>Tamas</i></b> <i>Ishrat Ali Laljee</i>	117
22	<b>Impact Of Technology On English Language And Its Teaching</b> <i>Vagishwari Gore</i>	120
	<b>FOOD &amp; NUTRITION</b>	
23	<b>Physical Activity &amp; Fitness In Children</b> <i>Rita Patil &amp; S. A. Udipi</i>	124
	<b>GEOGRAPHY</b>	
24	<b>Green Clothing – The Latest Trend In Practice</b> <i>Baishakhi Dutta &amp; Vijaya Shastri</i>	132
	<b>GUJARATI</b>	
25	<b>જનરલ સિમેન્ટિક્સ : એક પરિચય</b> <i>Sitanshu Yashaschandra</i>	135
26	<b>જૈન રામાયણ:નોખી પરંપરાની સાહિત્યિક કૃતિ</b> <i>Sejal Shah</i>	138
27	<b>સમાજ, સંસ્કૃતિ અને ગુજરાતી કવિતા</b> <i>Nutan Jani</i>	144
28	<b>ભોળાભાઈ પટેલની નિબંધકલા</b> <i>Sudha Vyas</i>	153

29	<b>राजस्थानी लोकसाहित्यमां प्रकृति अने संस्कृतिनुं निरूपण</b> <i>Darshana Oza</i> <b>HINDI</b>	159
30	<b>न्यू मीडिया: आभासी दुनिया का यथार्थ</b> <i>Ravindra Katyayan</i>	164
31	<b>कात्यायनी की कविताओं में स्त्री विमर्श के नये तेवर</b> <i>Mithilesh Sharma</i>	170
32	<b>वैदिक साहित्य में निहित मूल्यों की प्रासंगिकता</b> <i>Jitendra Kumar Tiwari</i> <b>PSYCHOLOGY</b>	176
33	<b>Impact Of Culture On Field Independence/ Field Dependence As A Function Of Learning Styles</b> <i>Cicilia Chettiar</i>	182
34	<b>Internet: This Century's Bliss Or Bane</b> <i>Anuja Deshpande</i> <b>SOCIOLOGY</b>	188
35	<b>Women Farmers of India: A Growing Force Without A Growing Voice</b> <i>Twinkle Sanghavi</i>	192
36	<b>Urban Infrastructure And Financing Bodies In Mumbai</b> <i>Prerna Ramteke</i>	197
37	<b>Nashik: Development Into A Pilgrim Centre</b> <i>Mittal Chauhan</i>	203
38	<b>The Study Of Salient Features Of Gandhian Ashrams</b> <i>Ashok Bhise, Praveen Saptarshi, Ravindra Jaybhaye</i>	206
39	<b>Is Internet Youngster's E-Connect Or Disconnect?</b> <i>Sharmila Jajodia</i>	213
40	<b>Population Ageing In India And Care for The Elderly</b> <i>Shashi Mishra</i>	217
41	<b>धार्मिक पर्वों की प्रतीकात्मकता व महत्ता</b> <i>Usha Kiran Tiwari</i> <b>BOOK REVIEW</b>	220
42	<b>The Last Lecture</b> <i>Neha Gada</i>	225
•	<b>List of Contributors</b>	227
•	<b>Guidelines For Contributors &amp; Subscription Page</b>	229

# CHILD DEVELOPMENT

## *Lifestyle And Behavioral Pattern Of The Youth*

Anubha Mehta

### **ABSTRACT**

*India is amongst the youngest country in the world where youth forms a large section of the population and have diverse needs and interests. Youth are full of energy, have significant drive and new ideas. They are a positive force and are responsible for its future productivity provided they develop in a healthy manner. The objective of this survey was to explore and understand the lifestyle and behavioural pattern of the youth. The survey was conducted on 50 respondents of both genders with the help of a questionnaire with multiple choice questions. It was observed that today's youth are internet savvy, highly influenced by western foods, fashion and culture, yet they are Indian at heart.*

**Keywords** - Lifestyle, Behaviour, Youth, Fashion, Eating Habits, Education.

### **Introduction**

Hey!!wassup... this is the most common talk of the day, but by whom? It's by the youngster, "The Youth". The term youth refers to the persons who are no longer children and not yet adults. It's the time of life between childhood and maturity.

Lifestyle, the word comprises of two complimentary words: "Life" and "Style". Lifestyle is the way a person lives. This includes patterns of social relations, consumption, education, entertainment and attire. The term lifestyle also reflects an individual's attitude, beliefs and essentially the way the person is perceived by himself / herself, and at the same time, also how he / she is perceived by others.

Behaviour refers to the range of actions and reactions exhibited by humans which are influenced by culture, attitudes, emotions, values and ethics. It also means a response to certain stimuli which is observable either by studying the response of people to their immediate environment or their reactions and attitudes. In other words, behaviour is a function of both, the person and the environment surrounding him.

As per the 2001 Census of India, population age of 15 to 24 years accounts for 195 million of the 1,029 million of the India's population. In other words, every fifth person in India belongs to the age group of 15 to 24 years. This population is identified by the United Nations Population Fund (United Nations, 2009) as youth or the youth population.

The youth are critical for the continued economic development and demographic evolution of the nation. This study was conducted keeping the youth's lifestyle and behaviour in focus, as today's youth has changed in comparison with the youth in the past, taking into consideration their eating habits, sports and recreational activities, clothing and also their way of dealing with social relationships.

### **Objectives**

1. To identify the lifestyle of youth with regards to their eating habits, fashion, technology and education.
2. To understand the behavioural pattern of the youth with respect to recreation, sports, social relationships and their opinion for marriage.

### **Methodology**

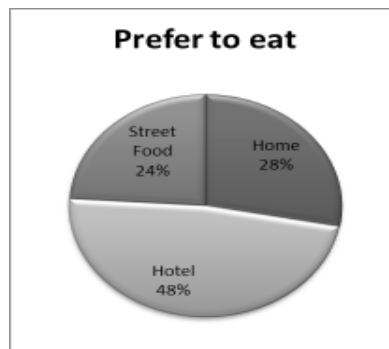
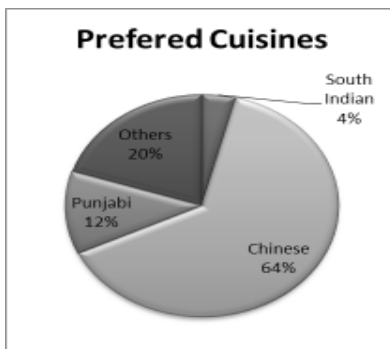
Methodology adopted for the study was descriptive survey method.

**SAMPLE FOR THE STUDY**

Fifty youngsters comprising of both the genders (age group 18 to 24 years) were randomly taken as the sample for the present study from various areas of Central Mumbai.

**Tool Used**

Self-developed questionnaire suited to the objectives of the study was used for collecting the data. The questionnaire included multiple choice questions based on various aspects of the lifestyle and behaviour of the youth.



**RESULTS AND DISCUSSIONS**

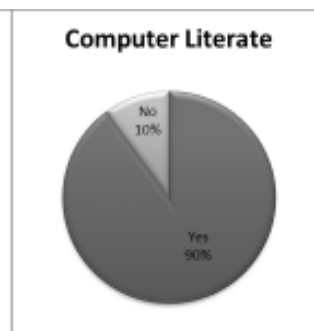
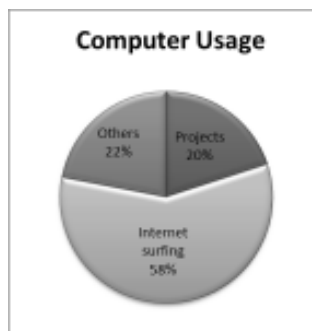
The following conclusions were derived based on the various facets of the lifestyle and behavioural pattern of the youth.

**Eating Habits**

It was observed that 48% youngsters were fond of eating mainly the junk food in restaurants and hotels rather than at home. 64% youngsters had a taste for Chinese foods over south Indian, Punjabi and other Indian foods. It was reflected in the study that 36% respondents had a preference of eating outside twice in a month, as large numbers of restaurants and eating joints, serving variety of cuisines have opened up. Today’s youth like to have readily available fast foods which is time saving for them, but which may have less nutritive value and may have adverse effects on their health. The youngsters prefer to have their meals at the places suggested by their friends, as they consider it to be a status symbol in their group.

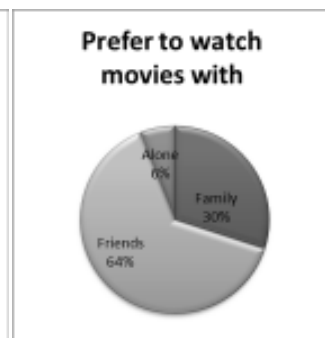
**Fashion**

Youth’s attire in the twenty first century has also changed a lot. The study reflected that only 30% respondents preferred to dress up in Indian traditional clothes and majority of 48% of the youth were influenced by western culture and preferred to dress in western attire like jeans, capris, shorts and skirts as they found it to be very comfortable and according to the latest fashion trends. Also, 22% of the respondents would prefer to dress up according to the changing trends of fashions, as they wanted to stand out from the normal crowd and look different.



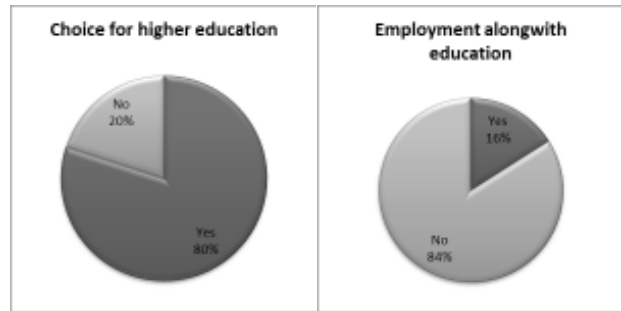
**Technology**

The study incredibly shows that 90% of the youth today are techno savvy and keep themselves updated with the new generation technology. They think that internet is very helpful and fun to communicate and learn. They spend their maximum spare time surfing the internet, updating their Facebook status, uploading photographs, chatting, adding new friends, whatsapp, etc which makes them feel socially connected. Thus, Youngsters of today are “technology generation”.



**Recreation, sports and exercises / Pastime activities**

The study reveals that youngsters are more influenced by their peers, as 64% of the youth prefer watching movies with their friends rather than with their families. It was also observed that 40% of today's youth prefer to watch comedy over family oriented and crime related programmes. An adverse effect which was seen in the study was that 72% of the youngsters do not have time to exercise and play outside, as they spend most of their time in front of the television and computer. Young people choose less healthy kind of entertainment putting away sports and exercise in the corner.

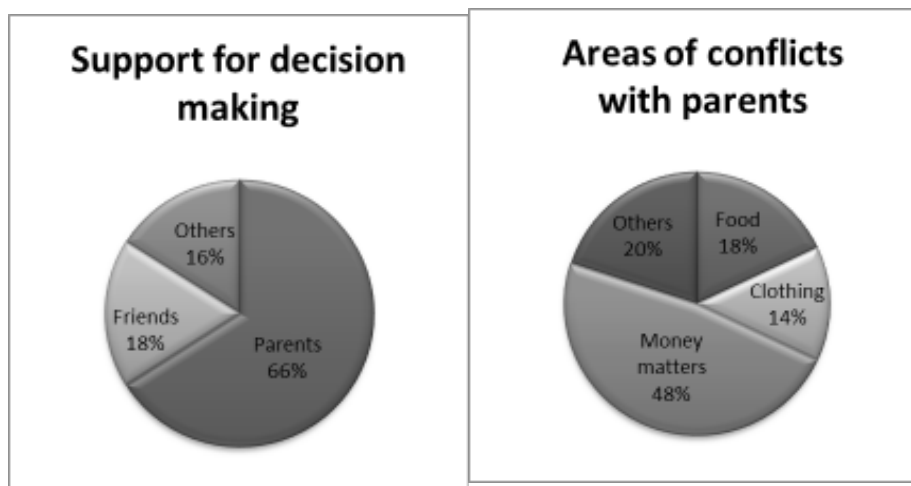


**Education**

In the survey it was found that majority of the youth opted for higher education, as they realised the importance of education for their better and successful future ahead. However, 84% youngsters do not prefer to combine work with education, as they wish to concentrate on completing their education for getting highly paid jobs later.

**Social Relationships**

As stated earlier, that youth is influenced by their peers, however still, 66% of the teens take support of their parents in taking important decisions of their lives because they give priority to their family. However, there are many conflicts and differences of opinion because of the generation gap between the parents and their children. They differ in thinking related to food, fashion, clothing, making friends, entertainment and ways of spending money and time.



**Opinion with regards to marriage**

In the study it was questioned, whether they would prefer to have a love marriage or an arranged marriage. It was interesting to find that respondents were equally balanced with regards to their response, 50% for arranged marriage and 50% for love marriage. They believed that their families would find a suitable match for them according to their choice, in case of arranged marriage. The other half of the respondents in favour of love marriage, were of a different opinion that finding the right person by themselves would lead to a happy and successful life ahead, as they would already know the person better and they could choose a person from their own stream having like-minded thoughts.

Majority of young females in the sample wished to have a marriage between the age limit of 22 to 25 years and would prefer to work even after the marriage to support the family and create their own status, so that they do not have to be dependent on their spouses to fulfil their needs financially.

**Conclusion**

The survey was essentially carried out to understand the lifestyle and the behavioural patterns of the youth – how they are ,what do they wear, what they prefer to eat, watch, play, talk, live and their attitudes towards changing trends.

It was observed that today’s youth are internet savvy, highly influenced by the western food, fashion and culture, yet they are Indian at heart.

It was concluded that even though peers play a major role in shaping the behaviour of the youth, yet the family always remains the priority for them inspite of various differences of opinion between the youth and their parents.

Youth constitutes substantial section of the population, their physical, mental and spiritual health determines the current and future vitality of the country. It should be the endeavour of the family, the colleges and other groups associated with the development of the youth, to ensure that through programmes of education and guidance, they are made aware of the imperatives of healthy lifestyle for their growth and development, specially in the context of harmonious family life, education and career opportunities and fostering and nurturing of meaningful social relationships.

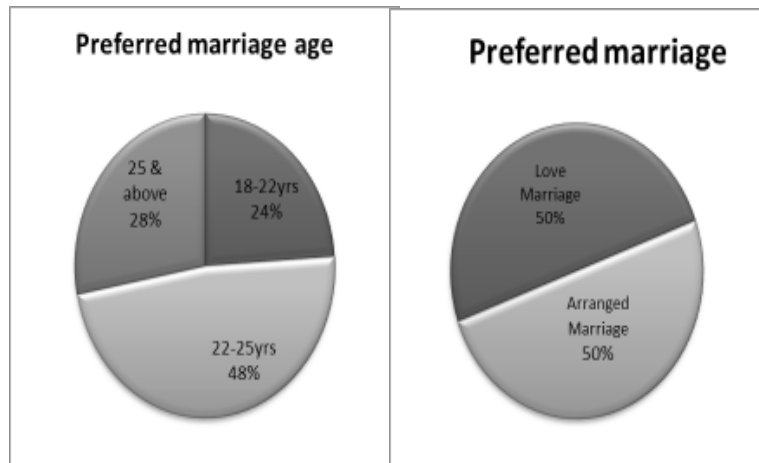
All in all, it can be stated that lifestyle of youth depends on many factors and it is important to realize and address their lifestyle and behavioural patterns. Further research studies should be carried out to highlight issues of concern and to deliver their possible solutions.

**References**

- Agochiya, D. *Life Competencies for Adolescents*, New Delhi: SAGE Publications Ltd, 2010. Print.
- Khanka, S.S. *Organizational Behaviour*, New Delhi: S.Chand & Co Ltd, 2004. Print.
- Tinaikar, S. *Life-style Management*, New Delhi: UBS Publishers’ Distributors Ltd, 2000. Print.

**Webliography**

- <http://www.livestrong.com/article/330565-how-to-obtain-a-healthy-lifestyle>.
- <http://www.healthcommunities.com/adolescent-safety/children/lifestyle-risks.html>.



\*\*\*\*\*

## COMMERCE

# *Global Economic Financial Crisis: Impact On Banks In India*

Sunita Sharma

### ABSTRACT

*This paper attempts to portray the impact of global financial crisis with reference to banks in India. With help of graphs and tables, it shows the increasing borrowings by the industry from banks.*

*The study concludes that an important impact of global recession is increase in Non Performing Assets (NPAs) of the banks, which are like an ice-cream cone, if you don't get rid of them, they melt all over your hands, and you don't have anything left to sell. The trend towards Corporate Debt Restructuring (CDR) is unmistakable – the double whammy of global and domestic economic slump, and it may become a permanent feature of the Indian economy in the first quarter of the 21<sup>st</sup> Century.*

**Keywords** - Global Financial Crisis, Debts, Reserve Bank of India, NPA, CDR.

### Introduction

The global economic financial crisis which started in the mid of 2007 with the US housing crisis has shocked many financial institutes and people. The crisis that had shaken the world in the past years, and brought down the United States and Europe, is the most severe, since the stock market crash of 1929. Many financial institutions bankrupted and many others received government bailout or were completely bankrupt. It has destabilized the financial markets of the developed world causing the fall down of prominent names in the banking business. Primary cause of the crisis can be banks and other financial institutions in the United States of America, who had gone through a long period of inappropriate lending. The effect of the global financial crisis was, the drop in global consumption demand, which led to a fall in global industrial production. According to World Bank (2010) estimates (Global Economic Prospects, 2010), world industrial production was falling at 27 percent annualized pace.

For the banks all over the world, non-performing loans have been a matter of concern for depositors, bank employees, management, governments and public at large. They have led to tying up scarce capital and resources which can be used for social goals. In India they have become a matter of serious concern, following the East Asian Economic crisis beginning in 1997.

This paper focuses on the impact of global financial crisis on banks in India. It examines the increasing borrowings from banks, by the industry and the process of deleveraging by the corporate sector. This has led to increased reliance of Corporates on bank borrowings. An important indicator of the impact of global crisis is the increasing Non Performing Assets (NPAs) of the banks, which has become a growing global challenge. This is followed by a review of recent international experiences in corporate restructuring and progress of Corporate Debt Restructuring (CDR) mechanism in India.

### Borrowings

Individuals & firms borrow from external sources to satisfy their ambitions for acquiring goods, services and social status. Their own savings are not sufficient to satisfy their ambitions. Hence they rely on external sources of finance. According to RBI Annual Report (2006-07), bank borrowing to total borrowings on average constituted 27.5 – 35.0% in the period 1990-91 to 1999-2000, but went up to 34.4-51.7% during the period 2000-01 to 2006-07 for about approximately 2000 companies due to sustained high profitability there is lesser reliance on borrowings. Table 1 shows that the gross bank credit to industry by banks has shown an increase:



Table 1

Bank Credit to Industry	
Year (outstanding as on March)	Amount (Rupees in Crore)
2009	10,54,390
2010	13,11,451
2011	16,20,849

Source: Table 11, pg. 180 of English version of RBI-Annual Report, 2010 -11.

**Leverage of Corporates:** Leverage results from the use of fixed cost assets or funds to magnify the returns of the firm’s owners. Generally, increases in leverage result in increased return and risk and vice versa.

According to RBI Annual Report (2010-2011) high leverage levels of corporate sector are causes of concern, especially in developed countries. Leverage in corporate sector, is not directly regulated, even though macro prudential guidelines exist for bank lending to corporate sector. In India, the level of leverage for corporate sector is much lower as compared to the high levels prevailing in developed countries.

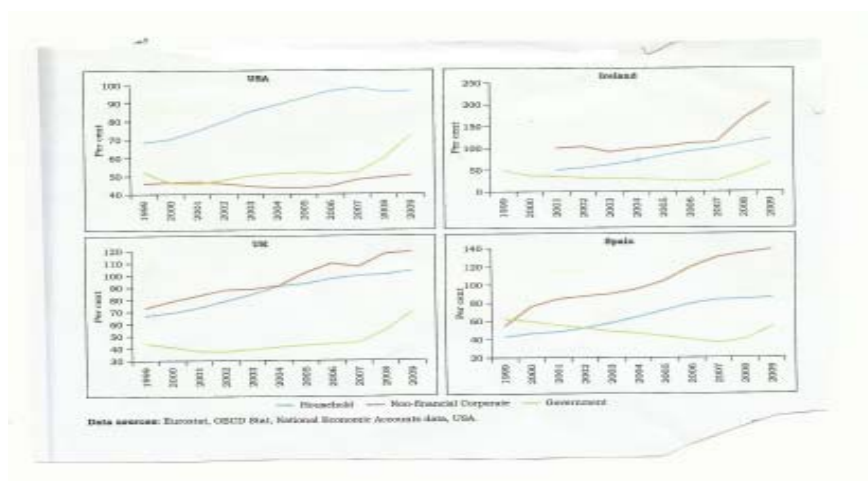
The high level of debt and steady and sharp rise in leverage in the developed economies, especially after 2000, has been identified as one of the major casual factors that sparked off the global financial crisis. Corporate debt ratios increased sharply in countries like Ireland, Spain, Portugal and UK, (Refer Chart 1) the corporate sector were highly leveraged, aggregate financial sector leverage in most countries grew modestly during the year preceding the crisis. This was mainly because of rise in securitization which allowed banks to shift non-performing loans off their balance sheets.

It is well documented in economic literature that financial crises often take place after a credit boom as reflected in a sharp rise in the ratio of credit to GDP. The leverage is high during credit boom periods, suggesting risk taking behavior of both lenders as well as borrowers, thereby leading to build-up of systematic risk. This subsequently results in a bust when risk materializes. The spillover effects may have adverse implications for growth. This is followed by a long, painful process of deleveraging as corporate sector reduce their debt exposures. Following the recent crisis, the process of deleveraging has begun in developed economies as corporates reduce their debt exposures.

In India, the debt levels have remained low. Infact, the leverage of corporate sector has been falling in recent years implying that there is increased reliance on bank borrowings.

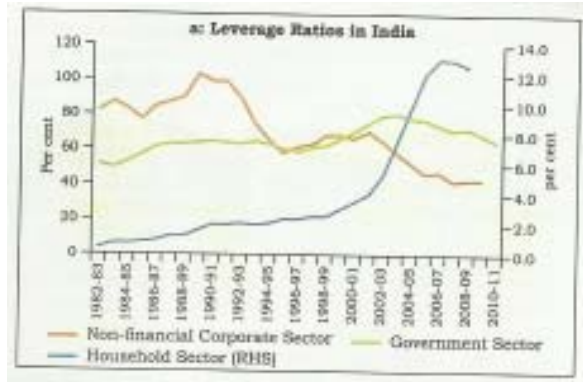
Chart 1

Debt GDP Ratio: Cross Country Experience



Source: Chart 1, p. 99 of English Version of RBI-Annual Report 2010-11

Chart 2



Leverage Ratios in India

Source: Chart 2, p. 100 of English Version of RBI Annual Report 2010 -11.

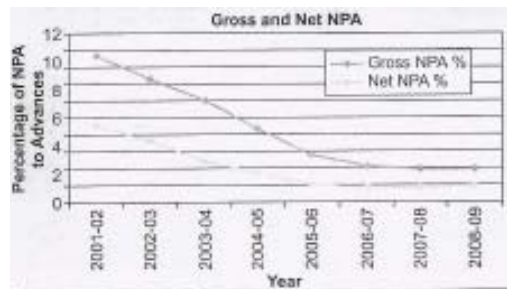
The strong credit growth during 2010-11 outpaced the growth in NPAs resulting in better asset quality of the banking sector. The NPA write offs by banks to cleanse their balance sheets also helped in achieving a lower gross NPA ratio.

**Status of NPAs in Banks**

Once an assets ceases to generate any income for a bank, whether in the form of interest or principal repayment, it is termed as non-performing asset. This has become a ‘critical performance area’ of the banking sector as the level of NPA affects the profitability of the bank.

An important indicator of the impact of crisis is the net NPA levels

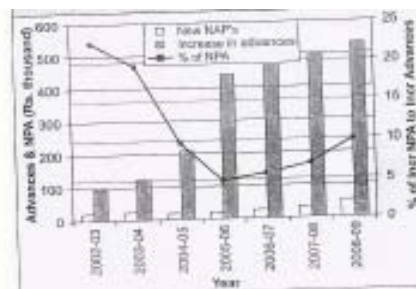
Chart 3



Source: Bank Quest, 2010, Vol. 81, No1, p. 59.

Chart 4

**Incremental NPA**



Source: Bank Quest, 2010, Vol. 81, No 1, p. 59.

It is seen that in the recent years new NPA as a percentage of incremental advances is on the rise. The trend (Chart 3,4) has started in the year 2005-06. The overall Gross NPA of all Scheduled Commercial Banks (SCBs) stood at Rs. 81813 crore (2.5 percent of Gross Advances) as on March 31,2010. The absolute level of gross NPAs of select banks as on June 30,2010 rose by 28.7% to Rs. 80879 crore. CARE, the Rating Agency,

has pegged the sector's gross NPAs at 3.5% of gross advances by as on March 2011, compared to 2.5% during 2010. The Table 2 shows the Net NPAs of Banking Industry. The Net NPAs of State Bank group, Nationalized Banks and Foreign Banks have shown as increase.

Table 2

Net NPAs of Banking Industry		
Banks Groups	Net NPAs 31.3.2009 (%)	Net NPAs 31.3.2010 (%)
SBI & Associates	1.47	1.50
Nationalized Banks	.68	.91
Old Private Sector Banks	.90	.83
Net Private Sector Banks	1.40	1.09
Foreign Banks	1.81	1.82
All SCBs	1.05	1.12

Source: Reserve Bank of India – A profile of Banks, 2009 -10.

It is thus evident that it is only the extent of provisioning that is containing the NPA ratio. It is a matter of conjecture that possibly, but for the concessions offered under the Corporate Debt Restructuring (CDRs), Sale of assets to ARC, the NPA would have been higher. If not for the provisioning and concessions under CDR, the NPA position would be grave.

### Recent International Experiences in Corporate Restructuring

The World Bank has published as Chapter 3 an article by Ira Lieberman, Mario Gobbo, William P. Mako and Ruth L. Neyens titled 'Recent International Experience in the use of Voluntary Workouts under Distressed Conditions'. (pg. 59-98).

According to these authors, non performing loans are a growing and global challenge. Troubled loans alone amount to 16 percent of the total loans. These stock of non performing loans exact a heavy price. They weaken the repayment ethic, as borrowers see others default without penalty. They lock up scarce financial capital in nonproductive projects and impede the resumption of efficient intermediation, which is vital for sustainable economic growth. Misallocation of capital-stagnant growth, lack of capital formation and lost opportunities falls hardest on the poor, as large amount of the government resources are redirected from badly needed social programs to recapitalization of the banking sector.

The condition of the portfolio of the banking sector is the minor image of the health of the corporate sector, and successful bank restructuring is contingent on the effective corporate restructuring.

Indeed, the ability to curtail the fiscal cost of financial crisis appears to be linked directly to the success of implementing a program that recognizes this leverage.

During financial crises or periods of liquidity tightening, it may be necessary for banks and large corporations to come together and resolve the inability of debtors to meet their obligations. This is often difficult when multiple creditors are involved in each case and when a large number of such cases must be resolved, weak bankruptcy systems cannot handle a large number of cases at one time.

Informal workout proceedings or out-of-court settlements between banks and corporates are a widely applied method of asset resolution. They have been used to resolve non performing loans in many countries since the London approach was first conceived by the Bank of England in the mid-1970s. As other countries, particularly those with weak legal and institutional environments, have experienced financial-economic crises, they have adopted variations of the London approach to aid in the resolution process.

These authors review the recent experience with voluntary corporate workouts (similar to our corporate debt restructuring scheme). During period of voluntary distress or crises they begin with the United Kingdom

and London Approach, where the Bank of England used its power of persuasion to bring debtors and creditors to the negotiating table. During the East Asian Crisis (1997-2002), Indonesia, Republic of Korea and Thailand each adopted variants of the London approach. They focus on the most effective example-Korea- where the Financial Supervisory Commission undertook both bank and corporate restructuring. During the tequila crisis, Turkish crisis. The government, the banks, the representatives of industry came together, assisted by the world bank, to design a voluntary workout program, that soon became known as Istanbul approach to workout with a view to restructuring the banks before their eventual privatization. In each of these cases the institutional structure for informal workouts may vary, but the rules have common features. Very large firms must be dealt with on a case by case basis, but bailing out such firms can be expensive, simply postpone the problems, and may undermine credit discipline. Thus government should aim to achieve a deep corporate restructuring, preserving as much of the firm as a going concern.

### **Reserve Bank of India Scheme on Corporate Debt Restructuring**

The Reserve Bank of India (RBI) felt the need for revolving an appropriate mechanism for Corporate Debt Restructuring (CDR) in the country on the lines of similar mechanism prevalent in countries like U.K., Thailand, Korea, Malayasia etc. In response to the need, RBI issued a circular no. B.P.B.C. 15/21.04.114/2000-01 on August 23,2001. This circular outlined the CDR scheme which was later on modified to have a wider coverage. Banks are also asked to publish in their annual accounts under 'notes on account' the following information in respect of CDR under taken during the year.

- Total amount of loan assets subjected to restructuring under CDR.
- The amount of standard assets subject to CDR.
- The amount of sub-standard assets subject of CDR.

### **Objectives of the Scheme**

- To ensure timely and transparent mechanism for restructuring of corporate debts of viable entities facing problems, for the benefit of all concerned.
- To aim at preserving viable corporate that are affected by certain internal and external factors.
- To minimize the losses to the creditors and other stakeholders through an orderly and co-ordinated restructuring programme.

### **Triggering CDR Mechanism**

The CDR mechanism is a voluntary non-statutory system based on Debtor-Credit Agreement (DCA) and Inter-Creditor Agreement (ICA) and the approvals by super majority of 75% creditors (by value) which makes it binding on the remaining 25% to fall in line with the majority decision. The CDR mechanism covers multiple banking accounts, syndication / consortium accounts, where all banks and institutions together have an outstanding aggregate exposure of Rs. 200 million and above. It consists of categories of assets in the books of member –creditors classified in terms of RBI's asset classification standards. Even cases filed in Debt Recovery Tribunals / Bureau of Industrial and Financial Reconstruction / and other suit-filed cases are eligible for restructuring under CDR. The cases of restructuring of standard and substandard class of assets are Category-I, while cases of doubtful assets are covered under category-II.

**Reference of CDR mechanism may be triggered by:** (i) any or more of credit institutions having a minimum 20% share in either working capital or term finance or (ii) by the concerned borrower if supported by a bank / financial institution having minimum 20% share as above. Borrower's consent to be covered by CDR as they have to deal with only one agency and they are free to pursue their operations as going concerns.

Generally medium and large public limited companies with a paid up capital of Rs. 10 crores and above and having a high debt-equity ratio, may be the candidates for inclusion under CDR.

Table 3

## Progress Report of CDR Cases

(Rs. Crore)

Year	Total References Received		Cases Rejected / Closed		Cases under finalization of Restructuring Packages		Total Cases Approved (including case withdrawn / exited / merged after approval)	
	No. of cases	Aggregate Debt	No. of cases	Aggregate Debt	No. of cases	Aggregate Debt	No. of cases	Aggregate Debt
2008*	199	88819	32	6256	2	36	165	82527
2010**	276	120864	34	7220	22	8492	220	105152
2011***	305	138604	42	9667	21	18023	242	110914

\* As on April, 30, 2008

\*\* As on September, 30, 2010

\*\*\* As on March, 2011

Source : <http://www.cdrinda.org/addreading.htm>

Table 4

Sr. No.	Industry	No.	Aggregate Debt	% of Share	No.	Aggregate Debt	% of Share	No.	Aggregate Debt	% of Share
			(Rs. Crore)			(Rs. Crore)			(Rs. Crore)	
1	Iron & Steel	20	29956	36.30	25	36673	34.88	25	36673	33.06
2	Fertilizer	9	13156	15.94	8	8454	8.04	8	8454	7.62
3	Refineries	1	4874	5.91	1	4874	4.64	1	4874	4.39
4	Cement	7	4663	5.65	6	4663	4.43	8	5928	5.34
5	Telecom	6	4285	5.19	7	5250	4.99	8	5427	4.89
6	Power	5	3486	4.22	7	3836	3.65	7	3836	3.46
7	Textiles	23	2897	3.51	49	9038	8.60	54	10227	9.22
8	Chemicals	15	2923	3.54	13	2717	2.58	14	2823	2.55
9	Engineering	9	2615	3.17	6	454	0.43	8	758	0.68
10	Sugar	18	3943	4.78	20	5328	5.07	23	6131	5.53
11	Metals (Non-ferrous Metals)	5	2171	2.63	5	2171	2.06	5	2171	1.96
12	Infrastructure	8	1844	2.23	9	5166	4.91	9	5166	4.66
13	Paper / Packaging	8	905	1.10	12	1680	1.60	13	1866	1.70
14	Petrochemicals	2	903	1.09	3	5493	5.22	3	5493	4.95
15	Electronics	1	655	0.79	2	2132	2.03	2	2132	1.92
16	Auto Components	7	576	0.70	7	563	0.54	7	563	0.51
17	Wood Products	1	463	0.56	1	463	0.44	1	463	0.42
18	Cables	5	406	0.49	7	765	0.73	8	1201	1.0
19	Ceramic Tiles	4	223	0.27	5	333	0.32	6	374	0.34
20	Pharmaceuticals	3	1011	1.23	6	2130	2.03	6	2130	1.9
21	Ship Breaking	1	176	0.21	1	176	0.17	2	869	0.79

22	Rubber	3	167	0.20	3	167	0.16	3	167	8.1
23	Hotels	2	147	0.18	2	147	0.14	3	373	5.3
24	Glass	2	82	0.10	2	82	0.08	2	82	4.0
25	Forgings	-	-	-	1	112	0.11	1	112	7.10
26	Plastic	-	-	-	2	214	0.20	3	399	0.36
27	Retail	-	-	-	1	470	0.45	1	470	0.42
28	Battery	-	-	-	1	35	0.03	2	67	0.06
29	NBFC	-	-	-	1	115	0.11	2	214	0.19
30	Automobiles	-	-	-	2	551	0.52	2	551	0.50
31	Other (Dairy, Jewellery)	-	-	-	5	900	0.86	5	900	0.81
<b>Total</b>		<b>165</b>	<b>82527</b>	<b>100</b>	<b>220</b>	<b>105152</b>	<b>100</b>	<b>242</b>	<b>110914</b>	<b>100</b>

Source : <http://www.cdrinda.org/addrreading.html>

Table 5

## Corporate Debt Restructuring (CDR) in 2006 – 2007, 2009 – 10 &amp; 2011-12

(Rs. In crores)

Sr. No.	Name of the Bank	No. of A/cs	Amount under CDR	Amount sacrificed	No. of A/cs	Amount under CDR	Amount sacrificed	No. of A/cs	Amount under CDR	Amount sacrificed
		2006-2007			2009 - 2010			2011-2012		
		1	2	3	4	5	6	7	8	9
<b>SBI AND ITS ASSOCIATES</b>										
1	State Bank of India	32	322.54	5.02	3870	18999.23	675.25	33	3239.92	400.96
2	State Bank of Bikaner & Jaipur	-	33.21	-	08	215.65	20.60	16	468.75	26.37
3	State Bank of Hyderabad	-	53.16	1.95	167	1692.04	86.39	22	361.71	50.09
4	State Bank of Indore	2	32.22	-	(merged with SBI)			-	-	-
5	State Bank of Mysore	-	21.75	-	12	362.14	37.83	34	602.49	55.37
6	State Bank of Patiala	-	254.28	-	22	677.73	85.74	33	1322.08	150.15
7	State Bank of Saurashtra	-	87.09	-	(merged with SBI)			-	-	-
8	State Bank of Travancore	4	125.65	-	1	18.78	4.03	5	90.03	13.27
<b>NATIONALISED BANKS</b>										
9	Allahabad Bank	-	371.39	-	11	417.22	40.73	21	940.10	81.16
10	Andhra Bank	-	24.87	-	4	81.02	4.57	21	1748.64	342.00
11	Bank of Baroda	-	208.93	-	7	355.76	20.83	16	1534.03	262.81
12	Bank of India	-	98.59	-	12	819.79	71.61	22	1564.59	236.49
13	Bank of Maharashtra	-	19.96	-	3	133.68	8.96	1	45.55	1.51
14	Canara Bank	-	0.00	-	67	1571.72	50.3	13	1484.90	174.62
15	Central Bank of India	-	11.55	0.75	8	393.41	16.15	10	1650.53	300.63
16	Corporation Bank	NIL	NIL	NIL	5	105.31	27.29	9	813.03	50.04
17	Dena Bank	2	33.61	4.36	14	630.92	14.82	16	715.24	44.11
18	Indian Bank	NIL	NIL	NIL	04	163.87	14.92	04	86.10	5.63
19	Indian Overseas Bank	-	39.65	-	12	335.6	11.77	32	2491.81	233.34
20	Oriental Bank of Commerce	-	11.22	-	11	354.30	13.7	14	1211.39	157.16
21	Punjab & Sind Bank	NIL	NIL	NIL	02	28.44	3.42	21	174.10	8.13

22	Punjab National Bank	-	242.23	-	14	1706.37	187.22	19	2008.93	289.64
23	Syndicate Bank	-	84.50	-	11	260.19	10.83	5	343.70	36.70
24	Union Bank of India	2	158.01	-	06	176.19	19.43	18	1984.90	461.41
25	United Bank of India	-	11.25	-	6	167.02	10.07	15	672.51	56.07
26	United Commercial Bank (UCO Bank)	-	83.44	-	7	206.57	36.02	2	140.95	00.00
27	Vijaya Bank	NIL	NIL	NIL	9	58.80	5.01	17	366.87	41.88
28	IDBI Bank	7	364.09	0.19	29	3509.69	101.67	49	3611.65	271.68
Important Private Banks										
29	AXIS Bank (UTI Bank)	4	253.92	-	4	162.58	12.01	2	96.55	14.18
30	HDFC Bank	-	2.74	-	-	34.78	-	10	277.97	11.00
31	ICICI Bank	2	1013.70	-	33	8130.94	50938	14	24908.90	3319.10
<b>TOTAL</b>		<b>56</b>	<b>3963.55</b>	<b>12.27</b>	<b>4359</b>	<b>69187.21</b>	<b>2100.52</b>	<b>494</b>	<b>54957.92</b>	<b>7095.50</b>

Source : Annual Reports of the above mentioned Banks.

Progress report of CDR as on April 30, 2008, September 30, 2010 & March, 2011 is given in Table 3, while industry-wise classification of approved cases is given in Table 4. In the year 2008, there were 199 reported cases for CDR which increased to 276 in 2010 and to 305 in 2011. The total amount tied up in these delinquent cases is Rs. 88,819 crores in 2008, it increase to Rs. 120,864 crores in 2010 and to Rs. 138,604 crores in 2011. What a staggering amount!" As seen in Table 4 maximum number of approved cases are from textiles sector. Companies from sectors such as steel, sugar and auto components too have come up for restructuring.

Table 5 shows the amount under CDR for different nationalized banks and private banks. From Rs. 3963.55 crores in 2006-07, it has increased to Rs. 69187.21 crores in 2009-10 and is Rs. 54957.90 2011-12. ICICI Bank and SBI Group account for large amounts under CDR. It appears from the above table the higher the rank of the bank in the public image, the larger the amount under CDR.

### Conclusion:

An important impact of global recession is increase in NPAs of the banks. The trend towards CDR is unmistakable – the double whammy of global and domestic economic slump. This has led to a number of corporate entities getting referred for CDR. We cannot but conclude that CDR may have to become a permanent feature of the Indian economy in the first quarter of the 21<sup>st</sup> Century.

### References

- *Annual Report of 31 Banks, 2007-08, 2009-10, 2011-12.* Print.
- Bhaskaran, R. 'Impact of Financial Crisis on Banks in India and the new 'NORM'al Bank Quest', *The Journal of Indian Institute of Banking & Finance*, Vol.81, No 1, 53-60.2010, January-March.Print.
- Chowdhury, Sahana Roy. 'Impact of Global Crisis on Small and Medium Enterprises' *Global Business Review*, Vol. 12, No.3, 377-396. 2011, October. Print.
- Padhya, L.P. 'Innovations in Recovery Management of NPAs: A Practioner's Perspective Bank Quest', *The Journal of Indian Institute of Banking & Finance*, Vol. 81, No.4, 36-42. 2010, October – December. Print.
- Pomerleano, Micheal and William Shaw. *Corporate Restructuring – Lessons From Experience.* Washington, USA: The World Bank. 2005. Print.
- Reserve Bank of India. *Annual Report, 2006-07.* Print.
- \_\_\_\_\_ *Annual Report, 2010-11.* Print.
- \_\_\_\_\_ *Annual Report, 2009-10.* Print.
- \_\_\_\_\_ *Report on Currency and Finance , 2008-09.* Print.
- \_\_\_\_\_ *DBOD Circular No. BPBC 15/21.04.114/2000-01 dated August 23, 2001 regarding CDR.* Print.
- World Bank. *Global Economic Prospects.* 2010.Print.
- <http://www.cdrindia.org/addreading.html>.Web.

# *Inflation in India: An Empirical Study*

Arvind Dhond

## **ABSTRACT**

***“Inflation is bringing us true democracy. For the first time in history, luxuries and necessities are selling at the same price.”***  
**- Robert Orben**

*When one describes inflation, it hardly makes any difference whether one refers to it as an ‘episode’ or a ‘disaster’. However, most of the central bankers, who are having a tenacious battle of preventing an episode from turning into a disaster, express different views regarding inflation. Inflation is often described by economists as the general and persistent increase in prices across an economy over a period of time. The rise in prices affects the wages, real income, production, unemployment and so on. For economies that are persistently fighting high rates of inflation, the rise in prices brings no smiles. Inflation hits the dinner table of both the rich and the poor, only the degree varies. While the government considers a rise in prices as a signal of economic growth, Central Bankers’ have often treated inflation as their ‘first enemy’. The present paper tries to study the relationship between money supply and inflation.*

**Keywords** - Inflation, Monetary Policy, Interest Rate, Central Bank, M1, M2, M3.

Inflation is like a ‘**syndrome**’, which is always talked about, but only a few are aware of its intricacies. The main focus of Central Banks is to control inflation, which has often been perceived as a ‘mission impossible’. However, inflation is not a supernatural phenomenon which cannot be controlled. The existence of inflation is man-made and potentially inflation cannot only be overcome, but also its occurrence in the first place can be prevented. According to the finance and economic literature, the key instrument used by Central Banks to restrict inflation is the short-term interest rate. It is presumed that an increase in interest rates leads to a fall in inflation. However, with reference to the Indian economy, can interest rates be used for the purpose of reducing inflation?

For more than two decades, controlling inflation has been the main goal for policymakers. Empirical research confirms that inflation has a deleterious impact on economic growth as it creates distortions related to savings and investments. Central banks deploy an appropriate monetary policy as the key instrument to maintain the desired level of inflation. In order to be effective, the monetary policy must be preemptive and proactive to contain inflation. Since the causes of inflation vary from country to country, the Central Bank must react speedily and intelligently and employ appropriate country-specific monetary policy instruments such as the interest rate. The monetary policy must be flexible enough to act according to the changing scenarios. An effective option normally used is an inflation targeting framework.

### **Problem area of the Study:**

To find out casual link between Money supply, Interest rate and Inflation rate.

### **Objectives of the Study:**

The main objectives of this study are:

1. To analyze the causal link between **money supply, inflation and interest rate in India.**
2. To analyze the effect of rate of interest on inflation in India.
3. To see how inflation is calculated in India.
4. To see the relationship between Inflation and GDP growth rate.

### **Research Methodology**

#### **a) Sample Data Used and Sources:**

In order to determine the relationships between money supply, inflation and interest rates and in an attempt to discover the actual instrument used to control inflation, monthly data **from March 2009-2011** from



the **Handbook of Statistics on the Indian Economy** by the Reserve Bank of India (RBI) is used. The variables used were Wholesale Price Index, interest rates, M1 and M3.

- The Wholesale Price Index is the 'headline inflation index' for the Indian economy. (Virmani, 2003)
- M1 is a narrow measure of money supply including the total money in circulation, traveller's cheques, checking account balances, Negotiable Order of Withdrawal (NOW) accounts, automatic transfer service accounts and balances in Credit Unions. It includes currency plus all the items which can be treated like currency in the Banking System.
- M2 is a broader measure which includes everything present in M1 plus all the items which act as perfect substitutes for M1 such as certificates of deposit, savings deposits and money market funds held by individuals. (Stiglitz and Walsh, 2006)
- M3 is the broadest measure of money which includes everything in M1 and M2, that is, large denomination savings accounts, large time deposits, repos of maturity greater than one day at commercial banks and institutional money market mutual funds.

### b) Analytical Tools

Two separate regressions were conducted for analyzing the different relationships:

- Inflation, M1 and Interest rate with inflation being the dependent variable.
- Inflation, M3 and Interest rate using inflation as the regression.

### Limitations of the Study

The study is based on the secondary data provided by Reserve Bank of India (RBI) and due to lack of time, the researcher could not take a long time series data for the analysis purposes, which may give a better result for the inter-relationship between money supply, Interest rate and inflation.

### Literature Review:

- **Fama and Gibbons (1982)** have attempted to explain the negative association between inflation and real interest rates.
- **Koreisha and Partch (1985)** used a vector autoregressive-moving average (VARMA) model to examine the causal links between money supply, interest rates and inflation which was supported by Geske and Roll (1983). Interest rates explain a substantial fraction of the variation in inflation.
- **Mehra (1978) and Sims (1980)** however, point out that the causal relations obtained from a bivariate causal test are not robust enough when other variables are introduced in the vector autoregressive (VAR) system. In this respect, Koreisha and Partch's causality test based on the VARMA model which uses the first difference in interest rates as a proxy for a change in expected inflation is more appropriate than others even though a separate role for interest rates is not allowed for. However, the monetary base growth rate is highly correlated with interest rates and the rate of inflation to an extent which is almost redundant. (Lee, 1992).

### Data and Empirical Results

The relationships between money supply growth, inflation and interest rates is a highly debated issue in literature. Neoclassical theory states that inflation can either be controlled by increasing short-term interest rates or by reducing money supply growth.

The different relationships are analyzed by conducting six separate regressions:

- Inflation, M1 and interest rates with inflation being the dependent variable.
- Inflation, M3 and interest rates using inflation as the dependent variable.
- M1, interest rates and inflation with M1 as the dependent variable.
- M3, interest rates and inflation using M3 as the dependent variable.

In the following all this will be analyzed briefly.



## I. Inflation, M1 and interest rates with inflation being the dependent variable:

### Fig. 1: Inflation, Money Supply and Interest Rates

With inflation as the dependent variable and interest rates and M1 as the explanatory variables, the following results are received:

#### Interpretation:

Theoretically it is known that inflation, money supply and interest rate are related but what is the model? How inflation is affected by interest rate and money supply? Based on the following model an attempt is made to work on many experiments.

#### Inflation = f (Money Supply and Interest Rate)

Because the study didn't want to remove timeframe limit while constructing the model, monthly inflation growth rate was taken and for money supply also monthly growth rate was taken, Interest rate was taken as it is.

This 1st experiment was as follows:

#### Inflation = f (Money Supply)

When inflation growth rate on money supply growth rate was regressed, it turned out to be a **Spurious Regression** with High T stat value and low r2 to avoid this experiment the study performed to see the difference in growth rate and in money supply growth rate difference, it was seen that there was **no Relationship**. Keeping in mind, priority assumptions that inflation is lagged effect of money supply following model was posted:

#### Current Inflation Growth Rate = f (Last Month Money Supply Growth Rate)

The following equation was obtained:

#### Inflation Growth Rate = 0.26 Money Supply Growth Rate

**0.26** is statistically significant as T-stat was **14.78**, **R2 = 0.87**

which means inflation growth rate changes positively by **0.26 or 26%** of money supply growth rate.

Here it should be note as the study has taken only growth rate and **Constant as Zero**.

Further interest rate was added to the equation which turned out to be:

#### Inflation Growth Rate = 0.21 Money Supply Growth Rate + 0.38 Interest Rate

However, in this case interest rate was **not statistically significant**. Therefore it can be said that interest rate does not have any kind of effect on inflation but however money supply have effect on inflation.

## II. When inflation was replaced by M1 as the dependent variable, the resulting equation was as follows:

#### Interpretation:

Theoretically it is known that inflation, money supply and interest rate are related but what is the model? How Inflation is affected by interest rate and money supply? The study tries to work on many experiments based on the following model:

#### Money Supply = f (Inflation and Interest Rate)

Because the study didn't want to remove timeframe limit while constructing the model, hence the study took monthly inflation growth rate and for money supply also the study took monthly growth rate, interest rate was taken for the study as it is.

This 1st experiment was as follows:

#### Money Supply = f (Inflation Growth Rate)

When inflation growth rate on money supply growth rate was regressed it turned out to be a **Spurious Regression** with High T stat value and low r2 to avoid this experiment the study performed to see the difference in growth rate and in money supply growth rate difference, it was seen that there was **no Relationship**. Keeping in mind, priority assumptions that inflation is lagged effect of money supply following model was posted:

#### Current Money Supply Growth Rate = f (Last Month Inflation Growth Rate)

The following equation was obtained:

**Money Supply Growth Rate = 3.22 Inflation Growth Rate**

**3.22** is statistically significant as T-stat was **18.96**

**R2 = 0.92**

which means money supply growth rate changes negatively by **0.032** of inflation growth rate. Here it should be noted as the study has taken only growth rate and **Constant as Zero**. Further interest rate was added to the equation turned out to be:

**Interpretation:**

Theoretically it is known that inflation, money supply and interest rate are related but what is the model, how inflation is affected by interest rate and money supply. The study tries to work on many experiments based on the following model:

**Inflation = f (Money Supply and Interest Rate)**

Because the study didn't want to remove timeframe limit while constructing the model, hence the study took monthly inflation growth rate and for money supply also it took monthly growth rate, interest rate was taken as it is.

This 1st experiment was as follows:

**Inflation = f (Money Supply)**

When the study regressed inflation growth rate on money supply growth rate it turned out to be a **Spurious Regression** with High T stat value and low r2 to avoid this experiment the study performed to see the difference in growth rate and in money supply growth rate difference, it was seen that there was **no Relationship**. Keeping in mind, priority assumptions that inflation is lagged effect of money supply following model was posted:

**Current Inflation Growth Rate = f (Last Month Money Supply Growth Rate)**

The following equation was obtained:

**Inflation Growth Rate = 0.24 Money Supply Growth Rate**

**0.24** is statistically significant as T-stat was **17.40**

**R2 = 0.90**

which means inflation growth rate changes positively by **0.24 or 24%** of money supply growth rate.

Here it should be noted that the study has taken only growth rate and **Constant as Zero**.

Further interest rate was added to the equation turned out to be:

**Inflation Growth Rate = 0.64 Money Supply Growth Rate - 3.68 Interest Rate**

However, in this case interest rate was not **statistically significant**. Therefore from the results it can be said that interest rate don't have any kind of effect on inflation and but money supply have effect on inflation.

**IV. When Inflation was replaced with M3 as the dependent variable, the resulting equation was as follows:**

**Interpretation:**

Theoretically it is known that inflation, money supply and interest rate are related but what is the model, how inflation is affected by interest rate and money supply, the study tries to work on many experiment based on the following model:

**Money Supply = f (Inflation and Interest Rate)**

Because the study didn't want to remove timeframe limit while constructing the model, the study took monthly inflation growth rate and for money supply also it took monthly growth rate, interest rate was taken as it is.

This 1st experiment was as follows:

**Money Supply = f (Inflation Growth Rate)**

**International Peer-Reviewed Journal**

When the study regressed inflation growth rate on money supply growth rate it turned out to be **Spurious Regression** with High T stat value and low r2 to avoid this experiment the study performed to see the difference in growth rate and in money supply growth rate difference, it was seen that there was **no Relationship**. Keeping in mind, priority assumptions that inflation is lagged effect of money supply following model was posted:

**Current Money Supply Growth Rate = f (Last Month Inflation Growth Rate)**

The following equation was obtained:

**Money Supply Growth Rate = 8.93 Inflation Growth Rate**

**8.93** is statistically significant as T-stat was **32.51**

**R2 = 0.97**

which means money supply growth rate changes negatively by **0.089** of inflation growth rate.

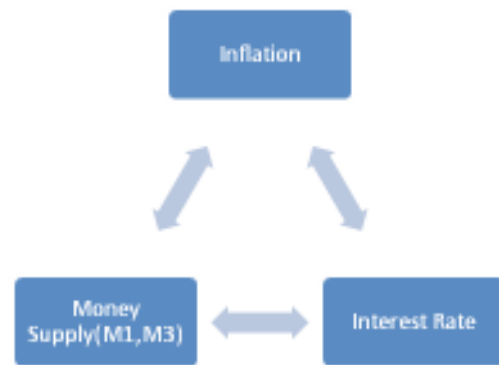
Here it should be noted that the study has taken only growth rate and **Constant as Zero**.

Further interest rate was added to the equation turned out to be:

**Money Supply Growth Rate = 5.94 Inflation Growth Rate + 1.47 Interest Rate**

However, in this case interest rate **statistically significant**. Therefore it can be said interest rate does have some kind of effect on money supply and also interest rate have some effect on money supply growth rate.

Fitting these regression results into the diagram the following diagram can be presented:

**Fig. 2: Inflation, Money Supply (M1, M3) and Interest Rate**

It was concluded that there was no statistical evidence for any connection between interest rates and inflation. Therefore, this particular relationship could be eliminated from the analysis. Based on tests of causality and causation, the effect of money supply (M1 and M3) on interest rates showed very high figures in terms of causality indicating that such causal probabilities are impossible.

The present study found that interest rates and money supply share a positive causal relationship and that interest rates changes influence money supply, while money supply variations do not lead to changes in interest rates. Changes in interest rates are related not only to money stock but also to changes in real income, price level and inflation. In addition, the causation links also proved to be weak. Thus, the effect of money supply on interest rates could be eliminated. Based on the results of the regression models, and ruling out relationships that are not statistically significant and those that are not causally possible, only three relationships remain:

- Interest rate on money supply.
- Money supply on inflation.
- Inflation on money supply.

Also, the study concludes that interest rates do not increase or decrease inflation directly. The rise or fall in rates affect the inflation level through the impact they have on money supply. When interest rates rise, the demand for deposits increase, thereby increasing M1 and M3. Money supply, in turn, shares a negative relationship with inflation. Thus, based on the results found above, interest rates have an impact on money supply, which in turn have an impact on inflation.

Money supply

Interest rate

Inflation rate

**Fig. 3: Interest Rate, Money Supply and Inflation Rate**

The regression model has been a guiding principle in providing information on the connection between inflation, interest rates and money supply and has been instrumental in directing the study towards its goal. The discussion above also suggests that a theoretical statistical procedure might prove to be superior to economic theory for explaining the relationship between inflation, interest rates and money supply. Furthermore, because theory is less useful a guide in evaluating such relationships, it is more important to check for the significance of statistical methods. There are various aspects of past literature which will raise questions regarding the validity of the conclusion. This is an empirical issue which cannot be settled on theoretical grounds as the results prove otherwise and cannot be resolved without further research. In conclusion, even if interest rates are said to cause inflation, does this necessarily mean that they are the only useful instruments to control inflation?

#### Findings and Conclusion:

Neoclassical theory suggests that the key instrument used to control inflation is the short-term interest rate. When inflation is high, Central Banks increase the interest rates to bring inflation down. In this sense, interest rates are said to have a negative relationship with inflation. As the results of the present study shows that interest rate has a positive relationship with inflation that means interest rate don't affect inflation growth rate but money supply affects inflation rate in the 1<sup>st</sup> Regression and in the 2<sup>nd</sup> regression both money supply growth rate and interest rate both have some effect on inflation growth rate but interest rate have very low effect as compared to money supply rate, so it can be said that interest rate have a positive relation with inflation. But when last month's money supply growth rate increase it's going to affect current month inflation growth rate and it may be also increase in inflation rate and vice versa. But by analyzing the data it can be said that in this way interest rates can be used to control inflation, but not in the standard way we expect them to.

#### Suggestions

- As the findings shows that if money supply increase then inflation rate will also increase so government can take some precaution to have control on inflation rate.
- If the interest rate is to be an instrument for controlling inflation, it must exert a causal influence on inflation and that causal influence must have the form of causality rather than causation.

#### References

- Blinder, Alan S. "Keynesian Economics". *The Concise Encyclopedia of Economics*, 2002. Retrieved 2008 04-09. Print.
- Dimand, Robert William *The Origins of the Keynesian Revolution*, Stanford University Press, Stanford p. 117, ISBN 0804715254. 1988. Print.
- *Economic and Political Weekly* (Various Issues). Print.
- *Government of India: Economic Survey of India*, Planning Commission. Print.
- Keynes, John Maynard. *The Theory of Money and the Foreign Exchanges, A Tract on Monetary Reform*. 1924 Print.
- Keynes, John Maynard. *Treatise on Money*, London : Macmillan, p. 90. 1930 Print.
- Keynes, John Maynard . *The General Theory of Employment, Interest and Money*. Basingstoke, Hampshire : Palgrave Macmillan, ISBN 0230004768. 2007/1936. Print.
- Lindahl, Erik. "On Keynes.' *Economic System*, Economic Record 30: 19–32. 1954. Print
- Reserve Bank of India (RBI): *Handbook of Statistics on the Indian Economy*. Print

#### Webliography

- [www.imf.org](http://www.imf.org)
- [www.indexmundi.com](http://www.indexmundi.com)
- [www.moneycontrol.com](http://www.moneycontrol.com)
- [www.rbi.org.in](http://www.rbi.org.in)
- [www.tradingeconomics.com](http://www.tradingeconomics.com)
- [www.worldbank.org.in](http://www.worldbank.org.in)

## ECONOMICS

*Mall vis-à-vis Pop and Mom Shop  
– A Survey in Mumbai City*

Harshada Rathod

**ABSTRACT**

*The Indian retail industry, though predominantly fragmented into owner-run “Mom and Pop outlets,” has been witnessing the emergence of a few medium sized Indian retail chains, namely Pantaloon Retail, Reliance Fresh, RPG Retail, Shoppers Stop, Westside (Tata Group) and Lifestyle International. During the last decade, Indian middle and upper classes have gone through a dramatic transformation in lifestyle by moving from traditional frugal spending on food, groceries and clothing to lifestyle categories that deliver International quality products and fashionable brands. Modern retailing satisfies rising demand for such goods and services with many players entering the bandwagon in an attempt to leverage greater opportunities. The Indian retail network is setting up organised and corporatised chains spread across the country with new retail formats & emerging combinations. The attitudinal shift of the Indian consumer in terms of “Choice Preference” and “Value for Money” has changed the face of Retailing in India.*

**Keywords** - Retail Industry, Shopping Mall, FDI, Organised Retail, Unorganised Retail

**Introduction**

In the beginning of 21st Century, India has witnessed an unprecedented consumption boom. The economy has been growing at the rate of 7 to 9 percent and the resulting improvements in income dynamics along with factors like favourable demographic and spending patterns are driving the consumption demand. Indian Retail Industry is ranked among the ten largest retail markets in the world. The Indian retail industry is currently estimated to be a US\$ 200 billion industry and organised Retailing comprises 3 percent (or) US\$ 6.4 Billion of the retail industry. With a growth over 20 percent per annum over the last 5 years, organised retailing reached the target of US \$ 23 Billion in 2010.

According to the report of the American Management Consulting Firm A.T. Kearney’s 2006 Global Retail Development Index (GRDI), India is in first position, continuing for two years (2005 and 2006), among 30 countries as the world’s most attractive market for mass merchant and food retailers seeking overseas growth. On the other hand, China is losing its attractiveness and making room for India. GRDI helps retailers to prioritise their global development strategies by ranking emerging countries based on a set of 25 variables including economic and political risk, retail market alternatives, retail saturation level, and the differences between gross domestic product growth and retail growth. According to the study : “The Indian retail market is gradually but surely opening up, while China’s market becomes increasingly saturated.”

According to Tata Strategic Management Group, one of the largest management consulting firms in South Asia, the overall retail market in India is likely to grow at a Compound Annual Growth Rate (CAGR) of 5.5 percent (at constant prices) to 16,77,000 crore before 2015. The organised retail market is expected to grow much faster at a CAGR of 21.8 percent constant price to Rs.2,46,000 crore by 2015, thereby constituting 15 percent approximately of the overall retail sales. Based on the projections, the organised retail categories by 2015 would be general merchandise food, grocery, durables, apparel and food service, and home improvements.

Retailing is a revolution that is fast changing the way of life for millions of shopping crazy citizens in India. From the days of mama-papa stores at the local marketplace, all metropolises and tier 2/tier 3 cities of India are

now metamorphosing into the land of upscale shopping centers and malls, much on the lines of Singapore and Dubai. Hundreds of shopping malls and arcades have sprung up on the national highways, state highways and district places.

### **Scope of Study**

In this country, people traditionally shopped from local markets. Now still some customers do visit neighbourhood markets where vegetables are sold in one tiny shop and milk in another. Shoppers go from one store to the next, buying flowers here, chicken there. They bargain for better deals and spend lot of time in bargaining. The markets often are filthy, littered with garbage. But the malls offer everything under one roof, even stores such as Big Bazaar, a smaller, more chaotic version of Wal-Mart. Young and working people who are multitasking prefer visiting malls so that in one trip they get everything.

Based on the above introduction, the researcher wished to study why malls attract lots of people, especially youngsters. What attracts the people to malls? How often and why do they visit them? Students of Maniben Nanavati College did the data collection under supervision of teachers of the Economics Department.

### **Some factors congenial for mall-culture are**

- Increasing literacy levels and impact of western materialistic life-style.
- Changes in family structure and women's role in the family.
- Growing role of children as influence in buying process.
- Growing influence of advertisements in Television and impact of urbanisation.
- Fast penetration of organized retail chains, which from about 4.5 per cent at present will form 15 per cent of total retailing by the end of this decade (2015).
- Growth of the organized sector. From 2006 to 2010, this sector grew at the rate of 50 per cent per annum.
- Plural retail formats created by cultural and regional differences in India.
- Emergence of hypermarket as the most favorable format to reap the benefits of large scale economies.

### **What is Mall?**

As paraphrased from Wikipedia – "A Shopping Mall' (or simple Mall) or Shopping Centre or shopping arcade is a building or set of buildings that contains stores and has inter-connecting walkways enabling visitors to easily walk from store to store."

### **Objectives of the study**

- To study the reasons for different age groups who visit malls.
- To know effect of mall-culture on housewife.
- To find out whether mall-culture has changed the lifestyle.

### **Sample Size**

The students of Maniben Nanavati College for Women administered an interview schedule to 130 married housewives. Primary data was collected from Northern suburban part of Mumbai, i.e. from Vile Parle to Virar, in the end of November, 2012.

### **Methodology**

Primary data was collected through face-to-face interviews, and the secondary data was collected from reviews of related literature, articles, and news paper clippings.

**Findings**

Data analysis of the findings revealed that 56 percent of the respondents belonged to the age group between 21- 32. Three fourth of the respondents were had literacy levels from SSC to Undergraduate level. More than 50 per cent of respondents were living in Joint families. More than 70 per cent respondents had a maximum of five members in the family. About 50 per cent of the respondents lived in flats and 43 per cent lived in Chawls (small tenements attached to each other in a row). More than 50 percent respondents belonged to income group of monthly Rs.5000 - 10,000 and 10,001 – 15,000 respectively; the remaining 50 percent belonged to the higher income group with monthly Income above Rs.15, 001. Monthly savings of 43 percent of the respondents was between Rs. 501-1000.

About 55 percent of the respondents did shopping from the malls and they visited the local malls every fortnight due to proximity. It was found from more than 70 percent respondents that malls are centrally located and on their way to home. The interviewees reported that in the malls they preferred to buy branded items and also were able to choose from more varieties. Three- fourths of the respondents reported that they were going for shopping with their family members and friends. Only one fourth of respondents were going for shopping with their neighbours.

More than 50 percent respondents reported that they found malls cheaper than local markets. When asked to what extent they found malls cheaper than local markets, housewives in the sample reported that commodities in malls were 15 percent cheaper than local markets.

The field survey revealed that about 40 percent respondents visited the malls for shopping purposes, whereas 18 percent visited malls to watch movies and 14 percent visited malls to spend quality time in a nice ambiance and for window shopping. It was found that 40 percent respondents spent Rs. 500- 1000 per visit to mall, whereas 23 percent spent between Rs. 1000-2500. In the survey, 20 percent of respondents said that main advantage in going to the mall, was that the mall made it possible that all the shopping could be done at one place. More than 50 percent said that there were multiple advantages; i.e., if they went to the shopping malls they could have wider choices, they got branded products, they got discounts on total bills and they also saved shopping time. Out of the total women in our sample, 40 percent of the respondents felt that products / services offered in the malls had reasonable prices. Around 40 percent respondents said that malls were a threat to small shops. However 37 percent of the respondents felt that more shopping malls must to be built in and around where they stayed. About 50 percent of respondents said that government should liberalize retail policy by allowing more FDI, because multinational giants could bring in huge capital investments and technology to set up infrastructure and warehousing facilities, which would take years for our government to build up.

**Prospects for Malls**

About the prospects of the malls, respondents' viewpoints were encouraging. Most of them preferred to buy things from the retail stores like Reliance Fresh, Food World, Subhiksha, Big Bazaar, etc., rather than from the local kiranawala, because of convenience, higher standard of hygiene and the attractive ambience. The respondents said that if we look at the retailing scene in clothes and footwear, we will find the presence of a large number of unorganised players. They generally display a limited range of inexpensive and popular items. In contrast modern clothing and footwear stores are spacious, with sample products displayed in windows. With growth in income Indians have been spending more on health, beauty products, entertainment and food. Therefore, big retailers are aiming to provide all these amenities under one roof through the mall culture. There people can shop, and have fun, food, entertainment and leisure time activities. Malls presently account for a tiny share of the retail sector, but in the future the business is bound to grow as more and more malls open day by day. Thus there is immense potential in the growth of malls in India.



**Problems with Malls and Advantages with Neighbourhood Shops**

The Respondents in our study reported some problems in response to the boom in retail or mall sector. According to them the ambience of these mega stores is no doubt world class but they fail to establish a personal touch. In local kirana shops the owner keeps personal contact with customers, remembers all the customers of the locality in which he/she is operating and can build a rapport with them, whereas in retail stores the buyers have to walk and select the item. The owner of a shop has a different way of managing business than employed workers in the mall. The employees of the mall just do what they are told to do and they don't try to build a bond with the customers. The local kirana owner (corner shop owner) knows people in the locality to whom he/she supplies goods, and the customer may pay cash later as there is rapport between shop-keeper and customer. At the mall, in contrast, the customer has to make payment for purchased commodities immediately. This flexibility and social capital make neighborhood shopkeepers popular and socially viable. There is a lot of ease in buying goods from local shops rather than in retail stores. For example, if you need to buy toothpaste then you have to just telephone to the shopkeeper and he will send it immediately. But in retail stores you have to go to the counter for billing which itself is a very time consuming process. Moreover, it makes people uneasy to go to a big retail store just to buy a small item.

One more problem for the retail sector is uncertainty about the government policies. Though we know that the government is opening up the retail sector in India, even then there is a fear that the government may make rules that can disrupt the retail growth in case it feels that it is against the welfare of the people. So there stays a constant fear of legal change among the companies.

**Measures to Strengthen Retailing**

- The respondents in the study were asked what measures should be taken to strengthen the retailing sector, and they suggested the following measures:
- The retail sector in India is constrained by limited availability of bank finance. The Government and RBI need to evolve suitable policies to lenders that will enable retailers in the organised and unorganised sectors to expand and improve efficiencies. Policies that encourage unorganised sector retailers to migrate to the organised sector by investing in space and equipment should be encouraged.
- Cultural and regional differences in India are the biggest challenges in front of retailers. This factor defers the retailers in India from adopting a single retail format. Hypermarket is emerging as the most favourable format for the time-being in India. The arrival of multinationals has further pushed the growth of the hypermarket format, as it is the best way to compete with unorganised retailing in India.
- A National Commission must be established to study the problems of the retail industry and to evolve policies that will enable it to cope with FDI.
- Entry of foreign players must be gradual and with social safeguards so that the effects of the labour dislocation can be analysed and the policy fine-tuned. Initially allowing these players to set up supermarkets only in metros will make the costs of entry high and keep business operating within specific norms and regulations. In order to address the dislocation issue, it becomes imperative to improve and further develop the manufacturing sector in India. There has been a substantial full employment in the manufacturing sector, to the extent of 4.06 lakh over the period 1998 to 2001. But its contribution to GDP has grown at an average rate of only 30 per cent. Respondents averred that if the retail sector is given due attention it could be a great source of employment generation and compensation.
- The government should actively encourage setting up of cooperative stores to procure and stock their consumer goods and commodities from small producers. The government can also facilitate setting up

warehousing units, thereby lowering the cost of capital for the small retailers. Prices for perishable goods like vegetables, fruits, etc., are not fixed and therefore, this is where economies of scale are likely to provide a benefit to the consumer in the form of lower prices.

### Conclusion

The Indian retail network is getting organised and corporatised and is spreading across the country with new retail formats & combinations emerging. The attitudinal shift of the Indian consumers in terms of “Choice Preference” and “Value for Money” and the preference for “branded goods” has changed the face of Retailing in India.

The buying behavior of Housewives in Indian context assumes significance due to the reason that they are the cynosure of the family. Present middleclass home-maker is well-informed and capable of weighing pros and cons. Modern housewives meticulously plan and execute the purchase requirements of the family. Now, educated middle class housewives gather information from print media, electronic media, friends and other available sources. Generally grocery items, fruits and vegetables are purchased by housewives.

In buying consumer durables the head of family takes final decisions. For purchase of expensive goods, the housewives can't take major decisions without consulting spouses over a period of time. Circumstances are such that unless both are earning it is not possible to meet both ends, but these types of working families are growing. Multi-tasking has become a mantra for both men and women, and even more so for women whether home-makers or working women. In order to satisfy this segment, companies are coming forward to produce ready-to-eat recipes and products. Instant items are sold in the retail outlets and are exported to other countries to cater to the needs of Indian migrants. In accordance with the changing times the traditional stores have to understand these challenging changes.

### References

- Bajaj, Chetan, R. Tuli, N. V. Srivastava, (2005); Retail Management, Oxford University Press; p.201-250.
- Devendra, Mohan (2002), “Mr. Big Bazaar”, Mumbai: Business India, September.
- Indian Retail Sector Analysis (2006-07) - Market Research Report, [www.researchandmarket.com](http://www.researchandmarket.com)
- Nair Sreekari, Economic Times Bureau, Dec 17, 2009, 01.56 am IST.
- Singh, Harjit (2009); Retail Management: A Global Perspective: Text & Cases; S. Chand and Company (80- New Delhi, pg. 843.
- Singh S.D. (2011): Encyclopedia of Marketing Research, Vol. 9, Retail Management :Annual Publications Pvt. Ltd, New Delhi, pp. 20-21.
- Srivastava, Kandai (2013), Consumer Behavior in Indian Context, Galgotia Publishing Company, New Delhi, 113-157.
- Sudarshan R and et. al. (2007): Retail Management: Principles and practices; New Century Publications, New Delhi pp. 83-85 & 255-256.
- [www.indiansinFrance.com/Forum/Topic 844/.html](http://www.indiansinFrance.com/Forum/Topic 844/.html)
- [www.scribid.com/doc/13853238/Mall-Culture-in- Bangalore](http://www.scribid.com/doc/13853238/Mall-Culture-in- Bangalore)

\*\*\*\*\*

## *Place of Handicraft Cottage Industries in Savarkundala Town*

**Rekha Kaklotar**

### **ABSTRACT**

Handicraft small-scale industries carried on at home by family members using their own equipment benefited a lot in the development of our country. After Independence, India gave the legitimate place to cottage Industries in the national economy. The term “cottage industry” was formerly applied to manufacturing that took place in people’s homes. . Dr. V. K. R. V. Rao in his article on “Small-Scale and Cottage Industries” says that , “A small-scale industry is one which is operated mainly with hired labor usually not exceeding 50 workers in any establishment or unit using any motive power in any operation or 20 workers in an establishment or unit using such power.” This research study surveys and analyzes handicraft cottage industries in the town of Savarkundala keeping in consideration the work undertaken by women. All these details are based on data prepared in the form of questionnaires, which include social and family information, employment and income related information, opinions of the management regarding these industries etc. In Handicrafts Industries women are doing various kinds of works like sewing and preparing handkerchiefs, jackets, chaniya choli, bed sheets, interior decorations materials, cloth-bags, pillows, curtains, cushions, embroidery, and other home making materials.

**Keywords** - Handicraft, National Economy, Cottage Industry, Hired Labor, Women.

### **Introduction**

From the earliest beginning in the history of India, cottage industries and handicrafts have constituted the central elements in the organic unity and culture of the people. These small-scale industries carried on at home by family members using their own equipment benefited a lot in the development of our country. The products of cottage industries spread all over of the world. The cottage industries however continued to be one of the chief means of livelihood for large number of people in this country. After India became free in 1947, the government realized that further decay of cottage industries should be stopped and that they should be given the legitimate place in the national economy.

The origin of the present research is to examine the relevance of cottage industries in developing countries like ours. The study entitled “The Place of handicraft Cottage Industries in Savarkundala Town in Gujarat” attempts to analyze the present problems and future prospects of the cottage industries. The cottage industry holds importance in the state economy, in employment, output and exports. Besides, the cottage industry does help in the preservation of the traditional skills and cultural heritage of the state.

### **What is Cottage industry?**

The term “cottage industry” was formerly applied to manufacturing that took place in people’s homes. Many women with young children who do not wish to work outside the home find work in the cottage industry. “Cottage industries” is a term that was used during the eighteenth and nineteenth centuries to describe the home-based system of manufacturing. This term is also used today to refer to goods or services that are produced at home. Sewing, design production, sales and marketing, typing, bookkeeping, and auto repair are just a few examples of home-based employment. There are many reasons that people choose to work from their homes. Many parents enjoy being able to spend time with their children during the day. Parents maintain responsibility for the safety of their own children. Another reason people choose to work from home is that they do not have to commute to and from their workplace. By not commuting to work, they can save on wear and tear of their vehicle, get lower insurance rates, and spend less money on gas. Dr. V. K. R. V. Rao in his article on “Small-Scale and Cottage Industries” says that , “A small-scale industry is one which is operated mainly with hired labor usually not exceeding 50 workers in any establishment or unit using any motive power in any operation or 20 workers in an establishment or unit using such power.”

The importance of cottage and small-scale industries arises from the various aspects which are as follows

### **Employment**

Cottage and small-scale industries generate more employment opportunities. Underdeveloped countries have large reserves of surplus labour and they are paying special attention to labour-intensive rather than concentrating on capital intensive heavy industries.

### **Capital**

In India capital is scarce, the optimum use of available capital resources in terms of employment and productivity must, therefore, one of the main goals of economic planning is proper utilization of scarce resources. Large industries require huge amount of capital. Small industries can be established with limited capital. If we invest the scarce capital in small-scale industries, the returns are quick and hence the generated returns may again form capital.

### **Inequalities in incomes**

In India there is a wide disparity in wealth and incomes of the people. The small-scale and cottage industries bring equality of wealth and incomes, which will result in a large and more widely distributed sharing of the productive function and therefore, a more equitable distribution of the production of industry.

### **Regional Disparities**

All regions in India are not equally developed. Some areas like Bombay, Madras, and Calcutta attained a high degree of development, when compared to other parts of the country. The cottage and small-scale industries spread in corner of the country which can be establish decentralization of industries.

### **Less Industrial Dispute**

In large-scale industries, as the scope for personal touch between the workers and management is less. But in the case of small-scale industries, the owner will be generally in touch with the workers, which enables them to understand each other. All the above considerations form a strong base for the urgency to develop the cottage and small-scale industries.

### **Objectives of this study**

1. To get information about income of female laborers.
2. To get information about development of handicraft industries in Savarkundala.
3. To know problem faced by cottage industries in Savarkundala.

### **Research methodology**

This is a survey based research. Primary and secondary data used for this study. Primary data collected through survey of 50 female laborer. The researcher prepared a questionnaire related to these Industries. The secondary data collected through various articles, newspapers cuttings, reference books, websites etc.

### **Problem faced by handicraft cottage industries in Savarkundala**

Generally, cottage industries facing problems like, scarcity of raw material, old technique of production, low productivity, competition with big industries, marketing related problems, heavy taxation (like octroi, sales tax etc.), lack of finance etc. As the same problems facing by handicraft industries in Savarkundala. Some others problems facing this industries. These are as follow;

1. Heavily dependencies on open market for raw material, where the prices are more than double than the controlled prices. So cost of production remains high.
2. Struggle for existence of cottage industries against large industries.
3. The village entrepreneur lack in technical education. If they want to introduce improved tools. Due to lack of finance they can't do.
4. Lack of proper marketing channels. Also entrepreneurs are not aware of the market.

**An analytical survey and study of the cottage industries in Savarkundala**

This research study survey and analyzes handicraft cottage industries in the town of Savarkundala keeping in consideration undertaken by women. All these details are based on data prepared in the form of questionnaires, which include social and family information, employment and income related information, opinions of the management regarding these industries etc.

**1. Social and Family Information of the Women Involved in Selected Cottage Industries of Savarkundala**

This study carried out of the fifty samples of Handicrafts, Out of a total of 50 female samples 1(2%) female is under 17 means there is child labour in these industries. 20 (40%) female between ages 18 to 28, there are 18(36%) female between age 29 to 39 and 11(22%) are above 39 years of age.

One can easily understand how much burden of earning is imposed on women in a family by knowing the number of family members. Of total 04 (8%) women labourers there are less then 5 members, 41(82%) women labourers have 5 to 7 members in their family. Families more than 7 members are 5 (10%). This shows awareness toward family planning among these members.

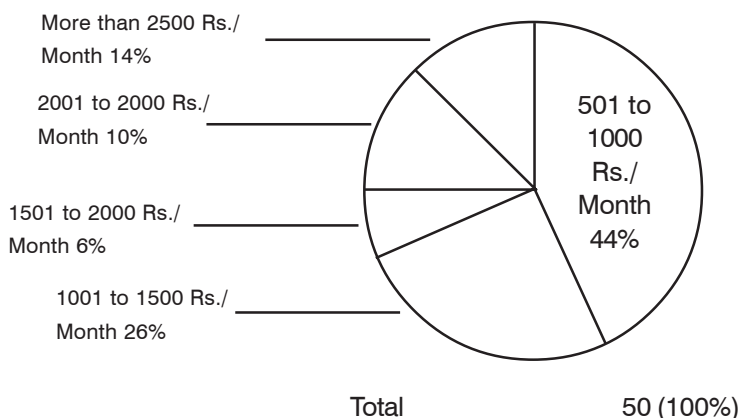
Education is directly concerned with job work or occupation. In Handicrafts 6(12%) women's are illiterate, 24(48%) are less then S.S.C, 10(20%) are H.S.C and 10 (20%) females are Graduates.

Marital status was another matter of survey. In Handicrafts 40 (80%) married and 10(20%) are unmarried women.

Self-employment and income is the prime concern of all cottage industries. Any industry is basically an economic activity. Working women are satisfying economic needs of their families. Cottage industry among women is an extra-income activity among housewives and educated women. Most of the unemployed educated women have resorted to self-employment through cottage industries. Here is an attempt to get extra-advantages of income from cottage industries. Most of these women doing economic activity to support their family members. The following Table shows Monthly Income earned by these women through their economic activities:

**TABLE 1:  
MONTHLY INCOME OF FEMALES (2012-13)**

Monthly Income(In Rs.)	Ratio of females
100 to 500	—
501 to 1000	22 (44%)
1001 to 1500	13 (26%)
1501 to 2000	03 (6%)
2001 to 2500	05 (10%)
More than 2500	07 (14%)



Wages are of different kinds that are availed to workers and there are different factors responsible for it. Some workers are paid less or more depending upon the quality and quantity (hours) of their work. Generally, benefits

other than wages are given to workers. It includes gratuity, bonus, pension, and leaves. No such benefits are given to these workers because they are all not government servants. The following Table shows Benefits other than Wages offered to them:

**TABLE 2:**  
**BENEFITS OTHER THEN WAGES (2012-13)**

Other Benefits(Yes / No)	Female in Handicrafts
Yes	09 (18%)
No	41 (82%)
Total	50 (100%)

Cottage industry workers do not generally get sufficient income from their work. Hence, they have to rely on other sources of income. Moreover, they do not find industrial work throughout the year. The remuneration of their work also keeps on changing. The wages depend also upon the mental-setup of the worker with the management. These are some of the reasons which constantly put the workers in check. The following were the answers given by the workers to the question:

**TABLE: 3**  
**“DO YOU GET SUFFICIENT INCOME FROM YOUR WORK?” (2012-13)**

Yes /No	Female in Handicrafts
Yes	26 (52%)
No	24 (48%)
Not Sure	—

#### **Nature of Work**

In Handicrafts women work for different kinds of job works related with sewing and preparing handkerchiefs, jackets, chaniya choli, bed sheets, interior decorations materials, cloth-bags, pillows, curtains, cushions, embroidery, and other home making materials.

#### **2. Opinions about and from the Management**

The researcher prepared a separate Questionnaire for the managers in order to dig out typical problems, here is attempt to know opinions about the women managers who run Handicrafts in Savarkundala.

##### **(a) Primary Information**

- Most of the women managers have 3 to 6 family members.
- The family members possess education up to 7 Standard to Graduation.
- All women managers' husbands are either doing private jobs or associated with government jobs.

They also help their spouses in various jobs.

- All women managers live in single family which is made by Husband, wife and children.
- These women workers get on an average an income from Rs. 30,000/- to 50,000/- per month. They are all very experienced workers first and then they have become managers. Most of them have a field-experience of more than 15 years to 42 years.

##### **(b) Usage of Technology**

Generally speaking, technology is the least exercised in cottage industries. But in modern times, no industry can develop without technology. So the management use of technology at one or the other stages. It enhances their management of time and work. It has also enhanced more productivity in less time. In handicraft cottage industries owner utilize all the resources at their disposal of technology.

Products of cottage industry require to make of strategy for marketing and selling. The managements of these industries try to advertise their products through local newspapers. They also try to reach every house by personally visiting at intervals. They say they provide employment to large community of educated unemployed people. The monthly income of the management averages between Rs. 30,000/- to Rs. 50,000/-. They earn a huge amount of money after investing a good amount of money. There are regional, national and international agencies such as Amreli District Cooperative Bank, State Bank of India, and the NABARD from which they procure necessary loans and subsidies with an affordable repayment schemes with varying interest between 1 to 2 % on amount. They also avail 5 % subsidies and grants form Amreli District Cooperative Bank and the NABARD for the development of their business.

#### Limitation of this study

1. This research study covered only Savarkundala town. So, this result may not be representative of all cottage industries.
2. Deeply analysis of handicraft industries is not possible due to limitation of expression.
3. Analysis of this study depends on answer given by female workers.

#### Cottage Industry and New Economic Policy

Globalization is seen as one of the central threats to the creation and transmission of intangible heritage. The impact of globalization is complex and multifaceted. The study focus on those women which is working in handicraft industries in rural area. Micro level studies of each area to map the details necessary for any effective planning for building conditions where by women can be empowered for the creation and transmission.

#### Conclusion

Cottage Industry provide employment opportunity for those women who don't want to go outside for work .this research study found that generally less educated women choose this occupation as well as educated women not getting job any other occupation at that time choose this for provide support to the family. Female are not main earner in the family, so whatever income earn by women they satisfied. But if they get chance for earn more income they always ready for go there.

#### References

- Aubery, H. 'Small Industry in Economic Development', *Social Research*, XVIII, No. 3. 297. September. 1951. Print.
- Government of India, International Planning Team on *Small-Scale Industry*. 1953. Print.
- *Independent Homeworkers Alliance*. <http://www.homeworkers.org/>. Web.
- International Planning Team, Ford Foundation, *Report on Small Industries in India*, Government of India. 1955. Print.
- Nadkarni, A.G. *Small-Scale Industries: Unsolved Problems of Scarce Raw Materials*, Basu, S K.Place and Problems of Small Industries. Calcutta : Mukherjee & Co.1957. p.85. Print.
- Narayan, S. L. 'Problems of Small-scale Industries', *The Economic Times*, 24<sup>th</sup> February, 1971. Print.
- Nathan, Dev.'An Appraisal to a Development Programme for Indigenous People in Asia'. Thailand : Asian Institution of Technology,1998. Print.
- Ramakrishna, K. T. *Finances for Small-scale Industry*, Bombay : Asia Publishing House,1952. Print.
- Ram K. Vepa, *Industrial Development in Andhra Pradesh*. Masulipatnam : M. Seshachalam & Co. 1969. p. 72. Print.
- Rao, R. V. 'Small-Scale and Cottage Industries' *Cottage and Small-Scale Industries and Planned Economy*. 10- 15. Print.
- Rao, V. K. R. V. 'Small-scale and Cottage Industries' in ed. P.C. Jain, *Industrial Problems of India* : Chaitanya Publishing House. 1965, p. 107.Print.

# *Gender Audit Of Budgets In India (2001-2 to 2010-11)*

Vibhuti Patel

## **ABSTRACT**

*Budget is an important tool in the hands of state for affirmative action for improvement of gender relations through reduction of gender gap in the development process. It can help to reduce economic inequalities, between men and women as well as between the rich and the poor. Hence, the budgetary policies need to keep into considerations the gender dynamics operating in the economy and in the civil society. There is a need to highlight participatory approaches bottom up budget, child budget, green budgeting, local and global implications of pro-poor and pro-women budgeting and inter-linkages between gender-sensitive budgeting and women's empowerment. Understanding the relationship between macroeconomic policies and the Union Budget, state budgets and the local self government institutions in the context of economic reforms and globalisation is a MUST as it has influenced women's lives in several ways. It is good economic sense to make national budgets gender-sensitive, as this will enable more effective targeting of government expenditure to women specific activities and reduce inequitable consequences of previous fiscal policies. The Gender Budget Initiative is a policy framework, methodology and set of tools to assist governments to integrate a gender perspective into the budget as the main national plan of public expenditure. It also aims to facilitate attention to gender analysis in review of macroeconomic performance, ministerial budget preparations, parliamentary debate and mainstream media coverage. Budget impacts women's lives in several ways. It directly promotes women's development through allocation of budgetary funds for women's programmes or reduces opportunities for empowerment of women through budgetary cuts.*

**Keywords** - Budget, Gender, Budgetary Policies, Empowerment of Women.

## **Introduction**

Gender budgeting is gaining increasing acceptance as a tool for engendering macroeconomic policy-making. The Fourth World Conference of Women held in Beijing in September 1995 and the Platform for Action that it adopted called for a gender perspective in all macroeconomic policies and their budgetary dimensions. The Outcome Document of the UN General Assembly Special Session on Women held in June 2000, also called upon all the Nations to mainstream a gender perspective into key macroeconomic and social development policies and national development programmes. Emphasis on gender budgeting was also placed by the Sixth Conference of Commonwealth Ministers of Women's Affairs held in New Delhi in April 2000.

In India, till 2004, the process of gender budgeting was a post-facto effort to dissect/ analyse and thus offset any undesirable gender-specific consequences of the previous budget. But 2005 onwards, the scenario has changed. Due to consistent lobbying by the gender economists and women's groups; for the first time, in 2005, the Ministry of Finance gave a mandate to all ministries to establish a Gender Budgeting Cell by January, 2005. At present, 54 ministries and departments have formed gender budget cells and have provided annual reports and performance budgets highlighting budgetary allocations for women. The first Gender Budgeting Statement (GBS) in the Union Budget 2005-06 included 10 demands of grants. In 2006-07, the GBS got expanded to 24 demands for grants under 18 ministries/ departments of the Union government and 5 Union Territories. During the current financial year, i.e. 2009-10, the GB Statements covered 34 demands for grants under 27 ministries/ departments and 5 Union Territories.

## **Objectives of Gender Audit of Budgets**

The purpose is to improve women's living standards and their prospects for economic empowerment. Gender commitments made by the state can be translated into financial commitments with the help of gender budgeting. Gender audits of statistics and indicators provide visibility to women's contributions and stakes, and a realistic picture for allocation of resources for women-specific projects and gender-neutral projects. Gender audits of documents of state and central governments such as Towards Equality (1974), Shram Shakti Report (1988), National Perspective Plan for Women (1988-2000), State Policies for Women, Women's



Empowerment Policy, 2001, amendments in the panchayati raj institutions act to grant 33 per cent reservation of seats for women, II National Commission of Labour (2002) and Various Human Development Reports have to a great extent sensitised administrators, politicians and social movements to women's needs, aspirations and demands.

### Macro Economic Scenario

India's economic reforms- Structural adjustment programmes and globalisation policies have directly increased women's unpaid work burden, thereby increased women- provided subsidy in the economy (Patel, 2009). Devaluation of real income due to inflation leading to price rise of essential commodities and services, erosion of public distribution system and reduction of services offered by the public health system, trafficking of girls for child-labour, sex trade and forced marriage as a result of destitution, privatization of education and rising male unemployment in traditional sector have made women bear disproportionate share of burden. In the patriarchal families women have to shoulder responsibility of providing meals and looking after the sick family members. Women have high stakes in preventing an increase in the proportion of indirect taxes on essential commodities and in budgetary provisions to guarantee food security, good quality of education and health care. Hence, careful study of the working of PDS and local taxonomy on food security and impact on nutrition, education, employment generation, health and health services of budgetary allocations is a must. (Patel, 2002)

### Implications of the Planning Process on Gender Budget

The planning Commission of India has always focused on women's issues as per the perceptions of their members on women's status within the economy.

The First Five Year Plan (1951-1956) set up Central Social Welfare Board in 1953 to promote welfare work through voluntary organisations, charitable trusts and philanthropic agencies.

The Second Five Year Plan (1956-1960) supported development of Mahila mandals for grass roots work among women.

The Third, Fourth and Interim Plans (1961-74) made provision for women's education, pre-natal and child health services, supplementary feeding for children, nursing and expectant mothers.

The Fifth Plan (1974-1978) marked a major shift in the approach towards women, from 'welfare' to 'development', labeled by the women's studies scholar as WID (Women in Development) approach.

The Sixth Plan (1980-85) accepted women's development as a separate economic agenda. The Multidisciplinary approach with three- pronged thrust on health, education and employment. The sixth Five Year Plan onwards, the plan document has been including a separate chapter on women and children.

The Seventh Plan (1985-1990) declared as its objective to bring women into the mainstream of national development. During this period, the Department of women and child was established within the Ministry of Human Resource Development (MHRD) of the Government of India (GoI). The Seventh Plan introduced the concept of monitoring of 27 beneficiary oriented schemes for women by DWCD. The exercise continues and number of schemes covered is being expanded. The women's studies scholars consider it a WAD (Women and Development) approach.

The Eighth Plan (1992-1997) projected paradigm shift, from development to empowerment and promised to ensure flow of benefits to women in the core sectors of education, health and employment. Outlay for women rose from 4 crores in the First plan to Rs. 2000 crores in the 8<sup>th</sup> Plan. The Eighth Plan highlighted for the first time, a gender perspective and the need to ensure a definite flow of funds from the general developmental sectors to women. The Plan document made an express statement that "...the benefits to development from different sectors should not by pass women and special programmes on women should complement the general development programmes. The later, in turn, should reflect great gender sensitivity". With this plan GAD (Gender and Development) approach became popular among the policy makers.

The Ninth Plan (1997-2002) stated that Empowerment of women was its strategic objective and adopted 'Women Component Plan' (WCP) as one of the major strategies and directed both the Central and State Governments to ensure "not less than 30 per cent of the funds/benefits are earmarked in all the women-related sectors." Special vigil was advocated on the flow of the earmarked funds/benefits through an effective mechanism to ensure that the proposed strategy brings forth a holistic approach towards empowering women. The National

Policy for Empowerment of Women 2001 of GOI adopted during this period envisaged introduction of a gender perspective in the budgeting process as an operational strategy.

Regarding formulation of Gender Development Indices, National Policy for Empowerment of Women 2001 stated, "In order to support better planning and programme formulation and adequate allocation of resources, Gender Development Indices (GDI) will be developed by networking with specialized agencies. Gender auditing and development of evaluation mechanisms will also be undertaken along side. Collection of gender disaggregated data by all primary data collecting agencies of the Central and State Governments as well as research and academic institutions in the Public and Private Sectors will be undertaken. Data and information gaps in vital areas reflecting the status of women will be sought to be filled in. All Ministries/Corporations/Banks and financial institutions etc. will be advised to collect, collate, disseminate data related to programmes and benefits on a gender-disaggregated basis. This will help in meaningful planning and evaluation of policies."

The Tenth Five Year Plan (2002-2007) suggested specific Strategies, policies and programmes for empowerment of women. It appreciated efforts at ensuring gender-just and gender-sensitive budget and promised to continue the process of dissecting the government budget to establish its gender-differential impact and to translate gender commitment to budgetary commitments. It made provision of outlay of Rs. 13780 crores. It accepted that Women Component Plan & Gender Budget play complimentary role for effective convergence, proper utilisation and monitoring of fund from various developmental sectors. The Ministry of Women and Child Development was established during this plan period.

The Eleventh Five Year Plan (2007-2012) demands gender mainstreaming and mentions "Gender Equity requires adequate provisions to be made in policies and schemes across Ministries and Departments. It also entails 'strict adherence to gender budgeting across the board'. It promises special focussed efforts for creation of 'an enabling environment for women to become economically, politically and socially empowered'.

### **Gender Audit of Union Budgets**

Women's status and women's bargaining power in the economy have a major bearing in the budgetary allocations. "Gender Budgeting consists of empirical exercises that focus on public policies and aim to bring out their gender specific implications." (Banerjee, 2002)

Yearly analysis of the budget from the point of view of women is a must to enhance women's economic interest and socio-political standing in the economy. Analysis of budget from gender perspective makes us understand what are the nature, character and content of women's share of development cake. Women's groups and gender economists started dissecting union budgets with gender concerns from 2001 onwards. The year 2001 was declared as 'Women Empowerment Year' by the government.

The gender budgeting initiative in India started in July 2000 when a Workshop on 'Engendering National Budgets in the South Asia Region' was held in New Delhi in collaboration with the UNIFEM, in which Government representatives, UN agencies, media, NGOs, research institutions, civil society and members of the Planning Commission in the South Asia region participated. Noted gender auditing professional Professor Diane Elson made a presentation and shared her experiences on gender budgeting through an interactive session. National Institute of Public Finance and Policy (NIPF&P) was commissioned to study Gender Related Economic Policy Issues, which included gender segregation of relevant macro data, quantification of contribution of women in economy, assessment of impact of Government Budget on women, the role women can play in improving institutional framework for delivery of public services and the policy alternatives for building a gender sensitive national budgeting process.

Certain public expenditure schemes have pro-women allocations, though they are not exclusively targeted for women. For instance, Swarna Jayanti Swarozgar Yojana, Integrated Child Development Scheme, National Education Programme, Sarva Shiksha Abhiyan, District Primary Education Programme (DPEP) etc.

The gender disaggregated public incidence analysis of elementary education budget reveals that girls received around 40 per cent of total public spending on elementary education. On a per capita basis, share of girls worked out at Rs. 286 against Rs. 344 per boy at elementary school stage.

The study concluded that gender incidence of the benefits of public expenditure is difficult to measure in precise quantitative terms, since the bulk of the expenditures are meant to provide services that are essentially public in nature, for instance, benefits of expenditures on defense, maintenance of law and order and dispensation

of justice are enjoyed by all citizens irrespective of caste, creed or sex. Nevertheless, considering the gender bias inherent in a male dominated society the budget should provide some idea about how much is earmarked specifically for the benefit of women. The suggestion is not that the gender-wise break-up of all government expenditures should be provided but that the expenditures meant primarily for women be shown separately so that they can be easily culled out from budget heads of social and economic services in which it is possible to segregate such expenditures. Efforts of gender economists were targeted to evolve mechanism to collate gender disaggregated data from relevant Departments be developed to obtain the gender-wise relevant statistical database, targets and indicators; provide gender audit of plans, policies and programmes of various Ministries with pro-women allocations should be conducted and lobby for segregated provisions for women in the composite programmes under education, health, employment, housing and rural development, etc. to protect the provisions by placing restrictions on their re-appropriation for other purposes.

### **Discourse on Gender Budgeting in India during the last Decade**

During last one decade the discourse on Gender Budgeting has revolved around the following issues:

**Child Sex Ratio:** The Census of India, 2001 revealed further decline in the child sex ratio in several parts of India. In the urban centers, deficit of girls has been enhancing due to pre-birth elimination. In spite of demand of women's groups and recommendation of the Eleventh Five Year Plan to revisit the two child norm laws, several state governments continue to victimize the victim, namely poor, dalit, tribal and Muslim women and unborn girls (as the norm has resulted into intensified sex selective abortions). More budgetary allocation was demanded to implement Pre-conception and Pre-natal Diagnostic Test to prevent sex selective abortion of female fetuses.

**Reproductive and Child Health:** Evaluation of Chiranjivi Scheme to halt maternal mortality has revealed that the public private partnership in this scheme allows private practitioners milk tax payers money without giving necessary relief to pregnant woman. Only in cases of normal delivery, the private practitioner admit women for delivery and in case of complicated delivery, the concerned women are sent to over-crowded public hospital. In National rural Health Mission (NRHM), the woman health workers are not paid even minimum wages and are paid "honorarium". More budgetary allocation is demanded to ensure statutory minimum wages to them.

**Integrated Child Development Scheme (ICDS):** Restructuring of ICDS must promote convergence of several schemes of different ministries such as health, rural development, tribal development, JNNURM targeting children. Though the Eleventh Five Year Plan(2007-2012) promised 'Walk in ICDS centers' at railway stations and bus stands for migrant women and children, none has started yet; not even in the megapolis such as Mumbai, Delhi, Kolkata and Chennai!!

Under category of 100% allocation for women, institutional support for women survivors of violence need major attention, but so far not much has been done regarding Scheme for Relief and Rehabilitation of Victims of Sexual Assault promised by the Five Year Plans since 2000. Women's groups providing support to women survivors of Domestic violence are highly disappointed as no separate allocation for Implementation of Domestic Violence Act, 2005 which had defined major role of service providers such as hospitals, law & order machinery, protection office/ counselor and shelter homes.

Budgetary Allocation for Water Supply & Sanitation that affects women's life greatly as consumers and unpaid and partially paid-workers does not mention women. This will perpetuate 'unproductive female workload of fetching water from long distance' avers Indira Rajaram (2007). She demands, "water-sheds in the country need to be contoured on the Geographical Information systems (GIS) platform. Using space technology for mapping of aquifers, a five year plan needs to be drawn up for creating sustainable water sources within reasonable reach of rural habitation." (Rajaram, 2007).

**Energy Expenditure of Women:** Collection of Fuel and fodder demand great deal of time and energy from women and girls. The 11<sup>th</sup> Plan document has acknowledged the fact, but in reality nothing significant is done in terms of priority alternative to bio-fuels that causes smoke related illnesses.

**Social Security for Women in Informal Sector :** The bill on Social Security for women workers, introduced in the parliament has been shelved. In the labour market, bizarre scenario is created where girl children are trafficked for sex trade/ domestic work and slave labour in occupationally hazardous condition, sexploitation, domestic work/ servitude; young women workers in Special Economic Zone are hired and fired as per the

whims of employers and are paid miserable wages. Comprehensive legislation for Protection of Domestic Workers applicable throughout the country is needed urgently. Reasons for non-utilisation of funds under Maternity Benefit Scheme must be examined and concerned offices must be made accountable. In Unorganized Workers' Social Security Act, 2008 (Bill No. LXVII of 2008), special problems of women unorganized workers must be included.

