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RESEARCH HORIZONS

VOL. 4, JULY 2014

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Foreword

Dear Reader,

Research and education are like two ends of a bow. The arrows do not move forward unless the two ends of the bow are tightly tied together by a string. None of the ends has a force without the support of other. An institution needs to bind the two ends together, namely education and research to provide quality education.

In the context of the entire world, transforming today into a single village, it becomes imminent to observe highest standard of quality, to be able to take part as an effective partner in the process. 'Publish or Perish' becomes increasingly the order of the day. Keeping in mind the Darwinian philosophy of 'Survival of the Fittest', to sustain the quality standards of research, we have compared ourselves with others, thereby, identifying strengths and opportunities and learned how to improve the quality of our research journal. We also find a way forward to adopt best practices from other organizations to gain momentum and to upgrade the standard of research publication by obtaining global impact factor on the eve of the 13th publication of Research Horizon Index. A blind peer reviewed International Research publication having eminent international personalities on the Advisory Board and a prestigious list of subject experts, we move forward to the changing needs and priorities of the society. Resultantly, we would like to provide our arena of freedom to young innovative minds for developing research. There are various ways for developing research attitude e.g. through research degrees, publishing research papers, research articles, organizing various seminars, conferences, attending refresher courses and workshops, and by contributing to various national and international research journals. We, the Editorial Board members take this opportunity to provide platform to researchers to continue contributing in our esteemed publications.

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 for passing through the test of editorial review board.

We are thankful to Shri Chandrasen Merchant for generously supporting us financially for last thirteen years. Without this moral support and active encouragement, it would not be possible for our team to bring out such an intellectually enriching publication. We specially thank our Managing Trustees and other members for being a constant source of motivation for us.

Dear Researchers, start preparing your research papers for the next year and submit to us by 31st December, 2014!

With warm regards

Yours sincerely,

Dr. Harshada Rathod (Principal)
Chief Editor (*Research Horizons*)

From Senior Editor's Desk

Dear Reader,

It is so heartening to receive enthusiastic response to the launch of International Peer Reviewed version of Research Horizons. Wide range of disciplines, thematic areas and languages has been covered by this issue. Our Editorial Advisory Board and Editorial Review Board have enhanced credit-worthiness of the journal exponentially. The process of blind peer review process has ensured professionalism. The Managing Editorial Team has done an up-hill task of keeping in touch all the stake groups for timely production of this volume. This can happen only with team spirit.

Globalisation has influenced each and every core of Indian life-economic, commercial, socio-cultural and political governance. Articles written by scholars from disciplines such as economics, commerce and management studies critically reflect on aspects such as foreign direct investment, commercialization of water and reverse mortgage scheme. Peace and conflict resolution has been a major challenge in the globalized world. The welfare schemes such as mid-day meal gains tremendous importance as price volatility due to global trade bring ups and downs in food-prices. Mega development schemes by the state and non-state actors need social audit and financial scrutiny. Article on irrigation scenario provides perspective on state of the art in irrigation. Case studies on labour processes and labour relations are changing fast. This is captured by articles examining work-condition, wages and social security scenario in branded products such as Lijjat Papad and construction industry. For past 20 years, micro finance has become a buzz word with respect to income generation among women in poverty groups. The current issue also examines need for financial literacy and pros-cons of micro credit and self-help groups of women. Mass media has played significant role in development sector. Article on influence of ICT on farmers' consciousness narrates this trajectory. Sexual harassment at workplace has emerged as the most mind boggling issue of the 21st century.

This issue also throws light on new legislations to ensure safety of women at workplace. Highly debated issues such as empowerment of women, caste consciousness, identity question, violence against Dalit women, minority discourse, constructivism in education, health tourism, food and nutrition, marital satisfaction, yoga for anxiety reduction are discussed with an interdisciplinary perspective by the scholars. Sections on English, Gujarati and Hindi literature capture current concerns in literary field such as feminist literary criticism, stand point theory, post modernism and provide intellectually rich food for mind and soul through analysis of films, novels and poems.

We promise our readers to maintain the same level of high quality, intellectually energizing coverage in the future issues of Research Horizons and invite you to make your contribution with the same level of enthusiasm.

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 SNDT Women's University.



Senior Editor

Prof. Dr. Vibhuti Patel (Ph. D. Economics) is Head, Dept of Economics and Director (Additional Charge) Centre for Study of Social Exclusion and Inclusive Policy. She is a member of Expert Committee on School of Gandhian Thoughts, Board member of School of Extension & Development Studies and Board member of School of Gender and Development Studies for Indira Gandhi Open University (IGNOU). She is a member of Advisory Board of Department of Women's Studies of National Council of Education, Research and Training (NCERT), Delhi. She was a member of subgroup on Gender and Agriculture for the 11th Five Year Plan, the Planning Commission of India, GOI, Delhi. She is Expert Committee (EC) for Science and Technology, Ministry of Science and Technology, Gol, Delhi and National Advisory Board, PACS 2 (a programme of DFID), National Operations Office, Indian Forum for Inclusive Response & Social Transformation (IFIRST), Delhi and Technical Advisory Group for the project "Enhancing male participation for improving gender equality in Maharashtra" by UNFPA. She is a Chairperson of Board of Studies for Foundation Course and Exclusion Studies and Inclusive Policy of SNDT Women's University, Mumbai. She is Executive Committee Member of State Resource Committee for Women, State Mission for Empowerment of Women, Government of Maharashtra. She prepared base paper on Gender for Mumbai Human Development Report (2010), Maharashtra Human Development Report (2012) and MMRDA Human Development Report (2012).



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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.

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Prof. Hanna Westberg, Associate Professor, has been, since 1980, specialising in research on gender and gender mainstreaming in working life. She now works as a Consultant in the Innovation System Triple Steelix in cooperation with research at Lulea Technical University, in the Division of Gender, Technology and Organisation. She is also affiliated to the Department of Work Science, University of Gothenburg to work in a project Gender, Leadership and Health promotion in Working Life, which is Partner Driven Cooperation, Sweden- India. Her recent publications include articles on Gender and Sustainable Growth. Gender Segregation and Equal Opportunity Work in Organisations and Gender Segregation and Learning in Working Life.

Indian

Prof. Sitanshu Yashaschandra 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).

Dr. Rupalee Burke is currently associated as a Translator-Editor for the Gujarati volume (English version) of People's Linguistic Survey of India. The project is undertaken and conducted by Bhasha Research & Publication Centre, Baroda led by Dr. Ganesh Devy. The encyclopedic volume on 55 languages of Gujarat is proposed to be published in 2014 by Orient BlackSwan, New Delhi. A prolific translator, writer, reviewer and critic, she has been contributing immensely to various national and international journals -literary/ academic- in English as well as Gujarati. A few of her reputed publications include the Gujarati and English translations of plays by some of the well known playwrights : Taledanda by Girish Karnad entitled *Shirachheda* in Gujarati translation (a prescribed text for the Post-Graduate students of Gujarati Literature at Gujarat University in 2009); and the *Trilogy of Two-Act Plays* by Satish Vyas (a prescribed text for the Post Graduate students of English Literature at the Kutch University in 2013). She was member of Delhi Sahitya Akademi jury for the Translation Prize in 2011. Her other areas of interest include Tribal Literature and Culture, Socio-cultural Studies, Translation Studies, Dalit Studies, Comparative Literature and Christian Theology. Her research papers in these areas have been published in reputed journals and books. She has been guiding students for M.Phil and Ph.D courses in English Literature at the Gujarat University. She is on the Advisory Board of Gujarati literary journal *Shabdasar* and on the Editorial Board of *Adilok*, a Gujarati journal of Adivasi culture and literature. Her M.Phil and Ph. D dissertation and thesis focused on the English poets T. S.Eliot, G.M. Hopkins and Ted Hughes She has been working as an Associate Professor of English at Shree Sahajanand Vanijya Mahavidyalaya, Ahmedabad for more than two decades. She uses her writing skills for cultural activism.

Prof. S. John Michael Raj is 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.

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Prof. Prasad Brahmhatt 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.

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Prof. Jagdish Gurjar is the Head of the Department of Gujarati at the Veer Narmad South Gujarat (VNSG) University, Surat. His areas of specialisation include Modern and Post-Modern Gujarati short stories. He is the Chairman, Board of Studies in Gujarati, and Departmental Research Study Committee of VNSG University. He is the President of Daxin Gujarat Gujarati Adhyapak Sangh and the Senate Member of VNSG University. He has edited ten books and written innumerable research articles for various academic and research journals. 5 Ph. D. and 14 M.Phil. students have finished their research projects under his able guidance. He has been associated with teaching for more than three decades of his career.

Jaydeep Sarangi, Sahitya Gourav is Associate Professor in the Dept. of English, Jogesh Chandra Chaudhuri College, Kolkata. He is a bilingual writer, academic, editor, translator, academic administrator and the author of a number of significant publications (including twenty nine books) on Postcolonial issues, Indian Writing in English and Australian Literature in reputed journals/magazines in India and abroad. He is the mentor of many academic and literary peer reviewed journals and has been taken on the editorial board of several refereed journals in India and abroad like, Mascara Literary Review (Sydney, Australia), VOICES (Kolkata), Virtuoso (Hyderabad), Cavalcade (Nigeria), Pegasus (Agra), The Okigbo Review (Nigeria), Unheard Melody, Parnassus (Rae Bareilly) Prosopisia (Ajmer), Labyrinth (Gwalior), Indian Journal of World Literature and Culture (Bhubaneswar), IJPCL (Kerala), Scholastic International Journal of Language and Literature (Chennai), Reflections (Tezu), ArsArtium, (Ghaziabad), Conjunctions- An International Refereed Journal of Language, Literature & Culture (Jalandhar). He edits "New Fiction Journal" (ISSN 0978 – 6863). He has collaborated as peer reviewer for CLR, UniversitatJaume I, Spain. He is one of the Editors, "Writers Editors Critics" and the Vice President of literary organisation, GIEWEC (Head Office at Kerala). He is one of the founder members and the Vice President of SPELL (Society for Poetry, Education, Literature and Language) in Kolkata. Widely travelled and anthologised both as a poet and a critic, Dr Sarangi has delivered keynote addresses in several national and international seminars, conferences and read poems/research papers in several continents.

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COMMERCE

A COMPARATIVE STUDY ON THE BUYING BEHAVIOUR OF POLICY HOLDER'S OF LIC AND OTHER PRIVATE COMPANIES IN MUMBAI

Ganga Susheel
Khushboo Kesarwani

ABSTRACT

Security is the universal phenomenon which is desired by all creatures especially human being who wants to secure him from all types of risk. Insurance is mainly defined as risk in terms of uncertainty. Financial risk is the risk which is faced by the dependents of any family during the uncertainty of income in case of death of earner. Insurance is the product which provides security against financial risk in the event of death of bread earner of the family. Insurance is a specialized service meant for long term probably for more than 20 years. The study of consumer behavior for insurance product is complicated because the need of insurance is not identified by the customers in proper way. This paper highlights the consumer behavior of policy holders of LIC and other private companies and has found the factors responsible for selecting an insurance policy. It is found that majority i.e. 56 percent of the respondents have opted for private insurance companies and Age is not a dependent factor on selection of the type of insurance companies, but age definitely matters with respect to holding of insurance policies. Respondents who are above 31 years of age constitute 60 percent of policy holders. 35 percent of policy holders opt for insurance for seeking old age benefits (financial security). It is also found that people who don't opt for insurance are anxious about their future financial job security and are increasingly tired of frequent changes in the work environment.

Keywords : *Insurance, Consumer behaviour, Risk and Security*

Introduction

“There is nothing certain in the world except death and tax: yet death and tax are uncertain as no body knows when he will die or when the tax will change”

- Benjamin Franklin.

We all are facing risk in our life. The level of risk is different in day to day activity and life time activity be it a simple loss of money or death. Security is the universal phenomenon which is desired by all creatures. Human being wants to secure himself from all types of risk. Financial risk is the risk which is faced by the dependents of any family during the uncertainty of income in case of death of earner. Insurance is the product which provides security against financial risk in the event of death of bread earner of the family. Life insurance plays an important role in the financial planning of any family but unfortunately it is not as popular as it should be.

Insurance is mainly defined as risk in terms of uncertainty. So accordingly Sanjay Chaudhary in his book Risk Management and insurance planning has defined risk as “Uncertainty concerning the occurrence of a loss. Risk is an outcome of uncertainty. It is measured in terms of likelihood of it happening and the consequences that will arise if it does happen. It is calculated as the ratio of the number of expected losses to a total number of actual losses that actually occur.

All of us are consumers. For consumption we buy the goods from market. Consumer behavior is study which deals with the various stages a consumer goes through before purchasing a product or service for his end use. An individual goes to the market to buy a product because of his need, social status or any gifting purpose. They buy the product according to their taste, habit and budget. Purchasing a product for daily use and purchasing a product a service for long term need different factors. Insurance is a specialized service for long term some times more than 20 years. The study of consumer behavior for insurance product is complicated because the need of insurance is not identified by the customers in desired way. They find it difficult to recognize their investment pattern and insurance requirement. In this complicated situation the impact of family, friends, relatives and most importantly agent act as an influencing factor towards policy purchases. Here the researcher has studied the consumer behavior of policy holders of LIC and other private companies and has found the important factors responsible for selecting an insurance policy.

Objectives of the study

1. To study buying behavior of policy holders.
2. To study the factors responsible for the selection of the insurance policy.

Limitations of the study

The data is collected from the city of Mumbai, so this research will be applicable to Mumbai city only.

Methodology

Questionnaire method was applied to collect information and a sample of 50 respondents was selected on convenience basis to conduct this study.

Hypothesis

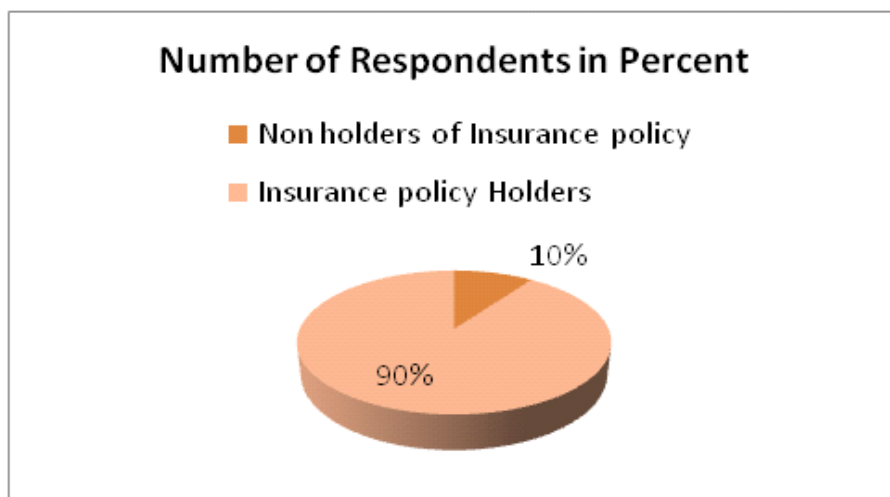
The selection of the ownership of the insurance company is independent of the policy holder's

- a. Age
- b. Income
- c. Occupation
- d. Gender

Analysis and Interpretation

From the study it is found that among the respondents 90.8 percent holds the insurance policies and only 9.2 percent constitute the non policy holders. Graph 1 depicts that majority of the people prefers to save their money for future.

Graph 1



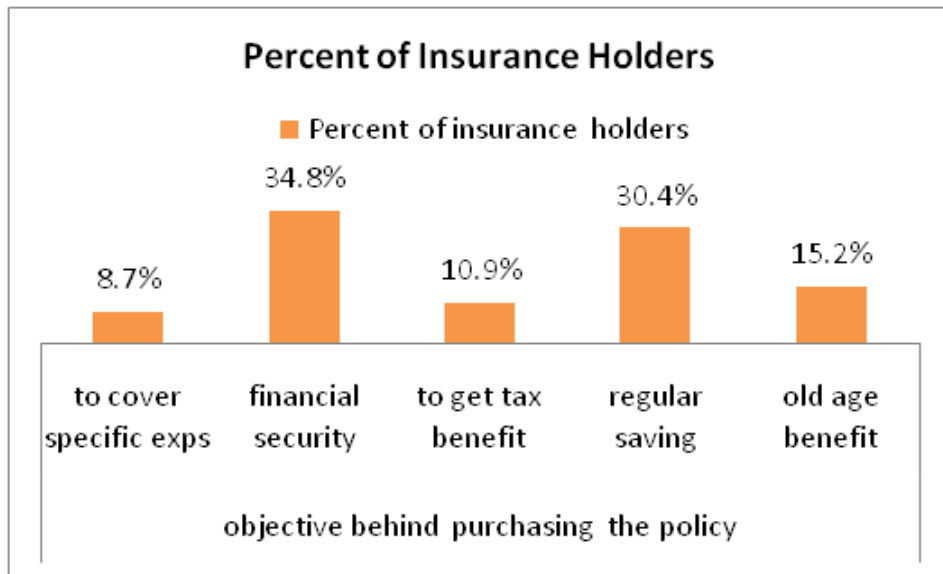
Also it is found that male and females are equally willing to invest their money in insurance policies as policy holders constitutes 50 percent of male and 50 percent of female respondents. Among the non holders of insurance policy the reasons for not holding policies are mainly either not affordability or they didn't found returns to be lucrative enough.

It is found that majority of the insurance holders buy insurance policies with a motive to have a financial security. Table 1 and Graph 2 states that 34.8 percent of the insurance holders buy the policy with a motive to have financial security, 30.4 percent has it with a motive to have regular savings, 15.2 percent of the respondents buy insurance with a motive to enjoy old age benefit, 10.9 percent to obtain tax benefit and rest to cover specific expenses like education of the child, marriage of the child, etc.

Table 1

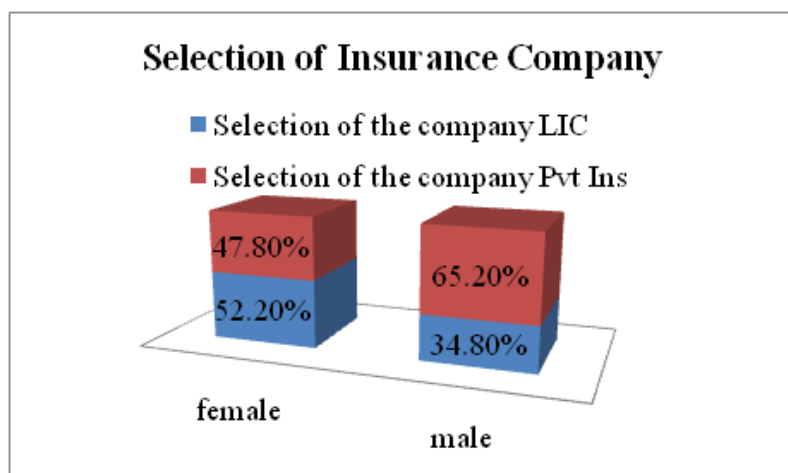
Objective Behind Purchasing the Policy						
Particulars	to cover specific exps	financial security	to get tax benefit	regular saving	old age benefit	Total
Percent of insurance holders	8.7%	34.8%	10.9%	30.4%	15.2%	100.0%

Graph 2



Below Graph 3 depicts that 52.20 percent of females prefers to opt for LIC whereas majority i.e. 65.20 percent of males prefers to hold insurance of private companies.

Graph 3



Hypothesis Testing

It is observed that insurance policy holders among the age group 31-50 years are almost double with respect to insurance holders amongst less than 30 years. To understand the relationship between the age of the insurance holder and the selection of the insurance policy the chi-square test was applied and the result is as below.

Table 2

Selection of Insurance Policy on the Basis of Age in Percentage			
Age	LIC	Other Pvt Companies	Total
31-50 years	53.3	46.7	100
Less than 30 Years	25	75	100

Table 2 depicts that majority of the policy holders amongst age group 31-50 years prefer to select LIC policies i.e. 53.3 percent whereas 75 percent of insurance holders amongst less than 30 years of age group prefer to hold the policies of private companies.

Table 3

Chi-Square Test for determining the relationship between age and type of insurance policy selected.

	Value	df	Asymp. Sig. (2-sided)
<i>Pearson Chi-Square</i>	14.750 ^a	9	.098
<i>Likelihood Ratio</i>	17.695	9	.039
<i>Linear-by-Linear Association</i>	5.109	1	.024
<i>N of Valid Cases</i>	46		

From the Table 3 at 5 percent level of significance the value of significance i.e. 0.098 which is greater than 0.05 therefore we accept the hypothesis that selection of the policy is independent of age of the insurance holder.

It is found that amongst the sample respondents 23.9 percent belong to income group 450001 and above, 32.6 percent represent the income group of 300001-450000, 37 percent is from income group 150001-300000 and 6.5 percent belongs to Less than 150000.

To understand the relationship between the income of the policy holder and the selection of the insurance policy chi square test was applied and the following was observed:

Table 4

Relationship between income of insurance holder and selection of the company in percentage			
Income in Rs.	LIC	Other Pvt Companies	Total
450001 and above	18.2	81.8	100
300001-450000	53.3	46.7	100
150001-300000	47.1	52.9	100
Less than 150000	66.7	33.3	100

Majority of all the insurance holders from all the income groups prefers to opt for private insurance policy except for income group less than Rs. 150000 wherein majority of the insurance holders i.e. 66.7 percent prefers to hold LIC policies.

Table 5

Chi-Square Tests to find the relationship between income of insurance holder and selection of the company

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	29.751 ^a	27	.325
Likelihood Ratio	30.799	27	.279
Linear-by-Linear Association	.539	1	.463
N of Valid Cases	46		

From the Table 5 at 5 percent level of significance the value of significance i.e. 0.325 which is greater than 0.05 therefore we accept the hypothesis that selection of the policy is independent of income of the insurance holder.

To find out the relationship between the selection of the company and the gender of the policy holder chi square test was applied and the findings were as under:

Table 6
Relationship between gender of insurance holder and selection of the company in percentage

Gender	Company selected		Total
	LIC	Pvt Ins	
Female	52.2	47.8	100
Male	34.8	65.2	100

Table 7
Chi-Square Test to determine relationship between gender of insurance holder and selection of the insurance company in percentage

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	7.133 ^a	9	.623
Likelihood Ratio	8.756	9	.460
Linear-by-Linear Association	.181	1	.671
N of Valid Cases	46		

The significance value is 0.623 which is greater the 0.05 and hence the hypothesis that selection of the policy is independent of gender of the insurance holder stands to be accepted.

The table 8 depicts the relationship between the occupation of the policy holder and the type of insurance company selected.

Table 8
Chi-Square Tests to determine the relationship between the occupation of insurance holder and selection of insurance company

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	20.484 ^a	9	.015
Likelihood Ratio	12.645	9	.179
Linear-by-Linear Association	.035	1	.851
N of Valid Cases	46		

It is found that significance value is .015 which is less than 0.05 so our hypothesis that selection of the insurance companies is independent of the occupation of the policy holders stands rejected.

Findings of the study are as follows

1. 90 percent of the respondents are policy holders.
2. Men and women equally prefer to hold insurance policies.
3. Age is not a dependent factor on selection of the type of insurance companies, but age definitely matters with respect to holding of insurance policies. Respondents who are above 31 years of age constitute 60 percent of policy holders.
4. Its found that majority of females prefers to hold LIC policies where as majority of males prefer to hold insurance of private insurance companies.
5. Out of the policy holder 56 percent has opted for private insurance companies and 44 percent has opted for LIC insurance.
6. 35 percent of the respondents have selected the pension plan and 33 percent has preferred for mediclaim.

7. More than one third of the policy holders have a policy for amount between rupees 50001-90000.
8. While purchasing the policy the most influential sources are agents i.e. 50 percent and next influential factor contributes 20 percent i.e. friends.
9. Factors based on which policies are selected constitutes
 - a. Brand image – 34 percent
 - b. Less premium – 22 percent and
 - c. Personal references – 20 percent
10. Mode of payment of premium is annually for 61 percent of respondents and half yearly for 29 percent of respondents.
11. It is found that objective behind buying is a policy are
 - a. Financial security – 35 percent
 - b. Regular saving – 30 percent
 - c. Old age benefit – 15 percent
12. Among the respondent 78 percent of the policy holders are satisfied with the premium amount paid by them, 74 percent are satisfied with the services of the agent and 91 percent are satisfied with the performance of the policy.
13. Salaried class respondents constitute 95 percent of the respondents.
14. Educational qualification of the respondents includes PG 59 percent, professionals 16 percent and graduates 26 percent.
15. Forty percent of the respondents belong to the annual income group of rupees 150000-300000.

Reasons for not opting for Insurance Policies

Job security is one of the main reason for being insurance not famous among Indian as it should be. Job security has emerged as the top driver for Indian employees over and above career advancement and attractive remuneration. People are willing to set aside a bigger slice of their pay cheque each month to ensure that they will be financially secure when they reach retirement. Moreover, only 50 percent of them are confident that they could continue with their premiums because of lack of stability in job. It is found that people who don't opt for insurance are anxious about their future financial job security and are increasingly tired of frequent changes in the work environment.

Suggestions

Inflation affects every one and its impact on the budget is widely understood. Very of us understand the impact of inflation on their investments. Inflation should especially be considered while planning for long term goals like retirement and child education. Also another factor to be considered is down the years your expenses pattern will change when you are single education and health inflation do not impact you much where as after entering into family, education expenses shoots up and as you grow older health care expenses accounts for larger portion of your expenses.

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ROLE OF POLITICAL GOVERNANCE IN ECONOMIC CONFLICT PREVENTION IN INDIA

Mukti Patel

ABSTRACT

In today's scenario, there are umpteen numbers of conflicting issues in the whole economic system of the world economy, which create chaos in the system. This paper explains the concept of "Political Economy" and "Political Governance". It talks about role of political governance and the interface between political governance & conflict. The gist of the paper is about using Democratic Governance in preventing and resolving the conflict. The paper also focuses on the role of Political Governance in the country, the concept of Good Governance and the process of implementing Democratic Governance Programming.

Experiences from many parts of the world tell us that human development is often destroyed or delayed by armed conflict. When violence erupts, its destructiveness spreads across actors, structures and processes involved in governance, all of which takes a heavy toll on the local population. Societies in the midst of, or emerging from, armed conflict experience a great number of simultaneous challenges, like high insecurity, weak state legitimacy, polarization along identity lines, social distrust and enmity. This also makes it difficult or impossible to achieve the Millennium Development Goals.

We know that in these environments, democratic governance is crucial in overcoming the hurdles hindering peaceful and sustainable development. By promoting inclusive participation of all members of society, including disadvantaged and marginalized groups, and by helping to build up responsive governing institutions and respect for human rights, it is possible to mitigate conflict and promote peace.

Keywords : *Political Governance, Democratic Governance, Good Governance, Political Economy,*

Introduction

The 1st principle of economics is that every agent is actuated only by self-interest. The workings of this principle may be viewed under two aspects, according as the agent acts without or with, the consent of others affected by his actions. In wide senses, the 1st species of action may be called war; the second, contract. -Edgeworth.

"The efforts of men are utilized in two different ways: they are directed to the production or transformation of economic goods, or else to appropriation of goods produced by others. -Vilfredo Pareto.

Preliminary definition of Political Economy

A famous definition of economics is that of Lionel Robbins 1932.

"Economics is the science which studies human behavior as a relationship between ends and scarce means that have alternative uses." If economics is the study of the optimal use of scarce resources, political economy begins with the political nature of decisionmaking and is concerned with how politics will affect economic choices in a society. Society should be defined broadly to include not only countries or other such jurisdictions, but also firms, social groups, or other organization."

Political economy thus begins with the observation that actual policies are often quite different from "optimal" policies, the latter defined as subject to technical and informational, but not political, constraints. Political constraints refer to the constraints due to conflict of interests and the need to make collective choices in the face of these conflicts. Positive political economy thus asks the question how political constraints may explain the choice of policies and thus economic outcomes that differ from optimal policies, and the outcomes those policies would imply. To put the same point another way, the mechanisms that societies use in choosing policies in the face of conflicts of interest will imply that the result will often be quite different than what a benign social planner would choose.

This positive view implies a normative approach as well: normative political economy would ask the question of how, given the existing political constraints, societies can be led to best achieve specific economic objectives. This includes not only how to "overcome" political constraints within the existing institutional framework, but also the design of political institutions to better achieve economic objectives.

Some Examples of Political Economy

This definition of positive political economy may be better understood by reference to some examples of the questions it addresses. Some phenomena are so clearly in the realm of political economy that little discussion is required as to what are the political influences on the economic outcomes.

For example, it is often argued that there is an opportunistic political business cycle, with pre-election economic policies and outcomes influenced by the desire of the incumbent to manipulate the economy in order to improve his re-election prospects. Or, even if incumbents do not, or simply cannot, manipulate the economy before an election, the fact of possible changes in the government after an election may have significant effects on policies and outcomes. If policies were made by an infinitely lived social welfare-maximizing planner who was sure to retain his job it is, after all, hard to find replacements these days, there would be no effect on policies from the possibility that the policymaker will be replaced. In other cases, the role of political constraints may be less in the foreground, but no less important. Consider an economy experiencing hyperinflation, where there is agreement that hyperinflation imposes very large costs on all members of society. The technical problem is how to reduce the inflation at the least possible cost. Experience of many countries which have suffered from hyperinflations indicates that a necessary component of inflation reduction is greatly reducing the government budget deficit. Having this information, a welfare-maximizing policymaker would cut the government budget deficit. What we observe in fact is that in many high-inflation economies, where it is agreed that deficit reduction is a necessary component of an inflation stabilization program, deficit reduction is long delayed while inflation accelerates. The positive political economy question is whether the political constraints on making budgetary decisions can explain this delay, and, furthermore, how the lengths of delay will reflect different political mechanisms for resolving budgetary conflicts. The normative political economy question is how to design policies or mechanisms for choosing policies which will hasten agreement on how to cut the budget deficit.

To take another example, consider the question of the transition of the formerly socialist countries of Central and Eastern Europe to market economies. Though it is generally agreed that economic efficiency and social welfare will be substantially higher once a market system of allocation is in place, the transition has been slow, far slower than observers expected at the outset on the basis of the technical constraints. Political opposition from groups that will be hurt in the transition and under the new regime has been a significant factor in determining the pace of reform. Hence, crucial to understanding transition policies and their outcomes are the conflicts between different interest groups in the economy. The relative performance of different transition economies reflects not only their differing economic characteristics, but differing political characteristics as well.

Governance is 'the exercise of political, economic and administrative authority in the management of a country's affairs at all levels. Governance is a neutral concept comprising the complex mechanisms, processes, relationships and institutions through which citizens and groups articulate their interests, exercise their rights and obligations and mediate their differences'.

Concept of Political Governance

The purpose of political governance is to strengthen the political and administrative framework of the country in line with the principles of democracy, transparency, accountability, integrity, respect for human rights and promotion of the rule of law. In order to build capacity to meet these principles and to make significant progress on these, we need institutional reforms on:

- (i) administrative and civil services,
- (ii) strengthening parliamentary oversight,
- (iii) promoting participatory decision-making,
- (iv) adopting effective measures to combat corruption and embezzlement,
- (v) undertaking judicial reforms.

Political governance's priority areas identified in the government's good governance policy include constitutionalism and human rights, democracy, decentralisation and strengthening of local government, and accountability and transparency. In a political governance system it necessitates that:

- (i) the people shall have controlling influence on the decisions and affairs of government,
- (ii) the people are supreme to government. In recognition of this, government should institute responsive mechanisms which ensure that the people are treated with equal respect and as of equal worth in the exercise of their controlling influence.

One challenge to governance reform programmes is when inter-connections between state and society are not well understood. In such cases, there can be resistance and reaction to reform, as well as little linkage to the wider problems such reform is meant to address. Effective programming:

- (a) anticipates both intended and unintended consequences;
- (b) maximizes positive effects and mitigates against worsening relations; and,
- (c) reduces negative signals to both power holders and the dispossessed.

The governance programming can be arranged for a range of purposes:

- (a) to prevent conflict, to avoid relapse into violence or the mobilization for armed responses to future issues;
- (b) to operate in times of crisis, when internal tensions and fragile situations must be managed and dealt with; and,
- (c) to promote democratic governance in post-conflict settings, often when warring parties have reached a settlement or peace agreement.

Role of Political Governance

The debate on political governance typically revolves around how leaders are elected, and their role in steering the country to economic and social progress, ensuring public resources are used efficiently and equitably for this purpose. It also revolves around the approaches used by political leaders to achieve the above, and the extent to which they accomplish all aspects of their role through the free and active participation of all.

In essence, political governance is about managing the state, establishing transparency and accountability to the people, and promoting a sense of nationhood.

- > *In managing the state*, good political governance ensures predictable policy regimes, responsible fiscal management, efficient delivery of essential services, the maintenance of law and justice, and the sustainable custodianship of the country's natural resources.
- > *In ensuring responsiveness and accountability to the people*, good political governance institutionalises fair, equitable and transparent electoral, political and public oversight systems and practices. Political representatives are elected to office and held accountable for the affairs of the state, leaders are encouraged to adhere to a code of ethics, and oversight bodies ensure that the rights and interests of the people are always safeguarded.

Good governance is 'participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decisionmaking. It is also responsive to the present and future needs of society'.

Democratic governance highlights the need to ensure that all people have the opportunity to take part in decisions affecting their lives. Democratic governance supports countries to enhance participation in public dialogues and decision making by fostering inclusive participation, strengthening accountable and responsive governing institutions and grounding democratic governance in international principles.

Is there an evidence base for the relationship between governance and conflict?

Conflict is rarely, if ever, caused by a single factor, but rather by the interaction of several of them, usually involving a combination of long-term structural conditions with short-term proximate issues. Statistical studies have found some correlation between conflict and some governance indicators – although the presence of correlations does not necessarily prove a causal link. The Commission on Human Security echoed in its final report some of the key factors that may cause violent internal conflict, closely related to governance:

- Competition over land and resources.
- Sudden and deep political and economic transitions.
- Increasing crime, corruption and illegal activities.
- Weak and unstable political regimes and institutions.
- Identity politics and historical legacies, such as colonialism.
- Growing inequality among people and communities.

Regarding the last, studies which underestimate or neglect the linkages between inequalities and violent conflict have been brought into question recently: that is, inequalities between ethnic and cultural identity groups – shows that these frequently lie behind the outbreak of violent conflict. As Stewart convincingly argues, the likelihood of social unrest and violent conflict is higher in contexts with significant political or economic horizontal inequalities – especially when both types are combined. In this regard, the Commission on Human Security stressed that ‘deprivation and unequal treatment may not generate an immediate revolt, but they can remain in people’s memory and influence the course of events much later’.

As conflict is often rooted in governance shortcomings, the promotion of democratic governance is essential for conflict prevention and recovery. However, not all governance interventions ‘automatically’ prevent conflict. Rather, governance programming, if not sufficiently informed by an analysis of the context, may unintentionally reinforce or create tensions. Like all other kinds of external assistance, governance programmes become part of the context in which they are delivered – hence, in spite of the best intentions, they can do harm.

Even more than other types of development interventions, governance programming goes to the core of issues related to identity, power dynamics, distribution of and access to services and resources. These are inherently political issues, and treating them as merely technical issues may be conflict inducing. The phrase ‘conflict-sensitive democratic governance programming’ refers to strategies and programmes that are based on:

- An understanding of the possible harmful effects on building peace, and actively seek to minimize these risks;
- An understanding of their potential for contributing to conflict prevention and recovery, and actively seek to maximize this opportunity.

How can democratic governance contribute to conflict or peace?

Democratic governance as an approach brings with it assumptions of better models for improved state functioning and social resilience, but in practice there are difficult paradoxes and challenges.

For example, technical support and organizational assistance can be brought to elections to help them to be a national exercise in the peaceful alternation of political power and the formation of legitimate governments. However, the principle of political equality expressed as ‘one person/one vote’ does not necessarily fit with high levels of continued poverty and inequality (‘you can’t eat democracy’). In societies where family or clan dynasties, elitism and/or neo-patrimonialism are institutionalized and deeply embedded in social structures, elections may reinforce the old status quo – rather than legitimizing freely chosen or genuinely representative government. This can also lend itself to a democratic ‘façade’, where a carefully maintained appearance of democratic governance belies the reality. In such cases, both immediate and long-term responses are required for both democratic governance and conflict/crisis prevention and recovery.

Conflict-preventing democratic governance involves programmes and projects that identify risks, fragilities, and gaps in the capacities of the state, but also non-state actors and institutions for peaceful development. They also incorporate useful strategies for addressing these into activities suitable for each democratic governance programming area.

For example, a project to strengthen the capacity of parliamentarians to do their jobs effectively and efficiently may impinge on the vested interests of the executive (who have no previous experience in being accountable), the private sector (who have no political mandate), or powerful individuals with political power and influence (who are neither part of the government nor elected). This could result in a backlash, which is obstructive or stalls parliamentary strengthening.

A conflict-sensitive programme looks for the probable impact it will make on vested interests and the reactions these might provoke. It tries to build in safety valves – for example, dialogue with those actors, education campaigns demonstrating win-win scenarios or training for parliamentarians on how constructively to resist negative dynamics. In addition to identifying where programming might provoke unintended tensions and conflict, governance programming through a conflict-preventive lens also seeks to identify specific ways in which governance programming might be designed differently to address potential sources of conflict.

Building a peace infrastructure

Peace is not about eliminating conflict, but rather about managing conflict in a way that is non-violent and constructive. In this sense, 'peace architectures' are understood as institutions, structures and processes through which a society mediates its own conflicts, by tapping into its own resources, social codes of conduct, cultural frameworks and ethical references, with the engagement of a broad range of actors. Depending on the specific context, this can take the form of formal institutions, informal/traditional mechanisms, ad-hoc structures, or some sort of combination of these.

Tackling democratic governance challenges in post-conflict contexts

Post-conflict environments are shaped by a myriad of factors, including peace settlement terms, constitutional arrangements, international commitments and modes of implementation. Features of physical, political and economic reconstruction will therefore vary significantly from context to context. Government frequently lacks both skills and the ability to absorb funding after armed conflict and this creates a vacuum into which non-governmental actors move, offering service delivery and operating as conduits for international aid. The challenge for international actors is to strengthen civil society without weakening government structures. Communication, sharing of resources and interaction between governmental and non-governmental actors will promote conditions conducive to social and economic development and democracy. Support to multi-stakeholder processes and genuine engagement is therefore a critical challenge for the realization of democratic governance.

- a. Promoting multi-stakeholder processes: mechanisms and structures for effective participation
- b. Strengthening participation and engagement of civil society and community-based groups
- c. Promoting gender mainstreaming and women's empowerment
- d. Working with non-state armed actors
- e. Defining integrated approaches and strategies
- f. Promoting capacity development
- g. Sequencing
- h. Tackling the 'peace vs. justice' dilemma

Conclusion

Political Economy inherits various conflicting issues, which can be solved with the help of Good Political Governance. Role of Democratic Governance is undoubtedly great in not only resolving conflicts but also settling Post-conflict situations.

However, India has also embarked on a vast program of decentralization, instituting local elections and putting greater revenue and public service responsibilities in the hands of local governments. It has aggressively experimented with institutions to bring the disadvantaged into politics, including reserved seats for women and lower casts on local government councils.

In India, growth seems to be creating political appeals, that favor more far-reaching governance reform. This is a slow process—certainly, redistributive appeals continue to be the main currency of political competition in India—but it will be an important factor contributing to continuous governance improvements and growth.

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WATER PRICING- A METHOD OF LONG TERM SUSTAINABILITY OF WATER

Rashmi Maurya
Kanchan Dutt

ABSTRACT

"More than 20% water is lost in transit, stolen by the water mafia, which sells it at a higher price. If the mafias are charged for this water at commercial rates, the civic body can earn a better revenue. But there is a nexus between ward-level officials, chaabiwallas, the police and senior civic officials. Without them, the network cannot function,"

Dhaval Desai Research fellow of Observer Research Foundation (ORF)

Water is basic necessity of life. Water availability indicates the social status of an individual. Water pricing is not only a method to recover the cost of supplying water and water treatment but also a tool to restrict the wastage of water. The sources of clean drinking water are limited and depleting slowly. The water pricing strategy is demand for current water condition There is need to change the social, political, cultural and behavioral aspect of people towards water pricing. It is necessary to make the mass understand the importance of water pricing for the long term suitability. The present study is an academic effort to understand the importance of long term sustainability of water through water pricing.

Keywords : *Water scarcity, water pricing, charges on water*

Introduction

Water scarcity is an ever-growing global problem. Increased population pressures, improved standard of living and growing demands for environmental quality drive to think towards pricing of water. India faces a desperate water shortage both the industrial and domestic sectors have accepted the disparity between supply and demand. The Indian government has tried to lead market-based approaches and privatization of urban water. The National Water Policy drafted last year defines water as an economic good. Considering water as economic goods the price of water has to be decided according to use. The present water tariff is to cover the minimum cost of water supply. The pricing of water like other economic goods will not only cover the expense of water treatment but also restrict the wastage of water.

Water status in Maharashtra

Urbanization in Maharashtra is higher than the all India average. There is wide disparity in the levels of urbanization within the state of Maharashtra. The status of basic amenities are different within the state especially in Mumbai. Basic amenities i.e. water, sanitation are not as per the requirement or need of urban population. The quantity of inland water resources in Maharashtra accounts for only 4.93 percent of the total availability in India. Since the state houses more than 9 percent of the country's population, per capita water availability in the state is lower than the national average. 1 (Water and environment, Maharashtra Development Report 2007, p.g. 363).

The quantity of inland water resources in Maharashtra accounts for only 4.93 percent of the total availability in India. Since the state houses more than 9 percent of the country's population, per capita water availability in the state is lower than the national average. 1 (Water and environment, Maharashtra Development Report 2007, p.g. 363)

Maharashtra was the first state to prepare a White Paper on Water and sanitation in June 1995, following which the GoM established a separate department for water supply and sanitation for better coordination of the sector. As per the policy approved by the state government, the water supply and sanitation department (WSSD) implements the programmes for provision of drinking water supply service through the Maharashtra Jeevan Pradhikaran (MJP), the Groundwater Survey and Jeevan Pradhikaran Agency (GSDA), and the Zila parishads (ZPs). The MJP is responsible for the design and construction of water and waste water schemes in urban and rural areas and mobilisation of resources on behalf of local bodies.

Literature

Among all the metabolic flow of matter and energy none is more important and more contested than water-especially water used for meeting basic drinking and other domestic consumption needs.¹

Water scarcity is fast becoming urban India’s number one woe, with government’s own data revealing that residents in 22 out of 32 major cities have to deal with daily shortages. The figures reveal that in Greater Mumbai and Delhi — which have the highest water demand among all cities — the gap between demand and supply is comparatively less. The shortfall is 24% for Delhi and 17% for Mumbai. However, the situation is worse than that.²

India is home to around 18% of the world’s population that lives in approximately 2.6% (China is 6%) of the total land mass of the earth, with a population density of 350 people per square kilometre. There is a tremendous pressure on all resources, none more so than that which sustains life itself — water.³

One man was killed and about a dozen injured in a violent protest on Thursday against water cuts in India’s largest city after the worst monsoon in nearly four decades left Mumbai authorities scrambling to ration supplies.⁴

Objectives of study

- 1) To study the concept of water pricing
- 2) To study the effects/benefits of water pricing

(Footnotes)

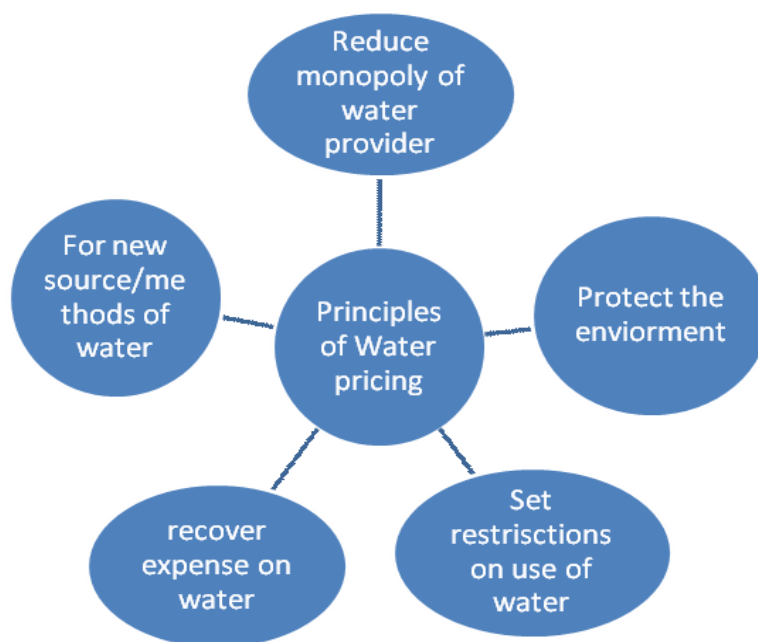
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Water Pricing

Water pricing is a method/ tool to maintain the long term sustainability of water. It is also a method to recover the minimum cost of supply of water and cost of treatment of waste water.

Model 1.1

Principles of water price



Need for Water Pricing

The over use and misuse of water can be observed in various human activities. Due to intermittent water supply system. It is normal practice of every household to store more water than needed. When fresh water to be stored, the old stock of previous day is just thrown away to empty the containers. Unnecessary keeping the water tap ruing, while bathing, shaving and so on, is a common feature. Leakage from water mains, feeder lines and public and private taps is a common and neglected phenomenon. It is estimated that, on an average, for domestic use about 20-50 per cent water is wasted in urban areas such as Mumbai 2 (Water and enviornment, Mhahrashtra Development Report 2007, p.g. 365). The following table explain the minimum tariff on water charge by municipal corporation.

**Table 1
Mumbai: Water Tariff Structure**

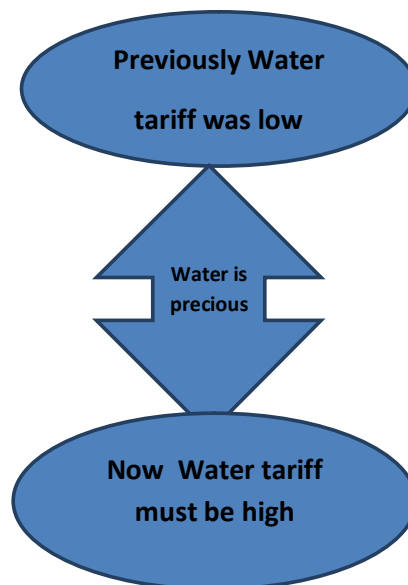
Category	Water Charges (Rs/1,000 litres)
Domestic - Stand Post	2.25
- Buildings & Chawls	3.50
Halls, Hospitals, Playgrounds, Swimming Pools etc	10.50
Industries, Dhobi Ghats, Government Premises, etc.	18.00
Refineries, Airports, Public Sector Undertakings, etc.	25.00
Race Courses & Star Hotels	38.00

Source- Municipal Corporation of Greater Mumbai 2002

Conclusion

In Mumbai, consumers have to pay water as per the meter. Water charges is unrelated to water consumption. Further, in Mumbai, water is supplied at very low rate. The tariff charged from high income group is as low as lower income group. The lower income groups residing in slums are paying very high price for water as they purchase water from unauthorized source. The water pricing is needed to sustain fresh water for longer period. Water pricing will reduce the wastage of water. Further there is need to change the social –political view about the water pricing in India. Previously water tariff was very low because water is precious now water must be priced high as water is precious.

**Model 1. 2
Status of water**



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AN ANALYTICAL STUDY ON THE SIGNIFICANCE OF ROUTE IN THE FLOW OF OFFSHORE FUNDS AND ITS IMPACT ON INDIAN ECONOMIC POLICY

Megha Somani

ABSTRACT

World is going through the crisis. Investment in other countries has changed its style and flow. India has witnessed a dramatic growth in various sectors on account of foreign investments. A decrease in the foreign flow has been noticed in last few years but if political and legal, regulatory framework favours, it may increase its pace further. Considering the significant role of FDI inflow in economic growth and development, Indian Government opened FDI gateway for the foreign investors. Amendments in policies, procedures affect the quantum of FDI. In the last decade China and India have emerged as world largest countries attracting highest FDI. Foreign Investment has been done through Government Approval, Automatic Route, through acquisition existing equity shares. RBI's various NRI's schemes, stock swapped and somewhere in form of advances also. This paper address various issues related to foreign direct investments in terms of number of proposals, amount of FDI approved and actual FDI inflow in comparison to the amount of FDI approved. The paper will analyze the trend of FDI statistically. The paper will also outline the various routes to fetch the FDI and suggest the best route to keep the FDI in upsurge.

Keywords : FDI (Foreign Direct Investment), FIPB(Foreign Investment Promotion Board), DIPP(Department of Industrial Policy & Promotion)

Introduction

The flow of FDI before 1991 was minimal with the Compounded Annual Growth Rate only 25.46 percent. During this period, foreign investments into India were restricted and allowed moderately in few sectors. This is mainly because of the kind of policies which the government of India has adopted over the years which includes, 'inward looking strategy'; and dependence of external borrowings. In turn, the borrowings resulted in foreign debts which were preferred to the foreign investments to bridge the gap between domestic savings and the amount of investments required. In 1991, when the government of India started the economic reforms program, FDI had suddenly become important for India which was looked upon as a key component of economic reforms package. The New Industrial Policy of 1991 gave utmost priority in attracting FDI inflows. In this process, the government started opening up of domestic sectors to the private and foreign participation which was earlier reserved only for the public sector. This was followed by slow but with significant relaxation of regulatory and entry restrictions on FDI inflows. Later substantial increase in the volume of FDI inflows into India was observed during the Post Liberalization period.

FDI is allowed under different schemes and different routes. FDI in India is allowed through following channel:

- 1) Government Approval Route, Approval by FIPB, SIA, DIPP
- 2) Automatic Route
- 3) Inflows through Acquisition of Existing Shares.
- 4) RBI's various NRI's Schemes.
- 5) Stock Swapped

Objective of the Study

- i To evaluate the impact of various routes on the quantum of the FDI to the country.
- i To analyse trend of foreign direct investment in India in post-reform era.

Hypothesis of the Study

Null hypothesis: Routes to bring FDI is indifferent from the amount of FDI come in the country

Alternate hypothesis: Quantum of FDI is conditional to the route.

Methodology

This Study has been carried out using secondary data in relation to FDI inflow and its various routes. Data is collected for the Data was collected from various websites SIA Newsletter, RBI etc. The period of the study is taken from 2003 to 2013. Time series Analysis, Anova, Welch and Brown-forsythe Test is used to analyze the data.

Table:1
FDI APPROVALS AND ACTUAL INFLOWS

<u>Year Ending</u>	<u>No. of proposals considered</u>	<u>Proposals Approved</u>
2003	183	110
2004	1191	875
2005	921	728
2006	616	473
2007	422	336
2008	357	241
2009	607	408
2010	566	300

Data Analysis and Interpretation:

Considering the significant role of FDI inflow in economic growth and development, Indian Government opened FDI gateway for the foreign investors in 1991. Last 20 years had witness the role of FDI in development. Out of the number of proposals approximately 60% comes in approval category.

Table : 2

**STATEMENT ON RBI's REGIONAL OFFICES / YEAR-WISE (WITH STATE COVERED)
RECEIVED FDI INFLOWS FROM JANUARY 2000 TO JANUARY 2012.
(As Reported to Regional Offices of RBI)
(Amount in million)**

Sl. No	Regional Offices of RBI	States Covered	2000-2009	2010	2011	2012	Cumulative Total	
			Jan-Dec	Jan-Dec	Jan-Dec	Jan-Jan.	(from January 2000 to January 2012)	
			FDI in Rs	FDI in Rs	FDI in Rs	FDI in Rs	(In Rs)	(In US\$)
1	MUMBAI	MAHARASHTRA, DADRA & NAGAR HAVELI, DAMAN & DIU	1,694,008.91	291,636.36	417,219.75	19,000.37	2,421,865.39	53,854.92
2	NEW DELHI	DELHI, PART OF UP AND HARYANA	916,120.25	202,745.05	313,542.94	40,716.35	1,473,124.59	32,326.82
3	BANGALORE	KARNATAKA	299,355.20	59,340.35	65,925.90	1,203.63	425,825.07	9,502.99
4	CHENNAI	TAMIL NADU, PONDICHERRY	240,858.05	59,865.01	60,473.44	7,486.14	368,682.64	8,143.55
5	AHMEDABAD	GUJARAT	279,340.63	24,168.51	50,898.13	4,925.78	359,333.05	8,059.68
6	HYDERABAD	ANDHRA PRADESH	200,826.24	55,154.03	44,365.97	2,635.94	302,982.18	6,749.05
7	KOLKATA	WEST BENGAL, SIKKIM, ANDAMAN & NICOBAR ISLANDS	55,213.59	8,239.90	17,610.98	81.73	81,146.20	1,867.85
8	CHANDIGARH	CHANDIGARH, PUNJAB, HARYANA, HIMACHAL PRADESH	19,877.91	21,887.00	7,021.63	95.52	48,882.06	1,068.48
9	BHOPAL	MADHYA PRADESH, CHATTISGARH	8,417.32	19,860.14	7,087.85	0	35,365.31	768.25
10	PANAJI	GOA	18,641.47	14,686.27	1,288.48	42.93	34,659.15	754.92
11	KOCHI	KERALA, LAKSHADWEEP	14,065.65	2,344.70	17,353.32	225.12	33,988.79	732.81
12	JAIPUR	RAJASTHAN	22,019.86	2,185.54	1,038.29	369.87	25,613.57	543.55
13	KANPUR	UTTAR PRADESH, UTTARANCHAL	2,206.98	5,216.56	6,701.60	16.79	14,141.93	309.9
14	BHUBANESHWAR	ORISSA	7,946.02	3,979.79	1,368.51	0	13,294.32	288.22
15	GUWAHATI	ASSAM, ARUNACHAL PRADESH, MANIPUR, MEGHALAYA, MIZORAM, NAGALAND, TRIPURA	2,626.21	176.16	408.51	0.81	3,211.70	73.25
16	PATNA	BIHAR, JHARKHAND	33.35	0	581.39	249.76	864.5	17.51
17	REGION NOT INDICATED		1,138,794.98	188,664.21	260,736.65	25,827.15	1,614,022.98	35,578.04
SUB. TOTAL			4,920,352.62	960,149.58	1,273,623.34	102,877.89	7,257,003.43	160,639.79
18	RBI's-NRI SCHEMES**		5,891.50	0.00	0.00	0.00	5,891.50	134.37
GRAND TOTAL ^			4,926,244.12	960,149.58	1,273,623.34	102,877.89	7,262,894.93	160,774.16

Source: Handbook of Industrial policy and statistics, 2011-12, office of the economic advisor, Dept of Industrial policy and promotion, Ministry of Commerce and Industry, Government of India.

Data Analysis and Interpretation

Although, the states like Maharashtra, Gujarat, Tamilnadu, Karnataka and New Delhi and Dadra Nagar Haveli and Daman have attracted more than 80 percent of FDI but the ultimate destination of FDI projects in these states was guided more by geographical factors than economic factors. Once a foreign investor, individual or MNCs decide to invest in India and choose a state, location factors motivate them to choose the site. (Peter Nunnekampand Rudi Stracke(2006). The concentration of FDI in a smaller geographical area within the few states is a matter of serious concern. The large amount of funds was diverted to these areas so as to provide high quality infrastructures facilities that are demanded by the investors. In this way the rest of the population face dearth of resources needed for their upliftment.

Table:3

**TREND OF FOREIGN DIRECT INVESTMENT IN INDIA IN POST-REFORM ERA
STATEMENT ON RBI'S FDI EQUITY INFLOWS DATA
AS PER INTERNATIONAL PRACTICES
(RBI's Monthly Bulletin dated: 10.06.2013)
Amount US\$ million)**

Source: Handbook of Industrial policy and statistics, office of the economic advisor, Dept of Industrial policy and promotion, Ministry of Commerce and Industry, Government of India.

Data Analysis and Interpretation**SUMMARY OUTPUT****Regression Statistics**

Multiple R	0.81704374
R Square	0.667560473
Adjusted R Square	0.649091611
Standard Error	24744.85981
Observations	20

ANOVA

	<i>df</i>	<i>SS</i>	<i>MS</i>	<i>F</i>	<i>Significance F</i>
Regression	1	22131989685	2.21E+10	36.145186	1.09945E-05
Residual	18	11021545562	6.12E+08		
Total	19	33153535247			

	<i>Coefficients</i>	<i>Standard Error</i>	<i>t Stat</i>	<i>P-value</i>	<i>Lower 95%</i>	<i>Upper 95%</i>	<i>Lower 95.0%</i>	<i>Upper 95.0%</i>
Intercept	21530.15714	10663.6935	-2.01902	0.058633934	-43933.7458	873.4316	-43933.7	873.4316
time	5768.984962	959.5645055	6.012087	1.09945E-05	3753.014744	7784.955	3753.015	7784.955

Data Analysis and Interpretation

A trend analysis is done to understand the increasing/decreasing continuum of FDI for last 18 years (Data is Collected from "Hand book of Industrial Policy and Statistics, 2010, Department of Industrial Policy & Promotion, Ministry of Commerce & Industry, Govt. of India."). The intervals of time are taken as independent variable. The Anova table shows that $F(1,18) = 1.09945E-05$, $p < .05$ is significant. This concludes that FDI differ significantly across the years.

Table:4**ROUTE-WISE FOREIGN DIRECT INVESTMENT: TRENDS AND EMERGING ISSUES**

Route-wise FDI Inflows (in US\$ million)					
Year (Jan-Dec)	FIPB & SIA route	RBI's Automatic Route	Acquisition of existing shares #	RBI's Various NRI schemes*	Total
1991 (Aug-Dec)	78	-	-	66	144
1992	188	18	-	59	264
1993	340	79	-	189	608
1994	511	116	-	365	992
1995	1264	169	-	633	2065
1996	1677	180	88	600	2545
1997	2824	242	266	290	3621
1998	2086	155	1028	91	3359
1999	1474	181	467	83	2205
2000	1474	395	479	81	2428
2001	2142	720	658	51	3571
2002	1450	813	1096	2	3361
2003	934	509	637	-	2079
2004	1055	1179	980	-	3213
2005	1136	1558	1661	-	4355
2006	1534	7121	2465	-	11120
2007	2586	8889	4447	-	15921
2008	3209	23651	6169		33029
2009	4680	19053	3308		
2010	2542	14354	4111		
2011	2933	19053	5590		
2012	2964	15825	4000		

Table:5
DESCRIPTIVES

FDI

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
1	10	2357.30	1192.450	377.086	1504.27	3210.33	934	4680
2	10	11119.20	8428.159	2665.218	5090.06	17148.34	509	23651
3	10	3336.80	1879.203	594.256	1992.50	4681.10	637	6169
Total	30	5604.43	6283.179	1147.146	3258.26	7950.61	509	23651

Table : 6

ANOVA

FDI

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	460986872.067	2	230493436.033	9.100	.001
Within Groups	683884775.300	27	25329065.752		
Total	1144871647.367	29			

Table:7

Robust Tests of Equality of Means

FDI

	Statistic ^a	df1	df2	Sig.
Welch	5.710	2	15.244	.014
Brown-Forsythe	9.100	2	10.269	.005

a. Asymptotically F distributed.

Table 8:

Multiple Comparisons

Dependent Variable:fdi

	(I) route	(J) route	Mean Difference (I-J)	Std. Error	Sig.	95% Interval	
						Lower Bound	Upper Bound
Tukey HSD	1	2	-8761.900*	2250.736	.002	-14342.41	-3181.39
		3	-979.500	2250.736	.901	-6560.01	4601.01
	2	1	8761.900*	2250.736	.002	3181.39	14342.41
		3	7782.400*	2250.736	.005	2201.89	13362.91
	3	1	979.500	2250.736	.901	-4601.01	6560.01
		2	-7782.400*	2250.736	.005	-13362.91	-2201.89

*. The mean difference is significant at the 0.05 level

Table:9

FDI		route	N	Subset for alpha = 0.05	
				1	2
TukeyHSD ^a	1	10	2357.30		
	3	10	3336.80		
	2	10		11119.20	
	Sig.		.901	1.000	

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 10.000.

- 1) Table NO.6 shows, F test value with degree of freedom (2, 27) and significance level of .001. Given that $p < .05$, which reject the null hypothesis. This shows Quantum of FDI is conditional to the route/channels it is allowed. Routes to bring FDI has a significance in deciding the amount of FDI come in the country
- 2) A Welch and Brown-Forsythe test performed to analyze the amount of FDI depends on the route/channel allowed by the host country. The significance values indicate the rejection of null hypothesis.
- 3) While analysing the multiple comparison between various routes, it is noticed that Automatic Route has immense significance in bringing the considerable amount of FDI in India.
- 4) Using Turkey HSD further, we can conclude that (FIPB and SIA Route) and Automatic Route have significant difference in the amount of FDI channelized through them. It can be concluded from Table 8 &9.

Conclusion

Since liberalisation process started in mid of 1990, FDI has been of increasing trend. But in all years discussed in the study there was no significant stability in FDI trend because of regular changes in Government Policies. So the amount of infusion remains always volatile. More the liberalised policies, the more quantum can be attracted. So the policy makers should take the steps to invite them on simplified policies which accelerate the inflow and competition without compromising the financial security. FDI completely depends on the routes and scheme of investments. From 1991 to 2001 Government approval route has contributed more than 50% of total FDI but from 2002 there was significant change in trend and this route gone down drastically. When Government made more liberalized FDI policies and automatic route entry, contribution increases considerably. In fact, corruption level and political instability have been the most important reasons for the lower foreign direct investment in the recent past years

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REVERSE MORTGAGE SCHEME– A FINANCIAL TOOL

Sunita Sharma

ABSTRACT

Reverse Mortgage Scheme (R.M.S.) was announced by the Union Finance Minister P. Chidambaram in the Finance Bill 2007, as a social security measure for the elderly. This scheme allows senior citizens with inadequate income source to mortgage their own homes for a monthly stream of income.

This research paper makes an attempt to review RMS, cross country experiences and norms given by Reserve Bank of India (RBI). Interviews conducted of bank officers incharge of RMS and senior citizens who have taken advantage of the scheme, revealed pros and cons of the scheme.

Reverse Mortgage is relatively a new concept in India and it would take some time for a change of mind-set of individuals to accept it.

Keywords : *Reverse Mortgage Scheme (RMS), Reverse Mortgage Loan (RML), Conventional Mortgage, amortized payment, Primary Lending Institution.*

Introduction

Reverse mortgage scheme was announced by the Union Finance Minister P. Chidambaram in the Finance Bill 2007, as a social security measure for the elderly. Reverse Mortgage allows senior citizens with inadequate income sources to mortgage their own homes for a monthly stream of income for up to 15 years.

A reverse mortgage is a form of equity release. It is a loan available to home owners or home buyers over 62 years old, enabling them to access a portion of the subject home's equity. The home owners can draw the mortgage principal, in a lump sum, by receiving monthly payments, over a specified term or over their (joint) lifetimes, as a revolving line of credit, or some combination thereof.

In a conventional mortgage, the home owner makes a monthly amortized payment to the lender, after each payment the equity increases by the amount of the principal included in the payment, and when the mortgage has been paid in full the property is released from the mortgage. In a reverse mortgage, the home owner is under no obligation to make payments, but is free to do so with no pre-payment penalties. The line of credit portion operates like a revolving credit line, so a payment in reduction of a line of credit increases the available credit by the same amount. Interest that accrues is added to the mortgage balance.

Objectives

This study about Reverse Mortgage Scheme has been carried out with the following objectives.

- To know the cross country experiences.
- To list the prudential norms on capital adequacy and asset classification given by Reserve Bank of India (RBI) to banks.
- To find out the problems faced by borrowers of Reverse Mortgage Loan (RMLs) and give suggestions to make the scheme popular among needy senior citizens.
- To study the pros and cons of RMLs.

Research Methodology

Data has been collected both from primary and secondary sources. Descriptive research methodology has been used to study the RMLs given by the banks. Primary data has been collected with help of structured questionnaire by employing field survey method. The study was conducted in the city of Mumbai. A random sample of 25 senior citizens who have taken RMLs and 10 bank officers incharge of RMLs were interviewed. Questionnaire for the senior citizens covered questions on – age of the borrowers, how did they come to know about RMS, purpose of taking loan, bank procedure, problems experienced and suggestions to make this scheme popular. A focused interview of bank officers was also conducted to collect information on above issues.

Information has also been taken from annual reports of RBI, commercial banks and internet.

Cross Country Experiences

Reverse mortgages in Canada

Reverse mortgages are available through private corporations in Canada, examples include: The Canadian Home Income Plan (CHIP)s provided by Home Equity Bank, is the largest program in Canada, the Fixed Term Reverse Annuity Mortgage through Royal Bank of Canada (RBC) and Home Income Plan (Canadian Reserve Mortgage from origin mortgages).

- ❖ To qualify for a reverse mortgage in Canada the borrower (or both borrowers if married) must be over a certain age usually atleast 55 or 62 years and must own the property 'entirely and nearly'. There is no qualification requirement for minimum income level.
- ❖ Reverse mortgages in Canada are usually a maximum of 25 to 50% of the property value, and the loan might be constrained to a minimum \$20,000 and a maximum of \$750,000.
- ❖ The cost of getting a reverse mortgage from a private sector lender may exceed the costs of other types of mortgages. Depending on the reverse mortgage program, the following types of costs will be incurred – real estate appraisal = \$175- \$400, legal advice \$400- \$600, other administrative costs - \$1,495.

Reverse Mortgages in Australia

There is little regulation, although potential borrowers should seek financial advice.

- ❖ To qualify for a reverse mortgage the borrower must be usually 60 or 65 years of age if mortgage has more than one borrower, the youngest borrower must meet the age requirement. The borrower must own the property.
- ❖ Reverse mortgages can be as high as 50% of the property's value; depending on the borrower's age & property location.
- ❖ The cost of getting a reverse mortgage includes
- ❖ An application fee = \$950.
- ❖ Stamp duty, mortgage registration fees and other government charges = Vary with location.
- ❖ Some reverse mortgage programs offer fixed rate loans while offer variable rates. In addition there are costs during the life of reverse mortgage, for which a monthly service charge of \$12 per month may be applied to the balance of the loan, which then compounds with the principal.
- ❖ The loan shall be liable for closure due to occurrence of the following (events of default)
- ❖ Borrower(s) not stayed in the property for a continuous period of one year.
- ❖ Fails to pay property taxes or keep the home insured.
- ❖ Borrower(s) declares himself bankrupt.
- ❖ Residential property mortgaged to the bank is donated or abandoned by the borrower(s)
- ❖ Due to perpetration of fraud or misrepresentation by the borrower, government under statutory provisions seeks to acquire the residential property for public use.
- ❖ Any other event such as re-marriage of the borrower(s) etc which shall have an adverse impact on the loan settlement prospects.
- ❖ Borrowers do not accept the revised terms on revaluation of property and interest rates at the end of every 5 years from date of sanction.

Reverse Mortgages in the United States

To qualify for a reverse mortgage in the United States, the borrower must be at least 62 years of age and must occupy the property as their principal residence. There are no minimum income or credit requirements because no payments are required on the mortgage. The proceeds from the loan may be used at the discretion of the borrower and are not subject to income tax payment.

Before starting the loan process, applicants must take an approved counseling course, which is meant to serve as a safeguard for the borrowers, to ensure they completely understand the reverse mortgage. The maximum lending limit varies, but may not exceed \$625,500. Reverse mortgages for homes valued over the maximum limit are called "Jumbo" reverse mortgages. The amount of money available, is

determined by the borrower's age, lesser of the value of the home and the interest rate of the program the senior selects. The primary factors are – the appraised value of the property, the interest rate as determined by the US Treasury, the age of the senior (the older the owner is, the more money will be received) and how the payment is taken (lumpsum or monthly).

The Reserve Bank of India (RBI) has formulated the following guidelines for a reverse mortgage.

Reserve Bank of India Guidelines for Reverse Mortgage Loans

- RMLs are to be extended by Primary Lending Institutions (PLIs) viz., Scheduled Banks and Housing Finance Companies (HFCs) registered with National Housing Bank (NHB) or any other class of institutions as may be notified by Government of India.
- The eligible borrowers are senior citizens of India above 60 years of age, in case of married couples one of them should be 60 years of age and the other not below 55 years of age.
- The borrower should be the owner of a self-acquired, self occupied residential property, as assessed by the PLT, age of borrower(s), and prevalent interest rate.
- The PLIs would ensure that the equity of the borrower in the residential property (Equity to value ratio- EVR) does not at any time during the tenure of the loan fall below 10%. The PLIs will re-value the property once every five years. The quantum of loan may undergo revisions based on re-valuation of property at the discretion of the lender.
- The nature of the payment by periodic (monthly, quarterly, half-yearly, annual) or lump-sum in one or more tranches, decided in advance as part of the RML covenants. The maximum monthly payments shall be capped at Rs. 50,000/- or such other amount as may be notified by the Government of India.
- The loan amount can be used for the following purposes:
 - Up gradation, renovation and extension of residential property
 - For uses associated with home improvement, maintenance/insurance of residential property.
 - Medical, emergency expenditure for maintenance of family
 - For supplementing pension/other income
 - Meeting any other genuine need

The RML cannot be used for speculative, trading and business purposes.

The maximum loan disbursement tenure cannot exceed 20 years

- The interest rate to be charged on the RML to be extended to the borrower will be fixed, by PLI based on risk perception, the loan pricing policy etc. and specified to the prospective borrowers. Fixed and floating rate of interest may be offered by the PLIs subject to disclosure of the terms and conditions in a transparent manner, upfront to the borrower.
- The RML shall be secured by way of mortgage of residential property, in a suitable form, in favour of PLT.
- Commercial property is not eligible for RML
- The PLI shall determine the market value of the residential property through their external approved valuer(s) This shall be done every five years. The methodology of the revaluation process and the frequency will be clearly specified to the borrowers upfront.
- All the payments under RML are exempt from income tax under section 10(43) of the Income- tax Act, 1961.

Reverse Mortgage Lenders in India

The banks offering RML for the welfare of senior citizens in India are- State Bank of India, Punjab National Bank, Bank of Baroda, Central Bank of India, Union Bank of India, Indian Bank, Andhra Bank, Corporation Bank, Canara Bank and LIC Housing Finance. Table 1 shows a brief comparison of salient features of RMLs offered by key public sector banks.

Table 1**Salient Features of RMLs offered by Four Public Sector Banks**

Bank	Maximum loan amount	Maximum loan tenure	Lump sum payment option	Maximum lump sum amount
State Bank of India	1 crore	15years(if you are between 58 and 68 years) and 10 years(if you are above 68 years of age)	Available	50% of the loan maximum 15 lakhs
unjab National Bank	1 crore	20 years	Selectively available	15 lakhs
Bank of Baroda	1 crore	15 years (Subject to extension)	Available	No cap specified
Central Bank	1 crore	20 years(extendable upto lifetime of the home owner)	Available	25% of loan maximum 15 lakhs

Source: Annual Reports 2012-13 of above mentioned banks.

Findings

The survey revealed the age group of borrowers was between 60-65 years. The various reasons listed by the respondents for taking RML were- lack of funds to meet their day to day expenses, no other source of income, lost their son and son deserted them. The senior citizens, who were interviewed, had come to know about RMS through – friends, relatives, family doctor and bank pamphlet. 75% of the respondents felt that the banking procedure to sanction the loan was very lengthy. Different reasons listed for RMLs, not being a popular scheme among needy senior citizens were – many terms and conditions, required many documents, expensive costly and strict procedures.

Different suggestions given by the respondents to make RMS popular were-regular advertisements in the newspaper by banks, take help of Life Insurance Corporation to popularize the scheme and handouts and pamphlets to be distributed widely among senior citizens. Infact many nationalized banks are not giving loans for this scheme. Many bankers were not even aware that, a scheme like reverse mortgage existed for senior citizens.

Pros and Cons of RMLs

Interviews of senior citizens and bank officers conducted revealed the following advantages and disadvantages of RMLs

- + Given the right set of circumstances, a reverse mortgage, is an ideal way to increase one's spending power in retirement.
- + On a home equity loan, one can lose one's home, on default. But in a RML one's home cannot be taken from the borrower for reasons of nonpayment.
- + With a reverse mortgage one will never owe more than one's home value at the time the loan is repaid.
- + The reverse mortgage lenders have no claim on income and other assets of the borrower.
- The money the borrower gets from a reverse mortgage is not free money. It is a business transaction, as banks are in business to make money. The banker gets a guarantee that the loan will eventually be repaid.
- On taking a RML, the borrower will have less equity in one's home. The interest on the amount borrowed, also reduces one's home equity.
- Reverse mortgages are more expensive than traditional home loans, as the banker cannot ask for a payment from the borrower, till alive. He charges higher interest than traditional mortgage, to compensate for the greater risk.
- It is often said that if you take RML, you'll lose your home! to the bank. This loan is for only those senior citizens, who do not have heirs.

- Many reverse mortgage sales people, have no idea of what they are talking about. They'll say and do anything to get the sale, upto including using bait and switch and high pressure sales tactics.
- Reverse mortgage borrowers usually get 30-80% of the value of their home. therefore one needs, a lot of equity to qualify for a reverse mortgage loan. Reverse mortgage is merely a means of tapping into the home equity one has.

To make best use of reverse mortgage, one has to plan properly. If one is concerned about running out of money, than the reverse mortgage plan one chooses should be of income option, which guarantees a monthly amount. If one's home appreciates at a high pace, one will be able to refinance one's reverse mortgage and get more money in the future. Thus reverse mortgage will help to provide all the money one needs for rest of his life.

Conclusion

Though introduced in 2007, reverse mortgage has not gained much popularity in India for the following reasons:

- The marketing of RMLs done by bankers is inadequate. Recent reports and interviews revealed that many bankers, as well as senior citizens are not aware of the existence of such a loan scheme.
- Many banks which offer reverse mortgage have capped the maximum loan amount available for individuals to a maximum amount of Rs. 50 lakhs to 1 crore.
- Children have resentment for a reverse mortgage, as they see it as giving away their family home or legacy.

Reverse Mortgage is a relatively new concept in India. It would take some time for a change in mind set of individuals to accept it. As a financial tool, reverse mortgage is ideal to augment a senior citizens income in his years ahead. Despite all its shortcomings in India, it could make good the shortfall in one's pension or income to live a quality life ahead.

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ECONOMICS

FORGING DIRECT INVESTMENT OPPORTUNITIES AND CHALLENGES IN AVIATION SECTOR

Daksha Dave

ABSTRACT

Indian economy is growing very fast in the world because of converting her huge population into strong and intelligent manpower. The shortage of capital is gratifying to welcome FDI in various sectors for development. FDI in aviation sector is also boosting the industry and also providing huge employment opportunities in aviation as well as allied industries. This paper is focused on FDI, opportunities and challenges in aviation sector in India. The entire study is based on secondary data. Conclusion of the study is that FDI is good for aviation industry enlargement because it creates healthy competition which is benefitting to customers in terms of enhanced service at the cheaper rate and huge employment opportunities. Government has allowed 49% FDI in aviation industry still we have received a smaller amount of FDI because there are a number of challenges. Indian Government is making efforts to attract FDI to make strengthen the sector and there is a lot of potential for development.

Keywords : FDI, IATA, DIPP, ATF, CCEA, PPP

Introduction

Indian economy is a highest growing economy in the world after China. After introducing LPG Programmed various sector of the economy developed overwhelming, such as IT sector, Banking and Finance sector, Entertainment industry, Aviation industry etc. The Indian aviation sector is raising more than 15% p.a. According to International Air Transport Association, (IATA) report, The growth of its domestic market in India is among the highest in the world and has the potential to become the third largest domestic aviation market (with over 450 million mark of domestic passengers) by the year 2020, after that of USA and China. The Passenger output rose from 73 million in FY 2006 to 144 million in FY 2011, (according to a study by FICCI–KPMG (2012). Government has taken keen interest to develop the industry during the Eleven Five Year Plan (2007–2012). This period saw the completion of four international airport projects through the public–private partnership (PPP) mode, and also witnessed five Indian carriers functioning on international routes.

Literature Review

- 1) **Bose Kanti Tarun**, (2012), “Advantages and disadvantages of FDI in India and China”. The study has been done on evaluation of advantages and disadvantages of FDI in China and India based on literature review. The study was based on two major companies: Wal-Mart operations in China and Hyundai operations in India. The study concludes that both China and India has been a hotspot for foreign investment due to its unsaturated market conditions, cheap labour, demographic factors, consumer behaviour, etc.
- 2) **Dr. S N Babar and Dr. B V Khandare**, (2012), “Structure of FDI in India during globalization period”. The study is mainly focused on changing structure and direction of India’s FDI during globalization period. The study is done through analysis of benefits of FDI for economic growth. The study has been done through sectoral analysis of FDI participation, as well as through study of country wise flow of foreign inflow in India till 2010.
- 3) **Chakraborty Chandana and Basu Parantap**, (2002), “FDI and growth in India: Co integration Approach”. The study is explored through a structural Co integration model with vector error correction mechanism, by a two way link between FDI and long run relationship exists between FDI and GDP, i.e. unit labour cost and import duty in total tax revenue.
- 4) **Park Jongsoo**, (2004), “Korean Perspective on FDI in India: Hyundai Motors Industrial Cluster”. The article studies the flow of FDI in India through industrial cluster: with special reference to

Hyundai Motors. The article concludes that the attitude of Indian government towards foreign investment has shown a drastic change after 1991. The new reforms of FEMA have been attracting the FII's but the article also concludes that two principal deterrents to investment in India are bureaucracy and showing pace of reforms. The article suggests that the growth of India has increased through joint ventures and Greenfield investments.

From the above literature review it has been found that FDI has been valuable for India and its economic growth. Although the studies are more theoretical rather than analytical, still they have been of immense help in forming the base for the following work.

Objectives of the Study

- 1) To examine over all progress of the aviation industry.
- 2) To examine the role of FDI in aviation industry development.
- 3) To evaluate the opportunities and challenges in the industry.
- 4) To give a suggestions for future development.

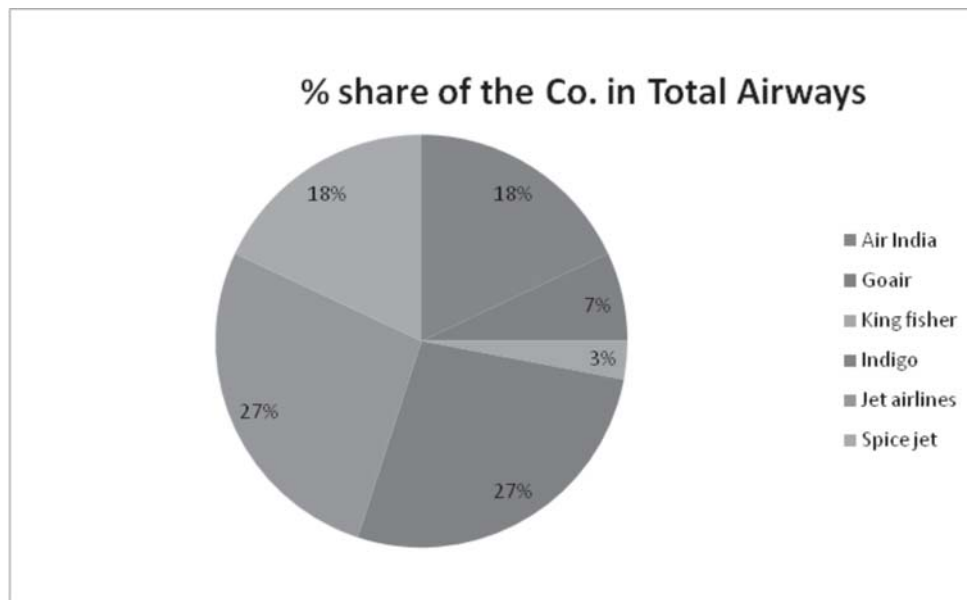
Methodology

The Present study is totally depending on secondary data. However an attempt is made by researcher to gather information from high quality of documents and sources are like FICCI'S report, Government departmental report and governments various websites.

Present Scenario of the Aviation Industry

India is rising very fast in specific industries among them aviation is one. Currently Indian aviation market is the ninth largest civil aviation market in the world. Air transport in India presently supports 56.6 million jobs and generates over US\$ 2.2 trillion of the global gross domestic product (GDP). Currently, India's aviation market caters to 117 million domestic and 43 million international passengers. Over the next decade that market could reach 337 million domestic and 84 million international passengers. After LPG programme many private Indian companies entered into this sector.

Following chart representing, the contributions of the various companies in total air ways.



Source: Report of the Indian Government – 2013.

Above the figure express that among private companies Indigo and Jet airlines are contributing 54% in total airlines business. Spices and Air India are second largest contributors in airlines business. This is a good shine because it creates healthy competition which is benefitting to customers.

According to the CAPA India 2011-12 aviation industry outlook, By the end of this decade, i.e. in 2020, air traffic in India is projected to grow 3.5 times from today's level, making it the third-largest market in the world, behind the US and China.

The Main drivers for the expansion of Indian Civil Aviation Sector are

- 1) Liberalization and economic reforms undertaken by the government.
- 2) Fast expansion of industries as a consequence of economic reforms.
- 3) High GDP growth in India.
- 4) Increase in inbound and outbound tourists, and in medical tourism; disposable incomes expected to increase at an average of 8.5% per annum until 2015.
- 5) Emergence of low-cost airlines.
- 6) The organized retail boom that would require timely delivery of goods, thus contributing to the growth of the air cargo segment.
- 7) Corporate increasingly prefer private jets and air charter services.
- 8) Modernization and setting up new airports across the country.
- 9) City-side development of non-metro airports.
- 10) Providing international airport status to major Tier-I and Tier-II cities.
- 11) Open sky policy and permission to private operators to operate on international sectors.
- 12) Encouraging private investments in airlines and airport infrastructure.
- 13) Facilitative foreign direct investment norms.
- 14) Liberal bilateral service agreements and emphasis on development through public-private partnership (PPP) mode, etc.

Due to high demand of the industry Government declare The Vision “2020” under that the Ministry of Civil Aviation conceives of building infrastructure to support 280 million customers by the end of year 2020.

Immense growth potential exists in Tier-II and Tier-III markets with airlines on an expansion spree in these markets. The AAI is upgrading and modernizing 35 non-metro airports in the country at an estimated cost of around USD 1 billion, as well as modernizing the Chennai and Kolkata airports.

According to the Deloitte Study Report, Industry has a lot of opportunities to develop in future. But present day aviation industry is passing through an economic crisis, all domestic airline operators, except Indigo declared financial losses for the year-ended March 2012. According to various estimates, accumulated losses between April 2007 and March 2012 exceeded INR 425 billion. During the same period, large Indian players declared major losses. In this scenario, FDI in aviation is expected to improve consumer sentiment in aviation industry.

Foreign Direct Investment in India

To support and promote growth and prosperity in the Aviation sector of India, the Department of Industrial Policy and Promotion (DIPP) and the Government of India, are now allowing to 49% FDI in aviation sector. The foreign direct investment in aviation up to 49% is permissible in India, but foreign airlines were not permitted to invest in any domestic airline company. FDI in aviation is a conditional.

The Cabinet Committee on Economic Affairs (CCEA) has approved the proposal of the Department of Industrial Policy and Promotion (DIPP) for permitting foreign airlines to make foreign investment, up to 49 per cent in scheduled and non-scheduled air transport services.

Removing the existing restriction on investment by foreign airlines would assist in bringing in strategic investors into the civil aviation sector. Higher foreign investment inflows are necessary at the present juncture, in order to strengthen the sector. Introduction of global best practices, concomitant with the induction of FDI from foreign airlines, is expected to lead to higher service standards, international best practices and induction of state-of-the-art technologies, in the air transport sector.

