RESEARCH HORIZONS

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Smt. Sunderbai Hansraj Pragji Thackersey

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

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

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

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

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

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

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

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

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

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

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

FOREWORD

Human beings are curious by nature. It is this curiosity, this innate desire to know more about something, to experiment and relate, to explore new horizons, which has enriched our lives. We seek answers by asking relevant questions and in the process discover something new or add valuable information to the existing pool of knowledge.

There is excitement in discovery of new information and knowing more about some topic than anyone else. There is joy in sharing newly gathered and previously unavailable information. Finally, publicity provides visibility and recognition.

' Research Horizons' fulfills these functions through articles covering a broad spectrum of topics.

I look forward to your greater support and contribution for all the forthcoming volumes of Research Horizons.

Finally, I would like to express my heartfelt thanks to Dr. Chandrasen Merchant and the Hansraj Pragji Thackersey Educational Fund Trust, the Management of the College, panel of experts, the contributers and well wishers. Congratulations to the Editorial Team for materializing the efforts of the college to promote research culture.

Dr. Harshada Rathod
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Micro Finance Initiatives For Equitable And Sustainable Development

Dr. (Mrs.) Sunita Sharma
Head, Department of Commerce,
Maniben Nanavati Women's College,

One of the most important issues in microfinance today is the regulation and supervision of microfinance institutions (MFIs). Most informal and semiformal organizations providing financial services to micro-enterprises do not fall under the government regulations that are applied to banks and other formal financial institutions. Many nonblank MFIs especially NGOs, operate on the fringes of existing regulations, especially with regard to deposit mobilization. One important danger is that as more bank and nonblank MFIs begin operating, authorities who have been disposed to liberal interpretation of the regulations will be forced to invoke a much stricter construction of laws, thus tipping the balance unfovourably from the point of view of those engaged in microfinance.

The objective of this paper is to catalyse the microfinance sector by deepening and widening it, increasing the economic efficiencies of existing institutions to enable them to provide better services to the poor by strengthening the framework through which microfinance services are provided. This paper has been divided into four sections. Section 1 discusses and focuses on issues that must be considered when regulating and supervising MFIs, this includes – when should MFIs be subject to regulation, means of regulating MFIs, considerations when regulating MFIs and alternative approaches to supervision. Section 2 describes various country approaches to regulating MFI and sums up the present arrangements to regulate and supervise the MFIs in India and issues of concern raised by the Task Force on Supportive Policy and Regulatory Framework for microfinance appointed by NABARD (1999). Section 3, reviews the major arguments advanced for and against regulation. Section 4, then views these through the prism of the proponents' underlying objectives and concludes.

The self regulatory model has been mooted as best in the Indian context as the microfinance industry is in a nascent stage. In India we are trying to create an enabling environment for the growth of microfinance. NGO and SHG linkage models are bring encourage. The vision is of a strong and capable microfinance sector emerging as an intermediary of the financial system.

MICRO FINANCE INITIATIVES FOR EQUITABLE AND SUSTAINABLE DEVELOPMENT

Introduction : One of the most important issues in microfinance today is the regulation and supervision of Microfinance Institutions (MFIs). Most informal and semiformal organizations providing financial services to micro-enterprises do not fall under the government regulations that are applied to banks and other formal financial institutions. Many nonbank MFIs especially NGOs, operate on the fringes of existing regulations, especially with regard to deposit mobilization. In some instances they do so with the knowledge of the authorities, who, for political reasons or simply for lack of time and resources, do not interfere. In some instances these nonbank MFIs simply avoid dealing with the issues and proceed with deposit mobilization by calling it something else. One important danger is that as more bank and nonbank MFIs begin operating , authorities who have been disposed to liberal interpretation of the regulations will be forced to invoke a much stricter construction of laws, thus tipping the balance unfavourably from the point of view of those engaged in microfinance.

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Section 1 : Financial Sector Regulation and Supervision : Financial Regulation refers to the body of principles, rules, standards and compliance procedures that apply to financial institutions. Financial supervision involves the examination and monitoring of organizations for compliance with financial regulation.

Prudential regulation and supervision are designed to :

- Avoid a banking crisis and maintain the integrity of the payments system.
- Protect depositors.
- Encourage financial sector competition and efficiency.

To create an environment that is conductive to financial intermediation, governments and policymakers must ensure that financial regulation does not result in financial repression – in regulations that distort financial markets and reduce the efficiency of financial institutions. Examples of financial repression are imposed interest rate ceilings, subsidized credit and tax structures that discourage investment in microfinance.

Most MFIs are significantly different from commercial banks in institutional structure. Managing a micro loan portfolio differs in important ways from managing a conventional bank portfolio. MFIs and micro loan portfolios cannot be safely funded with commercial sources, especially public deposits, unless appropriate regulation and supervision regimes are developed.

When should MFIs Be Subject to Regulation ?

MFIs should be regulated if and when they mobilize deposits form the public. Individual depositors cannot be expected to monitor the financial health of an MFI and necessarily rely on the state to do this. MFIs should also be regulated when standards of good practice are clearly needed, whether because there are no practicing organizations or institutions or because existing practitioners are not operating effectively. The latter commonly occurs when donors push 'programs' and target credit, rather than focus on meeting existing demand for financial services. MFIs should also be regulated when they reach the size at which their failure would have consequences that reach for beyond owners and creditors.

The risk features of MFIs differ significantly from those of commercial banks. This is primarily due to the MFIs client base (low-income , assetless clients requiring small loans), lending models (small , unsecured loans for short term based on character or group guarantees), and ownership structure (capitalized by donors rather than commercial investors / owners). Regulations designed for commercial banks are usually not suitable for MFIs because of MFIs' different risk profile.

Means of Regulating MFIs : Regulatory approaches range from self –regulation in which the industry develops its own supervisory and governance bodies (such as credit cooperatives) to full regulation (either under existing laws or through the establishment of specialized laws specific to MFIs. Another alternative is for MFIs to be regulated by the regulatory authorities, while contracting a third party to perform the supervisory functions. The challenge facing regulators as they consider appropriate regulatory approaches to the microfinance sector is complicated by the great diversity of MFIs in institutional type, scale of operations and level of professionalism. To be effective, the regulatory approach must be consistent with the overall financial sector framework and must consider the variety of institutional types. Flexibility is crucial when regulating MFIs, because many techniques and

practices are skill in experimental stage.

Considerations when Regulating MFIs : It is important for regulators to establish minimum standards for MFIs while at the same time remaining flexible and innovative. At a minimum, when regulating and supervising MFIs, five issues need to be considered.

Minimum Capital Requirements : This means that financial organizations wanting to formalize must have a minimum amount of capital to support their activities. 'Capital' refers to the amount of equity an institution holds. Since MFIs rely primarily on donor funds for capital contributions they may not have sufficient capital to meet these rules, which can limit the formalization of microfinance organizations. While regulators should be encouraged to set minimum capital standards in accordance with their objectives of encouraging competition and low-risk behaviour, it is important for them to recognize that MFI owners may consider social objectives over profit maximization goals and that minimum capital requirements may not be as powerful an inducement to sound governance as would generally be the case with standard commercial banking institutions.

Capital Adequacy : Capital adequacy standards refers to the percentage of assets that is funded by dept. current international standards outlined in the Basic Accord provide a maximum leverage ratio of 12 to 1. Most MFIs are not fully leveraged due to their inability to borrow funds on the basis of their performance and debt capacity. The greater part of the typical MFIs assets funded with doner contributions that are generally considered capital. Thus almost all MFIs easily meet capital adequacy standards. As the regulators may wish to begin cautiously in fixing leverage ratio, they may initially fix capital-asset ratio be no lower than 20 percent for MFIs, subject to downward adjustment as the institution and the industry gain experience.

Liquidity Requirement : Liquidity refers to the amount of available cash (or near cash) relative to the MFIs demand for cash. MFIs are exposed to high levels of liquidity risk. They depend on donors, whose funding can be unpredictable and their non donor liabilities tend to be short term. However depending on the stability of the market, regulators may find it prudent to set relatively high liquidity standards for MFIs, taking into account the added costs that this implies.

Asset Quality : It measures the degree of risk that some of the loan portfolio will not be repaid. Most MFIs do not require formal collateral and instead base their loan decisions on character, group solidarity, and past repayment history. Instead of collateral, regulators may consider the best indicators of asset quality to be past performance of the portfolio and the current rate of portfolio at risk (defined as the balance of outstanding loans which have an amount past due). Bank regulators should accept flexible definitions for loan security that enhance repayment incentives. Regulations like those for commercial banks that require elaborate loan documentation or involve credit approval procedures are not appropriate for MFIs, because the financial viability of MFIs depends on minimizing the processing cost of micro loans.

Portfolio Diversification : It refers to financial institutions' need to ensure that they have not concentrated their portfolio in one geographic sector and market. Unlike other financial institutions, most MFIs have highly specialized portfolios that consist of short term working capital loans to informal sector clients. Regulators should encourage MFIs to diversify their loan portfolios through the development of guidelines that limit sector concentration.

Alternative Approach to Supervision : Several alternatives to direct supervision by the banking authority have been suggested and they are :

- **Self –Supervision :** It is an arrangement under which the primary responsibility for monitoring and enforcing prudential norms lies with a body that is controlled by the organizations to be supervised most of the experience with self-supervision has been in federations of financial co-operatives.

- **Delegated Supervision :** The supervisory agency maintains legal authority over and responsibility for – the supervised institutions, but delegates regular monitoring and on-site inspection to a third party, such as an MFI federation or an independent technical entity. The role of the supervisor lies in periodically testing the reliability of the agent's monitoring and inspection and intervening in problem situations.

- **Apexes :** In some countries there is an apex institution or national fund that does wholesale lending to local MFIs. As an investor such an apex is by its nature a kind of supervisory agency. If it expects to have its loons repaid, it must evaluate and monitor the soundness of the MFIs it lends to . for MFIs that fail to meet its standards, the sanction is denial of loans.

- **Rating Agencies :** A private rating agency will evaluate and certify the financial soundness of the MFIs. The market for the ratings , is the depositors, who can use the rating to judge the safety of their deposit. In the case of non deposit taking MFIs the market for ratings consist of investors – mainly donors.

- **Deposit Insurance for MFIs :** Such insurance could be provided by the government as an adjunct to its regulation and supervision; or the insurance could be issued by a non-governmental body as a substitute for official regulation and supervision. The scheme could provide pure deposit insurance, whose only function is to reimburse small depositors in the event of failure of the depository institution or it might operate in the event of failure of the depository institution or it might operate a stabilization fund providing emergency liquidity to solvent MFIs or capital support to MFIs in danger of insolvency who are willing to take corrective measures.

- **Bank Guarantees :** Under this the non-bank MFIs are allowed to accept deposits on the condition that all such deposits are guaranteed by a bank that is licensed by the supervisor and atleast 50 percent reinsured. This approach would eliminate additional burdens on the supervisor.

Section 2 : Country Approaches To Regulating MFIs :

Although most countries have not yet established an approach to regulating MFIs, Bolivia, Peru, and the West African Economic and Monetary Union have determined that a new type of legal institution was required for MFIs that wanted to begin mobilizing savings.

Private Financial Funds in Bolivia : The Bolivian Government recently created a new type of institution, private financial funds to channel resources to finance the activities of small business and microenterprises in the productive and commercial sectors, as well as to make loans to individuals for soft durable goods purchases. Private financial funds will be organized as corporations because it allows for timely increases or replenishment of equity when required by the superintendence of Banks and financial institutions. To incorporate and function private financial funds require the capital equivalent to atleast US $ 1 million. They should maintain net worth equivalent to atleast 10 % of their assets and contingencies weighted on the basis of risk. They hold broad operational powers allowing for financial leasing, traditional lending, certificates of deposit to guarantee performance. Private financial funds may provide for their clients financial services and may receive savings and time deposits and contract obligations with second-tier banking institutions. They are restricted from several types of banking operations. These include capture of demand deposits, foreign trade operations, trust operations and other charges. A single loan may not exceed 3 percent of the net worth of the private financial fund, credits with personal guarantees may not exceed 1 percent of the fund's net worth.

Nonbank Financial Institutions in Ghana : In 1993 the Government of Ghana enacted the Nanbank Financial Institutions Law to create an alternative financial market that would cater to the needs of the broad sector of the Ghanaian economy that was not being served by traditional financial institutions. The prudential regulations that accompanied the law contained serious mismatches. In Ghana people regularly pay informal savings collectors to provide a daily savings service. Instead of receiving interest on the deposits, customers pay a commission to have their savings collected and

kept safe. As a consequence, 60 % of Ghana's money supply is outside the formal banking sector. The original regulations that governed savings and loans institutions limited the frequency of deposits to once a week. To address this issue, regulated institutions lobbied for changes in the legislation to permit unlimited client deposits. There was concern by some nonbank financial institutions that the minimum capital requirement – US $ 100,000 – was too low. High reserve ratios were also mandated by the super intendancy, requiring nonbank financial institutions to place 57 percent of the deposits in first and secondary reserves, leaving the institution with too little to invest in productive activities.

Another issue with the banking regulation involves the reporting format. The superintendency is trying to supervise nine separate categories of financial institutions with an omnibus prudential guidelines and reporting format. Since mortgage Cos, commercial banks, and savings and loan institutions provide very different services, they cannot report the same information. To respond to this issue, non bank financial institutions have created an association to act as an advocate on their behalf. These observations lead to the following conclusions.

- Bank supervisions need to learn how to supervise the special characteristics of MFIs.
- There is a need for more involved and active supervisory service provided perhaps by an apex institution or subcontracted to an external body.

In South Africa and the Philippines local MFIs have formed associations as a first step towards educating regulators and promoting policy dialogue. In Indonesia and Peru a third porty has been engaged to perform supervisory functions, either in place of or along with the bank superintendency.

In all countries that are considering establishing new types of institutions, one of the main issues is the limited capacity of bank superintendencies to supervise an increasingly large number of small and highly decentralized institutions.

Regulation and Supervision of MFIs in India :

Present Arrangements : Regulation and Supervision of the formal banking institutions is well organized under various Acts viz BR Act, RRBs Act, Co-operative Societies Acts and RBI Act. While RBI supervises commercial and urban cooperative banks and NBFCs, NABARD has been authorized to supervise RRBs and Co-operative banks on behalf of RBI. Regulation is however, almost entirely attended by the RBI. As regards MFIs, none except those registered as NBFCs and cooperatives are presently treated as part of the financial sector. As most of them are registered as societies or trusts, the question of their supervision and regulation from the financial angle has not arisen. Except submission of annual accounts and a report on their operations to the authorities under the Acts of their registration, there agencies are not under any statutory compulsion to comply with specified norms or instructions in respect of their microfinance activities encompassing mobilization of savings and granting of loans.

The Task Force on Supportive Policy & Regulatory Framework for Microfinance appointed by NABARD has raised many issues of concern.

A large number of MFIs in our country are presently registered to function as non-profit organizations. With the passage of time, the field of social and developmental interventions has widened and some of these organizations, as part of their overall objectives, have started providing certain type of financial services. Reservations have been expressed at times in certain quarters whether the agencies registered under these Acts can undertake mobilization of savings and credit disbursement as lawful activities.

The Government of India and RBI through various actions have indicated the acceptance and recognition of the role of NGOs and other voluntary agencies of MFI. The Task Force, appreciates the

need for proper regulation and supervision of microfinance activities for filling up the vacuum in the relevant Acts meant for incorporation of these agencies, which mainly purvey small sized credit to their clients besides, mobilizing small savings from them. A question is raised as to what is the status of the savers under the MFIs who are not loanees or were not loanees earlier also. The savings mobilized by the NGOs are virtually collected from the members of the public, which reinforces the need for regulation of MFIs.

The Task Force examined at length the scope of regulation and concluded that the regulation of the MFIs may cover registration, reserve requirements, compliance with prudential norms, directions in respect of microfinance operations and reporting system to the competent controlling authority. Supervision of the MFIs may comprise on site inspection and off site supervision to ensure that the functioning of the MFIs is not detrimental of the interests of the people.

The Task Force considered the possibility of two modes of effecting the regulations viz an external regulation mechanism pre dominantly operated by non-MFIs associated with the sector and a mechanism of self regulation by the MFIs themselves. In view of the changing environment in the financial sector of the country towards decentralization and privatization, it strongly felt that self regulation would be a more appropriate mode for the micro finance sector.

The Task Force has recognized the mechanism of self-regulation and the need for encouraging promotion of Self-Regulatory Organizations (SROs) which will have a prominent role in growth of the MF Sector in the country by undertaking proactive regulation and supervision of MFIs as also providing training, guidance and taking up the course of microfinance in general.

At present, NBFCs and credit cooperative and supervised by the RBI and the Registrar of Co-operative Societies of the respective states. The NGO –MFIs are not subjected to any kind of supervision by a competent authority in the financial sector. With the accession of this sector as a part of the financial sector for providing financial services to the poor, there is a need for the supervision of the MFIs , so as to protect the interest of savers and borrowers, have orderly growth of microfinance sector and a parity with other institutions in the MFI sector. The Task Force has observed that in the contest of the implementation of financial sector reforms and gradual liberalization of the economy the creation of an effective and efficient supervision machinery has been given critical importance. A system of off-site supervision may be adopted for MFIs , not mobilizing savings and not availing bank loan and for such MFIs , which are mobilizing savings upto Rs. 2 lakh and not availing bank loan for credit operations. However in case of other MFIs both off-site supervision and inspection is necessary.

Section 3 : Arguments For and Against Regulation :

- NGO's with large micro-credit operations are major proponents of regulation. Seeking to gain access to larger doner funds i.e. seeking to fund themselves NGO's desire regulation which would add to their creditbility and facilities access to credit lines from donors, government, central banks and the public.

- Sometimes NGO's believe that regulation will promote their business and enhance their standing with the public, making it easier for them to garner public deposits.

- Some governments, NGOs and donors want financial licenses to be more easily and widely available to increase the efficiency of financial intermediation access to both savings and the consequent increase in lending operations.

- Governments and central banks are often of the view that setting up a special window for regulation of microfinance will expedite the emergence of sustainable microfinance institutions who will not be capital constrained.

- The Central Bank and Government often share the apprehension that with unlicensed microfinance institutions, the safety of depositors funds cannot be ensured. The safety of deposits may be jeopardized through the operations of rogues or fly by night operators out to make a quick buck by floating ponzi schemes. The desire to protect the safety of depositor funds, which is the mandate of Central Bank prompts the focus on the need to regulate these institutions.

- Many microfinance institutions charge very high rate of interest. Governments and Central Banks share the view that interest rate caps should be put in place to ensure that depositors do not have to face exorbitant and usurious rates of interest.

- Central Banks / Governments are often concerned of the weakness of microfinance institutions , their fear is that microfinance institutions are too loosely regulated by their own Boards and Donors, so if a microfinance institution were to fail it could bring down the emerging market in disrepute with negative consequences for future growth and the development of the sector.

- Microfinance is getting a high political profile in several countries, specially since the microfinance summit of 1997, Governments feel that they have to do something about microfinance for reasons that combine concern for the poor with the demands of practical politics.

- Regulation also serves as a mode of tightening controls on the activities of foreign funded NGOs whose activities Governments may wish to more closely monitor.

- In India, the direct supervision of microfinance institutions would stifle the growth of this sector and demands of uniformity would put a complete stop in financial innovation.

- There are practical problems, bank examiners would face in the regulation of microfinance institutions. The costs, both financial and human are very high. At present, donor have periodic audits to ensure end use of the funds. Accounts must be submitted to registering agencies such as the office of the Commissioner of Charities. Banks and NABARD have their own rating agencies.

Section 4 : Moving Forward :

- Keeping in view of the above arguments, the need is to have a loose regulation through a self regulatory organization model with insistence that those organizations which accept deposits from the public and do not restrict themselves to accepting savings from their own members must register themselves as non-banking finance companies which come under the regulatory umbrella of the Central Bank.

The concern is to secure the stability of the entire financial system. The rural credit delivery system has a multi-agency approach which encompasses the cooperatives, RRBs, LABs, urban cooperative banks and non-bank finance companies under RBI regulation. The core concern is to ensure that none is beset with structural problems.

- In order to manage bank risk, the supervisor has to work in a political minefield , as the owners of banks are seldom under –represented in the political process. Monitoring healthy banks and ensuring their continued state of health is challenging, the real difficulty lies in restructuring weak banks. In such a scenario it is claunting to append , disporate and diffuse microfinance institutions to the regulatory paradigm.

It is difficult to bail out a microfinance institution in the event of it facing difficulties. If a bank is facing structural difficulties, the first arrow in the Central Bank's quiver is a capital call to share up the bank's capital so as to ensure the bank's continued ability to meet the claims of its depositors. This cannot be done in the case of microfinance institutions. Large microfinance providers, even those partly

owned by donor agencies cannot immediately produce the requisite additional capital as their request has to be routed through donor agencies who may or may not decide to bail out the institution.

- The second arrow in the quiver of the central bank is placing freeze on the advance of fresh loans. Often succeeding , this serves to protect the interest of existing depositors while efforts are made to resolve the problem in the care of a microfinance institution, the moratorium has potentially very harmful consequences as most microfinance institution clients repay loans in the hope of fresh loan and with the expectation of receiving reliable and responsive future services. If the microfinance institution denies prompt follow –up loans to clients who have punctually repaid their loans in the past, it is breaching an implicit contract. The minute the news spreads many borrowers will stop repaying their existing loans, creating further difficulties for the institution. A related problem lies in that a microfinance institution's principal assets consists of microloans that have little value once they are out of the hands of the team that originated them.

In the case of a bank which is in trouble , the Central Bank uses the third arrow in tits quiver- it encourages acquisition by a stronger bank. Most of the sick bank's loans in case of institutional failure or apprehended weakness are still backed by collateral guarantees, hence the borrowers incentive to repay is mitigated. The healthy bank taking over the loan portfolio can expect to recover most of it and therefore has an incentive for acquisition. There may be other incentives, for instance, the physical infrastructure of a failed bank in an area which is underserved by the stronger bank. The acquiring bank would also receive an infusion of funds from the central bank and government as a part of a bail out package. Hence a sick bank is rarely left to fail. In the case of a microfinance institution, if the loan portfolio comprises micro loans, the costs of collection would be higher than the actual recoveries. The microfinance institution's loan portfolio would be of little value and a healthy institution would not desire to take over the contaminated portfolio. This would burden the central bank with a problem that it can well afford to avoid.

- The non-financial costs of regulation would be to stifle competition and financial innovation as the microfinance institutions would devote their energies to attempts to circumvent existing regulatin. This would lead to the institution of caps on interest rates, making sustainable microfinance even more difficult. Sofar programs have been left free to price their won products. Interest rate controls would put a stop to this freedom. Prudential formal regulation under the aegis of th central bank carries with it the implicit understanding that it must vouch for and assume responsibility for the soundness of the regulated institutions. E.g.s of such regulation could include –registration / licensing, disclosure of ownership / control , publication of financial statements, reporting to the Central Bank, adherence to all controls instituted by the central bank, applicable to all financial institutions regarless of typology, external examination audits, supervisory examination by central bank auditors and compliance with off-site monitoring norms.

- Regulation permits no exceptions and is comprehensive, microfinance institutions that do not accept deposits should not be regulated. Credit only microfinance institutions are allowed to accept small deposits that more often than not are part of the loan contract. Most clients are net –debtors most of the time, hence the risk to them in case of institutional failure is relatively low. Compulsory deposits do not pose a significant risk to the country's financial system because the amounts in questions are small and restrictions on which drawal exist.

- Microfinance institutions can ideally be subjected to a form of non-prudential regulation that would require them to register and identify the partners or parties which control them, give clients transparent interest rate information, produce financial information in a meaningful manner.

- Regulation also must have some in built regulatory threshold beyond which there will not be regulation. The cut off can be determined by asset size or number of members. Some benchmarks would be required as several microfinance institutions are microfinance intermediaries. The rotating savings and credit associations and the accumulated savings and credit associations lend to and borrow from their own members. They are informal credit suppliers. Their small size, community based

nature and local roots provide for effective supervision by their members. It would be very difficult and prohibitively expensive for the central bank to seek to regulate these institutions. However, they seldom pose any risk to the country's financial system.

- If the small community –based organizations are prohibited from accepting deposits it does a great disservice to the poor. The safety of the funds of the poor out weights the risks as the other available savings options for them involve even greater risks. The other savings options available to them are cash in the home which can be stolen, livestock that can perish. Hence the unsupervised community based depository are least risky option for the saver. If central banks regulate they accept the onus of :

- Affirmatively vouching for the institutions' soundness.

- Standing behind depositors as insurers whether explicitly or implicitly. The shortage of licensable microfinance institutions is the real constraint to the growth of this sector and not the absence of prudential regulation. A license from the Central Bank is an assurance that the licensed institution is credible and safe. It should be profitable enough not only to cover its costs today but also to pay the full commercial costs of the money its license will allow it to leverage in addition to generating a surplus to fund growth and perhaps provide a return to attract high quality investors. Institutions that have not demonstrated their ability to function at this level of sustainability should not be licensed. Non profitable institutions that eat into their equity will put their depositors at risk.

- The supervision focuses as mush on profitability as on solvency and on equity as a percentage of assets. When a central bank issues a license it imparts its certification and signals that the institution is safe and it assumes the defacto risk of supervision. Regulation by the central banks is like riding a ferris wheel-once you get on you cannot get off and have to accept regulations which may hinder and cramp growth.

Conclusion : The self regulatory model has been mooted as best in the Indian context. Microfinance industry is in a nascent stage and the self –regulatory organization appears to be the optimum solution. Keeping in view the difficulties of regulation and the costs it entails, it is expected that the self regulated organizations will promote federations of microfinance institutions which will

- Disseminate the best practices.

- Encourage innovation.

- Articulate high and uniformly applicable standards.

- Set transparent and consistently uniform reporting standards.

- Assist in the training and capacity building of members.

- Provide central liquidity management.

- Develop and encourage the growth of rating agencies.

The creating of a separate regulatory window for microfinance institutions in India is premature as there is not a critical mass of licensable institutions. In India we are trying to create an enabling environment for the growth of microfinance. NGO and SHG linkage models are being encouraged. Freeing of all interest rate controls of microfinance is a significant step. Successful NGOs also have the option of conversion to a local area bank or an urban co-operative bank, subject to the fulfillment of all other requirements. Only microfinance institutions are exempt from several provisions of the RBI Act, if they are registered as non profit under the Companies Act. The vision is of a strong and capable microfinance sector emerging as an intermediary of the financial system.

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Integration Of The Human Resource In Mergers And Acquisitions

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Introduction : Growth is an essential ingredient to the success and vitality of many companies. Without it, a company has difficulty generating dedication of purpose and attracting first rate managers. Growth can be internal and external – internal growth of a firm acquires specific assets and finances them by the retention of earnings or external financing. External growth on the other hand involves various business combinations, which may take form of mergers, acquisitions, amalgamation and takeovers are the important features of corporate structural change. They have played an important role in the external growth of a number of leading companies the world over.

Objective : To highlight the importance of human resource in the corporate restructuring. (Business Combinations)

Significance of the research : Mergers and Acquisitions have become a common phenomenon in recent times. A merger of a size like HP- Compaq has implications for the workforce of these companies across the globe. Although the merging entities give a great deal of importance of financial matters and the outcomes, HR issues are the most neglected ones. Ironically studies show that most of the mergers fail to bring out the desired outcomes due to people related issues. The uncertainty brought out by poorly managed HR issues in mergers and acquisitions have been the major reasons for these failures. Research has found that at least two hours of productive work per employee per man day is lost during the M&A activity in the organisations.

The research has been undertaken to provide a substantive insight into the importance of the human resource function in Mergers and Acquisitions and also to highlight the challenges faced by the human resource department. It also suggests strategies to overcome such challenges.

Challenges to Human Resource in Mergers & Acquisitions : Merger and Acquisitions cannot be successful if the employees from both the organisations become obstacles to the integration process as they have their apprehensions about the organisation culture, leadership and management style. The biggest HR challenge in merged entity is to facilitate people integration and transform the diversified skills and knowledge into transfer of learning within the member organisations. Key talents in both the organisations may feel insecure as to:

Organisational Culture : Organisational culture plays an important role during mergers and acquisitions as the organisational practices, managerial styles, structures to large extent are determined by the organisational culture. Each organisation has a different set of beliefs and value systems, which may clash owing to the M & A. The exposure to a new culture during the M & A leads to a psychological state called culture shock. The employees not only need to abandon their own culture, values and beliefs but also have to accept an entirely different culture. This exposure challenges the old organisational value system and practices leading to stress among the employees. Research has found that dissimilar cultures can produce feeling of hostility and significant discomfort, which can lower the commitment and cooperation on the part of the employees.

The Wall street journal recently profiled the differences in culture between the executives of Pillsbury and its Miami-based Burger King subsidiary. The Burger King executives were described as favouring brighter clothes, darker tans and flashier cars". Internationally, corporate personnel have gone so far as to nickname Burger King as "Miami Vice" and Pillsbury as "Minneapolis Ice". The cultural

differences are readily apparent when one visits Pillsbury as a high-rise headquarters where "dark suits are the corporate uniform, and the conservative earth tones dominant in the décor. Pink, on the other hand, is the planned exterior colour for the Burger King's new $40 million tropical headquarters at the edge of Biscayne Bay."

Human Resource Policies : Each organisation will have its own set of human resources policies as per their requirements and they are bound to differ in the human resource policies of the acquiring firm and the acquired firm. Below are some of the most important and those HR policies which have a great impact on the workforce / employees in the phase of a merger or acquisition.

Communication problems : The prelude to a merger is a troublesome time for any company. Accurate information is most often lead by a small group of senior officers and outside consultants who, are often unwilling to have any "leaks" that might jeopardize the proposed merger. Consequently, executives without a "need to know" are often excluded from having the very information they need to effectively plan for and communicate with their employees about a potential merger. These executives find themselves feeling alienated, frustrated & defensive when employees begin inundating them with questions about the future. As one such individual stated "no news is bad news" when companies are attempting to reduce the negative implications of a merger.

Compensation Policy : The compensation or the wage & salary administration policy of a company has its own significance. This is because the compensation policy enables an employer to attract, obtain, retain, caliber and qualification in his / her organisation. If the compensation level of employees in acquiring firm is lower the employees may press to have equal compensation across all the divisions of the firm. The pay differential can act as a demotivator for the employees of acquiring firm and may have long term consequences. The compensation issues may also involve legal angle. Two cases in the Indian context are important which underline the importance of legal issues related to Compensation in M&A activity. In the case of Glaxo and Wellcome-Burroughs who decided to merge in 1996. The Indian arms however couldn't merge in the last ten years because of high pay differential between workers of Glaxo and Wellcome in India. The compensation structure among the organisations may also differ creating troubles, for example one of the firms may have performance based pay while other may have higher component of fixed pay. Hence the differences in compensation structure and performance appraisal systems also need to be rectified so as to bring equity in the human resource systems and to treat employees at the equal level.

Organisational structure / hierarchy : Organisational hierarchy will pose a challenge to the HR department of the parent organisation as the employees of both the organisations would like to understand their control and command over the functions. Reporting relations and span of control will lead to discomfort in the merged organisation and may lead to loss of key talent.

Employee Relations : The employee relations issues gain more importance in the acquisitions of manufacturing units in India. The power equation between management and trade unions is bound to change with the acquisition. The acquiring management also needs to keep track of number of unions in the workplace and equations between them as many Indian manufacturing units have multiple unions. Hence comprehensive analysis of trade unions operating in the plant should be done. This will require study of management-union equation, employee contracts, political linkages of the unions, compensation related clauses, number of trade union and dynamics between the unions.

Job responsibility in the merged organisation : Employees will like to see a unified job responsibility charter implemented in the merged organisation. Redesign of job roles is the biggest exercise that will involve detailed job analysis and rewriting the job roles for all the job profiles. Disparity or ambiguity in the job responsibility will not only add to chaos and confusion, but will also foster frustration and demotivation amongst the employees.

Managerial Egos : In most mergers, the managers at the top of the combining firms have to co-habit and share power. Although they might share initially, power struggle often arises between the chief executives of the combining firms. These disagreements ripple down through the organisational ranks, leading to a loss of focus on the original motives for the merger.

Psychological Trauma : The reaction of the employees can vary from anger to dejection and depression. The process of merger can have inbuilt psychological and social threats, which should be identified like exodus of managers due to the perceived job insecurity. There is also fall in the morale, commitment and loyalty. The merger can lead to depression and impaired performance. The feeling of political backstabbing adds to the psychological trauma.

Physiological Disorders : Stressors generated by changes during mergers have an impact on employees, organisation and society as a whole. Employees experience physiological changes such as insomnia, high blood pressure, gastrointestinal difficulties, headaches, greater alcohol and drug use are often symptomatic of pressure that occur during M & A.

Recommendations to overcome challenges : Strategies to overcome the constraints of mergers and acquisitions

In order to have a successful Merger or an Acquisition one should adopt a strategy, which would consider all the implications of both the stages i.e. Pre-merger stage and the Post-merger stage. The following is a strategy that would overcome these implications and pave the way for a successful Merger or an Acquisition.

Inform about the nature of change : Accurate information should be given to the employees. The reason for the merger should be explained and also the benefit to the employees should be highlighted. The information should also include the drawbacks and the company should also explain the steps that the company would take to overcome these drawbacks.

Foundation Building : Under the foundation building program, a team is formed from both the companies, which would study the organisation culture, the management practices, HR policies. The team would create a common policy, which would adopt the best practices from both the firms.

Communication Strategy : Clearly defined communication strategy during M&A plays an important role in removing the employee fears and kill rumors floating around in the organisation. The organisations need to reach their employees before the press, as the employees will have feelings of getting cheated. Studies show that communication strategy that involves senior managers of the acquired organisations work well. Involving other employees who are trusted by the employees for instance trade union leaders are also helpful.

The employees' meeting in small groups so as to discuss their concerns, fears and positive feelings also helps to lessen the stress on employees of acquired firm.

The group meetings seem to help because many-a-times employees are reluctant to come out and speak their concerns, whereas in-groups where everyone shares same set of feelings to an extent, it becomes easier to come out with the common set of concerns and fears. This also provides confidence to employees that the new management is willing to listen to their concerns and feelings, building an atmosphere of mutual trust.

Impart Training : The employees should be imparted training for the new roles, which they will have to play in the merged organisation.

Stress Management Program : For the benefit of the employees the company should arrange for various stress management programs which will help the employees to cope up with the changes in the organisations due to Mergers & Acquisitions.

Orientation Programs : An orientation program is a must for both the sets of employees, which will help them to get acquainted with the new culture and clear their doubts.

Right-sizing the merged organisation : HR departments of both the organisations should play a vital role in convincing the employees that acquisition has been done to leverage the competencies and knowledge of employees for accelerated growth and growth cannot take place without the most important capital i.e. human asset. It becomes paramount for the HR department to take employees into confidence and defuse the employee's hostility to the merger process. HR should

foster sense of job security by giving clarity on the right sizing policy of the merged entity. The companies should see to it that workers will not lose their jobs immediately - but they will be phased out slowly to minimise the impact.Helping employees who have lost their jobs.

The best example of a helping hand lent to the employees who might loose their jobs is the recent statement made by Sahara group Chairman Subrata Roy, in an internal ommunication to Air Sahara employees, numbering about 4,400 assured them full job protection. "If the employees find it difficult to work under the new management, the Sahara India Pariwar, in a true family spirit, shall be responsive to any of their genuine difficulties and would take all steps to mitigate their difficulties," Mr. Roy said.

Helpline for employees (Anonymous) : The unified organisation would do well by forming a counselling cell within the organisation wherein the employees can communicate their apprehensions, ideas, and suggestions with the management. The counsellors in turn should try and solve their problems.

In an ideal merger, the newly created entity pools the best features of the two merging organisations. A well-planned process built on the foundation of an open, honest and consistent communication strategy can pave the way.

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Special Economic Zones (SEZs) – Perspective

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INTRODUCTION : India over the past decade has progressively opened up its economy to face effectively new challenges and opportunities of the twenty-first century. Considering the need to enhance foreign investment and promote exports from the country and realizing the need that level playing field must be made available to domestic enterprises and manufacturers to be competitive globally, the government had announced the introduction of Special Economic Zones (SEZs) policy in April 2000, through a revision in the Export and Import policy (EXIM) 1997-2002.

In India, SEZs can be set up by public and/or by private sector. The Indian SEZs provide an advantage in terms of a demarcated area that operates on a global platform in terms of business activities, legal framework, liberalized trading environment, etc. SEZs in India have access to all the facilities like suppliers, infrastructure, workforce which is must to operate and compete at global level. The objective of SEZs includes making available goods and services free of taxes and duties supported by integrated infrastructure for export production, quick approval mechanisms and a package of incentives to attract foreign and domestic investments for promoting exports. At present as of 3rd October, 2007, there are 19 functional SEZs in India and 154 SEZs are already notified after coming into force of the SEZs Act 2005. (Source: http/www.sezindia.nic.in).

NEED FOR SEZS:

- To increase foreign investment
- Usage and implementation of advanced technology
- To develop infrastructure
- To create employment opportunities
- Advancement backward regions
- To increase the generation of income from other sectors.

BENEFITS OF SEZS IN INDIA:

- Benefit derived from SEZs is evident from the investment, employment, exports and infrastructural developments additionally generated. Investment of the order of rupees one lakh crores including FDI of US $ 5 to 6 billion is expected by the end of December 2007. Five lakhs direct jobs are expected to be created by December 2007. (Source: Ministry of Commerce & Industry, (SEZ Section), Government of India, 2007).

- The benefits derived from multiplier effect on the investments and additional economic activity in the SEZs and the employment generated thus will far outweigh the tax exemptions and the losses on account of land acquisition.

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✣ Exports from the functioning SEZs during the last three years are as under:

Year	Value (Rs. Crore)	Growth Rate (over previous year)
2003-2004	13,854	39.00%
2004-2005	18,314	32.00%
2005-2006	22,840	24.70%
2006-2007	34,787	52.30%

Projected exports from all SEZs for 2007-08 are Rs. 67,088 crores.

(Source: Ministry of Commerce & Industry, (SEZ Section), Government of India, 2007)

✣ Investment and employment in the SEZs set up prior to the SEZ Act, 2005: At present, 1087 units are in operation in the SEZs established prior to the Act coming into force, providing direct employment to over 1.85 lakh persons; about 40% of whom are women. Private investment by entrepreneurs in these SEZs established prior to the SEZ Act is of the order of over Rs. 5661 crore.

✣ Expected investment and employment from SEZs by 2009: With the 63 notified Special Economic Zones, it is expected that total investment of over Rs. 50,000 crore and 15 lakh additional jobs will be created by December 2009. If the 234 formal approvals become operational, it is expected that total investment of Rs. 3, 00,000 crore and 4 million additional jobs will be created by December 2009.

✣ Acceleration of growth: On account of concentration of efforts and investments in SEZ locations, the process of growth can be quickened. Establishment and development of industrial units will result in industrial expansion and increase in industrial production.

✣ Development of infrastructure: Development of infrastructure is vital for the success of SEZs. Because of the stress on development of infrastructure there will be speedy infrastructural development in SEZs.

✣ Attracting talents: SEZs may attract talents and SEZs may also grow as important centres of higher education including professional education.

✣ **Benefits to the Developers :**

- Developers of SEZs will be granted full autonomy to develop townships within SEZs. Allocation and pricing of land, facilities and services in SEZs are not governed by existing regulations.
- They will also be provided with income tax exemption under section 80 IA for the period of 10 years.
- Duty free import or domestic procurement of goods for development, operation and maintenance of SEZs.
- Exemption from service tax or central sales tax.
- Developers are permitted to transfer infrastructure facility for operation and maintenance.
- Full freedom in allocation of space and built-up area to approved SEZ units on commercial basis.
- Authorized to provide and maintain service like water, electricity, security, restaurants and recreation centres on commercial lines.
- Freedom to bring in export proceeds without any time limit.
- Setting up off-shore Banking units (OBUs) in SEZs and these OBUs allowed 100% income tax exemption on profit for 3 years and 50% for next two years.

✣ ***Benefits to units:***

- Tenants within the SEZs can procure goods required for setting up of units, from domestic or

foreign markets, without payment of any customs/import duties.

- No requirement of minimum net foreign exchange earning, as percentage of exports.
- SEZ units to have unrestricted access to the domestic markets, on payment of applicable taxes/ duties.
- Duty-free material is permitted to be utilized over a period of five years.
- Reservation policies for Small-scale Industries (SSIs) would not be applicable within the SEZ zones, enabling units within the SEZ to engage in industries that have traditionally been reserved for SSIs.
- Profits from operations within the SEZ zones can be repatriated freely, without any dividend balancing requirements.
- The SEZs would have a simplified monitoring and administrative setup and all activities of SEZs will be through self certification.
- Central authority for approvals/ performance of units within the SEZs will vest with the Development Commissioner (DC) of the SEZ.
- 100 per cent FDI to be allowed under the automatic route in the manufacturing sector. The Government of India is also looking at removal of sectoral caps for FDI investments in other sectors.
- 100 per cent of export earnings can be retained in the Exchange Earners Foreign Currency (EEFC) accounts. Such export proceeds can be brought back into the country within a period of 365 days.
- 100 per cent of foreign exchange receipts from customers can be retained in the form of credit.

Factors retarding the performance of SEZs in India :

Indian SEZs suffer from a number of discrepancies as compared to SEZs in other developing countries. Some of the factors retarding the SEZs performance in are:

- Microscopic scale of operations.
- FDI regulations in SEZs in India are complex and of restrictive nature.
- Problem in designing and structure of SEZs.
- Focus of SEZs on specific sectors only like IT services, gems and jewellery.
- Lengthy and time consuming processes for sanctioning SEZs by the government.
- Lack of basic infrastructure.
- Political compulsions have put hurdles in implementation of labour regime and thus, hindering the process of making changes in SEZ Act.
- Frequent changes in the policies related to SEZs.
- Opposition from farmers for land acquisition.

Challenges before Indian SEZs:

The major challenges associated with SEZs are:

- Improvements is needed in terms of size, road and port connectivity, assured power supply, flexible labour laws and decentralized decision making.
- Due to lack of complete data and information, a holistic understanding of the potential and functioning of existing SEZs becomes difficult.

- Ever since the government implemented the SEZ Act in 2005, only 1,945-sq km land has been earmarked for the projects. Many fresh projects can still be accommodated.
- The state government should take care that fertile agricultural land is not notified for industrialization projects and the projects should be only limited to the barren and waste land.

Conclusion : India has strength to encourage investments in SEZs due to its large and skilled workforce, strong economic growth prospects, presence of ancillary industries and such other factors. SEZs if properly developed and managed can significantly contribute to economic development. The government has now started promoting all kinds of industries to set up bases in the SEZs. The changing nature of industries in the Indian SEZs is demonstrated in the increasing share of pharmaceuticals, engineering sectors, gems and jewellery industry, information technology, electronic hardware, food processing, textiles, aviation, research and design. If Indian SEZs are able to face the challenges, than the growth of SEZs in India will promote exports, develop infrastructure, attract foreign and domestic investments and also generate employment opportunities.