**Women's Rights Education:** No efforts are made by the state or professional bodies for employers' education about basic human rights of women workers. Supreme Court directive on 'prevention of sexual harassment at workplace' is still not implemented by most of the private sector employers and media barons.

**Utilisation of Financial Allocation for Pro Women Schemes:** Only 3-4 states are taking advantage of financial allocation for Scheme for shelter, clothing and food for women in difficult circumstances, working women's hostel, short stay homes for women in difficult circumstances, UJJAWALA: A Comprehensive Scheme for Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation. Implementation of crèche scheme is far from satisfactory. Three meals per child per day at the crèches recommended by Eleventh Five Year Plan are rarely provided. Except for Tamilnadu, Cradle Baby Reception Centres for abandoned babies are non-existent in rest of India. No status report is available on Integrated Child Protection Scheme (ICPS) promised in the Eleventh Five Year Plan.

Fund flow to PRIs has not been streamlined even after separate budgetary allocation for PRIs made in the union budget for past 3 years. How many states have provided women's component in the funds earmarked for the local self-government bodies at village, block and district levels? Is it utilized judiciously for fulfilling practical and strategic needs of women?<sup>1</sup>

**Road and Rail Transport for Women:** India is undergoing U-shape phenomenon so far as women's work participation is concerned. Most of the working women in urban and rural areas travel in overcrowded buses and trains. In the transport sector top priority needs to be given for women special buses and trains in all cities. For women street vendors, seat-less buses and special luggage compartments in trains need to be provided.

### Implementation of Legislations

Promise of the 11<sup>th</sup> Five Year Plan to allocate funds for Implementation of PCPNDT ACT, 2002 and DV Act has remained unfulfilled in most of the states a marginally fulfilled in some states such as A.P., Kerala, Karnataka and Tamilnadu.

No progress is made in providing audit of land and housing rights of women by any ministry- Urban Development, Rural Development, Tribal Development, PRIs and Urban local self Government bodies.

After consistent highlighting of the findings of Rajendra Sachar Committee Report, 2007 on deplorable socio-economic status of majority of Muslims in India, special budgetary allocation for socially excluded minority communities is made. In sub-plan for minorities where allocation of Rs. 513 crore<sup>2</sup> is made in Budget Estimates, no specific allocations is made for minority women/ female headed households by Ministry of Minority Affairs. Inadequate allocation for crucial schemes affecting survival struggles of women such as Rajiv Gandhi National Creche Scheme for Children of Working Mothers (Rs. Rs. 56.50 crore), Working Women's Hostel (Rs. 5 crore), Swadhar (Rs. 15 crore), Rescue of victims of trafficking (Rs. 10 crore), Conditional cash transfer for Girl child (for the 1st time introduced and allocation of Rs. 15 crore made) need to be analysed by a scholar like Ms. Nakaray.

Dangerous consequences of tax free clinical trials with stated goal of making India a preferred destination for drug testing to private sector as it will make the poor guinea pigs at the hands of commercial minded techno-docs. Non-utilization and partial utilization of funds allocated for protective, promotive, economic and social welfare programmes for women due to faulty design of the scheme (Maternity Benefits Scheme, non-synchronisation of financial allocation and schemes (funds targeted for adolescent girls' nutrition) and MPLADS (Members of Parliament Area Development scheme) and funds earmarked for grain banks in the tribal areas known for starvation deaths demand urgent attention of politicians, bureaucrats, citizens organizations and women's groups.

Studies need to be commissioned to highlight the gap between plan outlay and outcome, local and global implications of pro-poor and pro-women budgeting, alternative macro scenarios emerging out of alternative budgets and inter-linkages between gender-sensitive budgeting and women's empowerment.

There is an urgent need to sensitise economists about visibility of women in statistics and indicators by holding conceptually and technically sound training workshops by gender economists.

Gender economists have strongly recommended tax reduction for working, self employed and business women. Lowering tax rates for women will put more money in their hands and encourage those not yet in the job market to join the work force. Similarly, property tax rules should be amended further to encourage ownership of assets among women. When women are economically independent and secure, they can exercise choice, enabling them to get out of repressive conditions. Moreover, they would contribute more to our growing economy, making it a win-win situation.

Ministry of Women and Child Development needs more vociferous and visionary leadership, political will and courage of conviction to strive to not only fulfill the promises made by the Eleventh Five Year Plan but also expand the democratic space for women and girls in socio-cultural, economic, educational and political spheres.

#### Case Study of Union Budget of India, 2010-2011

In the current Union Budget 2010-2011 by the Ministry of Finance of the Government of India, the Women and Child Development Ministry has received an additional allocation of Rs. 2446 crores over Rs. 7218 crore in 2009-10. National Mission for Empowerment of Women has been the new initiative this year. The ICDS platform is being expanded for effective implementation of the Rajiv Gandhi Scheme for Adolescent girls. Barring for this encouraging aspects, the current budget has not brought great hopes for women.

The financial allocation for the National Commission for Women that is an apex body for women's empowerment has been reduced from 9.06 to 7.75 crores. The budgetary allocation for working women's hostels is highly inadequate with an increase of only 5 crores at a time when the number of working women is continuously increasing. The Rashtriya Mahila Kosh allocation has come down from 20 to 15 crores that will cast serious blow to livelihoods for women. Leaving this crucial area to financial market will further increase the vulnerability of women's self help groups.

It is shocking to know that the budget provides shamefully low expenditure for relief and rehabilitation for victims of rape. Whereas the allocation was 53.10 crores in the previous budget, the actual expenditure was only 16 lakhs, and the current budgetary outlay has been reduced to 36.2 crores. Yet again, there has been no allocation in the central budget for providing infrastructure, etc, for the Protection of Women from Domestic Violence Act, 2005.

The budget has reduced food subsidy of over 400 crores and the fertilizer subsidy by 3000 crores. The need for a stronger public distribution system to combat widespread hunger and malnutrition which has been the demand of women's organizations has been completely ignored. In fact, the government seems inclined to move towards a dismantling of the existing PDS, to be substituted by food coupons, which can only mean further exclusion of women and the BPL population from food security.

The mid day meal scheme has seen an increase of 16 per cent in the budget, but in the context of a 20 per cent rate of inflation, neither full coverage, nor minimum quality can be ensured. This will further exacerbate the malnutrition status of women and children, particularly those from already marginalized sections like adivasis and Scheduled Castes. The increase for ICDS is 461 crores- which is just about enough to cover existing centres, and cannot provide for the 14 lakh anganwadis to become functional, as per the Supreme Court directive.

While the announcement of the Matritva Sahayog Yojna to assist pregnant and lactating mothers is welcome, the allocations for health and education fall far short of women's groups' demand that each of these ministries should account for 6 per cent of the GDP. There is no mention of the ASHA worker, and no fund allocation to ensure just wages to this woman health activist.

An escalation in prices of essential commodities with the increase in the excise duty on petroleum and petroleum products by Rs 1.00 per litre will increase the retail prices of petrol and diesel by more than Rs 2.00 per litre. It will place an additional heavy burden on the shoulders of common women already reeling under an 18 % rate of inflation in the last few months.

In its Pre-budget memorandum submitted to the Finance Minister, WomenPowerConnect had stated that in all metropolises -class I, II, III, IV and V cities- safe public transport in terms of buses and trains must be

provided to working women. For women vendors and traders, luggage compartments in the trains and buses should be provided. Budget has completely ignored this demand.

In the Budget, 2010-11, the basic threshold limit for income tax exemption will remain at Rs 1.60 lakh. Under the new proposal, 10 per cent tax will be levied between Rs 1,60,001 and Rs 5,00,000, 20 per cent on incomes between Rs 5,00,001 and Rs 8,00,000 and 30 per cent above Rs 8,00,000. For women, the tax exemption will remain at Rs. 1.9 lakh<sup>3</sup> as it was in the previous year's budget.

An analysis of the budgetary allocation by Centre for Budget and Governance Accountability (CBGA) has revealed that child development schemes form 97.2% of the WCD ministry's budget. The lion's share is taken up by the Integrated Child Development Scheme (ICDS) leaving only a measly 2.4% for women-related programmes.

### **Gender Analysis of State Budgets**

The findings of the study of NIPFP were discussed in a workshop held on 3rd - 4<sup>th</sup> October, 2001 in which representatives from the Finance Ministry, Census, State Governments, UN agencies, gender experts and activists participated. (Lahiri et al, 2002) Another Workshop on Gender Analysis of State Budgets was convened on 6<sup>th</sup> December which was also attended by State Secretaries/Directors of the Department of WCD/Welfare. The workshop concluded that there is a need to analyse State budgets with a gender perspective since the States/UTs account for bulk of the expenditure in social sector which impinges on the welfare, development and empowerment of women. A network of research institutes and gender experts throughout the country were selected to guide the exercise of analyzing State budgets to track the gender differentiated impact and outcome of budgetary process and policies. The workshop also agreed to a framework for undertaking State level gender budget analysis. It was decided that a quick desk analysis of the State budget documents be made to identify the following categories of schemes and programmes: Women Specific Schemes – defined as schemes where 100% of allocation was meant for women; Pro Women schemes defined as those, which incorporate at least 30% of allocation for women or significantly benefit women; Gender-neutral schemes meant for the community as a whole. These programmes were further classified in four categories on the basis of their potential impact on women's social position: Protective services, such as allocations on women's homes and care institutions, rehabilitation schemes for victims of atrocities, pensions for widows and destitute women etc which are aimed at mitigating the consequences of women's social and economic subordination, rather than addressing the root causes of this subordination. Social services, such as schemes for education and health of women, support services like crèche and hostels and also water supply sanitation and schemes on fuel and fodder, which contribute significantly to women's empowerment, either directly by building their capacities and ensuring their material well-being, or indirectly through reducing domestic drudgery. Economic services, such as schemes for training and skill development, and provision for credit, infrastructure, marketing etc. which are critical to women's economic independence and autonomy. Regulatory services which include institutional mechanisms for women's empowerment, such as State Commissions for Women, women's cells in Police Stations, awareness generation programme etc which provide institutional spaces and opportunities for women's empowerment. During last decade compilations have been made on: Scheme-wise/Sector-wise/Year-wise Budget Estimates/ Revised Estimates/Actual Expenditure in both Plan and Non-Plan Heads; The percentage of Budget Estimates/ Revised Estimates/Actual Expenditure in relation to total budget in both Plan and Non Plan Heads and also in relation to total social sector budget in both Plan and Non Plan Head; The percentage of gap between Budget Estimates and Revised Estimates and between Revised Estimates and Actual Expenditure in both Plan and Non Plan Heads in various identified schemes.

### **Problem of Utilisation of Funds Allocated for Area Development**

In 2006, The Ministry of Women and Child Development was formed. Still for most of the schemes and programmes, there is 66% utilization of financial resources due to faulty designs, antipathy of some state governments and bureaucratic bungling. If the funds remain unutilized, in the subsequent year the allocation is slashed. In several states, funds allocated to women from minority communities whose socio-economic and educational profile is most deplorable, have not been utilised at all!!

Rs. 2 crores allocated to each M.P. for the development of the constituency as per Member of Parliament Local Area development Scheme (MPLADS). Utilisation of government funding is the maximum in the North-Eastern states because of strong horizontal and vertical networking. The prosperous states depend more on the private funding to avoid bureaucratic hassles. If poorer areas in the state don't have a highly motivated

administration or an NGO network, then too the funding remains unutilised. In the areas dominated by the lower middle class and the poverty groups, there are demands for more schools, libraries, bridges, toilets, drains, tube wells, community centres and crematorium. While in the prosperous areas, the demands are for road repairs and schools. Private sector of the economy demands banks, hospitals and shopping plaza. The (Members of Parliament) M.P. and M.L.A. (Members of Legislative Assembly) have to strike balance by keeping into consideration immediate needs and long-term considerations for the constituency.

Panchayat Update is a newsletter published by Institute of Social Sciences, New Delhi. It provides valuable state-wise information on matters related to Local Self Government (LSG) bodies.

To check corruption and bring in transparency in the implementation of rural development projects sponsored by the union government, the Union Rural Development ministry had asked all District Rural Development Agencies (DRDAs) to keep their funds only in the nationalised banks. It has also been made compulsory for the district rural bodies to record complete details of expenditure incurred by them under different heads. People's participation in monitoring the progress of implementation and the mechanism of social audit will also be introduced as part of the new strategy to cleanse the working of the DRDAs (CBGA, 2007).

NGOs and Citizens organisations are using Right to Information Act to track proper utilisation of the financial allocation from tax payers' money.

### **Financial Matters and Local Self Government Bodies (LSGBs)**

A recent survey of panchayats working in 19 states, conducted by the National Institute of Rural Development, Hyderabad suggested that LSGBs remain toothless because functional and financial autonomy has not been granted to the PRIs. The study by the Institute of Social Sciences shows that the extent of fiscal decentralisation through the empowerment of PRIs has been very little. The report of the working group on decentralisation appointed by the Karnataka Government has been criticised severely because, "It betrays utter lack of trust in the people which is the keystone of decentralised democracy." (Bandyopadhyay, 2002). Case studies of Panchayat finances in the Gram Sabhas of Midnapur district of West Bengal have corroborated the above-mentioned facts in terms of lack of fiscal autonomy, neglect of girls' education, resource crunch. But it has played substantial role in development of infrastructure, for example rural roads, drinking water, health, education, irrigation and power (Sau, 2002).

Elected representatives, officials at districts and NGOs working in the area should act as facilitators in preparation of the plan for area development and social justice ((Pal, 2002). The UN system has supported allocation of resources for women in PRIs, right from the beginning. "The evidence on gender and decentralisation in India thus suggests that while women have played a positive role in addressing, or attempting to address, a range of practical gender needs<sup>1</sup>, their impact on strategic gender needs<sup>2</sup>

### **Demands of Women's Groups and Gender Economists**

The women's groups are aware that concerns of women cannot be addressed through the Ministry of Women and Child Development alone. It is on the work of women that success of several sectors rest. The changing demographics of agriculture, with more than 75% of all women workers, 85% of rural women workers are in agriculture; women's disproportionately large contribution to the export and services sector, in the unorganised sectors—all these need to be located in our policies. Each of these sectors needs to make concerted efforts to address women's concerns through: recognising women's contributions, addressing their gender specific concerns and organising their voice; investing in skills of women and upgrading their work spaces and providing common work facilities; providing women access to new technologies and credit schemes; paying special attention to caste and minority derived exclusion within gender. Hence, it is important to prioritize universalisation of Gender budgeting (including gender audit) and Gender outcome assessment in all Ministries/ Departments at Central and State levels. The Gender Budget Cells located in the different ministries need to be strengthened so that women's concerns can be mainstreamed across different sectors. Further, it needs to be ensured that each of such measures (as listed above) is backed with adequate resource allocation. Calling for implementation of the WCP across all ministries could ensure at least a minimum resource allocation targeted at women. The poor and even receding implementation of WCP as pointed by the Mid Term Appraisal of the Tenth Plan warrants special efforts at correction

Considering the large numbers of women in unpaid work and women's central role to the care economy; to address women's concerns in these sectors, policies need to focus on social services to support women's

care roles (old age, child care). With increasing women's role in the care economy (both paid and unpaid), adequate resource allocations need to be made to support women's care roles. In the absence of sex disaggregated data, evaluation of schemes through a gender lens or any effort at strengthening gender dimensions of existing schemes poses a big question. So, provision of such data should be prioritized. In the light of the present agrarian crisis and the changing face of agriculture being highly gendered, the vulnerability of women farmers in particular needs attention in the larger context of food security.

Considering the huge gender disparities in land ownership patterns, women's access to land needs to be strengthened immediately. This could be done by (a) improving women's claims to family land (by enhancing legal awareness on inheritance laws, provide legal support services, etc.); (b) improving access to public land by ensuring that all land transfers for poverty alleviation, resettlement schemes, etc., recognize women's claims; etc., (c) Improving women's access to land via market through provision of subsidized credit to poor, by encouraging group formation for land purchase or lease by poor women, etc.,

Women's rights organizations in India have demanded that the Government should ensure adequate gender budgeting in all ministries and departments, enact a comprehensive Food Security Bill, ensure universal PDS as a core component, allocate 6% of GDP for Health, allocate 6% of GDP for Education, Make budgetary allocation to cover special schemes for women workers, increase allocation for women farmers, enhance resource allocation for tribal, dalit, and minority women and increase budgetary support for schemes to assist women-headed households and differently abled women.

The target of 30% gender allocations under all ministries has not yet been achieved. This must be implemented immediately. There is need for gender audit and gender outcome appraisal of all ministries and departments at the central and state levels. Very often, resource allocations made under gender budgeting do not reach in time and they remain unspent. There should be proper monitoring and supervision of the allocated funds with greater transparency and accountability at all levels.

## Conclusion

Budget audit from the perspective of poor, women, minorities, people with disability, children, geriatric groups and other vulnerable sections is now practiced by many countries with an objective to support government and civil society in examining national, regional and local budgets from a sectional perspective and applying the study results for the formulation of responsive budgets. There is no single approach or model of a sensitive budget exercise. In some countries, for example, these exercises are implemented by the government while in other countries individuals and groups outside government undertake the budgetary analysis.

Budgets garner resources through the taxation policies and allocate resources to different sections of the economy. There is a need to highlight participatory approaches to pro-poor budgeting, bottom up budget, child budget, SC budget, ST budget, green budgeting, local and global implications of pro-poor and pro-women budgeting, alternative macro scenarios emerging out of alternative budgets and inter-linkages between gender-sensitive budgeting and women's empowerment (Bhat et al, 2004). Bottom up budgets have emerged as an important and widespread strategy for scrutinizing government budgets for their contribution to marginalised sections of economy. They have utilized a variety of tools and processes to assess the impact of government expenditures and revenues on the social and economic position of men, women, boys and girls. Serious examining of budgets calls for greater transparency at the level of international economics to local processes of empowerment. There is a need to provide training and capacity building workshops for decision-makers in the government structures, gram sabhas, parliamentarians and audio-visual media (Patel, 2004).

Budget analysis from gender perspective should be introduced and promoted in all women's groups, educational and research institutions. Public debate on gender sensitive budget will help the country to tilt the balance in favour of area development and peaceful use of resources in the present atmosphere of jingoism. Gender Commitments must be translated into Budgetary Commitment. By using our Right to Information (2005), transparency /accountability for revenue generation & public expenditure can be ensured. For Reprioritisation in public spending we must prepare our 'bottom up budgets' and lobby for its realisation in collaboration with the elected representatives. Gender economists must lift the veil of statistical invisibility of the unpaid 'care economy' managed by poor women and highlight equality & efficiency dimension and transform macro-policies so that they become women friendly.

The gender budget initiative has opened new vistas of research and analysis of public expenditure in the country and opened serious methodological debates for carrying out such analysis. This has also highlighted



the urgency of sharpening the methodological tools for monitoring the progress of Women's Component Plan introduced in the Ninth Five Year Plan. Efforts at ensuring gender-just and gender-sensitive budget demands continuous process of dissecting the govt. budget to establish its gender-differential impact, translation of gender commitment to budgetary commitments-Outlay of Rs. 13780 crores and Women Component Plan & Gender Budget to play complimentary role for effective convergence, proper utilisation and monitoring of fund from various developmental sectors.

### (Endnotes)

<sup>1</sup> Strategic gender needs Strategic Gender Needs are different in different economic contexts and are determined by statutory provisions, affirmative action by the state, pro-active role of the employers to enhance women's position in the economy and social movements. Practical gender needs Practical Gender Needs are identified keeping into consideration, gender based division of labour or women's subordinate position in the economy. They are a response to immediate perceived necessity, identified within a specific context. They are practical in nature and often are concerned with inadequacies in living conditions such as provision of fuel, water, healthcare and employment. For details see, Moser, 1993.

<sup>2</sup> 1 crore = 10 million    <sup>3</sup> 1 lakh = 100,000

**Decentralised Financial and Physical Planning:** A Study across Gram Panchayats and Blocks in Midnapore District of West Bengal", Department of Economics with Rural Development, Vidyasagar University, Midnapur, West Bengal. UNDP (2001), Decentralisation in India- Challenges and Opportunities, United Nations development programme, New Delhi.

### References

- Bandopadhyaya, D. 'Panchayats in Karnataka' in *Economic and Political Weekly*, 37(35), August 31-September 6, pp.3572-3573.2002, Print.
- Banerjee, N. "What is Gender Budgeting?" Public Policies from Women's Perspective in the Indian Context, UNIFEM- Delhi, United Nations Development Fund for Women, Website- <http://www.unifem.org.in> 2002. Web.
- Banerjee, N. and Roy, P. "What Does the State Do for Indian Women?" *Economic and Political Weekly, Review of Women Studies*, Vol. XXXIX, No.44, October 30-November 5, pp.4831-4837.2004. Print.
- Bhat, A., Kolhar, S., Chellappa, A. and H. Anand "Building Budgets from Below", *Economic and Political Weekly, Review of Women Studies*, Vol. XXXIX, No.44, October 30-November 5, pp. 4803-4810. 2004. Print.
- CBGA Budget 2007-08: Dream or Despair? Response to the Union Budget 2007-08, Delhi : Centre for Budget and Governance Accountability (CBGA), 2007. Print.
- Lahiri, A., Chakraborty, L and Bhattacharya, P.N. *Gender Budgeting in India*, New Delhi : The National Institute of Public Finance and Policy, 2002. Print.
- Nakray, K. "Gender Budgeting: Does it Really Work? Some Experiences from India", U.K. : Policy and Politics, The Policy Press, Vol. 37, No. 2, pp. 307-10. 2009. Print.
- Patel, V. *Women's Challenges of the New Millennium*, Gyan Books, Delhi, p.70. 2002, Print.
- Patel, V. [http://www.gender-budgets.org/content/view/292/156/United Nations DevelopmentFund for Women \(UNIFEM\) and The Commonwealth Secretariat](http://www.gender-budgets.org/content/view/292/156/United+Nations+DevelopmentFund+for+Women+(UNIFEM)+and+The+Commonwealth+Secretariat). 2009. Web.
- Rajaram, I. "Women in the Eleventh Plan", National Institute of Public Finance and Policy, Delhi. is not remarkable." UNDP, 2002. Print.
- The most challenging task is to enhance capacity of the elected representatives in LSGB to spend funds for community development. Print.

\*\*\*\*\*

# *Human Development Strategy In India :A New Paradigm*

**Beenu Singh**

## **ABSTRACT**

*Development represents a transformation of society, a movement from traditional relations, traditional way of thinking, traditional way of dealing with health and education, traditional methods to production to more modern way. This paper examines India's development strategy, and what extent it has been considered a success. Account of the size of its population, its cultural and religious diversity, and its wager on universal suffrage at the time of Independence in 1947, India has always been central to the debate on growth poverty, inequality, and human development. India's rapid economic growth since the 1980s has stimulated further global interest in understanding its complex society. This paper considers the extent to which the strategy remains viable for the future, the challenges still faced, and what other strategies' might be required. This paper argues that to provide convincing explanations to this association we need to improve our theoretical and analytic framework in some key areas. There are nature of human development strategy and especially the rationale for the specific list of human development practices, the nature of human development performance and linkage between human development and performance. Human development strategy is productive investment embodied in human persons. These include skills, abilities, ideals, health, etc, that results from expenditures on education, on the top training programmes, and medical care are very important aspect of human development strategy. The locus of intellectual influence on human development thinking is rapidly shifting from first and second world to third world these nations must find the ultimate answer and formulate appropriate strategy.*

**Keywords** - Analytical Framework, Broad Spectrum, Human Development Strategy, Inequality.

## **Introduction**

“Everything around you that you call life was made by people that were no smarter than you. And you can change it. You can influence it. Once you learn that, you'll never be the same again.” (Steve Jobs)

On account of the size of its population, its cultural and religious diversity, and its wager on universal suffrage at the time of Independence in 1947, India has always been central to the debate on growth poverty, inequality, and human development. India's rapid economic growth since the 1980s has stimulated further global interest in understanding its complex society.

The human development paradigm is concerned both with building human capabilities (through investment in people) and with using those human capabilities more fully (through an enabling framework for growth and employment). Human development has four essential pillars: equality, sustainability, productivity and empowerment. It regards economic growth as essential, but emphasizes the need to pay attention to its quality and distribution, analyses at length its link with human lives and questions its long-term sustainability. Human development strategy is productive investment embodied in human persons. These include skills, abilities, ideals, health, etc, that results from expenditures on education, on the top training programmes, and medical care are very important aspect of human development strategy. The locus of intellectual influence on human development thinking is rapidly shifting from first and second world to third world these nations must find the ultimate answer and formulate appropriate strategy.<sup>1</sup>

'Development' as a multi-dimensional and multi-sectoral process, involving social, economic and political change aimed at improving people's lives. Development processes use and manage natural resources to satisfy human needs and improve people's quality of life.

The essential features of a human development strategy Which regards human development as the end or objective of development. It is a way to fulfil the potential of people by enlarging their capabilities, and this necessarily implies empowerment of people, enabling them to participate actively in their own Development. Human development is also a means since it enhances the skills, Knowledge, productivity and inventiveness of people through a process of human capital Formation broadly conceived. Human development is thus a people centred strategy, not a Goods centred or production centred strategy of development. Human

development is the ultimate objective of economic development. It is also a Means-arguably the best means available — for promoting development.

Purpose – This study was mainly planned to evaluate and compare the HDI of India and Norway relating to government policies and their implications and find out loopholes and to know what kind of policy are there to improve the conditions of our people.

**The Objectives Of The Study Are:**

- To know the meaning of human development strategy and its indicators.
- To study the problems faced in India why India is far behind comparative to developed countries.
- What are the main suggestions for improving human development .It aims to provide solution to enhance the human development on basis of descriptive study.

Design/methodology/approach – All the research work and findings are based on secondary data and information published by United Nations Human Development Index , Economic Survey and different sites of Internet. Study is descriptive and investigative in nature to explain in details.

**Research Limitations -**

1. The study is limited to theoretical – cum – published articles regarding nature and movement of country because it is a vast.
2. The findings and suggestions are only recommendatory in nature and subject to policy makers and political condition of the country.

**Relevance to Study**

The present paper focus of the causes and cures of mass human development strategy in India. The outcome of the research will have major significance and influence to policy makers. The research is also useful to government authorities to find out the reasons for the slow pace of human development. Since this study is based on secondary data, it will provide broad spectrum of human development strategy. Thus the research will have immense significance to the policy maker of country, along with government authorities and International organizations. The research under study has interdisciplinary relevance and the result or the findings of the research can be useful and applicable to other disciplines such as Management, Commerce, Human Resource Management and Development Economics.

**Human development**

Human development approach has numerous advantages:

- It contributes directly to the well being of people.
- It builds from a foundation of equality of opportunity.
- It helps to create a more equal distribution of the benefits of development
- It enables the linkages between the various types of investment in people to be fully exploited and
- It takes advantage of the complementarities between human and physical capital.

**The Human Development index<sup>2</sup>**

Each year since 1990 the Human Development Report has published the Human Development Index(HDI)which was introduced as an alternative to conventional measures of development, such as level of income and the rate of Economic growth. The HDI represents a push for a broader definition of well-being and provides a composite measure of three basic dimensions of human development;health,education and income.Norvey,s HDI is highest which gives the country a rank of 1 out of 187 countries with comparable data.I has took India and Norvey,s HDI ranking of some important economic development indicators-

**HUMAN DEVELOPMENT INDICATORS OF INDIA AND NORVEY (YEAR 20010-2011)**

	INDICATORS	NORVEY	INDIA( 2009 )
1	H.D.I.RANK	1	134

2	ADJUSTED NET SAVINGS	12.8	24%
3	ADULT LITERACY	100	62.8
4	ADOLSCENT FERTILITY RATE	9.0	65.9
5	CARBON DIOXIDE EMISSION PER CAPITA	8.2	1.5
6	CHANGE IN FOREST CAPITAL	32.95	6.6
7	COMBINED GROSS ENROLMENT IN EDUCATION	96.9	62.6
8	EDUCATION INDEX	0.985	0.450
9	ECOLOGICL FOOTPRINT OF CONSUMPTION	69.92	01.9
10	EXPENDITURE ON PUBLIC HEALTH	9.4%	0.717
11	FOREST AREA	32.95	23%
12	GDP PER CAPITA	47557	3468
13	LIFE EXPECTANCY	81.1	65.4
14	METERNAL MORTLITY RATIO	0.083	0.645
15	PUBLIC EXPENDITURE ON EDUCATION	7	3.14%of GDP
16	SHARE IN PARLIAMENT, FEMALE :MALE RATIO	0.65	0.119

Source<sup>1</sup>-Human development index 2010-2011

According to above details we can observe that India is far behind comparative to developed countries therefore we can suggest and adopt some human development strategy that are mentioned blow-

- **Property Rights & Tenure Security-** Access to land defines the existence of many poor people. Article 17 of the Universal Declaration of Human Rights recognizes property rights as a fundamental human right. The focus on property rights, as envisaged in the Commission on Legal Empowerment of the Poor report, on the one hand seeks to expand the legal protection of assets of the poor and on the other, promote the access to property by the poor.
- **Rights To Livelihood & Entrepreneurship-** Rights and protection required to support self-employment, start businesses and become a micro-entrepreneur – as derived from existing rights, including political, civil, economic and social ones – are essential for the livelihoods of the poor An effective legal system, local government institutions and services that are more open, accessible, accountable and have legitimacy, are key for a more inclusive society and empowerment of the poor.
- **Labour Rights-**One of poor people's greatest assets is their ability to work. Yet most of the world's poor work in the informal economy in badly paid jobs, struggling to carve out a decent living. With this in mind, UNDP's legal empowerment of the poor work encourages more inclusive labour standards and rights – both nationally and internationally – while advocating for more productive and decent jobs.
- **Rules Of Law And Access To Justice** -The legal system can play an important role in supporting poverty eradication by helping poor people to access the appropriate mix of rights and remedies. However, laws that discriminate against, or ignore, the rights and livelihoods of the poor can pose serious obstacles to the eradication of poverty. In such contexts, law and justice sector reforms can provide the foundation for protection and incentives to enable poor people to realize the full value of their human and physical capital
- **Human Rights Based Approach And Water Governance** -Water governance<sup>2</sup> is about the political, social, economic and administrative systems that determine who gets what water when and how. A human rights based approach (HRBA) emphasizes both development outcomes and the process by which rights are realized. The HRBA focus on process and its foundation in the core principles of equality and non-discrimination, participation, and accountability offer one concrete way to work with improving water governance.

**Millenium Development Goals -<sup>3</sup>The Goals Are:**

1. Eradicating **extreme poverty and hunger**,

2. Achieving universal [primary education](#),
3. Promoting [gender equality](#) and [empowering women](#),
4. Reducing [child mortality](#) rates,
5. Improving [maternal health](#),
6. Combating [HIV/AIDS](#), [malaria](#), and other diseases,
7. Ensuring environmental [sustainability](#), and
8. Developing a global partnership for development.

**Mandatory Disclosure Of Assets**<sup>4</sup>- Mandatory reporting of assets held by individuals abroad and re-opening of I-T return filings up to 16 years are among the steps being proposed by the government to tackle the menace of blackmoney.”I propose a series of measures to deter the generation and use of unaccounted money,”<sup>5</sup> Finance Minister Pranab Mukherjee said while presenting the Budget for 2012-13 today. The government has also proposed slapping a tax of 30 per cent on undisclosed money, credits, investments and expenditures.1

**STRENGTHING RTI**- Now titled the Right to Information Act, became a law in 2005. The provisions of the Act give rise to several communication issues. The public needs to be made aware of its right to seek information from the government, and the administration on its part has to be reassured that the Act is pro-government enhancing accountability and bringing people closer to governmental processes..

**Real And Meaning Full Decentralization** - In an era of globalization decentralization is the principal countervailing trend which can ensure that the growth process is pro –poor ,pro-women,pro-nature and pro – jobs.In order to transform present realities,it is imperative to strengthen decentralization from blow,so that voices of the poor could carry weight in village assembles and ward council meetings.

**Flexible Rolling Plan**-<sup>6</sup>Fifth FYP was launched and planned for period 1974-79 but Janata government came in power in 1978 and ended the plan prematurely in 1978. The Janata government launched sixth FYP for period 1978-1983. Congress government when came in power in 1980 abandoned the sixth FYP and launched a new sixth FYP for period 1980-1985. The plan for period, 1978-80, is called the rolling plan. Therefore FYP should be flexible for achieving goals.

**Political Will** - Although lack of political will is repeatedly cited as a major obstacle to human development goals, it is surprisingly under-analyzed and little understood .Hammenger (1998, 12)<sup>7</sup> calls political will “the slipperiest concept in the policy lexicon,” while Evans (2000) concludes that the difficulty with most discussions of political will is that we spend more time lamenting its absence than analyzing what it means.

**Removal Of Restrictions On Praivate Sector** —According to Amit Bhandari(2008)”It is not the invisibal hand of the market and the neo liberal agenda,always speaking of privatization, that cn eradicate poverty,establish food security,ensure universal , access of health care education and affordable housing and reduce equality and strengthen human development.

**Community Development** - NGO,s have to play very important role for strengthening People India’s Community Development Projects that are about fighting with some of very poor people, developing the skills, knowledge and experience of people as individuals and in groups, thus enabling them to undertake initiatives of their own to combat social, economic, political and environmental problems in their communities, and enabling them to fully participate in a truly democratic process.

**Low Skilled Job Creation** -. Within the last four to six years, low-skilled workers, including high school dropouts, have raised their employment levels substantially. Another likely reason is that the number of dropouts entering the labour force has been entirely offset by high school dropouts leaving the market as older, less-educated workers retire. In the coming decade, the demographic shifts will be less favourable for low-skilled workers.

**Use Of State Owned Enterprises** - State owned (SOEs), in general, have not been successful. Their indifferent performance has been at the center of the debate about the role of the state in the economy. To economists, the performance of SOEs is evidence of what is wrong with state intervention. And in recent years privatization has increasingly been regarded as the only way of improving the performance of SOEs. But India is developing country so for socio-Economic development of the country use of state owned sector like health and education is must.

**Continous Education** - The goal of continuous education is to offer courses to a large number of participants across the country<sup>8</sup>. Each course is offered through video broadcast lectures supported by course handbook. The broadcast is through satellite transmission to a large number of registered Remote Centers (RCs). Each RC projects the lectures on the screen, in a classroom for up to fifty participants guided by a local supervisor. Participants have the opportunity to ask questions during the lecture, which can be immediately answered by the distant instructor, as in a real classroom. It will be great help for human development.

**Enabling Business Environment** - India was, for a while, the world's second fastest growing economy, but its growth engine has been faltering in the recent period. The International Monetary Fund (IMF) forecasts a growth of 4.9 per cent for 2012 due to internal structural sluggishness and a sputtering global recovery. It describes the country's business scenario as "unusually uncertain" amidst waning business confidence, slow approval of new projects and sluggish structural reforms.

**Improved Safety, Security & Risk Coverage** - Social protection is an expensive and difficult endeavor, by any means; the question remains how best to implement programs that effectively aid the people who need it the most. Currently, there are a number of mechanisms that provide social protection in various nations. In some nations, governments are strongly involved in the provision of social protection, following a [developmentalism](#) model, in which social protection is seen as a tool to promote economic growth.

**Real And Meaning Full Decentralization** - We expect decentralization to bring decision-making governance closer to the people/citizens. Donors use this rationale to push governments, mainly in developing countries, to devolve central power and authority towards strengthening civic engagement in local governance processes.

**Sustainable Development** - Sustainable development, at present time is a most concern phenomena. Globally every country including most developing country like India and China thinks very much about it because they realise that their future generation must be suffer to lack of resources which is obviously most central to survive. This phenomenon comes after Second World War. The concept of sustainable development is not related only future generation but also with the present generation.

Access to finance capital In many developing countries the most prominent feature of the capital market is its structural dualism, i.e., its division in two parts, a formal and an informal sector. The formal financial sector contains commercial banks, insurance companies, perhaps a stock market, a government established and operated development bank, and perhaps a housing finance institution. These institutions cater to the needs of large, well established industrial and service enterprises (domestic and foreign), the wealthy (for personal loans), the upper middle class (in the case of mortgages) and, in the rural areas, large farmers, ranchers and plantation companies.

Land, natural capital and comparative advantage—When designing a human development strategy, it is not enough to scrutinize labour and capital markets for possible malfunctioning; other markets should also be examined, particularly markets that supply widely used inputs that influence the structure of costs in a variety of economic activities.

### **Human capital and dynamic comparative advantage**

Some developing countries may be endowed with an abundance of natural resources, but the costs associated with trying to exploit this comparative advantage for international trade have invariably been underestimated. Most development economists have become convinced that the formation of human capital is important, perhaps even central, to that development effort in poor countries.<sup>9</sup> When the true domestic opportunity costs of environmental degradation have been ascertained, many countries may not indeed be blessed with a real comparative advantage, certainly not at the rate at which they are exploiting their natural capital.

### **The Shape Of The Education Pyramid**

The education sector absorbs more public resources than any other human development activity in developing countries and the issues raised in allocating tax revenues to education are similar to those that arise in other sectors. Thus it should be possible to apply our analysis to other expenditure programmes with only minor modifications. Formal education, however, is only one way people acquire knowledge.

As with education, so too in health: there is an inverted expenditure pyramid in most developing countries<sup>10</sup>. About three-quarters of all public expenditure on health is for expensive medical care that benefits a small minority of the population living in the urban areas.

### **Decentralization and empowerment**

It goes without saying that a human development strategy cannot be implemented if the revenues available to the government from domestic and foreign sources are inadequate. In addition, human development requires a public administration that is well adapted to the strategy and capable of implementing the tasks for which it is responsible.

### **Structural reforms and safety nets**

Small number of structural reforms are guaranteed employment, an equitable distribution of productive assets<sup>1</sup>, food security and nutrition, and economic security and welfare. These structural reforms are not substitutes for reforms of incentives and government spending, they are complementary to them. In combination they should go a long way toward ensuring that all members of society have opportunities to fulfil their potential as human

### **Guaranteed employment**

Employment is fundamental to a human development strategy<sup>2</sup>. Employment provides people with a source of income, it contributes to the output of goods and services and it gives workers a sense of dignity by enabling them to participate in the activities of the community and to contribute something of value. Equally important, employment is necessary to reap the full benefits of investment in human capital.

### **Food security**

Food security<sup>3</sup> is of course essential for life and even where there is enough food to prevent death by starvation, individuals may not consume sufficient food to enable them to lead a full life or achieve their maximum productivity. Thus food security, and specifically adequate nutrition, is one of the ends of human development while also being a means to human development.

### **Conclusion**

The goal of human development is to help people realize their own potential, to develop their intellectual, technical and organizational capabilities. Thus human development inescapably is development by the people if it is to be development for the people. In order to fulfil their potential people must participate actively in constructing their own autonomous, democratic organizations, including of course their political organizations. Political empowerment is an integral aspect of participatory development. Those from outside the community—whether representatives of government or non-governmental organizations—who help people construct their grass roots institutions can be most effective when they function chiefly as facilitators, catalysts or animators. An activist state can encourage or animate human development but it cannot engineer it. That must be done by the people themselves and experience suggests that direct democracy at the local level is the best way to foster it. We can say that urgent global challenges of sustainability and equity must be addressed together – and identifies policies on the national and global level that could spur mutually reinforcing progress towards these interlinked goals. We need to add analysis and understanding of politics, interest and political movements.

### **References**

<sup>1</sup> -[www.networkideas.org/networkideas/pdfs/macroeconomic\\_policy.pdf](http://www.networkideas.org/networkideas/pdfs/macroeconomic_policy.pdf).

<sup>2</sup> -[indiankanoon.org/doc/1937144](http://indiankanoon.org/doc/1937144).

<sup>3</sup> -The Times of India,26Dec.2012 article by Udit Prasanna Mukharji”India needs to cultivate its food security and plan for 2020:ASSOCHAM STUDY.

\*\*\*\*\*

## *FDI In Multi-Brand Retail: Boon Or Curse?*

Kshama Kadam & S. G. Vibhute

### **ABSTRACT**

*Retail is the final stage of any sale conclusion. By virtue of this fact, retail occupies an important place in the world economy. The Indian retail sector is one of the fastest growing sectors, with several players entering the market. In today's era of liberalization, privatization and globalization the entire economy is opening up gradually. India has witnessed a frenetic pace of retail development over the past five years. The Indian retail sector has already allowed 51% FDI in single-brand retail and 100 % in wholesale or cash and carry trading. And now there is a proposal of the Department of Industrial Policy and Promotion (DIPP) to allow 51% FDI in multi-brand retailing. So whether to accept this proposal or not is the question in front of Indian Government. The paper covers the current FDI norms and various challenges associated therewith. It does a critical evaluation of the Pros and Cons associated with FDI in Retail India. Basis findings, it has tried to bring out the possibility of co existence between the unorganized retailing in India on one hand and the Multi National Giants on the other. It concludes with certain suggestions through which the FDI can be allowed in India through a well monitored, regulated and calibrated approach to ensure maximum benefits with least impact on the existing Indian retail industry.*

**Keywords** - Frenetic, Cash, Carry Trading, DIPP, Multi-Brand Retail

### **Introduction**

"FDI in Retail" is catching front page headlines of leading news papers, almost every alternate day. The subject has not only gathered importance at level of national economics but also has a bearing on the country's image at international levels in terms of policies conducive for overseas investors.

Recently UPA Government has cleared the entry of multi-brand retail with certain riders in terms of minimum investment of 100 million USD and half of it into back-end infrastructure in rural India. 30% of value of goods to be purchased from small and mid-size suppliers, stores to be put up in cities with minimum 1 million population, and above all, subject to permission of individual state government. MNC seek an assurance in permits even if the ruling parties change in State governments. Opposition parties and some UPA allies have expressed their opposition.

Today it is quite evident that there is no consensus within the ruling parties and the state governments with regards to allowing FDI in Retail.

Until early 90s, India had a very restrictive approach towards inviting foreign capital by way of investments for bringing in desired developments. However, the Industrial Policy 1991 was the first progressive step in this direction where FDI was allowed selectively up to 51% in certain priority sectors. Since then a positive approach towards FDI has been gathering momentum and the same is viewed as a tool to address the BOP situation. 1997 saw FDI being allowed up to 100% in sectors like mining, manufacturing and in cash and carry (wholesale) under the government approval route. FDI in India constituted a small per cent of Gross fixed capital formation in 1993, which went up to 4 per cent in 1997. Beginning 2000, several other specific sectors were opened for 100% FDI, procedures simplified and FDI limits increased. 2006 saw 100% limit in cash and carry (wholesale) being brought under the automatic route. Today, 51% FDI is allowed in single brand retail through the Government approval route and 100% FDI is allowed in the cash and carry (wholesale) business under the Automatic route.

### **Objective**

This paper briefly discusses and critically evaluates the pros and cons associated with FDI in retail.

It also intends to summarize some of the key factors associated with this aspect and touch upon the widely publicized controversies around this subject.

### **Research Methodology**

The study is confined to implications of FDI in retail industry and is based on secondary data collected from various sources like retail editions, business journals, news articles and reports by various institutions and banks.



**Overview of the Retail Sector in global perspective**

Retail is one of the largest industries in the world exceeding USD 11 trillion, primarily dominated by developed economies with US, EU and Japan constituting 80% of world retail sales. 47 of the Global Fortune companies and 25 of Asia's top 200 companies are retailers. Fortune # 1 "Wal-Mart" is a retailer

Operating in thirteen markets world wide, Wal-Marts global market entry strategy has been expansion through Organic growth coupled by acquisition and joint ventures.

- It established international operations with Mexico in 1991.
- In 2009, it recorded turnover of USD 77 billion from its international operations, which was 22% of its total sales.

**Retailing in China**

Retail sales have grown @ 13.5% CAGR since FDI was allowed in 1992. FDI was initially restricted to 6 major cities including Beijing and Shanghai and SEZs. Foreign ownership was initially restricted to 49% to be phased out over a period of 5 years as a part of the WTO entry condition. In the later phase, retail sales grew @ 19.6% CAGR

Employment in retail industry has also shown improvement since 1992. % of employment has improved from less than 5% in 1992 to 7.5% in 2001

Wal-Mart entered China in 1996. Bloomberg reported that as of October 2011, Wal-Mart's China sales totaled \$7.5 billion.

Carrefour, second largest retailer in the world, reached a count of 157 outlets in China in 2009 and planned to open more outlets in coming years.

**Learning from retailing in China**

Post FDI inflow, retailing has grown at a CAGR of 15% and the industry has further expanded

Employment opportunities created

Modern formats introduced

Local retail outlets co exist with multinational giants

**India's Potential for Retail**

Indian economy continues to grow at 7 – 8% GDP and retail contributes 12% of GDP as against almost 20% for the USA and 14% for Japan. Retail in India is second largest to provide employment (8% of its working population), only next to agriculture. Considering certain demographics and a comparative analysis between organized and unorganized retail at global levels, we find that only 5% of India's retail business is through organized retail as against 85% for U.S., 80% for Taiwan and 20% for China. However, Year 2007 registered robust growth rate of organized retail to acquire 8 per cent share of overall retail in India. Organized sector comprises of retailing undertaken by licensed retailers i.e. those registered with income tax, sales tax, etc. These include hyper markets and retail chains backed by corporate houses as well as privately owned large retail businesses. Unorganized sector comprises of the regular Kirana and mom and pop stores, convenience stores, hand carts, pavement vendors etc.

2005 to 2007, India topped A.T. Kearney's Global Retail Development Index (GRDI) as the world's most attractive destination for mass merchant and food retailing in an annual study of retail investment attractiveness among thirty emerging markets. But in 2008, Vietnam displaced India from the top position by emerging as the most attractive destination.

A.T. Kearney Global Retail Development Index, 2008

(This Index shows year on year ranking of countries under study with regards to most attractive destination for retail investments)

Country	2008 Rank	2007 Rank	Change
Vietnam	1	4	+3
India	2	1	-1
Russia	3	2	-1
China	4	3	-1

Source: [www.atkearney.com](http://www.atkearney.com) (2009)

Improving per capita and population demography comprising of huge proportion of youngsters, favors a demand for branded goods, better infrastructure etc. (average age of 25 years, 60% of population below age of 30 and increasing awareness through worldwide connectivity) Spending power has significantly increased and there is a shift in focus from low price to convenience, value chain and superior shopping experience. Spending shift is seen from food products to non food products as travels, apparels, consumer durables etc. There is a dramatic shift in consumer class from lower to middle and upper class. Consumer class is estimated to grow from 50 million to 583 million by 2025. In a nutshell, the retail sector in India handles more than 200 billion USD every year and same is estimated to grow to more than 600 billion USD by end of 2015 as per veteran economists. Of this, the organized sector would show a growth of 15 – 20 % every year.

### **Outlook of foreign investors with regards to FDI in retail India**

**Ambiguous regulations and relaxation in norms:** No consensus within the ruling party and state governments creates anxiety within the investors to set up shop. While conglomerates like Wal-Mart, Tesco etc are keen to invest billions of USD to set up infrastructure in India, they seek relaxations in certain existing restrictions.

**Limited applicability:** Retail chains in consumer durables like LG & Samsung, food chains like Pizza Hut or services like Kangaroo kids have an established franchisee network in India. They are unlikely to immediately shift even if there is a relaxation in existing norms.

**Challenge in identifying good partners:** Given the constraints in terms of capping the investments in infrastructure, identifying a reliable partner for a JV in India remains a challenge. While options remain to tie up with existing retail chains in the like of Shoppers Stop or Pantaloons, they may choose to tie up with Business houses like Bharti where Wal-Mart has entered into a JV.

**Complex procedures to seek clearances:** Another challenge is the multiple clearances needed before setting shop. Single window solution is sought. Wal-Mart India President and Bharti Wal-Mart Managing Director Raj Jain once stated “If you look at some other emerging markets like China, the Philippines, Indonesia, Brazil, or Mexico, you will find these are ahead of India by anything between five and 20 years. India has a lot of catching up to do.”

Despite above, when Wal-Mart opened its first outlet in 2009, it is estimated to have invested around Rs 1,500 crore in India and plans to scale up investments further. Germany-headquartered euro 31-billion Metro Cash & Carry, already has 11 stores in India, and is estimated to have invested around Rs.1,600 crore in the country since 2003, when it set up the first outlet. Though current revenue is learnt to be just one per cent of the global sales, or around Rs 2,200 crore, the company aims at reaching five per cent of its international revenue from India sales by 2015. It plans to open around 50 stores in India over next four to five years with investments over Rs 3,500 crore. Carrefour, the second largest retailer in the world with revenues around euro 112 billion set up shop in India towards end of 2010 and is keen to expand. Euro 25 billion Swedish furniture giant IKEA’s proposal is currently under consideration with India. The company wants to invest euro 1.5 billion (around Rs 10,500 crore) here over a period of 15 to 20 years. While this investment appears meager compared to the size of Wal-Mart, more so since India’s spend on furnishing is much lower as compared to spend on food items, consumer durables and apparel, this is an indication of the positive sentiment of foreign investors towards India in current scenario

Wal-Mart and Prudential Financial are known to lobby hard with their lawmakers to garner support for business expansion plans in India and have already spent millions of dollars to address issues on FDI in India, changing framework of Indian taxation etc.

### **Current provisions of FDI policy with respect to Retail Industry in India**

- 1) FDI up to 100% for cash and carry (wholesale trading) allowed under automatic route
- 2) FDI up to 51% with prior Government approvals (FIPB approvals) for retailing in “Single Brand Products”
- 3) FDI in Multi Brand Retailing – not permitted

Though not explicitly authorized, most players have been operating even prior to relaxation of FDI norms in 2006 either through Franchisee Agreements, well drafted strategic alliances, wholly owned subsidiaries, Cash and carry etc

Franchisee agreement has been the most common route adopted by several successful chains like Pizza Hut, Kangaroo Kids, Lacoste, Nike, Mango, Marks and Spencer etc. Under franchisee, FDI is allowed by RBI under FEMA.

Others adopt JV where international partner provides equity and technology support to Indian investors. Indian partner provides all local knowledge required in such a venture. Mac Donalds and Reebok have adopted such a route.

Foreign brands like Benetton, Adidas, and Reebok have their wholly owned subsidiaries or manufacturing units set up and as such are treated as Indian companies and allowed to retail.

Companies also set up distribution offices in India and trade through local Indian retailers. E.g. Swarovski and Hugo Boss operate in India through this route.

### **Some of the rules governing FDI in Single Brand Retail - Irony**

To protect small manufacturers from perceived aftermath of big retailers setting shop in India, current sourcing rules for single brand retailers stipulate that local suppliers cannot have more than USD 1 million invested in plant and machinery. While the intent was to protect the manufacturing sector of the country from otherwise imports, it has certain adverse implications:

- 1) Capping creates challenge for retailers to identify reliable suppliers with good infrastructure facilities who can cater to their standards of output
- 2) Provisions in policy documents state that Indian companies would be disqualified from supplying to foreign firms if their investments in infrastructure grew beyond USD 1 million cap. This indirectly means penalizing success.
- 3) Only single brand products would be sold (retailing of different brands, though manufactured by same producer cannot be sold under same arrangement) eg. If Adidas obtains permission to retail its Adidas brand in India, it cannot retail products under the Reebok brand. A separate permission and outlet arrangement would be required to sell these.
- 4) Single brand would only cover products branded at manufacturing stage. This means large departmental stores cannot enter India as typically they source these products locally and brand them subsequently
- 5) Any addition to product categories to be sold under single brand would require fresh approvals from government

### **Concerns of the government for opening up FDI in Retail India**

- a) Almost 95% of India's retail industry is unorganized and characterized with lack of professionalism, low capital and infrastructure, family run set up, low focus on quality and shopping experience etc. Traditional mom and pop stores offer employment to family members during lean agricultural seasons or in case of unemployment with no other avenues available. The industry is inhibited with underemployment. MNC would bring unfair competition leading to complete wipe out of unorganized retail industry which comprises of more than 12 million Kirana stores. With the manufacturing sector also progressing very slowly, the displaced population may be jobless.
- b) Organized retail is at very nascent stage and needs to get established and stabilize to face these giants. With their muscle power, the MNCs would displace existing distribution network and resort to monopolistic practices, forming cartels etc
- c) Absence of proper regulatory framework would lead to unfair trade practices and predatory pricing. These giants would continue to sell products at prices unsustainable for small retailers thereby wiping them out
- d) FDI may widen urban rural divide. Most retail outlets would be set up in and around urban areas where infrastructure facilities, population density and per capita income is higher. These outlets would attract cheap labor from rural areas thereby depriving agriculture of the needed workforce. Unplanned expansion in urban areas would stretch existing infrastructure (roads, parking spaces etc)
- e) There is a fear that global giants would use India as dumping ground for their sub standard and outdated products.

However, not all concerns raised above may actually materialize if FDI is allowed in a perfectly regulated and calibrated manner

Opening up the telecom sector for FDI worked by bringing in a telecommunication revolution which embraces everyone today. Foreign investments in automobile industry ended the long wait for outdated scooters and cars and led to leading global companies vying to open shop in India.

When Pizza Hut, Domino's, McDonald's, Burger King, KFC and other international brands were allowed, there were demonstration in many cities; they were painted as anti-people and anti-Indian enterprises. It was feared that domestic food chains like Haldirams, Bikanerwalas, Nirulas, Nathus etc will vanish. But all these Indian chains have only multiplied their outlets, diversified their production line, upgraded packing and presentation, and are doing roaring business.

In playschool space while Kangaroo Kids made an entry, domestic playschools like Tree House also flourished

### **Current challenges in Indian Retailing**

- a) Almost 95% of the industry is unorganized with incompetent management and inadequate infrastructure
- b) Poor supply chain including government run PDS leads to pilferage of grains being eaten by mice etc. These losses amount to thousands of crores and are one of the major contributors to food inflation.
- c) Poor warehousing, cold storage and transport
- d) Supply chain dominated by intermediaries leading to minuscule realization by farmers
- e) Outdated/ lack of technology

### **Benefits of allowing FDI in retailing in India**

Research conducted by the Indian Council for Research on International Economic Relations (ICRIER) has revealed that there is no evidence of overall decline in the employment of the Unorganized retailing sector as a result of the advent of FDI in organized retailing and that the rate of closure of small shops for the same reason is very minimal.

One of the major challenges faced by Indian agriculture is inadequate infrastructure through which the farmers would gain direct access to vast markets. This would not only eliminate unnecessary intermediaries, but also enable farmers to sell their produce at much lower prices and still fetch a good sum. Lack of proper warehousing and cold storage facilities forces the farmers to sell their produce at meager prices. While 100% FDI is permitted to invest in setting up the backend infrastructure, the same is not much forthcoming owing to restrictions on FDI in front end retailing. If FDI is permitted in retailing, these multi national giants can be induced to bring in huge capital investments and technology to set up the back end infrastructure and warehousing facilities, which would take years for our government to build up. This would significantly reduce the wastage of food produce and tame inflation. The resultant rural prosperity would bring about a balanced economic progress

Other industry to benefit is the SME. These manufacturing units do not have adequate infrastructure to access overseas markets. With the Retail giants setting up shop in India, they would not only start procuring material locally for domestic sale but could also buy for exporting back to their countries. This would open up huge export opportunities for the SME sector.

### **Below is a snapshot of some of the obvious benefits**

- a) Improved supply chain management resulting in reduced wastages and price reductions.
- b) Farmers benefit through direct marketing and contract farming.
- c) Improved farm production through modern techniques.
- d) Advanced Technology and Skilled Manpower development.
- e) Efficiency building in SME.
- f) Improved exports.
- g) Employment opportunities.
- h) Tax revenue for government.

**Co-existence Possible**

There is every opportunity for the existing Kirana stores to co-exist with these MNC giants as there are certain inherent advantages which they will continue to enjoy

- a) Local presence (residence or workplace) and easy access: It is very important in the Indian context
  - Limited storage space at home leading to frequent trips to nearby retailers
  - Consumers prefer fresh grocery rather than storing in bulk and consume stale grocery
  - Personal vehicle penetration level in India is less than 10 per 1000 population (KPMG 2006)
  - Not many housewives drive down all the way to the malls to procure their monthly grocery requirements.

These continue to be met through local Kirana stores

Therefore people prefer to buy from nearby stores rather than spending on transport to buy from main markets

- b) Personal touch with customers and value added services: Home delivery, credit facility, returns and adjustments etc. Personal touch enables retailers to advice customers on purchase of products most suitable to them.

- c) Low operational overheads: Small retail outlets are generally self owned or run by protected tenants. Not much expenses incurred on display and advertising. Family members provide labour and services.

**Suggestions**

To conclude, FDI in retail needs to be allowed in India in a calibrated manner.

- 1) Existing demographic of Indian population and potential are enough inducers for foreign giants. The government need not offer further subsidies
- 2) Opportunities should be created to strengthen the organized retailing in India to enable it to sustain competition from global giants
- 3) FDI in front line retailing should be allowed subject to companies bringing in stipulated capital, technology and managerial expertise to set up the backend infrastructure
- 4) Norms should be specified where these retail outlets must procure a fixed percentage of their requirements from domestic suppliers
- 5) Norms must be specified where a certain percentage of their employee strength needs to comprise of rural youth
- 6) Proper regulatory framework and guidelines must be put in place to ensure that these giants do not adopt monopolistic and unhealthy practices
- 7) Single window clearances should be provided for setting up shop
- 8) Restrict number of stores which can be opened in a city. This will ensure balance of expansion and infrastructure support and reduce the rural – urban gap

**Conclusion**

In a nutshell, FDI in retailing is the need of the day and is here to come. India having emerged as a progressive global economy needs to look at FDI in a broader perspective. There are definite advantages of allowing FDI in retail if the same is introduced in a closely monitored and calibrated manner, so that FDI in Multi-Brand retail will definitely turn out to be a boon and not a curse. Rightly said by Victor Hugo – “An invasion of armies can be resisted, but not an idea whose time has come”

**References**

- Bajaj C. Tuli R., and Srivastava N., *Retail Management*, New Delhi: Qxford University Press,2005.Print.
- Bryan R . and Berg N., *Walmart*, Great Britain and United States: Kogan Page Limited,2012. Print.
- Pradhan S. *Retailing Management*, New Delhi: Tata McGraw-Hill, 2010. Print.

**Webliography**

- Agarwal P., and Tyagi E., Foreign Direct Investment in Indian Retail Sector – An analysis, Nov 24<sup>th</sup> ,2011. [www.legallyindia.com](http://www.legallyindia.com).
- Batra H., FDI in retailing sector in India-Pros and Cons, Nov 3<sup>rd</sup> 2010. [www.legallyindia.com](http://www.legallyindia.com).
- Mookerji N., IKEA's investment in India- a big deal?, New Delhi: Business Standard, July 19<sup>th</sup> 2012. [www.business-standard.com](http://www.business-standard.com).
- Singh I., FDI in Retail Sector, Oct 11 2010., [www.slideshare.net](http://www.slideshare.net).

# *Job Satisfaction In The Banking Sector-A Comparative Study*

**Geeta Menezes**

## **ABSTRACT**

*Job satisfaction is the buzzword in today's corporate era and a key instrument to gauge the organizational health as service quality largely depends upon the human resources. After 1991, the banking scenario has changed completely. The banks need to keep pace with the fast changing global environment to become globally more competitive. The catalysts for transformation are many, yet it is the human resource that has to play a key role. This study compares the job satisfaction levels of public and private sector banks. The differences in public and private sector banks with respect to their background, employment structure, pay packages, job security, welfare policies, growth opportunities etc. play a significant role in influencing the job satisfaction levels of these banks. It is hypothesized that job attitudes of employees working in these two types of banks would differ significantly. A structured questionnaire covering six dimensions of job satisfaction such as work itself, job security, pay, personal development and training opportunities, supervision and co-workers was administered to 200 bank employees from the public sector and 180 bank employees from the private sector. Descriptive statistics and chi-square tests were used to study the differences in employee attitudes. The result indicates that the private sector bank employees are less satisfied with their jobs as compared to public sector bank employees. As banking institutions are the fulcrum of a nation's economy, higher levels of job satisfaction through effective management of human resources will contribute not only to sound and efficient banking, but also to a nation's prosperity.*

**Keywords** - Job Satisfaction, Public Sector Banks, Private Sector Banks.

## **Introduction**

Job satisfaction is an attitude, which results from a balancing and summation of many specific likes and dislikes experienced in connection with the job. It is the employees' judgement of how well the job on the whole is satisfying his various needs (Ganguli, 1994). Job satisfaction is a key instrument to gauge the organizational health as service quality largely depends upon the human resources (Crossman and Abou-Zaki, 2003). After 1991, the banking scenario has changed completely. The banks need to keep pace with the fast changing global environment to become globally more competitive. The catalysts for transformation are many, yet it is the human resource that has to play a key role. Public and private sector banks differ with respect to their working environments, compensation structures, growth opportunities and job security provided to the employees. Public sector banks structure compensation in such a way that there are lower pay differentials between employees. Long term tenure is rewarded and, there is a higher base pay. In the private banks, there are larger pay differentials, fewer rewards for tenure, and individual incentives are high. Public sector banks place a lot of emphasis on training, whereas in the private banks, training is emphasized according to necessity. In terms of staffing, the public sector banks are committed to employee security and have a full time work force, whereas in the private banks, the staffing policy is a hire and fire at will dictated one with a part time work force (D'Souza, 2002). Since the public and private sector banks differ with respect to their work culture, compensation structures, job security, etc., these variations are likely to play a significant role in influencing the job satisfaction levels in these banks.

The objective of the study is to compare the job attitudes between the public sector and private sector banks. The null hypothesis of the study is that there is no difference in job attitudes between the public and private sector banks. Bajpai and Srivastava (2004) examined the degree of job satisfaction of two public sector and two private sector banks in India and revealed that layoff threats, quick turnover, less welfare schemes increased job dissatisfaction whereas secure environment, welfare policies and job stability increased the degree of job satisfaction. Purang and Shrivastava (2009) examined the job satisfaction level of a public and private sector bank employees in India and found that private sector bank employees perceived greater satisfaction with pay, social and growth aspects of job as compared to public sector bank employees. Islam and Saha

(n.d.) evaluated job satisfaction of bank officers in Bangladesh and found that private bank officers reported higher levels of job satisfaction as compared to public sector banks, as they enjoyed better facilities and supportive work environment. Khalid and Irshad (2010) examined the job satisfaction level among the bank employees in Punjab, Pakistan and revealed that employees of private banks were more satisfied with pay, recognition and working hours as compared to public sector bank employees.

### Research Methodology

The sample covered 38 banks-20 from the public sector and 18 from the private sector. A structured questionnaire with a five point rating scale, covering six dimensions of job satisfaction (work itself, job security, pay, training opportunities, supervision and co-worker behaviour) was administered to 380 bank employees-200 from the public sector and 180 from the private sector. The collected data was cleaned, corroborated and analyzed using SPSS. Statistical tools used were percentage analysis and chi-square tests. Secondary data was collected from the official records of RBI and various research papers and journals.

### Results And Discussions

Table 1-A compares the attitudinal differences between public and private sector banks with respect to Question 1: How satisfied are you with the allotment of work in your department? 73.5% of the public sector employees are satisfied with the allotment of work in their department, whereas 66.1% of the private sector employees are dissatisfied with the allotment of work in their department. Excess work pressure and multi-tasking expected from private sector bank employees should explain this difference in response patterns. Since the p-value for chi-square test is 0.000, there is a significant difference between the two sectors with respect to work itself component of job satisfaction (Table 1-B).

**Table 1-A: Attitudinal differences for Question 1**

			Type of Organization		Total
			Public	Private	
How satisfied are you with the allotment of work in your department?	Very Dissatisfied	Count	7	30	37
		% within Type of Organization	3.5%	16.7%	9.7%
	Dissatisfied	Count	7	119	126
		% within Type of Organization	3.5%	66.1%	33.2%
	Undecided	Count	12	28	40
		% within Type of Organization	6.0%	15.6%	10.5%
	Satisfied	Count	147	3	150
		% within Type of Organization	73.5%	1.7%	39.5%
	Very Satisfied	Count	27	0	27
		% within Type of Organization	13.5%	.0%	7.1%
	Total	Count	200	180	380
		% within Type of Organization	100.0%	100.0%	100.0%

**Table 1-B: Chi-square Test for Question 1**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	285.230	4	.000
No. of Valid Cases	380		

Table 2-A compares the attitudinal differences between public and private sector banks with respect to Question 2: Do you believe that so long as you work efficiently, you will not lose your job? 47.5% of the public sector bank employees have strongly agreed whereas this percentage is only 2.8 in the private sector. Random layoffs in the private sector banks and commitment to job security in the public sector banks may be one of the reasons for this deviation. Since the p-value for chi-square test is 0.000, there is a significant difference between the two sectors with respect to job security component of job satisfaction (Table 2-B).

**Table 2-A: Attitudinal differences for Question 2**

			Type of Organization		Total
			Public	Private	
Do you believe that so long as you work efficiently you will not lose your job?	Strongly Disagree	Count	1	32	33
		% within Type of Organization	.5%	17.8%	8.7%
	Disagree	Count	2	92	94
		% within Type of Organization	1.0%	51.1%	24.7%
	Undecided	Count	9	46	55
		% within Type of Organization	4.5%	25.6%	14.5%
	Agree	Count	93	5	98
		% within Type of Organization	46.5%	2.8%	25.8%
	Strongly Agree	Count	95	5	100
		% within Type of Organization	47.5%	2.8%	26.3%
	Total	Count	200	180	380
		% within Type of Organization	100.0%	100.0%	100.0%

**Table 2-B: Chi-square Test for Question 2**

Value	df	Asymp. Sig. (2-sided)	
Pearson Chi-Square	299.981	4	.000
No. of Valid Cases	380		

Table 3-A compares the two sectors with respect to Question 3: How satisfied are you with your present salary? 38.5 % of the public sector bank employees are fairly well satisfied with their current salary, whereas this percentage is only 3.9 in the private sector. Since the private sector bank employees do not have enough job security, they expect a far better pay package and are therefore dissatisfied with their current salary. Since the



p-value for chi-square test is 0.000, there is a significant difference between the two sectors with respect to pay component of job satisfaction (Table 3-B).

**Table 3-A: Attitudinal differences for Question 3**

			Type of Organization		Total
			Public	Private	
How satisfied are you with your present salary?	Very Dissatisfied	Count	13	56	69
		% within Type of Organization	6.5%	31.1%	18.1%
	Dissatisfied	Count	43	69	112
		% within Type of Organization	21.5%	38.3%	29.5%
	Neither Satisfied nor Dissatisfied	Count	53	48	101
		% within Type of Organization	26.5%	26.7%	26.6%
	Fairly Well Satisfied	Count	77	7	84
		% within Type of Organization	38.5%	3.9%	22.1%
	Completely Satisfied	Count	14	0	14
		% within Type of Organization	7.0%	.0%	3.7%
	Total	Count	200	180	380
		% within Type of Organization	100.0%	100.0%	100.0%

**Table 3-B: Chi-square Test for Question 3**

Value	df	Asymp. Sig. (2-sided)	
Pearson Chi-Square	104.651	4	.000
No. of Valid Cases	380		

Table 4-A compares the two sectors with respect to Question 4: How reasonable is your immediate supervisor in the work he expects from you? 43% of the public sector bank employees feel that their immediate supervisor is fairly reasonable whereas this figure is only 8.3% in private sector banks. This could be attributed to deadlines, target pressures and rigorous evaluations imposed by the immediate supervisor in the private sector. Since the p-value for chi-square test is 0.000, there is a significant difference between the two sectors with respect to supervision component of job satisfaction (Table 4-B).

**Table 4-A: Attitudinal differences for Question 4**

			Type of Organization		Total
			Public	Private	
How reasonable is	Quite Unreasonable	Count	4	40	44
		% within Type	2.0%	22.2%	11.6%

your immediate supervisor in the work he expects from you?	Not Very reasonable	of Organization			
		Count	6	59	65
	About Average	% within Type of Organization	3.0%	32.8%	17.1%
		Count	33	65	98
	Fairly Reasonable	% within Type of Organization	16.5%	36.1%	25.8%
		Count	86	15	101
	Very Reasonable	% within Type of Organization	43.0%	8.3%	26.6%
		Count	71	1	72
	Total	% within Type of Organization	35.5%	.6%	18.9%
		Count	200	180	380
	Total	% within Type of Organization	100.0%	100.0%	100.0%
		Count	200	180	380

**Table 4-B: Chi-square Test for Question 4**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	200.588	4	.000
No. of Valid Cases	380		

Table 5-A compares the two sectors with respect to Question 5: Do you prefer to work with your present colleagues? 22.5% of the public sector bank employees have responded positively, compared to only 10% of private sector bank employees. Since the p-value for chi-square test is 0.000, there is a significant difference between the two sectors with respect to Question 5 (Table 5-B).

**Table 5-A: Attitudinal differences for Question 5**

		Type of Organization		Total
		Public	Private	
Do you prefer to work with your present colleagues?	Strongly Disagreed	Count	0	7
		% within Type of Organization	.0%	3.9%
	Disagreed	Count	0	11
		% within Type of Organization	.0%	6.1%
	Uncertain	Count	18	31
		% within Type of Organization	9.0%	17.2%

	Agreed	Count	137	113	250
		% within Type of Organization	68.5%	62.8%	65.8%
	Strongly Agreed	Count	45	18	63
		% within Type of Organization	22.5%	10.0%	16.6%
Total		Count	200	180	380
		% within Type of Organization	100.0%	100.0%	100.0%

**Table 5-B: Chi-square Test for Question 5**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	34.367	4	.000
No. of Valid Cases	380		

Table 6-A compares the two sectors with respect to Question 6: How satisfied are you with the personal development, training and quality improvement programme in this organization? 40.6% of the private sector bank employees have reported dissatisfaction as compared to only 9% in the public sector. This is because public sector banks place a lot of emphasis on training, whereas in the private sector, training is emphasized according to necessity. Since the p-value for chi-square test is 0.000, there is a significant difference between the two sectors with respect to Question 6 (Table 6-B).

**Table 6-A: Attitudinal differences for Question 6**

		Type of Organization		Total	
		Public	Private		
How satisfied are you with the personal development, training and quality improvement programme in this organization?	Very Dissatisfied	Count	1	15	16
		% within Type of Organization	.5%	8.3%	4.2%
	Dissatisfied	Count	18	73	91
		% within Type of Organization	9.0%	40.6%	23.9%
	Undecided	Count	19	15	34
		% within Type of Organization	9.5%	8.3%	8.9%
	Fairly Well Satisfied	Count	139	73	212
		% within Type of Organization	69.5%	40.6%	55.8%
	Completely Satisfied	Count	23	4	27
		% within Type of Organization	11.5%	2.2%	7.1%

Total		Count	200	180	380
		% within Type of Organization	100.0%	100.0%	100.0%

**Table 6-B: Chi-square Test for Question 6**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	79.046	4	.000
No. of Valid Cases	380		

Table 7-A compares the two sectors with respect to Question 7: Taking all things into consideration, how satisfied are you with your service here? More of public sector bank employees are satisfied with their jobs in comparison to their private sector counterparts. Since the p-value for chi-square test is 0.000, the difference in job attitudes between the two sectors is significant (Table 7-B).

**Table 7-A: Attitudinal differences for Question 7**

			Type of Organization		Total
			Public	Private	
Taking all things into consideration, how satisfied are you with your service here?	Not at all Satisfied	Count	0	34	34
		% within Type of Organization	.0%	18.9%	8.9%
	Not Satisfied	Count	0	57	57
		% within Type of Organization	.0%	31.7%	15.0%
	Partially Satisfied	Count	41	87	128
		% within Type of Organization	20.5%	48.3%	33.7%
	Satisfied	Count	116	2	118
		% within Type of Organization	58.0%	1.1%	31.1%
	Very satisfied	Count	43	0	43
		% within Type of Organization	21.5%	.0%	11.3%
	Total	Count	200	180	380
		% within Type of Organization	100.0%	100.0%	100.0%

**Table 7-B: Chi-square Test for Question 7**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	260.335	4	.000
No. of Valid Cases	380		

Results of the study indicate that the private sector bank employees are less satisfied with their jobs as compared to public sector bank employees. Private sector bank employees perceive that their jobs are not as

secure as those of the public sector bank employees. They have reported relatively low levels of job satisfaction due to reasons such as lack of job security; lack of effective social security and welfare policies; lack of personal development, training and quality improvement opportunities; autocratic leadership; random layoffs; layoff threats generated by volatile market situations; highly competitive work environment; frustration and failure due to very challenging jobs; perform or perish policy of the private sector; excess work pressures; multi-tasking; perceived over-qualification; pay instrumentality; rigorous performance appraisals, etc. The results are in conformity with the RBI figures released in July, 2012, indicating that public sector bank employees get 27% more as salary and other monetary benefits than their private sector counterparts. Private sector bank employees were getting more than public sector bank employees till 2009, but the scenario has changed in the last 2 years. Moreover, public sector banks, today, are the largest recruiter in the market. For every one vacancy in the public sector banks, the aspirants run into thousands (Bank Quest, 2011).

### Research Limitations

The major limitation of this study is its reliance on cross-sectional and self-report data. The study was confined to public and private sector banks in Mumbai. In order to generalize the findings, the study should have covered foreign banks also. The bank employees were reluctant to disclose their job attitudes for fear of reprisals from their higher ups. Most of them needed to be convinced that the study was purely for research purposes and their identity would be kept confidential. The study can be extended to job satisfaction outcomes.

### Conclusion And Suggestions

The endeavour of this study is to contribute to the existing body of knowledge on job satisfaction, particularly in the context of Indian banking sector. For the success and sustained growth of Indian banks, it is important to conduct job satisfaction surveys frequently so as to investigate general work atmosphere and take precautions for possible problems that may occur about human resources. Reviewing and improvising the existing HR policies based on employee feedback will help towards developing a competent work force in the banking sector. Public-private variations do play a significant role in influencing the job attitudes of employees working in these sectors. The banks need to keep pace with the fast changing global environment to become globally more competitive. A pool of committed employees has to play a key role in this journey of transformation. Employees are the main source of value creation and sustainable differentiation. Since the banking institutions are the fulcrum of a nation's economy, effective management of human resources by developing a positive organizational culture and making the employees feel wanted and cherished can add to a nation's prosperity. Private sector banks need to work more towards creating a pool of committed employees by providing more of job security, job stability, welfare policies to its employees and bringing in more realistic, transparent, highly objective and participative performance appraisal systems.

### References

- Bajpai, Naval & Srivastava, Deepak. 'Sectorial Comparison of Factors Influencing Job Satisfaction in Indian Banking Sector.' *Singapore Management Review* 26.2 .2004. 89–99. Print.
- Bank Quest. *The Journal of Indian Institute of Banking and Finance* 82.3 .2011. 1-3. Print.
- Crossman, A. & Abou-Zaki, B. "Job Satisfaction and Employee Performance of Lebanese Banking Staff." *Journal of Managerial Psychology*. 2003. 368-376. Print.
- D'Souza, Errol. "Employment and Human Resource Practices in Public Sector Banks in the Nineties." Shuji Uchikawa (Ed.): *Labour Market and Institution in India: 1990s and Beyond*. Japan 2002. 1-20. Print
- Ganguli, H. 'Job Satisfaction Scales for Effective Management.' *Manual for Managers and Social Scientists*. New Delhi: Concept Publishing Company, 1994. Print.
- Islam & Saha. *Job satisfaction of Bank Officers in Bangladesh* (n.d.) (n.p.). Print.
- Khalid & Irshad. 'Job Satisfaction among Bank Employees in Punjab, Pakistan : A Comparative Study.' *European Journal of Social Sciences* 17.4 2010. Print.
- Purang & Shrivastava. 'Employee Perceptions of Job Satisfaction: Comparative Study on Indian Banks.' *Asian Academy of Management Journal* 14.2 2009. 65-78. Print.
- Reserve Bank of India. Report on Trend and Progress of Banking in India. Mumbai: 2008-09. 311-313. Print.
- 'It Pays To Work For Public Sector Banks.' *The Times of India*. 23 July 2012: 22. Print.

# *Climate Change: Mitigation And Adaptation.*

**Gaurang Yagnik**

## **ABSTRACT**

*Irregular rainfall, floods, sea level rise, melting of ice, water scarcity, loss of bio-diversity, extreme climate events and natural calamities are the few examples of the result of climate change. Such effects of climate change are not only limited to being an external shock but they also have vast and serious impacts on economical, financial, political and social life of human kind. Therefore, 'Climate change is increasingly recognized as one of the key challenges for the 21<sup>st</sup> century. How climate change unfolds and how the world responds to this challenge will decide the major changes and will have profound implications for people around the world.'* (TIACCA, 15) *The objective of this paper is to discuss various consequences of climate change and its mitigation and adaptation keeping in view economic, non-economic, social and behavioral factors. This paper is divided in two parts. The first part briefly deals with climate change and its possible impacts on different sectors of the economy. The second part deals with response to the climate change by humankind i.e. mitigation and adaptation aspects including economic, ethical, moral and other aspects of human behaviour which can at least ease the problem if not solve it.*

**Keywords** - *Climate Change, Mitigation, Human Behaviour, Adaptation*

|

As we know, climate change is considered as the greatest threat to the welfare of present as well as future generations of mankind and if the issue of climate change is not addressed properly and promptly then sustainable development would only be an unrealized dream. Climate change has its impacts on all sectors like agriculture, business, fisheries, tourism etc of the economy. The productivity of all these sectors of the economy is being affected by climate change. As explained in the executive summary of 'Towards an ILO approach to climate change adaptation':

Climate change is already occurring and is having increasingly large impacts on enterprises and workers, and on economic and social development. In the longer-term, the increase in average temperatures, the alteration of rainfall patterns and rises in sea level will be the most significant effects. In the short-to-medium term, the impacts are mostly caused by erratic weather patterns and extreme events such as storms, floods and droughts. In most regions these impacts on the world of work are negative, disrupting businesses, destroying workplaces and undermining income opportunities. In poor countries and communities the impacts on income generation, employment and social security can be particularly devastating. Those who have done least to cause the problem stand to lose the most. (TIACCA, vii)

Further this report also explains:

One way is to see climate change as an external shock and to compare its impacts with those of past economic crises. The comparison might be justified as global real GDP decreased by around 5 per cent from 2007 (5.2 %) to 2009 (-0.6%) while impacts of climate change are estimated to be in the range of a loss of 4–20 per cent of global GDP. 12 Macro-economic indicators such as gross fixed investment contracted sharply in 2009, falling by nearly 10 per cent. Global trade dropped by nearly 12 per cent. The number of unemployed increased by more than 22 million in 2009 alone, with little recovery, and a global unemployment rate of 6.2 per cent in 2010 compares with 5.6 per cent in 2007. (TIACCA, 17)

Thus, the change in pattern and productivity in agriculture is a possible effect of climate change which may affect food security also. Commerce and trade will also be affected by climate change which may increase business risk which in turn leads to abandoning certain areas of business which further leads to reduction in employment and reduction in income and which still further leads to reduction in demand at the local level. Tourism is also very seriously affected by climate change as it reduces the biodiversity and natural beauty. Fisheries is also profoundly affected by climate change. The collapse of species and migration of fish stock can

also have severe impacts on economic and social life. In short the climate change can have its overall impact on global economy.

Moreover, other important aspect is that today the impact of climate change is so severe that it has questioned the present economic growth model. It is also argued that the present economic growth model is the root cause of this severe crisis of climate change. As it is rightly observed by Paul Gilding 'With the global economy now hitting the limits of both planet's finite physical resources and its capacity to absorb our impact, this economy is grinding to a halt' In other words it is the failure of the growth model and the end of growth leading to economical, political, social problems. The moot question now is 'What to do? How to respond?'

## II

Generally a response to any problem can be mitigatory and/or adaptive in nature. We as human beings always try to reduce the intensity of a problem at the end and on the other try to adjust to it with our utmost ability. In the same way the response to the climate change can also be categorized into two categories.

1. Mitigation.
2. Adaptation.

So far as the mitigation part of response to climate change is concerned, one has to try to reduce the intensity and gravity of climate change. i.e. one has to reduce the use of natural resources as far as possible so the severity of climate change decreases. It is very important for us not to cross the limits. As pointed out by the planetary boundaries report of Stockholm Resilience Centre:

There were nine boundaries we cannot cross and maintain a sustainable economy. They are climate change, stratospheric ozone, land use change, freshwater use, biological diversity, ocean acidification, nitrogen and phosphorus inputs to the biosphere and oceans, aerosol loading and chemical pollution. (Gilding, 187)

Here one has to remember that mitigation and adaptation in this problem are interrelated because mitigation attitude can only lead to adaptive behaviour to mitigate the problem or an issue.

There are many ways and suggestions to avert the negative impacts of climate change resulting from the present day growth model. Few of them are as discussed below:

### 1. **ONE Degree War against climate change**

ONE Degree War Project has been suggested by a leading optimist environmentalist and an environmental consultant Mr. Paul Gilding and his team in his popular book *The Great Disruption*. According to him there has to be a war-like-attitude to fight the climate change crisis. In his *One Degree War against climate change* he suggests three phases of this plan.

#### **Phase I: Climate war: Years 1-5.**

In which it was assumed that severe steps should be taken to achieve a global reduction of 50% in gas emissions within first five years. To achieve this, the plan suggested certain steps like---

- Reducing deforestation.
- Closing coal power plants
- Rationing electricity.
- Installing wind turbine and solar plants.
- Regulating the material.
- Reducing transport emissions.
- Capturing and burning Methane.
- Binding 1 gigaton of Co<sub>2</sub> in the soil.
- Launching a government and community led 'shop less live more' campaign.

#### **Phase II: Climate neutrality: Years 5-20.**

In which net zero climate emissions are aimed and achieved by full utilization of all technological opportunities, supported by behavioural and cultural change.

#### **Phase III: Climate recovery: Years 20-100.**

In which efforts are made to achieve a long period of negative emissions to create a stable global climate and a sustainable global economy and to restore the climate towards the pre-industrial "normal".

## 2. Green Economy

The idea of green economy is a very recent concept conceived by UNEP and ILO and advocated by present policy makers, political leaders, heads of states and specialists in environmental economics etc.

UNEP defines a green economy as one that results in “improved human well-being and social equity, while significantly reducing environmental risks and ecological scarcities” (UNEP 2010). In its simplest expression, a green economy is low-carbon, resource efficient, and socially inclusive. In a green economy, growth in income and employment are driven by public and private investments that reduce carbon emissions and pollution, enhance energy and resource efficiency, and prevent the loss of biodiversity and ecosystem services.” (TGE, 16)

The importance of the concept of green economy is very well explained in the following quote from UNEP’s report Towards a Green Economy:

This recent traction for a green economy concept has no doubt been aided by widespread disillusionment with the prevailing economic paradigm, a sense of fatigue emanating from the many concurrent crises and market failures experienced during the very first decade of the new millennium, including especially the financial and economic crisis of 2008. But at the same time, there is increasing evidence of a way forward, a new economic paradigm – one in which material wealth is not delivered perforce at the expense of growing environmental risks, ecological scarcities and social disparities. Mounting evidence also suggests that transitioning to a green economy has sound economic and social justification. There is a strong case emerging for a redoubling of efforts by both governments as well as the private sector to engage in such an economic transformation. (TGE, 14)

Moreover, basically the key aim of a transition to a green economy is to enable economic growth and investment which increases environmental quality and social inclusiveness” (TGE, 16) and it was also envisaged that “a green economy can meet this challenge by offering a development path that reduces carbon dependency, promotes resource and energy efficiency and lessens environmental degradation. As economic growth and investment become less dependent on liquidating environmental assets and sacrificing environmental quality, both rich and poor countries can attain more sustainable development.” (TGE, 17)

Now, it is very clear that change towards a green economy will have its impacts on world of work in the economy. The transition towards a green economy can change the level of activities qualitatively and quantitatively in the economy. This in turn ultimately leads to structural shift in the economy. There will be green restructuring in the economy. This restructuring will lead to change in regulations, technology and innovations in the economy. And it will also lead to a major shift in market and consumers’ habits, tastes, and preferences. Thus, according to the “Skills for Green Jobs: a global view” there are following four drivers of change in the green economy.

- Physical change in environment.
- Policies and regulations.
- Technology and innovations.
- Markets for greener products and services and consumer habits. (SGJ, xviii)

## 3. Ethical measures to adaptation:

It is a well known fact that economics is the root cause of all environmental problems including climate change. It is the rampant consumerism which needs to be controlled as mitigation or adaptive measures to fight climate change because control in consumption pattern will change production pattern and which in turn it will reduce the use /or exploitation of natural resources. There are many individuals, groups, organizations across the globe making their efforts to address these issues regarding environmental problems. Some of them are as follows:

### 1. Shop Less, Live More Campaign

This is the campaign advocating large scale reduction of carbon intensive consumption and promoting climate friendly economic activities and trying to educate people regarding quality benefits of low-carbon life by shopping less. As Paul Gilding observes that “We would propose a bottom-up and top-down campaign to highlight the quality of life benefits of low carbon lives with less stuff.” (Gilding pg. 141)

### 2. No Impact Man Movement

‘No Impact Man’ is a movement to reduce negative impact of waste resulting from excessive consumption. As informed by Paul Gilding this was started by Colin Beavan and his family of four in Nov. 2006. During his attempt to try to live for a year with no net environmental impact



and “to expand his positive impact through environmental restoration, donations of time and money to environmental groups and so on, until his family’s net contribution to the problem was zero” (Gilding, 205). A quote by Colin Beavan is worth mentioning:

We got the glimpse of life with an entirely different rhythm. We began to think that . . . The no impact experiment might actually make us happier. It was only a seven-day experiment, but it convinced us that living no impact can be done, it can be done pleasantly, and that we could conceivably end up happier rather than sadder – which is why, God help us, we are in it for a year. (Gilding, 206)

### 3. Compact Group

‘Compact’ is another group of ten friends in San Francisco who decided to buy nothing new for twelve months. This has led to worldwide groups signed up for “Twelve month shopping free zone”.

### 4. Free Cycle Network

The network of thousands of groups spread over seventy countries world-wide trying to divert five hundred tons of waste from landfill every day. The core idea of ‘Free Cycle Network’ is as follows:

There are groups where people give away unwanted goods to other members of their local group who promise to give the goods a decent house – the outcomes include reusing useful stuff, reducing landfill waste, reducing the need to buy new stuff and perhaps most important bringing communities and people together in act of generosity. (Gilding 211)

## Conclusion

All the foregoing discussion suggests different ways to combat the problem of climate change. But here there are certain issues which need to be addressed simultaneously.

1. It is very important that the attitude and mindset of people must change and efforts should be made more rigorously in this direction, e.g. In the case of the Compact movement as Paul Gilding reports “. . . the compact members found themselves attacked by conservatives as ‘Un-American’ and . . . one San Francisco shop even offered ‘Break the Compact discounts’”. (Gilding. 207) It is this attitude that needs to be changed.
2. Turning towards a green economy would be useless if there is no fundamental change in the activities of people. If consumers keep on demanding at the same (Business as usual) level as today, then mere transition towards a green economy in terms of structural changes, technological changes, changes in consumer preference for green products, changes in market conditions in favour of a green economy etc. would have less impact. It can just reduce nominal use of natural resources. Moreover, this expected transition would also be more expensive than carbon intensive economic environment. If people follow the ideas of Swami Sivanand (who advocated reducing material demand to attain spiritual and peaceful life) and Gandhiji (who advocated non exploitation of natural resources beyond our needs and idea of trusteeship, a much better and wider concept than the present day CSR concept) of reducing demand itself then only the concept of a green economy can achieve more concrete results. The change in consumption pattern based on minimal wants will change the production pattern which would be a more sustainable and pro-green economy.
3. The sustainability is not precisely measurable in the sense that there are only estimates regarding availability of natural resources for present as well as future generations. How much resources the future generation wants and how much will be available for them is a question yet to be answered precisely. All the present day estimates give different outcomes based on different assumptions like ‘Business as usual’ etc., But having said that one must keep in mind that the basic idea of sustainability is to think about the future generation and accordingly set the pace for a present set of behaviour so that the future generation can at least be sustained and flourish.

Unless there is a change in moral and ethical standards of all the individuals playing as different agents in the process of development, the mitigation and adaptation against climate change or attaining sustainable development would be a far-fetched dream. We have to find economic solutions, advocated and implemented

politically, with highest standards of moral, ethical, and social responsibility to build a truly green economy with sustainable development.

#### References

- Gilding, Paul. *The Great Disruption: How the Climate Crisis Will Transform the Global Economy*, London: Bloomsbury Publishing, 2011. Print.
- Harsdorff, Marek; Maikel, Lieu-Kie-Song; Mito, Tsukamoto. *Towards an ILO Approach To Climate Change Adaptation*. [1v. (Employment working paper, No.104)], International Labour Office, Employment Sector, Employment Intensive Investment Programme. Geneva: ILO, 2011. (Abbr. TIACCA). Print
- Strietska-Ilina, Olga; Christine, Hofmann; Mercedes, Durán Haro; Shinyoung, Jeon. *Skills For Green Jobs: A Global View: Synthesis Report based on 21 country studies*. International Labour Office, Skills and Employability Department, Job Creation and Enterprise Development Department. Geneva: ILO, 2011 (Abbr. SGJ). Print.
- UNEP, 2011, *Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication*, [www.unep.org/greeneconomy](http://www.unep.org/greeneconomy) (Abbr. TGE). Web.

**RESEARCH HORIZONS - ISSN 2229 385X  
VOL. 3., JULY 2013**

**FORM IV**

<b>Place of Publication</b>	:	Mumbai
<b>Periodicity of its Publication</b>	:	Annual
<b>Printer's Name</b>	:	<b>Shree Art Printers</b>
<b>Publisher's Name &amp; Address</b>	:	Maniben Nanavati Women's College, Vallabhbai Road, Vile Parle (W), Mumbai - 400 056.
<b>Nationality</b>	:	Indian
<b>Editor's Name and Address</b>	:	Dr. Harshada Rathod Maniben Nanavati Women's College, Vallabhbai Road, Vile Parle (W) Mumbai - 400 056.
<b>Nationality</b>	:	Indian

**ABSTRACT**

*Migration is a very common phenomenon in world history. A person is moving from one place to another place in search of employment, opportunities, political and social reasons. When a highly skilled person is moving from native place to developed countries for better opportunities is consider as a brain –drain. After globalization India is the second country in world, for exporting a highest number of highly skilled person in developed countries. This brain- drain is considered as a huge economic loss. Fortunately India has converted her loss in to gain. This paper is focusing how India has converted her brain- drain into brain- gain and how to reach win- win scenario. The paper is based on secondary data. The paper made a positive analysis of emigration of highly skilled persons. The result of analysis proved that emigration of highly skilled persons is benefiting to both countries. India is receiving advantages from migrants in terms of remittance, exchanges of technological knowledge, growing bilateral investment, and expansions of international trade.*

**Keywords -** Brain Drain, Brain-Gain, Bilateral Investment, Remittance, Technological Development.

**Introduction**

In the global era, the free movement of capital goods, technology, information and highly skilled labour has become a key component of economic growth. In competitive age every country tries to increase their market share in international trade, the developed countries are facing shortage of highly qualified labour therefor they attracting the best and brightest mind from developing countries to win the competition. With a well-educated and large work force India, is an important provider of highly skilled specialties for many developed economies. The departure abroad of a large number of well-trained Indians naturally has led to concerns about “brain drain” in India. In 2010, India with an estimated stock of 11.4 million emigrants was the second emigration country in the world, behind Mexico (11.9million).

The available data on the numbers of highly skilled Indian emigrants suggest that the country does not suffer seriously from brain drain, Because the emigration rate of tertiary-educated population from India had estimated low (in 2000 just only 4.3%), as with other emerging economies and certainly compared to small countries like Guyana, which has 89% of its tertiary-educated population abroad, or Grenada and Jamaica with a highly skilled emigration rate of 85.1%. Here an attempt has made to how dose India converted her problem of brain –drain in to brain –gain and win position in the world economy.

**Review of literature**

According to Meyer & Brown (1999) in his study on “Brain Gain, ‘he indicated two ways to implement the brain gain: either through the return of the expatriates to the country of origin (return option) or through their remote mobilization and association to the development of home country (Diaspora option).

According to Dustmann and Krichkamp (2002), in his study on “Migration’, Emigrated successful skilled persons are returning as an entrepreneur to their home country and contributing in nation’s development.

Tette (2003) proposed three strategies for addressing the problem of brain drain: the retention, return, and Diaspora options.

According to Uwe Hunger (2009), India is a prime example of how Third World elites (former brain drain emigrants) may contribute to the development of their home country. Although it is still a developing country, India now appears to be one of the most attractive and dynamic centers for technology development worldwide. The role of information technology in India is seen as an opportunity for the country to overcome poverty and underdevelopment (UNDP 2001a).

The recent theoretical and empirical literature on skilled migration from less developed countries has reevaluated the possibility that international labor mobility may benefit human capital in the sending countries in the long run. There are three channels that have been emphasized: incentives, remittances and returns. Beginning with Elmenstein and Stark (1998) and followed by Beine, Docquierand Rapoport (2001), Stark

(2003) and Schiff (2005) and Beine, Docquier and Rapoport (2006), the theoretical literature on international migration of highly skilled workers has noticed that, at least in theory, access to international labor markets, where returns to human capital are higher than domestic returns, may induce people in less developed countries to pursue higher education.

**The origins of problem:** “Emigration has a positive effect on Indian Economy.”

**Objectives of the study:** The objective of the study is to analyze and interpret the Indian migration trend, especially in European countries and gaining through migrants. The paper is an attempt to analyze the benefit India is gaining from emigration of skilled persons. to examine the India’s migration trends in global context, how does India convert her problem of brain –drain into brain –gain and win in the global competition.

**Evaluation of Indian Migration Trend**

The geographical distribution of Indian migrant destination countries is defined by the level of qualification. The migration flows of the highly skilled are oriented towards traditional Indian destinations, namely: the US, Canada, and the UK and more recently toward non-English speaking EU countries. This wave was accelerated by Indian integration into the world economy. Semi-skilled and unskilled Indian workers are predominantly concentrated in the high-income countries of the Gulf Cooperation Council. These migrants have also been viewed for a long time as key providers of remittances. Current emigrants from India show an evolution of Indian labour migration, confirmed by the presence of highly-skilled flows towards the Gulf, a destination traditionally reserved for unskilled and semi-skilled Indians. The same trend is recorded regarding highly-skilled flows towards the US, Canada, Australia and Europe where unskilled Indian migrants mix with more qualified categories.

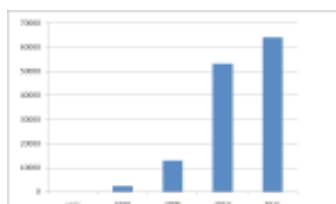
The internationalization of knowledge creation and the rapid expansion of R&D activities determined the diversification of receiving countries for professionals and skilled workers from India. Traditional migration streams of highly skilled Indian were directed toward the United States and the UK. In the 2000s, new non-English-speaking destinations emerged in Europe such as Italy, France, Germany, and other European countries. The number of skilled Indian migrants moving to U.S. Canada, Australia, and Europe where unskilled Indian migrants mix with categories that are more qualified.

**Converting Indian brain drain into brain gain**

The brain drain is effectively an export of human resources such as – “education services” which has inadvertently “become a money machine for countries such as the US contributing over \$7bn to the US economy”. However it is important to note the knowledge and wealth generated is twofold, both for the country of origin and host country, who acquire an additional human capital to fill labour gaps thus increasing economic development. The country of origin exporting their skilled and highly educated workforce benefit from a brain gain both in terms of the increase in the labour power they possess, but also in the fact “skilled migrants leaving the country generate increased demand for higher level education amongst the population”. Furthermore, the sending back of remittances increases economic development in the country and standard of living. Thus, in the end brain drain may be converting into brain gain something particularly relevant to India.

**Remittance:** The role of the overseas Indian community in the development of the homeland concerned only financial resources. Estimated at 30 million and with a presence in 189 countries, the Indian Diaspora produces an annual economic income of about \$400 billion, almost 30 percent of India’s GDP. Desai, Kapur and McHale (2001) found that the 1 million Indians in the United States who represent only 0.1 percent of India’s population earn the equivalent of about 10% of India’s national income. The estimated volume of remittances in 2010 was \$55 billion or 3.9% as a share of GDP. Despite the economic crisis since 2008, the volume of remittances has remained resilient due to the geographical diversification of Indian migrants. After a 1% fall off in 2009 compared to 2008(\$49.9 billion), in 2010 the total amount climbed to \$55 billion. Naturally, these financial resources contributed to development processes in India.

FIG: 1 REMITTANCE INFLOWS IN INDIA (IN MILLION US\$)



From the above figure it is clear that India’s remittances increased from 2384 million (1990) US\$ to 64000 million (2011) US\$ within two decades, it increased nearly 280 times which has greatly contributed in India’s economic development.

**Transition to a knowledge economy**

The contribution of US-based Indian IT specialists to the growth of the software industry in India is an illustration of a win-win scenario, in which the international mobility of Indian skilled professionals has helped India’s transition to a knowledge economy, has led to the development, and has increased the innovation capacity of the host country. Currently, about 14% of India’s net domestic product is composed of knowledge intensive activities, mostly in the services sector. The Indian IT-BPO industry had revenues of \$71.7 billion in 2009, with the IT software and services industry accounting for \$60 billion of these revenues. During this period, India’s direct employment increased nearly 2.23 million, an addition of 2, 26,000 employees, while indirect job increased 8 million. As a proportion of national GDP, IT sector revenues have increased from 1.2% in 1998 to 5.8% in 2009. Export revenues are estimated at \$47.3 billion in 2009, representing 66% of the total IT-BPO industry revenues. Software and services exports are

expected to constitute more than 99 percent of total exports, employing over 1.76 million employees. Following table represent the export market distribution for Indian IT-BPO

**Table: Exports markets distribution for Indian IT-BPO**

Country	2005	2006	2007	2008
America	68.30%	67.18%	61.40%	60.00%
Europe	23.10%	25.13%	30.10%	31.00%
Rest of the world	8.6%	7.69%	8.5%	9.00%

Source: Indian IT-BPO Industry 2009: NASSCOM Analysis

Indian IT specialists settled abroad are bringing benefits for both home and for host country. India accelerated its transition to a knowledge economy taking advantage of the updated skills of its highly skilled workers abroad and the entrepreneurial networks that they established there.

**Growing bilateral investment flows between the country of origin and destination countries**

Due to IT industry development a well-known Companies like Microsoft, IBM, Hughes Software, Intel, Oracle, GE, CISCO established their R&D centers in India. The number of centers related to ICTs grew from fewer than 100 in 2003 to about 750 by the end of 2009 (UNESCO Science Report 2010) Today, investment flows are not only a one-way movement directed toward India but a two-way. Business networks established by Indian migrants in their countries of destination facilitate capital circulation between India and its foreign partners. The biggest companies from India, in pursuit of technology, start also to invest abroad.