Until now, foreign airlines were allowed to participate in the equity of companies operating cargo airlines, helicopter and seaplane services, but not in the equity of an air transport undertaking operating scheduled and non-scheduled air transport services. The Government has now permitted foreign airlines

to invest, under the Government approval route, in the capital of Indian companies operating scheduled and non-scheduled air transport services, up to the limit of 49 per cent of their paid up capital. The 49 per cent limit will subsume FDI and FII investment. The investments so made, would need to comply with the relevant regulations of SEBI, such as the Issue of Capital and Disclosure Requirements (ICDR) Regulations / Substantial Acquisition of Shares and Takeovers (SAST) Regulations, as well as other applicable rules and regulations. Such investment would further be subject to the conditions that:

- A Scheduled Operator's Permit can be granted only to a company
 - That is registered and has its principal place of business within India,
 - The Chairman and at least two-thirds of the Directors of which are citizens of India, and
 - The substantial ownership and effective control of which is vested in Indian nationals.
- All foreign nationals likely to be associated with Indian Scheduled and Non-Scheduled air transport services, as a result of such investment, shall be cleared from security view point before deployment, and
- All technical equipment that might be imported into India, as a result of such investment, shall require clearance from the relevant authority in the Ministry of Civil Aviation.

The total FDI inflows into the air transport sector, during January, 2000 – April, 2012, were US\$ 434.75 million, constituting only 0.25 per cent of the total FDI inflows into the country. Government has opened the door for foreign company but still foreign companies are accepted "Wait and Watch" policy. For instance, in 2007, India successfully conducted its first launch of a commercial satellite when an indigenously built rocket put an Italian AGILE astronomical satellite into a 550-km equatorial orbit. The aim of the satellite was to gather information about the origins of the universe through imaging of distant celestial objects in the X-ray and Gamma ray regions of the electromagnetic spectrum. With this launch, India joined an elite club of nations who have the capacity to deploy their space exploration resources for commercial use.

Moreover, a technology safeguard agreement (TSA) signed in July 2011 paves the way for India to launch US-made satellites from its spaceport at Sriharikota in Andhra Pradesh. Further, a proposed commercial space launch agreement (CSLA) with the US government will enable India to compete in the international market for launching heavy commercial satellites. CSLA is likely to be signed this year, according to official sources. This agreement will allow US commercial satellites, or satellites with US components, to be launched on ISRO space vehicles, significantly opening up the nearly USD 2 billion global space launch business for India.

Opportunities for FDI in Aviation Industry

The key opportunist that the Indian aviation sector are

- 1) Huge demand.
- 2) Rapid Expansion of IT industry.
- 3) Strong fundamentals of economy.
- 4) Expansion of Tourism and Med tourism industry.
- 5) Supportive Government Policies.

Challenges for FDI in Aviation Sector

- 1) **Government policy:** From a long-term perspective, the GOI needs to roll out more reforms to resolve the fundamental issues that lead to the poor performance of Indian airlines.
- 2) **High fuel (aviation turbine fuel, or ATF) costs:** In India, aviation turbine fuel (ATF) constitutes around 45-50% of the total operating cost of an airline as compared to the global benchmark of

20-25%. To expect Indian domestic carriers to remain profitable even after paying 50% more on ATF than their global counterparts is unfair. Even international airlines have to pay nearly 15% more for refilling in India. Naturally due to high ATF our airlines facing the problem of lose. In this condition in our aviation industry FDI will not have attraction to invest in India.

The high cost of ATF is attributed to the country's severe taxation policy. ATF is a decontrolled petroleum product and the price of ATF is reviewed and fixed by oil marketing companies on a fortnightly basis at par with the international crude prices movement. But what make ATF dearer in India are the variable sales tax rates ranging from 4 to 30% across states. Due to variation and high tax structure leads to uninterested to FDI.

- 3) **Sky-scraping Airport Fees:** High airport fees are also one of the obstacles in the development of the industry. In April 2012, Delhi International Airport Limited (DIAL) hiked airport fees by almost 344% drawing flak from various quarters including international airlines. It has increased the burden on air travelers. The cascading effect of the move is net decline in passengers.
- 4) **Prerequisite of Proper Infrastructures:** Indian aviation sector will remain underutilized unless accompanying policy and infrastructure reforms are undertaken. It is a prerequisite to develop proper infrastructure and connectivity of cities and trade centers.
- 5) **An inconsistent Tax Structure among States:** Every state has its own tax structure and it has wide variation in tax, making complicated in process which effects in development of the industry as well as in travelers number.
- 6) **Ominous Condition of international airlines:** Due to financial crises situation of international carriers doesn't inspire faith. In the last reported financial year, major international airlines posted losses – Qantas (\$253 million), Lufthansa (13 million Euros), Air France-KLM (809 million Euros). However, airlines like Singapore, Air China, and Emirates saw decline in their profits by 69%, 43%, 72% respectively to 269 million dollars, 1121 million dollars, 409 million dollars respectively on yearly basis.

If merely finances of aviation companies were in bad shape, one could have suggested fire-fighting as an option. But what renders grim look to the whole sector is the restrictive and retarding environment in which airlines have to operate. Even International Air Transport Association (IATA) has expressed its reservation stating that unless issues of high taxes and infrastructure costs are addressed, sector may struggle to take-off despite allowing FDI.

Suggestions

- 1) **Reduction in tax:** According to expert, declare ATF as a 'notified' product, as a result of which states will reduce value-added tax (VAT) on ATF. ATF contributes 45–50 percent of an airline's total operating costs - this move will likely lower the contribution of ATF and, thus, increase the profitability of airline operators.
- 2) **Training to youth:** Facilitate the Indian workforce with technical and maintenance capabilities such that Indian carriers, maintenance, repair and overhaul (MRO) players, and ground handlers, among others, have access to a less expensive workforce for cost optimization. A plan to set up the National Aviation University is an initial step in the right direction, which is helpful to provide employment and eradicate poverty and unemployment.
- 3) **Public Private Partnership:** To provide a good infrastructure a huge capital is required that is why PPP is required. The government has been proactive in building and modernizing Indian airports under the PPP mode to encourage the private sector's participation. Prominent projects

undertaken for airports under the PPP mode are at Hyderabad, Delhi, Bangalore, Cochin, Kannur and Mumbai. These projects have been undertaken through the PPP mode with a total investment of INR 20,041 crore.

- 4) **Profit making approach:** India is also gaining a leadership position with regard to launch of commercial satellites in space. Through this invention India can earn huge profit to utilize for commercial purpose.
- 5) **Fix norms:** Government policy should be clear and positive and also attractive which is resulting in good investment.

Conclusion

The decision of 49% FDI in retail will prove to be beneficial for the Indian middle class and upper middle class people. Currently, number of Indian passengers using various airlines for travelling is increasing at a rate of 11% per year, with the advent of FDI; this rate will increase to better ratio. Furthermore, upcoming investment will increase competition and that will not only improve services and security, but will also reduce cost of air travelling and hence, more Indians will be able to use airlines. However, the State still owns the Air India Limited and unless the State disinvests the Air India Limited completely, we cannot expect much progress in aviation industry because, by holding Air India, Indian government immorally controls the market and this intervention creates losses for private aviation companies and the Air India too. Due to inflation and then general price rise, the private companies fail to get any bailout to compensate their losses. Governmental intervention will keep the possible growth of aviation industry and benefits of Indian consumers at a condensed rate.

Tony Tyler, IATA's Director General and the CEO in his keynote address at the India Aviation 2012 conference displayed immense confidence in the Indian Aviation Industry saying, 'I am passionate about aviation. And I am an India optimist. The IATA (International Air Transport Association) will be fully engaged in the team effort to turn Indian aviation into the great success story that it has the potential to become. India should not settle for a bronze medal in the world of aviation. It has pure gold potential.'

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MID DAY MEALS : WHAT, WHY AND HOW

Geeta Menezes

ABSTRACT

The Mid Day Meal Scheme in India is the world's largest school-based feeding programme, aimed at improving the nutritional status of students and promoting the universalization of elementary education. The Mid Day Meal Programme has been quietly feeding more than 10 crore children every day for more than 10 years. Unfortunately, this popular and relatively successful programme makes it to the headlines only when things go wrong - this time following the tragic death of 23 children in Bihar after eating mid day meal at school. This study attempts to evaluate the Mid Day Meal Programme with specific reference to Mumbai's civic schools and highlights some of the long-standing issues in its implementation. The study is a descriptive one, based on intensive field work research, employing both primary and secondary data. The sample consisted of 200 school children who are entitled to avail mid day meals from 20 civic schools, randomly selected from 24 BMC wards. Personal Observation and Detailed Semi-structured Interviews have been used to gather first hand evidence about the implementation of the Mid Day Meal Programme as per MDM guidelines. Descriptive Statistics has been used for in-depth analysis. The results indicate that there is not enough awareness among the beneficiaries about Mid Day Meal Programme details, logo, their rights and entitlements under the scheme. School teachers are not aware of their role and responsibilities under the scheme. They need to be motivated for playing pro-active role in the day to day functioning and monitoring of the scheme without compromising on teaching-learning activities. Food quality and accountability mechanisms are the major limitations of the scheme. Exclusive monitoring structures should be set up for effective monitoring and implementation of the scheme. Processes should also be set in place to ensure vibrant community involvement so that the mid day meal programme becomes a peoples' programme. Given the malnutrition status of India, and especially Maharashtra, the Mid Day Meal Programme is perhaps the best investment India can make to safeguard its future.

Keywords : BMC schools, children, Mid Day Meals.

Origin of the Research Problem

The Mid Day Meal Programme in India is the world's largest school feeding programme, reaching out to about 12 crore children, in over 12.65 lakh schools/ EGS centres across the country. The Government of India launched the National Programme of Nutritional Support to Primary Education, popularly known as Mid-Day Meal Programme (MDMP), in August 1995, to boost enrolment in schools, and simultaneously address the problem of malnourishment among school children. Initially, the scheme distributed 'dry rations' with the expectation that states would move to serve a cooked meal within a period of two years. However, most states continued the same way and the implementation of the scheme largely remained a low-key concern until 2001, when the Supreme Court directed all states to provide a cooked meal for children. From 2008-09, the programme covers all children studying in Government, Local Body and Government-aided primary and upper primary schools and the EGS/AIE centres including Madarsas and Maqtabs supported under SSA of all areas across the country. It is a centrally sponsored scheme. Cooking costs are shared between the GoI and the states on a 75:25 sharing pattern. A sum of Rs.13215 crores has been allocated for the scheme in the current year. The cooking cost was revised with effect from 1st July 2013 by MHRD at Rs.3.34 and Rs.5.00 per child per day for primary and upper primary stage respectively. The calorific value of a mid-day meal at primary stage has been fixed at a minimum of 450 calories and 12 grams of protein and for upper primary stage it is a minimum of 700 calories and 20 grams of protein. The MDMP is also being used to support

administration of six monthly doses of deworming medication and Vitamin A supplementation, weekly doses of iron and folic acid supplements, and other micronutrients depending on common deficiencies found in the local area.

The Mid Day Meal Scheme has been operational in the state of Maharashtra since 1995-96. The Municipal Council of Greater Mumbai (MCGM), also known as Brihanmumbai Municipal Corporation (BMC), was entrusted with implementing the scheme in the metropolitan area of Mumbai in 1999-2000. Initially, the Corporation distributed 3 kgs of dry rice per student per month to the students of classes I to V having an attendance of more than 80 %. After the Supreme Court order, the scheme was redesigned in 2003. Since then, instead of raw grains, a cooked mid day meal is served to all primary school students. Since January 2008, the MDMP has been extended to cover the upper primary level. BMC runs around 1162 schools and provides cooked mid day meals to more than 3.8 lakh civic school students in Mumbai. Mahila SHGs/NGOs are engaged in cooking and serving of mid day meals. The most marginalised sections of the community populate these civic schools. BMC's Mid Day Meal Programme is supposed to address two of the most pressing problems for poor children in Mumbai-hunger and education.

Statement of the Research Problem

BMC's Mid Day Meal Programme is often criticised for its insipid and bland food. Media reports show that the BMC's annual budget for schools is Rs.1900 crore but only Rs.100 crore is spent on the Mid Day Meal Programme for more than 3.5 lakh children. There are allegations that most BMC schools are dishing out poor quality mid day meals and the kids are not getting food as per the government regulations. Even the High Court has slammed BMC for failing to properly implement the Mid Day Meal Scheme. The scheme is important in terms of its potential for addressing the problem of malnutrition among the poor school going children. It is a matter of grave concern that the poor children have to eat food which has low nutritive value. This calls for a comprehensive evaluation of BMC's Mid Day Meal Programme to judge its efficacy in relation to its objectives.

Review of Literature

Dreze and Goyal (2003), while reporting the findings of a CES survey in Chattisgarh, Karnataka and Rajasthan, observed that cooked, nutritious mid day meals in primary schools have a major impact on child nutrition, school attendance and social equity. However quality issues need urgent attention, if mid day meals are to realize their full potential. Universal and nutritious mid day meals would be a significant step towards the realization of the right to food.

Gopaldas, T. (2003) found that inspite of the Mid Day Meal Programme, the nutritional, health and intestinal parasitic status of the school children in Gujarat was poor. The greatest dietary gaps were with respect to Vitamin A and iron. Intestinal Helminths were seen to seriously interfere with growth, and utilization of iron and Vitamin A. He suggested that mid day meals should be integrated with a health package of "deworming + iron + vitamin A" in the classroom.

Afridi, F. (2005) while comparing the Mid Day Meal Scheme in Madhya Pradesh and Karnataka reported better implementation in Karnataka where children were provided with 100 grams of rice, 20 grams of pulses and 25 grams of vegetables with variations in cooked meals every week. Children were also provided with iron, folic acid and deworming tablets. Community participation was high and the programme was extended with additional community resources from Class V to Class VII. Her empirical evidence confirmed that children in MP were getting a more nutritious diet after shifting from old daliya scheme to new Suruchi Bhojan.

Deodhar et al. (2007) examined the implementation of Mid Day Meal Scheme in Ahmedabad city and reported that the implementation of the scheme was lacking on the grounds of nutrition and food safety. In terms of calorific and nutritive intake, proportionate amounts of protein and iodine were not provided through the Mid Day Meal Scheme.

Planning Commission (2010) conducted a performance evaluation of Cooked Mid Day Meal Scheme across India and revealed that the scheme has been successful in addressing classroom hunger and achieving social equity. However it has resulted in diversion of attention of students and teachers from teaching and learning activities. Most of the states did not follow the guidelines of GoI to deliver food grains at the school point by PDS dealers, thereby resulting in the leakage of food grains.

Objective of the Study

This study is an attempt to review the performance of the Mid Day Meal Programme in Mumbai's civic schools in the light of MDM guidelines and highlight some of the long standing issues in its implementation.

Research Methodology

The study is a descriptive one, based on intensive field work research, employing both primary and secondary data. The sample consisted of 200 school children who are entitled to avail mid day meals from 20 civic schools, randomly selected from 24 wards, giving equal representation to boys and girls. The survey was undertaken between July-September 2013. Personal Observation and Detailed Semi-structured Interviews have been used to gather first hand evidence about the implementation of the Mid Day Meal Programme as per MDM guidelines. Descriptive Statistics has been used for in-depth analysis.

Results and Discussions

The Mid Day Meal Scheme in India is the world's largest school-based feeding programme, aimed at improving the nutritional status of school students and promoting the universalization of elementary education. The success of the mid day meal programme revolves around the manner in which it is implemented at the school. The MDM guidelines categorically state that mid-day meals should be served to all children attending school on each working day. The MDMP is routed through schools so that correct nutrition messages, good eating habits and hygiene and sanitary practices are imparted and inculcated in children. The awareness of the scheme should be generated through display of logo, weekly menu, food norms, etc at prominent places in and outside the school.

Table 1: Awareness of the MDMP

Parameters	Children Responses	
	Yes (%)	No (%)
Aware of MDM logo and its significance	-	100%
Aware of their rights and entitlements under MDMP	-	100%
Aware of the details of MDMP (What & Why)	-	100%
Aware of MDM weekly menu	2%	98%
Watched any AV on MDM	-	100%
Teachers creating awareness of MDMP	-	100%

Table 1 evaluates the MDMP on status of awareness parameter. None of the 200 school children seem to be aware of MDMP details, logo, their rights and entitlements under the scheme. Only 2% seem to be aware of MDM weekly menu. The MHRD has developed 2 films on MDMP which are to be used by schools for creating greater awareness about the meaning, rationale and entitlements under the scheme. None of the surveyed school children have watched any audio video on MDMP. Further all 200 school children said that their teachers have not created any awareness of the MDM scheme. They only ask them to finish their meal because it is important for their overall well being. The maximum that the school children know about the concept of MDM is khichdi provided from outside.

The MDMP does not merely aim to provide a cooked meal, but one satisfying prescribed nutritional norms. As per the MDM guidelines, the prescribed nutrition to be provided by the MDM should include 450 kcal and 12 grams of protein to be derived from 100 grams of food grains (rice), 20 grams of pulses, 50 grams of vegetables and 5 grams of oil for children studying in primary classes and 700 kcal and 20 grams of protein to be derived from 150 grams of food grains (rice), 30 grams of pulses, 75 grams of vegetables and 7.5 grams of oil in upper primary classes. The MDM should be wholesome, nutritious, tasty, digestible and vary from day to day. In addition to cooked meals, supplementary food (kharig, soya biscuits, fruits, jaggery, peanuts, chikki, til and rajgira ladoos, etc) should be given once a week. Teachers should under no circumstances be assigned responsibilities that will impede or interfere with teaching learning. They should, however, be involved in ensuring that (a) good quality, wholesome food is served to children, and (b) the actual serving and eating is undertaken in a spirit of togetherness, under hygienic conditions, and in an orderly manner so that the entire process is completed in 30-40 minutes. They are required to taste the prepared meal prior to serving on rotation basis and sign the taste register maintained in the school.

Table 2: Quantity and Quality of MDM

Parameters	Children Responses	
	Yes (%)	No (%)
Entitled and availing MDM regularly	85%	15%
MDM served daily	100%	-
Carry food from home	15%	85%
Cooked meals served hot	80%	20%
Satisfied with the quantity of MDM	98%	2%
Satisfied with the quality of MDM	10%	90%
Satisfied with the variety in the menu	20%	80%
MDM is the main meal of the day	20%	80%
Prefer MDM during holidays	40%	60%
Supplementary nutrition given	100%	-
Satisfied with supplementary nutrition	98%	2%
More fruits to be included under supplementary nutrition	90%	10%
Provision of eating plates/ tiffins for MDMP	100%	-
Parents taking feedback on MDMP	80%	20%
Teachers taking feedback on MDMP	20%	80%
Food tasted by the teacher before serving	30%	70%
Complained about the quality of MDM	10%	90%
Taken ill after consuming MDM in the last one year	10%	90%
MDM officials supervising MDMP	5%	95%

Table 2 evaluates the MDMP on quantity and quality parameters. Out of 200 school children surveyed, 30 reported that they do not avail cooked mid day meals regularly. 10 out of 30 skip mid day meals due to quality issues and other 20 Jain students do not consume meals which have onions, garlic and potatoes. These students get food from home. All reported that mid day meals are being served daily (222 working days). 98% students reported satisfaction with the quantity of mid day meals served. The cooked mid day meals are served by approximation. They get more if asked for. 80% of them reported that cooked meals are served hot and that their parents do take feedback on meals served in the school. A majority of 90% have reported dissatisfaction regarding the quality of cooked meals served. Bad food quality occasionally leads to food poisoning, invariably leading to a backlash against the whole programme from parents and media. Further 80% have reported dissatisfaction with the variety in the menu because khichdi is being served on most of the days. As per MDM guidelines, school mid day meal is meant to be in addition to, and not a substitute for meals which parents should in any case provide to children at home. 40 out of 200 school students accepted that school mid day meal was the main meal of their day. 40% of the children preferred mid day meals during holidays. All reported that supplementary nutrition was given on Wednesdays. A majority 98% reported satisfaction with supplementary nutrition. 90% said that more fruits should be included under supplementary nutrition. All the children said that the schools have provided them with tiffins for serving mid day meals. Only 20% of the students reported that their teachers take their feedback on MDMP. Further only 30% reported that the meals are tasted by the teacher before serving. Only 10% have complained to the school authorities about the bad quality of mid day meals and the same have reported to being taken ill after consuming MDM in the last one year. A majority 95% said that they have not witnessed MDM officials supervising MDMP. Food quality and accountability are the major limitations of MDMP. Mid day meals should have more variety. School teachers are not aware of their role and responsibilities under the scheme. They need to be motivated for playing a pro-active role in the day to day functioning and monitoring of the scheme without compromising on teaching-learning activities.

As per MDM guidelines, cooked mid day meals contribute to the Right to Education by providing parents a strong incentive to send children to school, facilitating regular school attendance, enhancing children's learning abilities, fostering social and gender equality, eliminating classroom hunger and

helping to impart nutrition education to school children and their parents. A well organised mid day meal can be used as an opportunity to impart various good habits to children (such as washing one's hands before and after eating), and to educate them about the importance of clean water, good hygiene and related matters.

Table 3: MDMP Outcomes

Parameters	Children Responses	
	Yes (%)	No (%)
Incentive to attend school	70%	30%
Improves learning outcomes	80%	20%
Eliminates classroom hunger	70%	30%
Imparts nutrition education	40%	60%
Ensures social equality	95%	5%
Inculcates hygiene	60%	40%

Table 3 evaluates MDMP on outcomes parameter. 70% of the respondents accepted that MDMP is an added incentive to attend school and plays an important role in eliminating classroom hunger. 80% of the school children reported that MDMP helps in improving learning outcomes. Only 40% feel that MDMP imparts nutrition education. This may be due to schools and teachers not creating enough awareness about the scheme. A majority 95% reported that MDMP ensures social equality. No gender/caste/community discrimination has been reported in serving or seating arrangements. Further only 60% reported that MDMP inculcates good eating habits and hygiene and sanitary practices among them. School authorities do not play a pro active role in ensuring that MDMP objectives are fulfilled.

MDM guidelines mandate that MDMP should also be complemented with appropriate health interventions relating to micronutrient supplementation and de-worming, through administration of (a) six monthly dose for de-worming and vitamin-A supplementation, (b) weekly iron and folic-acid supplement, zinc and (c) other appropriate supplementation depending on common deficiencies found in the local area.

Table 4: MDMP and Health Interventions

Parameters	Children Responses	
	Yes (%)	No (%)
Children given micro-nutrients periodically	100%	-
School health card maintained	100%	-

Table 4 evaluates MDMP on health interventions parameter. All 200 school children reported that micronutrients (syrup/IFA tablets/deworming tablets and protein powder packets) are administered periodically in their schools and school health card is also maintained by all the schools.

MDM guidelines also mandate that Grievances Redressal Mechanism should be put in place by installing a toll free telephone number for enabling the public to register their grievances; Community participation should be encouraged for ensuring transparency and accountability in the scheme; Processes should also be set in place to ensure vibrant community involvement so that the mid day meal programme becomes a peoples' programme; Schools should maintain a roster of community members involved in the programme; Community members should be encouraged to make observations on the implementation of the scheme and the schools should make available a register for regular recording of such observations; Schools should weigh the quantity of cooked mid day meals supplied by the food service providers; An Emergency Medical Plan should be prepared to deal with any untoward incident; Exclusive monitoring structures should be set up for effective monitoring and implementation of the scheme; Safety and hygiene standards must be set and practiced with rigor.

Table 5: School Checklist

Parameters	No. of School Responses	
	Yes	No
MDM logo displayed	02	18
Weekly menu displayed	02	18
Details of the MDMP displayed	02	18
Details of the Food Service Provider displayed	-	20
MDM register maintained	20	-
MDM Taste register maintained	20	-
Weighing the food quantity before serving	02	18
Sending food sample for testing	05	15
Roster of community participation maintained	02	18
Observations of community members on MDMP	02	18
Dedicated toll free telephone number for GRM displayed	-	20
Record of number of complaints received from children	-	20
Record of number of complaints received from teachers	-	20
Record of number of complaints received from parents	-	20
Record of feedback taken on MDMP	-	20
Record of any action taken	-	20
Any Emergency Medical Plan in place	02	18
Any copy of Inspection Report by MDM officials	-	20
Safety and Hygiene Standards	-	20
Processes set in place to ensure vibrant community participation	-	20
Any program to mobilize mothers in supervising MDMP	-	20
Extent of Variation (registered versus actual)	20	-
Any Gender/ Caste/Community discrimination observed	-	20
MDMP creating disruption in teaching-learning	-	20

Table 5 evaluates MDMP on the basis of school's adherence to MDM guidelines. Only 2 of the 20 schools surveyed have displayed MDMP logo, MDMP details and weekly menu details. None of the surveyed schools have displayed contact number and details of the food service providers. All the schools have maintained MDM register and MDM taste register with the relevant details; however the quality of record keeping is a serious concern. Further only 2 of the schools were seen weighing the food provided by the food service provider before serving. MDM guidelines also mandate that MDM food samples should be kept for one day for getting it tested by BMC laboratory in case any untoward incident of food poisoning occurs in the school. Only 5 of the sample schools were seen adhering to this specific guideline. These schools were seen keeping a sample of mid day meal in sealed jars for one day for testing by an assigned BMC laboratory in case of any untoward incident happening in the school. But they do not submit food sample for testing the nutrition content or the presence of e-coli, etc. in mid day meals. Again only 2 of the 20 surveyed schools have maintained a roster of community participation, and have recorded observations of community members on MDMP. None of these schools have displayed dedicated toll free telephone number for Grievances Redressal Mechanism under the MDMP. The school authorities seem to be unaware of any such number.

Further no school has a record of the number of complaints received from either the children or the parents or the teachers. There is absolutely no practice of taking any feedback on MDMP and so there is no record of any related action taken. Even the BMC/MDM officials do not bother to inspect the scheme as implemented in different schools and so none of these schools have any copy of inspection report by MDM officials. Only 2 of these schools have an Emergency Medical Plan in place, in the sense that they have contact details of nearby Primary Health Centre. Further most of the schools fail on safety and hygiene standards also. Safety and hygiene are absolutely crucial for the success of mid day meals. Vibrant community involvement in the day to day functioning of the scheme is important to make MDMP a people's programme. Support of the community members, including mothers could also be solicited to ensure that children wash their hands with soap before eating, use clean plates and glasses, avoid littering and wastage of food, and rinse their hands and mouth after eating. None of the

surveyed schools have taken any steps towards mobilizing mothers and other community members in daily supervision and monitoring of MDMP. The community should be empowered to play a more active role in the day to day management and monitoring of the scheme. Around 15% variation (number of school children availing mid day meals as per MDM register and the number of children actually availing mid day meals on the day of visit) was noticed in all of the surveyed schools. No gender/caste/community discrimination was observed in any of these schools in serving or seating arrangements. The actual serving and eating is undertaken in a spirit of togetherness and in an orderly manner. Further in all the schools it was observed that the MDMP was not interfering with teaching learning activities. As is evident from the above analysis, the MDMP represents the best and the worst of India. It is one of the more "successful" (in terms of regularity and scale) food security programmes initiated by the Government of India. Recent economic research clearly documents the positive impact of the scheme on enrolment, attendance, retention and nutrition. The biggest challenge is to achieve a radical improvement in the quality of mid day meals and in accountability mechanisms. Monitoring of MDMP is not a high priority in the daily business of BMC. Interactive Voice Response System should be introduced for daily monitoring of the MDMP in BMC schools. Civil society organizations and private agencies can be engaged to beef up the monitoring system. Food inspectors may be deployed to periodically check the quality of prepared meals. Everyone can contribute towards ensuring that the MDMP serves its objectives. There is a role for everyone: parents, teachers, concerned community members, media, and researchers.

Research Limitations

Any evaluation of the Mid Day Meal Programme should also include tracking fund flows and expenditures from their first point of release (Government of India) to their final point of receipt (schools). Further analyzing the role of food service providers would have given more valuable insights into the functioning of the MDMP.

Conclusion

Mid Day Meals are an important terrain of future engagement, not just for the State, but also for social movements and indeed the public at large. A concurrent third party evaluation of the Mid Day Meal Programme in Mumbai's civic schools is attempted so that the problems in the implementation of the programme can be identified and rectified. The MDMP is of immense benefit for both education and nutrition of children. However, it is necessary to improve its implementation. The tragedy that happened in Bihar some days back should not be repeated anywhere in the country. 23 children, most under 10 years of age, had died after eating midday meal at a school on July 16, 2013 in Saran district of Bihar. The cooking oil used was suspected to be laced with insecticide. At a time when mid-day meals are under scrutiny after the Bihar school tragedy, the BMC has no mechanism in place to monitor the quality of food supplied to school kids in Mumbai. The study is an attempt to sensitise all the stake holders involved, regarding the broad vision of the Mid Day Meal Programme. Instead of just spending money and believing that this is all it takes to implement the MDMP, the BMC should do some out-of-the-box thinking and show that it really means business when it comes to nutrition for children.

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THE REGIONAL IRRIGATION SCENARIO IN MAHARASHTRA

Veena Devasthali

ABSTRACT

The irrigation scenario in Maharashtra has been under media focus for quite some time. The present paper traces the development of irrigation in Maharashtra state since its inception. The development of irrigation at the state level as well as across the regional divisions has been discussed. The focus of the paper is on the vast disparity in the irrigation potential created and the actual area irrigated. It also highlights the development of irrigation in terms of major, medium and minor irrigation projects across regional divisions. The paper raises some issues of concern for the future policy measures.

Keywords : Irrigation , development, disparity , regional divisions

Introduction

The irrigation scenario in Maharashtra has been the focus of the media for a fairly long period of time. Given the current political climate in the state it also appears that it is going to continue to be so for quite some time. This is an attempt to explore the regional aspects of the irrigation sector in the state.

Historical Background

The Maharashtra state came into existence in 1960. Soon after the inception the First Irrigation Commission was appointed by the Maharashtra government. The First Commission estimated that only 30 % of the cultivable area could be brought under irrigation. It was also recommended by the Commission that this should be done by 1980. However by 1980 approximately only 17% of the cultivable area was brought under irrigation. The Second Irrigation Commission was appointed in 1995. In 1997 the Commission was renamed as the Second Water and Irrigation Commission. The Second Commission estimated that nearly 85 lakh ha i.e. 40% of the cultivable area could be brought under irrigation.

Development of Irrigation – State Level and Across Regional Divisions

- **State Level Scenario : 1961 – 2010**

The development of irrigation in the state in the past five decades has been presented in Table 1.

Table 1 : Creation of Irrigation Potential in Maharashtra : 1961 – 2010 (Lakh ha)

Time Period	Irrigation Potential Created	Cumulative Irrigation Potential Created
1961*	-	03.98
1961-1969*	03.20	07.18
1969-1980*	10.12	17.30
1980-1990*	08.95	26.25
1990-2001**	11.44	37.69
2001-2010**	09.65	47.37

Source : * Compiled from Five Year Plans of GoM

** Compiled from Irrigation Status Report, Department of Irrigation, GoM, September 2011

From Table 1 it is clear that by 2010 the total irrigation potential created was 47.37 lakh ha. This accounts for approximately 22 % of the cultivable area of the state. In other words the irrigation potential created does not cover even one fourth of the cultivable area. The progress in the creation of irrigation has not been uniform over the past five decades. In the first decade the irrigation potential created was only 3.20 lakh ha. However in the successive decades there was considerable increase in the same though with fluctuations from decade to decade.

- **Regional Scenario : 2001 – 2010**

The development of irrigation sector across the regional divisions reveals a very interesting picture.

Table 2 : Regional Development : 2001 and 2010

Lakh ha(%)

Year	Konkan	Nashik	Pune	Aurangabad	Amaravati	Nagpur	Maharashtra
2001	0.7	6.5	13.8	8.5	3.4	4.8	37.7
	(1.9)	(17.2)	(36.6)	(22.6)	(9.0)	(12.7)	(100.0)
2010	1.0	9.7	15.4	10.5	4.7	6.1	47.4
	(2.1)	(20.3)	(32.3)	(22.0)	(9.9)	(12.8)	(100.0)

Source : Compiled from Irrigation Status Report, Department of Irrigation, GoM, September 2011

It can be seen from Table 2 that the regional development of the irrigation sector has been rather uneven. The irrigation potential in 2001 was highest (36.6) in Pune division. This was followed by Aurangabad division (22.6%) and Nashik division (17.2%) respectively. Though Pune division accounted for the largest potential in 2010 as well its share in the total potential declined to 32.3% in 2010. Though Aurangabad and Nashik divisions followed Pune division again in 2010 there was a change in their shares in 2010. While the share of Aurangabad division declined marginally to 22 % there was significant increase in the share of Nashik division from 17.2 % to 20.3%. All three divisions together accounted for 76.8% of the total irrigation potential created in 2001 and 74.6% in 2010 respectively. The remaining three divisions viz Amaravati, Nagpur and Konkan though recorded an increase in the irrigation potential created, together they accounted for 23% and 25% of the irrigation potential in 2001 and 2010 respectively. The share of Konkan division was the lowest in 2001 as well as 2010.

The yearly changes in the creation of irrigation potential of all the divisions is presented in Table 3. This brings out the variations in the creation of the irrigation potential across the divisions in a clear manner.

Table 3 : Regional Development : 2001 – 2010

(Lakh ha)

Year	Konkan	Nashik	Pune	Aurangabad	Amaravati	Nagpur	Maharashtra
2001	0.7	6.5	13.8	8.5	3.4	4.8	37.7
2002	0.7	6.6	13.9	8.6	3.5	4.8	38.1
2003	0.8	6.6	14.3	8.6	3.5	4.8	38.6
2004	0.8	6.6	14.6	8.7	3.6	4.8	39.1
2005	0.8	6.7	15.1	8.8	3.8	4.8	40.0
2006	0.8	6.8	15.6	9.1	3.9	5.1	41.3
2007	0.8	7.2	16.3	9.5	4.1	5.4	43.3
2008	0.9	7.4	16.6	9.8	4.3	5.8	44.8
2009	0.9	9.5	15.1	10.2	4.6	6.0	46.3
2010	1.0	9.7	15.4	10.5	4.7	6.1	47.4
2001-2010	0.3	3.2	1.6	2.0	1.3	1.3	9.7

Source : Irrigation Status Report, Department of Irrigation, GoM, September 2011

It can be seen from Table 3 that the regional development of the irrigation sector has been rather uneven. During 2001-2010 the total irrigation potential created was 9.7 lakh ha. The creation of potential was highest for Nashik division (3.2 lakh ha) followed by Aurangabad division (2.0 lakh ha) and Pune division (1.6 lakh ha). The potential created in both Amaravati and Nagpur divisions was 1.3 lakh ha each. The Konkan division accounted for the lowest potential in the state. It was 0.3 lakh ha.

The regional picture of this decade however reveals an interesting picture. The overall irrigation potential of Pune division was consistently highest throughout this decade. The next two divisions were Aurangabad and Nashik divisions. There was hardly any addition to the irrigation potential in Nagpur division during the first half of the decade. The addition to the irrigation potential was observed from the year 2006 onwards. Amaravati division like other divisions recorded small but consistent addition. The addition to the irrigation potential in Konkan division throughout this decade was small and not consistent.

The extent of cultivable area, irrigation potential and irrigated area across the regional divisions as on 30th June, 2010 has been presented in Table 4.

Table 4 :Cultivable Area, Irrigation Potential and Irrigated Area – 30thJune 2010

Lakh ha (%)

Regional Division	Cultivable Area	Creation of Irrigation Potential	Irrigated Area
Konkan	15.4 (7)	00.98 (2)	00.12 (0.4)
Nashik	40.0 (19)	09.67 (20)	05.28 (18)
Pune	43.1 (20)	15.41 (32)	14.63 (50)
Aurangabad	56.5 (26)	10.51 (22)	04.35 (15)
Amaravati	43.8 (21)	04.67 (9)	01.83 (6)
Nagpur	23.3 (11)	06.10 (12)	03.34 (11)
Maharashtra	211.99 (100)	47.37 (100)	29.55 (100)

Source : Same as Table 2

The largest cultivable area (26%) in the state was in Aurangabad division. This was followed by three divisions vizAmaravati (21%), Pune (20%) and Nashik (19%) divisions. Nagpur division and Konkan division accounted for only 11 % and 7 % of the cultivable area respectively. However the creation of irrigation potential doesn't reflect the same pattern. The highest potential i.e. 32 % was created in Pune division. This was followed by Aurangabad division (22%) and Nashik division (20%). Despite having 21% of the total cultivable area in the state the creation of irrigation potential in Amaravati division was only 9%. The extent of irrigation potential created in Nagpur and Konkan divisions was 12% and 2 % respectively.

The differences are even more pronounced in case of actual irrigated area. The total irrigated area at the state level is 29.55 lakh ha. Out of the total irrigated area Pune division accounted for 50 % of the area. The next two divisions vizNashik and Aurangabad together accounted for only 18% and 15% of the irrigated area respectively. Both these divisions together accounted for less irrigated area than Pune division. The irrigated area of Nagpur division was 11% and that of Konkan division was just 0.4%. What is however very alarming is that the area brought under irrigation in Amaravati division is only 6%. In terms of both the creation of irrigation potential and the actual irrigated area this division has suffered from the uneven development.

Table 5 :Extent of the Utilisation of Irrigation Potential

Regional Division	Creation of Irrigation Potential as on 30 th June 2010 (Lakh ha)	Irrigated Area 2010-2011(Lakh ha)	Percentage of Irrigated Area to Potential Created (%)
Konkan	00.98	0.12	12
Nashik	09.67	5.28	54
Pune	15.41	14.63	95
Aurangabad	10.51	4.35	41
Amaravati	04.67	1.83	39
Nagpur	06.10	3.34	55
Maharashtra	47.37	29.55	62

Source : Same as Table 2

The utilisation of the irrigation potential created within each region was also rather uneven (Table 5). The utilisation at the state level was 62 %. However there are glaring regional imbalances. The performance of only Pune division was well above the average state level. It was 95% for Pune division. No other division comes anywhere near Pune division. The performance of all the other divisions ranges between 12 % for Konkan division to 55% for Nagpur division and 54% for Nashik division.

The scenario in terms of the performance of major, medium and minor projects also reveals a very interesting pattern.

Table 6 :Regional Divisions – Types of Projects (No.)

Regional Division	Major	Medium	Minor	Total
Konkan	04	09	180	193
Nashik	16	45	533	594
Pune	23	46	770	839
Aurangabad	11	80	973	1064
Amaravati	11	23	381	415
Nagpur	14	45	411	470
Maharashtra	79	248	3248	3575

Source : Same as Table 2

The largest number of total projects were in Aurangabad division This was closely followed by Pune division. Pune division accounted for the largest number of major projects whereas largest number of medium and minor projects were in Aurangabad division. The number of all types of projects was the lowest in the Konkan division.

Table 7 : Major Projects – Creation of Irrigation Potential and Irrigated Area

Regional Division	Number of Projects	Creation of Irrigation Potential as on 30th June 2010 (Lakh ha)	Irrigated Area – 2010-2011 (Lakh ha)	Percentage of irrigated area to creation of irrigation potential (%)
Konkan	04	00.52	00.04	07.69
Nashik	16	04.86	30.13	64.40
Pune	23	10.61	10.91	102.83
Aurangabad	11	05.33	02.85	53.47
Amaravati	11	01.91	00.65	34.03
Nagpur	14	03.09	01.75	56.63
Maharashtra	79	26.32	19.33	73.44

Source : Same as Table 2

The largest number of major projects were in Pune division. This division had 23 major projects. This was followed by Nashik division with 16 and Nagpur division with 14 major projects. There were 11 projects each in Aurangabad and Amaravati divisions and only four projects in Konkan division. There were variations in terms of the utilisation of the irrigation potential created. At the state level the extent of utilisation by way of major projects was 73%. The extent of utilisation was highest for Pune division. In no other division the extent of utilisation was above that of the average of the state.

Table 8 : Medium Projects – Creation of Irrigation Potential and Irrigated Area

Regional Division	Number of Projects	Creation of Irrigation Potential as on 30 th June 2010 (Lakh ha)	Irrigated Area 2010-2011 (Lakh ha)	Percentage of irrigated area to creation of irrigation potential
Konkan	9	0.17	0.09	52.94
Nashik	45	2.11	1.30	61.61
Pune	46	1.91	1.24	64.92
Aurangabad	80	1.69	0.60	35.50
Amaravati	23	1.23	0.50	40.65
Nagpur	45	1.35	0.81	60.00
Maharashtra	248	8.46	4.54	52.84

Source : Same as Table 2

There are variations in terms of the number of medium projects as well across the regional divisions. The highest number of medium projects were in Aurangabad division. This was followed by Pune division with 46 projects and Nashik and Nagpur divisions each with 45 projects. Amaravati and Konkan divisions accounted for 23 and nine projects respectively. Overall utilisation of the potential of the state was 52.84% which was lower than that of the major projects. Despite having largest number of projects in Aurangabad division in terms of the utilisation of potential created the performance was not good. It recorded the lowest performance. The performance of Amaravati division was also lower than the average state level performance. The highest performance again was that of Pune division which was 64.92% but the performance of Nashik and Nagpur divisions was also significant i.e. 61.61% and 60% respectively. The performance of Konkan division was similar to that of the average state performance.

Table 9 : Minor Projects – Creation of Irrigation Potential and Irrigated Area

Regional Divisions	Number of Projects	Creation of Irrigation Potential as on 30 th June 2010 (Lakh ha)	Irrigated Area – 2010-2011 (Lakh ha)	Percentage of Irrigated Area To Creation of Irrigation Potential (%)
Konkan	180	0.29	0.08	27.59
Nashik	533	2.73	0.84	30.77
Pune	770	2.90	2.48	85.52
Aurangabad	973	3.49	0.90	25.79
Amaravati	381	1.53	0.68	44.44
Nagpur	411	1.67	0.77	46.11
Maharashtra	3248	12.59	5.75	45.67

Source : Same as Table 2

The creation of irrigation potential and the irrigated area by way of minor projects accounted for 12.59 lakh ha and 5.76 lakh ha respectively. The overall utilisation at the state level was 45.67%. In this case also Pune division recorded highest utilisation i.e. 85.52%. Though there were largest number of minor projects in Aurangabad division the extent of utilisation was just 25.79% which was even lower than that of Konkan division. The performance of Nashik division (30%) was also below that of the average performance of the state. The utilisation of Nagpur division (46%) was a little above and that of Amaravati division (44%) was a little below that of the average state performance.

IV Issues of Concern

The ultimate irrigation potential of the state is 85 lakh ha. The potential created is 47.37 lakh ha and the irrigated area is 29.55 lakh ha. It has taken nearly five decades to create and utilise this potential. How long will it take to create the potential for the remaining 37.63 lakh ha and how much longer will it take to utilise the created potential? The state has a long way to go to improve the utilisation of the potential created so far. The development of irrigation sector is far from uniform. It is necessary to improve the regional balance in terms of both the creation of potential and the utilisation of the same. It has been estimated that only 40% of the cultivable area can be brought under irrigation. There is also an urgent need to explore the alternatives for the remaining 60% of the cultivable area which is not likely to be brought under the irrigation.

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WOMEN IN UNORGANIZED SECTORS WITH REFERENCE TO LIJJAT PAPAD IN AMARELI DISTRICT

Rekha Kaklotar

ABSTRACT

Lijjat Papad is an exceptionally successful story of entrepreneurship started 54 years ago in 1959. In 1962, the name Lijjat (Gujarati word meaning "tasty") was chosen by the group for its products. The organization was named Shri Mahila Griha Udyog Lijjat Papad. Shri Mahila Griha Udyog Lijjat Papad, or Lijjat, is an organization that has acted as a catalyst in empowering poor urban and rural women across India during the last five decades. Starting as a small group of seven women, today Lijjat has more than 45,000 members in 67 branches and 35 divisions all over India in across 17 states. Only women can become members of Lijjat, and all of its members, addressed as "sisters," own the organization. The 'papad-making' industries of India have provided ample opportunity of employment for the women workers of low socio-economic class. In this study an attempt has been made to find out the development of papad making units in rural areas of Amareli district as well as growth aspect of women employed with Lijjat papad. The case study is based on primary and secondary data. It includes 50 sample size of Savarkundala town of Amareli district. This study analysis about primary information, income and employment related information, reason for doing work, other benefits, opinion about management, etc.

Keywords : Empowerment, Income, Lijjat Papad, Women.

Introduction

Papad is a popular and tasty food item in the Indian diet since many centuries. It is essentially a wafer-like product, round in shape and made from dough of powdered pulses, spices, powdered chilly and salt. Variety of pulses and proportion of pulses and spices varies from region to region depending upon preferences of local people whereas certain varieties are popular on a larger

Papad is a part of Indian dish anywhere we go. Recently, it has become an essential part of dish even in America, England and other Western countries.

All Punjabi dishes come with Papad. It is unimaginable to fathom a company's development and monetary progress based on a single thing- Papad. However, this is stark reality that Lijjat Papad has done it successfully. Once the company started running it never regressed. Its progress is astounding.

Objectives of this Study

1. To study the development of Papad industries in rural areas of Amareli district.
2. To identify the growth aspect of women employed with Lijjat Papad.

Research Methodology

Primary and secondary data used for this research study. The researcher prepared a questionnaire of questions related to Papad making industries for collecting primary information and secondary information collected through articles, websites, reference books and news paper cuttings. Hence, this is a survey-based research. Primary data collected during Oct-Nov 2013. It includes 50 sample size of Savarkundala town of Amareli district.

Historic Development Of Lijjat Papad

Lijjat was the brain child of seven semi-literate Gujarati housewives from Mumbai. The seven women were Jaswantiben, Parvatiben, Ujamben, Banuben., Laguben, Jayaben and one more lady whose name is not known. The women borrowed Rs. 80 from Chaganlal Karamsi Parekh, a member of the Servants of India Society and a social worker. On March 15, 1959, they gathered on the terrace of their building and started with the production of four packets of Papads. They started selling the Papads to a known merchant in Bhuleshwar. Initially, the women were making two different qualities of Papads, in order to sell the inferior one at a cheaper rate. The group got considerable publicity through word of mouth and articles in vernacular newspapers. This publicity helped it increase its membership.

In 1962, the name Lijjat (Gujarati word meaning "tasty") was chosen by the group for its products. The organization was named Shri Mahila Griha Udyog Lijjat Papad. By 1962-63, its annual sales of Papads touched Rs. 1.82 lakh. Lijjat has an annual turnover of around Rs. 6.50 billion (over 100 million USD) in 2010, with Rs. 290 million in exports. It provides employment to around 45,000 people. Lijjat is headquartered in Mumbai and has 67 branches and 35 divisions all over India.

In the 1980s and 1990s, Lijjat started attracting attention of foreign visitors and officials. Lijjat started exporting its products in the United Kingdom, the United States, the Middle East, Singapore, the Netherlands, Thailand, and other countries.

Management Structure of Lijjat

The organization is entrusted to a managing committee of twenty one members, including the President, the Vice-President, two secretaries, and two treasurers. Sanchalikas are in-charge of various branches and divisions. Each branch has a committee eleven member-sisters, again chosen by consensus. The central office at Mumbai previously coordinated the activities of various branches. But, as the organization grew, the authority was decentralized in terms of work and sharing of profits at the branch level. However, the Sanchalikas still need the managing committee's approval before they undertake any new project or activity. All the branches follow the same set of instructions and have similar accounting system. Lijjat has branches in seventeen Indian states.

Lijjat follows its own financial accountability principle. There is no credit method for running operations in the organization. Every payment is done on a daily basis, except for the outside supply of raw material. Profits and losses are shared equally among the members of a given branch. The cost of national-level advertising is borne by all branches and divisions, depending on their individual production abilities.

Limitation of this Study

I This study includes the rural areas of Amareli district of Saurashtra.

I The analysis of this study depends on answer given by female labourer of Papad making units.

I Broad study of this research is not possible due to limitation of expression.

An Analysis Survey and Study Of Papad Making Units

This study was carried out of the fifty samples of Papad-making industries of Amareli district of Saurashtra. In Amareli district many women's doing Papad making activity in rural area. But in Savarkundala town Papad making activity running by institution which was connected with Mumbai but at present it is working separately. At least 60 to 70 women are working here but all are doing this activity their own house not in institution. They collecting their raw material from this institution between 7.30 to 8.30 A.M and returning after completion of Papad making work as a same day but before 2.00 P.M.

This analysis has been divided into the following four sections.

1. Primary Information Of the Women In Papad Industries

Primary information of employee helps to know family background, standard of living, their thinking and social status of employees.

Age is one of the factor in knowing the importance and value of empowerment level among women. Papad-making there is not a single woman under 17. Out of a total of 50 female samples there are 28 (56%) between ages 18 to 30, 14(28%) between 31 to 40, and 08 (16%) above 40 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 25(50%) women's have 4 family members, 22(44%) women labourers have 5 to 7 members in their family. Families more than 7 members are 3 (6%). This shows awareness toward family planning among these members.

Education is directly concerned with job, work or occupation which makes them confident to face contingencies. In Papad-making there are 12 (24%) illiterate, 10(20%) seventh pass, 19(38%) under 12th std. and 09 (18%) are Graduates. The biggest number of illiteracy is among Papad-making members.

Marital status was another matter of survey. Among Papad-making members 49 (98%) are married and 1 (2%) unmarried. this indicates 98% are married and have family commitments. These women’s are working hard and making themselves self –reliance, self-confident and self-dependent. All are working to support their families.

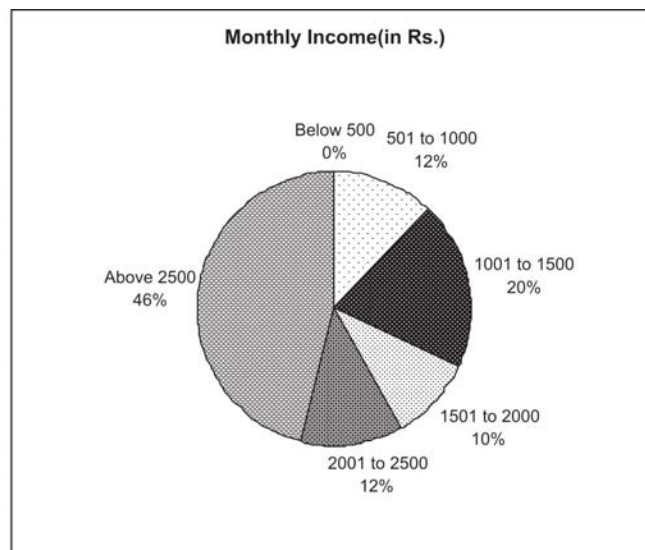
2. A Survey Of Employment and Income Based On these Units

Self industry is basically an economic activity. Working women are especially self-employment and income is the prime concern of all industries. Papad making industry among women is an extra-income activity among housewives and educated women. Most of these women their self-employment is a Supplementary economic activity to support the family. They do not have enough time at their disposal entirely to be devoted to these economic activities. Hence they utilize their leisure in earning half of a loaf with major earning members in their families.

The following Table shows Monthly Income earned by these women through their auxiliary economic activities.

TABLE-1: Monthly Income during 2012-2013

Sr.No.	Monthly Income (in Rs.)	No. of Female
1	Below 500	---
2	501 to 1000	06(12%)
3	1001 to 1500	10(20%)
4	1501 to 2000	05(10%)
5	2001 to 2500	06(12%)
6	Above 2500	23(46%)
	Total	50(100%)



Source: Primary data

As above table show that there are 23(46%) women who earn more then Rs.2500 monthly. 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.

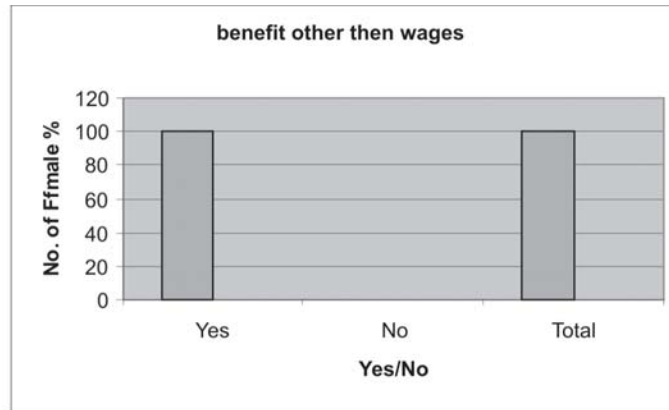
Benefits other than wages

Generally, workers of unorganized sector not getting any kinds of benefits other than wages. Here try to get information that which kinds of benefits getting by this workers. No such benefits are given to these workers because they are all not government servant. As this organization grew, the authority was decentralized in terms of work and sharing of profits at the branch level. So, all female workers are getting benefits of profit and loss of this institution, also institution providing them bonus, gift, tour facility etc.

The following Table shows Benefits other than Wages offered to them.

TABLE-2: Benefits Other than Wages

Sr.No.	Other Benefits	No. of Female
1	Yes	50(100%)
2	No	—
3	Total	50(100%)



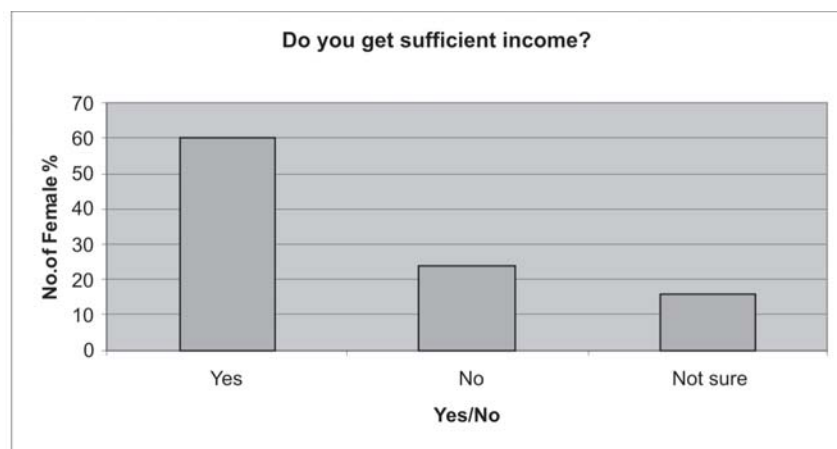
Source: Primary data

We can see from this Table that workers in Papad-making get benefits other than Wages. Since they are not united and they have not anything to do with government in so far as their wages concerned, they do not get any benefits. Even otherwise, for those who get other benefits, it depends upon the conduct of workers for availing other benefits aforementioned. Workers in Papad Making not getting work for a whole month, they have to remain workless for 10 to 15 days. In other words they have to work only for half of the year (6 Months).

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?”

Yes/No	No. of Female
Yes	30(60%)
No	12(24%)
Not sure	8(16%)



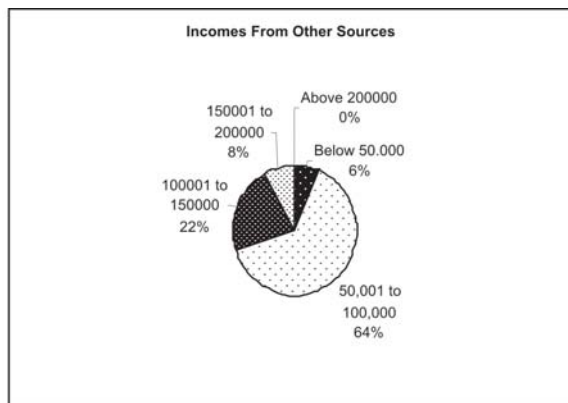
Source: Primary data

From above table we can say that In Papad-making there are only 30 workers (out of 50) who are economically satisfied With this insufficient work and wages they are always in search of other temporary labour and job works in order to support their families.

Man is the main earning member in the families of all these workers. But very often his income is not sufficient for running a family for many reasons. These women workers believe in the economic stability of their families by doing other labour works. It includes domestic chores of others, farm-labouring, and temporary house-works during marriage season, etc. These are other than their usual work in Papad-making. Here is a Table that shows other sources of income of these workers families along with the income they usually get out of it.

TABLE-4: Incomes from other sources (Year 2012-2013)

Sr.No.	Yearly Income (In Rs.)	No. of Female
1	Below 50,000	03(6%)
2	50,001 to 100,000	32(64%)
3	100001 to 150000	11(22%)
4	150001 to 200000	04(8%)
5	Above 200000	00
	Total	50(100%)



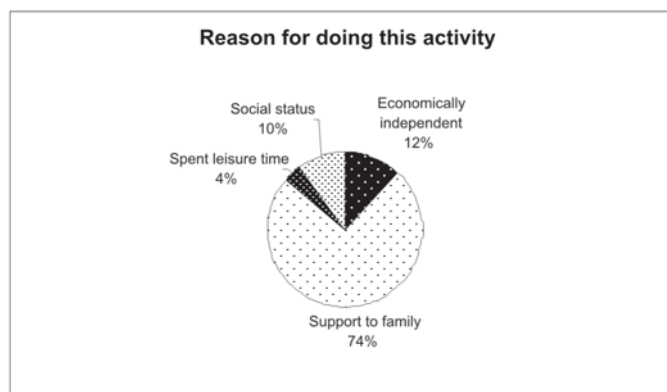
Source: Primary data

Above table show that 35(70%) of female families earning not more then 1 lakh and their family have need to other income source. For providing support to their family female doing these kinds of activity.

In rural area agriculture is the main source of income for rural people due to lack of other employment opportunity. Also this income is not enough for running life. So, it is necessary for female to search other source of income. In this research 37(74%) females are working for support their family. This table shows the reason for doing this activity.

TABLE-5: Reasons for doing this activity

Sr.No.	Reason for doing this activity	No. of female
1	Economically independent	06(12%)
2	Support to family	37(74%)
3	Spent leisure time	02(04%)
4	Social status	05(10%)



Source: Primary data

As per above table average 74% of the sample size has taken employment of rolling Papad to support family and 12% to become economically independent. Some of the reasons for this type of responses are that maximum numbers of respondents are financially and economically weak and their foremost requirement is to satisfy the basic necessities, next comes social satisfaction.

3. Opinions About The Management

Any business or industry immensely rests on its management. The management's role is decisive factor in any industries. Manager's attitude, behavior with worker and decision making make active or weak to their workers. Here is attempt to know opinions about the women managers who run Papad-making.

1. 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 about 42 years.
2. Generally speaking, technology is the least exercised in industries. In fact, in many ways it negates technology. But in modern times, no industry can develop without technology. So the management in all the concerned study have made at one or the other stages use of technology. It enhances their management of time and work. It has also enhanced more productivity in less time. They are using technology in accounting.
3. Products of Papad making industry require a particular sort 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.
4. 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.

4. Survey Results and Suggestions

Researcher prepared many other questions and collected data from the selected 50 workers on such Questions as (1) How many days do you work in a month in this industry? (2) Do you get wages according to work only or quality of the work? (3) Do you work manually or with the help of machine? (4) When you get your wages? (5) Do your family-members give you support? (6) Do you get enough wages by this work? (7) Can you manage both responsibilities: Your occupation and duty for your children and family? (8) Do you work by choice or by need? (9) What actions do you expect from the Government? These and many other pertinent questions were asked to the workers. The sole purpose of the research is only then served when it is useful at all levels of the Society and the Institution.

Findings

1. Un-married women are very less in a sample of 50. Married are more as they have family commitments to be performed.
2. Education level is very low and as such it is the most important feather of empowerment hat. An educated woman teach whole of the family and brings a revolutionary change in society.
3. More number of women's are engrossed in the activity of rolling Papad as this can be performed at home during their leisure time.
4. Support to family and economical independence is high as maximum numbers of respondents are financially and economically weak and their requirement is to satisfy basic necessities.

5. Change is seen in sense of responsibility followed by good recognition and participative decision making. The reason is the confidence build up because of earning capability. Other social factors are very low as these women belonged to the disadvantaged section of society so the driving force is satisfying basic needs.

Conclusion

The development of Shri Mahila Griha Udyog Lijjat Papad should be taken in broader framework of women empowerment. The organization is responsible for empowering women by the way of promoting self-reliance, self-confident, self-dependent and educating them to realize their fundamental rights. Lijjat organization has taken a step in this direction in both condition and position of women. Lijjat has made women financially stable to such an extent that after taking their rightful share for their livelihood, they are contributing generously to societal cause. Lijjat as a 'Trust' is a service organization engage in serving poor and destitute and to empower women for social development. India is committed to the cause of empowerment of women. However, the journey towards progress is long and arduous.

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MICRO CREDIT: PROVISION FOR SECURITY, PROSPERITY AND EMPOWERMENT

G. J. Yajnik

ABSTRACT

Organizing effective and successful banking with the poor requires barefoot bankers with a sense of commitment. The usual attitude associated with 'suited-booted' bankers and bureaucrats has to be given up.

- Ela Bhatt

According to the New Oxford American Dictionary, the word finance has its origin in old French. It is derived from the word 'finer' meaning 'make an end, settle the debt' or 'payment of a debt or compensation.' This definition indicates that the requirement of finance arises whenever the expenditure exceeds the income. Whether rich or poor everyone faces such a situation but it is more common among the less privileged people especially women. It is very difficult for them to get traditional banking/ financial services which are always available against the collaterals. As a result only the rich can avail of such benefits. It is micro finance which takes care of such people. Micro finance is the process of providing different financial services to those who do not earn a fixed income or who are poor or possess very small or no collateral. This paper is divided in two sections. Section I discusses the importance of micro finance and different components of micro finance in general and micro credit and its importance as a tool for providing security, prosperity and empowerment to poor women in particular. Whereas section II examines the efforts of Prof. Muhamud Yunus and his Grameen Bank in Bangladesh and another important organization SEWA (Self Employed Women's Association) started in India by Ms. Ela Bhatt in the early seventies. SEWA is the world's first female-led micro credit institution. SEWA is known for its commitment to fight for the rights of poor women. It is an organisation truly wedded to the cause of empowering women so that they can fight all kinds of social, political and economic oppression and exploitation. A comparative analysis of different aspects and products of micro finance of both the institutions i.e. SEWA and GRAMEEN Bank is attempted in the paper.

Keywords : *Micro finance, Micro credit, Women Empowerment, Grameen Bank, SEWA, Poverty reduction, Security.*

Introduction

As a part of the overall economic development of a country, it is very necessary that more and more people are provided with banking services. Alleviation of poverty and sustainable development are the fundamental aims of any economic planning of any country. It is estimated that over 500 million of the world's poor are economically active. These people are workers or self-employed. For earning their livelihood they do not have access to financial resources. Further, it is also observed that over 80% of all households in developing countries do not have access to institutional banking services. This includes nearly all the poor people in the developing world. When there are no financial institutions to serve them, poor enterprises and households rely largely on informal sources such as family, friends, suppliers or moneylenders for their financial needs (Essentials, 1). So far as India is concerned, around 300 million people or about 60 million households are living below poverty line. It is further estimated that out of these households, only about 20 percent have access to credit from formal banking sector (BASIX, 1). The CRISIL Inclusix is India's first comprehensive measure of financial inclusion in the form of an index. It is a relative index that has a scale of 0 to 100, and combines three very critical parameters of basic banking services - branch penetration (BP), deposit penetration (DP), and credit penetration (CP) - together into one single metric (CRSIL Inclusix, 9). The all-India CRISIL Inclusix score of 40.1 (on a scale of 100) is relatively low. It is a reflection of under-penetration of formal banking facilities in most parts of the country (CRISIL Inclusix, 11).

Section I

The case for micro finance as a mechanism for poverty reduction is simple. If access to credit can be improved, it is argued, the poor will have finance for their productive activities that will allow income

growth, provided there are no other binding constraints. This is a route out of poverty for the non-destitute chronic poor. For the transitory poor, who are vulnerable to fluctuations in income that can bring them close to or below the poverty line, micro finance provides the possibility of credit at times of need and in some schemes the opportunity of regular savings by a household itself can be drawn on (Weiss,4).

As we know that micro finance is the provision of financial services for those who do not have any collateral to offer. In other words, micro finance refers to small savings, credit and insurance services extended to socially and economically disadvantaged segments of society. In the Indian context terms like “small and marginal farmers”, “rural artisans” and “economically weaker sections” have been used to broadly define micro finance customers. The recent Task Force on Micro Finance has defined it as “provision of thrift, credit and other financial services and products of very small amounts to the poor in rural, semi-urban or urban areas, for enabling them to raise their income levels and improve living standards”. At present, a large part of micro finance activity is confined to credit only. Women constitute a vast majority of users of micro-credit and savings services.” (BASIX, 2).

Micro finance includes many financial services or products like collecting deposits or mobilization of savings, micro credit or loans, insurance services etc. according to CGAP-UNCDF (2009), Micro finance comprises small savings, saving based credit for consumption, credit for income generating activities, payment services, money transfer, insurance, linkage between credit integrated with non-credit inputs such as capacity building, backward and forward linkages for a sustainable development through micro finance at household level (Canis, 29).

Micro finance is a growing industry. It was pioneered by specialized non-governmental organizations (NGOs) and banks such as Bank Rakyat Indonesia (BRI) Unit Desa (Indonesia), Grameen Bank (Bangladesh), Kenyan Rural Enterprise Programme (K-Rep) (Kenya), Fundacioin para la Promocioin y Desarrollo de la Microempresa (PRODEM), Banco Solidario (BancoSol) (Boliva), and others. They challenged the conventional wisdom of the 1970s and discovered that with new lending methods, the rural poor repaid loans on time. These new methods included providing very small loans without collateral at full-cost interest rates that were repayable in frequent installments. They demonstrated that the poor majority, who are generally excluded from the formal financial sector, can, in fact, be a market niche for innovative banking services that are commercially sustainable (Essentials, 1). In India there are mainstream micro finance institutions (MFIs) like NABARD, SIDBI, HDFC, RRBs, Commercial Banks, credit co-operatives, registered/unregistered NBFCs etc. whereas there are alternative MFIs like trusts, societies, NGOs working as SHGs or specially organized cooperatives like SEWA Bank etc. NABARD has launched SHG-Bank linkage programme to bring poor people out of the vicious circle of poverty and debt.

NABARD continues to extend various supports to various stakeholders to facilitate sustained access to financial services for the unreached poor in rural areas through various microfinance innovations in a sustainable manner. During the year 2011–12, refinance of 30.73 billion was provided to banks covering their lending to SHGs, which has shown an increase of about 21 per cent over the previous year. As a proportion of NABARD’s long term refinance disbursements, the SHG’s share increased from 18.9 per cent in 2010–11 to 19.9 per cent in 2011–12. Under the Microfinance Development and Equity Fund, 333.1 million was released during 2011–12, of which 286.8 million was grant support for promotional activities and 46.3 million for Capital Support/Revolving Fund Assistance to Micro Finance Institutions, as against 299.5 million and 174.3 million, respectively in the previous year. The JLGs fill a critical gap in the rural areas where marginal farmers and tenant farmers find it difficult to individually access bank loans. As capacity building efforts 1,914 Micro Enterprise Development Programmes (MEDP) were conducted during the year for 56,292 members on various location-specific farms, non-farm and service sector activities. So far, 164,948 participants had been covered under the enterprise development programme. NABARD continues to extend various supports to various stakeholders to facilitate sustained access to financial services for the unreached poor in rural areas through various microfinance innovations in a sustainable manner. During the year 2011–12, refinance of 30.73 billion was provided to banks covering their lending to SHGs, which has shown an increase of about 21 per cent over the previous year. As a proportion of NABARD’s long term refinance disbursements, the SHG’s share increased from 18.9 per cent in 2010–11 to 19.9 per cent in 2011–12. Under the Microfinance Development and Equity Fund, 333.1 million was

released during 2011–12, of which 286.8 million was grant support for promotional activities and 46.3 million for Capital Support / Revolving Fund Assistance to Micro Finance Institutions, as against 299.5 million and 174.3 million, respectively in the previous year. The JLGs fill a critical gap in the rural areas where marginal farmers and tenant farmers find it difficult to individually access bank loans. As capacity building efforts 1,914 Micro Enterprise Development Programmes (MEDP) were conducted during the year for 56,292 members on various location-specific farms, non-farm and service sector activities. So far, 164,948 participants had been covered under the enterprise development programme (Puhazhendhi, 7).

There are 155 MFIs are reported working in the field with total client outreach of 27534686, their portfolio outstanding is 22338 crores (INR). These MFIs are serving in 573 districts of our country, out of which 235 districts are the poorest districts (www.Sa-Dhan.net)

In recent times micro credit has occupied a major place in micro finance and as a result many a times micro finance and micro credit are used as synonyms. In simple terms micro credit is the provision of small financial assistance for very needy individual/s or group/s in small amount with or without any collateral in rural or semi-urban or urban areas. Many methods of providing micro credit are adopted by different MFIs or NGOs working in this field.

Apart from one of the components of micro finance, micro credit is also aimed at increasing the standard of living of poor by providing them with an opportunity to generate or increase their level of income. Therefore, micro credit is considered to be an important tool for poverty reduction and self-employment generation and women empowerment. The point here is what can be done for women empowerment especially given its socio-economic relevance in the economic development of a country. According to Pandit Jawaharlal Nehru, “When woman moves forward, the family moves, the villages move and the nation moves” (Canis, 30). The tragedy of women as described by Oza et al (2001-02) is that women have suffered financial and social disadvantage historically. They have faced disempowerment not only historically but structurally. Caste, patriarchy and family are the structural institutions which have justified and perpetuated women’s marginalization . . . A patriarchal mindset and practices deny women access to and control over resources, opportunities and benefits. The private and public spheres are male domains (Canis, 31). Moreover, women constitute the major part of the poor population. So it is very necessary to empower women as part of the poverty alleviation programme. The 2001 census figures reveal that out of a total 89.2 million (89229741) marginal workers, 54.3 (54363078) million were females and their further break up reveals that out of total 80.7 million (80769518) rural marginal workers, 51.03 million (51031616) were females. Further 8.5 million (8573164) females were seeking/available for work in rural areas. According to the 2001 census out of 45.87 million (45871400) illiterate rural marginal workers, 35.12 million (35128855) females were illiterate. All these figures suggest that there is a substantial presence of women in rural economic activities and they should be empowered.

Moreover, a scheme for promotion of women SHGs in backward districts of India, With the object of scaling up SHG promotion activities in “Left Wing Extremism” (LWE) affected and backward districts in the country, a special initiative was commenced by NABARD with the Govt. of India. The programme entails promoting “Women” Self Help Groups in 150 districts with the assistance of anchor NGOs and support organisations identified for the purpose . . . This approach is expected to facilitate sustained financial inclusion by extending banking services to women members of SHGs, promote sustainable livelihood opportunities to the members and facilitate effective implementation of other social development programmes for women through SHGs. Already MoU has been entered into by 239 anchor NGOs with the banks, leading to formation and savings linking of 70,000 groups and credit linkage of 18,000 groups with the banks. The overall progress under the scheme is encouraging. NABARD is also supporting the anchor NGOs with capacity building and also promotional grant assistance. During the year 2012-13, an amount of 16.94 crore has been utilised towards promotional grant assistance to anchor NGOs and for training and capacity building of stakeholders from Women SHG Development Fund maintained with NABARD and contributed fully by Government of India. (NABARD, 28)

It is also observed that, women entrepreneurs have attracted special interest from MFIs because they almost always make up the poorest segments of society, they have fewer economic opportunities, and they are generally responsible for child-rearing, including education, health and nutrition. Given

their particularly vulnerable position, many MFIs seek to empower women by increasing their economic position in society. Experience shows that providing financial services directly to women aids in this process. Women clients are also seen as beneficial to the institution because they are seen as creditworthy.

Regardless of culture or national context, impact assessments have arrived at positive results for women with access to financial services. For instance, a study on the impact of micro finance on poverty alleviation in East Africa, conducted by the UNDP MicroSave-Africa programme, found that participation in a micro finance institution “typically strengthens the position of the woman in her family. Not only does access to credit give the woman the opportunity to make a larger contribution to the family business, but she can also deploy it to assist the husband’s business and act as the family’s banker - all of which increase her prestige and influence within the household.” (Source: Wright and others, *Vulnerability, Risks, Assets and Empowerment: the Impact of Micro finance on Poverty Alleviation*, March 1999. Quoted in *Essentials*, Pgs.3-4).

According to Kofi Annan (2004)

“Micro finance has proved its value, in many countries, as a weapon against poverty and hunger. It can change people’s lives for the better, especially the lives of those who need it most. A small loan, a savings account, a affordable way to send a cheque back home, can make all the difference to a poor or low income family. With access to Micro finance, they can earn more, build up assets, and better protect themselves against unexpected setbacks and losses”. (Canis, 29).

Now, let us turn to Section II dealing with GRAMEEN BANK and SEWA BANK in the light of the foregoing.

Section II

Grameen Bank

The concept of microcredit gained popularity in the mid-seventies, particularly after the path-breaking work of Noble Laureate Prof. Yunus from Bangladesh. Prof. Muhamud Yunus started Grameen Bank In 1974 when Bangladesh was in the grip of famine. Everywhere there was nothing but misery. It was that period when Prof. Muhamud Yunus was working as the Head of the Economics department at Chittagong University, Bangladesh. He felt miserable and helpless on seeing the suffering of the people of his country during the famine. He decided to do something and started studying the rural economy of Bangladesh. He started his mission at Jobra village where he had firsthand experience of poverty, unemployment and economic exploitation. He saw that rural poor households are in the grip of money lenders. There were usurious rates of interests charged by the money lenders (even 10% per day). These money lenders were using different methods of charging for the credit they provided in rural Bangladesh e.g. Dadan system. All these systems were oppressive in nature. According to Prof. Yunus:

“Unfortunately no formal financial institution was available to cater for the credit needs of the poor. The credit market by default of the formal institutions, had been taken over by local money lenders. It was an efficient vehicle, creating a heavy rush of one-way traffic on the road to poverty.

People were not poor because they were stupid or lazy, they worked all day long, doing complex physical tasks. They were poor because the financial structures which could help them widen their economic base simply did not exist in their economy. It was a structural problem not a personal problem” (Yunus, 11)

In 1976 he started a micro financial institution called GRAMEEN BANK with its unique micro credit program for the rural poor. The Grameen Bank got tremendous success leading to the Noble Peace Prize 2006 awarded to Prof. Yunus and his Grameen Bank.

One innovation that allowed the Grameen to grow explosively was group lending, a mechanism that easily allows the poor borrowers to act as guarantors for each other (Armendáriz, 12). There are five member borrowers in each group under group lending system of Grameen Bank. Initially, two members of the group get loans. Then another two and then the fifth one, provided all member borrowers repay according to the rules of the bank. In case of default subsequent loans are denied. So under this system every member of the group will try to pay regularly and in time. The “joint liability” condition for the group lending works as peer support and pressure as well.

Another important feature of the Grameen Bank is that in its total customer base, the share of female customers is 95%. According to Prof. Yunus providing micro credit to women borrowers is a better way to reduce poverty.

“If the goals of economic development include improved standard of living, removal of poverty, access to dignified employment and reduction in inequality then it is quite natural to start with women. They constitute the majority of the poor, the under-employed and economically socially disadvantaged.” (Yunus, 89).

It is observed that female borrowers are more regular, sincere and less risky for the bank so far has repayment is concerned. According to Prof. Yunus:

“Poor women had the vision to see further and were willing to work harder to get out of poverty because they suffer the most.

The women paid more attention, prepared their children to have better lives and were more consistent in their performance than men.

Money going through a woman in a household brought more benefits to the family as a whole than money entering the household through men.” (Yunus, 88).

Prof. Yunus and his Grameen Bank struggled a lot against social, religious and administrative opposition for their drive to lend almost exclusively to women. But they got success at the end. As Prof. Yunus remarks:

“We have come a long way from \$27 lent to forty-two people in 1976 to \$2.3 billion lent to 2.3 million families by 1998..... Grameen programmes stretch all over the world, from Ecuador to Eritrea, from Norwegian polar circle to Papua New Guinea, from Chicago’s inner-city ghettos to remote mountain communities in Nepal - by 1998 fifty-eight countries have Grameen clones” (Yunus, 13).

2. Sewa Bank

SELF EMPLOYED WOMEN’S ASSOCIATION known as SEWA is a membership based organisation working as a confluence of the labour movement, cooperative movement and women’s movement. In 1971, SEWA was started as an association working for the self-employed women by special efforts of a noted Gandhian Ms. Elaben Bhatt. In April 1972, SEWA was registered as a Trade Union after much struggle with labour department. In 1975, SEWA got international recognition when General Secretary of SEWA Ms. Elaben Bhatt was awarded the prestigious Ramon Magsaysay Award.

The basic and main goals of SEWA are to organize women towards full employment and self-reliance based on Gandhian philosophy. The notion of full employment at SEWA is different from traditional economics. According to SEWA:

“Full employment means employment whereby workers obtain work security, income security, food security and social security (at least health care, child care and shelter). SEWA organises women to ensure that every family obtains full employment. By self-reliance we mean that women should be autonomous and self-reliant, individually and collectively, both economically and in terms of their decision-making ability.

At SEWA we organise workers to achieve their goals of full employment and self-reliance through the strategy of struggle and development. The struggle is against the many constraints and limitations imposed on them by society and the economy, while development activities strengthen women’s bargaining power and offer them new alternatives. Practically, the strategy is carried out through the joint action of union and cooperatives. Gandhian thinking is the guiding force for SEWA’s poor, self-employed members in organising for social change. We follow the principles of satya (truth), ahimsa (non-violence), sarvadharm (integrating all faiths, all people) and khadi (propagation of local employment and self-reliance).” (www.sewa.org)

SEWA is basically a movement for women empowerment. According to Ms. Elaben Bhatt women are the core of the success of our development strategies. At the acceptance speech at the Indira Gandhi Prize for Peace on 18 February, 2013 she said:

“I have faith in women. Women have shown, if we care to observe, that disarmament in the end is not a treaty by two nations to render arms useless, though such a treaty is much needed in this world. In my experience, and I have seen within India and in other countries, women are the key to rebuilding a community. Why? Focus on women and you will find an ally who wants a stable community. She wants roots for her family. You get a worker, a provider, a caretaker, an educator, a networker, a forger of bonds. I consider thousands of poor working women’s participation and representation an integral part of the peace and development process. Women bring constructive, creative and sustainable solutions to the table.” (Bhatt, 3)

SEWA is a membership based organisation having sisterhood of 17 lakhs. There are four types of self-employed women workers in SEWA i.e. Hawkers, vendors and small business women. Home-based workers

Manual labourers & service providers Producers

SEWA started MAHILA SEWA CO-OPERATIVE BANK a micro financial institute in 1974. The mission of the bank is to reach to maximum number of poor women workers engaged in the unorganized sector and provide them suitable financial services for socio-economic empowerment and self-development, through their own management and ownership. (www.sewabank.com)

It is observed that the majority of workers in India are in the unorganized sector and 96% of all women workers are in the unorganized sector. The poor self-employed women workers are caught in the vicious circle of poverty, indebtedness, assetlessness and low level of income. These women are out of reach of the formal banking services for many reasons. So, SEWA Bank came forward with informal delivery mechanisms for loans, savings and insurance which help them in caring out of this cycle. Moreover, SEWA Bank helps women to start the process of capitalization. At SEWA capitalization is understood as the process of formation of capital towards sustainability and growth, at the level of the individual as well as at the level of the household. (www.sewabank.com). SEWA realised that women workers are economically active and with distinct pattern of expenditure depending upon their family situation and their socio-economic conditions. So SEWA innovated a life-time approach and developed their products to meet women workers’ financial needs to provide for their planned, unplanned and productive expenditures during their lifetime. (www.sewabank.com).

In 2001-2002 total deposits of SEWA were Rs.26,81,22,000 which increased to Rs.73,99,70,000 in 2007-2008. On the other hand SEWA also provides housing and infrastructure loans to its members keeping in mind the following aims:

Keeping SEWA members and their families out of homelessness.

Helping them to upgrade their home, thereby improving their productivity and quality of life.

Improving access of water, sanitation and other infrastructure services.

Providing an asset to increase their economic security.

SEWA as a membership based organisation constantly evaluates its programs and strategies for the future betterment of its women members. Members have developed eleven questions as yardsticks to evaluate SEWA performance. Out of these eleven questions some are linked to the goal of full employment and some are linked to self-reliance but in fact, all are interconnected. They are as follows:

Have more members obtained more employment?

Has their income increased?

Have they obtained food and nutrition?

Has their health been safeguarded?

Have they obtained child-care?

Have they obtained or improved their housing?

Have their assets increased? (e.g. their own savings, land, house, work-space, tools or work, licenses, identity cards, cattle and share in cooperatives; and all in their own name.

Have the workers' organisational strength increased?

Has worker's leadership increased?

Have they become self-reliant both collectively and individually?

Have they become literate?

This process of self-evaluation at SEWA exhibits the level of transparency in functioning at SEWA.

Conclusion

It is very clear from the above discussion that both the institutions have a non-conventional approach towards poverty alleviation and women empowerment. The founders of both the institutions think out of the box. Both started in the same decade but at different locations under different circumstances. Both have international presence and international accreditation. Both are women-centric and have vast social-economic-political impact on society. Both have shown the world a different way of looking at the most important issues of poverty, equality and sustainable development of marginal classes of the society, women empowerment in particular and the economy as a whole. On the other hand, many more efforts are needed to provide financial security, economic empowerment and as result reduce poverty from the country. The lack of integrity and structural deficiency are obstacles in the success of microfinance. The findings of the two studies taken up by NABARD on NPAs of loans to SHGs by banks bring these structural deficiencies to the fore. The mushrooming of the micro finance Institutions (MFIs) smelling the "business opportunities" with the poor, also led to an unhealthy trend of more and more credit being pumped without proper appraisal of the loanees and before assessing their capacity to repay. The grave crisis of confidence of MFIs and subsequent developments has had a highly negative impact on the micro credit initiative in the country (NABARD, 3).

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FARMER'S KNOWLEDGE, ATTITUDE & ADOPTION TOWARDS MASS MEDIA EXPOSURE

Harshada Rathod

ABSTRACT

Agricultural development can be achieved in a large measure through the introduction of new and improved agricultural technologies. Realizing the importance of agricultural development, a number of production-oriented research and extension schemes have been launched from time to time to raise agricultural production and research centres to the cultivators. Farmers should be enthused and motivated to accept and work for a transformation. The basic issue, therefore, is the receptivity of the farmers needed to prepare them mentally and emotionally to accept new ideas and practices. This willingness and acceptability may be created, developed and sustained in them by a continuous supply of information regarding the different aspects of farm operations, constant education and training. Farmers need to understand the necessity of adopting a particular farm practice replacing the traditional one.

Therefore, the role of communication in the development of agriculture is not only to inform and create awareness among those engaged in agriculture and allied occupations, but also to implant new ideas that change the modes of farming and bring about agricultural and occupational diversification in rural areas.

Keywords : *Mass Media, Knowledge, Attitude, Adoption, Improved Practices, Backward Village, Progressive Village*

Introduction

Even today, three-fourths of the Indian population lives in villages. These villages cannot be ignored if India has to develop. In villages, agriculture is the mainstay of the people. Agricultural development can be achieved in a large measure through the introduction of new and improved agricultural technologies. Realizing the importance of agricultural development, a number of production-oriented research and extension schemes have been launched from time to time to raise agricultural production and research centres to the cultivators. Farmers should be enthused and motivated to accept and work for a transformation. The basic issue, therefore, is the receptivity of the farmers needed to prepare them mentally and emotionally to accept new ideas and practices. This willingness and acceptability may be created, developed and sustained in them by a continuous supply of information regarding the different aspects of farm operations, constant education and training. Farmers need to understand the necessity of adopting a particular farm practice replacing the traditional one. They have also to be informed about the services available at various levels.

Countries, which have modernized their agriculture and achieved higher production, have done so only through the introduction of science and technology into the farming system. India, therefore, cannot be an exception. Indian agriculture, in recent years, has shown encouraging signs of changing from the traditional to the modern, through conversion of agricultural technology and production-accomplishment-oriented techniques.

Thus, communication leads towards a multiplier for the adoption of agricultural practices. It is the vital bridge that carries the results of research from the scientists' laboratories to the tillers of the soil.

Therefore, the role of communication in the development of agriculture is not only to inform and create awareness among those engaged in agriculture and allied occupations, but also to implant new ideas that change the modes of farming and bring about agricultural and occupational diversification in rural areas.

Objectives

The main purpose of this study, is to examine existing patterns and the extent of utilization of the channels of communication in two selected villages – Gangapur, a progressive village and Khandivav, a backward village, in Nadiad taluka, Kheda district, Gujarat.

Implicit in the above general objectives are the following specific objectives:

1. To study the socio-economic characteristics of the farmers of the sample village.
2. To find out the extent of mass media exposure in the sample villages.

3. To measure the extent of knowledge regarding recommended improved agricultural practices with regard to important crops, i.e., paddy in the progressive village and bajra in the backward village.
4. To study the resultant attitude of the farmers towards improved agricultural practices.
5. To find out the resultant extent of adoption of improved and more productive practices with regard to important crops and improved dairy practices.