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Industrial Performance In China & India

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Introduction : The emergence of China & India as a major forced in the global economy is one of the most significant economic developments of the past quarter century. Their growth is likely to dominate the course of the world economy for the next several decades. Up to now, only a small fraction of the world's population has enjoyed the fuits of economic well-being, with high income industrial countries accounting for less than a fifth of the world's population. However, China and India together comprise over a third of the world's population; and since 1980, they have achieve remarkable rates of economic growth and poverty reduction.

The purpose of this paper is to examine sources of economic growth in the two countries and to compare and contrast their experiences over the past 25 years. In many respects, China and India seem similar. Both are geographically large countries with enormous populations that remain very poor. In 1980, roughly the beginning of our analysis, both had extremely low per capita incomes, although we note that there is some controversy in the literature about their relative income levels. Since that, GDP per capita has more that doubled in India and has increased a remarkable 7 fold in China. However, the details of their economic growth are in fact quite different. While initially both were largely autarkic countries, isolated from the global economy. China acted more quickly and aggressively to lower trade barriers, and attract foreign direct investment inflows. In addition, as discussed more fully in later sections, China has experienced explosive growth in its industrial sector, where as India's growth has been fueled by the expansion of service producing industries.

Growth in Service Sector : In this paper author wants to investigate the patterns of economic growth for India by constructing a set of growth accounts for each that uncover the supply side source of output change. In addition, to aggregate output, the accounts are constructed for the three major economic sectors : primary, industry & services. This level of detail enables us to assess the magnitude of efficiency gains associated with the movement of workers out of agriculture, where they are frequently under employed, into higher productivity jobs in industry and services.

The growth accounts covering the period of 1978-2004 for India & China for both the aggregate economy and the three major sectors. Table 1 provides a basic summary of the results, for the full 26 years period that corresponds to China economic reform period. This works as well for India, which also experienced an acceleration of its role of economic growth in the early part of this period.

Table – 1
Sources of Growth : China, India & East Asia 1978-2004

(Annual % rate of change)

					Contribution of			
Period Total Economy	Country	Output	Employment	Output per worker	Physical capital	Land	Education	Factor Productivity
1978-04	China	9.3	2.0	7.3	3.2	0.0	0.2	3.8
	India	5.4	2.0	3.3	1.3	0.0	0.4	1.6
1978-93	China	8.9	2.5	6.4	2.5	- 0.1	0.2	3.6
	India	4.5	2.1	2.4	1.0	- 0.1	0.3	1.1

1993-04	China India	9.7 6.5	1.2 1.9	8.5 4.6	4.2 1.8	0.0 0.0	0.2 0.4	4.0 2.3
East Asia Excluding China								
1960-80		7.0	3.0	4.0	2.2	-	0.5	1.2
1980-03		6.1	2.4	3.7	2.2	-	0.5	0.9
1980-93		7.3	2.7	4.6	2.6	-	0.6	1.4
1993-03		4.5	2.0	2.5	1.8	-	0.5	0.3

Source : China Data Center & CSY, India National Accounts, India NSSO.

Growth in Primary Sector : Both China & India benefited from the Green Revolution, but improvements in the Chinese agriculture sector were also aided by major institutional reforms and the emergence of the household responsibility system. Thus, the output of China's agricultural sector has grown at a very rapid race, 6.4 per year since 1978 compared to a strong but less spectacular 2.4 % growth rate in India. Although both countries exhibit a slowing in the year after 1993, the primary sector continues to be a major contributor to growth of the aggregate economy. The industrial sector differs dramatically in size between China & India. In China it has consistently accounted for about half of the GDP, whereas in India it has remained below 30 percent. In the period since 1993, China has achieved spectacular rate of growth in industrial output per worker. India has also witnessed an acceleration of output growth in its industrial sector, but the magnitude has been much smaller and about half of the growth is attributable to increased employment.

India has attracted considerable attention for the rapid expansion of its service industries, yet it is striking that the expansion of this sector has also been very strong in China. China's service sector has grown in employment. Furthermore, output per worker has grown at a steady 5 percent annually over the full 26 years period. Since 1993, China has also had an increase in the contribution of capital per worker in services that is as large as that for industry.

Service is the sector in which India comes closest to matching China's performance. Output growth accelerated after 1993 and the rate of improvement in value added per worker exceeds 5 % annually. It is also remarkable that India has achieved these gains with only a very modest contribution from increased capital per worker. Unlike for China, India's impressive performance in services is largely reflected in a rapid improvement of total factor productivity.

Sector Wise Shares : The following Table – 2 shows the distributions of value – added at the beginning of each sub period as well as for the last year. In 1978, agriculture and service each accounted for roughly one-quarter of China's value added, with industrial activities accounting for the remaining half. In contrast, agriculture was the largest share of India's value added, with service & industry accounting for the third and just one-quarter respectively.

Table – 2

Value Added and Employment by Industry as Share of Total (%)

		Primary	Secondary	Tertiary	Total
1978	China	28	48	24	100
	India	44	24	32	100
1993	China	17	51	33	100
	India	33	28	39	100
2004	China	9	58	33	100
	India	22	28	50	100

		Employment			
1978	China	71	17	12	100
	India	71	13	16	100
1993	China	56	22	21	100
	India	64	15	21	100
2004	China	47	23	31	100
	India	57	18	25	100

Source : China Data Center & CSY, India National Accounts, India NSSO.

By 2004, the value added share of agriculture had declined by 20 percent in both economies. For China, this was split equally between increases in the secondary & tertiary sectors. In contrast, India has seen only a small increase in the value added share of its already relatively small industry sector, with most of the expansion concentrated in services.

In contrast, as shown in Table – 2 the initial sector distribution of employment of China and India were quite similar in 1978. Both reported about 70 % of their workers as being in the agriculture sector. Since then, workers have moved out of agriculture, but the decline in the share of employment in agriculture has been much larger for China only 47 percent are still in agriculture, compared to 57 % in India. In addition, China now has a larger portion of its workforce in services than does India. For both China & India, it has been found that agriculture's share of value added is about what one would expect, but that this sector continues to employ surprisingly large share of the labour force. In both economies, this is offset by a significantly smaller than predicted labour force share in the service sector. For India, however, the actual added shares for industry and services are also quite similar to predicted shares. In contrast, the industrial sector in China accounts for an unusually large share of value added, while value added in a services is unexpectedly small.

Sector Wise Reallocation Effects : The level of Chinese labour productivity in each sector was only about seventy percent that for India at the beginning of the period. However, by 2004, Chinese output per worker in services, primary activities and industry had risen to 110, 130 and 220 % of the Indian level respectively.

In 1978 for both India & China output per worker was nearly identical in the secondary and tertiary sector and roughly three times that for the primary sector. Since then, India has experienced relatively slow productivity growth in the primary sector, combined with an acceleration for services beginning in the mid 1990s. By 2004, Indian labour productivity in industry and services has risen somewhat to four & five times that for primary activities, respectively. Due to the rapid and sustained labour productivity in industry, the productivity differences are even large for China. In 2004 the levels of value added per worker were seven times (secondary) and five times (tertiary) that for the primary sector.

Table – 3 shows the resulting decompositions by period, for each country, as well as the cross-country differences in each component. During the first sub-period 1978-93, Indian growth can be attributed in roughly four equal proportions to gains in each of the three sectors and gains from resources allocation. In the more recent period the main difference has been a tripling of the contribution from services and doubling of the contribution from resources reallocations. However, the magnitude of the reallocation is larger than that for India in the first period and of equal size in the second. With a higher rate of overall growth, the reallocation effect falls from roughly one fourth of the total before 1993 to just fifteen percent more recently.

Table – 3

Sectoral Growth in Output per worker, 1978-2004
(% Contribution to Growth)

	Total	Primary	Secondary	Tertiary	Reallocation
1978-93 China	6.4	1.2	2.4	1.1	1.7
India	2.4	0.6	0.5	0.7	0.6
Difference	4.0	0.6	1.9	0.5	1.0
1993-04 China	8.5	0.7	5.0	1.7	1.2
India	4.6	0.5	0.9	2.1	1.2
Difference	3.9	0.2	4.1	-.04	0.0

Source : China Data Center & CSY, India National Accounts, India NSSO.

The above table also highlights a striking shifts in the sources of the difference in economic growth between the two countries. During both 1978-93 and 1993-2004, China's average annual growth in output per worker exceeded that for India by nearly four percent. While strong Chinese industrial sector performance is the most important factor in the earlier period, relatively strong growth in China's primary and tertiary sectors and a larger allocation effect all contributed to the overall growth differential. In contrast, after 1993, all the differences between China & India's labour productivity growth rates can be explained by the much larger contribution from China's industrial sector. India's service sector now shows a slightly higher contribution to total growth and the reallocation effects are equal magnitude.

Infirmities in the Chinese Industrial Organization : In China, the real brunt of the creation of excess capacity and lack of demand is being borne by the financial system that has been able to bankroll the huge losses of local enterprises by accumulating bad loans variously estimated – by international agencies like HSBC Bank or S and P credit rating agency – to be any where between 25 to 50 percent of GDP, that has the potential to undermine the variability of the financial system.

Even ignoring the systemic risk, the working of the political competition at the decentralized level has given rise an economic structure that seems to have serious inefficiencies as capacity creation is not governed by private profitability consideration.

Despite the country's rapid integration into international market, domestic markets remain highly segmented and fragmented. Industrial growth has been concentrated in pockets of regions, sectors and firms, while the rest has lagged. Although some highly efficient and internationally competitive Chinese firms have emerged, most Chinese firms remain relatively small, undercapitalized and poorly managed. Over capacity and inefficiency characterizes many industrial sectors that have been shielded from competition.

Despite these broad transformation, the legacy of the pre-reform industrialization strategy and the way reform have been implemented have created an unbalanced industrial structure for some time now.

The regional self-sufficiency is also evident in the poor technological structure in many industries. For instance, while China's steel making capacity is several times India's, Tata Steel is found to be a far more efficient producer of steel than all the plants in China. This is probably true also of SAIL's Bhilai plant though to a lesser extent.

China's developing capitalism is not solidly based on law, respect for properly rights and free markets. It is unbalanced and potentially unstable. Multinational companies in China have often failed to produce an adequate return on their investment, or indeed a profit of any sort. That is partly their own fault, because they overestimated the market and underestimated the competition.

What about India?

In contrast, India's relatively modest growth and export performance seems underpinned by a sounder economic, institutional and entrepreneurial basis.

1) The property rights regime is firmly entrenched in India, and court work reasonably well. The Supreme Court verdict in favour of ITC in the excise duty evasion case of over Rs. 800 crore seems a testimony of judical independence in commercial matters, although the case took 17 long years to settle.

2) Indian industrial growth and exports have high domestic content and local ownership, and are sold increasingly under Indian brand names.

3) India's industrial capacities may be relatively small, but they do not seem to be as fragmented as in China. Industrial and trade policy reforms during the last two decades have sought to build economies of scale and scope into Indian manufacturing. As a result, in some industries in India like steel, petroleum refining, petrochemicals, cements, the plant sizes are perhaps close to the frontier in technology.

4) Though the gross domestic savings rate is much lower than China's the domestic financial system has far greater depth and wider international linkages. Compared to China's bad loans estimated to be in the range of 20-50 per cent of its GDP, the commercial banking sector's gross NPAs were minuscule at 2.8 percent of GDP in 2002-03 and have declined during the past decade.

5) Entrepreneurship is spreading to newer groups of firms whose strength lies not in accumulated wealth or political patronage but mastery over production technologies which are rapidly spreading overseas – Infosys, Wipro, Ranbaxry, Bharat Forge etc.

6) India has to step an investment in infrastructure and agriculture, strengthen its labour-intensive manufacturing sector to realize its export potential. Infrastructure for export promotion needs to be benchmarked against China.

Future Prospects of Industrial Growth : Even if we use PPP exchange rates, China and India are still very poor countries relative to US, China is faced with a slowing of the increase in the population of labour force age, but it should be able to sustain its economic growth in future years by continuing to shift workers out of agriculture to higher productivity jobs in industry & services. India is faced with an even more favourable demographic situation of continued growth in its labour force and an even larger share of its workforce skill in agriculture.

However, China has made much greater progress in rising the educational skills younger workers. According to the OECD (2005), illiteracy has essentially been eliminated among new entrants to the workforce. Enrollment rates are rising rapidly at every educational level, and 98 % of primary school enrollees reach the 5th grade compared to 60 % for India. Despite an external reputation for having a large pool of highly educated persons, India faces serious deficiencies in the education of the bulk of its youth population.

With respect of capital accumulation, China is actually faced with an excess that threatens to disrupt growth through over investment in some sectors. In addition to a national saving rate above 40 %, the country is the recipient of private capital inflows equal to 10 % of the GDP. A continued rate of growth near 10 % annually seems easily warranted from the supply side of the economy. India faces a more constrained situation. While the private saving rate has increased substantially over the past decade, much of this is drained off into the financing of a large sector deficit. Similarly private capital inflows have increase, but as a share of GDP, the flow is about half that of China. Current rates of capital accumulation are consistent with a GDP growth rate near 7 % but higher rates would require reductions in the public sector deficit or increased capital inflows from abroad.

Overall, we conclude that the supply side prospects for continued rapid growth in India and

China are very good future problems of sustaining growth are more likely to occur in other areas, such as inefficiencies, in the financial sector for China and the lack of an adequate inflow structure in India.

Both countries will also need the stimulus of access to global markets to deepen and sustain their growth. In this respect, China had extraordinary achievements in raising the ratio of total trade to GDP to 65 % in 2004 compared to 14 % in 1978. India was at the same 14 % of GDP in 1978 & for many years lagged for behind. Recently however, India's trade has also expanded rapidly and reached 42 % of GDP in 2004. In the first part of this decade, China trade has expanded at a 24 % annual rate, but India has also had extremely rapid growth 17 % year. However, the composition of the trade has been much different. Just as with the sector composition of GDP, China's exports are concentrated in goods export, where as India's trade has a much large services component. China's trade has grown & fold since 1993 compared with 3 ½ for India and the volume of India's merchandise exports is similar to that of China a decade earlier.

Finally, the two countries differ substantially in terms of another measure of integration with the global economy foreign direct investment inflows. In recent years, the inflows into China have exceeded $ 50 billion per year, and a few years ago they represented over 4 % of GDP. The inflow into India have been about $ 5 billion and less than one percent of GDP. FDI can be important in promoting access to global markets and accumulation of technology & management skills, all of which has been significant in China's growth.

Conclusion : In international comparisons, China's achievements have truly been extraordinary, but India has also grown at a rate that matches the other industrializing economies of East Asia. Key differences between the two economies also stand out, with China's concentration of growth in industry while India's growth has been strangest in various service producing industries, but China's growth is remarkably broad across agriculture, industry & services. Overall, the growth of services in China actually exceeds that of India. Thus, juxtaposing the experiences of China & India offers a valuable perspective on each country's individual performance.

Looking forward, supply side factors suggests that both economies, should be able to sustain their growth. They have plentiful supplies of underutilized labour, though India faces greater challenges of rating education attainment. Both have high rates of private saving although again China stands out. India currently, devotes much of its saving to fiancé the large fiscal deficit.

The growth prospects for both depend upon continued integration, with global economy, including trade in goods and services & investment flows. India in particular will need to broaden its trade beyond the current emphasis on services. Only an expansion of goods production & trade can provide employment opportunity for the current pool of unemployment and undereducated workers. China has done well in the international dimension & new needs to focus on development of domestic markets & a more balanced trade position.

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Trade Patterns : A Comparative Study Of Russia And India

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The transition from planned to market economies in the Central and Eastern Europe (CEECs) has no precedent in history. Volumes have been written on capitalism and its downfall, but not many studies have examined the reverse mechanism i.e the movement from centrally planned economy to the market economy.

The system of central planning, in the Former Soviet Union and Eastern Europe was coordinated mechanism, based on directives from governmental ministries regarding the allocation of resources in physical terms. These economies inherited many problems due to widespread distortions caused by central planning. The system had become increasingly inefficient. It was imperative to shift to a system that would efficiently allocate economic resources and free prices that would provide correct signals to the producers and consumers. The formidable challenges facing the European socialist economies are frequently said to be unique. The challenge is unique in its system wide scope, in its political and historical context, and in the desired speed of reforms (Fischer and Gelb, 1990). Capitalism in CEECs was destroyed and not merely suspended (as in Germany before 1948) or distorted (as in Latin America or India before their liberalization reforms)[1]. The CEECs required an exceptionally high amount of liberalization, stabilization and institutional reforms as they began their journey to market economy from scratch.

Economic reforms under state socialism had been implemented to some extent for four decades. What distinguished the current transition from the former economic reforms is that the latter took for granted the persistence of a number of crucial elements of the traditional model: state ownership, political dictatorship and the membership of the socialist world market. What were implemented in 1990 were not reforms of the traditional model but its replacement by a totally different model of economic organization, characterized not only by large scale market relation but also by private ownership, liberal democracy and full membership of international economic community (Ellman et al , 1993).

The initial policy dilemma seemed to be the radical strategy of fast and comprehensive changes (very often called Shock Therapy) on the one hand and the evolutionary way (Gradual Approach) of changes on the other (Dabrowski, 1996). The shock therapy strategy implies simultaneous and rapid implementation of Stabilization (S), Liberalization (L) and Institutional (I) measures. By contrast, gradualism involves differentiation in the speed of S, L and I policy.

More than a decade has passed since the reforms were initiated in the transition economies. The foreign trade performance has been quite impressive in most of the transition economies. Judging from the 'success stories' amongst the transition economies we can say that there is a strong relation between the transition from plan to market and the foreign trade performance in the world market. The changes unleashed through the reforms are mirrored in the changing trade structure and the comparative advantage in these economies.

This paper is related to literature in -Transition Strategies and Growth Experiences and Evolution of Trade Patterns. Vast literature related to the economies in transition and their growth experiences, is readily available. This literature was inspired by the collapse of socialism and the transition to capitalism of the economies in CEECs and the Former Soviet Union. We mention a few papers in this field. Fisher & Gelb (1990) define the main components of system of reform programmes aimed at transforming a socialist economy into a private market economy and the speed of implementation. Dabrowski (1996) study examined the controversy about how quickly and radically the new markets and their components

be adopted in the former communist countries. De Melo et.al (1996) develop an index of economic liberalization for the transition economies, and show that there is a positive relationship between progress of liberalization and output growth. Kolodko (1999) study concluded that a market economy required adequate institutions, which had to be introduced only gradually because they required new organizations, new laws and changes in behaviour of various economic entities. Krueger et. al (1998) study challenges some commonly held preconceptions about which transition economies are rapid reformers and which are slow reformers. Aslund et. al (1996) draws lessons from the experience of post communist countries in answering questions pertaining to speed of reforms and its effects, choice of reform strategy, reform and its correlation with election and public opinion. Schwarz et al (2002) analyses the history of transition in Russia.

The second strand of literature is related to studies, which have assessed the evolution of trade patterns in transition economies like Hungary, Poland, Czech Republic, Russia and India. Kaminski (1999), Hoekman et.al (1996); Dobrinsky (1995); Havlik (1995) and Ferreira (1994); examine the trade structure of the transition economies using various tools such as the Revealed Comparative Advantage index, The Grubel–Llyod index of Intra industry trade, Export Specialization index and 'A Shift and Share Analysis'.Algieri(2004)study examines the trade pattern at the sectoral level over the transition period in Russia and Veermani (2007) study presents the sources of India's export growth in the Pre and Post reform period.

A comparative study of changes in the export structure in Russia with respect to India in Asia is absent. This paper tries to fill this gap. The focus of the paper is to examine the changes in the direction of exports and the changing comparative advantage. Such an examination is important for several reasons. First, the Former Soviet Union (FSU) was a major trading partner of India accounting for about three-fourths of India's trade with that region till the 1980s. But with the collapse of FSU there was a sharp decline in the share of exports from India to FSU. Secondly, the transition from centrally planned to market economy in Russia coincided with the liberalization and stabilization reforms initiated in India in 1991. Moreover, Russia and India represent completely different approaches to the transformation strategy. Russia is viewed as leading case of shock therapy. India is treated as an example of the gradual approach. The paper attempts to answer a few questions, which arise. What has happened to the trade relation between Russia and India in the post reform period? How has the export structure of Russia changed in comparison to that of India? It is in this context that we study the direction of exports and the changing comparative advantage of these two countries.

The paper is organized as follows. The present section 1 gives the introduction and the focus of the paper. Section 2 examines the geographical reorientation of trade of Russia and India. Section 3 undertakes an empirical analysis of the shifting pattern of export specialization using the Export Revealed Symmetric Comparative Advantage (XRSCA) index. Section 4 concludes.

1 Balcerowicz (1995), pp. 150 -160

2 GEOGRAPHIC REORIENTATION OF EXPORTS : Foreign trade regime under central planning was distorted. The impact of piecemeal reforms undertaken in the CEECs before 1990s in the foreign trade sector failed to change the structure of exports and their competitiveness remained limited. With the implementation of stabilization, liberalization and institutional reforms in 1990s, geographic reorientation of trade pattern driven by market forces occurred quite rapidly. A few important conclusions from table 1 (Appendix – 1A) are summarized below:

- The trade structure of Russia was oriented towards former Soviet countries. But exports and imports have progressively moved westwards. EU is emerging as an important trading partner, accounting for 50 percentage share in total exports of Russia in 2004. The share of countries like U S A and Japan remained quite low. Interestingly the shares of Eastern European countries in the total exports of Russia although declining continues to remain large.

- The Indo-Soviet relationship was badly damaged after the disintegration of the Soviet Union. The

share of Eastern Europe in India's total exports declined sharply from 17.8 percent in 1990 to 1.6 percent in 2004. During the same period the percentage share of west Asia in total exports of India doubled. In the 1950s and 1960s India's trade with Russia was in rupees, and hence it came to be identified as rupee trade area, but in the late 1980s, the CEECs started switching over to hard currency trade. The former Soviet Union had been the major partner of India accounting for about 70% of the total trade with the Eastern European countries.

- India had certain advantages of trading with CEECs such as non convertible rupee trade, trade based on long term agreement, annual trade protocols, bilateral balance of trade and state monopoly of trade in the CEECs. There were several disadvantages regarding trade with the CEECs. There were wide annual fluctuation in imports and exports resulting in uncertainties for Indian traders with the former socialist countries. Wide communication gap, lack of interaction and contact with final consumer, and dealing with government monopoly agencies often led to occasional unfair negotiating conditions (Exim Bank, 1994).

Table 1 clearly reflects the change in the geographic direction of exports of Russia. The trend is one of increasing importance of the EU as a trading partner. The USA, EU and Asia emerge as important trading partners for India in 2004. The geography of the exports of Russia and India has changed dramatically since 1991.

As a country moves up the economic development ladder, the composition of its exports is altered to reflect changes in its comparative advantage. The following section examines and compares the changing composition of exports of Russia and India.

3.0 THE EXPORT REVEALED SYMMETRIC COMPARATIVE ADVANTAGE INDEX (XRSCA)

In this section we empirically test the shifting pattern of export specialization using the XRSCA index. This analysis will enable us to identify the commodity groups in which the countries have advantage. We complement this analysis by computing the correlation coefficients between shares of exports in each country in 1997 and 2004.

We use the export index of RCA (XRCA) introduced by Balassa (1965) and extended upon by Balassa and Noland (1989). The XRCA index is simply the ratio of the share of commodity i in world exports of commodity k to its share of total commodity exports. This index is represented as

$$XRCA = (X_i^k / X_w^k) / (X_i / X_w)$$

Where Xi^k = exports by country i of commodity k;
X_w^k = world exports of commodity k;
X_i = total exports of country i;
X_w = total exports of world

An individual XRCA index value greater than one indicates a revealed comparative advantage in the good, and if less than one, it indicates a comparative disadvantage. This index has been widely used to explain the export performance and similarity of trade pattern among countries.

To analyze category wise advantage and the shifting pattern of export specialization in Russia and India, we use the index developed by Laursen (1998), namely, Export Revealed Symmetric Comparative Advantage (XRSCA) index where the conventional XRCA is modified to make it symmetric (Rajan, 2003).
The XRSCA index is defined as:

$$XRSCA = (XRCA - 1) / (XRCA + 1)$$

A positive value of XRSCA indicates the presence of specialization in that particular product category and therefore a high degree of comparative advantage in this area (Rajan, 2003).

We examine shifts in the comparative advantage in selected product groups of manufactured

exports according to the factor intensities classification developed by Gaurnaut and Anderson (1980). The authors classify product groups of trade in manufactured goods into four main categories i.e. Unskilled Labour Intensive (ULI) goods, Human Capital Intensive (HCI) goods, Physical Capital Intensive (PCI) goods and Technology Intensive (TI) goods. (Table 2, Appendix-IB). The indices are estimated for years 1997, 2001 and 2004. The data source is the UN, International Trade Statistics Year Book. The estimated XRSCA index for each product group is presented in Table 3 (Appendix – IC).

3.1 RESULTS OF THE EMPIRICAL ANALYSIS : The results of the empirical analysis are presented according to the classification of product groups.

i) Unskilled Labour Intensive (ULI) goods
The results reveal that India continues to specialize in ULI manufactured goods, as the values of the XRSCA index remain positive throughout the period under observation.

ii) Human Capital Intensive (HCI) goods
The value of the XRSCA index in this category is negative throughout for Russia and India, implying that they do not enjoy advantage of specialization in this category.

iii) Physical Capital Intensive (PCI) goods
The XRSCA index of Russia show mixed results in this category of exports. But the XRSCA index turn positive in the year 2004 for Russia. In case of India the index value remains negative for all the years under observation.

iv) Technology Intensive (TI) goods
Russia and India have failed to achieve even a marginal improvement in the existing level of specialization in TI goods.

3.2 CORRELATION COEFFICIENTS BETWEEN SHARES OF EXPORTS OF EACH COUNTRY : We measure the change in the composition of exports by calculating the simple correlation coefficient between shares of exports of each country in 1997 and 2004. The results derived complement the foregoing empirical analysis (Section 3.1) using the XRSCA index.

The commodity classification used for computing the correlation coefficient is that of SITC 3 digit level. We consider 146 commodities from SITC section 5 to 8. The data on exports of Russia and India is taken from UN, International Trade Statistics Year Book. A high value of correlation coefficient indicates that less change has occurred in the export structure of a country and vice-versa.

The correlation coefficient of the shares of different commodities in the total exports of Russia is 0.944. The correlation coefficient between 1997 and 2004 is 0.722 for India. The high correlation values suggest that there have been no major structural changes at 3 digit level in the composition of exports of Russia and India.

4.0 CONCLUSIONS : As structural reforms progressed in Russia and India, the trade pattern can be expected to change. This paper follows a clear sequencing. Starting with the transition strategies adopted in Russia and India, we distinguish between the 'Fast reformers' and the 'Slow reformers'. Next, examining the trade reorientation that has taken place in the transition economies we conclude that the EU has emerged as the single most important destination for exports of Russia. The share of Eastern Europe in the total exports of Russia remained around 15 percent in 2004. On the other hand, while India's exports to the developing countries more than doubled between the years 1990 and 2004 the share of the Eastern European countries fell from 21.7 percent to 1.6 percent during the same period. Thus the trading ties between Russia and India have failed to gather momentum in the post reform period.

We have examined and compared the shifting pattern of export specialization in Russia and India using the modified XRSCA index and the correlation coefficient computed for the share of exports of each country between 1997 and 2004. Russia continues to exhibit advantage in exporting PCI goods. The XRSCA indices of India have remained positive for all years only in ULI goods reflecting that it's

competitiveness has not changed. The correlation coefficient values for exports of Russia and India are very high, indicating that no major changes in the pattern of specialization had taken place in these countries in the post reform period. The sustained growth of the Russian economy and the competitiveness of the Indian economy would to a large extent determine the future of Indo- Soviet trade.

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APPENDIX - 1A

Table 1 **EXPORT STUCTURE BY MAIN REGIONS OF DESTINATION**

Destination / Origin	Year	World (Million of US $)	Developed Market Economy Country						Countries in Eastern Europe	Developing Countries and Territories					
			Total	Europe		USA & Canda	Japan	Others		Total	Of which OPEC	America	Africa	West Asia	Other Asia
				Total	EU										
(40) Russian Federation	1995	77595	62.1	50.5	45.3	6.7	4.1	0.8	20.5	15.6	-	1.2	0.9	2.9	10.8
	2001	82535	52.0	41.3	38.7	7.3	3.0	0.5	23.8	23.7	2.0	1.1	1.1	7.4	13.4
	2004	170745	64.6	54.7	50.4	6.6	2.6	0.6	15.0	20.1	0.9	0.7	1.0	6.3	12.1
India	1990	17813	56	29.2	16.0	16.0	9.3	1.5	17.8	21.7	6.1	0.4	2.5	6.4	12.2
	1995	30537	56.2	28.1	18.3	18.3	7.0	2.8	4.1	35.7	8.9	1.2	4.0	8.4	22.1
	2001	44345	55.7	25.2	22.8	22.8	3.2	3.2	2.2	40.1	8.0	2.7	4.3	8.1	24.8
	2004	82405	47.8	23.0	22.2	19.6	2.9	2.4	1.6	50.2	14.0	1.9	5.9	13.8	28.5-

Source: UNCTAD, Handbook of Statistics, various year

APPENDIX - 1B

Table 2 CLASSIFICATION OF COMMODITIES OF MANUFACTURED EXPORTS ACCORDING TO RELATIVE FACTOR INTENSITIES

SITC Rev.2 category	Product description and category
	Unskilled labour intensive (ULI) goods
65	Textile yarn, n.e.s
651	Textile yarn, n.e.s
652	Cotton fabrics, woven
653	Fabrics, woven of manmade fibres
654	Other textile fibres
657	Special textile fabrics
664	Glass
665	Glassware
666	Pottery
81	Sanitary, plumb fixtures
82	Furniture and parts
83	Travel goods
84	Apparel and clothing accessories
85	Footwear
89-894 -897	Miscellaneous jewellery art antiques
894	Baby carriages, toy
	Human Capital intensive (HCI) goods
55	Essential oils
62	Rubber manufactures
64	Paper, paperboard
69	Metal manufactures n.e.s
775	Household electric and non-electric equipment
78	Road vehicles
79	Other transport equipment
885	watches and clocks
896-897	Works of art + Jewellery

SITC Rev.2 category Product	description and category
	Technology intensive (TI) goods
54	Medical and pharmacy products
56	Fertilisers, manufactures
57	Explosivers and pyrotechnic
58	Artificial resins and plastic materials
59	Chemical material and products
752	Automatic data processing machines
759	Parts, n.e.s of and Accessories
76	Telecommunication equipment
77-775	Electrical machinery and parts thereof
87	Professional, scientific, and controlling instruments
88-885	Photographic apparatus-watch clock
	Physical capital intensive (PCI) goods
51	Organic chemicals
52	Inorganic chemicals
67	Iron and Steel
68	Non ferrous metals
71	Power generating machinery
72	Machinery specialized
73	Metalworking machinery
74	General industrial machinery and equipment, n.e.s.
751	Office machines

Source: Gaurnaut and Anderson (1980)

Table 3 AN ANALYSIS OF EXPORT REVEALED SYMMETRIC COMPARATIVE ADVANTAGE (XRSCA): HUNGARY, POLAND, RUSSIA AND INDIA ACCORDING TO CLASSIFICATION OF PRODUCTS BY FACTORS INTENSITIES (cont'd...)

Countries	XRSCA	1997	2001	2004
Unskilled Labour Intensive goods				
Russia	XRSCA > 0			
	XRSCA < 0	-0.806	-0.848	-0.848
India	XRSCA > 0	0.480	0.441	0.427
	XRSCA < 0			
Human Capital Intensive goods				
Russia	XRSCA > 0			
	XRSCA < 0	-0.710	-0.633	-0.650
India	XRSCA > 0			
	XRSCA < 0	-0.369	-0.303	-0.155
Physical Capital Intensive goods				
Russia	XRSCA > 0	0.120		0.018
	XRSCA < 0		-0.001	
India	XRSCA > 0			
	XRSCA < 0	-0.244	-0.266	-0.048
Technology Intensive goods				
Russia	XRSCA > 0			
	XRSCA < 0	-0.684	-0.796	-0.710
India	XRSCA > 0			
	XRSCA < 0	-0.536	-0.630	-0.576

Source: Computed from UN, International Trade Statistics Year Book, Various Year using XRSCA index.

Dealing With Environmental Goods : Market Or Government?

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Paul A. Samuelson is usually credited as the first economist who distinguished public goods from private goods. The basis of this distinction was the properties found in public goods, i.e., non-rivalness and non-excludability. Due to the public good character of many natural resources, the environment is used as a dumping ground. It is also treated as a commodity about which the market fails and which causes a divergence between the private and the social cost due to the generation of the externalities. Over use of common resources are also producing increasing negative externalities and subsequent rapid environmental degradation.

In earlier period economists were not very much concerned about environmental degradation and there is hardly any mention of the same in literature (excepting in welfare economics). The reason behind this is that earlier production technologies were not extracting much from environment. After the Second World War the pace of development has become rapid. As a result, more and more extraction of environmental resources has started taking place. This has made economists well aware of the degradation of environment which is coming in the way of sustainable development. Not only that economists are aware of the environmental problems but they have also put pressure on WTO negotiations and United Nations Environment Programme. The result is Regular Trade and Environment Committee of WTO.

Growing public sensitivity to environmental problems has stimulated a wide range of specialized environmental goods and services in developed countries which are traded internationally. This is done with a view to the potential contribution that increased trade in environmental goods and services could make to supporting policies aimed at improving environment.

WTO members recognize the advantage of pursuing liberalization of international trade in environmental services and goods. Accordingly, more and more OECD countries are including additional categories in negotiations under the General Agreement on Trade in Services (GATS) at the WTO. A study[3] shows that in OECD countries trade in environmental goods and services during 1990-2002 has increased at much faster rate than the merchandise trade. The same study gives an idea of trade by categories of environmental good:

Solid-waste management (13%), Remediation and clean-up (5%), Noise and vibration abatement (12%),Waste-water management (34%), Air-pollution control (10%), Environmental monitoring analysis and assessment (15%), Cleaner technologies (1%), Resource management (10%)[4].

OECD countries have already reduced tariffs on environmental goods, and have begun to liberalize trade in environmental services. But negotiations can have a successful outcome only if developing countries reduce barriers to trade in environmental goods and services. This would not only help open up markets for export of environmental goods produced in OECD countries, but would also increase growth in exports from developing countries. In addition to this, consumers of environmental goods and services would also benefit from lower prices, greater choice and higher quality brought about by more competition among suppliers. For better participation of developing countries in this trade, WTO needs to be fairer to these countries in formulating the policies.

OECD work on environmental goods and services has identified additional benefits of liberalization. Specialist providers of environmental goods and services, such as those who clean up oil spills or dispose of household waste, who have access to the latest know-how and technology, may

encourage the transfer of knowledge about pollution control into the importing country. The transfer is even greater when the service provider hires local people. OECD research on exports of environmental services to developing countries suggests that when the environmental service provider establishes a commercial presence in a foreign country, it usually hires most of its staff locally.

Though, the traditional public policy and welfare economics have held that market failure in case of environmental goods are common and require government intervention to protect the public welfare, but the market appears quite successful in case of developed countries. Developing countries also have started using more and more market based instruments for delivering the environmental goods and services. For example, emission trading or carbon trading is increasingly being projected as efficient and cost effective methods of environmental management all over the world. Germany's kfw Bank group might soon purchase carbon credits from Indian Companies manufacturing eco-friendly FAL-G bricks, which can be produced without using thermal energy and so can earn carbon credits for Indian companies[5]. But in developing countries public authorities are required to take action when market failures arise in case of environmental goods.

According to Sukhamoy Chakravorthy "the market is a very good servant but a very bad master". Hence some authority is needed to master the market. The market is not an end in itself. It is just a means to promote social and individual welfare. The active role of the state is indispensable for facilitating market transition and economic development. Governments must intervene in the economy either by default or by design. An effective government is a precondition of transition to a market economy because of two reasons:

1. Voluntary transactions cannot take place in absence of institutions like legal, administrative etc.

2. Market institutions cannot spring up automatically.

While allowing public intervention it should not be forgotten that public intervention could also have undesirable outcomes. Markets fail but so do the governments especially in less developed countries. The authors[6] of 'Beyond Politics' emphasize the actual rather than ideal workings of the governments. They talked about the government failure and elaborated that the problems created by government failure are more enduring, serious and pervasive rather than the problems commonly attributed to markets.

The whole discussion suggests that lower the level of development, higher the risk of both government failure and market failure. Therefore, we should refuse to pose the question as a simple choice between the market mechanism and the state intervention. Evidence from the case of successful development suggests that when the state and the market mechanisms play complementary roles, the whole is greater than the sum[7].

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Relevance of Gandhian Economic Thought to Environmental Economics

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There is enough in the world for everyone's need, but not for everyone's greed.
- Frank Buchman

The present paper seeks to indicate the relevance of Gandhian economic thought to Environmental Economics and apply Gandhian economic ideas to find a solution to present day environmental problems. The paper is divided into two sections. The first section presents the acuteness of environmental problems. The second section comprises a discussion of environmental economics and Gandhian economic thought as a remedy for present day environmental problems.

I

The socio economic history of human civilization reveals that it is interrelated with the history of climate and environment. This implies that the change in climate and environment has its influence on the sustainable growth of civilizations. On the other hand there is a specific impact of human civilization on climate and environment. Thus the relation is mutual as P.K. Rao observes :

Untill recently, the climate and environment were seen as major determinants of the growth and stability of civilizations, and this was perceived as a one-way effect. However, the impact of civilization or human influences on the climate and environment is now seen to constitute a serious problem. This is because, in the emerging new scenarios, two-way interactions seem to exist between climate-environment and human activities. (P.K. Rao, pg: 3.)

It is very evident that in the past, major human civilizations flourished alongside natural resources. Major human civilizations were established near river banks and were also severely influenced by the use and abuse of these natural resources by themselves. P.K. Rao has observed:

The Mayan civilization in the western hemisphere began to flourish around the third and the fourth centuries AD; the civilization collapsed rather suddenly during the tenth century, a period which also coincided with temperature rise and climate change in the region. Similarly, the collapse of Mali civilization in Africa in the fourteenth century was attributed to severe changes in climate. (P.K. Rao, pg.:4.)

He further observes :

The destabilization problems that affected water civilization societies can be traced to the management of water and soil: lack of appropriate conjunctive use of ground and surface waters led to soil salinity and desertification; water shortage and consequential disputes abound in history. (P.K. Rao, pg.: 4.)

It is said that history repeats itself. Today climatic changes and environmental misappropriation are at the peak. We are exhausting natural resources which exceeds the capacity of nature to regenerate them. The Living Planet report 2006 of World Wildlife Fund tries to explain the changing levels of global biodiversity and the pressure on the biosphere created by the exploitative use of

natural resources by human beings. This is explained with the help of two indicators viz.

1. The Living Planet Index and
2. The Ecological Footprint.

The Living Planet Index:

The Living Planet Index measures the health of the planet's ecosystem. It measures trends in the planet's biological diversity by tracking the trends of the population of 1313 vertebrate species. This index measures the level of the planet's biodiversity from 1970 to 2003, in over 3,600 populations of more than 1300 vertebrate species from around the world. According to the said report the Living Planet Index fell by 30% between 1970 to 2003. This shows that we are misusing or maltreating nature and degrading natural ecosystems. Such abuse of natural resources is unprecedented in human history. In short according to the Living Planet Report human encroachment is threatening the ecosystem's or biosphere's assets.

The Ecological Footprint :

We already know that nature's ecological capital provides raw material and resources for production, it also absorbs the waste generated from production and consumption processes. Moreover, it provides basic survival infrastructural services like climate, radiation effect and ozone shield.

The Ecological Footprint tries to measure the pace of the biosphere's productivity with human consumption and waste generation. The earth provides ecological resources and services to mankind. On the other hand, it receives the waste generated by human consumption which it regenerates for future human consumption. This is called the Earth's biocapacity. The Ecological Footprint measures the pace of human consumption keeping in view the Earth's biocapacity.

According to the Living Planet Report 2006, from the late 1980's, human consumption has exceeded nature's biocapacity. By 2003 The 'Ecological Footprint' has exceeded nature's biocapacity by 25%. In other words, 'people are turning resources into waste faster than nature can turn waste back into resources'. (LPR 2006, 2.) As noted in the Living Planet Report 2006 :

> In 2003, the global Ecological Footprint was 14.1 billion global hectares or 2.2 global hectares per person (A global hectare is a hectare with world average ability to produce resources and absorb waste.). The total supply of productive area or biocapacity, in 2003 was 11.2 billion global hectare or 1.8 global hectare per person. (LPR 2006, pg.:14.)

This shows that peoples' demand grew faster than nature's biocapacity. This started in the late 1980s and the demand exceeded by 25% in 2003. This means that it takes approximately a year and three months for the Earth to produce the ecological resources we use in a year. Thus, mankind's abuse of ecological capital has resulted in apparently alarming symptoms of unsustainability with detrimental effects. Some of them are as follows:

1. The Greenhouse Effect and climate changes.
2. Ozone depletion.
3. Deforestation.
4. Land degradation and desertification. etc.

The health of the global ecosystem is in danger. As observed by the Living Planet Report 2006:

> If we continue on our current trajectory, even optimistic United Nations projections with

moderate increases in population, food and fibre consumption, and CO_2 emissions suggest that by 2050 humanity will demand resources at double the rate at which the Earth can generate them. This degree of overshoot risks not only the loss of biodiversity, but also damage to ecosystems and their ability to provide the resources and services on which humanity depends. The alternative is to eliminate overshoot. (LPR 2006, pg.:20.)

The elimination of this overshoot can only be done with the help of Gandhian Economic thought which is discussed in section II.

II

Present day environmental problems which have acute detrimental effects on human and non-human resources are the subject matter of Environmental Economics. As Kolstad observes:

Environmental Economics is concerned with the impact of the economy on the environment, the significance of the environment to the economy, and the appropriate way of regulating economic activity so that balance is achieved among environmental, economic and other social goals. (Kolstad, pg.:1.)

Thus, environmental economics can play a very important role in attaining sustainable development because environment and economy are mutually affected and therefore it is very important to strike a balance between the environment and economy to attain human welfare.

Moreover, Environmental Economics being a branch of economics, uses principles of economics to study environmental problems concerning natural resources. As Barry C. Field observes:

Environmental economics is the application of the principles of economics to the study of how environmental resources are developed and managed. (Field, pg.:3.)

The above discussion clearly suggests the direct relation between environmental problems and economics. As Kolstad observes "The essence of the environmental problem is economy- producer behaviour and consumer desires" (Kolstad, pg.:1). Conventional economics is the root cause of all environmental problems. The basic assumption of conventional Economics is "human wants are unlimited and means to satisfy them are limited with alternative uses." This has led mankind to have "profit maximization at the cost of others." The answer to this is the Gandhian approach towards life and economic activities. Gandhian Economic thought is very different from conventional economics. Gandhian Economic thought is based on moral and ethical values. Gandhiji advocated thrift in using limited natural and non-natural resources. This thrift or reduction in demand will provide less incentive to producers. Based on the Gandhian idea of thrift, we can limit our desires and also save the environment. The Gandhian idea of thrift leads us to formulate a new economic assumption 'limited desires and limited resources.' Excercising this will have far-reaching effects in the long run where we shall be able to save resources for the requirements of our future generations. Moreover, we shall be able to save the environment from further degradation. If this is ideally followed, we can create a situation where there are 'limited desires and unlimited resources.'