**International Trade Effects**

Indians abroad represent an important market for products from India. Their contribution to the expansion of trade relations is possible through direct or indirect effects. Direct effects come from expatriates’ demands for Indian products. Besides their own consumption, they may induce new consumption habits in the host country. Indian migrants have demonstrably affected and contributing to the promotion of local goods such as basmati rice, Indian films, etc. The growing consumption of Basmati rice in the UK due to Diasporas influence is a key driver of growth of Basmati rice exports. In 2010, the import into the EU from India was estimated at •33.2 billion and agricultural products represented 8%33. On the one hand, Indians abroad create a new demand for Indian products and on the other hand, the native population is encouraged to consume as well. During the last few years, Indo-EU trade relations have been strengthened. The EU is India is largest trading partner and its main source of foreign direct investment. Available data shows a dramatic increase in EU-Indian trade. The EU represents 21% of India’s total exports and 16% of India’s total imports. India accounts for a small but rapidly growing share of EU trade: 2.4% of the EU’s total exports and 1.9% of the EU’s total imports

The indirect role of overseas Indians in trade expansion is expressing through the importance of networks, as a source of information and business contacts i.e. Indian doctors settled in the UK permitted India to make a name in the health care sector resulted in the development of medical tourism in India. According to the Indian Ministry of Tourism, this market was estimated at \$330 million in 2004 and it generated approximately \$2

billion in 2010. Apart from healthcare services, this category of tourists generated other revenues for India by visiting famous sites in India and by buying traditional products.

## 7) Conclusion

This paper is focusing on how Indian expatriates offer opportunities for mutually beneficial growth in both origin and destination countries. These professionals contribute not only to the development of the country where they live and work but also to the economy of the country of origin. Indian human capital in abroad can be leveraged by India to take advantage of its resources but also by destination countries for the fulfillment of skill shortages. With a large number of young and educated English speaking people, India plays a major role in international migration. In the context of the intensification of a global knowledge economy, the demographic trends, and the changes induced by the crisis, the EU could take advantage of Indian migrants turning towards European destinations. The IT industry in Bangalore created millions of employment and good rapport with worldwide.

## 8) Suggestions

- 1) In order to continue to take advantage of the international mobility of highly skilled Indians, India, and Europe have to cooperate in the formulation of joint measures taking into account the interests of all stakeholders: country of origin, country of destination and the migrants themselves.
- 2) Europe has to promote integration policies for Indian migrants ensuring long-term economic benefits rather than temporary programs, which offer only short-term solutions to labour shortage problems.
- 3) The redirection of mobility flows between evolutionary poles of migration emphasizes the changing geopolitics at work: asymmetric traditional relationships have diminished and the circulation paradigm redistributes current moves, opening new options and perspectives.

## References

- A. Bhargava, F. Docquier, and Y. Moullan. *Modeling The Effects Of Physician Emigration On Human Development*. Based on New Medical Brain Drain Data, 2010. Print.
- N. Buga. *Les Diasporas commerciales d'intégration dans l'économie mondiale*, PhD dissertation in Economics defended in July 2011 at the University Pierre Mendès France. 2011, Print.
- M.A. Desai, D. Kapur and J. McHale. *The Fiscal Impact of the Brain Drain: Indian Emigration to the U.S.*, Third Annual NBER-NCAER Conference, Neemrana, India, December 17–18. 2001. Print.
- F. Docquier and H. Rapoport. *Skilled Migration: The Perspective Of Developing Countries*, IZAD discussion Paper Series N 2873. 2007. Print.
- M. Fix, Demetrios G. Papademetriou, J. Batalova, et al. *Migration and the Global Crisis*. A Report Commissioned by the BBC World Service, Migration Policy Institute 2009. Print.
- International Organization for Migration, World Migration Report 2010. Print.
- The Future Of Migration: Building Capacities for Change. 2010. Print.
- B. Khadria, 'India; Skilled Migration to Developed Countries, Labour Migration to the Gulf', in S. Castles and R. Delgado Wise (eds) *Migration and Development: Perspectives from the South*, Geneva: International Organization for Migration. 2008. Print.
- P. Kumar, S. Sarkar and R. Sharma, *Migration and Diaspora Formation: Mobility of Indian Students to the Developed World*, IMDS Working Paper Series Nos. 7-9 May 2009. Print.
- E. Leclerc, *India Recentred: The Role of Indian Diaspora in the Globalisation Process*, IMDS Working Paper Series Nos. 1-3 December 2008. Print.
- E. Leclerc and J.-B. Meyer, 'Knowledge Diasporas For Development: A Shrinking Space For Skepticism', *Journal of Asian Population Studies* vol 3 n°2, pp 153-168 2007. Print.
- Various government websites.

\*\*\*\*\*

## ENGLISH

*Railway Raju To Guide Raju-  
R.K.Narayan's "Guide"*

Sujatha Rao

**ABSTRACT**

*Cinema brings words to life through visuals, sound, and music, dialogue, acting and splicing or mixing of shots generally known as editing. Whereas, literature describes visuals in words. This, is the basic difference between literature and cinema. Cinema, an eclectic art form, has borrowed generously from earlier art forms like music, poetry, painting and architecture. Films like Sanjay Leela Bhansali's "Devdas," Vishal Bharadwaj's "Omkara," Bimal Roy's "Sujata," GuruDutt's "Sahib, Bibi aur Ghulam," Vijay Anand's "Guide" and Shyam Benegal's "Sooraj Ka Satvan Ghoda" are all adapted from literary fiction—classic, contemporary and international. It is very rare on Indian cinema that a novel is interpreted on screen and remains truthful to the original. Some of those movies which remained true to the source like "Devdas" had attained a cult status but there are some other movies which twisted the source material and yet remained a classic in the folklores of Indian Cinema. One such film is "Guide." R.K. Narayan's novel was based on the selfish journey of Railway Raju, a man who cheats himself and all those who surround him for reasons best known to him and in the end turns into a demi-God who ironically sacrifices himself for an illusory cause of others. Through the journey of Railway Raju, the lives of Rosie, Gaffur, Marco and Raju's mother are unveiled and also the fictitious town of Malgudi. On-screen adaptation of the "The Guide" differs a lot on the outlook of Railway Raju Guide, Narayan adopts, just as he does in almost all his works, the individual as his reference and looks inward, affecting a microcosmic view of society and its problems. He showcases the idiosyncrasies of the characters and superimposes them on one another to come up with a layered structure of societal inconsistency and prejudice*

**Keywords** - Cinema, Literature, Material, Malgudi, Society.

R.K.Narayan's *The Guide* is one of the author's most critically acclaimed stories. He won the SahityaAkademi Awards for this novel. *The Guide* begins as a comic look at the life of a rogue, but develops into something different in its progression. In a fairly compact and concise manner the book conveys the numerous aspects of the day-to-day lives of Indian. The different culture systems, the superstitions and values of the people of a small town named Malgudi which serves as a reflection on Indian society altogether.

*The Guide* is set at the background of Malgudi, R. K. Narayan's make-believe place in southern India. The novel is told through a series of flashbacks. Raju is the hero of the story who grows up near a railway station and eventually becomes a shopkeeper. Later he becomes a resourceful tourist guide. He meets Rosie and her husband. Rosie is a beautiful dancer. Her husband Marco is a scholar and anthropologist and is more interested in his research than in his young wife Rosie. As the novel progresses the guide falls in love with Rosie and starts to live with her. He loses all his money and inspires Rosie to start dancing. He becomes her manager. But he cannot forget his habit and one day caught red handedly while forging Rosie's signature to sell one of her necklaces. He stays in jail for two years. After returning from imprisonment he decides not to go to Malgudi. He goes to a village named Vellan where the people take him wrongly as a spiritual guide. They start offering him food and some comforts. Raju enjoys the whole process. The irony of the story is the drought that occurs in the village. Raju takes 12-day fast on people request. After many days of his fasting in one fine morning when he

goes to the riverside for his daily rituals his legs sag down and he feels it is raining in the hillside. The ending of the novel is a bit confusing as it leaves an unfinished end of Raju's death or end of drought. Guide can be seen in light of the social and political activism of the 60s. It essentially was the time when the average Indian household started witnessing the advent of technology and hob gobbling the changes that came in the wake of industrial development all around. Similarly, the wave of feminism, emanating from the West, started sweeping through the world and India too did not remain unaffected by it. The question of equality in terms of caste, colour, gender and religion came to occupy centre stage in intellectual deliberations.

Vijay Anand adopts synecdoche as his *modus operandi*, and showcases the concerns of national pride, women empowerment and an endangered culture through the lives of Raju (Dev Anand), Marco (Kishore Sahu) and Rosie (Waheeda Rehman). He uses rhetoric both in plot and dialogue to convey messages and gives his characters a free reign to grow into the persona they require to carry the burden of mobilizing reform. Unlike Narayan, whose caressing touch not only enlivens the characters but also induces in the reader a sense of wonder at the stroke of irony that pervades the protagonists' lives in the novel, Despite this obvious deviation from the text, the change in approach does not seem to undermine the celluloid projection of the work and if one were to view the socio-political backdrop of the times when movie was created, one can understand why this movie could find firm favours both from the masses and the intelligentsia alike.

Dismayed at such alternations, R.K. Narayan was critical of the fact that Vijay Anand had changed the setting from the idyllic and fictitious south Indian town of Malgudi to the real and concrete Jaipur. Narayan seems to lament the loss in saying "...By abolishing Malgudi, they had discarded my own values in the milieu and human characteristics. My characters were simple enough to lend themselves for observation; they had definite outlines-not blurred by urban speed, size, and tempo" (Mehrotra 2011).

Vijay Anand as director and Dev Anand as producer and actor, embellish R.K. Narayan's simple tale not only by turning the film into a visual treat with the befitting use of camera, lights and sound but also by making the central consciousness of a tourist guide the intersection of the economic and social cross-currents sweeping postcolonial India mobility of the urban In contemporary India, it underscores the role of the city of Udaipur in Rajasthan instead of the fictitious 'Malgudi' in the original novel. Udaipur is thrown up as a tourist site in the national and local economy. The beauty of Udaipur's palaces and lakes, hills and mountains is presented for visual consumption through tracking shots

In the novel, R.K. Narayan used the tool of flashback and flash-forward,. This technique is retained in the movie. Using the strength of the medium, Vijay Anand evokes telling images that depict the large scale devastation that calamities such as droughts cause in the country time and again. By relating to both the pathos and religious sentiments of the masses, the movie touches a chord with the populace that see religion as a panacea for all the tortures and sufferings that one confronts in the wake of being a human.

One of the noteworthy deviations from the text seen in the movie is the omission of Raju's childhood. Narayan employs the use of a back story to sketch out the characters, atmosphere and events in the plots. The medium of the novel gives him the space needed to flesh out details which is often denied to the director in the movie.

The film however, passes over Raju's childhood, starting off at the point when he is at the peak of his career as a guide. The motivation of Raju, the disenchanted boy who dislikes school and resists the determination of his future without his say, his escape from the future earmarked for him and instead his using native skills as a glib talker and smooth manipulator, is overlooked. Perhaps Vijay Anand wants to smoothen the morally ambiguous beginnings of his hero and instead warps him into a prototype promising youth who instantly commands attention and evokes association in the audience. Raju's secret to worldly success is his mastery of words.



The most striking, yet opportunistic change made in the movie is the polarization of the characters of Marco and Raju. The preoccupied, scholarly Marco in the novel, meriting amused sympathy is far removed from the brutish and oppressive Marco in the movie. In the novel, Marco is like the typical South Indian Hindu gentleman, caught between the renouncing Bhramacharya ideals and the worldly responsibilities of the Grihaprastha phase. He is mildly irritable and largely bovine in his dealings with the world.

The greatest triumph as well as flaw of the movie is the character of Rosie. The movie seems to celebrate the individuality of the central woman character, Rosie, who has the resilience to push aside the men who obsess themselves narcissistically ignoring thereby her carnal or emotional needs. Further example of this is when Rosie, in her childlike enthusiasm, wears her newly acquired anklets (ghungroos) and skips through the market place, defiantly ignoring the lecherous and disapproving stares of men and women alike. Raju's love and support gives the unfulfilled Rosie the courage to take a bold step and defy the tabooed societal norms by leaving the oppressive atmosphere of her husband's house and moving into Raju's abode. In the novel Rosie's edgy quest for a meaningful survival coupled with a torn penancing self, renders her incapable of pursuing her emancipation with authority and conviction, something that she unmistakably enjoys in the movie.

She opened the door, passed in, and hesitated, leaving the door half open.

She stood looking at me for a moment, as on the first day.

'Shall I go away?' I asked in a whisper.

'Yes. Good night,' she said feebly.

'May I not come in?' I asked, trying to look my saddest.

'No, no. Go away,' she said. But on an impulse I gently pushed her out of the way, and stepped in and locked the door on the world. (pp. 88-89)

Her transformation from 'Rosie', a name carrying the 'tawdry overtones of the demi-mondaine world of the traditional tawayaf, devadasi, or (in colonial lingo) "nautch girl" - a courtesan learned in dance, music, and poetry, often "married" (if Hindu) to a temple deity, and permitted to perform in public (as respectable women were not), and to form casual liaisons with mundane men to a delicate lotus ('Nalini') is exclusive. The fine balance between artistic success and fame married to emotional duplicity and insecurity is carefully transmitted in the novel. On the silver screen, Waheeda Rehman the actress, effectively conveys her character's repressed energy and desires through her many breathtaking dances. She's subtle as ever, and her expressive eyes flash fire as well as frighteningly cold rage.

One of the major structural changes that the film incorporates over the novel is the ending. The novel adopts the technique of an open-ended finale. Whether the rains come or not, is left to the imagination of the reader in the novel. R.K. Narayan's tendency to report but not comment is rooted in a detached spirit, providing for a more realistic narration. Narayan lifts the story to a domain of faith, trust and devotion and lets it float back to the earth. In the concluding part of the novel, Narayan brings Raju to the precipice of a miracle through a pure series of coincidences, a testimony to the brilliance of the novelist that he acknowledges the limitations of humans and forgives them for it.

The film "acquires overtones of the much-maligned mythological/ devotional genre (at one point, the voice of God speaks from a penumbra of light, and the climactic moments and the simple faith of the villagers."

The movie-version Raju has a more definite fate- he passes away as the rains start pouring. The melodramatic conversation between his id and ego truly reflects the conflict which seems so real and rich that ends with the saffron clad saint vanquishing the khadi wearing guide and immersing with the one in a fever pitch of song,

dance, sound and light. Rosie, Gaffur (his estranged friend) and his mother are all present at his arm not only to complete his reconciliation with the material world but also to witness his resurrection from the ordinary and ephemeral to the eternal and blissful. The literal 'tying-up of loose ends' is Vijay Anand's interpretation of an ideal ending- one which elevates the protagonist well above all the physical world of confusion and chaos to spiritually glorious and enlightening levels and resolves the malaise of society in a shower of divine blessing. Unlike the accidental rise of the protagonist, as R.K. Narayan envisioned, the rise of the individual in the film is well aligned with the importance of larger-than-life personas that inspire public by achieving glory, immortality and bliss through suffering, austerity and atonement.

Vijay Anand from the very beginning maintained that he was not merely interested in copying any work of art from one medium to another unless there was some scope of value. The film received several Filmfares and was widely considered as one of the greatest movies the industry has produced,

R K Narayan was, however, appalled by both versions, particularly the English one. The script had been written by Nobel Laureate Pearl S. Buck Narayan vented his wrath in an article he wrote for *Life* magazine. The publication ran the story under the headline, *How a Famous Novel Became an Infamous Film*. R K Narayan's protests did not stop the audiences from embracing the film in its Hindi version and making it run for many months. As for the English version, show biz observers believe it was doomed even without the blistering attack in *Life*.

#### References

- Akka, K. B. Guide: Upperstall Review. <http://www.upperstall.com/films/1968/guide>. 23 March 2010. Web.
- Andrew, D. Adaptation. In J. Naremore (Ed.), *Film Adaptation* (pp. 28 -37) London: Athlone. 2000. Film.
- Bhatnagar, M. *New Insights into the Novels of R.K. Narayan* (pp 205-206). New Delhi: Atlantic Publishing, 2005. Print.
- Chatterji, S. A. From 'Literature to Cinema' (2009), *Muse India-The Literary Journal*, Issue 27, Sept-Oct. 9, October 2010. 6, Aug. 2012. Web.
- Lahiri, J. *Narayan Days: Rereading The Master*. Boston Review. p.13. 2006. Print.
- Mehrotra, H.R. 'The Guide – A Comparative Analysis Of The Movie And The Novel,' <http://www.hrmehrotra.info/home/the-guide-a-comparative-analysis-of-the-movie-and-the-novel>. 25 November 2011. Web.
- Nandyal, R. 'Cinematic Adaptation of R.K. Narayan's The Guide: A Perspective' in M.K. Pandey (Ed.). *Millennium Responses* (pp 21-22) New Delhi: Sarup, 2003. Print.
- Narayan, R.K. *The Guide*. Mysore: Indian Thought Publications, 1968. Print.
- Raengo, Alessandra. *Literature and Film : A Guide To The Theory and Practice of Film Adaptation* (p.46) Oxford: Blackwell. Print.

\*\*\*\*\*

## *'Body of Evidence': The New Breed Of Indian Crime Fiction Writers – Cares And Concerns*

Jayashree Palit

### ABSTRACT

*In recent times there has been quite a deluge of Indian crime fiction writers and the paper attempts to analyze this trend in contemporary Indian English Writing focusing on detective fiction or whodunits in particular. More specifically the paper will take up for detailed study the following novels: Kiran Mamal's 'The Reluctant Detective' Aditya Sudharshan's 'A Nice Quiet Holiday' Smita Jain's 'Piggies on the Railway' Kalpana Swaminathan's 'Monochrome Madonna' & Madhulika Liddle's 'The Englishman's Cameo'. The paper will trace, briefly, the genesis of crime fiction writing in India. It will also touch on the perennial problem of literary snobbery which demeans crime fiction. More importantly, the paper will examine the cares and concerns that plague the writing of this new breed of Indian crime fiction writers. Is there a questioning of the traditional modes of writing detective stories? Have the Indian writer's been able to find their own voice as they experiment with the genre? Are these novels able to do what the new breed of international authors are attempting namely shed light on the social problems of India including poverty, inequality, discrimination, injustice, violence against women? Are there books about social justice, "Whydunits" or just "time pass" "whodunits"? These are the questions that this paper will take up and attempt to answer through an analysis of selected writers of crime fiction.*

**Keywords** - Crime Fiction, Detective Fiction, Whodunits, Experiment, Genre.

"The danger that may really threaten crime fiction is that soon there will be more writers than readers" Jacques Burzun American Educator.

Bruzun need not have worried. Crime fiction continues to enthrall. It is termed as the current hottest genre globally. Of course foreign writers dominate the market. Many readers brought up on perennial favorites like Agatha Christie, Arthur Conan Doyle, P.D. James and now exposed to Stieg Larsson, Ian Rankin and others often raise pertinent questions about the Indian literary scene. "Why has Indian writing in English not thrown up any good detective story?" Why has no one thought of using modern India with all its contradictions as a backdrop to a riveting crime story?"

The truth is that there is at present quite a deluge of Indian crime fiction writers and the paper attempts to analyze this trend in contemporary Indian English Writing focusing on detective fiction or whodunits in particular.

The main thrust of the paper is to analyse the ideological role that these writers seem to have appropriated for themselves and how this role is shaping the dominant public discourse. A central argument of this paper is that the majority of the writers selected for study namely Kiran Manrals' *The Reluctant Detective* (2011), Smita Jain's *Piggies on the Railway* (2010), Kalpana Swaminathan's *The Monochrome Madonna* (2010), Madhulika Liddles *The Englishman's Cameo* (2009) and Anandani Rukmani's *A Mysterious Death at Sainik Farm* (2012) play a crucial ideological role in legitimating neo-liberal capitalism in contemporary India, pro consumer, pro-choice, pro-market. This conclusion is drawn after looking at both form and content of the texts taken up for study and also keeping in mind questions like who is writing, for whom, why and, more importantly, who are the publishers. There seems little doubt that the shift in India's economic policy in favour of globalization has accompanied a shift in the way popular novels are being written, produced, published and consumed.

The paper has restricted itself to women writers with special focus on Manral, Jain and Liddle and has also tried to link the ideological agenda of India's project of globalization with other issues like the appropriation of the women's movement or notions of feminism and the attempt at constructing the normative Indian man and woman.

The paper is deeply indebted to Maitrayee Choudhury sociologist, (Chaudhuri 2001, 2010) for focusing on the above mentioned issues as well as highlighting the commercial imperatives that drive the publishing

industry. Today texts are more and more being regarded as 'products' that need to be commercially viable and writers as 'brands' that will ensure the assembly line production of such products.

The point to be noted at the start is that while the writers are consciously writing within a western literary tradition of 'whodunits' or whydunits as the case may be there is no attempt to really adhere to any set rules or formulas. Writer Smita Jain seems to voice the opinion of most writers of this genre when she says. "The only rules are there are no rules. Having said that, yes, one does try to adhere to the don'ts more strictly than the dos. For instance, an evil twin is a strict no-no in modern crime fiction, so one tries to avoid that. Also the butler must never do it." (Chibber, 2012) Jain is of course referring to the strong upper class consciousness of the British writers of this genre.

What is interesting is how Indian writers have succeeded in the simultaneous creation of a new consuming Indian "middle" class in a globalized economy and a reorientation of the salient issues taken up.

There is a marked absence of Indian men and women who are poor and battered, tribal and peasant, working class and Dalit from those texts. What we have instead are upper middle class characters, rich and successful, page 3 and Bollywood personalities. Even the historical coffee sipping Muzaffar Jang is an aristocrat attempting to defend a fellow aristocrat. This is true of almost all the texts taken up for study. Kanan Mehra is a thirty five year old housewife maker married to a successful corporate honcho and invited to parties whose guest lists includes superstars like Suhaan Khan.

Smita Jain's book has twenty eight year old Kasthuri Kumar who has resigned from the IPS and is now a private detective whose clients include Kaustav Kapoor head of Blazer Films. Kalpana Swaminathan's world is populated by more middle class characters of suburban Mumbai while Rukmani Anandani sticks to the world of industrial patriarchs and their family feuds.

A strong sense of social responsibility also lies at the root of this genre. True this sense has at its roots a strong desire to preserve the status quo but as noted critic. Ray D Browne has observed that all detective fiction writers share to one degree or another, a strong concern with the hero and his / her role in society (Brownie 1986, 5).

While all of the above is in keeping with the demands of the genre the banishment of the poor and the marginalized and social issues in most of these works seems to be symptomatic of a bigger ideological project to erase them from public discourse.

Even more challenging is the construction, or at least an attempt to construct through this genre a new normative Indian man and woman. The plethora of women writers (This paper mentions five but there are many more out there in the market) pays homage to the greater visibility of women and the fact that it is no longer possible to ignore women but it also creates an area of discomfiture. What is problematic is the dissemination of a concept of selfhood defined by choice of consumption. This is especially true of 'The Reluctant Detective', 'Piggies on The Railway' and 'The Monochrome Madonna'. The unbridled individualism of characters like Kasthuri Kumar, Kanan Mehra Sitara, Ramona etc. alters the parameters under which Indian women have operated. The women characters are bold, rich and a far cry from their sexually sanitized sisters of earlier years. Kasthuri Kumar has several sexual partners, the novel revels in lesbian relationships, adultery and close encounters with eunuchs. There is a manic obsession with clothes, make up and other accessories in almost every novel. Kiran Manral's opening chapter is almost wholly about wardrobe choices and weight issues that seem to be the most pressing problem that women in India face.

Kasthuri Kumar fantasies about receiving a Nobel Prize wearing a shimmering red gown by Valentino with black Fendi peep toes. Mention is made of receiving the Booker Prize in an aquamarine gown by Sabyasachi and blonde highlights in her hair. While one does not deny that all these aspects are very much a part of woman's life what is of concern is that the more contentious social issues are erased. Even the murders are not related to any social concerns though women are the victims in almost all the novels. Also disquieting is the strange undercutting of the image of the female detectives by the writers. Kiran Manral's strange blending of chick lit and the whodunit genre spliced with humor gets both the murder and the detective from any seriousness. In fact it is often difficult to recall that two individuals have been killed quite brutally. There is too much of humor of the chick lit kind. The Bollywood extravaganza just, takes over Smita Jain's entire novel and the detective

Kasthuri Kumar's reason for resigning from the IPS is just so bizarre. While posted in Chhattisgarh "she ran out of the house naked firing a gun". It appears that the writers who project the women as bold self composed career women are also doing their best to undercut this very image.

This genre is itself a western construct and this obvious borrowing of the western ideological apparatus raises a lot of issues. The imagined or should one say imaginary middle class is strangely devoid of any divisions (ethnic, religious, caste) that plague India. It is a cosmopolitan world populated by characters from all corners of India who are united by one common identity. They are splurgers and enhancers, a new Indian middle class that parties hard and is unconcerned about what is happening in the world around them.

Murder is a symptom of the negative side of human beings and society but the women detectives are more concerned with swooning & fainting over the men they encounter.

I tore my eyes away from his yummylicious dimples and gathered myself together. 'What can I do for you?'

Apart from the obvious, sprang to mind. He smiled sardonically, like he could actually see the graphic images in my head. I blushed. (Jain, 3).

This is just one example from many indicative that the female gaze has come to stay 'Scandals, gossip, sensationalism abound in the plots. The events are very close to real life happenings. Innuendoes abound and the names used also seem to suggest use of real life persons. Sameer Khan, Suhaan Khan and the entire Bollywood paraphernalia in Jain and Manral's novels are suggestive of the same. The materialism and greed that drive the murders are in a strange way the driving forces of the novels. Money is the motive entertainment the method. The writers pull out all the stops. There is enough shock value, blood and gore in the novels to titillate the new middle class.

Noted writer Ashok Banker calls there novels trash which is harsh. Some are good. Both Jain and Mannal hold our interest Anandani's and Madhulika Liddles' novels are extremely well written. The historical setting in Liddle's novel, is for the large part, an attempt to differentiate it from other writers. The ideology remains the same.

To conclude one can say that this paper challenges the dominant perception that popular literature especially detective fiction is apparently non-ideological and apolitical. The authors are writing entertainment and that is good. Nobody doubts that. What is disturbing is that in the process of doing so writers are consciously or unconsciously are perpetuating an agenda that glorifies that as an end in itself.

## References

- Anandani, Rukmani: *A Mysterious Death at Sainik Farms*, New Delhi, Rupa Publications. Prwale Ltd. 2012. Print.
- Brownie, Ray B. *Heroes and Humanities Detective Fiction and Culture*. Ohio, Bowling Green State University Popular Press 1986. Print.
- Chaudhuri, Maitrayee. 'Feminism' in Print Media' *India Journal of Gender Studies* <http://ijg.sagepub.cumi/cgi/content/abstract7/2/263>. Web.
- Chaudhuri, Maitrayee. *Gender and Advertisements: The Rhetoric of Globalisation*. The Women's Studies International Forum, Vol. 24, No.3/4 pp 373-385 2001 Print.
- Chaudhuri, Maitrayee. *India : Media And Its Transformed Public Indian Sociology*, 44, 1 &2 : 57-58, Los Angeles / London/ New Delhi/ Singapore / Washington DC : Sage Publications. 2010. Print
- Chibber, Mini Anthirad. *The Hindu Life & Style - Metropolis – Whodunit?* Mhtml:file:///G:/Detective/ The Hindu Life & Style-Metropolis Whodunit.mht 17/08/2012. Web.
- Jain, Smita. *Piggies on The Railway*. Chennai : Westland Ltd 2012 Print.
- Liddle, Madhulika. *The Englishman's Cameo*. Noida : Hachette India 2009. Print
- Manral, Kiran. *The Reluctant Detective*. Chennai : Westland Ltd 2011. Print.
- Swaminathan, Kalpana. *The Monochrome Madonna*. New Delhi : Penguin Books 2010 Print

*The Paradox Of Progress And Change In India:  
Voices Of Dissent And Assent In Arvind  
Adiga's Novel "The White Tiger"*

Rajshree Trivedi

**Abstract**

*This paper aims to investigate a few dichotomous issues related to the economic progress that India has made by joining the bandwagon of consolidation and globalization- the two contemporary buzzwords of the present world economy. Has the economic progress driven the Indian culture and society to a backseat giving way to corruption, immorality and violence? Has the age old caste and feudal social-structure system of ancient India been replaced by the overpowering class structure that has emerged with the steep rise in entrepreneurship and the influx of multinational brands in the Indian society? Has the culture of consumerism promoted the mentality of making a fast buck among the deprived, the marginalized and the occupational stereotyped communities in the contemporary rural as well as urban India? Through the first person narrative of Balram Halwai- a boy from a remote part of Bihar who moves to be an entrepreneur to the Silicon city of Bangalore- the novel delves into the life of a common man who evolves into being a successful entrepreneur and a murderer, too. With its innovative style and technique of narration, the novel coveted with the 40<sup>th</sup> Man Booker Prize has received a wide readership and acclaim. In spite of the accusations that the novel presents an anti image of modern India, it attempts to what Adiga claims "to catch the voice of the men you meet as you travel through India — the voice of the colossal underclass."*

**Keywords** - Economic Progress, Consolidation, Globalization, Class Structure, Colossal Underclass.

India in the twenty first century leaps on the global map as a powerful economic sector that provides a potential global market for various multi-nationals and foreign based industries. A rapid growth of economy following the economic liberalization policies since the early 1990s and a progressive revolution in the fields of technology and telecommunications have changed the lifestyle of the common men in India. Consequently, a remote village in India may still be deprived of fresh supply of drinking water or proper sanitation facilities but it does surely boast of men and women walking around with cell phones on ears or for that matter the dusty roads littered with inorganic waste of the used plastic bottles and fast food wrappers. The academic sector has also witnessed an accelerated growth with the foreign universities luring Indian students for studying abroad and the mushrooming private universities trying to reach at par with the global standards. The educated youth of the higher or middle class families is able to pursue careers of his/her dreams and choice however, this stupendous growth hardly affects millions of other Indians who still continue to struggle against the ill-effects of poverty, illiteracy, unemployment, depravity and exploitation.

Arvind Adiga's novel *The White Tiger* addresses these dichotomies prevailing in the contemporary Indian geographical, political and social scenarios. The writer seems to be creating what Friedrich Nietzsche terms as the Apollonian and Dionysian (Nietzsche, 1872) dialectic by juxtaposing the polarities projected throughout the novel. Primarily applied to the Greek tragedies, the term underlines the parallel mutuality of antithetical ideas, at times conflicting and yet other times coinciding with or into each other. As a consequence, what emerges is a pattern where "two very different drives go hand in hand, for the most part in open conflict with each other and simultaneously provoking each other all the time to new and more powerful offspring" (Nietzsche, 1872 :11)

Patterns of dualities ramify throughout the novel as it progresses and oscillates temporally and spatially through the three geographical locations-Laxmangarh, Delhi and Bangalore. While Laxmangarh represents the pre-independent feudal India, Delhi is a combination of the rich historical past and the new post-independent capital city India. Bangalore, an off shoot of the avant-garde India has been a silicon metro that has emerged as a techno-hub in the last two decades. Although a great nation with more than sixty years of independence and a rich cultural past, "India is two countries in one- an India of Light, and an India of Darkness".

Laxmangarh is a beautiful, fertile land with paddy fields and buffaloes chewing white lilies and lotuses at the ponds in the village however, the residents of Laxmangarh call it “the Darkness” (Adiga, 14) Ironically, it falls in the district of Gaya where Lord Buddha attained the Enlightenment. The narrator Balam Halwai exclaims in his first letter to Mr. Jiabao, the Chinese Premier :

I wonder if the Buddha walked through Laxmangarh- some people say he did. My own feeling is that he ran through it- as fast as he could- and got to the side- and never looked back!

( Adiga, 18)

Laxmangarh is exactly the reverse of an Indian or Chinese village paradise. Six decades of independence from the British rule has certainly given the basic amenities and infrastructure to the village but without any sustained maintenance.

Darkness is associated in this district with the blackness of the river Ganges. It has become more of being the “river of Death” rather than that of a life giver. “Everywhere this river flows, that area is the Darkness” writes Balam to Mr. Jiabao as he urges him not to take a dip into this holy river lest his mouth be

“...(full) of faeces, straws, soggy parts of human bodies, buffalo carrion, and seven different kinds of industrial acid..... The purity and sanctity of the river is as elusive as the message of the Great Socialist, the most powerful leader of the district for children: Any boy in any village can grow up to become the prime minister of India.” (Adiga,55)

The capital city of Delhi, the second geographical location in the novel is the place where Balam Halwai, the chauffeur commits the crime of murder of his master Ashok for money. Delhi, the glorious capital of India is also divided into the New Delhi of Light and the Old Delhi of Darkness. The parody of the Great Rooster Coop behind the Jama Masjid stands symbolically true for its human habitats as well. The Rooster Coop is a dungeon filled with broken limbs, feathers, flesh and fresh blood spilt around with birds knowing that their turn is next yet not making any efforts to rebel and come out of it. The poor who dwell in unhygienic, filthy and congested slums live exactly the same kind of miserable life. “These poor bastards had come from the Darkness to Delhi to find some light- but they are still in the darkness”, mumbles Balam as he drives his masters to the residence of the Prime Minister. (Adiga, 158) Parallel to these descriptions run the pompous, flashy lives of the rich in their fast moving cars, plush residences and posh hangouts. Each one – the poor as well as the rich –dreams in the city but Adiga warns:

“The dreams of the rich, and the dreams of the poor- they never overlap..... See, the poor dream all their lives of getting enough to eat and looking like the rich. And what do the rich dream of? Losing weight and looking like the poor.” (Adiga, 225 )

Bangalore, the third location does not either offer a complete paradise or light. “Men and women in Bangalore live like animals in a forest do. Sleep in the day and then work all night....because their masters are on the other side of the world, in America.....the men of this city, frankly speaking are animals.” (Adiga, 298) But there is a difference between Laxmangarh and Bangalore. The difference between that and this India is a man can choose to be or remain good in Bangalore but in Laxmangarh he doesn't have this choice. However, this urban-jungle paradise is soon going to be contaminated by the construction sites that are rampantly being erected here and there to meet the housing demands of the increasing number of the American professionals in the city. But the truth is: “The entire city is under a veil. When the veil is lifted.....maybe it will be a disaster.” (Adiga, 299)

The novel posits the contrarities of two political ideologies - democracy vis-à-vis Marxism. Balam enjoys all the fruits of democracy as a free entrepreneur in the democratic India. He continuously dwells in his traumatic past cursing the feudal system, portraying the proletariat and the aristocrats in a stereotypical way. Although his sharp entrepreneurship skills and the conducive market requirements have pushed him towards the upward social mobility, his deep rooted prejudices, and hatred for the capitalists and the feudal landlords

paradoxically reflect his bent towards the Marxist ideology. He strongly believes that the history of all societies is the history of the war between the rich and the poor:

Mr. Premier, I won't be saying anything new if I say that the history of the world is the history of a ten-thousand-year war of brains between the rich and the poor. Each side is eternally trying to hoodwink the other side: and it has been this way since the start of time, the poor win a few battles (the peeing in the potted plants, the kicking of the pet dogs, etc.) but of course, the rich have won the war for ten thousand years. (Adiga, 41)

Adiga's views on the age old conflict between the rich and the poor seem to echo the basic Marxist ideology of the class struggle as theorized in *The Communist Manifesto*:

The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary re-constitution of society at large, or in the common ruin of the contending classes. (Marx and Engels, 35)

However, both the ideologies drift apart after moving from a certain focal point. The Marxist ideology predicts that there is a state of either the ruin or the reconstitution of a healthy society after a long struggle between both the contending classes. Conversely, Adiga's Balam pronounces the guaranteed victory of the rich but is not contented with that social arrangement determined by them. What he seeks is to break the shackles of slavery and poverty and seek for freedom- "the chance to be a man for which one murder was enough" for Balam. (Adiga, 518). It seems Balam resonates Raskolnikov's consent to the idea of "rational egoism" (Henry Sidgwick, 93) expressed by the University Student in Fyodor Dostoevsky's *Crime And Punishment*. The aggressive outburst of the University Student against the old, 'pernicious' pawnbroker is expressed as:

Hundreds and perhaps thousands of existence could be directed along the right road; dozens of families could be saved from poverty, decay, ruin, vice,.....and all that on her money! Murder her and take her money away, so as to devote yourself with its help to serving all mankind and the common weal.

(Dostoevsky, 82)

However, neither Raskolnikov nor Balam commit the murders of the rich in order to liberate the wealth of the hoarder with a welfare cause. While Dostoevsky's Raskolnikov is unable to do anything with the valuables that he had stolen from his victim, Adiga's Balam invests the seven hundred thousand rupees of his victim in transforming himself from a chauffeur to a successful entrepreneur. What works for him is his theory - "Entrepreneurs are made from half-baked clay." He wants to call his life's story as 'The Autobiography Of A Half Baked Indian'. Thousands of people like him are 'half baked'. Such "half formed and half digested and half-correct (ideas), mix up with other half-cooked ideas .....and these half-formed ideas bugger one another, and make more half-formed ideas and this is what you act on live with." (Adiga 11)

Freedom is what Balam craves for all along the novel. Servitude or devotion is a bane for him. He is against the institutionalized forms of religions that binds a man into a set of norms, rituals and sacraments. His outbursts result into profanities. His blasphemous comments on the Hindu deity Lord Hanuman exemplify his atheistic behaviour and attitude:

[the] temple. Inside, you will find an image of a saffron coloured creature, half man half monkey: this is Hanuman, everyone's favourite god in the Darkness. Do you know about Hanuman, sir? He was the faithful servant of the god Rama, and we worship him in our temples because he is a shining example of how to serve your masters with absolute fidelity, love and devotion.....These



are the kinds of gods they have foisted on us, Mr. Jiabao. Understand, now, how hard it is for a man to win his freedom in India. (Adiga, 19).

Aping the Indian films of eighties that began with the number 786 or the picture of goddess Laxmi showering golden coins, he grudgingly offers a secular but a sarcastic invocation :

I guess, Your Excellency, that I too should start off by kissing some god's arse. Which gods.....? See, the Muslims have one god. The Christians have three gods. And we Hindus have 36,000,000 gods. Making a grand total of 36,000,004 divine arses for me to choose from." (Adiga, 6)

He prays to the gods to shine light on his dark story. " Bear with me, Mr Jiabao. This could take a while. How quickly do you think you could kiss 36,000,004 arses?" (Adiga ,7)

One finds the strong traits of an 'anti-hero' figure in the tragic-comic narration of events of Balram's life. Apparently, Adiga's 'anti-hero' seems to be a mould of the Nietzschean image of 'master and slave morality'. Master morality stands for qualities where wealth, strength, health, and power counts as good while bad is associated with the poor, weak, sick, and pathetic. Slave morality stands for submission, weakness and humility on the part of the poor and it is highly infectious. Nietzsche calls for exceptional people to no longer be ashamed of their uniqueness in the face of a supposed morality-for-all, which he deems to be harmful to the flourishing of exceptional people. He cautions, however, that morality, per se, is not bad; it is good for the masses, and should be left to them. Exceptional people, on the other hand, should follow their own "inner law."

A favorite motto of Nietzsche, taken from [Pindar](#), reads: "Become what you are." (Nietzsche, 1887)

Incidentally Balram shows exceptional qualities right from his childhood at the school to his successful adulthood. He is the one who is being called " the white tiger"- the rare one by his family and school teachers. He introduces himself in his letters to the Chinese Premier as the one who is " a Thinking Man", a Philosopher' and " His educator of How to be an Entrepreneur," a social as well as a business entrepreneur. He is not the one who submissively accepts what his destiny has assigned to him akin to that of thousands of others of his fraternity. He seriously ponders over their fallen status:

Every day, on the roads of Delhi, some chauffeur is driving an empty car with a black suitcase sitting on the backseat. Inside that suitcase is a million, two million rupees; more money than that chauffeur will see in his lifetime. If he took the money he could go to America, Australia, anywhere, and start a new life. He could go inside the five-star hotels he has dreamed about all his life and only seen from the outside. He could take his family to Goa, to England. Yet he takes that black suitcase where his master wants. He puts it down where he is meant to, and never touches a rupee. Why?" The answer is because "the servant is in the Rooster Coop." There is no way out or one doesn't need a way out of this coop. If you offer them the key of emancipation in a man's hand, he will throw it back at you with a curse. The trustworthiness of servants is the basis of the entire Indian economy.... A handful of men in this country have trained the remaining 99.9 percent- as strong, as talented, as intelligent in every way- to exist in perpetual servitude. (Adiga, 174)

But the redemption takes place only when there is a revolution that comes one in hundred years. Balram is not the one who will wait for it to come. With his self-proclaimed half-baked theories and the philosophical realization attained after having heard the Muslim Uncle's poetry "You were looking for the key for years/But the door was always open, " he is able to break through the chains of poverty, servitude, bonded labour, caste-trademarks or the theory of 'once a servant, always a servant'. He believes, "the Rooster Coop needs people like me to break out of it." Having murdered his master, he proudly declares to himself:

“I’ve made it! I’ve broken out of the coop!” He justifies his crime at the end of the novel by admitting “All I wanted was the chance to be a man- and for that, one murder was enough.’ (Adiga, 518)

Thus, Adiga’s novel operates on bipolar levels of realities, unfolding one after the other, the layers of inner and outer social structures of a dysfunctional society imbalanced by the clash between the ‘haves’ and ‘have-nots’. Unemployment and lack of skilled professionals, poverty and affluence, prostitution and progress coexist in modern India with an individual forced to bake his or her own theories in order to achieve material gain and wealth or living the life of a man. Written in a simple day to day conversational style of language, the narration is transferred into a series of letters to the Chinese Premier. The narration is a satire on the so called technological and economic progress that India and the outsiders claim to have made where the narrator writes to the Chinese Premier that he would show His Excellency the other side of India that may never be found in any of the travelogues or “booklet full of information “ about India.

### References

- Adiga, Arvind. *The White Tiger*. New Delhi : Harper Collins Publishers. ISBN970-81-7233- 746-3. 2008. Print.
- Dostoevsky, Fyodor. *Crime And Punishment* (1866). trans. by Julius Katzer in 1988. Moscow: Raduga Publishers. Print.
- Engels, Friedrich and Marx, Karl. *The Communist Manifesto* (1848). trans. by Martin Malia. New York: Penguin Group, 1998 ISBN 0-451-52710-0. Print.
- Nietzsche, Friedrich. *The Birth Of Tragedy: Out Of The Spirit Of Music*(1872) trans. by Ian Johnston. Accessed on 11<sup>th</sup> Jan., 2013 from [www.hoybooks.com/wp.../Nietzsche-The-Birth-of-Tragedy-pdf](http://www.hoybooks.com/wp.../Nietzsche-The-Birth-of-Tragedy-pdf). Web.
- Nietzsche, Friedrich. ‘Good And Evil, Good And Bad’ in *On The Genealogy Of Morals* (1887) trans. by Ian Johnston. Accessed on 11<sup>th</sup> January, 2013 from [records.viu.ca~johnstoi/nietzsche/genealogytofc.htm](http://records.viu.ca~johnstoi/nietzsche/genealogytofc.htm). Web.
- Sidgwick, Henry. *The Methods Of Ethics*. USA : Hackett Publishing, ISBN-10:0915145286. 1981. Print.

\*\*\*\*\*

*“Globalization is not just about changing relations between the ‘inside’ of the nation-state and the ‘outside’ of the international system. It cuts across received categories, creating myriad multilayered intersections, overlapping playing fields, and actors skilled at working across these boundaries. People are at once rooted and rootless, local producers and global consumers, threatened in their identities yet continually remaking those identities.”*

**Philip G. Cerny**

## *Marginalisation Of Women Characters In Kiran Desai's "Inheritance Of Loss"*

Trupti Sabharanjak

### **ABSTRACT**

*Theorist of post colonial discourse like Homi Bhabha promote the idea that post colonial literature contribute in highlighting important changes that are occurring in the formation of culture and identity of a state or a country. Keeping this perspective in mind, the paper analyses the novel by Kiran Desai, which is set in post colonial India and delves into many engaging issues like globalisation, economic inequality, immigration, terrorism and nationalism which affect culture and identity of people but the reader is left wondering why in a post modern world, the women characters are projected as weak stereotypes who loose respect and space in the mind of the readers.*

**Keywords** - Colonial Discourse, Culture, Identity, Globalisation, Women Characters

“The postcolonial literatures of the world contribute to important changes that are currently under way in the understanding and experience of culture. Instead of the idea of representable, self-contained cultures with stable identities, the new emphasis is on the blending, overlapping and displacement of cultures, the refractions of identities in a state of an in-between cultural existence” (Bharucha 2007, 40).

Keeping in mind this new frame of analysis of literary texts, Kiran Desai's novel can be read as a text which Kiran Desai writes about cultural clash, dislocation and displacement. Her characters face migration and alienation from the mother country, from each other, from relatives and the focus is more on the differences between the genders. The strength of the novel lies in the problems of the dispossessed in the eastern Himalayas, the anguish of the illegal immigrants in New York but the novel fails to give a strong picture of women characters who despite being educated lack in basic qualities like self esteem, dignity and don't seem to have thinking minds. On one hand the novel focuses on the strong character of grandfather, Justice Jemubhai Patel who is more an inheritor of English identity which he tries to reflect through his residence Cho Oyu which is a metaphor for the remains of the British Imperial Culture in India and on the other hand her novel introduces us to female characters who are trapped in patriarchal stereo type roles. Unfortunately the female protagonists do not seem to challenge the pre-established patriarchal roles or to reconstruct their identities.

*The Inheritance of Loss* is a multi layered novel examining the different phases of Indian migration to the European countries and there is an atmosphere of loss and displacement in the novel. Loss of dream and space, faith and relationships and displacement of women and men across generations.

The present condition of Jemubhai can be related to his migration to Cambridge for education where he develops a liking for English people, values, habits and lifestyle and develops bitterness for everything that is Indian. Even though he returns to India later he considers himself superior to all other Indians and his hatred for Indian culture and people is aggravated when he first sees his wife after wedding and hates her for her un-English ways and his cruel treatment of his wife is the beginning of the fall in his character, when he said “an Indian girl could never be as beautiful as an English one” (Desai 2006, 168).

His own solitude crushed him into a mere shadow figure who despite wealth and education played no significant role either for his grand daughter or neighbours or Kalimpong.

The second generation male character, who undergoes, similar experiences of oppression dispossession and displacement is the cook's son Biju who reaches America in search of better future as an illegal migrant

worker but is subjected to constant displacement in the foreign country also, as he evades immigration authorities. So Biju like grandfather constantly feels alienated being an Indian on a foreign soil and there is a constant effort to establish identity but unable to develop affinity to the foreign soil and decides to return home unable to bear humiliation, loneliness and loss. When Biju steps out of the airport into Calcutta he, "felt himself slowly shrink back to size, the enormous anxiety of being a foreigner ebbing- that unbearable arrogance and shame of the immigrant... his vision unblurred and he found that he could see clearly" (Desai 2006, 300).

When grandfather returns to India he is fortunate enough to have his ancestral house and dog to cling and carry forward the western life style. But Biju faces complete loss as he is robbed of all his material possession even before he reaches his father's house and when he reaches the house he is the symbol of dispossessed person from money, people and country, "he sat right in the middle of the path- without his baggage, without his savings, worst of all without his pride. Back from America with far less than he had ever had" (Desai 2006, 317).

The other male characters like Gyan and the Gorkha National Front Leaders although are ethnic Nepali by nature are alienated from the people they are close to and share the same sentiments as shared by grandfather and Biju. The Inheritance and loss of male characters is clearly shown but the female characters slowly seem to only loose in the novel their life, relationship and future.

The most important female character of the novel 'Sai' begins her life with a sense of loss when she loses both her parents to a fatal accident and against her wishes was sent to a convent school and inherits displacement and rootlessness from fate and from parents. Her second displacement occurs when she moves in with her maternal grandfather, the Judge, in Kalimpong. Her first experience looking at the house unsettles her as the space is too big but the house is too big but the house seems fragile. Her loss is further heightened as her grandfather maintains distance from her. The emptiness she experiences with her grandfather in his grand house and the silence and boredom that fill her days are temporarily disturbed by the coming of Gyan, who is engaged as a tutor for her. Soon love relationship develops between her and Gyan and Desai has given a lot of space to this budding relationship which sounds unreal compared to the backdrop of the Gorkha National Liberation Front movement which is brewing in the backdrop of the novel and Sai finally realises that Gyan's focus on her was a passing phase in his life and he used the information about her grandfather's possession of some guns in his house and leaks it to the Gorkha Movement people. This makes Sai angry and also the fact that reality has different meanings for Gyan and herself. She accuses Gyan of betraying her and Gyan reacts by beating up Sai and his own role as an informer destroys the future of the relationship which ends in a tragic loss which enters again in Sai's life, she realises, "she was only the centre to herself, as always, and a small player playing her part in someone else's story" (Desai 2006, 175).

The political and personal world seems to merge at this point of time in Sai's life. She undergoes physical beating which is a symbol of her lack of respect for self and the weakness in her thoughts or can it be blamed on her nubile age 16. Her body just experiences the physical love and admiration of Gyan who hurts the very body he loved. The relationship, between Sai and Gyan in a story of rise and fall, gains and loss, love and hatred, acceptance and rejection, meeting and separation and building space and lack of space. This incident makes Desai's narrative very loaded and we find that all her women characters are at the receiving end. Before Sai it was Nimi, the Judge's wife who experiences the same loss and almost sets a precedent for women in the family. Nimi's fate and space are sealed the day she marries Jemubhai, a British trained ICS man. In contrast Nimi is uneducated and at 14 years lacks confidence when she faces Jemubhai on the first night after wedding. All Jemubhai's attempt to teach Nimi western etiquettes and manners fail and she is sent back to her parents house permanently highlighting the incompatibility between the two people.

The unquestionable acceptance of physical abuse and rejection, the belittling of individual status marginalises the women characters and pushes them away from the core of the narrative.

All said and done Nimi and Sai share a little respectable space in the narrative compared to Nonni and Lola who just add to the list of people leading lives full of void and aimlessness when the entire Kalimpong is burning under the fire of National Liberation. These women characters are spatially encroached upon insulted and displaced by the Gorkha agitators. One morning the sisters found that under the cover of night “a hut had come up like a mushroom on a newly cut gash at the bottom of the Mon Ami vegetable patch.... The huts that has sprung up overnight were being populated by women, men, children, pigs, goats dogs chicken, cats and cows” (Desai 2006, 244). They loose space geographically and become ‘Spaceless’.

All the women characters etched by Desai in a post modern set up are stereo typical and not perfectly realised characters. In comparison the other supporting characters like Biju, Judge’s neighbours, Father Booty, the Indian Nepali youth, the Gorkha activist all represent muscles and strength which takes away the space from all women characters who neither help in creating space in personal or political world.

The novel does leave an indelible mark on our psyche as it delves deep into the concept of marginality as experienced by the women in the novel. Nimi is marginalised and abused by Jemubhai. Lola and Nonni are marginalised and abused by the Gorkha insurgents and Sai is marginalised and abused by Gyan and hence all are united and become common inheritors of loss of space.

We may observe that major part of the narrative in *The Inheritance of Loss* is occupied with details of the Gorkha movement thereby pushing the narrative of women to the periphery or is interspersed and almost lost in terms of space in the narration. A lot of space has been given to political upheaval in the state but one wonders why Kiran Desai fails to highlight the diminishing spaces of the women characters. Their space in the narrative is limited to the love relationships and they seem to be making no contribution in the political crises in the state. There is loss of space and voice in the novel or was this a deliberate attempt by Desai to highlight the changing cultural situation and the condition of majority of women from smaller regions of India thereby exposing their real marginalized existence and position in India.

## References

- Bharucha , Nilufer. ed *World Literature*. New Delhi: Prestige Books. 2007. Print.
- Desai, Kiran . *The Inheritance of Loss*. India: Penguin Books. 2006, Print.
- Gupta, G. S. Balarama ed. *The Journal of India writing in English* (January 2008, vol. 36 no.11). Gulbarga: JIWE Publications: 1-8, 19-64. Print.
- Jain, Jasbir and Agarwal, Supriya ed. *Gender and Narrative*. Jaipur: Rawat Publications: 30-44, 125-255. 2002. Print.
- Oldfield, Sophie, Salo, Elaine and Schlyter, Ann. ‘Feminist Africa’ in Editorial in *Body Politics and the Gendered Crafting of Citizenship*. South Africa : African Gender Institute. 2009, Print.
- Price, Jannet and Shildrick Margrit ed. *Feminist Theory And The Body*. New York: Routledge. 1999 Print.

\*\*\*\*\*

# *Development Of Writing Ability In Final Year Under Graduate Students Of Mumbai University*

**Susmita Dey**

## **ABSTRACT**

*It is every English teacher's concern that students do not write well despite composition being an integral part of the curriculum for several years both in school and college education. This study, an attempt to examine whether writing can be taught effectively, was conducted as part of the regular teaching in the TYBA class in whose syllabus there is a component on Academic writing. It was hypothesized that if students are taught the skills of Academic writing systematically, they will be able to internalize it and this will be reflected in their writing. At the start of the experiment, a pre-test was conducted to ascertain the entry level of the students. Students were then asked to distinguish between samples of writing that is rhetorically mature and that which is immature. Next, selected strategies of academic writing were taken up in isolation for familiarization and identification. This was followed up by practice exercises in the class in which students analyzed well-written extracts of writing for features that were typical of the selected writing strategies. In the next stage, students were made to write paragraphs using specified writing strategies in the class. At the end a post-test was administered to register the gains, if any. Statistically significant gains were seen in their performance from pre test to post test. This suggested that effective learning had indeed taken place. The conclusions record these findings and also make suggestions for increasing the duration of the course so that sustainable learning levels could be achieved.*

**Keywords** - *Composition, Syllabus, Entry Level, Well-written Extracts, Specified Writing Strategies, Performance*

## **Introduction**

Students' apathy to writing is a common cause for concern amongst teachers. Post employment, it is the most addressed lacunae in young employees. Despite much discussion and effort, a lasting solution continues to be elusive.

The optional course on Rhetoric, Composition and Applied Language Skills at the third year English B.A course aims to equip students with the ability to write correctly concisely and coherently. When introduced in the syllabus several years ago, it had envisaged that analysis of good writing would enable students to emulate some of these features and soon they would be able to incorporate them in their own writing. Students were expected to analyze good pieces of writing as part of their course work and were expected to be able to write effectively on this basis. In recent times, in the revised syllabus, the project component requires students to write an essay and analyse the rhetorical features in it. A similar exercise has been included in the final examination paper too. The course objectives as stated in the syllabus are:

1. To make the student aware of the basic principles of Rhetorical organization of a written discourse
2. To help the student acquire the skills for producing a coherent and logically developed written text for academic and professional fields
3. To help the student understand the structure of the English Language
4. To familiarize the students with various types of discourse

Objectives at number 3 and 4 constitute 60% of the total marks in the syllabus and consequently teaching towards their achievement takes up a proportionate amount of time as well. The remaining objectives carry a 20% weightage in the paper and another 20% in the guided project, i.e. 40% of the paper.

This paper reports a study carried out in a suburban Mumbai college to examine the success achieved in enhancing the writing skills of students ( objectives 1 and 2) in the course of their final academic year in college ( June to February).

**Hypothesis:**

Students would develop the ability to write coherently using appropriate rhetorical patterns after they had analyzed academic writing exhibiting such patterns and practiced writing using these as models.

**Subjects**

These students were in the TYBA English class, which had 22 students. They come from a variety of language backgrounds and have been educated at either English or mother tongue medium schools. However, they had studied English for two years in this college. Their competence in the language is also mixed.... some can use the language effectively while others do not have the necessary competence to study literature in English. Their motivation and commitment are also at varying levels, generally being medium or low. A few had taken up English major by choice, but most because it is perceived as a subject that will get them a job after graduation. They also have dismal reading habits and are quite reluctant to write extensively.

There are a number of reasons why such students find it hard to write well.

- i. The Indian education system does not have specially designed courses in writing – academic, or creative at any level right from school to post graduation.
- ii. Writing is an interactive skill, which is dependent on readers for constructive feedback; which is rare in our system of education
- iii. Written style develops with reading and experience, both of which are not considered significant in the system
- iv. There is no one 'set formula' for writing an essay

It is no wonder that most students are reluctant to write and are under extreme anxiety when they write.

**Methodology**

Academic writing has been defined as "... expository writing, generally done in University settings, that observes certain rules and conventions about what is appropriate as far as the content and style of what is written are concerned" (Berger 14-15). The assumption was that students will be able to develop well defined writing strategies, after analyzing expert writers' texts. Hence, the writing of students was tested before and after the teaching of the course and the results compared.

- a. **Pre-Test: Students were asked to write short essays on topics, which would normally be written in the rhetorical styles selected for study. The essays were marked and constructive feedback was given as is normally done.**
- b. **Teaching Input 1: Reading of Selected Passages: Students were asked to read two sets of extracts on the same topic:**
  - i. of mature analytical writing typically using a defined rhetorical structure: statement-amplification, process, comparison, contrast and cause - effect etc.
  - ii. of immature writing on the same topics written without a clearly defined rhetorical organization.
- c. **Teaching Input 2: Analysis: They were asked to take each pair of extract and comment using the following clues**
  - i. Reader friendliness
  - ii. Clarity and ease of communication of idea
  - iii. Steps they would take to improve any of the passages

All comments were encouraged and no disparaging remarks were made, as these would demotivate the student. Relevant comments were isolated and a note made thereof.

- d. **Teaching Input 3: Familiarization: Students were then assisted in listing the distinctive features of each type of writing. An explanation and illustration of the distinctive features of these typical writing styles were then discussed, elicited and listed using passages used above.**

- e. Activity1: Identification: Students were given several other passages and asked to analyze the rhetorical structures. The teacher provided inputs wherever required. Distinctive Rhetorical features, thesis statements and its location, language markers were discussed at length for all the passages under discussion.
- f. Activity2: Students were made to write some essays on topics, which would necessitate the use of the knowledge gained thus far.
- g. Post-Test: Students were given four classroom assignments one each on the following: statement-amplification, cause – effect, process and comparison- contrast.

**Results and Discussion**

At first glance, the raw scores clearly show that the students have made significant gains in their writing ability. Their writing skills have improved and they can now write essays using rhetorical strategies appropriate to the topic they are writing on.

Since this is a repeated measure experiment, where comparisons are being made in a matched group, the raw scores were analyzed using the statistical tool: ‘matched t-test’. The following results were obtained:

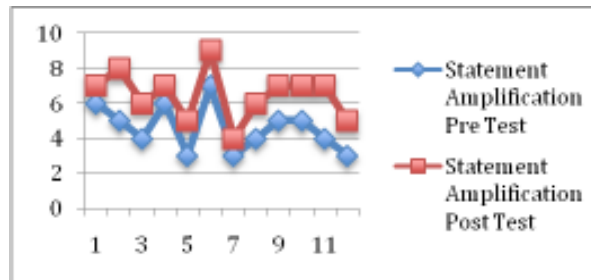
S. No	Rhetorical Pattern	t-cal
1	Statement-Amplification	9.931118769
2	Cause- Effect	11.48912528
3	Process	11.75658789
4	Comparison- Contrast	10.4571957

As can be seen from the table above, for all the rhetorical patterns, t-cal is significant at the 1% level as compared to t-tab (3.106). This signifies that the learning that has taken place is statistically significant showing that the students have made substantial improvement in their writing skills.

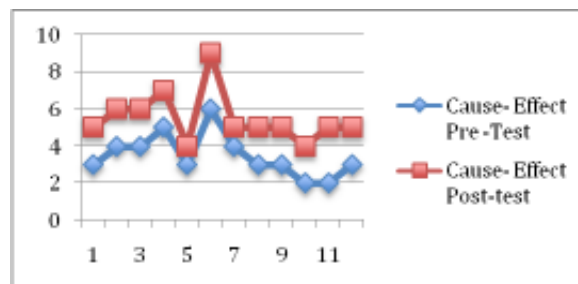
**A graphical representation of the gains below will provide further insights**

For writing essays using the four specified rhetorical patterns though there is a gain registered, it is quite evident that this gain is spectacular. Student scores have improved proportionally to their earlier performance. That is to say, a student who was a low scorer relative to the class earlier, now too is a relatively low scorer, though in absolute terms his score has improved. The better student has also improved, but the gap between them remains the same. This is evident from the pattern of the line graphs below:

**a) Statement Amplification**

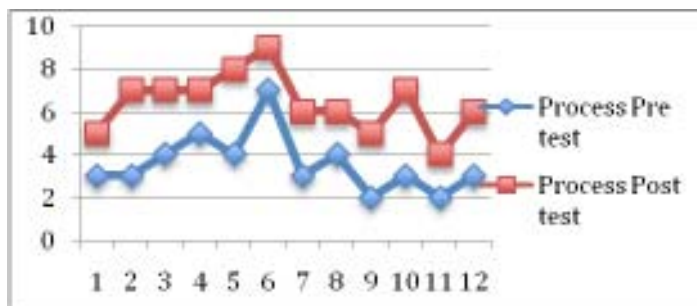


**b) Cause and Effect**

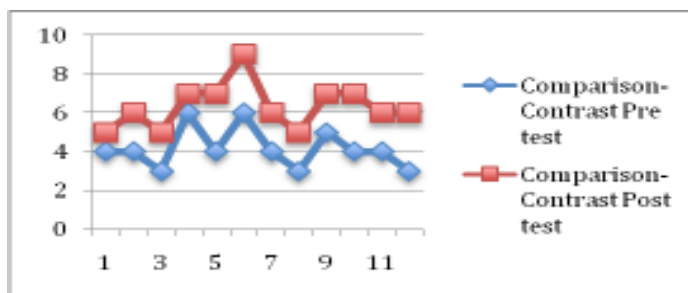




c) Process



d) Comparison - Contrast



In order to understand whether the average improvement over four strategies was significantly different or not, the non-parametric Kruskal-Wallis test was performed. (Since, the sample size was small by default, 12, it was not possible to test its normality, hence, the one way ANOVA was avoided).

Since  $H_{cal} = 8.77288876$ , and  $\chi_{0.05,3}^2 = 7.814738$ , it implies that there is significant difference among average improvements. ( $H_{cal} > \chi_{0.05,3}^2$ )

Hence we test difference in averages of different pairs of methods.

The critical point for the paired comparisons is :

$$C_{kw} = \sqrt{\chi^2_{\alpha, k-1} s^2 / 3 \left( \frac{1}{n_i} + \frac{1}{n_j} \right)} = \sqrt{7.814738 * 161.2021 / 18} = 8.365777434$$

Method i vs j    D            significance

1,2	1.375	
1,3	13.916667	*
1,4	4.5416667	
2,3	12.541667	*
2,4	3.16667	
3,4	9.375	*

D= difference between means \* = significant gains 1 to 4 are the strategies: Statement-Amplification, Cause-Effect, Process and Comparison-Contrast From the above, it is seen that improvement in writing using strategy 3 - Process is significantly more as compared to the other strategies.

**Conclusions**

The following conclusions can be drawn from the above:

Students have learnt the skill of writing using appropriate rhetorical strategies.

Repeated use of the strategy has made them familiar with its distinctive features.

Academic Writing can be effectively taught in a short span of time, even as they are busy with other papers as well as the other sections of this paper.

However, despite the positive results of the course, it is a commonly known fact that youngsters and fresh graduates need to be trained specially in writing when they enter the corporate world. Why is this so, especially when the students' gains are statistically significant as seen above.

### **Some surmises can be made**

This could be primarily because they do not sustain the gains made here, over time. There are several possible reasons:

- i. Lack of practice is the primary reason for their inability in internalizing learning.
- ii. Lack of time is the reason for their not being able to practice beyond scheduled classes.
- iii. Since the section on writing constitutes only 20 marks (25% of total marks in the paper) they are reluctant to spend more time on this activity.
- iv. Writing skills can improve only with practice over time, both of which are not possible since the course is offered only in the final year.
- v. Ability to write cogently and coherently is also dependent on reading which gives valuable and necessary content to the written piece. Sadly, however, the reading habit eludes the present day student.

### **Recommendations**

A majority of students are internet savvy, and are members of social networking sites. When taught using ICT to supplement a course in academic writing, students will find it interesting and in all probability continue to use it beyond the classroom. This will help them sustain their learning over time. Some commonly used ICT tools that can be used to supplement class-room learning are

- i. Mind mapping tools to generate content
- ii. Blogs to help students 'publish' their work. This can be a motivating experience especially since comments will also include feedback from peers
- iii. Blogs and social networking sites for collaborative learning, peer reviewing etc.
- iv. Developing a good reading habit, to see a variety of content, styles etc.

### **Implications for Syllabus Design**

Since significant gains are seen in a short writing component in the language course, it is necessary to introduce a full fledged writing component in English courses from the first year, instead of it being a small component in a paper in the final year of graduation. ICT enabled learning will help make the course an integral part of their 'social' life for three years, by which time they would have internalized their learning. This will also help sustain their learning and help them become mature writers, who can contribute meaningfully to the society later in life.

### **Limitations of the study**

Due to the various factors related to the nature of the experiment under regular teaching conditions, certain limitations arose in this study.

- i. The college has only one class that can opt for the English Literature course, hence the class constituted the Experimental Group.
- ii. No Control Group could be set up in the college, and an external Control Group was not possible due to reasons of logistics.
- iii. Group size was restricted due to attendance pattern and class size.
- iv. Individual differences among students were not considered.
- v. Other external factors, such as motivation, which were beyond the teacher's control, were ignored.
- vi. Follow up of students to check whether they retained what they learnt was not possible as they had

graduated from college.

The elegance of an experiment designed for study is, thus, missing. However, the loss of experimental sophistication is adequately compensated in the resultant authenticity of the teaching situation obtained for study.

### References

- Bailey, S. *Academic Writing : A Handbook for International Students*. Routledge:London and New York. 2001. Print
- Berger, A.A. *The Academic Writer's Toolkit. A User's Manual*. New Delhi: PHI Learning. 2009. Print.
- Oshima, A., and A Hogue, *Writing Academic English*, New York : Addison-Wesley. 2005. Print.
- Swales, J., and C Feak, *Academic Writing for Graduate Students*. Michigan Michigan University Press. 2004. Print.

### Acknowledgement

I sincerely thank Mrs. Sudha Phatak, Assoc. Prof. Statistics, B. N. Bandodkar College of Science, Thane for helping me with the statistical analyses.

\*\*\*\*\*

ISSN 2229-385X

### RESEARCH HORIZONS

International Peer-Reviewed Journal

#### Subscription Rates :

a) India	Institutional	Individual
1 Year :	Rs. 750 /-	Rs. 500 /-
3 Year :	Rs. 2,000 /-	Rs. 1200 /-
b) Outside India	Institutional	Individual
1 Year :	Rs. 1,000 /-	Rs. 800 /-
3 Year :	Rs. 2,750 /-	Rs. 1950 /-

Subscription charges should be sent by Demand Draft only in favour of **Shree Chandulal Nanavati Women's Institute and Girl's High School** and sent to the College address .

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

#### : CONTACT DETAILS :

DR. RAJSHREE TRIVEDI – 09820375069

MS. TRUPTI SABHARANJAK – 09821333962

## *“The Strange Case Of Billy Biswas” – A Turbulent Journey Of An Existentialist*

Renuka Devi Jena

### **ABSTRACT**

*Existential angst is an universal issue which is extensively discussed by a large number of novelists. The preoccupation with this pressing issue by existential novelists highlights its magnitude and need to be discussed to understand it in the right perspective. Life today is more complex and these complexities are here to stay until one stops judging and expecting. The existential novelists deal with the problems of the modern man, his existence, freedom and choice and responsibility in every field. The objective of my paper is to critically examine the restlessness and existential dilemma of Billy Biswas, the protagonist of Arun Joshi's novel, *The Strange Case of Billy Biswas*. Among the Indian English writers who qualify as existentialist, Arun Joshi is the first and finest one. His novels are strongly influenced by the existential philosophy of Satre, Albert Camus' and Kierkegaard. Arun Joshi unravels the facets of crisis in modern man's life.*

**Keywords** - Existential Angst, Modern Man, Billy Biswas, Facets of Crisis

Arun Joshi is one of the most significant contemporary Indian Novelist, who has not just focused on social or political problems but on the deeper layer of man's being. His choice of themes like expansion of the human spirit in the atmosphere of freedom, agony of the lonely soul lost in a hostile world etc., typify universal experiences rather than national or cultural idiosyncrasies. Imbibing of the new ideas and concepts and gaining a new imaginative fillip from the achievement of earlier writers is integral to the blossoming of artistic instinct and Arun Joshi's case best illustrates this. It is more in the nature of exploring 'fresh woods and pastures new' rather than of servile imitation that writers like Arun Joshi draw freely from continental writers like Kafka and Camus. Arun Joshi's novels unfailingly record the novelist's perception, evaluation, determination and declarations about life. As a novelist he is also a profound thinker, his concerns are different. He writes about the destruction of man's native innocence by experience, about his rootlessness, restlessness and existential dilemma, about the crisis of his identity in the present day world.

Arun Joshi in his second novel *The Strange Case of Billy Biswas*, seems to give a further extension to the theme of alienation he dealt with in his first novel, *The Foreigner*. He presents in this novel, as pointed out by Naik, "A protagonist alienated from the higher middle class society in which he is born and brought up and in which he is compelled to live, though he finds in himself an overpowering urge to march to a different drum altogether." The first few chapters of the novel are about Billy's social and intellectual life and his strong primitive urge and his gradual spiritual decay, his rejection of social values. Billy Biswas, the protagonist of *The Strange Case of Billy Biswas* is a typically privileged young Indian, son of a Supreme Court Judge, educated at Doon School, St. Stephens and Columbia University, New York. Bimal Biswas known as Billy, has everything a man can wish for to lead contented life- money, brilliant academic record, well connected marriage alliance and a respectable position in society. As son of a supreme court judge he did not lack material comforts. As an only child he had all the attention of his doting parents. He had his share of love and loyalty in Tuula and Romesh but all these were offered to him on a platter so to say and that left him with a nagging sense that his life lacked fullness and purpose. The most futile cry of man is his wish to be understood. The attempt to understand is probably even more futile.

Romi, Billy's friend is a detached narrator, he is unable to comprehend the mysterious urge that impelled Billy to shun the so-called civilized society. Unlike Sindi Oberio in the *The Foreigner* or in *The Apprentice Billy* is a rebel, he never makes compromises, he never falters, and he courageous faces the crisis of life. Billy is from

a elite sophisticated family. He has a beautiful wife and son but in spite of his having all the material comforts he does seem to relish them, his strange quest makes him uneasy. This strong spiritual urge, the intense primitive cravings he existed in Billy since his childhood days. Even at the age of fourteen a tribal dance makes him extremely restless. His natural aptitude for anthropology made him give up engineering for a Ph.D degree for Anthropology. The only two people who understand Billy's excessive sensibility and profound obsessions are his friend, narrator Romi and his Swedish friend, Tuula Lindgren. The following paragraph explicitly explains this- "Billy feels something inside him, but he is not yet sure..... A great force, urkraft, a...a primitive force. He is afraid of it and tries to suppress it."p.23. Billy's strange love for primitive life is reflected in his letters written to Tuula, he had once written to her after his return from an expedition, that – "When I return from an expedition, it is days before I can shake off the sounds and smells of the forest. The curious feeling trails me everywhere that I am a visitor from the wilderness to the marts of the Big City and not the other way round."p.96

Billy's decision that marriage would resolve his problems was a great mistake, as he and his wife are quite different from each other, the alienation of Billy further intensifies. The marital relationship between Billy and Meena, their lack of understanding and the rift between the two different worlds they occupy. Meena occupies a world that insists on social positions and respectability to be maintained at all costs, she is unable to understand Billy's irritation, his existential angst. She mentions this to his best friend Romesh, "He comes home angry with somebody, something. He sulks around, and then starts snapping at everybody. He snaps at me, at the child, at the servants, until I can't stand it and butt in, and we have a full-scale quarrel." p.77 Billy on the other hand finds his wife to be less involved with his life. He realizes that Meena has very little to offer him any comfort or relieve in his search for meaning in life. Meena is frustrated with Billy's aversion to modernism and materialism. His aversion is mainly at the upper class society to which he belongs. Arun Joshi propagates that the existential issues can only be resolved within the self.

Billy's irresistible fondness for primitive life is reflected in his letters written to Tuula, he had once written to her after his return from an expedition, that – "When I return from an expedition, it is days before I can shake off the sounds and smells of the forest. The curious feeling trails me everywhere that I am a visitor from the wilderness to the marts of the Big City and not the other way round." P.96

The intense desire for the search of his true inner self forces him to escape into the forests, in search of meaning of life, to be one with himself, to express his individuality freely without any superficiality. He felt alienated even when he was in the company of his wife and father. At first glance Billy's disgruntlement with life appears unverified as he has everything in life. Fascinated as he is by the primitive way of life Billy finds in all his attainments only a superficial gloss that fails miserably to satisfy his hunger for the peace and the adventure that only life in the jungle can offer. Arun Joshi best illustrates this with Billy's confession to Tuula, "It seems, my dear Tuula, that we are swiftly losing what is known as one's grip on life. Why else this constant blurring of reality? Who am I? Who are my parents? My wife? My child? At times I look at them, sitting at the dinner table, and for a passing moment I cannot decide who they are or what accident of Creation has brought us together." P.97 It brings out Billy's existential anguish, his alienation and loneliness. He does seem to belong to the civilised society. Tuula and Billy's occasional discussions reveal the understanding they have of each other. In the first part of the novel the author brings out the inner conflict and disturbed psychology of his protagonist, Billy.

Meena's conversation with Romi explores the futility of their relationship, the misunderstanding, physical distances, mental barriers, sense of alienation and the vacuum. The confusion and compromises lead into intense suffering. Billy experiences communication problems with his father and himself, his wife and himself and the society around him. His letters to Tuula confirms his confusion, boredom and meaningless existence.

The second part of the novel deals with Billy's transformation through his contact with primitive life, his meeting Romi once again after ten years and his death. He escapes in to the primitive world of Bilasia. His withdrawal from the modern, civilized world is almost mysterious. His alienation from the sophisticated society and family creates suspense. His case clearly delineates the problem of post- independence Indians with education abroad. The uprooted people suffer from spiritual vacuum, evils of materialism, identity crisis and loss of faith in human values. Billy's going away from the world of civilization is neither an act of renunciation nor a cowardly running away from responsibilities. His is not a blind or blundering quest for happiness in life. In his case the question of giving up the "struggle" does not arise as his whole discontent is centered on the fact that struggle in his life was conspicuous by its absence. Billy's identity crisis seems to be resolved when he reaches Dhunia's hut and sees Bilasia for the first time. A sense of belonging appears to emerge, he felt that he would find meaning of life. His Ph.D from an American University, his association with the intellectuals of upper middle class society in America or in India could not help him to find meaning of life. He always felt alienated. To Billy, Bilasia represented primitive society. She is simple, honest and unsophisticated. In the Maikal hills where Billy settles with Bilasia, nature brought meaning to his life.

Arun Joshi's novel is a mocking assault on the materialistic civilized society and an exaltation of the primitive culture. His hero, Billy suffers from spiritual up rootedness, loss of faith and crisis of identity, which society refuses to understand. Happiness cannot be realized through mere possession, true happiness can be attained only through self-realization. Billy could not help seeking something out of the way in the formula made contentment offered to him by his social milieu and when chance takes him to the Satpura hills as teacher escort in an educational tour for students, he realizes that his true home is there in the hills. In a short while he gains the friendship of Dunia, the leader of the gang of Bhils, who happily grants Billy's wish to join them. How well Billy fitted into the new background and the new way of life is brought out in the following passage – "They were waiting for the rising of the moon. And he suddenly discovered that he, too, was waiting for the rising of the moon. That just about summed up the catastrophic change that had been wrought into him in two days. Never before in his life had he waited thus. He had admired lakes and monuments and snow-capped mountains gleaming under a luminous moon, but never before had he actually waited for it to rise. All of a sudden it was not just the side attraction of life to be taken for granted, but the very reason for being present on the earth that night. He was waiting for the moon, just as sitting with me he was waiting for the dawn, as he had waited for the love of a woman, just as some day he would wait for death. Earlier he had waited for degrees, for lectures, for money, for security, for a middle class marriage, for the welfare of his child, for preserving the dignity of his family, for being just, for being well dressed and for being normal and all these things that civilized men count as their duty or the foundations of their happiness or both. Sitting there, the ebullient chatter of half-drunk tribals swirling about his ears, he could for the first time see clearly the change entering him. While he sat in the purple shadows, he had the first terrible premonition that he might not go back." P.<sup>137</sup> Deep in the forests, life for Billy is more authentic without the affectation of order, sophistication and decorum. The tribals are people who live a life where there is no schism between the precepts and the practice of life. The forest which is the antithesis of civilization, by appearing to have its own order, an essence, and a purpose, becomes for Billy his destination where he will make his tryst with destiny.

Billy's sudden exit marks not an erratic decision taken on the spur of the moment but the cumulative effect of a series of little acts of protest. When Billy goes against the social norms his very own people give no second thought to understand the cause for change. The society has no time for individuals, the individual of whom the society is made of. Billy's joining in the Anthropology course rather than in Engineering as desired by his father, his spending his spare time in the slum areas during his student days in America are subtly used by Arun Joshi to prepare the readers for Billy's final opting to live with the tribals. Billy's sterling qualities which were never appreciated in the civilized world in its preoccupation with 'making and spending money' came to

full flowering in the new surroundings and won for him the unstinted admiration of the tribals. The following tribute paid to Billy by Dhunia best illustrates this, "He is like rain on parched lands, like balm on a wound. These hills have not seen the like of him since the last of our kings passed away." P.3

Billy's deep love for Bilasia and the easy grace with which he assumes the mantle of leadership of the tribals, the sense of fulfillment he feels while watching the beauty of Nature proves beyond doubt that his love of the primitive life was not an idle journey but an overpowering passion. Thus in his choice we find not a helpless succumbing to a passing impulse but a positive assertion of a deeply felt desire. By going away he might have flouted the norms of familial obligations but by remaining within the fold of the artificial set up of civilization he would have isolated the highest moral norm of all, the duty to be true to one's inner prompting. Finally Billy deserting the modern world comes out in a new role that of a healer, a priest and a magician. He cures diseases, wards off tiger, helps in wading problems and spiritual troubles. He develops a sense of belonging while glorifying the simple life and abode of the noble savage, he celebrates the thought that the virtues of the so called uncivilized men may act as a corrective to the money minded, dehumanized society. What could easily appear as the selfish satisfaction of a capricious whim had to be bolstered by Arun Joshi with the strength of conviction and he succeeds in it by carefully interspersing in the pages of the novel interesting little details that underscore Billy's highly individualistic temperament and unassailable integrity? Romesh's accidental running into Billy and Billy's warm hearted consenting to call on Romesh to see his ailing wife lead to a sequence of circumstances that calls a halt to Billy's life of idyllic happiness. Learning of Billy's whereabouts from Romesh's wife, Billy's father appeals for police help in tracing his missing son and in the police hunt that follows Billy is inadvertently shot dead. Billy's tragic death is due to his own inner struggle, his determination to make his own choice to stand up against the rigid principals of society. The issue of Billy was disposed of – "In the only manner that human society knows of disposing its rebels, its seers, its true lovers".

Billy's love of the primitive not only voices forth the human yearning of something "afar from the sphere of our sorrow" but is an artistic vindication of the home truth that when the law of the jungle is rampant in the civilized world, a votary of humanism like Billy has no other option than to retire to the jungle to find inner peace. The Strange Case of Billy Biswas records an existential protest against superficial, materialistic and imitative western culture. Billy's life seems to be a dramatization of Gide's conviction that – "One must always follow one's conviction provided it leads upward". The novel is about the existential protest against modernism and materialism, it is about the simple longing for the rustic life of the primitive people as against the complicated life style of the sophisticated urban people.

### References

- Bhatnagar, O.P. "Art and Vision of Arun Joshi". *The Fictional World of Arun Joshi*. ed. R.K. Dhawan. New Delhi: Classical Publishing Company, 1986. Print.
- Joshi, Arun. *The Strange Case of Billy Biswas*. New Delhi: Hind Pocket Books. 1971. Print.
- Prasad, Madhusudan. ed. "Arun Joshi." *Indian English Novelists: An Anthology of Critical Essays*. New Delhi: Sterling. 1982. Print.
- Naik, M.K. *A History of Indian English Literature*. New Delhi : Sahitya Akademi. 1982. Print.

\*\*\*\*\*

# *Children Of The Hills: Environmental Consciousness In The Folk-Literature Of The Dungari Bhils*

Rupalee Burke

## **ABSTRACT**

*The environment is no mere environment, that is, no mere inanimate, encompassing thing, or backdrop. The essential nature of human beings in the world unites us with other beings.*

**- Martin Heidegger**

*An attempt is made in this paper to examine, from the ecocritical perspective, the environmental consciousness of the Dungari Bhils of Khedbrahma taluka as reflected in their folk-literature which is in the Bhili dialect and comprises folk-epics, folk-narratives and folk-songs. Thus, the paper is located at the intersection of literature, culture and environment. The life and folk-literature of the Dungari Bhils makes for an interesting case of human ecology as Malik and Bhattacharya point out, "At the very basis of it man is a complex animal with culture. Hence, it is urgent to synthesize biology and culture, if any attempt is to be made to study human ecology." (Malik, v) Environmental conservation is an intrinsic part of the socio-cultural ethos of the Dungari Bhils. As a corollary their natural habitat nestling among the foothills is held sacred by them because of their socio-religio-cultural beliefs.*

*The paper is divided into two parts for convenience in discussion. The first part contains a discussion of the prehistoric as well as contemporary religious beliefs as well as cultural and economic practices of the Dungari Bhils which are responsible for their eco-centricism which amounts to deep ecology because they recognize the intrinsic value in nature. The first section also takes into consideration endangering forces in the present scenario resulting from the anthropocentric worldview which perceives nature in terms of its instrumental value (symbolized by the technosphere) which is anti-ecologically privileged over its intrinsic value (symbolized by the biosphere). The folk-literature of the Dungari Bhils discussed in the second part of the paper foregrounds their environmental consciousness as reflected in it.*

**Keywords** - Ecocritical Perspective, Folk-Literature, Culture, Natural Habitat.

I

Bhils are one of the twenty-nine notified tribes of Gujarat also known as adivasi (aboriginals) or vanvasi (forest dwellers). In Gujarat, they can be found in eleven districts, viz. Banaskantha, Sabarkantha, Panchmahal, Dahod, Vadodara, Kheda, Bharuch, Surat, Navsari, Valsad and Dang. According to the 2001 census their population is 3.4 lakhs which constitutes 46% of the total Scheduled Tribes population of the State.

The Dungari Bhils (Dungari in Gujarati means 'living in hilly regions'), one of the thirteen clans (viz. Bhil, Bhil-Garasia, Dholi-Bhil, Dungari Bhil, Dungari Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhil, Bhilala, Pawra, Vasava and Vasave), live in scattered settlements mainly at the foot-hills of the pre-historic Aravalli mountain ranges (more ancient than the Himalayas) in belts known as Poshina-patta, Lambadiya-patta, Delwada-patta and Khedva-patta prominently in Khedbrahma taluka of Sabarkantha district besides in areas of Danta taluka in Banaskantha district and Kotda-Chavni taluka of Udaipur district in Rajasthan.

Dungari Bhils in (Khedva, Poshina, Chandrana, Bahediya, Digthali, Sebaliya, Sandhusi, Jhanjhava-Panai, Panchmahuda, Panthal, Navamota, Malvas villages) Khedbrahma taluka have lived for over centuries in the lap of the hills surrounded by valleys and rivers such as the Sabarmati, Sei, Aakal, Vikal, Kosambi and Harnav to sustain them. Mapping the trajectory of their religio-cultural, socio-economic life proves that they are deeply attached to their natural surroundings. Being environmentally sensitive their religious and socio-cultural practices stem from an ingrained ethics of care. We may say that the Dungari Bhils 'live the environment' and further still to play on Catherine's words in *Wuthering Heights*, 'they are the environment and the environment is them'. Their psyche is imbued with sensitivity towards environment. They are environmentally sensitized to the extent



that it pains them to pluck even a leaf and when they do they apologize to the tree or recite a shloka to ask forgiveness of Mother Earth for causing her pain when they first strike her with a spade to collect virgin mud for religious rituals. The eco-centricism of the Dungari Bhils expands to become bio-centricism which sustains 'moral claims about the intrinsic value of the natural world'. This in turn affects their 'attitudes and behavior towards nature' as is discussed below:

**Religious Beliefs:** Nature is sacred to the Dungari Bhils and this is amply displayed through their devotion towards the elements. The religious system of the Dungari Bhils is 'shamanistic' and 'primal' Their Pantheism coupled with native animism is combined with totemic worship. Their totems are mainly various trees like the banyan, peepal, tamarind and bili. Foremost among them is the Peepal-rakhi (Peepal rishi). Over the centuries the Dungari Bhils have awarded the status of a sage to the peepal tree. Holi is the chief festival of the Dungari Bhils and the celebration culminates in the worship of the peepal tree. Moreover, they believe that when one dies the departed soul first goes to the Peepal-rakhi. The banyan tree is the abode of supernatural forces both good and evil. The Dungari Bhils believe that their nine lakh goddesses reside in the leaves of the banyan tree. Their bhuvas/bhopas (witch-doctors/shamans) imprison dakan (witches) in the trunk of the peepal tree. Jam (Lord Yama) resides in the tamarind tree. The bili tree is the abode of Mahadev and its leaves are offered to one of their deities named Devra no Thakore. Their shrines are mostly megalithic and are erected under trees in the fields, village outskirts, near hills and in forests. Dungari Bhils therefore do not venture to cut these trees for fear of inviting the wrath of good and evil supernatural entities or even other trees because they are sustained by them. For them it would mean killing the hen laying golden eggs. Wild flowers including akda and bili leaves along with seasonal agricultural produce such as maize, wheat and rice are commonly offered to deities. Among reptiles, animals and aquatic creatures held sacred by the Dungari Bhils are snakes, cows, antelopes, deer, fishes, turtles, etc. Snake worship and animal worship is at the centre of their nature worship. The roots of their veneration of animals lie in their religious myths which are discussed in Section II of this paper. On Holi they have the theriomorphic ceremony of veh in which they wear masks of various animals and perform in a natural amphitheatre at the foothill.

The Dungari Bhils are a shamanistic society and most of their chief deities reside in the underworld Deviyawala (the abode of the gods) so their connection with the Earth is much deeper than the merely ecological level. Water is a sage and along with peepal rakhi originates from the underworld. The Earth is looked upon as 'mother' and the mountains are looked upon as 'father'. When they distill alcohol from mahuda flowers they offer the first drops to Jameen Mata (mother earth). Einder (Indra) symbolizes actual rain. Holi celebration involves fire worship. Certain spirits reside in stones. In an 'idol digging' ceremony to replace the broken idol of Devra na Thakore with a new one, a stone that is unearthed is installed as the idol. Natural stones are installed as idols of various deities such as Jogmai, Angasi and Dhapsa at the foot of trees near a hill. Their religious celebrations follow the cycle of seasons according to the Hindu calendar beginning in the month of Maha and ending in Posh. The first sighting of the moon is celebrated with the Ugman ceremony in the month of Aso. A tall, green bamboo is selected from the woods and used as nejo (dhaja) in Nortu (Navratri). Most noteworthy is their indigenous ceremony of Lilvan (worship of vegetation) on the day of Diwaso in the month of Asadh. At the shrine of Khera ni Devi they offer rice cooked in milk to the deity and sprinkle milk on the surrounding vegetation. Then they collect, cook and eat wild leaves such as Kubo, Dhembro, Hati, Saragvo and Fang. Dhula no Pat is a ceremony to commemorate the creation of the Earth. In most of their religious ceremonies Prasad is eaten at sunrise, the auspicious moment. On Dhanteras, they worship their pashudhan (animal wealth) i.e. their cows and set them free to graze in the wild. The ceremony of Narvan (vartaro) entails predicting rain by observing grain sprouts and colour, size and direction of clouds. On Diwali they worship the Salor cow (myth discussed in Section II) for three days.

**Socio-cultural Ethos:** 'Earth care' is the cornerstone of the life of Dungari Bhils based on ecological beliefs and value systems. They are deeply attached to their surroundings and have tremendous respect for it. To begin with, their kholras (huts) are made of locally available natural resources (stone, mud, wood, etc.) and they decorate their walls with motifs of animals, the sun, moon, hunting activity, etc. painted with natural dyes. Handmade cane baskets are used to keep poultry, store grains, as cradles, etc. Majority of their utensils are made of wood or mud. Till late they used to produce fire by rubbing ikad or arni and bor wood together. Now they collect dry wood from the wild or use dungcakes. Their farming depends on rain fed irrigation and natural

water bodies. They carve the trunk of the date palm. Khazuras (date palm) and mahuda trees growing wild and in abundance are their 'kamdhenu'.

Every part of these trees is used in daily life. Their marriage and religious feasts take place under the canopies of trees. They adorn themselves with beautiful seasonal flowers for various celebrations. Bowers are places of rendezvous for the gothiya and gothiyani discussed in the second section. Local trees like vad, kanjo, umbro, shimlo, baheda, sal, palash, bor, ambo, jambu, vas, etc. provide food and fodder. Twigs of limdo, khakra, vankla and baval trees are used for brushing teeth. Maize, their staple food, is their annadevi (goddess of food). Apart from pulses, wheat, and a couple of vegetables which grow wild in monsoon they eat wild grains like veru, kuri, sei, mal, athroti, khaharfedu, roots and tubers and leaves of wild shrubs and monsoon creepers like nad, hatti, lambru, bokandu, dhembro and vev to name a few. They eat fruits and fresh mahuda flowers and dry them to fry and eat them when food is scarce. The women still wear flowers like hajari, marvo, kesuda, parpala, etc. in their hair and ears. They are mainly vegetarian and hunt only when food is scarce or eat meat only when an animal sacrifice is offered to a deity particularly in the harsh winter months to provide nutrition to their bodies, for they are very poor and hardly have warm clothes. Their knowledge of medicinal plants and natural remedies is phenomenal. They still cure kidney stone by consuming a stone obtained from the head of a fish called dok. Their indigenous wisdom entails use of natural resources and means for sustenance within their own cultural cosmos.

**Economic Behaviour:** The Dungari Bhil economy is 'need based' and not 'greed based'. Barter system was in place until recently. Even today, it is only matchsticks, tea, clothes, etc. that they need to buy. Initially food gatherers, they still procure many of their necessities naturally as discussed earlier. Most of their agricultural produce is for their own use. Community living is a striking feature of the Dungari Bhils. Much like Gandhiji's idea of trusteeship fields are owned collectively by the joint family and males live with their family in separate houses built in the family owned field. Community rules prevent them from selling ancestral land. To a great extent they still do not have the profit motive in mind. In fact, they have a sense of belongingness for the entire landscape including the hills, valleys, rivers, forests, etc. Their life style is such that they do not need to hoard except grains from their fields. Their method of irrigation called haran is marvellous. They collectively dig a canal, sometimes upto seven kms long, from the water body at a height in a way that it reaches everyone's field. A day is fixed for all the fields to be irrigated turn by turn. Even when they fish they use a 'jhoko', a cane basket and catch only as many fish as they need or better still they catch only the required fish with spears.

The foregoing has shown that the life-pattern of the Dungari Bhils is nothing but the 'return to nature' approach that ecologists and environmentalists are fiercely advocating these days. Doesn't the stereotype of the ecological native reinforce the notion that he espouses balance and harmony between beings and their ecosphere? Deep ecology is a modern version of the prehistoric beliefs of the Dungari Bhils and the beliefs of all indigenous tribes across the globe. As Sessions observes:

Deep ecology is concerned with encouraging an egalitarian attitude on the part of humans not only toward all members of the ecosphere, but even toward all identifiable entities or forms in the ecosphere. Thus, this attitude is intended to extend, for example, to such entities (or forms) as rivers, landscapes, and even species and social systems considered in their own right. (Garrard, 21-22)

Whereas the eco-centric belief system of the Dungari Bhils shares with deep ecology its ethical and spiritual orientation; a sense of oneness with it, modern man divorced from the ecosphere lords over it and exploits it. It is here that 21<sup>st</sup> century technologically and economically driven anthropocentric advancements are at odds with the former. It is the former which is the more desirable in the face of the present age of environmental concerns.

However, the situation is reversing and the life of the Dungari Bhils is changing fast and in many respects for the worse. The invasion of 'civilization' on the 'primitive' is leading to the dualistic separation of humans from nature and has begun paving the way for environmental crisis. Technology has invaded their lives in the form of television sets installed in villages by the government as part of their tribal development projects. Their traditional songs and dances are increasingly being replaced by film songs. They have started eating in lodges while travelling. Denudation of forest cover, disappearance of wildlife, construction of roads, migration

for labour and education is bringing them in contact of the outer world and they are being influenced by non-tribal way of life not to mention the social and environmental injustices meted out to them either in the name of reform or oppression. Their indigenous way of life is fast vanishing. Their traditional wisdom and folk-literature is in danger of being eroded as the new generation isn't interested in carrying the tradition further. The educated ones feel ashamed of their cultural practices. Their money mindedness is resulting in the commodification of their folk-literature. The harm is not complete but the rot has set in as Bhagvandas Patel notes:

This is a faint picture of the changing cultural life of the vanvasis in a fast changing world. However, this is not the case in all areas. The difference now is that one had to go only 10 to 15 kms from Khedbrahma and spend one night to be able to record two cassettes of gothiya's songs. Now, one has to travel 45 to 50 kms and spend four days to get the work done. (Patel 2004, 24)(Translation mine)

The above discussion foregrounds the dangers that rising capitalism in human society is posing to mankind in the present century. Divorced from a lifestyle which promotes an organic co-existence with Nature, 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)

The above discussion clearly indicates that the need of the hour is to be influenced by the adivasis and to adopt their way of life rather than the other way round. Their way of life is 'supposed to provide the impetus or the example by which individuals come to an authentic selfhood oriented toward right environmental action'. The questions that arise in this context are 'What would the outcome be if the Dungari Bhils were to turn away from their 'earth-caring' way of life to a life of progress and development in the urban sense? Is it desirable or healthy from society at large?

## II

We now turn to the folk literature of the Dungari Bhils which postulates the environmental consciousness that pervades their being. As Padgett explains, "Much oral storytelling conveys a religious sensibility that stresses ideals of reciprocity, wholeness and beauty and so expresses a deep sense of attachment between a people and the land they inhabit." (Garrard, 126) The songs of the Dungari Bhils quoted later are concrete evidence of how they identify with their natural surroundings and vice versa; the Rohida bursts into flowers when the lovers sit under it, the boulders and trees mourn when they part. The 'orature' of the Dungari Bhils displays their environmental consciousness as is discussed in this section. It may be useful at this juncture to quote the following explanation about the folk-literature of the Dungari Bhils by Nila Shah and Persis Shah:

. . . most of these tales are recited or narrated during their religious occasions, which clearly indicate the Bhil's inseparable association with the forests, rivers and oceans. Their oral narratives . . . reflect their close links with Nature. Evidently, the ancestors of the Bhils were keen observers of natural phenomenon and their world view is based on their experience of and encounter with Nature. And that explains why the elements of nature not only appear as characters in their oral narratives, but also behave as human beings and speak in the tongue of humans. The elements of nature, birds and animals as well as the homosapiens coexist peacefully and in harmony. (Patel 2009, 16)

Dharan na Mankhavatar (Myth of Creation) is the central myth of the Dungari Bhils. It describes the creation of the Earth in a painstaking way:

There were no stones, no mountains, no sky, no moon, no sun, nor nine lakh stars. There was water as far as one could see. It was nine yojan deep. Only fishes, crocodiles and serpents resided in the water. Vasuki Nag reigned in the underworld. God was in the avatar of a worm in the seventh underworld. After twenty ages an

egg emerged from the seventh underworld and started circling on the surface of the water. For twenty ages there was a fierce competition between the wind and the water. After twenty ages the egg hatched and Jalukar Bhagwan was born out of it . . . Nectar spurted from Bhagwan's mouth and Umiyadevi was born . . . Bhagwan said, "Beta go to the underworld and get the seeds of the Earth". Umiya turned into a she-tortoise and went under water. . . (Patel 1992, 1-2)(Translation mine)

The myth goes on to graphically describe how the trees and vegetation were created, how the cow was created, how the pillar of the Earth was made from the cow's milk, how the earth was baked in fire into stones and mud, how god created the sun from his right eye and the moon from his left eye, how the tiger, etc. were created.

In the myth of the Salor cow, Salor is the chief cow who resides in the underworld with nine lakh cows and Pareva ox. They began to face many difficulties so with the permission of Khamad (God) she came to the Earth. The Dungari Bhils believe that she came to the Earth on Diwali. God sent the sun and moon with her. Later we are told that the herd was given refuge by a Bhil and some of the cows were left out of the shed and they turned into antelope and deer and went into the forest. That is why the Bhils are fiercely protective about various species of deer and don't hunt them or allow others either. The Bishnois of Rajasthan protect deer because of this myth.

In Motichara ni Varta, the sun is angered and unleashes its fury in the form of a crore diseases in kaliyuga much to mankind's distress. Is it global warming which is being hinted at we ask? The two passages, quoted in juxtaposition below, depicting contrasting apocalyptic situations of flood and drought appear in Rom-Sitma ni Varta (Pauranic Bhil Lokmahakavyo) are as if a premonition of climate change:

Indra is absent for twelve years and there is a drought on the Earth. The waters recede to the underworld. There's neither a stream by the hedge nor a trickle along the path. The granaries are empty. Women have forsaken their children. Calves have begun to die. The akda bears no fruit. The Earth has lost its fertility. Men have begun to die for want of food and water. (Patel 2009, 42) (Translation mine)

Bhagwan and Shiv are on a round of the Earth. They see that the farmer's daughter has sown grains in the field. The gardens of the Earth are emerald green. They stroll in kadlivan. The black cuckoo sings. The kurva trees have blossomed. Bees hover over the flowers. Crickets are heralding the monsoon. The Earth is at her beautiful best. Bhagwan tells Shiv, "Indra's mouth is full of nectar. He greens the entire globe." (Patel 2009, 47) (Translation and emphasis mine)

Their songs of gothiya-gothiyan (lover-lass; adivasi communities permit pre-nuptial love) celebrate the beauty of nature and are expressive of their at-oneness with them:

Roiru nu sogu lalela kala mar jota jaiye la!

Apu betha etan tu rohiro fuleno re! (Jani, 510)

Beloved! Look how the Rohida bursts into flowers when we sit under it,

How the blossom laden branch of the Rohida tree sways in the breeze,

Oh! How the breeze teases it as we watch. (Translation mine)

Boulders and trees mourn the parting of the lovers in another song:

Dogra rohe, jala rohe,

Mota mota rovraviya gothiya horo rejela. (Jani, 510)

Our love blossomed amidst the boulders and trees,

They too mourn as we part!

May you fare well gothiya!

(Translation mine)

Their Holi songs also celebrate Nature dressed in her best during Spring-time:

Phuliya jhasi-jhavli re dolmani,

Bhami ras leu re dolman

(Patel 1999, 15)

Flowers on plants are in full bloom,

O let me wander and drink the nectar!

(Translation mine)

Scores of their other folk-stories and songs reflect the abundance of their love and reverence for Nature as well their attachment to it. However, for reasons endangering their indigenous ecological lifestyle listed earlier in the paper, 'nature' that we want to return to may cease to exist except in little of the folk-literature which gets documented to save it from getting lost. If we are aiming at environment conservation we will have to preserve and conserve the indigenesness of tribes like the Dungari Bhils around the world and their indigenous ecological wisdom as well. While it may not be possible for all to become environmental activists, small beginnings may be made at the personal level. Awareness mobilization plays an extremely crucial part in such endeavours. Apart from our moral responsibility towards environment as earth dwellers, we as academicians/scholars can make a valuable contribution as Oppermann et al. optimistically suggest, "It seems that as more literary scholars take up the moral defense of nature, the ecocritical field will catch fire and spread to all corners of the globe; the rising numbers of international scholars in the field – mastering its various methodologies and inhaling its spirit of activism – will contribute to new legislation and help launch a global conservation movement." (Oppermann, 7). While this may sound like a juggernaut task, it is equally true that we have no choice but take up the challenge and take it up before it is too late.