Research Hypothesis

In the light of the above objective the following null hypothesis have been formulated:

There will be no relationship between the selected personal, social, communicational, economic and psychological variables of the progressive and backward village farmers and their,

1. Exposure to mass media
2. Knowledge of recommended improved practices for important crops.
3. Attitude towards improved agricultural practices.
4. Extent of adoption of improved agricultural practices.

Limitations

1. The present study is limited to only 160 farmers (80 farmers in each of the two villages) due to limited time, funds and other physical facilities.
2. The study relates to two villages of Nadiad taluka – Gangapur, a progressive village and Khadivav, a backward village.
3. The findings have been based on the verbal expressions and responses of the respondents.

Review of Literature

Pandey K.N. (1989) has found that 55.56, 37.04 and 1.23 per cent small farmers have favourable attitudes towards modern agricultural practices and hold high, medium and low socio-economic status respectively. Only 4.94 per cent medium and 1.23 per cent high status farmers have unfavourable attitudes. Among marginal farmers, the high status category have a positive attitude. Farmers belonging to low socio-economic status in this group (marginal) also have favourable attitude towards dwarf variety of wheat. The farmers with low (33.33 per cent), medium (50.72 per cent) and high status (13.04 per cent) have a positive attitude.

Patel S.M's. (1982) study has revealed that a majority (71 per cent) of the respondents utilize agricultural news published in 'Gujarat Samachar' to a medium extent, whereas 17 per cent and 12 per cent of the respondents utilize the it to low and high levels respectively.

Singh and Hansra (1987) have reported that the programme 'Mera Pind Mera Khet' based on agriculture is viewed regularly by 40 per cent of the respondents, whereas 56.66 per cent view the programme quite regularly and 3.34 per cent occasionally. Similar results have been observed by Sangha and Dhillon (1988).

Kamat V. (1992) has found that nearly 40 per cent of the listeners discuss what they had hear on the radio with their family members, friends and neighbours and gram sevaks.

Hasan (1995) has studied the impact of magazines in the promotion of knowledge of the subscribers. He has found that in the case of the "Indian Farmer's Digest" a majority of the subscribers (60.66 per cent) are 'affected more' by the information given in the magazine, while it had 'less impact' on a few subscribers.

Chauhan (1994) has reported that more than two fifths (41.43 per cent) of the respondents have very little knowledge (regarding modern practices of maize crop), while 36.19 per cent and 22.38 per cent have medium and low level of knowledge.

Chauhan (1994) observes that a majority of the small farmers (63.33 per cent) have a less favourable attitude towards modern agricultural practices, while 32.67 per cent and only 4 per cent of them have medium and very favourable attitude towards modern agricultural practices respectively.

Patel J.M. (1989) reports that a little more than half (53 per cent) of the respondents belong to the category of those with medium extent of adoption, while 27 per cent respondents are high adopters, whereas only 20 per cent of the respondents have been found to be low adopters.

Research Methodology

- **Location of the Study:** The present study has been conducted in two villages situated in Nadiad taluka of Kheda district of Gujarat, Kheda district is located in the central part of Gujarat.

- **Selection of the villages:** To examine the impact of communication on agrarian economy, out of ten talukas of Kheda district, Nadiad has been selected for the study because of its high mass media exposure, well-developed infrastructural facilities, with agriculture and dairying as important economic activities. This particular taluka has one of first TV transmitters in the rural areas of Gujarat.
- **Tools of the Study:** Both primary and secondary sources have been used to collect the data for the study. In order to collect the required data from the respondents an interview technique has been thought most suitable. For interviewing the farmers more comprehensive, simple and complete schedule has been prepared very carefully after pilot testing.

Conclusion

On the basis of results obtained from present investigation the following conclusions have been drawn:

- **Age:** Most of the respondents from both the villages fall generally under middle age group (26-50 years) followed by the old and young age groups (below 25 years) respectively.
- **Education:** A majority of the respondents in the progressive village have secondary and high school education. As against this in the backward village, about one fourth of the respondents are illiterate followed by those of with some formal education.
- **Type of family:** A great majority (80 per cent) of the respondents from the progressive village are from nuclear families, followed by 17 per cent from joint families. In the case of the backward village three fourths of the respondents are part of nuclear families, while one fourth live in joint families.
- **Size of Family:** In the progressive village more than three fourth (87 per cent) of the respondents have small to medium size families, whereas in nearly 70 per cent of the respondents from the backward village have small to medium sized families.
- **Type of House:** A great majority of the respondents from the backward village reside in mud built 'kuccha house' whereas in the progressive village respondents belonging to the higher caste, with large land holding and high socio-economic status have 'mixed and pucca' houses.
- **Animals owned:** More than half (62.50 per cent) of the respondents from the progressive villages possess 3-5 animals whereas nearly 50 per cent of the respondents from the backward villages have 3-5 animals.
- **Caste:** A majority of the respondents from both the villages are from intermediate caste followed by lower and higher castes.
- **Social participation:** The data reveal that more than three fourth of the respondents from the progressive villages and about two third respondents from the backward village have low to high social participation respectively.
- **Extension contact:** A majority of the respondents from the progressive village and nearly half of the respondents from the backward villages have low to high extension contact respectively.
- **Occupation:** It is interesting to know that nearly three-fourth of the sample respondents are exclusive farmers only, whereas more than one fourth of the respondents combine farming with other occupations, from both the villages.
- **Annual Income:** Nearly 45 per cent of the respondents from the progressive village fall into middle income groups (Rs. 11,000 to Rs. 20,999) and 35 per cent of the respondents are from the high income group (more than Rs. 21,000). In the case of the backward village more than two third of the respondents belong to low or average income groups (less than Rs. 5,999 to Rs. 10,999), whereas only 3.75 per cent of the respondents fall into high income group (more than Rs. 21,000).
- **Land Holding:** The large size land holders are also comparatively more in the progressive village compared to the backward village i.e., 33.75 per cent and 13.75 per cent respectively. More than half of the respondents from the backward village were found with small to medium size of land holding, whereas in the case of the progressive village the percentage is about 40 per cent.
- **Socio-economic status:** It has been found that a great majority of the respondents from the progressive village have medium to high socio-economic status, whereas in the backward village nearly half of the respondents fall into this category.
- **Economic motivation:** The data reveal that nearly three fourth of the sample respondents from both the villages have low to medium level of economic motivation followed by high motivation.

- **Scientific orientation:** A great majority of the respondents from the progressive village and about two third of the respondents from the backward village show medium level of scientific orientation.
- **Risk preference:** A great majority of the respondents from the progressive village show low to medium level of risk preference, whereas in the backward village three fourth of the respondents belong to this category. Risk preference among respondents form the backward village is high compared to those from the progressive village, especially in the case of known and established innovation like irrigation.
- **Mass Media Exposure:** More than half of the respondents from the progressive village have high media exposure, while in the backward village it is very less. Media exposure is also comparatively high among the high caste and large land holders. As education, number of occupations, extension contacts increase, exposure to mass media also increases. The results also indicate that owing to high media exposure farmers from the progressive village gain more knowledge and are ready to change their attitude. This has resulted in the adoption of improved agricultural practices.

Extent of Knowledge Regarding Recommended Improved Agricultural Practices :

The data from Table 1, indicates that a majority (52.2 per cent) of the respondents from the backward village have very little knowledge regarding the recommended improved agricultural practices, whereas, 43.8 per cent and 3.8 per cent of them have medium and high level of knowledge about the recommended improved agricultural practices.

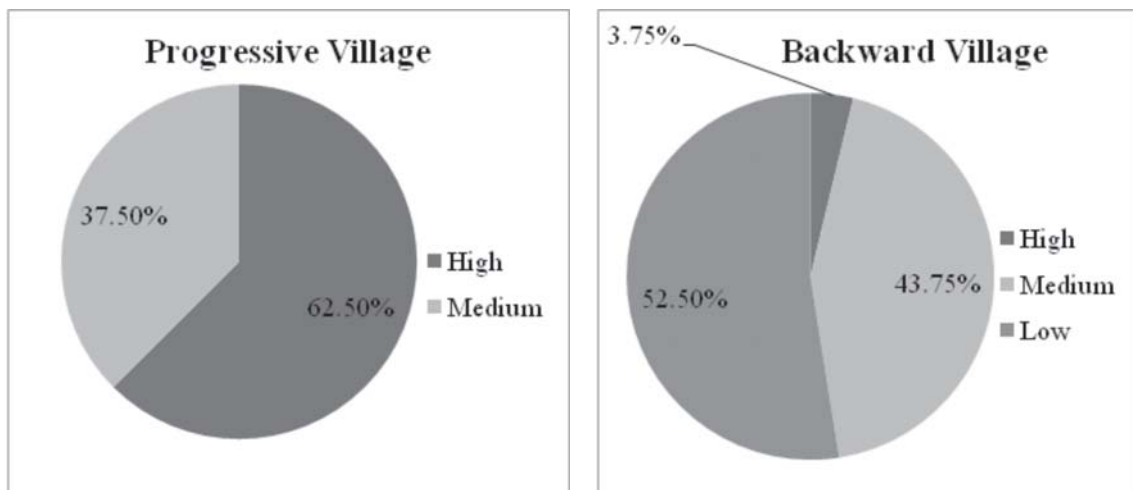
Table 1
Distribution of Respondents According to Their Extent of Knowledge Regarding Recommended Improved Agricultural Practices N = 160

Extent of Knowledge regarding recommended Agricultural Practices	Progressive Village		Backward Village		Total	
	No.	%	No.	%	No.	%
Low upto (29.5)	-	-	42	52.50	42	26.25
Medium (29.5 – 47.5)	30	37.50	35	43.75	65	40.62
Higher (47.6 & above)	50	62.50	3	3.75	53	33.13
Total	80	100.00	80	100.00	160	100.00

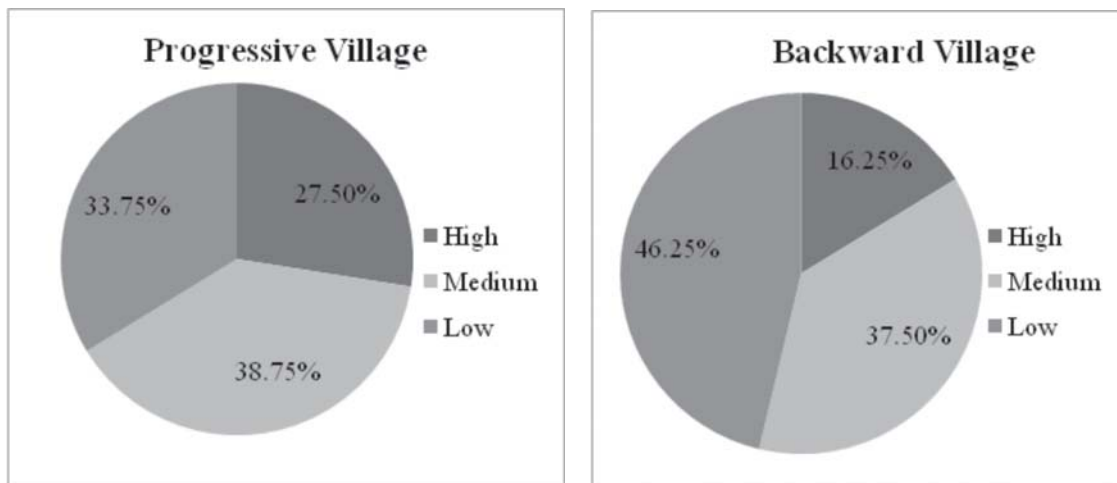
In the case of progressive village, a majority (62.5 per cent) of them have a high level of knowledge, while 37.5 per cent of them have a medium level of knowledge regarding recommended improved agricultural practices.

In, general more than three sixths (26.3 per cent) of the respondents have a low level of knowledge, while 40.6 per cent and 33.1 per cent have medium and high levels of knowledge regarding improved agricultural practices. The foregoing discussion has pointed out that a majority of

Distribution of Respondents by Their Knowledge of Improved Agricul. Practices



Distribution of Respondents by Their Attitude to Improved Agricul. Practices



The respondents (26.3 and 40.6 per cent) have a low to medium level of knowledge regarding recommended improved agricultural practices.

The probable reasons for the above findings may be poor extension contact, low mass media exposure, low education of respondents. Similar findings are also reported by Rath (1977), Sinha and Singh (1980), Kherde et.al. (1986), Sharma et.al. (1988) and Patel et.al. (1992).

Resultant Attitude Towards Imporved Agricultural Practices

The data from Table 2, it is seen that a majority of the respondents (46.3 per cent) from the backward village have a less favourable attitude towards improved agricultural practices, while 37.5 per cent and 16.3 per cent have medium and highly favourable attitude towards these practices. In the case of the progressive village, a majority (38.8 per cent) of them have medium level of favourable attitude towards improved agricultural, followed by 33.8 per cent and 27.5 per cent with less and more favourable attitudes respectively.

Table 2
Distribution of Respondents According to Their Level of Attitude Practices

N = 160

Extent of Knowledge regarding recommended Agricultural Practices	Progressive Village		Backward Village		Total	
	No.	%	No.	%	No.	%
Low upto (21-27)	27	33.75	37	46.25	64	40.00
Medium (28-30)	31	38.75	30	37.50	61	38.13
Higher (31 & above)	22	27.50	13	16.25	35	21.87
Total	80	100.00	80	100.00	160	100.00

In general, slightly half (40 per cent) of the respondents have less favorable attitudes, while 38.1 per cent and 21.9 per cent have medium and highly favorable attitudes towards improved agricultural practices.

It could be inferred from the findings that a little less than half of the respondents have less favorable attitudes towards improved agricultural practices. The probable reasons for this may be their lack of knowledge regarding improved agricultural practices, low extension contact and education. They have not understood the real value of improved agricultural practices.

Resultant Extent of Adoption of Improved Agricultural Practices

The data from Table 3, clearly indicates that a majority (65 per cent) of the respondents from the backward village show a low level of adoption, followed by 32.5 per cent with medium and only 2.5 per cent with a high level of adoption of improved agricultural practices. In the case of the progressive village, a majority (68.8 per cent) of the respondents show a high level of adoption, followed by 31.3 per cent with medium level of adoption of improved agricultural practices.

Distribution of Respondents by Their Adoption of Improved Agricul. Practices

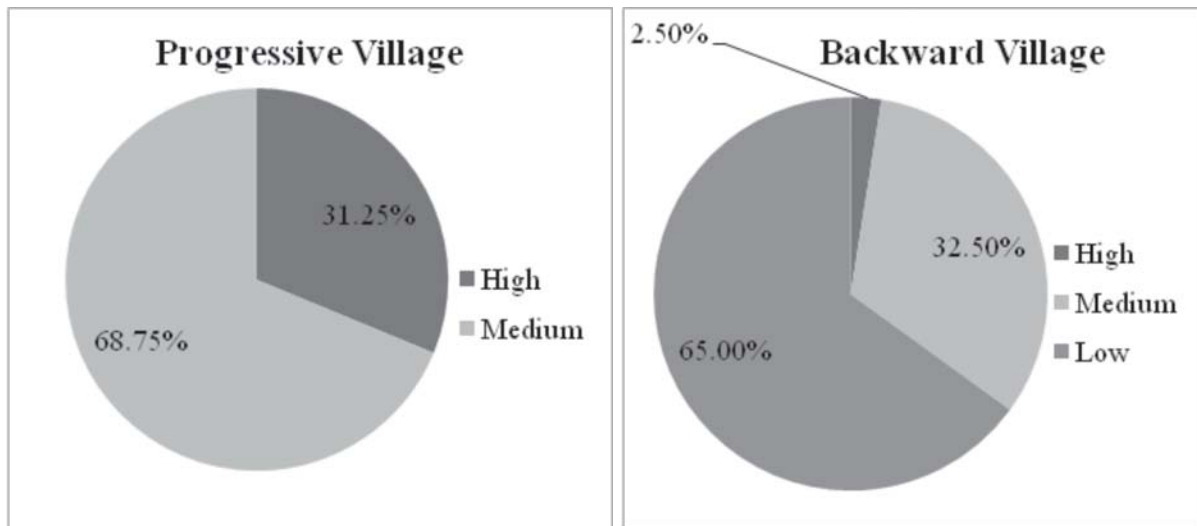


Table 3

Distribution of Respondents According to Their Level of Attitude Practices

N = 160

Extent of Knowledge regarding recommended Agricultural Practices	Progressive Village		Backward Village		Total	
	No.	%	No.	%	No.	%
Low (upto 22)	-	-	52	65.00	52	32.50
Medium (23-35)	25	31.25	26	32.50	51	31.87
Higher (36 & above)	55	68.75	2	2.50	57	35.63
Total	80	100.00	80	100.00	160	100.00

From the above results it can be concluded that more than two fifths (32.5 per cent) of the respondents show low level of adoption, followed by 31.9 per cent with medium and 35.6 per cent with a high level of adoption of improved agricultural practices.

The probable reasons for the above findings may be poor economic conditions, problematic geographical location and lack of the desired levels of extension contact, economic motivation, scientific orientation, risk preference, attitude, knowledge and mass media exposure.

Implications

The following implications emerge from this research study:

1. The exposure to mass media, knowledge, attitudinal changes and adoption seem to be higher in younger farmers. Therefore, it is suggested that extension organizers concentrate their efforts on persuading young farmers to contribute their might to agricultural development.
2. To minimise the gap in the expected maximum levels and existing levels of attitude towards improved agricultural practices education level of the farmers should be improved through functional literacy and total literacy campaign.

3. The study reveals that mass media exposure is an important variable in the development of agriculture, not only in creating awareness among those engaged in agriculture and allied economic activities but also in implanting new ideas that change the modes of farming and bring about occupational diversification in rural areas. The farmers themselves have made the following recommendation and suggestions:
 - i) The duration of farm programme may be increased and these may be repeated frequently.
 - ii) Farm publications should be made available and in the village on time.
 - iii) The recommended and improved method of cultivation practices may be shown to the farmers repeatedly through exhibitions, demonstrations or with the help of effective communication media preferably through film shows or videos. This may be adequately done if T and V (Training and Visit) system is implemented properly.
 - iv) Audio-visual shows should be organized frequently and they should focus more on farm information's.
 - v) Agricultural literature in simple and local language should be provided to the farmers and the link between extension and research must be strong and effective.
 - vi) To minimize the gap between the expected maximum levels and existing levels of mass media exposure, community TV sets, radio sets and newspapers should be made available in both the villages.
4. With the increasing level of adoption of the improved agricultural practices the income level of the farmers will go up. Therefore, concerted efforts should be made by extension agencies to motivate themselves to invest more in productive items.

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SEXUAL HARASSMENT AT THE WORKPLACE IN URBAN INDIA

Vibhuti Patel

ABSTRACT

Sexual harassment at the workplace (SHW) is a universal problem. Sexual harassment is a form of abuse. At the workplace, it is also about power play of a bully over a vulnerable individual, regardless of age, class, ethnicity, race, religion or sex. It impinges on the fundamental right to earn a livelihood by making it difficult to work.

Even though the occurrence of SHW is widespread in India and elsewhere, this is the first time it has been legally recognised as an infringement of the fundamental rights of a woman, under Article 19(1) (g) of the Constitution of India "to practice any profession or to carry out any occupation, trade or business". Articles 14, 15 and 21 of the Indian Constitution provide safeguards against all forms of discrimination. As there is no clarity in definition of 'woman', transgender community is clubbed with women and when any transgender person faces sexual harassment they don't even get legal redressal.

SHW at the workplace has been one of the central concerns of the women's movement in India since the '80s. After 30 years of consistent effort, Indian women have managed to get The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 and rules for the same has made the Act implementable. Due to pressure from child rights organizations, previous year the Parliament of India passed The Protection of Children from Sexual Offences Act, 2012, aimed at protecting children in India against the evil of child sexual abuse. It came into force on 14-11-2012, Children's Day (in India) along with the rules framed under the Act.

Keywords : *women's movement, patriarchal bias, male domination, discrimination, injustice, safety of women*

Gender under the spotlight in India

In the month following the gang rape of a 23-year-old physiotherapist in a moving bus in Delhi on 16th December 2013, debates over the social construction of gender that perpetuates sexual harassment in all walks of life have taken centre stage in India. The general public, community leaders, parents, youths, education providers, corporate, policy makers, politicians and the media: all are discussing the prevalence of sexual violence in our society. The masses, spanning four generations, have started deconstructing workplace safety in the context of misogyny, barbarism, the influence of pornography in valorising sadomasochistic relations between men and women, the influence of Westernisation on women's dress codes, consumerist culture, hedonism, and how the chivalry toward women that existed among civilized cultures is being replaced by hostility toward women.

Sexual harassment at the workplace has been one of the central concerns of the women's movement in India since the '80s. After 30 years of consistent effort, Indian women have managed to get The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 and rules for the same are awaited so that the Act can be implemented. Due to pressure from child rights organizations, previous year the Parliament of India passed The Protection of Children from Sexual Offences Act, 2012, aimed at protecting children in India against the evil of child sexual abuse. It came into force on 14-11-2012, Children's Day (in India) along with the rules framed under the Act.

Women's Movement against Gender Based Violence

During the 1980s, militant action by the Forum Against Oppression of Women (Mumbai) against the sexual harassment of nurses in public and private hospitals by patients and their male relatives, ward-boys and other hospital staff; of air-hostesses by their colleagues and passengers; of teachers by their colleagues, principals and management representatives; of PhD students by their guides and so on and so forth received a lukewarm response from the trade unions and adverse publicity in the media (FAOW, 1991). But this trivialisation did not deter the women's rights activists. More and more working women started taking systematic action against SHW. Baailancho Saad ('Women's Voice') in Goa mobilised public opinion through demonstrations, rallies and sit-ins against their chief minister (in 1990) who sexually harassed his secretary, till the minister was forced to resign. (Chorine et al, 1999).

Some Noteworthy Complaints of Sexual Harassment at Workplace (SHW) that came into the national limelight due to massive protests, were filed by:

- Rupan Deo Bajaj, an IAS officer in Chandigarh, against 'super cop' K P S Gill (1990)

- An activist from the All India Democratic Women's Association, against the environment minister in Dehra Dun (1991)
- An airhostess of Air India against her colleague, in Mumbai (1990)
- A Secretary against Chief Minister of Goa (1990)
- Medha Kotwal Lele vs. Union of India and others (2000)
- Apparel Export Promotion Council vs A K Chopra (1999)
- Nalco chief found guilty in sexual harassment and his service terminated (2002)
- An IAS officer in Thiruvananthapuram, against the state minister (2002)
- A woman Director of KPMG against 6 top bosses including CEOs (2007)
- Sun TV Sexual Harassment Case- Response from Women Journalists (March 2013)
- Three interns of National Law School, Kolkata against the Supreme Court Judges (November, 2013 & January, 10, 2014)
- Owner of Tehalka sexually harassing journalist working for Tehalka (Nov. 2013)

In the post-independent India, before 1997, women experiencing SHW had to lodge a complaint under Section 354 of the Indian Penal Code that deals with the 'criminal assault of women to outrage women's modesty' and Section 509 that punishes an individual/ individuals for using a 'word, gesture or act intended to insult the modesty of a woman'. These sections left the interpretation of 'outraging women's modesty' to the discretion of the police officer.

The Supreme Court of India's Directive on SHW, 1997

During the 1990s, the most controversial and brutal gang rape at the workplace involved a Rajasthan state government employee who tried to prevent child marriage as part of her duties as a worker of the Women Development Programme of Government of Rajasthan. The feudal patriarchy who were enraged by her (in their words: "a lowly woman from a poor and potter community") 'guts' decided to teach her a lesson and raped her repeatedly in public view (Samhita, 2001). After an extremely humiliating legal battle in the Rajasthan High Court the rape survivor did not get justice and the rapists — "educated and upper caste affluent men" — were allowed to go free. This enraged a women's rights group called Vishakha that filed public interest litigation in the Supreme Court of India (Combat Law, 2003).

In 1997, the Supreme Court passed a landmark judgment in the Vishakha Case punishing Bhanvari Devi's rapists and laying down guidelines to be followed by establishments in dealing with complaints about sexual harassment. The court stated that these guidelines were to be implemented until legislation is passed to deal with the issue (Mathew, 2002).

Pursuant to this, the Government of India requested the National Commission for Women (NCW) to draft the legislation. A number of issues were raised regarding the NCW draft, until; ultimately, a drafting committee was set up to make a fresh draft. Several women's organisations were part of this committee, including Majlis from Mumbai and The Lawyers' Collective, Delhi. Women's organisations and women lawyers associated with trade unions in Mumbai had collectively worked on the draft. Particular concern, whilst finalising the draft, was to include the unorganised sector and to incorporate provisions of the labour law. The bill introduced in Parliament was known as the Sexual Harassment of Women at The Workplace (Prevention and Redressal) Bill, 2004. It provided for the prevention and redressal of sexual harassment of women at the workplace, or arising during and in the course of their employment and matters connected thereto, in keeping with the principles of equality, freedom, life and liberty as enshrined in the Constitution of India, and as upheld by the Supreme Court in Vishakha vs State of Rajasthan [1997(7) SCC.323] and as reflected in the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) which has been ratified by the Government of India.

Scenario in the post-Vishakha guidelines period

Several organisations have carried out research on SHW that has been widely disseminated. A survey by Sakshi (Delhi) threw up some worrying data: 80% of respondents revealed that SHW exists, 49% had encountered SHW, 41% had experienced SHW, 53% women and men did not have equal opportunities, 53% were treated unfairly by supervisors, employers and co-workers, 58% had not heard of the Supreme Court's directive of 1997, and only 20% of organisations had implemented the Vishakha guidelines (Dalal, 2003). Controversy over SHW by the senior manager of Infosys (Nair, 2003), by the chairman and managing director of NALCO (Ramanujan, 2004), the Medha Kotwal petition on SHW of a PhD student by her guide at M S University, Vadodara, complaints against a senior professor at Lucknow University (Times of India, 2003), complaints about SHW by the film star Sushmita Sen against the CEO of Coca-Cola have all alerted employers to the economic burden and efficiency loss from

SHW. Still, most private companies and even media houses who report cases of sexual harassment refrain from investing funds in such committees. On October 20, 2004, students beat up an anatomy professor from Versova, Andheri, for alleged sexual misconduct (The Indian Express, Mumbai Newline, 21-10-2004).

A Sophia Centre for Women's Studies and Development study showed that awareness and implementation of the Supreme Court's guidelines is very low and there is a need to spread awareness about the new law. A study by Samhita (Kolkata), throwing light on the Bhanvari Devi case, has highlighted to the state and civil society the gravity of the menace of SHW (SCWSD and ICHRL, 2003).

During 1997-2013, increasing number of corporate houses, educational institutions, public and private sector enterprises and government bodies have started instituting grievance redressal cells within the organization to deal with complaints of sexual harassment at workplace. The testimonies of several employees projected by media have revealed that SHW is prevalent even in companies where the victims are highly educated, are holding important positions and have considerable economic leverage. Similar views have been expressed in the business journals. NGO members on committees in several MNCs say that complaints sent to global head offices always elicit quicker and pro-active responses.

Definition of sexual harassment at work- From Vishakha Directive to the The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013:

The Supreme Court directive of 1997 clearly and unambiguously provides an answer to the question 'What is sexual harassment?' Even the new law draws heavily from the Vishakha directive.

As defined in the Supreme Court guidelines (Vishakha vs State of Rajasthan, August 1997), sexual harassment includes such unwelcome sexually determined behaviour as:

- Making Physical contact
- A demand or request for sexual favours
- Sexually coloured remarks
- Showing pornography
- Any other unwelcome physical, verbal or non-verbal conduct of a sexual nature, for example, leering, telling dirty jokes, m sexual remarks about a person's body, etc

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 provides for protection of all working women, including domestic helps and agricultural labourers, against sexual harassment at the workplace. The Act makes it mandatory for all workplaces including homes, universities, hospitals, government and non-government offices, factories, and other formal and informal workplaces to have an internal grievance redressal mechanism for complaints related to sexual harassment. The in-house committee has to dispose of a complaint within 90 days. There are also safeguard against false or malicious charges. If a woman is found to have filed a complaint with mala-fide intentions, she can be punished. Failure to prove charges, however, will not be construed as mala-fide intention.

As per this Act, cases of sexual harassment of women at workplace, including against domestic help, will have to be disposed of by in-house committees within a period of 90 days failing which penalty of Rs 50,000 would be imposed. Repeated non-compliance of the provisions of the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 can even lead to higher penalties and cancellation of license or registration to conduct business.

Major Challenges for Changing the Mindset

The Supreme Court directive provided the legitimate space for the hidden truth about SHW to surface; earlier one only heard about victim-blaming, witch-hunting and blackmailing. Now women are fighting back tooth and nail. The electronic and print media have become extremely responsive to the issue of SHW. My first-hand experiences with sitting in the grievance redressal committees regarding SHW has convinced me that we need to counter the myths about SHW with concrete facts, case studies and a database.

Myth:1. Women enjoy 'eve-teasing'/sexual harassment.

Fact: Eve-teasing/sexual harassment is humiliating, intimidating, painful and frightening.

Myth 2 : *'Eve-teasing' is harmless flirtation. Women who object have no sense of humour.*

Fact: Behaviour that is unwelcome cannot be considered harmless, or funny. Sexual harassment is defined by its impact on the woman rather than the intent of the perpetrator.

Myth 3: Women ask for SHW. Only women who are provocatively dressed are sexually harassed.

Fact: This is the classic way of shifting the blame from the harasser to the woman. Women have the right to act, dress and move around freely without the threat of attack or harassment. The most popular slogan of the women’s rights movement of last 3 decades has been:

However we dress, where ever we go, ‘Yes’ means ‘Yes’ and ‘No’ means ‘No’.

Myth 4: Women who say NO actually mean YES.

Fact: This is a common myth used by men to justify sexual aggression and one sided Sexual advances.

Myth5: Sexual harassment is not really an issue. It doesn’t hurt anyone.

Fact: Persons subjected to sexual harassment experience a wide range of physical and psychological ailments. There are economic consequences for the victim’s physical and mental well being and the organisation’s productivity, efficiency and work ethics.

Myth6: Sexual harassment! It’s only natural male behaviour. A man is a hunter and Woman is a prey.

Fact: Men are not born knowing how to sexually harass others. It’s learned within the context of a sexist and patriarchal environment that perpetuates control over women’s sexuality, fertility and labour.

Myth 7: Women keep quiet: that means they like it.

Fact: Women keep quiet to avoid the stigma attached and retaliation from the harasser.

Women are afraid that they will be accused of provoking it, of being victimised, of being called liars and made the subject of gossip.

Myth 8: If women go to places where they are not welcome, they should expect sexual harassment.

Fact: Discriminatory behaviour and abuse is unlawful. Women have equal access to all work facilities. Safe work place is women’s legal right.

In the herstory of combating sexual harassment at workplace over last 3 decades, we have encountered the following **four perspectives on SHW**, as explained below:

Feminist	Legal	Organisational	
		View A	View B
Power relation, male over woman	Exploitative	Inter-personal	Inter-personal
Constitutes economic coercion	Involves both implicit and explicit terms of employment	Consists of misinterpretation or misunderstanding of person’s intentions	Improper use of power to extort gratification
Threatens women’s livelihood	Used as a basis for employment decisions	‘Love affair gone sour’	Treats women as sex objects
Reflects women’s subordinate status in society	Produces consequences from submission to/or refusal of advances	Personal matter. Why should organisation get involved?	Coercive, exploitative, improper
Asserts women’s sex role over her work role Parallels rape	Promotes intimidating, hostile or offensive work environment	Can hurt reputation of accused	Asserts women’s sex role over work role Aberrant behaviour

Responsibility of Employers

Both, The Vishakha guidelines and the The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 categorically state that:

Every employer shall—

- a. provide a safe working environment at the workplace which shall include safety from the persons coming into contact at the workplace;
- b. display at any conspicuous place in the workplace, the penal consequences of sexual harassments; and the order constituting, the Internal Committee under subsection (l) of section 4;
- c. organise workshops and awareness programmes at regular intervals for sensitising the employees with the provisions of the Act and orientation programmes for the members of the Internal Committee in the manner as may be prescribed;
- d. provide necessary facilities to the Internal Committee or the Local Committee, as the case may be, for dealing with the complaint and conducting an inquiry;
- e. assist in securing the attendance of respondent and witnesses before the Internal Committee or the Local Committee, as the case may be;
- f. make available such information to the Internal Committee or the Local Committee, as the case may be, as it may require having regard to the complaint made under sub-section (1) of section 9;
- g. provide assistance to the woman if she so chooses to file a complaint in relation to the offence under the Indian Penal Code or any other law for the time being 45 of 1860. in force;
- h. cause to initiate action, under the Indian Penal Code or any other law for the 45 of 1860. time being in force, against the perpetrator, or if the aggrieved woman so desires, where the perpetrator is not an employee, in the workplace at which the incident of sexual harassment took place;
- i. treat sexual harassment as a misconduct under the service rules and initiate action for such misconduct;
- j. monitor the timely submission of reports by the Internal Committee.

Thus, it is the duty of the employer or other responsible persons in the workplace or institution to:

- Prevent sexual harassment
- Provide mechanisms for the resolution of complaints
- All women who draw a regular salary, receive an honorarium, or work in a voluntary capacity in the government, private sector or unorganised sector come under the purview of these guidelines.

Complaints mechanism

- All workplaces should have an appropriate complaints mechanism with a complaints committee, special counselor or other support services.
- A woman must head the complaints committee and no less than half its members should be women.
- The committee should include an NGO/individual familiar with the issue of sexual harassment.
- The complaints procedure must be time-bound.
- Confidentiality must be maintained.
- Complainants/witnesses should not experience victimisation/discrimination during the process.

Preventive steps

- Sexual harassment should be affirmatively discussed at workers' meetings, employer-employee meetings, etc.
- Guidelines should be prominently displayed to create awareness about the rights of female employees.
- The employer should assist persons affected in cases of sexual harassment by outsiders.
- Central and state governments must adopt measures, including legislation, to ensure that private employers also observe the guidelines.

- Names and contact numbers of members of the complaints committee must be prominently displayed.
- Employers' responsibilities
- Recognise sexual harassment as a serious offence.
- Recognise the responsibility of the company/ factory/workplace to prevent and deal with sexual harassment at the workplace.
- Recognise the liability of the company, etc, for sexual harassment by the employees or management. Employers are not necessarily insulated from that liability because they were not aware of sexual harassment by staff.
- Formulate an anti-sexual harassment policy. This should include:
 - A clear statement of the employer's commitment to a workplace free of unlawful discrimination and harassment.
 - Clear definition of sexual harassment (using examples), and prohibition of such behaviour as an offence.
 - Constitutions of a complaints committee to investigate, mediate, counsel and resolve cases of sexual harassment. The Supreme Court guidelines envisage a proactive role for the complaints committee, and prevention of sexual harassment at work is a crucial role. It is thus imperative that the committee consist of persons who are sensitive and open to the issues faced by women.
 - A statement that anyone found guilty of harassment after investigation will be subject to disciplinary action.
 - The range of penalties that the complaints committee can levy against the offender should include:
 - Explicit protection of the confidentiality of the victim of harassment and of witnesses.
 - A guarantee that neither complainant nor witnesses will be subjected to retaliation.
 - Publishing the policy and making copies available at the workplace. Discussing the policy with all new recruits and existing employees. Third-party suppliers and clients should also be aware of the policy.
- Conducting periodic training for all employees, with active involvement of the complaints committee.
 - Freedom from sexual harassment is a condition of work that an employee is entitled to expect.
 - Women's rights at workplace are human rights.

Conclusion

Sexual harassment at the workplace is a universal problem. Sexual harassment is a form of abuse. At the workplace, it is also about power play of a bully over a vulnerable individual, regardless of age, class, ethnicity, race, religion or sex. It impinges on the fundamental right to earn a livelihood by making it difficult to work.

Even though the occurrence of sexual harassment at the workplace is widespread in India and elsewhere, this is the first time it has been legally recognised as an infringement of the fundamental rights of a woman, under Article 19(1) (g) of the Constitution of India "to practice any profession or to carry out any occupation, trade or business". Articles 14, 15 and 21 of the Indian Constitution provide safeguards against all forms of discrimination

Of late, the problem of sexual harassment at the workplace has assumed serious proportions and some of the survivors of SHW are also reporting to the complaints committees. Surprisingly, however, in most cases women do not report the matter to the concerned authorities.

India is rapidly advancing in its developmental goals and more and more women are joining the workforce. It is the duty of the state to provide for the wellbeing and respect of its citizens to prevent

frustration, low self-esteem, insecurity and emotional disturbance, which, in turn, could affect business efficacy, leading to loss of production and loss of reputation for the organisation or the employer. In fact, the recognition of the right to protection against sexual harassment is an intrinsic component of the protection of women's human rights. It is also a step towards providing women independence, equality of opportunity and the right to work with dignity.

In the last 50 years, various international human rights organisations have been focusing on promoting and protecting women's rights. The United Nations has acknowledged that women's rights are synonymous with human rights. Most international women's human rights movements have raised their voice against abuse and violence perpetrated against women in general. In 1979, the UN General Assembly adopted the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW). Areas where discrimination was found to be rampant include political rights, marriage, family and employment. The convention emphasised that discrimination and attacks on a woman's dignity violated the principle of equality of rights. The same was reiterated in the Beijing Declaration, 1995.

With a meteoric rise in the number of cases, the women's groups in India have begun lobbying with parliamentarians to get the rule of the Act in the winter session of Parliament. For any sexual harassment law to be successful in India, it is important to be aware of the difficulties confronting our society and ways to overcome them. We all know that in a patriarchal society most cases of sexual harassment remain unreported. Women are reluctant to complain and prefer silence due to lack of sensitivity on the part of Indian society. There is a need to gender-sensitise our society so that the victim does not feel guilty and is encouraged to report any form of harassment. The victim's privacy must be protected. The police and the judiciary, in particular, also need to be gender-sensitised. There should be speedy redressal and an increase in the conviction rate. Women themselves should be made aware of their right to a safe and harassment-free work environment. The concept and definition of sexual harassment and range of punishments should be clearly laid down in service books of all industries, enterprises and government bodies and the redressal mechanism made known to women in each and every sector of the economy. Structures and mechanisms should also be created for women in the unorganised/informal sector to combat SHW. Despite bold judgments by the Supreme Court and **The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013**, there is no sexual harassment complaints committee at most workplaces, even in the government sector. The apex court must direct the various workplaces to form sexual harassment committees within a stipulated time frame.

In any civilised society, it is the fundamental right of people to be able to lead their lives with dignity, free from mental or physical torture. To ensure this, transgressors must pay for their unsolicited sexual advances. At the same time organisations such as Men Against Violence and Abuse, that conduct gender-sensitisation programmes and self-defense classes to combat sexual harassment at the workplace, must be encouraged (Sadani, 2003). To effectively prevent SHW we need both a top-down initiative by the state and employers and pressure from civil society- from working women, citizens' groups, women's organisations and trade unions.

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CONSTRUCTION SECTOR MANAGEMENT: STATUS OF CONSTRUCTION WORKERS IN MUMBAI

Beena Narayan

ABSTRACT

The construction sector in Mumbai has ongoing demands for the workers. The sector has to always depend on migrants as local workers are unable to fulfil the needs. This paper considers life style and working conditions of the construction workers to suggest measures for improving the quality and efficiency of the migrant workforce in construction sector. As most of the workers lack formal skilled education. The suggested solution needs to add introduction of informal education centres, lifestyle improvement guidance, more responsibility of contractors to provide safety gears etc.

Keywords : Labour market, construction workers ,migration,socio economic status, training

Construction Sector Management: status of construction workers in Mumbai

The limited employment opportunities in the rural areas have always attracted large number of people from rural and semi urban areas towards the cities. Migration is an important source of livelihood and more job opportunities are obtained in urban location. (Banerjee Arpita,RajuSaraswati 2009)Migration is considered as a prime factor in affecting socio-economic development of upcoming economies. The changing socio-economic environment have deeply affected the process of migration.(Lusome2006)Migrant workers are always considered valuable for construction sector.The construction industry is one of the largest source to absorb the migrant work force. With limited skills and less or no formal education and training they enter in the job market and struggle in for employment. Due to lack of awareness about work rights they are unable to improve quality of living. The state of workers in construction sector shows significant problems and issues. Except few, most of the construction sites workers lack formal job training, safety measures and decent living conditions.

The construction sector in India heavily depends upon its natural linkage between agriculture and villages.The large number of workers temporarily shift from villages and during peak farming season they go back to their native places which also drops construction activities in cities.Thus an average migrant worker in construction sector tries to compensate income during no cropping season.Most often they are paid less as they do not carry certified skills. They get expertise in workplace mostly by learning from their seniorswhich also put them in a less bargaining position. Their ignorance about skill,safety law and basic rights grants a condition for employers.Most often the workers migrate alone leaving their dependents at native place. As a result they bear dual burden of expenses and compromise with sub normal living conditions in cities. Due to an emotional separation from their land and families they work under mental pressure leaving their dependents also suffering from insecurity. Looking closely the condition of construction workers problems it appears that it is complex in nature and needs to be understood at the grass root level.

Objectives

The study is an attempt to understand the characteristics of construction workforce in Mumbai (Maharashtra) city and an attempt to provide evidences for what the construction industry most values in its workers?

The relationship between workers attitude and how the industry compensates them both in wages and basic facilities provided to them? The study describes the characteristics of labour force and their socio- economic status.

The study aims to develop a profile of migrant construction workers in Mumbai.Do the migrant themselves benefit when they move to cities for earning livelihood?What is the status of the family,consumption pattern,children education and various other aspects of life?

Research Design and Methodology

Mainly aiming the socio economic status of migrant construction workers in Mumbai. The study presents the characteristics of total 160 construction workers in different residential and government

run projects. The workers were interviewed at construction sites during working hours. Some cases were also interviewed on holiday in their huts provided by the contractors in sites. Various categories of workers were interviewed such as unskilled labors, carpenters, helpers, mason, electricians, fitters and supervisors. The survey was conducted in the month of January-February 2010.

Literature Review

Nickelsburg, Jerry (2007) studied the decline of construction employment in Los Angeles. Birchard, Karen (2001) studied the health hazards aspects among construction workers. Li, Binggin; Peng, Huamin (2008) studied the migratory nature of construction workers and the risk they face. Anonymous (2008) mentioned that construction workers face more risk for accidents and injuries during winter season. Ozikowski, Don (1996) studied the case of African islands larger construction company and various lacune for construction labourers welfare. Clinkard, John (2005) studied various aspects of limited supply of suitable skilled workers in western Canada. Reibstein, Richard J., ESQ; Nixon, John A., ESQ; Schulder, Dan A., ESQ; Shorestein, Stuart A., Raspberry, Tiffany (2008) studied the misclassification of workers at construction industry. SEWA (2000) studied the socio-economic aspects of the women construction workers in Ahmedabad Gujarat. Oberai A.S., Singh Manmohan H.K. (1904) studied migration, unemployment and the urban labour market and suggested urgent need for appropriate policy for suitable life style for migrated workers. ShaKaixun and Jiang Zhenjan (2003) studies extensive issues of rural labourors status in China's construction industry. Waldron, Hilary (2007) presented trends in mortality, differentials and life expectancy for male social security. Haupt John (2005) presented a study on the emergence to maintain and promote construction workers health and productivity. Covey, Lirios, Evnst L. (1992) examined the relationship between occupational status and smoking habits among men and women. Jayawardane A.K.W. (1958) studied human resource development issues in construction industry of Sri Lanka. Brady Jan (2006) examined the hearing protection behaviour in construction workers.

Limitations

Due to time constraints the study was conducted on limited numbers and selected sites. A similar study with larger samples covering multiple sites might yield different experience and results.

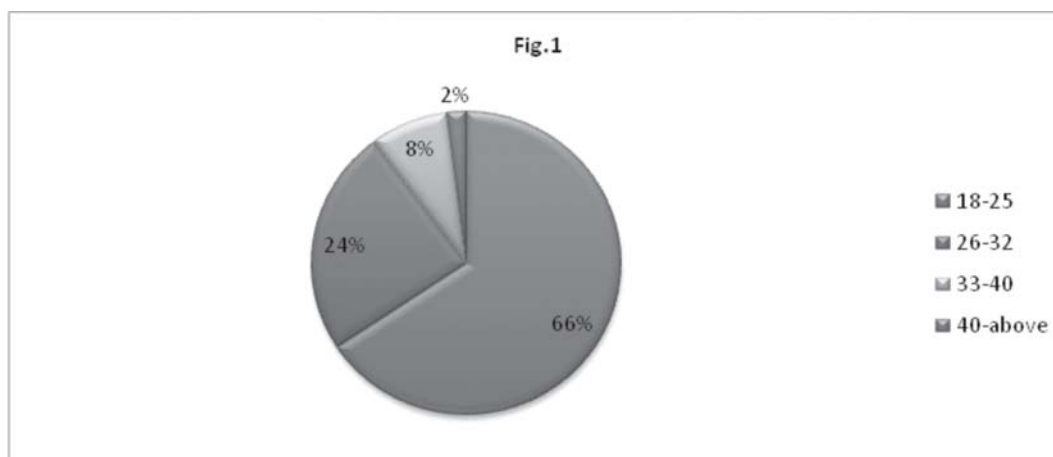
The study is exploratory in nature and it provides direction for future use. One could empirically test if recognition of such placement provides different results. Also it needs to be confirmed if the new perceptions were due to kind of samples, projects or any other reason.

A future study comparing status of construction workers in different states and their engagement in infrastructure and industrial construction can be conducted to have a holistic view of unorganized construction sector in Mumbai. In this study only few parameters of socio-economic aspects of construction workers are. It would be useful to see other measures like in-depth study of their health, sanitation and socializing habits in cities.

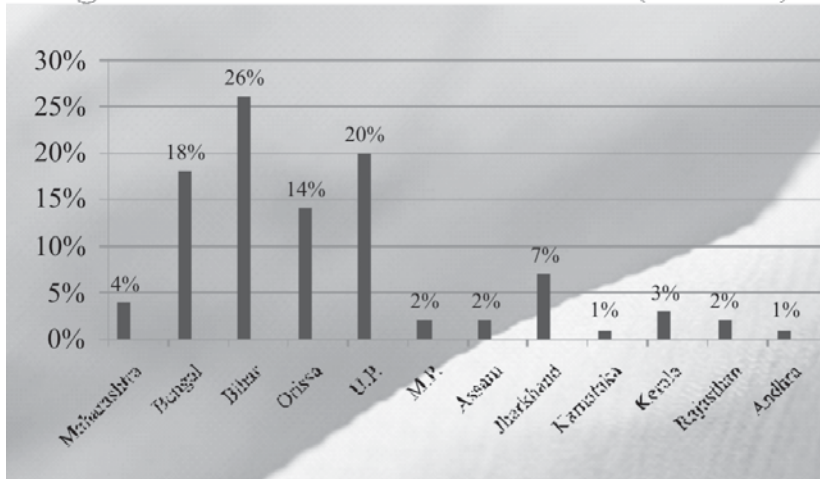
Findings of the study

Demographic & Social Status

The largest number of the respondents i.e. 100 (65%) were in the age group of 18-25 years. 24% (37) were in the age of 26-32 years 8% (13) were in the age group of 33-40 years and 2% (3) respondents were in the age group of 40 years above. (Fig.1)

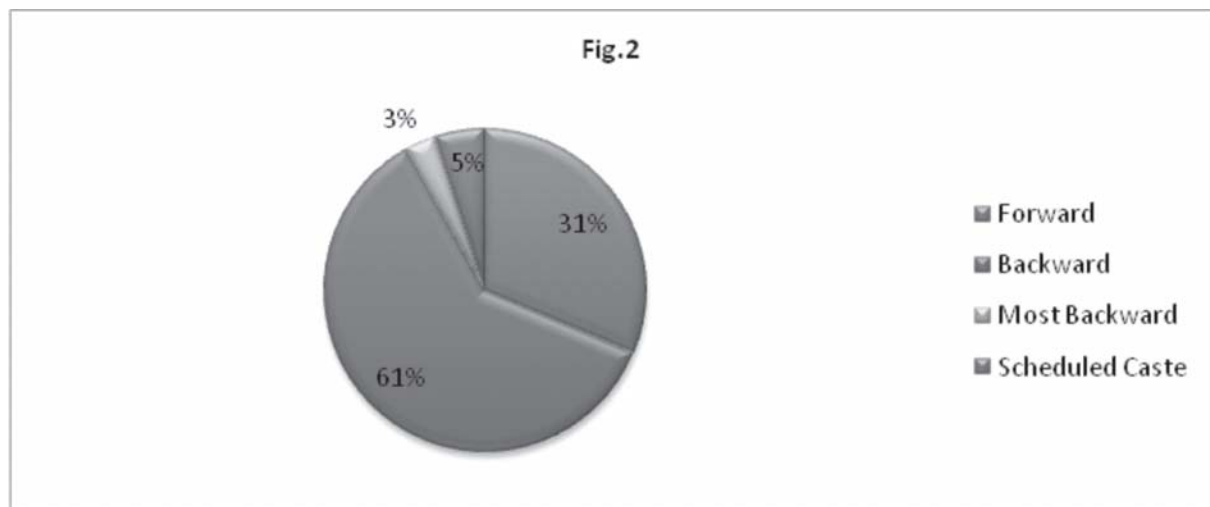


Migration Status of the Workers (Table 2):



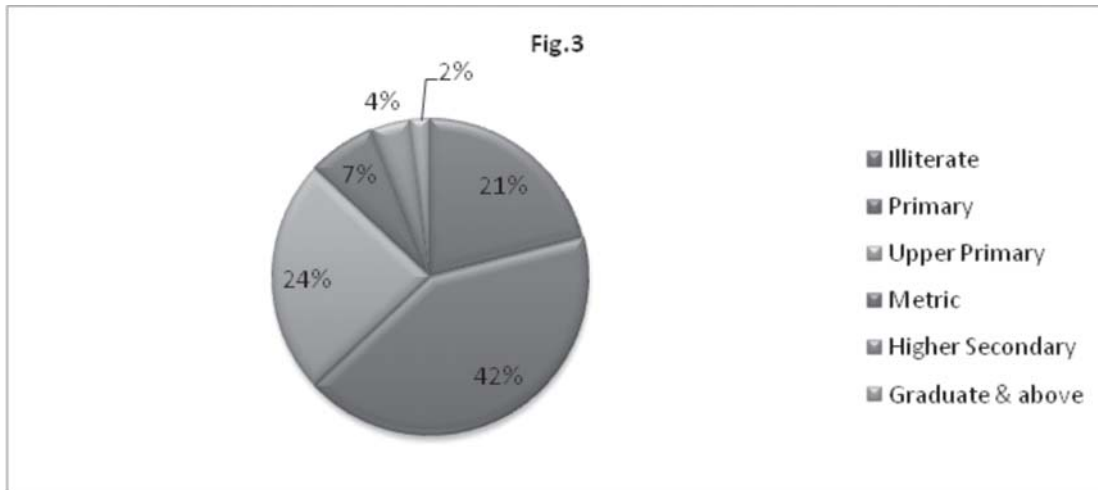
33% of the surveyed workers had origin from Bihar, 25% were from Bengal .10% were from Orissa, Uttar Pradesh &Jharkhand respectively. 3% were from Assam and Karnataka and 2% had come from Madhya Pradesh, Kerala, Rajasthan and from Northern India.

About 76% (116) of the total construction workers were Hindu, around 24% (36) were Muslims and only 1% (1) were Sikh. As per the communities distribution among minority groups about 31% (48) belonged non-backward community 63% (37) were from backward category and 5% (8) categorically mentioned themselves as scheduled castes.56% (36) respondent workers were married and 44% (67) were unmarried.(Fig.2)



Educational Profile

The educational status among construction workers was seen generally Poor. Out of total 21% (32) workers were Illiterate, 42% (65) studied up to primary level, 24% (36) had upper primary level education. 7% (11) workers were metric pass, 4% (6) were higher secondary passed & 2% (3) were graduate & post graduate. The better educated workers told that they came to the city for better jobs & life style but could not find it and adopted construction works for livelihood and now they find it difficult to go back to their native place.(Fig.3)



Income Status

The income of the construction workers depended on the type of skill they have. The labour, carpenter, helpers, mason, painters, supervisors, fitter, electrician, machine operator, and welders were paid differently as per their levels of skills and experience. It was found that 20% (31) workers were earning less than Rs. 5000 in a month. 12% (19) workers were earning Rs. 5001-7000 per month, 26% (40) works were earning Rs. 70001-9000 per month, and 23% (35) workers were having Rs. 9001-11000 monthly income. The study showed that the lowest income group belonged to less experienced labors and helpers; they were able to earn only Rs. 160in a day.

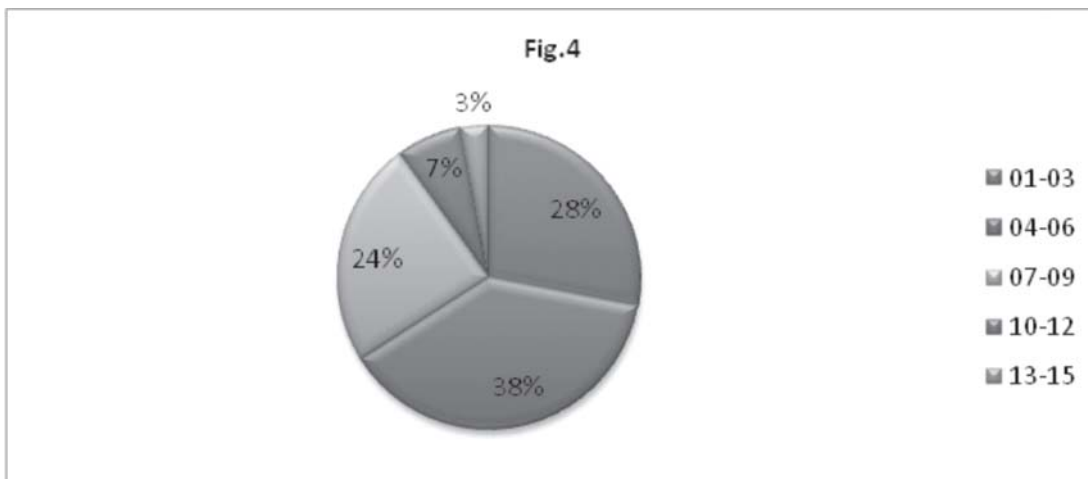
Family Status

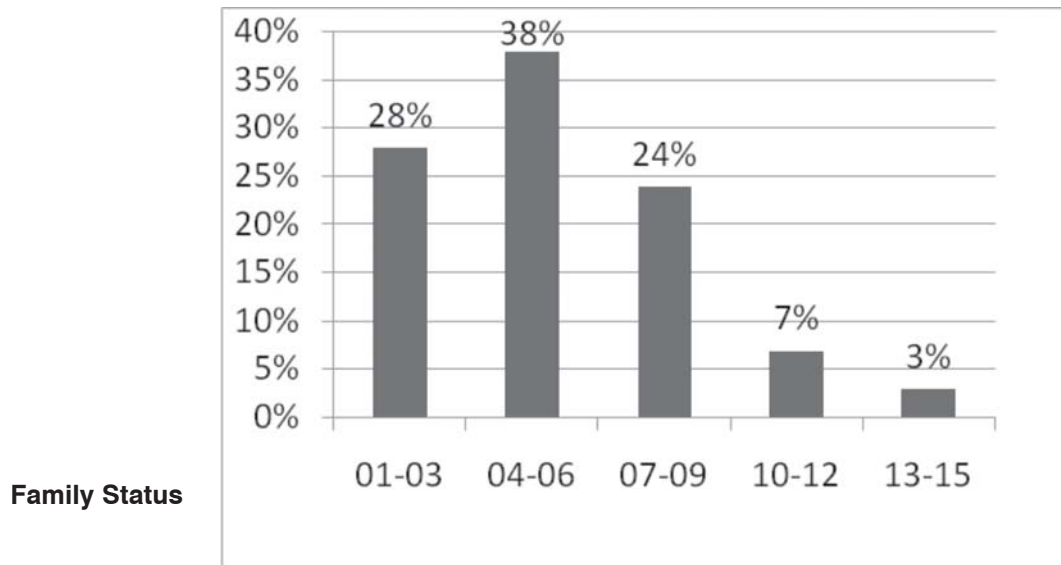
Since majority of the construction workers were migrants, we tried to know family members status of working. The workers normally leave old age family members, females and children in the native place and migrate to work. They have joint family systems so that dependents have each other’s support. Their families depend on the money sent by them. It was seen that 36% respondents were the single earners in the family. 39% respondents had two, 14% respondents had three members . 7% respondents had four, 3% respondents had5 and 2% respondents had 6 members working in the family.

Housing status and basic amenities

50% respondents had thatched house in their villages. 46% respondents had pucca& tiled house.4% have no houses of their own. In Mumbai 6% respondents were staying in chawls, 20% were living in slums, 71% respondents were living in huts made in construction sites and 4% were living in the space provided by their employer.

We noticed that construction workers do not live in healthy conditions. Their sanitation, drinking water, bathing and toilet facilities are not appropriate.**The following figure shows the room sharing status of the construction workers.** (Fig.4)





Most of the construction workers were migrants. It was seen that 82% respondents were not staying with their family, 18% respondents brought their family in the city. We found that few workers wives were also working in the construction site.

Those respondents had come without their spouses share place of stay with their co-workers. There are various reasons for staying together such as to share loneliness, monetary expenses, household tasks like cooking, cleaning utensils and washing clothes. Minimum three to maximum fifteen people depending on the shelter size provided by the employer stay together. All the workers mentioned that electricity connection was available and water facility was accessible outside the shelter. The water was stored in the drums keep outside was not a healthy option for drinking.

24% respondents were not having children. 14% respondent had one child. 31% respondents had two. 20% respondent had three, 8% respondent had four & 3% respondent had five children to look after.

We tried to know the size of the family. 55% respondents had five members 32% respondents had ten, 12% had 15 & 1% respondents had more than 15 members in the family.

The Expenditure Status

The average expenditure of the respondents shows that 12% respondents were spending Rs. 1000 - 2000 monthly expenditure. 46% respondents were Rs 2001- 3000. 23% respondents were having Rs.3001- 4000 monthly and 19% respondents were spending Rs. 4001-5000 as monthly expenditure.

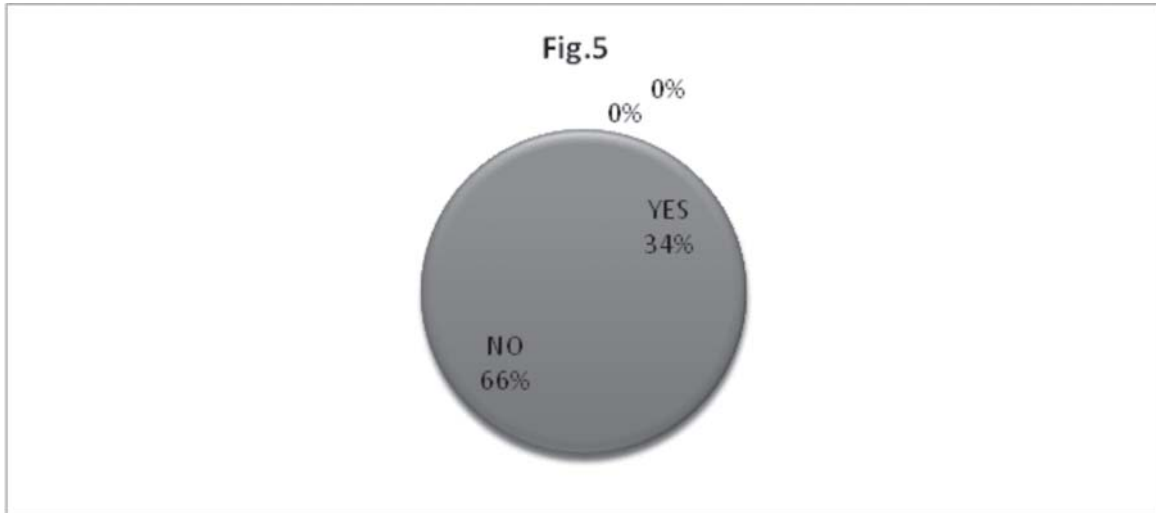
The food expenditure of labor showed that 23% respondents had less than Rs. 1000 per month. 61% respondents had Rs. 1001-2000 and 16% respondents had Rs. 2001-3000 per month.

The amount of expenditure on cloth per month showed that 82% respondents were spending less than Rs. 500. 18% respondents told that they spend Rs. 500-1000 per month.

The monthly expenditure on medical treatment showed that 39% respondents spent less then Rs. 200. 34% respondents spent Rs. 201-400 and 27% respondents were spending Rs. 401-600 monthly.

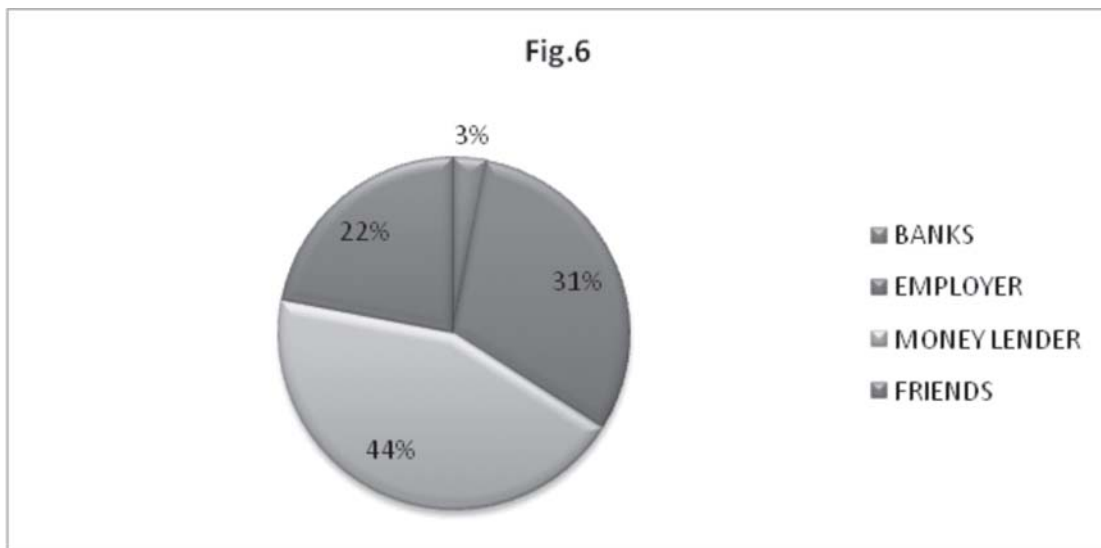
88% respondents told that they were saving money after meeting their daily expenditure. 12% respondents mentioned that they were unable to save.

As construction activity involves risk of accident as well as life risks. We tried to know whether the workers were aware about insurance and social security. The study showed that 34 respondents were aware about insurance and they had taken a policy. 66% respondents had no knowledge about insurance schemes.(Fig.5)



The children amount spent on children education was ranging from Rs. 500 to Rs. 1500 per month. 50% respondents were spending less than Rs. 500 per month, 36% respondents were spending between Rs. 500-1000 and 5% respondents were spending Rs. 1001-1500 monthly.

Poor earnings, huge family responsibilities and dual economic burden forces the workers to meet their ends by borrowings. 24% respondents had to pay loans. It was seen that among those had taken loans only 3% have borrowed from the banks. 31% had borrowed from the employer. 44% had taken from the money lender and 22% respondents had taken from their friends. (Fig.6) It was seen that the maximum percentage of loan seekers were either for agriculture or for marriages followed by housing needs.



13% respondents mentioned that they were able to save at least Rs. 500 per month, 25% were saving from Rs. 500-1000 monthly and 63% were saving more than Rs. 1000 monthly.

The Food Habits

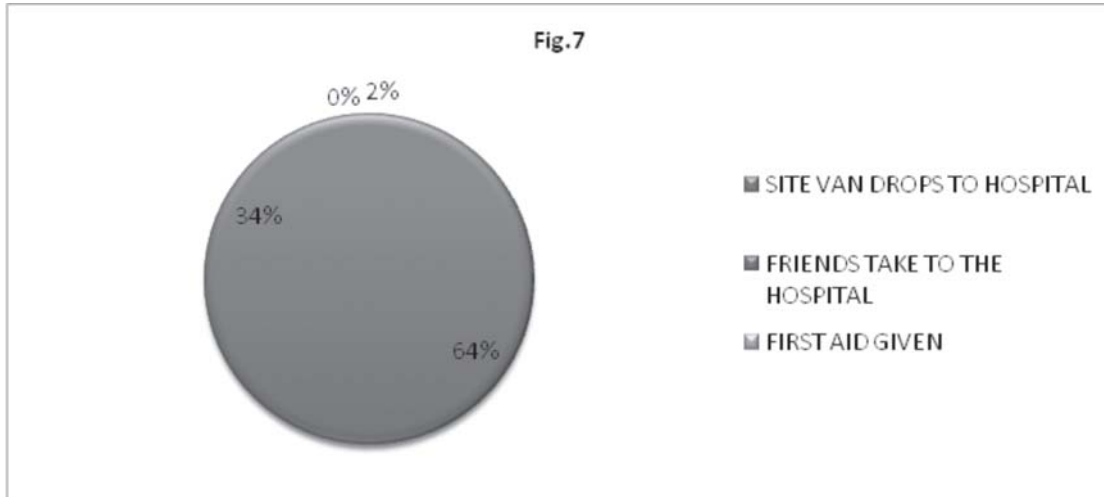
The food habits of the construction workers were studied. 84% respondents were non vegetarian & 16% were vegetarian. Among the non vegetarian 20% respondents were able to afford non-vegetarian food every alternate day. 35% respondents were consuming weekly once, 25% were consuming weekly twice. 21% respondents told that they eat non-veg. food occasionally. From the non-vegetarian items they mainly consume mutton, beef and eggs.

Physical Status and medical facility

In this study we tried to know the status of their physical well being. Only 7% respondents accepted that they were suffering from diseases. 93% accepted that they had no serious physical problems.

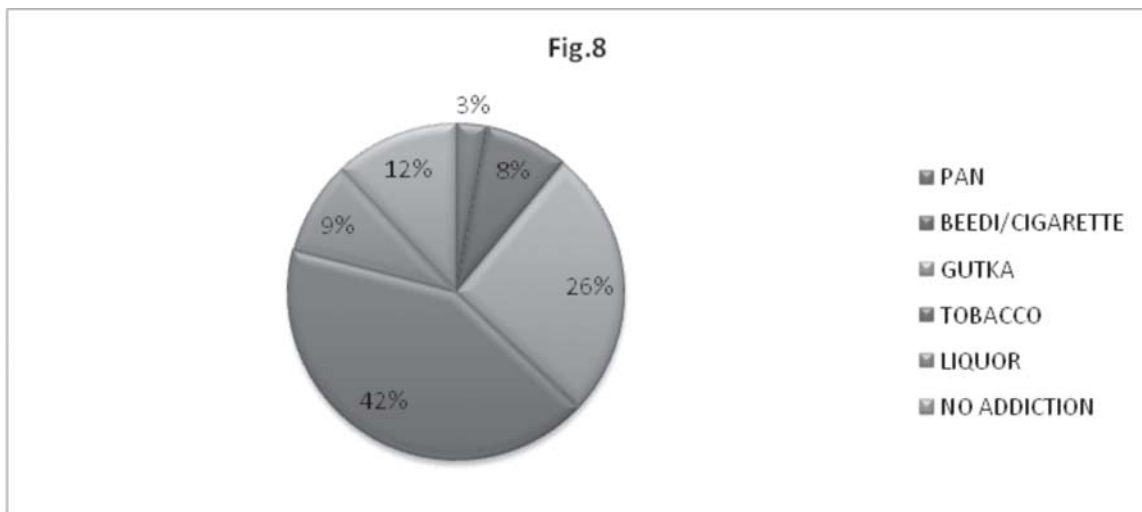
Most of them had common problems such as skin allergy, frequent cough-cold and body ache. 30% respondents accepted doctors visit in worksite. 52% respondents were unaware about it. 18% were unaware about doctor’s visit at construction site. Only 14% respondents accepted that in case of routine sickness they visit to government hospitals. 72% respondents told that they prefer to go to private practioners and 14% were aware about medical facilities available for them at ESI hospitals.

The workers were asked about accident cases at site and their treatment facilities. 34% respondents accepted that first aid facility was available at work place for minor injuries. 64% respondents told that in case of major injuries friends & co workers take them to the hospital. Only 2% workers respond that site van drops them to the hospital in case of injuries and accidents.(Fig.7)



5% respondents also told us that they receive wages when unable to work due to injuries or sickness. 95% respondents reported that wages were not granted in case of absence. A question was asked whether they receive any compensation for sickness? 76% workers accepted that there was no compensation for sickness or for loss of employment due to injury. In the case of accidental death some amount was paid from the contractor. 10% respondents accepted that compensation was paid. 17% respondents were completely unaware about compensation policy.

Construction workers work under strenuous conditions and they were addicted to many harmful things. 42.5 respondents accepted that they were consuming tobacco, 26% respondents were using gutkha, and some respondents told that they consume maximum 8-10 packets of gutkha in a day.8% respondents were smoker of beedi & cigarette, 9% were consuming liquor. Only 12% workers in the survey were not having any addiction. (Fig.8)



Concluding Remarks

The construction workers surveyed were living in extremely poor conditions. Their huts were made of tins and floor was dusty. One bulb and electricity connection was provided. The water for drinking and other uses was stored outside the huts via tanker supply and it was kept without proper covering. The sanitation and toilet conditions were pathetic. The labours were bathing in open outside their huts. The women workers made a temporary shed for bathing.

The health aspects of workers were completely ignored. They were not paid for medical expenses. Women workers were not granted maternity leave. Safety measures like gloves and shoes, safety belts, eye care protection were not provided and in some cases the labours were having casual attitude to use such protective gear.

Most of the labours were earning only for six days in a week. Male workers were aware about working skills. They were cooking twice and their food consists of pulses, vegetables, rice, chapatti and weekly non-vegetarian items. Every labour was approximately consuming 250 ml. oil in a week. They were using kerosene stoves. The huts had no proper ventilation. Most of them were using plywood sheets for sleeping. Children were seen wandering around construction sites. Besides health hazards in work sites continuous use of tobacco and gutka may lead to additional health problems.

Construction workers contribute their services into vast areas of building sector such as residential, commercial, and industrial and infrastructure. They are involved either in new construction or repairing and renovation. In the process of building they use small as well as bigger tools and machines. Thus their work needs care and precautions otherwise accidents and casualties may occur.

There are various health hazards in construction work. They come into the contact of various dust particles such as cement, wood and metal. Due to lack of protective measures it affects to health. Due to use of various chemicals and gases allergy and skin problems were commonly seen. Besides that excessive noise and heat also affect them.

Since most of the workers were migrated with poor level of education and training, we found two exceptional respondents among them one was a graduate and another was post graduate in education. He came to Mumbai from Rajasthan in search of job in the field of education but failed. To survive in the city he entered in the field of construction as a worker and today he has expertise in the marble fitting. When interviewed he told that he never wanted to go back and face embarrassment from the people of his native place. There might be instances where in desperate situation to survive migrants have entered into construction. There is conscious need to create awareness among contractors who engage them in work. Unless better sanitation and hygiene is provided quality of work cannot be expected. To control absenteeism also the contractors training and guidelines are necessary.

Creating awareness among workers about communicable diseases, consequences of drug uses must be informed via welfare agencies.

Informal classes of self care at construction sites may motivate construction workers. Insurance and banking habits development can be helpful by an authorized mobile agency.

In this study we observed that workers have no access to television or connect to media. Though they were having mobile sets occasional documentary films can be shown to workers.

ESIC needs to come forward and arrange camps for the workers in site for health safety. Fire brigade, scouts and MSS workers can play a major role in arranging camp on construction sites.

Contractors need to be responsible at construction sites to make a primary analysis of risks. Any unsafe system of work must be avoided in case of unavoidable situation responsible people and safety measures should be available.

Management institutions can impart their education by sharing their knowledge such as team building, stress release and ethics for improving quality of workers.

Large construction companies should share their quality and ethical practices at construction sites with small construction companies.

Every workers living with the family at construction sites must be ensured by the contractors to enroll children's name in nearby municipal school.

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ENGLISH

**INDICTMENT OF CASTE CONSCIOUSNESS
IN THE ROMAN CATHOLIC CHURCH IN INDIA IN BAMA'S "KARUKKU"**

Margaret Fernandes Joseph

ABSTRACT

"Dalit endru sollada; talai nimirindu nillada" – 'Say you are a Dalit lift up your head and stand tall.' This line from the Dalit Catholic author, Bama's Afterword to the first edition of her autobiography 'Karukku' in 2000 is echoed in the Roman Catholic Church's efforts to set right the centuries of injustice meted out to Dalit Catholics who form the largest majority of the Christian population in Tamil Nadu who embraced Christianity because of its explicitly egalitarian teachings which preached love for all humankind as one of its basic tenets.

The concept and category of 'Dalit Christians' and the slogan 'Dalit is dignified' was formulated by the Christian Dalit Liberation Movement in 1985. The National Convention of All India Catholic Union (AICU) first used the term 'Dalit Christians' in 1989. Today, the CBCI Commission (Catholic Bishops Conference of India) for SC/ST/BC is active in the battle for extending the privileges given to other S.C. converts to Christian converts as well so that they are not marginalized by the State and society.

Through the analysis of 'KARUKKU', the autobiography of Faustina Mary Fatima Rani, better known as Bama, an ex-nun from Tamil Nadu, this paper will examine the scourge of caste discrimination in the Catholic Church and its institutions where Christian belief and practice stand in glaring conflict. The social practices of our society have pervaded deeply into Christianity and caste oppression is a lived reality. A Scheduled Caste person is considered to be an untouchable irrespective of the faith he/she may profess. The upper caste converts to Christianity gave up their religion but did not give up their caste practices. Thus whatever else conversion may mean to the 'dalit' Christians, it did not change the material reality of their situation.

Keywords : *Dalit, Caste Consciousness, Church, Self-discovery.*

Introduction: Roots of Caste in the Catholic Church

'Karukku' is a personal testimony of the anguish and social injustice experienced by Faustina Mary Fatima Rani, better known as Bama, and her fellow Tamil Christian brethren in a society where even the Roman Catholic Church and its institutions are tainted by caste discrimination.

The first major impact of Christianity in India was in Kerala and Tamil Nadu. According to tradition, St. Thomas one of the twelve apostles of Jesus Christ came to the Malabar coast in 52 A.D. and preached the Gospel mainly to Brahmin families who were converted to Christianity. The Thomas Christians are still conscious of their high caste origins.

It was more than a thousand years later, around 1500, that aggressive European evangelization took place under the Portuguese. It was Pope Alexander VI who in 1493 entrusted the eastern region to the Portuguese for missionary activity. The earliest converts in this period were Tamil Paravas, mainly fishermen. However, the missionaries who found it easy to convert the lower castes were challenged by the zeal to convert the upper castes to their faith for reasons other than material considerations which they believed induced the easy conversion of the lower castes.

The roots of caste in the Catholic Church can be understood by examining the life and work of the Jesuit priest Robert de Nobili (1577-1656) and his efforts to propagate the faith among upper caste Hindus. The negative impressions and disapproval of the culture of the meat-eating Christian missionary had to be countered if Brahmins were to be coaxed into entering the fold. Like St. Paul of the ancient period who accommodated local traditions and culture when preaching, Robert de Nobili felt that accommodating Hindu customs was necessary to his mission. He called himself 'Tattuva

Potakar' (philosophy preacher) and dressed and lived like a sanyasi, abstaining from meat, fish, eggs and alcohol and eating food cooked only by Brahmins. He marked his brow with sandal paste and wore the sacred thread. He claimed that he was a Tuscan Patrician, he was a Brahmin by caste. He said that caste had no significance at all and that a convert does not renounce his caste, nobility or usages.

In 1609 the Madurai Mission founded by de Nobili practised caste fully. There were priests belonging to different castes. While Brahmin sanyasis 'Brahmanasanyasis' ministered exclusively to the high castes, another category of priests, the 'pandaraswamis' ministered to the low castes. In "The Condition of the Convert", Dr. B.R. Ambedkar observes, "...these Madura Missionaries, in their anxiety to present Christianity to the converts free from any Western customs that might give offence, had tolerated among their converts several Hindu customs as concessions to the converts. ...If there exists caste and other forms among Christian converts it is the result of this policy – policy of making Christianity easy. In adopting this policy the Missionaries never thought some day, somebody would ask them, 'What good is Christianity for a Hindu if it does not do away with his Caste? They misunderstood their mission and thought that making a person Christian was the same thing as making him a follower of Christ.'" (p.459)

Assuming that the caste system was a social given, the Catholic Church followed the policy of accommodation and chose to work within the caste system and pursued a policy of conversion without detaching the individual from the social context. The missionary's request for permission to accommodate certain caste practices was acceded to by the Bull of Pope Gregory XV, 'Bulla Romanae Sedis Antistes' dated 1623. External rites like the sacred thread, sandal and ablutions which denoted nobility and function were considered tolerable. Thus the Indian church compromised with the caste culture of India.

To understand the overwhelming impact of this adjustment, one must note that of the 20 million Christians in India (2% of the Indian population) nearly 70% i.e. 14 million are Dalits. What good is Christianity to a Dalit if it cannot do away with caste discrimination and promote the equality of all people? Today, the Church is attempting to set right this error of judgement so that the true message of Jesus Christ, the liberator of the downtrodden, becomes a reality.

In 'Karukku' Bama recollects the beauty and ugliness of her childhood in the village and interrogates the issues that confront her community from the vantage point of an educated Dalit. She has lived with the segregation of the lower caste Christians from the upper castes, each keeping to their side of the village. We are told that besides the post office, the panchayat board, the milk depot, the big shop, "the church, the school, the convent and the priest's bungalow were all in places where the upper caste communities lived...most of the children attending the school were from our streets...about three quarters were Pallar and Parayar but the school the priest built was on Nadar street....Perhaps the priest and the sisters chose to live elsewhere because of the filthy conditions here. I don't know" (88)

The narrator has "seen, felt and experienced" the humiliation of being an 'untouchable' but it is only when she is in class three that for the first time she hears people speak of it openly. Her brother alerts her to the predicament of her community when she narrates what she believes is a comic incident of a respected Paraya elder approaching the Naicker landlord carrying a green banana bhajji in a packet tied to a string. Her amusement dries up when her brother tells her that the elder was compelled to hold the packet thus because he was forbidden from polluting the high caste landlord's food with his touch. She is shocked, provoked and angry and makes up her mind to follow Annan's instructions "to study hard and make progress in order to throw away these indignities" (18)

In the seventh class, an innocent happy game goes sour when the coconut she touches accidentally falls off the tree and she is accused of stealing and made to stand outside the school. Her plea to the priest for permission to enter her class is met with a predictably prejudiced reply from the priest, "After all, you are from the Cheri. You might have done it. You must have done it" (19) The discriminatory treatment by priests and nuns has such a deep impression on the village children that they often "played at being priests and nuns who came and gave us blows". Her experience in the Catholic school in the neighbouring town when she is in class nine is no different. The warden sister of the

hostel cannot abide low caste or poor children and scolds them for no rhyme or reason. But Bama's moment of triumph comes when she stands first in the S.S.L.C. examination and she is not ashamed of being looked at as a 'harijan'. In college too Bama experiences the fact that nuns have different sets of rules for the lower caste students when her request for permission to go home for her sibling's First Communion is denied by the Principal who believes that a person of her caste cannot be expected to have a celebration. Bama tells us that she challenged the nuns then and later in her life too "because of my education I managed to survive among those who spoke the language of caste difference and discrimination" (22)

Conversion to Christianity has enhanced the Dalit's access to education and health facilities. The Church educates almost 50 lakh students yearly in India and has 250 developmental societies under the aegis of the Diocesan Social Service Society under the apex body Caritas India and Christian Auxiliary for Social Action (CASA) The percentage of Dalit Christians in primary schools is 31.2%, high schools 15.5%, colleges 10.5%. It is also a fact that the authorities in the church run schools predominantly being upper caste, often practices are inherently discriminatory.

When Bama completes her B.Ed degree and seeks to work in a Catholic School, the nun asks her if she was a Nadar and Bama cannot forget the expression on her face when she confesses that she is a Parayar, a low caste. Many of the children in her class are Dalits and Bama says, "It struck me overwhelmingly that these nuns collectively oppressed Dalit children and teachers so very much; why should I not become a nun too and truly help these people who are humiliated so much and kept under strict control" (23) She joins the convent and just as she is about to finish her training and become a full-fledged nun, a sister tells her that in certain orders, they would not accept a harijan woman as a prospective nun and that there was a separate order for them. She laments inwardly "that there was no place that was caste free" (25)

Her indictment of the Church functionaries, the priests and nuns and their manner of disseminating the biblical message is hard-hitting. She tells us that she had learnt from the Bible that "God had always shown the greatest compassion for the oppressed. And Jesus too, associated himself mainly with the poor. Yet nobody had stressed this... Nobody had ever insisted that God is just, righteous, is angered by injustices, opposes falsehood, never countenances inequality. There is a great deal of difference between this Jesus and the Jesus who is made known through daily pieties. The oppressed are not taught about him, but rather are taught in an empty, meaningless way about humility, obedience, patience, gentleness" (10) The emphasis on other-worldly gains, the anticipatory future preached by the spiritual mentors have kept the Dalit Christians in bondage and Bama tries to pry open the blindfold and bring awareness of the dichotomy between the Church teachings and praxis. "It is injustice that dances like a demon in the convents, within all the institutions that are run by these people" (106)

Bama scathingly exposes the hypocrisy she witnessed in the convent. At first she hides the fact that she is a Parayar because nuns treated them as "someone suffering from a repulsive disease" (26) Bama had entered the convent to help the poor but her request to teach in a school with ordinary and poor children is denied and she is forced to teach the wealthy for whom most of the other nuns have great reverence. Religious nuns and priests are required to pledge the vows of obedience, poverty and chastity and ironically, Bama is reminded that any attempt to disregard the Superiors orders would be a violation of the vow of obedience. Life in the convent is one of abundance, the vow of poverty a "sham" (77) How wonders Bama can the nuns who have good food, comfortable beds, fans and drinking water believe that this is a life of renunciation and poverty? How can they understand or empathize with the life of the dispossessed they are supposed to serve? The more she watches the power conferred on the title 'nun', the more frustrated and dispirited she becomes because they use their power to keep the downtrodden in bondage. Everything they said to the Dalit children in their care "suggested that this was the way it was meant to be for Dalits; that there was no possibility of change. And mainly because of this, those children seemed to accept everything as their fate. From dawn to dusk they toiled away in the convents" (103)

Bama's whole life has been a witness to discriminatory practices in the church and its institutions. She has watched Christmas, Easter, New Year and the Chinnamalai festivals celebrated separately by the low caste Parayars and the upper caste Nadars. She has questioned the practice of the poor of the

village paying their respects to the priests and nuns by offering them goodies that they cannot ever afford to taste themselves, merely because of the blind devotion they are taught. She has wondered why they have to offer a 'pusai' (mass) in thanksgiving when the case regarding the cemetery is declared in their favour and they win over the upper caste Chaaliyar community, when actually it was the priest who had betrayed their men who were hiding in the Church and happily watched the police brutality without intervening. The parish priest had even refused to help the Parayars with a paltry loan of a few rupees for their defence. The Catholic hierarchy is often indifferent to the needs of their Parayar parishioners.

A 1989 survey of social discrimination against Dalit Christians in Tamil Nadu by Fr. Anthony Raj S.J. confirms that caste hierarchy is reproduced in Christian village communities in the organization of service (around agriculture, the life crisis rites of death etc.) and of public spaces (in churches, schools or processions of saints) which imposed exclusions or ignominious service on Dalit Christians. They are excluded from upper caste churches, have separate chapels, separate seating arrangement, separate queues for receiving Holy Communion, separate liturgical services, separate cemeteries and funeral biers. For fear of Dalits claiming equal participation in the celebration of the feast of the parish patron saint, parish councils decide not to collect financial contributions from Dalits. Not only had the Church failed to compensate for the social oppression of its Dalit members but it was also 'within' the church itself that Dalits experienced discrimination. Priests and nuns were not only guilty of discrimination but also lent support to the exclusions imposed by upper caste parishioners. As Fr. Raj reported, "It was the clergy – not society who my Christian Dalit interlocuters held responsible for reinforcing caste in the church, enacting a self-deification before the voiceless".