Suggesting minimization of human wants Gandhiji has written in From Yerevada Mandir:

We are not always aware of our real needs and most of us improperly multiply our wants and thus, unconsciously make thieves of ourselves. If we devote, some thought to the subject, we can get rid of quite a number of our wants. One who follows the observance of non-stealing will bring about a progressive reduction of his own wants. (Sharma, pg.:36.)

Gandhiji suggests the doctrine of non-possession (trusteeship) to replace the doctrine of multiplication of human wants as advocated by conventional economics. He believes that ever increasing or multiplying needs is the root cause of all economic activities and thereby environmental

problems. He believes in 'simple living and high thinking' not 'complex living and confused thinking.'

Further, Gandhiji also advocated the decentralization of economic activities. According to him decentralization of economic activities can also solve major problems. His micro approach advocates self sufficiency of villages or micro groups based on cooperation. A self sufficient village or micro group is independent with interdependance. Here we can say that Gandhiji advocated SEZ (interpretation mine) i.e Small Economic Zones not Special Economic Zones. If we look at his idea of independent micro groups or idea of decentralization of economic activities with reference to environmental problems, we can be self sufficient by improving and maintaining pure and eco-friendly environment at the village or micro level by producing eco-friendly goods and services. If all such micro units (villages) are capable of having their own self-cleansing, self sufficient ecosystem then automatically all the districts will have a self cleansing, self sufficient eco-friendly ecosystem. Thus, as the circle expands all eco-friendly districts will constitute an eco-friendly state which in turn will lead to an eco-friendly country and this in turn will lead to a world with sustained eco-system.

Gandhiji's economic ideas have moral and ethical connotations. Gandhiji's economic thought is based on the following fundamental ideas :

1. Non-violence.
2. Man is the supreme consideration.
3. Philosophy of minimization of wants. (Thrift)
4. Importance of Bread Labour.
5. Production for masses by masses.
6. Doctrine of Trusteeship
7. Swadeshi
8. Sarvodaya.

The above suggests that only the Gandhian way of economic life can solve the present day environmental problems and help us to reserve sufficient resources for future generations because as Gandhiji said, 'nature believes in abundance not in scarcity'. Scarcity is man made. He has observed in one of his earliest speeches,

I venture to suggest that it is the fundamental law of nature without exception that nature produces enough for our wants from day to day, and if only everybody took enough for himself and nothing more, there would be no pauperism in this world. (Sharma, pg.:135.)

Gandhiji has not given any systematic mathematical model or theory for nature exploitation or for any economic/environmental problems but he believed that the more mankind tries to overpower or exploit nature, the more they will be endangered and alienated from nature. Only his ideas of 'wantlessness' or voluntary reduction of wants can have far-reaching effects as suggested by the LPR to eliminate overshoot. No legal provisions or environmental laws can improve the situation without a change of heart. We must admit at this level that Gandhian Economic thought is very relevant. It is rightly observed by Shriman Narayan who established the need of Gandhian Economics and its relevance way back in 1970, but which is still as important in 2007:

I am, therefore, convinced that Gandhiji's economic thought is basically sound and relevant to our times. I would go a step further and state without any shade of hesitation that instead of being medieval and out-of-date, Bapu's ideas are even ahead of the times, and economic and political compulsions would inevitably force us to revert to them for resolving some of the paradoxes that intrigue us today. (Shriman Narayan, pg.:215.)

To sum up, we can say without doubt that the need of Gandhian Economic thought today and its relevance to present day environmental problems is a matter to be considered seriously. The objective of this paper is to ignite the imagination of people so that all can be instrumental in

eliminating the overshoot of ecological footprint for our better future.

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Green Accounting

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Green Accounting traces the internalized and externalized costs and revenues of cleaner capital investments technologies, develops greener multi organization supply chains, distribution options, implements decomposable products for rescaling, and informs collective stakeholder decisions related to products and service pricing parlance and long term social and ecological costs.

Every business has an overriding responsibility to make the fullest possible use of its resources both human and material. An enterprise is a corporate citizen. Like a citizen it is esteemed and judged by its actions in relation to the community of which it is a member as well as by its economic performance. As far as Indian corporate sector is corned it is sad, but true that it has not been performing as a good citizen that's why there are so many laws that have been laid down and further amended from time to time as and when required to bound the corporate sector to fulfill their social responsibilities for better development of Indian Economy.

The developing countries like India are facing the twin problem of protecting the environment and promoting economic development .a tradeoff between environmental protection and development is required .A careful assessment of the benefits and costs of environmental damages is necessary to find the safe limits of environmental development.

A study on price of pollution in India made by two World Bank officials for 1992 (M.Balachandran 2002) shows the impact of major problems in terms of costs .They have calculated that damage to environment costs India about Rs 34,000cr per year , about 9.5 percent gross domestic product .

Environmental accounting needs to work as a tool to measure the economic efficiency of environmental.

Conserveation activities and the environmental efficiency of business activities of company as a whole . Management seldom tries to make proper arrangement to save the environment unless it is required as per law as there is no direct relation ship between investment and benefits.

Forms Of Green Accounting

1)Environmental Management (EMA) Accounting

Management accounting with a particular focus on material and energy flow information and environmental cost information. This type of accounting can be further classified in the following subsystems:

a] Segment Environmental Accounting; This is an internal environmental accounting tool to select an investment activity, or a project, related to environmental conservation from among all process of operations, and to evaluate environmental effect for a certain period.

b] Eco Balance Environmental Accounting :This is an internal environmental accounting tool to support PDCA for suitable environment activities .

c] Corporate Environmental Accounting : This a tool to inform the public of relevant information compiled in accordance with the Environmental Accounting . It should be called Cooperate Environmental Reporting .For this purpose the cost and effect [in quality and monetary value] of its environmental

conservation activities are used .

2] Environmental Financial Accounting [EFA]:
National Level Accounting with a particular focus on reporting environmental liability costs and other significance environmental costs .

3] Environmental National Accounting [ENA]:
National Level Accounting with a particular focus on natural resources stocks &flows , environmental costs & eternality costs etc .

Need of Environmental Accounting at Corporate Level:

It helps to know whether corporate ion has been discharging its responsibilities towards environment or not. Basically, a company has to full fill following environmental responsibilities.

A .Meeting regulatory requirements or exceeding that expectation.

Cleaning up pollution that already exists and properly disposing of the hazardous material.

C] Disclosing to the investors both potential and current , the amount and nature of the preventative measures taken by the management (disclosure required if the estimated liability is greater than a certain percent say 10 percent of the companies net worth)

D] Operating in a way that those environmental damages do not occur.

E] Promoting a company having wide environmental attitude.

F] Control over operational & material efficiency gains driven by the competitive global market.

G] Control over increases in costs for raw materials, waste management and potential liability.

SCOPE OF GREEN ACCOUNTING

The scope of .green accounting is very wide. It includes corporate level, national and international level. The following are included in green accounting-

1) From internal point of view investment made by the corporate sector for minimization of losses to invironment.It includes investment made in to the environment saving equipment/devices. This type of accounting is easy as money measurement is possible.

2) From external point of view all type of losses that indirectly due to business operations/activities. It mainly includes:

   A) Degradation and destructions like soil erosion, loss of bio diversity, air pollution; water pollution, voice pollution, problems of solid waste, coastal and marine pollution.

   B) Depletion of non renewable natural resources i. e.loss emerged due to over exploitation of non renewable natural resources like minerals, water, gas ,etc.

   C) Deforestation and land uses.

This type of accounting is not easy, as losses to environment can not be measured exactly in monetary value.

LIMITATIONS OF GREEN ACCOUNTING.

1) There is no standard accounting method.

2) Comparison between two firms or countries is not possible if method of accountingis different which is quite obvious.

3) Input for green accounting is not easily available because costs and benefits of green accounting is not easily measurable.

4) Many business and the Governmental significantly underestimate the cost of poor environment performance to their organization.

5) It mainly considers the cost internal to the company and excludes cost to society.

6) Green accounting is a long term process. Therefore, to draw a conclusion with help of it is not easy.

7) Green accounting cannot independently. It should be integrated with the financial accounting, which is not easy.

8) Green Accounting analyzed along with other aspects of accounting . Because costs and benefits related to the environmental itself depend upon the results of the financial accounting, management accounting, cost accounting, tax accounting, national accounting etc .

9) The user of information contained the Green Accounting needs adequate knowledge of the process of Green Accounting as well as rules and regulations prevailing in that country ether directly or indirectly related to environmental aspects.

LEGAL FRAMEWORK FOR GREEN ACCOUNTING IN INDIA

While industrial licensing has been abolished for all practical purposes, environmental clearance authorities has now taken the cent restage. With; increasing global concern over the protection of the environment, India too has to set up a Union Ministry of environment with the object of coordination among the states and the various ministries, the environmental protection and anti pollution measures.

The various laws relevant to environmental protection are as under:

A) Directly related to environmental protection :

1) Water prevention and control of pollution Act,1974.
2) Water Prevention and Control of Pollution CASs Act,1977.
3) The Act Prevention and control of Pollution A ct,1981.
4] The forest conservation Act.1980.
5) The environment protection Act,1986.

B) Indirectly related to environment protection:

1) Constitutional provision Article 51A.
2) The factories Act,1948.
3) Hazardous Waste Management handling rules,1986.
4) Public Liability Insurance Act,1991.
5) Motor Vehicle Act,1987.

6) Indian fisheries Act,1987.
7) Merchant of shipping Act,1958.
8) Indian Penal Act.
9) Indian Port Act.
10) The National Environmental Tribunal Act,1995.

CONCLUSION

Green Accounting is in preliminary stage in India and whatever shows in the accounts in this regard is more or less compliance of relevance rules and regulations in the Act .Actually unless common people of India are not made aware of environmental safety ,development of accounting in this regard is a little bit doubtful.

It is the call of time that corporate prepare affirm green accounting policy, take steps for pollution control; comply with the related rules and regulations, mention adequate details of environmental aspects in the annual statements. For sustainable development of country, a well-defined environmental policy as well as proper follow up and proper accounting process is a must.

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'Mapping Lives': English Literary Biography – Is It A Proper Subject For An Academic Course?

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The purpose of this paper is to analyze why English literary biography is not considered a proper subject for an academic course. It also delineates, in brief, the evolution of English literary biography and explores the possibilities that the study of biographies can open up for students of literature.

Lytton Strachey alluded to English biography as "the most delicate and most humane of all the branches of the art of writing"[1] But, by and large academia has not been very keen to recognize biography, especially of a literary kind.

Throughout the history of the critical reception of biography interesting issues have been raised about the value, as well as the nature of the form. According to Richard Holmes biography has been regularly assaulted as "trivial, revisionist, exploitative, fictive, a corrupter of pure texts and probably also of scholarly morals. But the most fatal objection of all is that biography has no poetics, no set of post – Aristotelian regulations, and is therefore irredeemably subjective".[2]

The question that critics like Richard Holmes are raising is whether the time has come for biography to be introduced as a subject for an academic course? As Holmes puts it "can Biography really be turned into a university subject, based on an organized series of booklets, seminars, lectures, and of course a body of theory"[3]. In the Indian context, this question takes on added importance because biographies have been ignored in any course revision exercise.

The purpose of introducing such a course could be manifold. It could be to teach the basic methods of sound biographical research, working with archives, public records, letter collections, and carefully constructing life chronologies, character portraits and social contexts. It could also be to launch a new generation of young biographical practitioners who are really committed to biography as an 'art of writing'. Whatever the purpose, the question at the root of this discussion seems to be whether biography can be considered to be a genuine humanist discipline.

To understand this better one must trace the evolution of this literary genre from as early as Plutarch I writing in Greece around AD 110. Plutarch, in the opening of his life History of Alexander, distinguished Biography from History and gave it both an ethical and a psychological dimension.

"It must be borne in mind that my design is not to write Histories, but Lives. And the most glorious exploits do not always furnish us with the clearest discoveries of virtue or vice in men, sometimes a matter of less moment, an expression or a jest, informs us better of the characters and inclinations, than the most famous suges, the greatest armaments, or the bloodiest battles whatsoever"[4] (Plutarch's Life of Alexander, Dryden translation, ed A.H. Clough, 1864)

John Dryden, while preparing his edition of Plutarch (1683) also defined the genre as 'Biographia or the histories of particular lives'. But he chose to emphasize even further its unique quality of human intimacy.

'There [in works of History] you are conducted only into the Rooms of State, but here you are led into the private lodgings of the hero, you see him in his undress, and are made familiar with his most private actions and conversations'[5]

It was Samuel Johnson who made the first deliberate statement of a biographical poetics.

"No species of writing seems more worthy of cultivation than biography, since none can be more delightful or more useful.....we are all prompted by the same motives, all deceived by the same fallacies all animated by hope, obstructed by danger, entangled by desire, and seduced by pleasure".[6]

It is not surprising that the first short eighteenth century masterpieces of English biography were not about kings or Kaisers but about marginal and disreputable figures. There were Daniel Defoes two biographical studies of the housebreaker and incorrigible escape artist Jack Sheppard (1729) and Johnson's' 'Life of Mr. Richard Savage' (1749) an account of the indigent poet and convicted murder".

All these works underscore the value and interest of common humanity.

It was Boswells' Life of Johnson (1791) that gave this notion of common humanity the proportion of an epic – Johnson as Everyman. The powerful idea of the marginal figure who is still representative of 'human kind' also occurs in William Godwin's 'Life of Mary Wolls tone Craft'

By the early nineteenth century, the cultural significance of biography's growing popularity was broadly recognized. Romanticism embraced both the idea of 'personality' and of personal 'revelations'. In 1813 Robert Southey wrote a short and wonderfully vivid biography of Nelson. It enshrined the dead wartime leader as a new kind of national hero, a peoples' hero with a common touch, flawed but open hearted and irresistibly courageous and familiar.

In 1817 Mary Shelley chose to educate Frankenstein's' Monster in the complex ways of human civilization by making him read biography (a volume of Plutarch' Lives') as well as Goethe's fashionable novel 'The Sorrows of young Werther and Miton's epic poem 'Paradise Lost'. While fiction seems to emphasize the creature's isolation and sense of exclusion, biography consoles him. Hidden in his woodshed, the monster reflects' "I learned from Werther's, imagination despondency and gloom, but Plutarch taught me high thoughts, he elevated me beyond the wretched sphere of my own reflections, to admire and love the heroes of past ages' (Frankenstein, 1818 edn. Chapter 7)[7]

Holmes proposes a possible canon of twenty five classic English books written between 1670 and 1970 which might form the books for post graduate study. The glaring omission of post 1970 biographies is noteworthy. Is historical distance necessary for objective study of biographies? The point of interest for course designers is whether such a canon is viable. According to Holmes "All these books could be justified on grounds of literary quality, the historic pictures they achieve of their subjects, and their significance within the development of the form"[8]

There are some problems inherent in any canon. One is the problem of elephantine length of some of the biographies. This is particularly evident in the nineteen century conventions of inflating a chronological narrative with enormous excerpts from original letters and dramas, which by modern scholarly convention would now be published separately. Froudes 'Carlyl'e is in four volumes while Lockart's 'Scott' is seven volumes. Even with editing there "dinosaurs" would be impossible to study.

Also there is the problem of whether the term 'classic' can be applied to even the greatest of these biographies, when their facts and interpretations will always be altered by later research? Since biographies get outdated very quickly these is another problem of relevance and authenticity.

If no biography is ever 'definitive', if every life story can be endlessly retold and reinterpreted how can any one life even people to avoid the relenture process of being suspended, outmoded and eventually forgotten , a form of auto destruction which has no equivalent in the novel. There are, for example, more than ten lives of Mary Wollstonecraft, thirty lives of Johnson, two hundred lives of Byron, four, hundred lives of Hitler. Biographical changes are apparent from the example of John Forster's Life mentioned the young actors Ellen Ternan only once – in his index, with reference to

Dickens will but the modern biographies of Dickens by Peter Ackroyd (1990) and then Clair Tomalsin have give more importance to her place in Dickens' life.

It is this apparent "weakness" of biography is its greatest strength. It is exactly in these shifts and differences factual, artistic, ideological between early and later biographies that students could find such an endless source of interest and historical information. They would discover how reputations developed, how fashions changed, how social and moral attitudes moved, how standards of judgement altered, as each generation, one after another, continuously recommended and idealized or condemned its forbears in the writing and rewriting of biography.

'Comparative biography' is based on the premise that every biography is the interpretation of a life, and that many different interpretations are always possible. If there can be innumerable different interpretations of a fictional character then surely there can be many of a historical one. so in comparative biography the student examines the handling of the subject by a number of different biographies and over several different historical periods.

Another type of biography that can be studied is the experimental novel – biographies which can be usefully taught and studied. One example is Viginia Woolf's Orlando (1928). Students of literature will also find the study of the nature of non-fiction narrative, and how it differs from fiction, most fascinating and fruitful. All good biographies struggle with a particular tension between the scholarly drive to assemble facts as dispassionately as possible and the novelistic urge to find shape and meaning within the apparently random circumstances of a life. It is how biographies balance these two processes that can make their study challenging and thought provoking.

Many are of the view that the close textual study of biography has a moral role. It may simply help us to understand people better and, in that process, understand ourselves better. This too is part of the potential humanist discipline.

Thus, the study of Biography can serve several useful purposes. It will help students of literature discover and appreciate a literary tradition that has been neglected. In the words of Holmes. It will help "to learn both the values and the limitation of accuracy and historical understanding without doubt..... To grasp something of the complications of human truth-telling. To exercise empathy to enter imaginatively into another place, another time, another life".[9]

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4 Plutarch's Life of Alexander, Dryden translation ed. A.H. Clough 1864

5 Richard Holmes, p.10

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7 Mary Shelley, Frankenstein, 1818 edn, Chapter 7

8 Richard Holmes, p.14

9 Ibid, p.17

From Body To Self : Re-Reading Of THE BLUEST EYE By ToniMorrrison As A Text Articulating Pycho-Socio Realities Of The Subjugated Afro- American Society

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"My last defense
Is the present tense.

It little hurts me now to know
I shall not go

Cathedral-hunting in Spain
Nor cherrying in Michigan or Maine."[1]

Although, this short poem entitled "Old Mary" by Gwendolyn Brooks (the first African American writer to win a Pulitzer Prize in poetry in 1950) impregnates the concealed anguish of an old Black woman, it cuts across the boundaries of all ages and nations in representing the female dilemmas. In last two decades and more African American women have contributed to the mainstream literature finally "on their own terms" and found "receptive outlets" and publications for a wider distributions of their works. " Writing from the perspective of being Black and a woman , African American women examine individual and personal relationships as a means of understanding complex social issues, by getting through the layers of racism and sexism institutionalized not only within society but also within one's family and intimate relationships , they focus upon dilemmas that plague all people regardless of the race or gender."

Considering the text The Bluest Eye as a cultural representation of the marginalized section of the society comprising both, male as well as female victims, the reader finds Toni Morrison travel deeply through the internal complexities of the characters' minds (again , irrespective of their gender) in the given social situation. Parallel to the complexities of mind are the visions of complexities of social life of America during the World War II. Set in 1941, the novel begins with the narrator Claudia's nostalgic revelations of her childhood experience about the wrong method of planting the marigold seeds

[1] Brooks,Gwendolyn . Old Mary in a pamphlet on "African American Women In Literature".Publisher's name not printed on the pamphlet .

(that year was the year of drought) coinciding with the death of Pecola's baby from her own father . Ignorance and incest in the case of the marigold plant and Pecola's baby , respectively were the cause of the death and the decay. Claudia notes:

"We had dropped our seeds in our own little plot of black dirt just as Pecola's father had dropped his seeds in his own plot of black dirt. Our innocence and faith were no more productive than his lust or despair. What is clear now is that of all that hope, fear, lust, love and grief, nothing remains but Pecola and the unyielding earth..... The seeds shriveled and died ; her baby too." (TBE, 4)[1]

Alarmingly, Cholly Breedlove's "despair" was not the despair of one individual or one of its kind but the symbolic despair of all those Black American men who were the victims of racial hegemony in the American society. Nevertheless, racism did not constrict itself in the American society in terms of witnessing a tension between the Blacks and the Whites only, but extended beyond that taking the form of intra-racism where there were hostilities between the Black "haves" and " have-nots , Black men and Black women again narrowing it down to the conflict between the "powerful" and the "powerless". Cholly's mother , a Black girl had given birth to the illegitimate baby(after having a short affair with a Black boy) and had left the baby at the junk heap who was subsequently brought home by Aunt Jimmy . Aunt Jimmy's untimely death left Cholly, a homeless teenager. With the only bag of coins given to him by Aunt Jimmy on various occasions like birthdays and Christmases, Cholly left the house in search of his father Samson Fuller. Such a journey of exploration of self identity from Georgia to Macon was a common social trait found among the Black, orphan , teenage boys in those days –

1 Morrison, Toni. The Bluest Eye London: Vintage Publishers, 1999. (Hence forth the book will be abbreviated in the paper as TBE.

> " Running away from home for a Georgia Black boy was not a great problem. You just sneaked away and started walking. When night came you slept in a barn, if there were no dogs, a cane field, or an empty sawmill. You ate from the ground and bought rootbeer and licorice in little country stores. There was always an easy tale of woes to the inquiring black adults, and whites didn't care, unless they were looking for sport." (TBE, 120)[1]

After having spent almost a year doing errand jobs like weeding, plowing, picking ,cleaning and moving further , he finally meets his father at a Macon local gambling house only to be insulted and badly humiliated. The scene describing Cholly's state of mind is rendered in a heart moving manner by Morrison, taking the reader deep into the mind of a fourteen year boy's shattered state of mind followed by the loss of control on his excretory senses. Such vividly is the whole scene portrayed that it stands unparallel with the social realistic as well as psycho realistic states of a fourteen year old, Black American orphan boy who is stigmatized by his own father as a "son of a bitch". What he underwent was as Morrison describes in the novel is a state of "panic","ache", "weak","trembling", "dizzy" and "paralysed".

Interestingly, Pauline Breedlove's family and social background again contributes to the kind of personality that she develops and subsequently passes it onto her daughter Pecola. The Williams had migrated from Alabama to Kentucky with a family of eleven children, Pauline being one of them , somewhere near the World War One with the "possibility of living better ...where there were mines and millwork". Pauline's family background gave her enough private space and time for being with herself and it developed in her a kind of "general feeling of separateness and unworthiness she blamed on her broken foot". Subsequently, her broken front tooth gave way to more "ugliness" in terms of the American standards of beauty that showed white models with straight blonde hair and blue eyes. Her first meeting with Cholly and the marriage thereafter, her joys,her sorrows, the birth of her wanted and the unwanted children, her obsession for Hollywood movies and actresses and the urge to imitate them are all typographed in the novel in italicized form, a technique Morrison applies to project the internal functioning of Pauline's mind:

[1] Ibid. p.120.

> "I 'member one time I went to see Clark Gable and Jean Harlow.I fix'd my hair uplike I'd seen hers on a magazine...It looked just like her.....I was sitting

back in my seat , and I taken a big bite of candy , and it pulled a tooth right out of my mouth....There I was, five months pregnant, trying to look like Jean Harlow ,and a front tooth gone. Everything went then ..... I let my hair go back, plaited it up and settled down to just being ugly."

(TBE, 96)

Pauline's monologues give the novel the possibility of being called a "psychological novel" with large chunks of passages in Black English. Looking back at the exact definition of the term one finds:

"A psychological novel, also called psychological realism, is a work of prose fiction which places more than the usual amount of emphasis on interior characterization, and on the motives, circumstances, and internal action which springs from, and develops, external action. The psychological novel is not content to state what happens but goes on to explain the why and the wherefore of this action. In this type of writing character and characterization are more than usually important, and they often delve deeper into the mind of a character than novels of other genres. The psychological novel can be called a novel of the "inner man", so to say. In some cases, the stream of consciousness technique, as well as interior monologues, may be employed to better illustrate the inner workings of the human mind at work. Flashbacks may also be featured."[1]

It I is not only Pauline Breedlove's soliloquies, but Pecola's conversation with her fragmented self after her rape by her father Cholly, that we come to know the kind of family and social humiliation Pecola faces. Lack of support and care from Pauline, teachers and all the social sections of society where she is either laughed at, persecuted or damaged had driven her insane. It is through this conversation with her self that the reader comes to know that she was raped not once but twice by her father and the anguish that Pauline did not believe her . Pecola complaints to her own self "No use telling her when she wouln't believe you". The conversation again in italics bring in the harsh social reality the child suffers from her surrounding social environment.. The concern of Claudia and Frieda, Pecola's friends is rendered again in these little girls admitting :

1 Accessed from www. google.com

"(the neighbours) were disgusted,amused, shocked, outraged, or even excited by the story. But we listened for the one who would say, "Poor Little girl" or "Poor baby", but there were only head-wagging where those words should have been. We looked for creased with concern , but saw only veils."

(TBE, 149)

The interiorities of the minds of the characters are also projected with the help of the various narrative devices Morrison applies apart from italicizing them. The narrative sequence of the novel does not take place on a linear note but oscillates to and fro matching with the kind of thought processes that takes place in a child's mind. The story of Pecola is narrated by the child narrator Claudia and Frieda .The Prologue of the novel is a repetition of the Dick and Jane primer in three distinct ways – The first one doubly spaced, punctuated and neatly typed paragraph representing the happy family of White parents and theirtwo children living in a clean, painted house with a beautiful garden outside. The second paragraph is a little crunched, less punctuated and represents the families of Mcteers and Geraldine where there is enough protection for the children. The third paragraph, the jumbled one with no spacing, no punctuations and no margins represents the kinds of Breedloves wgo are illiterate, poor and irresponsible parents. To bring out the effectiveness of the kind of serious problem she is addressing to, Morrison uses the Black English to suggest the kind of

tyranny the master's language havoced on the Blacks who had not only been ripped of their own mother tongue but were neither allowed to master the tongue of the Whites. The leisurely chat among the Black women in the black neighbourhood brings out the social condition of their people in a society where once a man was "outdoor", he or she would be "outdoors" forever. Also the role the commercial media played in depicting the superiority of the White culture and how the Blacks fall into the trap of that sensibility is projected in Pecola's love for milk as it is served in the Shirley Temple mug and the pictures of white actors and actresses on banners, pillars, sideways and all public places. These visuals actually contribute a lot in creating a particular mindset on adults as well as children – Pecola loves the Shirley Temple mug but Claudia hates the white American Dolls and the likes of "half-whites" , the Maureen Peals.

Another striking feature of the novel Morrison brings out is Pauline's "split personality"- the most disciplined, responsible one while she was at her master the Smith's residence and the most ill- disciplined, untidy and irresponsible mother at her own house. Mrs. Breedlove spent all her energy on her employer's home and children leaving her own home a cruel, bleak, and ugly place. She pampers the sulking white girl but shouts at Pecola, her own daughter who was terribly burnt and needed care and comfort.

While teaching the novel as a compulsory text to the third year students of Arts faculty in a women's college, I experienced initially, a kind of embarrassing situation not only on my part but also on the other side of the table with a mixed reaction from students. There were students who did not want to at all acknowledge or register any such kind of narrative that would talk about an incident where a father rapes a daughter. Such a topic that has a lot of social stigma attached to it , where shame, guilt, family and social pressure of losing the reputation were involved were not to be discussed in the family or also with the most intimatel closest member –generally mother- by the victim. As I was trying to contextualize the novel in terms of making it understood by its learners , from the Indian viewpoint ,I came across some of the shocking figures that left me speechless. The news of a father or a distant relative minor girls might have gone unnoticed in newspapers or even if noticed might have been discarded as a strange incident appeared somewhere , not at least where we live. But nevertheless, I came across the following findings:

" On November 25, 2005, a news article appeared in The Times of India about a minor girl allegedly raped by her father withdrawing her allegations. The High Court of Himachal Pradesh had earlier acquitted this man saying that there were loopholes in the story and it was not plausible. However, the Supreme Court in November 2005 had overturned the High Court judgment and awarded the father a life term. And then the daughter said in a sworn statement that her father was innocent, and that she had framed him at the instigation of her mother. What happens to the punishment given by SC now that its very basis has gone?"[1]

The need to provide redress to such abused victim is urgent. Newspapers mirror the society. The reports and cases reported are nothing but the reflection of what goes on in the society. The table following on "rape" is based on the incidents reported in the Delhi edition of The Hindu, Hindustan Times, The Indian Express and The Times of India, for the period January 2005 to October 2005. Close to the heels of the Protection of Women from Domestic Violence bill becoming an act, this is what was happening behind closed doors. Rape In 2004, 525 rape cases were reported . In 14 such incidents, the perpetrator was the father of the victim . In 6 cases, it was the stepfather of the victim. In 39 cases the rapists were relatives.

1 From The report contains cases of Rape, Dowry harassment, Cruelty, and Torture. It was prepared by Zehra Khan, an intern from the NALSAR University of Law, Hyderabad during her attachment to the PUCL National Office in Delhi – Chief Editor)

Rape

Other relations					
Rape	Father/Stepfather	Brother -in-law	Father -in-law	Husband/husband's friends	Distant relations
2005	11/1	3	3	2	3

From the information collected and on data analysis, it was deduced that 60.87% of the victims were minors. The rest of the victims were within the age group of 18 to 32. In most cases it was not a single act of sexual assault but a repeated practice. There was a spine-chilling case reported where the father raped his 21-year old daughter months before her marriage and impregnated her. Two cases of rape were also lodged against the husbands, however the fate of such cases is unknown as marital rape is not criminalized in India.

Of course, such a kind of detailed study is an area for research by itself, but one may conclude that reading a feminist text like "The Bluest Eye" could no better be taught in any other manner but by making its reader realize the kind of silent atrocities girls face in any society dominated by male where family prestige and issues give way to silent suffering and pain. Women's liberation or empowerment is not going to simply emerge out of a set of principles that a woman's organization follows , but it has to come through self –awareness and self- actualization that a woman has to develop not only while being an integral part of society that she is living in but by opening up her emotional and intellectual vistas as to how much injustice or violence she will take in from the world around.

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Dalitization Of Creativity: Praveen Gadhvi As A Dalit Poet

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Dalit literature is no longer a strange term, given the bulk of Dalit literature being written and read in various Indian languages, not to mention the growing number of translations. Dalit literature is haunted by a query. Is literature written only by born Dalit writers, truly authentic Dalit literature? The question continues to be a matter of debate in literary circles, both Dalit and adalit. For instance, while Marathi Dalit literature guards its boundaries well and allows no trespassers, Gujarati Dalit literature, in comparison, is more catholic in its approach and is happy to welcome anyone with commitment within its realm. According to Dr. Mohan Parmar, a leading Gujarati Dalit writer, "The fourth category comprises non-Dalit writers. These writers do not write Dalit literature only namesake. These writers are deeply moved by the agonies and torments that the Dalits pass through and are inspired to write about them. (Burke: 88) It is in this category that Praveen Gadh vi is placed alongside other writers. One may infer from the foregoing that these writers cherish the experience of dealing with Dalit themes i.e. the dalitization of their creativity.

Praveen Gadhvi stands out among the rest for prolifically writing exclusively Dalit poetry and not writing it intermittently. Just as Kaka Kalelkar was extolled as "savaya Gujarati" meaning 'superior Gujarati', Praveen Gadhvi has been commended as the "savaya Dalit kavi" or 'superior Dalit poet'. With this deeply committed bureaucrat-poet who privileges his compassion for his deprived brothers over his own privileged social status, what more can one ask for? A unique case of choosing to de-caste and thereby welcoming downward mobility in a very different sense (usually it is vice-versa in the Indian social context). One needs must remember at this juncture that even sympathizing, leave alone mingling with those on the lower rung of the social ladder, invites trouble. When the reader stops to ponder over this non-Dalit poet's conscious choice to don the Dalit mantle, more than applauding his success at making inroads into Gujarati mainstream (Lalit) literature through the ideo logy of Gujarati Dalit literature, she marvels curiously at his willingness and fearlessness to do so.

One clearly perceives Praveen Gadhvi's Dalitist sensibility in the poems published in the volumes Bayonet(1985), Padchayo(1996) and Tunir(2000) compiled in Dalit Vani (2006). Although it does not need to be repeated, it must be said by way of a reminder that Dalit literature is per se an expression of a community imprisoned for centuries in the iron cage of Chaturvarna and weighed down by humiliation, alienation, victimization, especially the scourge of untouchability and ridicule. Poems such as 'Invocation', 'My shadow', 'Our desire', 'Barter system', 'Stigma on the forehead', 'Even though you are human', 'We and they', 'Dignity', 'Let me be human only', etc. may seem stereotypical Dalit poems indulging harshly in the what-seems-usual Brahmin bashing, protesting loudly against the discriminating "chamber of horrors" and dreaming worthlessly of an egalitarian society. Divested of these, Dalit literature would cease to be itself. As Kancha Ilaih notes:

> . . . there are millions in the world who, though they do not suffer from the casteism of Hinduism (as caste oppression is a phenomenon specific to Hinduism), suffer from discrimination of colour and class. Africans, whose beauty the Dalitbahujan of India share, have taught us that 'black is beautiful', but what we learnt from our own experience is that unless we also say that 'white is ugly', at least till the beauty of all human colours is universally recognized, no white person is going to listen to what we say. Since beauty and ugliness are both culturally constructed notions that gradually transform our consciousness, it is important that these notions are recast to change the hegemonic relations that have been brought into force in the process. Until this painful phase of inequalities has passed, and the consciousness that only the dominating groups are beautiful and others are ugly, the condemned must learn to condemn the others.(Amin: 169)

The implication with reference to the possibility of recasting the binary notions of beauty/ ugliness, high/low, pure/impure, is that there exists a co-relation between the prevalence of 'hegemonic relations' and retaliation by those considered 'fallen' which are expressed by the emotions like agony, despair and lamentation on the one hand and fury, vengeance and indignation on the other that run through and dominate Praveen Gadhvi's poems as in 'Leaving the Village':

. . .We were living in this village as a Banyan tree grown on the village outskirts

since the drought of eighteen fifty-six Vikram Samvat.

The cyclone could not have uprooted us,

but they had sharp and burnished axes.

By the time the sun had set, they cut off our legs rooted in the earth.

Small farms on riverbank, thatched huts,

Some greenish yellow-coloured clothes purchased from a village fun-fair,

Some bowls and platters,

Those robbers snatched and burnt everything.

We were drinking sweet coconut like water from the river –

Those wolves said:

'Don't drink a drop of water, it becomes impure because of you',

They like to eat and drink only raw flesh and blood.

Those wolves did not allow us to graze a single blade of grass,

We are tired, unable to out forward even a step.

The river of the village craves that we don't leave the village.

The boundaries of the village restrain us.

But what can we do?

See, how many wolves are barking beside our blazing huts far away? (IL, 239-40)

and 'Do not touch us Untouchables':

Keep away from us;

do not touch us Untouchables.

May the virginity of our maidens be considered untouchable

by your violent lust.

Do not touch us Untouchables.

May the scorching backs of our fathers be considered untouchable

by your cruel whips.

Keep away your bloodstained hands

from our jowar-bajri rotlas,

To dine with murderers is like eating one's children's entrails.

Let the standing crops in our fields remain untouchable

from you bandits.

Let our villages remain untouchable

from the fires of destruction started by you.

For centuries you haven't touched our colour,

black like the soul of the sun.

Now there's no need to touch us.

The glorious midday sun, the earth of the field

and the flowing water of the river

will touch us....

Stay away,

Don't touch us Untouchables. (Translation mine.)

With poems like 'Don't enter the temple', , 'We are black, you are white', 'Invocation', 'Legs of Brahma', etc. simmering with 'violent lust', 'flames of destruction', 'bleeding bodies', 'corpses', 'burnished axes', 'raw flesh and blood', 'torn faces', 'genocide', 'blood stains and charred flesh', the reader is under a siege of horror. 'Barter system' moves the reader to tears while 'My shadow' moves her to helplessness. The poet makes interesting albeit inverted use of Indian mythology in 'Soliloquy of the untouchable Shakuntala', 'Farewell to arms', 'The Untouchable Sita', 'Why should we study scriptures?', etc.

Two poems that stand out from the rest are 'Brainwash' and 'This broken teacup'; both for dealing with the extent of dehumanization that Dalits have been enduring, but more for their wry humour, the former bordering on the grotesque. 'Brainwash' is a pun that the poet employs effectively:

Give me some Gangajal

And add the waters of seven holy rivers to it.

I want to wash thoroughly the brain of this Chitpavan

hanging outside his split skull.

Give me a Tata detergent bar.

I want to clean every cell of his brain.

Remove the rust of thoughts accumulated for centuries.

This is the bhudev's auricular centre.

Besides the Ruchas of the Vedas, Anushtoop of Valmiki and mantras of the Upanishads, the shlokas of the Manusmruti are also recorded here.

.....

This is the bhudev's olfactory centre.

It is activated by the stench of my sweat, breath, deeds and existence.

.....

Your brain hasn't changed since the Vedic period,

How stale it has become! How rancid it has turned! How soiled it is!

Fill pitchers and bring waters of the Ganga,

Yamuna, Godavri, Saraswati, Narmada, Sindhu and Kaveri. (Translation mine.)

No complex and pocket-draining brahmanical rituals here! The poet suggests a simple home-remedy — waters of holy rivers and a cake of detergent. It seems useful here to quote Partha Chatterjee who says:

Caste attaches to the body, not to the soul. It is the biological reproduction of the human species through procreation within endogamous caste groups which ensures the permanence of ascribed marks of caste purity or pollution. It is also the physical contact of the body with defiling substances or defiled bodies that mark it with temporary conditions of pollution which can be removed by observing the prescribed procedures of physical cleansing.

'This broken teacup' is in comparison to the earlier poem, simpler in tone but is a powerful attack on the practice of untouchability. Each word of the poem is pregnant with sarcasm. Dalits paying a heavy price for "polluting" temples and separate teacups for Dalits, even if one of them happens to be a "Sarpanch" are matters that form the news even today. The relevance of these poems doesn't need to be pointed out to the well-informed reader.

Poems such as 'Bread', 'A request' and 'I am forced to be a poet' are expressive of the poet's catholic sympathies for anyone who hungers, thirsts and seeks refuge.

Mahatma Gandhi holds centre-stage in the Gandhi kavyo (Gandhi poems). No mincing of words for this poet and those expecting paeans in honour of the Father of the Nation are sure to be let down. Each poem in this section is laced heavily with anger, sarcasm, irony, violence and scorn (might we add hate?). Pulled down from his high pedestal, the Mahatma is dissected, examined from every possible skeptical angle and turned inside out, reducing him to the merest of mortals. With numerous allusions in ten odd poems (each time to undermine his Mahatma status), it is as if Gandhi is doomed to be ineffectual, invisible, unrewarded, unsuccessful and most easily vulnerable, a loser in his new avatar in these poems. Also the jarring repetition of the word b* * * * * * in the poem

'Freedom at Midnight ' leaves the ordinary reader paralyzed in the senses. Without resorting to any reductive explanation for the portrayal of Gandhi such as this in these poems, one may tentatively infer that it is a corollary of the Dalits' acceptance of Ambedkar as their true 'Messiah'.

All said and done, Praveen Gadhvi deserves acclaim for his noble and earnest efforts in 'changing his skin', bearing the stigmata of his wounded brethren and engaging in a crusade, like Moses, (as in the poem 'O the Lost Moses', "O, lost Moses,/The desert path of Sinai is still endless.") to help the marginalized in their search for the Promised Land — a new humanity as encapsulated in the poem 'Our desire', "Would we not desire/That we have our own village/Where we could roam with heads high?" May it find fulfillment we pray!

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સાહિત્યમાં સ્ત્રીનું નિરૂપણ (નિયત પરિપ્રેક્ષ્યમાં)

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સજની તમે રે વેલી ને અમે વૃક્ષ
સરજનહારે સરજિયાં હોજી.....

- શેષ

સ્ત્રી-પુરુષ સંબંધને વેલી અને વૃક્ષના પ્રતીક દ્વારા ભારતીય સાહિત્યમાં અનેક સ્થળે વર્ણવવામાં આવ્યો છે, અને તે પણ પુરુષ દ્વારા જ. આપણે જાણીએ છીએ વેલીને વૃક્ષનો આધાર હોય, તો જ તે વિકસે. અર્થાત સ્ત્રીને પુરુષનો આધાર હોય તો જ તે વિકસે ? પુરુષ સર્જકે કરેલું આ આલેખન સાચા અર્થમાં નારીને નિષ્ક્રિયતાની મૂર્તિમાં ફેરવી દે છે. એની તરલતા, સક્રિયતા વ્યક્તિતાને આદર્શના અંચળા હેઠળ ઢાંકી, એના અહમને કહેવા ખાતર થોડો પોષી પરાધીનતા અર્પે છે, અપેક્ષાઓ ઊભી કરી, પરોક્ષ રીતે એનું શોષણ કરે છે.

સાહિત્યકારમાં પરકાયા પ્રવેશની ક્ષમતા હોય છે. અને શું સર્જકતા જાતિ કે વર્ગ પર આધારિત હોય છે, એવો પ્રશ્ન જો પૂછીએ જવાબ મળે છે કે નારી સંવેદનો લેખિકાઓ જ અધિકૃત રીતે પ્રગટ કરી શકે એ ભૂલવાં જેવું નથી. સાહિત્યમાં સ્ત્રીનું નિરૂપણ અંગે જયારે વિચારીએ ત્યારે આ નિરૂપણ પુરુષ સર્જકે કરેલું સ્ત્રીનું નિરૂપણ એટલે કે જેમાં પુરુષ સર્જક દ્વારા લખાયેલી કવિતા, વાર્તા, નવલકથામાં નિરૂપિત થયેલી સ્ત્રી બન્ને નિરૂપણ રીતિમાં ઘણી ભિન્નતા જોવા મળે છે. લેખકોની નાયિકા કરતાં લેખિકાની નાયિકા નિરૂપણ બાબતે જુદી પડે છે. લેખકોની નાયિકાઓ તેજસ્વી, ઉદ્ધાત, મેધાવી જણાય છે પણ તે કોઈક રીતે સ્ખલનશીન ભોગ્યા કે શરણાગતિ સ્વીકારનારી રહી છે, જયારે સ્ત્રી સર્જક દ્વારા નિરૂપિત નાયિકાઓ સ્વમાની કે મેધાવી હોવાની જાહેરાત વગર પણ ઊર્ધ્વગતિ પામે છે. એમ જરૂર લાગે કે નારીની પ્રતિમાને જેટલું નુકશાન લેખકો દ્વારા થયું થે તેટલું લેખિકાઓ દ્વારા પુરુષની પ્રતિમાને નથી થયું. સર્જકતા જાતિ કે વર્ગ પર આધારિત છે, એમ ન થવું જોઈએ છતાં નારી સંવેદનો લેખિકાઓ જ અધિકૃત રીતે પ્રગટ કરી શકે એ ભૂલવા જેવું નથી. સ્ત્રી, સ્ત્રીને વધુ સારી રીતે પ્રગટ કરી શકે એમ પણ સ્વીકારવું રહ્યું. લેખકો તરફથી તો ઠીક પણ લેખિકાઓ તરફથી પણ નિમ્નવર્ગની નારીના પ્રશ્નોને પૂરતી વાચા મળી નથી. નારીને આજે પણ શોષણ, પોષણના પ્રશ્નો છે.