### Conclusion

We may derive by way of conclusion that (a) Nature holds a central place in the cultural imagination of the Dungari Bhils (b) There is an earth-centredness in their way of life (c) Their age-old environmental culture offers hope in an age of environmental degradation (d) Their strong will for authentic co-existence with Nature is worth emulating (e) Their environment friendliness is at the level of praxis i.e. their ways are tried and tested and not hypothetical (unlike deliberations/policies on environment which take place behind closed doors yielding little or no results) (f) It is up to each one of us to shake off our complacency or how-do-I-care attitude, take inspiration from communities like the Dungari Bhils and do our bit for Mother Earth.

### References

- Garrard, Greg, *Ecocriticism*. London: Routledge, 2007. Print.
- Jani, Balwant. *Vanaswar*. Gandhinagar, Sahitya Akademi, 2004. Print.
- Malik, S.L. and D.R. Bhattacharya, *Aspects of Human Ecology*. New Delhi: Northern Book Centre, 1986. Print.
- Oppermann, Serpil, et al. *The Future of Ecocriticism; New Horizons*. UK: Cambridge Scholars Publishing, 2011. Print.
- Patel, Bhagvandas. *Dungari Bhil Adivasi*. Himmatnagar, Taramati Patel, 1992. Print.
- Patel, Bhagvandas. *Bhilo na Holi Geeto*. Khedbrahma: Bhagvandas Patel, 1999. Print.
- Patel, Bhagvandas. *Shodhsampada*. Ahmedabad: Bhagvandas Patel, 2004. Print.
- Patel, Bhagvandas. *Motichara ni Varta*. Ahmedabad: Bhagvandas Patel, 2007. Print.
- Patel, Bhagvandas. *Bhil Lokakhyano*. Mumbai: Nayan Suryanand Lok-Pratishthan, 2009. Print.
- Patel, Bhagvandas. *Pauranic Bhil Lokmahakavyo*. Ahmedabad: Bhagvandas Patel, 2009. Print.

\*\*\*\*\*

# *A Communicative Catharsis Of Political Violence: Intercultural Narration Of Violence And Migration In Adib Khan's "Spiral Road"*

Neeta Chakrabarty

## ABSTRACT

*Adib Khan is an eminent South Asian novelist of Bangladeshi origin. He represents the Bangladeshi voice in Australian multicultural literature and he explores the clashes between political events and everyday realities, oscillating across Bangladesh and Australia. This paper is an attempt to analyze his novel, Spiral Road to see how the narrative tackles issues like violence, migration, and dual nationality, effecting a psycho-moral cleansing of fear, isolation and exile. This paper has a multidisciplinary scope when it examines how, Adib Khan counter balances his narrative with the terror outfits which corrupt young minds and erode tribal values and culture. Further, this paper also examines Adib Khan's fiction as a cultural product that narrates and thereby negotiates violence. The tension between an impulse to narrate and the effect of narrative has continued to play itself out, not only in psychology, but also in the social sciences. Adib Khan's The Spiral Road overcomes this tension and the narrator's subjectivity as well the readers' minds are cleansed and unburdened when the narrative takes them through the war-torn Bangladesh and the secrets of family history. By doing so, Adib Khan neutralizes his personal fear and enables himself to come to terms with his past. Hannah Arendt remarks that the distinguishing characteristic of the human is not only the capacity to discern events in history, but also to narrate these events. Adib Khan, by narrating the impact of terror outfits in contemporary tribal Bangladesh, achieves a narrative catharsis of political violence as Arendt emphasizes. Arendt also stresses the communicative and deliberative processes essential to the formation of a public sphere through speech and action. Adib Khan's novel can be considered as this deliberative cathartic process which creates an affective discourse on violence, migration and exile – merging the personal with the political.*

**Keywords** - Multicultural Literature, Terror, Violence, Catharsis

Adib Khan is an eminent South Asian novelist of Bangladeshi origin. He represents the Bangladeshi voice in Australian multicultural literature and he explores the clashes between political events and everyday realities, oscillating across Bangladesh and Australia. This paper is an attempt to analyze his novel, Spiral Road to see how the narrative tackles issues like violence, migration, and dual nationality, effecting a psycho-moral cleansing of fear, isolation and exile. This paper has a multidisciplinary scope as it examines how Adib Khan counter-balances his narrative with the story of terror outfits which corrupt young minds and erode tribal values and culture along with a psychological cleansing of the fear of terrorism. Further, this paper also examines Adib Khan's fiction as a cultural product that articulates and thereby negotiates violence through a cathartic narration.

Adib Khan through his narrative highlights the conditions that breed violence and the highly complex traits that control the mind and action. Omar, who has embraced terrorism in Spiral Road argues with steely resolve: "The world is more important than my family." (Khan: 2008: 309) This statement emphasizes the interpersonal nature of the narrative and the political fabric it has.

According to Hannah Arendt, storytelling reveals meaning without committing the error of defining it. Arendt says that it is only after the completion of a particular action and seeing its repercussions on other actions that it is possible for it to become a part of written history or literature. The lapse of time helps the writer to evaluate the purpose of the perpetrators of the act. In Spiral Road, Adib Khan thus narrates the events pertaining to the Freedom struggle and creation of Bangladesh and seeks redemption by tracing the events and circumstances that have led to the present state of distrust, apprehension and intolerance in Bangladesh. Further, his narrative takes the mask of a story to reflect upon the social and political developments in the postcolonial Bangladesh. The postcolonial catharsis which Adib Khan aims at in the novel is in achieving a microhistory of a nation which would provide an expressive outlet for a traumatized subject who battles with a

legacy of lies and half-truths. At the outset of the novel, Khan explores the line between truth and perceptions of the same, which is obscured in a continuum through time: "But the truth? .... the facts themselves now lie crumpled beneath fabrications, distortions and exaggerations." [Khan: 2008: 2]

As we proceed, Adib Khan introduces us to the fabric of society that is formed by a narrative that is characterized by the crisscrossing of the personal and the political. Protagonist, Masud Alam, a migrant to Australia is on a visit to his hometown Bangladesh. He aspires to ascribe his own identity within a new radius of freedom that he has acquired in his migrant status. His definition of a home has metamorphosed since his migration. He says,

Home? It's not a physical location any more. More like several places in the mind. I like the flexibility of such an arrangement. [Khan: 2008: 37]

By deterritorializing the concept of home and then by trying to theorize both home and his adaptive flexibility, the protagonist tries for a diasporic catharsis of the sense of loss and homelessness. This flexibility of his location also provides him an affective license to wander freely in time. In course of the novel, he travels frequently between the past and the present. He describes his journey to his past:

But this isn't a quick entry into the past. Rather, it's a slow attenuation to a dimly perceived way of life – to nuances and mannerisms, gestures, conventions and rituals. I hear snatches of long forgotten Bangla idioms that would lose their texture and piquancy in translation. [Khan: 2008: 5]

He relates the past to the present as he surmises that one's present identity is inextricably linked to the past. He says:

Here are those other selves that emerge from the shadows of my past. I appear in different guises, modeled by time. Voiceless figures. And the stories, some not worth recollecting, but others that are intricately threaded and weave the design of who I am. [Khan: 2008: 5]

What Masud implies here is that story-telling is an act of self-fashioning as it enables a narrator not only to create a life-sketch but also to reclaim the muted moments of the phases of life which otherwise go unrecorded. This attempt to revisit such shadows of one's past is also cathartic as it enables the narrator to negotiate the past and its burden in the expressive framework of a story. Hence, Masud's engagement with his past emerges as a psychological strategy – of role-playing in the time frame of the past to experience a literary, dramatic psycho-moral cleansing. His recollection of the past is not dictated by the demands of reality but rather it is only a simulation of the past which gives the traumatized narrator-protagonist a chance to unburden him of the haunting memories and guilt.

There are also a number of complications arising out of Masud's migrant status. Although he possesses an inherent love for his motherland, he no longer considers himself a practicing Muslim and has adopted a healthy distance from religious fanaticism. His deliberate abandonment of identity in passport and embracing of global environment concerns by joining the Greens in Australia is a part of his decision to stay away from controversies. Moreover, thirty long years of stay in Australia has also introduced him to the ills of racism and he is quick to distance himself from such practices as well. But this raises questions on his sense of patriotism, loyalty and identity. He carries deep within him guilt of running away from his homeland. Masud Alam muses in a blend of nostalgia and fear of racism:

Seeing my Muslim name, immigration officials there would want to know the motives for my visit, although the Australian passport would probably lessen suspicion. Here (in Bangladesh) it's my name that suppresses hostility, but being an Australian isn't an advantage. I am a resident of a Christian country, they reminded me, mostly inhabited by whites. Cousins of the Americans and the British. They invaded Islamic countries. They all speak English. [Khan: 2008: 173-174]

This extract also shows how Masud articulates the subtle signs of intolerance that he faces in Bangladesh as he represents the West for the natives. Further, the scathing sarcasm that he uses in portraying the bias of the natives redeems him of the racial hatred that the politics of his homeland would have infused in him. He also manages to disengage himself from both the imperialist anti-Islamic bias of the West as well as from the mindless anti-Christian propaganda of his homeland. Though his mind is caught between the ideological poles of the West and Bangladesh, his role as narrator gives him a critical distance from both. Masud's role as narrator is also cathartic as it helps him to get out his emotions and experiences and to treat them objectively in an aesthetic process.

Adib Khan implies in the novel that by linking terrorism with Islam, the West has created a new margin in human geography. By critiquing this Western prejudice, he creates a context and discourse for the new margins to articulate through fiction. It also provides an expressive outlet for the angst and frustration of a marginalized group.

The tension between an impulse to narrate and the effect of narrative has continued to play itself out, not only in psychology, but also in the social sciences. Adib Khan's *The Spiral Road* captures best this tension. Masud as narrator has an impulse to narrate the anxiety about readjustment, his sense of loss, and regret – the symptoms of the psyche of a marginal subject who is caught against the backdrop of cultural fragmentation. Returning to his homeland and studying his mind, annoys him. He says:

Regret, nostalgia, dread and curiosity create a mesh in which I feel myself trapped and my sense of selfhood already splintering. [Khan: 2008: 38]

Ironically, what happens here is a narration of regret, nostalgia, dread and curiosity and this irony inherent in a narration too is cathartic along the Freudian terms of talking cure. Further, it plays out his irresistible urge to narrate these aspects and his inhibition about what could be narrated.

Stanford Encyclopedia of Philosophy explains Arendt's view of how narratives as critical re-engagements with the past can be self-redeeming:

It is necessary to redeem from the past those moments worth preserving, to save those fragments from past treasures that are significant for us. Only by means of this critical reappropriation can we discover the past anew, endow it with relevance and meaning for the present, and make it a source of inspiration for the future. [The Stanford Encyclopedia of Philosophy: 2008]

Adib Khan's novel is such a critical reappropriation of the recent history. It reveals how after September 11, 2001 attack, the world has changed both for the white man as well as the Asians. Khan reminds the readers that the white man has become increasingly suspicious of the Asian subject in general with his angst directed at the Muslim Asian subject in particular. Khan narrates and dramatizes the tension which is created between the White man's world and the parts of the world that practice Islam in *Spiral Road*. Khan also takes us into his feudalistic past by depicting the family's display of piety and exaggerated humility and the justification of their birth into a zamindar tradition followed by the façade of self deception in the face of nationalistic fervor, traditional chaos and lost privileges. We also witness the attempts of his relatives to de-Christianise, de-Westernize and redefine Masud Alam through religious procedures. At the end of one such procedure which requires Masud to walk under the Koran and step inside his house, he sarcastically remarks: "Instant purgation. My true identity is restored in the air-conditioned coolness of the foyer." [Khan: 2008: 51] The real purgation that Masud undergoes is not a religious one but psychological which is the result of his critical re-engagement with both the political history of the post September 11 world and the feudalistic part of his personal history.

Adib Khan, in *Spiral Road*, also reveals the secrets of family history and revisits the Bangladesh freedom struggle movement. Masud is initially unable to come to terms with his father's betrayal of his mother and affiliations outside the private domain. He aligns his father's betrayal with the undermining of the freedom movement by Feudalists. However, as he reads his father's diary, he realizes that his father was a victim of being considered a demi-god, and not one with flesh, desire or temptations. This enables him to come to terms with his father's past. Similarly, uncle Musa's adventures which were ill-received by the rest of the family prove to have another side which redeems him in the eyes of Masud who believes in Uncle Musa's right to fulfill his personal needs and alleviate his burden of loneliness. By narrating and revisiting the personal stories of his father and uncle, Adib Khan neutralizes his personal grudge for them. Interestingly, it is his father's diary, another piece of personal history that helps Masud to exorcise his pent up feelings for his family members.

Moving from the personal to the political, the narrative shows how Masud Alam's unwilling visit to Bangladesh to see his sick father is fraught with tensions as he is closely monitored by the Australian agent, Steven Mills, who suspects that Masud has linkages with terrorists. However, Masud brushes off Mill's suspicions as being founded on distrust. But what shocks him is the reciprocation of this baggage of suspicion and distrust evolving from his nephew, Omar, who seems to be left disillusioned and scarred forever. Masud is disturbed to find Omar seeking solace in terrorist activities under a misguided sense of Nationalism. What Masud has to rebuild is credibility in the eyes of the Australian authorities and his relatives in Bangladesh. He tries to resolve this situation by understanding clearly his own intercultural, transnational identity. He muses:

"The indigenous man of the subcontinent and the migrant will never reconcile their differences and live as an entity. With each passing year, it becomes increasingly difficult to decide where I'd rather be. There will



always be an awareness of the pieces that are missing. Now I'm unable to silence the voice of lament that whispers about denial and loss. But regret has given way to resigned acceptance." [Khan: 2008: 38]

The subjectivity that emerges in Masud's narrative is truly intercultural as it tries to critique and at times, integrate the cultural and political differences of his locations. Even as he hears the mullah's speech in Bangladesh, he is reminded of Pope Urban II. In both religions, he surmises, mere mortals cannot defy God's will and so a lot of misdeeds like slaughter, rape and looting can be explained as part of a grand design of the Omnipotent and the Omniscient God. But although he can objectively compare the two religions, his presence raises questions on his allegiance:

"Are you trustworthy? How can we be certain that you haven't gone over to the other side?" [Khan: 2008: 174]

While one side doubts him owing to his present nationality, the other side has misgivings on the basis of his religion. In this cathartic process, a new discourse on the fluidity of identities is created. Old yardsticks for studying traditional mores of life are proving to be self-defeating.

Masud also observes the changing texture of tribal beliefs and customs in Bangladesh. He notices with a distinct intercultural critical distance how the terrorists conveniently forge ties with the tribals to fulfill their need for cover and protection from the National and International agencies on their lookout. Masud is reminded, in the context of tribal-terrorist nexus, of his own adventurous days when he was termed 'miscreant' and nicknamed 'explosive' by Pakistani soldiers while being elevated to the status of 'Freedom fighter' by the Bangladeshis. His intercultural perspective neutralizes the political ambivalence that surrounds him by making him realize that what is crime in one society is devotion in another. When Masud questions Zia's role in sending supplies that might reach terrorists, Zia in turn expresses misgivings about Masud's grasp of Bangladesh's present predicament:

"Don't be paranoid! Stop looking at the world with western lenses. Take them off! You might see and understand things differently. Try relating to the thinking that shapes what we are in this part of the world." [Khan: 2008: 104]

Arendt argues that, remembrance alone, the retelling of deeds as stories, can save the lives and deeds of actors from oblivion and futility. By narrating the impact of terror outfits in contemporary tribal Bangladesh, Adib Khan achieves a narrative catharsis of political violence as Arendt emphasizes. Arendt also stresses the communicative and deliberative processes essential to the formation of a public sphere through speech and action. Adib Khan's novel strings together Masud's tale along with the story of the nation. Revisiting his homeland fragments his emotional make. Although a migrant and an atheist, he feels waves of self-consciousness wash over him. An immense sense of loss and regret consumes his being. The homeland seems to entice him to redefine belonging. His understanding of the world undergoes a change. The unpredictability and volatility of his motherland begin to seem inviting when juxtaposed with the tame predictability of his adopted nation. Although he attempts to distance himself from political bias and religious fundamentalism due to ideological differences, his attempts to understand the silences enveloping the nation slowly starts undermining his resolve to run away from the situation and prods him to face the situation head on. So, Adib Khan's narrative begins unfolding a deliberative cathartic process which creates an affective discourse on violence, migration and exile – merging the personal with the political. Thus, in Adib Khan's *Spiral Road*, the narrator's subjectivity as well as the readers' minds are cleansed and unburdened when the narrative takes them through the war-torn Bangladesh and the secrets of family history.

## References

- Khan, Adib. *Spiral Road*. New Delhi: Harper Collins & The India Today Group, 2008. print.
- d'Entreves, Maurizio Passerin, "Hannah Arendt", *The Stanford Encyclopedia of Philosophy* (Fall 2008 Edition), Edward N. Zalta (ed.), URL = <<http://plato.stanford.edu/archives/fall2008/entries/arendt/>>. web
- Arendt, Hannah. "Understanding and Politics." *Partisan Review*, vol. 20, no. 4 (July–August 1953): 377–92. Reprinted in *Essays in Understanding: 1930–1954* print
- Arendt, Hannah. *The Life of the Mind*. New York: Harcourt Brace Jovanovich, 1978. print
- Arendt, Hannah *The Human Condition*. Chicago: University of Chicago Press, 1958. print

\*\*\*\*\*

## *Re-writing Partition Violence With Special Focus On Bhisham Sahani's "Tamas"*

Sheena M. Sajith

### ABSTRACT

*The partition of India in 1947 was a significant event in history that caused immense pain and suffering to millions of people. There are numerous instances of women who drowned themselves in wells, children separated from parents, religious intolerance, loss of property and distrust between one human being and the other. Violence, bloodshed and insecurity were the order of the day. Even today the effects of partition in the form of communal riots and deteriorating Indo- Pak relations are a living reality. In such a scenario it is essential to be sensitive to the political development and 'human dimension' of this epoch- making history. My paper examines the mindless violence and 'collective insanity' experienced during partition riots. The novel 'Tamas' captures the absurdity and confusion of the large scale violence and mistrust, that existed among Hindus, Muslims and Sikhs. It probes into the birth of 'religious nationalism' and how it creates rifts and 'imagined communities'. The construct of a 'nation' unleashes violence and mayhem among communities. The paper asserts the need to re-write partition violence, discuss and exorcise the evils that the partition of the country brought about so that peace and harmony prevail.*

**Keywords** - Partition, Suffering, Political Development, Collective Insanity, Nation.

'This mottled dawn  
This night-bitten morning  
No, this is not the morning  
We had set out in search of' <sup>1\</sup>

-Faiz Ahmed Faiz

The role of violence in shaping national histories has been largely marginalized in Indian historiography in general and early partition historiography as well. Seen as an 'aberration' and not the 'real', the history of violence has concentrated over the happenings around violence and not the 'violence' itself.<sup>2</sup>

Gyanendra Pandey in his essay 'The Prose of Otherness' notes how historians history of partition has been a history of the machinations that lay behind the event and not the history of the lives and experience of the people who lived through that time.<sup>3</sup> Urvashi Bhutalia's 'The Other Side of Silence' questions 'why had the history of partition been so lacking in describing how partition had impacted the lives of ordinary people what it had actually meant to them'.<sup>4</sup>

Postcolonial studies question grand narratives written by colonists and nationalists who have tended to erase significant parts of history like the violence during partition.

Postcolonial studies have also examined how British Colonialism in India represented 'native' as the primitive 'Other' prone to violence. Violence (crime, cruelty) was a product of the absence of goodness. The Colonial view was that the real answer to the problem of fanaticism and ignorance lay in western education which was "superior to anything that came from the East".<sup>5</sup>

Indian nationalists have also represented certain kinds of violence as the work of backward people who were unfortunately ill educated and insufficiently enlightened.<sup>6</sup>

Fiction writers like Sadat Hasan Manto, Krishna Chander, Qurratullion Hyder, Khushwant Singh, Chaman Nihal, Intizar Huzain, to name a few, have dealt with the 'human dimension' of the harrowing experience of millions of people whose lives changed following the vivisection of India.

Bhisham Sahni's, Sahitya Academy winning novel, Tamas, 1<sup>st</sup> published in English as 'kites will fly' in 1981 examines the voices of men, women, Dalits, bureaucrats, and leaders involved in the politics of communal violence. Set in a small town, frontier province in 1947, just before partition, Tamas questions and scrutinizes the power -play in propagating mindless violence in a community that was relatively peaceful.

Tamas explores the caste politics where Nathu belonging to a low caste 'Chamar' involved in skinning and tanning of leather products is deceitfully drawn into the gamut of killing a pig, to display in front of a mosque by Murad Ali, a local Muslim politician. Murad Ali in order to fulfil his own ambitious desire imposes his power, status and money on the vulnerable Nathu. Nathu though wishes to break free from the 'dominant force' is trapped to persevere and after a long trial fulfils his masters wish of killing a pig.

The guilt and fear that Nathu experiences for no real fault of his, is symbolic of political forces that target innocents for their own selfish desires. This event is countered by rumours of the incident of the cow, "holy to Hindus" slaughtered and its limbs thrown outside a dharamshala of Maisatto. There is distress and mayhem that follows in the form of mob violence of burning the grain market, looting shops, rape, forceful conversion and lack of trust and faith in one another.

The violence depicted in the novel is akin to violence and fear experienced in any riot, may it be the violence on Sikhs in 1984, riots that followed demolition of Babri Masjid or the riots in Gujarat in 2002 or the Godhra Carnage.

Members of all the three communities in the novel, Hindus, Muslim, Sikhs residing in the district attempt to prove their heroism and religious ideology by outdoing one another. Religion became a contested site for constructing national identities. Colonial dichotomies between East and West had now shifted to religious dichotomies between 'Us' and 'Other'

Violence became a means of expressing one's religious ideologies. Ranvir who had never dared to kill, is trained to be part of the violent struggle by passing his initiation test of learning to slaughter a hen.

Weapons were used not merely for self protection but as a powerful tool to take revenge and express one's religious superiorities. The scene where Inder, a young boy who discreetly kills the scent seller from the other community, who was in fact protective towards Inder, and was advising him to be cautious, is a sign of strong communal divide.

Shahnawaz in the novel appears secular and is helpful to his friend Raghunath from the 'Other Community', yet he too is drawn to become a part of his larger religious community. He does not hesitate to attack Milkhi, when he sees the funeral procession of an unknown member belonging to his own religion and thus establishes his loyalty and specific religious identity. Mark Juergensmeyer in his essay 'The Logic of Religious Violence' observes that religion is exploited by violent people.

'Those who want their use of violence to be morally sanctioned, but do not have the approval of an officially recognized government, find it helpful to have access to a higher source: the meta morality that religion provides. By elevating a temporal struggle to the level of cosmic, they can bypass the usual moral restrictions on killing.'<sup>7</sup>

Richard, the deputy commissioner of the District is representative of the power of the Raj who considered the natives or the Indians as the 'Other' and their problems as 'others problems'. He was fed on the stereotypical opinion that "All Indians are quick tempered, they flare over trivial things. They fly at one another's throat in the name of religion". He revealed the white man's ego when he says that "natives know only what we tell them".

His wife, Liza fails to understand his policies of ruling the state when he cleverly says, "Rulers have their eyes only on differences that divide their subject not on what unites them".

The "Statistics babu" who at the end recorded the facts and figures of violence is an example of the stereotypical historian who is only concerned with 'numbers' and not the 'human dimension' of this painful period.

Violence inflicted on women, children and innocent people are mere facts for the Deputy Commissioner. The 'well of death' into which Jasbir kaur and others jumped is only seen as "yet another violent incident".

Richard is in fact pleased to take his wife for a drive around the burning villages and show her 'the lovely stream with orchards that flows just near the well that was the suicide spot for many women who jumped or were pushed into it to protect their 'honour' .

Women's bodies symbolized a 'nation' or a 'community' and dishonouring a woman from the other community meant conquering or a victory over the other community. Tamas has a scene where there is a rape committed even on a dead woman.

The body became a privileged site for subjecting the 'other' to indiscriminate violence and disfigurement. In the case of Iqbal Singh in the novel, markers of personal identity such as his turban led the members of the other community to torment him and finally forcefully convert him.

Yasmin Khan in her book "The Great Partition" observes that rioters sought political legitimacy wherever they could find it, imagining blessings from omniscient national leaders and seeking the green light to kill from members of local party hierarchies.

There was also a small section of people in the novel who believed that violence in the district was triggered by the colonizers politics of divide and rule. Jarnail, reminiscent of Manto's powerful character Toba Tek Singh believed that the politics of dividing people and even placing the pig in front of the mosque was the Englishman's doing. Jarnail is representative of the voice of individuals who did not want a partition of the country. His patriotism for a united country of Hindus and Muslims residing together is revealed when he courageously expresses 'Pakistan over my dead body.'

'The violent past of the partition period evoked through Tamas in its cinematic representation has been dismissed by some as being highly inflammatory, simplistic, irrelevant distortion of history. The famous judgment given by Justice Bakhtawar Lentin and Justice Sujata Manohar of Bombay High Court, in support of Tamas notes that Tamas is in equal measure against fundamentalists and extremists in both communities and not in the favour of hatred towards any one particular community.....it is against the sickness of communalism.'<sup>8</sup>

In an interview dated September 1, 2008 in the Times of India, historian Bipin Chandra observed that our education system was full of communal ideas; hidden or otherwise. He noted that NCERT books didn't even have communalism as a topic. He suggested the need to devote one week every year to an all Indian campaign against communalism.

It is education and a study of the human dimension of partition that would eventually help one understand the enormity of the tragedy and the consequences of a war fought in the name of religion.

Years ago the poet Iqbal had urged both Hindus and Muslims to build a 'naya shavala' or 'a new altar of unity with its columns touching the skies.' His poem was translated into English by Prof.V.G.Kiernan'. It is a poem of hope and trust that harmony will prevail in the years to come.

'Come let us lift suspicion's thick curtains once again,  
Unite once more the sundered; wipe clean division's stain.'<sup>9</sup>

## References

- Saadat Hasan, Manto. *Partition Sketches and Stories*. New Delhi: Viking, 1991. Print.
- Pandey, Gyanendra. 'In Defense of the Fragment: Writing about Hindu-Muslim Riots in India Today.' In David Arnold and David Hardiman (eds.), *Subaltern Studies VIII: Essays in Honour of Ranajit Guha*, New Delhi: Oxford UP, 1994. Print.
- Pandey, Gyanendra. 'The Prose of Otherness.' In David Arnold and David Hardiman (eds.), *Subaltern Studies VIII: Essays in Honour of Ranajit Guha*, pp.194. New Delhi: Oxford UP, 1994. pp.194 Print.
- Butalia, Urvashi. *The Other Side of Silence: Voices from the Partition of India*. New Delhi: Penguin, 1998, Print.
- Pandey, Gyanendra. "The Prose of Otherness." In David Arnold and David Hardiman (eds.), *Subaltern Studies VIII: Essays in Honour of Ranajit Guha*. New Delhi: Oxford UP, 1994. pp.188-221 Print.
- Juergensmeyer, Mark. 'The Logic of Religious Violence' In *Religion in India*. Madan T. Oxford, 1991. pp 383. Print.
- Sahni, Bisham. *Tamas* (English tr.). New Delhi: Penguin Books India Pvt.Ltd, 1988. Print
- Zakaria, Rafiq. *The Man Who Divided India*. Mumbai: Popular Prakashan Pvt.Ltd, 2001. Print.

\*\*\*\*\*

## *A Comparative Study Of Ruskin Bond's "A Flight Of Pigeons" And Bhisham Sahni's "Tamas"*

Isirat Ali Laljee

### ABSTRACT

*History has lent a theme to much world literature since time immemorial. In India, significant historical events which have impacted literature in the last two centuries have been the freedom struggle and the culmination of the struggle accompanied with the partition of the Indian sub-continent. These events though unpleasant have certainly enriched the literature of the land. The novellas in this comparative study, Ruskin Bond's 'A Flight of Pigeons' and Bhisham Sahni's 'Tamas' mark two watershed years in Indian history; 1857 and 1947 respectively. Ruskin Bond writes from information received and researched upon. He has a more objective hindsight since he suffered no personal trauma and he is able to review the scene from a neutral lens perhaps because he was born a Briton, but grew to love India and subsequently embraced its nationality. Bhisham Sahni, on the other hand had a hands-on experience of the gory realities of the final stages of the freedom struggle and the partition riots. Both books are factual accounts embellished in fiction and facilitate a better comprehension of significant passages of Indian history. The novellas have been studied from both primary and secondary sources including press articles, the movie 'Junoon' which was based on 'A Flight of Pigeons', and both the tele serial as well as the movie 'Tamas' based on the novella of the same name. Unpublished Personal Interviews with Ruskin Bond, author of 'A Flight of Pigeons' and Shyam Benegal, Director of 'Junoon' have also been a part of the research.*

**Keywords** - History, Neutral Lens, Experience, Movie

Ruskin Bond's *A Flight of Pigeons* written in the 1960's and set in 1857 and Bhisham Sahni's *Tamas* written in the 1970's and set in 1947 mark significant waypoints in the socio-political history of India. Bond's novella which covers the period that witnessed the Indian sub-continent's first agitation to shake off the fetters of colonial rule was the outcome of the author's familial connections with the incidents recounted, as well as a visit to the locale of action and intense personal research. Bond's father who was born in the Shahjahanpur military cantonment a few years after the revolt had narrated to his son, the story of Mariam and Ruth Labadoor, pivotal characters in *A Flight of Pigeons*. Curiosity then led Bond to read up a Personal Diary of Ruth, as well as District Gazetteers. This reading fomented him to visit Shahjahanpur since he believes and recommends that "History is best enjoyed by visiting the scene of actual events, and allowing the imagination to wander back and forth in time" Sali and Bond (2004). In the novella Bond has ingenuously resurrected the events that marked the town of Shahjahanpur in those turbulent days, replete with interplay of rioting, hospitality, passion and importantly political power transpositions between the British who were briefly subverted by the militant local populace before they retaliated and restored their authority. This altercation of power status symbolically lends to the book its title. An analogy is drawn between the British rulers who suffered recesses from which they soon recovered. "They come flying like white pigeons, when disturbed, fly away, and circle, and come down to rest again." Bond (1999).

Sahni's book has recounted the culmination of the agitation for independence nine decades later. India was freed from political subjugation, but not without a painful geo-political surgery that claimed over a quarter million lives and is recounted as the largest mass migration that the world has ever witnessed. Sahni had been a first hand observer of the freedom struggle and partition riots and many of the events and characters resurrected in his novella had long been incubating in his memory. The author's painful experiences had refined him both as a person and as a litterateur; they had made him better, not bitter. Sahni is rarely given to a sentimental and dramatic response. In fact, "His creativity is characterized by deep reflection upon and understanding of the complexities and nuances of reality. Nihalani. (1988). His message is directed against the sickness of communalism. There is simplicity of expression, honesty of observation and a deep, compassionate secular

vision. Interestingly, 'Kites (and vultures) shall fly (over this town)' Sahni (1988) is a recurring line in *Tamas* and was to lend to the book its alternative title - 'Kites Shall Fly' to convey a sense of foreboding violence. Directly or indirectly, birds figure in the title imagery of both novellas, though the birds range from docile to predatory.

Early in *A Flight of Pigeons* occurs sordid violence in the premises of a church comparing closely with the commencement of the novella *Tamas* in which the carcass of a pig is cast on the steps of a local mosque resulting in retaliation and subsequent communal violence. Both books attempt to decode the psychology of mob violence. Places of worship are vulnerable targets and the absolute and unreasonable brutality of rioters is demonstrated by the characters of Javed Khan and his unruly band in *A Flight of Pigeons* who simply demand a contribution from Jhunna Lal of another community and punish his refusal by suspending him from a tree by his legs and casting his account books in his well. In *Tamas*, Ramzan and his truculent horde pursue and victimize Iqbal Singh pushing him down to the nadir of self-respect with shameless ridicule and follow this by forced religious conversion.

That women have borne the brunt of most cataclysms in history is well known and well demonstrated in both stories under study. Physically and emotionally traumatized, forced to leave their homes and totally at the mercy of rapacious males are the characters of Mariam, Ruth and Khan-Begum in Bond's novella. Parallel examples in *Tamas* are the raped corpse of the girl who tried to flee to save her modesty and the 'bagri' girl who was put to death even though she offered her modesty to the men who pursued her.

However, in both books there are powerful women characters too who in spite of their forlorn circumstances show rare mettle. Mariam Labadoor is able to rein the desires and designs of Javed Khan on her daughter and win the reverence of his family members even while she lives under his roof. She also displays an uncommon courage in beleaguered circumstances when she confronts the troopers that attempt to molest her family as they are on the move out of Shahjanabad. In *Tamas*, the characters of Harnam Singh's wife Banto and Nathu's wife are memorable on account of their patience, loyalty and faith, while Rajo, wife of Ehsan Ali stands out as a woman with a strong and independent mind who shelters and conceals the presence of the fleeing Harnam Singh and his wife. Rajo is even willing to face the wrath of the men folk of her household because her theism and character prevent her from turning away a person who has knocked at her door. She goes a step further and returns to the fleeing couple their ornaments that had been looted by her husband. The Sikh women at the 'gurudwara' who jump into a well, preferring death to dishonor are also emblematic of both victimization and courage in an age fraught with terror.

That an atmosphere of violence penetrates into the human psyche and results in uncalled for cruelty and aggression are seen in both the novellas, though the contents in *Tamas* are far more gruesome and horrific as compared to *A Flight of Pigeons*. This is perhaps the outcome of recounting history from primary sources as against secondary sources and also probably because the warring factions in 1857 were unequally pitted, while in 1947 there was a balance of terror. Besides, in the latter case the violence was religion driven and therefore more zealous, albeit in a negative sense. The characters of Javed Khan in *A Flight of Pigeons* and Shahnawaz and Ranvir in *Tamas* make for interesting psychological observations. Javed Khan lashes his half-brother Saifulla with a whip so severely that the young lad is laid up in bed for days groaning with pain. Javed Khan had simply given vent to his rage and frustration and remains unrepentant as he threatens to repeat the flogging if Saifulla doesn't stop groaning. Shahnawaz, on the other hand is portrayed as a bundle of contradictions. As a missionary of mercy he risks his reputation to salvage his friend Raghunath's jewels, but kills Milkhi, Raghunath's servant boy only because he had never liked Milkhi's dirty eyes, whining tone, puny body and effeminate mannerisms. On similar lines is drawn the character of Ranvir who without reason puts to death a harmless elderly perfume seller because killing a person of the 'other' community was perceived by him as a service to his own community. The gory death which 'General' of the Congress party meets while delivering an impassioned patriotic speech, in *Tamas* also evokes gross revulsion, especially since it is as unnecessary as it is unprovoked.

Sufi 'pirs' with mystical powers of prediction who are revered by the local populace figure in both books, resurrecting a period image of the contemporary culture in north India in the years when Muslim influence was particularly strong in that region. Black, white and grey characters of different communities who were either victims or aggressors are represented as Sahni works towards debunking communal categorizations. As observed by Justice Bakhtawar Lentin and Justice Sujata Manohar of the Bombay High Court, *Tamas*

depicts how communal violence was generated by fundamentalists and communalists in both communities, and how innocent persons were duped into serving the ulterior purposes of rascals on both sides.

The point that white women are particularly attractive for average Indian men is also a trivial, but noticeable point of commonality in both the novellas. Javed Khan finds Ruth irresistible and declares, "...life is not so long that I can wait an eternity to quench my desires" Bond (1999); while the Deputy Commissioner, Richard plainly informs his wife, 'And...and...they love the white woman without exception.' Sahni (1988). Richard also describes Indians to his wife, as an irascible lot who fight the British for the sake of their country and against one another in the name of religion and further informs her that rulers don't look for similarities among the ruled, they are only interested in finding out what can keep them apart. He advertently admits the role of the British as the fomenters of trouble, which is a political fact that glares out of both the novellas and is succinctly expressed by the character of Bakshiji in *Tamas* with the words, 'First, they let the sparks fly and then they put out the fire.' Sahni (1988).

Renowned writer, Ismat Chughtai chanced upon *A Flight of Pigeons* and shared it with filmmaker, Shyam Benegal who based on it a film titled *Junoon*, while Govind Nihalani first serialized *Tamas* for television and later made it a feature film. The former was passively received, but the latter evoked a strong emotional and political response all over the country as it was feared that communal embers would be re-stoked. However, a High Court ruling, upheld by the Supreme Court destined its telecast and made a point that "naked truth in all times will not be beneficial but truth in its proper light indicating the evils and the consequences of those evils is instructive ..." Nihalani (1988).

*A Flight of Pigeons* marks a failed agitation for independence, which in fact, had an undesired consequence. Foreign rule in the country was reinforced with the governance passing from the company to the crown. Most rebel leaders, as per gazette records were either killed or brought to trial, and in all cases, their property was confiscated. The Indian sub-continent however remained intact. *Tamas* marks a positive waypoint, as independence became a reality, but there was *Tamas* i.e. 'Darkness' as it came at the price of communal strife and the dismemberment of the sub-continent, the wounds of which yet remain unhealed. The novella also serves as a prophetic warning against the use of religion as a weapon to gain and perpetuate political power. Both novellas facilitate historical journeys - unpleasant at times, but revealing and instructive. (1765 words)

### References

- Bond, Ruskin. *Collected Fiction*. New Delhi: Penguin India (P) Ltd., 1999. Print.
- Bond, Ruskin & Saili, Ganesh. *Ruskin, Our Endearing Bond*. New Delhi: Roli Books. 2004. Print.
- Sahni, Bhisham. *Tamas*. New Delhi: Penguin Books (India) Ltd., 1988. (With an Introduction by Govind Nihalani) Print.

### Works/Websites Referred:

- Dunbar, Sir George. *A History of India*. Delhi: Neeraj Publishing House. 1981.
- [www.flonet.com/fl2015/stories/2003080100361290.htm](http://www.flonet.com/fl2015/stories/2003080100361290.htm)  
accessed on January 10, 2013
- [www.arvindguptatoys.com/arvindgupta/tamas.pdf](http://www.arvindguptatoys.com/arvindgupta/tamas.pdf)  
accessed on January 10, 2013

\*\*\*\*\*

# *Impact Of Technology On English Language And Its Teaching*

Vagishwari Gore

## **ABSTRACT**

*This paper focuses on the advancement in technology that took place in the 21<sup>st</sup> century. The major role played by the computer in the teaching-learning process. It discusses how the English language itself has undergone drastic change with regards to spelling, grammar and punctuation marks. Many new words have been added to the vocabulary of English language and how it has affected the teaching of English language also.*

**Keywords** - Computer, Spelling, Grammar, Punctuation, Vocabulary

The saying "Change is the only constant thing in the world" seems to be very very true in the 21<sup>st</sup> century. The world is constantly changing and ways in which we function at home, work and school are also changing. The speed at which technology has developed plays a major role in these changes. From e-mail to on-line classes, computers are definitely influential in our lives, and can change the learning process in schools in various ways. Computers are essential in education because they force us to reconsider how people learn, how they are empowered, and what the nature of learning and useful information is. We cannot avoid the presence of computers in our schools because they are forcing educators to re-evaluate the very nature of what and how we teach.

But before that lets consider the role of English in present day India. For almost two centuries now, English has been playing an important role in our educational system as well as in our national life. It is generally held that the British introduced English in our educational system to produce cheap clerks for their colonial administration. The learning of English which this system emphasized proved beneficial in more than one way. Today English is the only language which is understood by the educated people all over the country. Without English both official and private communication between many parts of the country will be completely cut off.

The Indian Education Commission (1964-66) has also recommended the continuance of English in the interest of national integration and for higher academic work. It is therefore apparent that English must continue as a national link language for quite some time to come.

Apart from being the native or first language in countries as widely apart as the United Kingdom, the United States of America, Australia, Canada, New Zealand and South Africa, English is an important second language almost everywhere in the world. Even in India it is not only a popular second language but also the mother-tongue of a small Indian community.

Because of this great popularity and worldwide distribution, English has the pre-eminent claim to be the medium of international communication. In fact, English has ceased to be the language of its native speakers only- it has already attained the stature of a world language. If a person knows English, he is sure to be understood anywhere in the world. With the tremendous advance in modern transport and communication systems, the world is growing smaller and smaller. Today we are in a closer contact with different parts of the world than our forefathers could even dream of. To express our views in the comity of nations and to develop trade, commerce and diplomatic relations with other countries we need to have a common medium of communication. A common language is also a great cementing force; for it is through a mutually intelligible language that nations can better understand each other.

English is therefore going to play an important role in world affairs and it will be to our own advantage if we continue to learn English as an important foreign language.



For the first time in history there are more non-native than native users of the language and diversity of context in terms of learners' age, nationality, learning background etc has become a defining characteristic of ELT today. What are the implications of this?

In India, English is the medium of instruction and also taught as a second language. English language teaching has been with us for many years and its significance continues to grow, fueled partially by the internet. In pre-Internet days the role of the computer did not fundamentally influence the language itself and it is only with the arrival of the Internet (and related technologies such as text-messaging on mobile phones) that computers began to significantly change language.

The dominance of English in the internet needs no arguing for. Computers are in any case English-oriented. Netscape and Java are in English; the vocabulary of computing and of the internet is overwhelmingly English. The search engines are in English and are in the US. The reasons for the dominance of English are firstly historical –the internet began in the USA, which is still the leading user of it and the USA is an English using nation.

Computers have historically contributed to ELT with both pedagogical applications and by helping us understand the nature of the language; however, it is suggested that the Internet, and the resulting Computer Mediated Communication (CMC), has now gone way beyond this to change the language itself.

The English language is changing, the grammar, spelling, pronunciation, or the very vocabulary of the language is changing

When we first learned basic grammar and spelling, perhaps in elementary school, we might have gotten the impression that these things were sacred. The rules that apply to such things might have been presented as unchanging and unchangeable. The English language, like many others, is a living, growing, ever-loving thing. This has been true from its beginning. It continues to be true today.

These changes take many forms. Grammar and spelling have changed radically over the years and centuries, with the spelling differences in different countries today a reflection of this.

Another change in language involves the addition and removal of words. The makers of dictionaries decide which words deserve to be officially adopted as part of the English language. Through the centuries, many words have come from other languages. In fact, English has probably done this more than any other language in the world, which is why spelling and pronunciation rules for English have so many exceptions. If you look at the website 'Words Borrowed from Other Languages' you'll probably be amazed by the once-foreign words that you commonly use without realizing it.

English constantly renews itself by borrowing, coining, and combining words to fit new ideas and new developments, and that process has never been more apparent than in this, the last decade of the 20<sup>th</sup> century. Social and technological change, political and economic developments, new ways of working, leisure and sport, fashion and popular music, medicine, psychology, ecology, and even new types of crime all produce new words to express new ideas.

The Internet (of which CMC forms a major aspect) is changing the language partly because it gives rise to new vocabulary, but more importantly because the medium and its users drive the language in certain directions (Crystal, 2001). The following verbs are just one illustration of the influences on vocabulary, they all either meant different things, or did not exist, only a few year ago; to ... email, text, boot, chat, surf, bookmark, e-shop, Google, etcetera. More fundamentally, the Internet is changing language, a 'Netspeak' and a 'Netiquette' is emerging, the former refers to a language variant, the latter to the conventions which surround its use. This changing language is rapidly evolving and does not have a long history to inform syllabus designers and ELT practitioners. Emails do not have, and arguably do not need, to follow punctuation conventions. Typos and spelling mistakes are also, depending on context, more acceptable with this medium.

To what extent should we allow this to influence the language content of emails in our teaching? Furthermore, synchronous emails, those in real time chat forums (e.g. MSN), are a kind of unique text version of spoken English and the language generated from this, along with text messaging on mobile phones, is at times completely different to anything else that we have hitherto known. For example

If you need to get rid of that annoying Facebook friend with whom you were never really friends in the first place, you're in luck. There's an actual verb for that.

The New Oxford American Dictionary named "Unfriend" 2009's word of the year ("Unfriend").

The communication technology on which so many people rely today carries with it a slew of new words. "Text," "Google," and even "YouTube" are used as verbs. As new technologies arise, their users must invent new words or adapt old ones in order to communicate about their new methods of communication. Inevitably, technological terms are creeping into dictionaries

The language generated from the text messaging on mobile phones, is at times completely different to anything else that we have hitherto known. The spellings used while sending smses are quite different. You is no longer spelt as you but only a letter from the alphabet 'u', 'because' has become 'coz', 'for' is now written as a number '4', 'the' is letter 'd' and 'have' has got a new spelling 'hav'. These are only a few examples.

'Google' the name of a search engine is used as a transitive verb. 'SMS' the short form of 'Short Service Message' is used as a verb and SMSing, SMSed are the different forms of that verb. It is used as a noun too and has got a plural as smses. How a short form can be used as a verb or a noun is beyond my comprehension. But that is the specialty of English language, adaptability, ability to change with time, adding new words to its ocean of words. That is what has made English a global language. That is why it is jokingly said that English is an 'additional language'.

Let's see the effect of the advancement in technology on teaching of English.

### Advantages

1. An advantage of having computer-assisted instruction in the classroom is that the computer can serve us as a tutor. Teachers can only aid students in the learning process so far. Computers can assist teachers and act as a tutor for the students who are falling behind. It allows learning at one's own pace. Teachers do not have the time to repeat lessons over and over again. Computer can do that for the student
2. Computer technology is a positive supplement to bridge the gap between education and the technological world in which we live. Computer-assisted technologies in schools offer students greater access to information, an eager motivation to learn, a jump-start on marketable job skills and an enhanced quality of class work.
3. It dispels the monotony of practice work by creating variety. They can introduce a play element in serious work and make lessons lively. Even the introduction of a readymade substitution table at the right moment in a grammar lesson can enliven the class.

There are some disadvantages or limitations to the use of technology too.

1. Many people argue the computer does all the work for the students, not allowing them the opportunity to digest what they have learned and that the computer takes more of the thinking process out of students.
2. Many people who grew up in the pre-computer age worry that the use of computers will take the emotion and heart out of the classroom. Their main argument against computers in the classroom is that teachers need to take into account the importance of student emotions. They do not want the quick evolution of computer technology to interfere with the student's need for human support that they receive from the teacher based instruction

3. In a country where the vast majority of the schools do not have even the minimum essential furniture like desks and benches in their classrooms, having a computer in every school or college seems next to impossible. Then we have the problem of irregular power supply too.
4. Another problem is that not all the teachers are techno-savvy, so they cannot use the computers effectively.

Let's now see its impact on the teaching of English.

1. Tele-communication i.e. e-mail, internet, fax etc is the new topic included in the syllabus of English.
2. English teachers have started using 'Language lab', to teach correct pronunciation, intonation and stress to their students. This word language lab itself is new to English teachers. Till now this word was associated with the Science subjects only.
3. Informal letter writing has stopped today. We don't write letters wishing for birthdays or sending invitations to our friends and relatives. We just make a phone call or send an SMS.
4. The concept of 'Handwriting' has changed drastically. Right from our K.G. classes we have been constantly reminded by our parents and teachers the importance of good handwriting. Many companies and corporate offices prefer to have a handwritten application for job as handwriting reveals a lot about an individual's personality. Handwriting experts are appointed by many companies to help them select the right candidate. But with the concept of 'paperless office' handwriting will be a thing of past.
5. English teachers will have to become techno-savvy.

### Conclusion

The Internet, as these simple examples show, is clearly impacting upon the ways in which we use language and what constitutes language. And this rapid and largely uncharted evolution of language is surely set to continue unabated - like it or loathe it we all, especially as language teachers, have to come to terms with it. Should we include Netspeak and Netiquette in our classroom practice? Can we avoid not including it? Success is measured by the extent to which the task is successfully completed and the language is viewed as the tool to achieve the end. It's only a means to achieve an end. So English teachers, be ready to change as the language that you teach has changed.

### References

- Baruah T.C; *The English Teacher's Handbook*. New Delhi: Sterling Publishers Pvt. Ltd. 1984 Print.
- Chauhan S.S; *Innovations in Teaching Learning Process* New Delhi: Vikas Publishing House Pvt. Ltd. 1983 Print

*Language is a process of free creation; its laws and principles are fixed, but the manner in which the principles of generation are used is free and infinitely varied. Even the interpretation and use of words involves a process of free creation.*

**Noam Chomsky**

## FOOD & NUTRITION

### *Physical Activity And Fitness In Children*

Rita Patil and S.A.Udipi

#### **ABSTRACT**

*The importance of physical activity is known in the treatment and prevention of various lifestyle disorders. Physical activity helps maintain good health. The benefits of physical activity vary from improved physical fitness, low risk of obesity and other lifestyle disorders like diabetes mellitus, metabolic syndrome and cardiovascular disease. The intensity, frequency and duration of physical activity are important aspects as they are also protective against diseases such as osteoporosis, depression, and anxiety, extending to adults and children. All countries in the world, rich and poor facing the problem of reduced physical activity and higher incidence of obesity. This review highlights the importance of physical activity and fitness as well as the factors affecting them. The effects of low activity in children and also parental encouragement of exercise, level of education, participation in organized sports after school years and contribution to changes in physical activity patterns are highlighted. Recommendations for physical activity are suggested. The changes in the type and amount of free play in children are identified. Therefore special efforts have to be taken to increase physical activity in children. Parents play a big role in helping kids to remain active. Active behaviours of parents are copied by children. Thus they can and should encourage children to participate in active sports in school and active play in leisure time. There is also a need for parents to limit a child's daily TV and computer time.*

**Keywords** - Physical Activity, Obesity, Disease, Children, Parents.

Physical activity is defined as any physical movement produced by skeletal muscles that result in energy expenditure whereas; exercise is planned, structured, systematic and purposeful activity (Haskell and Kiernan, 2000). Physical activity is important in the treatment and prevention of various physical and psychological disorders (Peluso and Andrade, 2005) and has an important role in all round development of children Byrne and Hills, 2007).

Physical activity and fitness is affected by gender and socio-cultural factors in childhood and adolescence. Children appear to become less active as they get older, and show decreases in activity levels during adolescence. Fitness parameters change before puberty (Keller, 2008).

The term 'physical activity' is often used alternately with 'physical exercise' and 'physical fitness', however each of them have specific meanings. Fitness involves daily physical activity or exercise (Ortega, 2008). Physical fitness is the ability to perform daily tasks with ease or without fatigue. It is an integrated function involving skeletal, muscular, cardio respiratory, neurological, endocrine and other body systems (Deforche et al., 2003).

Physical activity is known to have a positive role in maintaining health. It is reported that regular physical activity leads to improved physical fitness, reduced risk of obesity and metabolic problems (diabetes mellitus, metabolic syndrome, heart disease). Regular involvement in physical activity is protective against diseases such as coronary heart disease, hypertension, noninsulin-dependent diabetes mellitus, osteoporosis, depression, and anxiety in children (Simons- Morton et al., 1997; Powell et al., 2006; Parfitt et al., 2009). Countries with lower incomes and lower education levels are equally facing the problem of increased incidence of obesity like the developed or affluent countries (Kelishadi et al., 2007). It is therefore important to study physical activity and fitness, and the factors affecting them.

Activities of daily life, such as standing, walking slowly, lifting lightweight objects and climbing stairs are called baseline activities. They are of light intensity. Those who do only baseline activity are called inactive. The additional activity like brisk walking, jumping rope, and dancing, lifting weights, climbing on playground equipment and doing yoga is called health enhancing activity. Each of these activities has its own health benefits. Aerobic activities are running, hopping, skipping, jumping rope, swimming, dancing, and bicycling. These activities increase cardio respiratory fitness. Muscle-strengthening activities over loads muscles while doing work and strengthens the muscles. Playing on playground equipment, climbing trees, and playing tug-of-war are examples of this type of activity. Bone-strengthening activities promote bone growth and strength. Running, jumping rope, basketball, tennis, and hopscotch are bone strengthening activities (Shetty, 1997).

### Types of Physical Activity

Inactivity is when there is no activity beyond baseline activities of daily living.

Low activity is activity more than baseline but less than 2 hours 30 minutes of moderate physical activity a week or 75 minutes-1 hour 15 minutes of vigorous activity.

Medium activity is 150 minutes to 300 minutes of moderate activity a week or 75 to 150 minutes of vigorous physical activity per week.

High activity is more than 300 minutes of moderate physical activity every week.

([www.health.gov/paguidelines](http://www.health.gov/paguidelines), 2008).

The intensity, frequency and duration of physical activity are important. Intensity indicates how hard a person works to do the activity. Moderate intensity is a term used for brisk walking. Vigorous intensity is when a person is running/jogging. Frequency is how often a person does aerobic activity and duration is for how long a activity session is.

The benefits of regular physical activity are-

- Increases lean muscle and decreases body fat.
- Helps maintain weight.
- Increases bone strength.
- Helps to reduce depression, anxiety and improves mood.
- Lowers the risk of obesity and other lifestyle disorders.
- Relieves tension and stress.
- Decreases mortality.

(Naidu and Sakalkale, 2011).

### Overall Mortality

Higher levels of regular physical activity are associated with lower mortality rates among adults. Even moderate activity on a regular basis results in lower mortality rates as compared with those who are least active. Physical inactivity ranks fourth on the WHO list of causes of death (WHO, 2009).

### Cardio-vascular Diseases

Hypertension causes strokes, coronary artery disease and congestive heart failure in adults. Regular physical activity can lower both systolic and diastolic blood pressure in adults with hypertension. It appears that regular physical activity can also lower blood pressure in children and adolescents. Physical inactivity and poor levels of physical fitness are associated with obesity and coronary heart disease risk factors in children. Aerobic activity burns calories, reduces weight, decreases the risks of heart disease and high blood pressure. It also helps to gain stamina and endurance (Byrne and Hills, 2007). Running, skating, cycling, walking, hiking and jumping rope are examples of aerobic activities (Shetty, 1999). Several studies have reported cardio-vascular fitness to be better in children who were physically active (Hussey et al., 2001; Gutin et al., 2005; Stratton, 2007; Burgi et al., 2011). Children should do activities at a brisk and comfortable pace for at least 20 minutes three times per week. Exercises for gaining muscle strength and endurance should be three times a week after cardiovascular activity as this is also important for children (Brambilla et al., 2011).

### Maintains Skeletal Health and Body Composition

Physical activity is necessary for normal skeletal development and is also associated with body fat levels. Development of bones is at the peak during the pubertal year. Physical activity helps build greater bone density in childhood as well as maintain peak bone density in adulthood. Regular physical activity regimens are advised for children and adolescents to maintain and improve bone development (Pitukcheewanont et al., 2010).

Youth who are relatively high in physical activity tend to have lower skin folds and total body fat. Physical activity is significantly correlated with body fat by several researchers (Mikkelsen et al., 2006; Ruiz et al., 2006; Rowland et al., 2006). Fitness is significantly affected by body fat. Lean body mass and physical activity contributes to good fitness (Ortega et al., 2010; Dencker et al., 2011).

Regular physical activity promotes psychological health in children- it improves self-esteem, reduces anxiety level and stress. It relieves the symptoms of depression and is a mood enhancer. Psychological well-being has been associated with vigorous and structured aerobic activity in adolescents and children (Crews et al., 2004; Stella et al., 2005).

### **Prevents Obesity and Life Style Disorders**

The associations between obesity, cardio vascular disease and type II diabetes are well established today in adults and even in children. Sedentary lifestyle increases the risk of obesity. Reducing sedentary behaviors like watching television and playing computer games, is important for preventing obesity (Denney-Wilson and Baur, 2007; Brambilla et al., 2011; Michalopoulou et al., 2011).

### **Fitness**

Physical activity is beneficial for better fitness and preventing obesity (Elnashar and Mayhew, 1984; Jopling, 1988). Physically active adults had significantly better childhood physical fitness test scores than the inactive adults. The risk of physical inactivity in young adulthood was significantly related to the low scores in the run and sit-ups tests as children. Parental encouragement of exercise, level of education, participation in organized sports after school years and spousal encouragement of exercise contributed significantly to the physical activity. Therefore physical fitness testing in childhood can help identify those at increased risk of becoming physically inactive young adults (Dennison et al., 1988).

Sallis et al., (1997) reported that physical activity was significantly associated with fitness components. Active children appeared to participate in various activities which were beneficial to health-related fitness. Similar observations were made by other researchers (Prista et al., 2003; Tremblay et al., 2005; Christodoulos and Flouris, (2006; Trudeau et al., 2009; Zarrouk et al., 2009; Burgi et al., 2011).

Chen et al., (2008) assessed physical fitness and activity in 331 children, aged 7 – 8 years in Taiwan. The study reported the effect of socio economic status factors and physical activity on fitness. Older children had significantly better flexibility than younger children. Urban school boys had poor flexibility than rural school boys. Urban girls also had better flexibility and higher scores than rural girls.

### **Sedentarism**

Sedentarism is defined as purposeful and extended engagement in behaviours characterized by minimal movement, low energy expenditure and rest (Tremblay, 2010). Sedentarism/physical inactivity is closely linked to skeletal health, cardiovascular disease risk, fitness and psychological factors. This change is due to rapid economic growth, modernization, urbanization, globalization of food markets. (Hills, 2009).

### **Causes of Inactivity**

- Increased TV viewing time.
- Reduced physical education in schools.
- Lesser time for free play before, during, and after school.
- Lack of facilities like grounds, gyms, parks, stadiums.
- Increased use of transport rather than walking.
- Use of equipment, labor saving appliances such as washing machines.
- Lesser physical activity in the workplace due to computers.
- Use of remote controls and computers for entertainment and leisure activities.
- Use of elevators and escalators.
- Reduced outdoor play because of cyber gaming, Internet and chat programmes.

(Shetty, 1999).

### **TV viewing and fitness of children**

Television viewing and playing video games and even a poor participation in sports is a cause of obesity, as against physical activity which is protective. The link between television viewing and children's risk of overweight has been studied and a close association between physical activity and increased levels of obesity among

children has been reported by Gortmaker et al., (1996); Hanley et al., (2000); Shingo and Takao, (2002); Gray and Smith, (2003); Jago et al., (2005); Wiecha et al., (2006); Fairclough et al., (2009) and Mota et al; (2010).

### **Role of family in fitness**

An active lifestyle is learnt from the family in early life. Involving children in activities gives them a positive role model and they can also remain motivated to be active in later life too. The habit of daily physical activity can be a good alternative to sports. Families have reported that neighbourhood safety and availability of recreational facilities influence physical activity in children (Floriani, (2007); Telford et al., (2008); Conwell et al., (2010).

### **Role of school in fitness**

Schools play an important role in maintaining good physical activity and health. Educational programs in school can help children to exercise which will be good for their health in later life too. Sallis et al., (1997) evaluated physical education to increase physical activity in and out of school. They reported that children were physically active for more time when they were led by experts/ teachers than the control. Manios et al., (1998) reported that children performed significantly better in various fitness tests after three years of health intervention programme. Similar observations were reported by Koutedakis and Bouziotas, (2003); Zahner et al., (2006); Hesketh et al., (2008) and Lundgren et al., (2010).

Legarde and LeBlanc (2010) reviewed the school environment for physical activity. They suggested that schools are an ideal surrounding as they can provide a variety of activities to improve physical activity levels in children. They also suggested interventions which included safe physical education and physical activity, extracurricular physical activity and active transport to school.

Promotion of active commuting to school can be an important way to increase levels of physical activity in school children. This was suggested by Panter et al (2011) after studying the associations between active commuting, levels of physical activity and distance to school in 9–10 year old children. For both boys and girls, significant positive associations were observed between walking to school and physical activity as well as in moderate to vigorous physical activity during weekday travel to school. The association was also better when the distance of the school was longer.

### **Environmental Factors Influencing Physical Activity**

The environmental factors affecting physical activity include availability of activity promoting facilities (grounds, gyms, parks, stadiums, drive in facilities, elevators and escalators); automation and computerization; efficient and sedentary transport; cyber gaming, Internet and remote controls (Dietz, 1996; Wen et al; 2003). Urbanisation and increased mechanisation have led to a decrease in physical activity. It has caused a change in occupations, life-styles, dietary practices and family structures, (Shetty, 1999). Lack of proper streets and sidewalks is associated with lowered physical activity and increased risk of obesity. Leisure time has increased but is spent in television viewing, internet and cyber games resulting in reduced sleeping time (Lopez and Hynes, 2006).

### **Other Factors Affecting Physical Activity**

Physical activity patterns can vary with ethnicity, gender, age, season and BMI. Rural schools reported availability of more play area compared to urban schools. However, urban children had accessibility to exercise equipment at home (Loucaides et al, 2004). Duncan et al., (2008) have reported boys to be significantly more active than girls.

### **Conclusion**

It is important that children are physically active throughout the week. The American Academy of Pediatrics recommended in 2006 that children and adolescents should have 60 minutes of physical activity daily. The United States Department of Health and Human Services also recommended that vigorous physical activity should be included at least once a week and strength training exercises should be included three days per week (ADA, 2008). People who participate regularly in physical activity for a longer duration or of high intensity may receive better health benefits. At the age of five years a child having regular 10 minutes of moderate to vigorous activity will have 0.2 kg less body fat at 8 years (Janz et al., 2009).

Organized sports are one strategy to have a daily physical activity pattern. Physical activity can be of varying frequency, duration and intensity depending on the sport it is associated with. Children between 6–14

years who are involved in sport tend to be more physically active (Wickel and Eisenmann, 2007; Katzmarzyk and Malina, 1998).

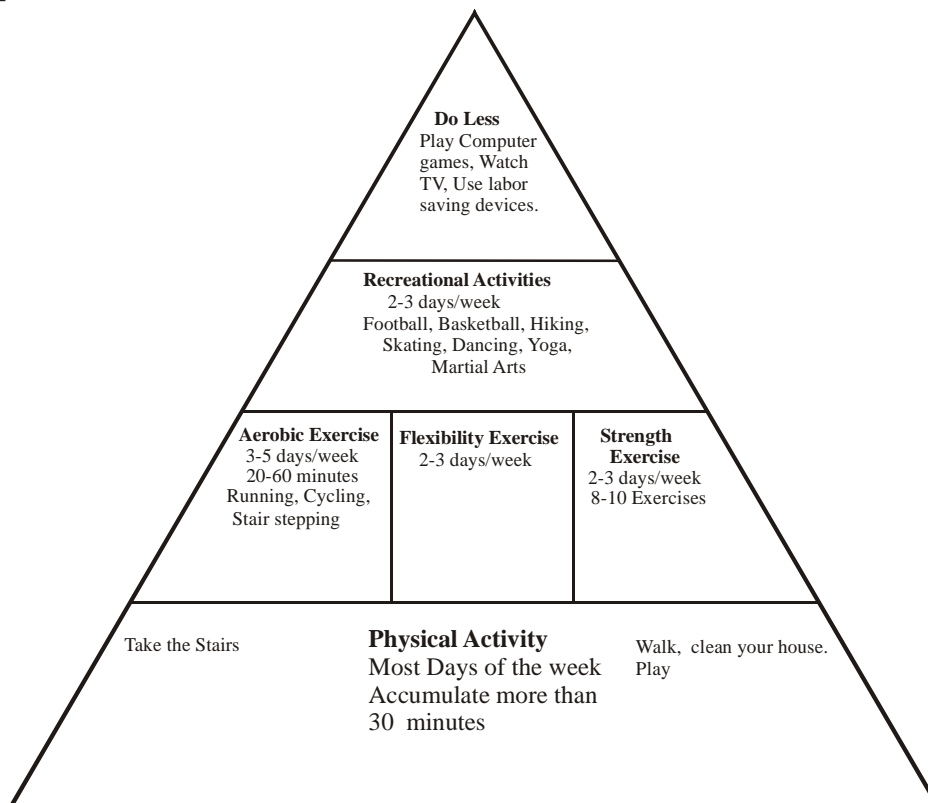
The type and amount of free play in children has changed (Burdette and Whitaker, 2005). Therefore special efforts have to be taken to increase physical activity in children. Parents play a big role in helping kids to remain active. Active behaviours of parents are copied by children. They can and should encourage children to participate in active sports in school and active play in leisure time. Parents should also limit a child’s daily TV and computer time (Yeung et al; 2007).

Most of the physical activity in preschoolers is motor play and therefore the term play should be used to maintain or increase physical activity in small children. Play aids social, emotional and cognitive development of children. Regular physical activity in childhood will help children to develop healthy and fitness friendly behaviors throughout life. Family, health professionals, schools and communities all need to get together and make an effort to increase the physical activity levels of children. (Burdette and Whitaker, 2005). Thus it will be useful if physical activity is promoted by encouraging play.

Moderate physical activity for children can be in the form of walking fast, bicycling, jumping, dancing and playing active games like football, cricket, basketball etc. Walking does not require special facilities. It can be encouraged for all age groups; males, females as well as for any income group (MacAuley, 1999).

The physical activity pyramid shows the different types of activities and recommendation for them. Physical

Activity Pyramid-



([www.gsu.edu](http://www.gsu.edu), 1999)

The fast moving lifestyle and the constantly increasing variety of entertainment available is moving children from active play to being sedentary. Physical activity can be promoted by doing the following-

- Increasing the awareness of physical fitness and the importance of physical activity.
- Encouraging physical activity at home and schools.
- Providing facilities for physical activity.



ADA. (2008). Position of the American Dietetic Association: Nutrition guidance for healthy children ages 2-11 years. *JADA*. 108(6): 1038-1047.

Find all citations by this author (default).

Brambilla, P; Pozzobon, G ; Pietrobelli, A. (2011). Physical activity as the main therapeutic tool for metabolic syndrome in childhood. *International Journal of Obesity* 35, 16-28.

Burdette, H.L; Whitaker, R.C. (2005). Resurrecting Free Play in Young Children Looking Beyond Fitness and Fatness to Attention, Affiliation, and Affect. *Arch Pediatr Adolesc Med*. 159:46-50.

Burgi, F; Meyer, U; et al. (2011). Relationship of physical activity with motor skills, aerobic fitness and body fat in preschool children: a cross-sectional and longitudinal study (Ballabeina). *International Journal of Obesity, March*.

Christodoulos, A.D; Flouris, A.D; Tokmakidis, S.P. (2006). Obesity and physical fitness of pre-adolescent children during the academic year and the summer period: effects of organized physical activity, *Journal of Child Health Care*, Vol. 10, No.3, 199 – 212.

Conwell, L.S; Trost, S.G; Spence, L. et al. (2010). The feasibility of a home-based moderate-intensity physical activity intervention in obese children and adolescents. *British Journal of Sports Medicine* 44(4):250-5.

Deforche, B; Lefevre, Johan; Bourdeaudhuij, I.D. et al (2003). Physical Fitness and Physical Activity in Obese and Nonobese Flemish Youth. *Obesity Research* 11:434-441.

Dencker, M; Hermansen, B; Bugge, A. et al. (2011). Predictors of VO<sub>2</sub>Peak in children age 6- to 7-years-old. *Pediatr Exerc Sci*;23(1):87-96.

Dennison, B.A; Straus, J.H; Mellits, E.D and Charney, E. (1988). Childhood Physical Fitness Tests: Predictor of Adult Physical Activity Levels? *Pediatrics*. 82 (3): 324 -330.

Duncan, M.J; Woodfield, L; Al-Nakeeb, Y; Nevill, A.M. (2008). Differences in physical activity levels between white and South Asian children in the United Kingdom. *Pediatr Exerc Sci*; 20(3):285-91.

Elnashar, M.A. and Mayhew, J. L. (1984). Physical Fitness status of Egyptian children aged 9-18 years. *Br J Sports Med*. 18 (1): 26-29.

Fairclough, S.J; Boddy, L.M; Hackett A.F; Stratton, G. (2009). Associations between children's socioeconomic status, weight status, and sex, with screen-based sedentary behaviours and sport participation. *Int J Pediatr Obes*. 4(4):299-305.

Gortmaker, S.L; Must, A; Sobol, A.M. (1996). Television Viewing as a Cause of Increasing Obesity Among Children in the United States, 1986-1990. *Arch Pediatr Adolesc Med*. 150(4):356-362.

Gray, A and Smith, B.S. (2003). Fitness dietary intake and body mass index in urban Native American Youth. *J Am Diet Assoc*. 103: 1187-1191.

Gutin, B; Yin, Z; Humphries, M.C; Barbeau P. (2005). Relations of moderate and vigorous physical activity to fitness and fatness in adolescents. *Am J Clin Nutr*. 81(4):746-50.

Hanley, A.J; Harris, S.B; Gittelsohn .J. (2000). Overweight among children and adolescents in a Native Canadian community: prevalence and associated factors. *Am J Clin Nutr*. 71(3):693-700.

Haskell, W.L and Kiernan, M. (2000). Methodologic issues in measuring physical activity and physical fitness when evaluating the role of dietary supplements for physically active people. *Am J Clin Nutr*. 72 (2): 541S-550S.

Hesketh, K; Graham, M and Waters. E. (2008). Children's After-School Activity: Associations with Weight Status and Family Circumstance. *Pediatric Exercise Science*; 20(1): 84-94.

Hills, A.P. (2009). It's time to be more serious about activating youngsters: lessons for childhood obesity. *J Exerc Sci Fit.* 7(2)Suppl: S28-S33

Hussey, J; Gormley, J and Bell, C. (2001). Physical activity in Dublin children aged 7–9 years. *Br J Sports Med.* 35(4): 268–272.

Jago, R; Baranowski, T; Baranowski, J.C. (2005). BMI from 3-6 y of age is predicted by TV viewing and physical activity, not diet. *Int J Obes.* 29(6):557-64.

Janz, K.F; Kwon, S; Letuchy, E.M. (2009). Sustained effect of early physical activity on body fat mass in older children. *Am J Prev Med.* 37(1):35-40.

Katzmarzyk, P.T; Find all citations by this author (default).

Kelishadi, R; Ardalan, G; Gheiratmand, G. (2007). Association of physical activity and dietary behaviours in relation to the body mass index in a national sample of Iranian children and adolescents: CASPIAN Study. *Bulletin of the World Health Organisation;* 85: 19-26.

Keller, B.A. (2008). Development of Fitness in Children: The Influence of Gender and Physical Activity. *American Journal of Lifestyle;* 2: (1), 58-74.

Koutedakis, Y. and Bouziotas, C. (2003). National physical education curriculum: motor and cardiovascular health related fitness in Greek adolescents. *Br J Sports Med.* 37:311-314.

Lagarde, F. and LeBlanc, C. (2010). Policy options to support physical activity in schools. *Can J Public Health.* 101(Suppl 2): S9-13.

Long, D.E; Gaetke, L.M; Perry, S.D. (2010). The assessment of physical activity and nutrition in home schooled versus public schooled children. *Pediatr Exerc Sci.* 22(1):44-59.

Lundgren, S.S; Daly R. M; Karlsson, M.K. (2010). A School Based exercise intervention program increases muscle strength in prepubertal Boys. *International Journal of Pediatrics.* Vol. 2010

Maddison, R; Foley, L; Ni, M. (2011). Effects of active video games on body composition: a randomized controlled trial. *Am J Clin Nutr.* 94(1):156-63.

Malina, R. M. (2009). Children and Adolescents in the Sport Culture: The Overwhelming Majority to the Select Few. *J Exerc Sci Fit;* Vol 7 (2), S1–S10.

Mikkelsen, L O; Nupponen, H; Kaprio, J. (2006). Adolescent flexibility, endurance strength, and physical activity as predictors of adult tension neck, low back pain, and knee injury: a 25 year follow up study. *Br J Sports Med;* 40:107-113.

Mota J, Ribeiro JC, Carvalho J, Santos MP, Martins J. (2010). Television viewing and changes in body mass index and cardio respiratory fitness over a two-year period in schoolchildren. *Pediatr Exerc Sci.* 22(2):245-53.

Naidu, S.L. and Sakalkale, A.H. (2011). Comparative study of physical and physiological parameters of active and sedentary women. In *Proceedings of the National Congress on Physical Activity and Health.* Dept. of Physical Education, University of Pune.

Ortega, F.B; Ruiz, J.R; Hurtig-Wennlöf, A. (2010). Cardiovascular fitness modifies the associations between physical activity and abdominal adiposity in children and adolescents: the European Youth Heart Study. *Br J Sports Med;* 44(4):256-62.

Panther, J; Jones, A; Van, S.E; Griffin S. (2011). The influence of distance to school on the associations between active commuting and physical activity. *Pediatr Exerc Sci.* 23(1):72-86.

Parfitt G, Pavey T, Rowlands AV. (2009). Children's physical activity and psychological health: the relevance of intensity. *Acta Paediatr.* 98(6):1037-43.

Peluso, M and Andrade, L. (2005). Physical activity and mental health: the association between exercise and mood. *Clinics.* 60 (1).

- Pitukcheewanont P, Punyasavatsut N and Feuille M. (2010). Physical activity and bone health in children and adolescents. *Pediatr Endocrinol Rev.* 7(3):275-82.
- Prista, A; Antonio, J; Maia, R. et al (2003). Anthropometric indicators of nutritional status: implications for fitness, activity and health in school-age children and adolescents from Maputo, Mozambique. *Am. J. Clin. Nutr.* 77(4): 952-959.
- Rowlands, A.V., Powell, S.M., Humphries, R. and Eston, R.G. (2006). The effect of accelerometer epoch on physical activity output measures. *Journal of Exercise Science and Fitness.* 4: 51-57.
- Ruiz, J.R; Rizzo, N.S; Wennlof, A.H. (2006). Relations of total physical activity and intensity to fitness and fatness in children: the European Youth Heart Study. *Am J Clin Nutr;* 84: 299-303.
- Sallis, J. F; McKenzie, T. L; Alcaraz, J.E. et al. (1997). The effects of a 2 year physical education program (SPARK) on physical activity and fitness in elementary school students. *Am. J. Clin. Nutr.* 87(8) 1328 – 1334.
- Shetty, P. S. (1999). Obesity and Physical Activity. *NFI Bulletin*, April.
- Shingo, N. and Takeo, M. (2002). The educational experiments of school health promotion for the youth in Japan: analysis of the 'sport test' over the past 34 years, *Health Promotion International.* 17(2): 147-160.
- Simons-Morton, B.G; Mckenzie, T.J; Stone, E.et al. (1997). Physical Activity in a Multiethnic Population of Third Graders in Four States. *Am J Public Health.*87:45-50.
- Song, T.M; Find all citations by this author (default).
- Stella,S.G; Vilar, A.P; Lacroix, C et al (2005). Effects of type of physical exercise and leisure activities on the depression scores of obese Brazilian adolescent girls. *Braz J Med Biol Res.* 38(11):1683-9.
- Stratton, D. C; Boddy, L. M. et al. (2007). Cardio respiratory fitness and body mass index of 9–11-year-old English children: a serial cross-sectional study from 1998 to 2004 *International Journal of Obesity.* 31, 1172–1178.
- Telford, A; Salmon, J; Timperio, A and Crawford, D. (2008). Examining physical activity among 5- to 6- and 10- to 12-year-old children: The children's leisure activities study. *Pediatric Exercise Science.* 17(3): 266-280.
- Tremblay,M.S; Barnes,J.D. (2005). Conquering childhood inactivity: is the answer in the past? *Med Sci Sports Exerc.* 37(7):1187-94.
- WHO (2003). Diet, nutrition and the prevention of chronic diseases. WHO Technical Report Series 916 Geneva: World Health Organization.
- Wickel, E. E; Eisenmann, J.C. (2007). Contribution of youth sport to total daily physical activity among 6- to 12-yr-old boys. *Med Sci Sports Exerc.*39(9):1493-500.
- Wiecha, J.L; Peterson, K.E; Ludwig, D.S. (2006). When Children Eat What They Watch Impact of Television Viewing on Dietary Intake in Youth. *Arch Pediatr Adolesc Med.*160:436-442.
- www.gsu.edu.(1999). Physical Activity Pyramid.
- Yeung, J; Wearing, S.C; Hills, A.P.(2007). Environmental factors and physical activity in children. In *Children, Obesity and Exercise.* (eds). Hills, A.P; King, N.A; Byrne, N.M. Publ. Routledge.
- Zahner, L; Puder, J.J; Roth, R. et al (2006). A school based physical activity program to improve health and fitness in children aged 6-13 years ("Kinder Sportstudie KISS"): study design of a randomized controlled trial. *BMC Public Health;* 6:147
- Zarrouk, F; Bouhlel, E; Feki Y. (2009). Physical activity patterns and estimated daily energy expenditures in normal and overweight Tunisian schoolchildren. *Journal of Sports Science and Medicine.* 8, 83 – 88

\*\*\*\*\*

# GEOGRAPHY

## *Green Clothing – The Latest Trend In Practice*

Baishakhi Dutta & Vijaya Shastri

### **ABSTRACT**

*Organic clothing is made of all natural, non synthetic material and is a part of the organic agriculture movement. This movement emphasizes farming and processing that work with nature and help minimize air, soil and water pollution. Organic clothing materials come from plants that have been radiated genetically modified or treated with synthetic or chemical pesticides. Any product labelled organic has to meet the standards set by United States Department of Agriculture, (USDA). The paper tries to analyse the utility of organic fabric in the world with special reference to India. According to Organic Consumers Association the demand for organic cotton has doubled in the recent years. This paper has tried to bring out the benefits of organic clothing and has focused its attention towards its sustainability and eco-friendly nature of the fabric. It has also highlighted the transition of various companies from popular fabric to eco-friendly organic cotton fabric which is becoming a fashion today.*

**Keywords** - Organic Clothing, Farming, Processing, Pesticides, Fabric

### **Introduction**

The growing concern for global warming boosts the demand for organic products. With chemicals having its impact on health and environment, more and more people are becoming conscious of living life the organic way, Eco friendly, clothing is one such endeavour which combines high quality clothing with socially conscious environmentalism and is now in vogue. "Green Clothing" is made from hundred percent organic materials like soy, organic cotton and hemp. The fibres make eco friendly fabric which embraces the body with a soft and an elastic touch. This natural clothing is enduring with a normal life cycle and finally reaches a bio-degradable end without creating any negative impact on the earth. In contrast to synthetic fabrics this natural product does not diminish the resources on earth.

The soft and supple touch, eco friendly fabric has been embraced by many companies who are environment friendly. Many garment companies have come forward to manufacture organic clothes for children who are perceived to be more susceptible to toxins. Not only the fibres used for manufacturing the garments are organic but the dyes used in the process of making the clothes are environment friendly and have less impact on human skin. Organic clothing is gaining popularity and is being accepted world wide. Organic cotton is the basic material in the making of organic and sustainable clothing. India, Turkey, Tanzania, China, Syria, Egypt etc. are the leading organic cotton producing countries of the world.

The Textile Exchange report predicts that global retail demand for organic cotton will increase by at least 10% in 2011-12 which signifies an increasing awareness among the leading producer of organic cotton. Brand image plays a vital role in endorsing new products in the market. Many brands like Marks and Spencer, Nike, Timberland, Raymonds, Arrow, Walmart have already captured the organic market. Del Forte, Denim & Levis has also made an attempt to use 99% organic cotton and 1% of spandex. This has made the movement stronger and meaningful. Consumers are not only interested in buying apparels but also other accessories available in the market like hats, handbags, wallets, sports wear etc., Today it has attracted savvy fashion designers to design clothes made out of organic cotton which is keeping up with new patterns and style keeping in track with the growing demand in the market.

### **Objectives Of The Study**

The main objectives of the study are based on three main aspects:

- a) The first aspect is sustainability of the material which should be such that it considers the environmental impact through its life cycle. The paper tries to find out the benefits of organic fibre, its durability and quality of clothing produced from it.
- b) The second aspect which has been looked into is the cost factor of the material used. It also looks into the designing of the product and its saleability together with the economics of production.

- c) The third objective of the study includes personalization which considers consumer satisfaction, encouraging the use of organic fibre to create awareness among the people of its benefits making fashion more sustainable.

### Methodology

The methodology used for the study is based on secondary data as well as primary analysis. Secondary data includes various articles in journals and magazines, Textile Exchange Reports, Organic Consumer Organisation data etc. Illustrated case studies from designers and fashion brands have also been included. Primary data includes some sample studies of textile designers and students who have used such brands in our college and neighbourhood.

### Benefits Of Organic Clothing

‘Go Green!!!’ has been a slogan adapted by various environmentalist organizations to protect the planet. Due to spreading awareness, now it is being adapted by industrial sector, not to mention the fashion industry as well. The notions tend to reduce the harmful effects of any production process on the environment, make the product reusable & recyclable, help the economy to grow strong, work for the welfare of the working class and equity in any given society. Environmentally conscious lifestyle choices are not always easy to make. People tend to overlook such simple things in day to day life. Initiatives have been taken worldwide to increase consciousness among people and bring to their notice how to live a “greener” lifestyle that supports the environment. One among them focuses on the clothes we wear. The trend of shopping at eco stores is rapidly increasing as people have begun to realize the crucial importance of eco friendly products

Organic clothing is essentially beneficial to save our environment in many ways, some of them are as follows

- If one’s skin is sensitive, the pesticides, herbicides, chemicals and artificial dyes present in regular cotton can aggravate the skin allergy. On the other hand, organic fibres are free from chemicals and have the quality to kill bacteria naturally.
- Traditional cotton farming consumes 25% of all pesticides and herbicides in the world. This is dangerous because not only do these chemicals soak into the fibres but end up in the clothes we wear and fabrics we use. The chemicals run off into the ground and into the air we breathe. In contrast organic cotton is grown toxin-free, reducing the chemicals we ingest and release into the environment.
- Organic clothing made from these magic fibers is surprisingly durable. The material can be used for more than a year to over a decade. It is economical and does not have to be replaced as often. Fibres made from bamboo or hemp have all stood the test of time and durability.
- Traditional cotton is heavily processed after it is harvested. While making the fibre the natural waxes are removed and synthetic waxes are added along with bleaches, softeners and formaldehyde spray. On the other hand organic cotton retains its natural wax, shine, weight and smoothness. The fibre is antimicrobial and mold resistant. It protects one from UV rays and keeps the moisture away from the skin thereby making the fabric superior in quality.
- Traditional cotton farming uses huge amount of chemicals making the working environment unsafe and polluted. With organic clothing the greatest benefit lies in its growing process which is non-toxic for the both employees and locals. It supports fair trade and sustainable environmental principles.

### Eco –Friendly Clothes In India

With the threat of global warming on our heads, eco friendly products are finding a favour amongst our younger generation even in India. Everywhere you hear people are talking about eco-friendly products, be it eatables, deodorants, beauty products and the latest to join this is organic clothing. In India ‘organic fibre’ used for making the yarn includes bamboo, corn and the like. Even though traditional cotton is still the most used clothing fabric in India, a sale of organic cotton-made clothing has gained momentum in recent years. In order to encourage this sector, the Indian Government has agreed to fully support the reduction of carbon footprint at the Copenhagen Meet on Climate Change in December 2009. Our country has agreed to become a part of solution rather than the problem. India’s emission level is fourth largest in the world which has created a challenge for country to create a field of sustainability and equality. The solution to this problem lies at the grassroot level of our country and can only succeed if the problem is tackled from the lower to the higher levels i.e. from villages to the cities.

Indian textile industry is the second largest provider of employment after agriculture in our country. It provides direct employment to over 35 million people with a total market size of 55 bl US\$, which is expected to grow to 110 bl US\$ giving a job growth of 12 ml. The new growth of textile industry can be achieved without

harming the environment or costing our natural resources. By promoting the textile industry in an environmentally and socially confirmed way, India can emerge a global leader.

India can achieve the target of becoming a world leader by following social sustainability principles. It encourages tracing the roots of each products and process from farmers to spinners, weavers, dyers to manufactures. If this principle is incorporated the industry can take a lead in becoming a clean and fair trade industry which will help millions of workers live a life of dignity and well being.

The success story of Srilanka is influencing and evigorating as it has given the line of thought for its neighbouring countries like India, Bangladesh etc. Their 'Garments without Guilt Programme' and 'Abhimani Programme' has worked wonders at building a sense of pride and ownership towards what they do best and ethically. Like all pioneering initiatives taken up, it comes with a cost to continuously invest in training, machinery and environmental safety standards. The uniqueness in this is the international buyers are willingly absorbing the guilt free clothing.

India follows the principles of Social Accountability 8000 which specifies no child labour, no forced labour, health and safety for workers, right to bargain, against disciplinary practices, right working hours, fair wages etc. India has come out with a brand known as 'Moral Fibre' which is clothing with a conscience, following the philosophy of khadi promoting handspun, hand woven technology. This clothing brand is chemically neutral and allergy free. 'Moral Fibre' can bring in a big change in the world as it will create a 'Zero Poverty World' without harming the environment. India is bringing out wide range and brands of eco friendly clothings, making an effort to reach all types of consumers in the country.

### Conclusion

The environment is a sensitive issue and is directly influenced by all our acts. We are polluting the earth 24/7, awake and asleep, intentionally and unintentionally; and many don't even seem to be bothered about it. There is so much that can be done by us to take charge of things. Taking one step forward and demanding for eco friendly products is the foundation for persuading the stake holders to do a better job. Some thought that life without changing fashion trends is no life at all, while ditching the planet can be translated as death to all on the longer run. What good would fashion serve on a dead planet???? The realization of the fact gave birth to the concept of eco-fashion, also known to be sustainable clothing. It is also called "fashion with a conscious" by some trend setters. Eco-fashion is very important on many levels. The concept tends to change the entire production process affecting several lives throughout. The concept of eco-fashion is based on the three R's of recycling and the three Legs of sustainability; reduce, reuse, recycle and economics, ecology, social equity, that is everything needed to make the planet and the society a better place to live. The organic cotton initiatives is a joint campaign by Soil Association & GOTS, which communicates the benefits of organic cotton for people and the environment, calling on brands, consumers and organizations to choose the right products.

To conclude clothes made from organic fabrics are easy to maintain and clean. Despite low market share in clothing in the world, the demand for this fibre is growing at a rate of 30-35% per year. This shows an encouraging trend. Designers are working towards making green clothes more appealing, fashionable and economical. In some years, down the line, people would be spotted wearing trendy and stylish outfits made up of organic cotton and other eco fabrics. Manufacturers of today are considering organic garments to be ethical, and are striving to set new market trends. Apparel business is very enormous, and there is always a resistance to change. But with consumers dictating the market today; having an 'organic wardrobe' depends wholly on the consumer's choice. The bottom line of every market is 'demand', and manufacturers will only do what the 'consumers' desire.

### Reference

- G. Alison, R Timo ed, *"Shaping Sustainable Fashion, Changing the Way We Make and Use Clothes"*, Routledge Publication. 2011. Print.
- C. Binkley, *"Which Outfit is the Greenest?"*, Wall Street Journal. July 2012,. Print.
- E. Clark, *"Sustainability Index Unveiled"*, Women's Wear Daily. July 2012, Print.
- M. Gunther, *"Behind the Scenes at the Sustainable Apparel Coalition"*, Green Biz, July Vol. Vogue, May 2007.
- *"Earth to Fashion"*, pgs 128-132. July 2012, Print.
- The Wall Street Journal, *"7 Shades of Green: Decoding Eco Fashion's Claims."* May 2008, Print.
- Planet Green, *"Is Bamboo Fibre Sustainable?"*. April 2008, Print.

## GUJARATI

## જનરલ સિમેન્ટિક્સ એક પરિચય

સિતાંશુ યશશંકર

:૧:

આ 'જનરલ સિમેન્ટિક્સ' શું છે, એવો સવાલ 'જનરલી' કે વ્યાપક પાણે આપને થાય, કારણ કે એ એક નવી વિદ્યાશાખાનું નવું નામ છે. માત્ર ગુજરાત કે ભારત માટે જ એ નવી છે, એવું નથી. 'જનરલ સિમેન્ટિક્સ' જાતે જ એક નવજાત કહેવાય એવો વિદ્યાવિચાર છે.

ફિઝિક્સ-કેમિસ્ટ્રી-બાયોલોજી કે લિન્ગ્વિસ્ટિક્સ-સાઈકોલોજી-ફિલોસોફી જેવી હજારો વરસો જૂની ડિસિપ્લિન્સની તુલનામાં જનરલ સિમેન્ટિક્સ છેક જ નવી વિદ્યાશાખા, બલ્કે વિદ્યાવિચાર ગણાય. કાઉન્ટ ઓલ્ફેડ કોર્જિબ્સ્કી (૧૮૭૯-૧૯૫૦) નામના પોલેન્ડથી આવી અમેરિકામાં સ્થાયી થયેલા એક વિચારક (જે વ્યવસાયે ઈજનેર હતા) એમણે સાયન્સ એન્ડ સેનિટી : એન ઈન્ટ્રોડક્શન ટૂ નોન-એરિસ્ટોટેલિયન સિસ્ટમ્સ એન્ડ જનરલ સિમેન્ટિક્સ એ નામના પુસ્તકમાં, ૧૯૩૩માં જનરલ સિમેન્ટિક્સની વિચારણા પહેલી વાર રજૂ કરી.

કોર્જિબ્સ્કીએ જોયું અનુભવ્યું કે પોતાના (ને આપણા) સમયમાં માનવ સમાજોમાં જ્ઞાન-વિજ્ઞાન તો ઘણાં આગળ વધ્યા, પણ માણસનું બીજા માણસો સાથે, બીજા સજીવ સૃષ્ટિ સાથે અને વ્યાપકપણે આખા પર્યાવરણ સાથેનું વર્તન (બિહેવિયર) હિંસક અને વિદ્વાતક બનતું ચાલ્યું. આવી હિંસકતા અને વિધ્વંસકતા ઓછી થવી જોઈએ, એવો ઉપદેશ આપવાને બદલે, એમની પાછળનાં કારણો વૈજ્ઞાનિક પદ્ધતિસર તપાસવાના પ્રયાસ રુપે કોર્જિબ્સ્કીએ સાયન્સ એન્ડ સેનિટી પુસ્તક લખ્યું. માણસની સમાજ સૃષ્ટિ પર્યાવરણ સાથેની આપ લે (કોમ્યુનિકેશન) માં આવતી ખામીઓ, ભૂલો, વિકૃતિઓને પરિણામે એની માનસિકતામાં અને વર્તનમાં 'સેનિટી' ની જગ્યાએ ઈન્સેનિટી-હિંસકતા-વિધ્વંસકતા આવી જાય છે, એમ કોર્જિબ્સ્કીએ દર્શાવ્યું. આવા ક્ષતિયુક્ત અને વિનાશકારી કોમ્યુનિકેશનને, બિહેવિયરને, માનસિકતાને સુધારવાના ઉપાય તરીકે જે વિચારણા કોર્જિબ્સ્કીએ રજૂ કરી એને એમણે 'જનરલ સિમેન્ટિક્સ' એવું નામ આપ્યું.

:૨:

માનસિકતા, પ્રત્યાયન અને વર્તન, ત્રણેની અસરાકારક ફેરવિચારણા કોર્જિબ્સ્કીએ કરવાને હતી, એટલે સાઈકોલોજી-લિન્ગ્વિસ્ટિક્સ-કોમ્યુનિકેશન સાયન્સ અને બીહેવિયરલિજમ જેવી અનેક વિદ્યાશાખાઓની સાથે આ નવો વિદ્યાવિચાર, નામે જનરલ સિમેન્ટિક્સ જોડાતો ચાલ્યો, અને એ જેટલો 'શુદ્ધ' કે સિધ્ધાન્ત-પરક બન્યો એટલો જ 'પ્રયુક્ત' કે વહેવારુ, પ્રયોગ-પરક, સમાજોપયોગી પણ બન્યો.

એટલે 'જનરલ સિમેન્ટિક્સ' - ની ઓળખ 'A discipline and/or methodology intended to improve the ways people interact with their environment and with one another, especially through training in the critical use of words and other symbols', (એક એવી વિદ્યાશાખા અને/ અથવા વિચાર-વર્તન પદ્ધતિ, જેનો ઉદ્દેશ લોકો પોતાના પર્યાવરણ સાથે અને એકમેકની સાથે જે(આણસમજકારી-વિનાશક) રીતોથી કાર્યાવિત થાય છે એને સુધારવાનો છે, ખાસ તો શબ્દો (વાણી, ભાષા)- નો અને બીજાં પ્રતિકોનો ઉપયોગ સમીક્ષાપૂર્વક કઈ રીતે કરવો એની કેળવણી દ્વારા સુધારવાનો)-એવી રીત આપવામાં આવે છે.

કોર્જિબ્સ્કીએ જનરલ સિમેન્ટિક્સનો આવો જીવન-સંદર્ભ સ્પષ્ટ કરતા કહ્યું હતું કે:

"General Semantics turned out to be an empirical natural science of non-elementalistic evaluation,

which takes into account the living individual, not divorcing him from his reactions altogether, nor from his neuro-linguistic and neuro-semantic environments, but allocating him in a plenum of some values, no matter what.”

(Alfred Korzybski, preface to the third edition of *Science and Sanity: An Introduction to Non-Aristotelian Systems and General Semantics*, 1947).

: 3 :

‘જનરલ સિમેન્ટિક્સ’ એ સંજ્ઞાનો ગુજરાતી અનુવાદ કેવો કરીશું ? સામાન્ય શબ્દાર્થ વિજ્ઞાન એવો તરજૂમો થઈ શકે, પણ આ વિધાવિચારના ઘડતરમાં ભાષા-માનસિકતા-વર્તન ત્રણે વડે માણસ જાત સાથે, બીજાઓ સાથે, જગત સાથે કઈ (વિનાશક કે સર્જક) રીતે જોડાય છે, એની મીમાંસા હોવાથી, ‘જનરલ સિમેન્ટિક્સ’ નો વધારે સાર્થક અનુવાદ ‘વ્યાપક અન્વય વિચાર’ એવો કરવો, એવું મારું સૂચન સ્વીકાર્ય બનતું ચાલ્યું છે. ‘અન્વય’ એટલે ‘જોડાણ’. વાણી-વર્તન - માનસિકતા દ્વારા માણસ જાત-અન્યજનો-પર્યાવરણ-જગત સાથે સાચી સમઝણભર્યું અને સર્જનાત્મક જોડાણ વ્યાપકપણે કઈ રીતે રચી શકે, એ અંગે વ્યવસ્થિત વિચાર, એટલે ‘વ્યાપક અન્વય વિચાર’.

વ્યાપક અન્વય વિચાર આપણને ભાષાનો અહિંસક ઉપયોગ કરતાં શીખવાડે છે, અથવા વાણીમાં જાણે-અજાણ્યે આવી જતી આક્રમકતાને ઓળખતાં શીખવાડે છે.

: ૪ :

જનરલ સિમેન્ટિક્સનાં ઘણાં પાસાં છે. એનો એક સમ્બન્ધ ‘અન્ડરસ્ટેન્ડિંગ હાઉ વી ઈવેલ્યુએટ’ આપણે વ્યક્તિ-વિચાર-પરિસ્થિતિ વગેરેનું મૂલ્યાંકન કઈ રીતે કરીએ છીએ, એ બાબત સાથે છે.

આપણે ક્યારેક અભાનપણે કોકને કે કશાકને ખોટી રીતે મૂલવી બેસીએ, તો એનાં પરિણામ વિપરીત આવે. મૂલવણીની પ્રક્રિયા અંગે જનરલ સિમેન્ટિક્સ આપણને સભાન બનાવી શકે, એ એક મોટી વાત ગણાય.

કોર્જિબ્સ્કી પછીની પેઢીનાં આ ક્ષેત્રનાં મહત્વનાં વિચારકોમાં ગણાતાં બે અધ્યાપકો, સૂઝન કોડિશ અને બ્રૂસ કોડિશ ‘જનરલ સિમેન્ટિક્સ’-ના એક વધારે પાસાને, એ જનરલ થિઅરી ઓફ ઈવલ્યુએશન - એ રીતે રજૂ કરે છે. એઓ કહે છે :

“We can consider what we mean when we refer to this system by comparing it with ‘semantics’ as people usually use the term. Semantics involves the study of language ‘meanings.’ For example, when we’re interested in the word ‘unicorn,’ what dictionaries say it ‘means’ and its history of ‘meanings,’ and what it might refer to, we are involved in ‘semantics.’

“General semantics involves such language concerns, but also involves much broader issues. Using general semantics, we’re concerned with understanding how we evaluate, with the inner life of each individual, with how each of us experiences and makes sense of our experiences, with how we use language and how language ‘uses’ us. While we’re interested in what the word ‘unicorn’ refers to and how a dictionary might define it, we have more interest in the person using the word, with the kind of evaluating that might lead people to look for unicorns in their back yards. Do they think that they have found some? Do they re-evaluate their search when they don’t find any? Do they investigate how they came to be looking for unicorns? How are they experiencing the search? How do they talk about it? How are they experiencing the process of evaluating what has happened?

“General semantics involves an interrelated set of elements, which, taken together, can help us answer these and similar questions.”

(Susan Presby Kodish and Bruce I. Kodish, *Drive Yourself Sane: Using the Uncommon Sense of General Semantics*, 2nd ed. Extensional Publishing, 2001)

: 5 :

‘ધ યુઝ એન્ડ મિસ્યુઝ ઓફ લેન્ગવેજ’ નામના પુસ્તક (૧૯૬૨)માં પ્રોફેસર હાયાકાવા કોર્જિબ્સ્કીના ‘જનરલ સિમેન્ટિક્સ’ -ની એક સામાજિક મહત્વાકાંક્ષા (અને વિધાકીય મર્યાદા) તરફ ઈશારો કરે છે, એ કહે છે :

“Alfred Korzybski (1879-1950) . . . believed that if, through general semantics, people generally could be trained in the orientations of science in the handling of all their problems (instead of just some of them), many social and personal problems now deemed to be insoluble would prove to be soluble. There



is a messianic flavor to Korzybski's writings—a fact which led to the dismissal of his views in some academic circles.” (S.I. Hayakawa, *The Use and Misuse of Language*. Harper & Row, 1962)

ભારતમાં, ગુજરાતમાં નવા વિચારકો જ્યારે ‘વ્યાપક અન્વય વિચાર’ -માં પોતીકું પ્રદાન કરે ત્યારે આ મુદ્દો ધ્યાનમાં રાખવા જેવો છે.

અંતે આ વિદ્યા વિચારની મૂળ વાત ફરી જોઈ લઈએ: મૂળ વાત એ છે કે એક પળે, એક સ્થળેથી, એક જાણને જે દેખાય, એને ફાઈનલ ન ગણવું. બીજી જગ્યાએથી, બીજે વખતે, એની એ ચીજ જુદી પણ દેખાય (અને સમજાય). દા.ત. એક નાનું ટેબલ કે એક ઘેઘૂર ઝાડ. એ ઝાડ ફરતે ગોળ ફરો તો એનાં રૂપો અવનવાં દેખાતાં જાય, વળી વસન્તમાં દીઠેલું ઝાડ પાનખરમાં જુદું દેખાય. એટલું તો સમજ્યા. પણ માણસ અંગે આપણે ખરેખર આવી ખુલ્લી નજર રાખી શકીએ છીએ? ને ઘટનાઓ કે બનાવો વિશે? -એ સવાલ જનરલ સિમેન્ટિક્સના મૂળમાં છે.

એ રીતે જરા વિચારતાં આપણે સ્વીકારોવું પડે કે સ્વજનો-પરિચિતો-ઓફિસના સહકાર્યકરો, ઉપરીઓ-નોકરો, અને સહુ સાથે બનતા નાના-મોટા બનાવોને જોવા સમજવામાં ઝાઝી ફ્લેક્સિબિલિટી કે ખુલ્લાપણુ રાખવું. એ સહેલ વાત નથી. એક પળે, એક સ્થળે, એક જાણે (આપણે) કરેલું ‘દર્શન’ એ જ સાચું, એમ જાણ્યે-અજાણ્યે માની આપણે વર્તતા હોઈએ છીએ. આ અંગે કોઈ ગુરુકૃપાથી નહીં પણ પધ્ધતીસરની (વૈજ્ઞાનિક) વિચારણા વડે કઈ રીતે ફેરફારો થઈ શકે, એ જાણવા-કરવાની (થીયરી અને પ્રેક્ટિકલ) એક રીત એટલે વ્યાપક અન્વય વિચાર.