Bama's soul-searching had left her with the feeling that she had been deceived by the nuns and priests, that "they are all hypocrites and frauds".(102) She cannot play act any longer and in 1992, after seven years as a nun, she is determined to exit this "counterfeit existence." (120) She leaves the order to spend her life "usefully working for the liberation of Dalits" She is convinced that though the path she is choosing does not have the security of institutionalized Christianity, "the Lord will show her the way"(136) and that "Dalits have also understood that God is not like this, has not spoken like this. They have become aware that they too were created in the likeness of God. There is a new strength within them, urging them to reclaim that likeness which has been so far repressed, ruined, obliterated; and to begin to live again with honour, self respect, and with love towards all humankind." (109)

'Karukku' holds up to intense scrutiny the injustice Bama faced because she was born a Dalit and as she leaves the convent she says with determination, "We must crush all these institutions that use caste to bully us into submission."(28) The first step she takes is writing her autobiography with the encouragement and support of Fr. M. Jeyaraj of IDEAS, a Jesuit priest who was influenced by Liberation Theology.

The beginnings of contemporary Dalit Christian activism are to be found in the critique of caste led by Catholic clergy. It was in the 1970's – 1990's when caste became the subject of theological reflection and social action. David Mosse in his article 'The Catholic church and Dalit Christian Activism' traces the Jesuit Dalit priests' protest against their own marginalization in seminaries and in their ministry in the 1980's. Returning from his doctoral studies Fr. Anthony Raj S.J. was the first to give public expression to Dalit Christian anger against a 'Church with outcasts'. He became a role model. In 1985, Fr. Raj, along with other Dalit Jesuits and a group of Dalit N.G.O.'s promoted the formation of a state level Dalit Christian Movement in Tamil Nadu, later renamed Dalit Christian Liberation Movement (DCLM) to address caste discrimination in the Church. There were several liberal bishops who backed the movement. The initiative brought pro-Dalit institutional change in admissions, pastoral and social initiatives and reorganized their ministries with the Dalit commission (1990) as the link and monitoring unit. The Catholic bishops of Tamil Nadu announced 1990 to 2000 as the 'Decade of Dalit Development' and drew up a 10 point programme to eliminate discrimination in worship and cemeteries, promoting Dalit vocations, encouraging Dalit leadership in church organizations, giving preference to dalits in scholarships, admissions to training institutions, focused social service and supporting their claims from the state. The programme was overseen and monitored by diocesan 'Dalit Commissions'. Yet the change in perception has been slow in spreading. Even though Dalit Christians constitute 70-75% of

the Catholic Church in Tamil Nadu, only 6% among priests and nuns are Dalit. Similarly, there are about 8 (5%) Dalit bishops among 155 Catholic bishops in India.

In November, 1999, an open memorandum was issued by DCLM to Pope John Paul II apprising him of the condition of Dalit Christians. On 17 November, 2003, Pope John Paul II addressed a group of Bishops from India, "They (Christians of SC origin) should never be segregated from other members of society. Any semblance of caste-based prejudice in relations between Christians is a countersign to authentic human solidarity, a threat to genuine spirituality and a serious hindrance to the Church's mission of evangelization. Therefore, customs or traditions that perpetuate or reinforce caste division should be sensitively reformed so that they may become an expression of solidarity of the whole Christian community." In 2004, Bishops of Tamil Nadu acknowledged continued caste discrimination in the Church institutions and reasserted the opposition of Christianity to casteism setting in place a new action plan which included teaching against untouchability in prayer and catechism texts and making reservation in admissions and appointments compulsory and proportionate to the Dalit population in the diocese. Awareness of the discrimination against Dalits and the resolve to fight it became an important agenda of the Catholic Church in Tamil Nadu. Christian Dalit seminarians, novices and others were able to articulate caste identities which a decade ago, nuns like Bama had to conceal for fear of ostracism in religious institutions.

Writing 'Karukku' was a means of confronting the demons within and of healing wounds. By becoming the 'saw-edged karukku' herself, Bama challenged her oppressors and inspired the downtrodden. In her Forward to the 2011 edition of the book, Bama observes that 'Karukku' has been a comfort to many who like her have suffered the pain of marginalization and caste discrimination and that it has given them courage and helped them to love life once again. Instead of being beaten down they have united to find liberation. Their battle has been actively supported today by the Catholic Bishops Conference of India Commission for SC/ST/BC. Bama and others like her have challenged the Church to fulfil its mission of preaching the good news to the poor, proclaiming release to the captives and letting the oppressed go free. (Lk 4:18)

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***DETACHMENT TO INVOLVEMENT -
A PSYCHOLOGICAL ODYSSEY OF ARUN JOSHI'S "THE FOREIGNER"***

Renuka Devi Jena

ABSTRACT

Arun Joshi winner of Sahitya Akademi Award is a novelist who concentrates on the existential dilemma of modern man. He exhibits great psychological insight and brilliant understanding of the psychological workings of his protagonists. Sindi Oberio the protagonist of 'The Foreigner' experiences identity crisis, sense of alienation, detachment and intense psychological trauma due to his self imposed philosophy of detachment. He experiences a strange sense of rootlessness, foreignness where ever he goes. He wishes to achieve equipoise through non-attachment in vain. It is his delusion that he can live uninvolved and unaffected, he has a misguided reverence for 'detachment' which he has developed over the years more or less as a defense mechanism to avert all possible encroachment on his closely guarded aloofness. Later he is compelled to redefine his earlier views on detachment as 'right action' instead of as 'non action'. Arun Joshi's skill lies in subtly merging this with the Bhagavat Gita's version of detachment as motive free disinterested involvement in the duties of life by bringing out the psychological conflicts which are innate and natural processes of the mind, which occurs when individuals perceive their thoughts, views, attitudes, goals and interests contradicted by other individuals or social groups. Arun Joshi does not bother about giving elaborate details of social setting because he is preoccupied in studying Man more as a victim of his own inner environment rather than of the external material or moral climate, His characters are more concerned with their own highly sensitized world of sense and sensibility. Joshi concentrates on the more elusive world of inner thoughts, doubts, desires and dreams within the frame work of their novels.

Keywords : *Alienation, detachment, rootlessness, identity crisis, foreignness, psychological conflicts, existentialism.*

Arun Joshi emerged as an important Indo-English novelist with the publication of his very first novel, The Foreigner. He has greatly enriched Indian English fiction with five remarkably distinguished novels, The Foreigner, The Strange Case of Billy Biswas, The Apprentice, The Last Labyrinth, The City and the River and a collection of short stories. His fictional world revolves around existential characters, constantly pursued by the inner voice of conflict, identity crisis and existential dilemma. He exhibits great psychological insight and brilliant understanding of the psychological workings of his protagonists. Arun Joshi's prime concern in The Foreigner is with the gradual evolution of Sindi Oberio, the protagonist of the novel from a negative philosophy of detachment to its positive aspect. His skill lies in subtly merging this with the Bhagavat Gita's version of detachment as motive free disinterested involvement in the duties of life by bringing out the psychological conflicts which are innate and natural processes of the mind, which occurs when individuals perceive their thoughts, views, attitudes, goals and interests contradicted by other individuals or social groups.

Sindi Oberio is Kenya born Indian of mixed parentage, born to an English mother and a Kenyan Indian father and when they die he is brought up in Kenya by his uncle. Lack of familial ties leaves his childhood days under the veil of emotional aridity and this sense of rootlessness dogs his footsteps even when he goes first to England and later to America to pursue his studies. He experiences rootlessness and a feeling of foreignness wherever he goes, to Kenya, London, Boston or India. Sindi Oberio's quest for being for lacking a sense of belonging makes him a detached individual. Though he receives the love of many women like Anny, Kathy and June he fights shy of getting involved with any of them for love

was equated by him with selfishness, attachment and possession. His objection to marriage is rooted not so much in his defiance of accepted social norms as in his fear of its destructive possessiveness. To him each human self is a solitary cell and nothing least of marriage can ever help individuals to step out of that cell of loneliness. This is the reason for his refusing to marry June though he is genuinely fond of her and is aware of her willingness to becoming his partner in life. He feels the need for love but holds back from extending love to others because of his peculiar fear psychosis. His orphaned condition, his lack of familial ties, his acute sense of rootlessness, his feeling like an alien in every country he visits are all responsible for this quirk in his personality. Added to all this he has a misguided reverence for 'detachment' which he has developed over the years more or less as a defense mechanism to avert all possible encroachment. The immense effect of his psychological conflict is implicit in his statement, "Twenty –five years largely wasted in search of peace".(Joshi,22) Sindi's loves his American girl friend June Blyth but refuses to marry her as he wants to remain detached. Baffled by his emotional reticence June tells him, "There is something strange about you, you know. Something distant I'd guess that when people are with you they don't feel like they are with a human being."(Bala,22) Sindi's conflict between attachment and detachment is confusing and difficult to comprehend. He remained detached from his earlier girlfriends Kathy and Anna but he was in love with June. He is really fond of June and she cares for him and is keen on getting married to him. However, Sindi's existential conflict of being true to himself and his philosophy of detachment prevented him from getting married to her. He was obsessed with finding solutions to his inner conflict. He wants to be detached but at the same time involves himself in worldly pleasures, as pointed by Shanmuga, "All the while mouthing philosophies of detachment and non-involvement Sindi is a pleasure-seeker like the Epicureans as is evident from his reveling and developing illicit relations with Anna, Kathy, Judy, Christine and June."(Joshi,207) Sindi's refuses to marry because he is afraid of possessing or of being possessed. The conflict of the 'self' verses society makes him alienated and lonely. Sigmund Freud in his analyses of the Id, Ego and Superego discusses, the psychological conflict of self with environment, it makes one alienated because of identity crisis. The psychological conflict of individuals has been a subject of intellectual discourses of psychologists, sociologists and literary writers. Camus, Kafka, Sartre and other existential writers have extensively dealt with the theme of self-identity and identity crisis. Arun Joshi has also focused on this crisis from psychological and sociological point of view. Sindi Oberoi is a perennial outsider, an uprooted young man, he has no roots. As he defines himself , "An uprooted young man living in the latter half of the twentieth century who had become detached from everything except myself. "(Joshi,35)

What we find in Arun Joshi's novels is therefore a subterranean undercurrent of existential thought that leaves a distinctive colouring on each one of his novels without submerging their essential differences from one another either in subject or in style. Writers like Camus have rightly suggested that 'un involvement' is neither possible nor normally right, for man as a social being, can find abiding happiness only in 'solidarity' or sincere involvement is cause undertaken in a selfless spirit for the promotion of the welfare of society in general. After the terrible consequences of his non-involvement in America, he moves to India and starts working for Kemka, Babu's father. Gradually self-realization dawns on him especially after his interactions with Babu's sister Shiela. Sindi finally understands that performance of one's duties without any desire is in fact detachment. In India he works for Kemka and later after the collapse of Kemka's business his decision to take up the responsibility of the firm to save the workers from being terminated reflects Sindi's realization of the theory of detachment, which is actually involvement and right action. Abraham observes that, "Sindi's theory of detachment howsoever removed from it may be from Indian version, is Indian all the same, the value is Upanisadic and a modified version of that of the Bhagavat Gita, as the effect is similar."(Abraham,36)

In the beginning Sindi depended on his own philosophy of non-involvement for hap-piness, which results in the death of his best friend Babu and and his girlfriend June. But he slowly learns that real

detachment from men and matters comes when one performs one's duty sincerely without any desire for the result, as laid down in The Gita. Sindi Oberoi learns the hard way that 'foreignness' is more a state of mind than an alienness caused by the accident of birth in any particular country. We find in Sindi's redefinition of his earlier views on detachment as 'right action' instead of as 'non action', an artistic verification of this creed. Sindi himself has a vague glimmering that the crux of his despondency lay in his own incapacity to reach out to people and establish satisfying emotional rapport with them and hence his statement, "my foreignness lay within me and I could not leave myself behind wherever I went" (Joshi,62). Arun Joshi's philosophy is evident in the serious comments on life and its meaning made by the various characters in the novel. The following remark of Sindi offers not a time worn cliché on life but a justifiable jibe against the Kemkas of the world to whom successful financial management even if it involved the hoodwinking of law meant the be all and end all of existence, "Life is not a business account, losses of which can be written off against the gains. Once your soul goes bankrupt no amount of plundering can enrich it again." (148)

Sindi's loneliness is accentuated by the fact that he is surrounded by people who are lonely too, who, in the words of Arun Joshi, "Have suddenly realized that life had left them by the wayside". (65) The sad refrain of Sindi's life, "Somebody had begotten me without purpose and so far I had lived without purpose"⁹ is played on a lower key in the lives of other important characters in the novel. Sheila is shown as content to watch the drama of life from the wings as she lacks the courage to be a participant in it. Her father is shown as too obsessed with material success to have any time for the finer values of life. Babu Kemka's self pity and puerile emotional needs and Mrs. Blyth's awareness of the emptiness of her life are similarly highlighted by Arun Joshi to underscore the fact of Sindi's loneliness being a part of his human heritage. In the explanation he offers to June as to why he cannot marry her Sindi draws pointed attention to people's pathetic attempt to find in marriage a panacea for their loneliness. "We are both alone, both you and I. That is the problem. And our aloneness must be resolved from within. You can't send two persons through a ceremony and expect their aloneness will disappear". (143)

The original stand of Sindi that love is a liability, a weakening of the emotional armor that leaves one vulnerable to hurts and exploitation undergoes an interesting transformation towards the end of the novel when he is made to realize that genuine concern for others and willingness to be involved in responsibilities so as to safeguard their interests are the only avenues that can lead one to the sanctuary of inner peace. Sindi's visit to India is used by Arun Joshi to emphasize the importance of the existential principal of man's obligation to create a meaning for himself. When existing meanings are not acceptable to him, the first step towards that is to have a clear cut view about one's own priorities. Sindi, staggered by the realization that as a drifter who belongs to no specific country or culture, he had no guide lines whatsoever on which to formulate his world view, wishes he too can be like Mr. Kemka whose religion and upbringing have given him an easy to follow value system and hence his statement to him, "You had a clear cut system of morality, a caste system that laid down all you had to do. You had a God; you had roots in the soil you lived upon. Look at me. I have no roots. I have no system of morality". (147)

Sindi's enlightenment of the new philosophy of detachment transform him into a very positive person as observed by Malshette, "The prime concern of the novelist is with the gradual evolution of Sindi Oberoi from a negative philosophy of detachment to its positive aspect." (Malshette,2) Sindi was initially not at all interested in Kemka's business. He was steadfastly following his own philosophy of detachment. He was afraid to be attached to anybody or anything but he changes his philosophy after his interaction with a worker of Kemka. Joshi cleverly builds up the evolution of Sindi's character from detachment to attachment. Existentialism is not about only negative thoughts and frustrations, it has a positive side also. However, towards the end of the novel Sindi Oberio manages to get an opportunity to find the real meaning in life. His meeting with Muthu, an illiterate worker in India proves fruitful. He helps Sindi by

advocating the true meaning of detachment stating that 'sometimes detachment lies in actually getting involved'(Joshi,184). Sindi understands the true meaning of detachment and accepts to take charge of Kemka industry and work hard to save it from ruin. Nevertheless, he thinks that, 'the fruit of it was really not my concern'.(Joshi,184)

Sindi's defense wall of non – involvement was the result of his upbringing, his Americanized attitude. He had cultivated an indifferent attitude to escape from his psychological turmoil of rootlessness. He had moved from one country to another but had actually found no answers to his quest for meaning in life. In India, an extremely poor worker of Kemka, Muthu provides with the answer to his detachment, escapist mind of mind. Muthu instills in Sindi the philosophy of karma as stated in the Bhagvad Gita. Lord Krishna preaches that to achieve enlightenment one must perform one's duties. One cannot escape from one's responsibilities as Muthu replies to Sindi's non involvement stance,

"But it is not involvement, sir,' he said, 'Sometimes detachment lies in actually getting involved.' He spoke quietly but his voice was firm with conviction..... a line of reasoning that led to the inevitable conclusion that for me, detachment consisted in getting involved with the world."(Joshi,193)

Sindi cannot be detached he is compelled to get involved. In India Sindi Oberio actually understands the true meaning of his escapism, of his defense mechanism. He realizes that non attachment is in fact attachment, a development of positive attitude to end the sufferings of others. "Now I had begun to see the fallacy in it. Detachments consisted of right action and not escape from it. The gods had set a heavy price to teach me just that."¹⁶Sindi works tirelessly to revive Mr. Kemka's business irrespective of the consequences. Sindi finds a different path to escape from his sense of rootlessness and a sense of foreignness. He works with dedication and commitment to revive Mr. Kemka business, to save it from ruin for the benefit of the workers. His perseverance leads him to find meaning in life. In *The Foreigner* Arun Joshi resorts to the Indian Vedanta philosophy, the teachings of Bhagwad Gita to illustrate Sindi's quest for meaning in life, to solve Sindi's crisis of rootlessness. Sindi is shown as a very strong character that gradually moves from the negativity of detachment to its positive aspects. Thus the philosophy of escapism is handled by Arun Joshi, as aptly observed by Gadhavi,

"Arun Joshi's treatment of escapism from various fields like: from the common human relationship, from one's lovers, friend and more than anything else, the dissection of modern escapism in the light of Shri Madbhagvagita, gives us altogether a new vision of the society. With an example of one person, he satirizes the entire modern society, because the prevalence of escapism in modern world is firmer than any other way of life. With the help of these devices of novel writing, Arun Joshi establishes one thing very firmly and that is if one is not responsible enough to answer the inner voice of self; then he cannot refuge this escapist soul. On the contrary, he will remain *The Foreigner* wherever he goes." (Gadhavi, 54)

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TEACHING READING TO “BABEL’S CHILDREN”: TWO CASE STUDIES

Jayashree Palit

ABSTRACT

The objective of the paper is to present two case studies of teaching and learning practices adopted, to inculcate good independent reading habits in young adults, in an affiliated college of SNDT Women's University, Mumbai in the Indian context. The paper examines these practices in the context of curriculum demands in a globalized world. It examines how the demands of internationalization affect the overall approach to teaching reading and its daily practice especially in a multilingual classroom. The first case study is related to the use of comics (the term is used to include traditional comic books as well as graphic novels) as a tool to teach reading. The second focuses on different strategies to unleash the power of words and use them as a tool of self-expression. In this context, the paper will highlight an Advanced Learners' publication of a monthly newsletter 'Campus Express'.

Keywords : *Globalization, Comics, Power of Words, Vocabulary in Context*

David Block, in his article Globalization and Language Teaching, has pointed out that while there seems to be consensus that we are living in an increasingly globalised world, there is disagreement about the responses to globalization.

Giddens has defined globalization as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away vice versa.” (Block 75)

For language teachers in particular and educationists in general the question is how discussions about globalization taking place in sociological circles relate to the education system and the overall approach to language teaching and to its daily practice.

Tony Wagner's book *The Global Achievement Gap* (2008) provides the right context for any discussion regarding the issues challenging language teachers and educationists.

Wagner raises two important questions that are facing educationists all over the world. Are we teaching and testing the skills that matter most in the global knowledge economy? and what does it mean to be an educated person in the 21st Century?

Wagner notes a profound disconnect between what potential employees are looking for in young people to day and what is actually being done in the classrooms. The course curricular and teaching practices have remained the same for a long time. He is of the view that the nature of teaching is such that it tends to isolate it from the larger world of rapid change.

The need of the hour is a challenging and vigorous curriculum which addresses the needs of the present day students. This is especially true of English Language teaching. English is fast becoming a global language. This statement has been debated, challenged, opposed and accepted by many but the fact remains that it has become a truly global language. Today it is widely learnt as a second language and used as an official language in many Commonwealth countries. Today English has been labeled as “world language”, “lingua franca” and a symbol of “linguistic imperialism” but it is worth noticing that English is a very flexible language which has absorbed many aspects of various cultures and today we have many “English dialects”, English based “Creole” languages and “pidgins”. Some of the well known varieties of English language are Canadian English, Southern American English, Scottish English, Indian English and so on. These varieties also use different accents, vocabulary and grammar structures thus helping English language to evolve continuously.

Since English has taken on a new importance in the globalized world it is imperative for all those involved in ELT to ask how, in today's highly competitive global economy, ELT can prepare students for careers and citizenships.

Wagner has identified what he calls the “Seven Survival Skills” needed by students in the globalized world. They are Critical Thinking and Problem solving, Collaboration and Networking and Leading by Influence, Ability and Adaptability, Initiative and Entrepreneurialism, Effective Oral and Written Communication, Accessing and Analyzing Information and finally, Curiosity and Imagination. (Wagner xii)

It is no secret that concern about poor communication skills is widespread across the globe. Communication skills are a major factor highlighted in dozens of studies over the years that focus on students lack of preparation for both college and the workplace, and these skills are only going to become more important as workplace teams are increasingly going to be composed of individuals from diverse cultures.

Developing the reading skills of students has always been a priority of teachers and educators. In order to develop this skill it is necessary for the student to read regularly. Motivating students to do so has been a challenge teachers have always faced. To convey to a student the importance and pleasure of reading or to keep them motivated has been a Herculean task. Technological advancement has further pushed reading to the backseat, and whether it is a young reader or an advanced one, reading is the last thing they would want to do.

Teachers have always struggled to find a tool to motivate learners to read. In a small survey conducted in Mumbai, learners have accepted that at some point of time they had been introduced to comics and found them very interesting and fulfilling. Teachers and parents too agreed that comics are capable of holding the attention span of young learners for a longer period of time. The question then arises 'Can comics be used in the classroom as a tool to inculcate reading habits in students and to encourage independent reading?'

Gone are the days when students sneaked comics past diligent parents and teachers who sneered at comics as sub – par literature. Today, the focus of education is on enhanced student learning, and all curriculum materials and teaching techniques are receiving careful review. Since capturing the attention of learners is an essential component of effective teaching practice, teachers are now turning to comics as a tool to reach struggling readers.

The instant reaction to this process is that educators are lowering the educational standards and reinforcing lazy reading habits. However, advocates of comics feel strongly that if this can help young learners to become fluent readers then critics should put away their preconceived notions and give comics a try.

The term 'comics' is used in this paper to cover both the traditional comic books as well as graphic novels. A look into the history of comics shows that the word 'comics' originated from the Greek word 'komikos', pertaining to comedy and is a graphic medium in which images convey a sequential narrative. The sequential nature of the pictures over words, distinguishes comics from picture books, though there is some overlap between the two. As a sequential art, comics then, emphasize the pictorial representation of a narrative. This means, comics are not an illustrated version of standard literature, and while some critics argue that they are a hybrid form of art and literature, others contend comics are a new and separate art; an integral whole, of words and images both, where pictures do not just depict the story, but are part of the telling. In comics, creators transmit expression through arrangement and juxtaposition of either pictures alone, or word (s) and picture (s), to build a narrative.

The 'graphic novel' may be seen as an extension of the traditional comic format. A graphic novel is a narrative work in which the story is conveyed to the reader using sequential art in either an experimental design or in traditional comics formats. The term is sometimes used to disassociate works from the juvenile or humorous connotations of the terms 'comics' and 'comic book', implying that the work is more serious, mature or literary than traditional comics.

The distribution of comics in India is more recent than the European, American and Japanese industries, but is nevertheless 60 years old. Despite the publication of about 100 million copies a year, comics in India are still largely dominated by American characters, and local production remains marginal. In 1967, Anant Pai, the editor of the India Bank House, launched the series Amar Chitra Katha, the objective of which was to transmit to children the great stories of historical figures and those in religious texts of Hinduism, Buddhism, Sikhism, Jainism and Christianity. The life of Krishna was the first in the series followed by the Ramayana and the Mahabharata. The collection now has 426 volumes. Graphic novels have also flooded the Indian market. This success story confirms the fact that students do like reading comics.

The question is how suitable are comics as a tool in inculcating good and independent reading habits in young adults. In order to assess the educational value of comics, a survey was undertaken on young adults in Mumbai in which 15 parents, 15 teachers and 50 students participated. This survey was a small step in understanding whether reading habits can be inculcated through comics. The results were very encouraging.

The survey was conducted at three levels: students, aged between (16 and 22 years), parents, (22% of whom were post graduates, 12% were graduates, 36% were undergraduates and 4% were technically qualified), teachers, (66% of whom were post graduates).

All the students acknowledge that they had been introduced to comics at some point. They also said that comics have a special appeal for them. The best part was that 78% cited reading as their hobby and went on record saying that they read books regularly. Only 1% admitted that they did not read at all.

Amongst parents, 40% mothers and 32% fathers read books, bought and borrowed books, and had introduced their children to comics early in life. The students who read regularly belonged to those parents.

The teachers were all concerned that reading as a habit was on the decline. 99% felt that picture story books or comics help in sustaining interest of students. Further, they felt that comics like Amar Chitra Katha inculcated good moral values in children.

Shri Anant Pai, the editor of India Book House and the brain behind the Amar Chitra Katha series was interviewed. He agreed that reading was on the decline but felt that it was 'coming back in a big way'. He also agreed with teachers that comics can be a stepping – stone to developing a good reading habit because according to him 'a picture is equal to a thousand words'.

It is necessary then, to analyze the advantage of comics. By far the most frequently mentioned asset of comics as an educational tool is the ability to motivate students. William Marston theorizes that the appeal of the comic medium is woven into the very fabric of its nature. This is because "pictures tell any story more effectively than words". Comics, being a visual medium, increases learning. This happens because learners reach saturation level earlier with texts than with pictures. Further, educators cite comics "permanent, visual component" as one of the many reasons for using comic books in the ESL class. Film and animation, in contrast to comics, are visual but 'time – bound'. Language and action in films and animation are 'fleeting'. The medium, rather than the audience, dictates how quickly the viewing progresses. The text medium, on the other hand shares comic' "permanent" component but not its visual". "Visual permanence", then, is unique to comics. Time within a comic book progresses only as quickly as the reader moves her eyes across the page. The pace at which information is transmitted is completely determined by the reader.

Karl Koenke (1981) suggests that comics can lead students towards the discipline of reading especially to those who do not enjoy reading or have fear of failure. Since comic books are laid out in frames, it is very easy for readers to track the story. In fact, it is also easy for those readers to both jump ahead and back as the story develops. In addition, the fact that each frame contains some text and a picture makes it much easier for readers to grasp and contextualize a story. Ultimately, the limited text in each frame is beneficial to those for whom reading is a challenge. Therefore, comics are very appealing to readers who are intimidated by and / or frustrated with long text passages. The pictures in the frames of course add many visual cues to the story line, thus helping the learner to understand the critical literary points of the story better.

Advocates of comic books in contrast to critics feel that the goal of any good teacher is to educate, even if the method is unconventional. To corroborate this, Michael Bitz, founder and director of the Comic Book Project, which began in 2001 says that they are reaching 850 schools and 12,000 children across the US this year. They also claim that the project has increased the desire of the learners to learn reading. Comics can not only be utilized to inculcate reading, it can also be a useful tool in the classroom to teach a number of language skills.

For the pre – reader, a comic can be purely graphical in nature and help provide with sequencing as well as concrete to abstract transactions using illustrations instead of written words. The written component can be introduced when the learners are ready to connect words with images. Before a child is ready to read text, comics can give them practice in understanding the information on a printed page. They can learn the same basic skills; tracking left to right, top to bottom, interpreting symbols, and following the sequence regular basis. The reasons for this are obvious. Students, who are learners of English as a second language, are often handicapped because of the lack of vocabulary. They fumble for words when they have to express an idea either in writing or in speech. Therefore, an important objective of English teachers is to develop vocabulary of the learners and help them to comprehend the meaning of words and sentences.

In Mumbai, S.N.D.T. University teaches English as a second language at the graduation level.

The FYBA (English Medium) is as follows Course value: B.A. (Compulsory Course) for English Medium students. It is divided into two papers for Semester I and II. (100 marks paper 75 External assessment and 25 Internal assessment).

Semester I 'An Elementary Course in Language and Communication Skills, Semester II 'An Elementary Course in Reading, Writing and Comprehension'.

For Semester I the objectives are as follows

- 1) To enable students to communicate and express themselves in simple English
- 2) To enable students acquire skills in comprehension, skimming and scanning of passages
- 3) To enable students write descriptions and develop skills for argumentative writing

For Semester II the objectives are as follows

- 1) To enable students to read and understand literary text and discuss issues raised there in
- 2) To enable students develop writing skills such as note taking letter writing etc.

There is a 10 mark component on vocabulary. (Out of 75 marks)

The traditional approach to the teaching of vocabulary has been incidental i.e. limited to presenting new items as they appeared in reading or sometimes listening texts. This indirect teaching of vocabulary assumes that vocabulary expansion will happen through the practice of other language skills. Such an approach is not enough and there are many aspects of lexis that need to be taken into account when teaching vocabulary. The goals of vocabulary teaching must be more than simply covering a certain number of words on a word list.

It must introduce the student to the fascinating world of words. The real challenge is how to make the students 'fall in love with words' In the words of Eddie Cantor, actor 1892 – 1964 "Words Fascinate me. They always have. For me browsing in a dictionary is like being turned loose in a bank" (Pickover 75)

In 1958, a fan asked Bertrand Russell to list his twenty favourite words in the English language. Russell replied "I had never before asked myself such a question." and then proceeded to give his list as follows:

wind	apocalyptic	quagmire	chorasmean
heath	ineluctable	diapason	sublunary
golden	terraqueous	alabaster	alembic
begrime	inspissated	fulminate	chrysoprase
pilgrim	incarnadine	astrolabe	ecstasy

Isn't this a lovely set of luminous words (Pickover 46)

Another fascinating aspect of teaching vocabulary is the awareness that in many ways we are "prisoners of words" It is important to be aware of the limitations of language and how language, more specifically words, shape our perceptions of reality. The argument that language partially shapes the way we perceive reality is an old one that gained accelerating interest in the early 1900s when anthropologist and linguist Edward Sapir (1884 – 1939) proposed that language and thoughts are interconnected like threads in a complex braid and that humans are often restricted by their vocabularies and languages Sapir's student Benjamin Whorf (1897 – 1941) extended this concept of linguistic reality – shaping and believed that different world views are shaped by different / languages. He also suggested that what we actually think is determined to a large extent by our language (Pickover 25)

The Cambridge Encyclopedia of Language distinguishes between four related hypotheses. The first is that people have thoughts and put them into words. In this sense, language is like a skin for internal thoughts. The second is the Sapir – Whorf hypothesis which we have discussed: language shapes thought. The third is that language and thought are identical. Here thought is an internal form of speech. The fourth is that language and thought are interdependent. This is a widely held notion today. Neither language nor thought takes precedence over the other. (Pickover 33)

There are several examples of how different languages compartmentalize the world. For e.g. English words for the following berries actually end with the word "berry": "mulberry, blueberry, raspberry and strawberry. The French, on the other hand, have entirely different words for the same fruits: mure, myrtille, framboise and frambe. The English speaker and a French speaker won't be thinking of the group in quite the same way. In the one the thinking process involves a whole that is broken down; in

the other, they are separate elements that only come together in the presence of knowledge beyond the words themselves. The Japanese language doesn't have a single word for Water but rather two words mizu (cold water) and oyu (hot water) To a Japanese the two concepts cannot easily be grouped under a single word as they are in English.

Cultures certainly have many words for elements of their environment that are important to them. The Eskimos are supposed to have many more words signifying snow than does English Again, the Tatiana of Brazil have numerous compact terms for ants – edible ants, biting ants, stringing ants and so forth words for which a 'regular' speaker of English would probably not have. However unlike English the Tatiana do not distinguish linguistically between green and blue.

There is also need to take cognizance of the fact that our students of Mumbai for e.g. speak and write Gujarati, English, Hindi and Marathi. They tend to borrow words form all the languages they know when they don't have words in any one language. So a student who is struggling to speak or write in English may use words from Gujarati, Hindi or even Marathi.

We now come to the specific challenge of teaching English. English has the world's largest vocabulary, with over 800,000 words (including technical words), in part because English borrows words from many other languages. Consider for example the sentence:

The evil thug loafed beside a crimson table, drinking tea, and eating chocolate, while watching the girl wearing the angora shawl.

Thug is a Hindustani word. Loafed is Danish. Crimson is from Sanskrit. Tea is Chinese. Chocolate is Nahuatl. Angora is Turkish, Shawl is Persian. (Pickover 74)

Jeanne McCarten in Teaching Vocabulary points out the almost impossibility of saying exactly how many words there are in English. Studies have identified the most frequent 2,000 to 5,000 vocabulary items to be given priority in teaching. It is apparent that teachers cannot cover such a large number in class. So students have to become self – sufficient learners. Therefore it is important to help students with how to learn vocabulary as well as what to learn.

The 'Corpus approach' could be useful in identifying what to learn. Our choice may affect which words we will include in our materials and which meaning of those words we will teach. Most of the syllabus can be based on a 'spoken corpus' as for students of compulsory English the priority is speaking. For written English it is important to include the kinds of texts students will have to write. The corpus teaches us a lot about vocabulary. Essentially it tells us about frequency, difference in speaking and writing, contexts of use, collocation, grammatical patterns, strategic uses of vocabulary.

Another issue to consider is which vocabulary we want students to be able to use when they speak and write (their active or productive vocabulary) and which we want them to be able to recognize and understand but not necessarily produce (their passive and receptive vocabulary). Students should be made aware of these distinctions. Another interesting advice is not to focus on single words but on larger "chunks" such as collocations, phrases, even whole sentences as well as strategic vocabulary. Students can build up a stock of expressions as well as individual words which will help them communicate more fluently

We would like to draw specific attention to how we have approached the teaching of vocabulary. Vocabulary is linked with reading comprehension Francoise Grellet's definition of reading comprehension "understanding a written text means extracting the required information from it as efficiently as possible" (Grellet 3) is relevant to our objectives. It is also important to note that students read different kinds of texts beyond the prescribed textbooks or subjects. Most of them read novels, newspapers, magazines, advertisements, instructions, directions, menus, posters, internet etc. Their reasons for reading could be for pleasure or for more information. Reading involves a variety of skills and the one that we are specifically concerned with is the meaning and use of unfamiliar lexical items.

The biggest problem of all for our student is that her vocabulary is not good enough for the reading she has to do. Most teachers give the obvious advice – she must read a great deal more. The readers cannot be taught words directly they learn more by meeting the words in context and assimilating the meaning. An extensive reading programme is the single most effective way of improving both vocabulary and reading skills in general.

Texts loaded with unfamiliar words quite obviously impede reading skills. Can the student know every word of the text? How should they deal with the unknown ones? They can be told to skip some but not knowing the meaning of words blocks comprehension. The term 'words' is used for convenience it is

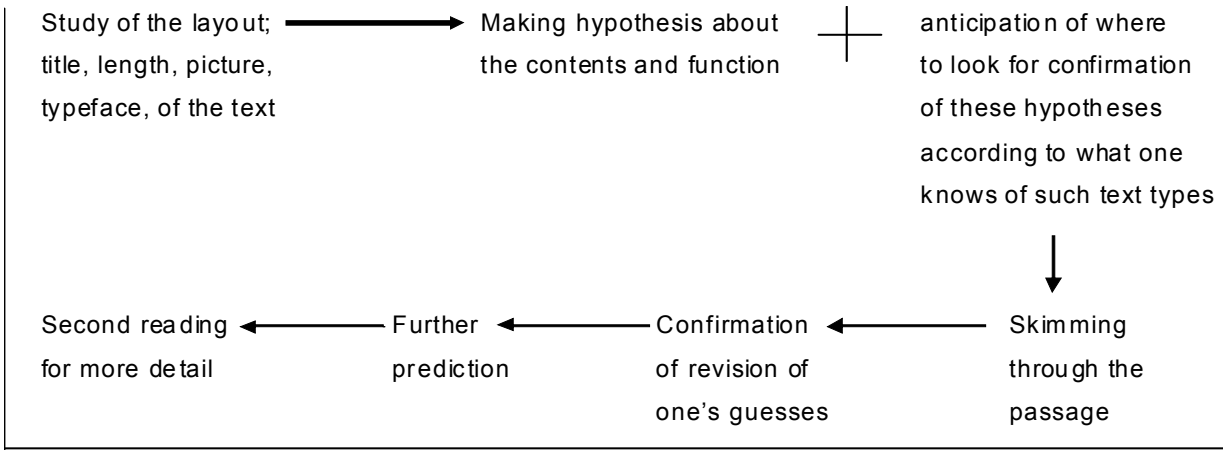
lexical items we are referring to, a lexical item can be loosely defined as any word or group of words with a meaning that needs to be learnt as a whole.

How does a student go about finding the meaning of an unknown or unfamiliar word that she comes across in her reading? The usual recourse is to go to a dictionary but as evident this is laborious and slows down the reading process. While there are several useful strategies, the one that we have found useful is to encourage students to figure out the meaning of the word by reference to context.

What exactly do we mean by 'context of a word'. We mean the words that are near to or modify that word. By studying the context, we may find clues that lead us to its meaning clues may be found in the immediate sentence or phrase in which the word appears as well as in the adjoining sentences or phrases too clues may also be found in the topic or subject matter of the passage in which the word appears. Sometimes even features like photographs, illustrations, charts, graphs, captions and headings may be useful as clues.

Reading is a constant process of guessing, and what one brings to the text is often more important than what one finds in it. This is why, from the very beginning, the students should be taught to use what they know to understand unknown elements, whether these are ideas or simple words. This is best achieved through a global approach to the text.

One could sum up this kind of approach in the following way: (Grellet 7)



The approach has been to start with a global understanding and more towards detailed understanding. The overall meaning of the text, its function and aim, comes first only then do we move to vocabulary.

Our focus has been on vocabulary in context method. Here vocabulary and reading are integrated. The passages used by us are taken from the prescribed text (Bellare Vo1. 2). For example for the passage Good Morning Delhi (Bellare 8-9) the students are first made aware of the visual clues like heading, title, subtitle, authors name etc. Idiomatic expression like "tongue – in –cheek" need detailed discussion. The questions given at the end of the passage and the guidelines for reading encourage the approach of skimming and scanning and getting a global view of the passage. (Bellare 10-11) Sometimes students are encouraged to use the dictionary and to look up all new words and to make vocabulary lists.

The text has many passages and students are able to develop skills of guessing from the cues and inferring meanings from the context. This proves to be a valuable foundation for developing and reinforcing the vocabulary-in-context approach.

Other passages that lend themselves to this method were selected from available resources. The book we find most useful is Vocabulary Workshop Level A to D (Stostak 2005).

The methodology adopted is as follows. A self diagnostic test helps to identify the students present vocabulary (Stostak 19 -20) Most students were found in the range of 50-60%.

The passages used are short and of general interest and students are encouraged to read and guess the meanings of the words from the context. The passages that we have used successfully from this series are: An Olympic Star, Birth of a Puzzle, Exaggerated Kings. (Stostak Vol. A Unit 5 p 64, Unit 6, 97, Unit 9, 104).

The passages have to be carefully selected as many of them relate to the experience of those living in U.S.A. This led to the idea of Campus Express. The purpose was to create reading material more relevant to the students experience by integrating skills of writing, vocabulary development and reading.

Campus Express is a college newsletter of the students, by the students and for the students. Campus Express is a special feature of the college as it is an Advanced Learners initiative in the truest sense of the term. It is a spontaneous overflow of a creative need of a group of students and has helped to hone reading and writing skills as well as values like team work, responsibility, interviewing skills and work ethics, positive communication etc.

In 2012, a group of six students of B.A. I (English) took the initiative of approaching the English teacher with the request they be given permission and support to support a student's news letter. This group had already demonstrated that they were a cut above the rest in writing and speaking skills. They had extensive exposure to language through books, films etc. and they took up the challenge of producing a news letter every month. They had freedom to choose their own content. They had complete autonomy in the production process, but a few guidelines were given by the teacher, no harm to be done to the colleges image or any offence given to any individual, language used could be 'student friendly' but correctness of spellings etc should be maintained. Six issues have been brought out and the response has been very positive. An analysis of the Campus Express issue shows a blend of slang, Hindi and English. Campus Express can be read in the blog campuse@wordpress.com password: sndtnanavati.

Thus, the use of comics and the vocabulary in-context approach have helped to facilitate the development of the reading skills of the students. The paper has highlighted the simple but effective methods used in the classrooms of two colleges affiliated to SNDT Women's University, Mumbai.

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***THE PAST, PRESENT AND BEYOND
IN "HUMAN CHAIN" BY SEAMUS HEANEY***

Rajshree Trivedi

ABSTRACT

I plan to discuss the interplay of temporal shifts between the spatial and the spiritual / incorporeal or psychological patterns, artistically and aesthetically blended with the Irish pastoralism in Human Chain, the last collection of poems by Seamus Heaney. Time is a liquid entity in Heaney's poems that blends intricately with the functions of the mind of the entities "I/me," and at times, the "We/us." This paper will confirm the proposed premises by re-reading the images intertwined with the poet's constant consciousness of the time- "In illo tempore" (in that time), "in the years to come" and in "all the dynasties /of the dead." It will also study the role of the Classical and Irish myths in connecting the three temporal phases while drawing analogies between the human and environment. Simultaneously, the paper will make quite a few allusions to 'Wraiths', 'Sidhe and other existing and non-existing entities in County Derry in Northern Ireland. The poems are catalogued into two types in this essay- the family poems and the County Derry poems in order to explore the timeline concomitant to the psychological movements of the poet/speaker in the poems.

Keywords : temporality, space, psyche, family poems, County Derry poems, afterlife.

*Everywhere plants
Flourish among graves,
Sinking their roots
In all the dynasties
Of the dead.*

*The dead here are borne
Towards the future. ('A Herbal', 35 & 38)*

Presenting Ireland live, throbbing with her human chain, struggling to survive in the "sepulchral version of [a] paradise" (Lordon, n.p.) within the spatial and temporal grids calls for an unstinted effort to weave a web of words, especially when the poet chooses to structure his poems predominantly in his favourite crisp tercet -stanza patterns. A close analysis of each of the poems in the collection Human Chain (2010) reveal that Seamus Heaney (1939-2013) artistically blends the past and the present moments set in the County Derry in Ireland, with frequent shifts into a time zone that belongs to neither of the two phases, but somewhere in the "elsewhere world, beyond / Maps and atlases, / Where all is woven into / And of itself," ('A Herbal', 43). Not that it has been one of the unpremeditated styles of Heaney to tilt, balance and raise the lever of his time machine so as to capture the glorious past of the Celtic culture of the pre-Christian times, or the civic disturbance of the pre and post Troubled Times or the 'living breath' (Toibin, n. p.) of the present Ireland, but the metaphysical broodings into these terrains come with a fresh fervour and imagination especially, in the group of poems titled under 'Loughanure', 'Route 110', 'A Herbal' and 'The Riverbank Field' in Human Chain.

A maiden reading of Heaney's poems without sufficient understanding of the cultural, political, social, historical elements or for that matter the physical anthropology of Ireland certainly leaves the reader with an experience of 'Hush, backwash and echo' ('Canopy', 44) The readings of the poems that apparently appear to be short, crispy and slightly incomprehensible promise the reader a journey across the County Derry as well as to the mythopoeic worlds of Virgil, Guillievic, David Ward, Colin Middleton and other artists whom the poet celebrates in his "Elysium" (Album, '8). While a few of the

poems are written in memory of his parents, artist friends and mentors, many of them are reminiscences of the plain, simple beings with 'a kind of empty-handedness/Transpired....' or at times, "the disregarded" ones or "the up close" ones from the community around him. Amidst the rich texture of words taken from the register of the local natural order, there is a resonant presence of the 'ineluctable' and the 'indelible' whose 'embrace', the speaker/poet is fervently waiting for – a theme recurring in many of the poems.

The poems in *Death of a Naturalist* (1966), Heaney's first collection announced the heralding of a new poet who will contribute extensively to the world of English poetry for the next forty five years to come. 'Digging', the first poem in the collection has the speaker/poet contemplating on his 'would be' profession of writing- "the squat pen rests" - as against the strenuous job of digging the potato farm- the familial profession. The resting pen slips into the past while looking down at the "gravelly ground" as he remembers the father and the grand father digging "to cut more turf in a day" and his inability to do so – "But I've no spade to follow men like them." However, the commitment towards the end- "The squat pen rests/ But I'll dig with it." - is a promise that was seriously fulfilled in the coming years of the Nobel Laureate's career. A similar kind of experiential situation resonates in the epiphany in *Human Chain* (2010). It is the pen again in 'The Conway Stewart' (a branded pen) gifted by the parents – "Guttery, snootery,/ Letting it rest then at an angle/ To ingest.....To my longhand/ 'Dear'/ To them, next day." Close to the end of the *Human Chain*, there seems to be a fulfillment of a mission long undertaken that finds its further destination- the "Wisdom keeps welling in streams" - in the poem 'Colum Cille Cecinit. The process of demystification nevertheless, ends on a more, concluding, positive and maturity note that appeared to be more constrained in the first collection.

A macroscopic overview of the recurring images, metaphors, places- the roads of County Derry- or the mythic patterns may sound to be repetitive and at times, more of the plodding ones in *Human Chain*. However, John Wilson Foster has a different argument on this observation. While commenting on Heaney's poetic marvels achieved at the age of fifty and thereafter, Foster argues :

The incidence of marvels apart, a good deal of Heaney's recent poetry has been a revisitation of what he has already versified. But the revisitation is also a revision, made necessary, it would appear through a recent accession of love or affection and what can ever seem like late middle aged nostalgia (207).

The "revision" exercise that began in the early fifties and continued to remain till the next two and more decades again took interesting turns with the poems that now talk about death, existence, solidarities and union. Politics, a subject that has always been secondary but prevalent in Heaney's earlier collections faintly appears in the backdrop. The present that has entered the advanced stage of life has attained the "lightheadedness" as that of a cabin boy who feels "rapturous" on his first sea voyage- the voyage representing the journey to the unknown world after death ('In The Attic', 84)

For the present paper I intend to classify the poems in *Human Chain* into two catalogues: the family poems memorializing the past and the County Derry poems glorifying the present, but at the same time demystifying and deconstructing the "afterlife" of its inhabitants by traversing into the unknown terrains -beyond the realms of death and graveyard. The purpose behind cataloguing the poems into two sections is to examine the poems and to group them thematically in order to avoid any overlapping of critical concepts.

The poems belonging to the catalogue of family poems are 'Album', "The Conway Stewart", 'The Butts', 'Uncoupled,' and 'A Kite For Aibhin'. 'Chanson d' Aventure' is a poem that certainly falls into this category but it exceptionally operates on two other levels apart from its major thrust on the conjugal relationship - the worldly/ physical journey viz-a-viz the spiritual/ metaphysical journey. I shall discuss these aspects further in the article.

The family poems (except 'Chanson d'Aventure') oscillate across three generations – the speaker's parents, son and the grand daughters Rose and Aibhin. The past is ubiquitously present in the world that does not any longer inhabit the dear ones but their memories do. Hitherto, driven around the repetitive turns, the retrosopic caravan travels further to future towards the end of the collection. A symbiotic view of place, people, objects and events that found a way in the earlier poems make an indelible mark again thereby, creating a poetic synergy' in the five poems grouped under the title 'Album' – the Grove Hill in Derry, the parents and the "airy Sundays ('Album', 4). The overpowering elegiac tone fills the "summer season" redefining "the apt quotation/ About a love that's proved by steady gazing/ Not at each other but in the same direction" (4), thereby, seemingly referring to the solidarity that the family shared without being too expressive about it. The enchanted moments spent together by the trio – the speaker and his parents "Shin-deep in hilltop bluebells, looking out/ At Magherafelt's four spires in the distance"- travel back to an earlier "winter at the seaside." The mood is that of celebration - the clinking of dishes, chandeliers, the smell of cooking fish and " a skirl of gulls" at "the wedding meal"- tantalizing the senses thereby, forming a "synesthesia," a term borrowed from David Fawbert's critical views on Heaney (Connecting with Seamus Heaney, n.p.). The sudden shift of mood to "Stranded silence. Tears." brings him back to the present world from where he started the journey to the past, amidst the noise of the boiler at home "Too late, alas" in life- referring to may be, the later part of his life while convalescing on his bed after a mild paralytic attack in 2006.

Quite essentially, the " pain of loss" of the parents, especially that of the figure of the father augment the family poems with a recurring mode of sentimentality, not much propounded in the earlier poems. In an otherwise difficult or rather detached father-son relationship, atypical of the Irish culture- "the paperiness"- the poems express autobiographical elements –his reminiscences of the farm house where he and his father were brought up in "a place where the style was undemonstrative and stoical" (Heaney, Interview, 1997). In yet another interview when asked by the interviewer whether he had actually expressed his feelings to his father, Heaney responded," That kind of language would have been much suspect. We knew love. It wasn't a matter of declaring it. It was proven (Heaney, 2008)

The fourth and the fifth poem in ' Album' move ahead from the possibility of having "embraced him (father) anywhere" and his failed maiden attempt to do so, to the second and the third successful events and eventually to the grandson's unhesitant "snatch raid" on his neck. The transition is suggested metaphorically by comparing it with the use of the English adverbial that originates from the Latin word 'Verus' which means 'true' and has lost its actual lexical connotation over the period of long usage. The father is compared to the "Latin stem" – the Latin noun or verb that remains unchanged when inflections are added to it. The crisis is resolved in the poem 'The Butts' where the speaker honestly admits " And we must learn to reach well in beneath/ Each meagre armpit / To lift and sponge him." (13)

While the father is "Working his way towards (the son) through the pen" in the poem 'Uncoupled' the exercise of "waving and calling" him once again seems to go futile in the twin poem 'Uncoupled'. The voice goes unheard amidst the "lowing and roaring" of the lorry drivers and dealers resulting into a gradual disappearance of the figure from the visible periphery. Contradictory to the description of the father, the mother is majestically silent - "Walking tall, as if in a procession" (10). Losing the sight of the mother is what the speaker along with his siblings -"we"- feels whereas the loss of the father is experienced by the speaker alone, an emotion circumventing around the 'antiphonal' responses existing between the heard and the unheard sounds of father in the second poem.

Time floats backward and forth in the family poems. In 'Album I', the sound of the boiler heard "now" is compared to that of the "timed collapse / Of a sawn down tree." The time zone shifts to the "summer season" in past "before the oaks were cut". The temporal zone is connected with the word "dawns", an internal rhyme. The calendar is narrowed down to "Sundays" and leaps to the present with at regret "Too late, alas, now' bringing him back to where the poem began with "Now." The "oak" reappears in

Album II with the time element now shifted to his school days when Heaney was about to enter the Junior House. The parting parents and the future possibility “A grey eye will look back” of sorrow soon shift to the present where he stands “Seeing them as a couple, I now see” where the intensity of the “loss of pain” is still as much it was felt then – the time when he “had to turn and walk away” for entering into his secondary school.

Quite contradictory to the visual effect of “Seeing them (the parents) as a couple, is the diptych – ‘Uncoupled.’ The twin poems begin with the common phrase- “Who is this” and proceed to drift to different ways. Both the parents walk into the present from the past and leave the scene quickly leaving a timeless effect. The mother- “proceeds until we have lost sight of her” - and the father – “his eyes leave mine” – emerge as floating figures and are lost forever in the “lowing and roaring” laser-fast humdrums of the world. The lack of emotionality and communication is a result of the psychological barrier that has been reflected in the ‘Album’ poems but gets reconciled in ‘The Butts’ in the “sniffs”, “lifts” and “sponges” that he offers to the ailing father from which what emerges is a “kind of empty-handedness / Transpired.” However, the reconciliation does not end there; there is a promise at the end of the poem “To keep working” for him.

Locations and moments once again interplay on the spatial-temporal grid in ‘Chanson d’Aventure’. The past is recalled. The trigger word is “Apart” which the poet feels – “The very word is like a bell” (17) and then the memories shift to the times of illo tempore in the location of the cemetery where the knoll was rung by a sexton in Bellaghy, to the college in Derry where he offered his services as the bellman, to the ambulance drive through Dungloe and Glendoan, the midway halt at the museum in Delphi in Greece where the statue of Heniokos (410 BC) is preserved with one of its hands lopped. The stream of consciousness get folded at the corridor of the hospital where the physiotherapist is trying to bring back the sensation into the hand that “lay flop-heavy as a bellpull” (17). The physical journey by ambulance on “Sunday morning” is silent yet, eloquent of not only the fulfillment of the conjugal promises but also the spiritual union of the “body and soul.” The regret that the couple could have otherwise, on a Sunday morning “quote Donne/ On love on hold” seems to be compensated by the “gaze ecstatic” and their “eyebeams threaded laser-fast” while on their way speedily to the hospital for the treatment of Heaney’s paralytic attack in 2006.

Quintessentially apart, one of the poems in Human Chain that may not be catalogued as a family poem – ‘Miracle’, could very well be treated as a poem that conveys universal feelings of brotherhood, care and solidarity. The title ‘Miracle’ and the word “healing” does not signify divinity but accentuates the solidarity shown by “those ones who have known him all along”- “Their shoulders numb, the ache and stoop deeplocked / In their backs.” The tone is imperative and beholden - “Be mindful of them as they stand and wait/ For the burn of the paid-out ropes to cool”- so as to underline the cooperation extended by the fellow beings.

Often labeled as a ‘regionalist’, the catalogue of County Derry poems celebrate the locations such as Grove Hill, The Wood Road, Long Rigs, Back Park, Smithfield Market or Anahorish Hill. Webbed with the wefts of personal, spiritual or the political experiences and events, these locations weave around the “universe.....[B]etween heather and marigold/ Between sphagnum and butter-cup/ Between dandelion and broom” (‘A Herbal’, 43) that is alive, eloquent and personified as speaking the “Compliant dialect” that makes them “keep going”. The ‘peaceful homes’ at Upper Broagh and the River Moyola in County Derry are mythologized as Virgil’s Elysium and the River Lithe in the poem ‘The Riverbank Field.’ Moths, midge, willow leaves and the “grass so fully fledged” fill the “sequestered grove” as he sees the “spirits” passing by. Each of them are as if summoned here after one thousand years “to drink river water/ so that the memories of this underworld are shed.” The magic of the place is so enchanting that the “soul is longing to dwell in flesh and blood/ Under the dome of the sky” (47) reminiscent of the Wordsworthian vision- “Our birth is but a sleep and forgetting.”

Lythe is replaced by Styx and the “spirits” by the men compared to the newly deceased lot of souls boarded on ‘Charon’s barge’ in the poems grouped under the title ‘Route 110.’ The Smithfield Market held on Saturdays are crowded, flooded and fetid with the domestic and utility wares. The mechanical qualities of the marketers are modeled on the Greek mythological allusions of the souls ferried by the Man of Hades on Charon’s barge, thus transforming the mundane or ordinary into mystical. Alternatively, Venus’ doves are localized as Mr. McNicholls’ pigeons; and Aeneas’ journey into the underworld in search of his lost father in the Aeneid is contemporized as a journey from County Derry to Cookstown in County Tyrone, five to six miles away from Derry by bus. Although physically en route to Cookstown via Toome and Magherafelt, the journey transposes to temporal and psychological shifts in which the destination in the twelfth or the last poem is not Cookstown but the birth of the grand daughter. The interiors of the mind are unfolded on the way with two varied experiences – the one of the coarseness of the tarpaulin coat in harsh winters in Ireland as against the the coat – “a wedding guest’s bargain suit/ Of “finest weave, loose-fitting, summery, grey. “

The fifth poem in ‘Route 110’ reveals a state of “silvered smattering”- gaining superficial knowledge but in this case offering “the wee alter a bit of shine”. Old Mrs. Nick’s handing over a flicker of light is not only a torch to reach home at night but an awakening of the self, the enlightenment that reappears in the last poem where he arrives with his “bunch of stalks and silvered heads like tapers that won’t dim .” Thus the journey that began on “an isle/ Smelling of dry rot and disinfectant” ends in “Virgil’s happy shades in pure blanched raiment.”

Being one with the universe by way of connecting with nature is the major concern of the nineteen poems grouped under the title ‘A Herbal’. The poems are written after the French poet Eugene Guillevic’s long poem *Herbier de Bretagne*. If “Brittany acts as a centre of gravitation in his (Guillevic’s) oeuvre” (Harvey, 2), County Derry does the same in case of Heaney. Although celebrating their respective regions in their works, both of them transgress beyond the elements of nature, topography and the inhabitants- ancestral as well as the contemporaries. There are political, spiritual and personal connotations to each poem. The juxtaposition of death-birth, decay-growth, inner-outer consciousness, universe-rat’s hole, graveyard grass-field grass creates a picture of omnipresence of self-“I had my existence, I was there,/ Me in place and the place in me.”(43). Nature possesses the quality of renewability:

Not that the grass itself
 Ever rests in peace.
 It too takes issue,
 Now sets its face
 To the wind,
 Now turns its back (36)

So does the soul in its process of birth, death and reincarnation found in the II Parking Lot in the sequence titled ‘Wraiths’. The timeline framed is that of the White night when the sky is completely not dark but twilit with “weird brightness” when the couple climb into a bus –“reboarded/ And were reincarnated seat by seat” (67). Again the couple referred to is formed by a man and “sidhe”- an unreal figure turned into reality. The cycle however, forms a complete chain in the last poem ‘A Kite For Aibhin’ that ends with the birth of Heaney’s second grand daughter. The kite is a metaphor of soul that glides from “Air from another life and time and place” (85). The struggle or the journey it undergoes before being born is expressed by the lines “And now it hovers, tugs, veers, dives askew/ Lifts itself, goes with the wind until/ It rises to loud cheers from us below.”(85). The cycle is complete, full and towards the real.

Commenting upon how his personal experiences, be that of the regional, ancestral, temporal or historical transmute into a poetic or creative experience, Heaney quotes one of his poems- ‘A Shiver’- from the collection *District And Circle*. He states:

In my last book I did a poem about a sledgehammer hitting a post, but I think it wasn't just a physical sensation I was trying to get at. It was about the full exercise of merciless, violent power. It was a poem written after Iraq. There were no Iraq references in it, but it is about the sense of transgression you have when you utterly, mercilessly use a sledgehammer, even when hitting a dead post. There's a kind of unrestrained fury, an unforgiving brutality to it that I wanted to get. So I think that you can transmit sensation but hopefully suggest and effect a consequence as well (Heaney, 2008)

Heaney's poems can be read as "meta-poem(s)" (Ozawa, 100). The sudden realization or enlightenment that "lapsed ordinary" was electrifying in the first poem 'Had I Not Been Awake' in *Human Chain*. Announcing the breakthrough – "A wind that rise and whirled" (3), Heaney seems to ascertain that the rest of the poems were a result of the trigger point that was pulled - "And almost it seemed dangerously/ Returning like an animal to the house"(3). There is a sense of narrow escape- "Had I not been awake I would have missed it" (3). The poetical emancipation of that experience results into what Heaney says in 'Colum Cille Cecinit' (72):

My small runny pen keeps going
Through books, through thick and thin,
To enrich the scholars' holdings-
Penwork that cramps my hand. (72).

Heaney's vast repertoire of poetry collections as well as prose works may offer varied research prospects for his readers. Nevertheless, one enjoys the simplicity and frequent conversational quality of his poems that may be read as independent readings but a plunge into the deeper realms of their registers would surely open up what could be borrowed from *Human Chain* as "a wind freshened and the anchor weighed" ('In The Attic', 84) for embarking on to a poetic journey to the "Poet's imaginings/ And memories of love" ('Hermit Songs',79).

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“OTHER” COMMUNITIES, CULTURES AND LITERATURES : MINORITY DISCOURSE IN INDIA

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ABSTRACT

Tribals, denotified & nomadic tribes (DNTs), dalits, ethnic people of the north-east are communities in India as well as ethno-religious minorities which constitute what Homi Bhabha terms ‘subject positions’ (the move away from the singularities of ‘class’ or ‘gender’ as primary conceptual and organizational categories) that are ‘repressed’, ‘marginalized’ and make up ‘alternative constituencies’ or ‘cultural hybridities’. And including women’s writing and queer literature would add to the diversity of locations of marginality. These have not been dealt with in this paper for the former would be a sub-category of the five communities mentioned in the beginning whereas the latter though not a sub-category, would have to be examined from a very different perspective that would not entirely fit into the scheme of this paper.

This paper deals with the literary expression, the ‘articulation of cultural differences’ of the unique predicament of each of these five communities of India, ‘disenfranchised minorities’ mentioned in the opening sentence, as they converge at the site of marginalization. Albeit the nature of marginalization in each case is different; marginalization in the case of tribals is race-based, in the case of DNTs it has to do with law and citizenship, with dalits it is caste-based, it is based on ethno-religious grounds in the case of ethno-religious minorities and it is ethno-geo-political in the case of the ethnic people of the north-east. However, this is not to say that each of these communities is defined by homogeneity. It is common knowledge that each of these communities is marked by heterogeneity with respect to region, religion, culture, language, orature/ecriture, gender, ethnicity, caste and class. The literary expression of these communities occupies in Bhabha’s words the ‘in-between space – the terrain for elaborating strategies of selfhood – singular or communal – that initiate new signs of identity and innovative sites of collaboration, and contestation, in the idea of defining society itself’. It is a ‘representation of difference’

Keywords : Tribes, Articulation, Marginality, Expression

One needs to hark back to Frantz Fanon’s insightful observation in the section ‘The Trials and Tribulations of National Consciousness’ which is still relevant 47 years after the English speaking world got to read it. He says:

National consciousness, instead of being the all-embracing crystallization of the innermost hopes of the whole people, instead of being the immediate and most obvious result of the mobilization of the people will be in any case only an empty shell, a crude and fragile travesty of what it might have been. The faults that we find in it are quite sufficient explanation of the facility with which, when dealing with young and independent nations, the nation is passed over for the race, and the tribe is preferred to the state. These are the cracks in the edifice which show the process of retrogression, that is so harmful and prejudicial to the national effort and national unity. (Fanon, 97)

Mohamed and Lloyd define such non-hegemonic cultures as ‘minority cultures’ which “have certain shared experiences by virtue of their similar antagonistic relationship to the dominant culture, which seeks to marginalize them all.” (Mohamed, 1) They go on to add how minority discourse is the ‘product of damage which is more or less systematically inflicted on cultures produced as minorities by the dominant culture’:

The destruction involved is manifold, bearing down on variant modes of social formation, dismantling previously functional economic systems, and deracinating whole populations at best or decimating them at worst. In time, with this material destruction, the cultural formations, languages, and diverse modes of identity of the “minoritized peoples” are irreversibly affected, if not eradicated, by the effects of their material deracination from the historically developed social and economic structures in terms of which alone they “made sense” . . . The diverse possible modes of cultural development that these societies represent are displaced by a single model of historical development within which other cultures can only be envisaged as underdeveloped, imperfect, childlike, or – when already deracinated by material domination – inauthentic, perverse, or criminal. (JanMohamed, 4-5)

The section 'Cultural Difference' in the chapter 'Dissemination' in Homi Bhabha's *The Location of Culture* is an extremely well-analyzed view on this subject. This very argument is echoed in E.V. Ramakrishnan's pertinent remark that "Ethical issues related to the memories of the oppressed, the sanitized notions of the nation-state and the erasure of dissent, have assumed an urgency in the present that cannot be neglected in the discussion of culture." (Ramakrishnan, viii) The literature of these communities is shaped by their cultural memories. On the one hand, it stems from and constitutes their cultural universe while on the other hand it leads to an alternative literary historiography.

Literary productions by marginalized communities make amply clear not only the multiplicity and heterogeneity of pan-Indian cultures but also their motive of resistance, contestation and finally assertion as is evident in these lines from DNT poet Parvat Vadi's poem 'Time to Rise' – 'Now is the time to rise/ Hold my finger/Let's write our forgotten history'. Clarion calls such as these are beginning to multiply despite the immense hurdles in the way. Explaining the concept of tribe, Andre Beteille says:

The tribe as a mode of organization has always differed from the caste-based mode of organization The distinctive condition of the tribe in India has been its isolation, mainly in the interior hills and forests, but also in the frontier regions. By and large the tribal communities are those which were wither left behind in these ecological niches or pushed back into them in course of the expansion of state and civilization. Their material culture and their social organization have largely been related to the ecological niches in which they have lived their isolated lives. (Beteille, 133)

It took ten years for tribal writer Narayan's maiden novel *Kocharethi* to be published in Malayalam and another ten years for the English translation to be published. Tribals and dalits in particular bear a common grouse when it comes to being underrepresented or misrepresented in mainstream literature and culture and therefore decide to write from the 'insider' perspective as Narayan explains:

One reason was the growing realization that creative writing was in the hands of the elite upper classes; the communities portrayed in those writings belonged to these classes. The adivasi when represented, appeared as a monochromatic figure; like the rakshasan or nishacharan of mythological stories. It was always a negative picture; he was depicted as apathetic, unable to react to injustice or worse, inhuman or sub-human, vicious He existed for the sole purpose of being defeated and/or killed by the forces of virtue and goodness, represented by the upper castes. . . . There were a few of us who wanted to resist such a biased representation. We wanted to tell the world that we have our own distinctive way of life, our own value system. We are not demons lacking in humanity but a strong, hardworking and self reliant community. (Narayan 208-209; emphasis mine)

In the same vein Arjun Dangle says in the Introduction to *Poisoned Bread*:

The reins of cultural and literary movements were generally in the hands of the upper classes and castes and the tradition was (and still is) to accept the values set by them as standard. The ordinary man from the lower classes was out of the picture, and his life, experiences and feelings – looking at the history of Indian literature –were never the subject of art. Whenever such people have been portrayed, the portrayal has been distorted. (Dangle xlvii-xlviii)

Writers from marginalized communities face socio-political hegemony as well as literary hegemony. While Narayan's words point to a ground reality specific to tribal culture in opposition to non-tribal culture and Dangle's words do the same in the dalit context, it also reminds us that there are hundreds of tribal/dalit communities in India of which the Arayar tribe in Kerala and the Marathi dalits are just one among many, and that though each of the marginalized communities of India may be bound by a 'cultural matrix', there exists a micro heterogeneity within a macro heterogeneity that defines our country. Tribal literature presents a heterogeneous case in another context too. Tribal literature is fundamentally oral literature or 'orature' which when transcribed or documented is metamorphosed into 'écriture'. Then there is the literature produced by literate tribals such as Narayan, Naran Rathwa, Chamulal Rathwa, Subhash Ishai, Jitendra Vasava, poets from the Denotified and Nomadic tribes such as Parvat Vadi and Dakxin Bajrange and a host of others from across the country. This becomes possible only when tribal languages, as G.N. Devy explains, that have remained largely spoken . . . begin to be written; . . . and slowly start acquiring scripts and developing written forms of literature' (Devy x) While Chamulal Rathwa and Jitendra Vasava write in Dehwali, Subash Ishai writes in Rathwi, keeping with Dr. Devy's observation. Going a step further we can say in the context of tribal literature that we are presented with a spectrum where at the one end is oral literature which survives as oral literature or dies while at the other end is oral literature which by the collaborative effort of the narrator, collector (who would be either a missionary or an anthropologist or a folklorist or even a government

official posted in a tribal region), transcriber, editor, reviewer and further still translator is metamorphosed into written literature and with further support of a publisher into published literature alongside written literature that emerges from within the fold. The collaborators may be tribal but if they are not they would be drawn to the endeavour out of catholicity of consciousness. We also need to bring into focus elite activists and intellectuals like Mahasveta Devi, Verrier Elwin, G. N. Devy, Bhagwandas Patel, Kanji Patel, Saroop Dhruv whose intervention on behalf of the tribals cannot be ignored. Gayatri Chakravorty Spivak's essay 'Can the subaltern speak?' and Margaret Fee's 'Who can write as other?' are useful discussions in this context. Others have helped produce mediated life-stories. The story of Hiru, an Adivasi woman from Panchmahal, told by Shailaja Kalekar Parikh entitled *And Still My River Flows: Story of a Tribal Woman from the Hinterlands of Gujarat* is a case in point and so is *Viramma: life of a dalit* by Josiane Racine. This is where the entire effort is defined by cooperation from the elite who belong to the very culture that is being contested.

It is well-known that Dalit literature emerged in post-Independence India as a cultural revolution. This textual representation of caste 'challenges the elitist notions of nation and region'. It constitutes what various scholars have termed a 'subaltern/alternative counterpublic' or 'alternative histories of the excluded' from which the sociology of literature emerges. Prominent dalit intellectual D. R. Nagaraj defines dalit literature as 'contraband statements' and 'statements of dissent' which are 'legitimate in themselves' and a means of political intervention. Its motive is, as poignantly expressed in the lines from the poem 'This Country is Broken' by Bapurao Jagtap, a Marathi dalit poet – 'Brother, our screams are only an attempt / To write the chronicle of this country/ — this naked country / with its heartless religion'. Seen in contradistinction to 'lalit' (aesthetic) literature, it has been looked upon with either indifference or antipathy by writers of mainstream, canonical literature. Responses have been startlingly contradictory from denying Dalit literature the status of literature to attempts to co-opt it within the mainstream. Ironically the very casteist mindsets which conspire against Dalit literature question "How can literature be dalit anyway?" There is a politics of culture involved as well. Nagaraj is of the opinion that a 'war launched against the dalits and tribal communities is to 'de-culture' them; culture, according to him, is also a source of power. A David-Goliath like equation of the corpus of Dalit literature against mainstream literature points to the politics of exclusion rampant in academic and publishing spheres. Either a dalit writer self-publishes his work or gets a smalltime publisher to publish it with a grant that he procures from the state Ministry of Social Justice and Welfare or gets isolated pieces in little magazines or dalit-specific publishers like the Gujarat Dalit Sahitya Akademi or Navayana. In recent times big publishers like OUP, Orient Longman, Orient BlackSwan and others have ventured to publish individual works as well as anthologies of regional Dalit literature but these are far and few between and appear to be a tokenist and market-oriented gesture.

The story of the multi-ethnic and multilingual Indo-Mongloid groups residing in the seven north-eastern states of India is no different. Their geographical isolation, especially after having become totally landlocked after the Partition, has led to erasures and marginalization at multiple levels. Also their socio-cultural milieu distinguishes them from mainstream India. Writers from this region are in the same boat as the ones discussed in the foregoing and their emotions are well described by Tilottoma Misra, "The sense of being denied fair representation in the great Indian civilizational discourse or even in the nationalist discourse, has deeply affected the emerging literati of many of the regions of north-east India in the post-Independence era." (Misra xviii) Privileged in terms of education these communities have graduated from oral literature to produce a bountiful harvest of written literature which is not only a social and historical map of events concerning them, but is also a medium of telling its story to the world as embodied in Assamese poet Aruni Kashyap's poem 'Me' :

. . . My history is different, defined
By grandmas, rivers, hills.

. . .
And I still wait, for a warm embrace
My throat peacock-parched, in longing
All the rivers from my land
Legends, rains weary
Cannot quench my thirst, I need your love
Don't you see,
I'm different?
Even I have words.

Languages, literatures
 And stories to tell you
 Are you eager to listen, at all? (Misra, 32)

The feeling of alienation could not have been expressed more poignantly. Manipuri poet Robin S. Ngangom's poem 'Everywhere I Go' is a must read for those not familiar with the plight of the people of the North-east as well as their literature:

Everywhere I go
 I carry my homeland with me.
 I look for it in protest marches on the streets of the capital,

...

I often hear about its future
 in conflict resolution symposiums
 where professors and retired generals
 analyze the fate of my people and their misery.

...

Those who speak the language of progress
 call my homeland a mendicant state
 not knowing its landlocked misery,
 its odd splendor.
 And no one knows who picks up its bodies (Misra, 46-7)

Ngangom's poem is expressive of the most common theme of 'segregation from national culture' in the literature of the North-East. Tilotamma Misra:

The umbrella term 'North-East', which is often used as an emotive connotation for the seven states nestled together in one corner of the country, does not actually denote anything more than a geographical region. But, as it happens elsewhere in the world, geography is history in many ways. The 'seven sisters of the North-East' which had only marginal historical links with each other in the pre-colonial times, had their doors open towards South-East Asia, eastern Bengal, Bhutan, and Tibet—regions with which they had state boundaries and lively commercial and cultural contacts. It was only after the Partition of the Sub-continent that the region became totally landlocked with almost all the doors closed except for a narrow corridor that kept it linked with India. This geographical isolation has led to erasures and marginalization on multiple levels, the effect of which is clearly discernable in the writings from the region. (Misra, xxxi-xxxii)

This region has also been consistently witnessing violence before and after the Second World War, combat with British forces, militant resistance movements, violation of human rights with militant organizations and the security forces involved in counter-insurgency operations, etc. Violence therefore has been a marker as well as authentication of the discrimination that this region of India has been facing. Tilotamma Misra says in the context of the literature of Nagaland, "The new literature, most of which is in English, has sprung from the staccato cry of machine guns and reflects the revolutionary ideals of the militants as well as the disillusionment with their ways that followed." (Misra, xxv) Tamsula Ao is a poet from Nagaland. I'd like to sum up this section by quoting a few lines from her poem 'Blood of Others':

. . . Stripped of all our basic certainties
 We strayed from our old ways
 And let our soul-mountain recede
 Into a tiny ant-hill and we
 Schooled our minds to become
 The ideal tabula rasa
 On which the strange intruders
 Began scripting a new history.
 . . .
 But a mere century of negation
 Proved inadequate to erase

The imprints of intrinsic identities
 Stamped on minds since time began
 The suppressed resonance of old songs
 And the insight of primitive stories
 Resurface to accuse leased-out minds
 Of treason against the essential self.

...

In the agony of the re-birth
 Our hills and valleys reverberate
 With death-dealing shrieks of unfamiliar arms
 As the throw-back generation resurrects. (Misra, 82-83)

Nilofer Bharucha says, "In independent India, even in secular India and not just in today's BJP dominated India, the term 'Indian' is generally meant and means Hindu. When one wishes to speak of Muslim, Christian, Jewish or Parsi culture, one has to specifically say one is doing so . . . Current ethno-religious discourse in India is in direct response to her increasing engagement with Hindu fundamentalism." (Nandi, 201-2) Jews, Parsis, Goan Christians are among the ethno-religious communities in India. The relationship of these communities with the dominant culture is antagonistic. Post-independence India, mid-sixties onwards has witnessed a spate in the literature of ethno-religious minorities of India for a variety of reasons, the rise of Hindutva being the chief among them. It is thus that writers such as Esther David, Cyrus Mistry, Gieve Patel, Eunice D'souza, and many others reassert the Parsi/Goan Christian/Jewish space within the wider Indian context. Esther David's novels viz. *The Walled City*, *By the Sabarmati*, *Book of Esther*, *Book of Rachel*, *Shalom India Housing Society* are based on the Jewish experience in India and weaves her stories around the Bene Israel community of India, their strivings to hold on to their identity in India, basic questions about belonging to India and migrating to Israel as well as inter-cultural relationships between Indian Jews and other communities as do the plays of Gieve Patel and Cyrus Mistry. In Gieve Patel's play *Princes*, Navzar tells his seven year old son Noshir, 'The future. You will be twenty years. Eunice de Souza's poems 'Catholic Mother', 'Bequest', 'Conversation Piece', 'Miss Louise' bear the unmistakable ethno-religious stamp.

The foregoing constitutes post-colonial discourse which 'offers resistance to dominance and marginalization within the national space'. What implications does the maxim 'Unity in Diversity' have for us today, we wonder?

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***ARUNDHATI ROY'S "THE GOD OF SMALL THINGS":
MULTIPLICITY OF NARRATIVE IN THE POSTCOLONIAL CONTEXT***

Priya Joseph

ABSTRACT

Arundhati Roy centres, the people on the periphery of the big centres, in her novel The God of Small Things, published in 1997. The form as well as the content of the novel, permits the use of multiplicity of voices, the interspersions of Malayalam words, in order to present a possible reality. The novel and the climate is bathed in postcolonial ambience, immediately informed by the divisions of caste and gender in a condition of feigned sleep, but nevertheless virulently alive. The paper explores the postcolonial concerns of a society in post independent India, informed by feudal concerns older than the British rule, and the neocolonial bondage the country finds itself in. The subject under treatment in the novel, demands an original narrative and the paper explores Roy's innovative use of the plastic craft of novel writing.

Keywords : *Multiplicity of narrative Postcolonialism*

"Keep away from Africa, or else! Mr. Kurtz of Heart of Darkness should have heeded that warning and the prowling horror in his heart would have kept its place, chained to its lair. But he foolishly exposed himself to the wild irresistible allure of the jungle and lo! the darkness found him out." (1)

A rendezvous with the heart of darkness might have been a matter of choice, in Achebe's terms, for Mr. Kurtz and even 'karisaiyu' of *The God of Small Things*. But for Ammu, Estha, Rahel and Velutha it was an imperative meeting caused purely by an accident of birth. *The God of Small Things*, published in 1997, qualifies eminently as postcolonial writing emerging out of a 'Third World' nation, at a time when the term 'postcolonial' has earned for itself a meaning limiting as well as liberating in its effects. It is limiting because of obvious reasons of geography and temporality and the modes of writing which run the risk of being pigeon holed. It is liberating, for it allowed freedoms within the 'Third World', of narrating possible stories or rather possibly real stories which ran a very real risk of being stifled within more powerful realities.

Bakhtin in his essay "Epic and Novel", says that the novel being younger than genres of literature like the epic and the tragedy, has no canon of its own, and "comes into contact with the spontaneity of the inconclusive present; this is what keeps the genre from congealing." (2) This quality of the novel explains the openness the genre has to different modes of narration under the umbrella term of the novel. *The God of Small Things* has traces of magical realism in the novel, an example of which could be wherein Sophiemol cartwheels in her coffin. A manner in which the text further extends its claim to resistance writing, is by being consciously not being linear in narrative. The narrative is fragmented, and the novel is told in many voices. The heteroglossia involved in voicing the voiceless in Estha, Ammu, Rahel and Velutha is achieved because the voice of the novel takes on the voice of one of the transgressed at a given time. The interspersions of Malayalam words through the text aids the author in inhabiting the chronotope of the novel with ease and engages the text into a state of intense dialogism with the society, the politics of the time and of later time and with the topical reader and the reader removed by time and geography. Roy coins words like "re-Returned" to fix an inscape, capitalises at random, probably to convey sarcasm or desperation or hopelessness or even an impending sense of doom, stretching and pulling language and its connotational and denotational values to awaken the reader into a new look at the familiar or the not so familiar depending on the world the reader is rooted in. Roy achieves what Viktor Shklovsky terms defamiliarization by forcing us to view the familiar with unfamiliar eyes.

The novel is set in the village of Aymenem, in the district of Kottayam in Kerala in India. It tells the story of a Syrian Christian family, or more particularly of Ammu and her “two-egg twins”(p2) Estha and Rahel. The novel unabashedly celebrates the ‘Other’ in Ammu, her twins and Velutha. By being decentred with respect to the more privileged characters in the novel, that at varying points gives the impression of being a romance, a whodunit, a social commentary; the novel centres these characters. Unlike Marquez in *One Hundred Years of Solitude*, Roy is strident and uncompromising in pointing out the culprits, the whodunits who have conspired to snuff out two lives, that of Velutha and Ammu, and have marked the end of Estha and Rahel’s childhood. That Roy paints the characters in colours which are monotoned, probably takes away from the many whorls of reality, the novel could have otherwise attained. The battle lines of the many battles in the novel are clearly etched out, with clear pointers to ‘othering’ of characters. Chacko and Ammu, the twins and Ammu and the rest of the family, Velutha and the rest of the society, the proletariat and the bourgeois, the world of the 1960’s and that of 1990’s, are some of the dualities locked in situations which offer no sense of redemption.

The early life of the twins is described as “ those early amorphous years when memory had only just begun, when life was full of Beginnings and no Ends, and everything was For Ever” (3)and they were oblivious of the “confusion(which) lay in a deeper, more secret place”(4). The early life of the twins can be seen as a metaphorical description of an Edensque neo-nation on its way to discovering its place in the world, aspiring to be untouched by the morass of yesterday, dreaming each other’s dreams, living the memory of the other and born of a Bengali father and a Kerala Syrian Christian mother in Shillong on the road to Assam, almost born into the threshold space of a bus .

The author creates a microcosm of the story to be told in the first chapter. In sharp cuts and fades, the first chapter sets the pattern for the rest of the novel, which pendulates between the 1960s and the 1990s. The drama of the novel took place during the former years and the latter period offers a vantage view of the events which happened and the inevitable outcome of the events. The first chapter not only congeals the characters and the atmosphere on to the novel, but lets the reader into all the major events of the story to be told. Much like the stories of the “kathakali (which) discovered long ago that the secret of the Great Stories is that they have no secrets” (5), *The God of Small Things*, “don’t surprise you with the unforeseen”(6). It tells one of the story having already taken place, thus violating the conventional and linear mode of storytelling. The story is already known. What is demanded of the reader is to draw the connects in hindsight; the more expansive the vision, the larger the view. By opting for such a stylistic configuration, the writer in a sense both fixes and liberates the novel and the reader.

It is imperative that the narrative has to be fixed into a context more particular than merely Indian. It is framed within the societal and communal politics that informed Kerala in the 1960’s. It is sub atomically informed by the forces that impel the Syrian Christian community of the state. The novel is a comment on the society of the clime not merely influenced by the imposition of colonialism in a not long ago past and a newly acquired independence, but by survivals of feudal and caste laws and the essential inequality of opportunities for development and progress. The recognizable ‘chronotope’ of the novel, as Bakhtin terms it, is the societal, communal and familial make up of postcolonial Kerala in the 1960s and to a lesser extent of the 1990s. It is the backdrop which is convincingly entered into by the author that makes the story of Estha, Rahel and Ammu ring true. In Bakhtin’s words, “We cannot help but be strongly impressed by the representational importance of the chronotope. Time becomes, in effect palpable and visible; the chronotope makes narrative events concrete, makes them take on flesh, causes blood to flow in their veins.”(7)

The novel unlike a possible translation emerging out of a postcolonial nation, was not written in Malayalam, but in English, the language learnt as second language by the author. There is no escaping the mimic men and women who unashamedly parade themselves in the ‘Anglophiles’ that people the

novel, quite obviously the descendents of “ a class of interpreters between us(Britishers) and the millions whom we govern- a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect”.(8) Pappachi, the Imperial Entomologist , Chacko, the Rhodes scholar, of “Marxist mind and feudal libido”(9), who spouts literary bits in a Reading Aloud”(10) voice, Baby Kochamma who threatens the children with penalty for every Malayalam word uttered, Ammu who wants the children to follow etiquette which is Westward looking and the hoarding of quotes in the text from Kipling, fairy tales, flavoured with local colour spreads the “chhi chhi poach”(11) analogy across the text. The characters and even the ambience of the novel is stifling in being trapped in their own history. The concern with history, the hunt for a historiography, the loss of identity and selfhood, as a result of subjugations which might be of a colonial or feudal nature are explicit in the novel. ‘History’ is treated as a fanged creature with its own set of laws, its own avenging to be done, extracting of its dues from the characters arrayed in the novel.

The history house “whose doors were closed and windows open”, and the ‘kari saipu’ , extends the same image as Mr. Kurtz in Conrad’s Heart of Darkness, of the domesticated foreigner who appropriated India as his home and used adolescents for his sexual needs. Roy claims in an interview, that “it was an old,abandoned crumbling house that filled my imagination”.(12) Arundhati Roy’s portrayal of ‘karisaipu’ whose character is traced over Mr. Kurtz of Heart of Darkness, agrees with Chinua Achebe’s reading of Heart of Darkness as an attempt at dehumanizing humans and denying them culture and language and treating them as an extension of the dark and the jungle. “Heart of Darkness projects the image of Africa as “the other world,” the antithesis of Europe and therefore of civilization, a place where a man’s vaunted intelligence and refinement are finally mocked by triumphant bestiality.”(13)

Roy borrows the evocative term “heart of darkness” from Conrad repeatedly, to point to the forces which drive human nature as being” impelled by feelings that were primal yet paradoxically wholly impersonal.”(14) The ‘African’ can be without any loss of meaning, substituted by the Indian and the soul that dwells within ‘karisaipu’ and Mr. Kurtz is seen to represent similar forces. In context of the text, in postcolonial India, the hierarchy moulded by history comes into play and the people placed on the lower rungs of the ladder inevitably take the fall.