૧૯૮૮ માં નોબેલ ઈનામ મેળવનાર ઈજિપ્તના નવલકથાકાર નજીબ મહફૂઝની ૧૯૫૨ પહેલાં લખાયેલી નવલકથાના તાજેતરમાં બહાર આવેલો અનુવાદ 'ધ પેલેસ વોક' માં મુખ્ય નાયક અલ્ સૈયદ અહમદનો દીકરો યાસીન એની પત્નીને કહે છે, 'પુરુષને તે જે ઈચ્છે છે એ કરવાનો અબાધિત અધિકાર છે અને સ્ત્રીની ફરજ એનું કહ્યું કરવાની અને નિયમોમાં બંધાયેલાં રહેવાની છે' અને પછી તે ઉમેરે છે, "સ્ત્રી બીજા પ્રકારનું પાલતું પ્રાણી છે અને એ જ રીતે એની સાથે વ્યવહાર થવો જોઈએ" જગતના ઈતિહાસમાં એવો કોઈ યુગ નથી જેમાં અડધા ઉપરાંતની મનુષ્યજાતિને આ રીતે ન્યૂન, હીન, ઊતરતી કે પશુ કક્ષાની ન ગણી હોય. આ મનુષ્ય જાતિ એટલે નારી જાતિ. નારાને મિલકત જ માનવામાં આવે છે, નારીને વ્યક્તિ માનવાના કિસ્સા આપણે ત્યાં બહુ ઓછા જોવા મળે છે, એને સહચારિણી કહેવામાં આવે છે પણ ગણવામાં ભાગ્યે જ અવે છે. જે સ્ત્રીને શરીર, સંતાન પ્રાપ્તિનું સાધન, નિષ્ક્રિય માનવામાં આવે છે તે સ્ત્રીનું નિરૂપણ

પણ સાહિત્યમાં એ દૃષ્ટિકોણને આધારે જ થયું છે. એરિસ્ટોટલ કહે છે કે સ્ત્રી એ પહેલું પાળેલું પ્રાણી છે, સ્ત્રી એ પુરુષનો રવિવાર છે. જે પુરુષ સમાજ અ પ્રકારની માન્યતા ધરાવતો હોય તે સ્ત્રીનું નિરૂપણ પણ એજ પ્રકારે કરવાનો, આપણા મોટા અમર સાહિત્યકારોનાં નામ જોઈએ તો વાલ્મીકિ, તેમણે સીતાનું સર્જન કર્યું. પણ એ કેવી સીતા છે જેનું નસીબ ધોબીના એક વેણથી બદલાય જાય છે. વ્યાસે દ્રૌપદીનું સર્જન કર્યું,પણ એ દ્રૌપદીની કથા, અન્યાય આપણે સૌ જાણીએ જ છીએ. કાલિદાસ શકુન્તલાનું સર્જન કરે છે. જે શકુન્તલા વિસ્મરણ કે શાપને નામે સહન કરે છે. શેક્સપિયરે ડેસ્ડિમોનાનું સર્જન કર્યું, આવા અનેક અનેક નારીપાત્રોના મનના ઊંડાણો, અંતદ્વન્દ્વો, એષણાઓના આલેખનમાં પુરુષ સર્જકો સફળ થયા છે, પરંતુ આ પાત્રો પુરુષ ચેતના, પુરુષ અહમને સંતોષતાં પાત્રો છે, આ પાત્રોને પોતાનું વ્યક્તિત્વ, અવાજ ક્યાં છે ? છેવટે તો કાર્યેષુમંત્રી, ચરણેષુ દાસી, ભોજ્યેષું માતા, શયનેષુ રંભા.....બસ એજ અપેક્ષા અને એજ આલેખન....

ઈબ્સને નોરાનું આલેખન કર્યું ઈતિહાસમાં નોરા બહુ મહત્વનું પાત્ર છે. તેમનું ખૂબ મહત્ત્વનું નાટક ડૉલ્સ હાઉસની નોરા (અંગ્રેજી નાટકનો ગુજરાતીમાં બળવંત જાનીએ અનુવાદ કર્યો છે, દરેક સ્ત્રીએ એક વાર તો વાંચવું જ જોઈએ એવું અ નાટક છે) અંતમાં નોરા ઘર છોડીને જઈ રહી છે ત્યારે નોરાનો પતિ તોરવાલ્ડ છેવટે તેને માતા તરીકેના કર્તવ્યની યાદ અપાવે છે, ત્યારનો નોરાનો જવાબ સાંભળો, એ કહે છે, (સ્ત્રીનું સૌથી નબળું પાસું જેના આધારે એનું શોષણ થઈ શકે એ એનું માતા તરીકેનું રૂપ અને માતા પોતાના બાળક પાસે બધું જ હારવા તૈયાર હોય છે) તોરવાલ્ડ નાટકમાં તે જ પાસાનો ઉપયોગ કરે છે, ત્યારે નોરા જવાબ આપે છે,

"મારી બીજી ફરજો પણ છે ?
કઈ ?
મારી જાત પ્રત્યેની !"

અને નોરા ઘરનો દરવાજો પછાડી ચાલી નીકળે છે. નાયિકા નોરાનો ગૃહત્યાગ એ નારી મુક્તિનો પ્રથમ ઉદ્‌ઘોષ હતો. (૧૮૭૯) પરંતુ સાહિત્યમાં આ પ્રકારના ઉદ્‌ઘોષો કેટલા? બહુ જ ઓછા ! મોટે ભાગે પુરુષ સર્જક જે આલેખન કરે છે તેમાં નારી જીવનનું આલેખન સ્નેહાળ પતિને ઈચ્છતી પત્ની તરીકે, બાળકોની માતા, સુંદર ગૃહસ્થી વગેરે, સમગ્ર સમાજ પણ સ્ત્રીની આ ભૂમિકાને જ ઉત્તમ ગણે છે.

મીરાંથી આરંભાયેલી ગુજરાતી નારી કવિતામાં કૃષ્ણભક્તિનો વિષય સાતત્યપૂર્વક જીવંત રહ્યો, ત્યાર પછીના ગાળામાં રાસ ગરબા રચાય છે. જેમાં ગૃહજીવનની કઠણાઈના અને હૃદયના કોમળ મધુર ભાવો વ્યક્ત થાય છે.

"ઓ રે શરદની ઊગી રાત મારા વાલ્યમા
હૈયું તો લ્હેર્યું જાય મારા વાલ્યમા"

આવા શોખ શણગાર સજીને સ્વપ્નો સાકાર કરવા નીકળેલી સંતૃપ્ત નાયિકા છે. નારીના બાલિકા, કુમારિકા, પરિણીતા, પ્રૌઢા, વૃદ્ધા એમ વિવિધ રૂપો ઉપર પ્રશિષ્ટ શૈલીમાં કવિતાઓ લખાય છે. પુરુષ સ્ત્રીના આવા જ રૂપનું આલેખન કરવા ઈચ્છે છે, નારી હૃદયનું વાત્સલ્ય, સમર્પણ ભાવ, વિયોગ, પ્રેયસીરૂપ જેવા વિવિધ સામાજિકરૂપ તે મનભરીને ગાય છે. પુરુષનું ઉદાર હૃદય પોતે જેવી ઝંખે છે તેવીનારીના સ્વરૂપને ગાવામાં બિલકુલ પાછીપાની કરતો નથી,

"હતું જે મારું તે અર્પણ કરી બેઠી તને, સાથી
મજા જે આપવામાં છે તે લેવામાં નથી હોતી !"

- ચંદ્રા જાડેજા

એક તરફ કવિતામાં આવા સામાજિક રૂપોનું આલેખન છે બીજી તરફ કથા સાહિત્યમાં નારી ચેતનાનું સુરેખ પ્રતિબિંબ જોવા મળે છે. કવિતામાં સંકેતની ભાષા પ્રયોજવાની મર્યાદા હોય છે, જ્યારે કથાસાહિત્યમાં એનો વ્યાપ અને વૈવિધ્ય વધુ જોવા મળે છે. કથા સાહિત્ય મુખ્ય રીતે તો સમાજ દર્પણ છે. સમાજની નાનીમોટી અનેક વિગતો, રીતરસમો, વૃત્તિ વલણોનું ચિત્રણ એમાં જોવા મળે છે. એ સાથે સૂક્ષ્મ સ્તરે ચાલતાં ચૈતસિક આંદોલનોને સુપેરે દર્શાવવાની સજજતા કથાસાહિત્યમાં છે. કજોડાં, બાળલગ્નો, વિધવાઓનાં દુઃખોની હૃદયદ્રાવક વિગતો તથા સ્ત્રીઓના સહજ વિકાસને અવરોધતાં પરિબળોનું આલેખન કથા સાહિત્યમાં વખતોવખત થતું રહ્યું છે. રૂઢિઓની જડતાને હચમચાવવામાં સમાજની વૈચારિક પ્રક્રિયાને વેગ આપવામાં કથાસાહિત્યનો ફાળો ઉલ્લેખનીય છે. ગોવર્ધનરામની ખૂબ જાણીતી નવલકથા 'સરસ્વતીચંદ્ર' માં કુમુદના પુનલગ્ન વિશે વિચારી શકાયું હોત, પરંતુ નવલકથામાં ગોવર્ધનરામ એવું બતાવી શક્યા નહીં, કુમુદ પાસે ગુણ અને રૂપ બંને હોવા છતાં એને માટે બિલકુલ લાયક ન હોય એવા પ્રમાદધન સાથે જ એણે જીવવું પડ્યું, કુમુદના કોઈપણ અપરાધ વગર સરસ્વતીચંદ્ર એને છોડી દે છે, છતાં તે કોઈ તીવ્ર પ્રત્યાઘાત નથી આપતી. કુમુદ જેવા એક સ્ત્રીપાત્રને વિકસાવી શકાય છતાં, સર્જક એવુ કરતો નથી, એ સમાજની માનસિકતાનું સીધું પ્રતિબિંબ અહી કથામાં જોઈ શકાય છે.

મુનશીમાં આપણને મુક્ત સ્ત્રી પાત્રો જોવા મળે છે પણ એ સ્વતંત્રતા સપાટી પરની છે, કારણ અંતે તો મીનળદેવી હોય કે મૃણાલ પોતાનું સર્વસ્વ પુરુષને ચરણે જ સમર્પિત કરવા ઈચ્છે છે અને ત્યારે જ એનું સ્ત્રીત્વ ઝળહળે.

પરંતુ આ વાત છે વીસમી સદીના સાતમા દાયકાના અંત સુધીની. ૧૯૭૦ પછી અનુઆધુનિક યુગની બે પ્રબળ વિચારધારા પૈકી એક વિચારધારા એટલે નારીવાદી વિચારધારા. એમાં સદીઓની પિતૃસત્તાક શૃંખલાને તોડતી એક નવી નારીનો જન્મ થય, ચંદ્રકાંત ટોપીવાળા કહે છે કે, "પહેલી વાર એને ભાન થયું કે પુરુષોની સાથે એ જે રમતમાં ભાગ લઈ રહી છે અથવા પુરુષો જે રમત એને રમાડી રહ્યા છે એ રમતના નિયમો પુરુષોએ જ ઘડેલા છે. પહેલીવાર એને ભાન થયું છે કે સ્ત્રી અને પુરુષ બન્નેમાંથી એક અન્યના પૂરક કે અન્યના શાસિત ન હોઈ શકે. પહેલીવાર સ્ત્રીને ભાન થયું કે પોતાની ફળદ્રુપતાને પોતે નિયંત્રી શકે છે, એની ઈચ્છા વિરુદ્ધ કોઈ એને ફળદ્રુપ કરી શકે તેમ નથી. પહેલીવાર એને ભાન થયું કે સ્ત્રી-પુરુષના કોઈપણ પક્ષપાતપૂર્ણ કાર્યવિભાજનને એ નહીં ચલાવી લે, જીવનની બધી જ પ્રવૃત્તિઓ, બધી જ શોધ અને બધાં જ સાહસોનાં દ્વાર એને માટે પણ ખુલ્લા છે. આ ઝુંબેશ હતી નારીવાદી ઝુંબેશ, ફ્રાન્સ, જર્મની, અમેરિકા એનાં મુખ્ય કેન્દ્ર છે. નારીવાદ મુખ્યત્વે તો વિચારકારણ, રાજકારણ અને સમાજકારણનો હિસ્સો છે. સાહિત્યનો હિસ્સો તો હજી તે બની રહ્યો છે, દેરિદા, લંકા આ સૌએ આ પર વિચારણા કરી છે. લંકોએ મનોવિશ્લેષણવાદી ફોઈડની વાતનું નવું અથઘટન કર્યું, કે બાળક યૌન સભાનતા સાથે જન્મતો નથી, માતા અને બાળક વચ્ચે કોઈ ભેદરેખા હોતી નથી પરંતુ પિતા અને ભાષાનો પ્રવેશ અ દ્વિસ્તરીય સંબંધને ત્રિસ્તરીય સંબંધમાં ફેરવી નાખે છે. પિતા કાયદો છે. પિતાના પ્રવેશ સાથે જ સામાજિકતા, યૌનભેદ પ્રવેશ પામે છે. વિરોધ-અભાવ દાખલ થાય છે. નારીવાદના અનેક સૂર છે. કટ્ટર નારીવાદી સૂરમાં પુરુષને નિષેધકબળ અને સ્ત્રીને વિધાયકબળ ગણાય છે. પુરુષ ઉથાપે છે જ્યારે સ્ત્રી સ્થાપે છે, નારી થવું એટલે મનુષ્ય થવું. ત્યાં સુધી કે પુરુષના અંગો પર પણ પ્રહાર કરાય છે, નારીવાદના વિવિધ સૂરમાં પુરુષ થવા ઈચ્છતી, પુરુષ પર અત્યાચાર ઈચ્છતી, માતૃસંસ્થાને અગ્રેસર કરવા ઈચ્છતી, ઉગ્ર અને ત્રાસવાદી નારીવાદથી વિનીત નારીવાદ સુધીની જુદી જુદી ભૂમિકાઓ પડેલી જોવા મળે છે.

સાહિત્યમાં સ્ત્રીલેખન (Female writing) અને સ્ત્રિયોચિત લેખન (Feminine writing) અને નારીવાદી લેખનના (Feminist writing) ના ભેદ બહાર આવે છે. 'સ્ત્રી લેખન' માત્ર લેખકનો શારીરિક યૌનભેદ બતાવે છે. 'સ્ત્રિયોચિત લેખન' માં સામાજિક અને સાંસ્કૃતિક સંદર્ભોએ સ્ત્રી અંગે જે મૂલ્યોને પ્રસાર્યા હોય તેનો એક યા બીજી રીતે પ્રવેશ થયો હોય છે. "નારીવાદી લેખન" માં પિતૃસત્તાક મૂલ્યો સામેનો વિપ્લવ સ્પષ્ટપણે અંકાયેલો હોય છે. સાહિત્યમાં નિરૂપણની બાબત જ્યારે આવે છે ત્યારે પુરુષ સર્જક કરતાં સ્ત્રી સર્જકની જવાબદારી વધી જાય છે કારણ સ્ત્રીનો મિજાજ, સ્વતંત્રતા આલેખવામાં તે વધુ સફળ રહી છે. સરસ્વતીચંદ્રની અસફળતાને કુન્દનિકા કાપડિયા, ' સાત પગલાં આકાશ' માં સફળતામાં પલટાવે છે. આ નવલકથામાં વિધવા સ્ત્રી કપાળે ચાંદલો કરે કે સફેદ કપડા પહેરી શણગાર કરે એવા વિચારો વહેતા મુકાયા છે, પણ શું આપણે આને સ્વીકારી શક્યા છીએ? હજી તો વૈધવ્ય પાળતી, સ્ત્રીનાં બાળકો એટલી બંધિયાર વિચારસરણી ધરાવે છે કે પોતાની માને પિતાના અવસાન પછીએ અન્ય પુરુષ સાથે એ જોઈ નથી શકતાં. આદર્શ માતાના ખ્યાલમાં આવું ચિત્ર બંધબેસતું નથી અને ખરેખર તો આવી વિચારસણીમાં ધર્મ પણ ઘણો મોટો ફાળો ભજવે છે. આજે ચિત્ર બદલાયું નથી પણ સ્ત્રીઓની પોતાના અસ્તિત્વ વિશની સભાનતા ક્રમશ વધી છે. પ્રશ્નો તો જેમ ત્યારે હતા તેમ આજેય છે. છતાં પ્રશ્નો પરત્વે સ્ત્રીઓનો અભિગમ પલટાયો છે. ગુજરાતી ભાષાના સમર્થ સર્જક મુનશી યાદ આવે છે, નાયિકા મંજરી વિચારે છે,

" કોને પરણું? જ્યાં જોઉં ત્યાં વેંતિયા નજરે ચડે છે. તેમાંથી કોની દાસી થાઉં?"

શું લગ્નસંબંધ દાસત્વ સાથે જોડાયેલો છે? અને એવું હોય તો મંજરી જેવી ઓજસ્વી કન્યા લગ્ન કરે ખરી ? એક સ્ત્રીને અહીં નિરાશા મળે છે. પણ રઘુવીર ચૌધરીની નવલકથા 'અમૃતા' માં મુક્ત અભિગમ, આધુનિક નારી ચેતના જોવા મળે છે. નાયિકા 'અમૃતા' પાસે નિર્ણય કરવાનો હક્ક છે. લગ્ન કર્યા વિના ઉદયન સાથે એના ગામના ઘરમાં રહે છે અને વધુ કોઈ સંઘર્ષ પણ એને નથી કરવો પડતો. કૃતિમાં આ નારી નિરૂપણની વાત કર્યા પહેલા નારીવાદી આંદોલનનો ઈતિહાસ પણ જરા જોઈએ. ઈબ્સન પછી ૧૯૨૯ માં વર્જિનિયા વુલ્ફનું પુસ્તક A Room of One's Own માં નારીલેખન વિશેની ચર્ચા છે અને આંદોલનના કેટલાક મૂળ પણ એમાં જોવા મળે છે. નારીવાદી વિચારોના સૌ પ્રથમ વાવેતર તેમના આ પુસ્તકમાં છે. સ્ત્રી પાસે પોતાનું કહેવાય તેવું શું છે ? આ સમાજે તેને કશું આપ્યું નથી. એ સ્થિતિમાંથી તેણે પોતાનો ઓરડો પોતે જ ચણવાનો છે. સ્ત્રીલેખન માટે અતિઆવશ્યક, લગભગ અનિવાર્ય એવી બે બાબતો છે, પોતાનો અલાયદો ઓરડો અને પોતાની મૂડી સ્ત્રીની નિર્ધનતા જ એને પરાધીન અને લાચાર બનાવે છે. સતત અનુભવાતી સંકડાશ કે સ્પેસના અભાવનું કારણ પણ નાણા-કોથળી સાથે જ સંકળાયેલ છે. જો પોતાનો ઓરડો અને આવક મળે તો જ પોતાની વાત કરવા માટેની હિંમત પણ મળી જાય. વુલ્ફે આ વાત ફિક્શન રૂપે કરી છે અને કેટલાક મહત્વના સંવાદ તે મૂકી આપે છે, 'મેરી ઈતિહાસનાં પાનાં ઉથલાવે છે, ક્યાં છે સ્ત્રી આ ઈતિહાસમાં ?' બીજા કેટલાંક રસપ્રદ વિધાનો જોઈએ, 'જ્યારે દર બીજો પુરુષ કાવ્ય કે ગીત લખી શક્યો ત્યારે કોઈ પણ સ્ત્રી કેમ મહાન સાહિત્યનું સર્જન ન કરી શકી ?' આ સર્વકાલીન કોયડાનો ઉત્તર આપતા લખે છે,

" સાહિત્ય કે કલ્પના પર આધારિત કોઈ પણ સર્જન આકાશમાંથી પથરાની જેમ જમીન પર પડતું નથી....." સાહિત્યના તાણાવાણા જીવન સાથે જોડાયેલ હોય છે. રોટી, કપડાં, મકાન જેવી નક્કર વસ્તુઓ સાથે જોડાયેલ હોય છે. ત્યારે જ અમર સાહિત્યનું સર્જન શક્ય બને છે. સ્ત્રીના જીવન વિશે તે કહે છે કે 'દરવાજા બહાર પુરાવું એ દુઃખદ છે તો એથી વધુ દુઃખદ દરવાજા અંદર પુરાવું છે, આવા મહત્વપુર્ણ ઉદ્ગારો આપણને વુલ્ફ પાસેથી મળે છે. પણ અંતે વર્જિનિયા વુલ્ફ આત્મહત્યા કરે છે. ૧૯૪૧ માં તેમણે આત્મહત્યા દ્વારા જીવનનો અંત આણેલો. ત્યાર પછી ૧૯૪૯ માં નારી શોષણ વિશેનું સિમોન દ બુવાનું એક મહત્વનું પુસ્તક 'The Second Sex' ફ્રાન્સમાં પ્રકાશિત થાય છે. આ પુસ્તકમાં પડકાર, વિદ્રોહ જોવા મળે છે.

તેમણે સ્પષ્ટપણે કહ્યું કે પુરુષથી ઊતરતો દરજ્જો એ વિવિધ સામાજિક પરિબળોનું પરિણામ છે, નારીની કોઈ સ્વાભાવિક સહજ પ્રકૃતિગત માનસિકતા નથી. "One is not born, but rather becomes a women."

અ પ્રશ્ન માત્ર આપણો એશિયનો જ નહી પરંતુ અમેરિકાનો પણ હતો, બીજા વિશ્વયુદ્ધ પછી સ્ત્રીઓને ઠસાવવામાં આવ્યું હતું કે નારી જીવનની સંતૃપ્તિ, સુખી દાંપત્યજીવન અને માતૃત્વમાં જ સમાયેલી છે, ખરેખર આ વાત તો નારીને દબાવવા માટે જ હતી, પણ સંગઠનો સ્થપાતાં ગયા અને વિરોધ થતો ગયો. આ આંદોલનોમાં એક વાત આપણે ખાસ સમજવાની છે કે આપણું આંદોલન પુરુષ વિરોધી નથી, "antimale system" ની વાત આપણે નથી કરતા પરંતુ આપણે તો આપણી મુક્તિ, સમાનતા ઝંખીએ છીએ. સામાન્ય રીતે એમ જ માનવામાં આવે છે કે પુરુષ જ લેખક-વાચક-વિવેચક હોય છે. એટલે પુરુષ જાતિ દ્વારા જે આલેખન થાય તેમાં પુરુષજાતિનાં મૂલ્યો, અવાજ ઉપસ્યાં હોય અને નારી અવાજની ઉપેક્ષા કરવામાં આવી હોય, એટલે સાહિત્યમાં વિવેચન-વિશ્લેષણ એ જાતિ (Gender) અને જાતિભેદના સિદ્ધાંતો પર આધારિત છે. પુરુષ કવિ સ્ત્રીની મુગ્ધાવસ્થા, પ્રણય સુંદર રીતે આલેખે છે,

"કેવડિયાનો કાંટો અમને વનવગડામાં વાગ્યો રે,
મૂઈ રે એની મહેંક કલેજે દવ ઝાઝેરો લાગ્યો રે"
(રાજેન્દ્ર શાહ)

અને સ્ત્રીના લગ્નનો ભાર પણ કાવ્ય પંક્તિમાં કેવો આલેખાય છે તે જુઓ,
"આખરે ઉજાગરાનો અંત આવ્યો
લગ્ન ઉકલી ગયાં....."

દીકરીના લગ્નનો ભાર અહીં સ્પષ્ટપણે વ્યક્ત થયેલો છે, સાહિત્ય સમાજનું પ્રતિબિંબ છે એટલે સમાજમાં ચાલી રહેલી ચળવળનું પ્રતિબિંબ સાહિત્યમાં જોવા મળે જ છે, પણ મુખ્યત્વે તે સ્ત્રી સર્જક દ્વારા વ્યક્ત થયું છે. નારીની આંતરખોજની વાત ઘીરુબહેન પટેલની નવલકથા 'શીમળાનાં ફૂલ' માં જોવા મળે છે. નવલકથાની નાયિકા રત્ના પરિસ્થિતિ સાથે સતત સમાધાન ન કરવાનું અને પોતાને યોગ્ય લાગે એવું પગલું ભરવાનું મનોબળ ધરાવે છે. એની પાસે ઘરની બહાર નીકળવાનું કારણ છે. તે પોતાના અસ્તિત્વને મૃત્યુ પહેલાં પામવા ઈચ્છે છે. તેનો પતિ વિમલ સારા પુરુષોની યાદીમાં છે. પરંતુ તેની પત્ની સાથેનો તેનો સંબંધ સંવાદપૂર્ણ નથી. તેનો સંબંધ સપાટી પરનો, ઊંડાણ વિનાનો અને ઉષ્મા વિનાનો, જેમાં તીવ્ર પ્રેમનો અભાવ છે. ઉત્કટ સ્નેહની ભરીભરી અદ્‌ભુત ક્ષણો રત્નાના જીવનમાંથી બાદ થતી રહી છે. એની અને વિમલ વચ્ચે વિવેક અને વ્યવહારજગતની ઠાવકાઈ જ બચ્ચાં છે. પણ રત્નાને માત્ર ટકી રહેવામાં કે ઘરને ટકાવી રાખવામાં રસ નથી, તે સ્વ-ઓખળ પામવા ઈચ્છે છે. રત્ના ઘર છોડીને સખી ઉમાને ત્યા આવે છે. બીજી તરફ ઉમાની દીકરી પાયલને લેખિકાએ લગ્ન પહેલા સગર્ભા બતાવી છે. પતિ વિમલ પત્નીની ગેરહાજરીમાં અન્ય સ્ત્રી જોડે સગવડનો સંબંધ રાખે છે. અહીં રત્ના પોતે પણ નિશીથના સંપર્કમાં આવે છે. નિશીથની હાજરી તેને વિમલની યાદ દેવડાવે છે, પોતે સમતુલન ખોઈ ન બેસે એ ડરથી તે વિમલ પાસે પાછા જવાનું નક્કી કરે છે. તે વિમલને હૈયું ખોલીને બધી વાત કર છે પણ વિમલ આ સાંભળીને ઉશ્કેરાઈ જાય છે. કારણ એનામાં રહેલું પુરુષપણું અન્ય પુરુષના ઉલ્લેખ માત્રથી ઘાયલ થાય છે, છંછેડાય છે, નિશીથ પ્રત્યેનું આકર્ષણ વિમલને વાંધાજનક લાગે છે. અને બીજીતરફ રત્નાની ગેરહાજરીમાં પલ્લવી સાથે બાંધેલો શરીર સંબંધ તેને સામાન્ય લાગે છે. આ બેવડા ધોરણની વાત બહુ સ્વાભાવિક તો છે જ પણ આગળ જયારે વિમલને પાયલની સગર્ભાવસ્થા વિશે જાણ થાય છે ત્યારે તે દોષ ખૂબ જ સરળતાથી પાયલ પર નાખી દે છે અને તેનું અહંકારી જડ માનસ બોલી ઊઠે છે કે પુરુષ સાથેના સંબંધમાં ગાફેલ હોવાનું સ્ત્રીને પાલવે જ નહી અને ઉપરથી કહે

છે કે પલ્લવી આવી બાબતમાં કેટલી કાળજી રાખતી હતી, એક સગવડિયો શારીરિક સંબંધ પોતાની પત્નીના હૃદય પર શું વીતશે, એની એને પડી જ નથી. રત્ના વ્યક્તિત્વની શોધ અંગે જાગૃત છે પણ અમલમાં મૂકીને જીવવાનું, એને આકાર આપવાનું તેનાથી બનતું નથી અને અંતે નવલકથાનો અંત આપણી સામાજિક વાસ્તવિકતાને ધ્યાનમાં રાખીને જ અપાયો છે. તેથી જ રત્ના વિમલ પાસે પાછી આવે છે, એને ક્યાંય બહાર મોકલવાને બદલે રત્ના એના જ ઘરમાં રહે છે. લેખિકાનો આ નિર્ણય જ સમાજને આબેહૂબ ચીતરી દે છે.

Women as Writters ની આ ભૂમિકામાં કૃતિગત ધોરણો ઉપરાંત નારી વાસ્તવને આલેખવામાં આવે છે. સ્ત્રી પોતે જ સ્ત્રીઓની સર્જનાત્મક અભિવ્યક્તિને ઘડે છે. અને સ્ત્રી દ્વારા વપરાતી ભાષા પણ ભિન્ન પ્રકારની હોય છે. સાંસ્કૃતિક સંદર્ભ નું પૃથક્કરણ પણ અનિવાર્ય બન્યું છે. એટલે નારીમુક્તિનું આંદોલન, વિવેચન, વિભાવના ભલે પશ્ચિમમાં ઉદ્‌ભવી હોય પણ નારી ઉત્કર્ષની વાત એ માત્ર પશ્ચિમની દેણ નથી. તેમાં જે તે ભૂમિનાં મૂળિયાં રહેતાં હોય છે 'સ્વ' ની ભાવના રિક્તરૂપે અવકાશમાં આકાર નથી લેતી. તેમાં સામાજિક સાંસ્કૃતિક સંદર્ભો પણ મહત્વના હોય છે. ભારતીય નારીવાદીની આગવી છબી છે. સાહિત્યની મજા જ એ છે, કે એ કશું સ્પષ્ટ કહ્યા વિના અનેક બાબતો કહી જાય છે.

દાલિયા રાવી કોવિચ (જે ઈઝરાઈલના કવયિત્રી છે) તેમની કવિતા 'ચાવી દીધેલી ઢીંગલી'

તે રાત્રીએ તો હું હતી, ચાવી દીધેલી ઢીંગલી,
જમણે ફરી, ડાબે વળીને ચોતરફ ફરતી રહી,
ટુકડે ટુકડા થઈને હું ભોંયે જઈ નીચે પડી,
નિષ્ણાત હાથોએ ફરી પાછી મને જોડી દીધી,
પાછી બની જોડાયેલી હું આખેઆખી ઢીંગલી,

સ્ત્રીને ચાવી દીધેલી પોતાની ઈચ્છા પ્રમાણેની ઢીંગલીનું પ્રતીક આપવામાં આવ્યું છે.

ગુજરાતીમાં ૧૯૮૦ પછી બે રચનાઓ પ્રાપ્ત થાય છે એમાં એક ઈલા આરબ મહેતાની 'બત્રીસ પૂતળીની વેદના' અને બીજા 'સાત પગલાં આકાશમાં' ખરેખર તો સ્ત્રી માટે તમામ અવસ્થાની એક નિયમોની યાદી તૈયાર હોય છે. પરંપરાગત માન્યતાએ સામે અવાજ ઉઠાવી ઘર અને સમાજમાં પોતાનું સ્થાન નિશ્ચિત કરવા 'સાત પગલાં આકાશમાં' ની નાયિકા મથે છે. નાયિકા વસુધા જે ઘર અને પરિવારની સાથે જોડાયેલી છે, ત્યાં જ એને ખૂબ મર્યાદિત અધિકારો મળે છે અને કેટલીક નરી આંખે પણ ન પારખી શકાય એવી પીડા મળે છે. આ નવલકથામાં વિધવા સ્ત્રીની સાથે આચરવામાં આવતું વર્તન, બળાત્કારનો ભોગ બનેલી યુવતી પરત્વેનો અભિગમ અને રિવાજોને નામે સ્ત્રીની પાસે રાખવામાં આવતી અયોગ્ય અપેક્ષાઓ જેવા અનેક પ્રશ્નો અહીં મુખ્ય વાર્તા જોડે સાંકળી લેવામાં આવ્યા છે. અને એની ઘણી જ તીવ્ર અસર- પ્રત્યાઘાતો સમાજમાં પડ્યા હતા. અમેરિકન લેખિકા મેરીલીન ફ્રેન્ચની ૧૯૭૭ માં પ્રગટ થયેલી નવલકથા 'The women's room' નવલકથાએ પણ અમેરિકન સમાજમાં ઘણો ખળભળાટ જન્માવ્યો હતો. નાયિકા પતિ-પરિવારમાં એટલી ખોવાઈ જાય છે કે પોતાનો આગવો માર્ગ તો કાઢી જ નથી શકતી, અને જો કદાચ તે પોતાની આગવી અભિલાષાઓ સેવે તો તેની નોંધ ભાગ્યે જ લેવાય છે. સ્ત્રી પોતાની રોજિંદી ઘટમાળમાં એટલી ગૂંથાયેલી હોય છે કે તેને કુદરતનાં રમણીય રૂપો માણવાનો સમય પણ ભાગ્યે જ મળે છે, મંગલકારી માતૃત્વની ભવ્યગાથાઓ અનેક જગ્યાએ ગવાઈ છે પરંતુ બાળકને જન્મ આપવો કે નહિ એ અધિકારની બાબત પણ આ નવલકથામાં વિચારાઈ છે.

સાહિત્ય માત્ર નિરૂપણ કરીને નથી રોકાઈ જતું એ પ્રશ્ન ઉઠાવે છે, ઉત્તર આપે છે, જે નરી આંખે નથી

દેખાતું તેની તરફ પણ અંગૂલિનિર્દેશ કરે છે. સાહિત્યમાં સ્ત્રીએ જ પોતાની જવાબદારી પોતે લેવાની છે. સ્ત્રી પોતાની માતૃભાષા ખોઈ બેઠી છે અને પરાણે તેણે પિતૃભાષામાં બોલવું પડે છે. પણ આધુનિક અનુઆધુનિક સમયગાળામાં જ્યારે એક તરફ વ્યક્તિ, સ્વખોજના અનેક કાવ્યો મળે છે, માનવીય સંબંધનાં અનેક કાવ્યો મળે છે, અનેક સર્જકો આધુનિક નગર જીવનની વેદનાને આલેખ છે ત્યારે તેઓ પોતે જેને હાંસિયામાં ધકેલી દીધી છે એવી સ્ત્રીને આલેખવા તરફ નજરઅંદાજ કરે છે, બહુ ઓછા પુરુષ સર્જકો સ્ત્રીને કેન્દ્રમાં રાખી વાત કરી શકે છે. સામાજિક અને પારિવારિક પરિવેશની બહાર રહેલાં અને સાવ અલગ તરી આવતાં પ્રાણવાન નારીપાત્રોમાં ધ્રુવભટ્ટની 'સમુદ્રાન્તિકે '(૧૯૯૩) ની નાયિકા અવલ લક્ષ્મી અને 'તત્વમસિની' નાયિકા સુપર્ણાને યાદ કરવી જોઈએ.

સાહિત્યે નારીચેતના અને નારીની છબીના અનુસંધાનમાં કેટલાક પ્રશ્નો વિચારવા માટે વહેતા મૂક્યા. સ્ત્રીને એક મર્યાદિત દૃષ્ટિકોણથી જોવાની મોટાભાગના લેખકોની ખાસિયતને પરિણામે, નારીની છબીને જેટલું નુકસાન લેખકો દ્વારા થયું છે. એટલુ નુકસાન લેખિકાઓ દ્વારા પુરુષની 'છબી' ને નથી થયું.

રઘુવીર ચૌધરી કહે છે, "સ્ત્રીના સ્વભાવની સૃષ્ટિ એવી તો ગહન અને રહસ્યમય છે કે પુરુષદ્વારા પ્રયોજાયેલું શબ્દોનું પાત્ર સદા નાનું પડ્યું છે.....પુરુષ નિરીક્ષણ અને કલ્પના દ્વારા સ્ત્રી વિશે લખે છે જ્યારે સ્ત્રી પાસે અનુભવ છે, એને કેળવવાનું રહે છે શબ્દનું સામર્થ્ય. ખરી કસોટી અહીં થાય છે. આ પ્રકૃતિગત શક્તિ વિશે વિવાદ તો રહેવાનો અને આપણે એમ કહી શકીએ કે અનુભૂતિને સ્ત્રી વધુ તીવ્રતાથી આલેખી શકે કે પછી પુરુષનો અહમ્ તેને મૂળ સુધી પહોંચતા રોકે છે, આવા અનેક વિવાદો છે અને આજે એ પણ જોઈ શકાય છે કે અનેક સ્ત્રીઓ પાસે શબ્દનું સામર્થ્ય હોવાં છતાં તે લખવાનું સ્વીકારતી નથી. સ્ત્રીની જીવનશૈલી તેની જવાબદારીઓ અને સૌથી મોટી બાબત સ્ત્રી પોતે જ પરંપરાને વળગી રહી છે. પેલા જળોની જેમ એ છૂટવા જ નથી માંગતી. જ્યાં સુધી એ પોતે પોતાના સર્જનને મહત્વ નહીં આપે ત્યાં સુધી આ શક્ય નથી. સ્ત્રી જ્યારે પોતાની વાત ખુલ્લા દિલથી માંડે છે ત્યારે પ્રચંડ વિસ્ફોટ થયા વિના રહેતો નથી. એટલું જ નહિ, જગત જે પુરુષને હાથ જોડતું હોય કે જેને માથે ઉપાડી નાચતું હોય એનો સાચો પરિચય મેળવવા માટે, એની સાથે જેણે જીવન ગાળ્યું હોય એવી સ્ત્રી પાસેજ જવું પડે અને એને સાંભળવી પડે.

સાહિત્યમાં આજે ઓજસ્વી, સૌંદર્યવતી, બુદ્ધિમતિ નારીપાત્રો સર્જવાનું વલણ ઘટતું છે પરંતુ માત્ર વિદ્રોહની, ભૂમિકા આલેખવાથી કશું નહી વળે એમ પણ લાગે છે, કારણ એ પાત્રો સહજ નથી લાગતા અને પરિણામે સ્વીકાર અઘરો લાગે છે. સ્ત્રીના જીવનમાં જે વિરોધાભાસ ઊંડે ઊતરી ગયો છે તો આત્મસંપ્રજ્ઞ બનાવવાનું કામ સાહિત્ય દ્વારા જ થશે. કારણ દર્પણમાં બધું જેવું છે તેવું જ દેખાય, સાફ અને સુરેખ પણ શરત એટલી હોય કે દર્પણ ચોખ્ખો - ડાઘા વિનાનો હોવો જોઈએ. સ્ત્રીએ જ પોતાના મૂલ્યોને મહત્ત્વ આપવું પડશે કારણ સ્ત્રીને પોતાની વાત અર્થહિન લાગશે તો અન્યને લાગે તે ખૂબ સ્વાભાવિક છે.

આજે સ્ત્રીએ ખુદ્વફાઈને વળગી રહેવાનું છે કશી પણ લઘુતાગ્રંથિ વગર - શરમ વગર, જાતને સાંભળવાની છે, અને અંતિમ ધ્યેય -'મુક્તિ' રાખવાનું છે. આજે સાહિત્યે પોતાનો ન્યાય શોધતાં કેન્દ્રમાંથી પરીઘ સુધી વિસ્તરતાં અનેક સ્ત્રીપાત્રો ભેટ ધર્યા છે (આજે સાહિત્ય હતાશા ખંખેરી, આત્મવિશ્વાસ કેળવી, સેલ્ફપીટીમાંથી બહાર આવ્યું છે) જીવનના વાસ્તવમાં જો સ્ત્રી હિંમત કેળવશે તો એ સાહિત્યમાં વાચા પામશે. ખરેખર તો પુરુષના ટેકાની અપેક્ષા વિનાનું વ્યક્તિત્વ એને પ્રતિષ્ઠિત કરવાનું છે. (ખરું કહું તો સ્ત્રીને જ પુરુષની જરૂર છે અને સ્ત્રી માટે પુરુષ ટેકણલાકડી સમાન છે, શા માટે? આજે સેન્સરશીપને નામે તસલીમા નસરીનને કાઢી મૂકાય છે ત્યારે એક પણ સ્ત્રી એની સાથે નથી એનું કારણ શું ?)

અંતમાં હરીશ નાગ્રેચાના એક એકાંકીની વાત કરીને, મારી વાત પૂરી કરીશ, 'અહલ્યા હજી મોક્ષ

પામી નથી' એકાંકીમાં નાયિકા પિયાસી ઉચ્ચ મધ્યવર્ગના પારિવારની આધુનિક દીકરી છે. તેની મમ્મી તેના પપ્પા સાથે પાડોશીઓને ત્યાં શું ચાલે છે એની વાતો કરતી હોય છે. એકાદવાર પિયાસી કહે છે પણ ખરી, કે મમ્મી શું છે આ બધી પંચાત.....પણ મમ્મી એના રસ મુજબ વાત કરતી હોય છે. તે કહે છે કે ભોંયતળિયાની દીકરી રિન્કુ પર બળાત્કાર થયો..... અને "બિચારી હવે કોઈના શું કામની ?"

પિયાસી બૂમ પાડી ઉઠે છે 'મમ્મી !' વાત હવે પછીની ખૂબ જ મહત્વની છે. તેના મનમાં વિચાર ચાલે છે, તે ઉંમરમાં નાની નથી - અંદાજે ૨૬ વર્ષની યુવતી છે. તેને આકાશ નામનો બોયફ્રેન્ડ છે અને બધા જ આ વાત જાણ છે. તે વિચારે છે કે શું બધાં જ એમ વિચારતા હશે કે " રિન્કુ હવે કોઈના શું કામની ?" ત્રણેક દિવસ પછી બધાં જ સગાવહાલાંના ફોન પિયાસીની મમ્મી પર આવે છે, અને બધાં જ ખૂબ જ ગુસ્સામાં પિયાસીની મમ્મી સાથે વાત કરે છે. પિયાસીની મમ્મી કારણ પૂછે છે ત્યારે જાણવા મળે છે કે પિયાસી કુટુંબમાં બધી સ્ત્રીઓને પૂછે છે કે જો તમારા પર બળાત્કાર થાય તો તમારો પતિ તમારી સાથે કેવી રીતે વર્તે ? બધા જ કાકી, મામી, ફોઈ બધા જ પિયાસીનો ગુસ્સો તેની મમ્મી પર કાઢે છે. બીજી તરફ પિયાસી આ પ્રશ્ન પોતાના બોયફ્રેન્ડને પણ પૂછે છે કે જો તેના પર બળાત્કાર થાય તો આકાશ તેની સાથે કેવું વર્તન કરે ?

આકાશ વાતને ટાળે છે, કહે છે કે પિયાસી આવી મજાક ન હોય, પરંતુ પિયાસી પોચાની વાતને વળગી રહે છે. આકાશ ઉત્તર નથી આપી શક્તો ત્યારે પિયાસી જ્યાં સુધી જવાબ ન મળે ત્યાં સુધી મળવાની ના પાડે છે. બીજી તરફ તેની બહેનપણીએ તેના પતિને આ પ્રશ્ન પૂછવાની હિમ્મત ન કરી કારણ આ પ્રશ્ન પછી એનો પતિ એને પ્રેમ નહીં કરે, એનામાં રિજેક્શનની હિંમત જ નથી. અને છેલ્લે પિયાસી તેની માને સવાલ પૂછે છે કે જો આવું તેની સાથે થાય તો, શું તેના પપ્પા પણ તેની સાથે 'કુલડી' જેવું વર્તન કરે ?