એનાં મુખ્ય ચાર કાર્ય ક્ષેત્ર: શરીર (જ્ઞાનેન્દ્રીઓ-કર્મેન્દ્રીઓ), સમજાણ (ચિત્ત કે સાઈકી), વર્તન (બીહેવિયર) અને વાણી (સ્પીચ એન્ડ લેન્ગ્વેજ, અધર સાઈન્સ એન્ડ સિમ્બલ્સ) શરીર, સમજાણ, વર્તન અને વાણી, આ ચારે અંગે વધારે સભાનતા કેળવવી, એટલે ‘વ્યાપક અન્વય વિચાર’ -ની શરૂઆત કરવી. દષ્ટિ-સમજાણ-વર્તન-વાણી ચારેના આપણા રોજિન્દા વપરાશ પાછળ, અને એમની નિર્ણયકારી અજમાયશો પાછળ, કેવાં કેવાં અને ક્યાં ક્યાં વાણઓળખ્યાં ‘એઝમ્પશન્સ’ કામ કરી જાય છે, વગર-તપાસ્યાં મૂલ્યો, પરંપરાગત ભૂમિકાઓ પડેલાં છે, એની સૂજ-સમજ કેળવવી, એટલે ‘જનરલ સિમેન્ટિક્સ’ના અભ્યાસની શરૂઆત કરવી.

ટૂકમાં, એટિટ્યૂડઝ, કોમ્યુનિકેશન અને એક્શન - ત્રણેની ભૂમિકામાં પડેલાં આપણાં સભાન-અભાન એઝમ્પશન્સ કે પૂર્વધારણાઓની ફેરતપાસ, એ વ્યાપક અન્વય વિચારનું મૂળ કામ, એટલે એ નવી વિદ્યાશાખા સાઈકોલોજી, લિન્ગ્વિસ્ટિક્સ, બીહેવિયરીઝમ, સોશિયોલોજી વગેરેની ઈન્ટર-ડિસિપ્લિનરી મિલનભૂમિ બની રહે છે. આવતી કાલનાં ગુજરાતી વિચારકો પોતાની રીતે, પોતાના સંદર્ભમાં, પોતાની વિદ્યા-પરમ્પરાને આગળ વધારે એ રીતે આ વ્યાપક અન્વય વિચારને પોતીકો વળાંક આપવાનું કામ ચાહે તો સ્વીકારે.

\*\*\*\*\*

*“All our work, our whole life is a matter of semantics, because words are the tools with which we work, the material out of which laws are made, out of which the Constitution was written. Everything depends on our understanding of them.”*

**Felix Frankfurter**

## જૈન રામાયણ:નોખી પરંપરાની સાહિત્યિક કૃતિ

સેજલ શાહ

### ABSTRACT

કૃતિ સર્જનમાં સર્જકના ચૈતસિક - અચૈતસિક માનસમાં પડેલા ગૃહિતો કાર્ય કરતાં હોય છે. એ જ રીતે કૃતિના વાંચનમાં પણ અન્ય વાચનની અસરો પ્રભાવ પાડતી હોય છે. લોકપ્રચલિત કૃતિનો સ્વીકાર દરેક પરંપરા અને સમાજે પોતાની રીતે કર્યો છે. એ લોકપ્રચલિત સંદર્ભો, સંસ્કૃતિ, સમાજ, જે - તે પ્રદેશના ધાર્મિક-સામાજિક સંદર્ભોમાં રૂપાંતરિત થઈ એક નવ્ય આકાર પામે છે. રામાયણ-મહાભારતની અસર જૈન સાહિત્ય પર અનેક રીતે પડી અને તેમાંથી જૈન સાહિત્યના ભિન્ન-ભિન્ન રામાયણો ઉપજ્યા, તેમાં રહેલા ભેદ અને સમાંતરતા વાચકને રસ પમાડે એવાં છે. તુલનાની દૃષ્ટિએ જૈન પરંપરાના રામાયણથી પરિચિત થઈ, કૃતિમાં રહેલા ભિન્ન, મૌલિક, નવતર પ્રયોગો પ્રત્યે વાચકનો રસ જગાડવાનો અહીં ઉપક્રમ રહેલો છે. સાંપ્રદાયિકતાથી મુક્ત થઈ કૃતિને માત્ર કૃતિરૂપે જ માણવી માત્ર સાહિત્યિક ધર્મથી જ. પ્રસ્તુત લેખમાં જાણીતા રામાયણ કરતાં ભિન્ન પડતા જૈન રામાયણનું તુલનાત્મક ભૂમિકાએ અધ્યયન કરતાં-કરતાં સીતાના પાત્રનું નિકટતાથી વાંચન કર્યું છે. પરંપરાગત કૃતિ લોકાભિમુખ હોય તે સ્વાભાવિક છે પરંતુ તેમાં રહેલી ભિન્નતા તેની પ્રત્યેકતાને જાળવે છે. પ્રસ્તુત આલેખમાં જૈન કૃતિનો પરિચય ઉપરાંત તેની પરંપરા, જુદાપણું, તુલનાત્મક ભૂમિકાએ ચર્ચાયું છે. સાહિત્ય અને સંસ્કૃતિનાં સંદર્ભોની ચર્ચા કરતાં સાંપ્રત સમય સાથે એને જોડીને જોવાનો પ્રયત્ન કરાયો છે. મધ્યકાલીન સાહિત્ય આજે જુદી ભૂમિકાએ જોવાની અને પામવાની પ્રક્રિયાની માંગ કરે છે. અહીં રસની ભૂમિકાએ આ કૃતિના રસપ્રદ તત્વોને જોવાનો આનંદ મળે છે અને એ જ રીતે અભ્યાસલેખને આકારિત કર્યો છે.

**Keywords** - કમ્બનું રામાયણ, રામકીર્તિ, ઉત્તરપુરાણ, સીયા ચરિત, પઉમ યથિય, સીતારામ, ચૌપાઈ

લોકપ્રચલિત કૃતિ, સમાજ, ધર્મ અને સમયનાં બદલાવ સાથે અનેક રૂપ ધારણ કરતી હોય છે. કથાવસ્તુનાં આવાં સ્થિતત્યંતરો સર્જક અને ભાવક પક્ષે પડકારરૂપ બનતા હોય છે. આ રૂપાંતરની પ્રક્રિયામાં પ્રત્યેક કૃતિનું પોતાનું એક આગવું મહત્વ હોય છે. કોઈ એક કૃતિના સર્જન અને ભાવનમાં અનેક ગૃહિતો કાર્યરત હોય જે પ્રત્યેક વખતે વાચકને પ્રગટપણે સંભળાતા નથી. ઉપદેશના તત્વને બીજે છેડે આવી કૃતિમાં જીવનનો સંદેશ હોય તો પણ તે વાચકને પ્રગટપણે સંભળાતો નથી. સાહિત્યની ઘણી કૃતિઓ ઉપદેશના તત્વથી બંધાયેલી છતાં કલાકૃતિની દ્રષ્ટિએ ઉત્તમ નીવડી છે. પણ સાંપ્રદાયિકતાના સીમિત દ્રષ્ટિકોણને કારણે તે વાચક સુધી પહોંચી નથી. અહીં જૈન રામાયણની રસકીય ભૂમિકાએ ચર્ચા કરવાનું નિરધાર્યું છે. એ માટે તુલનાત્મક અને વિશ્લેષણાત્મક અભિગમ સ્વીકાર્યો છે. કલાનું સર્જન નિહિત ભૂમિકાએ થતું હોય છે પછી વાચક પાસે એ કૃતિ વિવિધ દ્રષ્ટિકોણથી નવ્ય પરિમાણો ધારણ કરે છે અને અને કૃતિની આગવી ઓળખ નીપજાવે છે, એ દર્શાવવાનો, જુદી ઊભી થતી ભૂમિકાને ધ્યાનમાં રાખી, મારી વાચના મૂકી છે. એરિસ્ટોટલ કહે છે તેમ કવિતા સમજાય એ પહેલાં સ્પર્શવી/અનુભવવાવી જોઈએ, અનુભૂતિના કેટલાક પ્રદેશની આ વાચના.

ભારતીય સંસ્કૃતિનું પ્રાચીન મહાકાવ્ય રામાયણની વિવિધતા ભારતની સીમાને ઓળંગી બહાર સુધી પહોંચી છે. રામાયણ પરંપરાની તુલનાત્મક ભૂમિકાએ વાત કરીએ છીએ ત્યારે એક તરફ વાલ્મિકી રામાયણ તો બીજી તરફ તમિળ કવિ કમ્બનું રામાયણ વિમલસુરિ પરંપરાનું જૈન રામાયણ એવા અનેક કથાનકો મળે છે. કમ્બ રામાયણનો પ્રભાવ થાઈલેન્ડ કમ્બોડિયા આદિ પૂર્વશિયાના દેશોની રામકથા પર પડ્યો છે. જૈન પરંપરામાં પ્રાકૃત ભાષામાં રામકથાનું નિરૂપણ અનેક કવિઓ દ્વારા થયું છે. થાઈ રામાયણમાં રામ વિષ્ણુનો અવતાર છે. થાઈ લોકોનું 'રામકીર્તિ' રામાયણ કોઈ ધાર્મિક ગ્રંથ નથી. થાઈ વાચકોને મુખ્યત્વે યુદ્ધ અને

સીતાહરણ જેવી ઘટનાઓમાં રસ પડે છે, એટલે એમાં યુદ્ધકાંડ વધારે દીર્ઘ છે. રામ અને કૃષ્ણ ભારતીય, ધાર્મિક અને સાંસ્કૃતિક ચેતનાના પ્રતીક છે. આવા લોકપ્રિય મહાપુરુષોના નામ જૈન અને જૈનેતર ગ્રંથોમાં સમાનરૂપે જોવા મળે છે. જૈન મંતવ્ય મુજબના કૃષ્ણ વૈદિક હિન્દુઓની માન્યતાના કૃષ્ણ કરતા ઘણા પ્રાચીન સમયમાં થઈ ગયા છે. જૈન ગ્રંથોમાં રામ એ મુનિસુવ્રત સ્વામી (૨૦મા જૈન તીર્થંકર) ના સમયમાં અર્થાત ઈ. સ. પૂર્વે ૧,૧૮૪,૯૮૦ વર્ષ પહેલાં થઈ ગયા, જ્યારે કૃષ્ણનો સમય જૈનોના ૨૨મા તીર્થંકર નેમિનાથ ભગવાનનો સમય અર્થાત ઈ. સ. પૂર્વે ૩૦૦૦-૩૧૦૦ નો ગણાય છે અને જૈન તીર્થંકર નેમિનાથ અને કૃષ્ણ વચ્ચે સાંસારિક સંબંધ પણ દર્શાવ્યો છે. ઈતિહાસમાં રસ પડે એવી આ ઘટનાના તથ્યોની તપાસ ઉપરાંત એનું જોડાણ અને સંદર્ભો વચ્ચેની કડી, એક નવી રસ પડે એવી આ ઘટનાના તથ્યોની તપાસ ઉપરાંત એનું જોડાણ અને સંદર્ભો વચ્ચેની કડી, એક નવી રસ પડે એવી સ્થિતિ સર્જે છે.

આજે અનુઆધુનિકતાવાદીકાળમાં સાહિત્યને જોવાનો અભિગમ બદલાઈ રહ્યો છે. સાહિત્યક્ષેત્રે 'કૃતિ'નો અર્થ પણ બદલાઈ રહ્યો છે, હવે સમગ્ર કૃતિને જ્યારે સમજવાનો પ્રયત્ન કરાતો હોય ત્યારે જૈન કૃતિને પણ તેના સાંપ્રદાયિક વલણોથી વેગળી કરી માત્ર સાહિત્યિક દ્રષ્ટીએ જોવાનો પ્રયત્ન કરાયો છે. એક કૃતિ જાણીતા ગૃહીતોનો આધાર લઈ પોતાના નવા સંદર્ભો સાથે રચાય છે ત્યારે એક નવી કૃતિની રચના થાય છે. જૈન પરંપરામાં રામકથાના અનેક રૂપો છે. એમાં સંવદાસગણિ કૃત 'વસુદેવવહિંડી' વિમલસુરિ કૃત 'પઉમચરિય' અને ગુણભદ્ર કૃત 'ઉત્તમપુરાણ' મહત્વની પરંપરાઓ પૈકીના છે. એ ઉપરાંત સંસ્કૃત પ્રાકૃત ગુજરાતી ભાષામાં બીજા અનેક રામાયણ આધારિત ગ્રંથો જૈન સાહિત્યમાં મળે છે. ઉપર જણાવેલ ત્રણેય રામકથાઓમાં થોડીક વિભિન્નતા જોવા મળે છે, પરંતુ મહત્વની બધી ઘટનાઓ સમાન છે. શ્વેતામ્બર પરંપરામાં 'પઉમચરિય' અને દિગંબર પરંપરામાં 'ઉત્તમપુરાણ' નો પ્રભાવ વિશેષ રહ્યો છે. જૈન પરંપરામાં જે વિવિધ કૃતિઓ મળે છે તેમાં કવિ સમયસુંદરે 'સીયાચરિય' નો મુખ્ય આધાર લીધો છે. જૈન પરંપરામાં જે વિવિધ કૃતિઓ મળે છે તેમાં કવિ સમયસુંદરે 'સીયાચરિય' નો મુખ્ય આધાર લીધો છે, ઉપરાંત 'પઉમચરિય'નો પ્રભાવ પણ જોવા મળે છે. પ્રાકૃત પારંગત જૈનાચાર્ય વિમલસૂરીએ 'વિમલાંકમંડિત પઉમચરિય' નામે કથાનું આલેખન કર્યું છે. 'પઉમચરિય' અંગે કહેવાય છે કે ભગવાન મહાવીરના નિર્વાણ પછી ૫૩૦મે વર્ષે પ્રાકૃત ભાષામાં ગાથાબદ્ધ લગભગ અગિયાર હજાર શ્લોક પ્રમાણે આચાર્ય શ્રી વિમલસૂરિએ કાવ્યશૈલીથી પઉમચરિય ની અર્થાત જૈન રામાયણની રચના કરી હતી. જેનું પ્રથમ સંસ્કરણ જર્મન વિદ્વાન ડૉ. યાકોબીએ સન ૧૯૧૪ માં કર્યું હતું. અહીં ગુજરાતી સાહિત્યના મહત્વના મધ્યકાલીન સર્જક સમયસુંદરની કૃતિ 'સીતારામ ચૌપાઈ' જેમાં પઉમચરિય પરંપરાનો આધાર લેવાયો છે, તેની વાત કરવાનું નિર્ધાર્યું છે, મધ્યકાલીન કૃતિમાં ધાર્મિક શ્રદ્ધા ઉપરાંત સમાજ અને એ સમયના સંદર્ભોની અસરનું જે પરિણામ મળે છે, અને નવી રૂપાંતરિત કૃતિ નિર્માણ થાય છે, તે રસનો વિષય બને છે.

'સીતારામ ચૌપાઈ' કવિવર સમયસુંદરનું રાજસ્થાની રામકાવ્ય સં. ૧૬૭૭ થી ૧૬૮૩ ની વચ્ચે રાજસ્થાનના મેડતા, સાચોર વગેરે સ્થળે રહીને રચાયું. રાજસ્થાની ભાષામાં રામસંબંધી રચનાઓનો પ્રારંભ ૧૬મી શતાબ્દીથી થયો અને ૨૦ મી સદી સુધી આ પરંપરા ચાલુ રહી. સીતા અને રામ આધારિત અનેક કૃતિઓ રચાઈ, રાજસ્થાની ભાષામાં ચારણો અને જૈન મુનિ દ્વારા પુષ્કળ સાહિત્ય રચાયું છે. સમયસુંદરની પ્રસ્તુત કૃતિ 'સીતારામ ચૌપાઈ' એ વિશિષ્ટ કલાકૃતિનો નમુનો છે. જૂના ગુજરાતી સાહિત્યમાં ગદ્યલખાણો વિરલ હતાં, એવો સામાન્ય ખ્યાલ પ્રવર્તે છે. પણ જૂના સાહિત્યની શોધ થતી જાય છે તેમ એ ખ્યાલ બદલાતો જાય છે, ચૌદમાં સૈકાથી જૂની ગુજરાતીમાં ગદ્યસાહિત્ય મળે છે અને એનું વૈપુલ્ય ઉત્તરોત્તર વધતું જાય છે. અહીં એક મુદ્દો યાદ રાખવો ઘટે કે જૈન સાહિત્યકારો મોટેભાગે જૈન સાધુ-સાધ્વીઓ હતા. ગૃહસ્થાશ્રમી શ્રાવક કવિ ઘણી અલ્પ સંખ્યામાં હતાં. સાહિત્યકોશના ૧૬૦૦ જેટલા મધ્યકાળના જૈન કવિઓમાં શ્રાવક કવિઓ પચાસેકથી વધારે થવાની ધારણા નથી. આ જૈન સર્જકોએ પણ અન્ય સર્જકોની જેમ જાણીતા કથાનકોને આધાર લઈ સર્જન કર્યું, પરિણામે તુલનાત્મક અભ્યાસની એક નવી પરંપરા ઉભી થઈ છે.

'સીતારામ ચૌપાઈ' એ સાંપ્રદાયિક કૃતિ હોવાને કારણે એમાં ધર્મોપદેશનાનો મુખ્ય ઉદ્દેશ રહ્યો છે. એમાં કર્મફળને અધિક

મહત્વ અપાયું છે. અહીં માત્ર ઈશ્વરની સ્તુતિ નથી આવતી પણ પાત્ર પર જ્યારે દુઃખ પડે ત્યારે એના કર્મનું કારણ ગણાવાય છે. બીજું અહીં જન્મ અને પૂર્વજન્મને પણ સ્વીકારાય છે. પાત્ર પર જે સંકટ આવે છે એનું કારણ એના પૂર્વજન્મના કર્મો છે. આમ એક કથામાંથી અન્ય કથાઓ જન્મે છે. એનું વર્ણન, એના કથાનકો, પ્રવાસ સ્થળ, એક વિશિષ્ટ રસ લાલિત્ય જન્માવે છે. કથામાં મુનિ આવે અને એના ઉપદેશથી પાત્રો એની પાસે દીક્ષા લે છે. કથાનું મૂળ ધ્યેય કર્મ ખપાવવા અને દીક્ષા હોવા છતાં સુંદર ઋતુ વર્ણનો, પ્રકૃતિ વર્ણનો, શૃંગાર રસને પણ સ્થાન પ્રાપ્ત થયું છે. સીતારામ ચૌપાઈ નવ ખંડમાં દુહા અને સાત ઢાલ એમ કુલ મળીને ૩૭૦૦ ગાથામાં વિસ્તૃત આ રસ છે.

જૈન પરંપરાની 'સીતારામ ચૌપાઈ' વાલ્મિકિ રામાયણથી ઘણી દ્રષ્ટીએ ભિન્ને છે. રામકથાના મુખ્ય ત્રણ પુરુષ પાત્રો રામ, લક્ષ્મણ અને રાવણ - ને જૈનોના ત્રેસઠ શલાકા પુરુષો પૈકી ગણાય છે. ત્રેસઠ શલાકા પુરુષોમાં ૨૪ તીર્થંકરો, ૧૨ ચક્રવર્તીઓ, ૮ બલદેવો, ૮ વાસુદેવો અને ૮ પ્રતિવાસુદેવો એમ મળીને કુલ ૬૩ મહાપુરુષો ગણાય છે.

'સીતારામ ચૌપાઈ' નો આરંભ ગૌતમસ્વામી અને શ્રેણિક મહારાજના પ્રસંગથી થાય છે. રાજા શ્રેણિકને ગૌતમ મુનિ કથા કહે છે. ગણધર ગૌતમસ્વામી રાજગૃહ નગરમાં ઉપદેશ આપતા હોય છે ત્યારે શ્રેણિક મહારાજ હાજર હોય છે. સાધુ પર મિથ્યા કલંક ચડાવતા કેવું દુખ સહન કરવું પડે છે તેનું ઉદાહરણ આપતા સીતાની કથા કહે છે, જે કથાનો આરંભ સીતાના પૂર્વભવની કથાથી થાય છે.

‘કલંક ન દીજઈ કેહનઈ, વલી સાધનઈ વિશેષિ,

પાપવચન સહુ પરિહરઉ, દુઃખ સીતા નઉ દેખિ’

સીતાનું પૂર્વજન્મનું જે પાત્ર છે તે 'વેગવતી'ના નામે નિરૂપાયું છે. ભરતક્ષેત્રમાં મૃણાલ કુંડ નગરમાં શ્રીભૂતિ પુરોહિતની પુત્રી વેગવતી રહેતી હતી. એકવાર સુદર્શન નામના મહારાજના ઉપદેશથી સર્વત્ર તેમની પ્રશંસા નગરમાં ફેલાઈ જાય છે. વેગવતી માટે સાધુની પ્રશંસા અસહનીય બને છે અને તે લોકોમાં સાધુના ચરિત્રસંદર્ભે અફવા ફેલાવે છે. આ અયોગ્ય કાર્યને કારણે વેગવતીને શારીરિક તકલીફ થાય છે. બીજી તરફ સાધુ પણ કલંક દુર ના થાય ત્યાં સુધી ઉપવાસનું વ્રત ધારણ કરે છે. શારીરિક તકલીફથી ત્રસ્ત વેગવતીને ભૂલનું જ્ઞાન થાય છે અને પશ્ચાતાપ કરે છે. જે રીતે વેગવતી રૂપે તેને અન્ય પર આરોપ મૂક્યો તેજ રીતે સીતાના ભવનાં તેના પર આરોપ મુકાય છે. વેગવતી, મિથિલા નગરીના મહાન રાજવી જનકની પુત્રી સીતા તરીકે જન્મ લે છે. સીતા યુવાનીમાં આવતા જનક રાજા પોતાના મંત્રીને સીતા માટે યોગ્ય વરની શોધ કરવા માટે કહે છે. મંત્રી દશરથ રાજાના પુત્ર રામ પર પસંદગી ઉતારે છે અને સીતાની સગાઈ રામ સાથે કરવામાં આવે છે. સમયસુંદરની કથામાં ધનુષ્યનું કથાનક ભિન્ન રીતે આવે છે, સીતાના વિવાહ રામ સાથે નક્કી થયા બાદ એકવાર નારદ મુનિ સીતાને જોવા માટે આવે છે ત્યારે નારદ મુનિનું ભયાનક રૂપ જોઈ સીતા ડરીને મહેલમાં ચાલી જાય છે, ત્યારે નારદમુનિ તેની પાછળ જાય છે ત્યારે દરવાન અને અન્ય દાસીઓ તેમનું અપમાન કરી તેમને કાઢી મુકે છે, આ ઘટનાથી ગુસ્સે થયેલા નારદ વૈતાલ્ય પર્વત પર રથનેઉરના રાજા પાસે જાય છે અને સીતાનું સુંદર ચિત્ર ભામંડલ સામે મુકે છે. આ ચિત્ર જોઈ ભામંડલ સીતાને પામવા ઈચ્છે છે. અહીં નારદમુનિ ભામંડલના મનમાં સીતા માટેનો રાગ જન્માવવામાં સફળ થાય છે. સીતાને મેળવવાની લાલચમાં વિદ્યાધર યુક્તિપૂર્વક જનક રાજાનું હરણ કરે છે. જનક રાજા ચન્દ્રગતી રાજાને સમજાવે છે કે ભામંડલને સીતા ન આપી શકાય કારણ સીતાનો વિવાહ રામ સાથે નિશ્ચિત થયો છે, ત્યારે વિદ્યાધરો કહે છે કે જો રામ ધનુષ નહિ ચડાવી શકે તો તેઓ સીતાને લઈ જશે, આમ સીતાના રામ સાથેના લગ્ન અંગેનું વિધન વિદ્યાધરો દ્વારા જ જન્મે છે તે આ કથાની મૂળ કથાથી ભિન્ન પડતી ઘટના છે, કારણ આ કથામાં આગળ વધતા એવી એક સ્પષ્ટતા પણ આવે છે કે ભામંડલ સીતાનો સહોદર અર્થાત બંનેનો જન્મ એકજ ગર્ભમાંથી થયો છે. ભાઈ-બહેનના સંબંધ હોવા છતાં આ રાગ જન્મવાનું કારણ તેના પૂર્વ જન્મના કર્મ હતા અને તે પશ્ચાતાપ કરે છે. આમ મૂળ કથામાં કલહ જન્મે તેનો સંબંધ પૂર્વજન્મના કોઈ કર્મ સાથે જોડાય અને પાત્રને જાતિસ્મર જ્ઞાન થાય અને પશ્ચાતાપ દ્વારા તેના કર્મનો ક્ષય થાય. આમ રસિકકથા પછી શાંતરસમાં કથા વિરમે છે.

ધાર્મિક કથામાં નીતિમૂલ્ય, ધર્મબોધ ઉપરાંત સામાજિક, સાંસારિક અને પ્રાકૃતિક પરિવેશ કથાને વધુ સમૃદ્ધ કરે છે. વિષમ મારગ આવી તાણઉ રે, તુમ્હે જાજ્યો હુસિયારો રે,

(પાન નં. ૩૪)

જૈન કથાનો ઉપયોગ સંસારની અસારતાને વ્યક્ત કરવા માટે થાય છે. સીતાએ પોતાના જીવનની શરૂઆત કરી છે પણ તેને ગયા જન્મે જે સાધુની નિંદા કરી હતી તેનું ફળ તેને આ ભવમાં ભોગવવાનું છે, પશ્ચાતાપ કે ભૂલની માત્ર જાગૃતિ થવી પુરતી નથી, પરંતુ કર્મનું ફળ ભોગવીને જ કર્મનો ખપ થાય છે. રામના વનવાસની મુખ્ય ઘટનાઓ વાલ્મિકી રામાયણની પરંપરામાં અને 'પઉમચરિય' ની પરંપરામાં એક સરખી છે. સીતા-રામ અને લક્ષ્મણ, કૈકેયીના વરદાન માગવાને કારણે રાજગાદીને બદલે વનવાસ ભોગવે છે. અહીં 'મંથરા'નું પાત્ર નથી આવતું.

'સીતારામ ચૌપાઈ'ના પાંચમાં ખંડથી રાવણ કથાનો પ્રારંભ થાય છે. દક્ષિણ દિશામાં રાક્ષસ નામના દ્વિપમાં ચિત્રકૂટગિરી નામના પર્વતમાં લંકા નામની નગરી આવેલી છે. ત્યાં વંશાશ્રવ નામનો વિદ્યાધર રાજા રાજ્ય કરતો હતો, એનો પુત્ર તે રાવણ. રાવણને નાનપણમાં તેના પિતાએ દિવ્ય રત્નોનો એક હાર પહેરાવ્યો હતો, એ હારના નવરત્નોમાં રાવણના મુખનું સ્પષ્ટ પ્રતિબિંબ પડતું હતું, એટલા માટે રાવણને દશમુખ કહેવામાં આવતો હતો. રાવણ નામ માટે આવી દંતકથા છે કે એક વખત બાલી નામના ઋષીએ એને એક પહાડ નીચે કચડવાનો પ્રયત્ન કર્યો, ત્યારે બાળકે રુદન અર્થાત રવ શરૂ કર્યું. આમ રવ કરનાર એટલે રાવણ.

જૈન કથામાં રસિક તત્વોનું આલેખન કરાયું હોય છે. અકલ્પનીય વાર્ણનો, પ્રસંગો, પ્રજાને કથાવસ્તુ પરત્વે ખેંચી રાખે છે. જેમ પ્રેમાનંદ પોતાની કથામાં રસને વળ ચઢાવી ચઢાવીને ભાવકને તલ્લીન બનાવતો તેમ અહીં પણ સર્જક કથામાં જ્યાં શક્ય હોય ત્યાં તે રસની તીવ્રતાનો અનુભવ કરાવે છે પણ મૂળ એનું શમન શાંતરસમાં થાય છે. 'સીતારામ ચૌપાઈ'માં રાવણ સાધુવેશે સીતાનું અપહરણ નથી કરતો, અહીં રામ સીતા સાથે કુટીરમાં હોય છે અને લક્ષ્મણ લડાઈ પર જાય છે ત્યારે લક્ષ્મણ જેવી દહાડ (બૂમ) પાડી રામને કુટીરમાંથી દુર કરાય છે અને જટાયુને ઘાયલ કરીને પછી રાવણ સીતાનું અપહરણ કરે છે. રસ્તામાં રાવણ વિચારે છે કે આ સ્ત્રી તેની સંપત્તિથી લોભાઈ જશે અને સમર્પિત થશે.

'ખિણ રોયઈ કરઈ વિલાપ, ખિલ કહઈ પોતંઈ પાપ.

ખિણ કરઈ ગીત નઈન ગાન, ખિણ કરઈ જાય નઈ ધ્યાન,

ખિણ એક ઘઈ હુંકાર, કારણ વિના બાર બાર,

નાખંઈ મુખઈ નીસાસ, ખિણ ખંચિનઈ પડઈ સાસ'

(પાન નં. ૭૯)

લંકા પહોંચ્યા પછી સીતા, રામ-લક્ષ્મણ કુશળ સમાચાર ન મળે ત્યાં સુધી અન્ન-જળનો ત્યાગ કરે છે. આ કથામાં સીતાની શોધ સુગ્રીવ કરે છે અને તેની ભાળ મળ્યા પછી રાવણને સમજાવવા હનુમાન જાય છે. સીતા શીલવતી નારી છે તે પરપુરુષની સામે આંખ ઉઠાવીને જોતી પણ નથી, તેણે માત્ર રાવણના પગ જ જોયા છે, રાવણે અનન્તવીર્ય મુનિ પાસે નિયમ લીધો છે કે ક્યારેક કોઈ સ્ત્રીની જબરદસ્તીથી પ્રાપ્ત નહિ કરે, તેથી સીતા પર પણ તે બળનો પ્રયોગ કરતો નથી.

કથાની મૂળ વાર્તા બદલાતી નથી પરંતુ, વાચકને સતત જૈન સંસ્કારોનો અનુભવ થાય એવા મુદ્દાઓ વ્યક્ત થયા કરે છે, જૈન સાધુની સર્જકતા, રૂપાંતરણની પ્રક્રિયામાં સતત પ્રતીત થયા કરે છે. જ્યાં જ્યાં શક્ય હોય ત્યાં નવીન કથા મૂકી મૂળને વધુ સમૃદ્ધ કરવાનું ચુક્યા નથી. રાવણ સામેના યુદ્ધમાં ઘાયલ લક્ષ્મણને બચાવવા અયોધ્યાથી દેવી જળ લાવવા ભામંડળને મોકલે છે. આ ઉપરાંત રાવણ સીતાના બદલામાં પોતાનું અડધું રાજ્ય આપવાની દરખાસ્ત રામને મકલાવે છે. લક્ષ્મણ દ્વારા રાવણ હણાય છે અને મિલન થતા સૌ શાંતિનાથ જૈન જિનાલયમાં જઈ પૂજા સ્તવન કરે છે.

જૈન કથાની બીજી એક ખાસિયત સ્વપ્નફળ છે, તેનું કથા સાથે સીધું જોડાણ છે. એક દિવસ સીતા સ્વપ્નમાં સિંહને

આકાશથી ઉતરી પોતાના મુખમાં પ્રવેશ કરતા જુએ છે.. સાથે તે પોતાને વિમાનમાંથી પૃથ્વી પર પડતા જુએ છે. આ સ્વપ્નની તે રામ સાથે ચર્ચા કરે છે ત્યારે રામ સ્વપ્નકૃષ્ણ અંગે કહે છે કે સીતાને પુત્રરત્ન પ્રાપ્ત થશે, પરંતુ વિમાનમાંથી પડવું એ અશુભનો સંકેત છે. સીતા વિચારે છે કે હજી કેટલા કર્મોનો ક્ષય સહેવાનો છે, હજી કેટલા દુઃખ બાકી છે. સીતા અને રામનો સુખી સંસાર જોઈ, સીતાની સૌતનો તેની ઈર્ષ્યા કરે છે. તેઓ સીતાને ભરમાવી તેની પાસે રાવણના પગનું ચિત્ર દોરાવે છે. જે ચિત્ર દ્વારા રામના મનમાં ઈર્ષ્યા જગાડવાનો પ્રયત્ન કરે છે. પરંતુ રામ આ વાતને અવગણે છે, પરંતુ પ્રજાજનોમાં ચાલતી સીતા અંગેની નિંદનીય બાબતોને તે અવગણી શકતો નથી. એકવાર સાધુ માટે નિંદનીય પ્રચાર કરનાર સીતા આ ભવમાં પોતે જ એ નિંદાનો શિકાર બને છે. શીલવાન સીતાને ખોટા આરોપનો સામનો કરવો પડે છે. અર્થાત કરેલા કર્મોને ભોગવવા જ પડે, કોઈ પણ જન્મે બીજી તરફ શીલવાન સીતાને શુદ્ધ અને પવિત્ર દોહદ થાય છે જેમાં દાન-ધર્મ વગેરે કરવાનું મન થાય છે.

લોકનિંદાનો ભોગ બનેલી સીતાનો રામ ત્યાગ કરે છે, તેને જંગલમાં મૂકી આવે છે ત્યારે ઋષિ નહિ પરંતુ વજૂજંઘ નામનો રાજા, સીતાનો ધર્મનો ભાઈ બની તેને પોતાના મહેલમાં આશરો આપે છે. સીતાના સારા કર્મના પ્રબળ પ્રભાવને કારણે તેને દુઃખ પડ્યા પછી તેનો માર્ગ પણ નીકળી રહે છે. હવે સીતા અનંગલવાણ અને મદનાકુશ નામના બે પુત્રોને જન્મ આપે છે, જેઓ મોટા થઈ રામ સાથે યુદ્ધ કરે છે. રામને આ બાળકો પોતાના હોવાની જાણ થતાં તે સીતા સહિત બાળકોને પોતાના ઘરે ફરવાનું આમંત્રણ આપે છે, અહીં લવ અને કુશની ઓળખ નારદ દ્વારા પ્રગટ થાય છે. રામ જ્યારે સીતાને પછી બોલાવવા ભામંડળ, સુગ્રીવ અને વિભીષણને મોકલે છે ત્યારે સીતા પોતાનો મોહ હવે સંસાર પરથી ઉતરી ગયો હોવાનું જણાવે છે, તે માત્ર પોતાની પવિત્રતા સાબિત કરવા જ પાછી ફરવા ઈચ્છે છે. હવે સીતાના જીવનનો ધ્યેય પટરાણી નહિ પરંતુ વૈરાગ્ય છે પરંતુ તે પહેલા તે પોતાના શીલને સિધ્ધ કરવા ઈચ્છે છે. એ માટે અગ્નિ પરીક્ષાની તૈયારી કરાય છે, સીતા જ્યારે અગ્નિમાં પ્રવેશે છે, ત્યારે ઈન્દ્રદેવની આજ્ઞાથી હરિણેગમેષી દેવ નિર્મલ શીલલંકાર ધારિણી સતી સીતાની સહાયમાં ઉપસ્થિત રહે છે. જ્યારે અગ્નિની પ્રચંડ જ્વાળા પ્રદીપ્ત થઈ ઉઠે છે, સીતાનું સતીત્વ સિધ્ધ થાય છે, જળ પ્રવાહ એટલો સ્ફુટ થાય છે કે પુરની સ્થિતિ સર્જાય છે, લોકો એમાં ડૂબવા માંડે અને હાહાકારની સ્થિતિ સર્જતા સીતા પોતાના હાથથી જળનો પ્રભાવ થંભાવી દે છે, સર્વજ્ઞ આનંદ પ્રસરી જાય છે, લોકો જુએ છે કે વારી નદીના મધ્યમાં સ્વર્ણિમ પીઠીકા પર સહસ્ત્રદલ કમલાસન પર સીતા બિરાજેલી જોવો મળે છે. લોકો સીતાની પવિત્રતાનો અનુભવ કરે છે અને સીતા પોતાની મુઠ્ઠી દ્વારા કેશનું લોચન કરે છે, સીતા સાથે એના બે પુત્રો લવ અને કુશ પણ દીક્ષા લે છે.

જૈન ધર્મ અનુસાર કથામાં દર્શાવાતી ઘટનાઓનો કાર્ય કારણનો સંબંધ મહત્વનો છે. અહીં સારા કર્મોના બદલામાં સાર કર્મોનો ક્ષય નથી થતો, એ ભોગવવા જ પડે છે, ચરિત્ર પણ ખુબ મહત્વનું છે, સંસાર પ્રત્યે ઘૃણા નહિ પરંતુ વૈરાગ્ય દર્શાવાય છે. શ્રોતાઓને વૈરાગ્ય, ઉદાર, સહનશીલતાના ગુણોનો ઉપદેશ અપાય છે. ઘણી કથાઓમાં સ્ત્રીના પાત્રને કુટીલ અને દુરાચારી દર્શાવ્યું છે, પણ પ્રસ્તુત કથામાં સીતાનું સતીત્વ હોવાથી તે આવા આરોપોથી બચી ગઈ છે. અહીં ધર્મ, પતિના પગલે ચાલવામાં નહિ પરંતુ સ્વના કલ્યાણમાં, આત્માર્થમાં છે. બધા જ સંબંધોની આસક્તિથી મુક્ત થવું અને પરમને પામવું એ કરતાય વધુ આત્માનો ઉદ્ધાર કરવો, એ ભાવ મહત્વનો છે. કથામાં લક્ષ્મણનું મૃત્યુ, રામના મૃત્યુની ખોટી ખબર મળતા થાય છે અને લક્ષ્મણ પ્રત્યેના ભ્રાતૃપ્રેમવશ રામ પણ લક્ષ્મણના મૃત્યુને સ્વીકારવા તૈયાર થતા નથી, તેથી તે લક્ષ્મણના મૃતદેહની અંતિમ ક્રિયા કરતા નથી, દેવના સમજાવવાથી રામને તો વૈરાગ્ય પ્રાપ્ત થાય છે અને ઘણા સમય પછી લક્ષ્મણ સીતા દ્વારા બોધ પામે છે. આમ અંતે કથા વિતરાગ રસમાં પરિવર્તિત પામે છે, સંબંધોના બંધનથી મુક્ત થઈ પોતાના અસ્તિત્વને મહત્વ આપવું, પોતાના સ્વને મહત્વ આપવું, એમાં સ્વાર્થ નથી. પણ પ્રત્યેક વ્યક્તિના કર્મો અને પરિણામો માટે પોતે જ જવાબદાર છે, એ સત્ય પર કથા ચાલે છે, પ્રસંગોપાત ધર્મબોધ છતાં રસમાં તે વિઘ્નરુપે નથી લાગતું કારણ કથાના તાણાવાણા એવા સુદ્રઢ અને રોચક હોય છે કે, વાચકને રસ પડે છે. મૂળ કથાના આધાર પર લખાયેલી હોવા છતાં સર્જકની સર્જકતાનો અનુભવ અનેક નાના પ્રસંગો અને વર્ણનોમાં જોવા મળે છે.

પ્રસ્તુત ગ્રંથ એક ચરિત્રાત્મક પ્રબંધ કાવ્ય છે, ચૌપાઈ ઉપરાંત અન્ય છંદનો પણ અહીં ઉપયોગ કરાયો છે. મધ્યયુગની રાજસ્થાની ભાષામાં લખાયેલું કાવ્ય છે. કવિ અનેક સ્થળે ભ્રમણ કરતા હોવાને કારણે સિંધી, ઉર્દૂ, ફરસી, ગુજરાતી વગેરે શબ્દોના ઉપયોગ એમની કૃતિમાં આવે છે. લીઘઉં, પામઉ, કાજરઉ, સાથઈ, ચાલઈ જેવા ઈ'કારાંત અને ઉ'કારાંત શબ્દોનો પ્રયોગ અહીં કરાયો છે. ફૈજ, બલિમ દિલગીરી જેવા ફરસીનો પ્રયોગ પણ કૃતિમાં આવે છે, સ્થળવર્ણન કરતા વધુ પાત્રવર્ણનમાં કવિની કલમ ખીલી ઉઠી છે, લંકામાં રામના વિરહમાં રાક્ષસોની વચ્ચે ઘેરાયેલી સીતાની અવસ્થા કેવી દયનીય છે, તે જુઓ.

જેહવી કમલની હિમ બલિ, તેહવી તનુ બિછાય,

આંખે આંસુ નાખતી, ઘરતી દ્રષ્ટિ લગાય,

કેસ પાસ છુટઈ થકઈ, ડાવઈ ગાલ દે હાથ,

નિસાસા મુખ નાખતો, દીઠી દુખ ભર સાથ ।

(પાન નં. ૮૯)

એ જ રીતે, આગળ જતા વિલાપ કરતા, સીતાના ગુણોનું વર્ણન કરે છે.

સપને રંભા વિલાસ ગૃહ કામ-કાજ

દાસી માતા અવિહડ નેહ

મંગિવી બુદ્ધિ નિધાન ધરિત્રી ક્ષમા નિધાન,

સકલ કળા ગુણ નેહ

(પાન નં. ૬૭)

કવિ સમયસુંદરે ભાવ-વિભોર, અલંકારમય સુંદર કૃતિનું નિર્માણ કર્યું છે, સંપૂર્ણ ગ્રંથ રાજસ્થાની લોકગીતોનાં વિભિન્ન ઢાળ અને રાગો પર આધારિત છે. આ કૃતિ માત્ર જૈન કથાકૃતિ નહીં, પરંતુ રૂપાંતર અને આંતરસંબંધની દ્રષ્ટિનો પરિચય કરાવે છે. એક કૃતિ અન્ય કૃતિના સંદર્ભો લઈ કઈ રીતે વિકાસ પામે છે, કૃતિના પોતાના નિજી દ્રષ્ટિકોણ અને એક સર્વસામાન્ય સ્વીકૃત દ્રષ્ટિકોણથી આ બેની વચ્ચે સર્જકતા કેવા નવા પરિમાણ સર્જે છે, એ જોવાનું મહત્વનું બની રહે છે. રામકથાના ભિન્ન પરિમાણો, તેની વિરાટતાને હાનિ પહોંચાડ્યા વિના માત્ર પ્રાદેશિક કે ભાષા પુરતી આ કૃતિને સીમિત ન રાખતા, તુલનાત્મક દ્રષ્ટીએ આ કૃતિનું નવું સ્વરૂપ જોવા મળે છે.

#### સંદર્ભ ગ્રંથ

- સં: નાહટા અગરચંદ, નાહટા ભંવરલાલ, સીતારામ ચૌપાઈ, સમયસુંદર, રાજસ્થાની રીસર્ચ ઇન્સ્ટિટ્યૂટ, બીકાનેર, પ્ર. આ. ૧૯૬૩  
(Ed. Nahta Agarchand, Nahta Bhavarlal, Sitaram Chupai, Samaysunder, Rajashtani Research Institute, Bikaner, 1st ed. 1963)
- વિમલસુરિ, પઉમચરિય, અનુવાદક-સંપાદક : આ. શ્રી. હેમસાગરસુરિ, શ્રી ગોડીજી દહેરાસરનું ટ્રસ્ટી મંડળ, મુંબઈ ૧૯૧૪  
(Vimalsuri, Paumchariya, Trans., Hemsagarsuri, Shree Godiji Dehrasarnu Trusty Mandal, Mumbai - 1914.)
- જેસલપુરા શિવલાલ અને પંડ્યા રાજેશ, ગુજરાતી સાહિત્યનો ઇતિહાસ : ગ્રંથ - ૨, ખંડ - ૧, અને ૨, સંપાદક : સોની રમાણ ગુજરાતી સાહિત્ય પરિષદ, અમદાવાદ, ૨જી શોધિત-વર્ધિત આ.  
(Jesalpara Shivalal & Pandya Rajesh, Gujrati Sahitya no Itihas : 2 Vol, Part 1 & 2, Ed. Soni Raman, Gujarati Sahitya Parishad, Ahmedabad, 2nd ed.)

\*\*\*\*\*

**ABSTRACT:**

સાંપ્રત સમયમાં સાહિત્યને મૂલવવા માટે અનેક અભિગમો પ્રાપ્ત છે. આ અભિગમો સાહિત્ય ઉપરાંતની અન્ય વિદ્યાશાખાઓ સાથે સંબંધિત છે. ગુજરાતી કવિતાના સર્જનની અને ભાવનની ગતિ કઈ દિશા તરફ રહી છે તે દર્શાવવા પર્યાવરણકેન્દ્રી અભિગમને લક્ષમાં રાખીને સમકાલીન ગુજરાતી કવિતાનો સ્વાધ્યાય અહીં રજૂ કર્યો છે. આ અભિગમનો વિનિયોગ કરતી વખતે સાહિત્ય સિવાયના અન્ય ક્ષેત્રોના વિમર્શ અંગેની સભાનતા પણ મર્યાદિત રૂપે અભ્યાસ પદ્ધતિમાં આમેજ થઈ છે. સાહિત્યનું કાર્ય સમાજના વિકાસને ઉર્ધ્વગામી બનાવવાનું છે તે શોધલેખની કેન્દ્રસ્થ બાબત છે. સમાજ, ધર્મ અને સંસ્કૃતિ માનવજીવનની ત્રણ મહત્વની બાબતો છે. મનુષ્ય સમાજમાં જન્મે છે, ધર્મ મૂલ્યબોધ સંદર્ભે કાર્યાન્વિત થઈ તેની ગતિને યોગ્ય માર્ગે વાળવામાં સહાયક નીવડતું તત્વ છે. એના માનવસમૂહના આચારવિચારથી, અનુભવોથી સંસ્કૃતિનો વિકાસ થાય છે. ધર્મ પ્રત્યેના એના વ્યવહાર- વલણો સંસ્કૃતિના વિકાસની દિશા નક્કી કરે છે. સામાજિક રચનાતંત્રમાં ભાષાની નિષ્પત્તિ અને ભાષા દ્વારા પ્રાપ્ત થયેલી બાબતોની વિભિન્ન ભૂમિકાઓ અત્યંત મહત્વની છે. સાહિત્ય સર્જનમાં પણ ભાષા જ મહત્વની ભૂમિકા ધરાવે છે. દેશ-કાળ અનુસાર આ દરેક અંગોમાં સતત પરિવર્તન થતું રહે છે. સાંપ્રત સમય સંદર્ભોને ધ્યાનમાં લેતા સમકાલીન કવિતાની ભૂમિકા કયા પ્રકારની છે તે તપાસવાનો આ શોધલેખનો મુખ્ય આશય છે. અને તેમ કરવા માટે અહીં સાહિત્ય ઉપરાંત સમાજ અને સંસ્કૃતિ અંગે થયેલી ચિંતકોની વિચારસરણીનો આધાર લઈને સમકાલીન ગુજરાતી કવિતાને એકાધિક ક્ષેત્રો સાથે જોડીને અભ્યાસ કરવાનું ધાર્યું છે.

**Keywords** - પર્યાવરણ, સંસ્કૃતિ, સર્જકનું દાયિત્વ, જ્ઞાન, સત્તા અને સત્ય

સમાજ, ધર્મ અને સંસ્કૃતિ માનવજીવનની ત્રણ મહત્વની બાબતો છે. મનુષ્ય સમાજમાં જન્મે છે. એના આચારવિચારથી, અનુભવોથી સંસ્કૃતિનો વિકાસ થાય છે. ધર્મ પ્રત્યેના એના વ્યવહાર વલણો સંસ્કૃતિના વિકાસની દિશા નક્કી કરે છે. સામાજિક રચનાતંત્રમાં ભાષાની નિષ્પત્તિ અને ભાષા દ્વારા પ્રાપ્ત થયેલી બાબતોનું પ્રદાન કેન્દ્રમાં રહ્યું છે. સાહિત્યસર્જનમાં પણ ભાષા જ મહત્વની ભૂમિકા છે. દેશ-કાળ અનુસાર આ દરેક અંગોમાં સતત પરિવર્તન થતું રહે છે. સાંપ્રત સમય સંદર્ભોને ધ્યાનમાં લેતા સમકાલીન કવિતાની ભૂમિકા કયા પ્રકારની છે તે તપાસવાનો આ શોધલેખનો મુખ્ય આશય છે અને તેમ કરવા માટે અહીં સાહિત્ય ઉપરાંત સમાજ અને સંસ્કૃતિ અંગે થયેલી ચિંતકોની વિચારસરણીનો આધાર લઈને સમકાલીન ગુજરાતી કવિતાને એકાધિક ક્ષેત્રો સાથે જોડીને અભ્યાસ કરવાનું ધાર્યું છે. સમકાલીન કવિતાને સમાજમાં પ્રવર્તતા સમકાલીન પરિબળો સંદર્ભે તપાસવાનો ઉપક્રમ કલાના નેપથ્યમાં કાર્યરત વિવિધ પ્રક્રિયાઓ તેમ જ સમકાલીન સમાજજીવનની ગતિવિધિનો ખ્યાલ આપે છે. કલાની પ્રથમ અને પરમ નિસ્બત સૌન્દર્યબોધની છે. એ બોધ જીવનને વધુ ઉર્ધ્વગામી બનાવતો હોય તો કલાસર્જનનું પ્રયોજન સફળતામાં પરિણમે. આનંદ કલાનું પ્રયોજન હોય તો પણ માત્ર આનંદ જ એનું એક માત્ર લક્ષ્ય હોય તેવું દરેક વખતે હોતું નથી. કવિનો ધર્મ કલાકારનો હોવા ઉપરાંત સામાજિક નાગરિકનું દાયિત્વ નિભાવવાનો પણ હોય છે. કલાના વ્યાપક ક્ષેત્રમાં કવિએ કલાકારની મૂખ્ય ભૂમિકામાં રહીને સામાજિક નાગરિકના દાયિત્વને ગૌણ બનાવીને અંતે તો જીવનલક્ષીતાના ન્યૂનતમ ભિંદુના ચુંબકત્વની પ્રતીતિ કરાવવાની હોય છે.

જીવનના ક્ષેત્રમાં સમસ્ત સૃષ્ટિનો સમાવેશ થાય છે તે યાદ રાખવું જરૂરી છે. પરંતુ અહીં શોધવિષયને સાંપ્રત સમયના



પર્યાવરણના મુદ્દાઓને ધ્યાનમાં રાખીને, તેટલાં પૂરતો મર્યાદિત કરીને સ્વાધ્યાય માંડ્યો છે. સૃષ્ટિ એટલે અહીં પૃથ્વી, તેની ફરતેનું પર્યાવરણ, નિવસન તંત્ર, પરિસ્થિતી તંત્ર, ઉપરાંત દરેક પર્યાવરણીય ઘટકો અને તેમની એકમેક સાથેની આંતરપ્રક્રિયાઓ, જેને કારણે પૃથ્વી ગ્રહ પર જીવન શક્ય બન્યું છે. પર્યાવરણ સંદર્ભે ગુજરાતી કવિતાનો અભ્યાસ કરવા માટે નીચે પ્રમાણે કેટલીક બાબતોની સ્પષ્ટતા કરવી આવશ્યક છે.

૧. માનવસમાજ અને સંસ્કૃતિ
૨. સાંસ્કૃતિક પરંપરાઓ
૩. વૈજ્ઞાનિક પરંપરાઓ

આ ત્રણેય બાબતો વિશે અહીં મને અભિપ્રેત કેટલીક વિગતો આપની સમક્ષ મૂકું છું. :

માનવીય જીવનનો આરંભ, ક્રમશઃ સભ્ય થવાની વિવિધ માનવસમૂહની પ્રક્રિયાઓ, તે નિમિત્તે ઉદ્ભવેલ વિભિન્ન માનવસમાજો અને જે તે સમાજોની વૈવિધ્યપૂર્ણ સંસ્કૃતિઓનો દીર્ઘ ઇતિહાસ ખૂબ રસપૂર્ણ છે. પૂર્વની સંસ્કૃતિ વિધેયક સંસ્કૃતિ છે. પશ્ચિમની સંસ્કૃતિ નિષેધમૂલક સંસ્કૃતિ છે. એક આશાવાદી અને મૂલ્યકેન્દ્રી છે તો બીજી નિરાશાવાદી અને ભૌતિકતાની હિમાયતી છે. એકનો અભિગમ સર્વને કેન્દ્રમાં રાખવાની છે તો બીજીનો અભિગમ સ્વની સ્થાપના માટે મથ્યા કરવાની છે. પૂર્વની મૂલ્યસંસ્કૃતિનું હાર્દ સમજવા કવિશ્રી રવીન્દ્રનાથ ટાગોરની વિચારણાનો આધાર લઈએ. તેઓ કહે છે, “પૃથ્વી આપણને જે અન્ન આપે છે તે કેવળ પેટ ભરવા માટે નથી, તેનાથી આપણી આંખ ઠરે છે, આપણું મન રીઝે છે, આકાશના એક છેડાથી બીજા છેડા સુધી સૂર્યકિરણની જે સોનેરી લાલી ફેલાય છે. તેની જ સાથે સૂર મેળવે એવી સોનાની રાગિણી તે ક્ષિતિજથી ક્ષિતિજ સુધી વિસ્તરતાં પાકેલી ફસલવાળા ખેતરોમાં જોવા મળે છે. એ રૂપ જોઈને માણસને કેવળ ભોજનનો જ વિચાર નથી આવતો, તે ઉત્સવની તૈયારી કરે છે, તે એમાં લક્ષ્મીને જુએ છે, એ એકીસાથે સુંદર અને કલ્યાણમય છે. ધરતીના અન્નભંડારમાં કેવળ આપણી ક્ષુધાના નિવારણની આશા રહેલી છે, એમ નહિ, તેમાં સૌન્દર્યનું અમૃત રહેલું છે. ઝાડ ઉપરનું ફળ આપણને કેવળ પુષ્ટિકર ગર વડે જ નહિ પણ રૂપ, રસ, વર્ણ, ગંધ વડે હાક મારે છે. છીનવી લેવાની હિંસક વૃત્તિની હાક એમાં નથી. એમા તો એકત્ર નિમંત્રણના સૌહાર્દની હાક છે. આપણે એકલા જે અન્ન ખાઈએ છીએ તેમાં કેવળ પેટ ભરવાનું જ આવે છે, પણ પાંચ જણા ભેગા થઈને જે અન્ન ખાઈએ છીએ તેમાં આત્મીયતા હોય છે. એ આત્મીયતાના ક્ષેત્રમાં અન્નની થાળી સુંદર હોય છે, પીરસણ સુશોભિત હોય છે, પરિવેશ સ્વચ્છ સુઘડ હોય છે.” (પર્યાવરણકેન્દ્રી વિવેચન વિચારણા, કવર છેલ્લું)

ભારતીય સંસ્કૃતિ મૂલ્ય આધારિત છે, જીવનને જોવા સમજવાની એની દ્રષ્ટિ પશ્ચિમની દ્રષ્ટિ કરતાં જુદી છે. પરંતુ વિજ્ઞાણ-ક્રાંતિના માધ્યમો દ્વારા પશ્ચિમી દેશોએ વિશ્વના લગભગ બધા જ દેશોને વૈચારિક સ્તરે પ્રભાવિત કર્યું છે. વિજ્ઞાણ માધ્યમો અને બજારવાદની નીતિ હવે સ્થૂળ સંસ્થાનવાદને અતિક્રમી જઈને સૂક્ષ્મ સ્તરે માનવ મસ્તિષ્ક પર પોતાનો પ્રભાવ પાડવામાં સફળ થઈ રહી છે. બીજા શબ્દોમાં કહેવું હોય તો એમ કહી શકાય કે વિજ્ઞાણ ક્રાંતિના માધ્યમો દ્વારા પશ્ચિમના દેશોએ વિશ્વ સમસ્ત પર સૂક્ષ્મ સંસ્થાનવાદની નીતિ અપનાવી છે. સભ્યતા અને વિકાસની વિભાવના ભૌતિકવાદી વલણ ધરાવતાં હોવાને લીધે વિકસીત માનવસમાજની વૈચારિકતા માનવીય જીવનના મૂળગામી સત્યોથી ખૂબ દૂર રહી ગઈ છે.

પ્રકૃતિ આધારિત જીવનનું સત્ય વૈજ્ઞાનિક પ્રગતિથી આવૃત થઈ ચૂક્યું છે. મૂલ્ય સંસ્કૃતિ અને ભૌતિક સંસ્કૃતિ વચ્ચેનું અંતર દિનપ્રતિદિન વધી રહ્યું છે. માનવસમાજે જુદી જુદી સાંસ્કૃતિક ધારાઓ રચી છે. મૂલ્ય આધારિત જીવનધારા વસુધૈવ કુટુંબકમની આદર્શમૂલક ભાવના ધરાવે છે. એને અનુસરનારાઓ સાદગીપ્રધાન જીવનશૈલી અપનાવવાના હિમાયતી છે. ભૌતિક સુખસુવિધા તેમના માટે દુર્ગમ બાબત છે. વિજ્ઞાન આધારિત જીવનધારા વધુ વાસ્તવમૂલક હોવા છતાં વિપરીત વાસ્તવ પરિસ્થિતિઓ ઊભી કરવામાં તેનો જ જ્ઞાનો મહત્તમ રહ્યો છે. આ પ્રભાવે ભૌતિક સમૃદ્ધિની બોલબાલા વધારી છે, તો સામે પક્ષે મૂલ્ય સમૃદ્ધિને તે અપ્રત્યક્ષ રીતે ગ્રસી પણ રહી છે. જેના પરિણામે વૈશ્વિક સમાજના ભૌતિક અને અસમાનતા ધરાવતા

વિકાસની સામે અનેક પ્રકારની વૈશ્વિક સમસ્યાઓ નિર્માણ પામી છે. આ સમસ્યાઓ સ્થાપિત મૂલ્યોના વિસ્થાપનની સાખ પૂરી રહી છે. પર્યાવરણી અસમતુલા પૃથ્વી ગ્રહની અસમતુલા સાથે જોડાયેલી એક ખૂબ જ મહત્વની અને તાકીદે નિવારણ માગતી સમસ્યા છે. આ એ સમય છે જેના પ્રારંભે પર્યાવરણ પ્રદૂષણ અને પર્યાવરણમાં થઈ રહેલા પરિવર્તનોની સમસ્યાના નિવારણ માટે વૈશ્વિક સ્તરે વિચાર વિનિમય થઈ રહ્યો છે. આપણે પ્રાપ્ત કરેલું જ્ઞાન (મૂલ્ય આધારિત જ્ઞાન) અને આપણને પ્રાપ્ત કરાવવામાં આવતું જ્ઞાન (આરોપિત જ્ઞાન) બે જુદી બાબતો છે. આ વૈશ્વિક પરિવેશને ધ્યાનમાં રાખીને હવે કવિશ્રી રવીન્દ્રનાથ ટાગોરની વિચારણાને સમજવાનો પ્રયત્ન કરીએ તો આપણે પ્રાપ્ત કરેલું જ્ઞાન સર્વહિતવાદ પ્રત્યે નિર્દેશ કરે છે તે સમજી શકાય છે. પ્રાપ્ત થયેલું અને પ્રાપ્ત કરાવવામાં આવેલું જ્ઞાન એ શું છે અને કેવું છે તે વિશે પશ્ચિમના વિચારકોના મત તપાસીએ. સહુ પ્રથમ જ્ઞાનની વિભાવના અંગે ફૂકોનો મત જોઈએ.

“ Knowledge is not neutral or objective; knowledge is a product of a Power Relation” ફૂકો જ્ઞાનને ઉત્પાદક શક્તિના રૂપમાં જુએ છે. આ બહુ સોચનીય વાત છે. જ્ઞાન ઉત્પાદક શક્તિ હોય તો તે શેનું અને કેવા પ્રકારનું ઉત્પાદન કરે છે ? અને તે સાચી દિશામાં લઈ જાય છે કે કેમ ? જેવા પ્રશ્ન સર્જકને (ભાવકને પણ) થવા જરૂરી છે. એક બાજુ શાષક વર્ગ છે જે પ્રજાની અબુધ અવસ્થાનો સ્વ-હિતાર્થે સતત ઉપયોગ કરે છે. શાસકીય માળખાઓ સામાજિક જીવનને કઈ રીતે પ્રભાવિત કરે છે તેનો પણ ફૂકો દ્વારા સભાનપણે વિચાર કરાયો છે. આ સંદર્ભે સામાન્ય માનવીનું જ્ઞાન અનેકવિધ રીતે બાહ્ય પરિબળોથી પ્રભાવિત થતું રહેતું હોવાને લીધે જુદા જુદા સમકાલીન મૂલ્યો વિકાસ પામે છે.

આજે જ્ઞાનપ્રાપ્તિ માટે કમ્પ્યુટર ટેકનોલોજી હાથવગી બની છે. વૈશ્વિકીકરણના પરિણામે કમ્પ્યુટર સમાજ ઊભો થયો છે. જ્ઞાનનું સ્વરૂપ પણ બદલાયું છે. ઊંડાણનું નહીં પણ વ્યાપનું માહિતીઓનું જ્ઞાન પ્રમુખ બની રહ્યું છે. પશ્ચિમી વિશ્લેષક લ્યોતાર્દ બે પ્રકારના જ્ઞાનની વાત કરે છે. એક તે વૈજ્ઞાનિક જ્ઞાન (scientific knowledge) અને બીજું તે સાંસ્કૃતિક પરંપરાથી કહેવાતું આવેલું જ્ઞાન (narrative knowledge) તેઓ માને છે કે સાંસ્કૃતિક પરંપરા દ્વારા વહનશીલ રહેલા જ્ઞાન દ્વારા જ સામાજિક વિનિમય, માન્યતાઓ, ઉચિત અનુચિતનો ખ્યાલ પ્રાપ્ત થાય છે. (પરંતુ સાંસ્કૃતિક પરંપરાઓનું અસ્તિત્વ જ જોખમાય તેવો માહોલ રચી દેવાયો છે.) માનવના એકમેક સાથેના સંબંધો તેમ જ પ્રકૃતિ અને વાતાવરણ સાથેના તેના સંબંધો પણ તેના દ્વારા સમજી શકાય છે. લ્યોતાર્દ કહે છે. “ વિજ્ઞાન અને પ્રૌદ્યોગિકીકરણના આક્રમણ છતાં ‘આખ્યાન’ (સાંસ્કૃતિક પરંપરાથી કહેવાતું આવેલું જ્ઞાન)નું અસ્તિત્વ આવશ્યક છે. આ બંને સમાંતર યથાર્થ છે, બંનેના જ્ઞાનની પોતાપોતાની પદ્ધતિ અને પોતપોતાની ભાષાકીય ચાલ છે. વૈજ્ઞાનિક વિદ્યાઓમાં જ્યારે પ્રમાણ આવશ્યક છે, આખ્યાનમાં પ્રમાણ કે તર્ક આવશ્યક નથી. વૈજ્ઞાનિક પરંપરાને આખ્યાન સામે હંમેશા વાંધો હોય છે. એ આખ્યાનને અર્ધબર્બર, અર્ધસભ્ય, પુરાતનપંથી, પછાત, અંધવિશ્વાસુ, ભ્રમવિશ્વાસુ, અજ્ઞાનતાગ્રસ્ત, દાસત્વવાદી વગેરે કહીને એના પર કટાક્ષ પણ કરી શકે છે. પરંતુ એ પણ એટલું જ સાચું છે કે સ્વયં વૈજ્ઞાનિક પરંપરાને પોતાના પ્રમાણની પુષ્ટિ માટે ‘આખ્યાન’ના અસ્તિત્વની આવશ્યકતા હોય છે. શું ઉચિત છે અને શું અનુચિત એની પુષ્ટિ માટે આખ્યાનનો પરિપ્રેક્ષ્ય અને સંદર્ભ આવશ્યક છે. બીજા શબ્દોમાં કહીએ તો ‘આખ્યાન’ જ એ કસોટી છે જેના દ્વારા વૈજ્ઞાનિક પરંપરાના સત્ય ને અસત્યની પરખ થાય છે. જોકે વૈજ્ઞાનિક જ્ઞાન અનુસાર આખ્યાન એ જ્ઞાન જ નથી. (આ છે સાંસ્કૃતિક પરંપરાઓની થયેલી વિડંબના) વસ્તુતઃ વૈજ્ઞાનિક જ્ઞાનમાં આખ્યાનના અસ્તિત્વનો આપોઆપ સમાવેશ થઈ જાય છે. વૈશ્વિક વિચારણાની પરંપરાઓને લ્યોતાર્દ METANARRATIVE ‘મહાખ્યાન’ કહે છે. (અને પ્રાચ્ય કાવ્યશાસ્ત્ર પૃ. ૩૬૦)

લ્યોતાર્દ એના વિચારો દ્વારા પરંપરા પ્રાપ્ત મૂલ્ય આધારિત જ્ઞાનની આવશ્યકતા, તેની અનિવાર્યતાનો બહુ મહત્વનો મુદ્દો આપણી સામે મૂકે છે. સિતાંશુ યશશ્વંદ્રનાં ‘વખાર’ કાવ્યસંગ્રહનો પ્રવેશક સત્તાના વરવા રૂપને કલાના નરવા કલાત્મક સત્યના રૂપમાં મૂકી આપે છે અને ભૌતિકતાકેન્દ્રી માનસની આખીયે પ્રપંચજાળને ઉઘાડી પાડે છે.

વિજ્ઞાનનો વિકાસ પ્રકૃતિ પર નિર્ભર રહ્યો છે. આજ સુધીની જે વૈજ્ઞાનિક શોધખોળો થઈ છે તેના પાયામાં ક્યાંક ને ક્યાંક, કોઈક ને કોઈક રીતે પ્રકૃતિવિશ્વનું નિરીક્ષણ વર્તાય છે. વિજ્ઞાને પ્રકૃતિના ખજાનાને બેઝમપણે લૂંટવાનો અભિગમ રાખ્યો

અને તેના માઠા પરિણામો આજે આખું વિશ્વ ભોગવી રહ્યું છે.

વિજ્ઞાન તાર્કિક પ્રજ્ઞાને ઘડે છે જ્યારે લલિત કલાઓ માનસિક પ્રજ્ઞાને ઘડે છે. પ્રકૃતિને જોવાની વૈજ્ઞાનિકની અને કલાકારની દ્રષ્ટિઓ ભિન્ન છે. વૈજ્ઞાનિક ભૌતિક સંપદાના આવિષ્કાર દ્વારા ભૌતિક સંસ્કૃતિનો પરિવેશ ઊભો કરે છે જેને કારણે મનુષ્ય સ્વકેન્દ્રી બનવાનું લલાણ અપનાવે છે. જ્યારે કલાસર્જકનું પ્રયોજન આનાથી તદ્દન બીજા છેડાનું હોય છે. તે મનુષ્યના આંતર વિશ્વને ઝકઝોરે છે, તે સનાતન મૂલ્ય પરંપરાનું સાતત્ય રચે છે. પ્રકૃતિને જોવાની, અનુભવવાની, એના મહત્વપૂર્ણ અસ્તિત્વને સ્વીકારનારી વિશિષ્ટ પ્રજ્ઞા જે સર્જક પાસે હોય છે તે માનવ, માનવજીવન અને પ્રકૃતિના એકમેક સાથેના સંબંધને વિધેયકરૂપે આકારી શકે છે. યુનેસ્કોએ ૨૧મી સદીના ‘શિક્ષણ : અહેવાલમાં શિક્ષણ ભીતરનો ખજાનો’ (Learning The Treasure Within)ને મહત્વ આપ્યું છે. જેમાં એકાધિક વિદ્યાશાખાઓને સાંકળીને અભ્યાસક્રમ તૈયાર કરવાની હિમાયત કરે છે.

ઉપર દર્શાવેલા સંદર્ભોને આધારે સમકાલીન ગુજરાતી કવિતાને પર્યાવરણકેન્દ્રી પરિબળોના પરિપ્રેક્ષ્યમાં જોઈએ.

ગુજરાતી ભાષામાં સાહિત્ય સર્જન કરનારા, પોતાને ભારતીય કવિ તરીકે ઓળખાવનારા ઉમાશંકરે તો બહુ વહેલાં કહી દીધું છે કે ... “વિશાળે જગવિસ્તારે નથી એક જ માનવી, પશુ છે, પંખી છે, પુષ્પો વનોની છે વનસ્પતિ (કેટલાંક કાવ્યો: ઉમાશંકર જોશી પૃ.૩) પર્યાવરણ અને માનવજીવન તેમ જ અન્ય સજીવસૃષ્ટિનો સંબંધ અવિભાજ્ય છે. પર્યાવરણ સંરક્ષણ આજની પ્રથમ જરૂરીયાતોમાંની એક જરૂરીયાત બની છે. જન્મથી માંડી મૃત્યુ સુધીના જીવનની ઉત્પતિ ગતિ, સ્થિતિ, અનુભૂતિ, વિલય વ. બધું જ પર્યાવરણ સાથે જોડાયેલું છે. પર્યાવરણ માત્ર સ્થૂળ બાબત નથી એને વિજ્ઞાન ઉપરાંત અધ્યાત્મ સાથે પણ જોડવામાં આવ્યું છે. પંચમહાભૂત તત્વો વડે જે વિશ્વ નિર્માયું છે એ જ તત્વો માનવજીવનના નિર્માણ માટે પણ કારણભૂત છે.

માનવજીવન પર્યાવરણ અને કલાના સંબંધોની તપાસ વિનાશના માર્ગે આગળ ધપી રહેલા પૃથ્વીગ્રહવાસીઓના આંતરબાહ્ય જીવનને પુનઃપોષક બનાવવા માટેની તપાસ છે. પર્યાવરણીય વિચારણાઓ ૨૦ મી સદીના અંતિમ બે દાયકાઓથી કાર્યરત થઈ હોવા છતાં ૨૧મી સદીના પ્રથમ દાયકા સુધીમાં એનો સંબંધ જીવન સાથે વ્યાપક રૂપમાં બંધાયો છે. ગુજરાતી કવિતામાં પ્રકૃતિનો પારાવાર વૈભવ આરંભકાળથી વ્યક્ત થયો છે. સમકાલીન સમયના પરિબળોએ પર્યાવરણના મુદ્દે ગુજરાતી કવિતાને પ્રભાવિત કરી છે કે કેમ તે થોડાક ઉદાહરણો દ્વારા તપાસીએ.

હાલમાં જ જેમનું નિધન થયું તેવાં ગુજરાતી ભાષાના પર્યાવરણપ્રેમી કવિશ્રી ઉશનસે ‘પર્યાવરણ પ્રાર્થના’ કાવ્યમાં તેમની પ્રકૃતિપ્રીતિનો પરિચય આપ્યો છે.

હોજો પ્રબોધ ક્ષણમાં ઊઠતાં જ સંમુખે

ખુલ્લો પહાડ રુરુ નિર્ઝર દૂઝનારો,

હો ઝાડ આંગણ મહીં નીચી જેની ડાળો

ભારે લચી ફળથી, પર્ણખચી ફૂંખે ફૂંખે,

હોજો તરુ તરુ બખોલ સુનીડ, ભીડમાં

હોજો વિચાઈ વન પંખિણી, ચાંચમાં ચૂંચ્યો,

હોજો અનાજ ને ટૂંકો નભે પૂગ્યો  
ને હો નભે નીતર્યું વિખર્યું નેત્ર-બીડમાં.

પૃથ્વી હજો વનની, બીડની, ખેતરોની,

ક્ષત્રો હજો ઋતુઋતુ - કૃષિપૂર્ણ ફૂલથી

(સૃષ્ટિનો સાદ, પૃ. ૫૨)

આજે મનુષ્યે પોતાની બુદ્ધિ અને બાહુના બળે માત્ર પૃથ્વી પર જ નહિ પરંતુ જળ પર પણ સીમાઓ આંકી દીધી છે. પ્રકૃતિ કોઈને નડ્યા-કનડ્યા વગર આપબળે જીવવાનો સંકેત આપે છે. પૃથ્વી માત્ર મનુષ્યની જ સ્થાવર મિલકત હોય તેમ ભૌતિક યુગના માનવીનું માનવું છે. કવિજીવ એથી જ પૃથ્વી, વનની, બીડની, ખેતરોની હોય અને તે ઉપરાંત તેના નિરનિરાળા રૂપોથી રળિયામાણી હોય તેવું ઈચ્છે છે. પૃથ્વીનો આરંભકાળ કદાચ આટલો જ રળિયામાણો હશે. પૃથ્વીના, પ્રકૃતિના ક્ષેત્રમાં મનુષ્યનો ઉસ્તક્ષેપ મનુષ્યની સ્વાર્થાધિ વૃત્તિનું દ્રષ્ટાંત છે.

સ્વતંત્રતા પછીની ગુજરાતી કવિતામાં નગરજીવન સંદર્ભે મનુષ્ય પ્રકૃતિથી દૂર થયો હોવાની વેદના વ્યક્ત થઈ છે. આ એ સમયગાળો છે જ્યારે સંસ્થાનવાદથી ભારતદેશ મુક્ત થયો. અંગ્રેજો સ્થૂળ અર્થમાં ગયા પણ સૂક્ષ્મ અર્થમાં તેમણે આરંભેલા આંતરિક સંસ્થાનનાં વરવાં ફળ આજે સમગ્ર વિશ્વ ભોગવી રહ્યું છે. પર્યાવરણ પ્રદુષણ એમાંની એક ગંભીર સમસ્યા છે. પર્યાવરણવાદીઓ અને ઈકોલોજીસીઝમ તકનીકી તંત્રનું, અર્થકેન્દ્રી માનસનું અને પ્રાકૃતિક વિશ્વનું વૈજ્ઞાનિક પદ્ધતિએ વિશ્લેષણ કરે છે. આપણને સહુને પ્રભાવિત કરનારી પૃથ્વી ગ્રહના પ્રાકૃતિક પરિવેશની ચિંતાએ સાહિત્યક્ષેત્રે કાર્યરત ચિંતકો અને સર્જકોને પ્રભાવિત કર્યા હોવાના પરિણામે કલા-સાહિત્ય સંદર્ભે સર્જકના સામાજિક દાયિત્વ અંગે આપણે સભાન થયા છીએ.

કવિશ્રી પ્રિયકાંત મણિયાર એમની 'એ લોકો' કવિતામાં બદલાયેલા, સ્વકેન્દ્રીતાને મહત્વ આપનારા માનસ પ્રત્યે વ્યંગ કરતાં કહે છે.

એ લોકો પહેલા કાપડના તાકા ભરી રાખે છે  
પછી જ્યારે ઉઘાડો માણસ ફૂટી જાય છે ત્યારે  
વાર વાર વેચે છે.  
એ લોકો પહેલા ધાન્યના કોથળા ભરી સીવી રાખે છે  
પછી જ્યારે માણસ સડી જાય છે ત્યારે,  
કિલો કિલો વેચે છે.  
એ લોકો પહેલાં ઔષધની શીશીઓ સંઘરી રાખે છે  
અને માણસ જ્યારે ફૂટી જાય છે ત્યારે,  
થોડી થોડી રેડે છે  
તે તે લોકો છે જ નહીં,  
એ તો છે નોટોને ખાઈ ઊછરતી ઊધઈ

બીજું એને ભાવતું નથી

મારે કવિ થવું જ નથી

મારે અસર કરનારી જંતુનાશક દવા થાઉ તો સારું

(આ નભ ઝૂક્યું પૃ. ૨૪૧)

સામાન્ય પ્રજાના પ્રતિનિધિ તરીકે અહીં કવિ વિદ્રોહાત્મક બાનીમાં નગર સંસ્કૃતિએ ઊભી કરેલી વિષમતાનો ખ્યાલ આપે છે. વિજ્ઞાને પ્રકૃતિના નિર્મળ વાતાવરણને ડહોળી નાખ્યું છે. દરેક નિવસન તંત્રમાં એની પોતાની એટલી શક્તિ હોય છે કે અમુક સ્તર સુધી તો એ પોતે જ પોતાના તંત્રમાં ઊભી થયેલી કે કરાયેલી વિષમતાઓને સરખી કરી નાખે છે. પરંતુ મનુષ્યે એના એ સ્તરને અતિક્રમી જઈને પોતાના જ અસ્તિત્વની સામે જોખમો ઊભા કર્યા છે. પોતાના ખીસાઓ ભરવામાં જ રત રહેલા માણસે પ્રકૃતિનું ખીસું ખાલી કરવામાં પોતાનું જ અહિત નોતર્યું છે. પ્રિયકાંત મણિયાર જેવી જ પીડા અનુભવતા કવિ મણિલાલ દેસાઈ આદિમ અવસ્થાને પામવાની ઉત્કંઠાને ભૌતિક વ્યવહાર-વલાણોમાં રચેલાપચેલા લોકો સામેની નારાજગી સંદર્ભે કવિતામાં આલેખે છે. આ લોકો સાવ જ સંવેદન બધિર અને નફ્ફટ છે. આ લોકોએ પોતપોતાના સુર્યો રચી દઈને પ્રકૃતિના અસ્તિત્વની જાણે કે સાવ જ અવગણના કરી છે. આ નાગા લોકો છે. તેમની રગોમાં રક્ત નહીં વિષ વહેતું થયું છે. માનવ હોવાનો પોતાનો ધર્મ તેઓ વિસરી ચૂક્યા છે. દંભ પંપાળીને જીવવાની તેમને આદત પડી ગઈ છે.

આ લોકો

પૂર્વ દિશાને હવે પૂર્વ દિશા નહીં માને

સૂરજ હવે દસે દિશામાં ઊગવા માંડ્યો છે.

હવે કોઈ ઝેર એમને નહીં ચડે

એમની નસોમાં ઝેર ફરવા માંડ્યું છે

ઝેરનો રંગ એ લોકો પારખી શકતા નથી,

તો

આપણે બધા

આપણાં કપડાં ખભે નાખી ચાલીએ

કદાચ આપણને નગ્ન જોવા

એ લોકો આંખો ઉઘડે

(કાવ્યવિશેષ મણિલાલ દેસાઈ, પૃ. ૧૮)

આદિમને પામવાની અને આદિમ દ્વારા પુનઃ મુલ્ય સ્થાપનની શક્યતાને આલેખીને કવિ સભ્ય માનવજૂથના વરવાપણાને અનાવૃત્ત કરે છે. કવિ ફિલિપ ક્લાર્ક 'ઘસઘસાટ' કાવ્યમાં પ્રજાના વરવા ચહેરા ઉપરના મુખવટાને આ રીતે રજૂ કરે છે;

કેટલાત લોકોનાં

છે ખીસાં ભરેલાં

એટલે

તેઓને ઊંઘ આવતી નથી

કેટલાક લોકોનાં

છે ખીસાં ઊણા

એટલે

તેઓને ઊંઘ આવતી નથી

કેટલાક લોકોનાં

છે ખીસાં કાણા

એટલે

તેઓને ઊંઘ આવતી નથી

કેટલાક લોકોને

ખીસાં જ નથી

એટલે

એ લોકો ઊંઘી ગયાં છે ઘસઘસાટ

(શબ્દસૃષ્ટિ માર્ચ ૨૦૧૨ પૃ.૯)

આ પણ એજ લોકો છે જેઓનું વર્ણન પ્રિયકાંત મણિયારે કર્યું છે. આ પ્રકારની માનવજાત બહુ મોટી છે. સંવેદનશીલ અને અબુધ લોકોનો દુરુપયોગ કરવામાં જ તેમને જીવનનું સાર્થકય વર્તાય છે. વૈજ્ઞાનિક વિકાસનો દુરુપયોગ કરનાર આ એ લોકો છે જે કાં તો શાષક છે, કાં તો ઉદ્યોગપતિ છે, કાં તો પૈસાપાત્ર હોવાને કારણે સમાજમાં ઉચ્ચ વર્ગમાં સ્થાન ધરાવે છે. આવા લોકોની તુલનાએ સામા પક્ષે શોષિતો, ગરીબો, નિમ્ન વર્ગીયોની સંખ્યા વધુ છે આ અસમાનતા પ્રત્યે જાગૃતિ આણવાનું કામ સમાજ સુધારકોનું છે તેટલું જ શિક્ષણક્ષેત્રે કાર્યરત પ્રજાનું પણ છે. શિક્ષણનો ઉદ્દેશ સર્વાંગીણ વિકાસનો છે. સાહિત્યનું કામ માત્ર આનંદ પ્રતીત કરાવવા પૂરતું સીમિત રાખવાનો આ સમય નથી. સાહિત્ય જ્ઞાન પ્રાપ્તિનું સાધન પણ છે, અને તે દ્વારા મૂલ્ય સંસ્કૃતિના જતનનું પણ છે. લ્યોટાર્દનો જ્ઞાન વિષયક મત અહીં જ્ઞાન સંદર્ભે સાહિત્યના ઉદ્દેશ વિશે પુનઃ વિચારવાની ભૂમિકા પૂરી પાડી આપે છે. શિક્ષણમાં કલાની ભૂમિકા વિશે નંદલાલ બોઝ જણાવે છે, “માનવીએ આનંદની પ્રાપ્તિ અને જ્ઞાનની પિપાસા માટે જેટલાં પણ માધ્યમોનો વિકાસ કર્યો છે તેમાં ભાષાનું મહત્વપૂર્ણ કામ છે.... જો આપણા શિક્ષણનો ઉદ્દેશ સર્વાંગી વિકાસ હોય તો આપણા પાઠ્યક્રમમાં કલાનું સ્થાન લખવા-વાંચવાના વિષયોની સમાંતર હોવું જોઈએ.... ઉપયોગિતાના ગુણગાન ગાનારાઓ સરળતાથી મળતા માટીના ઘડાને બદલે પ્લાસ્ટીકના ઘડાનો ઉપયોગ કરે છે. આ પરિસ્થિતિ માટે દેશનો શિક્ષિત સમાજ અને યુનિવર્સિટીઓ જવાબદાર છે. વિદ્યાના ક્ષેત્રમાં ભારતીયોનો સાંસ્કૃતિક વિકાસ જેવો દેખાય છે, તેવો હકીકતમાં નથી, વળી રસાનુભૂતિના સંદર્ભમાં પણ આવી જ ઓટ દેખાય છે.” (શબ્દસૃષ્ટિ, જુલાઈ ૨૦૧૨, પૃ. ૪૫-૪૬) સામાજિક વિકાસની દિશા સમાજમાં મૂલ્યનું સ્થાપન કરીને તેને ટકાવે બનાવવામાં સહભાગી થાય તો જ તે સ્વસ્થ સમાજનું નિર્માણ કરી શકે છે અને જો તે દિશા ગેરમાર્ગે જનારી હોય તો મૂલ્યોનું વિસ્થાપન કરનારી નીવડે.

આજનો ગુજરાતી કવિ આશાવાદી છે, પોતાનું દાયિત્વ જાણનારો, સમજનારો તેમ જ સમાજનો હિંતચિંતક છે, તે જાણે છે કે મૂલ્યોનું વિશેષ સ્થાપન કરવા માટે સભાનતાની સાથોસાથ આશાવાદ પ્રગટાવનારી સહાનુભૂતિ કેળવવી પણ જરૂર

છે. તે વૈજ્ઞાનિક નથી અને કદાચ એટલે જ સહજ, સુંદર બાનીમાં ભાવકમાં આશાનું સિંચન કરી રહ્યો છે. હવે એ ભાવકનું કર્તવ્ય બને છે કે સાહિત્યનાં વાંચન દ્વારા આનંદની સાથે જ્ઞાન પ્રાપ્ત કરવાની ઝંખના પણ તેણે કેળવવાની છે. પોતાનું દાયિત્વ જાણનારો ભાવક હવે સમાજનો હિંતચિંતક બને તે જરૂરી બન્યું છે. કલાનું કામ સમાજના વિકાસને સાથે માર્ગે વળવાનું પણ છે. અંતે આ સંદર્ભને દર્શાવતું કવિ ભરત નાયકનું કાવ્ય 'સન ૨૦૧૧' ઉદાહરણ રૂપે અહીં ભાવકની સમક્ષ મૂકું છું.

હજી અડીખમ ગામડાં છે

કેસુડે મધમધ વગડા છે ખેતરાં નેસડા ચાકડા

ઘર ઘર ગારના ચૂલા છે

મયૂરોની કેકા ફૂજડીના ઠેકા

શિયાળવાની લાળી સાવજની ડણક

કરમદાં લૂમઝૂમ પીપળ રુમઝૂમ

કૂપરી ગૌરી ગાંગડ ગોળમટોળ કોઠા છે

બાવળિયા દાતણ છે પીતળિયા કળશિયા

છે ધારિયા સાંબેલા પંજેઠી ગલોલ તીરકામઠાં

ઘર ઘર ઘંટી ધારણા ઘમાણ એરણ છે

ફૂવા ગર્ભીલા તળાવડી ગર્વીલી

હેલી હલકથી ગાગર છલકાવતા ફૂળિયા રટિયાળા

અમ્મા અમ્મા ગાવડી દૂધે ભરતી તાંબડી

પધાર હવાડી અડોઅડ તાડ મહિયર સહિયર માવડી છે

આ પાર ઓ પાર હાલક-ડોલક સવારીના તારાપા

કોદરી નાગલી રોટલા શેકતી તાવડી છે

છે ડીંગળ છે ભૂંગળ છે ભજન આરતી ઓવારણાં

છે બજાણિયા બાવા કાવડિયા છે ગારુડી પાળિયા

છે કછોટા છે અણવટ છે માદળિયાં છે કંદોરા છે મેળા રાવટી રાવણા

મરિજદ છે દેવળ છે દેવડી છે

હળ એક બળદ જોડે જોતરાઈ ચાસ પડતી સબળા હજી છે

બોલો, નગર બહારના આ ભાતીગળ જગની ભાળ કેટલે ?

છે હજી છે માટીના દીવા બળે અટલે...

(સંધિ પૃ. ૧૩-૧૪)

સત્તા, ધર્મ, સાંપ્રદાયિકતા, કોમવાદ, પ્રદૂષણ, બજારવાદ, ઉપભોક્તાવાદ વ અનેક વિષમતાઓ વચ્ચે સંવાદીતા, સમતુલા ક્યાંક ખોવાઈ ગઈ છે, પણ નાશ પામી નથી, એ છે, છે અને છે જ, એ ત્યાં છે જ્યાં હજી અજવાળું અંધકારને પડકારતું ઝગમગી રહ્યું છે.ત્યાં સુધી પહોંચવાની આપણા સહુની યાત્રાનો આ આરંભ શુભ નીવડો.

### સંદર્ભગ્રંથ

- જાની નૂતન : પર્યાવરણકેન્દ્રી વિવેચન વિચારણા, પાર્શ્વ પ્રકાશન, અમદાવાદ ૨૦૧૨  
(Jani Nutan, Paryavarnkendri Vivechan vicharna, Prashava Pub., Ahmedabad, 2012)
- સં. ત્રિવેદી હર્ષદ, શબ્દસૃષ્ટિ, ગુજરાત સાહિત્ય અકાદમી, માર્ચ ૨૦૧૨.  
(Ed. Trivedi Harshad, Shabdshrusti, Gujarat Sahitya Akademi, March 2012)
- સં. દલાલ સુરેશ, કાવ્યવિશેષ : મણિલાલ દેસાઈ, શ્રીમતી ના. દા. ઠા. મહિલા વિદ્યાપીઠ, મુંબઈ પ્ર. આ. ૧૯૯૧  
(Ed. Dalal Suresh, Kavyavishesh Manilal Desai, SNTD Women's Uni., 1st ed. 1991)
- સં. દલાલ સુરેશ, કેટલાંક કાવ્યો : ઉમાશંકર જોશી, સાહિત્ય અકાદમી, દિલ્હી પ્ર. આ. ૧૯૯૩  
(Ed. Dalal Suresh, Ketlak Kavyo : Umashankar Joshi, Sahitya Akademi, Delhi, 1st Ed. 1993)
- નારંગ ગોપીચંદ અનુ, ચૌધરી સુનીતા, અનુસંરચનાવાદ અને પ્રાચ્ય કાવ્યશાસ્ત્ર, સાહિત્ય અકાદમી, દિલ્હી પ્ર. આ. ૨૦૧૧  
(Narang Gopichand, Tr. Chaudhari Sunita, Anusanrachanavad and Prachy Kavysashtra, Sahitya Akademi, Delhi 1st Ed. 2011)
- સં. મહેતા બારીન, સૃષ્ટિનો સાદ, પર્યાવરણ શિક્ષણ કેન્દ્ર, અમદાવાદ, પ્ર.આ. ૨૦૦૨.  
(Ed. Mehta Barin, Shrustino Saad, Centre for Environmental Education, Ahmedabad, 1st Ed. 2002)
- સં. રાવળ નલિન, આ નભ જૂક્યું, નવભારત સાહિત્ય મંદિર પ્ર.આ. ૧૯૯૭  
(Ed. Raval Nalin, Aa Nabh Jhukyun, Nabharat Sahitya Mandir, 1st Ed. 1997)
- સં. સુથાર બાબુ, શાહ ઈન્દ્ર, સંધિ અંક ૧, વર્ષ-૬, યૂ. એસ. ભારત ફાઉન્ડેશન આઈએનસી, અમદાવાદ ૨૦૧૨  
(Ed. Suthar Babu, Shah Indra, Sandhi, Issue-1, Year-6, US Bharat Foundation INC., Ahmedabad, 2012)

\*\*\*\*\*



## ભોળાભાઈ પટેલની નિબંધકલા

સુધા વ્યાસ

## ABSTRACT

ગુજરાતી સાહિત્યમાં સુધારકયુગ અને પંડિતયુગમાં ગંભીર પર્યેષણાત્મક નિબંધોનો ફાલ ઉતરેલો ગાંધીયુગમાં સર્જનાત્મક નિબંધોનો પાયો કાકા સાહેબે નાખ્યો. સુરેશ જોષીના આગમનથી નિબંધના વિકાસનો નવો તબક્કો શરૂ થાય છે. તેમની પાસેથી નિબંધને સવિશેષ લાલિત્યયુક્ત નમણો ઘાટ પ્રાપ્ત થયો. લલિત નિબંધને પાશ્ચાત્ય (પર્સનલ એસે) ની ઢબનો વિશિષ્ટ ઘાટ દિગીશ મહેતાએ આપ્યો. પ્રવાસ નિબંધોમાં ભોળાભાઈ પટેલ કૃત ‘વિદિશા’ ધ્યાન ખેંચે છે. જેમ ભોળાભાઈ પણ પ્રકૃતિક દર્શનની સાથે સાથે સંસ્કૃતિ દર્શન કરાવતા જાય છે. “તેમાં દિશુ” આ શબ્દો પવનપાવડી બની જાય છે. મારે માટે જાણે એ પહેરી મન ઉડવા માંડે છે. તે દિશામાં માત્ર વિદિશા નથી દશે દિશા છે... ત્યારે મન તેમાં દિશુની પવનપાવડી પહેરી લે છે.” (તેમાં દિશુ પૃ. ૨૧૮, ૨૨૭) આ નિબંધ નિત્ય પ્રવાસી માનવની તીવ્ર સંવેદનાને વ્યાપક ભુમિકા પર સ્થાપી આપે છે. આ સંશોધન પરિપત્ર દ્વારા ભોળાભાઈની સ્વભાવસહજ સ્વયંસ્ફુરણામાંથી ઉદ્ભવેલા નિબંધોની ભાષાશૈલી, રમણીય વર્ણન કલા, તીવ્ર સૂક્ષ્મ સંવેદનાને ભાવક સમક્ષ રજૂ કરવાનો મુખ્ય આશય છે.

**Keywords** - લલિત નિબંધ, પ્રવાસ નિબંધ, ભાષાશૈલી, વર્ણન કલા, સંવેદનાને

ગાંધીયુગમાં ગાંધીજીના જ અનુયાયી સવાઈ ગુજરાતી કાકાસાહેબ કાલેલકરે જ સૌથી પહેલીવાર ગુજરાતી સાહિત્યમાં પોતાના સર્જનાત્મક નિબંધોનો મજબૂત પાયો નાખી આપ્યો અને પોતે જ એ સાહિત્યપ્રકારને સુવિકસિત પણ કર્યો. એમના પ્રવાસ-સ્મરણ વિષયક લેખોએ (‘હિમાલયનો પ્રવાસ’, સ્મૃતિ-કથા ‘મારી સ્મરણયાત્રા’ ‘ઓતરાતી દીવાલો’ વગેરે) ગુજરાતી સાહિત્યમાં જાણે નવી દિશા ઉઘાડી આપી. રા. વિ. પાઠક, ઉમાશંકર જોષી, વગેરેએ હળવા નિબંધોથી એમાં નોંધપાત્ર ઉમેરો કર્યો. સંખ્યાબંધ હાસ્યરસિક નિબંધોથી જ્યોતીન્દ્ર દવેએ હળવા-હાસ્યરસના નિબંધને પોતાનો જીવનભરનો એક માત્ર ભવ્ય પુરુષાર્થ બનાવ્યો. આમ ગાંધીયુગ દરમિયાન જ સર્જનાત્મક નિબંધનો સૌથી પહેલીવાર ગુજરાતને પરિચય થયો.

ભોળાભાઈ જન્મજાત શિક્ષક. ભણવું અને ભણાવવું એજ એમનો જીવનમંત્ર. પ્રારંભમાં એમણે કાવ્યો અને વાર્તાઓ લખી. શ્રી નિરંજન ભગતે સાહિત્ય ત્રૈમાસિક સામાયિક માટે નિબંધ આપવાનું કહ્યું. ભોળાભાઈએ પહેલો નિબંધ વિદિશા સામાયિકમાં છપાયા પછી શ્રી રઘુવીરભાઈએ આખી શ્રેણી રચવા કહ્યું. તેના ફળસ્વરૂપે પ્રવાસ નિબંધો પ્રાપ્ત થયા. પ્રત્યક્ષ દર્શન કરતા પ્રવાસ નિબંધનું સૌંદર્ય અધિક આનંદ આપે એ શક્યતા ભોળાભાઈએ સિદ્ધ કરી. તેઓ અનેક ભાષાઓ જાણતા. હિંદી, સંસ્કૃત ઉપરાંત બંગાળી, ઓરિયા, અસામિયા જેવી ભારતીય ભાષાઓ, તો અંગ્રેજી ઉપરાંત જર્મન અને ફ્રેન્ચ જેવી યુરોપી ભાષાઓ એમને અનન્ય ભાષાપ્રીતિ એ કારણે. અનુવાદ એમની પ્રિય પ્રવૃત્તિ બની.

ભોળાભાઈની સુષુપ્ત સર્જનાત્મકતાને નિબંધ લેખનમાં અવકાશ મળ્યો. એમના નિબંધોમાં બહુશ્રુતતા, રસિકતા, સૂક્ષ્મ સંવેદનશીલતા એકરૂપ થઈ પ્રગટે છે. દિલ્હી સાહિત્ય અકાદમીનો પુરસ્કાર, પદ્મશ્રી સન્માન, દર્શક એવોર્ડ જેવા અનેક પુરસ્કારોથી તેમનું સન્માન કરવામાં આવ્યું છે.

ગામમાં નદી નહિ, ડુંગરા નહિ, જંગલ નહિ, જેવા માણવા જેવા સ્થળો નહિ, ઈતિહાસ નહિ, આ બધા અભાવમાંથી જ ભોળાભાઈનો ઉન્કટ પ્રકૃતિપ્રેમ વિકસતો ગયો. પોતાના વતનની મર્યાદાઓનો એમણે સ્વીકાર કર્યો છે. આમ છતાં એમનો વતન પ્રેમ ઉત્તરોત્તર વધતો ગયો. ભોળાભાઈની શૈલી પ્રાસાદિક, મધુર અને સહજ સરળ ઉદ્ગારોથી ભાવકને સ્પર્શે છે. એમાં લાઘવ છે.

રવિન્દ્રનાથે ગાયું છે તે ‘‘ આમિ ચંચલ, આમિ સુહૃદેર પિયાસી’’ ની જેમ ભોળાભાઈએ પ્રવાસની સુહૃદેર પિપાસાથી યાત્રાઓ કરી અને ભાવક સુધી પહોંચાડી.

સ્વાતંત્ર્યોત્તર યુગમાં બકુલ ત્રિપાઠીથી શરૂ કરી વિનોદ ભટ્ટ સુધીના, હાસ્યરસના નિબંધો લખનારા ગુજરાતને મળ્યા.

અદ્યતન સાહિત્યના અનુસંધાનમાં વિકસાવનારા, પરાકાષ્ટાએ પહોંચાડનારા નિબંધકારોમાં સૌથી મોટું નામ શ્રી સુરેશ જોશીનું ગણાય એમના અનન્ય સર્જનાત્મક નિબંધો ગુજરાતી સાહિત્યનું અતિ મહત્વનું બહુમૂલ્ય પ્રસ્થાન અને પ્રદાન છે. પરંતુ સુરેશ જોશી, દિગ્વીશ મહેતાના નામની સાથે જ ‘વિદિશા’ના પાને પાને પ્રગટતો આપણે અનુભવીએ છીએ. અતિસમર્થ નિબંધકાર શ્રી સુરેશ જોશીની છ મુખ્ય લાક્ષણિકતાઓ આપણું ધ્યાન ખેંચે છે.

(૧) કવિત્વમય નિરૂપણ, (૨) સર્જકની સ્વકીય મુદ્રા ઉપસાવતું ચૈતસિક રસપ્રદ આલેખન (૩) અસાધારણ ભાષા આંગળી પકડે છે. મહાકવિઓને ટેકણલાકડી બનાવતા નથી.

તેઓ બહુશ્રુત છે, એટલું જ નહિ, દેશની વિવિધ પ્રાદેશિક ભાષાના તથા અંગ્રેજી ભાષાના તેઓ સર્વમાન્ય જાણકાર છે. હિન્દી, સંસ્કૃત, ઓડિસા, અસમિયા, બંગાળી, અંગ્રેજી ભાષા અને તેના સાહિત્યના અભ્યાસી છે. નિબંધકારે ઘણું જોયું છે, ઘણું ફર્યા છે, ઘણું વાંચ્યું છે, દેશના વિદ્યમાન સાહિત્યકારોને મળવાનું એમને ગમે છે એટલે વિવિધ ભાષાના સાહિત્યના સંસ્કારો એમના ચિત્ત પર અંકિત થયેલા છે. એ બધું એમણે વાંચ્યું છે એટલું જ નહિ, પચાવ્યું પણ છે, આત્મસાત કર્યું છે, તેથી એમના લોહીમાં ભળી ગયેલા સાહિત્યના સંસ્કાર એમના લખાણમાં ઉતરી આવે છે ત્યારે તેમાં કશું આગંતુક નથી લાગતું. તેથી જ એમના નિબંધોની કવિતા કૃતક નથી જણાતી. એ કવિતા એમના નિબંધની એક આગવી લાક્ષણિકતા બની જાય છે.

‘ચિલિકા’, ‘વિદિશા’, ‘જેસલમેર’, ‘તેષાં દિક્ષુ’ વગેરે નિબંધમાં ઊગી આવેલું એમનું કવિત્વ એમના નિબંધોને કવિતાના ઓજસ, પ્રસાદ અને માધુર્યના ગુણોથી સમૃદ્ધ કરે છે. ‘ચિલિકા’, ‘વિદિશા’, ‘તેષાંદિક્ષુ’ નિબંધો તો અનવધ ઉર્મિકાવ્યની કક્ષાએ પહોંચી જતા હોય એમ લાગે છે. નિબંધોના આ કવિત્વથી જ તેમની સ્વકીય સર્જકમુદ્રાનો ભાવકોને પરિચય થાય છે.