It is the perpetuation of a similar dehumanization that takes place in post independent India. Gayatri Spivak talks of the subalterns who find it as difficult to find their voices as denizens of pre independence India. The lesser privileged of the nations state—the women, the ‘pelayans’ and ‘paravans’ who in spite of the nation stating as equal to the privileged castes who suffer ignominy and even untouchability are victims of the perpetration of the same violence, epistemological, cultural and monetary that the victims of not long ago perpetrate on them. In Spivak’s terms: “Within the effaced itinerary of the subaltern subject, the track of sexual difference is doubly effected. The question is not of female participation in insurgency,or the ground rules of the sexual division of labour,for both of which there is ‘evidence’.It is, rather, that both as object of colonialist historiography and as subject of insurgency, the ideological construction of gender keeps the male dominant. If, in the context of colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow....”(15)

Fr. Mulligan, the young Irish Catholic missionary studies the Hindu scriptures to denounce them more intelligently. This is one of basic moves of the occidental toward creating an idea of the oriental and piling on the negative on to the idea, thus justifying a moral, missionary and civilising role that the colonial takes on himself.

Edward Said in Orientalism writes, “Proper knowledge of the Orient proceeded from a thorough study of the classical texts, and only after that an application of those texts to the modern Orient. Faced with the obvious decrepitude and political impotence of the modern Oriental, the European Orientalist found it his duty to rescue some portion of a lost, past classical Oriental grandeur in order to “facilitate

ameliorations” in the present Orient. What the European took from the classical Oriental past was a vision (and thousands of facts and artefacts) which only he could employ to the best advantage; to the modern Oriental he gave facilitation and amelioration – and, too, the benefit of his judgment as to what was best for the modern Orient”(16)

An extension of the same thought belongs to Frantz Fanon:

“..this behaviour (of the colonizer) betrays a determination to objectify, to confine, to imprison, to harden. Phrases such as ‘ I know them’, ‘that’s the way they are’, show this maximum objectification successfully achieved...There is on the one hand a culture in which qualities of dynamism, of growth, of depth can be recognised. As against this(in colonial cultures) we find characteristics, curiosities, things, never a culture.” (17)

In the vacuum accorded, is introduced Occidental religion and thought which lead to subjugations of many degrees at many different levels. As Homi Bhabha states in *The Location of Culture*, “What emerges between mimesis and mimicry is a writing, a mode of representation, that marginalises the monumentality of history, quite simply mocks its power to be a model, that power which supposedly makes it imitable.” (18)

The dredging for history in postcolonial novels is a matter of concern in *The God of Small Things* too. The local beliefs and the little tales which intersperse with fairy tales and lines from *The Tempest* and *The Great Gatsby* and *The Sound of Music*, the leaf on Velutha’s back which makes the rains come on time, the black cat shaped hole in the universe and the kathakali nights the children grew up on, Meenachal river anthropomorphised as a woman of many moods offer an attempt at shoring up pieces of a culture and a past hybrid in its composition.

The world Rahel tries to reinvent for herself thirty years later is weighed upon by not only postcolonialism and the remnants of feudal laws from another era, but also by the forces of neo-colonialism. Meenachal river with a barrage across her, and “smells of shit and pesticides bought by World Bank loans”. (19) The history house has transformed into a heritage hotel for tourism by “the rats racing across the ruined landscapes with dollar signs in their eyes”,(20) has been recognised as a lucrative industry where kathakali, the dance form of many masks, is performed in an encapsulated form for foreigners who neither know nor care. Kochuthomban the temple elephant has not yet been electrocuted at and the kathakali dancers, who told the “Great Stories” of the gods, seek pardon of the gods in a temple performance for shortselling themselves and their craft.

The novel in consideration is non-linear in narrative and moves back and forth between the two time frames which the novel occupies. As Bakhtin in his essay, “ Forms of Time and Chronotope in the Novel” posits, “ The author-creator moves freely in his own time: he can begin his story at the end, in the middle, or at any moment of the events represented without violating the objective course of time in the event he describes. Here we get a sharp distinction between representing and represented time.”(21)

“The absolute past, tradition, hierarchical distance played no role in the formation of the novel as a genre.”(22) History is a term which the author gets back to many times over in the novel. History is used almost synonymous with tradition and the hierarchical positions, societally imposed. For the subaltern to speak he/she needs to violate hierarchy. It is interesting to note that Bakhtin’s take on the novel as a genre, which has been hierarchically on a lower scale at least in the earlier years of its existence and the reality explored in *The God of Small Things* is that not of the Subject but of the Other. The plasticity of the novel lends itself aptly to tell the reality of Ammu and the twins. However it is wise to bear in mind Bakhtin’s aphorism, “Reality as we have it in the novel is only one of the many possible realities; it is not inevitable, it is not arbitrary, it bears within itself other possibilities.”(23)

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FOOD & NUTRITION

GROWTH STATUS OF STREET CHILDREN - BENEFICIARIES OF FEEDING PROGRAMME IN MUMBAI

Unnati Shah
Perpetua Machado

ABSTRACT

Growing urbanization, migration from rural areas, disintegration of traditional family and community structure have ushered in changes in socioeconomic scenario which have given rise to new vulnerable group of children in cities residing on streets called 'street children'. The street children phenomenon is an increasing problem in most cosmopolitan cities of the developing countries. The government and NGOs have initiated various food programs for street children. It is therefore important to know their growth status. The present study was undertaken to assay growth status of street children using anthropometric measurements like height, weight and BMI. Second objective of the study was to ascertain the adequacy of the meals provided to street children at these institutes. Study design was exploratory and descriptive. Three hundred and fourteen street children (aged 9 to 18 years) including beneficiaries of school feeding programme (184- Type I), NGO feeding programme (68- type II) and shelter feeding programme (62 -type III) were selected using purposive sampling from three institutes in Mumbai. Data on the number of consumed meals provided by institutes, meal composition, height, weight and BMI for age was recorded. Data was analyzed using SPSS (16). Measures of centre and measures of variability were computed. One sample t test was used for analysis as an advanced statistical procedure. The results indicated that the street children benefitted from the free food services available at the institutes. All children were given same proportion of food however all basic five food groups were not included in any of the meals. The anthropometric indicators for mean height, weight and BMI for age were below 95th centile. Five percent of boys and 8 % of girls were stunted, 7 % of boys and 9% of girls were under weight, 6 % boys and girls were thin for their age. Approximately one third of subjects suffered from mild under nutrition with regards to height, weight and BMI for age despite of consuming meals and being a beneficiary of food programme. One sample t test indicated significant differences with regards to height, weight and BMI for age when compared with reference standards for both genders ($P < 0.01$). Currently no dieticians are attached with these institutes hence there is an utmost need for dietician in these institutes, so that quality food is provided in terms of nutrition and thereby improve the growth status of street children.

Keywords : • Beneficiaries • Dietician | Food programme • Growth status | Street children

Introduction

Children are an asset for any society. It is the responsibility of the society to nurture them through various phases of their development, to enable them to make meaningful contribution. Yet there are millions of children throughout the world who live on street, an unfriendly environment.

During the recent years cities have undergone rapid changes that have transformed the urban environment as well as lives of millions of people who live in this setting. Growing urbanization, migration from rural areas, disintegration of traditional family and community structure have ushered in changes in socioeconomic scenario which have given rise to new vulnerable group of children in metropolitan cities residing on streets called 'street children'. The street children phenomenon was first noticed in Kenya in 1969, Ayaya and Esamai (2001).

The rapid population growth could be associated with an increase in number of children living alone on urban streets or spending most of their days on the streets in quest of survival. Other factors that

contribute to street children phenomenon include poverty, unplanned pregnancies, parent's death, HIV / AIDS and drug abuse especially alcohol, Ayaya and Esamai (2001).

In India while no accurate and authentic estimate of their number is available it is safe to assume that their number is substantial and is ever increasing. Highest numbers of street children are found in Maharashtra, D'lima and Gosalia (1992). As per UNICEF the exact number of street children is impossible to quantify but it is likely that the number are increasing. In practice, every city in the world has some street children, including the biggest and the richest cities of the industrialised world (UNICEF, 2014). An estimated by Tata institute of social science and voluntary organization Aid India total of 37,059 children were found to be living on the streets of Mumbai

The definition of street children varies although much research distinguishes two groups: Home based children who usually return home at night, Street based children who remain on street and have no family support. These include orphans, runaways and refugees.

Street children are found to be deprived both socially and physically in most of the studies. The most common diseases among Street children examined were malnutrition, especially between the ages of 12 and 13, dental caries, skin problems, urinary problems, bone fractures trauma and certain infection like upper respiratory tract infection, skin diseases and malaria are found to be more common in children who are street based than in home based children (Ayaya and Esamai (2001); Nzimakwe and Brookes (1994); Solomon et.al. (2002); Thomas et.al (1998)).

Studies of homeless populations in developed countries have consistently revealed inadequate dietary intake. A situational analysis of street children in Pakistan reported stunted and wasting in 32% of population, Shahab et.al (2004). A significant difference in nutritional status was observed in street children and school children, street children were more nutritionally vulnerable as compared to school children, Ayuku et.al (2004). The ways these children acquire food have also shown some association with nutrition vulnerability, Tarasku et.al (2004).

Social service agencies, health centers and voluntary organizations have responded by initiating various environmental programs for public particularly homeless street children to obtain food, shelter and primary health care. It is therefore important to know growth status of street children who are beneficiaries of feeding programme.

The present study was undertaken to assay growth status of street children using anthropometric measurements like height, weight and BMI. Another objective of the study was to ascertain the adequacy of the meals with regards to energy and proteins provided to street children at these institutes.

Methodology

The study was conducted in Mumbai. Study population included street children who are beneficiaries of feeding programmes. Study design was exploratory and descriptive. Ethical approval for research on human subjects was obtained from Nirmala Niketan College of Home Science - Institutional Ethics Committee (NNCHIEC) affiliated to the University of Mumbai.

Sampling Technique - Purposive sampling technique was used, Three Organizations (State board school, NGO and Shelter house) in Mumbai, known to have close experience with street children were approached. These organizations offered various services like imparting education, providing shelter and food to number of underprivileged children like street children living with their family on streets,

orphans, run away kids, children of sex workers and children in extreme difficulty under the physically suffering single parent.

Protocol of the study was explained and approved by the heads of the above mentioned three organisations. Informed written consent was obtained from all three heads of the three institutions. Informed oral consent was obtained from participants of the study

Inclusion Criteria

1. Children residing on street / slum / in shelters
2. Street children affiliated with institutes
3. Between the age group of 9 to 18 years
4. Willing to participate voluntarily
5. Consuming at least one institute meal

Data Collection and Analysis

The following anthropometric measurements were taken during the study. Height in (cms), Weight in (Kgs) and using this data Body Mass Index (BMI – kg / m^2) was calculated. These measurements were compared with Indian reference standards (ICMR 2010 standards) using advanced statistical measure (one sample t test) with the help of SPSS software version 16.

As per the second objective to ascertain the adequacy of the meals provided to street children at these public institutes following data was obtained:

1. Number of meals provided each day to street children
2. Weekly menu was studied
3. Personnel involved in meal planning
4. Food groups incorporated in the meals
5. Quantity of food provided in each meal - The serving size was determined by using live models of different sizes and thickness for chapatti, standardized cups and standardized spoons.
6. Energy and proteins provided in each meal - Closely approximated raw equivalents of cooked foods were then employed to calculate nutrients. Raw equivalent amounts used for making common recipes were used to calculate energy and proteins of the recipes. Calculations were done using 'Nutritive Value of Indian Foods' published by ICMR (Gopalan et al, 2004).

Results and Discussion

A total of 314 street children were assessed, ranging in age from 9 to 18 years, including beneficiaries of school feeding programme (184 - consuming one institute meal), NGO feeding programme (68- consuming 2 institute meals) and shelter feeding programme (62 – consuming 4 institute meals). Mean age of children was 12 ± 2 years. Among 314 street children, 108 (35%) were girls and 206 (65%) boys respectively.

Anthropometrical measures of participants

The average height of participants, standard deviation, Z score and significant difference from reference standards for Height in cms, Weight in Kgs and Body Mass Index kg / m^2 for boys (Table No 1) and girls (Table No 2) are discussed below.

Table No 1: Anthropometric characteristics of boys and comparison with standards

Age	HEIGHT FOR AGE			WEIGHT FOR AGE			BMI FOR AGE		
	Mea ± Std. Deviation	Mean Z score	Sig (t value)	Mea ± Std. Deviation	Mean Z score	Sig (t value)	Mea ± Std. Deviation	Mean Z score	Sig (t value)
9	132.1 ± 6.85	-0.03	0.27 (-1.15)	26.35 ± 4.81	-0.49	0.30 (-1.08)	14.97 ± 1.27	-0.60	0.22 (-1.29)
10	133.08 ± 6.43	-0.70	0.00 (-6.54)*	26.61 ± 4.82	-1.00	0.00 (-5.26)*	14.92 ± 1.65	-0.85	0.00 (-1.68)*
11	138.82 ± 7.77	-0.65	0.00 (-5.70)*	30.49 ± 6.65	-0.90	0.00 (-4.01)*	15.71 ± 2.57	-0.77	0.09 (-1.68)*
12	146.82 ± 7.99	-0.30	0.00 (-3.11)*	35.93 ± 8.67	-0.65	0.17 (-1.38)	16.53 ± 2.90	-0.66	0.89 (-0.13)
13	147.77 ± 9.45	-0.92	0.00 (-4.97)*	37.32 ± 5.20	-0.84	0.00 (-5.85)*	17.28 ± 3.72	-0.58	0.67 (-0.42)
14	151.78 ± 7.65	-1.05	0.00 (-6.22)*	39.71 ± 6.83	-1.02	0.00 (-5.13)*	17.14 ± 2.02	-0.71	0.06 (-2.00)
15	159.25 ± 6.39	-0.66	0.00 (-3.81)*	43.90 ± 6.05	-0.91	0.00 (-4.34)*	17.26 ± 1.85	-0.80	0.03 (-2.49)*
16	166.2 ± 7.08	-0.22	0.54 (-0.66)	52.20 ± 8.04	-0.48	0.59 (-0.58)	18.79 ± 1.64	-0.44	0.61 (-0.55)
17	165.83 ± 6.55	-0.68	0.18 (-1.55)	51.01 ± 5.27	-0.85	0.05 (-2.54)	18.57 ± 1.85	-0.64	0.23 (-1.35)
18	164.67 ± 2.08	-1.23	0.03 (-5.51)*	53.7 ± 1.47	-0.89	0.03 (-5.50)*	19.81 ± 0.98	-0.38	0.89 (-0.14)

Significant difference *

As reported above mean height, weight and BMI of boys for all ages were below or equal to the 95th centile values and few ages were significantly below the ICMR reference standards as highlighted above.

Table No 2: Anthropometric characteristics of girls and comparison with standards

Age	HEIGHT FOR AGE			WEIGHT FOR AGE			BMI FOR AGE		
	Mea ± Std. Deviation	Mean Z score	Sig (t value)	Mea ± Std. Deviation	Mean Z score	Sig (t value)	Mea ± Std. Deviation	Mean Z score	Sig (t value)
9	123.25 ± 5.47	-1.33	0.00 (-6.07)*	22 ± 2.82	-1.28	0.00 (-5.60)*	14.43 ± 1.16	-0.78	0.15 (-1.60)
10	133.35 ± 6.32	-0.66	0.00 (-5.36)*	28.5 ± 5	-0.61	0.01 (-2.75)*	15.98 ± 2.13	-0.40	0.84 (0.19)
11	140.29 ± 6.62	-0.45	0.00 (-3.70)*	33.48 ± 6.55	-0.44	0.33 (-0.98)	16.89 ± 2.48	-0.32	0.44 (0.77)
12	142.24 ± 6.34	-0.88	0.00 (-5.74)*	34.08 ± 7.92	-0.88	0.01 (-2.84)*	16.67 ± 2.81	-0.66	0.32 (-1.01)
13	146.25 ± 5.7	-0.85	0.00 (-3.74)*	34.36 ± 3.43	-1.12	0.00 (-7.44)*	16.10 ± 1.67	-1.01	0.00 (-3.70)*
14	150.88 ± 7.14	-0.58	0.03 (-2.56)*	38.33 ± 7.68	-1.04	0.00 (-3.42)*	16.68 ± 1.92	-0.98	0.00 (-3.77)*
15	150 ± 5.00	-0.98	0.09 (-3.04)	42.66 ± 5.50	-0.71	0.16 (-2.11)	19.05 ± 3.34	-0.40	0.80 (-0.28)
16	157.66 ± 2.51	0.05	0.29 (-1.39)	49.5 ± 0.50	-0.18	0.02 (-6.23)*	19.92 ± 0.73	-0.19	0.71 (-0.41)
17	151.50 ± 6.36	-1.07	0.30 (-1.93)	43.3 ± 0.98	-1.08	0.04 (-13.57)*	18.93 ± 2.02	-0.62	0.45 (-1.16)
18	151.50 ± 4.65	-1.17	0.02 (-4.12)*	42.25 ± 8.18	-1.55	0.06 (-2.82)	18.51 ± 4.13	-1.02	0.36 (-1.05)

Significant difference *

As per the above table mean height, weight and BMI of girls for all ages were below or equal to the 95th centile values and few ages were significantly below the ICMR reference standards as highlighted above. Only 18 boys and 10 girls of children assessed met the reference ICMR standards (95th centile value and above) of height, weight and BMI for age.

The following graphs (Figure No 1 and 2) describes the degree of under nutrition and over nutrition as per Z score calculation from reference standards published by Khadiikar for Indians.

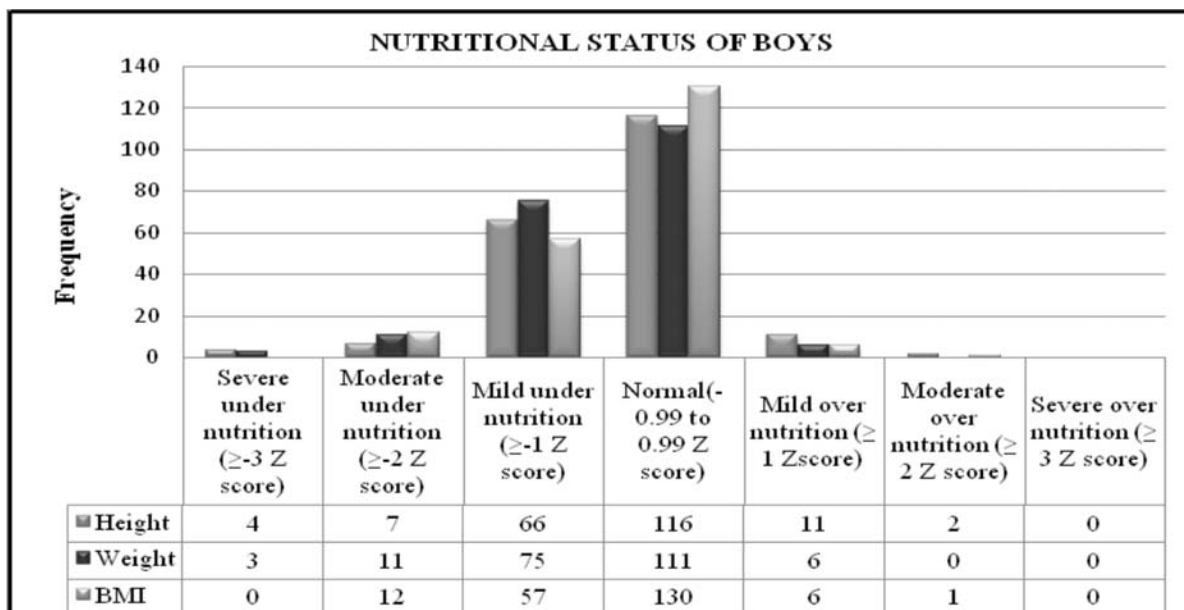


Figure No 1: Nutritional status of boys

Fifty six percent of boys and 58% of girls met the standard height for age reference, 54% of boys and 57% of girls met the weight for age reference standards and 63% of boys and 68% of girls met the standard reference for BMI respectively. Out of the remaining children only 13% of boys and 9% of girls were over nourished, rest all were under nourished.

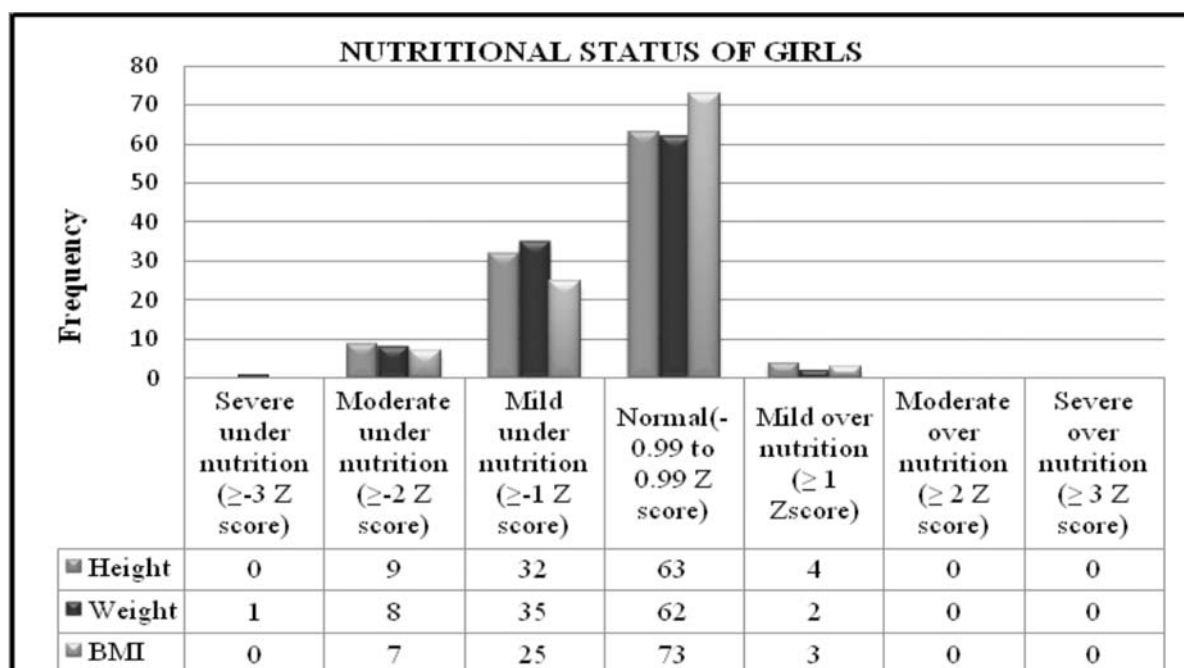


Figure No 2: Nutritional status of girls

Adequacy of the meals provided to street children

All three institutes were following a weekly cyclic menu. School feeding programme included one afternoon meal (lunch) on daily basis, NGO feeding programme included two meals (one midmorning snack and lunch), shelter house feeding programme included four meals (breakfast, lunch, evening snack and dinner). The school meal was provided for five days, NGO provided for six days and the shelter offered for all seven days. Daily average menu, per serving quantity of food and energy and proteins provided per day by the three institutes is shown in table 3.

Table No 3: Average daily meal composition of institutes.

School feeding programme Providing 1 meal	NGO feeding programme Providing 2 meals	Shelter feeding programme Providing 4 meals
<p style="text-align: center;"><u>LUNCH</u></p> <p>2 cups Rice + 2 cups Pulse (Moth beans / Moong / Red gram dal / Masoor dal / chick peas)</p>	<p style="text-align: center;"><u>MIDMORNING</u></p> <p>Parle G biscuit (1 packet)</p> <p style="text-align: center;"><u>LUNCH</u></p> <p>2 cups Rice + 2 cups Pulse (Red gram dal / Rajma / Moong / Chick pea / Cow peas) + ¼ cup Mix Vegetable (Potato + Green peas / Cauliflower / Onions / Cabbage / Carrot / Ridge gourd)</p> <p>(Twice a week egg was provided)</p>	<p style="text-align: center;"><u>BREAK FAST</u></p> <p>2 slices of bread jam / 1 egg boiled / 1 cup cereal preparation (Semolina idli / Semolina upma / Rice flakes poha) + 1 cup tea</p> <p style="text-align: center;"><u>LUNCH</u></p> <p>2 cups Rice + 2 cups Pulse (Soya beans / Green gram dal / Red gram dal / chick peas)</p> <p style="text-align: center;"><u>EVENING SNACK</u></p> <p>1 cup Tea + Parle G biscuit (1 packet)</p> <p style="text-align: center;"><u>DINNER</u></p> <p>2 cups Rice + 1 cup Pulse / 2 pieces chicken (Red gram dal / chick peas / cow peas)</p> <p>(Twice a week egg and weekly once chicken was provided)</p>
<p>Energy – 451 Kcals Proteins – 17.38 gms</p>	<p>Energy – 595 Kcals Proteins – 14.51 gms</p>	<p>Energy – 1274 Kcals Proteins – 37.84gms</p>

No dieticians were associated with these three institutes nor involved in menu planning. These menus were planned and approved by the heads of the institutes. All children were given same proportion of food. All basic five food groups were not included in any of the meals. Studies reported in Tarasku's paper linked nutritional vulnerability to poor quality and insufficient quantities of food provided to this target group in Toronto. Tarasku et.al (2005).

Conclusion

Five percent of boys and 8 % of girls were stunted, 7 % of boys and 9% of girls were under weight, 6 % boys and girls were thin for their age. Approximately one third of subjects suffered from mild under nutrition with regards to height, weight and BMI for age despite of consuming meals and being a beneficiary of food programme. Both quality and quantity of food was insufficient. The reason could be dependency on charitable donations and lack of resource person to plan nutritious meal in the available resources. Findings of this study suggest efforts should be directed by the administration of institutes dealing with street children to enroll students who are pursuing masters in nutrition as nutrition counselors in summer holidays for one month. Infrastructure is already available in these institutes, with the help of nutrition counselors a weekly institute menu can be planned and tested for a month and can be continued for a year. The nutritional vulnerability of street children in this study highlights the need of considering a nutrition expert as a core team member in finalizing the menu provided to the beneficiaries of feeding programmes. The study will help to understand the Nutritional status of street children in Mumbai which would further help in making policies by the concerned authorities for the benefit of these children.

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GUJARATI

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સુધા વ્યાસ :

ABSTRACT

ભારતીય વિદ્યાભવન, સાહિત્ય સંસદ, સંસ્કૃત વિશ્વપરિષદ, ગુજરાતી સાહિત્ય પરિષદ આદિ અનેક સાંસ્કૃતિક-સાહિત્યિક-શૈક્ષણિક સંસ્થાઓના પ્રણેતા અને સૂત્રધાર, રાષ્ટ્રીય સ્વાતંત્ર્યસંગ્રામના મહારથી, દેશ-વિદેશમાં ઈતિહાસ-સંસ્કૃતિ-સાહિત્યમાં, વિશેષતઃ લલિત ગદ્યના ક્ષેત્રમાં એક અગ્રણીય પ્રતિભાસંપન્ન સર્જક તરીકે સુપ્રતિષ્ઠિત છે. ગુજરાતના આદી સ્વરૂપના ઉદ્ભાતા, ભારતીય સંસ્કૃતિના પુરસ્કર્તા અને દેશ હિતચિંતક મુનશીની વૈયક્તિક સંવેદનાઓ, ભાવનાઓ અને સ્વપ્નસૃષ્ટિ તેમની વિવિધ સ્વરૂપની સર્જનાત્મકતા તથા ચિંતનાત્મક કૃતિઓમાં શબ્દસ્થ થયેલી છે. પરંતુ ગુજરાતી સાહિત્યરસિક જનતામાં તેઓ નવલકથાકાર તરીકે વિશેષ કરીને ઐતિહાસિક નવલકથાઓમાં સિદ્ધહસ્ત સર્જક તરીકે પ્રસિદ્ધિ પામ્યા.

Keywords : સુસંકલિત વસ્તુગૂંથન, સ્પષ્ટરેખ, સજીવ અને આકર્ષક પાત્રાંકન, જીવંત સચોટ અને રસિક સંવાદકલા, પરિસ્થિતિ અને વાતાવરણ ચિત્રણનું કૌશલ, રુચિર નાટ્યતત્વ, રસવૈવિધ્ય, મનોવૈજ્ઞાનિક અર્થપૂર્ણતા, સરળ, સચોટ, સંક્ષિપ્ત અને રજોગુણી ગદ્યશૈલી અને જીવનદર્શન.

આ સંશોધન પરિપત્ર દ્વારા કનૈયાલાલ મુનશીની નવલકથાકાર તરીકેની પ્રતિભાની તેમની સુધારક વૃત્તિ, મૌલિકતા અને અનોખી કલા દ્રષ્ટિને ભાવક સમક્ષ રજૂ કરવાનો મુખ્ય આશય છે.

મુનશી ગુજરાતના પ્રતિભાવંત સાહિત્યસર્જક છે. કવિતા સિવાય સાહિત્યના લગભગ સઘળા પ્રકારોનું તેમણે સફળ ખેડાણ કર્યું છે. તેમ છતાં તેમની સર્વે શક્તિનો પૂરેપૂરો ઉન્મેષ દાખવતી તેમની નવલકથાઓએ તેમને સૌથી વધુ લોકપ્રિયતા અને યશ અપાવ્યાં છે.

કનૈયાલાલ મુનશીએ પોતાની વિશિષ્ટ કલાદ્રષ્ટિ અને નિરૂપણરીતિને લીધે ગુજરાતી નવલકથાઓને નવો વળાંક આપ્યો.

“સમગ્ર ગુજરાતી સાહિત્ય જ્યારે ગાંધીવાદી સાહિત્ય ભાવનાને અનુસરી રહ્યું હતું ત્યારે ‘Follow of Mahatma’ કહીને પણ પોતાની આગવી સાહિત્યદ્રષ્ટિ અને સાહિત્યરીતિને વળગી રહીને યુગ પ્રવાહથી જુદા પડીને પણ જો કોઈ સાહિત્યકારોએ પોતાનું મહત્વ ટકાવી રાખ્યું હોય તો કાવ્યક્ષેત્રે નાનાલાલે અને નવલક્ષેત્રે મુનશીએ ! સરસતા અને સચોટતા, નવીનતા અને પ્રણાલિકાભંગની બંડવૃત્તિ ઉપરાંત માનવમનનો સ્પષ્ટ ખ્યાલ અને વાચકને વશ કરવાની કળાએ મુનશીને જેવી લોકપ્રિયતા આપી તેવી હજી કદાચ બીજાને મળવી બાકી છે. ઈતિહાસને ઉવેખીને પણ તેમને ગુજરાતની અસ્મિતા જગાડી પુરાણોને પીંખીને પણ પ્રજામાં ભૂતકાલીન ગૌરવની સભાનતા જાગ્રત કરી, એનો સાંસ્કૃતિક પુનઃજીવનમાં મોટો ફાળો છે... નવલ સાહિત્ય જોતાં કરણાઘેલો એ પ્રારંભ કર્યો અને સરસ્વતીચંદ્ર માં મહાન કૃતિ મળી - અન્યોએ પ્રાથમિક પ્રયોગ કર્યો પણ ગુજરાતને નવલકથા તો શ્રી મુનશીએ જ આપી.” ૧

ગુજરાતી નવલકથાઓનું આ નવું અને સુરેખ રૂપનિર્માણ કરવામાં મુનશીએ પાશ્ચાત્ય નવલકથાકારો વિક્ટર હ્યુગો, ચાર્લ્સ ડિકન્સ અને સૌથી વિશેષ તો અલેક્ઝાંડર ડૂમાની સારી એવી અસર ઝીલી છે, ડૂમાની નવલકથાઓમાં ત્વરિત ગતિથી વહેતો અખંડ વસ્તુપ્રવાહ, પ્રસંગોનું કલાયુક્ત ગૂંફન, પ્રતાપી પાત્રોની હારમાળા, નાટ્યાત્મક અને ચમકદાર સંવાદરચના આદિ મુનશીની નવલકથાઓમાં પણ સ્પષ્ટપણે પ્રતિબિંબિત થયેલા જોઈ શકાય છે. મુનશીની નવલકથાઓ કેવળ અનુકરણાત્મક બની નથી. પોતાની મૌલિકતાનો સ્પર્શ મળ્યો હોવાને કારણે આ નવલકથાઓએ ગુજરાતના લોકહૃદય પર લાંબા સમય સુધી રાજ કર્યું અને એની અનુગામી નવલકથા પ્રવાહ પર અસર પડી.

૧) સુશ્લિષ્ટ વસ્તુગૂંફન

સુશ્લિષ્ટ અને સ્વાભાવિક વસ્તુસંકલના એ મુનશીનું નવલકથાક્ષેત્રે મહત્વનું પ્રદાન છે.

“શ્રી મુનશીની ઘણી ખરી નવલકથાઓનું વસ્તુ-સંવિધાન કલાયુક્ત અને મોહક, રસપ્રદ અને વેગભર્યું છે. લાંબા વર્ણનો, નીરસ પાત્ર-પરિચય અને શુષ્ક વાચ્યત્વના દોષથી ઘણે અંશે તેમની

નવલકથાઓ મુક્ત છે. તેમનો વસ્તુપ્રવાહ સરિતાપ્રવાહ જેવોજ રમ્ય, વેગવંતા ને આલ્હાદક છે. વાચકોને બધો વખત જિજ્ઞાસા-પરાયણ કેમ રાખવો એ વિચારપ્રસંગોની કૂલગૂંથણીમાં તેમના ધ્યાન બહાર ભાગ્યે જ રહે છે. એક પણ પાનું છોડવાનું મન થાય નહિ ને વાર્તા પ્રવાહની ખાતર તે છોડી પણ શકાય નહિ. મુનશીની લોકપ્રિયતાનું આ એક મુખ્ય કારણ છે.” ૨

વસ્તુ સંકલનાની દ્રષ્ટિએ ગુજરાતી નવલકથાને સુરેખ અને ઘાટીલું કલાવિધાન મુનશીએ જ પહેલવહેલી વાર આપ્યું. નવલકથાના કથાપ્રવાહ પર જ મુનશીની નજર સતત રહે છે. આથી અનેક પ્રસંગોની સુસંકલિત રજુઆતથી તેમની નવલકથાનો વાર્તારસ ઉભરાય છે. મુનશીએ નંદશંકર અને ગોવર્ધનરામની મર્યાદાઓ પારખીને તેમાં રહેલા વાર્તાતત્ત્વને શિથિલ અને નીરસ બનાવતા અંશોને દૂર કર્યા. તેમણે પંડિતયુગના ચિંતનભારથી મુક્ત કરી ગુજરાતી નવલકથાને સૌષ્ઠવપૂર્ણ આકાર બક્ષ્યો. તેમની વિશિષ્ટ કલાદ્રષ્ટિ અને વાચકમન ઉપર પકડ જમાવવાની સૂઝને લઈને વેરની વસૂલાતથી શરૂ કરીને એક પછી એક એવી આકર્ષક કૃતિઓ તેમણે આપી.

મુનશીની નવલકથાઓમાં એક પ્રસંગમાંથી બીજો પ્રસંગ સ્વાભાવિકતાથી ઊઘડે છે, વિકાસ પામે છે. એકબીજાને ધકેલતા અને ધ્યેય તરફ આગળ વધતો પ્રસંગ-પરંપરા એકબીજા સાથે એવી રીતે ગૂંથાય છે. જેમાંથી એક સુરેખ આકૃતિ સર્જાઈ રહે છે. તેમની પ્રત્યેક પ્રસંગ-પ્રવાહ અસ્ખલિત પણ ત્વરિત ગતિથી વહી રહે છે.

‘ગુજરાતનો નાથ’ તેમની વસ્તુસંવિધાનકલાનો ઉત્કૃષ્ટ નમૂનો છે. ‘પાટણની પ્રભુતા’, ‘ગુજરાતનો નાથ’, ‘રાજાધિરાજ’-ખૂબ પ્રશંસા પામી છે. ‘પૃથિવીવલ્લભ’ તો વસ્તુસંકલન દ્રષ્ટિએ મનોરમ કાવ્ય સરખું બન્યું છે. એ જ રીતે ‘ભગવાન કૌટિલ્ય’ કે ‘જય સોમનાથ’, ‘વેરની વસૂલાત’ કે ‘સ્નેહસંભ્રમ’ જેવી નવલકથાઓમાં પ્રસંગ પ્રવાહ એકધારો વહી રહે છે.

મુનશીમાં નવલકથાકારની સૂઝ હોવાથી તેમની નવલકથા નાટ્યાત્મક પ્રસંગોથી ઉભરાય છે. નજર સમક્ષ પ્રત્યક્ષ ભજવાતી હોય તેવી સાક્ષાત્કારક ખોટ તેમની નવલોમાં નથી. ગુજરાતી સાહિત્યમાં ગ્રંથનકલા પ્રત્યે, સપ્રમાણતા પ્રત્યે અનાદરના વાતાવરણમાં પહેલવહેલું પરિવર્તન લાવનાર કવિ તરીકે ‘કાન્ત’ અને નવલકથાકાર તરીકે મુનશી ગણાય.

નવલકથાઓની જેમ તેમની નવલો વાચકના મગજને થકવી દેતી નથી કે તેને ચિંતનબોજ નીચે દબાવી દેતી નથી. મુનશીનું વાર્તાજગત નિત્યનવીન, સ્ફૂર્તિવાળું, વાચકચિત્તને પકડી રાખે તેવું આકર્ષક અને આહ્લાદક બન્યું છે.

૨) સમર્થ પ્રભાવશાળી પાત્રાલેખન

મુનશી પોતાના પાત્રો વિશે કહે છે કે, “મેં પ્રયત્ન આદર્યો નથી સાધુ ચીતરવાનો કે ડાહ્યાઓ અને મહેતાજીઓને પ્રિય એવા પ્રણાલિકા ઘડ્યા ઢીંગલાઓ ચીતરવાનો. હું તો ચીતરવા મથ્યો છું લોહીની ભરતીઓ જેની રગોમાં આવે છે એવાં, ખરા જીવનમાં પ્રેમ કરે છે યુદ્ધ કરે છે, પાપ કરે છે. તરફડે છે એવા સ્ત્રી-પુરૂષોને મારો રસ નથી રહ્યો ડહાપણો ઘડ્યા ધોરણોમાં, નીતિએ ઘડ્યા સિધ્ધાંતોમાં.” ૩

મુનશીની વાર્તાકલાની સફળતાનું મોટું રહસ્ય તે તેમનાં જીવલ્યમાન, સમર્થ ને જીવંત પાત્રો છે.

મુનશી પૂર્વેની નવલકથાઓમાં પાત્રો અસ્પષ્ટ અને વ્યક્તિવિહોણાં જણાય છે. અલબત્ત, ગોવર્ધનરામ જેવું પાત્ર વૈવિધ્ય મુનશીમાં નથી, તેમ છતાં મુનશીની પાત્રચિત્રણની કલા ઉણી નથી. તેમના પાત્રોનું સ્પષ્ટરેખ વ્યક્તિત્વ આપણને આકર્ષી જાય છે. ગોવર્ધનરામે તેમના પાત્રોના સ્વભાવલક્ષણ પહેલેથી જ નક્કી કરી લીધેલા હોય છે. આથી તેમના પાત્રો પહેલેથી જ સારાં અથવા નરસા બનીને આપણી સમક્ષ આવે છે. મુનશીના પાત્રો પ્રસંગોને ઘડે છે અને પ્રસંગોથી પાત્રો ઘડાય છે. આથી તેઓ કેવળ આદર્શરંગ્યા કે કેવળ ભાવનાત્મક બન્યા નથી. ઈહ જગતના માનવીઓની જેમ એ બધા શ્વાસોચ્છવાસ લેતાં, હૃદય-ઘબકાર અનુભવતા અને સતત કાર્યનિમગ્ન બનેલા હોવાથી વાસ્તવિક લાગે છે.

“મુનશીને ઉગ્ર, વેગીલા, ઉત્કટ અને ગાઢ લાગણીવાળા પાત્રો ચીતરવા ગમે છે.” ૪

આમ તેમના પાત્રોમાં વ્યક્તિત્વ, અસ્મિતા અને ગૌરવ જણાય છે. આંજી નાખે તેવી તેજસ્વીતા અને હાડમાંસથી ઘબકતું ચેતન એમના પાત્રોનું પ્રધાન લક્ષણ છે.

મુનશીના પુરૂષપાત્રો માનવોત્તર શક્તિવાળા નરપુંગવો છે. તેમાં જયસિંહ દેવ, ખેંગાર અને મુંજ જેવા મહાપ્રતાપી રાજપુરૂષો છે. તો મુંજાલ, ઉદો અને કીર્તિદેવ જેવા વિલક્ષણ મુત્સદીઓ છે. કાક અને સજ્જન જેવા પરાક્રમી યૌદ્ધાઓ છે, તો ભગવાન કૌટિલ્ય, પરશુરામ, વિશ્વામિત્ર જેવા મહર્ષિઓને સ્વપ્નદ્રષ્ટાઓ છે. આ સર્વ પુરૂષપાત્રો અત્યંત દ્રઢ મનોબળવાળા અને પોતાના બાહુબળ તેમજ આત્મબળથી બીજા પર પોતાની સત્તાનો પ્રભાવ બેસાડવા સતત પ્રયત્ન કરતા જણાય છે. પોતાની

મહત્વાકાંક્ષાને સાકાર કરવા તેઓ પરાક્રમ ખેડે છે, યુદ્ધો લડે છે, પરસ્પરને હંફાવે તેવા દાવપેચ ખેલે છે અને અસાધારણ બુદ્ધિવૈભવથી પ્રતિસ્પર્ધીને મહાત કરીને જ જંપે છે. ડૂમાના પાત્રોની જેમ મુનશીના પાત્રો પણ રાજસી છે. મહત્વાકાંક્ષા અને પ્રણય, સ્વાર્થ અને ખટપટો કે જીવનની દિલેરી કે શૌર્યની ઝલકથી તેમના પાત્રો તરબતર છે. આથી આ પાત્રો વધારે વાસ્તવિક અને અનોખા વ્યક્તિત્વવાળા બન્યા છે.

“પશુને ખવડાવી પીવડાવી ડોકમાં ફૂલની માળાથી શણગારી યજ્ઞમાં હોમી દેવામાં આવે છે તે પ્રમાણે સ્ત્રીપાત્રોને ઉંચે ચડાવી મુનશી છેવટે પુરૂષપાત્રને ચરણે નમાવે છે.” ૫

“શ્રી મુનશીના સ્ત્રીપાત્રો કોમળ જ નથી, પણ જીવલ્યમાન છે. સેવ્યસેવિકાની અસમાન સ્થિતિ ગાળી નાખી, તોફાની, ટીખળી, પુરૂષની જોડાજોડ ખભા મિલાવી કાર્યશક્તિમાં પોતાનું નૂર ઝળકાવનાર, પ્રસંગવશાત્

પુરુષને પણ ભૂ પાઈ દે એવી તેજસ્વી, ચકોર, પ્રગલ્ભ સ્ત્રીઓની આર્યઆદર્શથી કંઈક નિરાળી અને તેથી પાશ્ચાત્ય રંગના મિશ્રણનો ખ્યાલ જન્માવતી અનોખી સૃષ્ટિ શ્રી મુનશીની કલમે સર્જી છે.” ૬

સુરેખ અને સ્પષ્ટરેખ વ્યક્તિત્વથી તરવરતા આ પાત્રોના આલેખનમાં મુનશીની સર્વશક્તિનો સાચો ઉન્મેષ પ્રગટ થાય છે. આ પાત્રોના લેખનમાં તેમની માનવતાના ઉડાણોને પારખવાની સૂઝ વરતાય છે.

“કનૈયાલાલ મુનશી વાર્તાકાર તરીકે સજીવ પાત્રોની સૃષ્ટિ પ્રગટ કરનાર સમર્થ વિધાતા છે. એમ કહેવામાં મને અત્યુક્તિ નથી જણાતી. એટલું જ નહીં પણ એથી પણ આગળ વધીને કહું છું કે બીજા વાર્તાકારોમાં જે ગુણ પૂર્ણરૂપે નથી જણાતો તે ગુણ મુનશીની કલાસૃષ્ટિમાં પ્રબળરૂપે નજરે પડે છે. તે એ કે કેટલાંક પ્રધાન પાત્રોના લક્ષણદેહ પ્રથમથી ઘડીને તેઓ વાયક આગળ રજૂ નથી કરતાં, પરંતુ માનવજીવનમાં જેમ બને છે તેમ પ્રસંગો, મહાપ્રસંગો તેમજ અલ્પ પ્રસંગો સાધનરૂપ બનીને ક્રમે ક્રમે એ લક્ષણદેહ ઘડાય છે, વિકાસ પામે છે. પાત્રસૃષ્ટિની કલાનો સમાન અંશ લક્ષમાં લેતા એટલું તો મને લાગે છે કે ગોવર્ધનરામન સૃષ્ટિ અઘાપિ સજીવ છે. તથાપિ મુનશીની પાત્રસૃષ્ટિ આગળ એ સૃષ્ટિની સજીવતા ઉતરતી લાગે છે.” ૭

મુનશીના આ પ્રતાપી વ્યક્તિત્વવાળા નરપુંગવો અને જાજરમાન તેજસ્વી નારીઓમાં એકસરખા ગુણલક્ષણો સૂક્ષ્મનજરે જોનારને દેખાયા વગર રહેશે નહીં. મુનશીએ તેજસ્વી પાત્રોની હારમાળા રચી છે એ સાચું પણ એ હારમાળાના વિવિધ પાત્રો એક જ માટીથી ઘડાયેલ છે. મુંજ કે મુંજાલ પરશુરામ કે કામ - સૌ પોતાના પ્રભાવશાળી વ્યક્તિત્વથી પોતાનું અસ્તિત્વ સિદ્ધ કરવા મથે છે. સ્ત્રીઓ પણ એકબીજાની પ્રતિમૂર્તિ જેવી છે.

મીનળ કે મૃણાલ, મંજરી કે પ્રસન્ન, દેવયાની કે ધૃવદેવી-બધી જ તેજસ્વી ને સ્વમાની, ઉલ્લાસીને પ્રણયિની ! બધાજ પાત્રોમાં સત્તાની પિપાસા જીવંત છે. મુંજાલ સર્વસત્તાધીશ છે. મીનળ મુંજાલનો સ્નેહ અવગણીને પણ સત્તાનો દોર હાથમાં લેવા મથે છે. કાક રાજવિમર્દન બનવા પરાક્રમો ખેડે છે, જયસિંહદેવને મુંજાલ આદિ મુત્સદીઓના વિચારોથી પ્રેરાઈને રાજા બનવાનું કહે છે. આનંદસૂરિ જેવા જતિ પણ પોતાના ધર્મને સત્તા સાથે સાંકળવા મથે છે. એ જ રીતે દેવપ્રસાદ, શાંતિચંદ્ર, ઉદો તેમજ મુનશીની અન્ય નવલોનાં મુંજ, તૈલપ, કૌટિલ્ય, પરશુરામ આદિ સર્વ પાત્રો પોતાની શક્તિ અને મર્યાદામાં રહીને સત્તાધીશ થવા ચાહે છે. મુનશીના પોતાના જ વ્યક્તિત્વનાં ઘોતક, સત્તા અને મહત્તા પ્રાપ્ત કરવા મથતાં આ પાત્રો વચ્ચે જે કંઈ ભેદ છે તે તેમના આંતરમાનસનો નહિ પણ પરિસ્થિતિ અને પ્રવૃત્તિની વિગતો પરત્વે જ છે, કાક અને મુંજાલ જુદા પડે છે તે તેમના સ્વભાવભેદને લીધે નહીં પણ તેઓ જુદી જુદી પરિસ્થિતિઓ વચ્ચે જીવે છે તેને કારણે.

“પાત્રોની સજીવતા એ શ્રી મુનશીની ઐતિહાસિક કથાઓની મોટામાં મોટી સફળતા છે. શ્રી મુનશીની નવલકથાઓએ તેનાં પાત્રોના સર્જનમાં જ એવું રસભર્યું વ્યક્તિત્વ બતાવી આપ્યું છે કે તે વાયકોની દ્રષ્ટિ સમીપે હરતાં-ફરતાં ભાસે છે.” ૮

પરંતુ આ પાત્રોની સજીવતા અને તેમની સક્રિયતામાં તેમના આંતરિક જીવનની ગતિવિધિનો ચિતાર ભાગ્યે જ છે. પ્રમોદકુમાર પટેલનું એ નિરીક્ષણ યથાર્થ જણાય છે કે ઘણા ખરા પ્રસંગોએ તો લેખક પોતે જ એ પાત્રોને સક્રિય કરતાં જણાય છે.... કેવળ બહિર્મુખી વૃત્તિ કેળવીને તેઓ પ્રવૃત્તિઓમાં મચ્યાં રહે છે... મુનશીની આ બધી કથાઓમાં જે જાતનું પાત્રજગત ઉભું થયું છે તેની મોટી સીમા તે કદાચ પાત્રોના ગહન સંવેદનનો મોટો અભાવ છે.

“માનવહૃદયની મહત્તાનું શ્રી મુનશીને સર્વ મહાન કલાપ્રકારોના જેટલું જ ભાવ હોવાથી કર્તાના હાથમાંની દોરીએથી ચાલતાં નિર્જીવ પૂતળાંઓ નથી. સુરેખ અને અનોખી પાત્રસૃષ્ટિના સર્જક તરીકે મુનશીએ અજોડ સિદ્ધિ દાખવી છે.” ૯

તેમની મનોવિશ્લેષણામાં સૂક્ષ્મ દ્રષ્ટિને લીધે તેમનાં પાત્રો પરિવર્તનશીલ અને વિકાસશીલ બન્યાં છે. કાકનાં પરાક્રમોથી મંજરીનું હૃદયપરિવર્તન થાય છે, ખેંગારની ખેલદિલી અને હૃદયઔદાર્ય જોઈ કાક તેનો મિત્ર બની જાય છે. કીર્તિદેવ પાટણથી પાછો ફરે છે ત્યારે કેવો બદલાઈ ગયો છે તે જણાવતા એ કહે છે, હું આવ્યો ત્યારે દેવ હતો, આખરે માણસ થઈ પાછો ચાલ્યો. અને પાટણની સત્તાનો પ્રતિનિધિ, મહાઅમાત્ય મુંજાલ એકલો અટૂલો તાડના વૃક્ષ જેવો અસહ્ય વેદના અનુભવતો ઉભો રહે છે.

૩) રસિક ચોટદાર સંવાદો

સચોટ અને સ્વાભાવિક સંવાદો મુનશીની નવલકથાનું વિશિષ્ટ આકર્ષણ છે. તેમાં નાટ્યાત્મક વાતાવરણ જેટલું જરૂરી છે એટલુંજ એમાંના પાત્રવિકાસ માટે સફળ સંવાદ-લેખન જરૂરી છે. ચક્રચક્ર ઝરતા, ધારદાર, સચોટ અને સ્વાભાવિક સંવાદો મુનશીની નવલકથાનું આકર્ષણ તત્વ છે. પાત્રોના મુખમાંથી ઉચિત શબ્દો જ સરે અને પ્રત્યેક શબ્દ પાત્રના વ્યક્તિઓનો ઘોતક બની રહે એવા સફાઈદાર સંવાદો મુનશીની નવલકથાઓમાં પાને પાને પ્રાપ્ત થાય છે. શૌર્ય અને સાહસના પ્રસંગોમાં ટૂંકા, ગતિમય સંવાદો, તેમજ પ્રણયપ્રસંગોમાં કવિત્વ મધુર અને નર્મમર્મયુક્ત વાક્યોથી યુક્ત સંવાદો હૃદયસ્પર્શી બની રહે છે.

મુનશી પોતાની નવલકથાઓમાં વર્ણન કરતા સંવાદને વધારે મહત્વ આપતા સ્પષ્ટ દેખાય છે. ઝડપથી બનતા અનેક પ્રસંગો અને પરિસ્થિતિનું દર્શન પણ તેઓ વાર્તાલાપ દ્વારા રજૂ કરે છે.

સંવાદ રચનામાં મુનશીની આ સિદ્ધિની પાછળનું કારણ મુનશીમાં રહેલી નાટ્યકાર તરીકેની સર્વ શક્તિનો લાભ તેમના આ સંવાદોને પ્રાપ્ત થયો છે.

ગુજરાતનો નાથમાં પૃ. ૩૨ પર વિનય અને કાક વચ્ચેનો સંવાદ જુઓ :

આપ શાન્તુ મહેતાના ચિરંજીવી થાઓ ?

“હા, તમે ત્રિભુવનપાલ મહારાજના સુભટ છો ? એમાંનો ભાર ગૌરવ સ્વીકૃતિસૂચક છે. એવા સંવાદોને આવા ભાર-પ્રયોગોનો પાર નથી. પૃ. ૩૮ પરનો દેશળ અને મુંજાલ વચ્ચેનો સંવાદ ભારથી કટાક્ષમય બને છે. દેશળને અત્યારે જ હજાર માણસો સાથે જવાનું મુંજાલ કહે છે તે સંવાદ જોઈએ.”

“હું જરા ગભરાયેલા સ્વરે દેશલે પુછ્યું.”

“હાસ્તો, તમે નહીં જશો કોણ જશે ? શાન્તુ મહેતા સુલેહ કરતા હશે તો પણ તમારી સલાહ કામ લાગશે અને વિગ્રહમાં તો પૂછવું જ શું ?” (પૃ. ૩૮)

અહીં મુંજાલનો કટાક્ષ દેશળના પેટનું પાપ છતું કરે એવો વ્યંજક બની રહે છે અને આગળ જતાં પ્લુતિનો પ્રયોગ થયો છે.

સંવાદો પાત્રાનુરૂપ, પ્રસંગાનુરૂપ અને ચિત્રભેદને પ્રગટ કરનારા છે. કૃષ્ણદેવની લાપરવાહ

ચબરાકી, દેશળ-વિશળનો દંભ, કાકની સર્વગ્રાહિતા, મુંજાલની અપરિમેયતા, ત્રિભુવનપાળની સાલસ વીરતા, કીર્તિદેવની ભાવનાશીલતા, ઉદાની પક્કાઈ-એમની વાણીમાં વર્તાઈ આવે છે. મોટે ભાગે સંવાદોમાં તેજ - તણખા ઝરે છે. પ્રસંગોપાત ચબરાકી ડોકીયાં કરીને સંવાદની આસ્વાદતાને રંગ ચઢાવે છે. ટૂંકા ધારદાર વાક્યોમાં શારનારી અસર જન્માવવાની તેની ક્ષમતા સરાહનીય છે. હૃદય વલોવનારી વાણીનો વિનિયોગ પણ - કિર્તિદેવની કુળ જાણવાની તાલાવેલી જેવા પ્રસંગે થયો છે. 'પાટણ હમણા ખૂણો લઈ બેઠું છે.' (પૃ. ૬) 'કોડિયું તો આવ્યું ને ? કોડિયું કેવુંક છે ?' (પૃ. ૧૪૨) જેવી વ્યંજનાગર્ભ મર્માળી ઉક્તિઓ પણ વિરલ નથી. 'સત્ય કહેવાની રજા ન હોય તો સલાહ લેવી નહીં.' (પૃ. ૫૩) 'શક્તિ વિના શિક્ષા નહીં કરવી. શક્તિહીણની શિક્ષા અને નિર્ધનનું ધન એ બન્નેને અંતે હાંસી' (પૃ. ૪૪) 'આરંભ કરી અંત પામવો એ ડહાપણનું બીજું લક્ષણ' (પૃ. ૨૪૨) જેવી ઉક્તિઓ પણ 'ગુજરાતનો નાથ'ના કથોપકથનમાં તેજ પૂરે છે અને મુનશીના તદ્વિષયક દ્રષ્ટિબિંદુનો અપ્રત્યક્ષ પરિચય કરાવે છે. આ અને આવા ગુણવિશેષો ઓપતી, કથાપ્રવાહને અમોઘ વેગ આપતી, વેધક-સૂચક સંવાદકલા મુનશીના અનન્ય સાધારણ દેણી છે અને ગુજરાતી નવલકથાના કાયાકલ્પમાં તેને ગણવાપાત્ર હિસ્સો છે.

૪) જીવંત વાતાવરણ

વાર્તાને અનુકૂળ વાતાવરણ સર્જવાની કલા મુનશીની નવલકથાઓમાં સારા પ્રમાણમાં પ્રતીત થાય છે. તેમની ઐતિહાસિક નવલકથાઓમાં ભૂતકાળની સમૃદ્ધિનું, તે સમયના યુદ્ધો અને પરાક્રમોથી ભરપૂર વિજયગાથાનું, તેમજ રાજકીય ખટપટો અને કાવાદાવાનું ચિત્રણ તે સમયના ગુજરાતને સજીવન કરે છે. પૌરાણિક નાટકોમાં ચમત્કારનું તત્વ પણ મુનશી લાવે છે. તેમની સામાજિક નવલકથાઓમાં સામાજિક રીતરિવાજો અને રૂઢિબંધનોમાં ફસાતાં યુવક-યુવતીઓના સંવેદનો તેમજ સામાજિક પરિસ્થિતિનો સફળ ચિતાર જોવા મળે છે.

મુનશીએ ઐતિહાસિક નવલકથાઓમાં ગુજરાતની સંસ્કૃતિનું મર્યાદિત ચિત્ર જ રજૂ કર્યું છે. 'ગુજરાતનો નાથ' જેવી સમૃદ્ધ નવલકથામાં પણ તે સમયની કલાકારીગરી, શિલ્પસ્થાપત્ય કે સંસ્કૃતિનું રેખાચિત્ર ભાગ્યેજ પ્રાપ્ત થાય છે. 'જય સોમનાથ' જેવી અપવાદરૂપ નવલકથામાં જ આવું સફળ અને સુરેખ ચિત્રણ આપણને પ્રાપ્ત થાય છે. મુનશીનું લક્ષ્યબિંદુ વાર્તાના કથનપ્રવાહ પર હોઈ તેઓ સ્થળવર્ણનો કે સંસ્કૃતિદર્શન કરાવવા ઝાઝુ થોભતાં નથી. વળી વસ્તુ અને પાત્રોના નિરૂપણમાં એમના હાથે ઈતિહાસની અવગણના થઈ હોવાથી કાળવ્યુત્ક્રમનો દોષ તેમના નવલકથામાં આવ્યો છે.

કથાના સ્થળકાળનો સંદર્ભ જળવાઈ રહે તે રીતે વાતાવરણની ઝાંચ 'ગુજરાતનો નાથ'માં પ્રસરી છે. પ્રદેશ-નગર-સ્થળના નામો, નગરરચના અને લોકોની વેશભૂષા સૈન્યની કારવાઈનું આલેખન, તેલ-દીવા, ધજા, ભૂંગળવાદન દ્વારા ધનિકોના વર્ગભેદ પ્રગટાવવાની રસમ, સાંકેતિક શબ્દો ('મહા વદ બારશ પાંચાલેશ્વરની જય પૃ. ૮૨') અને દ્રષ્ટાંતકથા (કર્કસૂરિની વૃદ્ધ હરણીની વાર્તા) વિશે ગુપ્ત સંદેશો મોકલવાની તદ્દબીર, દ્વંદ્વયુદ્ધ વગેરે તત્કાલીન માહોલને પ્રગટાવવામાં ઉપકારક ભાગ ભજવે છે. સુરંગમાર્ગ, છૂપા ભોયરાઓ, સ્મશાન, કાલભૈરવની આરાધનાની તાંત્રિક ક્રિયાઓ જેવી અદ્ભૂત ચમત્કારની ઘટનાઓના તથ્યાતથ્યના ખ્યાલને કોરાણો રાખી અવલોકીએ તો તે તત્કાલીન પ્રજામાનસને ઘોતક હોવાનું સ્વીકારવામાં બાધ નથી.

ગુજરાતી નવલકથામાં ચાલી આવેલી વર્ણનોની દીર્ઘસૂત્રિતાને ટાળી, પરિસ્થિતિ અને ભાવસ્થિતિને અનુરૂપ લાઘવપૂર્ણ વર્ણનો યોજી મુનશીએ કથાજલના પરિવાહને નિરંતરાય બતાવ્યો છે. લાલિત્યસભર સુકુમાર ચિત્રોથી

માંડીને ભયાનક બિભત્સ ચિત્રો સુધીનું વર્ણન વૈવિધ્ય 'ગુજરાતનો નાથ' માં મળે છે. કાવ્યમય અંલકારોથી વર્ણનને મઠી લઈ સૌંદર્યલયાં ચિત્રોની મુનશીએ વિપુલ લહાણી કરી છે. જેમ કે 'તત્ત સુવર્ણની હોય એવી જળની મેખલામાં કોઈ અપ્સરાનો દેહ ઓપે તેમ, પાટણને ઓપતું જોયું.' (પૃ. ૨૦) 'સ્વર્ગ-સીડી ચડતા કે ઉતરતા?' અને 'ઉષાએ શું જોયું?' પ્રકરણોના રસિક વર્ણનચિત્રોમાં તો નરી કવિતાનો સ્પર્શ અનુભવાય છે. 'સ્થળ રમણીય હતું. પવનની લહેરો આવતી હતી, નીચે સમુદ્રના તરંગો નાચતાં હતા અને ઉપર વ્યોમમાં વિહરતું નક્ષત્રમંડળ આંખમિયામણી કરતું હતું.' (પૃ. ૧૩૨) આ વિરાટ રમણીયતાના નિરૂપણમાં કાકના ભાવજગતનું જ ચિત્રીકરણ થયું છે. 'અંધારી રીત સમસમાટ કરી રહી હતી.' (પૃ. ૧૩૮) જેવા એકાદ વાક્યમાં સ્વરવ્યંજનનું સામંજસ્ય સાધીને જીવંત સધ્વનિ શબ્દચિત્ર ખડું કરવામાં આવ્યું છે. કાકના લાકડીપટા કે મુંજાલ-કીર્તિદેવના દ્વંદ્વયુદ્ધના ગતિશીલ વર્ણનમાં મુનશીની લેખિનીને પણ સ્વાભાવિક વેગ સાંપડ્યો છે. હીંગળાજ ચાચરના સ્મશાનનું વર્ણન તો શરદબાબુના 'શ્રીકાન્તમાં'ના એવા જ બેનમૂન વર્ણનની યાદ અપાવી જનારું છે. વ્યક્તિપ્રસંગ, મન:સ્થિતિના ચલ-અચલ નાનારંગોથી ચિત્રણોથી ગુજરાતનો નાથની ભાવપરકતા અદકેરી જ બની છે.

૫) રૂચિર નાટ્યતત્ત્વ

મુનશીની પ્રતિભા સમર્થ નાટ્યકારની છે અને તેમની નવલકથાઓમાં પણ આ નાટ્યકાર છૂપો રહેતો નથી. તેમની નાટ્યસૂઝને લીધે તેમની લગભગ સઘળી નવલકથાઓમાં તાદ્રશ પ્રસંગચિત્રો અને ચમકદાર સંવાદો સ્થળે સ્થળે પ્રાપ્ત થાય છે. તેમણે નિરૂપેલા કેટલાક પ્રસંગો તો એવી નાટ્યાત્મક અભિવ્યક્તિ પામ્યા છે તે તેમને નાટકમાં ઘણી જ સરળતાથી રજૂ કરી શકાય. નવલકથાઓમાં તેઓ નાટ્ય તત્ત્વના પ્રાણરૂપ એવો સંઘર્ષ અવશ્ય લઈ આવે છે પછી એ પાત્રોનો સંઘર્ષ હોય, પ્રસંગોનો સંઘર્ષ હોય,

વિચારોનો સંઘર્ષ હોય, કે ભાવનાઓનો સંઘર્ષ હોય. આથી જ તેમની નવલોને નાટ્યકૃતિમાં રૂપાંતરિત કરવી મુશ્કેલ નથી. સ્નેહસંભ્રમ નવલકથાનું પીડાગ્રસ્ત પ્રોફેસર ને નામે નાટ્યરૂપાંતક તેમણે જાતે જ કર્યું છે એની પ્રતિતી છે. તેમની વેરની વસુલાત અને પૃથિવીવલ્લભ જેવી કેટલીક કૃતિઓ ચિત્રપટ પર રજૂ પણ થઈ ચૂકી છે.

૬) રસવૈવિધ્ય

રસનિષ્પત્તિ અને રસવૈવિધ્યની મુનશીની કલાસૂઝ માન ઉપજાવે એવી છે. ગોવર્ધનરામે રસનિષ્પત્તિની આવી કલાસૂઝ દાખવી હતી ખરી પણ એમનામાં ઝાઝુ રસવૈવિધ્ય ન હોતું - હાસ્ય અને વીરનો એમનામાં મોટો અભાવ છે. મુનશીમાં રસનિષ્પત્તિ અને રસવૈવિધ્ય બન્નેની સમર્થતા છે. સંયમની અભેદ દીવાલોથી નિબદ્ધ થયેલ મીનળ-મુંજાલનો પ્રેમ તેમજ અનેક વિરોધાત્મક સંજોગોમાં સંયોગાત્મક થતાં થતાં વિયોગાત્મક બની જતો મુંજ-મૃણાલનો પ્રેમ, તેમજ કાક-મંજરીનો વિયોગાત્મકમાંથી સંયોગાત્મક બન્યા પછી શાશ્વત વિયોગમાં ફેરવાઈ જતો પ્રેમ એ આના સફળ ઉદાહરણો છે. મુનશીની નવલમાં હાસ્યરસ પ્રમાણમાં ઓછો છે. રાજાધિરાજમાં નેરા બોબડાના પાત્ર દ્વારા તેમણે હાસ્યરસનું સારું ઉદાહરણ પુરું પાડ્યું છે. હાસ્યરસને મુકાબલે તેમની નવલોમાં વીર અને અદ્ભૂત રસના ચમકારા સારા પ્રમાણમાં વરતાય છે.

'ગુજરાતનો નાથ'માં લેખકે વીર, શૃંગાર, કરૂણ અને અદ્ભૂત રસનું સમર્થ આલેખન કર્યું છે. કાકના પરાક્રમો, ત્રિભુવનપાળની રાનવધણ સાથેની સાહસપૂર્ણ લડાઈ, ખતીબને બચાવવા કાકની ઉદાના માણસો સાથેની અથડામણ, દામુ ડોસાના ભત્રીજાને ઉપાડી લાવવા માટે કાકનું સાહસ, મંજરીને ભગાડવામાં કાકનું

બુદ્ધિયાતુર્ય અને પૌરુષ, કીર્તિદેવ અને મંજરીને મુક્ત સરાવવામાં કાકે કરેલું સાહસ વગેરેમાં વીરરસ નીતરે છે.

“પ્રસંગ યોજનાની એક પદ્ધતિ તે વિયોગથી પાત્રોની ઉત્સુકતાને તીવ્રતમ અને તીક્ષ્ણતમ કરવાની છે. મીનળ અને મુંજાલ, કાક અને મંજરી, દેવપ્રસાદ અને હંસા, મુંજાલ અને કીર્તિદેવ. આનાં ઉદાહરણો છે.” ૧૦

૭) અર્થપૂર્ણ માનસવિશ્લેષણ

માનવમનનો પૂરેપૂરો પાર પામવો મુશ્કેલ હોવા છતાં કુશળ અને મહાન કલાસર્જકો માનવમનની અગાધતાને નાનકડી કલાકૃતિમાં પ્રતિબિંબીત કરવાનું સામર્થ્ય બતાવે છે. મુનશીની નવલકથાઓમાં આવું મનોવિશ્લેષણાત્મક દ્રષ્ટિબિંદુ તેનું નોંધપાત્ર અંગ છે. માનવમનનાં અંતરતમ ઉંડાણોની પરખ હોવાને કારણે જ તેમના પાત્રો લેખકની ઈચ્છાનુસાર વર્તતા નિર્જીવ પૂતળાં બની ગયાં નથી, પણ પોતપોતાના સ્વભાવ મુજબ સાહજિકતાથી તે વર્તે છે. કાક-મંજરી, મુંજાલ-મીનળ, વિલાસ-રસનિધિ, સામંત, ચૌલા એ બધા પાત્રોનું વર્તન આ દ્રષ્ટિએ સાર્થક બની નવલકથાને વાસ્તવદર્શિતા અને સનાતનતાનો ઓપ આપે છે. પાત્રોની બાહ્ય પ્રવૃત્તિઓ કરતાં તેમની આંતરિક વૃત્તિઓ વચ્ચેનો સંઘર્ષ અને તેમાં જાગતું હૃદયમંથન મુનશી અપૂર્વ કલામયતાથી આલેખે છે. મહાઅમાત્ય મુંજાલ જીવનની સર્વ કોમળ ભાવનાઓને રૂંધી દઈ પોતાના જીવનને સ્મશાન જેવું વેરાન બનાવી દઈને પણ કર્તવ્યનિષ્ઠ રહે છે. તેમ અંતરની સર્વ એષણાઓને દબાવી દઈને પણ મીનળદેવી રાજમાતા બની રહે છે. પ્રલોભનો ઉપર વિજય મેળવી મનુષ્ય જ્યારે વિશુદ્ધ રહે છે ત્યારે તે ભવ્ય બને છે એ સત્યદર્શન આપણને મુંજાલ-મીનળના હૃદયયુદ્ધોને પરિણામે થયેલ સાત્ત્વિક વૃત્તિઓના વિજયમાં થાય છે. કાક-મંજરીના પ્રણયનિરૂપણમાં લેખકની માનસવિશ્લેષણશક્તિઓનો પરિચય મળે છે.

૮) પ્રાસાદિક ભાષાશૈલી

મુનશીએ આવા સમર્થ શૈલીકારો કરતાં જુદા પડીને પોતાની વિશિષ્ટ ગદ્યશૈલી દ્વારા ગુજરાતી સાહિત્યક્ષેત્રમાં અનોખું સ્થાન પ્રાપ્ત કર્યું. મુનશીની શૈલીમાં ગોવર્ધનરામની શૈલીનો ચિંતનભાર નથી તેમ નાનાલાલની શૈલીનો શબ્દાંબર પણ નથી. મુનશીએ ગોવર્ધનરામની શૈલીમાં રહેલી સંસ્કૃત પ્રચુરતા અને ભારેખમતાને દૂર કરી સરળ અને સચોટ, સીધી અને વેગવંતી ભાષાશૈલી આપી છે.

પંડિતયુગની અલંકારખચિત, સમાસબહુલ, સંસ્કૃતમય શૈલીનું જ્યારે આકર્ષણ ઓસરવા માંડ્યું હતું. ત્યારે મુનશીએ આવી શૈલી આપીને ગુજરાતી નવલકથા નાટક આદિ સાહિત્યમાં નવું આકર્ષણ ઉભું કર્યું.

સંક્ષિપ્તતા એ પંડિતયુગની અલંકારપ્રચુર શૈલીથી મુનશીની શૈલીને જુદી પાડતા ખાસ ગુણ છે. અસ્પષ્ટ કે ક્લિષ્ટ વાક્યરચનાને સ્થાને મુનશી ટૂંકા, સ્પષ્ટ વાક્યો યોજે છે પણ તેમાંયે અર્થની સચોટતા અને વેધકતાની છાપ ઉભી થાય છે. તેવો જ બીજો ગુણ તે ધ્યેયલક્ષિતા. મુનશીની નજર વસ્તુના કથન પ્રત્યેજ રહેતી હોઈ જ્યારે તેઓ પ્રકૃતિ, નગર કે માનવપાત્રનું વર્ણન કરે છે ત્યારે ધ્યેયલક્ષિતા એમનો મહત્વનો ગુણ બની રહે છે. તેઓ આ વખતે પ્રસંગપ્રવાહને ભૂલી લાંબા બિનજરૂરી વર્ણનોમાં રાયતા નથી પણ આવશ્યક બાબતોને જ અપનાવી અન્ય અપ્રસ્તુત વર્ણનો કે ચર્ચાઓનો ત્યાગ કરે છે.

તેમની શૈલીમાં પ્રસંગાનુરૂપ વૈવિધ્ય પણ જોવા મળે છે. વીરરસના આલેખન વખતે તેમની ભાષા ધારદાર અને ઓજસપૂર્ણ બની રહે છે. હાસ્યરસના નિરૂપણમાં તેઓ નર્મયુક્ત ચાટૂક્તિઓ યોજે છે.

પ્રણય-પ્રસંગોના નિરૂપણમાં તેમજ પાત્રોના મનોમંથનોને રજૂ કરતી વખતે તેઓ ટૂંકા, ચોટદાર વાક્યો યોજી ધારી અસર ઉભી કરે છે. મુનશી પાત્રોના વ્યક્તિત્વ, વિચારો કે પ્રસંગો વિશે પોતે સીધું વર્ણન કરતા નથી પણ તેમની સંવાદકલાનો સરસ ઉપયોગ કરી જાણે છે. સંવાદ દ્વારા તેઓ આપણી સમક્ષ પાત્રોના હૃદય ખુલ્લા કરે છે અને પ્રસંગોને મૂર્ત કરે છે.

મુનશીનું ગદ્ય તેમની વિશિષ્ટ વર્ણનશૈલીને કારણે ક્યારેક કાવ્યત્વની કોટીએ પહોંચી જાય છે. ‘ગુજરાતના નાથ’માં શરૂઆતમાં સરસ્વતીને સામે તીરે પરોઢના ઉજાસમાં શોભતા સમૃદ્ધ પાટણનું દ્રશ્ય મુનશીની આવી વર્ણનશૈલીનો ઉત્તમ નમૂનો છે. ગુજરાતનો નાથ માનું ઉષાએ શું જોયું? એ પ્રકરણમાં મુનશીનું ગદ્ય અલંકારો અને ઉપમાઓથી એક મનોહર કાવ્ય સમું રમણીય અને સ્મરણીય બન્યું છે. આવા વર્ણનો વખતે મુનશીની ભાષામાં ભાવના, ઉર્મિ અને ઉલ્લાસનો અપૂર્વ લયહિલ્લોલ અનુભવાય છે. નાનાલાલની ડોલનશૈલીની યાદ આપતી શિશુ અને સખીની ભાષા કનૈયાલાલ મુનશીની કામણગારી વિશિષ્ટ સિદ્ધિની ઘોતક બની રહે છે.

મુનશીની ભાષાશૈલીના ઘડતર અને વિકાસમાં પાશ્ચાત્ય ગદ્યની છટાની અસર પડી છે. તેમણે સવિશેષપણે ફ્રેંચ નવલકથાકાર એલક્ઝાન્ડર ડુમાની શૈલી અને નિરૂપણપદ્ધતિની સીધી અસર ઝીલી છે.

મુનશીની શૈલીના પ્રધાન ગુણો તે આ સરસતાની સાથેની સરળતા અને સચોટતા ગોવર્ધનરામ જેવા સમૃદ્ધ ચિંતકે ગુજરાતમાં ગદ્યને સમૃદ્ધ કર્યું પણ તેને સરળતાનો ઓપ આપી સજીવતા તો મુનશીએ જ આપી એમ જરૂર કરી શકાય. મુનશીના સમકાલીન ગાંધીજીનું ગદ્ય પણ સરળ, સાદું અને અસરકારક છે એમ કહી શકાય, પણ સરળતા, સાદાઈ અને સીધાપણું જે મુનશીની શૈલીમાં પ્રતીત થાય છે તે ગાંધીજી કરતાં જુદા પ્રકારના છે. મુનશી કથનની સરસતા અને સચોટતા ઉપાસક છે. ઉત્કટતાના અનુરાગી છે. આથી મુનશીની ભાષામાં એક પ્રકારનું મસાલેદારપણું આવે છે. જ્યારે ગાંધીજીના ગદ્યમાં તેમના વર્તનની સાત્વિકતા, સંયમશીલતા અને સત્યપ્રેમનો પ્રભાવ પડ્યો હોય તેમાં આડંબરને શબ્દવિલાસનો અભાવ તેમજ મિતાક્ષરતા આવ્યા છે. ગાંધીજીની શૈલી સાત્વિકતાથી શોભે છે તો મુનશીની શૈલી એક પ્રકારનો રાજસી ગુણવૈભવ ધારણ કરી સૌના મનનું હરણ કરે છે. મુનશીમાં પ્રમાણમાં મિતાક્ષરતા જોવા મળે છે. ‘Style is the man’ એ સૂત્ર અનુસાર ગાંધીજી અને મુનશીની ગદ્ય શૈલી પર તેમના શીલની છાપ સ્પષ્ટ પણે વરતાય છે. સાત્વિક પ્રકૃતિના ગાંધીજી ભદ્રતાના ઉપાસક છે તો રજોગુણી પ્રકૃતિના મુનશી જીવનના ઉલ્લાસના, પ્રણાલિકા ભંગના, શક્તિ અને પ્રભાવના ઉપાસક છે. આથી મુનશીના ગદ્યમાં ઉદામતા, ભભક અને વેગીલાપણું માલૂમ પડે છે. મુનશીનું ગદ્ય સરિતા જવું છે. તો ગાંધીજીનું ગદ્ય તેના શાંત નિર્મળ પ્રવાહ જેવું છે.

તેમ છતાં મુનશીની શૈલી દોષમુક્ત નથી. અર્થની વિશદતા, ચોકસાઈનો અભાવ, વ્યાકરણ ભાષા તેમજ જોડણી પ્રત્યેની બેપરવાઈ બાબતમાં નરસિંહરાવ, બળવંતરાય, સંજાણા આદિ વિવેચકોએ એમની ઠીક ઠીક ટીકા કરી છે. આ વિવેચકો સાથે સંકોચવગર સામર્થ્ય આપી શકાય એમ છે.

૯) જીવન સંદેશ

મુનશીની ઐતિહાસિક નવલકથાઓમાં સ્વદેશપ્રેમ અને ગુજરાતની અસ્મિતાનો મુખ્ય જીવન સંદેશ પડયાય છે. પ્રેમમાં કોઈ પ્રકારના બંધનને તેઓ સ્વિકારતા નથી. વાસનાઓને દબાવવાથી તે બમણાં વેગથી ઉછળે છે પ્રોઈડફ્લિસૂફી તેમના મીનળ-મુંજાલ જેવા પાત્રોમાં જોવા મળે છે. પતિ પત્ની એકમેકને બરાબર બંધ બેસતા

અડધિયા બનવા જોઈએ એ તેમની દાંપત્યભાવના છે. જીવન નિર્માલ્ય કે નિર્મલ્ય જીવવું જોઈએ નહીં, પણ ધ્યેયલક્ષી હોવું જોઈએ અને એ ધ્યેયને સિદ્ધ કરવા અડગ શ્રદ્ધાથઈ અને સ્વાર્પણથી મથી રહેવું જોઈએ એ મુનશીની માન્યતા લાગે છે. આ માટે પ્રયંત્ કર્મ શક્તિની અનિવાર્યતા તેઓ સ્વીકારે છે. પોતાના જીવનવિકાસને રૂંધતાં સામાજિક રૂઢિ બંધનનો ઉચ્છેદ પણ કરવો જોઈએ એવી વૃત્તિ તેમની જણાય છે.

મુનશીને એક પ્રયંત્ મનોઘટનાશાળી, કાન્તદર્શી, સ્વપ્નદ્રષ્ટા મહામાનવ કહી શકાય. તેમણે જીવન અને જગતના અનેક ક્ષેત્રોમાં પ્રદાન કર્યું.

સમગ્રતા જોતાં, મુનશી એક સમર્થ ગદ્યકાર, સાહિત્યકાર, શ્રેષ્ઠ નવલકથાકાર ને નાટ્યકાર તથા યુગપ્રવર્તક કાઠાના જ્યોતિર્ધર સાહિત્ય તરીકે ચિરંજીવ રહેશે.

પાઠ ટીપ

૧. માયાલોક પૃ. ૬૬
૨. સાહિત્યના ઓવારે - શંકરલાલ શાસ્ત્રી
૩. આકલન - રા. વિ. પાઠક
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૮. ઉપોદ્ઘાત - નરસિંહરાવ દિવેટીયા
૯. આકલન - રા. વિ. પાઠક

સંદર્ભ ગ્રંથ

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- સુરેશ જોશી - કથોપકથન. ૧૯૬૯ - પ્રકાશક - આર. આર. શેઠ - મુંબઈ
- કનૈયાલાલ મુનશી - આદિવચનો અને બીજા વ્યાખ્યાનો (ભાગ ૨) પ્રકાશક - ગુર્જર ગ્રંથરત્ન - અમદાવાદ
- મનસુખલાલ ઝવેરી - કનૈયાલાલ મુનશી - પ્રકાશક - નવભારત સાહિત્ય મંદિર - અમદાવાદ
- અર્વાચીન ગુજરાતી સાહિત્યનો ઇતિહાસ - ભાગ ૨ - પ્રકાશક - ગુર્જર ગ્રંથરત્ન - ધીરુભાઈ ઠાકર - અમદાવાદ
- ગુજરાતી સાહિત્યનો ઇતિહાસ - સંપાદક: રમેશ દવે, પ્રકાશક: ગુજરાતી સાહિત્ય પરિષદ - અમદાવાદ

વળામણાં: પુનર્વિચાર

રતિલાલ રોહિત

ABSTRACT

ટૂંકો પરિચય: વળામણાં પન્નાલાલ પટેલની બહુપ્ર્યાત ગદ્ય કૃતિ છે. સામાજિક રીતે અનૈતિક પરંતુ પરસ્પર પ્રેમમગ્ન ઝમકું-તલાટીના આંતરજાતિય સંબંધો કથાનાયિકા ઝમકુનાં જીવન માટે પડકારરૂપ બને છે. ગામનું નાક બચાવવા ગામના મુખી ઝમકુને વેચવા અમદાવાદ જાય છે. ઝમકુની ઘેર પાછા જવાની તાલાવેલી અને યોગ્ય રકમ ન મળતા પોતાની આબરૂ જવાની બીકે ના છુટકે મુખી ઝમકુની જીવ સામે ઝૂકે છે. પાછા ગામ આવેલા મુખીએ પોતાની પત્ની સામે ઝમકુ માં પોતાની મૃત દીકરી ભાળ્યાની વાત કરે છે. અને મુખી અંબાના દીકરા સાથે તેનું લગ્ન કરાવી આપે છે. ભાષા, વર્ણન અને પાત્ર-સંબંધોનાં સંકુલ પરિમાણો વચ્ચે પોતાની સ્વાર્થી, દાંભિકતા અને અમાનવીયપણાને છુપાવવાના મુખીના તમામ પ્રયાસોને પ્રગટાવવામાં અને સ્ત્રીનાં જીવનની કરુણાસ્થિતિને યથાર્થ રીતે રજૂ કરવામાં લેખકને ધારી સફળતા મળી છે.

Keywords : સમાજના આંતર સંબંધ, તિરસ્કૃત, અમાનવીયતા, વિસંગતાઓ, જાતિગત ભેદભાવ પાત્ર-સંબંધોનાં સંકુલ પરિમાણો, દાંભિકતા, મુખીપણુ

જ્ઞાનપીઠ પુરસ્કારપ્રાપ્ત ગુજરાતી સાહિત્યના મૂર્ધન્ય સાહિત્યકાર પન્નાલાલ પટેલની પ્રથમ નવલકથા વળામણાં કળાકીયકૃતિ હોવાની સાથેસાથે સામાજિક આંતરસંબંધો, આંતરસંઘર્ષો અને જાતિગત ભેદભાવની પણ કથા બને છે. કોઈ પણ પ્રકરણ વિનાની, કથઘટકોને સળંગસૂત્રતામાં બાંધતી આ કૃતિમાં સમયસંકલના સંદર્ભે થયેલો વિશિષ્ટ વિનિયોગ તેને લાંબી ટૂંકી વાર્તા કે લઘુનવલ ના ખાનામાં બંધબેસતી કરવા તરફ આપણા વિવેચકોને પ્રેરે છે. કથન, વર્ણન, સંવાદ , સામાજિક વાસ્તવનું સૂક્ષ્મ આલેખન, પાત્રોની સ્વાભાવિક પ્રક્રિયા, જીવંત પરિવેશ, લોકબોલીનો વિશિષ્ટ વિનિયોગ, સમયની યુસ્ત માંડણી અને ગતિશીલ કથાપ્રવાહ પ્રસ્તુત કૃતિને લઘુનવલ, લાંબી ટૂંકી વાર્તા કે નવલકથા તરીકે પ્રસ્થાપિત કરે તેનાં કરતાંયે એક ઉત્તમ કળાકૃતિ તરીકે વધુ નોંધપાત્ર બની શકી છે.