આટલાં વર્ષોના દાંમ્પત્ય જીવનને ત્રાજવે મૂકવાનું આવે, પણ શું થાય એવું થાય તો ? અને તે સવાલનો પ્રામાણિક જવાબ ઈચ્છે છે, હું ફક્ત શરીર નથી અનેક સંવેદનાઓ, સંભાવનાઓ મારામાં છે અને આ જ બાબત એક સ્ત્રીએ યાદ રાખવાની છે. દરેક સ્ત્રીને ડર છે તે પોતાનો પતિ ખોઈ બેસશે એટલે દરેક સ્ત્રી સવાલથી ભાગી રહી છે, પણ શું એટલે સત્યથી ભાગી શકાય ? જો આવું થાય તો પતિ વર્ષોના સંબંધને પળમાં તોડી નાખે- દરેક પુરુષ પણ આ સવાલથી ભાગે છે કારણ કે એને ખબર છે કે એ ઊઘાડો પડી જશે, એની વૃત્તિ સામે આવી જશે. પણ તો પછી આપણને મોક્ષ કેવી રીતે મળશે ?

આમ તો સવાલ બહુ નાનો છે, પણ તેનો ઉત્તર સત્ય છે, અને આ પણે આ સત્યથી ભાગીએ તો નહીં.

ભ્રમમાં જીવવાનું બંધ કરીએ. સાહિત્યમાં તાકાત છે, આપણને ઢંઢોળવાની. સાહિત્યે આવા નિરૂપણ દ્વારા આપણને જાગૃત કર્યા છે.

અંતે

" What would happen if one woman told the truth about her life ? The world would spilt open"

આધુનિક એકાંકીના સંદર્ભે હુકમ, માલિક એકાંકીનું મૂલ્યાંકન

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આજે જેને આપણે આધુનિક સાહિત્ય તરીકે ઓળખાવીએ છીએ, તે સમયનાં સાહિત્ય પર વૈશ્વિક સાહિત્યનો પ્રભાવ રહેલો છે. પશ્ચિમમાં આધુનિકતાની વિભાવના નિર્માણ કરવામાં કામૂ દ્વારા પ્રસ્થાપિત 'એબ્સર્ડ' ની વિચારધારાનો ફાળો નોંધપાત્ર હતો. નવલકથા, ટૂંકીવાર્તા, નિબંધ, ખંડકાવ્ય, ઊર્મિકાવ્યની જેમ એકાંકી પણ નાટક કરતા જુદો સ્વતંત્ર સાહિત્ય પ્રકાર છે જેનો આપણે પાશ્ચાત્ય સાહિત્યમાંથી સ્વીકાર કર્યો છે.

ગુજરાતી એકાંકી સાહિત્ય સ્વરૂપનો ઈતિહાસ આમ તો અન્ય સાહિત્યસ્વરૂપો કરતા ખુબજ ટૂંકો છે. આથી આધુનિક એકાંકીનો સમયગાળો પણ સ્વાભાવિક રીતે નાનો જ હોય. આમ તો આપણી એકાંકી પ્રવૃત્તિ બટુભાઈ ઉમરવાડિયા અને અન્ય પારસી લેખકો પાસેથી પ્રાપ્ત થઈ પરંતુ ગુજરાતી સાહિત્યમાં આધુનિક પ્રકારની રચનાઓનો પ્રારંભ ૧૯૬૬ માં લાભશંકર ઠાકર અને સુભાષ શાહ દ્વારા 'વેઈટિંગ ફોર ગોદો' ઉપરથી ' એક ઉંદર અને જદુનાથ' નામે એબ્સર્ડ શૈલીમાં રચાયેલ ત્રિઅંકી નાટક દ્વારા થયેલ ગણી શકાય. જેના પરિપાક રૂપે ચિનુ મોદી, મધુ રાય, રઘુવીર ચૌધરી, આદિલ મન્સૂરી, મુકુન્દ પરીખ, ચંદ્રકાન્ત શેઠ, રમેશ શાહ, ઈન્દુ પુવાર, મહેશ દવે તેમજ રાવજી પટેલ જેવા લેખકો પાસેથી નવતર શૈલીનાં એકાંકીઓ પ્રાપ્ત થયા. 'એબ્સર્ડીટી' એ આધુનિકતાનું આગવું લક્ષણ છે. માત્ર ઘટનાનું આલેખન કરવાને બદલે માનવ મનનાં ચેતન-અચેતન-અર્ધચેતન સ્તરોનો તાગ લેવા આધુનિક એકાંકીકાર મથે છે.

ચિનુ મોદીએ લખેલા કેટલાક પકવરીતિનાં આધુનિક એકાંકીઓમાં 'હુક્મ, માલિક' તેમનું ઉત્તમ એબ્સર્ડ તેમજ પ્રયોગશીલ એકાંકી છે. અધ્યાપક, પત્રકાર, કવિ, નાટ્યકાર, નવલકથાકાર, વાર્તાકાર, નિબંધકાર, સમીક્ષક જેવી બહુમુખી પ્રતિભા ધરાવનાર ચિનુ મોદીની રચનાઓ 'ડાયલનાં પંખી'(૧૯૬૧), 'કૉલબેલ'(૧૯૭૩), 'હુક્મ, માલિક' (૧૯૭૮) અને 'ચિનુ મોદીનાં પ્રતિનિધિ એકાંકી' (૧૯૯૫)માં એમનાં એકાંકીઓ ગ્રન્થસ્થ થયા છે. જેમાં પરંપરાગત સર્જન રીતિઓને બદલે પ્રયોગશીલ બની નવી રીતિઓ અજમાવાઈ છે.

'હુક્મ, માલિક' એકાંકી સંગ્રહમાંથી પસંદ કરાયેલ એકાંકી 'હુક્મ, માલિક' માં આધુનિક યુગનો માનવી જીન જેવા યંત્ર પર કાબૂ મેળવીને ઈચ્છા મુજબ સુખ- સગવડ પામે છે પણ કિંમત રૂપે તેને માનવીય સંબંધોનો ભોગ આપવો પડે છે. પસંદ કરાયેલ પ્રસંગ, પરિસ્થિતિ અને પાત્રો એકાંકીની ક્રિયા દ્વારા આધુનિક જીવનની વિષમતા ઉપસાવી આપીને વેદના અને ભયની સચોટ અનુભૂતિ કરાવે છે.

એકાંકીનાં બે મુખ્ય પાત્રોમાનું એક અધિકારનું પાત્ર ઝંખના, તૃષ્ણા, જિજીવિષા, માનવીય સંબંધોની તરસ ઈત્યાદિની સેળભેળ સમું પાત્ર છે તો બીજું જીનનું પાત્ર માનવે પોતોજ સર્જેલી અને પોતેજ રવાડે ચઢાવી દીધેલી શક્તિનો સંકેત આપે છે.

પ્રાથમિક દૃષ્ટિએ જોતાં અધિકાર શાસક છે અને જીન શાસિત. આ અધિકાર પાસે બધું જ છે. જે માંગે એ હાજર કરી દેનારો જીન છે. કોઈ જ અગવડ નહીં, પણ અધિકારનું ઘર ઘર નથી, જાણે કારાવાસ છે. બારણાં છે પણ ખોલવાનાં નહીં. જીને શરત કરી છે બીજા કોઈ માણસને એણે ઘરમાં આવવા નહીં

દેવાનો. જીન પચીસ વર્ષથી અઇધકારની તહેનાતમાં છે. અધિકાર ત્રણ તાળીઓ પાડે એટલે જીન હાજર પણ આ સવલતો વચ્ચે પણ હિજરાય છે. કેવળ હુકમી ભાષા સમજતા જીન સાથે તો સેવક સેવ્ય સંબંધ જ છે. લાગણીનો કોઈ સથવારો એને સાંપડતો નથી. અધિકારની આ સંવેદના જ આ રચનાનું કેન્દ્રબિંદુ છે. એ દ્વારા આધુનિક માનવી પર યંત્ર-વૈજ્ઞાનિક સંસ્કૃતિની થતી અસર, મૂલ્યહ્રાસ, વ્યર્થતા-રિકતતા-હતાશાની માનવીય વેદના જોઈ શકાય છે.

આરંભે જ ક્ષુલ્લક કાર્યમાં જીનની મદદ લેવાતી દર્શાવાઈ છે. અધિકારની પહેલી જ ઉકિત છે -

"બૂટની દોરી છોડ."

એ પછી તો અધિકારની એક પછી એક અપેક્ષાઓ પ્રગટતી જાય છે, માંગ્યું મેળવવાનો અધિકાર મળે પછી પણ, શું માંગવું એનો ઝટ નિર્ણય ન થઈ શકે એટલી હદે અપેક્ષાઓ ગૂંચવાઈ પડે છે. અધિકાર હુકમો છોડે છે એમાં એ ગૂંચવણો સ્પષ્ટ દેખાય છે.

"અહીં ઊભો રહે આ.... મ નહીં ઊભો ના રહીશ..... બેસી જા. નહીં, બેસીસ નહીં .....તું .....તું (માથુ ખંજવાળતા)આ ખુરશી ખસેડ..... ખસેડ નહીં ખુરશી પછાડ.....નહીં.....તું ગુલાબ લાવ..... ગુલાબ નહીં..... ગુલાબજાંબુ લાવ.....અથવા.....તું જા..... મારી આંખો પાસેથી દીસતો રહે.....જા."

નિર્ણય ના થઈ શકે એટલી હદે ગૂંચવાયેલી માનવીની અપેક્ષાઓ જ તેને અનિર્ણાયક સ્થિતિમાં ઝુમતો-ઝઝૂમતો કરી મૂકે છે. ગુલાબ પછી તરત જ ગુલાબ જાંબુની માગણીમાં એ અનિર્ણાયક સ્થિતિ વકરીને કેવળ શબ્દ સામ્યમાં રાચતી રહી જાય છે, એનું નિદર્શન છે.

અધિકારની વેદનાનું બીજું નિમિત્ત છે માનવીય સંબંધોનો વિચ્છેદ. સ્થૂળ લાલસાઓમાં રમમાણ બનેલા અધિકારના ચિત્તને આરંભે તો આ માનવીય સંબંધના વિચ્છેદની લાચારીનો પરિચય નથી. થોડીવાર તો તે સ્થૂળની તૃપ્તિમાંજ મસ્ત રહે છે.

બીજા દ્રશ્યનો પ્રારંભ પણ બૂટના ઉલ્લેખથી જ થાય છે. અધિકારની આ ઉકિત જુઓ.

"આઈનીઝ શૂઝ..... વરસોની મારી ઈચ્છા હતી..... આઈનીઝ શૂઝ લેવા છે.....પણ ..... છેક કલકત્તા ગયો, શૂઝની દુકાનમાં પહોંચ્યો.....ગમતા શૂઝ કઢાવ્યા..... બરાબર આવી પણ રહ્યા ને કિંમત પૂછી તો..... અને ગમતાં શૂઝ ખરીદી શકાયા ન હોતા..... જ્યારે આ જીનને હુકમ કર્યો..... તો ક્ષણનાં સો મા ભાગમાં આઈનીઝ શુઝ હાજર....."

સ્થૂળ તૃપ્તિની આ મસ્તી પછીની લાચારી જુઓ.

"પણ આ શૂઝ પહેરવાના મળ્યા ત્યારે એ પહેરી બહાર ક્યાંય જવા ના મળે.....આ ઓરડામાં જ પહેરી પહેરીને ફરવામાં..... લિજજત શી.....?"

અધિકારનાં નવાં પગરખા તેના માટે વિચિત્ર અર્થમાં પગરક્ષક બની ગયાં છે. સાવ નિરર્થક રીતે નાયક બૂટ અને દીવાલનો પરિચય કરાવી બૂટને જોરથી દીવાલ પર ફેંકે છે. અર્થહીન પ્રલાપો, ઉટપટાંગ ચેષ્ટાઓ દ્વારા અહીં આધુનિક માનવીનાં તેમજ સમાજના જીવનમાં પ્રવર્તતી અર્થશૂન્યતાની તીવ્ર સંવેદના આલેખાઈ છે.

સામાજિક સંદર્ભોથી વિચ્છેદ પામી જીવતા, પરંતુ વાસ્તવમાં વ્યક્તિમાનવનાં લક્ષણો પ્રગટ કરતા મનુષ્ય (અધિકાર) ની છબિ અહીં જોઈ શકાય છે કે જે ભૌતિક સમૃદ્ધિ પામ્યા પછી પણ પોતાની સામાજિકતાને અંદરથી બહાર સુધી વિસ્તારી શકતો નથી. તેથી વિચારોની ભીંસમા તે બડબડાટ, રોષ, આત્મપીડા, એકોક્તિઓમાં વાસ્તવિક પ્રતિક્રિયા આપતો નજરે ચડે છે. પોતાના સુખ, સ્વપ્નો કે ઈચ્છાઓની પ્રાપ્તિ બાદ પણ સંબંધોથી વિખૂટા પડવાની પીડા તેની દ્વિધા, આધુનિક માનવીની વેદના રૂપે અહીં પ્રગટે છે.

અધિકારને કંટાળા સૂચક બગાસું આવતાં જ સ્વાભાવિક રીતે ચપટી વાગે છે અને જીન હાજર - 'હુક્મ, માલિક' અધિકાર કહે છે.

"આ બગાસું આવે છે એ નથી જોતો ?"

જીન પાસે સ્થૂળ વસ્તુઓ હાજર કરી દેવાની શક્તિ છે પણ કંટાળો જીન દૂર કરી શકે એમ નથી. એ માટે જરૂર છે બીજા માણસની, જે ઘરની ચાર દિવાલોની બહાર છે. અધિકાર અંદરથી તૂટતો જાય છે. હવે એ તાળીઓ પણ શિથિલતાથી પાડે છે અને મંદતાથી બોલે છે.

માનવીય સંબંધોથી વિખૂટો પડેલ અધિકાર જ્યારે જીનને વાત કરવા કહે છે ત્યારે જીન યંત્રવત " કેમ છો ? મઝામાં છો ?, શું ચાલે છે હમણાં ? આજકાલ હવામાન બહુ ખરાબ છે નહીં. પણ શું થાય ? ચાલો, આવજો, ટા..... ટા.....બાય, ગુડનાઈટ". બોલી જાય છે. પ્રશ્નાર્થોની હારમાળા અધિકારનાં ભીતરી સંવેદનને ઉત્કટતાથી અભિવ્યક્ત કરતી જાય છે. આપણી ઔપચારિકતાની, એ જ ભાષા દ્વારા અહીં આધુનિક માનવીની કેવી સખત વિડમ્બના કરવામાં આપી છે. એક બાજુ કેવળ હુકમની જ ભાષા સમજનાર જીન તરફથી નફરત અને બીજુ માનવ - સંબંધ બાંધવાની જિજીવિષાની તીવ્ર લાલસાનો અહીં સંઘર્ષ છે બંને તરફ લાચારી અને વેદના છે.

આજનો માનવી જગતની અંતિમ વાસ્તવિકતાના ભાન કે જ્ઞાન વગર માનવતા ખોઈ બેઠેલા સમાજના જડ અને યાંત્રિક પરિવેષની વચ્ચે જીવન વીતાવે છે જે અનેક વિસંગતિઓ (absurd) થી ભરેલું છે. અહીં પણ સ્વત્વમાં બંદી બનેલો, હતાશા અને વિષાદમાં સબડતો, મૃત્યુની પ્રતીક્ષા કરતો એકલવાયો અધિકાર જીવનની નગ્ન વાસ્તવિકતાની સામે આવીને ઉભો છે. તેની વ્યક્તિગત સંવેદના અહીં પ્રગટે છે.

બીજા દૃશ્યના અંતે અધિકારની માનવ સંબંધ બાંધવાની વૃત્તિ પરાકાષ્ઠાએ પહોંચે છે, જીન પાસે માનવ ભાવોની અપેક્ષા સદંતર નિષ્ફળ નીવડતાં અધિકાર બહારના જગત સાથે સંબંધ સ્થાપવાનો એક નાનો સરખો પ્રયત્ન કરે છે, બહાર રમતાં એક નાનકડા બચુને તે પોતાના ઘરમાં પ્રેમભાવથી બોલાવે છે. બચુનાં ઘરમાં પ્રવેશતાની સાથે જ શરતનો ભંગ થવાને કારણે જીન પેલા બાળકને ઊંચકીને તેનું ગળુ દબાવીને મારી નાખે છે.

જીન દ્વારા બચુની હત્યા, એકાંકીની વસ્તુ સંકલના સાથે સુસંગત બનીને અધિકારની ભવિષ્યની ગતિવિધિનો સંકેત આપે છે. બચુની ક્રૂર હત્યા જોતાંજ અધિકારની મૃત્યુ તરફની ગતિનો આરંભ થઈ જાય છે. હવે અધિકારનું શરીર પણ લકવાગ્રસ્ત બની જમીન પર પડે છે. અહીં બીજું દૃશ્ય પુરું થાય છે.

અધિકારનું આંતર સત્વ ધીમે ધીમે તૂટતું - વીખરતું નષ્ટ થતું જાય છે. એક માણસ પોતાની લાલસાઓને કારણે તથા તેની પૂર્તિમાં રમમાણ બની, કેવો નષ્ટ, ભ્રષ્ટ થતો રહે છે તથા તેની સામે પ્રબળ અને પ્રખર શક્તિ, જે તેની પોતાની જ સરજત છે તે કેવળ વિઘાતક પરિણામો આપે છે. તેનું વેધક નિરૂપણ

આધુનિક એકાંકીનાં સંદર્ભે અહીં જોઈ શકાય છે.

ત્રીજું દૃશ્ય અત્યંત ટૂંકાણમાં આલેખાયું છે. અધિકાર મરણાસન્ન સ્થિતિમાં દર્શાવાયો છે. શરીરે લકવાની અસર હોવાથી તેનાથી તાળી પાડી શકાતી નથી એટલે જીનનાં આવવાની કોઈ શકયતા નથી, એનો આનંદ પણ છે. તો બીજી તરફ દવા પીવાની કે ગળે શોષ પડ્યો હોવાથી પાણી પીવાની ઈચ્છા માટે જીનની મદદની આવશ્યકતા પણ છે જ. દવા અને પાણીની ઝંખનામાં આટઆટલી વેદનાઓ વચ્ચે ટકી રહેવાની- જીવતા રહેવાની અધિકારની તીવ્ર ઝંખના અહીં અભિવ્યક્ત થાય છે. આ મથામણમાં અધિકારે બળપૂર્વક બે તાળી પાડી દીધી છે ને મરણનાં છેલ્લા આંચકારૂપે હાથ હલી જતાં એક હાથ પર આવી જાય છે. તાળી પડાઈ જાય છે. અધિકાર સામે જીન આવીને હાજર થાય છે અને 'હુક્મ, માલિક' એવા એના શબ્દો સાથે દૃશ્ય અને એકાંકી પુરું થાય છે.

છેવટે જાણે જીન જ જીત્યો છે. 'હુક્મ, માલિક' શબ્દો એ જે યંત્રવતતાથી બોલતો હતો એ જ શબ્દો રચનાને અન્તે કેટલા સજીવ અને ધારદાર બની જાય છે. ખરેખર તો સાચો અધિકારી પેલો અધિકાર નહી પણ આ જીન છે. એની પણ પ્રતીતિ આ એકાંકીનાં અંત દ્વારા થાય છે. અધિકાર જીવતો હતો, ત્યારે જીનનાં 'હુક્મ, માલિક' શબ્દો નિરર્થકતાનો અનુભવ કરાવતા હતા. મૃત્યુ પછીની સ્થિતિમાં પણ એ શબ્દો એટલાજ નિરર્થક બની રહે છે.

માનવ એ જીવનનાં કેન્દ્રસ્થાને રહેલો છે છતાં માનવસંબંધ ના ભોગે જીન સાથે વર્ષો સુધી રહેવા છતા તેની સાથે કોઈ માાનવીય સંબંધ બાંધી શકાતો નથી. જીન અધિકારની લાગણીઓને સમજી શકતો નથી, તેનો કંટાળો, થાક દૂર કરી શકતો નથી જે અધિકાર (આધુનિક માનવી) ની વેદનાનું, એકલતાનું મુખ્ય કારણ બની રહે છે.

માનવીય સંબંધો માત્ર માટે એ હંમેશા ઝૂર્યા કરે છે. આ સંબંધોથી શારીરિક રીતે દૂર થવાં છતાં માનસિક રીતે દૂર થઈ શકાતું નથી. જયાં તેની નિસહાયતા જોઈ શકાય છે.

જીન દ્વારા ગમે તે વસ્તુ પળમાં પામી શકનાર અધિકાર અંતે જીવનની ઈચ્છા હોવા છતા પાણી જેવી ક્ષુલ્લક બાબત માટે પણ જીનને બોલાવવા નથી ઈચ્છતો. છતાં પોતે જીનને એટલો આધીન થઈ ગયો છે કે એ સિવાય બીજો કોઈ ઉપાય એની પાસે નથી.

જીનની ઉપસ્થિતી અસહ્ય હોવા છતાં જીવવાની જિજીવિષાને કારણે જાણે કોઈ તેને તાળી પાડવા માટે મજબૂર કરી રહયું છે. અહીં માનવીય સંબંધો અને યંત્ર સંસ્કૃતિ વડે ઉદ્ભવતી વેદનાનો સંઘર્ષ ચરમસીમાએ પહોંચે છે.

યંત્રીકરણના અતિરેકથી માણસે જ પોતાને રોબોટ બનાવવાની સ્થિતિમાં લાવી મૂક્યો છે. વૈજ્ઞાનિક સંશોધનોના પરિણામે માનવે ટેકનોલોજી વિકસાવી, યંત્રીકરણનો વિસ્તાર કર્યો પરંતુ તે યંત્રો વાપરે એના બદલે તે યંત્રોને હાથે વપરાય તેવી સ્થિતિનું નિર્માણ થયું માણસને બદલે યંત્રો અને યંત્રોને બદલે માણસ એમ બન્ને વચ્ચે અટવાયેલા આધુનિક માનવીની વેદના, અસહાયતા, એકલતા એકાંકીની સામગ્રી બની છે. આમ, અધિકાર (માનવી) માનવ સંબંધોથી દૂર સરીને પણ કંટાળો, થાક, ભય કે આવેગોને અનુભવ છે. તેનાથી દૂર થઈ શકતો નથી અને સંબંધોની વ્યર્થતા પિછાની, તેનાથી વિચ્છેદાઈ મરણ સમાધાન કરે છે.

'હુક્મ, માલિક' માં સંવાદો હળવાફૂલ છે. વાતચીત તુચ્છ વિષય પર ચાલે છે. તેમાંથી હાસ્યનાં ફુવારા ઊડે છે. વ્યંગ, કટાક્ષ, અર્થહીન પ્રલાપ, ગીતો ઈત્યાદિ સામગ્રીવાળી હાસ્ય ચેષ્ટાઓ ચાલે છે. પણ

તેની સપાટીની નીચે જીવનની વિસંગતતા અને માનવીની કરૂણ સંવેદનાની સેર વહે છે.

અંતે એમ કહી શકાય કે નિર્લેપ ભાવે જીવનની વિસંગતિઓને અને તેમાંથી સ્ત્રવતી વેદનાને, આસ્વાદવાની પ્રક્રિયા ચિનુ મોદીના 'હુક્મ, માલિક' એકાંકીમાં અનુભવી શકાય છે. જીવન અને કળાનો મર્મ ચિનુમોદી એકાંકીમાં સારી રીતે પકડી શકયા છે અને એટલે જ આધુનિકતાનું ઉત્તમ પ્રતિનિધિત્વ ધરાવતું એકાંકી આપવામાં એ સફળ રહ્યા છે.

અખાનું જીવન અને કવન

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પ્રસ્તાવના - પૂર્વ ભૂમિકા

મધ્યકાલીન ગુજરાતી સાહિત્યનાં વહેણ :

(૧) મધ્યકાલીન ગુજરાતી સાહિત્ય એટલે હેમચંદ્રથી નરસિંહ અને નરસિંહથી દયારામ સુધીનું સાહિત્ય સર્જન. વિશેષરૂપે નરસિંહથી દયારામ સુધીનું સમગ્ર સાહિત્ય ભક્તિપ્રધાન રહ્યું છે. અલબત્ત, આપણા પ્રતિભાવંત મધ્યકાલીન કવિઓએ ભક્તિનું જ ગાણું માત્ર ગાયું છે અને 'જીવનનો ઉલ્લાસ' ગાયો નથી એવું નથી જ. સાચું તો એ છે કે એ સમયગાળાની યુગલક્ષી લાક્ષણિકતા જ એ હતી કે 'જીવનનો ઉલ્લાસ' પણ ભક્તિગાનના માધ્યમથી ગાવાનું અનુકૂળ હતું. આપણું મધ્યકાળનું સમગ્ર ગુજરાતી સાહિત્ય ભક્તિરંગ્યું રહ્યું છે એની પાછળ ઐતિહાસિક ભૂમિકા રહેલી છે.

ઈ.સ.ની પંદરમી-સોળમી સદીમાં ક્રમશઃ વિસ્તરતી જતી મુગલ સત્તાને લીધે પ્રારંભમાં ક્ષુબ્ધતા આવી અને પરધર્મી શાસનને લીધે પ્રજાજનોએ ફેરફારનો આંચકો અનુભવ્યો, પણ મુગલ સત્તા જે જે પ્રદેશમાં સ્થિર થઈ ત્યાં ત્યાં પ્રજાજીવનમાં સ્વસ્થતા અને શાંતિનો અનુભવ થયો. ગુજરાત ઈ.સ. ૧૫૭૨ માં મુગલ શાસન હેઠળ આવ્યું તેના પ્રારંભિક આંચકાઓ ખમ્યા પછી, ગુજરાતે પ્રમાણમાં સ્વસ્થતા અને શાંતિનો અનુભવ કર્યો. આ પ્રજાકીય શાંતિ અને આબાદીના સમયગાળામાં સમૃદ્ધ સાહિત્ય-સર્જન થયું છે, અને એમ થવું સ્વાભાવિક પણ હતું.

ભારતીય ધર્મપરંપરા અને સંસ્કૃતિનો આધાર સંસ્કૃતમાં રચાયેલું વેદસાહિત્ય છે, જેને આધારે સંસ્કૃતમાં બ્રાહ્મણગ્રંથો, ઉપનિષદો, દર્શનો, પુરાણો આદિ ધર્મગ્રંથો રચાયા. આ ગ્રંથોમાં રજૂ થયેલી સામાગ્રીએ-સાહિત્યે-દેશવાસીઓને સદૈવ જીવનબળ પ્રેર્યું છે. મધ્યકાળમાં જ્યારે આપણા દેશવાસીઓ સમક્ષ પરધર્મી શાસનના મુકાબલે પોતાની જાતને ટકાવી રાખવાનો, પોતાની સંસ્કૃતિને જાળવી રાખવાનો પ્રાણપ્રશ્ન હતો. ત્યારે સ્વાભાવિક જ તેમણે ધર્મનું શરણ સ્વીકાર્યું. ઉપનિષદો, ગીતા આદિમાંની જ્ઞાનભક્તિ તરફ પુરાણો, ભાગવત આદિમાંની પ્રેમલક્ષણાપ્રધાન ભાવભક્તિ તરફ પ્રજામાનસ અભિમુખ બન્યું . આ ભક્તિવૃત્તિને સંતો, ભજનિકો, કથાકારો વગેરે પોષતા રહ્યા, અને વિશેષ તો આ સમયગાળામાં શ્રીમદ્ વલ્લભાચાર્યે અને શ્રી ચૈતન્ય મહાપ્રભુએ ધર્મ-પર્યટનો આદરીને પ્રજામાં ભક્તિપ્રીતનાં પૂર ઉમટાવ્યાં. પરધર્મી શાસન તળે ગભરુ સ્થિતિમાં જીવતી પ્રજાએ આ રીતે પોતાની સંસ્કૃતિને ટકાવી રાખવા ભક્તિનું અનાયાસ શરણ સ્વીકાર્યું.

(૨) ગુજરાતી જ્ઞાનમાર્ગી કવિતાની વિકાસરેખા :

મધ્યકાલીન ગુજરાતી સાહિત્યમાં ભક્તિમાર્ગી કવિતા નરસિંહ - મીરા -પ્રેમાનંદ-દયારામ એ ક્રમમાં સ્પષ્ટ જોઈ શકાય છે, જ્યારે જ્ઞાનમાર્ગી કવિતામાં પ્રથમ નજરે માત્ર જ દૃષ્ટિગોચર થાય છે, પણ વાસ્તવમાં એવું નથી, જે રીતે નરસિંહ-ભાલણ-નાકર-વિષ્ણુદાસ-વિશ્વનાથ જાની આદિનાં

સર્જનો પ્રેમાનંદની સર્વોચ્ચ આખ્યનસિદ્ધિ માટે ભૂમિકા અને ભાથું પૂરાં પાડે છે, તે રીતે વેદાન્તી અખાની જ્ઞાનકવિતાની ઉત્કૃષ્ટ સિદ્ધિ માટે એના પુરોગામી અનેક જ્ઞાનમાર્ગી કવિઓનાં સર્જનોએ ભૂમિકા અને ભાથું પૂરાં પાડ્યાં છે.

જ્ઞાનમાર્ગી કવિતા એટલે વેદાન્ત-તત્વજ્ઞાનને નિરૂપતી કવિતા, આ જ્ઞાનમાર્ગી કવિતામાં અખાની પૂર્વે અનેક ગુજરાતી કવિઓએ યોગદાન કર્યું છે. ગુજરાતી સાહિત્યમાં જ્ઞાનમાર્ગી કવિતાની પરંપરા સમજવી જરૂરી છે.

જ્ઞાનમાર્ગી કવિતામાં સૌથી પ્રથમ નરસિંહ છે. તેનાં તત્વજ્ઞાન-વિષયને નિરૂપતાં અનેક પદોએ ગુજરાતી જ્ઞાનમાર્ગી કવિતામાં નોંધપાત્ર ફાળો આપ્યો છે. નરસિંહના સમયમાં થયેલો પણ વાસ્તવમાં એનો અનુગામી એવો કવિ ભીમ 'પ્રબોધપ્રકાશ' ની રચના કરીને તથા કવિ માંડણ 'પ્રબોધબત્રીસી' ની રચના કરીને જ્ઞાનમાર્ગી કવિતાના વહેણમાં ફાળો આપે છે. માંડણની 'પ્રબોધબત્રીસી' નામની કૃતિની, બહિરંગ અને અંતરંગ એમ બેઉ રીતે અખાના છપ્પાઓ પર સ્પષ્ટ અસર છે એમ શ્રી ઉમાશંકર જોશીએ એમના અભ્યાસમાં તારવી આપ્યું છે.

સત્તરમાં શતકના પૂર્વાર્ધમાં જ્ઞાનભક્તિ એવં તત્વજ્ઞાનની કવિતાનું પૂર વહાવનાર અખો ગુજરાતી જ્ઞાનાશ્રયી જ્ઞાનમાર્ગી ભક્તિકવિતામાં 'ગરવા જ્ઞાનનો વડલો' (ઉમાશંકર જોશીની શબ્દપ્રયોગ) બની રહ્યો તે પૂર્વેના છ દાયકાઓ પણ જ્ઞાનમાર્ગી કવિતાના સર્જન માટે વિશેષ મહત્વના છે. એ અરસામાં શાંકર-વેદાન્તને અનુસરીને જીવ, જગત અને ઈશ્વરની તત્વમીમાંસા નિરૂપતાં પદો રચનાર કવિ પંડિત ઘનરાજ ઉલ્લેખપાત્ર છે. તે પછી કવિ રામભક્ત નામના જ્ઞાનમાર્ગી કવિએ ભાગવતના તૃતીય સ્કંધનો આધાર લઈને 'કપિલ મુનિનું આખ્યાન' 'રચીને તત્વજ્ઞાન નિરૂપ્યું અને ભાગવતના એકાદશ સ્કંધનો ભાવાનુવાદ કર્યો. આ ઉપરાંત તત્વજ્ઞાન-ખચિત 'યોગવાસિષ્ઠે' નો પણ તેણે ભાવાનુવાદ આપ્યો અને ભગવદ્ગીતાનો સહુ પ્રથમ સારાનુવાદ આપનાર કવિ એ જ છે . આમ, જ્ઞાનમાર્ગી કવિતામાં પંડિત ઘનરાજનું પ્રદાન મહત્વનું છે.

અખાની સૌથી નજીકનો અને અખા ઉપર જેની સૌથી વધુ અને પ્રત્યક્ષ અસર રહી છે તેવો કવિ નરહરિ છે. તેનું જ્ઞાનમાર્ગી કવિતામાં પ્રદાન જેટલું વિપુલ છે તેટલું બહુમૂલ્ય પણ છે. તેણે પોતાના કવનકાળ (ઈ.૧૬૨૬ -૧૬૪૩) દરમિયાન 'વસિષ્ઠસારગીતો', 'ભગવદ્ગીતા', 'હસ્તામલક્ક' આદિ અનુવાદો કર્યા છે અને 'પ્રબોધમંજરી', હરિલીલામૃત, 'સંતનાં લક્ષણો', 'જ્ઞાનગીતા' આદિસ્વતંત્ર કૃતિઓનું પણ સર્જન કર્યું છે. નરહરિએ આપેલી અનુવાદ-કૃતિઓમાં વિશદ તત્વમીમાંસાનું નિરૂપણ છે, તો તેની સ્વતંત્ર-કૃતિઓમાં તેણે ભકિતનું માહાત્મ્ય દર્શાવીને, બ્રહ્મ-પરમપદને પામવા માટેનું સાધન એટલે ભક્તિ એમ દૃઢાવ્યું છે.

અખાના સમકાલીન કવિઓએ પણ જ્ઞાનમાર્ગી કવિતામાં પોતાના તરફથી યથાશક્તિ પ્રદાન કર્યું છે. "અખાએ કીધો ડઘો, ગોપાલે કીધી ઘેંશ, બૂટાએ કીધો કૂટો, નરહરિ કહે શિરાવા બેસ" - આ પ્રસિદ્ધ લોકપંક્તિમાં તત્વજ્ઞાનની ભારેખમ કવિતાને ભલે ગાળ દેવાઈ હોય, પણ નરહરિ અને અખાની તેમ જ તે પછીના ગોપાલ અને કવિ બૂટો (કે બુટિયો)ની જ્ઞાનકવિતાના પ્રદાનની નોંધ તો લેવાઈ જ છે ! અગાઉ ઉલ્લેખ થયો તે નરહરિની 'જ્ઞાનગીતા' અખાની 'અખેગીતા' પહેલાં રચાયેલી અને 'અખેગીતા' ને બહિરંગ અંતરંગ ભાથું પૂરી પાડનાર રચના છે, તો કવિ ગોપાલની 'ગોપાલગીતા'

(અથવા 'જ્ઞાનપ્રકાશ') નામની કૃતિ 'અખેગીતા' ના જ સમયમાં રચાયેલી પણ સ્વતંત્ર અને મૌલિક રૂપરંગ ધરાવતી કૃતિ છે. ગોપાલગીતા માં શાંકર વેદાન્ત -સિધ્ધાંત મુજબ, જીવ, જગત અને ઈશ્વરની તત્વમીમાંસા નિરૂપવામાં આવી છે. ગોપાલની 'જ્ઞાનની સખીઓ' પણ જ્ઞાનમાર્ગી કવિતામાં નોંધપાત્ર પ્રદાન ગણાય તેવી છે. અખા અને ગોપાલનો સમકાલીન કવિ બુટો પણ અદ્વૈત વેદાન્ત સિધ્ધાંત રજૂ કરતાં છૂટાં છવાયાં પદો રચી ગયો છે. આ પછીના તરતના કાયસ્થના ભગવાનદાસ નામના કવિએ પણ 'ભગવદ્ગીતા', યોગવાસિષ્ઠ અને 'ભાગવત એકાદશ સ્કંધ' જેવા અનુવાદો આપીને જ્ઞાનમાર્ગી કવિતાના વહેણમાં પોતાનું યથાશક્તિ અર્પણ કર્યું છે.

આ પછી ગુજરાતી જ્ઞાનકવિતાનું વહેણ સુકાયું છે. તત્વજ્ઞાનની 'નારિકેલપાઠ' સમી કવિતા કરતાં પ્રેમલક્ષણાભક્તિ પ્રજાનું આકર્ષણ બની રહે એ સ્વાભાવિક હતું. અનુગામી પ્રેમાનંદ અને એ પછીના દયારામની કવિતામાં જ્ઞાનકવિતાનું પ્રમાણ સાવ ઓછું રહ્યું છે, જયારે ભક્તિભાવ ભરપૂર વહ્યો છે, આમ, નરસિંહથી અખા સુધીના સમયગાળામાં ગુજરાતી જ્ઞાનમાર્ગી કવિતાએ વિકાસ સાધીને, અખાની કવિતામાં સર્વોચ્ચ શિખર સાધ્યું છે.

અખો, અખાની કૃતિઓ, અખેગીતા, અખો જ્ઞાની કે કવિ ?

અખો -જીવન :-

મધ્યકાલીન - કવિઓના જીવન વિશે જાણકારી મેળવવી સુલભ નથી. અખા અંગે પણ આ જ સ્થિતિ છે. પ્રમાણભૂત રીતે એનું નામ 'અક્ષયદાસ' કે 'અખો' અને તે જાતે સોની હતો એટલી જ માહિતી એની કૃતિઓના અંતઃસાક્ષ્ય દ્વારા મળે છે. બાકી તો, (૧) પિતા, બહેન, પત્ની વગેરે સ્વજનોનાં ઉપરાઉપરી મૃત્યુથી વિષાદ પામી, (૨) કજિયાખોર પત્નીથી ત્રાસી જઈ, (૩) ટંકશાળના અધિકારી તરીકે પ્રામાણિક કામ કરતો હોવા છતાં સોનાના સિક્કાઓમાં ભેગ કરવાનો તેના પર આરોપ આવતાં આઘાત પામી, (૪) પડોશની જે નિરાધાર સ્ત્રી જમના ને ધર્મની બહેન માનેલી તે બહેન અખાને આપી રાખેલી રકમની સોનાની કંઠી બનાવવા ઈચ્છા બતાવતાં અખાએ પોતાના તરફથી સો રૂપિયાનું સોનું ઉમેરીને જે કંઠી તેને બનાવી આપી તેની અન્ય સોની પાસે જઈને કાપ મુકાવીને બહેને ચકાસણી કરાવી એ વાતથી ખિન્નતા અનુભવી, આખરે અખો (૫) પોતાના સોનીના ધંધાનાં હથિયારો કૂવામાં પધરાવી વૈરાગી બની ગયો, અને સદ્ગુરૂની શોધમાં નીકળેલા એણે (૬) 'ગોકુળનાથ' નામના એક સંતને ગુરૂ તરીકે સ્વીકાર્યા, પણ ત્યાં પોતાની જ્ઞાનપિપાસા ન સંતોષાતાં (૭) અખો કાશીમાં જઈને, 'બ્રહ્માનંદ' નામના સંન્યાસીના વેદાંતબોધનું, પોતે સોની અને નહિ કે બ્રાહ્મણ હતો તેથી છૂપી રીતે, ધ્યાનથી શ્રવણ કરતો રહ્યો, અને એક દિવસે સંન્યાસીના ઊંઘતા શિષ્યને બદલે અખાએ હોંકારો દેતાં, સંન્યાસીએ જ્ઞાનની તીવ્ર ઉત્કંઠા ધરાવતા એવા એને શિષ્યપદે સ્થાપી વેદાન્તજ્ઞાન કરાવ્યું, જેથી અખો 'બ્રહ્મનિષ્ટ જ્ઞાની' થયો વગેરે દંતકથાઓમાં સાચું શું અને કેટલું એ જાણવા પ્રયત્ન કરવો અર્થશૂન્ય છે.

ગમે તેમ પણ, એટલુ તો ચોક્કસ છે કે અખો તીવ્ર જ્ઞાનપિપાસુ હતો, તેને વેદાન્તશાસ્ત્રનો ઊંડો અભ્યાસ હતો અને પોતાને પ્રાપ્ત એવું કૈવલાદ્વૈત વેદાન્તનું જ્ઞાન તેણે પોતાની કૃતિઓમાં નિરૂપ્યું છે. અખો બહુશ્રુત હતો. તેમ તે શાસ્ત્રગ્રંથોનો અને સમાજજીવનનો જાણકાર હતો. તેથી તો તે શાસ્ત્રાર્થને લોકજીવનનાં દૃષ્ટાંતો દ્વારા તાદૃશ્ય કરી આપી શક્યો છે.

અખાની કૃતિઓ ઉપરથી, અંતઃસાક્ષ્યને આધારે વિશદ અભ્યાસ કરીને ઉ. જોશીએ એનો અંદાજે કવનદાળ નક્કી કરીને તેને આધારે એનો અંદાજે જીવનકાળ ઈ.સ. ૧૫૯૧ થી ૧૬૫૬ નો સૂચવ્યો છે. ગુજરાતી જ્ઞાનમાર્ગી કવિતાના વિકાસના સંદર્ભમાં જોતાં આ સમય-નિર્ધારણ સ્વીકાર્ય લાગે છે.

અખાની કૃતિઓ

જ્ઞાનમાર્ગી કવિતાની સમૃદ્ધ લહાણ કરાવનાર અખાનું કાવ્યસર્જન વિપુલ છે. અખાના છપ્પા, સાખીઓ, છૂટક તેમ જ સળંગ કૃતિઓમાં મૂકેલાં, પદો, કક્કો, વાર, મહિના વગેરે મુતક સ્વરૂપની પ્રકીર્ણ રચનાઓ છે, કૈવલ્યગીતા, પંચીકરણ, ગુરૂશિષ્યસંવાદ, ચિત્તવિચાર સંવાદ, કૃષ્ણઉદ્ધવસંવાદ, અનુભવબિન્દુ અને અખેગીતા એની સળંગ ગ્રંથાત્મક કૃતિઓ છે. આ ઉપરાંત અખાએ કેટલાંક પદો અને સાખીઓ હિન્દી ભાષામાં રચ્યાં છે, જે છુટક કુટકળ રચનાઓ છે, જ્યારે હિન્દી ભાષામાં 'સંતપ્રિયા' અને 'બ્રહ્મલીલા' જેવી સળંગ લઘુરચનાઓ પણ અખાએ રચી છે. અખાની આ વિપુલ કવિતામાંથી (અ) એની પ્રકીર્ણ રચનાઓમાં એના 'પદો' 'છપ્પા' અને (બ) એની સળંગ રચનાઓમાં 'અનુભવબિન્દુ' અને અખેગીતા -આટલું સર્જન બહુમૂલ્ય છે.