એમની સ્વકીય સર્જકમુદ્રાનો એક વિશિષ્ટ ઉન્મેષ તે એમની ભાષાશૈલી છે. આજના યુગના સાહિત્યમાં અભિવ્યક્તિનું મહત્વનું ઓજાર ભાષા, અને એમાં કશું ઊણું ખપે જ નહિ. સુરેશ જોશીના અનન્ય ભાષાપ્રભુત્વએ જ એમને આજના યુગના સમર્થ નિબંધકાર બનાવ્યા છે. ભાષા પ્રત્યેની તેમની સજ્જતાના મૂળમાં એમનો ભાષા તરફનો અનન્ય પ્રેમ રહેલો છે. એમને દેશની વિવિધ ભાષા શીખવાનો, માણવાનો અસાધારણ છે, ખંત છે. એમને બંગાળી, અસમિયા, આદિ ભાષાનું સાહિત્ય મૂળ ભાષામાં જ આસ્વાદ્યું છે. અનુવાદો પણ કર્યા છે. અન્ય ભાષાના જનસમાજ વચ્ચે રહીને, કેટલાયને મળીને એમણે પોતાની ભાષાસમૃદ્ધિ મેળવી છે. વિવિધ ભાષાની ઉત્તમ સાહિત્યકૃતિઓનું આકંઠ પાન કર્યું છે અને એ બધું આત્મસાત પણ કર્યું છે, તેથી પોતાની માતૃભાષાનો પરિચય તો એમને અતિનિકટનો હોય જ.

સંસ્કૃત, અંગ્રેજી, હિન્દી, બંગાળી, અસમિયા, ઓડિસી સાહિત્યના છુટથી અવતરણો તેઓ ટાંકે છે, અલબત્ત સૂઝબુઝપૂર્વક, ઔચિત્યપૂર્વક નિબંધને ઉપકારક થઈ પડે તે રીતે જ, અને સ્થળવિશેષ, પ્રસંગ આદિને અનુસરીને તેઓ ભાષા પ્રયોજે છે. દા. ત. ‘વિદિશા’ નિબંધમાં સંસ્કૃત શબ્દોનો કરેલો ઉચિત વિનિયોગ કાલિદાસની વિદિશાનો સાક્ષાત્કાર કરાવવામાં મહત્વનો ભાગ ભજવે છે. તો ‘મહેલ, માર્જિદ અને મકબરા’ નું નગર માંડુને સાક્ષાત કરવામાં ઉર્દુ, ફારસી શબ્દોના પ્રયોગો ગતકાલીન મુસલમાનયુગને ખડો કરવામાં અસાધારણ સહાય કરતા જેવા મળે છે. ‘ચિલિકા’, ‘તેષાં દિક્ષુ’, ‘જેસલમેર’ જેવા નિબંધોમાં સીધી સાદી, સરળ ભાષા પાસેથી જ લેખકે અસાધારણ કામ લીધું છે. તેઓ સાદા, ટુંકા, અસરકારક, ધાર્યું નિશાન પાડે તેવાં ટુંકા ટુંકા વાક્યો પ્રયોજે છે. એમની શબ્દશક્તિનું પ્રમાણ તો તેમના નિબંધોનો કોઈપણ પાનેથી મળી રહે તેમ છે. ‘તેષાં દિક્ષુ’ બધાનો જ સાક્ષાત્કાર કરાવવામાં તેમણી ભાષાએ જે ધાર્યું કામ આપ્યું છે. ભાષા ક્યાંય કૃત્રિમ કે કૃતક લાગતી નથી. ઘણું ખરું હશે તો ખારો હણહણી ઊઠ્યા હશે. ભાટ-ચારણોની બિરદાવલિઓએ માટીમાંથી મરદ ઉભા કર્યા હશે.’’ (પૃ.૮૪)

આ ભાષાશક્તિથી જ તેઓ 'કાશી' માં મણિકર્ણિકના ઘાટ પરના ભયંકર મહારમશાનનું નિર્વેદપ્રેરક, કંપાવે તેવું ચિત્ર આલેખે છે. અને 'ખજુરાહો' માં સૂક્ષ્મ કટિ, નિમ્ન નાભિ, ઉન્નત વક્ષ, અભિરામ ગ્રીવાભંગ-અસલકન્યાઓ, અપ્સરાઓના એક એક અંગ, તેનો મરોડ વગેરેનું ઝીણવટથી આલેખન કરે છે. તેઓને કોઈ પણ ભાષા કે તેના શબ્દની આભડછેટ નથી. એ ખરું છે કે, એમને ભાષા કે શબ્દનો અવનવા ચિત્રવિચિત્ર પ્રયોગો કર્યા નથી. એ અર્થમાં એમને 'કલાસિકકલ' કહેવા હોય તો કહી શકાય. આજના પ્રયોગખોરયુગમાં ભાષાના ચિત્રવિચિત્ર જે પ્રયોગો થતા રહે છે, એવું કંઈ 'વિદિશા'માં જોવા નહિ મળે. જરૂરી જ હોય તો અન્ય ભાષાના શબ્દો કે પંક્તિ તેઓ ટાંકે છે. ગુજરાતીમાં પ્રચલિત એવા સંસ્કૃત તદ્ભવ, તત્સમ શબ્દો, અંગ્રેજી શબ્દો કે હિન્દી, ફરસી, ઉર્દુ શબ્દોનો પ્રયોગ જરૂરી લાગ્યો ત્યાં તેમણે કર્યા છે. ભાષામાં એમને જીવંત રસ છે. બંગાળી, અસમિયા, ઓડિયા ભાષાની તેઓ તુલના કરે છે. લિપિની ખુબી સમજાવે છે. ભાષા શીખવાની પોતાની રીત બતાવે છે. ટાગોર, જીવનાનંદ દાસ, સમરેન્દ્ર આદિની કવિતા ટાંકે છે, પરંતુ એમણે અન્ય ભાષાના શબ્દોને આપણી ભાષામાં રૂઢ કરવાની ઈચ્છાથી શબ્દપ્રાયોગો કર્યા નથી, કે પોતાના નિબંધને દુર્બોધ કિલષ્ટ કરવાનું ઈચ્છ્યું નથી. એમની રજમાત્ર દુર્બોધ કે કિલષ્ટ નથી. એ વ્યંજના-સભર છે.

નિબંધકાનું ગાંભીર્ય એમનામાં જરૂર છે અને કલાકારનો સંયમ છે. છતાં પ્રવાસ દરમિયાનની હળવી પળોનું પણ હળવું, રમૂજી, હાસ્યપ્રેરક આલેખન તેઓ કરે છે, ત્યારે હાસ્યરસના લેખક થવાની એમની ક્ષમતાનું અલપજલપ પણ સ્પષ્ટ દર્શન થયા વિના રહેતું નથી. દા.ત.

“અ.રૂ.દી. મત્સ્યકન્યાઓ જેવી લાગતી હતી. મેં એવું કહ્યું પણ ખરું દીપ્તિ કહે, તો પછી માછીમાર તો નહીં? માછલીઓએ ભાગવું જ રહ્યું.” (રામેશ્વર મૂ. પૃ.૨૧૦)

વિદિશામાં અશ્વપતિ ઘોડાગાડીવાળા સાથેના પ્રસંગોના વર્ણનમાં તેઓ હાસ્ય નિષ્પન્ન કરે છે. એ ઘોડાગાડીવાળાને જોઈને, “અમને એવું લાગ્યું કે, કદાચ હમણાં બાહકરૂપે રહેલા છન્નવેશી નળરાજા જેવું જાદુ તો નહીં કરી બેસે! હમણાં ઘોડાના કાનમાં મંત્ર કુંકશે અને પછી તો પલકમાં જોજનના જોજન!... પણ કશું ન બન્યું.” (વિદિશા, પૃ.૫). આ પાત્ર આદિનાથી અંત સુધી હાસ્ય-રમૂજનું અવલંબન બને છે. નિબંધકાર પોતાને ભોગે પણ ક્યારેક હસાવી લે છે. ઈમ્ફ્લુઅન્સ મહિલાબજારમાં હાથવણાટનું વસ્ત્ર ખરીદતી વેળા મણિપુરી મહિલા સાથે આંગળીને ઈશારે થતા ભાવતાલ અને અંતે તેમનું છેતરાવું-એ ચિત્ર પણ હાસ્ય પ્રેરે છે. 'તેષાં દિક્ષુ' માં તેમના શૈશવનાં સંસ્મરણોની રજૂઆતમાં હળવું-ગાંભીર્ય છે, અને એમાં પોતાની જાતને ભોગે આપણને મલકાવવાની પણ સામગ્રી છે જ.

વ્યંગ અને કટાક્ષ પણ આ નિબંધોમાં જોવા મળે છે : ક્યાંક તે વીંધે પણ છે, પણ તેમની તટસ્થતાને લીધે તે આસ્વાદ્ય બને છે. 'જેસલમેર' ના સંભવનાથના જૈન મંદિરના ગ્રંથભંડારન દર્શનના પ્રસંગમાં કહે છે : “જોતા જોતામાં ત્રણસો માણ ઘી બોલાયું અને શરીયેય સુખી જણાતા જૈન ગૃહસ્થે જ્ઞાનભંડારનાં દ્વાર ખોલ્યાં, સાંકડા માર્ગ નીચે ઊતરવાનું-ગુંગળાઈ જવાય એવી સ્થિતિ. કલકત્તાના કાલિમંદિર પછી આ એવો બીજો અનુભવ.”

“આજ સુધીમાં આમ જ પૂજાવિધિ ચાલી હોત તો બધી જ પોથીઓ ધૂળમાં બની ગઈ હોત!” રૂઢિગત ધર્મ તરફનો કટાક્ષ અહીં છાનો રહેતો નથી. 'વિદિશા' માં તો યંત્રો અને કારખાનાની ચીમની વગેરેના પરિવેશમાંથી કટાક્ષ ધ્વનિત થાય છે. 'ખજુરાહો' માં અપરાધભાવથી સંભોગરતા મિથુનોને, અલસકન્યાઓને જોતાં પ્રવાસીઓની વૃત્તિ પરનો વ્યંગ કટાક્ષ પણ ચિંત્ય બની રહે છે, પરંતુ તેઓ 'વિદિશા'માં ઘોડાગાડીવાળાના પાત્ર દ્વારા ખડખડાટ હસાવે, તેવું હાસ્ય અન્ય નિબંધોમાં ભાગ્યે જ જોવા મળે છે. તેમાં ગંભીર, રસિક, સંવેદનશીલ, ઉત્સાહી અને ક્યારેક હળવી પળોને માણનારા નિબંધકાર તરીકેની છાપ પાડે છે. હાસ્યરસનાં સ્થાનો આમાં બહુ ઓછાં છે, પણ છે એટલામાં પણ એમની હાસ્ય પ્રેરવાની શક્તિનું દર્શન થયા વિના રહેતું નથી. 'ઈમ્ફ્લુઅન્સ'માં કવિ સમરેન્દ્ર સાથેની મુલાકાત વેળા કારકુન જેવા જણાતાં કવિનું સારું ચિત્ર તેમણે ઉપસાવ્યું છે. 'રામેશ્વરમ્' માં

ચાંદની રાતે ખુલ્લા આકાશ નીચે એકાંતમાં પડાવ નંખાયો, ત્યારે બેસી રહેવાથી ઊંઘ ન આવે માટે પોતે નિશાળ ભાણવા બેઠાં ત્યારથી મોઢે કરેલી બધી કવિતાઓ પોતાને સંભળાવવા લાગ્યા, એ ચિત્ર ભાવકને હસાવે એવું છે. તેઓ આવી હળવી પળોનું નિરૂપણ આસાનીથી કરે છે. ‘તેષાં દિક્ષુ’ માં બતાવે છે કે, બાળપણમાં આખું નામ ચોપડી પર લખતા, એ નિરૂપણ આછું સ્મિત પ્રેરે છે. પણ પછી તરત તેએ ગંભીરતામાં આપણને ગરકાવ કરી દે છે. એ જ તો એમની લાક્ષણિકતા છે પ્રસંગોચિત હળવી પળોનું આલેખન કરી તેઓ જરાય ભાર ન લાગે તેવી ગંભીરતાના પ્રવાહ માં ભાવકને સરકાવી દે છે.

તેઓ ચિંતક, નથી કે પંડિત નથી, સાહિત્ય-કલારસિક બૌદ્ધિક નથી. લગભગ બધા જ નિબંધોમાંથી આપોઆપ એમની આ બુદ્ધિનિષ્ઠા, એક બૌદ્ધિકની સજ્જતા, તથા સાહિત્ય-કલા-રસિકતા અને તીવ્ર સુક્ષ્મ સંવેદનશીલતા જ નીતરે છે. નિબંધની આકૃતિને બગાડી, એનાથી જુદો પડી જ તો એમને ભાગ્યે જ આલેખ્યો છે.

તેઓ ભાષા, કલા, સાહિત્ય, સંસ્કૃતિ, ભક્તિભાવના આદિ અનેક વિષયના ચિત્રમાં સીધેસીધું વિચાર નિરૂપણ ભાગ્યે જ કરે છે. દા. ત. ઓડિયા, બંગાળી, અસમિયા ભાષાની એમણે કરેલી તુલના વગેરે નિબંધનો એક ભાગ બનીને જ આવ્યા છે. લેખક ભાષાશાસ્ત્રીની જેમ શુષ્ક રજૂઆત નથી કરતા. પોતે ઓડિયા ભાષા કેવી રીતે શીખ્યા તે દર્શાવતા લેખક લખે છે. “આ જો વાંચી શકાય ! દરેક અક્ષર છત્રી અઢીને ઊભો ન હોય !” નવી ભાષા શીખવાનો એક વિશિષ્ટ અનુભવ “એક એક વાર્ણને ઓળખવો તે એક ચહેરાને ઓળખવા જેવું લાગે” એમ કહીને તેઓ વાર્ણવે છે, ત્યારે ભાવકને એ નિરૂપણ કંટાળાજનક લાગતું નથી.

‘ઈમ્ફાલ’ માં સંસ્કૃતિ સંઘર્ષના વિચારો રજૂ કર્યા છે, એ આલેખન થોડું ભારરૂપ લાગે છે ખરું. ત્યાં તેઓ કાકાસાહેબની નજીક પહોંચી ગયા હોય એવું લાગે છે. એવા એકાદ બે અપવાદ કરતા લેખકે મોટે ભાગે કરેલું વિચાર નિરૂપણ રચનાનો જ અંશ બનીને જ પ્રગટેલું જોવા મળે છે.

રામેશ્વર, કાશીના યાત્રિક તેઓ રૂઢિચુસ્ત યાત્રાળું નથી, તો આજના બુદ્ધિચુસ્ત નાસ્તિક પણ નથી. ઈમ્ફાલના ગોવિદજીના મંદિરમાં થતી સાંધ્યઆરતી એમનામાં ભક્તિભાવ પ્રેરે છે. પણ કશીના વિશ્વનાથના મંદિરની ભીડ અને ગંદકી એમને ગમતાં નથી. મંદિરને પ્રવેશદ્વારે ઊભેલા બ્રાહ્મણને તેઓ અવગણે છે. રૂઢિગત રીતે પુણ્ય કમાવાના સાધન તરીકે તેઓ ગંગા, વેત્રવતી આદિ નદીનું કે સાગરનું સ્નાન કરતા નથી. છતાં નદી કે સાગરમાં તેઓ સ્નાનના આનંદ માટે સ્નાન, પ્રકૃતિ સાથે એકરૂપતા સાધવા માટે સ્નાન કરતા જરૂર જણાય છે. ખજુરાહોનાં મંદિરોનાં સંભોગરત મિથુનશિલ્પો, નગ્ન પણ અલંકાર ખચિત અલસકન્યાઓ કે શાલભંજિકાઓને તેઓ સૌન્દર્યની દૃષ્ટિએ માણે છે, પણ સાથે સાથે સામાન્ય પ્રવાસીઓ એ બધું અપરાધભાવથી જુએ, કે નગ્નતા જ જોવામાં આવે તે જોઈને વ્યથિત થઈને તેઓ વિચાર-ચિંતનમાં ડૂબી જાય છે. શ્લીલ અને અશ્લીલના દૃષ્ટિભેદની પણ તેઓ તાત્વિક વિચારણા નથી, કારણ કે એ વિચાર-ચિંતન એમના મનોમંથનરૂપે નિબંધકલાની મર્યાદા લોખ્યા વિના પ્રગટે છે.

તેમની કલાદૃષ્ટિ માત્ર સૌન્દર્યભિમુખ જ છે. ખંડિયેરોમાં સૌન્દર્યાનું ભૂતિના પરમ આનંદને માટે જ ભટકવાનું એમને ગમે છે. નદી, સાગર, પહાડ, જંગલ, ઝરણાં, વગેરે - પ્રકૃતિનાં તત્ત્વો સાથેનો એમનો ગાઢ સંબંધ સૌન્દર્યપિપાસાનો જ છે. ખજુરાહો કે ભુવનેશ્વરની શાલભંજિકાઓ, અલસકન્યાઓ સાથે તેઓ માનસિક સંવાદ સાધી શકે છે. એને લીધે જ તો એમને એકલતા સાલતી નથી. ભુવનેશ્વરના લિંગરાજના મંદિરમાંની પાર્વતીની પ્રતિમાના સૌન્દર્યથી તેઓ અભિભૂત થાય છે. પાર્વતીનું સુષુપ્ત વક્ષમંડળ અને તેનાં પરનું બારીક તનવસ્ત્ર સુંદર ભાત સાથે તરી આવતા જોઈને એ મૂર્તી એમને ભક્તિભાવ કરતાં સૌન્દર્યભાવ વિશેષ જગાડતી જણાય છે. ખજુરાહોનાં શિલ્પોમાં એમને કોઈ નગ્નતા કે અશ્લીલતા જણાતા નથી. એમને લાગે છે કે, નગ્નતા કે અશ્લીલતા હોય તો તે પ્રવાસીની આંખોમાં હોય છે, તેથી તે એમાં તે જ જુએ છે. એનું સૌન્દર્ય એને સ્પર્શી પણ શી રીતે શકે ?

આ બધા જ નિબંધો સમાજભિમુખ નથી, સૌન્દર્યભિમુખ છે. માણ્યું તેનું સ્મરણ છે. એ બધામાં સ્મૃતિકથા-આત્મકથાનો ગાઢ રંગ ‘તેષાં દિક્ષુ’ નિબંધમાં તો સાહિત્ય-પ્રવાસ રસિક ભોળાભાઈનું ઘડતર કેવી રીતે થયું તેનો સિલસિલાબંધ રસિક આલેખ આપણને મળી રહે છે. એમના વતનની સ્મૃતિકથા પણ એ બની રહે છે. એ નિબંધ ‘વિદિશા’ ની પ્રસ્તાવનારૂપ છે, અને ભોળાભાઈ સર્જકવ્યક્તિત્વને સમજવાની ચાવી એમાં રહેલી છે. એમના ગામમાં નદી નહિ, જંગલ નહિ, પહાડ નહિ, જોવા જેવું કોઈ સ્થળ નહિ, ઈતિહાસ નહિ, છતાં તેઓ આવા પ્રવાસી થયા, આવા સાહિત્યકાર થયા, તે શી રીતે તેનો પ્રત્યુત્તર આપોઆપ એ નિબંધમાંથી મળી જાય છે.

નાનપણમાં એમને થતું, “ આપણનેય બદરીનાથનો આવો હુકમ થાય ” ... પણ પછી તો હુકમ પર હુકમ થતા ગયા, આને ભારતીની ચારે દિશાઓ ખુંદી વળવાનું સદ્ભાગ્ય એમને સાંપડ્યું. કવિ અને પ્રવાસી ભોળાભાઈના સર્જક વ્યક્તિત્વને ઘડનારાં પરિબળોની સ્પષ્ટ ઝાંખી કરાવતો એ નિબંધ એમની સ્મૃતિકથાનું પહેલું પ્રકારણ બની શકે તેમ છે, એ વાંચતાં જ્યંત પાઠકનું ‘વનાચલ’ યાદ આવે. શ્રી પાઠકને જંગલ, પહાડ વગેરેનો પરિવેશ પોતાના વતનના ગામમાં મળ્યો, તેથી તેએ ઉત્તમ કવિ થયા, ભોળાભાઈને એવું કશું નહોતું મળ્યું, એ અભાવથી કલ્પનાશીલ થતાં એમનાં ચેતોવિસ્તાર થતો ગયો અને એ કવિ થયા, પ્રવાસી થયા. એ નિબંધના અંતિમ બે પરિચ્છેદ તો જ્યંત પાઠકની ‘વનાચલ’ ની સ્મૃતિકથાની કવિતાની યાદ આપે તેવા છે. “ એ આંબા તળાવની ઝાંઝરીમાં મારું શૈશવ ખોવાઈ ગયું છે. એ સ્મશાનમાં મારા વડવાઓ ભસ્માવેશ થઈ ગયા છે. એમની ભસ્મ આંબા તળાવની આજુબાજુમાં જ પથરાઈ આજુ બાજુનાં વૃક્ષોમાં ઊગી આવી છે. શું હું ય છેવટે અહીં આવીશ ? આ મારું ગામ ભલે અહીં નદી નથી, પહાડ નથી, જંગલ નથી, સાગર નથી, સરોવર નથી, પણ હવે એ બધુંય મારામાં છે બધુંય. ” (તેષાં દિક્ષુ પૃ. ૨૨૭)

એમ થાય છે આ આત્મકથા છે, કવિતા છે કે નિબંધ છે ? એ બધુંય છે. અન્ય નિબંધોમાં પણ એમનાં પોતાના જ તીવ્ર સૂક્ષ્મ સંવેદનો અભિવ્યક્ત થયાં છે. સંવેદન ઘણે ઠેકાણે સ્પંદન બનીને પ્રગટ્યું છે.

આ નિબંધોની મુખ્ય લાક્ષણિકતા છે સુશ્લિષ્ટતા આદિ, મધ્ય અને અંતની સુરેખતા-એકતાથી કલાગત સ્વયંભૂ આકાર મોટા ભાગના નિબંધોમાં સર્જાયેલો જોવા મળે છે. તેમની રચના અને રીતિની ઊડીને વળગે એવી વિશેષતા એ છે કે, મોટા ભાગે તેઓ વાર્તાની જેમ કવિત્વમય નિરૂપણથી આકર્ષક રીતે નિબંધનો પ્રારંભ કરે છે, પોતાની મનઃસ્થિતિના આલેખનથી કે પ્રકૃતિના પોતાના ચિત્ત સાથેના અનુબંધના વર્ણન ચિત્રણથી તેઓ સરસ આરંભ કરે છે. ‘તેષાં દિક્ષુ’ નો પ્રારંભ જ ‘તેષાં દિક્ષુ પ્રથિતા વિદિશા... આ શબ્દો પવન-પાવડી બની જાય છે મારા માટે જાણે,’ શબ્દોથી થાય છે તો ‘વિદિશા’ના પ્રારંભ પણ કાલિદાસ, ભવભૂતિ અને બંગાળી કવિ જીવનાનંદ દાસના કાવ્યમય ઉલ્લેખ સાથે પોતાની મનઃસ્થિતિના ચિત્રણથી થાય છે. જેસલમેરને બેસી રહેલું વિરાટ ઊંટ કહીને તઓ નિબંધનો આરંભ કરે છે, તો ભરભાંખળે રેલ્વે સ્ટેશન, અને ખજુરાહો જતી બસની શોધખોળનું વાર્તાની જેમ વર્ણન કરીને નિબંધનો પ્રારંભ કરે છે. ‘ખજુરાહો’ નો પ્રારંભ ભરભાંખળે સ્ટેશનેથી થાય છે, એ અંત ભરભાંખળે દોડી જતી બસમાં બેઠેલા નિબંધકાર મનઃસ્થિતિના કાવ્યમય નિરૂપણથી આવે છે.

‘વિદિશા’માં પોતાના ચિત્તમાં જિવાતી વિદિશા, અને બહાર થઈ રહેલી ભિલસાની યાત્રાનાં વિરોધાભાસથી તેઓ પ્રાચીન વિદિશાનું વાતાવરણ સર્જે છે. એમના અંતરમાં વિદિશાની એક યાત્રા ચાલે છે, બીજી ઘોડાગાડીમાં, ભિલસાના પ્રદેશમાં ચંત્રો, બર્તનોકી, કપડેકી દુકાને, તથા કારખાનાની ચીમની વચ્ચેથી થતી યાત્રા તેઓ કરે છે. તેમની રચનારીતિનો નવોન્મેષ એ નિબંધમાં આસ્વાદ્ય છે. ‘ચિલિકા’ ‘વિદિશા’ ‘જેસલમેર’ વગેરેમાં લેખક મનોગ્રાહ્ય સ્વરૂપે વસ્તુની રજૂઆત કરી અંગત અનુભૂતિને કલાત્મક આકાર આપે છે.

ખજુરાહોના સૌન્દર્યલોકની વિવિધ શિલ્પકૃતિઓના વર્ણનમાં લેખકનો રોમેન્ટિક અભીગમ મર્યાદાભંગ કરતો નથી. અસલકન્યાઓ, અપ્સરાઓ, શાલભંજિકાઓ, દેવદેવીઓ, સંભોગરત મિથુન યુગલોનાં વર્ણનોમાં તેમની કલમ સોળે કળાએ

ખીલી ઊઠેલી અનુભવાય છે. એ સૌન્દર્યલોકને તેઓ વર્ણનથી આપણી આંખ આગળ જીવતું, જગતું, ઘબકતું, ચેતનવતું કરી મંત્રમુગ્ધ કરી દે છે.

જેસલમેરની પટ્ટવાની હવેલીઓનું વર્ણન હોય, કે રામેશ્વરનાં મંદિરો કે સાગરનું, વિદિશાની વેત્રવતી નદીનું વર્ણન હોય કે પછી કાશીના મણિકર્ણિકાના ઘાટ પરના મહાસ્મશાનનું, મંદિર, મરિજદ, મહેલ, મકબરાઓ કે સંધ્યા, ઉષા, વર્ષા વસંત કે છડી ચમત્કાર સર્જે છે.

આમ ભોળાભાઈનો કલાવિશેષ કવિત્વમય નિરૂપણમાં, વર્ણન, ચિત્રણ, આલેખનમાં, ઐતિહાસિક રજૂઆતમાં, આદિ, મધ્ય, અંતના સુરેખ સુશ્લિષ્ટ આકારસૌષ્ઠવ સિદ્ધ કરવાના અભિગમમાં, ઈતિહાસ, ભૂગોળ, સંસ્કૃતિ અને સમાજને જીવતો, ઘબડતો, કરવામાં, તાજગીપૂર્ણ રસપ્રદ ચિત્રાંકનમાં, ખંડિયેરાની સૌન્દર્યનુભૂતિને કલાગત આકારમાં કંડારવામાં ભાષાશૈલી અને કલ્પનાની અસાધારણ શક્તિમાં વર્તાય છે. તેઓ ઈતિહાસકારની જેમ નહિ, પણ સાહિત્ય કલારસિક કવિકલાકારની જેમ ઈતિહાસનાં ખંડિયરોને સજીવન કરે છે. ભૌગોલિક સ્થળોની ઈન્દ્રિય વિશિષ્ટતાઓને- ભૂત અને વર્તમાનમાં અન્દ્રિયગોચર કરવાની કલાકરની કુશળતા એમનામાં છે. તેમણે આંખ, નાક, કાન સર્વ ઈન્દ્રિયો અને ચેતના-સમસ્ત અસ્તિત્વથી આ બધું માર્યું છે. તે તે ભાવકની ચેતનાને પણ સ્પર્શે એવું નિરૂપણ પામ્યું છે.

આ નિબંધો એક કવિ, નિબંધકાર, કલા અને સૌન્દર્યના મર્મના જાણકાર, બૌદ્ધિક, તીવ્ર સંવેદનશીલ સર્જકની છાપ પાડે છે. એમના આ સૌન્દર્યલોકમાં વિહરતાં અધિકારી ભાવક પરમ આનંદ અનુભવશે એમાં શંકા નથી. આ સાહિત્યિક રચનાઓમાંથી કેટલીક ગુજરાતી સાહિત્યનું અમૂલ્ય ઘન બની શકે તેમ છે. ખાસ કરીને તેષા દિક્ષુ પ્રથિત વિદિશા.....

### સંદર્ભસૂચિ

- ઠાકર ધીરુભાઈ, અર્વાચીન ગુજરાતી સાહિત્યની વિકાસરેખા ભાગ -૫, પ્રકાશક : અમરભાઈ ઠાકોરલાલ શાહ, ગુર્જર ગ્રંથરત્ન કાર્યાલય, ગાંધી માર્ગ, અમદાવાદ  
(Thakar Dhirubhai, Arvachin Gujrati Sahityani Vikasrekha Part -5, Prakashak : Amarbhai Thakorlal Shah, Gujrar Granthratna Karyalay, Gandhi Marg, Ahmedabad.)
- પટેલ ભોળાભાઈ - વિદિશા, પ્રકાશક - ભગતભાઈ ભુરાલાલ શેઠ, આર. આર. શેઠની કંપની, મુંબઈ - ૪૦૦ ૦૦૨  
(Patel Bholabhai - Vidisha, Prakashak - Bhagatbhai Bhuralal Sheth, R. R. Sheth Company, Mumbai - 400 002.)
- પટેલ રણજીત એમ. એન પંડ્યા રામચંદ્ર એન. - અર્વાચીન ગુજરાતી સાહિત્યસ્વરૂપોનો વિકાસ, પ્રકાશક - શંભુલાલ જગદીશભાઈ શાહ ગુર્જર ગ્રંથરત્ન કાર્યાલય, અમદાવાદ  
(Patel Ranjeet M. N. Pandya Ramchandra N. - Arvachin Gujrati Sahityaswarupono Vikas, Prakashak : Shambhulal Jagdishbhai Shah, , Gujrar Granthratna Karyalay, Gandhi Marg, Ahmedabad.)
- પાઠક જયંત અને પટેલ જયંત - સાહિત્યીક નિબંધ, પ્રકાશક : એન. કે. ગાંધી, ધી પોપ્યુલર બુક સ્ટોર, સુરત  
(Pathak Jayant And Patel Jayant - Sahiyik Nibandh, Prakashak : N. K. Gandhi, The Popular Book Store, Surat)

## રાજસ્થાની લોકસાહિત્યમાં પ્રકૃતિ અને સંસ્કૃતિનું નિરૂપણ

દર્શના ઓઝા

### Abstract :

વેદમાં એમ કહેવાય છે **લોકેચ વેદેચ** જે લોકમાં છે તે જ વેદમાં છે. લોકસંસ્કૃતિ વૈદિક સંસ્કૃતિથી બહુ પહેલાં લોકમાં પ્રતિષ્ઠિત હતી. લોક મંગલમય છે. ગૌરવશાળી પ્રદેશ રાજસ્થાન, સાહિત્ય, સંગીત, કલાના દરેક ક્ષેત્રમાં ઉત્કૃષ્ટ છે. એમાંય રાજસ્થાની લોકસાહિત્ય ભારતીય પ્રાચીન પરંપરાના સંરક્ષણમાં સદા અગ્રણી રહ્યું છે. રાજસ્થાની લોકસાહિત્યમાં રાજસ્થાની લોકગીત તત્કાલીન પ્રદેશના આદિમાનવનું ઉલ્લાસમય સંગીત છે. જેમાં પ્રાદેશિક જનસમાજની ભાવના ગૂંથાઈને આવે છે. ઐતિહાસિક દ્રષ્ટિએ તેનું ઘણું મહત્વ છે. તેમાંય આ ગીતોમાં પ્રકૃતિ સાથેનો સંબંધ અદ્ભૂત છે. જીવન, પ્રકૃતિ અને લોકનો સંબંધ સંસ્કૃતિ સાથે છે. રાજસ્થાની લોકગીત અને પ્રકૃતિના તાદાત્મ્યને સાંસ્કૃતિક પરંપરા, વિશ્વબંધુત્વ, લોકમાનસ, લોકશ્રદ્ધા, જનકલ્યાણની ભાવના, પૃથ્વીપ્રેમ, ભારતીય આદર્શ, ભારતીય સંસ્કૃતિ દર્શાવતા અનેક દ્રષ્ટાંતો દ્વારા માનહૃદયનો પ્રકૃતિ સાથેનો એકાત્મભાવ અને અવિચ્છિન્ન સંબંધ દર્શાવવાનો અહીં મુખ્ય ઉદ્દેશ અને ઉપક્રમ રહ્યો છે.

**Keywords** - લોક, રાજસ્થાની લોકસાહિત્ય, પ્રકૃતિ, સંસ્કૃતિ, અવિચ્છિન્ન સંબંધ

મનુષ્યના બાહ્ય અને આંતરિક મૂલ્યો સંસ્કૃતિમાં વ્યંજિત હોય છે. સંસ્કૃતિ સંવેદનશીલતાની ભૂમિ પર પણ ઊભી હોય છે. લોકસાહિત્ય પ્રજાના સ્મૃતિકોશમાં પડેલી વાણીમય સામગ્રી છે. જે કથા, ગીત, કહેવતાદિ સ્વરૂપોમાં રજૂઆત થતાં હોય જેમાં કોઈ એક નિશ્ચિત વ્યક્તિત્વનું કર્તૃત્વ ન હોય. પ્રકૃતિ અને સંસ્કૃતિ સંદર્ભે આ અભ્યાસલેખ તૈયાર કર્યો છે. તેમાં પ્રકૃતિ અને સંસ્કૃતિનું નિરૂપણ આલેખી રાજસ્થાની પ્રકૃતિ અને લોક સંસ્કૃતિને દર્શાવવાનો ઉપક્રમ અહીં છે. આ પ્રકારનો અભ્યાસ રાજસ્થાની લોકગીતોને ધ્યાનમાં(કેન્દ્રમાં) રાખીને આલેખવાનો છે. પ્રકૃતિ સાથેનો નિકટતમ સંબંધ આપણા પ્રાચીન સાહિત્ય અને લોકસાહિત્યમાં રહ્યો જ છે. પ્રકૃતિના રહસ્યોને તાગવાની, જાણવાની જીજ્ઞાસા મનુષ્યમાં હરહંમેશ રહી છે. પ્રકૃતિના સાન્નિધ્યમાં મનુષ્ય જીવન જીવતા શીખ્યો એ પ્રકૃતિ-પર્યાવરણના અનેક તત્વો સંસ્કૃતિમાં જોઈ શકાય છે. અહીં રાજસ્થાની લોકસાહિત્યને પ્રકૃતિ-સંસ્કૃતિ સંદર્ભે તેને કઈ રીતે નીરૂપાઈ છે તે તપાસવાનો ઉદ્દેશ છે.

આદિમ માનસમાં અવચેતન-અચેતન-બાહ્યચેતનના સ્તરોમાં મનુષ્યનો એકાત્મ અને અવિચ્છિન્ન સંબંધ પ્રકૃતિ સાથે સ્થપાયો જે લોકવિધાના વિવિધ અંગોને બાંધવાનો આધારરૂપ પાયો બન્યો. પ્રકૃતિ પ્રત્યેની એક જુદી કે વિશેષ શક્તિ લોકસાહિત્યમાં છે. વેદની આદિમ માનસના વિભાવો, ધારણાઓ, માન્યતાઓ તે પરિવર્તન પામી પરિષ્કૃતરૂપમાં લોકતત્વ સાથે લોકસાહિત્યમાં આવ્યા. રાજસ્થાન શબ્દ સાંભળતા જ વીરતા અને સ્વાતંત્ર્યની - ઉદ્દાત પ્રણાલી યાદ આવે. ભારતીય સંસ્કૃતિ, કળા અને સ્થાપત્યનું આ સારભૂત કેન્દ્ર છે. જાંગલ, સપાદલક્ષ, મત્સ્ય, બાગડ, માડ, મરુ, ગુર્જર, માલવ જેવા વિભિન્ન નામથી રાજસ્થાન પ્રાચીનકાળમાં પ્રસિધ્ધ હતું. અંગ્રજોએ આ રાજ્યોના સમૂહનું નામ રાજપૂતાના રાખ્યું. જ્યોર્જ ટોમસે તેમના મિલટ્રી મૈમોયર્સમાં રાજસ્થાન શબ્દનો પ્રયોગ સંવત ૧૬૫૭માં કર્યો એ પછી જેમ્સ કર્નલટાંડે રાજસ્થાનના રાજ્યોનો સર્વપ્રથમ ઈતિહાસ ગ્રંથના સ્વરૂપમાં લખ્યો અને તેમાં આ રાજ્યોના સમૂહનું નામ રાજસ્થાન પ્રયુક્ત કરેલ જોવા મળે છે. આ ગૌરવગાથા પ્રચલિત બની અને અનેક લેખકોએ આ ઈતિહાસની પ્રેરણા લીધી.

ઈ. સ. પૂર્વે ૧૦૫૦ થી ૧૮૫૦ અને પછીના સમયમાં વહેંચાયેલું રાજસ્થાની સાહિત્ય જે જૈન સાહિત્ય, ચારણી સાહિત્ય, સંતસાહિત્ય, લોકસાહિત્ય અને અર્વાચીન સાહિત્યમાં વહેંચાયેલું જોવા મળે છે. તેમાં પણ રાજસ્થાની લોકસાહિત્ય જેની વાત કરવાનો અહીં ઉપક્રમ રખાયો છે. તે ભારતીય પ્રાચીન પરંપરાના સંરક્ષણમાં સદા અગ્રણી રહ્યું છે. પ્રાચીન સાહિત્ય, થે

મહારો આવ્યો સાહિબા, મહારી સૌ તીજેરી રાત

પણ પતિ આવ્યો નહી

વિરહિણી ફરીયાદ કરે છે.

સાવાણ આવાણ કહ ગયો, કૌલ અનેક.

ગિણતાં ગિણતાં ઘીસ ગયી, મહારી આંગલિપાંકી રૈખ

(લોકગુજરી વર્ષ ૪થું પૃ. ૫૯)

રાજસ્થાની લોકસાહિત્યમાં તીજ (શ્રાવણની તૃતીયા) માં વર્ષામંગલ ગવાય છે. વર્ષાઋતુને રાજસ્થાની ગીતોમાં મનભરીને ગવાય છે. એક લોકગીત હે વર્ષા આ ગીતમાં સ્ત્રી વિનંતી કરે છે.

હે વર્ષા

મારા પિતાના ખેતરો પર પણ પાણી વરસાવ અને ક્યારેક તો તે પોતે જ વર્ષાનું રૂપ ધારણ કરી વરસવા માંગે છે.

(રાજસ્થાન કે પૂર્વી અંચલ કા લોકસાહિત્ય, ડૉ. ગોવિંદ રજનીશ)

લોકગીતો સિવાય રાજસ્થાની ઉખાણાઓમાં પણ વર્ષાવિષયક અનેક ઉખાણાંઓ મળે છે. જેમાં સારંગ શબ્દનો અનેક વાર ઉપયોગ થયેલો જોવા મળે છે. જેમાં ચમક અલંકારનો બહોળો ઉપયોગ થયેલો જોવા મળે છે.

સારંગ લે સારંગ ચલી, સારંગ પૂગ્યો આપ

સારંગ સારંગ મેં દિયો, બા ભી સારંભ માય

(રાજસ્થાની પહેલિયોં મેં વર્ષા, કનૈયાલાલ સહણ, મરુભારતી પૃ.૫૦)

પનિહારી ઘડો લઈ પાણી ભરવા ચાલી એટલામાં વર્ષા આવી. આમ સારંગ શબ્દનો ઉપયોગ કરી વાદળ અને મોરનો સંબંધ પણ અનેક ઉખાણામાં આલેખાયો છે. ઉખાણાંની દ્રષ્ટિએ રાજસ્થાનનું લોકસાહિત્ય ઘણું સમૃદ્ધ છે. ત્યાં ગ્રામીણ લોકો માટે આવા ઉખાણાં બૌદ્ધિક જ્ઞાન કોશ જોવા છે. જેમાં આત્મગૌરવનો અનુભવ પણ થાય છે.

ગુજરાત અને રાજસ્થાનની સરહદ એક છે. ભૌગોલિક નિકટતા લોકોના જીવનને સ્પર્શ્યા વિના રહેતી નથી. ડૉ. તરિસતોરીએ જેને જૂની પશ્ચિમી રાજસ્થાની કહી છે (બહુધા મથુરાથી દ્વારકા સુધી એક સમાન ભાષા) આ ભૌગોલિક નિકટતા અને ભાષાની એકતા બંને પરિબળોએ બંને પ્રદેશના લોકગીતોને સંસ્કૃતિમાં કલ્પનામાં, રૂઢિઓ અને સામાજિક પરિસ્થિતિઓમાં સમાનતા અર્પી, પ્રસ્તુત સંદર્ભમાં કેટલાંક સમાન ભાવવાણાં ગુજરાતી રાજસ્થાની લોકગીતો જોવા જેવા છે.

વૃક્ષને કૌટુંબિક જીવનનું પ્રતીક માનીને કેટલાંક ગીતોનાં ગૃહસ્થ જીવનનું વર્ણન કરવામાં આવ્યું છે.

એક ગીતમાં કુટુંબ જીવનને આંબાની ઉપમા આપી, એનાં સુમિષ્ટ ફળોનું વર્ણન થાય છે.

ક્રિયા ભાઈને આંગણ મોરીઓ રે,

ક્રિયા ભાઈને લળી લળી આવે છાંચ

આંબો મોર્યો ને આંબે ફળ ઘણાં રે

(રઢિયાળી રાત ૧૯૫૩ ની આવૃત્તિ ભા. ૩ પૃ. ૪૪)



બીજા એક ગીતમાં વડલાનું રૂપક આપેલું છે

ઊંચો વડલો ઘોર ગંભીર જો,

થડે તોડો ને ડાળે અતિ ઘણો રે લોલ

(રઢિયાળી રાત ૧૯૫૩ ની આવૃત્તિ ભા. ૩ પૃ. ૪૬)

આવા જ ભાવના એક રાજસ્થાની ગીતમાં એક સુખી કુટુંબની વહુ પોતાના કુટુંબીજનોને કેવી દ્રષ્ટિથી જુએ છે તે જોઈએ.

મધુવનરો એ આંબો મોરિયો

ઓ તો પસર્યો હે સારી મારવાડ.

સાહેલ્યાં એ આંબો મોરિયો.

(રઢિયાળી રાત ૧૯૫૩ ની આવૃત્તિ ભા. ૩ પૃ. ૫૯)

એવી જ રીતે પ્રખ્યાત તુલસીવિવાહની કથાનો આશરો લીધા વિના લોકકવિ તુલસીવિવાહ (જે વૈષ્ણવ સમાજમાં પ્રખ્યાત છે) ના ગીતમાં ગ્રામકથાને લગ્નના મનોરથ પ્રગટ કરતી અને પિતા પાસેથી જ મોંઢામોંઢ મનવાંચિત પતિ માગતી પ્રગલ્ભા ચીતરી છે.

સરખી સાહેલી પાણી રે ગ્યાં તા

સૈયર મેણાં બોલ્યાં હો રામ....

અમે રે પરણ્યાં ને તુલસી કુવારા

એવા સૈયર મેણાં બોલી હો રામ

(રઢિયાળી રાત ભા. ૩ પૃ. ૧૭)

આવા જ ભાવનું એક રાજસ્થાની ગીત -

સાત સાહેલી પાણીરે રે નિકલી

સાતુ પરણી એક ઉણિયા રે હો રામ

ભરણ ગઈ જલ જમનાકા પાણી

સાતું કો સાતું ચોં ઉઠ બોલી,

તુલછાં ઓડ કુંવારા હો રામ... ભરણગઈ

(રાજસ્થાન કે લોકગીત, ધ રાજસ્થાન રિસર્ચ સોસાયટી, કલકત્તા, ભાગ ૧, ગીત - ૧૧)

માનવનો સ્વભાવ છે કે પોતાની શ્રેષ્ઠતા દર્શાવવા કોઈ અન્ય વસ્તુની ઉપમા આપે છે. જેમ કે રૂપસૌંદર્ય અને સ્વભાવને પ્રગટ કરવા વનસ્પતિજન્ય ઉપમાઓનો સર્વાંગ સુંદર ઉપયોગ થાય છે.

દા.ત. :

લોગો રે ડોડે જેડી સુરંગ,

લોગો રે ડોડે જેડી ચરચરી

ભેંવરા વે આંણી હાલો સઈયો જોવાણ જાય

પાનો રે જેડી પાતલી ફૂલો રે જેડી ગોરી ફૂઠરી

(રાજસ્થાની સંગીત પહલા ભાગ - સાગરમલ ગોપા. પૃ. ૧૦૧)

ઉપર્યુક્ત ગીતમાં જૈસલમેર ક્ષેત્રમાં ગવાનાં ગીત કઠડા નાયક લોકગીતમાં સર્વાંગસુંદરી નાયિકાના વર્ણન કરતાં લોકગીતકારે નાયિકાના સર્વાંગસુંદર રૂપ વર્ણન કરતાં ખીલેલા ફૂલ સામન ગોરી અને ફૂઠરી (સુંદર) દર્શાવી છે.

(રાજસ્થાન રા. લોકગીત, સં. રાવત સારસ્વત પૃ. ૨૨૧)

આ સિવાય રાજસ્થાની લોકગીતમાં સૂર્યની મહિમા ગાતા ગીતો મળે છે. જેમાં મહિલાઓ પીયર અને સાસરે બધા પ્રકારની સુખસમૃદ્ધિની કામના કરે છે. લોકસંસ્કૃતિની દ્રષ્ટિએ સૂર્યવંદનાની પરંપરા અને સંસ્કારને ગવાય છે.

રાજસ્થાનમાં પ્રાતઃકાળે પલંગ (ખાટ) પરથી ઊઠી પૃથ્વી પર પગ મૂકતા પહેલા એક દોહો બોલવાની પ્રથા છે. જે ખૂબ પ્રચલિત છે.

ધરતી માતા તૂં બડી, તો સમ બડો ન કોય !

ઉઠ સંવારી પગ ધરા બૈકુઠવાલો હોય !!

(રાજસ્થાન કે પૂર્વી અંચલકા લોકસાહિત્ય - ડૉ. ગોવિંદ રજનીશ)

આ ધરતીની પ્રશસ્તિ છે, માનવ ધરતીપુત્ર છે, તેનો સ્વીકાર અને આદર અહીં છે, ધરતીનો આ આદર ભારતીય સંસ્કાર પરંપરાની ગરીમા દર્શાવે છે. હે માતા તારાથી મહાન કોઈ નથી. હું પ્રાતઃકાળે તારા પર પગ મૂકું છું. મારા આ અપરાધને ક્ષમા કરજે અને મને વૈકુંઠમાં વાસ આપજે.

આમ માળવાના ગીત, પથવારીના ગીત, ઉત્સવગીત, પર્વગીત, પીળિયો (લોકગીતનો પ્રકાર) ભાવનાગીત, તીજ ના ગીત જેવાં અનેક વર્ગીકરણ કરેલા લોકગીતોનાં સંસ્કૃતિ પ્રકૃતિના અસંખ્ય ઉદાહરણો મળે છે.

આ અનેક ગીતોના ઉદાહરણ જોતા એ જોઈ શકાય છે કે, આ લોકગીતોમાં લોકસંસ્કૃતિ, પરંપરા, સંસ્કાર, લોકજીવન, ભારતીય પ્રજાના જ્ઞાન, સાધના, અધ્યાત્મિકતા, ભારતીય લોકજીવનનો આદર્શ, જીવનની સાર્થકતા પ્રકૃતિ સાથેનો એકાત્મભાવ તેની સાથેનો અવિચ્છિન્ન સંબંધ, ગુજરાતી રાજસ્થાન લોકગીતોમાં એક જ કલ્પના, એક જ ગીતમાં સાર્વજનિકતા જેવી વિશેષતાઓ જોવા મળે છે.

આ લોકગીતકારોએ જીવન અને પ્રકૃતિને નીકટતાથી જોઈ તેને સમજી ભાવભર્યા લોકગીતોને સજાવ્યાં. આ ગીતોમાં પ્રકૃતિ જેવી સહજતા, સરલતા, નિર્મલતા પ્રતીત થાય છે. રાજસ્થાની લોકગીતોમાં મનુષ્ય અને પ્રકૃતિનો સંબંધ અનેક સ્તરનો અનેક પ્રકારનો દર્શાવ્યો છે. જે પરિમાણ લોકસાહિત્યમાં છે તે જ સાંસ્કૃતિક રૂપે રહ્યું હશે તે સમજી શકાય છે. દરેક સમાજ અને દરેક સંસ્કૃતિમાં આ લોકવિશ્વાસ જોવા જેવું છે.

અંતરેય ઉપનિષદકારનું એક કથન આ સંદર્ભે જોવા જેવું છે.

આત્મા વા ઈદમેક એવાગ્ર આસીત ।

નાન્યત્કિચન મિષત્ ષ સ ઈકત લોકાન્તુ સૃજાઈતિ ।

અર્થાત્ આ જગતમાં પહેલા એક માત્ર આત્મા જ હતો અને તેની સિવાય બીજી કોઈ સક્રિય વસ્તુ નહોતી તેણે વિચાર્યું કે લોકોની રચના કરું. તાત્પર્ય એ જ છે કે, આ સમસ્ત સૃષ્ટિ એક પ્રકારે વ્યાપક માનવઆત્મા અથવા પ્રકૃતિનું જ રૂપાંતર છે. તેનાં વિભિન્ન રૂપ માનવ તથા પ્રકૃતિના જ વિભિન્ન પરિવર્તિત રૂપ છે. તેના જ અંગ અને અંશ છે. પ્રકૃતિ માનવાત્મામાં બંને એક છે, અભિન્ન છે. પ્રકૃતિ તે ઉર્જા, આપતું અમરત્વ છે.

#### સંદર્ભ ગ્રંથો

- મહેશ્વરી હીરાલાલ : રાજસ્થાની સાહિત્યનો ઇતિહાસ, રૂપરેખા પ્રકાશન, ગુજરાત સાહિત્ય અકાદમી, ન્યૂ દિલ્હી (ગુજરાતી)  
(Maheshvari, Hiralal : Rajasthani Sahityano Itihaas, Ruprekha Prakashan, Guj. Aka. Delhi)
- મેઘાણી, ઝવેરચંદ : (સં) રઢિયાળી રાત, ભાગ -૩ (પૃ. ૪૪,૪૬,૧૭)(ગુજરાતી)  
(Meghani, Zaverchand (E). Radhiyaali Raat. P. III - pg. 44,46,17)
- નાહટા, અગરચંદ : રાજસ્થાન સાહિત્ય કી ગૌરવપૂર્ણ પરંપરા (હિન્દી) રાધાકૃષ્ણ પ્રકાશન, દિલ્હી  
(Nahta, Agarchand : Rajasthan Sahityaki Gauravpurna Parampara, Radhakrishan Prakashan, Delhi)
- રજનીશ, ગોવિંદ : રાજસ્થાન કે પૂર્વી અંચલકા લોકસાહિત્ય (હિન્દી)  
(Rajnish, Govind : Rajasthan Ke Purvi Anchalka Loksahitya)

#### સામાયિકો

- દેસાઈ, ભીમભાઈ : ભારતીય લોકસાહિત્યમાં વર્ષાગાન લોકગૂર્જરી વર્ષ - ૪ થું પૃ. ૫૮ (ગુજરાતી)  
(Desai, Bhimbhai : 'Bhartiya Loksahityama Varshagaan', 'Lokgurjari' Y. IVth Pg. 58)
- સહલ, કનૈયાલાલ : રાજસ્થાની પહેલિયો મેં વર્ષા, મરુભારતી પૃ. ૫૦ (હિન્દી)  
(Sahal, Kanaiyalal : 'Rajasthani Paheliyo me Varsha', 'Marubharati'. P. 50)
- રાજસ્થાન કે લોકગીત : ધ રાજસ્થાન રિસર્ચ સોસાયટી, કલકત્તા ભાગ ૧, ગીત ૧૧ (હિન્દી)
- રાવત, સારસ્વત: રાજસ્થાન રા લોકગીત (રાજસ્થાની)  
(Rawat, Saraswat : 'Rajasthan ra Lokgeet' (Rajasthani)
- એતરેય ઉપનિષદ : અધ્યાય - ૧, ખંડ ૧, મંત્ર - ૧, ઉપનિષદ ભાષ્ય પૃ. ૩૨ (સંસ્કૃત)  
(Etarey Upnishad: Adhyay- I, Khand -I, Mantra -I, Upnishadbhashya, Pg. 32(Sanskrit)

\*\*\*\*\*

## HINDI

## न्यू मीडिया: आभासी दुनिया का यथार्थ

रवीन्द्र कात्यायन

## ABSTRACT

न्यू मीडिया 21वीं सदी की सबसे बड़ी उपलब्धि बनकर तो उभरा ही है, इसने हमारी संपूर्ण जीवन शैली को भी आमूल परिवर्तित कर दिया है। तकनीक की उन्नति ने एक ऐसे मीडिया को जन्म दिया जिसमें आम आदमी की भागीदारी सीधे-सीधे बढ़ी है। आम आदमी ने न्यू मीडिया को इस तरह अपनाया है कि उसके संदेश-संप्रेषण, अनुभवों का प्रकटन, संवादात्मकता और अभिव्यक्ति को एक नया मंच मिला है, एक नया स्वर मिला है। इस मंच ने मीडिया का नया लोकतंत्र स्थापित किया है जिस पर आम आदमी का अधिकार है। इस तरह न्यू मीडिया ने आम आदमी को सशक्त बनाया है और मीडिया जैसे कठिन क्षेत्र में उसकी भागीदारी सुनिश्चित की है। न्यू मीडिया बनता है तकनीक, संप्रेषण और मनुष्य से लेकिन यह भी सच है कि मनुष्य ने ही इसे महत्वपूर्ण बनाया है। भले ही न्यू मीडिया भूमंडलीकरण का औज़ार बनकर उभरा था लेकिन आज यह व्यवस्था-परिवर्तन का हथियार बनकर उभरा है जो पूरी दुनिया में व्यवस्था-परिवर्तन के नए हथियार के रूप में देखा जा रहा है जिसका नियंत्रण आम आदमी के हाथ में है।

**Keywords** - न्यू मीडिया, मीडिया, सोशल नेटवर्किंग साइट्स, न्यू मीडिया तकनीक, संवादात्मक मीडिया, आभासी दुनिया.

न्यू मीडिया दो या दो से अधिक व्यक्तियों के बीच का ऐसा संवादात्मक माध्यम है जिसमें डिजिटल तकनीक का प्रयोग होता है। व्यक्तियों में संवाद के माध्यम तो बहुत से रहे हैं और हैं भी लेकिन सबमें डिजिटल तकनीक का प्रयोग नहीं होता है। डिजिटल तकनीक का दखल न्यू मीडिया की पहली शर्त है जो इंटरनेट, सोशल नेटवर्क्स, पाठ संदेश, ब्लॉग्स, विकीपीडिया, आभासी दुनिया (वर्चुअल वर्ल्ड्स) आदि के द्वारा संवाद करता है। न्यू मीडिया प्रत्येक व्यक्ति को यह सुविधा देता है कि वह किसी भी सामग्री को अपेक्षाकृत उन सरल साधनों द्वारा रचे, संपादित करे, संशोधित करे और साझा करे, जो प्रायः बिना किसी मूल्य के या सस्ते दामों में सर्व साधारण उपभोक्ता के लिए उपलब्ध हैं।

न्यू मीडिया के उपयोग के लिए इंटरनेट से युक्त एक मोबाइल उपकरण अथवा एक कंप्यूटर की आवश्यकता होती है। न्यू मीडिया के उपकरण आपको सेवा देने वाले या जानकारी देने वाले लोगों से जोड़ने का काम करता है। यह दूरियों में बटे परिवारों, दोस्तों, देख-रेख करने वालों, समुदायों, संगठनों को एक साथ एक साझा मंच प्रदान करता है जहाँ वे मिलजुल कर अपने सुख-दुःख बांट सकें, एक-दूसरे को जानकारियाँ दे सकें, अपने काम के बारे में बता सकें और दूसरे के काम के बारे में जान सकें, किसी कार्यक्रम को अंजाम दे सकें, अपने संसाधनों का दोहन कर सकें।

न्यू मीडिया संवादात्मक (Interactive) है जो न्यूज़ पोर्टल, वेबसाइट्स, ई-मेल, सोशल नेटवर्किंग साइट्स, फ़ेसबुक, माइक्रो ब्लॉगिंग साइट ट्विटर, ब्लॉग्स, ऑनलाइन फ़ोरम, चैटिंग, सोशल मीडिया आदि के द्वारा अपना लोकतंत्र बनाता है। इसमें विषय या सामग्री तक प्रयोक्ता की पहुंच कहीं भी, कभी भी हो सकती है और वो एक साथ कई उपकरणों से भी सामग्री तक पहुंच सकता है। न सिर्फ़ पहुंच सकता है बल्कि उस डिजिटल सामग्री में अपना योगदान दे सकता है, उसे संपादित कर सकता

है, उसे संक्षिप्त कर सकता है, उसे दूसरों को भेज सकता है, उसे दूसरों को देखने, पढ़ने के लिए प्रेरित कर सकता है या उसे किसी से भी साझा कर सकता है अथवा उसे भविष्य में उपयोग के लिए डाउनलोड करके सुरक्षित भी कर सकता है। न्यू मीडिया का सबसे सशक्त उदाहरण है- ऑनलाइन विश्वकोश (विकीपीडिया)। इसमें इंटरनेट द्वारा सुलभ डिजिटल सामग्री, चित्र, वीडियो, वेब-लिंक के साथ वीडियो, योगदान करने वालों का सक्रिय सहयोग, उपयोगकर्ताओं का लगातार फ़ीडबैक, समुदाय से बाहर के लोगों के लाभ के लिए, संपादकों और दानदाताओं के प्रतिभागी समुदाय का निर्माण होता रहता है। यद्यपि इस पर उपलब्ध सामग्री को पूर्णतः तथ्यात्मक और सत्य नहीं माना जा सकता क्योंकि इसे कोई भी संपादित कर सकता है अथवा इसमें अपना योगदान दे सकता है। लेकिन ज्ञान का अपार भंडार इस विश्वकोश पर सहज ही उपलब्ध है, बिना किसी शुल्क या मूल्य के। यह जादू न्यू मीडिया का है।

इसी तरह न्यू मीडिया का सबसे बड़ा उदाहरण है फ़ेसबुक- जिसमें लगभग सभी उपभोक्ता प्रतिभागी भी हैं। फ़ेसबुक ने न्यू मीडिया को हर उपभोक्ता की न सिर्फ़ ज़रूरत बना दिया बल्कि अपनी प्रकृति के कारण सारी दुनिया में पागलपन की हद तक लोगों के बीच लोकप्रिय हो गया है। फ़ेसबुक लोगों के मनोरंजन और टाइमपास से शुरू होकर दुनिया के कई देशों में सत्ता परिवर्तन का कारण भी बना है। इसी तरह और बहुत सी साइट्स हैं जिन्होंने न्यू मीडिया की शक्ति को निरंतर स्थापित किया है और आगे भी करेंगी। जिनमें लिंकड-इन, ट्विटर, माइ-स्पेस, यू-ट्यूब, ऑर्कुट आदि प्रमुख हैं।

न्यू मीडिया की सबसे पहली विशेषता है इसकी तकनीक का डिजिटल होना। डिजिटल होने से सामग्री अपने मूल रूप में ही साझा की जाती है, उसकी क्वालिटी का क्षरण नहीं होता। डिजिटल होने का अर्थ है कि जो सामग्री है उसे किसी डिजिटल डिवाइस पर ही तैयार किया गया है और वो न्यू मीडिया पर ही प्रयोग की जाएगी। डिजिटल सामग्री बाइनरी डिजिट्स यानी जीरो और एक के रूप में ही होती है। इसलिए उसमें त्रुटियाँ होने की उम्मीद बहुत कम होती है। और यदि उसमें कोई त्रुटि हो गई तो उसे सुधारा भी नहीं जा सकता। ये डिजिटल सामग्री हेरा-फेरी से युक्त (Manipulative) है। अर्थात् इसे अपने मन के मुताबिक इधर-उधर भी किया जा सकता है। ये सामग्री प्रयोक्ता द्वारा संपादित भी की जा सकती है, और सुविधानुसार कम-ज्यादा भी की जा सकती है।

न्यू मीडिया पर प्रयोग की जाने वाली सामग्री नेटवर्क के लायक होती है। इसे लोगों में साझा किया जा सकता है, उन्हें भेजा जा सकता है और उसका प्रसार किया जा सकता है। यह बहुत सघन होती है। लोग न्यू मीडिया की सामग्री को गहन अनुभूतियों के साथ स्वीकार करते हैं और उससे प्रभावित या आकर्षित होकर दूसरों से भी साझा करते हैं। यहाँ भावनाएँ, अनुभूतियाँ और अनुभव सब मिल जाते हैं और एक नया आभासी संसार रचते हैं। यह आभासी संसार न्यू मीडिया की सबसे बड़ी ख़ासियत है जो कहीं कुछ न होकर भी बहुत कुछ का अहसास देता है और बहुत कुछ होकर भी कुछ भी न होने का अहसास कराता है। वास्तविकता से परे न्यू मीडिया का आभासी संसार मनुष्य को वास्तविक संसार से अधिक आकर्षक लगता है। इसीलिए वह इस आभासी संसार में घुसकर वास्तविकता को भूल जाता है। एक नशा, एक पागलपन सा है इस न्यू मीडिया में, जिसमें डूबकर प्रयोक्ता न समय देखता है न स्थान। बस, खो जाता है इसके जादू में। यह जादू और भी गहरा हो जाता है जब हर उपयोग करने वाला इसमें शामिल भी हो जाता है। संवादात्मक प्रतिभागिता प्रयोक्ता को एक नियंत्रक होने का अहसास कराती है कि वह इसे अपनी तरह से संचालित कर सकता है अथवा नियंत्रित कर सकता है। अन्यथा कम से कम वो अपनी बात तो सशक्त रूप से रख तो सकता है जिसे सुनने वाले बहुत से लोग हो सकते हैं।

न्यू मीडिया तकनीक इंटरनेट, वेबसाइट्स, कंप्यूटर मल्टीमीडिया, कंप्यूटर गेम्स, सीडी गेम्स, डीवीडी, के उपयोग द्वारा समृद्ध होती है। यदि इंटरनेट को इसमें से हटा दिया जाए तो इसमें सामग्री को दुनिया से जोड़ने की क्षमता नहीं रह जाएगी। और फिर ये न्यू मीडिया नहीं रह जाएगा। इस तकनीक के प्रयोग द्वारा ही न्यू मीडिया ने अपना दबदबा संसार में कायम किया है। न सिर्फ़ आम जनता में बल्कि संसार के बड़े-बड़े देशों की सरकारों में भी न्यू मीडिया ने अपना दखल देना शुरू कर दिया है। इसलिए संसार के बड़े आकाओं को भी न्यू मीडिया का भूत सताने लगा है। जनता से कभी भी न डरने वाले नेताओं ने

इससे डरना शुरू कर दिया है क्योंकि यह नए ज़माने का लोकतंत्र है जो आम जनता की प्रतिभागिता से बनता है। मिस्त्र का सत्ता परिवर्तन फ़ेसबुक, ट्विटर और यू-ट्यूब से हुआ है। विकीलीक्स ने भी दुनिया की महासत्ताओं को हिला दिया है। उनकी अंदरूनी गड़बड़ियों को हैक (चुरा) करके उनका खुलासा जब जूलियन असांज ने दुनिया के सामने किया तो वो सच्चाइयाँ सामने आईं जो कभी आ ही नहीं सकती थीं। तो ये न्यू मीडिया सिर्फ़ मनोरंजन का ही नहीं व्यवस्था-परिवर्तन का हथियार बनकर भी उभरा है।

मीडिया विशेषज्ञ रशेल न्यूमैन (Russell Neuman) ने सन 1991 में कहा था कि- “लोग दृश्य-श्रव्य और इलेक्ट्रॉनिक संदेश संप्रेषण के सार्वभौमिक रूप से परस्पर संबद्ध (Inter Connected) नेटवर्क्स का विकास देख रहे हैं जो अंतर-वैयक्तिक संचार और जन-संचार तथा निजी और सार्वजनिक जन-संचार के अंतर को धूमिल कर देगा।”

न्यूमैन का मानना है कि-<sup>1)</sup> न्यू मीडिया भौगोलिक दूरियों का अर्थ बदल देगा।<sup>2)</sup> न्यू मीडिया संप्रेषण की मात्रा बहुत बढ़ा देगा।<sup>3)</sup> संप्रेषण की गति को बढ़ाने की संभावना प्रदान करेगा।<sup>4)</sup> संवादात्मक संप्रेषण के अवसर प्रदान करेगा।<sup>5)</sup> पुराने छूट गए संप्रेषण रूपों को एक दूसरे से सहभागी (Overlap) होने और परस्पर संबद्ध होने के अवसर प्रदान करेगा।

न्यूमैन की परिभाषा या भविष्यवाणी आज सच साबित हो चुकी है। न्यू मीडिया ने पारंपरिक मीडिया के स्वरूप में न सिर्फ़ आमूल परिवर्तन कर दिए हैं बल्कि जन-संचार के विभिन्न रूपों को भी परिवर्तित कर दिया है। भौगोलिक दूरियाँ समाप्त हो चुकी हैं। उनकी जगह आभासी दूरियाँ रह गई हैं जिनका आभास होता ही नहीं है। संप्रेषण की मात्रा और गति आज अबाध रूप से बढ़ गई है। आज संवादात्मक संप्रेषण मुख्य धारा में आ चुका है और उसके अनेकानेक अवसर उपलब्ध हो चुके हैं। अब दृश्य-श्रव्य, पाठ्य, पारंपरिक, नए-पुराने हर तरह के संदेशों का संप्रेषण न्यू मीडिया की खास उपलब्धि है। बल्कि कहना चाहिये कि न्यू मीडिया हर तरह का संप्रेषण करने में सक्षम हो चुका है और नित नए माध्यम आ रहे हैं जो संवादात्मकता को नए तरीकों से जोड़ रहे हैं।

न्यू मीडिया विशेषज्ञ एंड्रयू शपिरो (Andrew L Shapiro, 1999) का मानना है कि- “नई डिजिटल तकनीक के आने से सूचना, अनुभव और संसाधनों को नियंत्रण करने के तरीके में जबरदस्त बदलाव आया है। हफ़ इसमें सूचना, अनुभव और संसाधनों के नियंत्रण पर बहुत ज़ोर दिया गया है। सबसे पहले सूचना पर बात करना आवश्यक है। सूचना आज के मनुष्य की सबसे पहली ज़रूरत बन गई है। और जहाँ सूचना उसकी ज़रूरत नहीं है वहाँ भी उसे इस तरह प्रस्तुत किया जा रहा है कि वो ज़रूरत लगे। उसे जाने बिना मनुष्य अधूरा महसूस करे। सूचना भी वो जिस पर कभी पेशेवर पत्रकारों या मीडिया समूहों का नियंत्रण था। जो अपनी तरह से सूचना को नियंत्रित करते थे और वास्तविकता आम जनता तक पहुंच ही नहीं पाती थी। ये नियंत्रण ही उनकी शक्ति थी। न्यू मीडिया ने उनकी इस शक्ति को उनसे छीन लिया। सूचना पर उनका नियंत्रण समाप्त हो गया और ये नियंत्रण आम जनता के पास पहुंच गया। अब आम जनता के पास स्मार्ट फ़ोन हैं, आइ-पैड हैं जो पलक झपकते ही कहीं भी, किसी भी सूचना को लोगों तक पहुंचा सकते हैं और मीडिया समूहों को भी उन समाचारों पर विस्तृत रिपोर्ट लिखने को विवश कर सकते हैं। नए इलेक्ट्रॉनिक उपकरणों से युक्त ये आम जनता सूचना को समाचार समूहों, अख़बारों, ऑनलाइन अख़बारों, वेबसाइट्स आदि पर भेज रही है और इसके साथ ही उसे सोशल नेटवर्किंग साइट्स पर साझा भी कर रही है। ऐसे में मीडिया समूहों द्वारा सूचनाओं, समाचारों में हेरा-फेरी करना संभव नहीं रह गया। टीवी, अख़बार अगर किसी सूचना को बिगाड़ते भी हैं तो कोई भी आम आदमी उसे गलत बताकर उसकी वास्तविकता बता देता है। लेकिन मीडिया का इतना दबदबा बना हुआ है कि उस आम आदमी की आवाज़ कुछ लोगों तक ही सिमट कर रह जाती है। न्यू मीडिया का प्रयोग करने वाली जनता अभी तक इतनी स्मार्ट नहीं हुई है कि मीडिया समूहों या अख़बारों की रणनीतियाँ तोड़ सके और उन्हें समाचारों और सूचनाओं को सही ढंग से प्रस्तुत करने को विवश कर सके।

लेकिन ये आवाज़ें अब और अनसुनी नहीं की जा सकतीं। न्यू मीडिया ने समाचार को नियंत्रित करना शुरू कर दिया है और कुछ सालों में ही वो मीडिया समूहों के वर्चस्व को भी समाप्त कर देगा। समय लग सकता है लेकिन सूचना का बहाव

बहुत त्वरित गति से हो रहा है और अति पिछड़े और दूर स्थित जगहों से भी उसकी पहुँच मुख्य धारा तक हो पा रही है तो यह न्यू मीडिया की ही शक्ति है। आज अल्प-शिक्षित, अर्ध-शिक्षित और कमज़ोर तबकों के लोगों के हाथ में भानुमती का यह पिटारा आ गया है जो उन्हें एक बहुत बड़े संसार से जुड़ने की सुविधा देता है। जो लोग कभी भी केन्द्र में नहीं थे, आज वे हाशिये से केन्द्र की तरफ बढ़ रहे हैं तो यह न्यू मीडिया का ही कमाल है। इस तरह पिछड़े, अशक्त और दलित समाजों को भी न्यू मीडिया ने स्वर दिये हैं और उनकी आवाज़ें बड़े प्लेटफ़ॉर्म पर पहुंचाई हैं। यह प्रक्रिया दिन पर दिन और भी सशक्त होती जा रही है। इसे अब रोकना संभव नहीं है।

सूचना के साथ-साथ व्यक्तिगत अनुभव भी न्यू मीडिया के सशक्त हथियार हैं। अपने व्यक्तिगत अनुभव साझा करना न्यू मीडिया का शगल कहा जा सकता है लेकिन यह शगल कब हथियार बन जाए, कहना मुश्किल है। न्यू मीडिया ने सभी को आकर्षित किया है- बच्चे, बूढ़े, जवान, अमीर-गरीब, अगड़े-पिछड़े, देश-काल, जाति-धर्म, भाषा-बोली, क्षेत्र-राज्य आदि के बंधनों से परे। समाज का हर व्यक्ति इससे प्रभावित है और इसके बारे में जानना चाहता है, अपने अनुभवों को एक बड़ा मंच देना चाहता है। अनुभव अनंत हैं, और सभी अनुभव साझा करने लायक नहीं हैं लेकिन जो साझा करने लायक हैं, उनके लिए यह मंच सबसे बड़ी उपलब्धि है। और जो दूसरों की दृष्टि में साझा करने लायक नहीं हैं, वे साझा करने वाले की दृष्टि में भी वैसे हों, यह ज़रूरी नहीं। अर्थात् व्यक्तिगत अनुभव सबके सामने रखने की मानसिकता भी कई तरह की हो सकती है। पर एक व्यक्ति के अनुभव भी दूसरे के लिए उदाहरण बन सकते हैं अथवा उसे प्रेरित कर सकते हैं, या फिर मनोरंजन, भावनात्मक साझेदारी, कौतुक, जानकारी या सूचना का विषय भी हो सकते हैं। लेकिन यह तय है कि अनुभवों को नियंत्रित करने के तरीकों में बहुत बदलाव आ गया है। एक बार ये अनुभव न्यू मीडिया पर आ गए तो उन पर साझेदार का आधा नियंत्रण समाप्त हो जाता है। आधा इसलिए कि अगर किसी ने उन्हें अपने कंप्यूटर या मोबाइल फ़ोन में डाउनलोड करके सुरक्षित कर लिया तो फिर साझेदार उन्हें हटा या बदल या संशोधित नहीं कर सकता। लेकिन अगर वे अनुभव दिख रहे हैं तो उन्हें वो अपने मन के मुताबिक नियंत्रित कर सकता है। यह ज़बरदस्त नियंत्रण पारंपरिक मीडिया में नहीं था। पारंपरिक मीडिया वैसे भी एक तरफा था जो दर्शकों को यह छूट नहीं देता था कि वे उसमें परिवर्तन कर सकें।

व्यक्तिगत अनुभवों को साझा करने का यह जुनून न्यू मीडिया की देन है। यद्यपि इससे कुछ दूसरी तरह का भी रुझान बढ़ा है जिसने नैतिकता के मानदंडों को भी टेंगा दिखाया है लेकिन इसे रोकना या नियंत्रित करना संभव नहीं है। इस पर हर तरह की मानसिकता के लोगों की पहुँच है तो जाहिर है कि हर तरह की सामग्री भी इस पर आएगी। फिर चाहे वह ज्ञान-विज्ञान हो, लोगों की दैनंदिन गतिविधियाँ हों, व्यक्तिगत सुख-दुख हों या संबंधों की ताज़ा स्थिति के बारे में हो- न्यू मीडिया सबका स्वागत करता है। कहे तो भड़ास निकालने के लिए भी न्यू मीडिया सर्वोत्तम माध्यम है। यहाँ तक तो फिर भी गनीमत है, लेकिन न्यू मीडिया ने अत्यंत गोपनीय अनुभवों को साझा करके कुछ भी व्यक्तिगत नहीं रहने दिया है। बल्कि अश्लीलता की हदें पार करके भी गोपनीयता को साझा करने के कारण इसकी नैतिकता पर प्रश्नचिन्ह भी लगने शुरू हो गए हैं।

कुछ साल पहले तक जिस अश्लील सामग्री को सरे बाज़ार बेचना संभव नहीं था, वो सब अब आपके घर में उपलब्ध है- वह भी बिना किसी कीमत के। पोर्नोग्राफ़िक साइट्स पर जो सामग्री उपलब्ध है वो इंटरनेट के ज़रिये हर व्यक्ति तक पहुँच सकती है। इससे युवा पीढ़ी को बचाना आज समाज की सबसे बड़ी चिंता है। आज हर युवा अपनी मर्जी से किसी भी साइट पर जा सकता है, किसी भी सामग्री तक पहुँच सकता है। उसकी मर्जी न हो तो भी कोई न कोई साइट उसे वहाँ तक ले जाती है। ऐसे में उस अश्लील सामग्री से बचना संभव नहीं है। कोई ऐसा फ़िल्टर या रुकावट नहीं है जो इस सामग्री को प्रयोक्ता तक पहुँचने से रोक सके। अभिभावकों का नियंत्रण (पेरेंटल कंट्रोल) केवल कुछ सीमित वेबसाइट्स पर ही लागू होता है, जबकि इसमें भी नियंत्रण बहुत कड़ा नहीं होता है। ज़्यादातर ऐसी साइट्स पर केवल एक वैधानिक चेतावनी जैसा संदेश आता है जो उपयोगकर्ता को 18 साल से अधिक होने पर ही उस साइट में जाने के लिए कहता है। लेकिन उपयोगकर्ता वास्तव में कितने साल का है, उसे इस तरह की चेतावनी को मानना चाहिये- यह सब उसके विवेक पर छोड़ दिया जाता है। उस वैधानिक चेतावनी को क्लिक

करके साइट में जाने का आकर्षण अधिक है या उस चेतावनी को मानकर उसे बंद करने का आत्म नियंत्रण अधिक है- यह तो प्रयोक्ता पर निर्भर करता है। सच्चाई तो यह है कि 18 साल की आयु होने या न होने पर अधिक फ़र्क नहीं पड़ता। असली बात यह है कि हर आयु के व्यक्ति के सामने ऐसी अश्लील सामग्री का भंडार खुला पड़ा है, बस उसे सिर्फ़ एक क्लिक करने की ज़रूरत है।

पहले ऐसा नहीं था। अब न्यू मीडिया ने दुनिया भर की अश्लीलता, नकारात्मकता, असंवेदनशीलता, यौन शोषण आदि समाज के हर व्यक्ति के सामने परोस दिया है। इससे समाज की नैतिकता पर बहुत गहरा प्रभाव पड़ा है जो नकारात्मक है और जिसने यौन अपराधों, हिंसा और सामाजिक असंवेदना को बढ़ावा दिया है। जिन युवाओं को अपना बहुमूल्य समय अपनी पढ़ाई-लिखाई पर लगाना चाहिए, वे सोशल नेटवर्किंग साइट्स पर अपना समय नष्ट कर रहे हैं। राह चलते गाने सुनने या फ़ोन पर बातें करने के कारण कई तरह की दुर्घटनाएँ आए दिन हो रही हैं जिससे युवाओं की जानें जा रही हैं। तकनीक ने एक ओर जीवन को बहुत सी सुविधाएँ दी हैं तो दूसरी ओर ऐसी हानिकारक जीवन शैली भी दी है जिससे जन-जीवन बुरी तरह प्रभावित या नष्ट हो रहा है। न्यू मीडिया ने लोगों को यह सुविधा दी है कि वो संसाधनों को अपने-अपने अनुसार नियंत्रित कर सकें। बीस साल पहले तक गाँवों-गाँवों में बैटरी से टेलीविज़न चलता था जिसे पूरा गाँव सरपंच या मुखिया के घर के बाहर एकत्र होकर देखता था। वो देखना एक सामूहिक अनुभव होता था। सब मिलकर न सिर्फ़ टीवी देखते थे बल्कि एक दूसरे के सुख-दुख पर मिलकर चर्चा भी करते थे। लेकिन गाँवों में बिजली पहुँचने से हर घर में न सिर्फ़ टीवी आया बल्कि कंप्यूटर की भी घुसपैठ हो गई है। कंप्यूटर और स्मार्ट फ़ोन के आने से इंटरनेट और न्यू मीडिया की पहुँच हर घर में हो गई। और यह पहुँच व्यक्ति के नियंत्रण में कब बदल गई पता ही नहीं चला। अपने बारे में प्रदर्शन का इससे अच्छा मंच इससे पहले शायद कभी किसी के पास नहीं था। इस मंच को व्यक्ति अपने अनुसार अनुकूलित कर सकता है, दूसरों के सामने खुद को अच्छा या बुरा साबित कर सकता है और दूसरों को भी सही या गलत बना सकता है।

वैसे समाज को अपने व्यापार, अपनी योग्यता, अपनी सेवा के बारे में लोगों को बताने का भी यह सबसे बड़ा मंच है। लोग अपने व्यापार, अपनी योग्यताओं और अपनी क्षमताओं के बारे में लोगों को न सिर्फ़ बता सकते हैं बल्कि उन्हें अपना ग्राहक भी बना सकते हैं। अब सामान, योग्यता, या अन्य कोई चीज़ बेचना हो तो लोग सबसे पहले न्यू मीडिया को चुनते हैं। बड़ी-बड़ी कंपनियाँ तो हर माध्यम पर अपनी मार्केटिंग करती ही हैं लेकिन जो लोग आउटडोर या कीमती विज्ञापन नहीं कर सकते वे भी पीछे नहीं हैं। न्यू मीडिया उन्हें यह मौका देता है कि वे अपनी चीज़ों का विज्ञापन कर सकें। अब किसी को कोई सेवा चाहिये तो वो सबसे पहले गूगल पर सर्च करता है। और गूगल उसके सामने हज़ारों विकल्प खोलकर रख देता है। उन विकल्पों में सही साइट का चुनाव करके अपनी तलाश को पूरा किया जा सकता है। अब लोग ऑनलाइन खरीददारी, विक्रय, विज्ञापन आदि पर ज़ोर दे रहे हैं। एक तो इस पर मुफ़्त में या बहुत कम कीमत में विज्ञापन किया जा सकता है दूसरे यह कई गुना अधिक लोगों तक फ़ौरन ही पहुँच जाता है। एक क्लिक की दूरी पर उपलब्ध न्यू मीडिया उस विज्ञापन को पूरी दुनिया के सामने रख देता है वह भी तत्काल समय से। यह शक्ति और किसी मीडियम में कभी न थी।

न्यू मीडिया ने 21वीं सदी की संप्रेषणीयता, संवादात्मकता, भौतिकता और स्थानिकता को पूरी तरह से बदल दिया है। आज भूमंडलीकरण के औज़ार के रूप में हमारे समक्ष न्यू मीडिया है। इसने दूरियों को तो समाप्त कर ही दिया है, एक नई तरह की संवादात्मकता को भी जन्म दिया है जो हर क्षण संप्रेषणीय है और हर व्यक्ति तक पहुँच रही है- देश, काल, दिशा से परे। तकनीक, संप्रेषणीयता और मनुष्य तीन आवश्यक चीज़ों से ही न्यू मीडिया बनता है। तकनीक ने न्यू मीडिया को महत्वपूर्ण नहीं बनाया है बल्कि मनुष्य ने, उसकी संवादात्मकता ने, उसकी संप्रेषणीयता ने बनाया है। इसलिए न्यू मीडिया मनुष्यों पर निर्भर करता है तकनीक पर नहीं।

न्यू मीडिया ने संपूर्ण विश्व में एक नया माहौल, एक नई हलचल पैदा की है। इस माहौल ने हर शख्स को तकनीक से तो जोड़ा ही है, उसे अपने अनुरूप ढाला भी है। तकनीक को स्वीकारने में आज लोगों को कोई हिचक नहीं है। हर उम्र, हर



जाति, हर वर्ग, हर क्षेत्र, हर भाषा के लोगों ने स्वयं को बदला है और पूरी दुनिया में होने वाली हलचल से अपने को जोड़ा है। मीडिया का वर्चस्व अब बड़े घरानों से हटकर न्यू मीडिया के पास आ गया है जिसका नियंत्रण आम आदमी के पास है। यही है न्यू मीडिया का नया लोकतंत्र जिसने आम आदमी को सशक्त किया है। अब न्यू मीडिया पूरी तरह स्थापित हो चुका है और अपने दूसरे चरण में प्रवेश कर रहा है जहाँ आम आदमी न्यू मीडिया को व्यवस्था परिवर्तन का हथियार बना रहा है। मिस्र के तहरीर चौक पर जो हुआ, वह न्यू मीडिया की ही देन था। अब सरकारें बदली जा रही हैं न्यू मीडिया के बलबूते पर। तो इस न्यू मीडिया का स्वागत है जो आम आदमी का नया हथियार है। इस हथियार के द्वारा परिवर्तन की आँधी को रोका नहीं जा सकता। कुछ समय भले ही लग जाए सोई हुई जनता को जागने में लेकिन न्यू मीडिया आम आदमी को नींद से उठाकर खड़ा अवश्य कर देगा- इसमें सन्देह नहीं।

### References

- पेडणेकर सतीश, विप्लव जयराम, तिवारी विशाल, " न्यू मीडिया : चुनौतियां और संभावनाएं" (संपादित), नई दिल्ली, इंडिया पॉलिसी फाउंडेशन, 2011. (प्रिंट).
- Thompson Kate, "Social Networking and Bookmarking for Journalistic Purposes," <http://www.slideshare.net/kate.thompson.sa>, २६ Aug २००८, Web, Dec २०१२.
- "New Media," [http://en.wikipedia.org/wiki/New\\_media](http://en.wikipedia.org/wiki/New_media), Web, Dec २०१२.
- "New Media" , [http://www.webopedia.com/TERM/N/new\\_media.html](http://www.webopedia.com/TERM/N/new_media.html), Dec २०१२.
- "New Media," <http://www.pcmag.com/encyclopedia/term/47936/new-media>, Jan २०१३.
- <http://compassioninpolitics.wordpress.com>, Dec २०१२.
- Lynn Sharafeddine, "१५ Important Inbound Marketing Stats and What to Do About Them," <http://www.market8.net/Inbound-Marketing-and-Branding-Blog>, Jan १७, २०१३, Web, १७ Jan २०१३.
- वशिष्ठ आशीष डा., "शैल मीडिया पर सरकार की वक्र दृष्टि,"
- <http://news.bhadas4media.com>, Web, Jan २०१३.
- <http://mediakhabar.com/media-khabar>, Web, १६ Jan २०१३.
- <http://hi.shvoong.com/society-and-news>, Web, १८ Jan २०१३.
- <http://samachar4media.com>, Web, १८ Jan २०१३.
- <http://www.janokti.com/hindi-news-Media>, Web, १८ Jan २०१३.
- <http://billoreWlog.blogspot.com/2011/11/blog-post.html>, Web, १८ Jan २०१३.

\*\*\*\*\*

# कात्यायनी की कविताओं में स्त्री विमर्श के नये तेवर

मिथिलेश शर्मा

## ABSTRACT

हिंदी कविता के लिए समय जाने अनजाने ही एक प्रतिमान बन गया है। समसामयिकता का दबाव लगातार हिंदी कविता पर हावी होता जा रहा है। विद्वानों ने विविध कालखंडों में कविता को विभाजित कर अनेक नाम 'साठोत्तरी कविता, आठवें दशक की कविता', 'समकालीन कविता 'नयी कविता' 'ग 'सदी के अंत की कविता' देकर कविता के स्वरूप को स्पष्ट किया है। अध्ययन की सरलता से इन विभाजनों का अपना वैशिष्ट्य है। समकालीन कविता का प्रारंभ यदि हम आठवें दशक के अंत की कविता से स्वीकार करें तो उस समय हिंदी कविता के रूप एवं कथ्य में अनेक बदलाव आये जिसके फलस्वरूप विभिन्न तथ्य भी उजागर हुए। भूमंडलीकरण उपभोक्तावादी संस्कृति का प्रभाव सोवियत संघ का विघटन व स्वतंत्र अर्थ व्यवस्था आदि ऐसे मुद्दे हैं जिनसे समूचा साहित्य प्रभावित हुआ, फिर कविता कैसे अछूती रह सकती थी। फलस्वरूप कविता में भी अनेक विमर्श उभरकर आये जिनमें 'स्त्री विमर्श' भी प्रमुख है।

समाज में स्त्री सदियों से उपेक्षित रही हैं। उसके स्वाभिमान व अस्तित्व को हमेशा नकारा गया। आखिर यह प्रक्रिया कब तक चलती रहती। क्रमशः "नारीवादी" सोच में परिवर्तन आया। अनेक कर्किकवयित्रियों ने नारी शोषण के खिलाफ अपनी आवाज उठायी। जिनमें गगन गिल अनामिका नीलेश रघुवंशी कात्यायनी आदि हैं। कात्यायनी आज के दौर की प्रमुख कवयित्री हैं। उनकी कविताओं में नारी के परम्परागत रूप के प्रति छटपटाहट है वह मुक्ति की माँग करती है जो समाज के विकास के लिये आवश्यक है। इस लेख में अनेक उद्धरणों के द्वारा नारी के मनोभावों को व्यक्त कर समय के साथ समाज की सोच बदलने की अनिवार्यता को दर्शाया गया है।

**Keywords** - समकालीन कविता, तथ्य, स्त्री विमर्श, नारी शोषण, मुक्ति, विकास

हिंदी कविता के लिए समय जाने अनजाने ही एक प्रतिमान बन गया है। समसामयिकता का दबाव लगातार हिंदी कविता पर हावी होता जा रहा है। विद्वानों ने विविध कालखंडों में कविता को विभाजित कर अनेक नाम "साठोत्तरी कविता " "आठवें दशक की कविता " "समकालीन कविता " "नयी कविता " "सदी के अंत की कविता " देकर कविता के स्वरूप को स्पष्ट किया है। अध्ययन की सरलता से इन विभाजनों का अपना वैशिष्ट्य है। समकालीन कविता का प्रारंभ यदि हम आठवें दशक के अंत की कविता से स्वीकार करें तो उस समय हिंदी कविता के रूप एवं कथ्य में अनेक बदलाव आये जिसके फलस्वरूप विभिन्न तथ्य भी उजागर हुए। भूमंडलीकरण उपभोक्तावादी संस्कृति का प्रभाव सोवियत संघ का विघटन व स्वतंत्र अर्थ व्यवस्था आदि ऐसे मुद्दे हैं जिनसे समूचा साहित्य प्रभावित हुआ। फिर कविता कैसे अछूती रह सकती थी फलस्वरूप कविता में भी अनेक विमर्श उभरकर आये जिनमें "स्त्री विमर्श" भी प्रमुख है।

यह सर्वसामान्य तथ्य है कि महिला सदियों से भेद भाव एवं शोषण सहते-सहते निशक्त हो गयी है। उसकी योग्यता को दबाकर उसे घर की चाहर दीवारी में कैद करनेवाले पुरुष ने मात्र उसका एक वस्तु की तरह उपभोग किया। यद्यपि यह सब सर्व विदित है नारी प्रकृति की अनोखी रचना है। सृष्टि के विकास में उसका प्रमुख योगदान है। साथ ही सौंदर्य दया ममता संवेदना क्षमा करुणा वात्सल्य त्याग की मूर्ति एवं सृजन की प्रणेता है। नारी के इन्हीं गुणों के कारण प्राचीन काल से लेकर आज तक उसका महत्त्व बरकरार है। नारी के महत्त्व को नकार कर पुरुष जीवन भर पूर्णता प्राप्त नहीं कर सकता। नर और नारी समाज रूपी गाड़ी के दो पहिये हैं। अगर एक पहिया टूटा

तो पूरा परिवार बिखर जाता है। एक के बिना दूसरे की कल्पना भी असंभव है। विश्व मंच पर व्याख्यान देते हुए स्वामी विवेकानंद ने कहा था, औरतों की स्थिति में सुधार लाए बिना कल्याण असंभव है जैसे कि एक पंख से उड़ान भरना। १ इ खान: २०१०: भूमिका

भारत में प्राचीन काल से लेकर वर्तमान तक नारी की स्थिति में अनेक उतार चढ़ाव आये हैं। “मनुस्मृति” के आधार पर वैदिक युग में नारी की स्थिति पुरुष के समान थी। खैर स्थितियों ने अपना रूख बदला और अनेक प्रकार के कानून होने के बावजूद भी जीवन के प्रत्येक क्षेत्र में ऊ परिवार संपत्ति वर का चयन नौकरियाँ खेल शिक्षा आदि में नारी का शोषण जारी है।

बेटा गर्भ में आते ही पिता की सम्पत्ति का वारिस और बेटियाँ भ्रूण हत्या की शिकार, जब तक परिवार में नारी को समान न्याय नहीं मिलेगा तब तक न तो भ्रूण हत्या को रोका जा सकता है न टूटते परिवार को बचाया जा सकता है। एक बार फिर पितृसत्ता के ठेकेदारों को समझना होगा कि सम्पत्ति और सत्ता में महिलायें बराबरी की भागीदार हैं। अन्यथा परिवार नहीं बचेंगे। परिणाम स्पष्ट है न बेटियाँ होंगी न बहु वंश कैसे चलेगा।

कात्यायनी के मैंने तीन काव्य संग्रह पढ़े “सातभाइयों के बीच चंपा” “इस पौरुषपूर्ण समय में” “जादू नहीं कविता”। कात्यायनी की सारी कविताएँ स्त्री विमर्श के दायरे में नहीं हैं। अध्ययन की सुविधानुसार “स्त्री विमर्श” संबंधी कविताओं को ही इस प्रपत्र का केंद्र बनाया है। कात्यायनी की कविता स्त्री मुक्ति से जुड़े विविध प्रश्न सामने रखती है। एक तरफ स्वतंत्र भारत दूसरी तरफ चाहर दीवारी में कैद नारी की पराधीनता। एक ओर महिला पेट भरने के लिए अपने तन का सौदा कर रही है वहीं शिशु के शव पर विलाप कर रही है वहीं चौका चूल्हे के बीच दिन रात खपती नारी वहीं कम कीमत पर अपना श्रम बेच रही है। दूसरी तरफ “विश्व सुंदरी” प्रतियोगिता के लिए मंच तैयार किए जा रहे हैं। कहने के लिए नारी हर जगह है पर सच्चाई यह है कि सिर्फ मुट्ठीभर महिलायें ही विकास की ओर अग्रसर हैं शेष की स्थिति आज भी बदतर है। कवयित्री कहती हैं,

रात को  
ठीक ग्यारह बजकर तैंतालीस मिनट पर  
दिल्ली में जी ग बी ग रोड पर  
एक स्त्री  
ग्राहक पटा रही है.  
दूसरी तरफ  
विश्व सुंदरी प्रतियोगिता के लिए  
मंच सज रहा है.  
एक सुनसान सड़क पर एक युवा स्त्री से  
एक युवा पुरुष कह रहा है  
मैं तुम्हें प्यार करता हूँ. २

ह्यरात के संतरी की कविता इ कात्यायनी: २००३: १९२०३

भारतीय परिवेश में पली महिलायें इन्सान कम और मशीन ज्यादा समझी जाती हैं। घर का प्रत्येक सदस्य यह अपेक्षा रखता है कि वह सारे घर के कार्यों को सुचारू रूप से पूरा करें। वह पूरा दिन घर के कार्यों में उलझी अपने अस्तित्व को भी भूल जाती है और जब कभी वह अपने बारे में सोचने के लिए या चैन की एक साँस लेने के लिए एकांत खोजती है तो उसे खतरनाक साबित कर दिया जाता है उसे मिटाने की कोशिश की जाती है ताकि वह अपने बारे में न सोचे। क्योंकि औरत का सोचना पुरुष को हजम नहीं होता। कात्यायनी कहती हैं,

जैसे ही

वह सोचती है  
 एकांत में  
 नतीजे तक पहुँचने से पहले ही  
 खतरनाक  
 घोषित कर दी जाती है. ३

स्त्री का सोचना एकांत में - कात्यायनी: १९९४: १३३

कात्यायनी की कविताओं में नारी का एक वह रूप है जो परंपरा की जंजीरों से जकड़ा है दूसरा वह जो आजादी के नाम पर उड़ानें भरता हुआ। रूढ़ियों से जकड़े भारत में एक ओर लड़कियाँ हॉकी खेलती हुई गिरती ऊपड़ती दौड़ रही हैं सारी चिंताओं से बेखबर। दूसरी तरफ परंपरागत माँ शाम होने से पहले बेटियों के घर आने का इंतजार करती हैं गवे आये संतोषी माता की कथा सुनाये पिताजी इंतजार करते हैं पकौड़ी और चाय का, लिंग भेद -भाव के अलावा जो भी भेद ऊभाव के बीज हैं वह लड़कियों में उनके माता पिता द्वारा बोये जाते हैं। लड़कों की तरह लड़कियाँ भी स्वतंत्र जीवन जीना चाहती हैं किंतु आज भी पारिवारिक व सामाजिक बंधन उन्हें जकड़े हुए हैं। कवयित्री कहती हैं -

खेल रही हैं हॉकी.  
 कोई डर नहीं.  
 बॉल के साथ दौड़ती हुई  
 हाथों में साधे स्टिक  
 वे हरी घास पर तैरती हैं  
 चूल्हें की आँच से  
 मूसल की धमक से  
 दौड़ती हुई  
 बहुत दूर आ जाती हैं.  
 वहाँ इंतजार कर रहे हैं  
 उन्हें देखने आये हुए वर पक्ष के लोग  
 वहाँ अम्मा बैठती राह ताकती हैं  
 कि बेटियाँ आये तो  
 संतोषी माता की कथा सुनाये  
 और  
 वे  
 अपना व्रत तोड़ें. ४

हॉकी खेलती लड़कियाँ कात्यायनी: १९९४: १३३

जब वह देरी से घर आती हैं पिता भाई के अपशब्द सुनती हैं तो चाहती है माँ सहलाये पर जब माँ सो जाती है तो वह भी अपने सपनों में खोकर गोल तक पहुँचने के लिए चिल्लाती हैं ।

लड़की का जन्म आज भी अभिशाप बनकर डस रहा है । लड़का हुआ तो घर में बधाइयों का अम्बार लग जाता है और लड़की हुई तो शोक, सात भाइयों के बीच चम्पा जैसी अनेक बेटियाँ आज भी जन्म लेकर भूसी की तरह कूड़ों के ढेर पर फेंक दी जाती है । लेकिन नारी साहस अदम्य हैं फिरफिर जन्म लेकर मुस्कराती रहती हैं । कवयित्री कहती हैं -

ओखल में धान के साथ

कूट दी गयी

भूसी के साथ कूड़े पर

फेंक दी गयी.

वहाँ अमर बेल बनकर उगी.

झरबेरी के सात कँटीले झाड़ों के बीच

चम्पा अमर बेल बन सयानी हुई.