વળામણાં ગ્રામજીવનને જીવંત કરતી સમાજના આંતર સંબંધને સૂક્ષ્મતાથી પ્રગટાવતી, તળપદને યથાર્થ રીતે ઝીલતી અનવદ્ય કૃતિ છે. આખી કથાનો સમય એક અઠવાડિયાથી વધારે નથી. સમયના યુસ્ત પરિમાણમાં રહીને ઘટનાને કાલવવામાં સર્જકે જે કળાસૂઝ દાખવી છે તે કાબીલે તારીફ છે. સમયનું તત્વ રચનાનાસંવિધાનને વધુ યુસ્ત અને તાજગી અર્પે છે. કથાની સળંગસૂત્રતા પાત્રોની આંતરબાહ્ય સૃષ્ટિની સતત વહેતી પ્રવાહિતા સાથે સાતત્ય સાધે છે

વળામણાં ની ઘટના સમાજમાં બનતી રોજિંદી ઘટનાઓથી નવી નથી. ગામડાં ગામના ઘણી બની બેઠેલા મુખી મનોરદાને સુથાર જાતિનો એવો ઘટનાપ્રસંગ ઉકેલવાનો આવે છે. જેમાંથી મુખી મનોરદાનાં પાત્રની બહુવિધ રેખાઓ પ્રગટે છે. પોતાના ગામની સુથાર જાતિની જમનાની દીકરી તેની સાસરીમાંથી બ્રામણ તલાટી સાથે ભાગી જાય છે. થોડા સમય પછી ફરે છે. એની જાણ એ જ જાતિની અંબાને થાય છે. અંબાને જમનાના ઘર સાથે વેર બંધાયેલું છે. અને તે પણ ઝમકુને કારણે. આ તકનો લાભ લઈ અંબા પોતાના દીકરા મોતીને મુખી મનોરદા પાસે મોકલી પોતાને ઘેર બોલાવડાવે છે. મુખી મોતીની વાત સાંભળી ઘટનાને પામી જાય છે. અને પટેલપેચ શરૂ કરે છે.

અંબાને ઘેર જતાં પહેલા મુખી જમનાને ઘેર જઈ થોડી દમદાટી આપે છે. અને ઝમકુને ઘરમાંથી બહાર સીમમાં મૂકી આવવાનું જણાવે છે. સાથેસાથે એવી હૈયાધારણ આપે છે કે, પોતે ઝમકુને કોઈ ઠેકાણે ગોઠવી આપશે.

બીજી તરફ મનોરદાના જણાવ્યા પ્રમાણે અંબાનાં ઘેર વીરો અને બીજા- ત્રણ પહોંચી જાય છે. મનોરદા પણ અંબાના ઘેર જઈ સઘળી ભાળ કાઢે છે. અંબા પોતાની ઈર્ષ્યા જમના-બહેચર પ્રત્યે વ્યક્ત કરી ઝમકુની તલાસી લેવડાવે છે પણ ઝમકુની ભાળ મળતી નથી.

મનોરદા મુખી શિયાળાની ઠંડી રાત્રેઝમકુને લઈનેગામથી દુર આવેલા મંદિરમાં મૂકી આવે છે. મંદિરના મહારાજ સાથેનો મુખીનો સંવાદ તેમજ મહારાજનું ઝમકુ પ્રત્યેનું વર્તન કથાને વેગ આપે છે. ઘરથી તરછોડાયેલી સમાજથી તિરસ્કૃત ઝમકુ મહારાજ પાસે આવીને પોતાને સુરક્ષિત સમજે છે. મનોરદા બેત્રણ દિવસમાં પાછા આવી ઝમકુને લઈ જશે એવું આશ્વાસન આપતા મહારાજનું વ્યક્તિત્વ અહીં ખૂબ જ પ્રભાવક બન્યું છે. જાણ-સગવાડ ઓળખ વિનાની સ્ત્રીને પોતાની દીકરી સમાન ગણી તેને હૈયાધારણ આપતા મંદિરના મહારાજનું પાત્ર ગામના પટેલિયા મુખી મનોરદાની કુટિલતા, સ્વાર્થવૃત્તિ અને અમાનવીયતા સામે કેટલું ભવ્ય લાગે છે !.

જમનાને પોતાની દીકરીની ચિંતા વલોવી નાખે છે. તેના પ્રત્યેક વેણમાંથી ઝમકુ પ્રત્યેનો સ્નેહ પ્રગટ થાય છે. માતૃહૃદયની તીક્ષ્ણ વેદના જમના અનુભવે છે. અને એટલે જ સતત આંસુ સારતી જમના મુખી મનોરદા અને બહેચરને ઝમકુનાં ઠામઠેકાણાં વિશે પૂછતી રહે છે. જ્યાં સુધી પોતાનો દીકરો બહેચર અને ગામનો મુખી મનોરદા કે અન્ય કોઈ પોતાની પાસે હોય ત્યારે પોતાની દીકરીને, અભાગણી, કહેતી જમનાને ઝમકુ વિના એક રાત પણ વિતાવવી વસમી લાગે છે. અહીં જમનાનાં પાત્રને, તેનાં આંતરદ્વંદ્વને સર્જકે સહજ રીતે મુકી તેનામાં રહેલી માતૃવત્સલ લાગણીઓને પ્રગટાવી છે. સાથેસાથે જમનાના સંકુલ બનતાં જતાં ચરિત્રની સૂક્ષ્મ રેખાઓ પણ પકડી છે. મુખી મનોરદા ઝમકુ ને લઈ અમદાવાદ તરફ ગતિ કરે છે. તેની સાથે જ ઝમકુની બાહ્યક્રિયાઓ જેવી કે, બસમાં બેઠા પછી ડુંગરાઓ, વૃક્ષો પ્રતિ લાગણીવશ વતનપ્રેમની ભાવના સાથે નજર માંડવી, સ્ટેશને આવતી ગાડી અને તે જોઈને ઝટપભેર ઊભી થતી, પાણીના નળને વારંવાર ખોલતી બંધ કરતી, લોટો વીછળતી ઝમકુના મનોતરંગો પણ એટલી જ તીક્ષ્ણતાથી ગતી કરે છે. પોતે કયો જઈ રહી છે ? શા માટે ? વગેરે પ્રશ્નો પૂછવા કરતા તે મનોરકાકાને પોતાની મા વિશે સતત પૃચ્છા કરે છે.

અમદાવાદની ઝળાંઝળાં વીજળિક લાઇટો વચ્ચે પણ પોતાને અંધકારમય ભવિષ્યમાં ધકેલાતી અનુભવતી ઝમકુ પ્રત્યે મનોરદાનું કઠોર વર્તન, પરાયા ધરમમાં ન વેચવાનો વિચાર કરતા મનોરદા, અને ઝમકુને ઠેકાણે પાડવામાં વિલંબ થતાં તેમજ ઝમકુના અતિશય હઠાગ્રહ, તથા ક્યાંક પકડાઈ જવાની બીકે પાછા વળતા મનોરદાનું વ્યક્તિચિત્ર વધુ સંકુલ બન્યું છે. પોતાની દીકરી જેવી ઝમકુને મુખી મનોરદા વેચવાના નક્કર ઇરાદા સાથે અમદાવાદ લઈ જાય છે. અમદાવાદના વેપારી સાથે તાલમેલ ન સધાતા એ જ વિલા મોઢે પાછા ફરતા આ ગામઘણી ગામ આવીને કેવાં જુઠાણાં ચલાવી પત્નીને અને સુથાર પંચાયત તથા ગામના લોકોને વિશ્વાસમાં લે છે. આ જ કુટિલતા, ખંધાઈ તેના જીવનની વક્તા બને છે. અને પોતાની મૃત દીકરી નાથુડીનાં રૂપમાં ઝમકુને ભાળતા મુખી મનોરદા તેને અંબાના દીકરા સાથે સગપણ જોડી આપે છે અને તેનાં કપડાં પોતાને ત્યાંથી પહેરાવી સાસરે વળાવે છે ત્યાં કથા પૂરી થાય છે.

ગામડાનું સામાજિક જનજીવન અનેક વિસંગતાઓથી ભરેલું હોય છે. વળામણાં ની સામાજિક સૃષ્ટિ રૂઢ પરંપરાઓથી તરબતર છે. અહીં જાતિભેદ છે. જાતિગત ઊંચ-નીચના ખ્યાલોથી ગ્રસિત માનસિકતા અને તેથી સંકુચિત અવસ્થામાં જીવતો સમાજ અમાનવીય પ્રવૃત્તિઓ કરતા પણ ખચકાતો નથી. ધર્મ કે જાતિ માણસને કેટલી હદે પશુવત જડ અને હિંસક બનાવે છે તેની કેટલીક વાસ્તવપૂર્ણ વીગતો આપણને વળામણાં માંથી પ્રાપ્ત થાય છે.

વળામણાં આમ તો નારીકેન્દ્રી કથા છે. સ્ત્રીના મૂળભૂત પ્રશ્નને સર્જકે અહીં ખૂબ જ સાવધાની પૂર્વક પ્રસ્તુત કર્યો છે. જે પ્રશ્ન, મળેલાં જીવ માં પણ તેમણે છેડ્યો હતો, પરંતુ મળેલાં જીવ માં આંતરજાતિય પ્રેમને અંતે

વિજયનાં રૂપમાં મૂકી આપી માનવતાનો વિજય જ વર્ણવ્યો છે. જ્યારે વળામણાં સર્જક એ હદ સુધી ગયા નથી. પરંતુ અહીં એ નોંધવું આવશ્યક છે કે વળામણા પહેલા લખાયેલી કૃતિ છે. ૪ આથી મળેલા જીવમાં એ પ્રશ્નને વધુ ઘૂંટીને પણ અંતે સરળ બનાવ્યો છે. ઉકેલ્યો છે. વળામણાં ની નાયિકા ઝમકુ ગામડા ગામમાં રહેતા સુથાર જાતિની પરણિત યુવતી છે. સાસરિયામાં પતિનો ત્રાસ સહેતી ઝમકુનું મન બ્રામણ તલાટી સાથે મળી ગયું. બ્રામણ તલાટી સાથે ભાગી ગયેલી ઝમકુ પોતાને પિયર પાછી ફરે છે તે પણ લખાતી છુપાતી. જ્ઞાતિ અને સમાજનો ડર સ્ત્રીનાં સ્વમાન અને શીલને કેવો ભયભીત કરી નિરાધાર બનાવી મૂકે છે, તે અહીં યથાર્થ રીતે પ્રગટ થાય છે. પરણિત સ્ત્રીના અવેદ્ય સંબંધોનું આલેખન પણ અહીં કથાનાં કેન્દ્રમાં છે. એ અનૈતિક સંબંધો ગામ અને સમાજનું નાક કપાવે તેવા છે. એવું ગામ અને સમાજ માને છે. ઘર, કુટુંબ, જાતિ, સમાજ, ગામ તમામ પરિબળોની માનહાનિ, નીચાજોશું સ્ત્રીના અનૈતિક સંબંધો સાથે સંકળાયેલી બાબત છે, તેની વીગતો મુખીનાં વર્તનમાંથી પ્રગટ થાય છે. જરા હિંમત આલજો નકર ક્યાંક વળી ગામનાંને પાણીનું દું;ખ થશે (પૂ-૧૩). ઝમકુ ઠંડી, અંધકારભરી રાત્રે ગામ બહાર બેસે તેમાંય ક્યાંક આત્મહત્યા કરે પણ ગામના કૂવામાં ન પડે, નહીં તો ગામ પાણી વિના રહેશે ની ચિંતા મુખી ને સતાવે છે. સ્ત્રીનાં જીવનની હૃદયવિદારક કરુણતા આનાથી વધુ કેવી હોઈ શકે? સ્ત્રી કરતાં પાણી કેટલું પવિત્ર? ઝમકુને ઠેકાણે, પાડવાની વાત પાછળ મુખીનાં પોતાનાં હિત જ છુપાયેલાં છે તે સ્પષ્ટ રીતે જોઈ શકાય છે.

વળામણા નિમિત્તે સર્જકે બીજાં પણ કેટલાંક રહસ્યો તરફ અંગુલિનિર્દેશ કર્યો છે. મનોરદા અને તેમની પત્ની વચ્ચેનો સંવાદ કેટલાંક તથ્યો ઉજાગર કરે છે. મુખી મનોરદા અને તેમના પત્ની વચ્ચેની રકઝકમાંથી નારીની અનેકવિધ સમસ્યાઓ પ્રગટે છે. જગા મુખી એ ગામની જ ચાર છોકરીઓને વેચી ઘણા પૈસા ભેગા કરેલા તેમ મનોરદા પણ એ રસ્તે ચાલી નીકળે છે.

ઝમકુના જીવનની વિટંબણાઓ જાતિગત છે. એવું નકકરપણે જાણતા મુખી પોતાનો જશ ખાટવા અને રોકડી કરવા અમદાવાદ પહોંચે છે. ત્યાં બે દિવસ થયા છતાં ઠેકાણું ન પડતા મુખીનું મન દ્વિધા અનુભવે છે. મુસલમાનને આપવામાં ધર્મ આડે આવતો નથી.. પણ રૂપિયા ઓછા પડે છે. જુઓ મૂખીના શબ્દો રખેને કોઈ જાણે અથવા તો, ઝમકુ કોઈને કહી દે એ બીક પણ મુખીને અંદરથી કોરી ખાય છે, તેથી જ ઘરની વાટ પકડવા મુખી તત્પર બને છે. સતત ઘર ઝંખતી ઝમકુને મુખી સંભળાવે છે : પણ યાદ રાખજે ! જો ગાડીની બારીમાંથી ધકેલી ન દઉં તો મારું નામ મનોરીઓ નતો હા..(પૂ. ૮૪) અને જો ત્યાં જઈને જરાયે જીભ હલાવી છે તો જીભ જ ખેંચી કાઢીશ હા!(પૂ. ૮૫) સામાજિક વિષમતા આ કૃતિના મૂળમાં છે. ગર્ભિત છે. મુખીમાં હૃદયપરિવર્તનની જરા સરખીયે ઝલક દેખા દેતી નથી, જ્યાં દેખાવી જોઈએ. ઝમકુનું સુથાર હોવુંએ આ ઘટના પાછળનું મૂળભૂત કારણ છે. તલાટી સાથે ભાગી ગયેલી ઝમકુને તલાટીના સંબંધીઓ ઘેરથી કાઢી મૂકે છે. અને તલાટીને નાત બહાર મૂકે છે. ખુદ મનોરદા પણ એ સ્વીકારે છે કે, ઝમકુને નાતના કપરા શાસનનો પૂરો ખ્યાલ વખતે નહીં હોય નાતજાતના ભેદભાવથી અજાણ ઝમકુ જેવી કેટલીયે સ્ત્રીઓનાં જીવન વિષમ પરિસ્થિતિને પામ્યા હોય અને તેમાંય જગા મુખી કે મનોરદા પટેલિયા જેવાને યુવતીઓ ઠેકાણે પાડવામાં અનહદ મજા આવી હોય તેવું વાસ્તવપૂર્ણ આલેખન પન્નાલાલ પટેલની આગવી વિશેષતા છે. એ રીતે સર્જકે જાતિગત ભેદભાવમાંથી ઉત્પન્ન થતા અનેકો પ્રશ્નોમાંના એક પ્રશ્નને અહીં ઉજાગર કર્યો.

સામાજિકતાના તાણાંવાણાંથી ગૂંથાયેલી આ રસપ્રદ રચના માત્ર ઝમકુનાં બાહ્ય- આંતરિક જીવન પૂરતી જ મર્યાદિત નથી રહી. પરંતુ ગામના મુખી પટેલિયા મનોરદાના અંતરંગ જીવનની કેટલીક રસપ્રદ વિગતો પણ અહીં આલેખન પામી છે. પરનાતનો કોયડો ગણી તેમાંથી ઘરેણાં ઉપજે તેટલા રૂપિયા કમાવા માટે મુખી ગામની જ દીકરીને વેચવાનો નિધાર કરે છે. એમની પહેલાના મુખીએ આ જ કામ કર્યા હતાં. ગામના મુખીઓની બદદાનત અને કપટવૃત્તિઓ અહીં છતી થાય છે. સર્જકે ગામઘણીઓનાં દુષ્ટ ચરિત્રોને આ નિમિત્તે છતા કર્યાં છે. મુખીની પત્ની

પણ એમ જ ઈચ્છે છે કે મુખી ગમે તેમ કરીને પણ રોકડા લાવે. ઝમકુને લઈને પાછા ઘરે આવેલા મુખીને તેમની પત્ની કહે છે કેટલા મલ્યા ? બધા ઘણાંય !. તો ય ! પ્રસ્તુત સંવાદ સમાજજીવનની વિષમતા, બર્બરતાને તીવ્ર રીતે પ્રગટ કરે છે. પરનાતની ઝમકુ અહીં પશુવત છે. કહો કે પશુ કરતાંયે સ્ત્રીની હાલત ખરાબ છે. અંબા, બહેચર, બહેચરની પત્ની, સમાજ, ગામ સ્ત્રી પ્રત્યે કેવી ઘૃણાથી જુએ છે ! તળપદી બોલીનું વિશિષ્ટ પરિમાણ કૃતિને જીવંત બનાવે છે. હિન્દી મિશ્રિત ભાષા પણ અહીં ખપમાં લેવાઈ છે. જે પ્રતીતિકર લાગે છે. સામાજિક વિષમતા ૬ ને કારણે જ ઝમકુનાં જીવનમાં સંઘર્ષ થાય છે. જાતિગત સંવાદથી સામાજિકતા વધુ સઘન બને છે, જે સર્જક મૂળભૂત રીતે પ્રગટાવી શક્યા છે. સામાજિક સંદર્ભોથી ખચિત કૃતિમાં પ્રગટતો સામાજિક પરિવેશ અહીં કળાત્મક રીતે ઉજાગર થયો છે. ઉત્તમ કળાકૃતિ સામાજિક વાસ્તવિકતાને યથાર્થ રીતે મૂકી આપે છે વળામણાં એનું શ્રેષ્ઠ ઉદાહરણ છે. કથાને અંતે મનોરદા પોતાનાં પાપને ઢાંકવાના કેવા પરણિયા પ્રયાસો કરે છે એ વાસ્તવિકતાને જ સર્જકે મુખીના પત્ની સાથેના સંવાદો અને પરિસ્થિતિને ભાવનાત્મક વળ આપીને લક્ષ્ય બનાવી છે. સુથાર જાતિના પંચનો ફેસલો સામાજિક વિષમતાનો ભોગ બનેલી ઝમકુ પર કુદારાઘાત છે. છોડી-એટલે કે એનાં પીયરીઆં વીસ બ્રામણ જમાડે બધાએ કબૂલ કર્યું. મનોરદાને મનમાં હસવું આવ્યું: બચારીએ થોડાદન એક જ બામણને જમાડ્યો એમાં કીડી માથે કટક ચઢી વાગ્યું છે ને પાછા વીસ જમાડવાનું કે છે ! જે બ્રાહ્મણ સમાજે ઝમકુને નીચી જાત ગણી ઘરમાંથી કાઢી મૂકી એ જ બ્રાહ્મણ સમાજને જમાડવાનું સુથારપંચ નકકી કરે છે. પરિસ્થિતિને પામી ગયેલા મનોરદા સમજની વિસંગતતાને માણી રહે છે. કથાને અંતે જે ઝમકુ અંબાના દિકરાને પરણાવા માગતી નહતી તેને જવળગાડી આપીને મનોરદા કેવાં વળામણાં કરે છે ? પોતાની સ્વાર્થવૃત્તિને પોષવા અને સંતાડવા- ભાવનાત્મક પરિવેશને મ્હોરું બનાવી પોતાનું મુખીપણુ પ્રત્યક્ષ કરવા તરફડિયા મારતા મુખીના પાત્રમાં શોષક, કુટિલ માનસિકતા અને દંભમાં બદ્ધ થયેલું કાઠું તૂટતું નથી. બલ્કે ઝમકુને ઠેકાણે પાડી આખ્યા પછી અંબા, જમના અને ઝમકુ પર પૂર્વવત્ પ્રભાવ જાળવી રાખવાનો તેમજ ઝમકુ પ્રત્યે ભાવનાત્મક તંતુ દાખવી ભૂતકાળ ને હંમેશને માટે દાટી દેતા મનોરદાનું પાત્ર તેનાં વર્તુળમાંથી બહાર આવી શક્યું નથી. વિવેચક ભરત મહેતા કહે છે કે, પાત્રનું એક કાઠું હોય છે. એ કાઠું તોડીને પાત્ર વર્તી શકે પણ એના માટે જરૂરી ઘટના ઘટવી જોઈએ. ઝમકુને વેચવા નીકળેલો મુખી એને પોતાના પૈસે પરણાવી શકે છે ! (રેખાંકિત: પૃ. ૨૮) એ વિધાન પ્રતીતિજનક લાગતું નથી.

સમાજક વિષમતાથી બદ્ધ જાતિગત ભેદભાવ અને ઊંચનીચતાની પિસાતો માનવ અંતે લાચાર બની તમામ બંધનો સ્વીકારે છે. જાતિવાદ એ માનવ-માનવ વચ્ચે વૈમનસ્ય, શોષણ, અંધશ્રદ્ધા અને વિસંગતતાઓ સર્જી તેનાં જીવનને બંધિયાર અને સંકુચિત બનાવે છે એ ૭ તથ્ય સર્જક સહજ અને સરળ રીતે આલેખી શક્યા છે. વળામણાં એ રીતે જાતિગત ભેદભાવ, સંઘર્ષો અને વિસંગતતાઓની કથા બને છે.

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આધુનિક કવિતા અને ગુજરાતી આધુનિક કવિતા

સેજલ શાહ

ABSTRACT

આધુનિક સમય સાહિત્યપ્રવૃત્તિના કેન્દ્રોને બદલવામાં મહત્વની ભૂમિકારૂપ સાબિત થયો છે. નવી કળાવિચારણા, નવી સાહિત્યવિભાવના અને વિવેચનની બદલાતી ભૂમિકા એ આ સમયની કવિતાને ઘડવામાં મહત્વનો ભાગ ભજવ્યો. કવિતાનું આંતરસત્વ અને બાહ્યરૂપ બંને બદલાયા. એબ્સર્ડ લાગતા આ રૂપના એસથેટિક સેન્સે આગવું ચૈતસિક વિશ્વ સર્જ્યું છે. આધુનિક ગુજરાતી કવિતાના મુખ્ય ત્રણ તબક્કાની વાત અહીં કરી છે. એના ઉદાહરણોની ચર્ચા સાથે આ યુગની વિશેષતાને સમજવાનો પ્રયત્ન કર્યો છે.

Key words: આધુનિક ગુજરાતી કવિતા, પ્રતીકવાદ, કલ્પનાવાદ, મનુષ્ય, કળા, સૌન્દર્ય

સર્જક પોતાના યુગથી ઉઠીને નથી ચાલતો પરંતુ પોતાના યુગમાંથી સંદર્ભો પસંદ કરી વસ્તુ અને પરિસ્થિતિઓને ભિન્ન રીતે વ્યક્ત કરી નવી સૂઝ પ્રગટાવવાનું કાર્ય કરે છે. તેથી જ કદાચ એઝરા પાઉન્ડે કવિઓને 'antence of the race' કહ્યા જ્યારે આપણે એમને કાન્તદર્શી કહ્યા હતા. પ્રત્યેક યુગ પોતાની વિશેષતા વ્યક્ત કરતા અન્ય યુગની સરખામણીથી મુક્ત નથી રહી શકતો. એ રીતે આધુનિક યુગ માત્ર પોતાના પૂર્વ યુગોનો વિસ્તાર કે વિરોધને બદલે એક નવ્ય માર્ગ ફંટાવનારો બન્યો. ખૂબ જ ઘોંઘાટ, તદ્દન જ નવી ગતિવિધિ, એક તરફ અસ્તિત્વલક્ષી વિચારધારા, ઉપસ્થિતિ વાસ્તવ સામેના પ્રશ્નો, પશ્ચિમી અસરનો પ્રભાવ અને બીજી તરફ વિરોધનો તીવ્ર સૂર આ સમય દરમ્યાન ઉઠે છે. આ સમયમાં પરંપરાના અંશ હોવા છતાં તે મુખર બનીને વ્યક્ત નથી થયા, કારણ વિરોધ અને વિદ્રોહનું એ એટલું મોટું આંદોલન હતું કે નરી સંવેદનશીલતા સાથેનો નાતો તૂટી ગયો હતો એ સમય પર બૌદ્ધિકતા અને વિજ્ઞાનનું ભારોભાર વજન હતું.

અભિધાના અર્થમાં આધુનિક સંજ્ઞા સમયસુચક સંજ્ઞા છે એ વર્તમાનકાળની અંતિમ અને ભવિષ્યકાળની પ્રથમ ક્ષણનું નામ છે પણ ખરેખર તો આધુનિકતા એ ગુણધર્મવાચક શબ્દ છે. કૃતિની ક્ષમતા અને ગુણધર્મ પ્રમાણે, આધુનિક કવિતાના ચાર મુદ્દાઓમાં ઉશનસે નોંધ્યું છે, તે મુજબ આધુનિક સાહિત્ય શબ્દ નીચેના લક્ષણો સૂચવે છે,

બહિરંગ તરીકે : ૧. કવિતા એ કૃતિ છે, આકૃતિ છે, સંસ્કૃતિ નથી. ૨. કવિતા શાબ્દી નીપજ છે, આર્થી નહિ. ૩. કવિતામાં કશીક સંરચના છે, કશુંક કરવાનું છે, કશુંય કહેવાનું નથી, એટલે કે કવિકર્મ એ જ કવિધર્મ.

અતરંગ પરત્વે : ૧. સાંસ્કૃતિક નહિ એટલી તે પ્રાકૃતિક નીપજ છે. ૨. Whole man ને સ્પર્શે છે, તેના માત્ર સાંસ્કૃતિક અંશને નહિ. ૩. અર્થશૂન્યતા, નિરર્થકતા, રિક્તતા, મુલ્યનાશ હવે સર્જતા સાહિત્યના લક્ષણ છે. ૪. જીવનનો સંઘર્ષ કરવાનું પરાક્રમ નહિ પણ નર્યુ 'હોવું' જ હવે વિષય છે. ૫. કોઈ રસોત્સાહ નહિ, પણ વિ-રતી જ વિષય છે.

ગુજરાતી સાહિત્યમાં આધુનિકતાનો પ્રવેશ સર્જનને બદલે વિવેચનથી થયો હતો, આ વિવેચનને અવલંબીને સર્જનના પ્રયોગો પણ થયા હતા. ૧૯૫૫માં સુરેશ જોશીએ કવિતાના કલાસ્વરૂપ અને કાર્ય પરત્વે નૂતનાભિગમ દર્શાવતો લેખ લખેલો. ત્યારબાદ કવિતામાં અનેક વળાંકો જોવા મળે છે. ઉમાશંકરે 'છિન્નભિન્ન છું' અને 'શોધ' એ કાવ્યોમાં આધુનિક સમયમાં ભીંસાતા માનવીની વેદના પ્રગટ કરેલી. કેવળ આ યુગચેતનાને જ કવન વિષય બનાવનાર પહેલા આધુનિક કવિ સુરેશ જોશી હતા. ૧૯૫૬ થી તેઓ કશુંક નવું પ્રગટ કરવાની મથામણ કરી રહ્યા હતા.

૧૯૩૧ માં દુરથી આવતા 'મંગલ' શબ્દ પર એકાકાન થયેલા કવિ ઉમાશંકરની ચેતના '૪૭ ની સ્વતંત્રતા પછી જાણે એક આધ્યાત્મિક કટોકટીમાંથી પસાર થાય છે. દેશબંધુઓનું દૈન્ય, સ્વદેશને ઘેરી વળે છે, ૧૯૪૮માં એમને જગત જીર્ણ થઈ ગયેલું લાગે છે અને જ્યાં ત્યાં 'મુર્દાની વાસ' આવે છે. ૧૯૫૬માં અપાર નિરાશા અને વેદના સાથે તેઓ ઉચ્ચારે છે : 'છિન્ન

ભિન્ન છું.'

આધુનિક સાહિત્યને આધુનિક બનાવનાર મુખ્ય તત્વો, તે વિજ્ઞાનના વિકાસે સર્જેલી વિશિષ્ટ જાગતિક પરિસ્થિતિ અને એને પરિણામે આવેલી સર્વતોમુખી વૈચારિક ક્રાંતિનો વ્યાપક પ્રભાવ. સાહિત્ય પોતાના પ્રદેશની વિશિષ્ટતાથી પ્રભાવિત થાય છે. બોદલેર આધુનિક કવિતાના પિતાને સ્થાને બિરાજે છે. ૧૯૫૬ ની આજુબાજુના સમયગાળામાં કવિતામાં નવા વળાંક જોવા મળે છે, એના પાયામાં બોદલેર, રિલ્કે, વાલેરી વગેરેની કવિતાનો પ્રભાવ જોવા મળે છે. યાતના, સંવેદનશીલતા અને અતીત અંગેની સભાનતા આધુનિકતાના નવા પરિચાયક તત્વો બને છે. એના પાયામાં છે વર્તમાન દ્વારા અતીતનો સામનો. વિશિષ્ટ મિજાજમાં પ્રારંભાયેલી આ પ્રવૃત્તિ કવિતાની મુખમુદ્રાને જ બદલી નાખે છે. આપણે આજે જેને આધુનિક કવિતા તરીકે ઓળખીએ છીએ તેણે સ્પષ્ટ રીતે આધુનિક મન, મિજાજ, સંવેદનશીલતા અને વિશેષ પ્રકારની સજ્જતા સાથે સંબંધ છે. કવિતાની ભાષાના બે પ્રકારના અર્થો કેવળ ભિન્ન છે, અને બંને પરસ્પર નિરપેક્ષ પણ છે. પહેલો અર્થ છોડી દઈને પણ કવિતા બીજા અર્થનો બોધ કરાવી શકે છે. આમ તે પરંપરાનો છેદ ઉડાડે છે. આધુનિક કવિતાએ મુંઝવનારી અને વદિરોહની એક વશિષ્ઠ ભાષા ઊભી કરી છે, જેમાં સંવાદ હોવાની અનુભૂતિ થાય પણ સંધાય નહીં.

આધુનિક કવિતામાં પ્રકૃતિ અને માનવ પ્રત્યેની અવજ્ઞા વધુ ગાઢ બને છે. કવિતાની ભાષા વસ્તુનો ખડકલો બની ગઈ, આધુનિક વિવેચનાએ રૂપરચનાવાદી અભિગમનો સ્વીકાર કર્યો. કવિતાની ભાષા એ શોધની ભાષા છે. કવિએ સતત ભાષા જોડે સંઘર્ષ કરવાનો હોય છે. રાજેન્દ્ર નિરંજનની પેઢીના કવિઓમાં કલ્પનાવાદની અસર નીચે સામાજિક સભાનતા અને સૌન્દર્યાભિમુખતાના કાવ્યો રચ્યા. ૧૯૪૭ થી ૧૯૫૫ ના સમયના કવિઓએ પોતાની આગલી પેઢીના કવિઓ કરતા રચનારીતિની બાબતમાં થોડે ઘણું અંશે પ્રયોગો કર્યા, આ કવિઓએ છંદો અપનાવ્યા ને બોલચાલની કે નાટ્યાત્મક ભાષા વડે કાવ્યત્વ નિપજાવવામાં ઘણો અવકાશ મળ્યો.

ઈ.સ. ૧૯૫૬ પછી આ બંધિયાર શિષ્ટતા, ઔપચારિકતા સામે ધીમે ધીમે વિદ્રોહ શરૂ થયો. આ સમય દરમિયાન પશ્ચિમના સાહિત્યનો સંપર્ક અંગ્રેજી અનુવાદો દ્વારા ઘનિષ્ઠ થયો. યુરોપ, ઉત્તર અમેરિકા, ફ્રાંસ, લેટીન અમેરિકાના કવિઓના પરિચયમાં આપણે આવ્યા. 'ક્ષિતિજ' સામયિકમાં પ્રગટ થતા બોદલેર, વાલેરી, માલાર્મે, પાબ્લો નેરુદા, રિલ્કે ઇત્યાદી કવિઓની કવિતાના અનુવાદોની પરોક્ષ અસર આપણી કવિતા પર પડી.

૧૯૫૧ માં રાજેન્દ્ર શાહ ગુજરાતી કવિતા ક્ષેત્રે 'ધ્વનિ' કાવ્યસંગ્રહ લઈ આવે છે. કેટલાક આંદોલનો પૂર્વ આંદોલનની પ્રતિક્રિયા રૂપે જન્મ્યા હોય છે. આધુનિક કલા આંદોલન વિશે અનેક લોકોએ વિચાર્યું છે તેમાં સ્પેનિશ ચિંતક ઓર્તેગા મુખ્ય છે. તેમને પોતાના પુસ્તક 'કલામાં અમાનવીયકરણ'માં (the dehumanisation of art) આધુનિક કલાબોધ અને તેની ગતિવિધિ વિશે વિચાર કર્યો છે.

આધુનિકતાનો સંદર્ભ સાહિત્ય ઉપરાંત ચિત્ર, શિલ્પકળામાં પણ જોવા મળે છે. અહીં યથાર્થ વિશેનો નવો બોધ છે, જે યથાર્થના પરંપરાગત બોધથી એકદમ જુદો છે. પહેલા યથાર્થનું હુબહુ ચિત્રણ કરવામાં આવતું હતું. ખાસ કરીને ૧૯મી સદીના ઉત્તરાર્ધમાં પ્રવૃત્ત નિસર્ગવાદમાં. આધુનિક કલામાં આ બાલ્ય યથાર્થનો સ્વીકાર નથી. આધુનિકતા એ એક સમયગાળો છે. એમાં વિવિધ વિચાર અને વાદ પ્રવર્તે છે. એમાં સૌ પ્રથમ છે પ્રતીકવાદ જેને આધુનિકતાનો બીજા નિરપેક્ષ કહી શકાય. આધુનિકતા એટલે એન્ટી રોમેન્ટિકતા. પ્રકૃતિ અને પ્રાણીનાં અહોભાવથી મુક્તિ અથવા એનું ભિન્ન પ્રકારનું આલેખન આ યુગમાં થાય છે, વાસ્તવલક્ષી દૃષ્ટિકોણને અનેક પ્રતીકો દ્વારા વ્યક્ત કરાય છે. પ્રતીકવાદના આદ્યસુરિ બોદલેર કહેવાય છે. તેમના કાવ્યગ્રંથ 'લે ફ્લાર ધુ માલ' માં તેમણે કુરુપતા, અમંગલના પુષ્પોની વાત કરી, અને પરંપરાગત સૌન્દર્ય ચેતનાને માત્ર આઘાત આપ્યો એવું નથી પણ નવી દિશા પણ આપી. આધુનિક

નગર અને આધુનિક નગરમાં વસતા આધુનિક માનવીની વિટંબણાને સૌ પ્રથમ તેમણે કવિતામાં આકૃત કરી.

કોઇપણ યુગના સાહિત્યનો સંબંધ તે સમયમાં આવેલી વૈચારિક ક્રાંતિના પરિણામરૂપ હોય છે. પ્રત્યેક સર્જકને પોતાના પ્રદેશની વિશિષ્ટતા સ્પર્શ છે અને તે સમયગાળાનું એ વિશિષ્ટ સાહિત્ય બને છે. બોદલેર આધુનિક કવિતાના પિતાના સ્થાને બિરાજે છે. બોદલેર બાદ માર્લમે, વાલેરી જેવા કવિઓ આવે છે. જેમને 'શબ્દ' માં પોતાની શ્રદ્ધા સ્થાપિત કરી છે. અહીંથી પ્રતીકવાદની અસર જોવા મળે છે. પ્રતીકવાદી કવિઓને બહારના જગતથી જેટલું ઉદ્દીપન નથી મળતું તેટલું સ્વયં 'શબ્દો'થી મળે છે. (પ્રતીકવાદના આંદોલનમાં પછી એઝરા પાઉન્ડ, એલિયટ જેવા કવિઓનો સર્જનાત્મક ફાળો જોવા મળે છે.)

આધુનિકતા સાથે કલ્પનાવાદ પણ સંકળાયેલો છે, જેમાં એઝરા પાઉન્ડનું નામ જોડાયેલું છે. આ ઉપરાંત આધુનિકતાવાદ સાથે ઘનવાદ (ફ્રાંસથી : પિકાસોના નેતૃત્વમાં ચિત્રકલાનું નવું આંદોલન જન્મ્યું હતું, ઘનવાદ એટલે ભીતરના અર્થને કવિતામાં રજૂ કરવાનો પ્રયત્ન કરવો) ભવિષ્યવાદ, (ઇટાલીથી : અર્થાત ભૂતકાળની તમામ પરંપરા સામે વિદ્રોહભાવ) અભિવ્યક્તિવાદ (જર્મન સાહિત્ય અને કલામાં આધુનિકતાનો પ્રવેશ અભિવ્યક્તિવાદથી થાય છે, આ સંજ્ઞા સૌ પ્રથમ ચિત્રકલામાં અને પછી અન્ય કલામાં પ્રવેશે છે, એમાં બાલ્ય યથાર્થનો વિરોધ કરાયો છે. આધુનિક જીવનની સપાટીને ભેદીને અંદરના યથાર્થને પકડવાનો પ્રયત્ન અહીં કરાય છે.) અને દાદાવાદ જેવા નવા વૈચારિક આંદોલનો પ્રવેશે છે. દાદાવાદમાં મૂલ્યો પ્રત્યે નફરત છે. રૂઢ થઈ ગયેલી પદાવલી, કલ્પનો અને શિષ્ટ વાક્યાન્વય પર આક્રમણ કરાયું છે. એનું કેન્દ્ર પેરિસ હતું. એક સંપૂર્ણ ચિત્ર જોઈએ છીએ ત્યારે સમજાય છે કે આ બધા કલા-આંદોલનો, જે વીસમી સદીના આરંભમાં ઉદ્ભવ્યા તે બધા મળીને 'આધુનિકતા'નો સંપ્રત્યય રચી આપે છે, આધુનિકતાનું આંદોલન આ બધા કલા-આંદોલનોનો સરવાળો છે.

આધુનિકતાનાં કેટલાક મુખ્ય પરિબળોમાં દુર્બોધતા, પૂર્વપ્રચલિત રીતિઓ પ્રત્યેનો વિદ્રોહ, પ્રયોગશીલતા વગેરે છે. દુર્બોધતાને કારણે એક એવો હાઉ જન્મ્યો કે આધુનિકતા સરળતાથી સમજાય એવું આંદોલન નથી. એક તરફ એ પોતાની પૂર્વ પ્રચલિત પદ્ધતિનો વિરોધ કરે છે તો બીજી તરફ એ પોતાની કોઈ વિશિષ્ટ રીતિ નક્કી કરવામાં પણ નથી સહમત થતું કારણ એમ કરવામાં તે પોતે જ પોતાની વિચારણા પ્રત્યે વિરોધાભાસ જન્માવે છે. પ્રયોગના નામે સતત નવીન પ્રયોગો કરી પોતાની પરંપરાથી છૂટા પડવાની ભાવના સાથે, પોતાની પરંપરા ઊભી ન કરવાની પણ એક જાગૃતતા ક્યારેક તેઓ દેખાડે છે. બુનિયાદી રીતોને બદલી અને એક નવી સંવેદના, નવા સમયમાં જીવવાની સંવેદના આપે છે. આ સંવેદનામાં સમસામાયિક ઇતિહાસ આપણી સાર્થકતાનો સ્ત્રોત છે. આ સંવેદનામાં આપણે ભૂતકાળમાંથી નહીં, આસપાસના પરિવેશથી વ્યુત્પન્ન છીએ. આધુનિકતા એક નવી ચેતના છે. કલાના ક્ષેત્રની એક એવી ક્રાંતિ જેમાં કલાકાર પોતે વધારે સ્વતંત્ર હોવાનો અનુભવ કરે છે. આ એક આંતરરાષ્ટ્રીય આંદોલન હતું અને જ્યારે ૧૯મી સદી યથાર્થ અને સંસ્કૃતિના વશિષ્ઠ પર આધાર રાખતી હતી એ સમય પૂરો થઈ ગયો હતો અને ત્યારે વીસમી સદી યથાર્થ અને સંસ્કૃતિના વિશ્વ પર આધાર રાખતી હતી, એ સમય પૂરો થઈ ગયો હતો અને ત્યારે વીસમી સદી એક વિશિષ્ટ કલાની માંગ કરતી હતી અને આધુનિકતા, તે વિશિષ્ટ કલા છે.

ગુજરાતી આધુનિક કવિતાનું આદિ ઉગમસ્થાન નગર છે. નગર ચેતના આધુનિક કવિતાની એક મુખ્ય ચેતના છે. ભારતમાં ૧૯૪૭માં મળેલી સ્વતંત્રતા પછી વિભાજનની અસરો, ઔદ્યોગિક ચેતનાનો નવો આવિષ્કાર ગુજરાતી કવિતામાં ભળે છે. સ્વાતંત્ર્યોત્તર કાળમાં સર્જાયેલી વિશિષ્ટ પરિસ્થિતિ ગુજરાતી કવિતામાં નવા પ્રકારની સામાજિક સંપ્રજ્ઞતા પ્રગટાવે છે. જીવનસંજોગો જ એવા ઊભા થાય છે કે આઝાદી માટે સ્વયંપૂર્વકનો ઊમળકો ઊઠી શકતો નથી. સ્વપ્નના ભંડાર વચ્ચે, ઊભેલો કવિ ઊંડી અંતરવ્યથા સાથે કઠોર આત્મનિરીક્ષણને માર્ગે વળે છે. પરિણામે કવિતામાં નગરજીવની કૃતકતાને

અનુરૂપ કઠોરતા, બરછટતા, કટાક્ષ અને વફતા તથા યાંત્રિક જીવન જેવી જ સજજડતા પ્રવેશે છે. આ સાથે અનેક વિરોધાભાસોથી ઘવાતા સ્વયંને પશ્ચિમમાં પ્રચલિત વિદ્રોહી મિજાજનો પરિચય થાય છે. તે તરફ સહજપણે જ આકર્ષાય છે. સ્વાતંત્ર્યપ્રાપ્તિ વેળા ઊભી થયેલી વિષમ સ્થિતિ, ગાંધી હત્યા અને બિભત્સ સ્વરૂપ દૃષ્ટિગોચર બને છે, અંતર હતાશા અને અવસાદથી ભરાઈ જાય છે. છંદોલયમાં જાણે સ્વાતંત્ર્યોત્તર કવિતાનો પૂર્વાલાપ સંભળાય છે. નિરંજન ભગત કહે છે, 'હું સ્વપ્નોનો સુરમો લઈને જન્મ્યો હતો પણ હવે તો મેશ પણ મળતી નથી' વહેતાં-ગાતાં ઝરણા તો જાણે સ્વપ્નભંગ થાય છે અને રેશમના તાંતણાનું સ્વપ્ન તૂટે છે અને કવિચેતના અનાવૃત 'હું' ની સમક્ષ આવીને ઊભી રહે છે, બીજી તરફ ઉમાશંકર જોશીની 'પલ'માં યંત્રસંસ્કૃતિની સર્વોપરિતાની વચ્ચે ઉચ્ચારાયેલી વાણી 'હું છિન્નભિન્ન છું' અગાધ ભાવનાશીલતાને રગરગે પચાવી બેઠેલા કવિનું અંત : કરણ પણ સંક્ષુબ્ધ થઈ જાય એવી આ 'સમષ્ટિની ગંજાવર અશાંતિ' શાથી પેદા થઈ ?

ગાંધીયુગની મંગળતામાં શ્રદ્ધા ધરાવનાર કવિને કહેવું પડે છે કે,

છિન્નભિન્ન છું,
નિશ્ચંદ કવિતામાં ધબક્યા કરતા લય સમો,
માનવજાતિના જીવન પટ પર ઊપસવા મથતી કોઈ ભાત જેવો
ઘેર ઘેર પડેલ હજી નવ હાથ લાગ્યા ભિક્ષુકના ટુક જેમ,
વિચ્છિન્ન છું'

વિચ્છિન્નતાએ માનવીને ડહોળી નાખ્યા અને એની ચેતનાનો તાર તૂટ્યો છે, અહીંથી કવિતા પોતાનું રૂપ બદલે છે. ટૂંકમાં એમ કહી શકાય કે '૪૭ થી '૫૬ સુધી કવિતા પરંપરા અને પ્રયોગ વચ્ચે સળવળે છે. કવિતા આગવું વિશેષરૂપ ધારણ કરે છે. ઉમાશંકરના 'છિન્નભિન્ન છું' અને 'શોધ' કાવ્યો આધુનિકતાના પ્રથમ આવિષ્કાર લેખ ગણી શકાય. નિરંજન ભગત 'પ્રવાલદ્રીપ'માં મુંબઈ નગરીને પોતાની કવિતાનો વિષય બનાવે છે.

ચલ મન મુંબઈ નગરી,
જોવા પુરછ વિનાની મગરી
જ્યાં માનવ સૌ ચિત્રો જેવાં
વગર પિછાને મિત્રો જેવા
નહી પેઢી નહી બિસ્ત્રો લેવાં
આ તીરથની જાત્રા છે ના અઘરી !

આ નગરીના મનુષ્યો ચિત્રો જેવાં છે. કવિ મુંબઈને તીરથ કહે છે. અત્યાર સુધીના તીરથનો ખ્યાલ આ 'તીરથ' શબ્દથી બદલાય છે. એમાં એક પ્રચ્છન્ન વ્યંગ્ય પણ છે, ભાષાની નવી તરાહ અહીં જુઓ, સિમેન્ટ, કોંક્રિટ, રિવેટ, સ્ક્રૂ, ખીલા- યંત્રયુગની આવી નવી પદાવલી આ પહેલાં ગુજરાતી છંદમાં કદી વપરાઈ નથી.

'પ્રવાલદ્રીપ'ના બીજા જ કાવ્યમા કવિ મહાનગરને 'આધુનિક અરણ્ય' કહે છે. કવિને લાગે છે કે કોઈ રાક્ષસે વાવેલાં એના સ્વપ્નબીજ તો આ નગરરૂપે ફૂલ્યાંફાલ્યાં નથી ને ?

આધુનિક કવિ સજાગતાનો પહેલો પરિચય કૃષ્ણલાલ શ્રીધરાણીની કવિતા 'આઠમું દિલ્હી' માં મળે છે, સંસ્કૃતિ અને સામાજિક સંદર્ભો જગાવતું પ્રસ્તુત કાવ્ય સાંપ્રત નગર-સમાજને આખા ઇતિહાસના પરિપ્રેક્ષ્યમાં જોવાની મોટી નેમ દાખવે છે ને એ રીતે આપણી સંસ્કૃતિવિષયક રચનાઓમાં એકદમ જુદુ તરી આવે છે.

સર્વવ્યાપ્ત સરકાર બિરાજે, કવિને કરતી ભાટ,
જંગલ છોડી દિલ્હી કાંઠે યોગી માંડે હાટ,

ભવ્યભાસતી મુંબઈ નગરીની પોકળતાને અહીં ખુલ્લી પડાઇ છે. અદ્યતન ગુજરાતી કવિતાની બે મહત્વની લાક્ષણિકતાઓ ગણાવાઇ છે, સ્વવાચકની શોધ અને સ્વતંત્રતાનો આગ્રહ. અદ્યતન કવિ આત્મકેન્દ્રી છે. અદ્યતન કવિને જળમાં, સ્થળમાં, ફૂલમાં - ધૂળમાં, વિશ્વમાં અને વિશ્વની પાર સર્વત્ર 'હું' ની પ્રતિષ્ઠા કરવી છે.

અદ્યતન ગુજરાતી કવિઓને આત્મ-અભિજ્ઞાનને આ નવે માર્ગે દોરી જનારા અગ્રણી કવિ સુરેશ જોષી કહે છે,

“દ્રોણાસુતની સાથે હુંયે જુગેજુગે ભમતો ફરું,
દૂઝતા પ્રણાની ચિરંજીવિતા સદા વેઠયા કરું”

આ દૂઝતો પ્રણ અને વેઠતો આત્મા એ આપણે છીએ આધુનિક માનવ પંચ માહાભૂતોનો બનેલો છે ખરો પણ એના તત્વોનું સ્વરૂપ બદલાયું છે. આ કવિને પોતાના અસ્તિત્વનો અજંપો છે એટલે જ ચંદ્રકાન્ત શેઠ કહે છે કે

'કોઈ તૂટેલી ચંપલની પટ્ટી સાંધવાના દોર જેટલો યે
હું ઉપયોગી નથી આજે'

પ્રિયકાન્ત મણિયારની કવિતાઓમાં પણ આગળ જતાં નગરચેતના, યંત્રસભ્યતા અંગેના કાવ્યો મળે છે, મુંબઈના ફોકલેન્ડ રોડ પરની વેશ્યાઓ તેમની કવિતામાં 'સૂર્યમાં માછલી' નું પ્રતીક પામે છે

રે સૂર્યમાં માછલીઓ તરી રહી
ઉલ્કા કશી આ નભથી ખરી અહીં

એક સવારે પોતે જ પોતાને પ્રશ્ન પૂછે છે,
નક્કી અહીં આ હું રહું છું?
અને પછી જવાબ આપે છે.
'નક્કી અહીં હા, હું રહું છું.
અને આગળ એનું પ્રમાણ આપે છે,

આ જ સરનામે મને મળતા બધા પત્રો,
ભોંયતળિયે, છેક નીચે

પોસ્ટના પરબીડિયાના જેટલી તો છે જગા એક તરફ નિરંજન ભગત, હસમુખ પાઠક, પ્રિયકાન્ત મણિયાર, નલિન રાવળની કવિતારીતિમાં સામ્યતા જોવા મળે છે જ્યારે આ છઠ્ઠા દાયકાની આધુનિક કવિતાનો પ્રથમ પર્યાય છે જેમાં ભારતમાં વધતું જતું ઔદ્યોગીકરણ, ઊગતાં આવતાં નગરો, બીજું વિશ્વયુદ્ધ અને અણુબૉમ, આઝાદીનું સ્વપ્ન અને ગાંધીજીની હત્યા અને તે પછીની ઘટનાઓથી એ સ્વપ્નની નિર્ભાન્તિ આધુનિક વિશ્વ કવિતા સાથેનો નિકટતર થતો જતો સંપર્ક - આ સૌ પરિબળો સામટાં કામ કરે છે.

ત્યારે ગુજરાતી કવિતામાં આધુનિકતાનો બીજો પર્યાય શરૂ થાય છે. વડોદરાથી પ્રકટ થતા 'ક્ષિતિજ' માં પશ્ચિમની આધુનિકતાવાદી સાહિત્યરચનાઓના અનુવાદ સાથે સાહસિક પ્રયોગોવાળી રચનાઓ પ્રગટ થવા લાગે છે. આ યુગક્રાંતિ

અને ઉદામાનો યુગ બને છે. પત્રિકાઓ વિશેષ પાત્ર ભજવે છે, તેમાં 'રે' પત્રિકા, 'ક્ષિતિજ' નો પ્રતાપ વધે છે. પ્રબોધ પરીખ અને સિતાંશુ યશચંદ્ર 'સંદર્ભ' પત્રિકા બહાર પાડે છે, લાભશંકર ઠાકર 'કૃતિ, સંસ્કૃતિ નહીં' એવા, સૂત્ર સાથે સામયિક શરૂ કરે છે. સુરેશ જોષી નવો સંગ્રહ 'પ્રત્યંચા' લઈને આવે છે અને સંગ્રહને અંતે લખે છે : આનો પુરોગામી કાવ્ય સંગ્રહ 'ઉપજાતિ હવેથી રદ ગણાવો. 'પ્રત્યંચા' માં સુરેશ જોષીએ છંદ અને પ્રાંસ બંનેને સાચવ્યા છે, અભિનવ કલ્પને છે. 'મધુમાલતી' હરિગીતિકાની પંક્તિઓ છે.

મધુ માલતી!

પુષ્પ મુખે તું હજુ મુજ બાળપણની વાણીને ઉચ્ચારતી

આ કવિતામાં આધુનિક રોમેન્ટિકતાનો ટચ છે. સુરેશ જોષીએ આધુનિક કવિતાની ગુજરાતીમાં આબોહવા તૈયાર કરવામાં મોટો ફાળો આપે છે. ઉપજાતિ (૧૯૫૬), પ્રત્યંચા (૧૯૬૧), ઇતરા (૧૯૭૩)

મૂર્ચ્છિત ઇશ્વરની લૂખી આંખો નિચોવી

આ મુમૂર્ષુ કાળના રે મુખમાં તરૂંયા કરું

અનેક આધુનિક કવિઓની જેમ આ કવિની કવિતાનો વિષય પણ ઇશ્વરનો ઇન્કાર છે આ ઇન્કારનો ભાવ તેમની કવિતામાં જુદાં જુદાં કલ્પનોમાં ડોકાય છે.

'કાલે સાગર છલકે તો કહેજો કે

મારા સ્વયંમાં ખડક થઈ ગયેલા

કાળમીઠ ઇશ્વરના ચૂરેચૂરા કરવા બાકી છે.....'

ઇશ્વર નથી એવું નથી પણ એ કાળમીઠ પથ્થર થઈ ગયો છે. એની આંખોમાં કરુણા નથી, આંખો લૂખી છે, આ લૂખી આંખ નિચોવવાની પ્રક્રિયા જ મૂલ્ય વિદ્રોહનું ભાન કરાવે છે.

આધુનિકતાનો બીજો પર્યાય ગુલામ મોહમ્મદ શેખ છે અને આધુનિકતાના આંદોલનને ધક્કો આપવામાં આ કવિતાનું ઐતિહાસિક પ્રદાન છે. આ કવિતામાં ગુજરાતી કવિતામાં કદી પૂર્વે નહિ એવા શબ્દો અને ભાવબોધનો છોછ વિના ઉપયોગ થયેલો જોવા મળે છે, પરંપરાગત સૌન્દર્યનાં, શુભના, માંગલ્યના બોધને અહીં આઘાત પર આઘાત અપાયા છે.

ભૂંડાભખ્ખ ધાન જેવું

કોળિયાની સાથે આંતરડામાં ઊતરી જાય છે,

કડવું, કઢંગું,

શિરાઓમાં પ્રસરે,

પાસળામાં ખૂણા કાઢે,

હાથ પગ જીભે પરસેવો, લાળ થઈ લટકે,

સ્વાસમાં ગંધાય.....

શેખની કવિતામાં અંધકાર, મૃત્યુ વગેરે વર્ણિની રચનાઓ ઘણી છે. જે કવિની આધુનિક ચેતનાની વાહક છે. હવે લાવાગુપ્તમય શબ્દની ભ્રામકતા તૂટે છે. સૌન્દર્યનો વનિાશ તીવ્ર વાસ્તવના આલેખનમાં થતો હોય એવું લાગે છે.

સાતમાં દાયકામાં પ્રબળ વેગે, પ્રગટેલા આધુનિકતાના બીજા બે પ્રયોગશીલ કવિઓનો અવાજ સંભળાય છે લાભશંકર ઠાકર અને સિતાંશુ યશશ્ચંદ્રની કવિતામાં પ્રયોગોના પ્રાબલ્ય પછીની સ્થિર ઉપલબ્ધિ જોવા મળે છે.

ક્યાં છે કશુંક પણ ?
 કેવળ અર્થહીન અવાજ,
 કેવળ કોકનું હસી પડવું
 કેવળ સતત ચાલ્યા કરવું
 કેવળ કંઈ ખાધા કરવું
 કેવળ બોલ્યા કરવું
 કેવળ તત્વને ટાંકણીના ટેરવા પર ટિકાવીને
 મદારીનો ખેલ કરવો-

સ્વત્વ અને વ્યક્તિત્વ વિહીન બનેલા આધુનિક માનવ જાણે પોતાને એક પદાર્થરૂપે અનુભવે છે. આ પદાર્થ નકકર નથી, ભીતરથી પોલો છે. સદંતર અભાવાત્મક પરિસ્થિતિની રિક્તતા કે ખાલીપાથી એ ખખડયા કરે છે. લાભશંકર અને સિતાંશુની મથામણ લગભગ એક જ હતી અને છતાં જુદી હતી. લાભશંકર પરંપરાને સ્વીકારીને પરંપરાથી છૂટા પડે છે, સિતાંશુ પરંપરાથી ફારેગ થઈને, એટલે જ બંને ભાષના કાયાકલ્પને જુદી રીતે તાગે છે.

લા.ઠા. લખે છે,

'ક્ષણ પહેલાંનો હું હું નથી હોતો'
 આ એમની કવિતાની ધ્રુવ પંક્તિ છે.

એમની બહુ જ ચર્ચિત કવિતા 'તડકો' માં તેમણે પ્રાસના આવર્તનથી વિશિષ્ટ લય સિધ્ધ કર્યો છે. તેમાં સૌન્દર્યપ્રવણ કલ્પનો ધ્યાન ખેંચે છે.

પરોઢના ઝાકળમાં તડકો
 પીગળે
 પીગળે પીગળે પડછાયાના પહાડ
 ને આંસુમાં
 ડૂબતી તરતી
 તરતી ડૂબતી
 અથડાતી ઘૂમરાતી આવે
 થોર-તણી કાંટાળી લીલી વાડ
 વાડ પરે એક બટેર બેહું બટેર બેહું બટેર બેહું
 ફફડે ફફડે ફફડે એની પાંખ.....
 દાદાની આંખોમાં વળતી ઝાંખ.....

લાભશંકરની સર્જક ચેતનાનું કેન્દ્રબિન્દુ છે વિસ્મય. એ ગમે તેટલા આધુનિક બને તો પણ આ 'વિસ્મય' ને લીધે રોમેન્ટિકતાનો છેડો ફાડી પણ નથી શકાતો, ભાષા સાથે તો સંઘર્ષ સતત તેમના કવિકર્મમાં છે.

વિપ્લવખોર કવિ મિત્રોને કહે છે,

અવાજને ખોટી શકાતો નથી
ને ઊંચકી શકાતું નથી મૌન

આ ભાષા ગુજરાતી કવિતાનો એક વિષય બને છે. આ કવિએ 'લઘરા' નામના પાત્રને પોતાની કવિતામાં ખપમાં લીધો છે. શબ્દોની સામે શબ્દોથી બંડ પોકારતા આ કવિને બધું જ નિરર્થક, અર્થહીન લાગે છે, કવિતા અને પરંપરાથી ચીતરાઈ જવા કરતા, કવિ માને છે.

હું ચણા સિંગ વેચીશ
કે ઢચ ઢચ દારૂ પીશ
વાઘણને કરશું કિસ
કે છાતી પર મૂકી પાટિયું : હાથીની રહેશું ભીસ
પણ રામ કવિ મારે નથી થવું
ઓ રામ કવિ મારે નથી થવું
ભૈશાબ કવિ મારે નથી થવું

લાભશંકર હળવા ફૂલ થઈને, રહીને વક્રતાને ઉપસાવી શકે છે.

ડોલ શબ્દની કાણી રે
ઊંડા કૂવાના પાણી રે
હરખભેર દામણ ખેંચે છે લઘરો તાણી તાણી રે
આ આવી છલકાતી લઈને

ભરચક પાણી પાણી રે.....

આવો લઘરાનો લઘર-લઘર વેશ ઝૂલે છે. એમની સામેના જ અન્ય કવિઓ યશવંત ત્રિવેદી, ચંદ્રકાન્ત શેઠ, આદિલ મન્સૂરીમાં વક્રતા પાછળ વિદ્વેષ ડોકાય છે. સ્વની શોધ પાછળ 'હું' દર્શન કરે છે અને એનું જ ઠઠ્ઠા ચિત્ર આલેખે છે ગુજરાતી કવિતામાં વિડંબનાનો સૂર રાવજી પટેલના 'સ્વ હુંશીલાલની યાદમાં', લાભશંકરની લઘરાવિષયક રચનાઓમાં, સિતાંશુની 'મગન અને ગાજર', મનહર મોદીની 'અમથાલાલ' જેવી રચનાઓમાં જોવા મળે છે. રાવજી પટેલે હુંશીલાલ કાવ્યમાં 'મરશિયા' રાગનો પ્રયોગ કરી હાસ્યવક્રતા જન્માવી છે. જેમાં જીવનની ક્ષુલ્લતા પ્રગટાવી છે.

ઝાંખા ઘર પાદર થયાં ઝાંખી કા માનવ જાત
સૂરજ રોડું થઈ ગયો મરતાં હુંશીલાલ

રાવજી પટેલને ક્યાંય કોઈ શબ્દની, અર્થની વ્યાકરણના નિયમોની કશાની આભડછેડ નડતી નથી, લય અને કાકુના પ્રલાપોની પરંપરા સર્જી છે. એમના સ્મરણથી જાણે વેદના ઊભરી આવતી હોય એમ છાજિયા લેવાય છે.

હાય રૂપાળા હાય હાય

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હાય હુંશીલાલ વટનો કટકો
હાય હુંશીલાલ નરદમ કડકો

.....

હાય હુંશીલાલ હમ્બો હમ્બો
હાય રે હુંશીલાલ તમારા વિના
ચૂનો, પાન, તમાકુ સૂનાં રે સૂનાં

અહીં ઉક્તિએ ઉક્તિએ વ્યંજનાની ધાર નીકળતી જાય છે અને સાંકડા વિશ્વમાં મોટા ગણાતા માણસના જીવનની નકરી વાસ્તવિકતા પ્રગટતી જાય છે. રાવજી પટેલ અહીં જાણે કશી સૂગ વગરના નિર્બંધ હાસ્ય, કોઈ જાતના સમાજ સુધારાના પ્રયોજન વિનાના કટાક્ષ-વ્યંગ વડે અખાના અવાજથી જુદા જ પ્રકારના અવાજનું ગુજરાતી કવિતામાં ઉમેરણ કરે છે. આ સાથે રાવજી પટેલમાં પ્રણય ગંબના અને વિરહવેદના આદિમ અનુભૂતિના રૂપમાં રજૂ થાય છે. રાવજીની કવિતાનો વિડંબનાત્મક ટોન છે.

ઠાગાઠૈયા ભલે કરે રામ !

આપણે તો અલબત્ત શરબત ઊંચું મેલ્યું,
ભલે મારું નિર્વાણ ઊડી જાય !
ભલે મને મળે નહીં બ્રહ્મનું બટેરું ભરી છાશ
દોમદામ પેઢીઓની ગીચતાને,
મારે નથી શણગાર પહેરાવવા,
એની પર ખીજડા છો ઊગ્યા કરે,
સુગરીઓ ભલે બાંધે ઘર, ભરે સેલ્યુટ ભર્યા કરે

કવિએ અહીં ધર્મશ્રદ્ધાનો પરિહાસ કર્યો છે. ઇન્દ્રિય વ્યત્યયનો બોધ કરાવતાં કલ્પનો રાવજી જેટલાં કાવ્યકક્ષાએ બહુ ઓછા કવિઓમાં સિદ્ધ થયેલા જોવા મળે છે.

-રે હણહણતી મેં સાંભળી સુવાસ
-મેશ જોઈ મેં રાતી
મધમધ મેશ જોઈ મેં રાતી

રાવજી પટેલની જેમ જ સિતાંશુ પણ મગન નામે માણસની સામાજિક પ્રાણીની વ્યથામય કથાને હાસ્યરસમાં ઝબોળીને પીરસે છે. કવિ પોતાને સરરિયલ તરીકે દોષિત કરે છે અને તેમના કાવ્ય સંગ્રહ 'ઓડિસ્યુસનું હલેસુ'માં પહેલી કવિતા છે, 'એક સરરિયલ સફર'

ગયેલો તો મુજિયમ્માં
ત્યાં જોયા મા'રાજ મમી
તાળવે અથડઈ બોલી પડયો :
રાજા રાજા સુથાર દંડ, સુથાર દંડ
કે' કે' નહીં દંડું નહીં દંડું.....

અહીં બોલચાલની ભાષાનો પ્રયોગ કરાયો છે મુજિયમ્માં કલ્પનામાં પોતાના જ સમી જોવાની વાત કરે છે પોતે પોતાનાથી કેવી રીતે જુદો પડી પોતાને જુએ છે, વ્યક્તિ વિચ્છિન્નતાથી વાત સુગ્રાહ્ય કલ્પનથી કરે છે,

એક દીવાલની બે બાજુ ઉભેલો હું
મને કદીય મળી શકતો નથી

નવકવિઓમાં કવિ સૌથી વધુ નવો નવોન્મેષશાલી છે. એમનામાં પ્રયોગવૃત્તિ અત્યંત પ્રબલ છે. કવિ મુંબઈ નગર વિષે સરરિયલ કાવ્યો રચે છે. જેમાં 'દા.ત. મુંબઈ : હયાતીની તપાસનો એક સરરિયલ અહેવાલ' એવી રચના રચે છે. આ કવિ આપણાં પુરાણ કલ્પનોનો આધુનિક કાવ્યરીતિમાં વિનિયોગ કરે છે.

મનુ, યમ અને જળ : એક સરરિયલ પુરાણ કથા' કવિતામાં કવિ ઇતિહાસ, ભૂગોળ, સંસ્કૃતિના સંદર્ભો વણી લે છે. સામાજિક પ્રાણીની વ્યથામય કથાને હાસ્યરસમાં ઝબોળીને પીરસે છે. કવિના છ મગન કાવ્યોમાં બોલાચાલની ભાષાના અનેક સ્તરો દ્વારા નિર્ભેળ હાસ્ય નિષ્પન્ન કરવાનું કઠાવાયેલું કામ આસ્વાદ્ય બને છે. 'મગન, ભઈ એવું થાય આપડાથી? મૂળા, મોગરી, ગાજર ને બોર સુધ્યાં,' ખાવા તૈયાર મગનની ઓળખ અપાય છે એક મજાકના સૂરમાં

મગન ભઈ વચાર તો કર,
કે તું કોણ ?
સપ્તરસીની પૂછડીમાં આ તારો પેલો લંબર
માતમાં મરી ગયાના મેળાવડામાં મામલતદાર શાયબનું
બોલતાં મો શુકાય
તો ગામલોક પોણીનું પવાલું લઈ આ તને મોકલે.....

આ મગનના અનેક રૂપો છે, મગનરૂપે માનવછબિનાં વિવિધ પરિમાણ ઉભા કરાય છે. આભ-ઓળખ selfidentity ની પોતાની પ્રયાત સમસ્યાનો હલ કદાચ આવા દૂરત્વથી તટસ્થપણે મેળવી શકાય. આ ઉપરાંત આધુનિક કવિતાનો એક વિશેષ અવાજ ચંદ્રકાંત શેઠ, જ્યંત પાઠક, આદિલ મન્સૂરીમાં જોવા મળે છે. ચિનુમોદીનું 'ઓચ્છવલાલ,' ઇન્દુપુવારની 'લેચુકથા' માં વિડંબનાનો સૂર છે.

કવિ શબ્દનો બંદો છે. એની શ્રદ્ધા એના શબ્દોમાં હોય છે ભારે અદ્યતન કવિને માટે પોતાનો અવાજ, શબ્દ, કવિતા-પ્રવૃત્તિ બોધ નથી ને, એવી શંકા પણ જન્મે છે. નવ કવિનો એક mood છે અતીત માટેની ઝંખના, ઝુરાપો જે રાવજી અને લા.દા.માં જોવા મળે છે ઉપરાંત રાધેશ્યામ શર્મામાં પણ જોવા મળે છે.

મને બોલાવે
છાપરાને ઝીલી રહેલા ઘોડિયાઘરમાં
બપોરે, મારા બાળપણના વીત્યાના મરશિયા

આ યુગના કવિઓમાં છાંદસ, અછાંદસ રચનાઓ પણ જોવા મળે છે. રાવજી, મણિલાલ દેસાઈ, રમેશ પારેખ, માધવ રામાનુજ, અનિલ જોષી, હરિકૃષ્ણ પાઠક, જગદીશ જોષી જેવાં કવિઓમાં સૌંદર્યરાગ જોવા મળે છે. રમેશ પારેખ અને અનિલ જોષી ગુજરાતી કવિતાને ગ્રામીણ ધરતીની ફોરમથી મધમધતી કરી મૂકે છે.

૧૯૫૬ થી ૧૯૭૬ દરમિયાન કવિતા ગુજરાતી કવિતા મુખ્યત્વે ત્રણ તબક્કામાંથી પસાર થાય છે. પ્રારંભમાં અછાંદસ, જેમાં બોદલેરી દુઃસ્વપ્ન, કુત્સા, અને વિદ્રોહની જ્વાળાથી ભરેલું જગત વ્યક્ત થાય છે. મધ્યમાં ગ્રામીણ કૌતુક રાગથી ભરપૂર ગીતરચનાઓનો જુવાળ આવે છે. અને બીજી તરફ શબ્દોની ગોઠવણી, બાલ્ય આકૃતિ, આવર્તન - નાદમૂલ્ય જેવી બાબતો પર ધ્યાન કેન્દ્રિત થાય છે. તે પછી સીધી-સાદી સરલ, કલ્પનોથી દૂર રહેતી અભિવ્યક્તિ દ્વારા કવિતા પ્રગટાવવાનો પ્રયાસ થવા લાગે છે.

આ સમયગાળામાં ગુજરાતી કવિતા વિશ્વ કવિતા સાથે કદમ મિલાવવા હરણફાળ ભરે છે. ઇબારત, ભાષા, બાની, શક્યતમ દરેક બાજુએથી કવિતાની શક્યતાને તપાસવાનો પ્રયત્ન થાય છે. નવકવિઓએ પુષ્કળ પ્રયોગો કર્યા છે, નવી દિશાઓ ઉઘાડી છે પણ આ ગાળો ચંચળતાનો હતો, સતત ઉહાપોહનો હતો એટલે કોઈ એક નક્કર ચહેરાને બદલે આ કવિઓ આપણને અનેક ચહેરા આપે છે, માટે ક્યારેક આ કવિતા દુર્બોધ લાગે, અતિરેક લાગે, પણ શબ્દ, સૌંદર્ય અને નાદનું સમન્વિત ઉપાસનાનું ચિત્ર મળે છે. આધુનિક ગુજરાતી કવિતા ભલે પશ્ચિમની અસરથી પ્રભાવતિ થઈ પરંતુ આગળ જતાં તેમાં ગુજરાતી સંદર્ભો ભળે છે ત્યારે તે પૂરેપૂરા સત્ત્વ સાથે પ્રગટે છે.

આધુનિક ગાળાને સફળતા કે નિષ્ફળતાને ધોરણે માપવાને બદલે આવનારા બદલાતા વિચારપ્રવાહ માટેનો એક રન-વે તરીકે ઓળખાવો વધારે યોગ્ય ગણાશે- કલ્પનો, પ્રતિકો, રૂપરચના અભિવ્યક્તિની વિવિધ તરાહો આ બધાથી પ્રેરીત આપણી આધુનિક કવિતા છે. વિચારપ્રેરક અને આવનારા સમય માટે ભૂમિકાર બની રહે છે. પ્રયોગશીલતા રચનાની પ્રયુક્તિ એક સાથે અનેક વૈચારિક પ્રવાહ મને એ કારણે આ સમય પડકારરૂપ બની રહે છે, અહીં મોટાભાગની સ્વીકૃત વલણોનો વિરોધ તો વિસંવાદ પણ જન્મે છે એક સાથે અનેક કેન્દ્રોની વાત થાય છે. ઉ.દા. તરીકે માનસવિદ્ના ગહન પ્રવાહોનો તાગ લેવાનો પ્રયત્ન, વાસ્તવદર્શન, કળાકીય સૂઝને પામવાનો પ્રયત્ન શુદ્ધ કળા કે શુદ્ધ કવિતાનો ખ્યાલ ભાષા રમત દ્વારા વિઘટનનો પ્રયત્ન, જીવનના ગહન સંકુલ, પ્રશ્નોની ઓળખ વગેરે જેવી અનેક ગતિવિધિ સાહિત્ય અને સૌંદર્ય શાસ્ત્રીય વિચારણાઓના પરિપ્રેક્ષમાં ચાલે છે, જે આવનારા સમય માટે પૂરક પરિબળ પૂરું પાડે છે.

સંદર્ભગ્રંથ

સંપાદક દલાલ સુરેશ, મહેતા જ્યા, આધુનિક ગુજરાતી કવિતા, સાહિત્ય અકાદમી, દિલ્હી, ૧૯૮૮

પટેલ પ્રમોદકુમાર, ગુજરાતી સાહિત્યમાં આધુનિકતાવાદ, પ્રકાશક-લેખક પોતે, વલ્લભવિદ્યાનગર, ૧૯૮૩,

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HINDI

फ़िल्मों की भाषा

- रवींद्र कात्यायन

परिचय

सिनेमा बीसवीं सदी का सबसे सशक्त माध्यम है जो न सिर्फ़ मनोरंजन के लिए बल्कि समाज को प्रेरित, प्रभावित और आंदोलित करने में सबसे आगे रहा है। सारे विश्व में लगभग एक साथ आरंभ हुआ यह सिनेमा आज हर इंसान का पसंदीदा मनोरंजन का माध्यम है। भारत में सिनेमा की यह यात्रा सन् 1913 से आरंभ हुई और इसने शानदार सौ साल पूरे कर लिए हैं। इन सौ सालों में सारी दुनिया में तरह-तरह की फ़िल्मों का निर्माण हुआ और हो रहा है। भारत में भी सिनेमा ने बहुत प्रगति की है और अन्य देशों से अलग मुकाम बनाया है। आज हिंदी सिनेमा संसार के सिनेमा में महत्वपूर्ण स्थान रखता है और दुनिया के बाकी देश भारत में सिनेमा बनाने के लिए लालायित रहते हैं। क्या कारण हैं कि आज हॉलीवुड और बॉलीवुड की सीमाएँ मिट रही हैं और सिनेमा का निर्माण संसार के देश मिलजुल कर करने लगे हैं। आज विश्व ग्राम की अवधारणा में सिनेमा भी महत्वपूर्ण भूमिका निभा रहा है। इसलिए सिनेमा अब स्थानीय न होकर वैश्विक हो गया है। भारत की फ़िल्में विदेशों में और विदेशों की फ़िल्में भारत में एक साथ प्रदर्शित होने लगी हैं। तो इन फ़िल्मों का विस्तार इसलिए भी हो रहा है क्योंकि उनकी भाषा भी एक तरह की हो रही है। यदि एक फ़िल्म अपनी कहानी संसार के किसी भी व्यक्ति को समझाने में सफल है तो फिर उसकी भाषा कुछ भी हो, क्या फ़र्क पड़ता है? अतः फ़िल्मों की भाषा पर आदि से अंत तक विचार करना आवश्यक है।

Key Words: Cinema, Film, Language, Hindi Cinema, Scriptwriting, Cinematic Language.