અખાની આ વિભિન્ન વિપુલ કવિતામાં પ્રત્યેક રચના કોઈ રીતે અન્યથી સ્વતંત્ર નથી, અર્થાત્ અખાનો કવન વિષય મૂળમાં એક જ છે અને તે છે કૈવલાદ્વૈત વેદાન્તસિદ્ધાંત, શાંકર મતનો આ વેદાન્તસિદ્ધાંત જગતનું મિથ્યાત્વ સિદ્ધ કરી આપી સત્યસ્વરૂપ બ્રહ્મનો પરિચય કરાવે છે, અને જીવ અને ઈશ્વરનું અદ્વૈત દૃઢ કરે છે. (ब्रह्म सत्य जगन्मिथ्या ब्रह्मैव नापरः) આ સિદ્ધાંતની પરિપાટી ઉપર પોતાની સઘળી કૃતિઓમાં અખાએ તત્વમીમાંસા કરી છે. એટલે છપ્પાઓમાં રજૂ કરેલા વિચારો 'અનુભવબિન્દુ'માં 'અખેગીતા'માં કે 'પદો' માં કે અન્ય રચનાઓમાં આવ્યા કરે છે. આમ, વેદાન્તચર્ચાની અંતર્ગત આવતા વિષયો- "પિંડબ્રહ્માંડવિવેક, દ્વૈતાદ્વૈત વિવેક, જીવ, જગત અને ઈશ્વરનું સ્વરૂપ, જીવ, જગત અને ઈશ્વરનું બ્રહ્મ સાથે અદ્વૈત, જગત સાચું હોવાનો આભાસ પેદા કરતી તેમ જ વાસનાધીન જીવનને નચાવતી માયા, આત્મસાક્ષાત્કાર, મુક્તિવાંછુ, ભક્તનાં અને જીવન્મુક્તનાં લક્ષણો, અદ્વૈતની અનુભૂતિનો ઉલ્લાસ, ગુરૂમહિમા અને સંતમહિમા, માયા અને મનના પ્રભાવમાંથી મુક્તિના માર્ગ વગેરે બાબતો અખાની કોઈ એક જ કૃતિમાં નહી, પણ સઘળી રચનાઓમાં કથ્યવિષય રહ્યા છે. (અનંતરાય રાવળ)

અખાનાં પદો વિશે ઉમાશંકર જોશીએ નોંધ કરી છે, "અખાની સમગ્ર કાવ્ય કૃતિઓમાં પદોનું મહત્વ ઉત્તરાવસ્થાની પૂર્ણાનુભવદશાના પરિપાકરૂપ 'અખેગીતા' અને સમગ્ર કવનકાળના સુભગ પરિણામરૂપ છપ્પા કરતાં જ ઊતરતું છે". લાઘવમાં કરાયેલું આ તારણ અખાના પદસાહિત્યનું સાચું મૂલ્યાંકન કરી આપે છે. અખાનાં પદો ગોપાભાવના માધુર્યનો આસ્વાદ તો ન જ કરાવી શકે, છતાં સંત કબીરની યાદ અપાવે તેવાં રહસ્યવાદી પદો અને નરસિંહ-મીરાં-દયારામની યાદ અપાવે એવાં વૈષ્ણવભક્તિસ્પર્શી અનુભવાતાં પદો અખાએ જરૂર આપ્યાં છે. અખાનાં પદો વિષયને દૃઢાવવામાં સફળ રહ્યાં છે અખાએ 'અખેગીતા' માં પણ કુલ ૪૦ કડવાની વચ્ચે ૧૦ પદો મૂકીને એની પદ-રચનાની સિદ્ધિનો પરિચય કરાવ્યો છે. અખાના કવિત્વનો ખરો વિલાસ એનાં પદો દેખાડે છે. રાગ અને લયની દૃષ્ટિએ સારૂ વૈવિધ્ય બતાવતાં એ પદોમાં ભાર્વોમિનો છલકાટ અને ભાષાનો વૈભવ દાખવે છે." જેવું અભિપ્રાયકથન કરીને શ્રી. અનંતરાય રાવળે, અને અખાના ઊંડા અભ્યાસી ઉમાશંકર

જોશીએ અખાની પદ-કવિતાને ઉત્તરવયનું સર્જન ગણાવી છે એ યોગ્ય જ છે.

અખાના છપ્પા તો અખાની ઓળખ છે, કવિ માંડણના 'ષટ્પદી ચોપાઈ' ના બંધારણનું અનુસરણ કરીને, અખાએ પોતાના કવનકાળ સમગ્ર પટ દરમ્યાન છપ્પાઓ રચ્યા છે, અને એટલે તો છપ્પાઓનું વિપુલ પ્રદાન તે કરી ગયો છે. વિષયાનુસારી 'અંગ' વિભાગોમાં રચાયે. અખાના છપ્પાઓનું કથયિત્વય તો શાંકરવેદાન્તી બ્રહ્મનિષ્ઠાનું નિરૂપણ જ છે, છતાં છપ્પાઓની વિશેષતા કે આકર્ષણ તો એમાં નિરૂપાયેલ સદાચારલક્ષિતા, લોકાચારનું મિથ્યાત્વ અને તેના પર અખાએ કરેલા ઉગ્ર પ્રહારો, સત્યદર્શન કરાવતું અખાનું આખાબોલાપણું, અખાને ગુજરાતી સાહિત્યના હાસ્યકવિઓમાં સ્થાન અપાવે તેવો એનો ઉપહાસ , લોકભોગ્ય દષ્ટાંતો દ્વારા વિષયની આપેલી સમજ વગેરેમાં છે. અખાના છપ્પાઓમાં લાઘવ અને બળ નોંધપાત્ર સિધ્ધરૂપ છે તો એમાં પ્રયોજાયેલી ભાષા સોંસરી ઊતરી જાય તેવી વેધક અને ચોટદાર છે. છપ્પાઓમાં પ્રયોજાયેલ ઉપમા દષ્ટાંતો તો આજે કહેવતો તરીકે વપરાશમાં લેવાય છે. ટૂંકમાં અગાઉ નોંધ્યું તેમ છપ્પા અખાના વ્યક્તિત્વની, એની શૈલીની અને એના સંદેશની સાચી ઓળખ કરાવી રહે છે.

અખાના છપ્પાઓમાં નિરૂપાયેલ વિષયો અને અખાની મૂળ પ્રવૃત્તિ હોઈ , એ વિષયો અને વિચારો અખાની પ્રત્યેક રચનામાં નિરૂપાયેલ છે. આટલી નોંધ કરવી જ રહી.

પંચાકરણ, ગુરૂશિષ્યસંવાદ, ચિત્તવિચારસંવાદ આદિ કૃતિઓના અનુક્રમે લખાઈ છે અને તેમના વર્ણ્ય વિષયો પણ છપ્પાઓમાં સમાવિષ્ટ છે.

'અનુભવબિન્દુ' અખાની 'અખેગીતા' પહેલાં રચાયેલી અને અખાની રચનાઓમાં દ્વિતીય માત્ર ચાલીસ છપ્પાની લઘુરચના છે, જેમાં અખાનું 'ઘૂંટેલું તત્વજ્ઞાન લાક્ષણિક લાઘવથી' રજૂ થયું છે. અખાને જ્ઞાની અને કવિ તરીકે પ્રતિષ્ઠા અપાવવામાં 'અખેગીતા' પછી આ કૃતિનો ફાળો રહ્યો છે. શ્રી કે. હ. ધ્રુવે 'અનુભવબિન્દુ' ને 'અર્થગંભીર રમણીય ખંડકાવ્ય' કહીને તથા એની કવિતાને 'પ્રાકૃત ઉપનિષદ' કહીને એમાં રજૂ થયેલા વિષયને યોગ્ય ન્યાય આપ્યો છે. આ કૃતિમાં કથ્ય વિષય તો અખાનો મૂળ વિષય-શાંકર મતાનુસાર કૈવલાદ્વૈત સિદ્ધાંતનિરૂપણ -જ રહ્યો છે, અને એની વિગતો છપ્પાઓમાં મળી જ રહે છે, પણ અખાની અનુભૂતિનો રણકો, અર્થક્ષમ ભાષા, ચમકસાંકળી-ઉપમા -દષ્ટાંત-રૂપક આદિશી ઓપતી કાવ્યબાની અને વિષયનું લાઘવયુક્ત સળંગસૂત્ર નિરૂપણ આદિ ગુણસંપત્તિમાં એનો વિશેષ રહેલો છે.

ડૉ. શિવલાલ જેસલપુરા અને ડૉ. ધીરૂભાઈ પરીખ નોંધે છે તેમ "બિંદુમાં સિંધુ સમાયા" ની આપણી રૂઢોકિત પ્રમાણે બ્રહ્મના સિંધુમય અનુભવની વાત અહી બિંદુમાં સમાવવાનો પ્રયત્ન કર્યો છે. આ વ્યક્ત એવા બિંદુમાં અવ્યક્ત એવા બ્રહ્મરૂપી સિંધુનો મહાઅનુભવ નીતરી રહે છે. એટલે આ 'અનુભવબિંદુ' શીર્ષક ઉચિત ગણવામાં આવે છે. પરંતુ અખાની કોઈ હસ્તપ્રતમાં આ નામનો ઉલ્લેખ નથી. 'બ્રહ્મજ્ઞાની અખા ભગતની વાણી' એમ કહેવાયું છે બિંદુનો એક અર્થ શિવ પણ થાય છે. આમ અનુભવબિંદુ શીર્ષક અનુમાનિક કહી શકાય અથવા તે વધુ સંશોધનનો વિષય બને છે.

ઉમાશંકર જોશી લખે છે કે 'અનુભવબિંદુ' માં આતમસૂઝ કરાવવામાં અખાને કવિત્વશક્તિ ખૂબ ખપ લાગે છે. ઉપમાઓ , રૂપકો, દષ્ટાંતો દ્વારા એ કામ કાઢી લે છે વચ્ચે જીવનદી વહી એ સુંદર રૂપક છે.

'અખેગીતા' શ્રી ઉમાશંકર જોશીએ સ્પષ્ટ કર્યું છે તેમ, "તેમાં (અખોગીતામાં) એક પણ એવો વિચાર નથી જે છપ્પાઓમાં કોઈને કોઈ રૂપમાં છેડવામાં આવ્યો ન હોય" એ સાચું છે, અને છતાં શ્રી ઉમાશંકર જોશી જ સ્પષ્ટ કરે છે કે 'અખેગીતા' લખીને એણે (અખાએ) જાણે કે હાથ ધોઈ નાખ્યા છે- એ પણ એટલું જ સાચું છે, કારણ કે અખેગીતા એ અખાની પરિણત પ્રજ્ઞાનો લાભ પામેલી એની અંતિમ કૃતિ છે.

બહિરંગ જોતાં, નરહરિની 'જ્ઞાનગીતા' ને 'સંતનાં લક્ષણો' નો પદમિશ્ર કડવાબંધ અખાએ 'અખેગીતા' માં સ્વીકાર્યો છે, અને કુલ ચાલીસ કડવાઓમાં વચ્ચે વચ્ચે મુકાયેલાં કુલ દશ પદોમાં આ કૃતિ રચી છે.

'અખેગીતા' સુભગ સમન્વયનો આદર્શ પૂરો પાડતી કૃતિ છે. 'ભાઈ, ભક્તિ જેવી પંખિણી , જેને જ્ઞાનવૈરાગ્ય બે પાંખ છે' (ક. ૧૦.૭) કહીને અખાએ જ્ઞાન અને વૈરાગ્યની સાથે ભક્તિનો સમન્વય સૂચવ્યો છે. એ જ રીતે શાંકર મતાનુસાર કૈવલાદ્વૈત સિદ્ધાંત અને વલ્લભાચાર્ય-પ્રણીત શુદ્ધાદ્વૈત સિદ્ધાંતનો પણ 'અખેગીતા' માં સમન્વય છે. અખાએ પોતાની આ રચના માટે ઉપનિષદ, ગીતા અને ભાગવતનો તો ખરો જ પણ પોતાના પુરોગામી નરહરિ આદિનો પણ સુભગ સમન્વય કર્યો છે . બહિરંગમાં પણ કડવા અને વ્યવહારુ દૃષ્ટાન્તોનો અદ્‌ભુત સમન્વય સધાયો છે. અને સૌથી મહત્વની અને મૂળ વાત 'અખોગીતા' ના સંપાદકો શ્રી ઉમાશંકર જોશી અને ડૉ. રમણલાલ જોશીએ પ્રવેશક માં નોંધી છે તે છે : "ભગવદ્‌ગીતાની પેઠે 'અખેગીતા' માં કાવ્ય અને તત્વજ્ઞાનનું આસ્વાદ્ય સંમિશ્રણ થયેલું છે." પરિણામે, 'અખેગીતા' એ ગુજરાતી તત્વજ્ઞાન કવિતાનું એક ઉચ્ચ શિખર છે.

'અખેગીતા' એક માત્ર કૃતિ જ અખાએ આપી હોત તો પણ તે ગુજરાતનો 'સૌથી મોટો વેદાન્તી કવિ' ગણાત એવું વિધાન કરવાનું એટલા માટે જોખમભરેલું નથી કે અખાએ વેદાન્ત નિષ્ઠા દાખવીને જે કંઈ તત્વજ્ઞાન નિરૂપવામાં હતું તે સમગ્રપણે 'અખેગીતા' માં સંયોજાયે છે : મોક્ષદાયિની મહાવિદ્યા સમુબ્રહ્મજ્ઞાન આપવા અખાએ ઉત્તમ દૃષ્ટાન્તો સંયોજ્યાં છે. 'સેવો હરિ-ગુરૂ-સંતને' ની ટેકપંક્તિ સ્વીકારીને, 'કૃતિના આરંભે સદ્‌ગુરૂની સ્તુતિ કરી, બ્રહ્મવિદ્યાની પ્રાપ્તિ માટે ગુરૂની આવશ્યકતા કે મહત્તા ગાઈ છે , અને અદ્વૈતના અનુભવની ઈષ્ટતા જણાવી છે. આ પ્રાસ્તાવિક પછી જીવ અને જગતને માયાની પેદાશ દર્શાવી, તેનાં સ્વરૂપો બતાવી એણે માયાનો પ્રભાવ વર્ણવ્યો છે . માયા અને મનના નાશ માટે પરબ્રહ્મ-આરાધનાની અગત્યતા બતાવી છે અને એના અનુષંગે ભક્તિમહિમા, ભક્તલક્ષણો અને જીવનમુક્તનાં લક્ષણોનો પરિચય કરાવ્યો છે. જીવભાવ દૂર થતાં શિવરૂપની પ્રાપ્તિ દર્શાવતાં પહેલાં એણે પરબ્રહ્મપદનું વિગતસભર વર્ણન કર્યું છે, અને પછી પદબ્રહ્મપરપ્રાપ્તિનો માર્ગ ચીંધ્યો છે. વેદાન્તના મુળભૂત મુદ્દાઓની આટલી છણાવટ ૨૮ કડવામાં અખો પૂરી કરે છે. તે પછી વેદાન્તસિદ્ધાંત અંગેના વિભિન્ન મતોની ઊણપો દર્શાવીને, સદ્‌જ્ઞાન-બ્રહ્મજ્ઞાનની પ્રાપ્તિ માટે ગુરૂસેવનનો મહિમા ગાય છે. આટલી ચર્ચા છેલ્લાં ચાર કડવામાં અદ્વૈતાનુભવ નિરૂપે છે, અને આખરે અભિનવો આનંદ આજ, અગોચર ગોચર હવું એ' પદ મૂકીને અદ્વૈતાનુભવના પરમાનંદનો ઉદ્‌ગાર વ્યક્ત કરે છે.

સામાન્યતઃ રૂક્ષ અને નીરસ મનાતા તત્વજ્ઞાનને રસની કક્ષાએ લઈ જઈને અખાએ જે કવિતા સિદ્ધ કરી છે, અને કવિતાના બળથી એણે જે તત્વમીમાંસા કરી છે એ બેઉ આનાં 'અખેગીતા' ને ગણનાપાત્ર સિદ્ધિરૂપ 'સત્વવંતી કૃતિ' તરીકેનું સ્થાન અપાવે છે. ઉમાશંકર જોશીએ 'અખેગીતા' માં તત્વજ્ઞાન કાવ્ય કે કાવ્ય તત્વજ્ઞાન બન્યું હોવાની જે નોંધ કરી છે એ સર્વથા યથાર્થ છે.

અખો- જ્ઞાની કે કવિ ?

અખાએ આજીવન રચેલા છપ્પાઓમાં, એણે કરેલી કકકો, મહિના, વાર , દૂહા-સાખીઓ વગેરે ફૂટકળ રચનાઓમાં, પંચીકરણ-ગુરૂશિષ્યસંવાદ-ચિત્તવિચારસંવાદ આદિ ક્રમશઃ રચાયેલી કૃતિઓમાં, કે ઉત્તરવયમાં રચાયેલાં પદોમાં, પરિણત પ્રજ્ઞાના પરિપાકરૂપ 'અનુભવબિંદુ' લઘુકૃતિમાં અને અખાની સર્વોચ્ચ સિદ્ધિરૂપ 'અખેગીતા' માં અખાએ તત્વજ્ઞાન (પીરસ્યુ) છે. ઉપનિષદો, ભગવદ્ગીતા, યોગવાશિષ્ઠ, શાંકરભાષ્ય, ભાગવત (તૃતીય અને એકાદશ સ્કંધ) આદિમાંથી સત્સંગ કે શ્રવણ - મનનથી અખાએ જે જ્ઞાન મેળવ્યું છે અને કેળવ્યું છે તેનું એણે સ્વાનુભૂતિના રણકાર સાથે સાથે પોતાની કૃતિઓમાં નિરૂપણ કર્યું છે. ટૂંકમાં, અખાએ પોતાની રચનાઓમાં, શાંકર મતને અનુસરને કેવલાદ્વૈત વેદાન્તસિદ્ધાંતનું નિરૂપણ કર્યું છે. અખાની પ્રત્યેક રચનામાં તત્વજ્ઞાન નિરૂપાયું છે એ વિશે તો બે મત નથી જ. પણ પ્રશ્ન એ છે કે તત્વજ્ઞાન જેવા વિષયને નિરૂપતી અખાની કૃતિઓની કવિતાકૃતિ કહી શકાય કે કેમ. અર્થાત અખો જ્ઞાની તો છે પણ તે કવિ ખરો ?

આ પ્રશ્નનો જવાબ આ રીતે આપી શકાશે : અખાની પ્રત્યેક કૃતિ અખાને જ્ઞાની પુરવાર કરે છે, અને અખાની ઉત્તરવયની રચનાઓ -'પદો', 'અનુભવબિંદુ' અને 'અખેગીતો' - તથા જીવનભર સચ્ચાઈ ભરી અનુભૂતિનો તીવ્ર રણકો આપતા છપ્પાઓ અખાને નિઃસંશયપણે કવિ અને તેય સમર્થ કવિ તરીકે પુરવાર કરે છે. તેની અન્ય પ્રકીર્ણ કૃતિઓમાં અખો કાવ્યસ્પર્શ નથી કરાવતો એમ પણ નથી, પણ તે તે કૃતિઓની કવિતા ઉપરની મહત્વની કૃતિઓમાં સમાવિષ્ટ રહી છે એટલે મહત્વની કૃતિઓને આધારે અખાને સત્વશીલ કવિ સહજમાં પુરવાર કરી શકાય તેમ છે.

(૧) અખો પોતે તો પોતાને કહી કહેવડાવતો જ નથી ! અમો જગણ મગણ નથી જાણતા (ક.૨.૮.) એવી નવા કવિઓના નમ્ર નિવેદનની અભવ્યક્તિ કરી છે, અને 'જ્ઞાનીને કવિતા ન ગણેશ' એમ એણે પોતે જ કહ્યું છે. અર્થાત્ અખાને મન તત્વમીમાંસા જ એનું પોતાનું સાધ્ય રહ્યું છે. અને નહિં કે કવિતા, અખાનો એક જ હેતુ તત્વમીમાંસા નિરૂપણનો રહ્યો છે, અને તે હેતુ એટલો તો પ્રબળ રહ્યો છે કે તે તત્વજ્ઞાનને યેનકેન પ્રકારે નિરૂપવામાં જ માને છે. આ કારણે તો એને ભાષાની પણ દરકાર નથી. ભાષાને શું વળગે ભૂર, રણમાં જીતે તે શૂર એમ એણે કહી પણ નાખ્યું છે. (૨) અખાનો વિષય વેદાંત્તચર્ચાનો છે, જે વિષયલક્ષી હોઈ સ્વભાવતઃ ભાવલક્ષિતાને સિદ્ધ ન કરી શકે. 'બુદ્ધિગ્રાહ્ય ફટ તત્વજ્ઞાનનો' વિષય નિરૂપતી કૃતિઓમાં લલિત-મધુર ભાષા અને ભાવરસયુક્ત કવિતા શોધવી એ કેવળ મિથ્યા આયાસ જ ગણાય.

ઉપરના બે મુદ્દાઓ , પહેલી નજરે અખાની કૃતિઓમાં કાવ્યત્વ ન હોવાનો સંભ્રમ પેદા કરે છે, પણ અખાની રચનાઓને કે એકાદ રચનાનો પણ અભ્યાસ કરનાર પામી શકે કે અખો આપણો પ્રતિભાશાળી કવિ છે.

શ્રી ઉમાશંકર જોશી તો અખેગીતા માં તત્વજ્ઞાન અને કાવ્યને સમરસ થયેલા જે કેવળ જોતા નથી, પણ અખેગીતા ની કવિતા ખુદ તત્વજ્ઞાનરૂપ બની રહે છે એમ જણાવીને તેઓ નોંધે છે : આખી જિંદગી જેણે તત્વજ્ઞાન વાટ્યાં કર્યું છે અને આખી જિંદગી જેણે પોતાના વણ્યવિષયને 'શબ્દાતીત', 'બાવનબાહેરો' કાગળમસે ન જાયે લખ્યો. એવો કહ્યાં કર્યો છે છતાં જેને વિશે ગાવામાં કે લખવામાં પોતે કદી આળસ સમજયો નથી, એવા કવિના અનુભવસભર આત્મામાંથી તત્વજ્ઞાન જડ માનસિક

વ્યાપાર નહિ પણ શ્વાસોશ્વાસ અનુભવતો એવો એના લોહીમાં મળી ગયેલો પદાર્થ બનેલો હોઈ એના હૃદયના કાવ્ય સાથે સમરસ બનીને ફૂવારારૂપે ઘસી આવતો અખેગીતા માં પ્રતીત થાય છે.

અખાને 'નારિકેલપાક' શૈલીનો સમર્થ કવિ ઠેરવતાં શ્રી અનંતરાય રાવળે કરેલી નોંધ આ સંદર્ભમાં પૂરતો પ્રકાશ પાડે છે : એનું (અખાનું) માત્રામેળ છંદો અને રાગરાગનાં પદો પરનું પ્રભુત્વ, એના હૃદયગતને નિમિષમાં અજવાળી આપતાં સચોટ અને સમુચિત ઉપમા-દ્રષ્ટાંત-રૂપક આદિ આર્થાલંકારો અને ચિત્રો, 'અનુભવબિંદુ' જેવી કૃતિમાંના અંતર્ચમક, 'અનુભવબિંદુ' તથા 'અખેગીતા' માં કેટલેક સ્થળે આવી ગયેલો અનાયાસસિદ્ધિ , વાણીપ્રસાદ, પ્રેમલક્ષણાભક્તિનાં એનાં પદો તેમજ બ્રહ્માનુભૂતિના આનંદ સંવેદનને ગાતાં એના ગુજરાતી-હિન્દી પદોમાંનો ભાવોદ્રેક તથા તેને તાલ આપતી કાવ્યોચિત વાણી-આ સર્વ અખાને એક સમર્થ કવિ ઠરાવે તેમ છે અલબત્ત, નરસિંહ, મીરાં કે દયારામનું માધુર્ય કે પ્રેમાનંદનો પ્રસાદ તેના કાવ્યગુણ ઓજસ છે અને તેની કવિતાનો પાક છે નારિકેલપાક, જે બંને તેને આપણા મધ્યકાલીન કવિઓમાં અનન્ય ઠરાવે છે. ગુજરાતી ભાષાનું સામર્થ્ય બતાવનારાઓમાં તેનું નિશ્ચિત સ્થાન છે. શ્રી ઉમાશંકર જોશી કહે છે તે સાચું છે કે 'તે ભાષાના ઉત્તમ કવિઓની જોડાજોડ આસનનો અધિકારી છે. ઊર્મિ કવિતાનાં શૃંગો જેમ નરસિંહ, મીરાં, દયારામે સર કર્યાં છે, જનસ્વભાવનિરૂપણની ટોચ જેમ પ્રેમાનંદે પોતાની કરી છે, તેમ અખાએ તત્વવિચારકવિતાને શિખરે પલાંઠી લગાવી છે.

આમ અખાની કવિતામાં 'બ્રહ્મ સત્ય જગન્મિદ્યા' ની વેદાંતી વિચારધારા, પાંડિત્ય તથા રસજ્ઞતાનો સુભગ સુમેળ છે. ઉચ્ચકક્ષાની કલ્પનાશીલતા, ચિત્રો પાડવાની શક્તિ અને અસાધારણ શબ્દપ્રભુત્વ એ એના વિશિષ્ટ ગુણો છે. પારલૌકિકતાનાં ચિત્રો સાથે જ આ વાસ્તવજગતમનાં ચિત્રો અખો આપી શકે છે. અખેગીતામાં વિષયની કઠિનતાથી, પોતાનું વક્તવ્ય સચોટ કરવાના આગ્રહથી ઘણીવાર થોડા શબ્દોમાં બહુ કહી નાખવાથી, તત્વજ્ઞાનની પરિભાષાથી અને અનેક અપરિચિત દૃષ્ટાંતો આવવાથી 'અખેગીતા' ની ભાષા ઘણીવાર ક્લિષ્ઠ લાગે છે તેમ છતાં નિબંધ માટેનો આ વિષય અખાએ પદ્યમાં ઉતાર્યો છે અને એને બને એટલો સરળ બનાવ્યો છે. એની કવિતા 'નારિકેલપાક' જેવી છે. અને એટલે અખાના આ તત્વ નિરૂપણને જોતાં અખાના જ શબ્દોમાં કહીએ તો અખો 'ગરવો જ્ઞાનનો વડલો' છે.

---------- : *સંદર્ભ ગ્રંથ સૂચિ* : ----------

૧) અખો : એક અધ્યયન - ઉમાશંકર જોશી

૨) અખો : એક સ્વાધ્યાય - ડૉ. રમણલાલ પાઠક

૩) ગુજરાતી સાહિત્યનો ઈતિહાસ -૧-૨- ગુજરાતી સાહિત્ય પરિષદ

૪) મધ્ય, ગુજરાતી સાહિત્ય - ડૉ. બહેચરભાઈ પટેલ

૫) ગુજરાતી સાહિત્ય (મધ્ય) - અનંતરાય રાવળ

૬) અખાના છપ્પા- ઉમાશંકર જોશી

માનવીની ભવાઈનું સમગ્રદર્શી મૂલ્યાંકન

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પ્રસ્તાવના -

'માનવીની ભવાઈ' તેમજ તેના ખંડો 'ભાંગ્યાનાં ભેરુ' અને 'ઘમ્મર વલોણું' ભાગ -૧-૨ ના પ્રકાશને પન્નાલાલની નવલકથા લેખનીએ ઉજ્જવળ કારકિર્દીનો કળશ રચ્યો છે એટલું જ નહિ, ગુજરાતી નવલકથા સાહિત્યમાં ઈતિહાસ સર્જ્યો છે. કેવળ પન્નાલાલના સર્જનમાં જ નહિ પરંતુ સમસ્ત ગુજરાતી સાહિત્યમાં આ કૃતિનું એકાધિક દૃષ્ટિએ અનોખું સ્થાન છે. ઉપલક રીતે અનુલક્ષતાં, સવાસો કરતાંય વધુ પ્રકરણોમાં, સત્તરસો જેટલાં પૃષ્ઠોમાં વિસ્તરતી આ નવલત્રયીમાં પન્નાલાલે પોણી સદીના સમયાવધિને આવરી લીધો છે. ત્રણ ત્રણ પેઢીના- મુખ્યતયા પોણોસો જેટલાં પાત્રોની-વ્યાપક સંદર્ભમાં જનસમુદાયની -મનખાવતારની ભવાઈને રૂપાંતરિત કરવાનો મહત્વાકાંક્ષી ઉપક્રમ રાખ્યો છે. કાળના પરિણામ તરીકે ઓગણીસમી સદીની છેલ્લી પચ્ચીશીથી વીસમી સદીના પૂર્વાધના અંતને રજૂ કર્યો છે : જ્યારે સ્થળવિશેષ તરીકે લેખક પોતે જે ધરતીના રસકસથી પોષાયા છે તે ગુજરાત-રાજસ્થાનના સરહદી ઈશાનિયા દેશની ભૂમિને એમણે સ્વીકારી છે. આ કૃતિના રચના-લેખન-પ્રકાશનમાં બે દાયકાથીય વધુ વર્ષ વિત્યાં છે, એનો અઘઝાઝેરો ભાગ પ્રથમ, હપ્તાવાર પ્રગટ થયો છે. એમની સર્જકપ્રતિભામાં કથ્ય સામગ્રીની વિપુલતા, તેમાં ઓતપ્રોત માનવીય સંવેદનની સંકુલતા, સ્થળકાળની વિશિષ્ટ પરિસ્થિતિથી સળવળતી પૃષ્ઠભૂ અને તેની રચનાપ્રક્રિયા પર પ્રભાવ પાથરનારાં સ્થૂળ-સૂક્ષ્મ-ભૌતિક-અધિભૌતિક આદ્યાત્મિક આડાં-ઊભાં તાણ -ખેંચાણ-આ તમામને કારણે 'માનવીની ભવાઈ' નવલત્રયીને અનોખો આકાર પ્રાપ્ત થયો છે. 'મળેલા જીવ' અને 'માનવીની ભવાઈ' વચ્ચેના ગાળામાં પન્નાલાલ પટેલની નવલકથાઓ પ્રગટ થતાં, કથાલેખનમાં પન્નાલાલની જામેલી હથોટીનો ખ્યાલ મળે છે. જાનપદી કથાના કસબી પન્નાલાલની કલાપ્રતિભાના ગુણવિશેષ અને ગુણસીમાની સરહદોની એમાં એકી સાથે ઝાંખી થાય છે. કલાકાર તરીકેની પન્નાલાલની મહત્તાનું અહીં સુપેરે નિદર્શન સાંપડે છે.

નાટકીયતા :

શ્રી લઘુભાઈ પટેલ કહે છે કે "ભાવવિભોર વ્યક્તિકથા, જાનપદી પ્રજાની સમૂહકથા અને વિસ્તૃત પટ પર પથરાયેલી સમયકથાના નિબંધમાં નાટકના કલેવરનો અણસારો પ્રાપ્ત થાય એ રીતે રીતે આ નવલત્રયીની રચનાપ્રક્રિયાને નિભાવવામાં આવી હોવાના અવલોકનને અનુલક્ષતાં નોંધી શકાય કે 'માનવીની ભવાઈ' નું પ્રથમ પ્રકરણ 'ઝાકળિયામાં' સંસ્કૃત નાટકમાં આવતા પ્રવેશક જેવું છે. 'બાવાની લંગોટી', 'પરમથીનો-પોઠી' , 'કાળની કિતાબ' , બદલાતો જમાનો,જેવાં પ્રકરણોએ વિષ્કંભકોની કામગીરી સંભાળી લીધી છે.

'ધરતીનાં બીજ' 'ભૂંડે ભૂંડાનો ભાગ ભજવ્યો' , જેવા પ્રકરણોમાં બાહ્ય સંઘર્ષની તીક્ષ્ણતા પ્રગટ થઈ છે. જ્યારે 'આ પાર કે પેલે પાર', 'ટાઢા પોરના તોડ' આદિ પ્રકરણોમાં મનોમંથનની તીવ્રતા અંતરના ઊંડાણોને વલોવીને વાચા પામી છે. આકુળવ્યાકુળ કરનારી ઘટનાઓની પૂર્વે હળવી ક્ષણોની ભાવગૂંથણી કરીને પન્નાલાલે માનસિક તંગદિલીનું સમતોલન બરોબર જાળવ્યું છે. નાટ્યાત્મક ક્રિયાવેગવાળી ક્ષણોને ઉત્કંઠા સમેત મૂર્ત કરવામાં આવી છે. આ અને આવી વિશિષ્ટતાઓ 'માનવીની ભવાઈ' નવલત્રયીના સંવિધાનમાં પાશ્ચાત્ય નાટ્યકલાની ખૂબીઓ અવતરી હોવાનો સંકેત આપી જાય છે.

કાળપ્રધાન નવલકથા :

આ કથાત્રયી નિમિત્તે પન્નાલાલે કાળની કિતાબ ઉકેલવાનો ઉપક્રમ રાખ્યો છે. તેથી સાચી રીતે જ 'માનવીની ભવાઈ' ને 'કાળપ્રધાન' નવલકથા કહી ઓળખાવાઈ છે. પન્નાલાલે તેમાં એક સમગ્ર માનવસમાજને કાળથી પ્રેરાતો, ઘસડાતો, તેની સાથે સંઘર્ષમાં ઊતરતો તો વળી તેની શરણાગતી સ્વીકરતો આલેખ્યો છે.

કાળનો સાક્ષાત સંકેત 'સમય' અને તે પરથી બોધિત થતો સમયાવધિ છે- યુગ છે. રાજુએ સમયની મર્મગ્રાહી પિછાન કરાવી છે : 'નદીમાં લાકડું તણાઈ જતું હોય તો દોડતા દોડીનેય- અરે દરિયે પોં ચી જઈને પાછું લઈ અવાય'. પણ આ તો... વહી ગયેલો વખત પાછો આવતો હોય તો મનેખને શું જોઈએ ? (માનવીની ભવાઈ પૃ : ૨૨૮)

કાળનો આવી અકળ ગતિ સાથે જીવનની જટિલતાનો તાલ આ નવલકથામાં જોવા મળે છે.

કાળસંજ્ઞાના લાક્ષણિક અર્થ દુષ્કાળને અનુલક્ષતાં પણ આ નવલકથા કાળના પ્રાધાન્યને પ્રમાણનારી કૃતિ છે. છપ્પનિયા ઐતિહાસિક દુકાળની વિભીષિકા પ્રથમવાર આપણા સાહિત્યમાં, તેના પૂર્ણ કદમાં અહિ ઉત્તમ રીતે રજૂ થઈ છે. અનાવૃષ્ટિના કાળા કેરમાં આખો મુલક ચોરાયો, ખેતરો પાધર બન્યાં, ભીલોએ ગામડાં લૂંટ્યાં. ભૂખી ભૂતાવળે ઢોરોને કાચાં ને કાચાં મારી ખાધાં, મા ઊઠીને બાળકનું ભક્ષણ કરનારી બની. શીલવંતી નારીઓ ને કલકલતી કુમારિકાઓએ દેહ વેચ્યા. જગતના પાલનહાર એવા ખેડૂતનું આત્મગૌરવ ધૂળમાં મળ્યું - એમને ભૂખથીય ભૂંડી ભીખ માંગવાનો વારો આવ્યો. માનવીનાં હેવાનિયત, લાચારી, નિર્ભરતા, જુલમ- ભેળસેળ બનીને કાળનું કરાલ નૃત્ય ખેલાયું. કૈ કેટલાયનાં સ્વજનો મોતને મોઢે દેવાયાં. માણસજાત અને માણસાઈનું બી ધરતી પર થી નાશ થઈ જાય એવી ઘડી જાણે કે આવી 'માનવીની ભવાઈ' નો પા ભાગ તો દુકાળની આ ભયાનકતાએ જ રોક્યો છે. એના નિરૂપણમાં પન્નાલાલની સર્જકતાએ પણ રંગ રાખ્યો છે.

મૃત્યુ અને વિનાશકતા કાળની પર્યાયવાચી સંજ્ઞાઓ છે. મૃત્યુ આમ તો, જીવનક્રમનો જ સ્વાભાવિક આવિષ્કાર લેખાય : પરંતુ માલીનું કમોત કાળનું સ્મરણ કરાવી જાય છે.

સૂક્ષ્મ રીતે જોઈએ તો માનવીનો ક્રોધ કાળનું જ સ્વરૂપ છે. માલી, નાનો, મગનજી વગેરેના ક્રોધ અને ખાર બાબતે કોઈ દાવાગ્નિ કરતાં કંઈ ઓછી તારાજી નથી સર્જી ! નાના-કાળુના સંઘર્ષને તો શંભુએ 'ભડકે બળતાં ડુંગરાઓ' કહીને ઓળખવામાં ભારોભાર ઔચિત્ય દાખવ્યું છે.

ક્યારેક વાણી મુર્તિમંત કાળ બનીને રણકે છે. કંકાસના પ્રસંગોએ એનું શાપિત પોત પ્રગટે છે. વાલાડોસા તો વારંવાર કહેતા : દાતરડાના વાઢમાંથી કાંકેય બચે પણ દાંતના વાઢમાંથી તો ફોલવા કે ફૂંકવા કશુંય નંઈ રે હો ! (એજન પૃ. ૫૮)

વાણીના સત્યાનાશી કાળરૂપનું અહીં બરોબર નિદર્શન મળે છે. એકાધિક પ્રસંગોમાં, માલી અને નાનાનાં આક્રોશ અને શાપવાણીમાં આ જ હકીકત પ્રતીત થાય છે. માનવી પર કાળ સવાર થાય ત્યારે માનવી મટીને ભૂત થાય છે. કાળુ-રાજુના વિવાહ જોડાયાની રાત્રિએ અદેખાઈ-ઉશ્કેરાટમાં ભાન ભૂલેલી માલી ઘરનાને ભાંડે છે :

'હું તો કહું છું કે તમે ત્રણેય દીકરા ફાટી પડજો ને પીટ્યા ઝરખા, તું તો વળતો ખાટલામાંથી ઉઠીશ જ

નંઈ..... નખ્ખોદ જજો, મારાં પીટ્યાં તમારું. ખૂટીમાંથીય ઊખડી જજો.....(એજન પૃ. ૬૯)

નાનો પણ વાણી દ્વારા- કાળનો વરસાદ વરસાવવામાં ગાંજ્યો જાય તેવો નથી. કાળુને તો એ ભાંડે જ છે. પણ પ્રસંગ આવ્યે સગી માને પણ છોડતો નથી !

'જતી રઈ જા.....પણ યાદ રાખજે, જો ત્યાં દૈવને ઘેરેય તારા ગોગળામાં બચકું ના ભરું તો તારે પેટ જાણે પાણો અવતર્યો 'તો ! (એજન પૃ. ૩૪૦)

આ અને આવી ઉક્તિઓમાં માનવીય સંસ્કારિતાના દુકાળનાં ડાકલાં વાગી રહેલાં સંભળાય છે.

પ્રેમ શૌર્યની કથા :

'માનવીની ભવાઈ' કથાત્રયી માનવીય પ્રણય અને પરાક્રમની ગાથા છે. કાળુ અને રાજુના મિલન આડે માલી, નાનો, રણછોડ, મનોર અને તેમનાથી પ્રેરાયેલા ન્યાતપંચના આગેવાનોએ દુશ્મનનો ભાગ ભજવ્યો છે, તો આ કથાત્રયીમાં માનવજીવનને કસોટીએ ચડાવતી વિપરિતતા માટે કુદરતી આપત્તિઓને પણ એટલી જ હદે જવાબદાર લેખી શકાય. છપ્પનિયો કાળ, ઘાસનો દુકાળ, દાવાનળ અને તીડના આક્રમણ એના ઉદાહરણો છે. આ સંકટોનો સામનો કરવા માટે કુદરતી બળો સામે સંઘર્ષમાં મુકાવું પડે છે. માનવીય કુટિલતા અને પ્રકૃત્તિની ભીષણતાને માનવજીવનમાં આલેખીને પન્નાલાલે માનવમૂલ્યની પ્રતિષ્ઠા કરી છે.

જાનપદી નવલકથા :

જાનપદી નવલકથામાં સ્થળવિશેષ અને કાળવિશેષની ચોક્સાઈથી સંદર્ભ જળવાવો જોઈએ. નવલકથાની પ્રતીતિ કરવા માટે એ આધારભૂત ઘટના ગણાય. માનવીની ભવાઈ કથાત્રયીમાં પન્નાલાલે ઐતિહાસિક ભૂમિકા અને ભૌગોલિક પરિસરને મૂર્તરૂપે આલેખ્યા છે. ગુજરાત-રાજસ્થાન સરહદના ઈશાન ખૂણામાં ડુંગરો-વગડાઓને અડીને પડેલા ખેતીપ્રધાન ભૂખંડનું અહીં વિગતે ચિત્રણ કરવામાં આવ્યુ છે. ગ્રામીણ ખેડૂત સમુદાયના પહેરવેશ, રહનસહન, દેનંદેનીય અવઢવ, વટવહેનાર, આસ્થાઓ, વહેમો, માન્યતાઓ, ધાર્મિક સામાજિક ઉત્સવો અને પલટાતાં પ્રજાજીવનની તાસીરની ભાતીગળ ભૂમિકા ઉપર માનવસંવેદનાના બુઠ્ઠાઓ ઉપસાવવામાં આવ્યા છે. કન્યાઓની અછત વાળી જ્ઞાતિ, બાળલગ્નની પ્રથા, પૈણત છૂટે પણ વિવાહ ન તૂટે એવો જ્ઞાતિનો ચાલ, વડસાળિયાં જ્ઞાતિપંચ અને મોવડીઓની ખટપટી કારવાઈ, વિવાહ-લગ્ન પ્રસંગોની ઉજવણી, દિવાળી-ઝાયણીના ઉત્સવો, હોળી- ધૂળેટીમાં ઘૈરૈયાઓ- ઘેરણ- હરાયો- ચાડિયાની રમતલીલા, હળને છેડે સ્ત્રી હાથ દે તેનાથી દુષ્કાળ પડવાની માન્યતા, તેના દોષિતને માગા નીચેથી કાઢવાની રસમ વગેરે..... ગ્રામીણ જનસમાજના માનસની વિગતખચિત તસ્વીર આંકી આપે છે. એ પ્રદેશ અને ત્યાંના પ્રજાજીવન સાથેનો પન્નાલાલનો નાતો લોહીનો છે. પરિણામે સંવદનપટુ ઝીણવટભરી વિગતોથી માંડી વ્યાપક સામુદાયિક વ્યવહાર ને હૂબહૂ પ્રગટાવવામાં એમને અસાધારણ સફળતા પ્રાપ્ત થઈ છે.

અહીં કૃષિજીવન જીવનારા, ધરતી સાથે વળગી રહેલા પ્રજાવર્ગની સ્વાભાવિક પ્રવૃત્તિનો આલેખ દોરવામાં આવ્યો છે. અષાઢિયા દનની ચેતનવંતી ચહલપહલ હળ-નંગોળ, રખોલેલાં બીજની તજવીજ, વાવણી ખેતરની રખવાળી - ઝાકળિયા-માળા-તાપણાં, નેંદણા-વાઢણાં- ખળાં લેવાં, ચોમાસુ ખર્ચી માટે ચારો -ઈંધણ ભેગાં કરવાં, થાપડા પકવવા, ઘરનાં નળિયાં ચાળવાં, દળણાં-દાયણાં સમાં કરવાં, ખાંડણા

દળણાં-પાણી ભરવાં, કોસ ભરવા, કોસ ફેરવવો, તેના કમઠાણની માવજત વગેરે આ નવલકથામાં શ્વાસપ્રાણથી જેમ વણાઈ ગયેલાં છે. લગ્નમાં વડસાળાં, ગણેશ બેસાડવા, ગાણાંની રમઝટ, આણાં, મામેરું પૂરવું, પંચની કારવાઈ, ઘોડિયામાંથી વિવાહને બાળલગ્ન વગેરે સામાજિક વ્યવહારિક પ્રવૃત્તિઓને બારીક વિગત સાથે આલેખવામાં આવી છે.