फिर से घर आ धमकी . ५

सात भाइयों के बीच चम्पाकात्यायनी: १९९४: २१३

नारी सहनशीलता को त्यागकर शर्मलाज को छोड़कर जब कुछ नया कर दिखाना चाहती है तो यह समाज बौखला जाता है और समाज के रखवाले उसे मिटा देने को तत्पर हो जाते हैं और एक मिसाल देते हैं ताकि आगे कोई नारी पुरूष द्वारा निर्मित नियमों का उल्लंघन करने का साहस न करें। “शहर को चुनौती” इस कविता में यह भाव देखा जा सकता है।

घर की चाहर दीवारी में कैद कर बाहरी ज्ञान से कोसों दूर यदि महिला को रखा जाता है तो उसमें उसका क्या कसूर है, वीर और विदुषी महिलाओं के बारे में भी उसे बताया नहीं जाता ताकि उसके अंदर उन भावों का समावेश न हो। हर पति चाहता है कि पत्नी सर्वगुण संपन्न और मूक हो व बाहरी ज्ञान से अनभिज्ञ. बचपन से एक ही पाठ पढ़ाया जाता है कि पति का घर ही तुम्हारा घर है सबकी सेवा करना तुम्हारा कर्तव्य है। अपनी जरूरतों को सीमित रखना रोटी कपड़ा और मकान यही तुम्हारी दुनियाँ है और जब एक दिन पति उसे “बेवकूफ जाहिल औरत” कह नीचा दिखाता है तो उस पर क्या गुजरती है - यह एक औरत से ज्यादा कौन समझ सकता है? कवयित्री कहती हैं -

यह औरत तो बस भात राँध सकती है

और बच्चे जन सकती है

इसे भला कैसे मुक्त किया जा सकता है ॥ ६

ह्यानहीं हो सकता तेरा भलाह इ कात्यायनी: १९९४: २६३

अंतिम पंक्ति में कवयित्री ने अपनी चिंता व्यक्त की है। कात्यायनी समाज के समाने एक प्रश्न रखती हैं कि क्या औरत रूप में जन्म लेना इतना बड़ा अपराध है कि वह गुनगुना भी न सके वह अपनी छोटी ऊँछोटी खुशियाँ भी समेट न सके। वह भी पुरूष के साथ कंधा मिलाकर चलना चाहती है ज्ञान प्राप्त करना चाहती हैं सच्ची समाज सेविका बनना चाहती है पर दुर्भाग्य से उसे घर में ही दासी बनाकर रखा जाता है। कवयित्री कहती हैं -

ए मेहरारू ॐ सो मत जाओ  
 इस पागल मन को समझाओं.  
 टें ऊटें कर बच्चा रोता है  
 दूध पिलाओ  
 उसे सुलाओ.  
 नींद न उचटे  
 देखो कैसे फर ऊपर मूँछे फरक रही हैं  
 खर्चाटों से  
 गहरी नींद उन्हें सोने दो. ७

ड्योढ़ी भीतर दुपहरिया कात्यायनी: १९९४: २७३

इस प्रकार स्त्री के दुःख-दर्द को बयान करने वाली देह न होना“ ग “इस पौरुषपूर्ण समय म“दंग“त्रियाचरित्रं पुरुषस्य भाग्यं“ ग “एक भूतपूर्व नगरवधू की दुर्गपति से प्रार्थना“ “सौ साल कैसे जियें“ आदि अनेक कवितायें हैं. कात्यायनी ने अपने एक व्याख्यान में नारी की स्थिति को बयान करते हुए कहा है कि, बीसवीं सदी के अंत में भारत जैसे गरीब देशों की मेहनतकश स्त्रियाँ रोजमर्रे के आम जीवन से अनुपस्थित होती जा रही हैं। उन्हें देखना हो तो वहाँ चलना होगा जहाँ वे छोटे ऊछोटे कमरों में माइक्रोस्कोप पर निगाहें गड़ाये सोने के सूक्ष्म तारों को सिलिकोन चिप्स से जोड़ रही हैं निर्यात के लिए सिले। सिलाए वस्त्र तैयार करने वाली फॅक्टरियों में कटाई - सिलाई कर रही हैं खिलौने तैयार कर रही हैं या फूड प्रोसेसिंग के काम में लगी हुई हैं। इसके अलावा वे बहुत कम पैसे पर स्कूलों में पढ़ा रही हैं टायपिंग कर रही हैं करघे पर काम कर रही हैं सूत कात रही है और पहले की तरह बदस्तूर खेतों में भी खट रही हैं। महानगरों में वे दाई ऊनौकरानी का भी काम कर रही हैं और “बार मेड“ का भी. ८ कात्यायनी: १९९७: १७

अंत में नारी मुक्ति की माँग करते हुए कात्यायनी कहती हैं -

मुक्ति की चाहत को  
 सपनों की दुनिया से  
 बाहर लाना होगा.  
 मुक्ति की चाहत को  
 बस चाहत ही बने रहने देना  
 बूढ़ा कर देगा.  
 मुक्ति की चाहत को  
 अदम्य लालसा ही नहीं  
 दुर्निवार जरूरत बनाना होगा.  
 उसे एक आदत में ढालना होगा  
 कविता का लिवास उतारकर  
 उसे रोजमर्रे की जरूरत बनाना होगा. ९

बहस में कुछ मुद्दे कुछ प्रतिवाद कात्यायनी: १९९७: ३१

कात्यायनी की “स्त्री विमर्श” सम्बन्धी उपरोक्त कविताओं के आधार पर यह कहा जा सकता है कि जहाँ एक ओर उनकी कविताओं में समाज द्वारा उन पर किये गये शोषण की दास्तान है वहीं दूसरी तरफ नारी मन में उठने वाली “मुक्ति रूपी लहर” भी विद्यमान है. सदियों से बंधनों में जकड़ी नारी अब अपने पारंपरिक ढाँचे से मुक्ति चाहती है। वह वस्तु या पशु बनकर जीना नहीं चाहती बल्कि वह मनुष्य बनकर समानता व स्वतंत्रता की गुहार करती है। स्वार्थी समाज द्वारा दिए गये उपमानों त्याग व बलिदान की मूर्ति प्यार व ममता की मूर्ति सहानुभूति की देवी आदि से परे रहकर मानवी जीवन जीना चाहती है। परिवार के हित के लिये दी जाने वाली कुर्बानी के खिलाफ वह विद्रोह करती है। साथ ही वह चूल्हेचौके तक अपनी दुनियाँ को सीमित नहीं रखना चाहती। पति व परिवार ही सिर्फ उसकी दुनियाँ न हो उससे बाहर भी उसका अस्तित्व हो। मार्ताण्डिका अपनी संतान में भेदभाव न करें पुत्री को भी समान शिक्षा प्यार व सम्पत्ति का भागीदार बनायें उसके दुःखसुख में अपनी सहभागिता प्रदान करें और एक नये समाज की रचना करें।

स्त्रीपुरुष का प्यार पूर्ण स्वतंत्रता व समानता के आधार पर हो उसमें किसी भी प्रकार की बाध्यता या विवशता न हों। घरेलू गुलामी के सभी रूपों से उसे मुक्त कर अपना जीवन स्वेच्छा से जीने की आजादी उसे प्रदान की जाये। समाज के उत्थान में उसकी सहभागिता को अनिवार्य समझा जाये।

अतः आज समाज के परम्परागत ढाँचे में बदलाव की आवश्यकता है क्योंकि स्त्री मन में आज अपनी “अस्मिता” और “मुक्ति” के भाव जाग चुके हैं। भविष्य को उज्ज्वल बनाने के लिये समाज को एक नवीनतम रूप देने की सचेतन कोशिश कात्यायनी की कविताओं की माँग है।

### संदर्भ ग्रंथ सूची

- डॉ. खान फिरोज एम. नारी विमर्श : दशा और दिशा. गाज़ियाबाद :आकाश प्रकाशन २०१०. प्रिंट  
Dr. Khan Firoz M. Mari Vimarsha : Dasha And Disha, Gajiyabad : Aakash Prakashan 2010, Print
- कात्यायनी. इस पौरुषपूर्ण समय में. नयी दिल्ली : वाणी प्रकाशन दरियागंज २००३. प्रिंट  
Katuayayni, Esa Paurushapurna Samay Mai, New Delhi : Vani Prakasha, Dariyaganj 2003, Print.
- कात्यायनी. सात भाइयों के बीच चम्पा. हरयाणा : आधार प्रकाशन प्रा. लि.ग एस.सी.एफ ऊ २६७ग सेक्टर ऊ१६ग पंचकुला १९९४. प्रिंट.  
Katuayayni, Saat Baiyaion ke Beech Champa, Haryana : Aadhar Prakashan Pvt. Ltd.,S.C.F.267 Sector, 16 Panchakula 1994, Print
- कात्यायनी. दुर्ग द्वार पर दस्तक. लखनऊ : परिकल्पना ३—२७४ग विश्वासखंड गोमतीनगर १९९७. प्रिंट.  
Katuayayni, Durga Dwar Par Dastka Lakhanu : Parikalpna 2 - 274, Vishwaskhand, GomatiNagar,1997, Print.

\*\*\*\*\*

# वैदिक साहित्य में निहित मूल्यों की प्रासंगिकता

जितेंद्र कुमार तिवारी

## ABSTRACT

वेद सनातन संस्कृति एवं हमारी सभ्यता के सर्वस्व हैं। वैदिक ऋषियों द्वारा सतत साधना तपश्चर्या के प्रत्यक्षीकृत विमल ज्ञानराशि ही वेद हैं जो मानव जीवन से सर्वतो भावेन पुरुषार्थ चतुष्टय के सम्पादक हैं। वैदिक ज्ञान राशि का उद्गम वेद से है जैसे गंगा का गंगोत्तरी से। वैदिक ज्ञान मानव जीवन को समन्वित एवं सुव्यवस्थित रूप में प्रस्तुत करने की प्रेरणा देता है। इसमें मानवीय जीवन मूल्यों पर सम्पूर्णता, समग्रता पर विचार किया गया है। सम्पूर्ण विश्व एक परिवार है। यह ऋषियों की अत्यंत व्यापक दृष्टि है। इसमें सभी के सर्वोदय की बात कही गयी है। वैदिक दर्शन में एक पूर्ण मानव की परिकल्पना में मूलभूत जीवनमूल्य निरूपित हैं। इसमें सार्वकालिक, सार्वदेशिक तथा सार्वभौम नैतिक संदेशों का स्वर प्रधान है। इसमें सीमाबद्धता नहीं अपितु निःसीमता का भाव है। विश्व बन्धुत्व और विश्वशांति की उदात्त भावनाओं से ओतप्रोत वैदिक मंत्रों में मानव मात्र के प्रति सौहार्द, मित्रता और साहाय्य की भावना का सुन्दर संदेश मिलता है।

**Keywords** - वैदिक साहित्य, मूल्य, प्रासंगिकता, मानव मूल्य, विश्वशांति, विश्व-बंधुत्व

मानव जीवन के उद्देश्य को धर्म, अर्थ, काम और मोक्ष के रूप में देखा जा सकता है। चारों वर्णों में समष्टि से व्यष्टि का सुन्दर रूप मंत्रों में देखा जा सकता है। व्यक्ति समाज का अभिन्न अंग है। समाज को समुन्नत बनाने तथा समाज और राष्ट्र को गौरव प्रदान करने के लिए सदाचरण अपनाना ही होगा। विश्व के प्रायः सभी धर्म जैन, बौद्ध, सिक्ख, पारसी, ईसाई, इस्लाम आदि सदाचार का उपदेश स्वीकार करते हैं। वेद, स्मृतियां, पुराण, जैनसूत्रांग, बौद्ध त्रिपिटक, अवेस्ता, गुरुग्रंथ साहेब, बाईबिल एवं कुरानशरीफ आदि ग्रंथ रत्न सदाचार की शिक्षा देते हैं। सनातन आर्य धर्म वैदिक काल से लेकर आज तक यही तो शिक्षा दे रहा है कि सम्पूर्ण समाज का कल्याण हो। प्रत्येक व्यक्ति ईर्ष्या द्वेष, वैमनष्यता, लोलुपता कदाचार समस्त बुराइयों से दूर रहकर एक श्रेष्ठ नागरिक बनकर दिखाये। इसी में तो सम्पूर्ण विश्व का कल्याण निहित है।

इन सभी बिन्दुओं से आज सभी पूर्णतः परिचित हैं। फिर भी प्रकाशित करने का मुख्य उद्देश्य यही है कि एक बार पुनः आत्म मंथन एवं अनुसंधान करने की आवश्यकता है। भारतीय वेद ज्ञान राशि से हमारा समाज विलग होता जा रहा है। हमें चिंतन करके श्रेष्ठ समाज की स्थापना करना है। पूर्ववत आदर्शों को स्थापित करके स्वामी विवेकानन्द की भांति विश्व में वेदों के परचम को लहराना ही होगा।

वेद विश्ववाङ्मय के उपलब्ध प्राचीनतम, प्रशस्ततम एवं समृद्धतम ग्रंथरत्न हैं। वेद सनातन संस्कृति एवं हमारी सभ्यता के सर्वस्व हैं। वैदिक ऋषियों द्वारा सतत साधना तपश्चर्या के प्रत्यक्षीकृत विमल ज्ञानराशि ही वेद हैं-

”ऋषि दर्शनात्, ऋषयोमंत्रदृष्टारः, साक्षात्कृत धर्माण ऋषयो बभूवः॥<sup>1</sup>

(निरुक्त 1.2)



वेदज्ञान सकल दोष विवर्जित तथा सर्वथा प्रामाणिक हैं। अतीत वर्तमान अनागत त्रैकालिक, स्थूल, सूक्ष्म, समीपस्थ-दूरस्थ, अंतर्हित-व्यवहित समस्त विषयों का सुस्पष्ट निःसंदिग्ध ज्ञान प्रदान करने वाले वेद सनातन चक्षु तथा परा-अपरा उभयविद्याओं से संवलित है। मानव जीवन से सर्वतो भावेन पुरुषार्थ चतुष्टय के सम्पादक हैं। वैदिक ज्ञान राशि का उद्गम वेद से है जैसे गंगा का गंगोत्तरी से ।

भारतीय परम्परा की दृष्टि से वेदों का कितना महत्त्व है इसका अनुमान निम्नलिखित सूत्र वाक्यों से आसानी लगाया जा सकता है -‘वेदो’खिलो धर्म मूलम्<sup>12</sup> (मनुस्मृति 2.6) सर्वज्ञान मयो हि सः<sup>13</sup> (मनुस्मृति 2.7) चातुर्वर्ण्य त्रयलोकाश्चत्वारश्चाश्रमाः पृथक्। भूतभव्यं भविष्यं च सर्वं वेदात्प्रसिद्धयति<sup>4</sup>(मनुस्मृति 12.97) धर्मजिज्ञासमानानां प्रमाणं परमं श्रुतिः।<sup>5</sup>(मनुस्मृति 2.13)

ये सूत्रवाक्य वेदों की धार्मिक मौलिकता को स्पष्ट करने में सहायक है। वेद ही समस्त ज्ञानराशि से परिपूर्ण हैं। चारो वर्ण तीनों लोक, चारों आश्रम, भूत-वर्तमान और भविष्य इन सब का परिज्ञान वेदों से होता है। अब प्रश्न उठता है कि वेद किसको कहते हैं ? इस विषय में तीन दृष्टियां देखने को मिलती हैं -

सर्वप्रथम वेद विद् ज्ञाने धातु से बना है। अतः इसका मूलार्थ ज्ञान ही है। विद्या शब्द भी इसी धातु निकला है। इस लिए विद्या और वेद समानार्थक हैं। आश्वलायन श्रौतसूत्र में अनेक विद्याओं के साथ वेद शब्द का प्रयोग देखने को मिलता है।<sup>6</sup>(आ० श्रौतसूत्र 10.7)

दूसरी दृष्टि के अनुसार वेद शब्द का सामान्य ‘ज्ञान’ के स्थान पर विशिष्ट अर्थ में ही प्रयोग हुआ है। ‘मंत्रब्राह्मणयोर्वेदनामधेयम्<sup>7</sup> मंत्र और ब्राह्मण दोनों को वेद कहा जाता है। तीसरी दृष्टि के लोग संहिता भाग को वेद मानते हैं। आचार्य विष्णुमित्र के अनुसार वेद शब्द का व्युत्पत्तिजन्य अर्थ इस प्रकार है-

विद्यंते ज्ञायंते लभंते वा एभिर्धर्मादिपुरुषार्था इति वेदाः।<sup>8</sup> धर्म, अर्थ, काम और मोक्ष पुरुषार्थ चतुष्टय जिसके द्वारा जाने जाये वह वेद हैं। आचार्य सायण का कथन है कि — इष्टप्राप्त्यनिष्टपरिहारयोरलौकिकमुपायं यो ग्रंथो वेदयति स वेदः।<sup>9</sup> आचार्य बौधायन ने सर्वप्रथम यह मत व्यक्त किया कि मंत्र और ब्राह्मण दोनों का सामूहिक नाम वेद है।<sup>10</sup> (बौधायन गृह्यसूत्र 26.2) वैदिक ज्ञान मानव जीवन को समं वित एवं सुव्यवस्थित रूप में प्रस्तुत करने की प्रेरणा देता है। इसमें मानवीय जीवन मूल्यों पर सम्पूर्णता, समग्रता पर विचार किया गया है। ‘यत्र विश्वं भवत्येकनीडम्।<sup>11</sup> (यजुर्वेद32.8) सम्पूर्ण विश्व एक परिवार है। यह ऋषियों की अत्यंत व्यापक दृष्टि है। इसमें सभी के सर्वोदय की बात कही गयी है। वैदिक दर्शन में एक पूर्ण मानव की परिकल्पना में मूलभूत जीवनमूल्य निरूपित हैं इनके प्रेरणाप्रद उदाहरण वैदिक आख्यानो- सरमापणि संवाद सूक्त, शुनःशेष आख्यान, सूर्या आख्यान, विश्वला आख्यान, गृत्समद, विश्वामित्र पैजवन, रथवीतिदाल्भ्य इत्यादि आख्यान देखने को मिलते हैं। इस प्रकार समाज को नैतिकता, आचार- प्रवणता तथा सन्मार्ग गामिता का संदेश देते समय वे कहीं पर किसी भी प्रकार की बाध्यता का संकेत नहीं करते, वेदों में निरूपित वैदिक संदेश तद् सम्बंधित देश काल सामाजिक परम्परा के आधार पर किसी नैतिक संकीर्णता अथवा पक्षधरता का आरोप लगाने की संभावना नहीं है। यथा-

समानो मंत्रः समिति समानी समानं मनः सह चित्तमेषाम् ।

समानं मंत्रमभि मंत्रये वः समानेन वो हविषा जुहोमि<sup>12</sup> (ऋग्वेद 10.191.4)

समानी व आकूतिः समाना हृदयानि वा।

समानमस्तु वो मनो यथा यः सुसहासति ?<sup>13</sup> (ऋग्वेद 10.191.4)

इसमें सार्वकालिक, सार्वदेशिक तथा सार्वभौम नैतिक संदेशों का स्वर प्रधान है । इसमें सीमाबद्धता नहीं अपितु निःसीमता का भाव है। विश्व बन्धुत्व और विश्वशांति की उदात्त भावनाओं से ओतप्रोत वैदिक मंत्रों में मानव मात्र के प्रति सौहार्द मित्रता और साहाय्य की भावना का सुन्दर संदेश इस मंत्र में देखने को मिलता है-

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे।

मित्रस्य चक्षुषा समीक्षामहे?<sup>14</sup> (यजुर्वेद34.18)

अर्थात् मैं मनुष्य क्या सभी प्राणियों को मित्र की दृष्टि से देखूँ। सभी में मैत्री का भाव हो। सम्पूर्ण संसार सुखमय जीवन यापन करे।

शं नः सूर्यः उरुचक्षा उदेतु, शं नश्चस्रः प्रदिशो भवंतु<sup>15</sup>(ऋग्वेद 7.35.8)

विश्वानि देव सवितर्दुरितानि परा सुव, यद् भद्रं तन्न आ सुव<sup>16</sup>(यजुर्वेद 30.8)

यही कारण है कि इतने काल खण्ड के बाद भी वेदों में प्रतिपादित नैतिक उपदेश आज भी अपना मूल्य यथावत बनाये हुए हैं। समाज में उतने ही समादृत और मान्य हैं जितना वे रचना काल में होंगे। इस विमल ऋषि परम्परा का अनुशरण करके मानव सुखमय जीवन यापन कर सकता है। नीति शब्द से आशय ही अभीष्ट मानव जीवन के लक्ष्य को प्राप्त करने वाली विधा रही है। जो नीति गुणों से संयुक्त हो उसे नैतिक कहा जायेगा। नैतिकता का अध्ययन हम कई दृष्टिकोणों से हम कर सकते हैं- व्यक्ति परिवार समाज अथवा राष्ट्र या लोक। चूंकि व्यक्ति समष्टि की ही इकाई है। इस लिए सम्पूर्ण समष्टि को हम व्यष्टि के रूप में देख सकते हैं। व्यक्ति के जीवन की पूर्णता के लिए हम उसे ब्रह्मचर्य, ग्रहस्थ, वानप्रस्थ और संन्यास इन चार अवस्थाओं में विभाजित कर देखते हैं। मानव जीवन के उद्देश्य को धर्म, अर्थ, काम और मोक्ष के रूप में देखा जा सकता है। चारों वर्णों में समष्टि से व्यष्टि का सुन्दर रूप इस मंत्र में देखा जा सकता है।

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु।

प्रियं सर्वस्व पश्यत उत शूद्र उतार्ये<sup>17</sup>(अथर्ववेद 19.62.1)

हे भगवन् । मुझे विद्वानों में प्रिय बनाइए। मुझे क्षत्रियों में प्रिय बनाइए मुझे शूद्रों वैश्यों तथा अन्य सभी प्राणियों का प्रिय बनाइए। सामाजिक धरातल पर ब्राह्मण, क्षत्रिय वैश्य और शूद्र इन चार रूपों में बाँटकर देखते हैं । व्यक्ति के जीवन को लौकिक और लोकोत्तर ऐहिक और आमुष्मिक के रूप में तो कभी शरीर, वाणी, मन और आत्मा के अंतर्विभागों में भी अध्ययन कर सकते हैं। कहने का तात्पर्य यह है कि हम जीवन के विशद मनोविज्ञान को नैतिकता के रूप में लेते हुए विविध धरातलों पर मूल्यांकन कर सकते हैं यथा- ब्रह्मचर्येण तपसादेवा मृत्युमपाघ्नत।<sup>18</sup>(अथर्ववेद 11.5.19)

मंत्र में ब्रह्मचर्य अर्थात् ज्ञान की अखण्ड साधना और तप अर्थात् ज्ञान प्राप्ति के मार्ग में आने वाली सभी परिस्थितियों को सहन करते हुए मानव जीवन को ज्ञानमय और तपोमय बनाना ही जीवन के मुख्य मंत्र से सभी सद्गुणों का विकास सम्भव है।

व्यक्ति समाज का अभिन्न अंग है। समाज को समुन्नत बनाने तथा समाज और राष्ट्र को गौरव प्रदान करने के लिए सदाचरण अपनाना ही होगा। इसके विना सुष्ठु समाज की परिकल्पना नहीं की जा सकती है। इसकी पुष्टि भी 'आचारः परमो धर्मः' के रूप में स्वयं मनु ने की है।<sup>19</sup> (मनुस्मृति 1.108) हमारे राष्ट्र के अमूल्य निधि स्वरूप धर्मशास्त्रों में भी समाज को बुराइयों से बचने का उल्लेख है कि दुराचारी मनुष्य निन्दनीय, दुःखभागी, व्याधियों से ग्रस्त अल्पायु होता है।<sup>20</sup>

दुराचारी हि पुरुषो लोके भवति निन्दितः ।

दुःख भागी च सततं व्याधि अल्पायुरेव च?(मनुस्मृति 4.156)

वहीं दूसरी ओर सदाचारी व्यक्ति को सौ वर्षों तक जीने का शुभादेश देखने को मिलता है। यथा- यः सदाचारवान्नरः ..... शतं वर्षाणि जीवति।<sup>21</sup> (मनुस्मृति 4.158) यहीं पर प्रश्न उठता है कि सदाचार कहते किसे हैं। इस व्युत्पत्ति से इसके सरलतम स्वरूप को पहचाना जा सकता है- 'सन् चासौ आचारः सदाचारः (समीचीन/अच्छे आचरण) अथवा 'सतां शिष्टानां आचारः सदाचारः सत्पुरुषों के अच्छे आचरण।<sup>22</sup> यही नहीं सदाचारी के तीन विभाग कायिक, वाचिक, मानसिक देखने को मिलते हैं। क्रमशः उक्त को इस रूप में भी सरलता से पहचाना जा सकता है। प्रथम- शरीर की शुद्धि, ब्रह्मचर्य का पालन, अहिंसा परोपकार इत्यादि। दूसरा- सत्य- प्रिय बोलना, सद्साहित्य वेदादि ऋषियों की आप्तवाणी का श्रवण एवं

मननादि। तीसरा- प्रसन्नता क्षमा, करुणा, धैर्य, भाव शुद्धि, कामक्रोधादि से प्रभावित न होना मानसिक सदाचार है। यहीं पर चिंतन की विशेष आवश्यकता है। आज का समाज अत्याधुनिकता की होड़ में आगे बढ़ता जा रहा है, किंतु आवश्यकता है कि विकसित होने का सही अर्थ न भूल जाये। मूल्य विहीन मनुष्य तो रोबोट के समान हो जायेगा जिसको नियंत्रित करने के लिए मानवमूल्यों की आवश्यकता होती है। अन्यथा कोई भी विकास सार्थक न होकर विध्वंसक हो जाता है। आचार्य शुक्र कहते हैं कि- अनाचारात् धर्म हानिः।<sup>23</sup>(शुक्रनीति 2.214)

महाभारत कालीन समाज में दुःख विभीषिका का अनुभव करते हुए आचार्य विदुर कहते हैं कि- कुलं वृत्तेन रक्ष्यते।<sup>24</sup> भागवत पुराण भी इसी बात का समर्थन करते हुए कहता है कि- सदाचारवता पुंसा जितौ लोकावुभावपि।<sup>25</sup>(विष्णुपुराण 3.11.2) वहीं आपस्तब धर्मसूत्र कहता है कि- आचिनोति धर्मान् यतः स आचार्यः।<sup>26</sup> महर्षि वसिष्ठ का कथन है कि- तद लाभे शिष्टाचारः प्रमाणम्। शिष्टा पुनरकामात्मा।<sup>27</sup>(योगवसिष्ठ 1.3-5) महर्षि याज्ञवल्क्य की दृष्टि भी इसी रूप में देखने को मिलती है- सदाचारः सतां शिष्टानामाचारनुष्ठानम्।<sup>28</sup> (याज्ञवल्क्य स्मृति 1.7) विष्णु पुराण भी इसी ओर संकेत करते हुए कहता है कि-

साधवः क्षीणदोषास्तु सच्छब्दः साधुवाचकः।

तेषामाचरणं यत्तु सदाचारः स उच्चयते?<sup>29</sup> (विष्णुपुराण 3.11.3)

विभिन्न धर्मों भी सदाचार के सुन्दर स्वरूप को भी देखा जा सकता है। आदि ग्रंथ ऋग्वेद आत्मा, चित्त, मन की पवित्रता पर बल देता है- ऋतस्य गोपा न दभाय सुक्रतुस्त्रीषपवित्रता हृषंतरादधे।<sup>30</sup> (ऋग्वेद 9.73.8) अदम्यताहसुकर्मपवित्रतृत्तुत् (सदाचार) यही तीन विन्दु श्रेष्ठ जीवन की आधार शिलाएं हैं। अथर्ववेद का निर्देश है कि पति-पत्नी, पिता-पुत्र, भाई-बहन, को शिक्षा देते हुए कहता है कि पुत्र को पिता का आज्ञाकारी होना चाहिए। पति-पत्नी को परस्पर मधुरभाषी होना चाहिए। भाई से भाई को परस्पर द्वेष नहीं करना चाहिए। बहने भी बहनों से परस्पर स्नेह करें और सदा प्रेम युक्त मधुर व्यवहार करें।<sup>31</sup>

अनुब्रतः पितुः पुत्रो मात्रा भवतु संमना।

जाया पत्ये मधुमती वाचं वदतु शांतिवाम्?

मा भ्राता भ्रातरं द्विषन् मा स्वसारमुत स्वसा?(अथर्ववेद 3.30.2-3)

विश्व के प्रायः सभी धर्म जैन, बौद्ध, सिक्ख, पारसी, ईसाई, इस्लाम आदि सदाचार का उपदेश स्वीकार करते हैं। वेद, स्मृतियां, पुराण, जैनसूत्रांग, बौद्ध त्रिपिटक, अवेस्ता, गुरुग्रंथ साहेब, बाईबिल एवं कुरानशरीफ आदि ग्रंथ रत्न सदाचार की शिक्षा देते हैं। बौद्ध धर्म अभी भी विश्व के कई भागों में विद्यमान है। इसमें 'शील' को सदाचार की संज्ञा दी गई है। त्रिशरण- बुद्धं-धम्मं-संघं-सरणं गच्छामि। इसके बाद पंचशील सिद्धांतों का विधान देखने को मिलता है। प्राणि हिंसा, चोरी व्यभिचार, झूठ तथा नशीले पदार्थों के सेवन से सर्वदा मुक्त रहने की शिक्षा दी गयी है।

जैन दार्शनिक और वैज्ञानिक चिंतनशील व्यक्ति अब यह स्वीकार करने लगे हैं कि जीवन का लक्ष्य भौतिक ऐश्वर्य के उपभोग द्वारा वाह्यरूप को संवारना नहीं बल्कि मानव के आंतरिक सौंदर्य को जगाना है। आचार्य भद्रबाहु का कथन है कि - 'सत्त्वप्रवृत्ति' मनुष्य की भावना पवित्र हो, उद्देश्य उच्च हों, चरित्र मजबूत हो, हिंसा का अभाव हो, कल्याण एवं सदाचार की भावना हो।

सिक्ख धर्म में 'सिक्ख' शब्द ही सदाचार का द्योतक है। गुरुग्रंथ साहिब, दशमग्रंथ साहिब, रहितनाभा में सत्य को ही सर्वोच्च स्थान दिया गया है। परंतु आचार का स्तर उससे भी उंचा है।<sup>32</sup> सिक्ख धर्म प्रत्येक को सदाचारी बनाने का प्रयत्न करता है। जब व्यक्ति सदाचारी हो जायेगा तो समाज स्वतः उसी रूप में परिवर्तित हो जायेगा।

पारसी धर्म की मान्यता है कि पैगम्बर जब पृथ्वी पर अवतीर्ण होते हैं, तो वे आदर्शों की स्थापना करते हैं। धर्म का मार्ग बतलाते हैं। यहां तक देखने को मिलता है कि "मनुष्य जीवन की सफलता सदाचार जीवन बिताने में ही है।

सदाचारी को हानि न पहुंचाने वाला सच्चा जरथोस्त्री (पारसी) है। हुमत- नेक विचार (Good thought ) हुबल नेक वचन(Good words) हुबरस्त नेक कर्म(Good deeds) पर आधारित हैं।

ईसाई धर्म का स्वरूप विश्व में व्यापक है। ईसा मसीह के नाम पर<sup>57</sup> संवत् ईस्वी सन् का प्रारम्भ हुआ। ईश्वर का मनुष्य पर अत्याधिक प्रेम है। प्रेम को एक दूसरे में बांटना चाहिए। प्रेम धैर्यवान दयालु है हठी नहीं। महात्मा ईसा सम्पूर्ण विश्व को आदर्श चरित्र तथा सदाचार की शिक्षा दी। मन- वाणी- कर्म को सदा घृणा से दूर रहने की बात कही।

इस्लाम धर्म में हजरत मुहम्मद साहब का कथन है कि” जिस दिन मनुष्य कोई गुनाह नहीं करता वह दिन ईद का दिन है”। सदा पापों से डरना चाहिए, संतोष ही सबकी निधि है। कुरान शरीफ सर्वदा सदाचार, त्याग, दया,ममता, करुणा आदि मानवीय मूल्यों की शिक्षा देता है।

सनातन आर्य धर्म वैदिक काल से लेकर आज तक यही तो शिक्षा दे रहा है कि सम्पूर्ण समाज का कल्याण हो। प्रत्येक व्यक्ति ईर्ष्या द्वेष, वैमनष्यता, लोलुपता कदाचार समस्त बुराइयों से दूर रहकर एक श्रेष्ठ नागरिक बनकर दिखाये। इसी में तो सम्पूर्ण विश्व का कल्याण निहित है।

इन सभी बिन्दुओं से आज सभी पूर्णतः परिचित हैं। फिर भी प्रकाशित करने का मुख्य उद्देश्य यही है कि एक बार पुनः आत्म मंथन एवं अनुसंधान करने की आवश्यकता है। जिस भारतीय वेद ज्ञान राशि से हमारा समाज विलग होता जा रहा है। पाश्चात्य सभ्यता का अंधानुकरण हो रहा है। सम्पूर्ण समाज भ्रष्टाचार में आकण्ठ दिखाई दे रहा है। परस्पर द्वेष,ईर्ष्या पनपती जा रही है। मानव मूल्यों एवं परम्परागत भारतीय आदर्शों को पाश्चात्य सभ्यता के अंधानुकरणरूपी सुरसा निगलती जा रही है। इन सब का मूल कारण है वैदिक शिक्षाएं एवं संस्कारों का अभाव । हमें चिंतन करके श्रेष्ठ समाज की स्थापना करना है। पूर्ववत् आदर्शों को स्थापित करके स्वामी विवेकानन्द की भांति विश्व में वेदों के परचम को लहराना ही होगा।

वर्तमान समय में बढ़ती जनसंख्या तथा रोजगार के सिमटते साधनों के दौर से गुजर रही युवा पीढ़ी को हताशा, निराशा तथा कुण्ठाओं से रोकने का मात्र एक ही उपाय के रूप में वैदिक ज्ञान ही है। वह संदेश परक ज्ञान मानव जीवन में एक नई स्फूर्ति, नवीन विद्युत का संचार करने वाले अमृतमय प्राण संजीवन वचनों से वैदिक साहित्य भरा पडा है। यथा-

तेजोऽसि तेजो मयि धेहि, वीर्यमसि वीर्यं मयि धेहि।

बलमसि बलमयि धेहि ओजोऽयोजो मयि धेहि?<sup>33</sup> (यजुर्वेद 19.9)

आचार्य मंगलदेव शास्त्री समाज को एक नयी रोशनी देते हुए कहते हैं कि-

आशा सर्वोत्तमं ज्योतिः। निराशायाः समं पापं मानवस्य न विद्यते?

समुत्सार्य समूलं तामाशावादपरो भव।

मानवस्योन्नतिः सर्वा साफल्यं जीवनस्य च?<sup>34</sup>

मनुष्य के लिए निराशा के समान कोई दूसरा पाप नहीं है। इस लिए मानव को चाहिए कि वह पाप रूपिणी निराशा को समूल हटाकर आशावादी बनें। मनुष्य की सारी उन्नति, जीवन सफलता और श्रृष्टि की चरितार्थता आशावाद में ही प्रतिष्ठित है। आशा ही सबसे उत्कृष्ट प्रकाश है। जीवन में आदर्श की भावना, आत्मविश्वास करुणा, सत्यपरायणता और उत्तरोत्तर समुन्नति इस नीतिपरक शिक्षा के माध्यम से प्राप्त की जा सकती है। अथर्ववेद का एक मंत्र शाश्वत मानवमूल्य को प्रतिपादित करते हुए कहता है कि सत्याचरण से ही विजय प्राप्त की जा सकती है, मिथ्यात्व से नहीं।<sup>35</sup> (अथर्ववेद 8.4.12)

भारतीय संस्कृति में मातृ-पितृ भक्ति का अत्यधिक महत्त्व रहा है। तैत्तिरीय उपनिषद में दीक्षांत समारोह के अवसर पर आचार्य द्वारा दिया गया उपदेश”मातृ देवो भव, पितृ देवो भव, आचार्य देवो भव, अतिथि देवो भव (तै.उ.शि.व.11)

का सूत्र वाक्यों के माध्यम से परिवार, समाज, राष्ट्र तथा विद्यालयों एवं विश्वविद्यालयों में विद्यार्थियों में शिक्षकों के घटते हुए प्रेम को पुनः स्थापित किया जा सकता है। एक बार पुनः आचार्य चाणक्य तथा चन्द्रगुप्त जैसी गुरु शिष्य भक्ति के आदर्शों पर चलना ही पड़ेगा तभी राष्ट्र के नवनिर्माण तथा भ्रष्टाचार मुक्त समाज की स्थापना हो सकेगी। वैदिक संस्कृति में कभी हिंसा, क्रूरता, अनाचारिता, विश्वशत्रुता जैसे भावों के लिए कभी भी कोई स्थान नहीं रहा है। यज्ञ के पर्याय के रूप में प्रयुक्त 'अध्वर' शब्द अर्थ और निर्वचन के द्वारा यह सिद्ध करता है कि जिसमें हिंसा का कोई स्पर्श तक न हो। 'आत्मानः प्रतिकूलानि परेषां न समाचरेत्। आदि के द्वारा निश्चित रूप से मानव मूल्यों को प्रायोगिक धरातल पर उतारकर समाज तथा राष्ट्र को पुनः गौरवावित किया जा सकता है? इति शम्?

### सन्दर्भ ग्रंथ-सूची

- शर्मा, उमाशंकर. निरुक्त.वाराणसी, उ.प्र. : चौखम्बाविद्याभवन, 1985
- शास्त्री, हरगोविन्द,मनुस्मृति. वाराणसी, उ.प्र. : चौखम्बासंस्कृतसीरीज,1979
- आश्वलायन, श्रौतसूत्र.पूना, म.रा.: आनन्दाश्रम, 1917
- पाण्डेय, उमेशचंद्र. आपस्तम्ब धर्मसूत्र.मुम्बई, म.रा.: बाम्बेसंस्कृतसीरीज, 1932
- वर्मा, वीरेन्द्रकुमार.ऋग्वेद प्रातिशाख्य. नई दिल्ली: चौखम्बाप्रकाशन, 1986
- पाण्डेय, ओम् प्रकाश. वैदिक साहित्य और संस्कृति का स्वरूप तथा विकास. दिल्ली: नागपब्लिशर्स,2005
- यजुर्वेदसंहिता. दिल्ली: नागपब्लिशर्स,1994
- ऋग्वेदसंहिता. दिल्ली: नागपब्लिशर्स,1994
- अथर्ववेदसंहिता. दिल्ली: नागपब्लिशर्स,1994
- दत्त, रामनारायण. महाभारत. गोरखपुर, उ.प्र.: गीताप्रेस,1988
- मिश्र, जगदीशचन्द्र.शुक्रनीति. वाराणसी, उ.प्र.:चौखम्बासंस्कृतसीरीज,1992
- शास्त्री, गुरुप्रसाद. विदुरनीति. वाराणसी, उ.प्र.:चौखम्बासंस्कृतसीरीज,1996
- स्वामी, श्रीधर. विष्णु पुराण. वाराणसी, उ.प्र.:चौखम्बासंस्कृतसीरीज,1988
- आपस्तम्ब धर्म सूत्र पृ. सं.70
- शर्मा, वासुदेवलक्ष्मण. वाल्मीकिप्रणीतयोगवसिष्ठ.दिल्ली: मोतीलालबनारसीदास,1975
- पाण्डेय, उमेशचन्द्र.याज्ञवल्क्य स्मृति. वाराणसी, उ.प्र.:चौखम्बा संस्कृतसंस्थान,1983
- स्वामी, श्रीधर. विष्णु पुराण. वाराणसी, उ.प्र.:चौखम्बासंस्कृतसीरीज,1988
- त्रिपाठी, श्रीधर.धर्मशास्त्रीय विषयों का परिशीलन.दरभंगा, बिहार: मिथिलाशोधसंस्थान, 1999
- शास्त्री, मंगलदेव.भारतीय संस्कृति का विकास.दिल्ली: भारतीय ज्ञानपीठ, 2003
- सिद्धांतालंकार,सत्यव्रत. एकादशोपनिषद.देहरादून, उ.प्र.:विजयकृष्ण लखनपाल एण्ड कंपनी,1963

\*\*\*\*\*

## PSYCHOLOGY

*Impact Of Culture On Field Independence/Field Dependence As A Function Of Learning Styles*

Cicilia Chettiar

**ABSTRACT**

*This paper develops a framework for understanding the relationships between approaches to learning adopted by students in the context of higher education and the concept of field dependence/field independence. This is a cognitive variable that affects the learning style of the individual. Sometimes it is referred to as global versus analytic thinking and it reflects on how learners think and process information. The field dependent learner is one who processes information globally. This learner is less analytical, not attentive to detail, and sees the perceptual field as a whole. This whole resists analysis or decomposition. The field independent person on the other hand can easily break the field down into its component parts. He/she is typically not influenced by the existing structure and can make choices independent of the perceptual field. There is very little disagreement that a relationship does exist between the culture in which children live (or from which they are descended) and their preferred ways of learning. This relationship, further, is directly related to academic, social, and emotional success in school. We will look at how students vary along the continuum of field dependence/field independence as a direct consequence of belonging to a particular culture. Our ability to give every child a chance to succeed in school depends upon a full understanding of culture and learning styles. After all, effective educational decisions and practices must emanate from an understanding of the ways that individuals learn. Consequently, knowing each student, especially his or her culture, is essential preparation for facilitating, structuring, and validating successful learning for all students.*

**Keywords** - Cognition, culture, field independence/dependence, learning styles.

**Introduction**

Psychologists have long been aware that people differ in the consistent ways in which they receive and respond to information. Some make careful distinctions between stimuli, whereas others blur distinctions, and some may typically prefer to make broad categories, whereas others prefer narrow ones for grouping objects. These consistencies in an individual seem to be fairly stable across time and even across situations. They have been referred to as cognitive controls. Combinations of several cognitive controls within a person have been referred to as cognitive style, of which there can be numerous variations.

There appears considerable confusion in the literature concerning the terms cognitive and learning styles. Numerous authors and researchers use the terms interchangeably. However, various authors draw a distinction between cognitive and learning style. Learning styles refer to ways that people learn information, and cognitive styles are more global, referring to the way that people see the world around them and interact with it (Jonassen & Grabowski, 1993).

Learning styles are less specific than cognitive styles. Because learning styles are based on self-report measures, validity is one of the most articulated problems. Moreover, as speculated by some researchers, "...learning styles may not be legitimate research tools, "... they are useful methods for eliciting self-reflection and an understanding of the learning process" (Jonassen & Grabowski, 1993; p. 234).

There are various recognized cognitive styles available in the literature, among which are visual/haptic, visualizer/verbalizer, leveling/sharpening, serialist/holist, and field dependent/independent. This paper will focus on only the field dependent / independent style.

According to Witkin and Goodenough (1981), people are termed field independent (FI) if they are able to abstract an element from its context, or background field. In that case, they tend to be more analytic and approach problems in a more analytical way. Field dependent (FD) people, on the other hand, are more likely

to be better at recalling social information such as conversation and relationships. They approach problems in a more global way by perceiving the total picture in a given context.

Daniels (1996) summarizes the general tendencies of field dependent and independent learners as follows:

#### **Field-dependents**

- Rely on the surrounding perceptual field.
- Have difficulty attending to, extracting, and using non salient cues.
- Have difficulty providing structure to ambiguous information.
- Have difficulty restructuring new information and forging links with prior knowledge.
- Have difficulty retrieving information from long-term memory.

#### **Conversely, field-independents**

- Perceive objects as separate from the field.
- Can disembed relevant items from non-relevant items within the field.
- Provide structure when it is not inherent in the presented information.
- Reorganize information to provide a context for prior knowledge.
- Tend to be more efficient at retrieving items from memory

#### **Field Dependency and Academic Achievement**

Bassey et. al. in their study have cited Murphy, Casey, Day, & Young (1997) & Cakan, (2000) and stated that cognitive style has been reported to be one of the significant factors that may impact students' achievement on various school subjects. In another research study, Dwyer and Moore (1995), as cited by Bassey et.al. investigated the effect of cognitive style on achievement with 179 students who enrolled in an introductory education course at two universities in the United States. They found the field independent learners to be superior to field dependent learners on tests measuring different educational objectives. The researchers concluded that cognitive style had a significant association with students' academic achievement.

Bassey et.al. again cite research by Tinajero and Paramo (1997) who investigated the relationship between cognitive styles and student achievement in several subject domains (English, mathematics, natural science, social science, Spanish, and Galician). With the sample of 408 middle school students, the researchers asserted that cognitive style was a significant source of variation in overall performance of students. That is, field independent subjects outperformed their field dependent counterparts.

It has also been found that analytic cognitive style had significant effect on student's achievement in chemistry than relational and inferential styles. Independent subjects score higher than dependent ones in English Achievement Test. Independent learners are those who can do extensive reading and writing on their own and tend to depend less on teachers and other learners.

A field independent student can identify and manipulate the parts that comprise the whole, while the field dependent student has difficulty identifying the various parts and needs additional input to manipulate them. This is an extremely salient point to a second language learner, as most language curriculum requires a student to be able to manipulate words in a sentence in various patterns and combinations. If a student cannot find the patterns, they cannot manipulate the words as required, and frustration and lack of understanding are the result.

Some other academic connections are as follows

- FI attained higher mathematics achievement across grades (Vaidya & Chansky, 1980);
- FIs scored better on music compare to FDs (King, 1983);
- FI recalled significantly more from mathematical/scientific passages but FD recalled more from socially oriented passages (Phifer, 1983);

- FIs recalled more structural and functional information (equipment parts) than FDs (Skaggs, Rocklin, Dansereau, & Hall, 1990);
- FIs achieved more on performance-based assessments than did FDs (Lu & Suen, 1995);
- Most FI teachers gave FI students higher grades than FD students did; and most FD teachers assigned the highest grades to FD students (James, 1973);
- FI children learned mathematics better from a FD teacher than a FI teacher (Packer & Bain, 1978)

### Impact of culture on cognition

A cultural perspective on cognition assumes that humans are not only prepared biologically with a variety of physiological and psychological components but also with socially shaped propensities. Hence, the human psychological profile is formed through biological, social, and cultural processes. This profile includes particular ways of adaptation and adjustment to one's socio-cultural environment. The socio-cultural shaping of cognition may transpire in the production of action in particular ways in each culture. An assortment of interpersonal and social factors in various cultures may be significant predictors of cognition.

Anthropological and psychological studies of general cognitive processes continue to suggest that cognitive styles are connected to culture (Chen & Ford, 1998; Chen & Macredie, 2002; Lucy, 1992; Luria, 1976; Nisbett, & Norenzayan, 2002; Nisbett, Peng, Choi, & Norenzayan, 2001; Riding & Rayner, 1998; Wood, Ford, Miller, Sobczyk, & Duffin, 1996). As contextually influenced processes of learning develop over time, the mind forms particular styles of planning, strategizing, and problem-solving based on inherent patterns of organized information (Goldstein & Blackman, 1978).

This is particularly well illustrated by Nisbett and Norenzayan (2002), who found that "cultures differ markedly in the sort of inferential procedures they typically use for a given problem" (p. 2). Reviewing a range of studies dealing with linguistics and mathematics, they uncovered the variable differences in knowledge domains, analytical processes, and learning skills (such as deductive rules and schemes for induction and causal analysis) in diverse cultures, and showed how these processes operate on different inputs, for different people, in different situations and cultures. For example, discussing Lucy's study (1992) on how linguistic differences in number marking patterns affect thought among the Yucatee Maya, Chinese, Japanese, and English, Nisbett and Norenzayan (2002) state that, "consistent with the lexical structures of these two languages, Yucatee speakers showed a preference for material-based classification, whereas English speakers showed a preference for shape-based classification" (p. 8).

The results of some studies substantiate that cognitive differences at the design level exist in the form of cultural styles that are perceptible to users. Awareness of cultural cognitive style is necessary for the improvement of online communication.

Ethnicity was the strongest predictor of cognitive style in numerous studies. The cultural background of an individual and the degree to which the individual endorses cultural values moderate activation in brain networks engaged during even simple visual and attentional tasks. Behavioral research has shown that people from Western cultural contexts perform better on tasks emphasizing independent (absolute) dimensions than on tasks emphasizing interdependent (relative) dimensions, whereas the reverse is true for people from East Asian context.

Whereas Japanese were more accurate in the relative task, Americans were more accurate in the absolute task. Moreover, when engaging in another culture, individuals tended to show the cognitive characteristic common in the host culture.

Cultural differences arise from culturally different viewing patterns when confronted with a naturalistic scene. Measuring the eye movements of American and Chinese participants while they viewed photographs with a focal object on a complex background, researchers found, the Americans fixated more on focal objects than did the Chinese, and the Americans tended to look at the focal object more quickly. Thus, it appears that differences in judgment and memory may have their origins in differences in what is actually attended as people view a scene.



Researchers examined holistic cognitive tendencies in attention, categorization, and reasoning in three types of communities that belong to the same national, geographic, ethnic, and linguistic regions and yet vary in their degree of social interdependence: farming, fishing, and herding communities in Turkey's eastern Black Sea region. As predicted, members of farming and fishing communities, which emphasize harmonious social interdependence, exhibited greater holistic tendencies than members of herding communities, which emphasize individual decision making and foster social independence. These findings have implications for how eco-cultural factors may have lasting consequences on important aspects of cognition.

Other research suggests that (a) traditional East Asian art has predominantly context-inclusive styles, whereas Western art has predominantly object-focused styles, and (b) contemporary members of East Asian and Western cultures maintain these culturally shaped aesthetic orientations. The findings can be explained by the relation among attention, cultural resources, and aesthetic preference (Masuda, 2008).

### **Culture and FD/I**

A study analyzing the relationship between ethnic or other subgroup membership and the individual's cognitive style found that the Jewish subculture were more field dependent than the white Anglo-Saxon Protestant.

Clear difference could be found between the two types of cultures; that is, U.S. and German (individualistic cultures) participants were more field independent than were Russian and Malaysian (collectivist culture) participants

Field dependence / Independence are associated with cultural variation. Witkin & Berry (1971) identified four antecedents of Field dependence /Independence : ecology, social pressure, socialization and biological effects. Ecological adaptation refers to the characteristic relationship between man and nature. Ecological demands force members of a society to develop certain characteristics and perceptual abilities. For example hunters need to locate food and return safely to their homes. Since they need to distinguish the stimuli from the environment they are field independent.

Social pressure refers to social conformity and social stratification. In some societies such pressures are few allowing self-control to operate. Field independent societies can be differentiated from field dependent societies on the basis of family structure (nuclear vs. extended) social structure (egalitarian vs. hierarchical stratified) and social relation patterns (reserved – fragmented vs. dependence integrated) Agriculturalists who cultivate land and become permanent residents develop tighter relationships than hunters. They live in extended families and develop interdependence. Child rearing style can be either person/status oriented or the growth nurturing style which encourages field independence.

Finally, we can say, field dependence is characterized in cultures where adherence to authority and strict socialization norms are common; field independence is characterized in cultures that encourage autonomy, have more lenient child rearing practices and have loose social organization.

### **Psychological Differentiation**

Field independence/field dependence deals with the amount of psychological differentiation experienced. Differentiated systems are more complexly organized. The relationships between the system and the environment are more elaborate. Witkin and Goodenough (1981) describe the differentiation process as one of the creation of inner boundaries between the inner core of the self and the environment. Psychological activities also have boundaries and are separated from each other and the environment.

Differentiation creates a hierarchical structure forming an articulated system. Field independence requires a restructuring of the perceptual or psychological field and therefore is a more differentiated process. According to Witkin and Goodenough (1981) field dependent learners are more socially oriented than field independent learners. They pay more attention to social cues, they like to be with others and they seek learning and vocational experiences that put them in contact with people. Field dependent children perform less well on formal operations tasks than do field independent children, Brodzinsky (1985). Other researchers support this. For example: children, according to Witkin and Goodenough (1981), are more field dependent than are adults.

There is a general movement toward field independence across development, but there are also great individual differences. Those who develop more rapidly toward field independence also develop greater

competence in cognitive restructuring. Interestingly evidence is presented (from primitive agricultural and nomadic herding societies) which indicates that there is genetic selection of field independent subjects in primitive settings and that more are field dependent as the culture grows and becomes more modern.

### Conclusion

Based on the above researches, we can conclude that understanding the socio cultural background of students is as important as understanding the subject one is teaching them. The kind of educational cues provided, the nature of learning tasks and the structure of assessment and evaluation can all be modified to ensure greater academic achievement of the students.

We must remember that although Indians are generally considered to be a collectivist culture, there are individualistic cultures within this country. As Westernization entrenches itself further in our midst, the move towards an individualistic and therefore field independent way of thought is become more common. With the recent legislation allowing foreign universities to set up shop, we can look forward to an amazingly multi cultural student population. Teaching in such a set up will definitely add to the existing challenge of teaching our own multi-cultural population. Knowing how culture affects learning patterns will help us make teaching and learning relevant, efficient and productive.

### References

- Bassey, S.W., Umoren, G. & Udida, L.A. (2007). Cognitive styles, secondary school students' Attitude and academic performance in chemistry in Akwa Ibom state – Nigeria. From [www.hbcse.tifr.res.in/episteme/episteme-2/e-proceedings/bassey](http://www.hbcse.tifr.res.in/episteme/episteme-2/e-proceedings/bassey). Web.
- Chen, S. Y., & Ford, N.J. (1998). Modelling user navigation behaviours in a hypermedia-based learning system: An individual differences approach. *International Journal of Knowledge Organization*, 25 (3), 67–78. Print.
- Chen, S. Y., & Macredie, R. D. (2002). Cognitive styles and hypermedia navigation: Development of a learning model. *Journal of the American Society for Information Science and Technology*, 53 (1), 3-15. Print.
- Chua, H. F., Boland, J. E., and Nisbett, R. E. (2005) From The Cover: Cultural variation in eye movements during scene perception *Proc. Natl. Acad. Sci. USA* August 30, 2005 102: 12629-12633. Print.
- Cutler, M.S. (2010). Does Culture Affect Learning Style? Retrieved from [gse.gmu.edu/assets/docs/lmtip/vol3/M.Cutler.doc](http://gse.gmu.edu/assets/docs/lmtip/vol3/M.Cutler.doc). Web.
- D, Zachary. The name assigned to the document by the author. This field may also contain sub-titles, series names, and report numbers. Influences of cultural patterns on the thinking of children in certain ethnic groups, a study of the effect of Jewish sub-culture on the field-dependence-independence dimension of cognition. From <http://ERIC.ed.gov>. Web.
- Daniels, H. L. (1996). Interaction of cognitive style and learner control of presentation mode in a hypermedia environment, retrieved on October 21, 2005 from: <http://scholar.lib.vt.edu/theses/available/etd-3132141279612241/>. Web.
- Faiola, A., and Matei, S. A. (2005). Cultural cognitive style and web design: Beyond a behavioral inquiry into computer-mediated communication. *Journal of Computer-Mediated Communication*, 11(1), article 18. Print.
- Goldstein, K. M., & Blackman, S. (1978). *Cognitive Style*. New York: Wiley. Print.
- Gonzalez, R., Kwan, L. and Nisbett, R.E. (2008). Culture and Aesthetic Preference: Comparing the Attention to Context of East Asians and Americans *Personality Social Psychological Bulletin*. 34: 1260-1275. Print.
- Hedden, T., Ketay, S., Aron, A., Markus, H.R., Gabrieli, J.D. (2008). *Psychological Science*. Cultural influences on neural substrates of attentional control. 19(1):12-7. Print.
- Jonassen, David H. & Grabowski, Barbara L. (1993). *Handbook of Individual Difference, Learning, and Instruction*. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers. Print.

- King, D. W. (1983). Field-dependence/field-independence and achievement in music reading. Doctoral Dissertation University of Wisconsin. Dissertation Abstracts International, 44, 1320. Print.
- Kitayama, S., Duffy, S., Kawamura, T., & Larsen, J. T. (2003). Perceiving an object and its context in different cultures: A cultural look at New Look. *Psychological Science*, 14, 201-206. Print,
- Lu, C., & Suen, J. (1995). Assessment approaches and cognitive styles. *Journal of Educational Measurement*, 32, 1-17. Print.
- Lucy, J. A. (1992). *Grammatical Categories and Cognition: A Case Study of the Linguistic Relativity Hypothesis*. Cambridge, New York: Cambridge University Press. Print.
- Luria, A. R. (1976). *Cognitive Development: Its Cultural and Social Foundations*. Cambridge, MA: Harvard University Press. Print.
- Maghsudi, M. The Interaction Between Field Dependent / Independent Learning Styles and Learners' Linguality in Third Language Acquisition retrieved on April 3<sup>rd</sup> 2010 from [salr.net/Documents/Mojtaba-2.pd](http://salr.net/Documents/Mojtaba-2.pd). Print.
- Masuda, T., Gonzalez, R., Kwan, L. and Nisbett, R.E. (2008). Culture and Aesthetic Preference: Comparing the Attention to Context of East Asians and Americans *Personality & Social Psychology Bulletin* 34: 1260-1275. Print.
- Nisbett, R. E., & Norenzayan, A. (2002). Culture and cognition. In H. Pashler & D. L. Medin (Eds.), *Stevens' Handbook of Experimental Psychology: Vol. 2: Cognition* (3rd ed., pp. 561-597). New York: John Wiley & Sons. Print.
- Nisbett, R. E., Peng, K., Choi, I., & Norenzayan, A. (2001). Culture and systems of thought: Holistic vs. analytic cognition. *Psychological Review*, 8, 291-310. Print.
- Phifer, J. (1983). Effects of individual cognitive style and processing differences on metacognitive reading strategies. Doctoral Dissertation University of Nebraska. Dissertation Abstracts International, 44, 2420. Print.
- Riding, R., & Rayner, S. G. (1998). *Cognitive Styles and Learning Strategies*. London: David Fulton. Print.
- Skaggs, L. P., Rocklin, T., Dansereau, D., & Hall, R. H. (1990). Dyadic learning of technical material: Individual differences, social interaction, and recall. *Contemporary Educational Psychology*, 15, 47-63. Print.
- Uskul, K., Kitayama, S. and Nisbett, R.E. (2008). Ecocultural basis of cognition: Farmers and fishermen are more holistic than herders *Proc. National Academy of Science. USA.* 105: 8552-8556 Print.
- Vaidya, S., & Chansky, N. M. (1980). Cognitive development and cognitive style as factors in mathematics achievement. *Journal of Educational Psychology*, 72, 326-330. Print.
- Witkin, H.A., & Goodenough, D.R. (1981). *Cognitive styles: Essence and origins*. Madison, CT: International Universities Press. <http://jcmc.indiana.edu/vol11/issue1/faiola.html> Personal author, compiler, or editor name(s); click on any author to run a new search on that name. Web.
- Wood, F., Ford, N., Miller, D., Sobczyk, G., & Duffin, R. (1996). Information skills, searching behaviour and cognitive styles for student-centered learning: A computer-assisted learning approach. *Journal of Information Science*, 22 (2), 79-92. Print.
- Zachary, D. (2010). The name assigned to the document by the author. This field may also contain sub-titles, series names, and report numbers. Influences of cultural patterns on the thinking of children in certain ethnic groups, a study of the effect of Jewish sub-culture on the field-dependence-independence dimension of cognition. From <http://ERIC.ed.gov> . Web.

\*\*\*\*\*

**ABSTRACT**

*This article is a review of literature that aims to highlight both, the benefits and drawbacks of internet addiction. The article explores the findings of significant studies in the field, and attempts to consolidate the knowledge that may be gained from the same. While the internet and its use have become a necessary part of most people's lives; there has also been a growing concern about understanding the ever increasing phenomena of Internet addiction. This article will attempt to demonstrate the prevalence and the causes of internet addiction, and will try to explore the concerns associated with the same. While the methods of treating internet addiction are beyond the scope of this article, it tries to tie together the empirical evidence that may provide a direction towards developing just such a treatment method.*

**Keywords** - Internet, Internet Use, Internet Disorder

The Internet is a new medium or network that connects persons across the globe in a single click. While it affords its users the ability to access information and entertainment with relative ease, it has been associated with unpleasant consequences as well. Essentially the Internet allows a user access to material from various fields, often in copious amounts (Katz & Rice, 2002). It is of great use to people who need to find and use data on different subjects – whether with respect to work, leisure or education. In some cases, people are able to follow events that occur half way across the globe in real time. But like any tool, the Internet also becomes implicated in certain negative situations, and has taken its share of blame in causing behavioural and emotional problems in people amounts (Katz & Rice, 2002). It is an unfortunate truth that a student may use the Internet to cheat just as easily as to study; that an employee may use it to cut corners just as frequently as to add efficiency to their work.

**Pros of Internet use**

Given a basic understanding of the Internet and its use, it may be said that Internet use has both positive and negative consequences for a user. Whether any particular individual will experience predominantly positive, negative or mixed consequences is often based on other personal and situational factors. Research has found that the use of the Internet has been implicated in the following positive consequences for users (Katz & Rice, 2002):

**Expanded Knowledge Base**

The Internet enables you to access information sources from around the world, giving you the ability to conduct both research and business transactions. Internet users can access data from international libraries, museums and schools for a wide range of subjects (Dill, 2009). This enables them to collect a large amount of information in relatively less time and with lesser effort. Many use the Internet to explore their surroundings and make vacation plans, make car, hotel and airline reservations movie bookings or shop online for a variety of products. Free movies and books are available for downloading through various websites. On-line banking gives an individual the ability to track their finances on a daily basis and to pay bills instantly and keep paperless records. Schools have built Internet use into the curriculum, to improve their students' vocabulary and study habits and to help the students feel they are part of the wider world (Dill, 2009). Children research school projects and often use the Internet for fun, games and communication with others. According to Maddux and Johnson (2005) – the authors of "Internet Applications of Type II Uses of Technology in Education," Internet use in schools empowers students to use technology to create their own learning environments "filled with enthusiasm and self-motivation."

**Ease of Communication**

Email, blogs, discussion forums and chat rooms give Internet users the ability to communicate with family and friends faster and more easily than at any time in previous history amounts (Katz & Rice, 2002). The ease of sharing photos and other material with others, the convenience of email, even the use of the Internet to make phone calls are all benefits of the Internet. Working from home via the Internet has changed the way many businesses operate, allowing them to work with people in far-flung areas (Dill, 2009). It even has the benefit of reducing rush hour traffic and reducing the costs of going to work, such as the cost of commuting and the cost of a wardrobe for the office for those who work from home.

**Relationships**

While Internet addiction can harm personal relationships (if Internet use takes the place of doing things with your family and friends), the Internet can also make relationships stronger because of the ability to communicate easily. Another valuable aspect of the Internet is the possibility of creating new friendships with people around the world by meeting them through chat rooms and discussion forums (Maddux & Johnson, 2005). It is possible to find a group that shares one's interests, whether they are literature, travel, cooking, religion, health or anything else amounts (Dill, 2009). Internet users share ideas and collaborate with others online. An individual has the potential to develop a network of friends around the world who share his/her interests and ideas.

**Cons of Internet use**

On the other hand, Internet use (or the excesses thereof) has been also associated with some negative consequences for an individual. These may be summarised as:

**Isolation**

One potential problem with Internet use is that it can cause users to isolate themselves from face-to-face social interaction (Dill, 2009). The Internet allows home users to remain withdrawn from physical interaction with others by taking part in Internet activities alone. According to Jerald J. Block (2008), this withdrawal can result in feelings of anger and even depression when the computer is not accessible to them.

**Social Skills**

Research has shown that Internet addiction may also have a negative effect on the development of social skills (Dill, 2009). Although interaction can occur through chat rooms and email, virtual interaction is not a replacement for real-life social situations. This can leave those dependent on the Internet for social needs – especially children and teenagers – at a disadvantage when it comes to real-life interactions such as job interviews or building friendships.

**Relationship Effects**

An addiction to Internet can also have a negative impact on intimate relationships, especially since many Internet activities revolve around sexual activity. An estimated 20 to 33% of Internet users go online for sexual purposes, according to statistics compiled by the American Association for Marriage and Family Therapy (Price, 2011). This activity may cause rifts in dating relationships and marriages, even to the point of infidelity or divorce.

**Health**

Internet addiction can also take a toll on both your physical and emotional health (Price, 2011). Internet activity requires little to no physical activity, which can contribute to problems with obesity and other weight-related health problems. Internet addiction may also contribute to depression or anxiety-related disorders.

**Internet Use Disorder**

In recent times, it has been seen by professionals that people are getting dependent on the Internet for basic information. People are spending more time on Internet; – the reason for this varies from individual to individual. While for the most, people lead relatively healthy lives in spite of extended access to the Internet, some people are unable to abstain from Internet use even when life circumstances require them to do so. They exhibit symptoms of agitation and mental discomfort when they are unable to use the Internet; and may be unable to function in other aspects of their lives as a consequence (Gackenbach, 2011). Such people are referred as being an "Internet Addict" or having the "Internet Use Disorder (IUD)" (Gackenbach, 2011). This condition is seen across groups so that essentially, anyone with access to the Internet can become dependent upon it regardless of gender or age. The Internet and mobile technologies offer a world of attractions to all: it is available 24/7, it is easily accessible, and it offers continuous entertainment and stimulation. It also offers the opportunity for anonymity and can offer an escape from reality. It can be a place where you can lower your inhibitions and experience an increased sense of intimacy. The five basic uses of Internet that, if used in excessive can hamper are normal routines are as follows (Gackenbach, 2011):

- a. Pornography/Cybersex.
- b. Social networking/blogging
- c. General surfing.
- d. Internet gambling/games

## e. Celebrity gossip/free downloads.

The main concern associated with this condition arises because Internet Addiction is not yet recognised as an official disorder in the current version of the DSM. The reason the disorder is uncategorised is because its principle features are very confusing – i.e. - it comes across as impulsive behaviour rather than substance dependence (Gackebach, 2011). Since there is no clarity about reading the symptoms, the diagnosis for this condition is challenge. According to the American Psychiatric Association and the crafters of the DSM-V, a person with IUD will experience “preoccupation” with the Internet or with Internet gaming, withdrawal symptoms when the substance (Internet) is no longer available, tolerance (the need to spend more and more time on the Internet to achieve the same “high”), loss of other interests, unsuccessful attempts to quit, and display use of the Internet to improve or escape negative mood (Gackebach, 2011).

**Prevalence**

Internet addiction is becoming widely recognized and acknowledged, particularly in countries where it is affecting large numbers of people. In South Korea, it has even been declared a national health problem. Much of the current research on the subject of Internet addiction has been carried out in Asia which sees a large number of cases. It is also a growing concern in developed nations in North America and Europe (Price, 2011).

Gender influences the types of applications that a person is addicted to, and underlying reasons for Internet addiction. Men tend to seek out dominance and sexual fantasy online, while women seek out close friendships, romantic partners, and prefer anonymous communication in which to hide their appearance (Price, 2011). It seems to be a natural conclusion that attributes of gender played out in Cyberspace parallel the stereotypes men and women have in our society. A possible reason for this may be that certain desires are reinforced by society, although the means to fulfil them are relatively unavailable. Thus, when the Internet provides the individual with the opportunity to do so, people feel motivated to take and use the said opportunity.

There has been more and more scientific research devoted to understanding what the nature of IUD is, how it works neurologically, and how we can treat it. Research has shown that people with Internet addiction have demonstrable changes in their brains – both in the connections between cells and in the brain areas that control attention, executive control, and emotion processing (Gackebach, 2011; Price, 2011). The most intriguing aspect of these facts is that some of these changes are similar to those seen in the brains of people addicted to cocaine, heroin, special K, and other narcotic substances.

Further, other researchers have found that people who are addicted to the Internet have changes in the operation of the brain’s dopamine system – dopamine is generally credited for allowing us to experience pleasure and reward. Studies have found that people with Internet addiction have fewer dopamine receptors in certain areas of the brain, and a few other studies have suggested additional ways in which dopamine function might be impaired (Gackebach, 2011; Price, 2011). Very recently studies have suggested that even specific genetic variations might be involved in Internet addiction.

**Studies based on Internet Addiction**

A number of researchers have tried to establish the incidence, prevalence and effects of Internet addiction among different groups. Other researchers have tried to determine the correlates of the condition while still others have tried to determine what factors lead to and precipitate Internet addiction. For example, Young (1998) was able to determine that people showing dependence on the internet spent on an average 39 hours per week using it, while the general population shoed an average on only 5 hours per week. While this may be expected of persons whose jobs require the use of the internet, this internet usage was not associated with work related activities. Similar trends were also found by Chen and Chou (1999) who reported that an Internet addiction group (n = 69) spent significantly more time using the internet than a non–high-risk They also found a relationship between students’ scores on the Chinese Internet Addiction Scale and weekly amount Internet-use. These results were held up by Chou and Hsiao’s (2000) study which found that persons who were addicted to the internet spent thrice the amount of time using the internet as those who were not.

The Young (1998) study also highlighted the use of predominately two-way communication functions such as chat rooms, role-playing games newsgroups, and/or email by persons with Internet addiction. On the other hand, non-dependent persons were more likely to use applications that enabled information gathering. Given these findings, Young proposed that the internet in its entirety could not be considered addictive; but certain applications were likely to be implicated in internet associated pathology. Kandell’s (1998) study supports this opinion by demonstrating that interactive activities like MUD games and chat-rooms are associated with addictive behavior. These findings also demonstrate that compulsive checking of email and web surfing were also associated with addition. Chou, Chou & Tyan (1999) also found that college students who were considered

addicted to the internet typically preferred using chat functions, Bulletin Board Systems, File Transfer Protocol, Newsgroups, email, and games. Findings of Chou and Hsiao (2000) supported the findings of Chou, Chou & Tyan (1999).

Given these findings, it may be said that while the internet cannot be considered addictive in its entirety, there are some functions that are associated with higher use by persons demonstrating addiction. These functions are also likely to contribute to a pathological dependence on the internet (Chou, Condrón & Belland, 2005). It is interesting to note that all the implicated functions are interactive, and provide the user with an experience of accomplishment (games) and connectivity (chat / voice functions).

### Conclusion

As with any important debate, it is difficult to take one particular stand on the virtue of the Internet in today's world. There is no question about the value that the Internet brings into the lives of most people. It not only aids in education and work, but also informing and maintaining social relationships. It allows people to progress rapidly in both academic and practical use of information, often as soon as that information becomes available. The Internet has become a tool to not only reduce distances and differences, but also to foster growth and communication across situations. But on the flip side, it also opens up a Pandora's Box of concerns, especially as it is impossible to regulate all the (mis)information available. Persons who demonstrate addiction to the internet seem to show a preference for interactive functions, and these same functions also seem associated with the development of pathological dependence. It is difficult to apply any notion of morality, acceptability and validity given the varied spectrum of users that the Internet has; and often this means that people will get access to material that can interfere with their ability to lead healthy and productive lives. While in most cases the problems are remedied with behavioural adjustment, some people may get addicted to using the Internet. As more research is conducted with such persons, underlying factors that can pre-dispose an individual to such an addiction are becoming evident. With time, it is hoped that research will yield an understanding of the phenomenon of IUD that can be applied to helping people cope with and avoid IUD.

### References

- Block, J. J. (2008). Issues for DSM-V: Internet Addiction. *American Journal of Psychiatry*, 165: 306–7. Print
- Chen, S. H., and Chou, C. (1999). Development of Chinese Internet addiction scale in Taiwan. Poster presented at the 107th American Psychology Annual convention, Boston, USA. Print
- Chou, C., Chou, J., & Tyan, N. N. (1999). An exploratory study of Internet addiction, usage and communication pleasure—The Taiwan's case. *International Journal of Education and Telecommunication*, 5(1): 47–64. Print
- Chou, C., Condrón, L. & Belland, J. C. (2005). A Review of the Research on Internet Addiction. *Educational Psychology Review*, 17(4), 363–388. Print
- Chou, C. & Hsiao, M. C. (2000). Internet addiction, usage, gratifications, and pleasure experience—The Taiwan college students' case. *Computers and Education*, 35(1): 65–80. Print
- Dill, K. E. (2009). *How fantasy becomes reality: Seeing through media influence*. New York: Oxford University Press. Print
- Gackenbach, J. (2011). *Psychology and the Internet: Intrapersonal, interpersonal, and transpersonal implications*, (2<sup>nd</sup> ed.). New York: Academic Press. Print
- Kandell, J. J. (1998). Internet addiction on campus: The vulnerability of college students. *Cyberpsychology and behaviour*, 1(1): 11–17. Print
- Katz, J. E. & Rice, R. E. (2002). *Social consequences of internet use: Access, involvement, and interaction*. Massachusetts: MIT Press. Print
- Maddux, D. & Johnson, L. (Eds.) (2005). *Internet applications of type II uses of technology in education*. New York: Routledge. Print
- Price, H. O. (2011). *Internet Addiction: Psychology of emotions, motivations and actions series*. New York: Nova Science. Print
- Young, K. S. (1998). Internet addiction: The emergence of a new clinical disorder. *Cyberpsychology and Behavior*, 1(3): 237–244. Print

\*\*\*\*\*

## SOCIOLOGY

# *Women Farmers of India: A Growing Force Without A Growing Voice*

Twinkle Sanghavi

### **ABSTRACT**

*The paper is emphasizing on how women and agriculture are interrelated and they need to be addressed seriously if we are interested in sustainable development and women empowerment. Rural women are integral part of the agricultural system. They are actively engaged in majority of the on-farm and off- farm operation, their entire life revolves around farm and farming, where as men associates themselves with agriculture mainly at times of ploughing and marketing. All other activities are mainly taken care by women. Women remain "conceptually invisible" though they are "physically visible" in production and processing of the farm produce.*

**Keywords** - Gender, Feminization, Agriculture, Patriarchy

### **Introduction**

India is basically agrarian with approximately 70% of the population involved in agriculture and agriculture interconnected activities for earning their sources of revenue. Agriculture accounts for almost one fourth of the cumulative domestic production.

Women play a vital role in all societies. However, their low socio- economic status in an historical perspective is largely based on the fairy tale that women are inferior as agents of production. Much of the labour contributed by them especially in the domestic duty and also outside are not usually considered as productivity, firm/farm or at the household level.

Women are pursuing great currier in many of the other fields like, Teaching, Fashion Designing, Engineering, Interior Designing, Astronaut, etc. but very few will mention about the Agriculture as a profession. Infact agriculture is the single largest force and nearly half of the employed are women.

Rural women are the original part of agricultural system. They live within the system to internalize their role and value in search of alternatives for better performance of their roles. Women's role in agricultural operations is very significant. Their involvement in agricultural operation is besides their usual obligations of discharging domestic work. Most of the contribution made by the women to farm sector also goes unnoticed as they are not directly paid.

### **Research Methodology**

To understand the position of women in the agriculture and how gender stereotype has affected the development of women, the secondary source of data collection has been used i.e. books, articles, online journals etc. are being read and analysed. The findings are based on the available written material.

### **Historical overview**

According to Swaminathan, the famous agricultural scientist, some historians believe that it was woman who first domesticated crop plants and thereby initiated the art and science of farming.

While men went out hunting in search of food, women started gathering seeds from the native flora and began cultivating those of interest from the point of view If food, feed, fodder, fibre and fuel.

(Prasad & Singh 1992).

In agrarian societies, the family used to be the unit of production and men, women and children participated in the production processes. In the history of human civilisation, the advent of agriculture was the beginning of a settled life, with the settled life. With the settlement of erstwhile nomadic people, the relationship of family, kinship and community crystallised with time between different sexes and age group. Thus the beginning of agriculture had a special significance in defining and determining the status and role of women throughout the world.



However, it must be added that the agrarian societies were not all over the same and uniform; and status and role of women differed not only amongst different societies but also within a society in its different groups, level and strata. Thus, a varied spectrum of division of labour is found in which the actual content, what the women and men had to do, vary significantly.

Still one has to admit that the agrarian economy generated a collective life and a certain division of labour dividing and assigning different tasks to the two sexes. To understand women's position in agriculture one needs to understand the origin and development of Matriarchy and Patriarchy. Matriarchy gives important to women's position in house hold, especially in the process of decision making, where as Patriarchy is a system where ultimate power is in the hands of man which is, prevalent in the most of society it is also has to do with property rights etc.

Traditionally, women have always played an important and varied role in agriculture as farmers, co-farmers, family labour, wage labour, and as managers of farms. The selection, preservation and maintenance, the development and sharing of seed stock has long been the preserve of women. They have been very active not just in crop cultivation but also in allied areas such as horticulture, livestock and fisheries.

Transition from traditional agricultural household industries to modern organised industries and services and technological changes in the production methods have affected the role of women in Indian economy. The decline of village industries and handicrafts has thrown more and more women on agriculture for their livelihood increasing their levels of employment.

### **Feminization of Agriculture**

Feminization refers to rise in female labour force participation and a relative, if not absolute fall in man's employment. It also refers sometimes to jobs acquiring characteristic associated with the traditional pattern of women's employment such as low wages, low level of skills, repetitive tasks and so on. Feminization in agriculture has been exceptionally difficult to establish empirically.

(Krishnaraj Maithereyi, Kanchi Aruna pg 45)

### **Condition that forces women in the Farming**

#### **Debt and Farmers Suicide**

The burden of the agrarian crisis has obviously fallen on the, small and marginal farmers. The rising cost of cultivation, coupled with the risk associated with it, has not only added to the burden on the peasantry but made life uncertain for the poor peasants. A tragedy of unprecedented proportion is unfolding in Andhra Pradesh. According to the Andhra Pradesh Ryothu Sangam (APRS), 279 peasants have committed suicide (between May 14 and June 14 2004) after the Congress government assumed office, however the government has put the figure at 194 (Sridhar 2004).

Unlike the rounds of suicides in 1987-88, 1997-98 and 2000, when peasants growing particular such as tobacco, cotton, chillies and ground nut ruined this time death stalks every where. No crop appears safe and no section of the small peasantry appears insulated. The overwhelming proportions of the death toll is among small and marginal farmers and tenant cultivators, who have no claims on the land they cultivate and who pay exorbitant rents to the landlords.

An increase in the suicide rate in a population is generally known to indicate acute stress that people undergo during a phase of social crisis. Death by suicide is among the most horrible consequence of the policies of the government. What is even more shocking is that the government ignored the repeated cries of depress in the peasantry.

Deep in debt, following periodic losses suffered because of poor crops yields and low prices, farmers sold their kidneys. Highest number of cases has been reported from Rebitachintala Mandal in the Palamdu area (Sridhar 2004)

For March and May are the months when farmers settle old loans and get new ones for kharif crop. This is also the time when moneylenders start recovering their money. With repeated crop failures and high costs of cultivation, the farmers had no money to repay debts. The elections also played a role, money lenders were quiet during elections. Immediately after, pressure began to pile up. There was talk of a moratorium on debt recovery. Moneylenders were in a hurry to get back loans. For heavily indebted farmers, the system cracked up, forcing them to commit suicide (Joshi 2004) (92)

65 farmers in the Vidharbha region of Maharashtra have killed in 2004 over debts as little as Rs. 8000, because when it does not rain and where proper irrigation facilities do not exist, these small amounts crush

hope and with it life. Thirty committed suicide in just June alone, very often, the family of the suicide victims do not have money to arrange for the last rites (Chaudhri 2004)

### Migration

As men migrate in search of better-paid work, Man migrating in search of job outside the village, at times due to the heavy indebtedness, failure of crops, various reasons like Floods, Drought, Market situation farmer's leave their native place and migrate to urban places in search of livelihood. Women in rural India are taking over agricultural work in the villages. They face scanty wages, long hours, hazardous work and sexual harassment.

### Problem faced by Women in Agriculture

#### Gender Inequity

Gender stereotypes and division of labour mark and define women's labour market participation. The socio-cultural patriarchal structures have been responsible in hindering the extent and type of women's participation influencing the distribution of paid and unpaid work they are involved in.

According to Diane Elson 'The gender division of labour, which tends to confine women to relatively subordinate and inferior positions in the organization of monetized production, is not overridden by 'flexibilisation' it is indeed due to the fact that 'flexibility' operates in a gendered fashion.

(Paul Tinku, pg 75)

It is rightly put that since skills are socially constructed it is highly gendered. This leads women to occupy lower positions in the hierarchy. It is an extension of sex division in the family, thus women are often found to be engaged in home-based economic activities, which often go undervalued.

Though, theoretically men and women are supposed to participate equally in all activities including agriculture, actually it is not so. There are significant differences in the role played by men and women. Male head of the family, who is considered as only farmer, represents household. Man associates themselves with agriculture mainly at the time of ploughing and marketing. All other activities are mainly taken care of by women. In spite of this, women's participation in agricultural production is considered as an extension of their house hold work. They are regarded as providing only manual labour, not as productive member of the family. The work of farm women is not acknowledged as direct production.

According to World Bank statistics, women perform two third of all the world's work and produce more than half of the food in most countries. Yet they receive only 10 percent of the world's income and own only one percent of the world's property. (Tewari Poonam, pg 226)

### Tool and Equipments

Women on farm usually employed in arduous field operation i.e. Pod crushing, stubbles collection, sowing behind Plough, transplanting, weeding, interculturing, harvesting, threshing, and agro proceeding. All these activities are labour prone.

Morden day agriculture has become technology sensitive but the poor illiterate farm women have very little or no access to scientific advancement and technology to achieve higher productivity, higher profits and more income for their family. With the rapid development of newly farm technologies the farm women are in urgent need of acquiring knowledge and skills so that they could contribute more effectively to the farm production.

Tools and equipments are available for almost for the entire farm activities. Most of these equipments available have been designed for male farmers and female farmers use them whenever available.

Farm women are rarely considered as the customers for agricultural research and development or user of better technology. Agricultural technology is normally designed and distributed without considering women's requirements. Women have different characteristic then man. The use of the available technologies result in poor work output, poor efficiency, and many other occupational hazards.

### Traditional Economic Ideas

Traditionally, women did not have the right to own land. Even today, when they have the right to own land and inherit property, women are rarely allowed to exercise this right. Even in exceptional cases when they legally own some property, they do not have actual access or control over it. The patriarchal system prevailing in our society ensures that women's actual control is made impossible. There is need of assisting women to exercise their legal rights.

Women work from morning to evening and share major responsibility of household agricultural and allied activities. They are significantly involved in post harvest activities. Once the farm produce reaches home, it is sold in the market by the male member of the family and they only control the income. Farm women do not have access to the income earned as a result of joint venture. With the introduction of globalization and industrialization the situation of women further gets deteriorated.

### **Decision Making**

Although women are active member in agricultural production, yet they do not enjoy much of decision making power. All powers related to agriculture and allied activities are vested with male head of the family. Women are forced to perform farm activities but are deprived of from participating in decision making.

Women's responsiveness to high human resource input is constrained by their low power of decision making. Women do not bargain for power to take decisions.

Studies indicates that decision especially regarding financial matter i.e. taking up and return of loan, purchase of seed, fertilizer or machinery, employment of hired labour, sale of farm produce etc.

(Tewari Poonam, pg 229)

### **Education and Extension**

Illiteracy is one of the biggest hurdles in farm women's life has made them even more invisible as no training or extension activity related to agricultural promotional literature, new skills, and technological advances reaches to them. Due to social customs, taboos farm women could not participate in extension programmes conducted by government or private organisation. Their knowledge regarding agriculture remains confined to traditional practices.

### **Lack of Geographical Mobility**

Traditionally women's are not allowed to go out of the periphery of their cultural role. They are always kept under the control of their Family and society, this condition forces them to remain in the geographical area where they are born and lived for years so even in economical crises they couldn't move out of the area and that actually becomes condition which pushes them to agriculture. Also there household responsibility stops them hard to leave their houses without fulfilling the expectations of family members.

These are the major challenges women farmer faced during their contribution to the agricultural activities. To improve women's position in the agriculture following suggestion are being made.

### **Governmental efforts**

The planners and policymakers, of India has not overlook the conditions of women in especial reference to farming rather many policies are planned and put on the action for women since VI developmental plan i.e. (1980-85)

- Rashtriya Mahila Kosh was set up in 1993 to meet the credit need of poor and asset less women
- The Self Help Group (SHG) was introduced as a core strategy to achieve empowerment in the IX<sup>th</sup> plan (1997-2002) the major objective to organise women in to self help groups and thus mark the beginning of a major process of empowering women.
- X<sup>th</sup> plan has given tremendous importance to empowerment, through 3 ways i.e. Social empowerment, Economic empowerment and Gender Justice.
- XI<sup>th</sup> plan (2007- 2012) is consist of certain important points like one needs to work on the interlinked agrarian system.(entire agricultural system), invite more public investments, enhance purchasing power of women, women's ownership rights on land, increasing their credit facilities etc.

### **Strategy to empower women in Agriculture**

- By increasing capacity building through literacy, which will help them in empowering them to right against social and cultural inequalities.
- Skilled training the farmer women should be given so that they can deliver best in their work.
- The advance Agricultural knowledge should be given to farm women.
- Women should also be taught regarding the finance management to maintain balance between the declining trend of farm income and increasing trend of family expenditure.

- Women should be involved in every aspect of research, technology development and transfer of technology.
- Make women aware about the different scheme available for them.
- Gender sensitivity planning should aim to make farm women visible like men farmer in terms of both.
- Increasing farm women's access to micro- credit can access to micro-credit can accelerate the process of empowerment of work.
- Introduction of women friendly and cost effective appreciate drudgery reducing technology for farm work is the need of the have so that they could contribute more effectively to the production.

### Conclusion

There is incontrovertible evidence that Indian agriculture today rests on tender shoulders of women. Only 50% of male workers are in agriculture, 70% of female workers overall and 85% of female of female in rural area continued to be in this sector. (Krishnaraj Maithreyi, Kanchi Aruna pg 139)

In the last few decades with man moving out of agriculture into other sectors, the future of this sector is now more than ever in the hands of women. Yet in public perception and in policy the image of a farmer remains decidedly male. The feminist has given couple of suggestion in XI<sup>th</sup> plan for the betterment of women's position in agriculture; apart from that group farming can be promoted also increasing the women's membership in co-operatives.

To sum up, promote policies which increase peoples' and women's access to employment, higher income, skills, and social services and space for their voice and for appropriate institution.

### References

- Ghosh. G. K (1995) 'Environment and Women Development: Lessons from Third World', Published by S.B Nangia. Print
- Krishnaraj Maithreyi, Kanchi Aruna (2008), 'Women Farmers of India', Published by the Director, National Book Trust, New Delhi, Print
- Pandya Rameshwari (ed) (2007), 'Women in India: Issues, Perspective and Solutions. Published by New Century Publications. Print
- Paul. Tinku (2009), 'Women Empowerment: Through work Participation', Published by New Century Publication New Delhi. Print
- Pillai Jaya Kothai, (1995) 'Women and Empowerment', Published by Gyan Publishing house New Delhi. Print
- Punia. R.K 1991, 'Women in Agriculture', Published by Northern book Centre, New Delhi. Print

### Reports

- Research Foundation Science and Technology 2005 'Impact of WTO on Women In Agriculture' in National commission for Women, New Delhi. Print

### Webliography

- <http://indiaunheard.videovolunteers.org/varsha/women-masterart-of-farming/>
- <http://gtd.sagepub.com/content/14/3/441.abstract>
- <http://worldpulse.com/node/27497>
- <http://farmersindia.blogspot.in/2011/04/women-in-indian-agriculture.html>

\*\*\*\*\*

# *Urban Infrastructure And Financing Bodies In Mumbai*

Prerna Ramteke

**ABSTRACT**

*Urbanization is one of the major forces of change in society. It is a worldwide, phenomenon and is irreversible. It affects the nature of Economic development, the demographic, ethnic and many other social processes. Today in Mumbai we see a lot of Infrastructure development leading to faster growth of the city. The GOI and GOM have set up bodies in financing these projects and have also involved the local self government and foreign banks to aid these projects for the development of Mumbai into maximum city. The paper highlights various projects being carried out in Mumbai and the funding agencies which are involved in these infrastructure projects.*

**Keywords** - IHSDP – Integrated Housing and Slum Development Programme, Infrastructure Development JNNURM – Jawaharlal Nehru National Urban Renewal Mission, UIDSSMT: Urban Infrastructure Development Scheme for *Small and Medium Town, Urban Local Bodies (ULB)*

**Urban Local Bodies (ULB)**

Cities play a vital role in economic growth and development. Sustainable development of cities largely depends on their physical, social and institutional Infrastructure. India has a very low level of urbanization and the structure of urbanization is slowly changing. During 1951-1991, Urban growth was restricted to few areas. The Indian urban population today is greater than 250 million. Increasing population has put pressure on existing Infrastructure, services and amenities of urban centers which require large investment for accelerating the growth rate of economy.

(In 2001 world urban population was 2.9 billion about 47% of the total population. Among the Asian countries today we are the most populous. According to United Nations Study (1995), by 2015 ten of the world’s fifteen largest cities will be in Asia, and among them 3 will be in India and out of the 10 most populous countries in the world six (6) will be in Asia.

The Structural Reforms of 1991 (Liberalization) Policy led to more rural-urban migration and the pace of urbanization leading to growth of more metropolitan cities which provide Education, business, health care, employment, entertainment options etc. According to 2001 census, 285 million population i.e. 27.8% of 1027 million total population of India resides in 5161 cities and towns in India compared to 25.7% population living in urban areas in 1991.

Increasing population leads to negative environmental and social effects. Today’s urban India represents a pathetic scene. Cities have become a site of rotting garbage, degrading drainage systems, poor have no access to covered toilets and in many cities majority of people have to defecate in the open which in turn leads to health hazards.

India has the second largest urban population in the world and more than 2/3<sup>rd</sup> of the people live in 393 cities with a population of more than 1 lakh. As per 2001, census 285 million population i.e. 27.8% of 1027 million total population of India is residing in 5161 cities and towns in the country. Where as in 1991, 25.7% population lived in urban areas.

In 1981 there were 12 cities, In 1991 there were 23 and in 2001 there were 35 cities in India. as per projections of Government of India. the urban population of the country in 2011 will be 405.26 million and 553.04 million in 2021.

Table 1:

**Urbanization in India**

Year	% of Urban Population	No. of Towns	Total Population in millions	Urban Population in millions

1901	10.8	1827	238.39	25.85
1951	17.3	2843	361.23	62.44
1961	23.3	3378	159.46	159.56
1991	25.7	3762	846.30	217.61
2001	27.8	5161	1048.15	296.97

Source: Census, 2001

An analysis of the distribution of Urban population by size and categories reveals that the process of Urbanization in India has been large city oriented, this reveals that large proportion of urban population is concentrated in Class I cities which show gradual systematic growth in the last century. The number of Class I cities has grown tremendously from 24 in 1901 to 423 in 2001. During 2002, there were 3641 Urban Local Bodies (ULB) in India, 107 were Municipal Corporations, 1443 municipal councils, and 2091 Nagar Panchayats. The highest number of local bodies were in TN (719) followed by UP (628), MP (334) and Maharashtra (245), WB (422). The urban local bodies have implemented 50% reservation for women councilors like in MP & Bihar as against 33% in other bodies. Thus the task of improving Urban Services is constantly more challenging due to the large increase in population. This puts a strain on the present management and delivery systems. Delivery Mechanism in many needs to be redesigned to meet the large demand. There is a need for even greater acceleration in Urban Infrastructure investment. It would be advisable to decentralize the Instruments of Infrastructure provision so that the agencies providing Infrastructure services are able to Finance themselves and meet the demands of growing city. Decentralization refers to the dispersal of agents of higher levels of government into lower level arenas. It can also be described as administrative decentralization or downward fiscal transfer by which higher levels in a system code influence over budgets and Financial decisions to lower levels. This authority may pass to decentralized bureaucrats who are accountable only to superior at higher levels or to unelected appointees selected from higher level.

Decentralization can entail transfer of Power to different levels in political systems. It can be bestowed on one or more intermediate levels. The two paradigms which had long dominated political analyses of less developed countries and the political development or modernization school and dependency theory became less convincing during the 1980's. New modes of analysis gained popularity in their place & helped prepare ground for experiments with decentralization. During 1980's some donor agencies also began to shift their emphasis away from large scale development programmes to more modest, micro level projects into which grass roots communities could be drawn as participants in the hope of making development more sustainable. This helped open the way to decentralization. The collapse of Soviet Union and end of Cold War also played a vital role. It led to the Globalization and restructuring of society, economy and polity.

The constitution of 74<sup>th</sup> Amendment Act, 1992, has marked the beginning of a historical reform to decentralize power at the grass root level in urban areas of the country. It provided a constitutional form to the structure & mandate of municipalities to enable them to function as an effective democratic institution of local self government. One of its most important objectives is to promote peoples participation in planning, provision and delivery of civic services. It introduced some fundamental changes in the system of municipal governance with a new structure, additional devolution of functions, planning responsibilities, new system of fiscal transfers and empowerment of women and the weaker sections of the society. There have been significant changes in the Institutional structure for the financing and management of the basic services in the post decentralization period. This provision was made by the 74<sup>th</sup> Constitution Amendment Act. The Tenth (10<sup>th</sup>) Finance Commission had recommended the transfer of resources to the both urban and rural bodies in India. It recommends Rs.1000 crores for municipalities during 1996-2000. The eleventh (11<sup>th</sup>) Finance Commission recommended a grant of Rs.2000 crore for Urban Local Bodies for period 2000-2005. This would supplement the funds flowing from the status to the UCB's on the recommendations of States Finance Commissions. Provisions of basic services such as water supply, sewerage, sanitation, solid waste disposal and street lighting has traditionally been the responsibility of local government and are being provided through state government departments, state level boards, corporations etc. Public Health, Engineering Department, PWD, Urban development department, Housing Boards, Department of Local Self Government, Water Supply and Sewage Boards etc are some of the departments of the state govt. which performs municipal functions.

Metropolitan Planning Committee and District Planning Committee have been formed to take up developmental activities in the concerned region. The ULB's have also been empowered to take up development functions. The JNNURM, UIDSSMT and IHSDP like Infrastructure Development Schemes of Govt. also focus on Financial and Functional aspects of decentralization World Bank in India is mainly contributing in urban water

and sanitation Project, it has initiated training programmes in TN, Karnataka, and UP with focus on developing the basic capacity of the staff of ULB's and State Governments. Asian Development Bank has developed its Urban Lending operation by supporting state wise urban development projects & credit lines for housing & urban infrastructure through domestic financial intermediaries. DFID & UNICEF have entered the urban scene in India recently. They focus on poverty reduction and improving the living conditions of slum dwellers. USAID through its FIRE Project is promoting Commercially Viable Infrastructure Projects and City Management Associations. It is also assisting state and local officials in Introducing Changes at the local level in the operation of water systems. Japan Bank for International Cooperation is also entering in the urban sector to provide financial assistance in the development of urban water and sanitation infrastructure.

The history of a nation is created by the milestone events which drastically change the way society is governed, organised and bequeathed to the new generation. The 74<sup>th</sup> Constitution Amendment Act, 1992, has thus become the milestone in the history of Urban administration in India. It recognized municipalities as constitutional bodies forming the third tier of the Federal Policy of India. Municipalities and other Institutions delivering municipal services are facing acute resource crunch to tackle this problem Government of India has launched Jawaharlal Nehru National Urban Renewal Missions (JNNURM). The mission is aimed at creating economically productive, efficient, equitable & responsive cities with focus on.

1. Improving and augmenting the economic & social Infrastructure of cities.
2. Ensuring basic services to the urban poor including security of tenure affordable prices.
3. Initiating wide ranging urban sector reforms to eliminate legal, institutional and financial constraints that have impeded investment in urban infrastructure & services.
4. Strengthening municipal governments and their functioning in accordance with the provisions of the 74 Constitution Amendment Act, 1992.

The Central Government has started the JNNURM in the year 2005-06 to provide basic services to the urban poor & improve the urban infrastructure and urban governance (UIG). Under UIG submission, funds are provided to the extent of 50% to 90% of the Project cost depending on the population of various cities, by the Central and State government.

A transparent system of municipal accountability and disclosure to public & higher level of government through laws and regulation should be ensured. Thrust of urban development policy under the decentralized regime should be towards promoting balanced regional development for providing better living conditions for the future generations.

#### Sector wise details of Projects

Sr. No.	Sector	No. of Projects	Approved Cost (Rs.in Cr.)
1	Water Supply	25	4577.30
2	Sewerage	16	2346.18
3	Mass Rapid Transport	7	1789.17
4	Storm Water Disposal	10	1392.03
5	Roads/ Bridges / Flyovers	13	972.02
6	Bus Purchase		7680.92
7	Solid Waste Management	3	309.23
8	Preservation of Water Bodies	1	58.05
9	Heritage		143.13
10	Station Area Improvement	1	23.25
11	E-Governance		113.45
	<b>Total</b>	<b>85</b>	<b>12202.74</b>
<b>City-wise details of Projects</b>			
Sr. No.	Sector	No. of Projects	Approved Cost (Rs.in Cr.)
1	Greater Mumbai	8	3037.14

2	Thane	9	749.57
3	Navi Mumbai	3	626.11
4	Kalyan- Dombivali	4	585.49
5	Mira-Bhayander	1	331.42
6	Ulhasnagar	1	127.65
7	Kulgaon-Badlapur	1	151.46

### Mumbai Urban Development Project (MUDP)

Mumbai Urban Development Project – Revolving Fund (MUDP-RF) has been established in the MMRDA in 1988 with the objective of co financing projects similar to the Mumbai Urban Development Project (MUDP) particularly projects for Sites and Services and Slum Up gradation by public bodies. Projects and Programmes for improvement in local government services could also be financed from the MUDP- Revolving Fund. It can be used for equity participation in remunerative projects.

Mumbai was one of the five cities included in the centrally sponsored Mega City Scheme launched by the Government of India in the Eight Five Year Plan. The Scheme aimed to prepare the local governments to use institutional finance and eventually market instruments like municipal bonds for the capital investment requirements. Of the total project cost, the Government of India and the State Government provided 25% each and the remaining 50% was to be raised from financial institutions by the implementing agencies. The Scheme for Mumbai was being implemented in the urban core of the Mumbai Metropolitan Region (MMR). The areas covered under the scheme are Brihanmumbai, Navi Mumbai, Thane, Bhiwandi- Nizampur and Kalyan-Dombivali. The MMRDA is the nodal agency as well as one of the implementing agencies of the Scheme. The other implementing agencies are MCGM, MSRDC, BEST, CIDCO, TMC, KDMC, BNMC and NMMC. Mega City Scheme Revolving Fund (MCSRFF) has been set up in the MMRDA for channelizing funds received from GOI and GOM. A State level Sanctioning Committee approves the projects under the Scheme. The Scheme has been implemented during the 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> Five Year Plan periods. It is discontinued in the 11<sup>th</sup> Plan. In all, 65 projects costing Rs. 1777.84 Cr. Including 2 studies costing Rs.1.62 Cr. were approved by 2004-05, Rs.921.87 Cr. have been received by the Mumbai Megacity Scheme from GOI and GOM, out of which Rs.910.79 Cr. have been disbursed till March, 2012 to the various implementing agencies towards the approved projects. From the repayment of soft loans extended to 65 projects, the Megacity Scheme Revolving Fund Scheme is established and with a set of regulation approved by the SLSC and GOI, financing of new projects started.

Under the new MCS-RF scheme infrastructure projects by the Municipal Corporation and infrastructure agencies are being provided loan @ 8% per annum and the Municipal council being provided @ 7% per annum. So far Rs. 325.73 Cr. is sanctioned for the Underground Sewerage projects of three agencies out of which Rs.38.07 Cr. has been disbursed till March, 2012.

### Project-Wise Details of Mumbai Megacity Scheme

Sr. No.	Name of the Project	Implementing Agency
1	MCGM – old work	MCGM
2	Street Lighting	BEST
3	Land Development at Kharghar	CIDCO
4	Road Bridge at Airoli	CIDCO
5	Palm Beach Resort	CIDCO

### Mumbai Urban Transport Project

After successful completion of the Bombay Urban Transport Project (BUTP) in 1984 at a cost of about Rs.390 million, the MMRDA had formulated a multi modal project viz. Mumbai Urban Transport Project (MUTP) to bring about improvement in traffic and transportation situation in the MMR with the World Bank Assistance.

### Mumbai Monorail Project

Considering the increase in population, increased travel demand in Mumbai city and narrow road networks running through congested structures, there is a need of a system which will occupy less space as well as reduce travel time. With the objective, to support public rapid transit system such as suburban rail system and metro rail system and where public rapid transit system is not available or impossible to provide such system



and where widening of roads is not possible due to structures on either sides, Mono Rail System is proposed to be implemented by MMRDA/GOM.

**Mumbai's first Monorail Corridor:** Sant Gadge Maharaj Chowk – Wadala – Chembur Station MMRDA proposes to implement a proven and established Monorail System in various parts of Mumbai Metropolitan Region (MMR). Implementation of about 20 kms Monorail System from Sant Gadge Maharaj Chowk – Wadala – Chembur Station as a Pilot Project is under progress.

### **Skywalk**

Transport interchange activities, passenger transfer between trains, buses, taxis and Private vehicles station area are most congested. The problem aggravates with the road side hawking and vehicular parking. The sky elevated walk way dedicated to the pedestrians connecting the railway Station / high concentration commercial areas and points where concentration of pedestrians prevail. The purpose of the skywalks is for efficient dispersal of commercial station / congested area to strategic locations viz. bus stops, taxi stands, shopping areas, off roads etc, and vice versa help decongest the crowded streets.

### **Implementing Agencies**

Out of 36 nos. of skywalks proposed to be constructed, construction of 7 nos. are under MSRDC and 1 no. is under KDMC.

Before finalizing detailed project report i.e. before preparing GAD; local people, corporators, from the area are being contacted to understand their views/ suggestions/ concurrence etc. PMC for these works have been and they are asked to co-ordinate with other concerned depts.. Like MCGM, Railways etc.

### **Versova- Andheri- Ghatkopar Corridor (Metro Line – I)**

Route Length: 11.40 km, Cost Rs.2356 cr, VGF: 650 cr

Construction work is in progress. The project is expected to be completed by the mid 2012, but today in the beginning of 2013 it is yet to be complete. Versova- Andheri- Ghatkopar Corridor is 11.40 km elevated corridor which is supported by columns at the road median. It will enable connectivity of Eastern and Western suburbs to Western and Central railway. It is also proposed to provide interchange facility with the Central and Western Railway at Ghatkopar and Andheri respectively. The corridor reduces the travel time from 71 min to 21 min. The corridor caters to the MIDC, SEEPZ and other commercial areas. 85% of the work is completed.

### **Charkop- Bandra- Mankhurd Corridor (Metro Line- II)**

Cost of the Project: Rs. 8250 cr. (@ 2008 Price Level), Fully elevated: 31.871 km

Schedule of Implementation: 2010-2014, VGF Grant from GOI and ndash; Rs. 1532 cr.

While according approval for standard gauge, government directed to extend the underground section from Mahalakshmi to Bandra, thus increasing the cost to Rs.3000 cr. Due to high cost the project became less attractive for BOOT/PPP. Subsequently it was decided to merge the elevated section of Charkop-Bandra-Colaba and Bandra-Mankhurd and reconfigured as Charkop- Bandra- Mankhurd fully elevated to make it financially viable and attractive for BOOT/PPP.