मूक फ़िल्मों की भाषा

भारत में भी सिनेमा का आरंभ मूक फ़िल्मों से हुआ। दादा साहब फाल्के की फ़िल्में मूक थीं लेकिन भाषाहीन नहीं थीं। उनमें जो भाषा प्रयोग की गई थी वो हमेशा से मनुष्य को पता थी। असल में सिनेमा की तकनीक उस समय शुरू ही हुई थी और उसमें नित नए प्रयोग हो रहे थे लेकिन वो तकनीक भारत में आने में भी समय लगता था। इसका कारण यह भी था कि तकनीक को भारत लाने के लिए अच्छे-खासे धन की आवश्यकता थी। और उस धन को लगाने के लिए एक व्यावसायिक लगन की, प्रतिबद्धता की ज़रूरत थी। दादा साहब फाल्के के प्रयास व्यक्तिगत स्तर पर थे और इसीलिए उन्हें सिनेमा की शुरुआत का श्रेय भी दिया जाता है।

पहली भारतीय फ़िल्म राजा हरिश्चंद्र का निर्माण फाल्के ने बड़ी कोशिशों से और अपनी सारी पूँजी लगाकर, कर्ज़ लेकर किया था। और वह फ़िल्म सफल रही। लेकिन वह फ़िल्म मूक थी और उसमें आवाज़ें नहीं थीं। आवाज़ें न होकर भी वह फ़िल्म क्रांतिकारी साबित हुई और फ़िल्म निर्माण का प्रस्थान बिंदु साबित हुई। लेकिन कोई भी फ़िल्म सिर्फ़ आवाज़ों के बल पर नहीं चलती, बल्कि उसमें जो क्रिया व्यापार होता है, जो भावनात्मक ऊहापोह होता है, वही उसे महत्वपूर्ण बनाता है। राजा हरिश्चंद्र के बाद फाल्के ने ही अकेले लगभग सौ मूक फ़िल्मों का निर्माण किया। मूक फ़िल्मों में शुरू में संगीत और ध्वनियाँ नहीं थीं लेकिन फिर फ़िल्म निर्माण के साथ-साथ नए प्रयोग भी प्रारंभ हो गए। ध्वनि की रिकॉर्डिंग तब तक संभव नहीं थी इसलिए फ़िल्म के प्रदर्शन के समय साज़िन्दों और कलाकारों की टोली सिनेमा हॉल में पर्दे के किनारे बैठकर संगीत दिया करती थी और नृत्य के समय गीत गाती थी। यह प्रयोग भी सफल रहा और दर्शकों ने इसका स्वागत किया। लेकिन मूक फ़िल्मों में लगातार नए प्रयोग होते रहे जो अभिव्यक्ति के स्तर पर, तकनीक के स्तर पर, अभिनय के स्तर पर बढ़े कारगर रहे। चूँकि इन फ़िल्मों का दर्शक वर्ग वही था जो रात-रात भर पारसी रंगमंच के नाटकों का प्रदर्शन देखता था, इसलिए फ़िल्में उसकी

पहली पसंद बन गई। फ़िल्मों का जादू तत्कालीन दर्शक के सिर पर चढ़कर बोल रहा था। इनका प्रभाव कुछ ऐसा हुआ कि धीरे-धीरे हज़ारों की संख्या में देखे जाने वाले पारसी नाटकों को दर्शकों का अकाल हो गया और वे बंद होने लगे। पारसी नाट्य मंडलियाँ, जिनमें कलाकारों की संख्या सैकड़ों में होती थी, टूट गई और सन् 1940 तक आते-आते पारसी नाटक खेलने वाला कोई भी न बचा। इन मंडलियों के कलाकार फ़िल्मों में चले गए और वहीं जम गए।

पर इन मूक फ़िल्मों की प्रसिद्धि के पीछे मूल कारण था, इनकी भाषा जिसने इन फ़िल्मों को हाथों हाथ लिया। शब्दों के अलावा अभिव्यक्ति के जितने भी साधन हो सकते हैं, वो सब इनमें थे। हाव-भाव, अंग-संचालन, दृष्टियाँ, क्रिया-व्यापार, नृत्य, नव रसों की अभिव्यक्तियाँ आदि सबने भाषा का कार्य किया। इनका संप्रेषण भाषा बन गया। और शब्दों से परे इन भाषिक अभिव्यक्तियों ने दर्शकों का मन मोह लिया। परंतु जब सवाक् फ़िल्मों का दौर शुरू हो गया, मूक फ़िल्मों का निर्माण बंद हो गया और सिनेमा का एक नया युग आरंभ हुआ।

सवाक् फ़िल्मों की भाषा का जादू

पहली बोलती फ़िल्म आलम आरा (सन 1931-32) ने इन मूक फ़िल्मों का उत्पादन बंद कर दिया और फ़िल्म निर्माण में अब व्यावसायिक पूँजी लगने लगी। बड़े स्तर पर फ़िल्म निर्माण ने उद्योग दर्जा ले लिया। क्योंकि अब इस क्षेत्र में पारसी रंगमंच से जुड़े हुए बहुत से कलाकार आ गए तो फ़िल्मों का काम बड़े जोर से शुरू हुआ। इसी का परिणाम था पारसी रंगमंच के सबसे प्रसिद्ध नाटक "इंदरसभा" पर इसी नाम से बनी फ़िल्म। सन् 1932 में बनी इस फ़िल्म में संवाद भी पारसी शैली के नाटकों की तरह गाए जाते थे। कहते हैं कि इसमें 72 गाने थे लेकिन वे गाने नहीं बल्कि गायन शैली में संवाद अदायगी थी। इस तरह इस फ़िल्म ने बड़ी सफलता अर्जित की। इस तरह सवाक् फ़िल्मों का दौर चल पड़ा। इसके बाद फ़िल्मों ने मुड़कर नहीं देखा। इंदरसभा की तर्ज पर बहुत से नाटक लिखे गए थे- आशिक सभा, इशरत सभा, बंदर सभा आदि। संगीतमय ओपेरा की तर्ज पर इंदरसभा का फ़िल्मांकन किया गया। इस फ़िल्म की भाषा जादुई थी और जनता की ज़बान पर पहले से ही चढ़ी थी। इसके गीत लोग पहले से ही सुनते आए थे। फ़िल्म की भाषा का कमाल था कि लोगों ने इसे पसंद किया।

इसी के साथ फ़िल्मों की भाषा में भी विषयानुसार परिवर्तन होने लगे। रूमानी और धार्मिक कहानियाँ तो हिट थीं ही, यथार्थवादी कहानियाँ भी आने लगीं। हंटरवाली, अछूत कन्या आदि ने बनी हुई लीक को तोड़ा। धार्मिक रूढ़ियों के साथ-साथ सामाजिक परंपराओं पर भी विमर्श-चिंतन इस युग की फ़िल्मों में शुरू हुआ। देविका रानी जैसी अदाकारा ने इस युग को बहुत अच्छी फ़िल्में दीं। इसी के साथ इस युग की फ़िल्मों में आज़ादी की लड़ाई की गूँज भी थी- कहीं सीधे-सीधे तो कहीं प्रतीकात्मक रूप से। भारतीय फ़िल्मों का मुख्य स्वर था देश की बदहाल स्थिति और उसके लिए ज़िम्मेदार विदेशी सरकार से छुटकारा।

और इसके लिए देश को अधिक इंतज़ार नहीं करना पड़ा। 1947 में ही देश आज़ाद हो गया और फ़िल्मों को भी एक नया आकाश मिला। इसी के साथ एक नई ऊर्जा के साथ फ़िल्म निर्माण का कार्य शुरू हुआ। सन 1943 में इप्ता की स्थापना से देश के कोने कोने में एक माहौल ऐसा बन रहा था जिससे आम जनता से कलाकार सीधे जुड़ रहे थे। आज़ादी मिल जाने के बाद यह कार्य और भी अधिक तेज़ी से हुआ। नई हवा में नई तरह की फ़िल्मों का कार्य शुरू हुआ और नई भाषा का भी आरंभ हुआ। आन, खानदान, मदर इंडिया, मुगले आज़म, ने जो इतिहास बनाया वो आज भी बरकरार है। "माँ तू मुझे गोली नहीं मार सकती !" — मदर इंडिया का नायक अपनी माँ से कहता है लेकिन उसे यह नहीं पता है कि जो माँ उसको प्यार कर सकती है, चरित्र का पतन होने पर उसे गोली भी मार सकती है। उसके लिए एक लड़की की मर्यादा बेटे से बढ़कर है। यह भारतीय माँ का वो रूप था जो इससे पहले फ़िल्मों में आया नहीं था। इसी तरह प्यार का ज्वार दिखाने वाली ऐतिहासिक फ़िल्म मुगले आज़म भी भारत की सबसे बड़ी फ़िल्म बन गई। इसकी भाषा एक नई भाषा थी, जो इश्क को ही समझती थी-

”इश्क में जीना, इश्क में मरना, और हमें अब करना क्या ?” इस तरह फ़िल्मों की भाषा का शानदार सफ़र शोले से होता हुआ, हम आपके हैं कौन, लगान, लगे रहो मुन्नाभाई, 3-ईडियट्स और धूम-1,2,3 तक आ गया है।

फ़िल्मों में जो भाषा प्रयुक्त होती है, वो उनके विषय के अनुसार ही होती है। रोमांस और प्रेम की फ़िल्मों में उसी तरह की भाषा का प्रयोग होता है। इसी तरह एक्शन या कॉमेडी में जो भाषा प्रयुक्त की जाती है वो दूसरी तरह की होती है। ऐतिहासिक और मिथकीय कथानकों में उसी तरह की भाषा लिखी जाती है। आधुनिकता के प्रभाव में लिखी जानेवाली फ़िल्मों में यथार्थवादी भाषा का प्रयोग होता है। समयानुसार फ़िल्मों की भाषा में भी परिवर्तन होता रहता है। मुन्नाभाई और 3-ईडियट्स में यथार्थवादी आधुनिक भाषा का प्रयोग हुआ है जिसे नए ज़माने की भाषा कहा जा सकता है।

फ़िल्मों की भाषा का समाज पर प्रभाव

फ़िल्में समाज को बड़ी गहराई से प्रभावित करती हैं। जो भाषा, जो पहनावा, जो सौन्दर्य-प्रसाधन फ़िल्मों में दिखाई देते हैं, वे सब समाज को प्रभावित करते हैं। फ़िल्मी गीत हर व्यक्ति की ज़बान पर होते हैं। फ़िल्मों की शैली हर बच्चे-बूढ़े और जवान की पसंद बनती है। युवा अपने पसंदीदा नायक-नायिकाओं को इतना पसंद करते हैं कि उनकी नकल तक उतारने से बाज नहीं आते। बच्चे फ़िल्मों के प्रभाव में अपना बचपन भूलकर जवान बनने का प्रयत्न करते हुए दिखाई देते हैं। वे उन कलाकारों की भाषा को अपनाते हैं। इसी तरह स्त्रियाँ भी फ़िल्मों के चरित्रों की न सिर्फ़ वेश-भूषा बल्कि उनकी शैली, उनकी भाषा तक को अपनाती हैं। समाज के हर वर्ग को फ़िल्में प्रभावित करती हैं, चाहे वह प्रभाव अच्छा हो या बुरा।

समाज की भाषा का फ़िल्मों पर प्रभाव

लेकिन एक बात और है कि फ़िल्में जो भी कुछ दिखाती हैं, वो सब समाज से ही आता है। यदि हम यह कहते रहें कि फ़िल्में समाज को बिगाड़ रही हैं तो गलत है। फ़िल्में समाज का मनोरंजन करने के लिए बनाई जाती हैं, जिनमें कुछ उपदेश का अंश होता है लेकिन वो उपदेश भी सिर्फ़ इतना होता है कि सेंसर बोर्ड का प्रमाणपत्र मिल जाए बस। फिर भी कितना भी महिमा मंडित किया जाए, हर फ़िल्म का खलनायक अंत में बुरी तरह पिटाता है और कानून और न्याय के साथ जाकर खड़ा होता है, अन्यथा उसका अंत हो जाता है। जिसका सीधा संदेश यह जाता है कि बुरी बातों और बुरे व्यक्ति का अंत निश्चित है। चूंकि समाज में बुराई अधिक है तो फ़िल्मों में भी वहीं से आती है। यह नहीं कह सकते कि फ़िल्मों से समाज में बुराई आती है। फ़िल्मों के लिए कच्चा माल समाज से ही मिलता है। यदि समाज में ही गंदगी है, पतन है, अपराध है, तो फ़िल्म में दिखाने से वह समाज में बढ़ने वाली नहीं। बल्कि वो तो समाज में पहले से ही बढ़ी हुई है इसीलिए समाज से फ़िल्मों में आई है।

फ़िल्मों की भाषा का स्वरूप

फ़िल्मों में साहित्य की तरह सिर्फ़ शब्दों का खेल नहीं होता। साहित्य का माध्यम हैं शब्द जबकि फ़िल्मों का माध्यम है कैमरा। शब्द मनुष्य के विचारों, भावों और संवेदनों को अभिव्यक्त करते हैं। लेकिन कैमरे को शब्दों की आवश्यकता नहीं होती। उसके पास आंख है जिससे वो कुछ भी दिखा सकता है। कैमरा जो दिखाना चाहता है उसके लिए कुछ भी असंभव नहीं है। कैमरा मनुष्य के हाव-भाव, जीवन के रंग, छोटे से छोटे संकेत, परिधान, चरित्र, परिवेश, मनोहारी चित्र, और भी न जाने क्या क्या दिखा सकता है। दृश्य-श्रव्य माध्यम होने के कारण फ़िल्म में जीवन का पूरा चित्र अंकित होता है। फ़िल्मों में एक तरह की भाषा नहीं बल्कि कई तरह की भाषाओं से काम लेना पड़ता है। शब्दों का काम तो यहाँ तब पड़ता है जब अपनी अभिव्यक्ति के अन्य सारे रास्ते समाप्त हो गए हों। फ़िल्में शब्दों के साथ, दृश्यों, रंगों, अभिनय, संकेतों, परिधानों, चरित्रों, परिवेश, पार्श्व ध्वनियों, चित्रों, मौन एवं अंतराल, प्रतीकों एवं मिथकों, संगीत एवं संवादों की भाषा का प्रयोग करती हैं। इतनी तरह की भाषाओं के प्रयोग

से फ़िल्म में जो प्रभाव उत्पन्न होता है वो दर्शकों को प्रभावित किए बिना नहीं रहता। फ़िल्म दृश्यात्मक विधा है जो दृश्य भाषा का सबसे अधिक प्रयोग करती है।

दृश्य भाषा

दृश्य भाषा का अर्थ है दृश्य की भाषा। अर्थात् दृश्यों की भाषा। यानी जो दिखाई देकर अभिव्यक्त हो जाए। फ़िल्म का सबसे महत्वपूर्ण भाग होता है उसमें कलाकारों का अभिनय। अभिनय की भी एक भाषा होती है। अंग-संचालन के द्वारा तो कलाकार अपनी बात समझा सकते हैं लेकिन हाव-भाव, अपनी अभिनयात्मक क्षमता के द्वारा वे दर्शकों को प्रभावित करते हैं। अच्छा अभिनय कलाकार के मन से निकलता है और हर दर्शक तक संप्रेषित होता है। संप्रेषण का अर्थ है कि वहाँ किसी न किसी तरह की भाषा का राज्य है। जब अभिनय भाषा बन जाता है तब किसी शब्द की आवश्यकता नहीं रहती। इसी तरह रंगों का स्थान भी कम नहीं है। किसी फ़िल्म में उपयुक्त रंगों का संयोजन न हो तो उसकी संप्रेषणीयता बाधित हो जाती है। इसी कारण दर्शक साँवरिया जैसी फ़िल्म को पसंद नहीं कर सके क्योंकि उसमें रंगों का संयोजन संतुलित नहीं था। इसी तरह दिल चाहता है में पूरी फ़िल्म में एक तरह का हल्का नीला रंग दिखाई देता है। नीला रंग प्रेम का प्रतीक है जो दर्शकों के मन में प्रेम के भावों को अनजाने में ही उद्दीप्त कर देता है और दर्शक अनायास ही फ़िल्म को पसंद करने लगता है। इसी तरह लगान में एक तरह का भूरा रंग है, मंगल पाण्डे में एक तरह का लाल रंग है, ब्लैक में एक तरह का काला रंग है जो इन फ़िल्मों में उपस्थित उन भावों को दर्शक के मन में भी जगा देता है वो भी उसके बिना जाने।

फ़िल्म में कैमरा मनुष्य की आँख से अधिक गहराई से दृश्यों को पकड़ सकता है। वो बरौनियों की हल्की सी जुम्बिश को भी कैद कर सकता है, मन के भावों को चेहरे पर ला सकता है। मनुष्य की धड़कन को महसूस करवा सकता है, हल्के से हल्के संकेतों को दर्शक के मन के भाव जगाने के लिए प्रयुक्त कर सकता है। बिहारी की 9भरे भवन में करत हैं नैनन ही सो बात“ यहाँ पूरी तरह सार्थक हो जाती है। कैमरा रंगों की भाषा, संकेतों की भाषा का सार्थक प्रयोग करता है और कलाकार की हर भाव-भंगिमा को संप्रेषित कर पाता है। इसीलिए दर्शक उन कलाकारों को पसंद करने लगते हैं।

परिधान एवं चरित्र

इसी तरह परिधान भी संप्रेषण का एक मुख्य आधार बनते हैं। जिस तरह की वेश-भूषा कोई कलाकार पहनता है, उससे उसके चरित्र की, उसके स्वभाव की, उसकी आर्थिक, सांस्कृतिक स्थिति का बोध हो जाता है और यह बोध ही उसकी संप्रेषणीयता है। परिधान भी फ़िल्मों में प्रयुक्त दृश्य भाषा का एक मुख्य अंग हैं। परिधान न सिर्फ उस कलाकार की संस्कृति काको बल्कि उसकी मानसिकता को भी दर्शक तक संप्रेषित कर देते हैं। परिधानों की तरह कुछ खास चरित्र भी भाषा का स्वरूप बन जाते हैं। गब्बर सिंह एक क्रूर चरित्र का प्रतीक है तो उसी तरह हर फ़िल्म का खलनायक एक बुरा व्यक्ति होता है। उसी तरह एक स्कूल मास्टर अच्छा व्यक्ति होता है। मास्टर पर्दे पर दिखा तो दर्शक को पता चल गया कि यह एक अच्छा चरित्र होगा। बूढ़ी स्त्री दादी या नानी होती है जो बुरे चरित्रों को शिक्षा देती है और सबसे प्यार करती है। इस तरह फ़िल्मों में चरित्र भी बोलते हैं। मुंह खोलकर न बोलें तो भी वे दर्शकों के लिए बोलते हैं। दर्शक तक बात पहुंच जाती है और वह उस चरित्र से जुड़ जाता है। कई बार कोई चरित्र बुरा होकर भी दर्शकों का मन मोह लेता है और वो अपना चरित्र संप्रेषित कर देता है। चरित्रों की भी अपनी भाषा होती है।

परिवेश

परिवेश का अपना अलग महत्व है। परिवेश भी बहुत कुछ कहता है। इसी परिवेश के लिए निर्माता नई-नई जगहों पर जाते हैं ताकि खूबसूरत स्थानों को अपनी फ़िल्मों में दिखा सकें और दर्शकों का मन मोह सकें। रोज़ा, आमिर, ए वेडनसडे, बॉम्बे ऐसी फ़िल्में हैं जिनमें डराता हुआ परिवेश दिखाई देता है। आतंक के साए में जीते हुए लोग, आम आदमी का अस्त-व्यस्त जीवन, सब कुछ सामान्य होकर भी असामान्य दिखना, डराने वाले

प्रतीकों, हथियारों का प्रयोग परिवेश को भयावह बना देता है। परिवेश की भी अपनी भाषा होती है जो दर्शकों को बिना कुछ कहे ही बहुत कुछ बता देती है। जैसे ही दर्शकों में देखता है उसके मन में सब कुछ स्पष्ट हो जाता है। परिवेश अपनी कहानी स्वयं ही बयाँ कर देता है।

सिनेमाई छूट का सहारा

सिनेमा में कई बार निर्देशक सिनेमाई छूट लेकर अपने मन की बात को छोटे से दृश्य द्वारा कह देता है और दर्शक आसानी से उसकी बात को समझ जाता है। फ़िल्म में हर दृश्य कुछ कहता है और फ़िल्म की कहानी को आगे बढ़ाता है। दृश्य में जो भी रखा जाता है उन सबका महत्व होता है। चाहे वो सामग्री जो उस दृश्य में होती है अथवा वो पृष्ठभूमि, सबके सब दर्शकों के लिए वो भाषा बन जाते हैं जो उसके मन को झकझोर देते हैं। दृश्य में भी कई तरह के संप्रेषण उपस्थित होते हैं। परिंदे फ़िल्म का वो दृश्य जिसमें नाना पाटेकर अनिल कपूर को मार देता है, सबको याद है। उसके बाद बहुत से कबूतर उड़ जाते हैं। दीपक की लौ का भकभकाकर बुझना तो बहुत बार हो चुका है जो किसी की जान जाने का प्रतीक बनता है। इसी तरह कई दृश्य बिना किसी तरह की आवाज़ के ही अपनी बात को कह जाते हैं। जहाँ आवाज़ नहीं होती, वहाँ मौन और अंतराल (पॉज़) ही भाषा का कार्य करते हैं। जो बात खुलकर कही नहीं जा सकती वो शरीर की किसी एक भंगिमा से ही संप्रेषित की जा सकती है। कहा जाता है- "मौन स्वीकृति लक्षणमल्ल अर्थात् मौन ही स्वीकार का लक्षण है। जहाँ पर किसी की बात का उत्तर कोई नहीं देता वहाँ भी उस मौन के पीछे का अर्थ दर्शक समझ जाता है। मौन और अंतराल की यह भाषा फ़िल्म-निर्माण की जान है क्योंकि अपनी बात कहने के लिए मौन और अंतराल बहुत सशक्त माध्यम हैं। इसी तरह प्रतीकों एवं मिथकों का प्रयोग भी फ़िल्मों में खूब हुआ है। फ़िल्मों में छोटा बच्चा जब किसी अपराध से भागता है तो उसके पैर अचानक ही बड़े हो जाते हैं। यानी जीवन चलता रहता है। इस भाव को दिखाने के लिए एक नदी कलकल बहती रहती है जो बहते हुए जल की तरह जीवन का प्रतीक भी होती है।

संवाद एवं संगीत

अब नंबर आता है संवादों का। पर्दे के क्रिया-व्यापारों को दिखाने के लिए और कहानी को आगे बढ़ाने के लिए जिन चरित्रों से संवाद की ज़रूरत होती है, उनसे संवाद कहलाए जाते हैं। संवाद कई तरह के होते हैं- सीधे-सरल, प्रतीकात्मक, हास्य-व्यंग्यात्मक, भावात्मक, उत्तेजनात्मक, विचारात्मक, रोमांचक आदि। संवाद भी चरित्रों के अनुसार रचे जाते हैं। फ़िल्मों में संवाद वैसे तो बहुत स्तरों पर चलते हैं लेकिन हर जगह शब्दों का प्रयोग नहीं किया जाता है। जहाँ-जहाँ शब्दों के बिना काम चल जाता है वहाँ शब्दों से बचा जाता है। हाव-भाव, दृश्य, संकेत, मुद्राएँ, कंपन, हलचल, संगीत, स्वर, मौन, अंधकार, प्रकृति, सजीव-निर्जीव वस्तुएँ, स्वप्न, यथार्थ सब कैमरे की ट्रिक् से संवाद बन जाते हैं। वास्तविक वस्तुएँ और मनुष्य, पात्र सब के सब संवाद करने लगते हैं। यदि पार्श्व ध्वनियों को निकाल दें तो शायद फ़िल्मों में प्रभावात्मकता भी समाप्त हो जाएगी। पार्श्व ध्वनियाँ हमारे अवचेतन मन से संवाद करती हैं और हम उन्हें नकार नहीं सकते। यही हाल संगीत का है। संगीत मनुष्य के अनजाने ही उसके अवचेतन से, उसकी आत्मा से संवाद करता है और मनुष्य बिना इस बात को जाने ही, उसके वशीभूत हो जाता है। संगीत उसकी चेतना को झकझोरता भी है और उसे अंदर तक प्रभावित कर देता है। संगीत मनुष्य की चेतना से ज़बरदस्त संवाद करता है। ऐसे में फ़िल्मों की भाषा का सवाल भी खड़ा होता है कि फ़िल्मों की भाषा क्या है? यह सारे संकेत, वस्तुएँ, शब्द, पात्र फ़िल्म की भाषा बन जाते हैं और एक साथ दर्शक से संवाद करते हैं।

लार्जर दैन लाइफ़

वस्तुतः यह सारे वितान फ़िल्म में इसलिए किए जाते हैं कि फ़िल्म में जीवन को यथार्थ से अधिक और जीवन से बढ़कर दिखाया जाता है। इसी को लार्जर दैन लाइफ़ कहा जाता है। यानी चीज़ों को बढ़ा-चढ़ा कर प्रस्तुत करना जिससे कि दर्शकों पर उनका प्रभाव अधिक से अधिक हो सके। फ़िल्म मनोरंजन से अधिक संप्रेषण की एक

विधा है। और जहाँ संप्रेषण कमज़ोर पड़ता है या नीरस होता है, वहाँ फ़िल्म बंद हो जाती है। बस इतनी सी बात है।

फ़िल्मों में यही नहीं, अनुवाद की भाषा, सब-टाइटिल्स की भाषा, कमेंटरी की भाषा भी महत्वपूर्ण हो जाती है। फ़िल्मों की भाषा पर विचार करते समय यह बात हमेशा ध्यान में रखनी होगी कि फ़िल्म पूरी तरह से दर्शक को समझ में आनी चाहिए। इसलिए उसमें जो भी दिखाया, सुनाया, बताया, किया जा रहा है, वह सब उसकी भाषा ही है। क्योंकि वह सब संप्रेषित होने वाला है। यदि कुछ संप्रेषित नहीं होता तो वहाँ पर फ़िल्म का प्रभाव कमज़ोर हो जाता है और वह बाज़ार से बाहर चली जाती है।

चुनौतियाँ और संभावनाएँ

इस समय हमारी फ़िल्मों की भाषा के सामने कई चुनौतियाँ हैं। सबसे बड़ी चुनौती तो है तकनीक। तकनीक के दबाव से फ़िल्मों की भाषा में भी बड़ा परिवर्तन आ रहा है। अब युवा पीढ़ी के साथ, बच्चे और बूढ़े भी स्मार्ट फ़ोन और इंटरनेट के ज़रिए नई तकनीक और नई भाषा से जुड़ते हुए नज़र आ रहे हैं। ई-मेल, एस.एम.एस., एफ.एम.चैनल, चैटिंग, ब्लॉगिंग, गूगलिंग आदि की भाषा एकदम नई भाषा है जिसका प्रवेश फ़िल्मों में हो चुका है। फ़िल्मों में यह भाषा इसलिए दिखाई देने लगी है क्योंकि समाज में यह पहले से ही आ चुकी है। समाज से ही उठाकर फ़िल्मकार इस भाषा को फ़िल्मों में स्थान देने लगे हैं। यारियाँ, ज़िंदगी ना मिलेगी दोबारा, दिल चाहता है, धूम-3, 3-ईडियट्स आदि फ़िल्मों में इस तरह की भाषा का प्रयोग देखा जा सकता है। भाषा का यह परिवर्तन समाज में ही हो रहा है, और वहीं से विभिन्न माध्यमों में भी पहुँच रहा है।

यह सच है कि जो होना चाहिए और जो हो रहा है, उसमें हमेशा एक बड़ा अंतर रहा है। लेकिन यह भी सच है कि जो हो रहा है और जो होना चाहिए उसका फ़र्क मिटने वाला नहीं है। अतः अरण्य रोदन करने से कोई फ़ायदा नहीं है। जिस भाषा ने पूरी पीढ़ी को, पूरे समाज को प्रभावित कर दिया है, उससे फ़िल्मों भी कैसे बच सकती हैं। आज समाज में जो भाषा प्रचलित है, उसने हमारी जीवन शैली को ही बदल डाला है। आवश्यकता है इस भाषा को समझने की, अपनाने की और इसी के साथ आगे बढ़ने की। भाषा में अनंत संभावनाएँ छिपी हैं, ज़रूरत है तो उन्हें तलाशने की और उन्हें सार्थक रूप से जीवन में उतारने की। हमें किसी प्रकार का दुःख नहीं मनाना है लेकिन सावधानी और सकारात्मकता से इस नई भाषा का सामना करना है, इस पंक्ति के साथ- "जब रात है इतनी मतवाली तो सुबह का आलम क्या होगा !

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वेदों में व्यक्तित्व विकास एवं जीवन प्रबन्धन की अवधारणा

जितेन्द्र कुमार तिवारी

शोध सारांश

किसी भी व्यक्ति को यदि स्वयं पर विश्वास हो तो वह जीवन की आधी लड़ाई तो बिना लड़े ही जीत जाता है और बहुत सी बाधाओं एवं नकारात्मक परिस्थितियों को अपनी हिम्मत और सूझ-बूझ से आसानी से निष्प्रभावी बनाता है। व्यक्ति में किसी भी परिस्थिति से टकराने का साहस तभी उत्पन्न होता है जब उसके व्यक्तित्व का विकास उचित रूप से किया गया हो। वैदिककाल से ही व्यक्तित्व निर्माण को अत्यंत महत्वपूर्ण तथ्य माना जाता रहा है। युग पर युग बीतते गये किंतु व्यक्तित्व निर्माण की आवश्यकता बनी हुई है और बनी रहेगी। क्योंकि एक समझदार, ईमानदार, सभ्य तथा मानवीय गुणों से युक्त व्यक्ति ही ईश्वर द्वारा प्रदत्त इस अमूल्य जीवन का समुचित जीवन-प्रबन्धन कर सकता है।

इस सन्दर्भ में वेदों का अध्ययन करने पर अत्यंत विस्तृत जानकारी प्राप्त होती है। वैसे तो प्रत्येक मंत्र में मनुष्य का उत्थान छुपा हुआ है किंतु यहाँ पर ऐसे पक्षों का अध्ययन किया जायेगा जिनसे ज्ञात होता है कि आज से शताब्दियों पूर्व हमारे मनीषियों ने जो सहज, सटीक एवं प्रायोगिक नुस्खे दिये थे कि वे आज भी कितने सही, नये और उपयोगी सिद्ध होते हैं। यही है हमारे वैदिक साहित्य की विशेषता कि आज की युवा पीढ़ी को भी आकर्षित करता है। क्योंकि आज भी व्यक्तित्व निर्माण एवं उचित जीवन प्रबन्धन की अत्यंत आवश्यकता है।

मनुष्य के इस संसार में बीज रूप में अस्तित्व में आने मात्र से ही उत्तमता एवं श्रेष्ठता की प्राप्ति के लिए अनेकों उपक्रम प्रारम्भ हो जाते हैं। आज भी अनेकों रूप से मंत्रों, प्रार्थनाओं के द्वारा संस्कारों को पूरा करने का प्रयत्न किया जाता है। शिक्षा से ही उसके भीतर आत्म-संयम, आत्म-चिंतन, आत्म-विश्वास, आत्म-विश्लेषण, विवेक-भावना, न्याय-प्रवृत्ति, और आध्यात्मिक वृत्ति का उदय होता था। सर्वोदय और सर्वकल्याण की भावना से परिपूर्ण समाज की सृष्टि ही वैदिक-व्यवस्था का उद्देश्य था। व्यक्ति समाज का एक अंग है और व्यक्तियों से ही समाज संचालित होता है, तो व्यक्तित्व विकसित होने के साथ ही जीवन के विभिन्न पक्षों के प्रबन्धन की कला मनुष्य में विकसित होती दिखाई देती है और वह जीवन का उचित प्रबन्धन करते हुए मोक्ष प्राप्ति के मार्ग पर अग्रसर होता था। सर्वोदय और सर्वकल्याण की भावना आज भी समाज की सबसे बड़ी आवश्यकता है।

Keywords: वेद, व्यक्तित्व-विकास, जीवन-प्रबन्धन, संस्कार, सर्वोदय एवं सर्वकल्याण की भावना, श्रेयस एवं प्रेयस।

शिक्षा और ज्ञान प्राप्ति से ही मनुष्य के व्यक्तित्व का उत्कर्ष होता है। विभिन्न प्रकार के निर्देशों संयमों और नियमों से मनुष्य के जीवन को सुव्यवस्थित बनाने की कला वेदों में बिखरी पड़ी है। व्यक्तित्व के विकास के साथ ही आवश्यक हो जाता है कि जीवन के सभी आवश्यक उद्देश्यों की पूर्ति भी समयानुसार हो और सम्पूर्ण जीवन सुव्यवस्थित निर्दिष्ट रूप से व्यतीत किया जा सके। सार्थक जीवन व्यतीत करने के लिए मूल्यों उद्देश्यों एवं उचित प्रबन्धन की आवश्यकता होती है। उत्कृष्ट जीवन का सुन्दर बिम्ब इस मंत्र में परिलक्षित होता है-**अहमस्मि सहमान उत्तरोनाम भूम्याम् । अमीषाडस्मि विश्वाषाडाशामाशां विषासहिः? अथर्व. 12.1.54**

प्राचीनकाल से ही हिन्दू समाज में व्यक्तित्व के उत्थान के निमित्त संस्कारों का समायोजन किया गया। व्यक्ति के इस संसार में आगमन से पूर्व ही उसके व्यक्तित्व को सुन्दर, सुदृढ़ एवं बहुआयामी बनाने के लिए ही संस्कारों की नियोजना की गयी। संस्कारों की निष्पन्नता से मनुष्य के व्यक्तित्व का विकास होता है और वह अपना आचरण और चरित्र सुदृढ़ करता है। सामाजिक परिप्रेक्ष्य में वह अपने विभिन्न उत्तरदायित्वों को सम्पन्न करता है तथा धार्मिक प्रभाव में वह विभिन्न देवी-देवताओं के पूजनोपरांत एकनिष्ठ होकर सद्धर्म का अनुसरण करता था। इस बीच वह अपने व्यक्तित्व का निर्माण करता था। आज भी अधिकांश संस्कार व्यक्ति के बहुमुखी जीवन को विकसित करने में सहयोग प्रदान करते हैं।

सोलह संस्कारों में से प्रथम संस्कार है- गर्भाधान। उसका उद्देश्य ही उत्तम संतान की प्राप्ति होता था। उस समय स्त्री-पुरुष निश्चित उद्देश्य का संकल्प करके ही इस संस्कार को निष्पादित करते थे। व्यक्ति जब तक इस संसार में आया भी न हो, और उसके आने की आकांक्षा एक उत्तम व्यक्तित्व से जुड़ी होती थी। इस प्रकार गर्भाधान संस्कार का उद्देश्य था स्वस्थ, सुन्दर और सुशील संतान का निरापद जन्म। "तस्यामाधत्त गर्भे स तेजस्विन्मुदारधीः।" (वायुपुराण, 96.12;) स्त्री के गर्भकाल में किये जाने वाले पुंसवन और सीमंतोन्नयन संस्कार का उद्देश्य भी श्रेष्ठ वीर एवं तेजस्वी संतान की प्राप्ति ही होता था। आज भी भारतीय परिवेश में "गोद भरायी" नाम की प्रथा अत्यंत प्रचलित है। जिसका उद्देश्य गर्भकाल में होने वाली समस्त बाधाओं को दूर करके निरविघ्न रूप से स्वस्थ, तेजस्वी संतान को प्राप्त करना होता था। जन्म के उपरांत होने वाले संस्कारों यथा जातकर्म, नामकरण, निष्क्रमण, अन्नप्राशन, चौलकर्म, कर्णवेधन, विद्यारम्भ, उपनयन तक सभी संस्कारों को व्यक्तित्व विकास का क्रमबद्ध सोपान माना जा सकता है। (मनु. 2.70.) इनमें से कमोवेश सभी संस्कार आज भी उन घरों में किये जाते हैं। जो आर्य सभ्यता के पोषक हैं। जिनको सम्पन्न करने से सामाजिक एवं धार्मिक गतिविधियों के फलस्वरूप बच्चे में अपनी संस्कृति के प्रति जागरूकता, जानकारी एवं आत्मविश्वास की भावना का निर्माण होता है। तत्पश्चात् जीवन में शिक्षा ग्रहण करने हेतु गुरु के सानिध्य में भेज दिया जाता था, जहाँ पर वेदारम्भ से शुरुवात होती थी। इस अवधि में वह विभिन्न परिवेश के लोगों से उसका मिलना, साथ रहना साथ ही अनेक प्रकार की प्रतिस्पर्धाओं में भाग लेना, कभी प्रतियोगिता जीतना, कभी हारना दूसरे की जीत पर खुश होना और स्वयं की हार पर निराश न होकर दोगुने उत्साह से पुनः प्रतिस्पर्धा की तैयारी करना आदि के द्वारा जीवन निर्माण होता था। यह सब आचार्यों की समुचित देखरेख एवं उचित मार्ग दर्शन छात्र के जीवन को बहुमुखी विकास की ओर अग्रसर करता था। जिसका सुन्दर स्वरूप इस वैदिक मंत्र में देखा जा सकता है। यथा-

“ऋतं तपः सत्यं तपः श्रुतं तपः शांतं तपो दमस्तपश्शमस्तपो दानं तपो
यज्ञस्तपो ब्रह्म भूर्भुवः वः सुवर्ब्रह्मैतदुपास्वैतत्तपः।”

(तैत्तिरीयोपनिषद् प्रपा 010)

अर्थात् हे शिष्य जो यथार्थ का ग्रहण , सत्य मानना, सत्य बोलना, वेदादि सत्य शास्त्रों का सुनना, अपने मन को अधर्माचरण में न जाने देना, इन्द्रियों को दुराचार से रोक श्रेष्ठाचार में लगाना, क्रोधादि के त्याग से शांत रहना, विद्या आदि शुभ गुणों का दान करना, अग्निहोत्रादि और विद्वानों का संग कर। जितने भूमि अंतरिक्ष और सूर्यादि लोकों में पदार्थ हैं, उनका यथाशक्ति ज्ञान करके योगाभ्यास प्राणायाम एक ब्रह्म परमात्मा की उपासना करो। ये सब कर्म करना ही तप कहलाता है। जिससे कि छात्र के बौद्धिक एवं आध्यात्मिक आयामों का विकास हो सके। केशांत, सावित्री, समावर्तन आदि संस्कारों के उपरांत उसका एक उत्तम व्यक्तित्व उभर कर सामने आता था। इस अवधि में वह अपने व्यक्तित्व का निर्माण करता था तथा वह गुरुकुल में प्राप्त शिक्षाओं का वास्तविक, प्रायोगिक रूप प्रस्तुत करने के लिए प्रवृत्त होता था। सभी संस्कारों से मनुष्य के व्यक्तित्व का विकास होता है। उसके जीवन के विभिन्न स्तर संस्कारों के माध्यम से संपृक्त होते हैं, जो उसके जीवन को परिपूर्ण करते हैं तथा सामाजिक दायित्वों का निर्वाहन करने में सक्षम बनाते हैं। मनुष्य का चरित्र और आचरण संस्कारों के प्रभाव से आप्लावित होकर सन्मार्ग पर अग्रसर होता है। वस्तुतः संस्कारों के योग से मनुष्य का व्यक्तित्व शुद्ध और परिष्कृत होता है। वह लौकिक और पारलौकिक अभिव्यक्तियों को समुन्नत करता है। आज भी अधिकांश संस्कार व्यक्ति के बहुमुखी जीवन को विकसित करने में मार्गदर्शन प्रदान करते हैं।

गृहस्थ आश्रम में प्रवेश करने पर उसे यथार्थ रूप से कदम-कदम पर चुनौतियों का सामना करना होता था। संस्कारों की निष्पन्नता से मनुष्य के व्यक्तित्व का विकास होता था एवं उसका अपना आचरण व चरित्र सुदृढ़ होता था। सामाजिक परिप्रेक्ष्य में वह अपने उत्तरदायित्वों को पूरा करता था तथा धार्मिक प्रभाव में वह विभिन्न देवी-देवताओं के पूजनोपरांत एकनिष्ठ होकर सद्धर्म का अनुसरण करता था। इन्हीं क्रियाओं को संपादित करने में उसके

व्यक्तित्व का निर्माण भी होता था। जैसाकि आज भी ग्रहस्थ आश्रम में प्रवेश करने के उपरांत दोनों पक्षों का मान सम्मान परिवार के सभी सदस्यों में समन्वय एक साथ मिलजुल कर रहना तथा एक दूसरे के सुख-दुःख को बांटना आदि चुनौतियों का सामना करना ही व्यवस्थित जीवन प्रबन्धन के अंतर्गत आता है।

शिक्षा ही व्यक्तित्व विकास का मूल आधार होती है। विभिन्न प्रकार के निर्देशों, संयमों और नियमों से मनुष्य का जीवन सुव्यवस्थित होता था जिससे उसके व्यक्तित्व का विकास होता था। शिक्षा से ही उसके भीतर आत्म-संयम, आत्म-चिंतन, आत्म-विश्वास, आत्म-विश्लेषण, विवेक-भावना, न्याय-प्रवृत्ति, और आध्यात्मिक वृत्ति का उदय होता था। विकास का मूलमंत्र है, व्यक्ति में भरपूर आत्मविश्वास का पाया जाना। किसी भी व्यक्ति को यदि स्वयं पर विश्वास हो तो वह जीवन की आधी लड़ाई तो बिना लडे ही जीत जाता है और बहुत सी बाधाओं एवं नकारात्मक परिस्थितियों को अपनी हिम्मत और सूझ-बूझ से आसानी से निष्प्रभावी बनाता है। इसलिए हमारे पूर्वजों एवं ऋषि-मुनियों ने व्यक्तित्व विकास के बीजमंत्र को आत्मविश्वास का नाम दिया और माना कि जब किसी भी व्यक्ति में आत्मविश्वास पाया जाता है तभी उसका सर्वांगीण विकास संभव हो सकता है। अतः शिक्षार्थियों में आत्मविश्वास जाग्रत कराया जाता था कि वह भावी जीवन की कठिनाइयों को स्वयं पर हावी न होने दे वरन पूरे आत्मविश्वास के साथ उनका सामना कर सके। इसी विश्वास के साथ वह गुरु के सानिध्य में रहकर विभिन्न नियमों का पालन करते हुए अपने अद्भुत साहस का परिचय देता था।

शिक्षा आरम्भ करने से पूर्व जब उपनयन संस्कार होता था उसी समय उसका आत्मविश्वास जगाया जाता था तथा पंचमहाभूतों से प्रार्थना की जाती थी।

“अयं ते इध्म आत्मा जातवेदः तेन वर्धश्च चेद्धि वर्धय चात्मान।” (पा.गृ.सू. 1.5)

अग्नि से यह प्रार्थना की जाती थी कि वह छात्र पर अपनी दयादृष्टि रखे और उसकी बुद्धि, मेधा और शक्ति में वृद्धि करे। जिससे अग्निशिखा की तरह उसकी विद्या और शक्ति की कीर्ति सभी दिशाओं में प्रसरित हो। अनेक देवताओं के पूजन के साथ उसमें यह भावना दृढ की जाती थी कि ये देवगण उसकी रक्षा करेंगे।

“देव सवितरेष ते ब्रह्मचारी स मामृत।” (आ.गृ. सू. 1.20.6)

अर्थात् ब्रह्मचारी की चोट, रोग और मृत्यु के समय सविता देवता उसकी रक्षा करता था। ब्रह्मचारी के लिए आत्मसंयम का पालन करना सर्वाधिक महत्वपूर्ण माना जाता था। उसे आत्मसंयम का सही अभिप्राय अर्थात् आत्मनियंत्रण सिखाया जाता था। अपने कर्तव्यों का पालन करना, इंद्रियों और मन की उच्छंखल प्रवृत्तियों को नियंत्रित करना एवं व्यवस्थित जीवन जीना आदि क्रियाओं को आत्मसंयम में शामिल किया गया। इससे व्यक्ति का उत्कर्ष स्वाभाविक गति से होता था। गीता में कहा गया है

“युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु । युक्तस्वप्नावभोधस्य योगी भवति दुःखहा ?” (गीता,6.17)

कि संयमयुक्त योग उस व्यक्ति के ही दुखों को दूर करता जो यथायोग्य आहार-विहार करनेवाला, कर्मों में यथायोग्य रत रहनेवाला तथा यथायोग्य सोनेवाला और जागनेवाला होता है। इस तरह व्रती, नियमित, और व्यवस्थित आचरण आत्मसंयम का मुख्य आधार था। इससे विवेक भावना और न्याय-प्रवृत्ति का उदय होता था, जिससे एक ओर जहाँ धार्मिकता का उदय होता था वहीं दूसरी ओर आध्यात्मिकता की अभिवृद्धि भी होती थी। आज भी व्यक्तित्व निर्माण के लिए इन तत्वों की सलाह दी जाती है चूंकि व्यक्तित्व के निर्माण में इन सभी तत्वों का सक्रिय योगदान माना जाता है।

उसे सिखाया जाता था कि परोपकार-परायण और अपने देश की भक्ति में तत्पर होते हुए भी जो अभिमान से रहित होते हैं, संसार में उन्हीं की जय होती है। दूसरों के निमित्त अपने हित को छोड़ने के लिए सदा उद्यत होते हुए भी जो स्वयं अभिमान से रहित होते हैं, संसार में वही विजयी होते हैं। कीर्ति की कामना को छोड़ कर

स्वधर्म के पालन में तत्पर होते हुए भी जो यशस्वी होते हैं, उनकी ही जय होती है। जो छल-कपट से रहित, दृढ़व्रत, तपस्वी, जितेन्द्रिय और शुभ तथा उच्च विचारों वाले होते हैं संसार में उन्हीं की जय होती है।

ऋत और सत्य, निष्पाप-भावना, श्रद्धा, आत्मविश्वास, ब्रह्मचर्य, व्रत, श्रम और तपस, वीरता और शत्रु-संहार(वृत्रों हनन) आदि की महिमा से ओत-प्रोत वेद-मंत्रों से यह स्पष्टतया प्रतीत होता है कि वैदिकधारा की दृष्टि से वैयक्तिक जीवन का सर्वांगीण विकास आवश्यक समझा जाता था। इसीलिए वेद-मंत्रों में बौद्धिक तथा नैतिक विकास के साथ-साथ शारीरिक स्वास्थ्य और दीर्घायुष्य के लिए भी गंभीर प्रार्थनाएँ की गयी हैं। वेद की बुद्धि-विषयक प्रार्थनाएँ प्रसिद्ध हैं। जिनमें गायत्री-मंत्र सुप्रसिद्ध है। व्यक्तित्व विकास में मानसिक, बौद्धिक विकास के साथ ही साथ शारीरिक स्वास्थ्य एवं सौष्ठव का भी महत्व नकारा नहीं जा सकता है, तभी तो सत्यम्, शिवम्, सुन्दरम् की अवधारणा को मूर्त रूप मिलता है। एक मंत्र में कहा गया है कि "हे अग्निदेव ! तुम शरीर की रक्षा करनेवाले हो, शरीर को पुष्ट कीजिए, तुम आयु को देनेवाले हो, मुझे पूर्ण आयु दीजिए। मेरे शारीरिक स्वास्थ्य में जो भी न्यूनता हो, उसे पूरा कर दीजिए। तथा एक अन्य मंत्र में कहा गया है कि

“वाड.म आसन्नोः प्राणश्चक्षुरक्ष्णोः श्रोत्रं कर्णयोः ।

अपलिताः केशा अशोणा दंता बहु बाह्योर्बलम।

ऊर्वोरोजो जड.घयोर्जवः पादयोः प्रतिष्ठा ” (यजु. 29.49)

मेरे समस्त अंग पूर्ण स्वस्थता से अपना-अपना कार्य करें, यही मैं चाहता हूँ। मेरी वाणी, प्राण, आँख और कान अपना-अपना काम यथावत कर सकें! मेरे बाल काले रहें! दाँतों में कोई रोग न हो! बाहुओं में बहुत बल हो! मेरी ऊरुओं में ओज, जाँघों में वेग और पैरों में दृढ़ता हो। तथा एक स्थान पर प्रार्थना की गयी है कि

“अश्मा भवतु नस्तनूः” (अथर्व 3.30.103)

अर्थात् हमारा शरीर पत्थर के समान सुदृढ़ हो!

व्यक्तित्वके विकास के अंतर्गत बाहुबल के साथ-साथ मनो बल की भी अत्यंत आवश्यकता होती है। उक्त भावना से परिलुप्त वेदमंत्रों के कुछ उदाहरण इस प्रकार हैं, यथा-

“वीर्यमसि वीर्य मयि धेहि। बलमसि बलं मयि देहि?” (यजु. 19.9)

हे देव !

आप वीर्य-रूप हैं, मुझे वीर्यवान बनाइये!

अप बल-रूप हैं, मुझे बलवान बनाइये!

वाज और बल मूलतः समानार्थक शब्द हैं और वाज की प्राप्ति हेतु अनेक प्रार्थनाएं मंत्रों के स्वरूप में सामने आती हैं। उदाहरणार्थ-

“वाजो हि मा सर्ववीरं जनान।

विश्वा आशा वाजपतिर्जयेयम? ”

अर्थात् बल संपादन के द्वारा ही मैं वीरों में वीर हो सका हूँ । मेरी प्रार्थना है कि बल द्वारा मैं सब दिशाओं में विजयशील बनूँ।

“सोएहं वाजं सनेयमग्ने !”

अर्थात्, हे अग्निदेव ! ऐसा अनुग्रह कीजिए कि मैं बल- सम्पादन कर सकूँ।

“ यस्ते वाजो निहितो वाजपते!

अग्नौ सूर्ये वायावथ स्रोत्यासु।

तेन नो वाजिन वाजवतो विधेहि?” (वैदिक गीतांजलि 20)

हे शक्ति के निधान परमात्मन ! जो आपकी अनन्त शक्ति अग्नि में ,सूर्य में, वायु में और नदियों में कार्य कर रही है, भगवन ! उससे आप हम सबको शक्तिशाली बनाइये।

आज विज्ञान ने यह सिद्ध कर दिया है कि उक्त भौतिक पदार्थों में अनंतानंत शक्ति निहित है और उस शक्ति का उपयोग मनुष्य के व्यक्तित्व-विकास के लिए किया जा सकता है।

इतनी सारी शिक्षाओं को आत्मसात कर लेने के उपरांत व्यक्ति जीवन-पथ पर अग्रसर होता था। वह विवाह के बाद गृहस्थ आश्रम में प्रवेश करने के साथ ही अपना स्वयं का तथा अपने कुटुम्ब-जनों, सम्बन्धियों, सहयोगियों, मित्रों एवं आश्रितों से जुड़े हितों एवं उत्तरदायित्वों को पूरा करने में लग जाता था। अब उसको जीवन से सम्बन्धित सभी आवश्यक आवश्यकताओं की पूर्ति का प्रबन्ध करना होता था। वैसे तो जीवन के हर एक मोड़ पर एक प्रकार के प्रबन्धन की आवश्यकता होती है किंतु इस अवस्था में जीवन के सभी आयामों के प्रबन्धन का उत्तरदायित्व उस पर होता था। परिवार प्रबन्धन हेतु पति और पत्नी की अहम भूमिका होती है। इस विषय में वेदों के 9सांमनस्य-सूक्तों में अत्यंत सुन्दर भाव प्रकट किए गये हैं जो कि वैदिक धारा की महान निधि हैं। उदाहरणार्थ-

“सहृदयं सांमनस्यम्विद्वेषं कृणोमि वः। अन्यो अन्यमभिहर्षत वत्सं जातमिवाध्नया?

अनुव्रतः पितुः पुत्रो मात्र भवतु सम्मनाः..... (अथर्व. 3.30.1-3)

“हे! गृहस्थों! तुम्हारे पारिवारिक जीवन में परस्पर ऐक्य, सौहार्द और सद्भावना होनी चाहिए। द्वेष की गन्ध भी न हो। तुम एक-दूसरे से उसी तरह से प्रेम करो, जैसे गौ अपने तुरंत जन्मे बछड़े को प्यार करती है। पुत्र अपने माता-पिता का आज्ञानुवर्ती और उनके साथ एक-मन होकर रहे! पत्नी अपने पति के प्रति मधुर और स्नेहयुक्त वाणी का ही व्यवहार करे! भाई भाई के साथ और बहन बहन के साथ द्वेष न करे! तुम्हें चाहिए कि एक मन होकर समान आदर्शों का अनुसरण करते हुए परस्पर स्नेह और प्रेम को बढ़ानेवाली वाणी का ही व्यवहार करो! ह्य पारिवारिक जीवन में सुख और शांति लाने का इससे अच्छा उपदेश और क्या हो सकता है!

गृहस्थ को अपने परिवार के संचालन में धार्मिक आधार पर अर्थोपार्जन का निर्देश दिया गया है। ऋग्वैदिक युग के आर्य भी भौतिक सुखों के प्रति जागरूक थे। धन-संपत्ति, गाय-अश्व आदि की वृद्धि के लिए वे भगवान से प्रार्थना किया करते थे। स्पष्ट है कि अर्थ के माध्यम से ही जीवन की समस्त भौतिक आवश्यकताओं की पूर्ति होती है किंतु धर्म को हानि पहुँचा सकनेवाले अर्थ को त्याज्य कहा गया है। प्रायः सभी व्यस्थाकारों ने तीन ऋणों की चर्चा की है — देव ऋण, ऋषि-ऋण और पितृ-ऋण। विधिपूर्वक वेदों को पढ़कर, धर्मानुसार पुत्रों को उत्पन्न कर और शक्ति के अनुसार यज्ञों का अनुष्ठान कर मोक्ष में मन लगाये बिना मोक्षसेवी व्यक्ति नरक में जाता है। इसीप्रकार लौकिक और पारलौकिक दोनों जीवनो को सुखी बनाए जाने के उद्देश्य से पांच महायज्ञों — ब्रह्मयज्ञ, पितृयज्ञ, देवयज्ञ, भूतयज्ञ और नृयज्ञ का संपादन अनिवार्य था। गृहस्थों को पंच महायज्ञ करने के लिए इसलिए कहा गया कि वे अपने परिवार, समाज, संस्कृति एवं धर्म के प्रति यथोचित आदर और श्रद्धा कर सकें। व्यक्तिगत सुख और समृद्धि के अतिरिक्त मनुष्य मात्र का यह प्रधान धर्म था कि वह अपने समाज और धर्म की भी सेवा करे। स्वधर्म के अनुरूप जीविका चलाना, विधानानुसार विवाह करना, अपनी भार्या और भृत्यों को संतुष्ट करने के उपरांत अवशिष्ट भोजन स्वयं ग्रहण करना ही गृहस्थों का प्रधान धर्म था।

इसके अतिरिक्त निष्काम कर्म अर्थात् तप या बिना क्षोभ व्यक्त किए हुए अनवरत अपना कार्य करते रहने की शिक्षा पर बहुत बल दिया जाता था। दुःखों को व्यक्तित्व —दृढ़ की कसौटी माना जाता था। इससे बढकर सकारात्मक-चिंतन के उदाहरण कदाचित किसी भी साहित्य में नहीं मिलते हैं यथा-“दुःखं चेत्स्वेच्छया प्राज्ञः प्रसन्नेनांतरात्मना। आदत्ते, तत्तपोरूपमाधत्ते, नात्र संशयः ?“ (वैदिक गीतांजलि 18)

यदि बुद्धिमान मनुष्य आये हुए दुखको स्वेच्छापूर्वक प्रसन्न मन से स्वीकार कर लेता है तो वही दुःख उसके लिए निःसंदेह तप का रूप धारण कर लेता है।

वास्तविक आशय यह कि मनुष्य को चाहिए कि वह सहसा आये हुए दुःख को अपने उत्कर्ष की प्राप्ति में सहायक तप मानकर प्रसन्नता से सहे। इस प्रकार वह दुःख उसके लिए कल्याण का ही साधक हो जाता है।

“तपसा पारमाप्नोति तपसा हंति किल्बिषम। लोकेऽत्र तपसा धीर उन्नतेर्मूर्धनि तिष्ठित्?” अर्थात् तप की महिमा महान है। तप द्वारा ही मनुष्य अपने अभीष्ट को प्राप्त करता है और पाप या अपूर्णता को दूर कर अपने चरित्र को उज्ज्वल और पवित्र बनाता है। संघर्ष करता है और इस संघर्ष रूपी तप द्वारा ही उन्नति के शिखर पर विराजमान होता है।

आजकल व्यक्तित्व —हृह्यहृह्य के जो भी कार्यक्रम करवाये जाते हैं उनमें सबसे पहला बिन्दु लेते हैं सकारात्मक सोच का । वह सकारात्मक सोच का बिन्दु यहीं से उद्भूत हुआ है। जैसा कि सामान्य मनुष्य को कहते हुए सुना जाता है कि “आग में तप कर ही सोना कुन्दन बनता है भी यहीं से लिया गया है-

“हिरण्यस्य यथा शुद्धिरग्नितापेन जायते। तथैव दुःखतप्तानां जायते कल्मष्यः?”

सर्वोदय और सर्वकल्याण की भावना से परिपूर्ण समाज की सृष्टि ही वैदिक-व्यवस्था का उद्देश्य था। व्यक्ति समाज का एक अंग है और व्यक्तियों से ही समाज संचालित होता है, तो व्यक्तित्व विकसित होने के साथ ही जीवन के विभिन्न पक्षों के प्रबन्धन की कला मनुष्य में विकसित होती दिखाई देती है। एक मंत्र में कहा गया है कि समृद्ध और शक्तिसम्पन्न लोगों को चाहिए कि वे अभावग्रस्त लोगों की आर्थिक सहायता करें। उन्हें जीवनपथ को, केवल अपने तक ही नहीं आगे भी दूर तक देखना चाहिए-अथर्ववेद के एक मंत्र के अनुसार

‘उत देवा अवहितं देवा उन्नयथा पुनः।’ प्रबुद्ध जनों को चाहिए कि वे गिरे हुए अर्थात् पतित लोगों को बार-बार उठाएं।

यही वेद का आदेश है कि-

‘शतहस्त समाहर सहस्रहस्त सं किर।’

कमाना तो सौ हाथों से चाहिए लेकिन कमाये धन का वितरण हजार हाथों से चाहिए।

करो यत्र वरीवो बाधिताय।

जो अभावग्रस्त लोगों की सहायता करता है वही हाथ वरदान है। एक अन्य मंत्र में कहा गया है कि केवल भूखे लोग ही भूख से नहीं मरते हैं, वे भी मरते हैं जिनके पेट भरे हुए हैं। दान देने वाले का धन समाप्त नहीं होता और कृपण पर कोई दया नहीं करता। एक आथर्वण मंत्र में पृथिवी, आकाश, राष्ट्र-राज्य, वैभव, संतान तथा अमरता-सभी क्षेत्रों में ऊंची छलांग लगाने के लिए प्रोत्साहित किया गया है।

व्यक्तित्व विकास अथवा Personality Development नामक शब्द से आज जनसामान्य भली भांति परिचित हो चुका है। बड़ी-बड़ी संस्थाएं उनको बढ़ावा देने के लिए अल्प अवधि एवं दीर्घ अवधि के कार्यक्रमों का नियोजन भी करती हैं। भौतिक सुख से अधिक अध्यात्मिक सुख की ओर भारतीयों की प्रवृत्ति बहुत पहले से रही है। यह सही है कि व्यक्ति स्वभावतः सुख से प्रेम करता है। सुख शब्द के अर्थ का सम्बन्ध व्यक्ति के वाह्य विषयों के उपयोग से सम्बद्ध इन्द्रियजन्य सुख से नहीं है वरन उसके अंतः के सुख से भी है। अंतः का सुख शुद्ध सात्विक मनः प्रसाद या सौम्य मनः स्थिति के सर्वथा निकट है। उपनिषदों में ऐन्द्रिय सुख के मार्ग को “प्रेयसह्म और आत्म कल्याण के मार्ग को ” श्रेयसह्म कहा गया है। प्रेयस से प्रिय लगने वाली भावना आबद्ध है और श्रेयस युक्त श्रेष्ठ भावना। वस्तुतः मनुष्य की चित्त रूपी नदी की ये दो धाराएं हैं, एक सुख के मार्ग की ओर अग्रसर है और दूसरी आत्म कल्याण के मार्ग की ओर। यह ज्ञानवान व्यक्ति का कर्तव्य है कि वह सप्रयास दूसरे मार्ग का अनुसरण करे।³⁹ जब मनुष्य का जीवन प्रारम्भ से ही संस्कार, नैतिकमूल्य, आदर्श, सदासद विवेक आदि गुणों की क्षत्र-छाया में विकसित होना और उन आदर्शों का अनुसरण करना ही व्यक्तित्व विकास है। गुरुजनों, विद्वानों, महापुरुषों

और ऋषि-मुनियों के द्वारा प्रशस्त मार्ग एवं शिक्षाओं पर चलते हुए जीवन यात्रा पूरी करना तथा अंततः जीवन का अंतिम लक्ष्य मोक्ष की प्राप्ति के लिए प्रयत्नशील होना ही था जीवन प्रबन्धन। इसी परम्परा का अनुपालन सदियों से होता रह है और आज भी व्यक्तित्व विकास एवं जीवन प्रबन्धन के बिना मनुष्य का जीवन उच्चकोटि का नहीं माना जाता है। इन दोनों तथ्यों की आवश्यकता सदियों पूर्व वैदिक ऋषि मुनियों एवं तत्त्ववेत्ताओं ने समझी थी और आज के बड़े-बड़े समाजशास्त्री, दर्शनशास्त्री एवं शिक्षाविद् इस मार्ग को सहज एवं सुगम बनाने में निरंतर प्रयासरत हैं

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नयी सदी का महिला लेखन : नये तेवर

नगमा जावेद मलिक

नयी सदी नारी विमर्श के नये सवाल लेकर आयी है. यदि हम विभिन्न विधाओं में नारी विमर्श का जायज़ा लेते हैं तो एक बात साफ़ हो जाती है कि नारी आज भी शोषित है. पुरुष उसके साथ मनमाना व्यवहार करता है. लेकिन अब नारी पुरुष के दांव-पेंच को समझने लगी है और इसके विरुद्ध आवाज़ उठाना अपना धर्म समझती है. महिला लेखन और महिला सोच में क्रान्तिकारी परिवर्तन हुआ है. मैंने अपने लेख में कविता, उपन्यास और आत्मकथा के माध्यम से नारी विमर्श के नये स्वरों को व्यंजित करने का प्रयास किया है. यह नारी का आक्रोश ही है कि वह चाहती है कि उसके शब्द नगाड़े की तरह बजें. घर हो या बहार पुरुष कहीं भी उसे चैन से जीने नहीं देता.

Keywords : नारी विमर्श, महिला लेखन, नारी-आक्रोश

आज हम नयी सदी के प्रांगण में पहुँच चुके हैं. अगर गहराई से देखा जाए तो कुछ ही स्त्रियों की स्थिति में अंतर आया है. आज भी मजबूर नारियां अपने अस्तित्व को खोज रही हैं. अपनी पहचान बनाने के लिए संघर्षरत हैं. अपनी अस्मिता को स्थापित करना चाहती हैं. पुरुष प्रधान समाज के कारण आज भी नारी शोषित है क्योंकि पुरुष नारी पर अपना वर्चस्व बनाए रखना चाहता है. नयी सदी का महिला लेखन नये तेवर लेकर आया है. इन महिलाओं ने जहाँ एक तरफ़ कामकाजी नारी जीवन के नये-नये सन्दर्भों और समस्याओं को वाणी दी है तो दूसरी तरफ़ खांटी घरेलू औरत की पीड़ा को भी अनदेखा नहीं किया है. कहानी, कविता, उपन्यास आदि के माध्यम से मैंने महिला लेखन में आये बदलाव को विश्लेषित करने की कोशिश की है. जैसा कि हम जानते हैं कि कविता मानव-संवेदना का सबसे आदिम, सच्चा और सहज रूप है. इसमें कम शब्दों में गहरी से गहरी अनुभूति को व्यक्त करने की शक्ति है. हिंदी-कवयित्रियों ने नारी मन के हर दुःख-सुख को बड़े सशक्त ढंग से व्यक्त किया है. ममता कालिया ने नारी की विवशता को संवेदना की आँखों से देखा है.....

“ जिस दिन से इस घर में आयी
कभी नहीं मैं अपनी मर्ज़ी जीने पायी.
तेरे मामा जाते हैं रज्जो के द्वारे
पकी पुरानी फ़ितरत उनकी
मेरा पतझड़ कौन संवारे.
तोहमत,तेवर, ताने में कटगयी ज़िन्दगी
खर्च हुए दिन कौन संवारे !१

२००४ में “खांटी घरेलू औरत” की पीड़ा को ममता कालिया ने पूरी सच्चाई के साथ अभिव्यक्त किया है. यह खांटी औरत जानती है जो उसने सहा, उसकी बेटियां नहीं सहेंगी, वे जागरूक हो गई हैं...

सड़क पर, संसद में, सभाओं में,
उनसे नहीं होगी भावुकता की भूल.
वे बदल देंगी सारी व्यवस्था समूल.
उनकी मांग है बराबर का हक
बराबर का नाम
बराबर की शिक्षा
बराबर का काम
वे मेरे सीमित सपनों में संशोधन लाएंगी
और मेरी चुप्पी को निर्भय उद्बोधन में बदल देंगी.” २

नयी सदी की नारी चाहती है कि व्यवस्था में परिवर्तन हो. मैंने अपनी कविता ‘नयी सुबह’ में बेटी की सोच में आये परिवर्तन को शब्दबद्ध किया है....

“माँ !/तुमने अपने आप को / मिटा कर क्या पाया ?
मैं / तुम्हारे रास्ते पर चलकर / खुद को खोना नहीं चाहती
बल्कि / तुम्हारी खोई हुई पहचान / तुम्हें लौटाना चाहती हूँ.” ३

भूमण्डलीकरण ने घर-परिवार के अंदर और बाहर नारी के लिए नयी समस्याओं को जन्म दिया है. आज की नारी चौहदियों को तोड़ना है जिनमें वह आज तक कैद रही है....

‘मैं अपने खोये हुए / ख्वाबों को ढूँढ रही हूँ / वो ख्वाब जो मुझे
यह एहसास देंगे कि / मैंने तुम्हारे संगदिल हाथों से / अपने हिस्से की धूप छीन ली है.’ ४

संताली भाषा में लिखा निर्मला पुतुल का कविता संग्रह ‘नगाड़े की तरह बजते शब्द’ में अपनी ज़मीन तलाशती बेचैन आदिवासी स्त्रियों के दुःख-सुख का बड़ा ही मार्मिक वर्णन है....

‘ धरती के इस छोर से उस छोर तक / मुट्टी भर सवाल लिए मैं
दौड़ती-हांपती-भागती / तलाश रही हूँ सदियों से निरंतर
अपनी ज़मीन, अपना घर / अपने होने का अर्थ !!५

पुतुल अपनी कविता के माध्यम से समाज की असंगतियों और विसंगतियों को समझने और उससे लड़ने की ताकत पैदा करना चाहती हैं. वह जानती हैं कि शोषण का चक्र उस समय तक चलता रहेगा जबतक शोषित वर्ग खामोश और उदासीन है. वह कविता को धारदार हथियार बनाना चाहती हैं.....

‘चाहती हूँ मैं / नगाड़े की तरह बजें / मेरे शब्द
और निकल पड़ें लोग / अपने-अपने घरों से सड़कों पर.’ ६

महिला लेखन ने भी अब अपनी डगर बदली है. नयी सदी में उसका कनवास भी व्यापक हुआ है. चित्रा मुद्गल का हर उपन्यास एक नयी ज़मीन तोड़ता है. सन २००० में ‘आवां’ में नारी के यातना भी है और नारी मुक्ति के सवाल भी. इतना ही नहीं मज़दूर जगत के दर्द भी बिखरे हैं जो मज़दूर नेताओं के हाथों ही छले जाते हैं. नम्रता निम्नमध्य परिवार की लड़की बीमार पिता और आर्थिक मजबूरी के तहत पढ़ाई अधूरी छोड़कर नौकरी करती है लेकिन उसे बार-बार यौन उत्पीड़न का शिकार होता पड़ता है. इस उपन्यास में जदोजहद है, अस्तित्व संघर्ष है. लेखिका ने स्पष्ट किया है कि अपनी शर्तों पर, अपने मूल्यों पर नारी के लिए जीना और अपने मुकाम पर पहुँचना आज भी कठिन है क्योंकि पुरुष उसे देह ही समझता है. चित्रा जी का लेखन पुरुषवर्चस्व समाज की रूग्ण मानसिकता को बदलना चाहता है. ‘शेष कादंबरी’ स्त्री विमर्श के नये आयाम को व्याख्यायित करता है. वृद्ध जो कभी सम्मान और आदर के अधिकारी होते थे आज की उपभोक्तावादी संस्कृति में उपेक्षा का पात्र बनते जा रहे हैं. वृद्ध अवस्था के अकेलेपन को सोशल वर्क में लगाकर ज़िन्दगी को सार्थक बनाने का एक नया दरवाज़ा खोला गया है. मैत्रेयी पुष्पा के उपन्यासों में स्त्री विमर्श का ठेठ यथार्थ है. उनका विरोध न तो पुरुषों से है न विवाह संस्था से. पुरुष वर्चस्व को तोड़ना और समानाधिकार प्राप्त करना ही उनके लेखन का लक्ष्य है. उन्होंने समकालीन परिवेश में जीती स्त्री के संघर्ष, शोषित स्थिति, आर्थिक पराधीनता और उसकी विडंबनापूर्ण स्थिति को पूरे साहस के साथ उजागर किया है. लेकिन उनके नारी पात्र शोषण को चुपचाप नहीं सहते बल्कि समय आने पर विद्रोही बनकर आवाज़ उठाते हैं. अपने अस्तित्व और अस्मिता के लिए संघर्ष करते हैं. इसमें कोई शक नहीं कि उन्होंने लेखन को महानगर के तनाव भरे परिवेश भरे माहौल से निकालकर गाँव, खेत खलियानों में पहुँचा दिया. ‘चाक’ नारी के साथ होने वाले अत्याचारों का इतिहास का भी है और उसमें नारी के सशक्त मन की आवाज़ भी. रेसम की लड़ाई विद्रोही तेवर के साथ न्याय की लड़ाई है. लेकिन उसकी आवाज़ को हमेशा के लिए बंद कर दिया जाता है. अन्याय के विरुद्ध आवाज़ उठाने का अधिकार इस पुरुषसत्तात्मक समाज में स्त्री को नहीं है. वे या तो मर जाती हैं या मार दी जाती हैं. सारंग हिम्मत और साहस की मूर्ति है. वह जानती है कि पुरुषों की दुनिया में हस्तक्षेप करना अंगारों पर चलना है. मैत्रेयी पुष्पा का मानना है स्त्री को अपनेआप को बदलना होगा. मेरा मानना है कि आम पुरुष की मानसिकता में बदलाव लाए बिना नारी की स्थिति में परिवर्तन सम्भव नहीं है. पढ़े-लिखे समझदार पुरुष नारी को सम्मान देने लगे हैं.

‘विज्ञान’ लिखकर लेखिका ने साबित कर दिया कि महानगरीय जीवन को भी वे उपन्यासों का आधार बना सकती हैं. इसमें ‘शरण आई सेंटर’ की बहु डॉ. नेहा भी शोषण का शिकार है. डॉक्टर जैसे अच्छे प्रोफेशन भी, पढ़-लिखकर भी नारी को अत्याचार और शोषण सहना पड़ता है. उसकी प्रतिभा को कुचला जाता है. डॉ. अजय और डॉ शरण की लापरवाही से एक व्यक्ति की मृत्यु हो जाती है और

कुसूरवार ठहराई जाती है नेहा! 'विज्ञान' में नारी मन की यातनाओं, अंतर्द्वंद्वों और बेबसी को बड़ी कुशलता से रेखांकित किया गया. नासिरा शर्मा का नया उपन्यास 'पारिजात' (२०११) पढ़कर कुर्रतुलएन हैदर की याद आ गयी. तारिख की छान-बीन की गहरी जुस्तुजू, परिवेश की जीवंतता, इंसानी जिन्दगी के विभिन्न दौरों की तस्वीरकशी, हिन्दू-मुस्लिम एकता की आफ़ाकी खुशबू, गंगा-जमुनी तहजीब और संस्कृति की दिलनशीं बहारें, रिश्तों के बिखरने की कुढ़न, मुहब्बत के ढेर सारे रंगों का खूबसूरत कोलाज, पर्व-त्योहारों व रीति-रिवाजों के दिलचस्प जीते-जागते चित्र और अंदाज़े बयान इतना सहज और पुरअसर कि डूब जाएँ. दीर्घ रसानुभूति कराने में यह रचना अप्रतिम है. पुस्तक का पहला पृष्ठ ही दिल का दामन भिगो जाता है. माँ को स्टेशन पर न देखकर पुरानी यादों की तपन से रोहन के भीतर अजनबीपन का अलाव दहेकने लगता है. जिन्दगी कितनी अजीब है सबकुछ खो देने के बाद एहसास होता है कि जो खो गया वह कितना बेशकीमत था. आज जो लोग माँ-बाप को एक बोझ व फालतू चीज़ समझने लगे हैं उनके लिए यह उपन्यास एक ताज़याना है--- एक करारा थप्पड़. हर पात्र अपनी जगह अहम है. लाल कोठी और सफ़ेद कोठी के बीच पसरी जिन्दगी के सारे उतार-चढ़ावों को इतनी नफ़ासत से कलमबन्द किया गया है कि वे शब्द मात्र न रहकर चित्र बन जाते हैं. इस उपन्यास में जिस चीज़ ने मुझे बेहद आकर्षित किया, वह है अहसास-ए-जिम्मेदारी. रोहन का अपने बाबा के लिए सत्ताईस नंबर की कोठी पुनः हासिल करना पिता और पुत्र की अटूट मुहब्बत की गवाह है. इसकी एक महती विशेषता यह है कि इसमें कहीं भी अश्लीलता और नग्नता नहीं हैं. रिश्तों के आईने में साफ़-शाफ़ाफ़ दिल झांकते हैं. मूल्यों और क़द्रों को बड़े तपाक से सहेजा गया है. हिंदी में उर्दू की खुशबू बसी है. इस में लेखिका ने भारतीय चिंतन की जगमगाती शाहराह पर चलकर आधुनिकता की छौंक भी दी है. करवट लेते नए ज़माने में घुली पुराने जज्बों की महक भी है. कुर्रतुलएन की विरासत में यह एक इज़ाफ़ा है. उनकी पुस्तक 'यादों के गलियारे' में संस्मरण भी है, यात्रा-वर्णन भी और रिपोर्ताज भी और चिंतन के मोती भी बिखरे हुए हैं.

'यहीं कहीं था घर' हिंदी की जानी-मानी लेखिका सुधा अरोड़ा का एक मार्मिक उपन्यास है. इसमें माध्यवर्गीय परिवारों में पलने वाली लड़कियों की त्रासदी को बड़े मनोवैज्ञानिक ढंग से प्रस्तुत किया गया है. पढ़ी-लिखी लड़की भी समाज के क्रूर रीति-रिवाजों के आगे बेबस है. पुरुषसत्तात्मक समाज में लड़की की भावनाओं का कोई महत्त्व नहीं है. वह बेज़बान गाय है. इनका विद्रोह भीतर ही भीतर दम तोड़ देता है. नमीता सिंह का उपन्यास 'लेडीज़ क्लब' (२०१२) वर्तमान सामाजिक परिदृश्य में एक नयी दृष्टि से मुस्लिम महिलाओं के जीवन और परिस्थितियों पर प्रकाश डाला है. क़ानून के बारे में सही जानकारी न होने के कारण, मुस्लिम औरतें उसका लाभ उठाने में आज भी असमर्थ हैं. कईयों में साहस की कमी है. उपन्यास की पात्राएँ आज भी विसंगतियों, बन्धनों और पुराने रीति-रिवाजों से मुक्त नहीं हो पायी हैं अज़रा, गज़ाला, शाहनाज़ आदि को अनेक बंदिशों से जूझना पड़ता है. नमिता जी ने स्पष्ट किया है कि आज भी हमारे समाज में वैमनस्य, अविश्वास, हिंसा और साम्प्रदायिकता के नाखून हमें भीतर ही भीतर उधेड़ते रहते हैं. लेडीज़ क्लब में भी स्नेह, प्रेम, विश्वास के बजाएँ ईर्ष्या, द्वेष के बादल छाए रहते हैं. लेखिका उदार मनः हैं वे मुस्लिम महिलाओं की स्थिति को समझने और उसे बदलने के लिए कटिबद्ध हैं.

आत्मकथा लेखन में भी महिलाओं ने खुलकर अपनी भावनाओं और परिवेशगत सच्चाइयों को प्रस्तुत किया है. कृष्णा अग्निहोत्री ने कहा है, 'मेरा बयान गंगा रहे.... एकदम प्राकृतिक साफ़! एहसासों की परतें इस तरह उधड़ती जाएँ कि उनकी बारीक रेखाएँ भी पढ़त से बाहर न रहें. उनका कहना है, 'माँ को कभी मेरे आंसुओं पर दया नहीं आई. वह तो ज़रा-सी थकी और गुस्सा मुझ पर.' पति ने भी आम पतियों की तरह सताने में कोई कसर नहीं छोड़ी. मन्नू भंडारी की आत्मकथा 'एक कहानी यह भी' नारी उत्पीड़न का ही इतिहास है. और औरतों की आज़ादी का झंडा लेकर चलने वाले राजेन्द्र यादव का अपनी पत्नी के साथ कैसा व्यवहार था, पढ़कर दुःख होता है. 'कस्तूरी कुंडल बसे' में मैत्रेयी पुष्पा ने अपनी माँ की ज़िद, उनके दुःख और उनके साहस का वर्णन किया है. 'गुड़िया भीतर गुड़िया' में बेधक, बेबाक रचनाकार भी है, प्रेमिका और पत्नी भी. मैत्रेयी में राजेन्द्र यादव और सिध्दार्थ से अपने सम्बन्धों को लेकर कोई ग्लानि नहीं है. लेखक की सच्चाई के आगे सशंकित पति को भी झुकना पड़ता है.

मीरा सीकरी का (२०१३) में छपा कहानी संग्रह 'तप्तसमाधि' में हिंसा के बारीक रेशों तथा आतंक से घिरे मनुष्य की नियति को बिना किसी सजावट-बनावट के प्रामाणिक और मनोवैज्ञानिक तरीके से उधेड़ा है. सूर्यबाला ने नारी अस्मिता को अपने लेखन के माध्यम से एक उच्च स्थान पर पहुंचाया है. 'गौरागुन्वंती' कहानी संग्रह में सूर्यबाला ने उन प्रसंगों और प्रश्नों को उठाया है जो आज के ज्वलंत प्रश्न

हैं, उनकी कहानियाँ समकालीन यथार्थ से परिचित करती हैं। ममता और वात्सल्य उनकी कहानियों का विशेष अंग हैं। गौरगुन्वती उनकी श्रेष्ठ कहानी है। 'कौमुदी: एक प्रश्न' में एक समझदार लड़की के हौंसले की दास्तान है जो परिवार और समाज से विद्रोह करके बार-बार दिखाए जाने की यातना से बचने के लिए स्वयं उस लड़के से शादी का फ़ैसला कर लेती है जिसे घर वाले पसंद नहीं करते। क्षमा शर्मा का 'नेम प्लेट' कहानी संग्रह में लड़कियाँ भी हैं, बूढ़ी औरतें भी हैं और दमन का शिकार वे औरतें भी हैं जो एक दिन चुप-चाप मार जाती हैं। और वे औरतें भी हैं जो लगातार संघर्ष करती हैं। वे इस मिथ को भी तोड़ती कि सौतेली माँ हमेशा सगी माँ से कम होती है। या विधुर बूढ़े के साथ एक युवा स्त्री के सम्बन्धों में प्यार या चिंता नहीं हो सकती। वे उस किस्म के स्त्रीवाद का शिकार नहीं हैं जहाँ स्त्री की समस्याओं के सारे हल पुरुष को गाली देकर हल कर लिए जाते हैं।

ममता कलिया का २००८ में लिखा खण्ड काव्य 'कितने प्रश्न करूँ' में सीता के चरित्र के माध्यम से यह विचार प्रस्तुत किया है कि यदि पुरुष नारी के सम्मान, मर्यादा की चिंता नहीं करता, उसे प्रताड़ित करता है, उसके अधिकारों और स्वत्व से उसे निर्वासित करता है तो स्त्री को खुद अपने सम्मान की रक्षा करनी चाहिए। 'सुनो मालिक सुनो' में मैत्रेयी ने बड़े कठोर शब्दों में इस सच्चाई पर प्रकाश डाला है कि पुरुष आज्ञादी के नाम पर भी नारी-देह का शोषण कर रहे हैं।

अनामिका का मानना है कि पुरुष वर्ग सच्चे अर्थों में अपनी पत्नी को लाइफ पाटनर समझे और उसे उतना ही सम्मान और महत्व दे जितने की वह अपेक्षा करता है। अनामिका का उपन्यास 'दस द्वारे का पिंजरा' एक कथा-कोलाज जैसा ही है। इसमें लेखिका ने नारी मुक्ति के साथ देश मुक्ति की बात जोड़ी है। अनामिका का दूसरा उपन्यास 'तिनका तिनके पास' में सांस्कृतिक व ऐतिहासिक सच्चाइयाँ दर्ज हैं। बड़ी ही प्रभावपूर्ण शैली उनके कवयित्री होने का सशक्त प्रमाण है। स्त्री विमर्श पर लिखी नासिरा शर्मा की पुस्तक 'औरत के लिए औरत' में लिखा है 'कि बलात्कार का शिकार होने वाली औरत को समाज हेय दृष्टि से देखता है। पुरुष तो उसे अपनी जागीर ही समझ बैठते हैं। कुछ तो मानसिक रोगी बन जाती हैं, कुछ आत्महत्या कर लेती हैं। बहुत कम ऐसी होती हैं जो बदला लेने की सोचती हैं।' ७

मैं समझती हूँ कि बेरहम पुरुष समाज की जब तक मानसिकता नहीं बदलेगी, तब तक नारी का शोषण होता रहेगा। आज बलात्कार की घटनाएँ बढ़ती जा रही हैं....

'वह एक मासूम कली थी / बड़े लाड-प्यार से पली थी अपने ऊपर था उसे / बला का विश्वास

एक दिन की है यह बात / चंद दरिदों ने लगाई घात / और

उसकी आत्मा को कर दिया / हमेशा के लिए बेलिबास.' ८

इसमें शक की कोई गुंजाईश नहीं है कि नारी लेखन नए आसमानों की तलाश कर रहा है। सादिका नवाब सहर का उपन्यास 'कहानी कोई सुनाओ मिताशा' में नारी जीवट को व्यंजित किया गया है। उनकी कहानियों में समाज की अनेकानेक समस्याओं को उठाया गया है। आज नारियों की रचनाएँ यथार्थ को बड़ी बेधकता से चित्रित कर रही हैं। नयी-नयी समस्याओं से वह जूझ रही हैं। यह नारी-सशक्तिकरण का जिंदा सबूत है।

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PSYCHOLOGY

U-SHAPED CURVE OF MARITAL SATISFACTION: AN INDIAN SCENARIO

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ABSTRACT

Marriage continues to be a desirable lifestyle for most people and the institution of marriage has historically been seen as a life-long commitment between two partners. The available results reveal that people tend to be both healthier and happier when they are married. As a consequence, marital satisfaction has been frequently studied. Marital satisfaction plays a vital role in the married individual to discern whether to stay in marriage or not. Studies demonstrate a rise in marital satisfaction in the later years of life. The U-shaped relationship starts off with an initial period of extreme marital satisfaction in an early "honeymoon phase" of marriage followed by a steady decrease throughout the child-rearing years, then, marital satisfaction once again rises in later marital life. In contrast studies have also found no significant, consistent changes in marital satisfaction across different stages of married life.

This article intends to study the level of marital satisfaction across different stages of married life among the Indian population. Becvar & Becvar's (1993) four stages of marital relationship such as the Honeymoon period (0-2 year), the Early marriage period (2-10 years), the Middle marriage period (10-25 years) and the Long-term marriage (25+ years) was followed in this study. A survey was conducted among 144 married male and females using the Marital Quality Scale by Anisha Shah (1995) which is standardized on the Indian population. Statistical analysis of the data shows differences in the levels of marital satisfaction across different stages of marriage. However the difference is not statistically significant.

Keywords : *Marital Satisfaction, Honeymoon period, Early marriage period, Middle marriage period and Long-term marriage,*

U-Shaped Curve of Marital Satisfaction: An Indian Scenario

Introduction

Marriage continues to be a desirable lifestyle for most people (Haseley, 2006). Research in the field is recently gaining momentum. The available results reveal that people tend to be both healthier and happier when they are married (e.g., Gottman, 1994; Orbuch & Custer, 1995; White, 1994 cited in Myers et al., 2004). Further, the most frequently studied aspect in research on marriage and family relationships is that of satisfaction, or what helps people maintain happiness in their marriages (Heyman, Sayers, & Bellack, 1994; Larson et al., 1995; Spanier, 1976 cited in Myers et al., 2004). In this study, the term "marital satisfaction" will refer to an individual's subjective evaluation of the marital relationship (Taylor, Peplau & Sears, 1997:272). "Satisfaction" may be used interchangeably with happiness, quality, and lack of distress, (Mathews, 2002).

Marital satisfaction seems to revolve around ten specific psychological characteristics. They are the following: communication, couple closeness, couple flexibility, personality issues, conflict resolution, the sexual relationship, leisure activities, family and friends, financial management and spiritual beliefs. All these ten emanate from the couples' relationship areas such as personality, leisure activities, conflict, communication, and parenting (Olson, Olson-Sigg, and Larson, 2008).

Stages of Marital Relationship

Becvar & Becvar (1993) have defined a somewhat arbitrary four stages of the marital relationship such as the Honeymoon period (0-2 year), the Early marriage period (2-10 years), the Middle marriage period (10-25 years) and the Long-term marriage (25+ years). There are emotional issues and critical tasks pertaining to each stage. The following table summarizes the same.

Table 1:
The Emotional Issues and Critical tasks in Different stages of Marital Relationship.

Stage	<i>Emotional Issues</i>	<i>Stage-Critical tasks</i>
1. Honeymoon period (0-2) year	Commitment to the Marriage	a. Differentiation from family of origin b. Making room for spouse with family and friends c. Adjusting career demands
2. Early marriage period (2-10 years)	Maturing of relationship	a. Keeping romance in the marriage b. Balancing separateness and togetherness c. Renewing marriage commitment
3. Middle marriage period (10-25 years)	Post-career planning	a. Adjusting to mid-life changes b. Renegotiating relationship c. Renewing marriage commitment
4. Long-term marriage (25+ years)	Review and farewells	a. Maintaining couple functioning b. Closing or adapting family home c. Coping with death of spouse.

Source: Becvar & Becvar (1993, p.130)

Marital SatisfAction Across Different Stages of Marriage

Marital satisfaction seems to be a complex process that has, over time been thought to be influenced by many factors that include education, socio-economic status, love, commitment, marital communication, conflict, gender, length of marriage, the presence of children, sexual relations, and the division of labour (Hendrick & Hendrick, 1992:194). The effect of the duration of marriage on marital satisfaction has been unconfirmed, but some research suggests that marital satisfaction declines over the first 10 to 20 years of marriage and then increases again in late adulthood and retirement (Steinmetz, Clavan & Stein, 1990:201). The U-shaped relationship starts off with an initial period of extreme marital satisfaction in early "honeymoon phase" of marriage followed by a steady decrease throughout the child-rearing years (Feldman, 1964), which rises slowly again in later life. Although a significant rise, the later-life increase is not found to reach the same heights found in the early stages of marriage (Anderson, Russell & Schumm, 1983; Troll, Miller & Atchley, 1979).

A cross-sectional study by Herman (1994) found that there were apparently no changes from adulthood through the various sub-stages of later life with regards to marital satisfaction. Other studies have found no significant or consistent changes in marital satisfaction in later life (Burr, 1970; Rollins & Feldman, 1970).

A study by Yarrow, Blank, Quinn, Youmans and Stein (1971, cited in Herman, 1994) states that approximately one-third of married elderly couples will experience a significant decrease in marital satisfaction and the remaining two-thirds were found to be happy and happier than younger couples. Illness is perhaps the single most important factor affecting the marital satisfaction of the elderly. However, elderly couples adapt to the changes imposed by physical impairments, significantly attenuating any negative effects on marital satisfaction (Herman, 1994). Herman's (1994) study has shown that there is no significant differences in marital satisfaction among groups of increasing age and there is no evidence supporting a decrease in marital satisfaction in the later cohorts. The illness of a spouse does not have a negative impact on marital satisfaction. Marital satisfaction can be just as likely in the elderly as it is in the middle-aged and younger.

There are gender differences in marital satisfaction in later life. Studies indicate that elderly husbands are much more satisfied with their marriages than are their wives (Bernard, 1973; Gilford, 1984; Lurie, 1974; Herman, 1994). Some studies have suggested that the presence of young children at home negatively affects marital satisfaction in many ways, but one of the explanations for this is that couples have less time to spend together (Lavee & Shartin, 1996:115). Stevens, Kiger and Riley (2001 :521) believe that satisfaction with the division of household labour, is a useful predictor of marital satisfaction, particularly for women.

The curiosity of the researchers to search for information regarding marital satisfaction among Indian population across different stages of marriage motivated this study.

Objective

To find out the level of marital satisfaction across different stages of marriage among Indian married individuals.

Hypothesis

Based on the objective of the study the following hypothesis were set.

H1: There will be Significant difference in the level of marital satisfaction across different stages of marriage among the subjects.

H2: There will be no difference in the level of marital satisfaction across different stages of marriage among subjects with regards to gender.

Methods

Participants

In this present study the researchers have intended to study the level of marital satisfaction across different stages of marriage among Indian married individuals. For this purpose a convenient sample of 144 married individuals (Male:44, 30% and Female: 100, 69.4%) from southern part of Tamil Nadu in India have been utilized. The sample is found with mean age of 41.12 (SD:13.41, range = 22-76) married for a range of 0.03 to 43 years .

Measurement

Marital Quality Scale (MQS) (Anisha Shah, 1995) was used to collect data. MQS is a 50-item, 12-factor, self-report scale developed to assess quality of marital-life and standardized on normal population in India. The scale has high internal consistency (coefficient alpha =0.91) and high test-retest reliability ($r=0.83$ over a 6 weeks interval). It has well established content and construct validity. The range for the total score is 50-200. As per the scoring of this scale higher the score indicates lower marital satisfaction and vice-versa.

Result

Table 1

The test of homogeneity of variance for sample of married individuals.

Variable	Levene Statistic	df1	df2	Sig.
Marital Satisfaction	1.810	3	140	.148

Table 2

Descriptive statistics of scores of the subjects on marital satisfaction across different stages of marriage on Marital Quality Scale (MQS)

Stages of Marriage	N	Mean	Std. Deviation
Honeymoon (0-2 years)	36	76.33	15.15
Early Marriage (3-10 years)	36	75.75	20.64
Middle marriage (11-25 years)	36	84.50	23.47
Long-term marriage (>26 years)	36	80.53	19.34
Total	144	79.28	19.98

Table 3

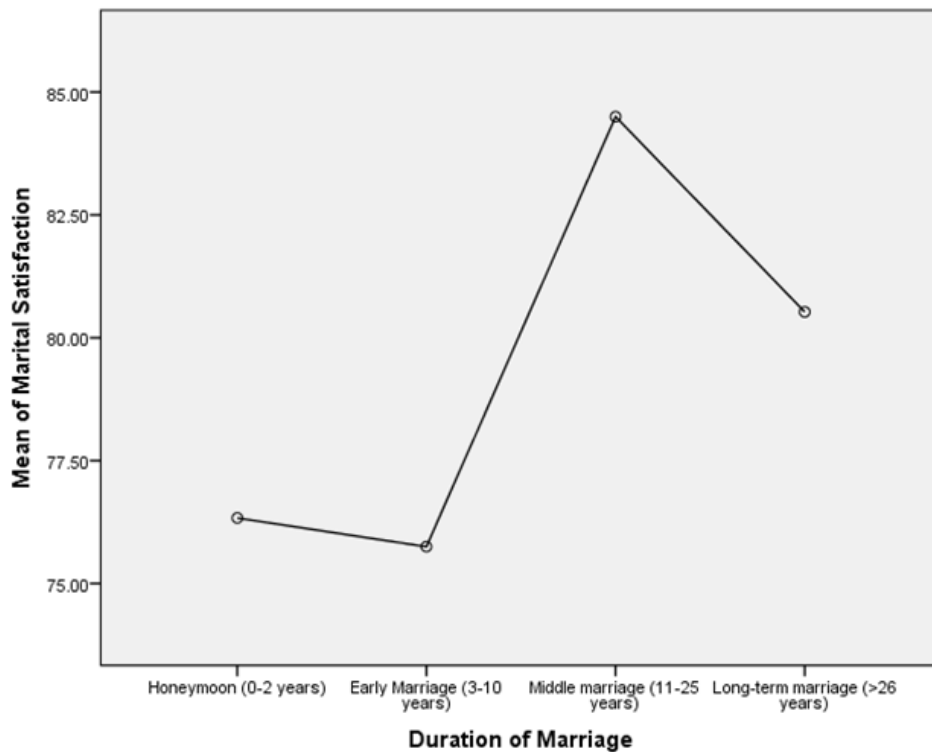
The summary of one-way ANOVA on marital satisfaction across different stages of marriage.