આંબલી અગિયારસ ને ઝાલાના મેળા, દિવાળી ઝાયણી-હોળીના રાવણાં, હુડા ગાવા-ઘેર માંડવી, ઘૂમર ને ઘાડવો લેવો, સ્થૂળ-ગ્રામ્ય રસિકતા દાખવવી-આમ જાહેર ઉત્સવોમાં પ્રજા દુઃખ વિસારી, મનમાં આંટી-આંબળા ભૂલી જીવનોલાસમાં રાચે છે. જાટ, ભવૈયા, બાવાની જમાત, રામલીલાવાળા, ટહેલિયા, માગણના માગા-લાગા, ઘણી-સિપાઈ અન્ય સરકારી અમલદારોના પ્રજા સાથેના વ્યવહારના વર્ણન દ્વારા એકધારા જીવતરમાં પન્નાલાલે નવતર ભાત પાડી છે.

સંતાનપ્રાપ્તિ માટે કૂખ મંતરાવવી, ઝંઝીરો મુકાવવી, મગરો નવરાવવા, દેવને દ્વારે દીવો ઉપાડી સાચજૂઠના પાર ખાં આપવાં, અનિષ્ટ નિવારણ માટે પાટ પૂરાવવો, વગેરે લૌકિક વહેમ-શ્રદ્ધા પર આધારિત વિધિવિધાનનું પાલન જાનપદી જીવનની વ્યાવર્તક લાક્ષણિકતાઓ પ્રગટાવે છે. લૌકિક ધાર્મિકતા, લૌકિક પાપ-પૂણ્યના ખ્યાલોના ઉલ્લેખમાં પણ જાનપદી સત્વનો અણસારો લાધે છે.

જાનપદી વાતાવરણને જીવંત -તાદશતા અર્પવામાં તળપદી છટાવાળી લોકબોલીનો ફાળો મહત્વનો છે. માલીની ખાર-ખાંખતભરી ઈર્ષાવાણી (માનવીની ભવાઈ પૃ. ૯,૭૨,૧૪૪,૪૫), રાજુ સાથેની તેની મા અને ભાભીની ચડભડ (એજન પૃ. ૨૪૩-૪૬), ગીત, ગાણાં, હુડા, દોહરામાં ગ્રામીણ સમાજની પ્રચલિત લોકકવિતાને જ પ્રવાહિત કરવામાં આવી છે. ખાસ તો અલંકાર પ્રયોગોમાં જાનપદી ઉપમાનો અને લોકહૈયામાંથી ફૂટેલી કહેવતોનો વિનિયોગ કથાના પ્રાદેશિક માહોલને પ્રત્યક્ષ કરાવી જાય છે. પન્નાલાલ ચિરપરિચિત કહેવતો યોજે છે તો ક્યારેક એવી કહેવતોમાં કાટછાંટભરી તેને નવો અવતાર આપે છે. ચાલતી કલમે ક્યારેક નવી કહેવત જેવી ગાંઠની વેધક વાણીનો અનાયાસ છંટકાવ પણ કરે છે. :

"ખોયણાના ડામ સારા કે રુઝાઈ જાય પણ મે' ણાંના ડામ તો મુખે મટે !"
('માનવીની ભવાઈ' પૃ. ૯૨)

"કરવી હોય લડાઈ તો બોલવું આડું ને કરવી હોય ખેતી તો રાખવું ગાડું"
('ભાંગ્યાના ભેરુ 'પૃ. ૧૬)

ક્યારેક તો કહેવતોના વિનિયોગમાં પન્નાલાલ સૂત્રાત્મક ચોટ આણે છે ને મધ્યકાલીન વીર્યવંત કવિ અખા ભગતની જેમ 'ને' થી જોડીને કરાતી તુલનાના સ્પર્શવાળી વાણીના તણખા ઉડાડે છે.

"નછરવી છોડી ને મોસડી ભેંસ કોને અવાલી (અળખામણી) લાગે !"
('માનવીની ભવાઈ' પૃ. ૧૬૭)

"લગામ વગર નો ઘોડો ને લાજ વગર ની બૈરી ?"
(એજન પૃ. ૨૭૩)

"પિયરમાં પેઠેલી છોકરી ને ડુંગરે ચઢેલો ભીલ"

(એજન પૃ. ૩૦૯)

"મે તો મારેય નઈ ને ભણાવેય નઈ"

(એજન પૃ. ૧૭૫)

કથાનાયક કાળ અને નાયિકા ભૂખ :

કથાત્રયીના સાચા નાયક લેખેનો કાળનો દાવો અબાધિત રહે છે. 'માનવીની ભવાઈ' ની નાયિકાનો દરજ્જો ઉમાશંકર જોશીએ અસંદિગ્ધપણે ભૂખને આપ્યો છે અને તે પણ પાછી શરીરની અને હૈયાની એમ દ્વિવિધ છે. 'માનવીની ભવાઈ' માં પેટની ભૂખનું મહાતાંડવ ખેલાયું છે અને તેનું અદ્વિતીય શબ્દાંકન થયું છે. હૈયાની તીવ્ર ભૂખની વ્યાકુળતા પણ એવી જ સશક્ત અભિવ્યક્તિ પામી છે. ક્ષુધા સંતોષવા ઢોરને મારી ખાનારાં માનવીઓનું કાળુએ જોયેલું દ્રશ્ય અવિસ્મરણીય છે :

'વીસ-પચ્ચીસ હાડપિંજર પેલાં મરેલા ઢોર પર તૂટી પડ્યાં હતાં દાંત જ છરીઓ હતી ને દેવતા તો પેટમાં ભડભડતો જ હતો ને ?..... કોઈ પેલાં છોકરાંને હડસેલો મારતું હતું તો કોઈ ડોશી વળી ખૂન પીતી હતી. ઢોરના અક્કેક પગે બબ્બે જણ બચકાં ભરતાં હતાં (એજન પૃ. ૩૧૦-૩૧૧)

પાત્રવૈવિધ્ય :

'માનવીની ભવાઈ' કથાત્રયીના વિશાળ પટમાં અનેક પાત્રોને સ્વાભાવિક રીતે જ લેખકે રમતાં મૂક્યાં છે. કાળુ, રાજુ, માલી, નાનો, મહત્વના પાત્રો છે. કથાવહનનો બોજ એમણે જ ઉપાડ્યો છે.

આપકર્મી, નિર્ભિક, સાચદિલ, કાળુદેખાવે છબીલો કે સોહામણો નથી. ગાણાં ગાવામાંય રસિક નથી. એ મધ્યમ કાઠાનો ભરેલ બાંધાનો નાતમેળાવડે સુખડી શેકવા- વહેંચવામાં તથા તકરાર નિપટાવવામાં કુશળતા ધરાવનારો છે. ગામડાગામમાં કામઢો, ઉપયોગી જીવન જીવનારો અને પરગજુ સ્વભાવનો છે. એનું શરીર સામર્થ્ય અસાધારણ છે. રાજુ માટેનો એનો અનર્ગળ પ્રેમભાવ, તેની ગાઢતા જાળવીને મોટા પાયા પર સામાજિકતાને આલિંગ છે. ભવની વેરણ માલીના મૃત્યુ પછી તેના મુખમાં પોતાની વીંટીમાંથી કટકી તોડીને મૂકે છે તે એની માણસાઈભરી, ઉદારતા સ્પૃહણીય છે. ટેકીલાલ પરાક્રમી પિતાનો શૌર્ય વારસો જાળવી રાખવાની તીવ્ર હોશ અને શક્તિ હોવા છતાં ભૂખ્યાં માનવી અને ભક્ષ્ય પશુ- બન્ને પ્રતિની અલૌક્કિ અનુકંપાથી તલવાર ફેંકે છે, જાનને જોખમે અટકાવેલાં ગાડામાનું અનાજ સહુને સમાન રીતે વહેંચી આપે છે, લૂંટનાર - લૂંટાનાર બેયને રંજાડવાની રીત શોધી કાઢવામાં જોખમી હામ દાખવે છે. તેમાં તેમજ પારકાં પોતાના કરવામાં કાળુની અસીમ કરુણાનો પારાવરા છલકાયો છે.

પન્નાલાલના નારીપાત્રો પુરુષપાત્રોની તુલનામાં અધિક તેજસ્વી છે. નાતરિયા નાતમાં તમામ અનુકૂળતા હોવા છતાં સ્વેચ્છાથી સ્વીકારેલી જીવનની લક્ષ્મણ રે ખાને વશવર્તવામાં રાજવણ રાજુના ચારિત્ર્યનો લખલખાટ અનવદ્ય છે. કાળુની અનુકંપાના વ્યાપની સરસાઈ કરે તેવી ત્યાગભાવના એના અસ્તિત્વનો મોટો ભાગ છે. જુદાઈના વલવલાટમાં કાળુ વિકળ બને છે- આક્રંદ કરે છે. રાજુ, વેદનાના પ્રવાહને હૈયામાં ઘરબી રાખી સ્વધર્મ આચરવામાં કૃતકૃત્યતા માને છે. રવીન્દ્રનાથ ટાગોર અને શરદબાબુનાં મહાન નારીપાત્રો સમોવડ રાજુ ત્યાગ અને કરુણાની પરમમૂર્તિ છે.

માલીમાં મૂર્તિમંત ઈર્ષા ને વેર છે. ખલપાત્રની લાક્ષણિકતાઓને લેખકે સાંગોપાંગ જાળવી છે. કાળુ તરફ એનાં કટુતા અને તિરસ્કાર સાવ અકારણ છે છતાં એ ધિક્કારની લાગણીની ધારને કલાકારની સાધનાથી અંતઘડી સુધી સજાવતી રહી છે. એની કાળવાણીની વિનાશકતા દાતરડાંના વાઢ કરતાંય વસમી છે. આરંભથી અંત સુધી માલીના ચરિત્રમાં દુરિતની જ વળ ચડતી રહી છે. એમાં જાણે કે ક્યારેક ઓટની ક્ષણ આવી જ નથી. માલીના નિર્માણમાં, શુદ્ધ ખલનાયક સર્જવાની-પન્નાલાલનમાં રહેલી- વિશ્વના મહાન સર્જકોની સર્ગશક્તિનો પ્રકર્ષ અનુભવવા મળે છે. માલીના ક્રૂર કરુણ મૃત્યુની ક્રાવકતાને પન્નાલાલે બરોબર જાળવી છે.

ઉત્કૃષ્ટ ભાષાશૈલી :

પન્નાલાલ હાડે કલાકાર અને હૃદયે મહાન લોકકવિ છે. ધરતીના આ ખેડણહારે એવી જ આત્મીય માવજતથી ભાષા ખેડી છે. તેઓ કારમી ભૂખ અને દુકાળના ભેંકાર તાંડવને પ્રચંડ ભયાનકતા સાથે વાણીમાં મઢે છે તો બીજી બાજુસ્નેહ- માર્દવથી રાજુના મયકોડાતા મોંના લાવણ્યને પણ પ્રત્યક્ષ કરે છે. આભ ધરતીનો ક્ષિતિજ સમરેખ અનહદ વ્યાપ એમની વાણીમાં ગોચર થાય છે. એમના ઋતુસંહારના ચિત્રો મહાકાવ્યોમય ક્ષમતા ધરાવનારાં છે.

કાળુની છાતી પર - જાણે આ વડની ડાળ, ભયંકર વંટોળમાં તૂટી પડી- ફાંસાઈ પડી ! (માનવીની ભવાઈ પૃ. ૩૮૯) લાગણીના પ્રબળ આવેગમાં કાળુના વક્ષ પર આવેશપણે ફસડાઈ પડતી રાજુના હૃદય સંવેદનને બળકટતાથી પ્રત્યક્ષ કરનારું ઉત્પ્રેક્ષાચિત્ર એની લાઘવયુક્ત સરલતાથી અધિક વેધક નિવડ્યું છે.

આશાવાદી અંત :

'ઉજ્જડ આભલે અમી' પ્રકરણમાં પન્નાલાલે અદ્‌ભુત કૌશલથી કાળુ-રાજુની હૃદયની ભૂખ સાથે દેહની ભૂખ તૃપ્ત થતી હોવાનું સૂચક નિરૂપણ કર્યું છે. તે સંદર્ભે નીતિ, સુરુચિ, ઊર્મિમાંદ્યતા- એમ કલા બહારનાં વિવિધ મૂલ્યોને આગળ કરી જુદા જુદા વિદ્વાનોએ આલોચના કરી છે. શ્રી દર્શકે નોંધ્યું છે કે :- કાળુની તરસ (માનસિક?) છીપાવવા રાજુ એના મોંમાં પોતાનુ સ્તન આપે છે..... તેની નથી અનિવાર્યતા , નથી તેનાથી વધતી રસની તીવ્રતા. જાતીય વિકૃતિઓ ઘણીય જગતમાં છે', પણ કાળુ જેવા તન ને મનથી તંદુરસ્ત તેમાં ન સપડાય એ જ સ્વાભાવિક છે. ઉમાશંકર જોશીને પ્રસંગ ઊર્મિમાંદ્યતાથી દૂષિત હોવાથી અપ્રસ્તુત અને વાર્તાને હાનિકારક જણાયો છે. કલાથી ઈતર મૂલ્યોને અવગણી કેવળ સૌંદર્યપ્રેરક દૃષ્ટિને અવલોકીએ તો ઉજ્જડડ આભલે અમી' ની પરાકાષ્ઠાની ક્ષણે નૈસર્ગિક પ્રતિક્રિયારૂપે તેનું ધ્વન્યાત્મક આલેખન થયું છે. રાજુ-વર્ષા અને કાળુ -ધરતીનો અભેદયોગ દુષ્કાળ ને નિર્મૂલ કરે છે. વ્યાકુળ હૃદયભાવોથી ભીંજાયેલા આ કથાના સ્વાભાવિક કરુણમંગલ નિર્વહણને એમાંના સંવેદનની સૂક્ષ્મતાને ઓળખાવા દીધા વિનાસ્થૂળ ઉપચારને અધ્યાહાર રાખીને પન્નાલાલે અદ્‌ભુત કલામલાજો પાળ્યો છે.

મર્યાદાઓ :

આમ તો , આ નવલત્રયીના પ્રથમ પ્રકરણમાં ભાખેલા ભવિષ્યનો સિલસિલો જ જળવાયો હોવાનું અનુભવાય છે તે તાલમેલ બરોબર ન ગણાય. પ્રથમ પ્રકરણને લીધે કથાના સંવિધાનનાં અને રચનારીતિના અનેક પ્રશ્નો ઊભા થયા છે- કાળુના સ્મરણ પટમાં ઊપસતી ચિત્રાવલી રૂપે કથાને માણવા જતાં કાળુના જન્મ સમયની તેમજ કથાન્તે એના અવસાનની ઘટનાઓનું નિરૂપણ અપ્રસ્તુત ઠરે છે. લેખકના સીધા

કથનરૂપે, નાટ્યાત્મક રીતે બનતી આવતી ઘટનાઓના આલેખનરૂપે પણ કેટલાંક અંશોને સ્વીકારવા પડે તેમ છે. આ રીતે કથાનું રૂપવિધાન શિથિલબંધ બન્યું છે. વિરાટ ફલક પર માંડેલી કથાને કલાન્યાય આપવા માટે અપેક્ષિત વિદગ્ધ કલાદૃષ્ટિ જાગ્રત કલાકરની સતર્કતાનો અહીંતહીં અભાવ વર્તાય છે તેનો સુંદરમે્ સ્પષ્ટ સંકેત આપ્યો છે.

કાળુ-રાજુના પ્રણયાનુભવના અનેકવિધ પ્રસંગો, ઘટના-વગેરેના આલેખનમાં બિનજરૂરી પ્રસ્તાર છે. તે કથાની ચોટ વણસાડે છે. કથાપ્રવાહમાં આવતાં 'બાવાની લંગોટી', 'પરથમીનો પોહી', જેવા અન્યથા પ્રસિદ્ધ અને આસ્વાદ્ય પ્રકરણોએ કથાના રચના વિધાનને ઠીક ઠીક કસોટીએ ચડાવ્યુ છે.

ઉપસંહાર :

'સરસ્વતીચંદ્ર' નવલકથાની જેમ 'માનવીની ભવાઈ ' નવલત્રયીમાં પણ ..... 'આપણે વ્યક્તિકથામાં સામાજિક પરિવેશનું દર્શન કરાવી શકતી ભારતીય સર્જકતાનો, ગુજરાતી સાહિત્યમાં, ઉચ્ચતમ ઉન્મેષ જોઈએ છીએ..... આથમતા યુગના ભારતીય જીવનના અંતરતત્વનું, એને ઊંઘાડતા શુભ-અશુભ સંસ્કારબળોનું, ભારતીય ચેતનાના ઊંડાણમાં વહેતા કાવ્યત્વનું આપણે 'દર્શન કરીએ છીએ' તેથીસ્તો, 'સરસ્વતીચંદ્ર ' પછી ગુજરાતી ભાષાનું ઘન વધારનાર મહત્વના ગ્રંથના રચયિતા પન્નાલાલનું ગૌરવ થયું છે.

----------: *સંદર્ભ સૂચિ* :----------

૧) માનવીની ભવાઈ પન્નાલાલ પટેલ

૨) ભાંગ્યાનાં ભેરુ પન્નાલાલ પટેલ

૩) મેળો રઘુવીર ચૌધરી

૪) જાનપદી નવલકથા બાબુ દવલપુરા

वैदिक युग में नारी का महत्व

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नर एवं नारी इस सचराचर सृष्टि के निर्माण एवं संचालन के अभिन्न तत्व हैं । आदिकाल से लेकर आज तक संसार रथ नर-नारी रुपी चक्रों से ही गतिशील रहा है । मानवजीवन का अस्तित्व स्त्री एवं पुरुष के अन्योन्याश्रित सहयोग सेही आज तक बना रहा है । प्राचीन भारतीय संस्कृति में नारी के जननी रुप को सर्वोत्कृष्ट माना गया है एवं उसे पृथ्वी के समान धैर्य धारण करनेवाली कहा गया है । वही अपने संतानों का जन्म, पालन पोषण, शिक्षा दीक्षा एवं उच्च संस्कारों का सिंचन करने का उत्तरदायित्व निभाती है ।

लक्ष्मी, सरस्वती एवं काली के देवी रुपों को सदियों से शक्ति के रुप में संस्थापित किया गया है । संसृति एवं संस्कृति दोनों का सृजन एवं पालन करनेवाली ये देवियाँ रुप-सौंदर्य एवं उदारता, विद्या, विवेक एवं सृजनशीलता तथा शासन एवं शक्ति की अधिष्ठात्री हैं। " शक्ति संगम तंत्र के 'तारा खंड' में शिवजी का कथन है कि नारी ही त्रैलोक्य की माता, त्रैलोक्य का प्रत्यक्ष विग्रह, त्रिभुवन का आधार और शक्ति की देह है । उसके समान न सुख है, न गति है, न भाग्य है, न राज्य है, न तीर्थ है, न जप है, न मंत्र है और न होगा ।"[1] आचार्य हजारी प्रसाद द्विवेदी भी लिखते हैं, "सारा परिदृश्यमान जगत ब्रम्ह की ज्ञानशक्ति, इच्छा शक्ति क्रिया-शक्ति से संचालित है, इसी त्रिपुटीकृत शक्ति का संहत रुप है- 'त्रिपुरा', यानी सृष्टि-निर्माण व संचालन के लिए ब्रम्ह की तीन रुपों में प्रकट 'चेतना' यानी इन तीनों शक्तियों का संयुक्त रुप सृष्टि का मूलाधार नारी ।"[2] नारी का शक्ति-स्वरुप भारतीय संस्कृति की निजी विशेषता है ।

प्रेयसी एवं पत्नी रुप में नारी के त्याग एवं समर्पण भावना के दर्शन होते हैं। अपने आराध्य के प्रति अपना सर्वस्व उत्सर्ग कर देने की नारी- ह्दय की उत्कटता उसे आदर्श प्रेमिका के रुप में प्रस्तुत करती है। भारतीय संस्कृति में नारी को अर्धांगिनी कहा जाता है । नारी एवं पुरुष एक दूसरे के बिना अपूर्ण रहते हैं। जीवन के सभी क्षेत्रों में नारी पुरुष की संगिनी है । गृहिणी के रुप में वह सर्वोच्च स्थान पर स्थित है । भारतीय नारी पति में अपना संपूर्ण व्यक्तित्व विलीन कर देती है। पति ही उसका जीवन होता है। भारतीय नारी के इन विभिन्न रुपों के कारण ही शायद हमारे प्राचीन मनीषियों ने

" यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वातत्राभवः क्रिया।[3]

अर्थात जिस घर में नारियों की पूजा होती है, उस घर में देवता निवास करते हैं, और जहाँ उनका अपमान होता है वहाँ सारी क्रियाएँ निष्फल हो जाती हैं, कहा होगा। इस प्रकार नारी मानव-जीवन को संचालित करनेवाली धुरी के समान है।

प्राचीन भारतीय संस्कृति में नारी का सम्मान अपनी चरम सीमा पर पहुँच चुका था । संसार के इतिहास में भारतीय नारी जितना सम्मान अन्य किसी देश की नारी को नसीब नहीं हुआ था। "सामाजिक जीवन कभी देश एवं काल के प्रभाव से अछूता नहीं रह सकता।"[4] परन्तु इस बात से भी इन्कार नहीं किया जा सकता कि " प्रत्येक समाज में, चाहे वह आदिम हो या उन्नत, स्त्रियों की स्थिति उस समाज में प्रचलित आदर्शो, विश्वासों, मान्यताओं व मूल्यों के आधार पर तथा उन्हें सौंपे गये कार्यों के अनुसार निश्चित होती है।"[1] भारतीय समाज में परिस्थितियों के अनुसार नारी-विषयक धारणाएँ परिवर्तित होती रही हैं एवं वैदिक काल से लेकर आज तक समाज में नारी के मातृत्व एवं गृहिणी धर्म को ही महत्वपूर्ण माना गया है।

भारतीय इतिहास का आदिकाल वैदिक काल से आरंभ होता है। यद्यपि हडप्पा एवं मोहनजोदड़ो की सभ्यता के

अवशेष हमें प्राप्त हो चुकें हैं परन्तु उसके आधार पर उस काल के समाज का सम्पूर्ण चित्र अंकित करना संभव नहीं है। अतः वेद ही हमारे आदि युग का इतिहास जानने का प्रमुख स्रोत हैं। भारत में आर्यो के आगमन के पश्चात् वैदिक धर्म की स्थापना हुई । "विद्वानों में परस्पर उग्र मतभेद होने पर भी वैदिक काल का समय २००० से ८०० ई. पूर्व तक मानना अनुचित न होगा। इसी काल में चारों वेदों, ब्राम्हणों, उपनिषदों तथा आरण्यकों की रचना हुई। कालान्तर में वैदिक संस्कृति सिंध और गंगा-जमुना के दोआब से बढती-बढती प्रायः सारे देश पर छा गई ।"[६] "ऋग्वेद भारतीय साहित्य का प्राचीनतम ग्रंथ है जिसका काल विद्वान अलग-अलग, २४०० ई पू से१५०० ई पू. तक बताते हैं।"[७] इसके पश्चात यजुर्वेद, सामवेद और अथर्ववेद की गणना होती है। इन वेदों की ऋचाओं (मंत्रो) में एक ओर उस समय की सामाजिक, धार्मिक एवं सांस्कृतिक व्यवस्था के दर्शन होते हैं तो दूसरी ओर प्रकृति के गूढ़ रहस्यों और अतीन्द्रिय आध्यात्मिक अनुभूतियों का ज्ञान प्राप्त होता है । साहित्य मनुष्य के अन्तर्मन एवं उसकी मूल प्रवृत्तियों को अभिव्यक्त करता है।

वैदिक समाज वर्णाश्रम व्यवस्था पर आधारित बहुत ही सरल एवं स्पष्ट मान्यताओं पर आधारित था । व्यवस्थाकारों ने समाज को चार वर्णों एवं जीवन को चार आश्रमों में विभाजित किया था । वर्ण, जन्म पर आधारित नहीं थे परंतु कर्म पर आधारित थे, अतः प्रत्येक व्यक्ति अपनी योग्यता के अनुसार समाज में किसी भी वर्ण की सदस्यता प्राप्त करने के लिए स्वतंत्र था । समाज भेदभावरहित था अर्थात् स्त्री-पुरुष में भी कोई भेदभाव नहीं था । इस दृष्टि से सभी इतिहासकारों ने वैदिककालीन सामाजिक व्यवस्था को आदर्श व्यवस्था के रुप में स्वीकार किया है । वैदिक काल के जीवन एवं स्थितियों के व्यापक चित्रण से एक मुख्य तथ्य यह उभरकर आता है कि उस युग में नारी सम्मानजनक एवं गौरवपूर्ण स्थान की अधिकारिणी थी ।

वैदिक काल की राजनीतिक, आर्थिक, सामाजिक तथा धार्मिक स्थितियों ने नारी की भूमिका एवं स्तर को प्रभावित किया । भारत आगमन पर आर्यो को अपनी स्थिति सुदृढ़ करने के लिए यहाँ के पूर्व निवासियों से एक लम्बा संघर्ष करना पड़ा । "पूर्वनिवासी संख्या की दृष्टि स अधिक होने के कारण विजयी होने के लिए आर्यो के लिए यह परम आवश्यक हो गया कि सन्तानोत्पति द्वारा वे अपनी संख्या में वृध्दि करें।"[८] फ्लस्वरुप नारी के जननी रुप को ही अत्यधिक महत्व दिया गया । इसके अलावा आरंभिक दौर में आर्य पूर्णरुप से राजनीतिक तथा सैनिक गतिविधियों में संलग्न रहे क्योंकि उन्हें अपनी प्रभुता स्थापित करनी थी। नारी की स्थिति पर उसका सकारात्मक प्रभाव पड़ा। निरन्तर संघर्ष एवं संख्या में कम होने के कारण आर्यो के लिए यह सम्भव नहीं था कि अपनी स्त्रियों को वे केवल घरेलु कार्यो तक ही सीमित रखें। जीवन के प्रत्येक क्षेत्र में नारी को सक्रिय भागीदारी निभानी पड़ती थी । इसके अलावा "ऋग्वेदकाल का समाज शिकार तथा फल-फूल इकट्ठा करने की स्थिति से तो उभर गया था परन्तु कृषि उत्पादन इतना नहीं था कि समाज का कोई भी वर्ग बिना श्रम के रह सके ।"[९]

"वैदिक समाज पितृसत्तात्मक था इसलिए कुछ ऐसे अन्तर्निहित तत्व इसमें सम्मिलित थे जिनका प्रतिकूल प्रभाव स्त्रियों की स्थिति पर पड़ा । किन्तु समुचित रुप से स्त्री एवं पुरुष सामाजिक, आर्थिक एवं राजनीतिक गतिविधियों में स्वायत्तता, समानता तथा चयन की स्वतंत्रता जैसे अधिकारों से युक्त थे तथा सामाजिक परिवेश रुढ़िवादी परम्पराओं से मुक्त था ।"[१०]

वेदों में नारी के विभिन्न रुपों के दर्शन होते हैं जिनमें कन्या, पत्नी, माता एवं ब्रह्मवादिनी विदुषियों के रुप उल्लेखनीय हैं । वैदिककाल में नारी की गौरवपूर्ण स्थिति एवं उसके महत्वसे अवगत होने के लिए हमें नारी को विविध रुपों में देखना होगा ।

परिवार में कन्या की स्थिति

वैदिक समाज में परिवार में पुत्र एवं पुत्री का समान स्थान था । वैदिक काल में कन्या का जन्म दुःख का कारण या अशुभ नहीं माना जाता था । " परंतु वैदिक साहित्य क्रमबध्द इतिहास नहीं है अतः कहीं कहीं विरोधी तथ्य सामने आते हैं । वेदों में ऐसे अनेक उल्लेख मिलते हैं जिनमें पुत्र के लिए इच्छा व्यक्त की गयी है ।"[११] अथर्ववेद में एक स्थान पर कहा गया है "हमारे यहां पुत्र का जन्म हो और कन्या का जन्म किसी दूसरे के यहाँ हो" तो दूसरे स्थान पर कहा गया है कि "नवजात पुत्र को पिता उल्लास में भरकर हाथों में उठा लेता है परन्तु कन्याको माता के पास ही लेटी रहने देता है ।" उसके विपरीत बृहदारण्यक उपनिषद में कन्या की कामना करनेवालों के लिये विधान बताया गया है - "अथ य इच्छेद दहिता, पंडिता जायेत " [१२] इससे यह प्रतीत होता है कि कन्या के गुणों को अधिक महत्व दिया जाता था । पितृसत्तात्मक व्यवस्था के फलस्वरुप पुत्र का जन्म परिवार में उल्लास का कारण था क्योंकि पुत्र द्वारा ही पितरों के श्राध्द और तर्पण आदि कर्मकांड सम्पन्न होते थे, परन्तु पुत्र एवं पुत्री के लालन-पालन एवं शिक्षा-दीक्षा में कोई अन्तर नही था ।

शिक्षा

वैदिक काल में शिक्षा काआरंभ उपनयन संस्कार के पश्चात होता था । उपनयन संस्कार पुत्र एवं पुत्री दोनों का होता था।[१३] दोनों विद्याध्ययन हेतु गुरु के आश्रम में जाते थे । बालिकाएँ भी बालकों की भाँति ब्रह्मचर्य व्रत का पालन करते हुए यज्ञोपवित, मौजी, मेखला और वल्कल वस्त्र धारण करती थीं । वेदों के कुछ श्लोक यह सूचित करते हैं कि कुमारियों के लिए शिक्षा अपरिहार्य एवं महत्वपूर्ण मानी जाती थी । "एक अविवाहित शिक्षित लड़की का विवाह एक ऐसे दूल्हे से किया जाना चाहिए, जो उसके समान शिक्षित हो । कम उम्र की लड़की का विवाह करने के बारे में न सोचें ।"[१४] वेदों में कहा गया है कि ब्रह्मचर्य-व्रत धारण कर शिक्षा समाप्त करने पर ही युवतियाँ योग्य पतियों को प्राप्त करती हैं (ब्रह्मचर्येण कन्या सुवानं विन्दते पतिम्)। गोमिल गुह्मसूत्र में स्त्री शिक्षा के महत्व पर बल देते हुए कहा गया है कि अशिक्षित पत्नी यज्ञ करने में समर्थ नहीं होती ।

वैदिक काल में नारी को "लौकिक एवं आध्यात्मिक" दोनों विषयो की शिक्षा दी जाती थी । "आध्यात्मिक शिक्षा के अंतर्गत धार्मिक विद्या, ऐतिहासिक परम्परा एवं मिथक शामिल थे, जबकि लौकिक शिक्षा के अन्तर्गत ललित कला एवं सैन्य विज्ञान की शिक्षा दी जाती थी ।" [१५] "वैदिक युग में स्त्रियाँ दो प्रकार की होती थीं। एक तो ब्रह्मवादिनी एवं दूसरी सद्योवदाह- तुरन्त विवाह कर लेनेवाली । जो ब्रह्मवादिनी होती थी, वे यज्ञ करती थी और अपने घर वेदाध्ययन करती थीं। इस विषय का स्पष्टीकरण आपस्तम्ब धर्मसूत्र (१, ५,१-८) में तथा हारीत स्मृति (२१,२०-२३) में भी विस्तार के साथ किया गया है । [१६] ब्रह्मवादिनी ब्रह्मविज्ञान एव दर्शनकी जीवन विद्यार्थी होती थीं । "सद्योवदाह की शिक्षा उनके विवाह की उम्र १५-१६ वर्ष तक जारी रहती थीं।" [१७] वैदिक साहित्य में स्त्रियों द्वारा ललित कलाओं में दक्षता प्राप्त करने के भी प्रमाण मिलते हैं।

विवाह

शिक्षा समाप्त होने पर माता-पिता के सहयोग से कन्या का विवाह हो जाता था । पति के वरण में कन्याएँ पर्याप्त मात्रा में स्वतंत्र थी। विवाहसंस्था आरंभिक वैदिक काल से ही एक स्थापित एवं परिपक्व संस्था थी विवाह के समय दुल्हन का हार्दिकता से स्वागत किया जाता था, और पति के परिवार में स्त्री का स्वागत गृहलक्ष्मी और गृहस्वामिनी के रुप में होता था । ऋग्वेद की यह पंक्ति "ओ मेघवन, नारी घर एवं निवास है । नारी के महत्वपूर्ण स्थान की सूचक है ।" [१८] जो नारीकी श्रेष्ठतम स्थिति दर्शाता है -

"हमारे द्विपाद एवं चतुष्पाद के लिए समृध्दि लानेवाली बनो।

-अपने श्वसुर की रानी बनो,
- अपने सास की रानी बनो,
- अपनी ननद की रानी बनो,
- अपने देवर की रानी बनो ।"[१९]

पत्नी एवं गृहिणी रुप :

तत्कालीन समाज में पत्नी एवं गृहिणी के रुप में नारी अपने पति के कार्यो में सहाय करती थी एवं परिवार के सदस्यों की सेवा करती थी । गुणवती नारी ही परिवार की श्री एवं समृध्दि का मूलाधार थी । नारी ही पुरुष एवं परिवार को समाज में गौरवपूर्ण स्थान प्राप्त करा सकती थी। अतः पुरुष पत्नी के रुप में सर्वगुण-सम्पन्न नारी की कामना करते थे । " पति और पत्नी के युग्म को व्यक्त करनेवाला शब्द दम्पति समाज और परिवार में नारी की सक्रिय भागीदारी को व्यक्त करता है।[२०] वेदो में ऐसे सन्दर्भ प्राप्त होते हैं जो परिवार एवं समुदाय में पति एवं पत्नी की समान स्थिति को प्रमाणित करते हैं। ऋग्वेद ॥, ३९-१ की 'दम्पति क्रतुविद' पंक्ति से यह साक्ष्य प्राप्त होता है कि घर की अग्नि पति एवं पत्नी प्रज्वलित करते थे । [२१] इसके अलावा दम्पति द्वारा संयुक्त रुप से पूजा करने एवं यज्ञ करने संबंधी भी अनेक प्रमाण प्राप्त होते हैं जो धार्मिक कार्यो में नारी की सहभागिता दर्शाते हैं पत्नी के रुप में नारी का प्रमुख कर्तव्य था कि वह घर की अग्नि को हमेशा प्रज्वलित रखे । पति की अनुपस्थिति में विभिन्न यज्ञ सम्पन्न कराए।

माता के रुप में नारी :

वेदकालीन समाज में नारी ने सर्वोच्च स्थान की प्राप्ति की थी । मातृरूप में उसे पूजनीय माना जाता था क्योंकि वह वीर एवं गुणवान पुत्रों की जन्मदात्री मानी जाती थी । "याज्ञवल्क्य के मतानुसार तो अपने गुरु, आचार्य एवं उपाध्याय से भी माता श्रेष्ठ है।[२२] नारी के माता रुप में पूर्ण दैवी गुणों के कारण ही पुराणों में माता की महिमा का यशोगान किया गया है । माता को पत्नी से श्रेष्ठ माना गया । तैतिरीय उपनिषद में शिक्षा समाप्ति के पश्चाद गुरु द्वारा शिष्य को दिए जानेवाले उपदेश में 'मातृदेवो भव, पितृदेवो भव' कहा गया है। माता को सन्तान की प्रथम गुरु माना गया है। यह आदर्श भारतीय संस्कृति का मूलाधार है। आर्यो ने देवी की परिकल्पना में माता के महत्व को स्वीकार किया था । अदिति मातृत्व की प्रथम देवी थी । मातृत्व का गुण उनकी दिव्यता के चरित्र का सबसे महत्वपूर्ण गुण था । अथर्ववेद एवं श्वेत यजुर्वेद में वह एक दयालु माता के रुप में चित्रित है।[२३] वैदिक युग में नारी के मातृरुप को महत्व देने के परिणाम स्वरुप परवर्तीकाल में रामायण एवं महाभारतकाल में भी माता के रुप में नारी की स्थिति शक्तिशाली, आदरणीय एवं पूजनीय रही।

विधवा एवं सती के रुप में नारी :

वैदिक काल में विधवा होना कोई कलंक नहीं था। वह एक संयमित और एकान्त जीवन जीने के लिए बाध्य नहीं थी । पी. थोमस का कथन है - "आरंभिक आर्य अपनी नारी प्रजनन क्षमता को व्यर्थ नहीं कर सकते थे, क्योंकि उनके लिए अपने परिवार की संख्या में वृध्दि करना आवश्यक था ।[२४] वैदिक युग में आर्यो के विचार बहुत ही व्यावहारिक एवं स्पष्ट थे । अतः विधवा को दूसरा पति चुनने की स्वतंत्रता थी । ऋग्वेद एवं अथर्ववेद के कुछ श्लोक इसके प्रमाण हैं । देवर से भी विवाह करने की अनुमति थी। संतानहीन विधवाओं को वैदिककाल में नियोग द्वारा संतान प्राप्ति की भी स्वतंत्रता थी । यदि विधवा नारी पुनर्विवाह न करना चाहे तो भी वह स्वतंत्र थी। वेदों में विधवा के लिए सती होने का कहीं प्रमाण नहीं मिलता। यद्यपि सती होने के संकेत अवश्य मिलते हैं। इसका कारण उत्कट पति प्रेम हो सकता है।

नारी स्वातंत्र्य :

वैदिक युग की नारी का समाज में एक विशिष्ट स्थान था जिसका प्रमुख कारण सामाजिक संरचना में उसे प्राप्त स्वतंत्रता है। समाज की परम्पराओं एवं बंधनों से वह मुक्त थी जिससे जीवन के सभी क्षेत्रों में वह अपनी इच्छानुसार व्यवहार कर सके।" वैदिक काल के अन्त तक एक लचीली व्यवस्था थी । इस प्रकार के सामाजिक, आर्थिक, धार्मिक एवं राजनैतिक तत्वों के कारण एक ऐसे समाज की रचना हुई, जिसमें नारी को वैवाहिक, नैतिक एवं व्यवसायिक क्षेत्र में व्यापक स्वायत्तता प्राप्त थी ।[२५] वैदिक साहित्य में विवाह को स्त्री एवं पुरुष दोनों के लिए एक वांछनीय विकल्प के रुप में अवश्य देखा गया है परंतु स्त्री के लिए विवाह करना अनिवार्य नहीं था । 'अमाजु ' शब्द का अर्थ एक ऐसी लड़की जो बिना पति के ही अपने पिता के ही घर रहती हैं, होता है या जैसा कि उन्हें कहा गया है- 'अपने पिता के साथ बैठनेवाली'। "ऋग्वेद में स्त्री-पुरुष दोनों के लिए ही ऋषि शब्द का प्रयोग किया गया है। कृतित्व के आधार पर ऋषियों के भी दो वर्ग हैं- एकाकी एवं पारिवारिक । एकाकी ऋषि वे हैं जिन्होंने स्वयं मंत्र-रचना की और पारिवारिक वे जिनके परिवार में अन्य मंत्रद्रष्टा भी हैं । इस दृष्टि से देखा जाए तो अदिति, अदिति दाक्षायणी, उर्वशी, गोधा, जुहूब्रह्मजाया, रोमशा, वागाम्भृणी,श्रध्दा कामायनी, सरमा देवशुनी एवं सूर्या सावित्री एकाकी ऋषिकाएँ हैं। पारिवारिक ऋषिकाओं में आत्रेय कुल की अपाला, विश्ववारा, इन्द्रकुलकी इन्द्राणी, इन्द्रस्य स्नुषा, इन्द्रमातरौ एवं शची पौलोमी, अगस्त्य कुलकी अगस्त्य-शिष्या, अगस्त्य लोपामुद्रा, अगस्त्य -स्वसा लोपायन माता, वैवस्वत कुलकी यमी एवं कश्यप कुल की शिखण्डिनी के नाम आते है ।[२६] अपा ऐतरेय और घोषा अविवाहित थीं। दोनों को कुष्ठ रोग था । दोनों ने ही साधना से आरोग्य प्राप्त किया और पतिसुख भी। "अथर्ववेद में अविवाहित नारी के पुत्र को स्वीकार किए जाने जैसे तथ्य इस बात का संकेत करते हैं कि विवाह की एक सामाजिक संस्था के रुप में मान्यता बढ़ने लगी थी, लेकिन समाज का दृष्टिकोण इसके प्रति अत्यधिक रुढ़िवादी नहीं था।[२७] वर का चुनाव करने के अलावा विवाह से पूर्व स्वाभाविक प्रेम के विषय में भी नारी को स्वतंत्रता प्राप्त थी । ऋग्वेद एवं अथर्ववेद में अनेक संदर्भ मिलते हैं, जिनसे यह पता चलता है कि विवाह के पूर्व नारी एवं पुरुष को मित्रता करने एवं प्रेम करने का अधिकार था। नारी एवं पुरुषों के लिए नैतिक एवं काम संबंधी नियम समान थे । 'समन ' नामक एक उत्सव में विभिन्न आयु, वर्ग एवं सामाजिक स्तर के लोग सक्रिय रुप से भाग लेते थे। विद्वानों के अनुसार विशेषकर विवाह योग्य युवा नारियाँ इस समारोह में बड़ी संख्या में आकर युवकों से मिलती थीं एवं उन्हें आकर्षित करती थीं। 'समन ' उत्सव आर्यो की सामाजिक आवश्यकताओं को पूरा करता था, जिससे नारियों को प्राप्त स्वतंत्रता के बारे में जानकारी मिलती है।

वैदिक काल में नारी केवल अपने घरेलु कार्यो तक ही सीमित नहीं थी। पुरुष की योग्य संगिनी के रुप में सामाजिक एवं धार्मिक बाधाओं से रहित होकर व्यवसाय के अनेक क्षेत्रो में शामिल थी। सार्वजनिक क्षेत्र में नारियों को उपलब्ध विविध विकल्पों में बुनाई कार्य, टोकरियाँ बनाना, तंत्र-मंत्र का काम करना, रंगरेज, औषधि निर्माण, तलवार की म्यान बनाना, धनुष्य बाण एवं युध्द संबंधी सामान बनाना, हस्तकला,कृषि के कार्य में सक्रियता, व्यावसायिक नृत्यांगना इत्यादि शामिल थे।

वैदिक काल में नारी आध्यात्मिक एवं विद्वतासंबंधी विषयो में भी सक्रियता से भाग लेती थीं । कहीं-कहीं विदूषियों द्वारा पुरुषों के साथ शास्त्रार्थ करने का भी उल्लेख है। नारी को संगीत में भी निपुणता प्राप्त थी। विभिन्न संस्कारों के समय स्त्रियों द्वारा संगीत प्रस्तुत करने की चर्चा वेदोंमें की गई है । स्त्रियाँ विविध वाद्ययंत्रो का निर्माण एवं प्रयोग करना भी जानती थीं।

वैदिक साहित्य में कुछ ऐसे उल्लेख भी हैं कि जिससे यह ज्ञात होता है कि नारियाँ युध्दक्षेत्र में अपने पतिके साथ सैनिक की भूमिका निभाती थी । राज खेला की पत्नी विस्पाला इसका उदाहरण है । वीरता की दृष्टि से मुदगल पत्नी ने केवल एक बैल को गाड़ी में जोतकर चोरों का पीछा किया और चोरी गयी गाएँ वापस लौटायी।