In the 15<sup>th</sup> meeting held on August 5, 2008 Empowered Institution approved the project cost as Rs.7660 Cr. Excluding R and R, utilities shifting and state taxes, as per the suggestions of DEA and MoUD, the RFP and DCA documents were modified and resubmitted on 18<sup>th</sup> August, 2008 for appraisal of Empowered Committee. The Empowered Committee in its meeting held on August 25, 2008, examined the documents in detail, accorded in-principle approval and recommended the project to Finance Minister for approval of VGF support of Rs.1532 cr. DEA accorded approval for VGF funding (Rs. 1532 cr) on November 3, 2008.

In its 228<sup>th</sup> meeting held on 29.07.09, Executive Committee approved the financial bid submitted by consortium led by M/s. Reliance Infrastructure Ltd. Bhoomipujan ceremony was held on 18.7.2009 by the hands of Hon'ble President of India. Special purpose Vehicle "Mumbai Metro Transport Pvt. Ltd" incorporated on 29.10.2009. Consortium comprising of M/s. Feedback Ventures, Ineco (Spain), Prointec (Spain is appointed as Independent Engineer on 13.09.2010.

Concession agreement between GOM and Mumbai Metro Transport Private Limited is signed on 21.01.2012. Financial closure achieved on 14<sup>th</sup> March, 2011. MCZMA strongly recommended the proposal for CRZ clearances for proposed Charkop and Mankhurd MRTS car depot/workshop allied activities to MoEF, clearance from MoEF awaited. Received MoEF, CRZ Clearance on 20.12.2012. The corridor is expected to be commissioned by 2015-16.

Colaba- Bandra= Corridor (Metro Line- III)

Cost of the Projects – Rs. 21752 Cr (Excluding R and R, utility shifting, state taxes, IE fees etc) at 2011 price level

**Salient Features**

1. Route Length (between dead ends)- 33.5 km, Underground – 33.5 km
2. Number of stations - underground 27 Nos.
3. Design speed – 80 kmph
4. Depot- Aare Colony

**Status**

Detailed project report for this corridor was prepared by M/s. RITES Ltd. in November, 2011. Project to be implemented with JICA Loan Assistance. GoM forwarded proposal to MoUD on 13<sup>th</sup> Feb, 2012 for inclusion of project in JICA rolling plan.

These are the Projects carried out in the city of Mumbai. Most of them are at various stages of completion and some are yet to be started. The planners are hoping to make Mumbai a world class city on the lines of Shanghai and for which these Infrastructure are added. They aim to ease the life of people of Mumbai and develop Mumbai into a mega city of International standard the funding is a vital part which is the responsibility of the GOI & GOM which are contributing on a large scale.

**Conclusion**

The Bombay Municipal Corporation dates back to 1726. It provided the governance to the local elite and were set in place by virtue of their social standing, rather than democratic elections. Lots of programmes are run by the ULB and the limited fiscal autonomy of local bodies renders them excessively dependent on the state & central governments. Resource constraints exacerbate the dependence on state agencies and administrative structures. Elected members behave like contractors & poor are excluded from political participation. They also decide which contractors to be awarded contracts. One of the encouraging feature is the rise of civil societies & NGO's and their urge to participate in affairs of their cities. NGO's play a healthy role in leading strength to the voice and demands of the less privileged. They participate in implement projects and promoting participation of poor and servicing their interests. The planning and implementing bodies must encourage sustainable development in the infrastructure of growing cities in India. The quality of work should be tested at all stages so that they are answerable for the final product which measures growth in a city. The deadlines for completion of these projects must be set and adhere to. People of Mumbai are hoping to see a new well equipped Mumbai with lots of better Infrastructure facilities and a better life. The government and the people are looking forward to a maximum city as its called today.

**References**

- Kundu Amitabh (2006). Trends and Patterns of Urbanization and their Economic Implications, Delhi, India Infrastructure Report-2006. Print.
- Planning Commission Report of the Working Group on Urban Water Supply and Sanitation Sector for Ninth Plan (1996), Planning Commission, Delhi : Government of India, Print.
- Rai Nishith & Singh Awadesh Kumar (2010). New Dimensions of Urban Management in India, New Delhi Serial Publication. Print.
- Sandhu, Ravinder Singh. ed., Urbanization in India – Sociological Contribution (2003). New Delhi : Sage Publications. Print.
- World Bank: Urban Infrastructure Services Review, World Bank, Delhi, (1997). Print
- [www.mmrda.maharashtra.gov.in](http://www.mmrda.maharashtra.gov.in)

\*\*\*\*\*

# *Nashik: Development Into A Pilgrim Centre*

Mittal Chauhan

**ABSTRACT**

*The paper focuses on development of Nashik into pilgrimage centre and major tourist attraction with its wide and diverse culture. It focuses on how Nashik has transformed into major tourist and religious hub and factors leading to it. An attempt is made to understand how Nashik as a pilgrim centre has developed and emerged as an instrument for employment generation and development.*

**Keywords -**, Pilgrimage centre, Development.

**Introduction**

Nashik is a city situated on the banks of river Godavari, in the state of Maharashtra. Nashik is believed to have derived its name from Ramayan, when Lakshman chopped off the nose (nasika in sanskrit) of Surpanakha (Ravan's sister). It is one of the holiest place for Hindus due to its mythological, historical, social and cultural importance. Nashik is home to a large number of sacred ghats and temples. It is also one of the four locations where the revered Kumbh Mela is held every twelve years. Besides, this it is also a tourist hub attracting visitors of Shirdi, Trimbakeshwar and millions of devotees who come to take a dip into the holy water of Godavari and remit sins. Shirdi, a small hamlet is renowned for the Shirdi Sai Baba shrine. The Saptashringi Devi Temple, Bhandardara and Saputara, Jawhar – a picturesque hill station and the Nandur Madhameshwar Bird Sanctuary are some of the other attractions of Nashik.

**Nashik is also popularly known as Grape City and City of Temples.**

Nashik has its own rich cultural history. It was owned by various rulers mainly by Maurya rulers, followed by Marathas during 1748 and British during 1818. Hindus are in majority followed by Muslims and Buddhists majority being Marathi speaking population. The economy of Nashik is primarily agrarian in character. Non-agricultural employment depends heavily on village and cottage industries. Nashik is quite rich in trade and commerce, also engaged in export business. Transport facilities by air, rail and road is well developed being a tourist and trading centre.

**Hinduism**

There are various factors responsible for development of Nashik into pilgrim centre one of the main being religion i.e. Hinduism. Nashik being the sacred place where Lord Rama, the king of Ayodhya, took abode during his 14 years in exile along with Sita and Lord Laxman. Panchavati is a place of religious significance. According to Hindu Mythology and epic Ramayana, Panchavati was the place in the forest of Danda Kingdom where Lord Rama built his home along with his wife Sita and brother Laxman during their exile period. In Panchavati there is a cave called Sita Gupha. Sita, Ram and Lakshman prayed here to Lord Shiva. The ancient Shivalinga still exists in the small temple in the cave and is visited by devotees. Panchavati has many temples like Kalaram Temple, Goraram Temple, Sita Gupha. The Laxman Rekha is located in Panchavati about a kilometre away from Sita Gupha. It was from here that Ravana abducted Goddess Sita. Today this area is a major pilgrimage and tourist attraction. The Godavari River, where Nashik is situated on its banks, is considered sacred in Hinduism and revered by Hindus as a sacred bathing place. Trimbak, a town in Nashik is well-known for its ancient Hindu temple named Trimbakeshwar. It is a religious centre having one of the twelve Jyotilingas, having Shiva as the main deity.

Nashik became a religious place due to the above reasons but yet we need to explore and identify the function Hinduism serves to its devotees and the transformation of Nashik into major pilgrim centre. The passing down of Hindu culture through folklore, beliefs, experiences and practices by its followers lead to spread of Hinduism. The introduction of image worship in temples lead to impactful significance on the followers of Hinduism and widened its importance. There are series of rituals and worship which are meant for all Hindus irrespective of caste but we will focus only of major among them. There are certain religious practices and beliefs attached to Hinduism like belief in 'after-life'. The Hindu rites about the dead, which are obligatory and which every Hindu performs, is an important aspect of Hinduism<sup>1</sup> The religious rites to be performed for ancestors

are believed to be held at sacred places and hence this is one the major factor that people throng in large numbers to pilgrim centers like Nashik. Further most of the Hindu families have hereditary Gurus whom they regard as spiritual teachers. These Gurus give instructions on various religious practices which are majorly to be performed at sacred places to derive more importance. For example rituals during marriage ceremony, birth and death in family.

Pilgrim to holy places is not an obligatory duty for a Hindu as the pilgrimage to Mecca is for a Muslim. But in practice the Hindus are more given to going on frequent and long pilgrimages than the followers of other religions. The real Hindu pilgrimage is connected with water, especially the river<sup>2</sup> There are various rivers in India which are regarded sacred and the places around it become pilgrim places. In Nashik which is situated on the banks of Godavari River, is raised to a sacred status due to the above reason. It occupies a very important place in the Hindu religious consciousness. They are praised in all the literatures of India in all languages, whether religious or secular. Many of the places of pilgrimage on the great rivers also have temples of one or other of the deities, often Siva or Vishnu (or in the alternative form of Krishna), but also of the Mother Goddess under her various names. It is certain, however that the places of pilgrimage got their sacred status at first as bathing places only, and the gods were installed there when image worship and temple cults were introduced to give them additional prestige. Why the rivers were given a sacred status and why certain spots on them became especially holy cannot be explained. There are of course, stories in Hindu mythology to account for it<sup>3</sup> As to the spots, some had mythological associations, and some became sacred after being made the seat of a great deity by a king or queen in a political capital.

The cycle of Hindu festivals belongs to the same category of celebrations as those of the Greeks and Romans. The festivals are arranged round the year, and the actual dates seem to have been fixed for varied reasons. Major festivals celebrated in Nashik are Gudhipadava, Ramanavam, Hanuman Jayanti, Gokulasthmi, Gauri puja, Dasera, Holi, Muharram and Id the major attraction being 'Kumbh Mela'. The origin of the Kumbh Mela rests in a myth. Some festivals, especially those of bathing ceremonially in the great rivers are connected with the conjunction of stars and planets, and other astronomical phenomena like eclipses. Some of these conjunctions are regarded as especially holy. Hence devotees throng in large numbers to perform religious ceremonies. The fairs are the economic complements to the festivals, which enable merchants to sell their gods and give those who come to them the pleasure of being in a crowd. So there are always such temporary and now permanent shops and stalls, but also all kinds of amusements.

Priesthood was and is a profession among the Hindus, and it is the profession with the largest number of practitioners. But there are distinctions of status within the profession. Only Brahmins could make a living by giving expositions of mythology or reciting both the religious texts and the epics during marriage ceremonies, birth and death ceremony, naming ceremony and so on. These pundits received large fees and presents on various occasions. Among Hindus, faith in horoscope is much stronger, and this faith was evinced in every act of her/his life. This was done by family 'jyotishi' or astrologer<sup>4</sup> Hence such occupations developed rapidly in Nashik as it had majority of Brahmins in Trimbakeshwar and people visit this place to conduct various acts based on their horoscope.

For Hindu devotees support and protection from God through religious rites and observances had become one of the reasons to be staunch follower of Hinduism. There were particular deities and rites to ensure welfare and security. Further, another cause being consolation whereby Hindus would fall back on religion in their sorrows and disappointments. Furthermore, in recent centuries Hinduism for its devotees has been the major source of joy in their life which they experience through various kinds of festivals.

Till recently every kind of public entertainment, display, music, dancing, plays, or banqueting, was provided by religion, and was hardly ever seen as purely secular amusement. It is necessary to note that movement and excitement in life did not come to the Hindus through their social intercourse, which was extremely formal and staid. These came from their gregarious associations. Thus gregariousness which makes them spill out of their homes in immense concourses is a very strong emotion, almost a passion, with the Hindus (Chaudhuri, 1979: 298) Thus the irresistible attractions of religious sites and its fun filled crowd draws people from all faith and religion in large numbers.

In addition to such large festivals to which people came from other places, there are also local vendors, entertainers, sellers who find good business in this crowd. Places in and around pilgrim sites develop rapidly as people come in search of work and business find it profitable to establish themselves at such places. One can

find vendors and shop keepers selling ritualistic materials, astrologers, priests, beggars, hotels, restaurants, groceries, flower vendors, washroom and cleaning facilities to name few.

Transportation is of prime importance for easy accessibility to pilgrim places and hence Nashik is well connected through rail, road, sea and air to major cities. This again boosts the economy of Nashik and provides transportation business to local people. Dharamshalas and hotels also have prime importance. One can find variety of such short stay accommodation at varying rates. Prices are higher during festivals and holidays compared to non-festive days. Real estate prices i.e. development of buildings and houses takes places for two main reasons i.e. for the settlement of local people and people who have migrated to Nashik to earn their living. Secondly the devotees find it suitable to buy home as they are frequent visitors and also it provides solace to some people during their old-age to stay near religious place. For others it's an investment for future. As business develops it leads to development of houses and there emerges need for schools and hospitals for the growing population. Hence an urgent requirement of schools for local population and hospitals for both local and visitors.

### Conclusion

As devotees visit in large numbers there is need for infrastructure facilities which the Nashik Government has taken well care of and is continuing in improving it. To attract more tourists Government has to maintain and beautify and advertise its area along with controlling and preventing pollution. The use of advanced technology can prove boon for progress of Nashik. Hence Nashik has emerged and sustained to be a prime attraction not only for providing solace to its devotees but also leading to employment and growth for betterment of mankind.

### References

- Mishra, Lavkush. (2005) Cultural Tourism in India, Mohit Publications, New Delhi. Print.
- Mishra, Lavkush. (2005) Religious Tourism in India, Mohit Publications, New Delhi. Print.
- Chaudhuri, Nirad. C. (1979) Hinduism, Oxford University Press, New York, USA. Print
- Bryden, John. M. (1973) Tourism and Development, Cambridge University Press, Cambridge. Print.
- Gwyne, Paul. (2009) World Religions in Practice: A Comparative Introduction, Blackwell Publication, Oxford. Print.
- Wikipedia Nashik at website '<http://en.wikipedia.org/wiki/Nashik>' accessed on 16/12/2012 06.00pm. Web.
- <http://nashik.com/> accessed on 16/12/2012 07.35pm. Web.

### (Footnotes)

<sup>1</sup> Hindu mortuary rites are meant to secure their entry into that world and after that to provide for their sustenance there. These are offered at certain fixed times. The first rites are performed from ten days to a month after death, according to the caste of the family, and another at the end of a year. These are called 'sraddha' (Chaudhuri, 1979: 152) <sup>2</sup> The Sanskrit word for a place of pilgrimage is 'tirtha', a ford, a bathing place, in its primary meaning.

<sup>3</sup> For instance, the sacredness of the Ganges has been explained by the legend that it was a heavenly river which was brought down to earth to resurrect the sons of Sagar who had been burnt to ashes by the wrath of a sage, and also that she was received, upon her falling on earth on the head of Siva. But such stories must have been invented after the river had been regarded as holy for a long time (Chaudhuri, 1979: 161)<sup>4</sup> Jyotishi

or astrologer would prepare the horoscope of the child, indicating whether she/he will be happy and prosperous at what periods and also specify events at certain ages and more especially dangers to his life or career. With the help of this information both the parents and the person concern would remain confident or reconciled on the one hand, and on the other would be able to take preventive measure against the evil predicted. These were propitiatory or magical ceremonies. If a particular prediction in a

horoscope came untrue that made no difference, for it could always be explained away by assuming an error in giving the exact time of birth (Chaudhuri, 1979: 202)

\*\*\*\*\*

# *The Study Of Salient Features Of Gandhian Ashrams*

Ashok Bhise, Praveen Saptarshi,  
Ravindra Jaybhaye,

## **ABSTRACT**

*Mahatma Gandhi set up two Ashram in South Africa and two ashrams in India. These ashrams were places of divergent activities. The ashrams were laboratories for experiments. But maximum activities and decisions were carried out in satyagraha ashram at Sabarmati. The activities are focussed on manual labour, handicraft, agriculture, and literacy for self sufficiency. It is not old age home or abode for rest. It is place for dynamic activities. The ashram dwellers voluntarily perform their specific duty without spending idle time. It is mandatory for all the members to take oath for 11-ideals (vows) and follow the same though out the life. These ideals are effective even in the modern period. The first part of the study includes various activities carried out in Gandhian ashrams. In the Second part Gandhian ideals have been discussed based on traditional Indian philosophy. In the third part efforts have been made to compare the activities with few other places which are not Gandhian ashrams as observed by researchers during his field visits. Gandhian ideals are respected by many thinkers and high profile person. It appears that these principles are found relevant even in the present situations.*

**Keywords** - Ashram, Ahimsa, Satya, Asteya, Aparigraha

## **Introduction**

Gandhian Ideals are considered to be outdated by many people in the world. These ideals are still alive and could be useful in influencing life style of youngsters. It is to be inculcated in youth by parents, teachers and eminent figures for shaping future of youth.

The present paper attempts to study activities performed in Gandhian ashrams and compare it with other ashrams as observed by researchers during the field visits. It also tries to examine usefulness of Gandhian ideals based on traditional Indian philosophy and influence of Gandhian ideals and philosophy in personality development and shaping views of youngsters at global level. The study is based on literature review, observations, discussions, dialogue with experts during field visits to Gandhi ashrams and other places.

There are various types of depending on the objectives for setting up ashrams as follow

- i) Traditionally, an ashram (Sanskrit/Hindi: 6M0.M) is a spiritual hermitage. An ashram would typically, but not always, be located far from human habitation, in forests or mountainous regions, amidst refreshing natural surroundings conducive to spiritual instruction and meditation. It is a hermitage or place of religious retreat for Hindus and community life model on the Indian ashram.

Sivananda Ashram, Rishikesh, founded by Swami Sivananda in 1936. It is spiritual ashram :

- ii) The residents of an ashram regularly performed spiritual and physical exercises, such as the various forms of Yoga. Other sacrifices and penances, such as Yajnas were also performed. Many ashrams also served as Gurukuls or residential schools for children.
- iii) In Ramayana and Mahabharata epoch, the princes were given martial instruction in ashram from the sage, to the use of Divine weapons, called Divyastras (Sanskrit Divya: Divine + Astra: missile weapon; the Sanskrit word 'astra' opposed to 'shastra', which means a hand-to-hand weapon, such as a mace.) These ashrams were Valmiki, Drona, Sandipani ashrams departing knowledge in martial, intellectual and spiritual matters.
- iv) The Hindus believed the ashram system for fulfilment of the four aims of life namely, Dharma (righteousness), Artha (wealth), Kama (pleasure), and Moksha (liberation).



- v) Ashrams have been a powerful symbol throughout Hindu history and theology. Most Hindu kings are known to have had a sage who would advise the royal family in spiritual matters, or in times of crisis, who was called the Rajguru (royal teacher). A world-weary emperor going to this guru's ashram, and finding solace and tranquillity, is a recurring motif in many folktales and legends of ancient India.
- vi) Additionally, today the term ashram often denotes a locus of Indian cultural activity such as yoga, music study or place of moral and religious instruction.
- vii) The term Ashram also indicates Hindu social system based on stages of life that is Bramhacharya (student's life-age 5-27), Grihatha (house-hold life - age 27-54), Vanapratha (retired life - age 54-81), Sannyasa (renounced life - age 81-108).
- viii) Muni Seva Ashram (MSA) was established near a village called Goraj in Dist. Vadodara to implement the integrated community welfare programmes in the sector of health care, education, family centres and training activities.
- ix) In different countries different words are used such as dojo in Japan and band in Italy for ashram conducting similar types of activities.
- x) Residential schools in tribal India called ashram shala or ashram schools are educational institutes.
- xi) Now-a-days ashrams are places of rest. These are old age homes for lone old parents. There are no specific activities due to old age. It is pace of rest with minimum recreational activities.

On above back ground, Gandhian ashrams are quite different. In the ashrams various activities are performed. The activities are focussed on manual labour, agriculture, and literacy for self sufficiency. It is not old age home or abode for rest.

### Objective

The objective of this paper is to study various activities carried out in Gandhian ashrams. Also to examine usefulness of Gandhian ideals based on traditional Indian philosophy. Besides to compare the activities with few other ashrams as observed by researchers during the field visits.

### Methodology

The study is based on literature review, observations, discussions, dialogue with experts during field visits to Gandhi ashrams and other places. The information from available literatures has also been checked by discussing with the knowable persons and social workers at Sabarmati ashram to the possible extent.

## PART I

### Gandhian Ashrams

Mahatma Gandhi mainly set up following two Ashrams in South Africa and two ashrams in India:

#### First ashram

The first settlement was Phoenix established by Mahatma Gandhi in 1904. It was 100 acres surrounded by sugarcane fields situated at Inanda, Durban. The Settlement, devoted to Gandhi's principles of Satyagraha (passive resistance) has played an important spiritual and political role throughout its long history, promoting justice, peace and equality. Gandhi established the settlement as a communal experimental farm with the view of giving each family two acres of land which they could develop. Gandhi believed that settlement like Phoenix which would form a sound basis for the struggle against social injustice.

Ela Gandhi (grand daughter of Gandhi) points out that Gandhi used the Settlement to train political activists called satyagrahis and house their families, while they were engaged in the campaigns against unjust laws. Sita Gandhi (grand daughter of Gandhi) remarked "It was the most beautiful piece of land, untouched by the then racial laws". Also the Phoenix Settlement was lively and everybody on the settlement had to participate in various activities such as dairy, gardening and communal activities such as the daily prayers and singing of hymns which Gandhi himself had instituted. It had a religious basis, but the visible object was purity of body, mind and economic equality. ([www.wiki.ulwazi.org](http://www.wiki.ulwazi.org))

#### Second ashram

The Tolstoy Farm (Linden, South Africa) was named by Herman Kallenbach, Gandhi's associate. It was founded in 1910 and disbanded in 1913. It was proved to be an ideal laboratory for Gandhi's educational experiments. Tolstoy Farm was a family in which Gandhi occupied the place of the father and shoulders the

responsibility for the training of the youngsters. The routine of the children on the farm was divided between attending classes and contributing to the maintenance of the farm. Gandhi took this concept one step further at Tolstoy by introducing vocational training through the handicraft to enable each child to become self-supporting. The children had around two hours of book learning and eight hours of manual training per day. An added dimension of the Tolstoy Farm was to hold co-educational classes of boys and girls. The age range was from 6 to 16 years. The activities included general labouring, cooking, cleaning, sandal- making, simple carpentry and messenger work. The work given was essential for the maintenance and development of community life. Gandhi's objective in this context was to inculcate the ideals of social service and citizenship through all the activities of children from the earlier formative years. (Harijan, 18-9-1937)



[http://www.tolstoyfarm.com/the\\_past.htm](http://www.tolstoyfarm.com/the_past.htm)

### Third ashram

The ashram was first situated at the Kocharab Bungalow of Jivanlal Desai, a barrister. Ahmadabad. It was founded on May 25, 1915 when Gandhi returned from South Africa, with 25 inmates. Later on the ashram was shifted on the bank of river Sabarmati in July 1917. It was then called as Satyagraha ashram. The site coverage was 36 acres of a waste land. It was then converted into useful land through physical labour by ashram workers. It was started with two-fold purpose- one was to carry on the search for Truth, and the other was to create a non-violent group of workers, who would organize and help to secure freedom for the country under the guidance of Mahatma Gandhi This ashram is famous as 'Sabarmati Ashram'. Gandhi stayed at the Ashram from 1915 to 1933 later on the Ashram was disbanded. The Ashram is a witness to many important historical events. In this place many experiments in agriculture, education etc. were carried out.

[http://en.wikipedia.org/wiki/Ashram\\_Sabarmati\\_Ashram](http://en.wikipedia.org/wiki/Ashram_Sabarmati_Ashram)



### Fourth ashram

Sevagram is 8 Km. from Wardha Railway Junction and 6 km. Sevagram Station. It is accessible by Cycle rickshaws, autos and buses. Gandhiji stayed from 1936 to 1948 at Sevagram Ashram. In April 1936, Gandhiji established his residence in the Sevagram, which means 'village of service'. From then on, Sevagram has become an inspiring place. Many decisions on important national matters and movements were taken at Sevagram. It became the central place for a number of institutions for the nation building activities devised by Gandhiji to suit the inherent strength of this country. Nai Talim Parisar (Basic Education Premises): It was guided by Gandhiji and constructed by late Ashadevi and Aryanayakamji. It is holistic method of education includes primary, skilled and value education. Gandhi Started serving leprosy afflicted persons. (First person treated was Sanskrit pandit Parture) This act of Gandhiji helped others to overcome their fear of leprosy patients and some of them even came forward to serve them. The tendency to hide this disease also became less and less. Shri Manoharji Diwan devoted his whole life to this cause. He started an institution to serve leprosy patients near Sevagram viz. Dattapur village. The treatment of disease is given to villagers by Dr. Sushila Nayyar in Akhari Kutir.



<http://wardha.nic.in/htmldocs/sevagram.asp>



Besides fixed prayer and food time the ashram inmates perform 5-6 hours of assigned work to become self-sufficient. The people who are willing to contribute their mite to achieve individual and social self-reliance based on the eleven vows of Gandhi were welcome in Gandhain ashrams. ([www.gandhiashram.org.in](http://www.gandhiashram.org.in))

## PART II

### Gandhi's 11 Vows

Gandhi wanted all people in ashram must observe following principles and bring them into day to day practice. Gandhi further advised to accept these principles after thoughtful consideration:

#### 1. Ahimsa (Non-violence)

Ahimsa is not merely a negative state of harmlessness, but it is positive state of love, even to the evil-doer. (Young India, 25-8-1920) It is an attribute of the brave. It does not come within the reach of coward. It is no wooden or lifeless dogma, but life giving force. (Young India, 6-9-1926) Ahimsa is not the way of the timid. It is the way of the brave ready to face death. (Young India, 11-10-1928)

.Non-violence attitude must be with *kaya*, (physical) *vacha* (word) and *manasa* (mind) towards entire bio-sphere which means non-injury to men, animals, plants, micro-organisms. (Speech at Y.M.C.A., Madras 27-4-1917, CWMG 13:37, 65, 91, 262) It is micro-level thought of Gandhian Philosophy on environment. According to Gandhi the protection of environment and limited use of natural resources is also non-violent act.

#### 2. Satya (Truth)

Truth has no form. Therefore, everyone one will form such an idea or image of Truth as appeals to him, and there will be as many images of Truth as there are men. The truth is long lasting and enables a man to obtain everything he wants. (Diary of Mahadevbai, pp 119-120) Truth should be truth in thought, truth in speech, and truth in action. The man who has realised the Truth in its fullness, nothing else remains to be known. What is not included is not truth and so not true knowledge. (Gandhi, 1932) Human must know that natural resources are finite or limited and not infinite. (Speech at political Conference in Godhara on 3-11-1917, CWMG 14:63) The fine truth at the bottom of this principle is that nature provides just enough and no more for our daily need. (CWMG 36:400) Diana Calthorpe Rose of the Garrison Institute says the power of satyagraha (truth force) is necessary to solve the crisis of global warming. ([mindful.org](http://mindful.org))

#### 3. Asteya (Non-stealing)

Non-stealing does not mean merely not to steal. To keep or take anything which not needed is also stealing. The stealing is fraught with violence. (Bapu-ke-Aashirvad, 24-11-1944) We are not always aware of our real needs, and most of us improperly multiply our wants and thus, unconsciously, make thieves of ourselves. Non-stealing must be observed to bring about a progressive reduction of wants. Much of the distressing poverty in this world has risen out of the breaches of the principle of Non-stealing. (Gandhi, 1932) It also means legitimate use of earth's ecological assets.

#### 4. Brahmacharya (Self Discipline)

Brahmacharya (celibacy) means control of all the organs of sense. He who attempts to control only one organ, and allows all the others free play is bound to find his effort futile. (Gandhi, 1949) There is mating season for animals and plants. But there is no mating season for human race. Hence human should keep check on its proliferation of its own species. This will reduce demand for eco-assets. (Khoshoo, 1996)

#### 5. Aparigraha (Non-possession)

It is not possession of more than any thing needed. It is non hoarding or amassing earthly material for future. Aparigraha also means relinquish possessive attitude of Eco materials.

#### 6. Sharirshrama (Bread Labour)

Earn thy bread by the sweat of the brow- says Bible. Bread labour means that everyone is expected to perform sufficient body-labour to earn for their living. (Young India, 5-11-1925) The economics of Bread labour means that every men and women have to labour with his body for his food and clothing. (Harijan, 7-9-1947) The idea is that every healthy individual must labour enough for his food and his intellectual faculties but only in the service of mankind. If this principle is observed everywhere, all men world would be equal, none would starve. (Harijan, 3-8-1935)

**7. Aswada (Control of the Palate):**

(Bapu Ke Ashirwad. 26-11-1944) Fearlessness presupposes calmness and peace of mind. For that it is necessary to have a living faith in God. (Harijan, 3-11-1946)

**9. Sarva Dharma Samantva (Equality of the religions):**

It is the fundamental truth of all great religions of the world. It is God given. The scriptures of all religions form standpoint of faiths at bottom are all one and helpful to one another. (Harijan, 16-2-1934) Just as men have different names and forms, these religions also are different names. But just as all men are human, all religions are the same. We must treat all religions as equals. (Harijanbandhu, 22-7-1934)

**10. Swadeshi (Use Locally Made Goods)**

Swadeshi means serving immediate neighbour rather than those far away. (Discussion with Shrikrishnadas Jaju, 10-10-1944) The aim must be to serve the village first, then the neighbourhood, then the district and thereafter the province. (CWMG, 78:171) The Villages must act as production units. The villagers should use locally made goods for which people must be like minded. (Harijan, 28-7-1946; CWMG, 85:32)

**11. Sparshbhavna (Untouchability)**

Untouchability means pollution by the touch of certain persons due to their birth in a particular caste or family. It is an excrescence. In the guise of religion, it is always in the way and erupt religions. Removal of untouchability means love for, and service of, the whole world and thus merges into Ahimsa. A removal of untouchability spells the breaking down of barriers between men and men and between the various orders of Beings. (Gandhi, 1932) The untouchability is a heinous crime against humanity. It is not a sign of self-restraint, but an arrogant assumption of superiority. (Young India, 8-12-920)

([www.gandhi-manibhavan.org/gandhiphilosophy/philosophy\\_11vows.htm](http://www.gandhi-manibhavan.org/gandhiphilosophy/philosophy_11vows.htm))

**PART III****Comparison of ashram activities**

The daily routine (activities) at Gandhi ashrams includes spiritual (morning and evening prayers), physical necessities (food, physical cleanliness), labour work, and self-study. The traits of activities are social, economical and scientific as follow:

Gandhi Said "Science without humanity is a sin". Gandhi did not condemn the scientific temper of the West, but he objected to the use of scientific discoveries against humanity. To be perfectly human one has to be spiritual. Hence he rightly place transformation of our inner being above that of the external world. This is only possible if individual is spiritual. Hence morning and evening prayers included in daily programmes of ashram. It was found during field visits to few ashrams such as Omh Malsti Tapovan, Maisal, Miraj prayer performed morning evening for purity of mind. Ashram members perform the activities such as horticulture, water conservation, sanitation, value education, health care etc. These are the similar activities are performed at Gandhian ashrams.

He also foresaw environmental degradation, nuclear race, water pollution and similar other problems plaguing the world. He insisted for sustainable use of natural resources, sanitation, maintenance of premises, and the use of environmental friendly and simple machinery to prevent environmental degradation. He asserted for making of khadi. The machinery used was takli and charkha which simple, portable and easy to operate during leisure. Agriculture was mainstay for villagers. But it was seasonal. Khadi will give alternate source of subsistence to poor people. Gandhi was critique of modern civilisation and huge exploitive machineries. Gandhi has been labelled as against science and technology. But this was not true because it has not been addressed adequately either by his followers or by social analyst of Gandhi's philosophy and practice. (CWMG, 12: 146) He was not against science, scientist and technology. He said science has no value unless our hands, head and hearts work together. Gandhi's critique of science emanates from his dissatisfaction with the divorce of science from morality. (CWMG, 16: 106-108) He was in favour of intermediate technology which now-a-days promoted as appropriate technology. During visit to khadi industry at Sabarmati revealed that machinery used is simple, environmental friendly. Khadi machine was hand operated, dynamo based and electricity saver. Khadi worker is paid more than 50% of wages as against 30% paid to mill worker (Dr. Suchak, 1999). Thus machinery used is with human face without expelling labour preventing unemployment. Hence every ashram member was earning by sweat of their brows. Hand papers main raw material waste rags and not wood pulp

saving tree cuttings and protecting environment. Other industries were soap, oil, solar cooker manufacturing industries. All industries are energy saver, environmental friendly and labour intensive. This is socio-economic effect of Gandhian philosophy

The main purpose of Gandhi's ashrams was in preparing Satyagrahi scientists. Through his experiments, he sought to articulate the concept of a community worker as a scientist. He highlighted the need to embed the community in the practice of science. According to him true progress of science would happen once the satyagrahi scientist like Maganlal and Mirabehn (Miss Madelene Slade) are created. These scientists would then go about creating a text and manuals necessary for the spread of science. Though Gandhi's scientists were special, what he emphasised was the method, the fundamental possibility of every one being a person of science. Science was not an exclusive preserve of scientists working in laboratories. In a discussion with Rajagopalachari he pointed out that he treated his mother who was well versed in fasting as a scientist. "One who is pure, who adheres to truth and wants to cling to it is as much a scientist as a physicist" (CWMG, 55: 441).

Gandhi did not provide a blueprint for a scientific method but gave general guidelines for experimentation. He saw his community workers as scientists. His community workers had to go beyond learning the skill, which though important would not suffice for making experiments and discoveries. They were to see spinning and weaving not as a trade but as a science. Mastery of the art of spinning, sanitation, agriculture etc. was necessary. This mastery had to be transformed into a science. His idea to reform was based on experiments carried out by this class. Some members of the class would first themselves master the science of sanitation, agriculture etc. to educate the others. (CWMG, 64:86) It is no use merely making speeches or giving lectures; we must make scientific experiments and declare from the housetops the results of our experiments. (CWMG, 78: 67) According to Gandhi practice of science required an attitude for research more than scientific qualifications. Gandhi sought to create a science which could be practised by every one without the distinction of being the expert and layman, the elite and subaltern. The scientist is not just concerned with the facts, but in creation of meaning (value) in all activities. His science spoke not only from the perspective of the human but also the non-human nature. He tried to fuse science, economics, religion and spirituality. Science to him was not above truth and ahimsa, which were 'truer' than many so-called scientific facts. (CWMG, 63:393; CWMG, 83: 355-56)

Gandhi put forth details procedure of turning of human, animal excreta, kitchen waste into good manure. This helps in disposal of waste and it saves money on purchase of fertiliser. This keeps the premises clean, disease free, increase fertility of soil and saves labour work. In 1917 soil testing of Sabarmati land revealed that it is suitable for horticulture and not for agriculture. (Navajivan on 2-11-1919; CWMG 16:272-73) The effect of minute life, air and light will turn excreta into manure within one week. Also mixing of excreta and kitchen waste can not produce manure as bacteria acting on excreta and kitchen waste are different. (Harijan, 8-2- 1935) At present there is sanitation institute at Sabarmati imparting training for construction of water saving portable toilet, disposal of human waste and urine. (used as pest repellent observing Gandhain principle of ahimsa) The human urine and cow urine is used as pest repellent at Hiware Bazar, Ahemadnagar and Keshav Shrushti, Baidender.

Gandhi was particular about health. Hence recommended proper diet (ahar), exercise (vihar), rest (nidra). He made much experiment in diet. Gandhi recommended simple diet including Rice, Dal, Vegetable, and Indian bread, Milk and fruit juice and eggs for non-vegetarian. (Harijan, 16-5-1936) It is felt that present generation to note and adopt proper routine, otherwise may suffer from any disease and will retire at the early age from social life. The stress was given on "prevention is better than cure and said it is essential to have healthy body and mind to accomplish daily routine." (CWMG 15:29) It is observed that the food was simple and healthy at Baif, Urlikanchan and Sabarmati. Various types of waste material are used for producing cooking gas at Gandhian Ashram. In Gandhi ashrams electricity produced by solar panels is used for heaters and lamps. It saves money.

From above discussions, it is clear that Gandhi was not against science. He believed that true science is non-violent, truth finder, peace making. He sought to create science which could be practised by everyone without distinction of being expert or layman. Same was practiced at Gandhi ashrams and other places. Many experiments are carried at Gandhi ashrams on diet, soil, agriculture, use of intermediate machinery etc. The experiments carried out at Gandhi ashrams are not only scientific but energy saver, environmental friendly and labour intensive. It is observed that activities at Gandhian ashrams are scientifically, economically and socially integrated. The above facts are endorsed during the visits to Gandhi ashrams as enumerated above.

**Conclusion**

There are different types of ashrams places for various purposes. There are ashram schools for imparting residential education to girls and boys free of cost. Also there are spiritual ashrams imparting education in yoga, mediation, rituals, singing religious songs, spiritual talks, and discussions. These ashrams charge monthly fees for residents for stay and food. Besides there are old age homes for old lone people who could barely perform their day to day activities. The member has to pay monthly charges for their subsistence. They are taken care of by staff of ashram. But Gandhi ashrams are quite different. Gandhian ashrams are unique. It is unique because in Gandhi ashrams spirituality, ethics, yoga, diet and physical labour is part of daily routine. Along with primary education emphasis is also given on vocational education including craft, agriculture, and skilled education for youth for their subsistence. Also technical education is given in ashram schools like Vidyan Ashram founded by Dr. Kalbaug at Pabal, Pune. The Gandhian ashrams are well maintained taking care of environment. The experiments on diet, manure etc. carried out scientifically. Thus, Gandhian ashrams were place of dynamic activities not the place for rest or old age home.

**References**

- *Collected Works of Mahatma Gandhi*, Government of India, New Delhi, Print
- Gandhi M.K., Mirabehn (1949): *Mirabehn Babu's Letters to Mira*, Navajivan Publishing House, pp.257-258. Print
- Gandhi M.K., *My Experiments With Truth*, Navjeevan Publications, Ahmedabad.
- Gandhi, M. K. (1961): *My Philosophy of Life*, Edt. and Publisher Anand T. Hingorani, Pearl Publication, Mumbai, pp 111-112, Print
- Gandhi, M. K., (1932): *From Yeravda Mandir (Ashram Observance)*, Navajivan Mudranalaya, Ahmadabad pp 20-33, Print
- *Harijan*, 7-9-1947, Published by M. K. Gandhi, Print
- *Harijanbandhu*, 22-7-1934. Published by M. K. Gandhi, Print
- Kanhere, Ranjana (1997): *Sabarmati Ashram*, Lokvyanmaya Gratha Publication, Mumbai, pp 7-36. Print
- Khoshoo, T.N. (1996): *Gandhi and the Environment*, Worldwide Fund for Nature –India, New Delhi, pp 2-3; pp 31-32. Print.
- *Navajivan*, 2-11-1919, Published by M. K. Gandhi, Print
- Suchak, Kavita (1999): *Rural Industries with Special Reference to Khadi* Yogesh Suchak, Mumbai pp133-134. Print
- Joshi, Umashankar, (1983) *Mara Gandhi Babu*, Lok Milap Trust, Bhavnagar, pp 33-34, Print
- *Young India*, 5-11-1925, Published by M. K. Gandhi. Print
- [www.en.wikipedia.org/wiki/Ashram](http://www.en.wikipedia.org/wiki/Ashram)
- [www.gandhiashram.org.in](http://www.gandhiashram.org.in)
- [www.gandhiashram.org.in](http://www.gandhiashram.org.in)
- [www.gandhi-manibhavan.org/gandhiphilosophy/philosophy\\_11vows.htm](http://www.gandhi-manibhavan.org/gandhiphilosophy/philosophy_11vows.htm)
- [www.wiki.ulwazi.org](http://www.wiki.ulwazi.org)

\*\*\*\*\*

# *Is Internet Youngster's E-Connect Or Disconnect?*

Sharmila Jajodia

## **ABSTRACT**

*Internet is an e-tool to collect information and e-motion (electronic movement) for audio-visual communication in 21<sup>st</sup> century which has turned the dream of 'global village' into reality. As a result, e-commerce is gaining popularity and life without internet appears impossible. Therefore learning to use internet has become a necessity for youngsters to be forefront in the battle of life and/or to avoid legging behind in this age of ICT. At the same time internet seems to be an intoxication which has made youngsters Net-addicts. Therefore, the question arises – the young internet users is regenerating or degenerating physically, emotionally, socially and spiritually? In the light of the following observations, this paper is directed to explore whether internet is youngster's e-connect or disconnect psycho-sociologically. What steps should be taken to stop the degeneration so that it can really prove a right connect instead of disconnect. To achieve this objective library study method has been chosen. The findings indicate that internet which appears to be blessing in disguise becomes a curse if used unintelligibly by the young generation without proper guidance and supervision.*

**Keywords** - Changing Structure, Disconnect, E-Commerce and ICT, Young Internet Users, Re (De) generation.

## **Introduction**

Internet is the most sophisticated electronic tool, a virtual library which, if used systematically, regenerates the life of youngsters as it overcomes the physical barriers – time, distance and location due to its accessibility 24 hours a day and 7 days a week. It gives them opportunity to connect to schools, colleges, universities to collect any information. It saves time, money and energy spent in travelling from home to institute and thus is cost-effective for the young generation. Besides, it is the in-thing in this new age economic system for youngsters as they do most of their household chores online like buying groceries, vegetables, toys, books, apparels, jewellery, electronic items, booking tickets and hotels, paying utility bills, banking and insurance related transactions, employment and matrimonial opportunities, and many more things. Thus it is anytime, anywhere and by anyone system which saves their time, money and energy comparatively if such activities are carried out manually offline. Besides, online admission, registration and examination are also in fashion these days. Therefore, life without internet appears impossible and learning to use internet has become a necessity for youngsters to be at the forefront in the battle of life and/or to avoid legging behind in this age of ICT.

Internet is an information superhighway fastest electronic method to give and receive information regarding any field of knowledge. Therefore, it is used for educational purposes too by youngsters in teaching and learning process. The young teachers use social networking sites to communicate to their students after working hours, to provide them additional guidance and to interact with parents of their students too.

Research shows that the young learners' capacity to understand and retain improves as they learn by experience. Technologies such as collaboration, interactivity, modeling, simulations, virtual reality interfaces and gaming help youngsters experience the skill while being taught. Besides, it is used for sending e-mails, chatting, social networking- a platform for creative expression and comment about social, economic and political happenings in the world through tweets and blogs, for playing games, watching movies, T.V. serials and news. Thus internet is an e-motion (electronic movement) for audio-visual communication in 21<sup>st</sup> century which has turned the dream of "Global Village" into reality. Today there are approximately 200 social networking websites like facebook.com, linkedin.com, myspace.com etc. 73% of teens are members of at least one such website. The highest numbers of active users are from the age group 15-24 years and the male-female ratio is

an unexpected 8: 2. A study report published by Harvard University states that activities on social networking sites are actually good for physical and psychological well being and inner connect. Looking at one's own profile page is a self-affirming exercise and helps to manage stress better.

Online communication in India is gaining prominence due to the demographic dividend. Firstly, more than half the population of India today is below 25 years of age. Secondly, the number of internet user is growing continuously. Thirdly, the growth of Indian economy is tremendous in the recent past besides popularity of e-commerce. But there is a dark side of internet too as internet seems to be an intoxication which has made youngsters Net-addicts. Excess of everything is dangerous for one's well being. It applies to the youngsters too who proudly claim to be 'internet generation'. The so-called netiquettes used by them for their upgradation lead them to a dark and silent danger zone out of ignorance and they become victims of cyber crimes or unhealthy citizens of human society.

### Objectives

- i) To find out how and why internet is gaining popularity among youngsters.
- (ii) To determine whether the use of internet by young generation proves a right connect for their social and psychological development
- (iii) To suggest measures/ strategies to stop the psycho-social degeneration of young net users

### Research Methodology

To achieve the above said objective, the research method mainly used is library study. The study is purely based on the secondary data collected from books, journals, magazines, newspapers and websites.

Research Limitations/ implications: This study is made only in relation with secondary data available from various library resources.

### Discussion and Results

The changing structure of teacher-taught relationship and family relations, launching of various handheld devices – smart mobile phones with internet facility, tablet PC, mushrooming of cybercafés in proximity are responsible for unlimited and unintelligible online communication. We have come a long way from Gurukul System of Education to Online system. In the former system, the students used to be in the care of the teacher for  $24 \times 7$  till the period they complete their education. The relationship existent was Teacher  $\leq$  Student (IQ + EQ + SQ) But with the introduction of formal education system the relationship took a U turn as the teacher and students are staying together for maximum 5-6 hours and the emphasis is on 3 R's of learning and developing the Intelligence Quotient only. In this process, the vital essence of life – i.e. EQ and SQ are not only neglected but lost too. The teacher becomes facilitator and friend at times yet neither the teachers nor the students get freedom to interact freely due to their constraints, limitations and both of them lose the rapport which was used to be shared between them in Gurukuls. Now, the relation is – Teacher - > Students (IQ  $\pm$  EQ - SQ). The relations in future when online education will be implemented throughout will be – Teacher [ ] Students ( The wall of emotional and spiritual distance between the teacher and students)

The easy availability of course content on various sites though helps them to understand the concept better yet it is misused by the young students for their assignments and projects. They copy and paste the contents. They become lazy. They don't use their minds. It kills their thinking power and creativity too. Like every other body part, our brain too need exercising but excessive use of internet have put them in 'the wasteland' and they are intellectually degenerated whether it is matter of creative composition for their institutional magazine, its cover page design, essay and poetry writing, elocution or debate competition. They even don't use their mind to correct spelling and grammar but directly use the inbuilt mechanism to auto correct spelling and grammar. They even ignore whatever correction takes place. Then they expect teachers to encourage them to submit neatly typed assignments and project reports even if it is a complete violation of copyright act or plagiarism. It leads to their ethical downfall unconsciously. Not only this, the uncontrolled use of internet has

affected language and communication skills of youngster as they started using informal shorter expressions, abbreviations, emoticons, numerals for words even in formal situations- official correspondence and examination, for example, they use ppl instead of people, 4 instead of for/four, gn for goodnight, sd for sweet dreams, tc for take care, hand for have a nice day, lol for lots of love/ laugh out loudly. They send e-mail/SMS/ MMS any time not only informally but formally too. They consider it good manners of this digital age, superfast communication. They prove them to be multi-tasker using internet during formal communication, social get together or meals. So the line of demarcation has been blurred between what is right and wrong, acceptable and unacceptable, formal and informal, professional and social as well as what is real and virtual. The notions of privacy and shame appear old fashioned to the young tech savvy generation.

Public Relation Executive Li Jiayi, 29 says, "I know a friend who will log on to Facebook the minute he wakes up and posts, 'Good morning, Facebookers!' and a minute or so after that, ' I'm having my breakfast now.' I mean who cares?" (R.D., 105)

Assistant professor Michael Netzley, Singapore Management University says: Much of this behavior is due to "increased transparency and narcissism." Further he says "Everything we do could be on display and the web experience thus increasingly becomes more about 'me'." (R.D., 105)

While these social networking websites are designed to share photos (holiday snaps) and updates, the lack of etiquette extends to sending lovers' quarrels too and the barrier to exit is very extremely low.

As far as our family relations are concerned, earlier in joint families, when mothers used to be housewives, scenario used to be different as mothers and other relatives used to share time with them by attending to their emotional needs and they never feel isolated, alienated, frustrated and depressed. They used to vigil most of the activities of the children. There used to be face to face interactions and so there were fewer chances of youngsters being astrayed. But with changing requirements, both the parents working, nuclear, small or even single parent family system, youngsters experience loneliness; they feel lack of love and affection in their lives as their parents being busy on professional front can't give them quality time however willing the parents are to do so. Sometimes, parents meet their children directly for dinner. The youngsters are glued to television, mobile and computer mediated internet; They even get exposure to pornography by mistake initially in the absence of a guide but later it becomes an addiction. They spend too much time with their friends online to do away with the void in their emotional lives, which generally leads to disintegration of personality. This leads to chaos as they become more and more mechanical in their family relations; emotions find no place at familial level throughout; they try to seek it elsewhere which paves way to greater number of incidences of drug addiction, domestic, social and psychological violence including terrorism.

Innumerable pedophiles use internet to lure and abuse youngsters all across the world including India. They are lulled into false sense of security when they venture online. These online groomers are manipulative; hide their real identity – age, gender, name, profession etc. and pose to be their friends/ well wishers. Parents of the young and innocent online users being unaware or ignorant of such activities online are least bothered that their young child is being seduced / exploited psycho-sociologically, emotionally and can be abused physically in real life too.

Cyber bullying and trolling are also issues which make the innocent internet users frustrated. These are malicious, threatening, humiliating messages, tricks which cause emotional distress, depression and even compel the victims to commit suicides. Thus such online adventures not only prove nightmares for the victims but also for their parents. In many cases parents, police and government keep on trying to get hold of such criminals but nothing fruitful happens.

According to an EU survey conducted last year, 49% of the 9-16 years old questioned revealed that they use the internet in their bedrooms where it is difficult for parents to vigil; 59% have their own social network profile, more than a quarter of it can be viewed by the public at large. Nearly 1/3 of them admit to have communicated with someone they have never seen; 9% actually go on to meet that person in real life.

The parents have recently reported that most social networking sites provide members with an option to block certain people from viewing their activities and children use it to keep themselves away from their parent's vigil.

Medical concerns regarding the use of social networking sites have been raised alarmingly due to adverse physical and psycho-social impacts. According to a study conducted at the Maryland University when students were suddenly prohibited from using social networking sites, they showed symptoms similar to those shown by drug addicts and alcoholics. The study claims that it could ruin some parts of brain, shorten attention span, weaken the immune system and isolate one from physical and social interaction.

This generation of young internet users is not necessarily as astute when it comes to business etiquette, says Mark Sparrow, Managing Director of recruiters Kelly Services, Singapore.

### Suggestions and Conclusion

Therefore, we teachers, parents and government have the social responsibility to have a look into where we are leading our young generation to. The parents and teachers need to be vigilant. They must talk to them and make them feel comfortable so that the youngsters can share their uneasiness. Make them understand that people lie online too. So they need not share personal information unnecessarily. The internet users must be made aware of the dangers and must be made aware of the dangers and taught to identify the risks as this is the best defence mechanism. The parents need to install Net nanny, an internet software programme which automatically filters the websites visited by the users. The parents need to visit websites like Ceop.police.uk or NetSmartz.org which teaches youngsters of age 5-17 how to be safe online. They contain useful advice for parents as well.

The government need to reform cyber laws as required. The police must attend to the victims and their parents immediately to avoid accidents. Workshops need to be organized to guide parents and the youth. The internet companies /site owners need to take more progressive steps like looking for patterns, certain words to avoid red flags; they must also use software that sifts through chat logs more efficiently.

To conclude, there is no doubt that these are new channels and people are still learning to use them in a balanced and reasonable way. At the same time, it is a social learning process which takes time though it is unlikely to find hard and fast rules. Still it is genuinely needed to take these precautionary steps to stop the degeneration so that internet can really prove a right connect instead of disconnect.

### References

- Mann et. al. (2009). E-commerce. Chennai: MJP Publishers. Print.
- Modern Manners, Reader's Digest, October 2011, (104 - 111) Print.
- <<http://ezinearticles.com/?Guiding-Young-Internet-Users&id=532792>> Web.
- <<http://www.expresscomputeronline.com/20051114/market03.shtml>> Web.
- <<http://www.indiaedu.com/online-education/e-learning.html>> Web.
- <<http://www.gurukulonline.co.in/>> Web.

\*\*\*\*\*

*"The Internet will help achieve 'friction-free capitalism' by putting buyer and seller in direct contact and providing more information to both about each other."*

**– Bill Gates, Co-founder of Microsoft,  
Redmond, WA, U.S.**



# *Population Ageing In India And Care for The Elderly*

**Shashi Mishra**

## **ABSTRACT**

*In India increased in aged population is going to be inevitable in near future because of falling birth rate and increased in life expectancy, which is an outcome of further decline in death rate. Culturally and traditionally, family and its member used to take care of the elderly persons during their old age, since joint family in its existence in many societies. But due to modernization and westernization the younger generation has become more materialistic and in that process more and more have started to live apart from their parents. Added to this phenomenon, due to ongoing fertility transition, the number of children born to couple has become very less, which attained the replacement level of fertility. Because of this, many elderly people have very small informal networks and that some have no informal care available at all.*

**Keywords** - Aged Population, Life Expectancy, Old Age, Fertility Transition, Informal Networks, No Informal Care

## **Introduction**

India is one of the oldest societies in the world. Ageing is one of the important stages of human life and is a biological, psychological and essentially a social process. It is in them, (the aged people) we find the blend of knowledge and wisdom. In the traditional Indian society, the elderly people were held high and were bestowed with responsible leadership and powerful decision making positions because of their vast experience and knowledge of the world. But today due to modernization, urbanization, changes in family system and other major social changes, elderly people are neglected and are not given their due respect and roles to play in the society. Accumulation of wealth and individualistic values of the west have started ruling the minds of the youth and thus ignoring the contributions of the aged.

## **Ageing Worldwide and Demographic Transition**

Ageing, an intricate part of life cycle, can generally be described as the process of growing old. Basically it is a multidimensional process and affects almost every aspect of the human life. The study of human ageing have typically emphasized changes in demography focusing on the ageing of the population –a trend, which has characterized industrial societies throughout the twentieth century and in recent decades, has assumed a world –wide phenomenon. The problems of the elderly population are growing alarmingly. Weakening of the family bonds, migrations of the young's to town and cities, the acceptance of the small family norms, fertility control, and increased entry of into employment are some of the major reasons responsible for this phenomena.

One of the most important consequences of fertility control and of improvements in the expectation of life at birth of the populations all over the world is the ageing of the population characterized by the relatively rapid increase of the aged population, that is, the population aged 60 years and above. The size of elderly population in India increased from 20 million in 1951 to 57 million in 1991 and is expected to be about 198 million in 2030 and 326 million in 2050 (United Nations 1995). A majority of this population will be living in rural areas. In the Indian society, the cultural values and the traditional practices emphasize that the elderly members of the family be treated with honor and respect. The families of the aged persons are expected to ensure the needed care and support for the aged. However, recent changes in the size and structure of the families have caused the rearrangement of the roles and functions of the members in the families. As a result, social support and respect or the elderly is in constant decay. All this factors are challenging the future of this population and posing a question to everyone in society as to who has to shoulder the responsibility of the elderly.

## **Health Concerns of the Aged population**

The problems that the aged face are on many fronts. On the physical front it may be linked to basic needs like food, shelter and physical support and protection. On the psychological front it often means coping

with loneliness, feelings of low self worth and general insecurity. Another distressing aspect is the need for healthcare, especially with second-generation diseases such as dementia, alzheimer and cancer spreading fast. With shrinking families, long term care of the elderly , and meeting their needs on the physical, psychological and health fronts is becoming very difficult. Elderly in India is mostly suffering from different forms of hearing, visual, speaking and locomotive disability. In general aged in India is in a condition of vulnerability and living long in midst of various type and dimensions of insecurity. This detracting condition of the aged in the extended years of life makes them more uncomfortable in the life.

Alternatives like old age homes and shelter for elders are coming up no doubt , but the good ,privately run centers can often be beyond the means of many, while the more reasonable ones-for example those run by the government are usually plagued by problems of fund shortage., poor infrastructure and poor and untrained manpower. The forces of rapid industrialization, urbanization, and globalization are bringing about significant changes in the norms, values and attitudes towards the aged people in India. The disorganization of Indian joint family system is leading to an erosion of the support system which they used to get.

### **Care for the Elderly**

Under the traditional joint family structure in India, the rights and care of the elderly were largely taken care of. However, with the disintegration of joint families, large scale migration that forces members of families away from their ancestral places and other such reasons the elderly are very often left to their own devices .They have to depend on persons and services available outside the family for their various needs. In a sense, it can be said that the care of the elderly has been taken over by the market, and has become commoditized for many; this can be expensive or even unaffordable. The government has tried to intervene through the Act for the protection of and assistance to the aged, but the young naturally have to do their share.

Various studies indicate that there have been significant changes within the family of retired persons after the incidence of retirement. They have to often face neglect, disrespect and apathy from their own family members to whom they had very sincerely cared, fed, socialized, and educated. Sons and daughter-in –law no longer consult them on important family matters. The behavior of daughters found to be more respectful and helpful. Most of them feel loss of social status, honor, and respect within their own family.

As the number of aged people in the country rises, the state and society alike need to pay more attention to their care and guaranteeing their rights to dignified living. The rights of aged can be categorized into three-Protection, Participation, and Image. Protection refers to the physical psychological and emotional safety of the aged. Participation refers to the need to establish a more active role for older persons and Image refers to the need to create a healthy and respectful attitude.

Care giving for the aged is an arduous task that demands understanding, cooperation, adjustment, reciprocity and intense feeling of obligation. The government and NGO's interventions in recent years in terms of old age pension, maintenance of parents act, priority in public services and help line ensures a ray of hope. Notwithstanding success of these measures which is yet to become a reality, there is urgent need for family education to sensitize members and community about ageing obligations and provide training in doing various services to the aged.

### **Security and Respect for the Aged**

The silent demographic transition over the past few decades has witnessed broadening of the age pyramid. At the top Indian society has also undergone tremendous transformation in almost all its aspect; social, economic, cultural and political under the developmental forces. Amidst the fast changing social structure, particularly the institution of family, it is being increasingly perceived and accepted that care giving to the aged is an important responsibility lies with society.Care giving requires economic resources as well as considerable time and sacrifice of personal comforts. This is especially true in case of partially or wholly dependent aged people. Caring of such aged persons restricts freedom, recreation, disturbs routine life, reduces social interaction, and curtails participation in social and cultural functions. Some of the caregivers had expressed that it affected their job performance and culminated into conflicting relations with their spouse to the extent of nearly breaking

the relationship ties. Tension, irritating behavior and frustration were also indicated. At physical level, some talked off tiredness, fatigue and burnout as its effects.

For providing long term, sustainable care to elderly we need to tap all three sources of care –the family, the state and the community. As the care market is largely informal and is integrated with in the social sector, it is difficult to obtain the reliable data pertaining to elderly care. Moreover, difficult labour markets co-exist within the long term care sector. It is however, an industry marked by low wages and rickety working conditions. Coordination and regulation by the state could probably help matters. In providing health care; we need to focus not only on in-patient care but also on palliative and rehabilitation care. Health insurance is another area where state intervention is required. Further, the government needs to provide health coverage for the Below Poverty Line Elderly and the destitute. Rather than just focusing on construction of old age homes, day-care centers and the like, it would be more advisable to put in place mechanisms to ensure availability, accessibility and affordability of a decent life and good health among the aged. However, this requires a sizeable allocation in the social sector and more importantly, responsive and responsible senior citizens associations. NGOs can also play a decisive role in this regard.

Whatever the state and market may do, we must remember that care for the elderly can best be ensured in the family structure. The government's intervention in bringing in an Act to ensure that children take care of the aged parents is a very welcome step in this direction. As people approach the evening of their lives, their physical and mental conditions naturally deteriorate, resulting in dependency on their communities and families. Let families and the community view this as a payback occasion for the contributions and services rendered by them in the past.

### Summary

The process of ageing is the result of demographic events of decline in the mortality and fertility is having implications in the social and demographic spectrum. The socio-economic health conditions of the aged in India have shown a grim picture as they are acquainted with economic, health and social deprivation that result in vulnerability among the elderly.

A society as large and complex in India needs to explore the contemporary society to work out an expensive plan for the care and wellbeing of the elderly, which would vary from those in the more developed countries due to the different stages of urbanization and differences in the cultural and familial systems. The diversity that has emerged in the ageing process necessitates our efforts to focus on different ageing issues in Indian society. This in turn is expected to promote a development of effective age related policies and programs. The heterogeneity among the elderly population cannot and should not be ignored, while framing various models of care for the elderly in our society. Variations in models for care for elderly range from urban to rural, social class differences and gender specific to name a few. It is desirable to test each of these models at field, before finalizing for its replication.

### References

- S.Siva Raju, *Voices of the Elderly in India* B.R. Publishing Corporation, Delhi 2011. Print.
- S.N.Tripathy, Om Prakash Shukla, *Socio- Economic Issues on Vulnerable People in India* Abhijeet Publication, New Delhi, 2012. Print.
- N.Audinarayana, *Urban Elderly in India; Care and Support*, B.R. Publishing Corporation, Delhi 2012. Print.

\*\*\*\*\*

**धार्मिक पर्वों की प्रतीकात्मकता व महत्ता**

Usha Kiran Tiwari

**ABSTRACT**

प्रस्तुत अध्ययन हिंदू धार्मिक पर्वों की प्रतीकात्मकता व महत्ता का परिज्ञान करने हेतु किया गया है। भारतीय हिंदू जन्म से मृत्युपर्यन्त विविध पर्वों, उनकी प्रथाओं तथा परंपराओं के अनुपालन व आयोजन में व्यस्त रहते हैं। ये पर्व उसे एक सामाजिक प्राणी बनाने एवं जीवनपर्यंत बनाये रखने में विशेष भूमिका का निर्वाह करते हैं। इन पर्वों का विस्तृत अनेक धार्मिक पुस्तकों में देखने को मिलता है। समाजशास्त्रियों ने भी अपने दृष्टिकोण से इन पर्वों का विश्लेषण किया है। इस अध्ययन में सूचना के प्राथमिक तथा द्वैतीयक स्रोतों का उपयोग किया गया है। अध्ययन पद्धति के रूप में वैयक्तिक अध्ययन पद्धति (केस स्टडी) तथा असहभागी अवलोकन पद्धति का उपयोग किया गया है। अध्ययन की इकाई के रूप में हिंदुओं के प्रमुख पर्व गणेश चतुर्थी का चयन किया गया है। अध्ययन में पाया गया कि पर्वों के देवी-देवता, इनके वाहन, प्रयुक्त सामग्री सभी अपना विशिष्ट प्रतीकात्मक अर्थ रखते हैं। पर्वों के वाह्य प्रकार्य से कहीं अधिक महत्वपूर्ण उनका अन्तर्निहित प्रकार्य होता है। ये व्यक्ति के समाजीकरण में विशेष योगदान देते हैं और उसकी सामूहिकता की अभिवृद्धि में सहायक होते हैं।

**Keywords** - पर्व, प्रतिक, समाजीकरण

**प्रस्तावना**

भारत एक परंपरावादी सांस्कृतिक समाज है, जो आदिकाल से अनेक धार्मिक, सांस्कृतिक विश्वासों से निर्मित हुआ है। इस प्राचीन देश के मूल निवासी सनातनी हिंदू हैं, जो स्वभावतः आस्तिक एवं धार्मिक विचारों से अनुप्राणित हो अपनी जीवन पद्धति विकसित करते आ रहे हैं। वे जन्म से मृत्युपर्यन्त विविध तथा आयोजन में व्यस्त रहते हैं। वे इन पर्वों के माध्यम से अपने हर्ष,शोक, आकांक्षा एवं प्रार्थनाओं को व्यक्त करते हैं। यह पर्व प्रथाएं एवं परंपराएं उसके समाजीकरण में विशेष योगदान करते रहे हैं। उनसे संबंधित कर्मकांडों का वर्णन धर्मग्रंथों में, किम्बदन्तियों में और लोकगीतों में यंत्र-तंत्र बिखरा हुआ है। जीवन के विविध पक्षों संबंधित पर्वों और उनसे संबंधित व्रतों और उत्सवों की महत्वपूर्ण भूमिका हिंदू समाज की मौलिकता और अस्मिता के निर्धारण में हजारों वर्षों से रही है और यही कारण है कि अनेक विदेशी शासकों के आगमन उनकी संस्कृति और सभ्यता के प्रभाव के उपरान्त भी हिंदू समाज आज भी अपने पर्वों के प्राचीन स्वरूप को बनाए रखने में सफल है।

महामहोपाध्याय पं. गिरिधर शर्मा चतुर्वेदी के अनुसार, भारतीय संस्कृति के पर्वोत्सवादि भी विज्ञानमूलक हैं। प्रति अमावस्या और पूर्णिमा को पर्व मनाया जाता है। सूर्य और चंद्रमा के संबंध की स्थिति इन दोनों में बदलती है। इन दिनों वेद में भी यज्ञ का विधान किया गया था। आज भी इन दिनों पूजा, दान, स्नान आदि का विशेष महत्व माना जाता है। प्रायः सभी पर्व किसी न किसी देवी-देवता के पूजन अर्चन से संबंधित होते हैं। यह देवी - देवता विभिन्न शक्तियों के प्रतीक माने जाते हैं। माना जाता है कि मनुष्य अपनी व्यक्तिगत रुचियों एवं क्षमताओं के आधार पर इन पर्वों के मनाये जाने में उत्साहपूर्वक भाग लेगा। इस तरह उसमें उस पर्व से संबंधित आदर्श विकसित होंगे। एक आदर्श व्यक्ति आदर्श परिवार की एवं कई आदर्श परिवार, आदर्श समाज की संरचना में सहायक सिद्ध होंगे। यह पर्व

सामाजिक सद्भाव एवं आत्मानुशासन का विकास तो करते ही हैं साथ ही साथ कृषि, शिक्षा, वाणिज्य के विकास में भी मदद करते हैं। अनेक पर्व राष्ट्रीय एकता एवं राष्ट्रीय सुरक्षा के भावों को भी विकसित करने में सहायक होते हैं। ऐसे ही एक पर्व का चयन प्रस्तुत अध्ययन हेतु किया गया है। श्री लोकमान्य तिलक ने गणेश चतुर्थी पर्व को धूमधाम से मनाने की शुरुआत की थी और उनका मानना था कि व्यापक पैमाने पर इस पर्व के आयोजन से राष्ट्रीय एकता में वृद्धि होगी। इसी पर्व का विस्तृत अध्ययन प्रस्तुत शोध अध्ययन में किया गया है।

भारत में व्रत, पर्व और त्यौहारों की संख्या बहुत अधिक है। वास्तव में भारतीय जीवन ही उत्सवमय है। प्रत्येक भारतीय अपने जीवन को उल्लासमय बनाए रखने के लिए इसमें बढ़-चढ़कर भाग लेता है। एक पर्व समाप्त होता है, लोग दूसरे पर्वों की तैयारी में लग जाते हैं। इन पर्वों और त्यौहारों के पीछे श्रद्धा और विश्वास की अटूट परंपरा जुड़ी हुई है। पूजन पद्धति नितान्त व्यक्तिगत होती है, किंतु हिंदू जीवन पद्धति में पर्वों की विशाल संख्या उसे परिवरा तथा समाज में अन्तः क्रिया हेतु बाध्य करती है। पर्व स्वयं में एक सामाजिक क्रिया है। प्रत्येक पर्व में व्यक्ति को अन्तः क्रिया के अवसर प्राप्त होते हैं, तथा पर्व व्यक्ति में सामूहिकता के भाव जाग-त करते तथा दृढ़ करते हैं। प्रसिद्ध समाजशास्त्री जार्ज एच.मीड के अनुसार, “अन्तः क्रिया सामाजिक जीवन का आधार है। संचार की प्रक्रिया द्वारा ही व्यक्ति व समाज का संबंध स्थापित है।” इस प्रकार अन्तः क्रिया सामाजिक जीवन के लिए अत्यंत आवश्यक है, जिसकी पूर्ति इन पर्वों के माध्यम से होती है। अतः सामाजिक जीवन के अस्तित्व तथा व्यक्ति की सामाजिकता में वृद्धि की दृष्टि से पर्वों का अपना विशिष्ट महत्व है।

विश्व के प्रायः प्रत्येक मानव समाज में पर्वों का प्रचलन है जो उसकी सामाजिक संरचना को अन्य समाजों से विशिष्टता प्रदान करती है और यही उस समाज की पहचान बन जाती है। यही कारण है कि इन पर्वों का सातत्य सदा बना रहता है इनमें परिवर्तन की प्रक्रिया अत्यंत मंद होती है। हिंदू समाज में जन्म से मृत्युपर्यंत पर्वों व संस्कारों का प्रचलन है। एक हिंदू का दैनंदिन जीवन पर्व एवं परंपराओं से आबद्ध रहता है। विभिन्न पर्वों के माध्यम से ही वह अपने हर्ष, शोक, इच्छाएं, प्रार्थनाएं व्यक्त करता रहता है। इसके लिए उसे अन्य संस्थाओं की आवश्यकता नहीं होती। अतः इन पर्वों के वैज्ञानिक अध्ययन से ही हिंदू समाज का वास्तविक ज्ञान संभव है। प्रस्तुत शोध अध्ययन के प्रमुख उद्देश निम्नलिखित है।

### प्रमुख उद्देश

१. अध्ययनगत पर्वों के वास्तविक स्वरूप का परिज्ञान करना।
२. अध्ययनगत पर्वों की प्रतीकात्मकता का ज्ञान करना।
३. अध्ययनगत पर्वों के सामाजिक - सांस्कृतिक महत्व का परिज्ञान करना।

### शोध-पद्धति

प्रस्तुत शोध अध्ययन में शोध प्रविधि के रूप में असहभागी अवलोकन एवं वैयक्तिक अध्ययन पद्धति का प्रयोग किया गया है। असहभागी अवलोकन विधि में शोधकर्ता स्वयं तटस्थ रहकर वैज्ञानिक दृष्टि से पक्षपात रहित होकर घटनाओं का निरीक्षण करता है। अतः शोधार्थी ने तटस्थ अध्ययनगत पर्वों के वर्तमान स्वरूप का अध्ययन किया और पर्वों में सम्मिलित व्यक्तियों के व्यवहारों, क्रियाओं एवं भावनाओं को समझने का प्रयत्न किया। द्वितीय शोध प्रविधि के रूप में वैयक्तिक अध्ययन पद्धति का प्रयोग किया गया। चूँकि अध्ययन की इकाई के रूप में हिंदू पर्व ‘गणेश चतुर्थी’ का चयन किया गया था। अतः इस पर्व के वर्तमान तथा ऐतिहासिक स्वरूप का गहन अध्ययन किया

गया । इस पर्व में सम्मिलित देवता, इनके वाहन, भोजन, अस्त्र-शस्त्र आदि तथा पर्व से जुड़ी हुई लोक कथाओं सभी का विस्तृत अध्ययन कर पर्व के संपूर्ण अध्ययन का प्रयास किया गया । इस पर्व तथा इससे जुड़े हुए सभी आयामों की प्रतीकात्मकता को ज्ञात करने का प्रयास किया गया । चूंकि वैयक्तिक अध्ययन पद्धति में गुणात्मक अध्ययन ही संभव है, संख्यात्मक नहीं। अतः अध्ययन से प्राप्त परिणामों का विवेचन प्रस्तुत किया गया ।

प्रस्तुत शोध अध्ययन में तथ्यों के प्राथमिक व द्वैतीयक दोनों स्रोतों का उपयोग किया गया है। प्राथमिक सूचनाओं को प्रत्यक्ष निरीक्षण द्वारा तथा द्वैतीयक तथ्यों को अनेक धार्मिक ग्रंथों, समाजशास्त्रीय पुस्तकों, धार्मिक व सामाजिक पत्र-पत्रिकाओं द्वारा प्राप्त किया गया है।

## परिणाम

हिंदू पर्वों में जिन जीवित या निर्जीव पदार्थों, चिन्हों, तंत्रों का प्रयोग किया जाता है, वह किसी गूढ़ अर्थ या सहस्यमय दैवी शक्ति का प्रतिनिधित्व करती है और इसीलिए उनकी पूजा अर्चना उस दैवी शक्ति का प्रतीक मानकर की जाती है। वस्तुतः प्रतीक अपने आप में जैसा दिखाई पड़ता है। मात्र वैसा ही अर्थ नहीं रखता, अपितु किसी छिपे हुए अर्थ का प्रतिनिधित्व करता है। किसी देवी-देवता की मूर्ति या को कोई पूजनीय वृक्ष, पर्वत या नदी कतिपय गणों का प्रतिबिंब, छाया अथवा आकार है और उसकी पूजा करके हम उन गुणों को प्राप्त करना चाहते हैं। हिंदू समाज में जो भी पर्व प्रचलित है, वह सभी गूढ़ प्रतीकात्मक अभिप्राय रखते हैं और जीवन के किसी न किसी महत्वपूर्ण आयाम को संबंध रखते हैं। प्रत्यक्ष रूप में भले ही उनसे कोई तात्कालिक लाभ होता न दिखाई दे। किंतु अप्रत्यक्ष ढंग से यह सभी पर्व किसी न किसी रूपमें सामाजिक जीव को दृढ़ता एवं समरसता प्रदान करने में सहायक हैं।

प्रस्तुत अध्ययन में हिंदुओं के प्रमुख पर्व गणेश चतुर्थी का अध्ययन किया गया है। यह पर्व भाद्रपद शुक्ल चतुर्थी को मनाया जाता है। इस दिन रवि या भौमवार हो तो यह महाचतुर्थी हो जाती है। यह पर्व चतुर्थी तिथि से प्रारंभ होता है और दस दिनों तक चलता है। इसके बाद मूर्ति को विसर्जित कर दिया जाता है। विसर्जन की यात्रा में “गणपति बाप्पा मोरया अगले बरस फिर जल्दी आ” का नारा निरंतर लगाया जाता है। लोग नाचते-गाते हुए इस शोभायात्रा में शामिल होते हैं। श्री लोकमान्य तिलक ने इसे राष्ट्रीय पर्व का रूप दिया। भारत के महाराष्ट्र राज्य में यह पर्व अत्यंत धूमधाम से मनाया जाता है। इस पर्व से संबद्ध देवता तथा अन्य गणों का विशिष्ट प्रतीकात्मक अर्थ है। जिसका विवेचन इस अध्ययन द्वारा किया गया है ।

प्रायः सभी हिंदू पर्वों तथा संस्कारों को प्रारंभ किए जाने से पूर्व गणपति के पूजन का विधान है। जिसका विशिष्ट प्रतीकात्मक अर्थ है। गणपति के चार हाथ परामानव की शक्तियों का प्रदर्शन है। हाथी का सिर बुद्धि एवं वैभव का प्रतीक है। हाथी अपनी सूँड से सूँघता भी है व कार्य भी करता है। यहाँ गणेशजी की सूँड यह बताती है कि दूहरी चेतना जीवन में अति आवश्यक है। प्रथम से सांसारिक कर्तव्यों को पूर्ण किया जाना जितना आवश्यक है, उतना ही दूसरी चेतना से आध्यात्मिक उन्नयन का प्रयास भी आवश्यक है। गणेश जी के मुख के बाहर एक ही दाँत दिखाई देता है। यह अद्वैतवाद का प्रतीक है। उनके एक हाथ में खिला हुआ कमल एवं दूसरे हाथ में लड्डू है। कमल आध्यात्मिक उन्नयन की ओर अग्रसर होने का प्रतीक है तथा लड्डू उस आध्यात्मिक आनंद को पाने का प्रतीक है। उनके दो अन्य हाथों में शस्त्र व त्रिशूल है जो यह दर्शाता है कि संसार में आध्यात्मिक एवं सामाजिक उन्नयन के प्रयास जब भी किए जाएंगे आसुरी शक्तियाँ बाधक के रूप में सामने आएंगी, जिनका नाश किया जान अति आवश्यक है। उनका वृहदाकार पेट ब्रह्मांड की ओर संकेत करता है।

गणेश जी का वाहन चूहा है। यह गरीब जनता का प्रतीक है। यह दो बातों को दर्शाता है - प्रथम जनता के हित को ध्यान में रखकर ही अच्छे समाज की संरचना की जा सकती है। चूहा भूमि में वास करता है। अर्थात् जनता के सुख-दुख में समान रूप से शामिल होकर ही राष्ट्र को जन्म दिया जा सकता है। इसका दूसरा अर्थ यह भी है कि कोई व्यक्ति चाहे जितना भी शक्तिशाली हो जाए, अपने स्वदेशी, स्वजातीय बंधु की उपेक्षा नहीं की जानी चाहिए। मूषक के गणेश के वाहन होने के तर्क के पीछे एक अन्य विचार भी निहित है। गणेश एक ओर जहाँ शुभ कार्य, मंगल, बुद्धि, सिद्धि आदि के प्रतीक हैं तो चूहा इन प्रवृत्तियों का घोर विरोधी। चूहा अति चालाक, अंधकार में रहनेवाला और चंचल जीव होता है। गणेश का उसे वाहन बनाने का अर्थ चंचल प्रवृत्तियों को दबाकर अपने वश में रखने से है।

चंद्रमा मन के देवता हैं तथा सूर्य प्रकाश के देवता हैं। शास्त्रों में मन तथा बुद्धि का चंद्रमा से बड़ा घनिष्ठ संबंध है। भादो की शुक्ल चतुर्थी को चंद्र दर्शन निषिद्ध है। लोक प्रसिद्ध है कि चौथ का चाँद देखने से झूठा कलंक लगता है। यदि दैववश चतुर्थी का चाँद देख लेतो सिद्ध विनायक का व्रत करने से दोष का परिहार होता है। इसकी कथा इस प्रकार है -

एक समय ब्रह्मा ने चौथ को गणेश का व्रत किया था और गणेश जी से वरदान माँगा कि मुझे सृष्टि की रचना करने में मोह न हो। जब गणेश जी एवमस्तु कहकर जाने लगे तब उनके विकट रूप को देखकर चंद्रमा उनका उपहास करने लगे। इससे अप्रसन्न होकर गणेशजी ने चंद्रमा को शाप दिया कि आज से तुम्हारा मुख कोई कभी नहीं देखेगा। यह कहकर गणेशजी अपने धाम चले गए और शाप के कारण चंद्रमा मानसरोवर की कुमुदिनीयों में जाकर छिप गया। चंद्रमा के बिना सभी को कष्ट में देखकर सभी देवताओं ने गणेशजी की उपासना की। देवताओं के व्रत से प्रसन्न होकर गणेश जी ने वरदान दिया कि अब चंद्रमा शाममुक्त हो जाएगा, परंतु फिर भी वर्ष में एक दिन भाद्रपद शुक्ल चतुर्थी को जो कोई मनुष्य चंद्रमा का दर्शन करेगा उसे मिथ्या कलंक लगेगा। इस प्रकार वर्षपर्यंत सभी महीनों में चतुर्थी पर चंद्र दर्शन करने से विशेष लाभ होता है, किंतु भाद्रपद शुक्ल चतुर्थी को इसे देखना निषिद्ध है। यह कथा इस बात का प्रतीक है कि कोई चाहे कितना भी रूपवान तथा शक्तिमान हो यदि अभिमान के मद में चूर होकर किसी का अपमान करेगा तो उसका दंड उसे अवश्य भूगतना पड़ेगा। देवता भी इस नियम से अछूते नहीं हैं, फिर साधारण मनुष्य की क्या विसात है।

प्रस्तुत अध्ययन में वैयक्तिक अध्ययन पद्धति के उपयोग द्वारा पर्वों का वैज्ञानिक दृष्टि से अध्ययन करने पर यह पाया गया कि एक सामान्य व्यक्ति को ये पर्व कोरे अंधविश्वास प्रतीत हो सकते हैं किंतु एक समाजशास्त्री के लिए इन पर्वों में निहित प्रतीकात्मकता अपने विशिष्ट सामाजिक सांस्कृतिक महत्व को दर्शाती है और यही कारण है कि अपनी बाह्य वेशभूषा और रहन-सहन से सर्वथा आधुनिक दिखाई पड़नेवाला और घोर भौतिकता के परिवेश में रहनेवाला हिंदू समाज भी अपने अन्तर्मन से इन पर्वों से जुड़ा हुआ है। वह ग्राम नगर, देश-विदेश जहाँ भी रहता है पर्वों के अवसर पर उनमें अवश्य सम्मिलित होता है और उनकी परंपराओं का अनुशीलन कर सामाजिक सुदृढ़ता को शक्ति प्रदान करता है।

### शोध सीमाएं

इस अध्ययन की प्रमुख सीमाएं निम्नलिखित हैं -

१. प्रस्तुत अध्ययन में वैयक्तिक पद्धति का प्रयोग किया गया है। जिसके अन्तर्गत मात्र गुणात्मक अध्ययन किया जा सकता है, संख्यात्मक नहीं। अतः निष्कर्षों का सांख्यिकीय विवेचन नहीं किया जा सकता। मात्र वर्णनात्मक

विवेचन ही किया जा सकता है।

२. इस अध्ययन की द्वितीय पद्धति असहभागी अवलोकन का भी गुणात्मक विवेचन ही संभव है मात्रात्मक नहीं ।

३. इस शोध अध्ययन में एक ही पर्व का अध्ययन किया गया है । यदि अन्य कुछ पर्वों के प्रतीकों का भी अध्ययन किया जाता तो अध्ययन अधिक वैज्ञानिक होता है ।

हुआ इन पर्वों में स्वतः सम्मिलित होता है । यह पर्व उसके समाजीकरण में विशेष रूप से योगदान करते रहते हैं । वस्तुतः इन पर्वों के प्रगट प्रकार्य से कहीं अधिक महत्वपूर्ण उनका अन्तर्निहित प्रकार्य है, क्योंकि इन पर्वों से व्यक्ति के सामाजिक संबंधित सुदृढ़ होते हैं और सामाजिकता में अभिवृद्धि होती है ।

हिंदू पर्वों एवं परंपराओं में जिन जीवित एवं निर्जीव पदार्थों, वृक्षों, पर्वतों, नदियों मूर्तियों, चिन्हों ना तंत्रों का प्रयोग किया जाता है। वह किसी न किसी गूढ़ अर्थ ना शक्तियों का प्रतिनिधित्व करती है। हम इन प्रतीकों की पूजा करके उन गुणों एवं शक्तियों को प्राप्त करना चाहते हैं, जिनका प्रतिनिधित्व ये प्रतीक करते आ रहे हैं। ये प्रतीक समाज के सदस्यों को एक सूत्र में बाँधने के श्रेष्ठ साधन हैं। सामाजित पर्वों के माध्यम से मनुष्य अपने भावों, संवेगों आदि को गीत, संगीत, नृत्य, पूजा-अर्चना आदि द्वारा अभिव्यक्त करता है और जीवन के उच्चतम आदर्शों की महत्ता स्वीकार करता है । इस प्रकार प्रस्तुत शोध अध्ययन में यह पाया गया है कि हिंदू पर्वों की प्रतीकात्मकता और महत्ता असंदिग्ध है। आज भी ये पर्व उतने ही महत्वपूर्ण हैं जितने अपने प्रारंभिक काल में रहे होंगे और यही कारण है कि आधुनिकता और पश्चिमीकरण इन पर्वों की महत्ता को कम नहीं कर पाए हैं । ये जितने वैयक्तिक स्तर पर महत्वपूर्ण है, उतने ही सामूहिक स्तर पर भी व्यक्ति और समाज दोनों ही इनसे सदा लाभान्वित होते आए हैं और होते रहेंगे।

भावी अनुसंधानों के लिए मेरा सुझाव है कि अन्य हिंदू पर्वों की वैज्ञानिकता और महत्ता पर भी शोध किए जाने चाहिए। जिससे धर्म एवं समाज का संबंध और स्पष्ट हो सके और धर्म की समाज के प्रति महत्ता सिद्ध हो सके। धर्म की मूलभावना प्राणिमात्र के कल्याण की रही है । मेरी भी यही प्रार्थना है -

“ प्रकृति पंचभूतानि

ग्रहाः लोकाः स्वरास्तथा।

दिशः कालश्च सर्वेषां

सदा कुर्वन्तु मंगलम् ।”

## References

- Chaturvedi, (1972) vadic science and Indian culture, Bihar Rashtra Bhasha Council Patana, Print.
- Kane, (1992), History of Dharmashastra, U.P. Hindi Shodh Sansthan, U.P. Print.
- Mishra, (1990) Bhartiya Pratik Vidya, Rashtra Bhasha Council Patana. Print.
- Tripathi (1988), Hindu Math, Sanjay Book center, Varanasi. Print.
- Varma (1990), Pratik Shashtra, U.P. Hindi Shodh Sansthan, U.P. Print.



## BOOK REVIEW

Title: ***THE LAST LECTURE***

Author: Randy Pausch with Jeffrey Zaslow

Type of Book/Genre: Non Fiction

Place: Great Britain (U.K.) printed and bounded in India.

Publisher: Hodder & Stoughton

Year of Publication: 2008

Pages: 206.

Price: Rs.295/-.

ISBN: 978 0 340 97773 6

**Neha Gada**

“An injured lion wants to know if he can still roar,” the author says in the very first lesson. This book is all about the values, aspirations, principles; approach towards the life, that author wants to explain his children. Prof. Randy Pausch was a computer science Professor at Carnegie Mellon University, Pittsburgh suffering from pancreatic cancer. He had three little children (Dylan, Logan and Chloe) and loving wife ‘Jai’. He was diagnosed with about ten tumors in his liver that he quotes as ‘The Elephant in the room’; his chances to survive were minimal; had just few months in his hand. He wanted to spend this few months with his family and also wanted his kids to know, how much his father loved them? He felt sorry on part of kids to lose their father at an early age and also that he would not be able to see his kids grow older. Especially, when they will face challenges and will require father figure. So he finally did something memorable for them to cherish for lifetime. He was invited by his college to deliver a lecture attended by 400 audiences but he basically delivered that lecture for his kids; he knew the lecture would be video graphed that would add as memory for his kids to know that his father was such an influential speaker and that was his last lecture. The Last lecture was approximately 70 minutes long that talked about the attempt he made to achieve his childhood dreams, his adventures that taught him lessons of life, his enabling of dreams of his wife, fellow students and peers as well as some basic principles to live life.

“We cannot change the cards we are dealt, just how we play the hand”. The author had got few months in his hands that he wished to optimize being with kids and family and wants to teach his kids about some important aspects of once life. As he had no control over his death, he found the path to overcome his shortfall by means of the recorded lecture and through this book too. By doing so, he remains immortal not only for his family but also for all the viewer’s /listeners and readers. He was thankful to cancer and felt lucky enough to know his approaching death. This shows authors positive approach towards his life. One cannot deny that author was a true optimist as he practiced all that he preached. He resembles to be ideal tutor, facilitator, a true friend, philosopher and guide.

The title comprehends with the write up as the author sums-up his life journey into this book inspiring many more to think positively towards the life. . The language used by author is simple and lucid too for readers to understand message easily. The lessons are properly compiled into wider sub topics helping the readers to follow link within the sub topics. The approach one has to develop while facing tough challenges in life. He meant to lecture students not for sake of giving just information or delivering lecture but to help them know importance of life, to create wisdom of knowledge towards perception of life.

The Book has taught many positive aspects to me. The author talks about many good management and moral principles that we can relate to our day to day practice. Everyone can relate these principles in their life. There are many principles that common men or manager can follow of which few that I have learnt from this book are,

- 1) **Be Honest:** The author gave six words advice, ‘tell the truth all the time’. Honesty is not only morally right but also efficient. The principle of honesty was deeply followed by author. I strongly feel that false statements can save you temporarily but not lifelong. As we know, ‘honesty is best the policy’, the managers have to inculcate this principle amongst them so that their employees also inculcate in them.
- 2) **Time management:** The author represented him as organized and structured personality; it also depicts that he respects time. He had got very limited time to live still he scheduled his activities in such a way that he could spend maximum time with his children and wife. As ‘Time is money’ one has to spent it too carefully, especially in business as a phase of time lost may not came back again.

- 3) Dream Big: The visionaries have always dreamt big and put full efforts in achieve their aims. Every activity starts with an objective and objective refers to setting of goals. If goals are too small it could be achieved easily but will not motivate for hard work. Big dreams are tough to be achieved but will teach managerial skills, traits, expertise and talents to pursue it. One has to dream big and also enable others to achieve their dream.
- 4) Work hard: Randy Pausch was hard working faculty, dedicated to his job. He suggests us, 'don't complain just work harder'. The situation may be contingent and uncertain, which one cannot avoid or change but one can just put more efforts to get out of it. As a manager one has to put full efficiency and expertise irrespective of rewards because rewards and incentives are directly proportional to efficiency.
- 5) Leadership Qualities: The author related him with the fiction character Kirk, and admired him, to start an enterprise like his at an early childhood age. Following a role model that is an entrepreneur, the author dreamt big and considered him to be one of those in future. A sound leader always develops a role model or an ideal that he would like to follow either by principles or ideologies. This are inherent ability cannot be gain from anyone. It is purely intrinsic quality.
- 6) Don't give up: The author didn't give up to death even in such a discrete situation. Why should one lose hope? It's not necessary that one would achieve desired result within first attempt but there is always hope for the next time. 'Try and try till you succeed'. This principle will help in building qualities like positive attitude, more assertive ideology, dedication and efficiency to optimize result.
- 7) Motivation: If one doesn't give up, he develops himself with the quality of being patient. This would in turn help them to put a step ahead, induce to work more hard and achieve the said goals. With the example of first penguin award given to students who fails for the first time, showed the ability of author to induce them to work even more efficient. This is necessary for a manager, as employees might sometimes be inefficient leading lowering performance but that doesn't mean they must be humiliated or insulted rather they must be motivated to strive the result.
- 8) Don't think any job is bad: 'God also helps those who help themselves' and hence one must not think that the job they are doing is inferior in any sense. Work has to be worshiped. No job is bad; one has to do it with dedication and respect as it supports you with your livelihood.
- 9) Don't criticize: This is a qualitative and spiritual character building ability. If we see everyone with goodness, the goodness lays with us i.e. we develop a positive attitude and optimist character. It's not that people are bad but the situation in which they are bad. No mom gives birth to a terrorist; it's the person who chooses wrong path.
- 10) Show Gratitude: The two words 'Thank you' makes one feel better and lighter. Teaches to complement others; realizing importance of others deeds. This approach is necessary for a manager to appreciate efficient work of employees. It's not that every time efficient work done needs to be rewarded with monetary incentive but by showing gratitude they can serve the purpose. It would also make one humble, polite and dignifying.

The Author has motivated me to perform my job better as I am also a lecturer, and can directly relate his talks with the class of my students which is purely inspirational talk depicting real life experience to sensitize students towards their life. He also said there are many things beyond just profit and incentives; this has taught me moral ethics of being a tutor and to aim at serving the community at large. The book is generic and is subjected to be read by any age group for which I feel children or students may find it difficult to personalize the author's real life principles or experiences that they need to relate to their life and living.

Otherwise the book is sum of emotions that made me cry along the author, principles that brought about a frame of disciple, ideologies that life is beautiful and enjoy every part of it as time is finite, the role of our childhood dreams in our process of development, and effective communication of real life facts to sensitize the stakeholders that would in turn help better relationship development and understanding amongst me and my students, other stake holders. Lastly to conclude, 'Many people might expect the book to be about dying. But it is all about living.'

\*\*\*\*\*

**LIST OF CONTRIBUTORS**

- Bhise, Ashok. Research Scholar, Dept. of Environmental Science, University of Pune.
- Burke, Rupalee. Associate Professor, Dept. of English, Sahajanand College of Arts & Commerce, Ahmedabad.
- Chakrabarti, Neeta. Assistant Professor, Dept. of English, R.J. College, Mumbai.
- Chauhan, Mittal. Assistant Professor, Dept. of Sociology, Maniben Nanavati Women's College.
- Chettiar, Cicilia. Assistant Professor & Head Dept. of Psychology, Maniben Nanavati Women's College.
- Dave, Daksha. Associate Professor, Dept. of Economics, Smt. M.M.P. Shah Women's College, Mumbai.
- Deshpande, Anuja. Asst. Professor, Dept. of Psychology, Maniben Nanavati Women's College.
- Dey, Sushmita. Associate Professor, Dept. of English, V. G. Vaze College of Arts, Science & Commerce, Thane.
- Dhond, Arvind. Associate Professor, Dept of Commerce, St. Xaviers' College, Mumbai
- Dutta, Baisakhi. Associate Professor, Dept. of Geography, R. J. College, Mumbai.
- Gada, Neha. Coordinator, Dept. of BMS, Maniben Nanavati Women's College.
- Gore, Vagishwari. Assistant Professor, Dept. of English, P. N. Doshi Women's College, Mumbai.
- Jajodia, Sharmila. Assistant Professor of English, Ramniranjan Jhunjhunwala College, Mumbai
- Jani, Nutan. Head, Post Graduate Dept. of Gujarati, SNDT Women's University, Mumbai.
- Jaybhaye, Ravindra. Associate Professor, Dept. of Geography, University of Pune.
- Jena, Renuka. Associate Professor, Dept. of English, B.M. Ruia College, Mumbai.
- Kadam, Kshama. Assistant Professor, Dept. of Commerce and Marketing, Nirmala College, Mumbai.
- Kaklotar, Rekha. Assistant Professor, Dept. of Economics, Maniben Nanavati Women's College.
- Katyayan, Ravindra. Head & Assistant Professor, Dept. of Hindi at Maniben Nanavati Women's College.
- Laljee, Isharat. Associate Professor of English at K.P. B. Hinduja College of Commerce, Mumbai.
- Mehta, Anubha. Head, Dept. of Child Development, MMP Shah College of Arts & Commerce, Mumbai.
- Menezes, Geeta. Assistant Professor, Dept. of Economics, Mithibai College, Mumbai.
- Mishra, Shashi. Associate Professor, Dept. of Sociology, R.J. College, Mumbai.
- Oza, Darshana. Assistant Professor, Post Graduate Dept. of Gujarati, SNDT Women's University, Mumbai.

- Palit, Jayashree. Associate Professor, Dept. of English, Maniben Nanavati Women's College, Mumbai.
- Patel, Vibhuti. Director, PGSR and Professor & Head PG Dept. of Economics, S.N.D.T. Women's University, Mumbai.
- Patil, Rita. Head & Associate Professor, Dept. of Food & Nutrition, Maniben Nanavati Women's College.
- Ramteke, Prerna. Assistant Professor, Dept. of Sociology, Maniben Nanavati Women's College.
- Rao, Sujatha. Associate Professor and Head Dept. of English, Maniben Nanavati Women's College.
- Rathod, Harshada. Principal & Head, Dept. of Economics, Maniben Nanavati Women's College.
- Sabharanjak, Trupti. Assistant Professor, Dept. of English, Maniben Nanavati Women's College.
- Sajith, Shina. Assistant Professor, Dept. of English, M.D. Shah Mahila College, Mumbai.
- Sanghavi, Twinkle. Assistant Professor & Head, Dept. of Sociology, Maniben Nanavati Women's College.
- Saptarshi, Praveen. Faculty Member (Sustainability Management), Indian Institute of Cost & Management Studies Research, Pune.
- Shah, Sejal. Assistant Professor & Head, Dept. of Gujarati, Maniben Nanavati Women's College.
- Sharma, Mithilesh. Associate Professor, Dept. of Hindi, R.J. College, Mumbai.
- Sharma, Sunita. Associate Professor & Head, Dept. of Commerce, Maniben Nanavati Women's College.
- Shastri, Vijaya. Associate Professor, Dept. of Chemistry, R. J. College, Mumbai.
- Singh, Beenu. Assistant Professor, Dept. of Economics, B.M. Ruia College, Mumbai.
- Tiwari, Jitendra. Assistant Professor, Dept. of Sanskrit, S.N.D.T. Women's University, Mumbai.
- Tiwari, Usha Kiran. Head, Dept. of Sociology, B M Ruia Girl's College, Mumbai.
- Trivedi, Rajshree. Associate Professor, Dept. of English, Maniben Nanavati Women's College.
- Udipi, S. A. Professor and Head Dept. of Food Science & Nutrition, SNTD Women's University.
- Vibhute S. G., Professor of Marketing, SIBER College of Mgmt. & Research, Kolhapur.
- Vyas, Sudhaben. Principal, K.J. Somaiya Arts & Commerce College, Mumbai
- Yagnik, Guarang. Associate Professor, Dept. of Economics, Sahajanand Arts & Commerce College, Ahmedabad.
- Yashaschandra, Sitanshu. Gujarati poet, playwright, translator, critic and academic.

# **RESEARCH HORIZONS**

*(International Peer Reviewed Journal)*

**CALL FOR PAPERS FOR 2014**

**(DEADLINE FOR SUBMISSION – 31<sup>st</sup> December, 2013)**

## **Guidelines For The Contributors**

- a) The Journal is now upgraded to being an International Publication. Research papers are invited from the Faculty of Arts (Languages, Humanities & Social Sciences) & Commerce in English, Hindi & Gujarati.
- b) The manuscripts should normally not exceed 3000 words. The Review Articles should be between 3000-5000 words. Please send yours papers on A-4 size pages, margin 1 inch on all sides including figures and tables, typed in 1.5 space in 11 point – in Times New Roman font. Research papers in regional languages should be typed using the 'AkruTi' software and POORVI (GUJARATI) and PRIYA (HINDI) fonts.
- c) TWO HARD COPIES of the Article/Book Review should be FIRST submitted TO THE COLLEGE followed by a soft copy of MS word of the same through e-mail.
- d) After the research paper is scrutinized by the expert panel and then to the Advisory Board, 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
- e) The author should declare that the article is the author's original work. The article has not been under consideration for another publication. If excerpts from copyrighted works are included, the author should obtain written permission from the copyright owners and show credit to the sources in the article. The author should also warrant that the article contains no libelous or unlawful statements, does not infringe on the rights of others, or contains material or instructions that might cause harm or injury.
- f) The cover page of the article should contain: (i) Title of the article in bold, title should be short and precise (ii) Name(s) of authors (iii) Professional affiliation (iv) Address of correspondence, (v) Contact No. and Email. Kindly note the author's name should not be mentioned in any other page.
- g) Full paper should generally consist (i) Title of the article (Times New Roman 14, in bold) (ii) an Abstract of the paper in about 250 words (Times Roman 11-point, Italics), the abstract should be in single paragraph and indicate methods used, significant findings and conclusion in brief (iii) KEYWORDS : 3 to 5 words, arranged alphabetically and (iv) Main text. The first line of the paragraphs should be indented (five spaces away from the margin)
- h) Main text should have (i) Introduction (highlighting the review of current literature, aims and the objectives of the study) (ii) Research Methodology (or Materials & Methods) (iii) Results & Discussions (iv) Research limitations/ implications (if any) (v) Conclusions and Suggestions (vi) Acknowledgements (optional).

- i) Reference in the text should be given by surname of the author, no initials. If single author, writer author surname and year in parenthesis e.g. Mathur (1987). With dual authorship give both the named e.g. Leeds and Solanki (1970), for three or more use "et.al" e.g. Murthy et.al. (1967). If more than one references in the single year, distinguish between them by the use of letters" a, b....." e.g. Olsen (1980a). If multiple references to be quoted, separate them by semi-colons, e.g. (John (1987); Singh (1990); Rosen (2009)).
- j) All figures (charts, diagrams and line drawings) and Plates (photographic images) should be submitted in electronic form. They should be of clear quality, in black and white and numbered consecutively.
- k) Mathematical expressions, figures and charts should be presented in a way that can be easily edited and printable. Tables and diagrams should be numbered consecutively and included in the text. Source must be mentioned below the table. The titles must be above the tables/ figures/ charts.
- l) Please check your manuscript for clarity, grammar, spellings, punctuation, and consistency of references to minimize editorial changes.
- m) The editorial team has the right to modify or edit the work in order to match the standard and style requirement of the journal.
- n) References should be in the end arranged alphabetically. Only references cited in the text should be presented in the list of references. For titles in a language other than English, provide an English translation in parentheses.
- o) The contributor is expected to follow the APA/MLA Style Sheet method. (Seventh Edition) for the documentation of References.