Source of Variance	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1798.18	3	599.39	1.52	.213
Within Groups	55310.72	140	395.08		
Total	57108.89	143			

A one way ANOVA shows that the mean score of marital satisfaction across different stages of marriage was not significant $F(3,140) = 1.52, P > 0.05$. With the level of increase on the duration of marital life their level of marital satisfaction remains almost constant. According to Becvar and Becvar theory there are four stages of marital life and when the comparison of the stages on the levels of the marital satisfaction of married individuals it has shown similarity in marital satisfaction. Thus the first hypothesis that there will be significant difference in the level of marital satisfaction across different stages of marriage among the subjects is not supported. At the same time, the mean difference among different stages found to differ systematically.

Graph 1

Marital Satisfaction of the subjects at different stages of marriage



This graph shows the marital satisfaction of individuals in the honeymoon stage is very high compared to upcoming stages. The level of marital satisfaction is increasing in the early marriage period that is up to ten years of marriage, which is decreasing as the marriage duration increases. The middle marriage, however, is very critical as far as marital satisfaction is concerned that the level of marital satisfaction steadily decreases. Moreover there is an improvement in the level of marital satisfaction in the long term marriages.

Table 4

Descriptive statistics of scores of the subjects on marital satisfaction for gender on Marital Quality Scale (MQS)

Variable	Gender	N	Mean	Std. Deviation
Marital Satisfaction	Male	44	75.82	17.58
	Female	100	80.80	20.86

Table 5

The summary of one-way ANOVA on marital satisfaction for male and female subjects

Source of Variance	Sum of Squares	Mean Square	df	F	Sig.
Between Groups	758.34	758.34	1	1.911	.169
Within Groups	56350.55	396.84	142		

Table 6

Mean Table: Duration of Marriage X Gender

Duration of Marriage	Gender	Mean	Std. Error
Honeymoon (0-2 years)	male	87.50	13.847
	female	75.68	3.358
Early Marriage (3-10 years)	male	75.25	5.653
	female	76.00	3.997
Middle marriage (11-25 years)	male	73.00	5.653
	female	90.25	3.997
Long-term marriage (>26 years)	male	76.78	4.616
	female	84.29	4.616

Table 7

Summary of ANOVA: Duration of Marriage X Gender

Source	Type III Sum of Squares	Mean Square	df	F	Sig.
Duration of Marriage	695.88	231.96	3	.605 ^{ns}	.613
Gender	210.04	210.04	1	.548 ^{ns}	.461
DM * gender	1824.49	608.17	3	1.586 ^{ns}	.196
Error	52155.41	383.49	136		

Note: ^{ns} Not Significant.

Though there is no significant difference in marital satisfaction in terms of male and female married individuals males are found to be more satisfied than females (male 75.82, SD :17.58; female 80.80 SD:20.86). Further closer look into research findings shows no significant difference between male and female in the level of marital satisfaction across different stages of marriage. Thus the null hypothesis

that there will be no difference in the level of marital satisfaction across different stages of marriage among subjects with regards to gender is accepted. However, it is interesting to note that men are having more marital satisfaction than women from the early marriage period onwards.

Discussion

Though the difference was not statistically significant, the present study has found that the U-shaped relationship starts off with an initial period of extreme marital satisfaction in the early "honeymoon phase" of marriage (0 to 2 years) and continues to slightly increase throughout early marriage period that is up to ten years. This is in line with the earlier research findings (Feldman, 1964). However, the study brought out a slight change from the earlier pattern of findings as the marital satisfaction continues to grow through early marriage whereas the earlier studies (Feldman, 1964) have found that the level on marital satisfaction decreases after honeymoon period though the difference is very meager. The present study is also in line with earlier studies that suggests that marital satisfaction declines over the first 10 to 20 years of marriage and then increases again in late adulthood and retirement (Steinmetz, Clavan & Stein, 1990:201). Further The findings of this study shows a precipitous decline in the level of marital satisfaction particularly in the middle marriage and a rise in the long term marriage (>26 years). This finding reaffirms the finding of earlier studies (Steinmetz, Clavan & Stein, 1990:201). However the increase in the level of marital satisfaction is not as high as that of the early stage (honeymoon phase). This is again in line with the earlier findings (Anderson, Russell & Schumm, 1983; Troll, Miller & Atchley, 1979).

Though the marital satisfaction changes across different stages of marriage, the present study has found that the difference is not significant. This can be attributed to the rich Indian culture that inculcates the minds of the young people to prepare themselves for the marriages before they enter into such stable and rather permanent institution. Another interesting finding is that though there are cultural differences the study result seems to be almost similar in terms of marital satisfaction. This tells about the common characteristics of the most valuable bond of marriage irrespective of country and culture. This helps people to connect very easily.

A study by Herman (1994) stated that marital dissatisfaction is not any more frequent in later life than it is at any other age or stage of the family life cycle. This seems to be true from the findings of the present study that the marital satisfaction improves in the long-term marriage. A study by Reedy (1989, cited in Herman, 1994) found sexual relations to be of little concern in the elderly. However, Herman (1994) found that there is an increasing awareness that enjoyment from sexual relations can exist well into later life. Some studies have found that older individuals reported greater marital satisfaction than younger individuals (Carstensen et al., 1995; Kulik, 1999, as cited in Barnes, 2005); it can be inferred that marriage in general improves over time.

Further, the present study shows higher marital satisfaction for women only in the honeymoon period in comparison with that of men. Thereafter, the level of marital satisfaction always remains lower for women when compared to men. This is supported by Belsky, Lang and Rovine (1985), who found that marital satisfaction declines after the first child, especially for wives (Wilkie, Ferree & Ratcliff, 1998:582). One common explanation is that the presence of children, particularly young children is associated with an increased housework load for women (Wilkie, Ferree & Ratcliff, 1998:582). Studies have shown time and again that adults with children living in the home report more worries and distress, higher levels of anxiety and depression, and less happiness and satisfaction than non parents (Lavee & Sharlin,

1996:115). In research that has compared marital quality between couples with and without children at home, with few exceptions, these studies have shown that the presence of children in the family lowers the level of marital satisfaction (Lavee & Sharlin, 1996:115). Looking into gender differences in marital satisfaction in later life, studies indicate that elderly husbands are much more satisfied with their marriages than are their wives (Bernard, 1973; Gilford, 1984; Lurie, 1974; Herman, 1994). The present study reaffirms this findings.

Conclusion

Considering not only the satisfaction of the individuals in marriage but also the other important concerns like child rearing, maintaining family values, and community living, remaining married seems to have more meaning. Intervention techniques such as marital therapy might be expected to help couples to remain married and to maintain satisfaction in marriage. Studies have proved that most couples report improvement in marital satisfaction immediately following marital therapies. All therapies are about equally effective in this regard, regardless of the "school" of therapy (Gottman, 1998). This study would help those in the counseling profession to understand the undercurrent of marriage. The incidence of marital satisfaction in any marriage, though, decreases at some stage of marriage due to the challenges of that phase of marriage, will improve over time. Those in the counseling profession need to acknowledge this fact before the couple make haste to make any decision to break the bond.

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YOGA AS AN INTERVENTION METHOD IN THE REDUCTION OF ANXIETY IN COLLEGE GIRLS

Cicilia Chettiar

ABSTRACT

The presence of high levels of anxiety in students has been documented in various studies. There are various methods of intervention that are suggested and have been found acceptable. This study covers the application of specific yoga techniques to female student population taught by a trained yoga teacher. It was hypothesized that students who are exposed to specific Yoga asanas will respond positively and find a reduction in their anxiety levels as measured by their physiological manifestations. Anxiety levels were assessed using Beck's Anxiety Inventory both before and after the intervention. A control group matching the experimental group in demographics was also used to ensure that change occurred only in the specific experimental group. Results indicate significant reduction in the levels of anxiety in the experimental group as measured by the t-test.

Keywords : Yoga, Positivity, Anxiety, Control Group

Introduction

The lifestyle of youth today is prone to a lot of stress and challenges. Particularly young students who are on the threshold of their careers that threaten to overwhelm their ability to cope. Even seemingly well adjusted young students are frequently prone to various anxiety based symptoms due to the pressures on them.

Not all such stressors are academic. Some are social, some financial and many are related to family. In the face of such overwhelming demands, many students give up the good fight and turn to unhealthy options. Some become part of gangs or cliques that provide a sense of identity and self-validation. Such gangs can range from most healthy to least healthy.

It is not always possible within the scope of the academic set up to provide too much of training or to provide guidance to the student to a very large extent. In such a scenario it makes sense to provide the student access to techniques and strategies that can be used by them on their own time at their own space and something that will benefit them in the long run. Besides, the additional burden of a stigma prevents most students from seeking therapeutic solutions. With this scenario as a reference point, the current study attempted to cover the student's personal growth and provide a coping mechanism that can be sustained even after they have completed their education.

The role of alternative therapies in the treatment of anxiety has been studied in great detail over the years. Although there are various methods to help in the management of anxiety, in the present study, yoga was selected as an alternative that could be taught to the students to train them to manage their anxiety. With research still on the rise today, yoga has been greatly commended for its triumphs in "modulating stress response systems" (Kirkwood, 2005). This was largely due to the need for an instrument that required very little investment of time and money to sustain it and yet yield a maximum of returns. Most of the student population is financially dependent on their parents and so providing them techniques that further add to their financial burden was not considered viable.

Yoga & Anxiety

Since the 1970s, meditation and other stress-reduction techniques have been studied as possible treatments for depression and anxiety. Available reviews of many studies have shown that yoga can reduce the impact of exaggerated stress responses and maybe helpful for both anxiety and depression. The benefits of yoga are not just restricted to the improvement in physiological states as shown by biological indicators. It extends to the perception of stress. By affecting stress perception it modulates stress response system. The individual therefore observes a noticeable change in his experience of life in general and anxiety in particular.

The use of breath work, or pranayama, is useful to those who suffer from anxiety particularly because breathing exercises help combat the physiological symptoms such as, short, tight upper-chest breathing. Relaxation is the key to the elimination of anxiety because when one deepens the breath by lengthening the exhalation they are reducing the short shallowness of breath that is associated with the inhalation. Lengthening of the exhalation can help the person achieve a healthy level of carbon dioxide in the bloodstream that helps in the relaxation process.

The different bodily postures (asanas) and the breathing exercises are considered central to the aim of achieving relaxation and reducing anxiety (Monk-Turner & Turner, 2010). There have been numerous studies confirming the beneficial effects of yoga. There are also known physiological benefits to the practice of yoga (Bali, Ebenezer, & Nagendra, 2010). Yoga was also found to have a beneficial effect on perceived stress, coping and experience of positive and negative affect (Permith-Levine, 2014).

In a comparative study (Gupta & Sawane, 2012) on the effects of yoga and swimming on pulmonary functions, it was found that swimming had a slight edge as compared to yogic exercises. The inclusion of physiologists in the team of yoga researchers has led to a significant increase in the credibility of yoga thanks to the physiological measures that act to verify and justify the psychological effects felt by the yoga practitioner. But there are many studies that support yoga in the treatment of rheumatoid arthritis (Telles, Naveen, Gaur & Balkrishna, 2011), stress management (Kirkwood, Rampes, Tuffrey, & Piklington, 2005), decreasing heart rate & systolic and diastolic blood pressure (Selvamurthy et. al. 1998,) and decreasing anxiety (Michalsen et. al. 2005; West et.al. 2004), and increasing feelings of emotional, social, and spiritual well-being (Moadel et.al. 2007).

Brown and Gerbarg (2005) in a paper on Sudarshan kriya Yogic breathing in the treatment of stress developed a neurophysiologic model. This model integrated research on yoga with polyvagal theory, vagal stimulation, hyperventilation and clinical observations. Based on research they explained how slow breathing had an impact on the autonomic nervous system. They compared to this breathing to animal studies which indicated this breathing occurs in threatening situations for animals but for humans occurred in non-threatening situations as well. During slow breathing people feel calm but alert and attentive.

The sympathetic nervous system (SNS) is an adaptive system that mobilizes energy for “fight or flight” behaviours. Bhastrika, a form of breathing technique enhances the SNS reserves and the capacity to continue functioning effectively over time as opposed to becoming depleted and in reaction to multiple-stressors becoming hyper-reactive or hypo-reactive.

Method

The study used a pre and post experimental design across an experimental and control group. There were thirty students each in experimental and control groups. Results of anxiety as measured by Becks' Anxiety Inventory were evaluated before intervention and after intervention thus creating a pre and post experimental design. The following hypotheses were generated:

Hypotheses

1. There will be a statistical difference in the pre-test & post-test BAI scores for the experimental group.
2. There will be no difference in the pre-test & post-test BAI scores for the control group.

Participants

The participants were 120 females of a suburban Mumbai college 18-20 year olds studying in the arts stream. None of the participants were from the psychology stream and had no prior experience with yoga. The participants were invited after explaining to them that they would have to make a commitment of one month and perform the tasks as assigned. Mean age of the participants was 19.1 years.

Materials

Becks Anxiety Inventory (BAI) was used to assess the anxiety levels of the students and after the intervention program. BAI (Beck, Epstein, Brown & Steer, 1988) is a 21-item scale that showed high internal consistency ($\alpha = .92$) and test-retest reliability over 1 week, $r(81) = .75$.

Yoga Exercises or Asanas

The following exercises were taught to the students by a trained yoga teacher. The exercises were selected on the basis of the benefits that could be provided in the reduction of anxiety & fatigue and also increase in concentration.

1. Prithvi Mudra - Touch Ring Finger to Thumb

Prithvi Mudra helps to strengthen the body and alleviates fatigue. It also helps to open the mind and frees it from irrational prejudices and beliefs. Practicing this Mudra also helps to foster self-confidence and belief in the self.

2. Anulomvilom - This is a breathing exercise meant to purify the body as well as the mind. It reduces stress and has physiological benefits

3. Bhramari – This calms the mind by settling the flight or fight response pattern. It also claims to lower blood pressure and aids in healing the body tissues. Keep your finger on your ears & make Honey bee sound.

4. Bhastrika Pranayama - This rhythmic inhalation and exhalation stimulates the circulation of cerebral fluid, creating compression and decompression in the brain. Rhythmic diaphragm movements stimulate heart & lung muscles improving blood circulation. Accelerated blood circulation and rate of gas exchange in each cell produces heat and washes out gases.

5. Simhasana or Lion Position - This position benefits the face and the throat. It improves posture prevents sagging of the throat and development of wrinkles and can therefore be considered to have aesthetic benefits which are the priority for most young girls.

6. Abdominal Breathing - By expanding the lung's air pockets and improving the flow of blood and lymph, abdominal breathing also helps prevent infection of the lung and other tissues. But most of all it is an excellent tool to stimulate the relaxation response that results in less tension and an overall sense of well being.

All the above stated benefits are according to the Yoga teacher and have found echoes in magazines, journals and web sites related to Yoga.

Procedure

The participants were first briefed about the study. The BAI was administered to the group. Thirty students were randomly selected as control group. The remaining thirty were taught the asanas through demonstration. Each participant also performed the asanas before the Yoga experimenter to ensure that they had clearly understood the technique of performing the asanas. Once the experimenter was certain that the students were sure about what they had to do, they were instructed to perform these six exercises everyday early morning. The students followed the instructions and performed the yoga asanas or exercises for a thirty day period. At the end of thirty days the BAI was administered to them once again and the scores were tabulated.

Statistical Analysis

Statistical analysis was carried out using the t-test with time (pre-test, post-test) as the subject factor for comparison and with the scores on the BAI as the dependent variable.

Results and Discussion

Difference between means was calculated using the SPSS software. The anxiety scores of the EG before the Yoga intervention ($M=32.10$) was clearly higher than the anxiety scores after intervention ($M=17.97$) with $t(30) = 4.93$, $p=.000$ (two tailed), $d = .90$. The anxiety scores of the CG before the Yoga intervention ($M=32.10$) was found to have increased slightly after the intervention period of 30 days ($M=32.47$) with $t(30) = -.367$, $p=.878$.

The statistically significant result for the experimental group indicates that there has been an impact of the intervention provided. The effect size is also significantly large and enables us to consider the intervention program favorably.

The present study adds to the body of research in the field of yoga and anxiety. The population being restricted largely to female under graduate students ensured comparability between subjects leading to a largely matched sample. The reduction in anxiety scores with the BAI was dramatic with the fall being almost fifty percent.

The BAI is largely a measure of physiological symptoms related to anxiety. Therefore the use of Yoga asanas specifically aimed at reduction of bodily stress was a fruitful effort. The asanas were decided after understanding the requirements of the students in terms of physical and emotional relief. At the same time they were concerned that the intervention or should not impact their lifestyle or inconvenience them.

The entire set of six exercises took about fifteen minutes in a day. Encouraging students to perform them on a daily basis in the early hours of the day was a challenge which was met by following up regularly. The above study although conducted with a limited sample, was justified by the success rate observed by the researchers and the participants. All those who were part of the experimental group expressed an easing up of life in general. Although they were unable to clearly articulate what changed specifically, they had no doubt that performing these asanas regularly had great physical & psychological benefits thereby leading to a better quality of life.

Limitations

The sample size could be considered a concern. There was also a possibility that the students being mindful of their Yoga routine also developed a healthier attitude simply because of the Hawthorne effect (Mayo, 1945). Some of the challenges of yoga research as expounded by (Brown et. Al., 2005) like designing sham controls, double blinding, fully documenting yoga procedures obtaining the right instructors etc. can even be applied to this study. Yet an attempt was made to ensure the presence of a matched control group and uniformity in the conduction of Yoga asanas.

Conclusion

The above study lends support to the assumptions about the beneficial effects of Yoga. Students can be empowered by including Yoga as an essential part of their curriculum. More empirical studies should be conducted to understand the applications and benefits of Yoga in the student community.

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SOCIOLOGY

FINANCIAL LITERACY WITH SPECIAL REFERENCE TO INSURANCE

Prerna Ramteke

ABSTRACT

In today's times human life is very busy, stressful and full of health problems with lots of insecurities. To overcome these problems we attend yoga classes, do meditation, go for walks, jog and work hard to make more money to live a happy and lavish life but life is also full of risks, uncertainties and since the element of risk is incidental to life and cannot be avoided or transferred, many natural risks or losses can be avoided through insurance. Insurance is a contract by which the insurer (insurance company) in consideration of the payment of a sum (premium) agrees to pay a specified sum to the Insured in the event of happening of a certain event. Financial literacy among the middle class and the lower class is very low or negligible due to the absolute struggle for survival in today's time. Insurance of any kind or type is almost nonexistent and hence literating them about the importance of Insurance is very crucial to save for the rainy day as saying goes "Prevention is better than cure"

Keywords : Insurance, Insurer, Insured, Premium, Policy, Risks.

Introduction

"Man on Earth always had an eye on the avoidance of ill luck and has tried in all ages somehow to ensure himself and to take out a policy of some sort on which he paid a regular premium in some form of social denial and sacrifice." Sumner and Keller.

Insurance has a past with merchants who had power and money. The common man was not even aware of this as there were hardly any risks involved in his life, he had no property to be stolen or unforeseen weather to damage it and if it were to happen he would blame the almighty for it. Therefore the knowledge about insurance among the middle and lower middle class, especially the lower income group is very poor for the fact that they earn to survive and have a hand to mouth existence. These socio economically weaker groups of people have a very difficult life due to lack of education and awareness. These groups have now realized the importance of education due to their backwardness in most things in life and the rising cost of living in urban areas has made their life very difficult and unmanageable and therefore they want their children to be educated and do not suffer as they have. The people from these groups hardly have any savings and most of them do not have any bank accounts. The college helped the students to open bank accounts and through class interactions we found they had no knowledge about insurance thus we arranged for a lecture on insurance to make them literate about finance and security in life.

Hisotry of Insurance

From the early times human societies have tried to find ways to minimize the shock of existence and become aware of doing things together by pooling the resources and helping out the needy ones. The concept of mutual cooperation can be traced to ancient times where enterprising merchants sent caravans and ships to trade with India, Egypt, Phoenicia and China. Traders in older times devised a system of contracts in which the supplier of the capital of business would agree to cancel the loan if the trader was robbed of his goods. The trader who borrowed the capital paid an extra sum (premium) for this kind of protection over and above the usual interest. As for the lender collecting these premiums from many traders made it possible for him to absorb the losses of the less fortunate or unfortunate few, who suffered the loss. This arrangement proved to be sensible and appealing than the earlier one where the trader's ship and other tangible property as well as his life and that of his family were pledged as slaves.

Over the period of time, this practice was sensibly legalized in the code of Hummurabi in 2100 BC. The Phoenicians and the Greeks applied a similar kind of system for their sea business. The Romans used burial clubs as a form of life Insurance, providing funeral expenses for members and payments to the survivors for future subsistence. Growth of Towns and trade in Europe gave birth to medieval guilds and they undertook to protect their guild members from losses by fire and shipwrecks, provide ransom

to pirates, support in sickness, poverty and to provide decent burial. By the middle of 14th century as evidenced by the earliest known Insurance contract (Genoa, 1347), Marine insurance was practically universal among maritime native of Europe. Therefore the first kind of formal Insurance business was marine Insurance. Traders who met in the Lloyds coffee house in London agreed to share the losses of their goods carried by ship due to pirate attacks, bad weather or sinking of the ships. The first Insurance policy was issued in England in 1583.

Meaning of Insurance

The word 'Bima' was derived from the Persian word "Bim" meaning "fear" and "Bima" means expenses incurred to get rid of fear."

Functional Definition

"Insurance is a process in which uncertainties are made certain" - Mac Gill

'The function of insurance is primarily to decrease the uncertainty of events". Thomson has defined it as "Insurance is a provision which a prudent man makes against fortuitous or inevitable contingencies, loss of misfortunes. It is a form of spreading risks".

Legal Definition

According to Chief Justice Tindal – "Insurance is a contract in which sum of money is paid by the assured in consideration of the insurer's incurring the risk of paying a large sum upon a given contingency" In legal terms, Insurance is a contractual agreement whereby one party agrees for a consideration called premium, to compensate another party for losses. Thus, an insurance transaction involves the following terms

- 1) Insurer – The party agreeing to pay for the losses of the insured
- 2) Insured – The party who insured his risk with the insurer
- 3) Premium – The payment to the insurer received from the insured for indemnifying the losses
- 4) Policy – It is a contract between the insurer and the insured that sets the contractual obligation
- 5) Exposure to loss – The insured's possibility

Risk

Risk is an uncertainty of loss and is central to the study of Insurance and it is good to know this concept before we know what Insurance is. Risks can be categorized as fundamental and Particular risks.

Fundamental risks are impersonal in origin and consequences and their effects generally falls on masses. They arise out of the nature of the society we live in or from some physical calamities like war, Inflation, changing customs, typhoons, tidal waves, tsunamis etc. These risks are largely uninsurable and some of them are insurable depending on the circumstances. **Particular risks** has its origin in individual events and its impact can be felt locally like Theft of property, damages due to accidents explosion of a boiler due to negligence of employees have personal effects.

How Insurance Works

The mechanism of Insurance is very simple. People who are exposed to some kind of risk come together and agree that if any one of them suffers a loss, the others will share the loss and make good to the person who lost. Therefore different kinds of risks are identified and separate groups are made. By Insurance, the heavy loss that anyone or few of them suffer is divided into bearable small losses by all. In other words, the risk is spread among the community and the likely big impact on one or few is reduced to smaller manageable impacts on all. The manner in which the loss is to be shared is determined beforehand and is proportional to the risk that each person is exposed to and is indicative of the benefit he would receive if the peril befell him. These insurance companies collect the share of people to pool in advance and create a fund from which the losses can be paid.

Right and Responsibilities of the Insurer

- To collect premium from the insured
- To specify rules and conditions that govern the promise made under the policy
- To pay for the losses occurred and claimed by the insured

Rights and Responsibilities of the Insured

- Obligation to pay premium to the insurer
- To collect payment from the insurer if a covered loss occurs
- Obligation to comply with the terms and condition prescribed by insurer

About Insurance Acts

Insurance Act, 1938 had provided for setting up of the Controller of Insurance to act as a strong and powerful supervisory and regulatory authority for insurance. Post nationalization, the role of controller of Insurance diminished considerably in significance since the Government owned the insurance companies. The Insurance Regulatory and Development Authority Act 1999 is an act to provide for the establishment of an Authority to protect the interests of holders of insurance policies, to regulate promote and ensure orderly growth of the insurance industry and for matters connected therewith or incidental thereto and further to amend the Insurance Act, 1938, the Life Insurance Corporation Act, 1956 and the General Insurance Business (Nationalization) Act, 1972 to end the monopoly of the Life Insurance Corporation of India (for life insurance business) and General Insurance Corporation and its subsidiaries (for general insurance business). Insurance companies accept risks, which may even be beyond their resources. They transfer their extra risk to reinsurance companies. Reinsurance act as the wholesale market for insurance business. The chain of risk transfer then becomes like this

Amendment of the Life Insurance Corporation Act, 1956

The Life Insurance Act, 1956 shall be amended in the manner specified in the Second Schedule to this Act. This amendment ends the monopoly of the Life Insurance Corporation of India to do life insurance business in India and opens the entry of private sector Indian companies into the life insurance business.

Amendment of General Insurance Business (Nationalization) Act, 1972

The General Insurance Business (Nationalization) Act 1972 shall be amended in the manner specified in the Third Schedule to this Act. These amendments ends the monopoly of the General Insurance Corporation of India and its subsidies to do general insurance business in India and opens the entry of private sector Indian companies into the general insurance business.

The Life Insurance Corporation (LIC) Act, 1956

Preamble (Act No. 31 of 1956) [18th June, 1956]

An Act to provide for the nationalization of life insurance business in India by transferring all such business to a Corporation established for the purpose and to provide for the regulation and control of the business of the Corporation and for matters connected therewith or incident thereto. Be it enacted by Parliament in the Seventh Year of the Republic of India as follows:

The Insurer and the Insured to have Mutual Goals

One thing the insured must remember is that by transferring the risk to an insurance company, he has not shed his responsibility for managing the risk. If an accident occurs, the company is not going to repair or replace the car and if the car is lost, it is not going to search or trace it. It is the duty of the insured to avoid loss as far as possible. If avoidance is not possible, the insured must try to prevent or minimize the loss from occurring by acting as if he is uninsured. He has to maintain his insured property carefully, and has to protect it in an untoward situation and make it available for inspection to the insurance company, if he incurs a loss.

Insurance companies motivate people to cover risks

It is true that the risk minimized if collected under a group. But how many people realize this risk is their own? Only an insurance company understands practice of this idea. The risk owner/bearer may have knowledge of the risk. But because, it is intangible and contingent in nature, he usually ignores it. A risk bearer needs to be motivated to come together into the group. This is done by the insurance company. It uses its marketing people – agents and brokers to do this job. In case of compulsory insurance like motor insurance, the problem is less but the insurance is usually voluntary (life and health insurance) and the people have to be motivated and attracted for example, through tax incentives to come and join the pool.

Insurance companies accept risks which may even be beyond their resources. Insurance companies transfer their extra risk to reinsurance companies. Reinsurance companies act as the wholesale market for insurance business. The chain of risk transfer then becomes like this

Marketing of Insurance

Marketing of insurance is done by agents and brokers. Other channels like banc assurance, online sales, telemarketing, etc. are also used. The main aim is to motivate more and more people to join into the group, so that they pay premiums through which the claims and expenses are met and profit is

earned by the Insurance Company and is further distributed among policyholders as bonus or is offered as reduction in premium in case of without profit policies.

Insurable Interest

The risk that is to be insured must result in some form of financial loss to the person taking insurance. Otherwise, any person could insure some other person’s house or car so that when the house or car was damaged he, in addition to the owner of the property, would receive compensation form the insurance company. This is not allowed. One of the basic doctrines of insurance is that the person insuring must be the one who stands to suffer some financial loss if the risk materializes.

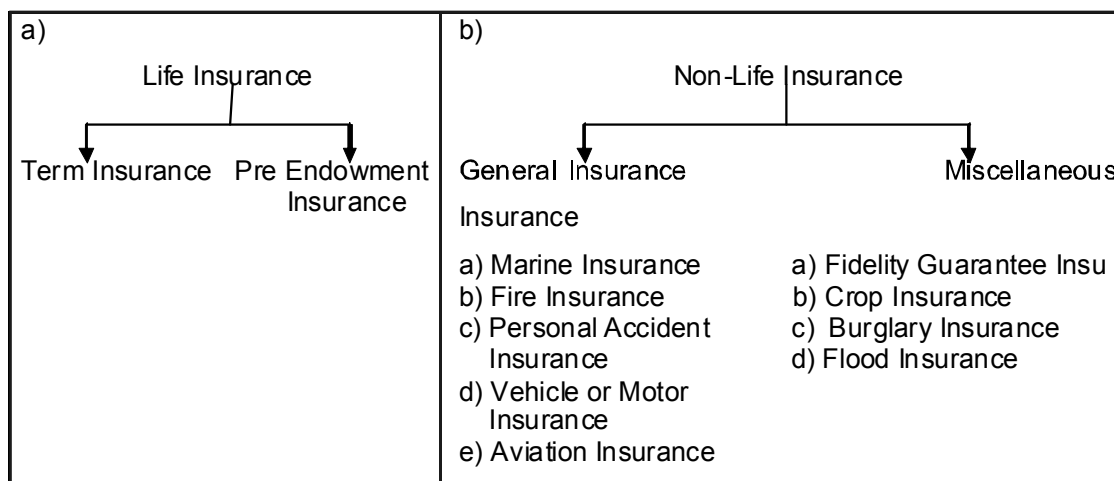


Characteristics of Insurance

- 1) It is a cooperative device
- 2) It helps in risk sharing and risk transfer
- 3) Calculates risk in advance
- 4) Payment/claim amount is paid on occurrence of contingency
- 5) Amount of payment
- 6) Number of persons insured is large
- 7) It is neither charity nor gambling

Types of Insurance

There are 2 types of Insurances



Functions of Insurance

- 1) It helps in capital formation
- 2) It provides certainty
- 3) It provides protections
- 4) It helps in prevention of losses
- 5) It shared risk

Meaning of Life Insurance

Life Insurance contract may be defined whereby “The insurer in consideration of a premium paid either in lump sum or in periodical installments, undertakes to pay an annuity of certain sum of money either on the death of the insured or in the expiry of a certain number of years”. An untimely and premature death of the bread-earner brings economic disaster to the dependent family.

There are 3 ways to remove problems of economic security.

- 1) Social security schemes
- 2) Group effort
- 3) Individual effort

Some social security schemes are initiated by government of India for the social and economically backward sections of the society especially for people below poverty line but they are lacking in execution. There is an urgent need to educate people to invest in insurance products to face unforeseen incidences and circumstances. When insurance is sold, insurers have to deal with the problem of adverse selection.

Objectives

- a) To find out the Financial Literacy among this (selected) group of People
- b) To find out if the selected group think investing in life Insurance is worthwhile

Methodology

This is a survey based study. Primary and Secondary data were used. A questionnaire was prepared and it was filled by the parents with the help of their daughters who were given an orientation about Insurance, its types and importance in present times.

General Profile of Respondents

A sample of about 34 people (ie. parents of our degree college students) were taken who are in the age group of 40 – 50's and among them 25 were male and 9 female participants.

EDUCATION	Non Matric	SSC	HSC	Graduate	Not mention
	6	14	4	7	3

RELIGION	HINDUS	MUSLIMS	CHRISTIAN
	17	16	1

AGE	35 – 40	41 – 50	51 – 60
	5	21	8

INCOME	< 10,000	> 10000	15000 – 20000	> 20000
	2	13	5	8

NATIVE PLACE	MAHARASHTRA	UP	DELHI	KARNATAKA	RAJASTHAN	GUJARAT
	2	12	1	8	4	6

Findings

The data from the survey revealed the following:

1. How did you know you about Insurance?

TV	Radio	Friends	Agents	Family
18	2	3	9	15

- a) 17 – People were aware about LIC
- b) 03 – People were aware about Max New York Insurance
- c) 02 – People were aware about Reliance Insurance
- d) 04 – People were aware about ICICI Lombard
- e) 01 – Persons was aware about Postal Insurance

2. How did they make the premium payments?

- 10 people paid yearly premiums
- 3 people paid quarterly
- 4 people paid monthly

From some open ended questions it was found that only 50% of these people had knowledge about the Insurance (whether life or vehicle). Most of these people belonged to the lower middle class (also lower education level) and hence it was assumed that these people did not have enough money to invest in insurance policies. The data also indicates that most of these people did not have knowledge about the working or functioning of the insurance. Hence we can say that these people were financially not very strong (weak) and did not have financial literacy as how to invest money and where. The data collected revealed that half (ie. 17) of the parents were not having policies of any kind and they did not have enough knowledge about insurance.

Therefore there was an urgent need to make these students financially literate. A workshop was organized by the department on what is insurance and the different types of Insurance available in the market. The girl students were first made aware of the risks which we encounter in our lives and how to overcome them by investing money in different insurance policies available in the market and secure your life. The workshop also helped them to understand the importance of saving money for the rainy day by stretching your budget today to secure your tomorrow and also to educate their parents on the importance of investing in insurance policies for their old age, children's education, marriage, and other unforeseen circumstances. It was also found that the parents were happy to know more about the policies which would help them in emergencies and were also glad especially to know that at least their daughters knew more about insurance than them and would be able to guide them.

Conclusion

Thus from the above findings we can conclude that Insurance can be deemed as a luxury among the lower middle class where there is hardly any money left to save for a rainy day let alone save for a thing called insurance. People live for today and do not think about what tomorrow will bring and struggle to meet the ends of daily life. Therefore we found this exercise of educating them about insurance very fruitful for students as well as their parents.

Every Individual has to undergo different phases in life depending on different financial needs and patterns of income. Every person should prepare his or her financial plans. Keeping in mind the different economic factors that influence his or her pattern of living, the emergence of nuclear families and double income has given rise to personal financial planning. Thus life Insurance plays a significant role in financial planning by meeting the contingencies, accumulating savings and offering tax advantages. Educating girls today especially in finance helps her to plan her family budget and also save for emergencies and thus be prepared for emergencies and tackle them without any burden and stress and make life more peaceful and happy. Therefore schools should also start educating children about finance and budget planning and little bit of accounting to cope with their expenses and budgets and spend money wisely.

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SOCIAL (IN) SECURITY IN INDIA : SOME REFLECTIONS

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ABSTRACT

This paper is directed to explicate social (in)security in India and the need to reconsider the prevailing social security as Indian society has come a long way from agricultural society to industrial society and now a technologically advanced society where from extended and large joint family system to nuclear family and now single parent family has been the reality. India is also facing some type of threats either due to internal or external conflicts almost everyday in one or the other form at familial and social level, so social security has become the need of the hour. Social security is not a recently originated concept in India. It has existed in every society. But with changing Indian social scenario, it is unavoidable to continue with the prevailing social security. In the light of the above said observations, the paper tries to understand the concept of social security, its various strategies, schemes and the requirement to reflect on it to do something concrete in this direction to do justice with the Indian society with respect to the global and local transformations taking place at a rapid pace. Besides the paper also tries to explore the possibilities for the marginalized section of society –disabled and women as far as social security is concerned.

Keywords : Social security, contemporary Indian society, global and local transformations

Introduction

Every human being in general is dependent on others in society in day to day life besides when one is a child or an old person but marginalized sections - pregnant woman, sick and disabled in particular need special assistance from others for fulfillment of their basic needs otherwise too. All healthy and young person help others when they are able-bodied so they owe a debt from society when they become aged, helpless, invalid or disabled and then it is essential on the part of society to provide help to them when they are in need indeed. Therefore, social security is not a recent concept rather it exists in almost every society in one or other form. When a society guarantees help and assistance to those who are temporarily or permanently incapacitated, it is known as social security. It is difficult to define the concept of social security as it is looked at differently by people belonging to different strata, sectors and nations and there is no universally accepted broad definition.

International Labour Organisation defines social security as “the security that society furnishes through appropriate organization against certain risks to which its members are exposed.”

According to Sir William Beveridge, “Social security is an attack on five giants namely, Want, Disease, Ignorance, Squalor and Idleness.” (In 1942 Sir Beveridge prepared a detailed plan on social security which is known as Beveridge Plan 1942)

First International Seminar on Social Security opines thus: Each country must create, conserve and build up the intellectual, moral and physical vigour of its active generation, prepare the way for its future generations and support the generation which has been discharged from productive life. The social security is a genuine and rational economy of human resources and values.

Article 22 of the Universal Declaration of Human Rights states that, “Everyone as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of the each state, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality” (UN, 1948)

Thus social security is a planned commitment of a society to relieve the discomforts of every generation and each section of society. Social security is exclusively operated by government and its benefits are allowed strictly on the basis of needs of an individual or a family. It ensures peaceful and harmonious life to the society in general as it provides protection against socially recognized conditions including childhood, poverty, old age, widowhood, disability, unemployment and other risks such as - protracted illness, pregnancy and child birth, accident and incapacitation due to disease, shock (trauma)or

accident, death when individual is unable to take care of his/her own needs and that of the family members be it physical, social, psychological and financial. It also refers to basic security providing access to basic necessities-food, clothing, shelter, education, medical care etc., and services provided by administration responsible for social security. It includes maintenance of income in case of interruption of employment on retirement, disability and unemployment and social insurance when people receive benefit or services in recognition of contributions to an insurance scheme such as- retirement pensions, disability insurance, survivor benefits and unemployment insurance. Thus social security protects not just the subscriber but also his/her entire family by giving benefit packages in financial security and health care when an earning member either retires, dies or suffers a disability. These schemes designed to guarantee at least long term sustenance act as a facilitator as it helps people to plan their own future through insurance and assistance. In other words, social security provides protection and promotion. The aim of protection is to prevent decline in living standard while of promotion to raise the general living standard and to expand the basic capabilities of the population.

Social security in India has been prevailing informally as in joint family the social security needs of all the members are taken care of owing to the cultural traditions and a sense of shared responsibilities towards them especially the aged, invalid or widow provided the family has resources. However, the scenario has changed a lot due to increased migration, urbanization, demographic changes, besides the transition from agricultural economy to industrial economy and the extended large family system to nuclear family system. Lately, there are innumerable factors which contribute to social insecurity in knowledge based economy, globalized, sci-tech advanced society with emerging single parent family structure, such as -internal and external conflicts, terrorist attacks, physical and psychological abuse, domestic violence happening anytime and anywhere to anyone, government transport- road, rail and airways being prone to accidents due to negligence; individuals too being stressed, frustrated and undisciplined harm directly or indirectly. Therefore the formal system of social security has become the need of the hour and has gained national importance.

Review of Literature

In fact about 80 % of the global population live in conditions of social insecurity i.e. they have no access to formal security beyond the limited possibilities of depending on their families, kinship groups or friends. Among these 80 percent, 20% live in abject poverty- the cruelest form of insecurity. India is the second most populous country in the world. People are desperately poor as one quarter of world's malnourished live in India. The social security in a large and diverse country like India is bound to be complex despite a long tradition of informal social security as India is a relationship based society still it is trying to come to terms with social changes through a rule based system. (Bagchi & Gope, 2012)

Objectives

- i) To understand the prevailing social security in India and find out how and why the need to reconsider it has arisen.
- ii) To analyse the various strategies, schemes with respect to the global and local transformations taking place at a rapid pace.
- iii) To explore the possibilities of social security for the marginalized section of society especially disabled and women and to reflect who is responsible for it –government or individual/ society or both.

Sources of Data Collection

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.

Limitations of the Study

This study is made only in relation with secondary data available from various library resources.

Findings and Discussion

Indian society has come a long way from agricultural society to industrial society and now a technologically advanced knowledge based society where from extended and large joint family system to nuclear family has been existent and now single parent family is the reality too. India is also facing some type of threats either due to internal or external conflicts almost every day in one or the other form at familial and social level, so social security has become the need of the hour. Social security is not a novel concept in India too but with changing Indian social scenario, it is unavoidable to continue with the prevailing social security.

The article 43 of the constitution of India speaks of state's responsibility to provide social security to the citizens of this country. Therefore social security strategies in practice include- social insurance with the participation of the beneficiary pooling risks and resources; social assistance financed from general revenues and granting benefits on the basis of means test; employers liability schemes where there is an identifiable employer and within the economic capacity of the employer; national provident funds; universal schemes for social security which act as preventive, promotional and protective schemes. But in the beginning social security benefits had been mostly extended only to working population in the organized sectors. The organized sector chiefly includes those establishments which are covered by the Factories Act, 1948; the Shops and Commercial Establishment Acts of State Governments, the Industrial Employment Standing Orders Act, 1946 etc. through legislations like- Employees State Insurance Act 1948; Workmen's Compensation Act 1923; Employees Provident Fund and miscellaneous Provisions Acts 1952; Payment of Gratuity Act 1972; Maternity Benefits Act 1976.

But the unorganized sector was not covered by the labour law as it has seasonal and temporary nature of occupations, high labour mobility, dispersed functioning of operations, casualization of labour, lack of organizational support, low bargaining power, etc. In rural sectors it includes landless agricultural labourers, small and marginal farmers, share croppers, forest workers, rural artisans; person engaged in bee-keeping, animal husbandry, fishing, horticulture, toddy tapping etc. whereas in the urban areas, it includes primarily manual labourers in construction, carpentry, trade, transport, communication etc. and also includes street vendors, hawkers, head load workers, cobblers, tin smiths, garment makers etc. . Thus the workforce in the unorganized sector is more prone to socio-economic hardships and the social insecurity prevails due to many reasons and so the social security benefits are immensely needed. A few examples from informal unorganized sector tell the sad stories and poor plight of the neglected work force especially women who enter to work force to improve the living conditions. "We toil from early morning to late at night, on our feet and even then we don't have enough to feed our bellies", says 70 years old Karimabibi, a home based worker from Ahmedabad. The women workers who are agarbatti/incense stick rollers end up being cheated as sometimes they don't get enough mixture, the employers keep shifting the factories or they experience non-payment of minimum wages or delayed payment of wages. Child labour is rampant in this field. Rehanabi of Ahmedabad observes, 'she has stitched petticoat, made rachis and kite strings. Her four daughters are also engaged in the same work but for any kind of credit they depend on relatives.' The women in varied informal sectors suffer from various diseases due to inadequate basic facilities, lack of sanitation and hygiene and malnutrition.

But ironically, the more than 92% workforce in the informal sector which contribute more than 60% GDP is largely unrecorded and has been neglected in this regard in the last so many years. Of late the issue of providing social security to the growing segment of unorganized sector became a significant part of development related deliberation in India. Therefore Government of India has made various efforts in this direction and managed to get The Unorganized Workers Social Security Bill passed in the Lok Sabha on 18 December 2008. The then Labour Minister Oscar Fernandes termed the Bill as the "first step in 60 years to remove difficulties of the poor." The bill provides for various welfare schemes like health insurance, group accident benefits, saving-cum-relief scheme and family and old-age benefit schemes. Government has decided to set up a 'National Social Security Fund' with an initial allocation of Rs 1000 crore, besides extending the benefits of Rashtriya Swasthya Bima Yojana (RSBY) scheme to NREGA beneficiaries who have worked for more than 15 days during the preceding financial year as a follow up to the unorganised Sector Workers Social Security Act, 2008. The scheme provides health insurance cover to BPL workers and their families and so far more than one crore smart cards have been issued under this scheme. The security fund will support schemes for weavers, toddy tappers, rickshaw pullers, bidi workers and other such workers.

The social security programmes for disabled are reservation in services, concession in employment, disability pension, special school for children, specific assistance programmes but these benefits are not comprehensive and don't cover all. What about those disabled who are unemployable-either widows, aged, even adult or children dependent on others?

There are various social security programmes for senior citizens/ageing population such as Maintenance from their financially independent sons/ daughters, concessions in rail or air travel fare, National Old Age Pension Scheme; concessions to NGOs, SHGs for constructing Old Age Homes or multi service centre, Under Annapurna scheme free food grains (Wheat/ rice) up to 10 kg to destitute older; income

tax rebate, separate queue or counters for - filing IT Returns; registration and examination in hospitals, paying utility bills, for booking/purchasing or cancellation of tickets; telephone connections to elderly on priority basis, ensure speedy disposal of court cases involving older persons. The government has even started programmes for poor children such Midday Meal Scheme, Right to Education etc.; for women prenatal care, free education to girl child, reservation in services, widow pension scheme etc.

Although Government has provided various schemes for all vulnerable groups up to some extent on paper, yet the implementation takes too much time and it has not been qualitatively implemented mostly due to one or other reason. Technical aspects/ formalities are too complicated and time consuming so social security doesn't reach the needy in time; loopholes / ambiguities in laws also become obstacle in the way of the victims/ deserving persons. The major problem in social security system in India is multiple schemes and programs at central and state level; they do not conform to any overall design nor do they represent any uniform policy or plan. We do not have an existing universal security system and we do not face the problem of exit rate from the workplace being higher than the replacement rate. Rather on the contrary lack of employment opportunities is the key concern.

Social security is becoming a vital component of social policy in India and the present demand is to reflect on the ever increasing social security needs of the population. There are diversified views on extension of social security coverage. Some say it should be limited only to working population and their families and while others say that the entire population should be covered under social security programmes.

Even in Arthasastra (1.19.34) it is said: "In the happiness of the subjects lies the happiness of the king; in the welfare of the subjects is the welfare of the king; not his personal desire and ambitions, but what is desirable and beneficial to the subjects, that is desirable and beneficial for the king."

Suggestions and Conclusion: The government needs to provide social security not only in financial terms but overall security be it -physical, psychological, sociological and environmental security to all vulnerable groups and to every one for inclusive economic growth as social security is a genuine and rational economy of human resources and values.

Therefore Indian government need to make optimum utilization of resources for it budding generation by providing them nutritious food, healthy environment at social front, building homes for the old, helpless, disabled women and children. But for this, not only government/administration is to be held responsible, we as an individual and society need to be as much responsible and honest in discharging our duties at every front as much as we expect from the government , being the part and parcel of democratic system.

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VIOLENCE AGAINST DALIT WOMEN

Twinkle Sanghavi

ABSTRACT

The paper is concentrating on the status of Dalit overall and violence against Dalit, especially the Dalit women. Roughly 80 million women are identified as Dalit in India. Poor, uneducated, discriminated against and the most susceptible to violence, they are preyed upon due to their low status in society.

Who are ill-treated otherwise also being women but here the three way violation one can see because they are poor, they are women and they are Dalits. Dalit women are not only exploited by the dominant caste but also within the family they are being exploited. It also tries to analyse how lack of primary study has resulted in the overlooking of the problem pertaining to Dalit women, also how law has its limitation in reaching out to them.

Keywords : *Dalit, Women and Violence*

Introduction

In India and other countries of south Asia people have been discriminated on the basis of their work and decent for centuries. Over 200 million peoples are Dalits also known as untouchables or outcastes.

Dalit is a contemporary term for the untouchables of India also known as Schedule Caste (SC), who have been demoralized and subjected to bloodbath due to social stratification of Indian Society.

Even after more than 70 years of Independence, where the constitution guaranteed equal rights and civil liberties to every citizen in many cases Dalit are easily embattled, for centuries together. They are victimised religiously, socially, culturally and most of all economically.

Many scholars have tried to give explanation about the oppression of Dalits and also raised questions like:

- 1) Are the Dalit not part of Indian Nation?
- 2) How is it that this vast community has become so dejected and rejected, so it is important to study the Dalit.

Definition

Who are they? The various Scholars tried to define Dalit. The Term Dalit derives from the Sanskrit, dal to crack to open and split Dalit is also a Marathi word for those who have been broken ground by those above them in a deliberate and active way.

The present use of the term originated from the 19th century Marathi social reformer Mahatma Jyotirao Phule who used the word in connection with the Suppressed.

The Dalit leader and father of Indian constitution Baba Saheb Ambedkar, said that the word describes the oppressed and broken victims of the caste –ridden society. The term specifies the outcaste and despised community.

There are three factors that has come in light which historically makes it difficult to understand the originality of Dalit they are

- 1) They differ about the origin of Dalits and Dalits fear it as a global conspiracy of the non- Dalit historians.
- 2) Inadequacy of Dalit literature, due to their illiteracy and social backwardness they could not edit their history.
- 3) Finally manipulation of history.

Sociological understanding about Dalit is that they are, the native possessed an advanced civilization, and although they are reduced to an insignificant people they inherit a glorious past. They were hard working self reliant, civilized and sincere. They were caring for the rest of the society while the priestly

class concentrate on feeding their deities; the Dalit had to work in the field to feed the rulers and their military. They inherited cultural programmes like folk Dance and traditional entertainer.

Objectives

- To understand the position of Dalit women.
- To understand the government policy for Dalit women.

Sources of Data Collection

To understand the atrocity of Dalit (SC) 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.

Review of literature

The condition of Dalit women can be better understood, by the narratives Dalit women themselves. One of the interviews of Dalit women where she (Shanta Bai) expressed her experience, where she tells that while travelling from one place to another some of the higher caste Pandit took away their bullocks and asked them to first do Salam (bow) then only they will be allowed to pass the village, because they are from Mahar community (the lowest Dalit community), the second incident she narrates where she went to take her friend to school who was Brahmin, while she went to her place the friend's mother did not allow to enter the home because she was from the Mahar community

Other narratives by Baby Kondiba Kamble (213) her experience of humiliation is where when Dalit goes to shop for buying food eatables they are always asked to stay away from the shop let all higher caste buy things and then towards end the shopkeeper use to throw the food grains in the clothes by maintain the distance and the Dalit women use to keep the money on the door.

Condition of Dalit Women

Vulnerably positioned at the bottom of caste, class and gender hierarchies, Dalit women experience widespread gender- and caste discrimination and violence as the outcome of severely imbalanced social economic and political voice when combined with the dominant risk factors of being Dalit and female, increase their coverage to potentially violent situations while simultaneously reducing their capacity to flee. This is the wide spread phenomenon found in India, Nepal and Sri Lanka where caste based discrimination subjects to millions of Dalit women to inhuman living conditions and systematic human right Violations.

In India the Dalit constitute about 16.20% of India's Population in 2001 which is little less than half being women, which means that 80 million Dalit women faces multiple forms of discrimination in this country alone.

Standard of living and qualification

Education wise till some years ago, many Dalit women were ill treated and educationally backward in spite of the facilities for free education. The reasons for the high rate of illiteracy among Dalit women are many.

The following are the main reasons:

- 1 Resistance from the family to send girls to schools.
- 2 Fear of insecurity in villages.
- 3 Lack of physical facilities like accommodation, school, transport and medical facilities.
- 4 The girls were forced to take care of the siblings when the parents are away at work.
- 5 Girls were forced to do domestic chores which prevent them from attending school.
- 6 Working to earn for the family prevent the girls from attending school.
- 7 Working with parents to earn their livelihood in beedi factories or other unorganized sector made them illiterate.
- 8 Because of the sick and unemployed parents girls were forced to work.
- 9 Many were forced to get married at young age, which stop schooling.
- 10 Social restriction is that the girls should stop education after marriage.
- 11 In some areas there are complaints from Dalit women teachers of misbehaviors, blackmail and exploitation by the male staff of other high caste people.
- 12 Distance of schools from home.

The human development has often been shown by its composite index, which basically has three key components- longevity, knowledge and standard of living, reviled beside consumption poverty the mortality and morbidity rate is also high, the poor nutritional status, higher undernourishment and higher incidence of anaemia among children and women. Child mortality rate actually indicates the standard of living of that community.

Historical Understanding

History and tradition have deemed that Dalit women are forbidden from worshipping in temples, attending proper schools and even collecting water from village wells or bore holes. Inadequate access to such essentials place women at a disadvantage for having their basic needs met and thriving. The daily struggle is one of survival.

Religious Condition

The Davadasi system is still practiced in some parts of India where girls as young as 6 years old become “brides of Gods” and are raped by men of higher castes in temples. Young women are also later forced into prostitution through this system. The victims’ families are afraid they have no choice in this as it has been an accepted practice for so many years.

Economic Life

These women lead difficult lives often being forced to perform the lowest of jobs such as night sweepers and manual scavengers. Obtaining employment in the “organized sector” is extremely rare. Women are fortunate if they secure a job that pays about 30 rupees for a day’s work. The occupation of many SC women can be divided in the following heads:

- 1 Agriculture labourer.
- 2 Marginal Cultivators.
- 3 Fisherwomen.
- 4 Traditional artisans.
- 5 Leather Workers.
- 6 Weavers.
- 7 Scavengers and sweepers.
- 8 Midwifery.
- 9 Beedi factories and unorganised sectors.

The Work Participation Rate (WPR) of SC population is said to be for males 22.25% and for females 25.98%.

The contribution of SC women to the economic development of our country is significant especially in the agricultural sector. They are exploited by the higher caste landlords. They are paid very marginal salary for the hard work in the field for the whole day. In leather industries the tanning process is considered to be an unclean job which is done only by socially backward class. Traditional artistes get very more benefit because the middleman exploits them. The condition of scavenger and sweepers is very deplorable and they the most vulnerable sectors among SC. The working condition is very poor and the remuneration is also very poor.

Violence against Dalit Women

Dalit women meet violence, on a regular basis. Direct violence to these women is complex. There are different forms of violence against Dalit Women. First is the violence in general community and Violence within the family.

Violence in general community includes:-

- Physical Assault
- Verbal abuse
- Assault
- Rape
- Sexual Exploitation
- Forced Prostitution
- Kidnapped
- Abduction

Whereas Violence within the Family includes:-

- Female Foeticide
- Infanticide
- Child Sexual Abuse
- Domestic Violence from marital family members.
- Child Sexual abuse in terms of particularly early child Marriages and Sexual Relations with minor Dalit girls below the age of 16 years is also prominent.

Verbal abuse, physical assault, sexual assault, rape, and forced prostitution are examples of abuses Dalit women face at the hand of men belonging to dominant castes. Unfortunately, women also experience violence beginning in the home. Family norms are another means of oppression and committing violence against these women.

Sexual violence is suffered by Dalit women systematically as a means of punishment, control and dominance by men of higher castes. Rape is an especially difficult situation to be dealt with. In addition to shame, women also face a stigma associated with that type of physical assault. A large number of rapes go unreported due to fear of ostracism and victims being threatened with further attacks if they come forward. Other villagers and sometimes even family members may avoid contact and cut ties with the victim if she is "found out."

Evidence from official statistics

Studies on violence against Dalit women in India presents clear substantiation of widespread exploitation and discrimination against these women subordinated in terms of power relation to men in patriarchal Society, as also against their communities based on caste.

The crimes against Dalit are at very high rate and again in that crime against women is very high the national survey shows the detail form wise discrimination of Dalit women and crime against them.

The official statistic during 1990 to 2000, specify that a total of two and half lakh (precisely 252370) cases of a mixture of crimes were registered nationwide by the Dalits. If one looks at the form of crime and atrocities, we get to know that on an standard (average for ten years): 553 Murders, 2990 Hurt Cases, 919 Rapes, 184 Kidnapping/ abduction, 47 Dacoity, 127 Robbery, 456 Arson, 1485 civil right violation under OCR ACT, 6174 atrocities under atrocities Act and 12.995 other offences were registered every year by the Dalits.

During the year 2000 the break-up of the atrocities and violence include 473 cases of murder, 3139 case of serious hurt, 251 cases of fire-raising and 992 cases of rape, 631 case under PCR ACT, 6350 cases under PA ACT 12149 cases of other offences.

In 2000 in all 10, 0891 cases were pending in Courts countrywide against Dalits.

Whereas National Survey indicates that in 2008 and 2009 the following number of cases took place.

Total No of Cases Reported		Total No of Rape Cases Reported	
2008	2009	2008	2009
33,615	33,594	1,457	1,346

All of these illegal practices, traditions and beliefs make it difficult for Dalit women to attain higher aspirations in life. Violent atrocities occur regularly in the names of tradition and religion. How can we maintain tradition without using it as an excuse to violate human rights? Will tradition ever catch up to human rights? Senseless acts of violence also put these women in a constant state of fear. They live each day not knowing if one of them will "offend" someone of upper caste, having their homes or villages destroyed or if they will be attacked. Women feel powerless against such a long history and may not be aware of any other way. In many other countries these repeated acts would be seen as human rights violations. The public, journalists and media influencers must do more to expose these awful situations and demand justice.

Protection from Ill-treatment

Most women are ill-treated even today. Disputes on land, minimum wage for SC workers bonded labourers, in debatedness – problem.

SC/ST under privileged, regarded less than human beings assigned lowest of the low status in society.

Untouchability and Ill-treatment :

- 1 Non-access to temples, places of worship.
- 2 Non-access to hotels and eating-places.
- 3 Not available – barber services for SC/ST Tamil Nadu.
- 4 Not allowed in gram sabha sittings – Tamil Nadu.
- 5 Discrimination in educational institution, public health services.
- 6 Not allowed to participate in social ceremonies – Tamil Nadu.
- 7 General untouchability – Tamil Nadu.
- 8 Enforcement of removal of carcasses – Tamil Nadu.
- 9 Not access to public cremation / burial ground / public pathways/roads.
- 10 Not allowed in residential premises of high caste.
- 11 Access to Dharmasalas – denied.

Untouchability is acute in villages. There is a gradual change in rural areas because they have become aware of their rights. Spread of education, improvement in economic conditions, welfare measures.

Measures to be Taken for Upliftment**Basic Common Needs**

The following facilities should be provided:

- 1) Nutrition:
Malnutrition in female children high infant mortality should be corrected.
- 2) Health:
Unclean surroundings – proper accommodation should be provided.
- 3) Family welfare:
SC – women get married very soon high fertility – affect health.
- 4) Safe drinking water.
- 5) Electricity in village.
- 6) Essential goods and medicines.
- 7) Retail outlets not available.
- 8) Fair price shops – necessary.

Slum Improvement at the Government Base

- 1 Conservation of assets of SC.
- 2 Provide land to SC women.
- 3 Train them in new fields for employment.
- 4 Ensure minimum wages.
- 5 Compulsory education up to 35 years.

- 6 Introduce new employment facilities.
- 7 Self-employment program for women.
- 8) Modernizing existing traditional activities.
- 9) Liberate the women from scavenging work – alternative arrangement for dignified work.
- 10) Eradicate social untouchability.
- 11) Provide minimum basic facilities.
- 12) Positive discrimination. i.e. policy of reservation should be continued both in Government and public sector.
- 13) Fee exemptions, age relaxation for direct recruitment – separate interview.
- 14) Atrocity control room:

Close watch, monitoring of atrocities against Dalit women.

Present Position

The present position is better because of education, literacy rate for boys 31.48%, and girls 10.93%. Now they have lot of self respect, aware of their rights, organizations to voice their feelings. The creamy layer is well aware of the Government welfare schemes. Among SC Dalits executive positions in associations are occupied only by men, very poor representation by women. Feedback about the welfare programme is very essential.

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EMERGING NEW PATTERNS OF MEDICAL TRAVEL AND HEALTH CARE: A CASE STUDY OF KERALA

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ABSTRACT

Man has an innate desire to experience different places and cultures, which is the source of income for the travel sector. There has been an addition to this sector in recent years which has created a new turnover to this growing sector in a country like India. It is the health or medical travel which is the fastest growing segment in "Destination India" today. This segment has tremendous potential for future growth in a vast and varied country like India. Medical travel is making tremendous headways in many countries including India. Growth of travel brings benefits to an economy in number of ways like income generation, employability, social and cultural exchange, and mobilization of foreign currency as well as development of commerce. Medical or health travel has become a common form of vacationing, and covers a broad spectrum of medical services. It mixes leisure, fun relaxation together with healthcare. Majority of tourist who visit India for medical and leisure purpose generate income for India and also spread the traditional and cultural richness of India all over the world. This paper intends to highlight the key parameters in Medical Travel and Healthcare growing in Kerala (India)

Keywords : *Ayurveda , Changing society, Development of Commerce, Leisure activities, Rejuvenation,*

Introduction

Through ages man has been known to explore the surrounding and settle in a place convenient for him. Man looks for his basic needs first food, shelter and clothing. Then he looks for Health and pleasure and comfort. This has led many great people to invent products which satisfy these needs. Today also man likes to go and explore various places on earth. This has become a huge business and also helps nation in generating revenue. It has become a major source of income for majority countries. It also provides space for new thoughts. The increasing dominance of rationality in modern society combined with new structural openings and opportunities favor in many ways, the emergence of various health based activities and medical travel is one of them. It brings benefits to an economy in number of ways like income generation, employability, social and cultural exchange, mobilization of foreign currency as well as development of commerce. Due to its phenomenal growth, Government of India is made to sit up and see the potential of medical travel and health care as large income generating source.

Medical Travel and Health Care: An Emerging Industry

People travel for different reasons while some people seek rest and relaxation, others may travel for sports or pilgrimages and health care. Consequently the travel industry has bifurcated and it now specializes in different forms of travel. For instance adventure travel provides opportunities for adventures sports like hiking, mountaineering, white water rafting, and kayaking, skiing wild life safaris and so on. Medical travel provides opportunities for tourists to relieve stress undergo medical treatments and at same time partake of leisure activities. Health care and medical travel is perceived as one of the fastest growing segment in marketing destination of India today. Ministry of Travel, Government of India, Various State Travel Boards and even the private sector consisting of travel agents, tour operator's hotel companies and other accommodation providers are all eyeing on Medical Travel as a segment with tremendous potential for future growth. Many people from the developed world come to India for rejuvenation promised by yoga and Ayurvedic massage, destination for hip replacement and brain surgery. However, a nice blend of top class facilities and attractive prices is helping a growing number

of Indian Corporate hospitals lure foreign patients, including from developed nation such as UK and US.

Medical travel is not a new concept. It has been practiced by wealthy Europeans and Asians for decades when they would travel within their continent to seek health related treatments. History reveals that in ancient Greece during the period of 'Askalepiyosis' itself there prevailed Medical Travel. During the same period people from the surrounding regions including Mediterranean Region's were making medical travel to Greece also with the intention of praying in front of the 'Queen of the Heavens' who can sheen and cure all source of diseases. Step by step the medical travel has reached to the present 20th century stage particularly as an industry. Therefore, medical travel is a practice, whereby individuals travel across with the intention of receiving medical care. Medical tourists are motivated to travel by a number of factors, including the affordability of care, access to treatments not available at home, and wait times for care at home.

Objectives of the Study

- 1) To find out co-relation between tourism industry and growing employment for local people. Which thus generates national wealth for the development of Indian economy..
- 2) To focus on the availability of various enormous potential for tourism in Kerala as a medical vacation in terms of healing of mind and body and soul.
- 3) To study the importance of the culture in Kerala attracts tourist for rejuvenation and relaxation which further leads health care industries moving towards corporatization.
- 4) To understand mushrooming growth of spas and parlours in Kerala and how misuse of traditional herbs is affecting the not only the environment of Kerala but also ethics of tourism business. .

Methodology of the Study

Research objectives stated above for the study bare descriptive and exploratory in nature in the present study. Looking at the nature of research objectives and research questions, mixed method is used which is combination of quantitative and qualitative methods in the present study. Quality assessment study is based upon observation of the area, interview of the sample research conducted in Trissur like the Kottakal Arya Vaidya Sala in Kerala.

Literature Review for the Study

Chawal Romila , "Cultural Tourism and Development' 2004, Sonali Publications , New Delhi, suggests to promote tourism in India for also promoting the larger goal of peace and harmony around the world. In her book , she wrote that if there is any destination in the world which offers the widest choice to tourists, it is India. Nature tourism, cultural tourism, exotic tourism, adventure tourism and spiritual tourism – we have everything in India to cater to the diverse preferences of domestic and international tourists. Tourism engaged as the largest global industry of the 20th century. In the new millennium global economy will be governed by technology, telecommunications and tourism. Tourism has potential to create maximum number of jobs. According to the assessment, in India alone, 100 million additional jobs will be created by the tourism industry in the next 25 years. It helps to earn valuable foreign exchange. There has been rat race among the developed and developing countries to expand tourism indiscriminately, which has resulted, in severe cultural and ecological damages to the host country.

Development does not mean increase in GNP and GDP alone. It must add to prosperity and happiness. An important feature of the tourism industry is its contribution to the national integration and creation of harmonious social and cultural environment. It also encourages respect for and preservation of monuments and heritage properties. It should help the promotion of arts, crafts, and cultural and bring about prosperity and sustainable development. Thus contribute to the creation of prosperous, healthy

and peaceful world order. WTO and UNEP is sparing no efforts to create such a happy scenario. By 2020, tourism is poised to be the single most potent influence on global trade and commerce.

Dixit Saurabh, 'Tourism Development' 2005, Reference Press, New Delhi. In her book written that tourism has registered a phenomenal growth in India in recent past, so much so that it made the government sit up and see the potential of tourism as a large income generating source. Though a lot still needs to be improved, but its stride towards progress is continued and has achieved satisfactory, the predetermined objectives in its long past journey. Most of the people involved in this trade lack the basic pros and cons substantiality.

Anand Rishi and Gupta Smita (ed), 'Medical Tourism a Growth Industry' 2008, Icfai University Press, Tripura, discussed on relevant, authoritative and thought provoking articles written by experts, are organized in a sequential and logical way that makes reading continuous to acquire a holistic view of the subject. The book seeks to provide a retrospective as well as prospective view of the contemporary developments in the environment, with emphasis on general and specialized branches of knowledge and applications. This book highlights the requirement of a brand image for Indian hospital to cater and attract medical tourism. Nearly 7 percent of the patients of Apollo hospitals come from the middle East. The hospitals have now set up offices in various countries to channelize patients. With telemedicine, it has become easier for patients to keep in touch with the hospitals and facilitate their transfer to hospitals in India. The hospital currently devotes nearly 20 percent of their healthcare infrastructure for medical tourism purpose.

Medical Travel in India

In India, one of the key areas of focus of the next Five Year Plan would be the development of basic infrastructure to facilitate the growth of healthcare and medical travel. Ministry of Travel, Government of India, had estimated that about 3.5 lakh foreigners were coming to Kerala as tourists in a year. Steps to increase the same to 10 lakh with a goal to enhance employment to the educated and also benefit the state from an exchange to about 3000 crore rupees were anticipated. Thus in this sector the growth rate per annum will be about 30% as estimated. In the capital city of Trivandrum, there are few private Super Specialty Hospitals which treat the patients coming from Mali etc. They provide a cheaper rate as compared to other neighboring nations. This venture could also help stabilize the drained bilateral relationship.

Kerala, is an Indian state located on the Malabar coast of south-west India. It was formed on 1 November 1956 by the States Reorganisation Act by combining various Malayalam speaking regions. Kerala, India's Gentle and Exotic south has rightfully earned its title "God's own country". Kerala is a top tourist destination in India. National Geographic's Traveler magazine names Kerala as one of the "ten paradises of the world" and "50 must see destinations of a lifetime". The Kerala Government Travel Department, a government department in charge of promoting travel has adopted the slogan God's Own Country for its campaigns. Cochin Kerala's largest city is built on a cluster of island at the edge of Arabian Sea. Kerala has strongly focused on Ayurveda and its wide array of treatments and medications, the advanced practitioners of Yoga can control blood pressure, and yoga has been proved to cure patients suffering with diabetes, hypertension and arthritis.

Major medical travel and health care centres identified in Kerala are in midst of Beaches, Backwaters, Ayurveda centres, Wildlife Hill stations and cuisine. The state has potential to offer new products such as Tourist package with medical treatment for people from Middle east, natural therapy with yoga and oil massage as core offering, no Side effects of medicines with rejuvenation of mind and body, cost advantage in health care sector, culture and heritage of Kerala, backwater and health resorts, ancient temple and building – an architect marvel.

Kerala is called as the Capital of Ayurveda. Ayurveda is medical practice which has its roots in ancient India. It has all its medicine made through plants herbs flowers and other natural resource. Ayurveda is way of life where all remedies are in nature. Kerala is one state where Ayurveda is practiced as way of life. There are homemade medicines for common illness. Turmeric , garlic , clove , Ginger , honey, black pepper, tulsi leaves etc are some of the most common kitchen material which has medicinal properties. The knowledge to use the same has been passed on from one generation to other by word of mouth. There are dozens of Ayurvedic shops and also, availability of “desi” medicinal shops in almost every lane in Kerala. Everywhere there is that ancient, pleasant aroma of medicine. There are also a good many number of reputed Ayurvedic medicines manufactures and hospitals in Trissur like the Kottakal Arya Vaidya Sala. This is managed by team of highly trained, experienced Ayurvedic doctors. An Ayurvedic resort in Trissur city is popular for health care. The income generated from medical travel industry in Kerala is expected to be worth \$ 4 billion by 2017. The Ayurveda sector is being pioneered with the whole concept of health travel in Kerala. Major hospitals, health insurance companies, policy makers, travel promotion boards, hotels and resorts, health travel and tour operators and international institutions are promoting medical travel and health care under one roof. Importance is given to traditional Vaidya Sastra ie. Ayurvedic Medical Travel.

Analysis of Study and Challenges for Kerala in Health Care

The revival of Ayurveda is visible all over Kerala. However, most practitioners concentrate on the business aspect such as collection of and cultivation of herbs, large scale manufacture of medicines, sale, distribution and export. Units with little expertise in medicine have mushroomed in Kerala to cash in on the growing popularity of traditional system. They escape the arm of law since there is no regulatory system to examine and prevent adulterations.

Ayurvedic Medicine are used as preventive measures for diseases such as rheumatism of various types, ulcer, nervous diseases, allergy, psoriasis, eye diseases, diseases normally found among the old aged. One of the major disadvantages is the numerous massaging parlours promoting Ayurvedic Science and producing ayurvedic brands for promotion illegally. Most herbal plants are collected from forest, and the forest areas are shrinking alarmingly.

Ayurveda (medical travel and health care) medicine is promoted by the luxury hotels and travel promoters by offering Ayurvedic packages-a range of Ayurvedic drinks and beverages and food, a massage, some oil treatment, a panchakarma therapy session and a few herbal products to take home along with the complimentary towel and dressing gown. Some unauthorized Ayurvedic parlours do not follow the prescribed norms Many of the treatments are not scientifically designed or do not have trained measures .They employ female masseurs to lure clientele.

Diet regiment for health care is not strictly followed. An equally important component of the treatment is the lifestyle of the patient and the herbal supplement is prescribed. This can be provided only by a trained Ayurvedic physician ,and such commercialization and exploitation only harm this traditional science and poses a serious problem to the future of this holistic system.

Following are some of the of the measures to promote positive medical travel and health care in Kerala

1] To provide quality treatment and medicine it is necessary to supply genuine Ayurvedic Medicine through registered officers as medicine provided to foreign travelers can equally create some additional risk, which the government as well as hospital should keep in mind. We also have needed to match with the documentation formalities of medical services of developed countries, to be at par with them. The government should also include certain insurance policies that would cover all the risks in any adverse outcomes of treatment.

2] Ayurvedic Health Medicine Centers / Parlors be owned by the Government itself and avoid giving permission to the Private Sector. There is no doubt that the Ayurvedic Health Travel can contribute more advantages in the field of using beautiful nature of the country, earning foreign exchange.

3) The tourist guides should be given proper training information of the specialties of different hospitals in the country, so that they can also guide the foreign tourist for the required treatment along with the guidance of sightseeing trips. The government should ensure the quality of medical staff, physicians and specialist in the medical industry is on par with international standards by adopting the right policies in terms of medical education. Moreover the government should streamline infrastructure in terms of airline procedures, traffic conditions, quality of roads as well as monitor administration of hospitals to avoid uncalled for strikes and slowdowns.

4) The increase in tourist arrivals is the result of aggressive marketing and promotion of the destination in road shows and travel and trade fairs, as the state travel board participated in major international and domestic travel trade fairs along with the private sectors. The focus on traditional ayurveda, backwater boat races, performing arts, cuisines, etc., depicted the same.

5) Foreign tourists have been skipping a long stay in India because of huge taxes India imposes on hotels. The mindset to look at hotels as a luxury should change. Instead of having so many taxes, efforts should be made to lure more tourists who would help earn more revenues.

Summary

Travel has become a huge business and helps nation in generating revenue. Medical travel and health care is becoming popular not only among old people but also in youth. On one side it generates benefits to an economy in number of ways like employment to local people, cultural exchange and on other side it leads to accumulation of foreign currency. Government of India has recognized the potential of medical travel and health care as large income generating source. Kerala is one state which has marked its presence in the world as an important and must visit place for medical travel and health care.

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ABSTRACT

मानवमात्र में प्राप्त सामाजिकता के विभिन्न स्वरूपों में व्याप्त अंतर ही मानवीय सामाजिकता को एक उच्च स्तर प्रदान करते हैं। देश, काल एवं परिस्थितियों की विषमतायें इन अंतरों को पोषित एवं स्पष्ट करती हैं। किन्तु यह अंतर इतना अधिक नहीं होना चाहिये कि सम्पूर्ण समाज ही दो भागों में बँट जाये। आज भारतीय जनजातीय समुदायों के सामाजिक सम्बन्धों के दायरे अपनी परंपरागत सीमाओं को तोड़ चुके हैं। किन्तु सभ्य समाजकी व्यवस्थाओं में उनका समायोजन हो पाना कठिन हो रहा है। आज भी जनजातीय समूह हमारे सभ्य समाज से काफी दूर हैं। यह दूरी न सिर्फ उनके लिये खतरनाक है, बल्कि हमारे लिये भी। इन्हें समाज की मुख्य धारा में लाने का कार्य न सिर्फ सरकार का है, बल्कि समाज के नागरिकों का भी है। प्रस्तुत शोध पत्र में यह ज्ञात करने का प्रयास किया गया है कि सरकार द्वारा जनजातीय विकास के लिये क्या – क्या प्रयत्न किये गये हैं। तथा वे कौन सी प्रमुख कमियाँ हैं जिनकी वजह से ये प्रयत्न सफल नहीं हो पाये। सूचनाओं की प्राप्ति के लिये द्वैतीयक स्रोतों का उपयोग किया गया है, जिनमें समाजशास्त्रीय पुस्तकें एवं इंटरनेट पर उपलब्ध सामग्री प्रमुख हैं।

Keywords : जनजाति, विकास, समस्यायें

प्रस्तावना

भारत में पाई जानेवाली जनजातियों को अनेक नामों से विभूषित किया जाता रहा है। इनमें आदिवासी, आदिम जाति, वनवासी इत्यादि प्रमुख हैं। यह एक विडम्बना ही कही जायेगी कि परिवार, कार्यालय, संस्था अथवा समाज प्रत्येक स्थान पर पुराने या वरिष्ठ व्यक्तियों को वरीयता दी जाती है, सम्मान दिया जाता है। किन्तु आदिवासी जिसका शाब्दिक अर्थ प्राचीनतम होने से है, आज भी 9पिछड़े हुये9 माने जाते हैं और उन्हें आगे लाने के लिये हम कोई विशेष प्रयत्न भी नहीं कर रहे हैं। जबकि सत्य तो यह है कि देश की सांस्कृतिक धरोहर के रूप में वे अत्यन्त महत्वपूर्ण हैं। भारत की सांस्कृतिक विविधता को आदिवासी संस्कृतियाँ एक विशिष्ट स्वरूप प्रदान करती हैं। भारत और भारतवासियों को अपनी इस सांस्कृतिक विविधता पर गर्व महसूस होता है। सामाजिक समूहों का उनकी विशिष्टताओं के आधार पर वर्गीकरण करना कोई नवीन प्रत्यय नहीं है। विश्व के सभी देशों में इस प्रकार के समूह पाये जाते हैं। इनकी कुछ सामाजिक एवं सांस्कृतिक विशिष्टताओं के आधार पर इन्हे परिभाषित किया जा सकता है। अधिकांशतः जाति एवं वर्ग की तुलना में ये जनसमूह आकार में बहुत छोटे हुआ करते हैं तथा इनके सामाजिक सम्बन्धों का विस्तार सीमित क्षेत्रों में ही होता है। इस दृष्टिकोण से इन जनसमूहों को लघु समाज कहा जा सकता है। परंतु वास्तव में यह विशेषता ठीक प्रकारसे इन जनसमूहों का परिचय नहीं दे पाती। इन्हें जानने के लिये इनके सम्बन्ध में विस्तार से ही जानना आवश्यक है। इन जनसमूहों की अपनी एक भाषा होती है। उनका अपना एक सीमित क्षेत्र भी होता है। विश्व के अधिकांश भागों में इस प्रकार के जनसमूह अधिकतर घने जंगलों, सीमांत प्रदेशों, पर्वत श्रृंखलाओं, निर्जन मरूस्थलों या छोटे-छोटे द्वीपों में निवास करते हैं। इस प्रकार के क्षेत्र बहुधा ऐसे क्षेत्र होते हैं जहाँ अन्य प्रकार के वर्गों के जनसमूहों से इनका संपर्क बहुत कम हो पाया करता है। इसके पीछे एक प्रमुख कारण यह भी है कि जिन क्षेत्रों में ये निवास करते हैं उनमें आवागमन के साधनों के अभाव में बाहरी लोगों का पहुँच पाना संभव नहीं हो पाता। किन्तु वर्तमान में

स्थितियाँ बदल चुकी हैं। आज आवागमन और संचार के साधनों में जो तेजी आई है, उससे कोई भी स्थान अगम नहीं रह गया है। इसके बावजूद जनजातीय विकास की समीक्षा करने जाये तो हम पायेंगे कि आज तक बहुतेरी योजनाओं में अरबो-खरबो रूपये खर्च करने के बावजूद जनजातीय विकास के आँकड़ों में बहुत सामान्य सा अंतर आया है। यहाँ तक कि स्वर्गीय पूर्व प्रधानमंत्री श्री. राजीव गाँधी ने स्वयं कहा था कि जनजातीय विकास पर खर्च किये गये एक रूपये में से मात्र ६ पैसे ही लोगों तक पहुँचते हैं। अनुसूचित जाति एवं अनुसूचित जनजाति आयुक्त ने अपनी २९ वी रिपोर्ट में टिप्पणी की थी कि, "क्या कहा जाये इस व्यवस्था के लिये जिसके अन्तर्गत आदिवासी रक्षा के लिये स्वयं संविधान ने असीम शक्तियों से लैस किया राष्ट्रपति और राज्यपाल को, पर वे आज तक उसे अपने ही कारिन्दों के शोषण और उत्पीडन से नहीं बचा पाये। और वह ऐतिहासिक काम किया नक्सलियों ने" "यह टिप्पणी बताती है कि किस प्रकार सरकार और सरकारी

व्यवस्थाये सारी सच्चाई जानते हुये भी अनजान बनकर बैठी है और किसी को भी जनजातियों के उत्थान की कोई फिक्र नहीं है। जनजातीय समस्याये :हमारे देश की जनजातियों के समक्ष अनेक समस्यायें हैं। इनमें से अधिकांश सभ्य समाज, औद्योगीकरण, पर्यावरणीय क्षति और नवीन सरकारी कानूनों की देन हैं। सभी जनजातियों की समस्याये भी एक जैसी नहीं है। विभिन्न समाजशास्त्रियों ने अलग-अलग आधार पर इन समस्यायो का वर्गीकरण किया है। प्रसिद्ध समाजशास्त्री प्रो. धीरेन्द्र नाथ मजूमदार ने इसी दृष्टिकोण से जनजातियों के तीन वर्गों की चर्चा की है। एक तो वे आदिवासी जो कि अपने मूल निवास क्षेत्रों में अपेक्षाकृत एकांत रूप से रह रहे हैं तथा जिन पर संपर्कों के प्रभाव न्यूनतम हुये है। ऐसी जनजातियों की संख्या अब बहुत कम रह गई है। भारत में अंडमान तथा निकोबार द्वीप समूह के कुछ आदिवासी इस वर्ग में महत्वपूर्ण है। द्वितीय वर्ग में वे समुदाय आते है जिनका अन्य समुदायो से अत्याधिक संपर्क हुआ है और परिणामस्वरूप उनका सामाजिक, सांस्कृतिक एवं आर्थिक जीवन अत्यधिक प्रभावित हुआ है। औद्योगीकरण, नगरीकरण एवं अन्य विविध कारणों से अन्य विभिन्न समुदायों से उनके सम्पर्क हुये है और उनका जीवन प्रभावित हुआ है। परिणामस्वरूप उनके जीवन में कुछ विशिष्ट समस्यायों ने जन्म लिया है। प्रमुख रूप से बिहार एवं मध्य प्रदेश के जनजातीय समुदाय इस वर्ग में आते हैं। तृतीय वर्ग में वे जनजातीय समुदाय आते हैं जो कि औद्योगिक क्षेत्रों के समीप उभरते नगरों एवं उपनगरों में प्रवासित हो चुके हैं। औद्योगिक दृष्टि से महत्वपूर्ण होने के कारण उनके क्षेत्रों में परिवहन एवं संचार सुविधाओं में वृद्धि हुई है। जिसके परिणामस्वरूप तीव्र गति से हो रहे परिवर्तनों के मध्य वे अपनी परम्पराओ एवं सांस्कृतिक मूल्यों की रक्षा नहीं कर पा रहे हैं और उनका जीवन नवीन एवं पुरातन के संघर्ष में अनेक समस्यायो से घिरा हुआ है। जनजातियों की समस्यायो की एक लंबी सूची बनाई जा सकती है। किन्तु प्रमुख रूप से उनकी समस्या आर्थिक, धार्मिक एवं तथाकथित सभ्य समाज से समायोजन की है। जनजातियों के परम्परागत कार्य धीरे धीरे करके समाप्त हो गये या उनसे छीन लिये गये। नवीन भूमि एवं वन सम्बन्धी नियमों ने रही-सही कसर भी पूरी कर दी। अब वे न तो घर के रहे ना घाट के। अशिक्षा, दरिद्रता एवं उनका सरल स्वभाव उनका ही दुश्मन बन चुका है। स्वार्थी व्यवसायी व राजनैतिक वर्ग उन्हें पूरी तरह से कंगाल कर चुका है। जनजातीय धर्म की विशिष्टता भी शनैःशनैः अपना वास्तविक रूप खो रही है। हिन्दू और इसाई धर्म के प्रभाव ने उनकी धार्मिक व्यवस्था की जड़े हिला दी हैं। नवीन धार्मिक विश्वासों ने प्राचीन विश्वासों, परंपराओ, रीति-रिवाजों को त्यागने में तो तेजी दिखाई किन्तु नये विश्वासों को उतनी ही तेजी से आरोपित नहीं कर सके हैं। परिणाम

यह हुआ है कि वे अपनी सदियों पुरानी परम्पराओ, रीतिरिवाजो, विश्वासो से विमुख होकर तनावपूर्ण जीवन बिताने लगे हैं। आर्थिक एवं धार्मिक दोनो रूपों मे विघटित होकर जनजातीय जीवन ही टूटन की कगार पर पहुँच गया है और इस पर कुठाराघात तब हुआ है जब वे अपनी भाषा की समस्या और विशिष्ट वेश-भूषा के कारण बाहरी लोगों से समायोजन मे असमर्थ महसूस करने लगे हैं। औद्योगीकरण, नगरीकरण आदि ने भी जनजातीय समस्याओं की वृद्धि में योगदान दिया है।

समाधान एवं निष्कर्ष -

जनजातीय समस्याओ के समाधान के लिये अनेकों सरकारी कार्यक्रम चल रहे है। सरकारी विभाग अपना काम कर रहे है। स्वयंसेवी संस्थाये भी अपने स्तरपर काम कर रही हैं। इसके बावजूद जनजातीय समस्यायें समाप्त होना तो दूर की बात है कम भी नही हो पा रही हैं। इसके कारणो पर विचार किया जाना आवश्यक है। मेरे विचार से किसी भी कार्य की सफलता के लिये पूरे समाज की भागीदारी आवश्यक है। जब तक सम्पूर्ण समाज यह स्वीकार नही कर लेता कि जनजातीय समुदाय भी हमारे समाज का एक अभिन्न अंग हैं, तब तक उनका उत्थान मुश्किल है। सभी सरकारी योजनाओ की प्रतिवर्ष समीक्षा होनी आवश्यक है। यह समीक्षा समाजशास्त्रियो, समाज सुधारको एवं जनजातीय विशेषज्ञो द्वारा मिलकर की जानी चाहिये। समीक्षा के उपरान्त नीतियों का पुनर्निर्धारण होना चाहिये एवं प्रत्येक कार्यक्रम नये सिरे से तैयार किये जाने चाहिये। प्रशासन की जवाबदेही जनजातियो के प्रति होनी चाहिये न कि सरकार के प्रति इन सबके साथ-साथ जनजातियों में जागरूकता का प्रसार किया जाना चाहिये ताकि वे अपने विरुद्ध किसी भी अन्याय का सामना करने में सक्षम हो सकें। यदि इन उपायों में से कुछ को भी कार्यान्वित किया जा सका तो जनजातीय विकास का मार्ग सुगम हो जायेगा।

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