सैन्य, राजनीति, आर्थिक, आध्यात्मिक एवं बौध्दिक कार्यो में नारी की पूर्ण भागीदारी समाज में नारी की स्वतंत्रता की द्योतक हैं। वेदकालीन नारी अपनी शिक्षा, कर्मण्यता, भगवद-भक्ति एवं वीरता के गुणों से पूर्ण समाज की सम्माननीया सदस्या थी। वह अपने पति के प्रत्येक कार्य में सहयोगी बनकर सच्चे अर्थ में अपने गृह की साम्राज्ञी का स्थान शोभायमान करती थी। नारी तत्कालीन संस्कृति का आदर्श थी क्योंकि वह परिवार एवं समाज के सभी कर्तव्यों का पालन करके संसाररुपी रथ को अग्रसर करने में पुरुष का साथ देती थी । जीवन के प्रत्येक क्षेत्र में महत्वपूर्ण स्थान की अधिकारिणी, एक सक्षम व्यक्तित्व संपन्न नारी को वैदिक समाज में एक विशिष्ट स्थान प्राप्त था ।

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मिथकीय समीक्षा और सामने खड़ी चुनौतियाँ

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प्रस्तावना - साहित्य का मूल गुण है चेतना को संप्रेरित एवं उर्जस्वित करना और यह शक्ति उसे अपने भीतर निहित मिथकीय तत्व से प्राप्त होती है । साहित्य की इसी आद्य शक्ति का संधान मिथकीय समीक्षा का लक्ष्य है । नयी समीक्षा की तरह मिथकीय समीक्षा भी आधुनिक आलोचना की एक विशेष प्रवृत्ति है और इसका विकास समीक्षा के कुछ समय बाद वर्तमान शताब्दी के उत्तरार्ध में हुआ । दर्शन, मनोविज्ञान, विशेषतः अवचेतन मनोविज्ञान और नृतत्वशास्त्र इसके प्रेरक स्त्रोत हैं।

स्वरुप-विवेचन- मिथकीय समीक्षा की प्रक्रिया मिथक को कृति के केंद्र में रखकर आरंभ होती है और उसी के आधार पर संपूर्ण कृति की व्याख्या करती है। यह समीक्षा - पध्दति मूलतः व्याख्यात्मक है अर्थात समीक्षक पहले तो कृति के केंद्रीय या मूलवर्ती मिथक का संधान करता है और फिर यह स्पष्ट करता है कि कृतिकार ने उसके विविध अंगों में इस मिथक का प्रकार प्रस्फुटन या पल्लवन किया है। इस प्रकार एक ओर तो वह उसकी संरचना की अन्विति का संधान करता है और दूसरी ओर, उसके आधार पर, कृति के प्रेरक उस मूल मनोवेग का जो मिथक के माध्यम से संपूर्ण रचना में मूर्त हुआ है। वह कृति के वस्तु-संगठन, चरित्र-विधान तथा बिंब-योजना की व्याख्या भी केंद्रीय मिथक के आधार पर करता है। उदाहरण स्वरुप महाप्रस्थान की मिथकीय समीक्षा के दौरान समीक्षक महाभारत के महाप्रस्थानिक पर्व ओर मैथिलीशरण गुप्त के जयभारत के आधार पर महाप्रस्थान की महाप्रस्थानिक यात्रा मात्र की नहीं वरन युधिष्ठिर, भीम, अर्जुन, द्रौपदी, अश्वत्थामा इत्यादि के चरित्रों का भी विश्लेषण प्रस्तुत करता है।

मिथकीय समीक्षा और परंपरा - मिथकीय समीक्षा तुलनात्मक पध्दति को प्रश्रय देती है। कोई भी आलोच्य कृति दूसरों से अलग-थलग एकांत इकाई नही है। उसके पीछे एक परंपरा है जिसकी जड़ें प्रच्छन्न या प्रकाश रुप से आदिम मानव की भावनाओं एवं संकल्पनाओं के स्गथ जुड़ी हुई है । इसलिये पूर्ववर्ती रुपों के साथ तुलना करने से कृ ति-विशेष का अध्ययन अधिक ग्राह्य हो जाता है।

विशेषताएँ- मिथकीय समीक्षा की प्रमुख विशेषता यह है कि वह साहित्य को मूलतः कला मानते हुए भी जीवन के साथ उसके अनिवार्य संबंध को मुक्त भाव से स्वीकार करती है। रचना का कलात्मक स्वरुप उसकी दृष्टि से कभी ओझल नहीं होता फिर भी मूल मानव - वृत्तियों के व्यापक परिप्रेक्ष्य में ही वह उसकी व्याख्या करती है। मिथकीय समीक्षा का एक गुण यह भी है कि यह मुक्तक और प्रगीत से लेकर महाकाव्य तक सभी काव्य-रुपों के साथ न्याय कर सकती है। सफल मिथकीय व्याख्या के लिये अत्यंत उत्कृष्ट भावीयत्री प्रतिभा की अपेक्षा होती है । उसके अभाव में यह व्याख्या केवल समांतर कथा-सूत्रों के उदघाटन तक ही सीमित होकर रह जाती है, कृति की कलात्मक संरचना का विश्लेषण नहीं कर पाती। साथ ही मिथकीय समीक्षा कृति की संरचना के आधार-तत्वों का ज्ञान प्राप्त कर लेने से जिज्ञासु पाठक को कृति के स्वरुप को समझने में सहायता करती है।

मिथकीय समीक्षा पध्दति- मिथकीय समीक्षा -पध्दति के द्वारा कृतियों का विवेचन करते समय देखते हैं कि कुछ कृतियों में मिथक का स्वरुप ज्यों का त्यों प्रस्तुत कर दिया गया है। उदाहरणस्वरुप मैथिलीशरण गुप्त का जयभारत महाभारत की कथा का हिंदी रुपांतर है जिसमें कथा का नया आयोजन, भावानुभूतियों की नवीन सृष्टि और मूल्यों की नवीन कथा संयोजना नहीं दिखाई देती । गुप्तजी ने केवल कथा क ो एक क्रम में सजा कर मार्मिक प्रसंगों को अपनी ओर से भी उभार

कर भावमय कर दिया है। कुछ कृतियाँ ऐसी भी हैं जिनमें मिथक का बौद्धिकीकरण कर दिया गया है। नरेन्द्र कोहली ने रामकथा और महाभारत की कथा की नवीन व्याख्या करते हुअे एक समूचे युग को नयी दृष्टि से प्रस्तुत करने का प्रयास किया है। और पौराणिक घटनाओं एवं तथ्यों को उनके दैवी, चमत्कारपूर्ण, अदभुत, अमानवीय आवरण से मुक्त कर बुध्दिसम्मत, तर्कपूर्ण और मानवीय दृष्टि से प्रस्तुत किया है।

और कुछ कृतियों में मिथक का स्वरुप अक्षुण्ण रखते हुअे उसे आधुनिक संवेदना से जोड़ दिया गया है। अंधा-युग, महाप्रस्थान, आत्मजयी, एक पुरुष और जैसी कृतियों में आज के मूल्यों बोधों संवेदनाओं, प्रश्नों और आकांक्षाओं की आंच है। कथानक इतिहास और पुराण से लिया होने पर भी उसकी सांस समकालीन है। आधुनिक जीवन-मूल्यों की खोज अतीत में की गई है और सर्जन के स्तर पर अतीत को अर्थवत्ता प्रदान करने के लिए उसमें वर्तमान का प्रक्षेपण किया गया है।

मिथकीय समीक्षा में कृति की समीक्षा करते समय समीक्षक की दृष्टि इस बिंदु पर टिकी रहती है कि कृतिकार का आशय कितनी उत्कटता से कृति में उभर पाया है । जीवन की भाँति ही साहित्य के भी कुछ प्रश्न ऐसे हैं जो बार बार उठकर भी पुराने नहीं पड़ते और जिनसे हर पीढी का रचनाकार अनिवार्य रुप से जाने अनजाने अपना संबंध जोड़ता है । इन प्रश्नों की सार्थकता किसी निष्कर्ष में न होकर उनके निराकारण का मार्ग खोजने के प्रयत्न में हैं । बार बार दोहराये जाकर भी ये प्रश्न नये ही रहते हैं क्योंकि उनका उत्तर पाने का प्रयत्न हर बार नया होता है । ऐसे प्रश्नों में प्रमुख निम्न है -

१) <u>नारी का आधुनिक जागृत स्वरुप-</u> नरेश मेहता प्रणीत 'महाप्रस्थान' की द्रौपदी नारी के आधुनिक जागृत स्वरुप की प्रतीक है- इतना अपमान / व्यक्ति को वस्तु बनाया ? /पण्य हो गई? / प्रियापदी / कृष्णा / इस भरी सभा में? / नहीं- / नहीं /अब कौरवंश नही रह सकता / सम्भव होता-/ तत्क्षण धरती को चीर, डूबा देती कौरव-पांडव की / कूल -कुटूम्बता ।

'आत्मदान' की अहिल्या भी ऐसी ही जागरुक नारी का प्रतीक है ।

२) <u>मूल्यांधता</u> - आधुनिक युग में फैली मूल्यांधता का प्रश्न अंधायुग में सशक्त ढंग से परंपरा के सारे स्वरों को समेटते हुअे किया गया है ।

३) <u>रुढियों के प्रति विद्रोह</u>- रुढियों के विरुध्द विद्रोह के राजपथ को अपनाने का सशक्त स्वर आत्मजयी में एक नई तराश के साथ उठाया गया है ।

४) <u>अस्तित्व रक्षा के प्रति जागरुकता</u>- जवानी में शरण बिहारी गोस्वामी ने अहिल्या के माध्यम से नारी को भोक्ता, चेतन और मातृमूर्ति के रुप में प्रतिष्ठित करते हुअे उसे एक आधुनिक नारी के रुप में अपने अस्तित्व की रक्षा के प्रति जागरुक दर्शाया है।

५) <u>काम के प्रति नई दृष्टि</u>- काम के प्रति एक नई दृष्टि का परिचय देते हुए यौन-संबंधों को मानवीय संवेदना के स्तर पर एक नवीन अर्थवत्ता देने का प्रयास डा. विनय के एक पुरुष और में सार्थक ढंग से किया गया है।

६) <u>शोषक -शोषित संबंध</u>- जगदीश गुप्त कृत शम्बुक में मर्यादा पुरुषोत्तम राम पहली बार विशुध्द राजा और

लोक- स्वीकृत व्यवस्था पर चलने वाले शासक के रुप में उपस्थित हैं और शम्बुक के माध्यम से उनके चरित्र पर कवि ने प्रश्नचिन्ह लगाया है।

७) संवेदनाओं की यथार्थ अभिव्यक्ति- बल्देव वंशी कृत आत्मदान में अहिल्या अपनी संवेदनाओं को अभिव्यक्त करती है । इन्द्र के साथ अपने संबंधों को उचित और स्वाभाविक ठहराती है ।

सीमा - १) मिथकीय समीक्षा की प्रक्रिया केवल जटिल ही नहीं है वरन इसमें कल्पना पर भी काफी दबाव पड़ता है। साथ ही इसमें मत वैभिन्य के लिए भी काफी गुंजायश है। भिन्न-भिन्न आलोचक अपनी मनीषा के अनुसार एक ही रचना में भिन्न-भिन्न मिथकों का संधान कर सकते हैं या एक ही मिथक की अलग अलग ढंग से व्याख्या कर सकते हैं ।

२) इसके अलावा कल्पना का बहुल प्रयोग होने के कारण स्वरुप अस्पष्ट तथा अनुमान आधारित हो जाता है ।

३) संपूर्ण रचना के साथ नहीं वरन विशेष अंग से संबद्ध होने के कारण मिथकीय समीक्षा व्याख्यात्मक समीक्षा का एक प्रकार है। यानि साहित्य की व्याख्या -विश्लेषण की अनेक पद्धतियों में एक यह भी हैं । इसलिये मूलग्राही होने पर भी इसका आधारफलक सीमित है ।

चुनौतियाँ- मिथक हजारों वर्षों की परंपरा में निहित भव्य चरित्र से बनते हैं और वे जिस सत्य के वाहक होते हैं वे आदिम मनुष्य के मूल स्वभाव से जुड़े हुअे होते हैं। अतः एक भव्यता उनमें अनिवार्यतः सन्निहित रहती है। चूंकि मिथक मिट्टी में निहित सुगंध की भाँति लोक हृदय में रचे बसे होते है अतः उनमें सार्वभौम अपील करने की विशिष्ट सामर्थ्य सन्निविष्ट रहती हैं । जिससे वे हमारे अनुभव में विराटता का तत्व जोड़ देते हैं । साथ ही उनमें एक विशिष्ट दीप्ति होती और वे भाव को विशद, गहन व उत्कट रुप में व्यक्त करने में सहायक होते हैं। इतिहास और भावपुंज के समायोजन से बना मिथक स्वयं में एक संदेश सन्निहित रखता है और यही संदेश उसे आधुनिकता की ओर ले जाता है।

मिथकीय समीक्षा के सम्मुख जो प्रश्न चुनौती स्वरुप खड़े रहते हैं उनमें प्रमुख हैं - क्या मिथक वस्तु के प्रभावपूर्ण संप्रेषण में सहायक होने के साथ उसे एक विराटता एवं दीप्ति भी प्रदान कर रहा है ? क्या मिथकीय परिप्रेक्ष्य में समस्या के उलझे हुए तंतुओं की विवृत्ति स्पष्ट रुप में हुई है, उसमें एक उत्कटता का समावेश हुआ है ? क्या तात्कालिक प्रश्नों के प्रस्तुतीकरण के लिए मिथक एक सर्वाधिक सक्षम माध्यम सिद्ध हुआ है ? क्या आधुनिकता की व्यंजना मिथकीय चरित्र की मूल छवि को धक्का पहुँचाये बिना हो सकी है ? क्या प्रत्यक्ष जीवन की वर्तमान घटना अथवा लेखकीय तत्वज्ञान मिथकीय माध्यम द्वारा स्वतः स्फूर्त रुप में प्रस्फुटित होकर कला का रुप धारण कर सका है ? इसी कसौटी पर खरी उतरकर रचना सफल मिथकीय प्रयोग बनती है । यहीं वे चुनौतियाँ है जो किसी भी मिथकीय समीक्षा के सम्मुख उपस्थित हैं ।

कृति के मुल्यांकन में मिथकीय समीक्षा-पद्धति का महत्व इस दृष्टि से सर्वाधिक है कि यही मिथक प्रयोग एक विशिष्ट उदेश्य को दृष्टि में रखते हुए किया जाता है और यदि रचना अपना आशय सफलतापूर्वक अभिव्यक्त कर पाती है तो वह अपने उदेश्य में भी सफल सिध्द हो जाती है।

"मिथकीय समीक्षा ने साहित्यालोचन के एक नये आयाम का उदघाटन किया है - साहित्य की संरचना व्याख्या का एक नया मार्ग प्रशस्त किया है। साहित्य का मूल मानव वृत्तियो के साथ सहजात संबंध स्थापित कर उसे एक व्यापक

पीठिका पर प्रतिष्ठित करना भी मिथकीय समीक्षा की विशेष उपलब्धि है । किंतु साहित्य के केवल एक पक्ष से ही संबद्ध होने के कारण , इसकी सीमा भी स्पष्ट है। साहित्य के सम्यक अध्ययन के लिए वस्तुत जो समन्वित बहुआयामी दृष्टिकोण तथा प्रविधि अपेक्षित है, उसका एक विशेष अंग मिथकीय विवेचन भी है - और इसी में उसकी मूल्यवत्ता निहित है ।" -डॉ. नगेन्द्र

(प्रस्तुत पेपर खालसा कॉलेज में आयोजित मिथक आधारित संगोष्ठी में पढ़ा गया है ।)

Women In Search Of Self: A Study Of Shrujan And Its Activities In Kutch

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As Kutch is a desert area its economical sources are very limited. So most of the male members go out station for their earnings. The male members of lower middle class work on daily basis or look after animal husbandry. Small scale or home industries. Their female members keep themselves busy by doing handicrafts or embroidery works. This art has been developed since generations and it passes on to the next generation. They are very efficient and they have been trained since their childhood. Initially it was started to utilize their leisure time, or as a hobby but as the demands increased they started to make it on professional basis. Many social organizations in Kutch try to encourage this art. Many women organizations and NGO's try to support this profession.

Non governmental organizations like "Hastkar" run by women, make lot of efforts and try to improve their conditions and provide all facilities to improve the sale. They also give proper guidance to them. Its crafts complex is situated in Delhi. These organization work in five villages of Kutch with 'Rabari females', with Harijans in Sumrasar and with Rajput sisters in Sodha. They cash about 300 or 350Rs. a month.

Vivekanand Research & Training Centre organization mainly works for this project. They try to arrange programs for earning of wages in dry areas of Kutch. They provide training to learn to make 'Bandhanies', Crossstich, electric embroideries, etc. They do excellent job in providing opportunities. It is one of the best institution in Sujan Kutch. They also give guidance for creating new designs. marketing facilities. Hlasta Shilpa Kendra" is very attractive in Bhujodi. There are many other organizations have developed by women in this area of Sujan.

Shrujan is not for profit organization dedicated to uplifiment of women in Kutch, by helping them serve themselves, through their talent in creating wonders in embroidery and other crafts.

Shrujan began modestly as a small project sponsored by members of the extended Shroff family.

In 1969, Kutch experienced a particularly severe drought. Chanbaben Shroff went there to assist with a famine relief project. During this trip, she realized that the rural women excelled at the local art of embroidery.

This culture of embroidery has been handed down from mother to daughter for generations immemorial. Each tribal group and community in the area has its own particular style of embroidery, and lexicon of stitches and motifs.

Chandaben Shroff developed a unique, sustainable means of income generation for village women. She got the local women to produce sarees with exclusive embroideries. The first exhibition of Saris was held in October 1969 in Mumbai with considerable success. The profits were re-invested in to building the organization. Currently Shrujan works with 16 different styles of embroidery, done by 3,500 women across 100 villages.

The trustee are the decision-making body of Shrujan, who manage the funds for Shrujan. The founders of Shrujan are followers of Sri Ramakrishna Mission. In keeping with the teachings of Ramakrishna and Swami Vivekananda, they believe that alleviation of poverty and hunger must occur before spiritual teaching can have any real impact. In keeping with thus, Shrujan has been built on the following Principles:

- Self-sufficiency, confidence and dignity are the rights of woman all over the world.
- Maximizing local available resources, situations and skills is the best way of assisting rural communities.
- All forms of useful work are equal.
- The unnatural divides of caste and communities can and must he over come. Producing exquisite embroidery with the status of a high art form is the outcome of this philosophy. The organization never wavered from the initial vision that women would be respected as gifted and highly skilled artisans.

Shrujan is a not for profit making trust. Any income that is generated is returned to the Project.

The Trust have developed an organizational structure that provides personal and economic support to the artists. All materials for the embroidery are provided by Shrujan at no cost to these artisans, who are paid directly for their labour immediately after the work has been completed.

The Shrujan team visits the artisans in the villages every fortnight. Shrujan have developed a system of delegating responsibility for production to some of these village artisans. Women with leadership skills are trained in organizational and business skills. These woman are called Entrepreneurs. An Entreprensur may delegate work to a Sub Entreprensur, as and when required. The structure ensures that management is always evolving at the ground level, with training and responsibility being passed on to younger women.

Shrujan carries an extensive range of stock that can be purchased retail from it's shops in Mumbai Ahmedabad, Hyderabad. Vadodara and Kutch. Artistes contact us for details of our addresses and phone numbers. Shrujan offers wholesale rates and services . Bona businesses stock can be purchased directly from Shrujan retail outlets. A wholesale discount is given to purchasers who can show evidence of being a bona fide wholesale, retail, or appropriate manufacturing business, and who purchase a minimum of 1,00,000. JNR worth of stoc. Shrujan is able to develop products especially for individual wholesalers, retailers and manufacturers. Customers should be aware that as Shrujan goods are all hand made and of a very high quality and require along lead time for production. A deposit of upto 30% may be required for Special Production Design Services are also available.

The various villages and the Prevalent Caste System of Kutch have nurtured within their communities diverse types of embroidery. The secrets of these designs are affectionately guarded. They arc hundred down as family heirlooms from mothers to their daughters and daughters-in-law. Shrujan has carefully penetrated this closed culture and befriended the mother of the various art forms of embroidery. What initially started as a expression of the Ahir form of embroidery, has now expanded to 15 various types of design. These designs as different as the customs and colours of these various castes.

TYPES OF EMBROIDERY : Currently Shrujan uses 16 different styles of embroidery. including the sub-styles of Mutwa all of which arc described below:

Aahir embroidery, is a flowing, curvilinear style, that uses motifs such as peacocks, parrots, scorpions, elephants, the milk maid and flowers. The outlines of the design are done in a chain stitch called 'sankali, filled in with a herringbone stitch called vana'. Mirrors, called 'abhla' are used frequently. The outermost detailed stitch is called kanta because of its resemblance to the commonly found babool tree. The bakhiya' stitch is a detail stitch which looks like ants walking in a row and the 'dana' stitch can appear anywhere on the design, just like 'grains thrown on a map'. Designs are drawn freehand and transferred to the cloth by stencil. Contemporary Aahir artisans have added to this style, using signature elements such as a frequent use of teardrop shapes. Aahir women are the most prolific of

Shrujan artisans and have been proactive in sharing their skills with non embroidery communities.

Aari embroidery is done by the Mochi, or cobbler community. It is a minute chain stitch done by a hook which is an adaptation of the cobbler's awl. This is a very delicate and floral style of embroidery, influenced by Moghul designs, By using subtle gradations of colour the figures and motifs in the designs can be highly representational.

Dhebaria Rabari embroidery is very vigorous, with bold shapes. Designs are taken from mythology and from their desert surroundings. They use glass mirrors in various shapes: round, lozenge, rectangular, square, triangular, and beak shaped. The stitches are square chain interlaced with buttonhole for mirror work, single chain, knot, Romanian, blanket interlaced with herringbone, running, and double running.

Jat: There are two styles done by different Jat communities. Garasia Jat embroidery is predominantly cross stitch with heavy use of small mirrors. The outline is usually done in white before being filled in. Embroidery done by the Dhaneta / Fakirani Jat are tiny bars of tight, padded satin stitch with radiating circles of a couched stitch. Designs for Jat embroidery are geometric, not representational and must be done on loose weave fabrics. The design cannot be predrawn and the craftswoman must make decisions regarding the geometry of each piece before she begins. Traditionally, all of the fabric given is covered and the base fabric cannot be seen at all. Consequently, this is the most labour intensive, and expensive form of embroidery.

Kambira & Kliudi Tebha embroideries are done by the Harijan communities living on the Banni glassland tract, on the edge of The Great Rann. Kambira embroidery is a stepped running stitch style, with an end result similar to some Muslim architectural motifs. Khudi Tebha is a simple running stitch, which is interspersed at regular intervals with a small diamond shape which may or may not be filled. Both styles are used mainly for quilting although there are other applications.

Kharek embroidery is done by the Sodha, Rajput & Megwar communities. Kharek embroidery is first counted out in black double running stitch, and then filled in with satin stitch; the end result is of clusiers of bar like shapes. Artisans who do Kharek work understand embroidery, stitch, and morif as one cohesive and indivisible unit.

Mutwa embroidery is a very highly prized style practiced by Muslim herders who live in only 11 villages of the Banni District of Kutch. There are sub styles of Mutwa : Mukko, Chikan, Chopat, Katri & Gotany. Often minute renderings of other local styles they use combinations of chain, square chain, reverse chain, Romanian, knot, satin, double running, lazy daisy, herringbone, and hemming stitches. Mirrors arc frequently used and held in place with an interlace stitch. Mukko embroidery uses metallic threads couched on to a high quality fabricm, such as silk.

Neran embroidery has recently been singled out by Shrujan as a separate style. It was originally a stitch used in conjunction with Kharek and Pakko embroideries. Neran literally means eyebrows and are units of button hole stitch formed into a curved shape.

Pakko embroidery is done by the Sodha, Rajput & Megwar communities. Pakko literally means solid. The designs and motifs are very similar to Aahir, but slightly more geometric. The outline is done with a square chain stitch, hut the filling is a dense variation of buttonhole stitch, which gives a raised appearance. Mirrors are used frequently. Like Aahir, the original design is drawn freehand and then transferred to the cloth by a stencil.

Soof embroidery is also done by the Sodha, Rajput and Megwar communities. It is a counted thread styles using only one stitch also called soof, meaning 'neat and clean'. The designs are highly geometric, with a predominance of a chevron design called 'leher' or 'waves'. Any representational motifs are highly stylized. The surface satin stitch is worked from the back of the fabric by counting the weave of the fabric and inserting the needle of regular and designated intervals. The designs for

Soof embroidery cannot be predrawn and are left to the discretion of the individual craftswomen, who need a good grasp of geometry to work out their designs.

Communities and Design : The embroideries are done by different tribal and community groups — some of which are interconnected culturally and ethnically. These is described below. Many of these communities specified a set number of items of clothing and textiles for domestic use to make up their dowries. Originally, it was for her dowry that a young woman learnt to embroider.

There is a commonality of dress amongst these communities : ghagro or full skirt. kancholi or backless blouse, and odhni or long veil down the hack for the women: dhoti or lon2 cloth wrapped on lower body. vanjani or gathered pants. kadivu or gathered short shirt. Khamis or long shirt, shawls and turbans for the men. However, specific differences in colours, fabric and decoration will designate each community, and within that also age, and marital status. In addition, each community will specify significant items of jewellery and sometimes tattoo designs for the hands, necks and legs. There are two other communities with whom Shrujan interacts to obtain background textiles: Harijan weavers & Muslim Khatri printers and dyers.

Aahirs

Aahirs are Hindus who believe that they arc the direct descendents of Lord Krishna. The migrated from Mathura (in ????) to Kutch and neighbouring Saurastra. Traditionally they were cattle herders and produced dairy products but now they arc more likely to he engaged in agriculture, or own and drive heavy haulage trucks. Aahirs designate just one day of the year for marriage ceremonies which means that many marriages have to occur at the same time. As well as being very observant of religious festivals and spiritual beliefs, Aahirs honour their ancestral warriors whose memory is inscribed in Holy stone tablets kept in their settlements at all times. Aahirs tend to be very progressive and out going in their thinking, and windows are allowed to re-marry.

Dhebaria Rabari

This Rabari tribal group were originally from Rajasthan and came into Kutch on a south west route from Jaisalmer. According, to their oral history, this migration was forced after a Muslim King demanded a Rabari girl, who they later stole back. They escaped first to Sindh (now in Pakistan), and then moved on to Kutch. Traditionally, Raharis are nomadic shepherds who sell wool and milk. The traditional dowry embroidery requirements for Dhebaria Rabari girls was so onerous that it was causing serious social and marital problems within the community. To rectify this, some years back the community elders banned all embroider' and embroidered dowry. This also means that many Young Dhebaria Rabari women now have no knowledge of their own traditional embroidery.

Mochi (Cobbler Community)

Mochis live all over Gujarat, and may be either Muslim or Hindu. They are cobblers who have refined their shoe decorating technique into a delicate chain stitch for fabric. Mochi men were professional court embroiderers at least as far back as the l6 century when worked for the Moghal Emperors. Irrespective of whether they are Hindu or Muslim, the Aari embroidery done by the Mochis clearly shows very strong Moghal elements, and also more unexpected influences such as 16th century Dutch botanical paintings first seen in the Moghal courts. After the decline of the Moghal Empire, Mochis dispersed to work for Hindu Royal families. Shrujan now works with women from the Mochi community.

Meghwa1

Meghwals are a Hindu community who migrated from Marwad in Rajasthan to Sindh in Pakistan in the 17th century, and then on to Kutch in 1971 after the Indo-Pak war. Meghwars are traditionally cowherds, singers, and musicians. Now, they may also be employed as farmers, Carpenters, tailors, and weavers.

Meghwals often live and travel with Sodhas, with whom they share common embroidery styles and stitches. Some of their stitching and iconography bears a strong resemblance to embroidery done in Afghanistan, and the Hazara and Kandhar regions of Pakistan, suggesting that influences came from the north as well as the east.

Sodlaa

Sodhas are traditionally Khshtriya, Rajput warriors and nobles. Their oral histories contain two stories relating to their origins. The first story originates from Madva Pradesh: when Brahma created human kind, he created four warriors. one of whom was Parmar from whom the Sodha are descended. The second story is that they are descended from Sodho the ruler of Ratakoti and Umarkot in present day Pakistan. The Sodha continue very strict and conservative family and societal traditions, some of which may have developed because of living in a predominantly Muslim area for many centuries. Sodha women are not allowed to leave their villages, although very recently some have been given permission to go out for Shrujan business.

Mutwa

The Mutwas are a small group of Muslim cowherds who live in a small cluster of eleven villages in the Banni district of Kutch. They are culturally distinct, and claim to have migrated from the Middle East around the 16th century, probably in search of better grazing pastures. Their houses are highly decorated with line mud clay work and painting on both interior and exterior walls. Inside wooden shelves and stands for quilts are intricately carved. Young girls before marriage wear choralu (long dresses) over salwar (loose, baggy pants). As Muslims, the iconography for both Mutwa and Node is mainly geometric with some small floral motifs.

Node

The Node are a sub clan of the Muslim community, connected to, but separate from, the Mutwa. Originally they too lived in Banni, but water scarcity and lack of good grazing fields forced them to leave and they now live in the Anjar district of Kutch. Young girls wear the aabo, or long caftan which is heavily embroidered down the front. Node use similar iconography to the Pathan Muslims of Pakisthan, suggesting a northern influence or trade at some time.

Harijan

There are many different communities of Harijan's living throughout Kutch, including meghwals (see above). Harijans are Hindu. They sometimes live in their own villages, or alongsise other castes, and communities, such as the Mutwas and Sodhas. Harijan embroidery tends to reflect the other communities with whom they are co-existing. Thus. Meghwal Harijan's living with Sodha make Pakko, Kharek, and Soof embroidery, whereas Harijan's living with Mutwas make the same Kambira and Khudi Tebha quilting as they do. As well as embroidery, Harijan's practice a range of crafts including weaving. The Harijan village of Bhujodi is famous for weaving and is considered the best weaving centre in Kutch. Harijan are also proficient in relief clay and mirror work on the interior walls of buildings and storage units and grain holders. Their weaving and clay designs are highly geometric.

Jats

Jats are Sunni Muslims who are thought to have migrated to Kutch via Sindh in Pakistan from Iran as far back as the 5th century AD, continuing to about 16th century AD. Although evidence of Jat migration relies on their own oral tradition and sporadic references in ancient texts, it is possible that the Jats originated in Greece and arrived in India through Germany, Italy, Syria, Iran, Iraq, Afghanistan, Baluchistan and Sindh in Pakistan. Jats in Kutch are divided into three sub clans: Dhaneta Jats, who are settled cowherds; Garasia Jat who are settled farmers and 1'akirani Jats who are nomads. The Fakirani follow a very austere form of religion in which they seek a life of atmost simplicity. Their

houses are temporary structures made from a type of sea grass. They do not have floors or furniture, and electricity is prohibited to them. When the house starts to goet infected by termites, they simply move on to another place.

Products

Shrujan has a range of products to select from. These products combine the ethnic designs and motifs with the contemporary fabrics and finishes, to give the consumer a wide range of choice.

From ethnic kurtas and ghagras to modern tops and pants, Sirujan caters to all ages. They have an amazing range of one-of-its-kind sarees, shawls, cushion covers. Women arc provided with clothe, designs, colored threads etc. for the embroidery works. They are also given ideas about the color combination and selection of the proper stitches are suggested orders from outstations are also accepted and not only sarees but they also work for various wears like ghaghras, cholis, fancy pieces, dresses etc. They earn money through this art. More payment for heavy and dense design works. They get about Rs.1000 and Rs.5000 for peticots (ghaghras). It takes very long time i.e. about 3 to 4 months to complete embroidery works. It seems they get comparatively less amount of payment compared to the work they do. But the geographical conditions of Kutch are such that they face many difficulties. So they have less opportunities for work. But Shrujan tries to help them by providing such earnings through embroidery work.

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Kundanika Kapadia And Nandigram

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Smt. Kundanika Kapadia, a well known novelist in Gujarati literature has achieved a remarkable and an outstanding stand in this field. Her stories reflects distinct perspectives regarding woman's liberation it has motivated her to act upon it very constructively by establishing a place called Nandigram, which is situated near Valsad, a town in Gujarat. A new life style is set up by her in Nandigram. In this paper I have made an attempt to discuss about two sides of Kundanika Kapadia, one is her contribution to Gujarati literature and another is her contribution for Nandigram so first let us see the writer Kundankiaben.

Kundanikaben was born on 11th January 1927, in the town Limdi, at Saurashtra. She has completed her primary and secondary school education from the town Godhara, in Gujarat. She passed her B.A. with History and Politics from Bhavnagar city, since than she has started her career in the field of literature; she worked as an editor for the monthly magazine "YATRIK" from 1955 to 1957. From 1962 to 1980 she handled "Navneet" magazine very successfully. And from here her journey of writing begins.

Her first story "PREM NA ANSOO" won second prize in the international contest held for short stories organised by "Janma Bhoomi" newspaper. Since then she has written short stories, she has proved herself as an expertise in that field, her stories reflect a very empathetic view point about women's feelings and their emotionality. Various characters in her stories with names or without names reveal human beings and their multiphasic mental sufferings. She has deep interest in philosophy, music, literature and nature. She has been very much influenced by the writings of Shri Dhoomketu (a well known Gujarati writer), Shri Sharad Babu, Shri Tagore, Shakespeare, and Mathew Arnold.

Some of her stories are excellent and worth mentioning over here in 1968, "PARODH THATA PAHELA", in 1972 "AGAN PIPASA" in 1953, "SAAT PAGLA AKASH MA" are novels. Her collection of stories " PREMNA NA ANSOO". VADHU NE VADHU SUNDER" "KAGAL NI HODI", "JAVA DESHOO TAMNE" she has also translated some stories from other languages to Gujarati.

The best of all her novel is "SAAT PAGLA AKASH MA" it has received Sahitaya Akademi Award. This novel is translated in Hindi, Marathi and English. This is her first feminist story, it has published in the period when feminism has still not come in vogue. It is a story about a wife who wanted a freedom to decide about a matter affecting her life. The husband though loving and caring denies that freedom in one sentence: "I KNOW BETTER", the wife leaves him.

This story is the story of all women, all over the world, who have suffered at the hands of male dominated society, its customs and its culture. Though this story depicts the gujrati community of India, it represents the sufferings and indignity of women in all cultures. This was the first feminist novel of its kind. The idea of establishing a unique Ashram was germinated from this Novel.

Apart from literary activity the most important area of Kundanikaben work was "NANDI GARAM" Ashram. it is a very popular saying that behind every successful man there is a woman , but in case of kundanika ben behind her success one man is there, Makrand bhai Dave , a well known gujarati poet .At the age of 60 when one decides to retired from work , kundanika ben has actually began her work . Along with some associates like Makrand Dave, kanta ben, Anil joshi and others kundanika ben decided to established an institution in Gujarat. The aim behind establishment of ashram is to establish a place which has spiritualism in its route and work for the society is its ideal. Its objective is to create a new way of life without any discrimination, it promoted commune life or community life. For this purpose they started searching for the land, the Government of Gujarat has given them land to establish Ashram at very nominal price .The land is in district Valsad near Dharampur town. The land

was non agriculture, barren land and full of throne. Apart from this hurdles people of that area were opposing for establishment of institution but kundanika ben have lots of courage to solve all the problems. With all the difficulties she has successfully established Nandigram ashram in the year 1986. Due to tremendous hard work of kundanika ben and her co-worker a peaceful and beautiful place has been created. For different activities they have constructed different houses, prayer house, guest house, and a common kitchen. But still some part of campus has not been developed.

The area where Nandigram is situated begins from southern Gujarat's sea cost to eastern Sahiyadri ranges. More than 80% of native population of this area is tribal people. Gujarat government s various developmental schemes benefit is not reaching to these areas. Roads are in very bad shape, hospitals and dispensaries are very far from the villages. Schools are existing without proper education to children. This area is having good rainfall more than 80 inches of rainfall during the year but villagers don't know to conserve water and due to that they are facing shortage of water for drinking and for agriculture, this led to less income from the agriculture resulted in poverty. Even in this area there are no facilities for sanitation and bathing. Kundanikaben and her co-worker are constantly working to improve conditions of these tribal people.

Nandigram has directed its activities in six different areas they are (1) Health (2) Education (3) Development of village (4) Relief and Help (5) Living Agriculture (6) Spiritualism Now let us see work of Nandigram in each of this areas .

(1) Health : When Nandigram established a dispensary it was the only public dispensary of the surrounding area. There was not even a single medical facility in the vicinity of 9km. Nandigram s dispensary is gradually developed today this dispensary covers more than 200 villages and 26,000 patients are visiting the dispensary. Not only this with the efforts of Nandigram many public health centers have been set up in number of villages. Activities of this centers are as follows: (1) campus dispensary: working from Monday to Saturday for all with very nominal fees. (2) It gives training to local people about health problems in health centers. (3) In this area majority of the people are suffering from T.B. disease. Nandigram provides complete medication and other different kind of help like nutritious food, clothes towel, free blood checkup, x-ray etc. given to them. (4) Medical camps are organized by Ashram once in a month and expert doctors give their services. (5) Expert doctors like gynecologist, Ayrvedic doctor visit the campus once in a month (6) Ashram is arranging medical camps in remote areas for tribal people. (7) Inside the campus ashram has established pathological lab for all kind of test like diabetes cardiogram etc (8) Apart from this ashram is providing economic help to the patients and Many other facilities like operation etc. (9) Along with her coworker kundanika ben is working hard to create health awareness through poster, films and other programmes among the villagers. (10) In the villages there is no hospitals when somebody is serious, Ashram help them to shift to the hospitals of Surat, valsad & Mumbai.

(2) EDUCATION : In surrounding areas there are many primary and secondary schools but they are not appropriate, its teaching is not up to the mark Nandigram has established a center for education named it from ancient university "Vikramshila " The activities of Vikramshila are as follows :

1. It provides supplementary education to the school children. Nandigram is conducting classes for small children every evening and give them nutritious food .The classes named as Dosti Ghar.

2. It is conducting training classes for children for prayers, Concentration, songs, music, stories, drams, drawing, crafts, writing reading etc. These classes are conducted once in a week.

3. Asharam is conducting summer camps for tribal children in summer vacation for five days.

4. It has established library, toy house, playing garden science room with science equipments and providing intelligent games to the students.

5. For young students campus have very well equipped computer laboratory with 25 computers and

with very nominal charges it is conducting computer classes. It is also providing computer training in many advance courses specially to PTC students.

6. Ashram campus have students hostel for those students who lived very far from their schools or colleges. Ashram provides free boarding & lodging facilities to such students.

(3) RURAL DEVELOPMENT : Government has made many plans for development of village but many time villagers were not aware of such plans or they are not familiar with the complex administrative work involved in such plans. Nandigram work as a bridge between Government and village . It gives training to the workers and such trained worker contact needy villagers and help them to take advantage of the government plan. For rural development Nandigram works in following areas: 1. It helps in the construction of houses in the villages.

2.Though there is 80% of rainfall in the area still , There is major water shortage in many villages, ashram helps to construct water pipeline and use of other methods for conservation of water. It also guide villagers for construction of water storage. 3. It also guides them to preserve soil in the fields by constructing fancing. 4. Another plan under name ' Gram Savardhan Prakalpa' Ashram has undertaken all round development of more than five villages under which it has undertaken programme for women's, youth, and for farmers, programme like environmental awareness etc. 5. It helps villagers to be a self-sufficient. They interact with villagers to solve their problems byway of putting in front of government to find the solution.

(4) RELIEF AND HELP : Under relief programme the ashram help the people who are in difficulty especially in months of monsoon provides farmer with grains at very nominal prices. It also gives seeds for farming from Ashram, sell notebooks to the needy students at consessional rates, distribute blankets, woolen clothes, old and new clothes, vessels etc to the needy villagers. It also gives 5 Kgs food grains to the old and unable people every month at free of cost.

(5) AGRICULTURE AND FARMING : Agriculture is one of the important activity of Nandigram . Main base of its agricultural activity is Living Agriculture i.e. Sajeev kheti. It means that farming without any use of chemical fertilizers or pesticides. It makes fertilizers with different methods like Nadap fertilizer, compost fertilizer .earthworms fertilizers. Another noteworthy thing is the plantation of medical herbs like Brhami, tulsi, bili etc and making medicine out of it. Nandigram is also selling this medicine, in Ashram Campus at VanKunj it is also selling the things made by tribal villagers like bags baby clothes etc.

More than 70% to 80% grain is produced for the use of ashram by itself only Nandigram is having more than 25 cows in its cowshed. They are making medicine out of Gau mutra (urine of cow) and using cow dung for agriculture.

(6) SPIRITUALISM : One of the objectives of Nandigram is to achieve highest level of spiritualism. In Nandigram there is no difference of caste, culture, colour or country. Kundanikaben believes in equality of all. Prayers, dhyan, mon. i. e. Silence and meditation are part of their daily life .If we see the whole of Nandigram, it is more than a social institution. Spiritualism is soul of Nandigram and its social work is like fruits and flowers of Nandigram. This are just a Zeist of activities of ashram it works on much larger scale.

Under this activity they regularly oraganises the spiritual camps, they constructed different houses in ashram campus for meditation, silence and upasana etc.

For the managing finance this ashram it is getting minor funds from Government and major form the NGO and individuals.

Apart from these activities of ashram, Nandigram is following patterns of commune life that is community life. From very early times kundanikaben is inspired by community living patterns of Israel

known as kibbutz . The greatest advantage of this concept is that people with common interests can live together without any discrimination. In ashram every body is equal nobody is a servant or a worker everybody is having equal status every body is helping each other. Peace, love, god's devotion and services are major sources of living. If one member of ashram dreams about something others help her to fulfill her dreams. Everybody is helping each other but everybody is having its own identity. "Be always ready to help each other" is their main goal. Main motto of ashram is:

"NO WORK IS SUPERIOR OR INFERIOR
NO WORK IS BIGGER OR SMALLER
NO WORK IS FOR MAN OR WOMAN "

This is commune life according to Kundanikaben.

They respect each living being and every living being even snakes and Scorpios do not scare them they moved unharmed. They protect environment and avoid usage of plastic, utilize Indian product only i.e. swadeshi

So, these are the main activities of Nandigram it constantly works for the upliftment of poor & needy tribal villagers. Kundanika kapadia is managing trustee of the ashram. she is an amazing lady with lots of courage .she have capacity to fulfill her dream at the age of 60 and not only that now even at the age of 79 she is constantly managing all the activities of ashram .she is a source of inspiration for young women like us . I end my paper with one of prayers of nandigram ashram. I end this paper with one prayer of ashram "shubh mangal mangal ho, shubh mangal mangal ho ,Dharati ka kan kan mangal ho, Jivan ki kshan kshan mangal ho ,Manav ki har kruti mangal ho."

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India's First Lady Doctor : Dr. Anandibai Joshi

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The process of decolonization or freedom movement began in its true sense during the 19th century. It was the time when English and Western education was introduced in India. There was awakening among the educated Indians and they began social reform movement. The reformers thought that enlightened womanhood would automatically try to enter decolonization movement.

The discussion of feminism would be fruitful only if we understand the struggle for the liberation of women in the 19th century Maharashtra. If we want to consider the role and status of women and contemplate about their rights and aspirations properly, it is important to get acquainted with the statements made by the reformers like Jyotiba Phule, Agarkar and Maharshi Karve about the need to liberate women from the oppressive traditions.

The reformers reached out to the concepts of freedom and womanhood of the women who were bold enough to belong to the feminist aspiration of our own times. Great women like Pandita Ramabai or Anandibai Joshi of Maharashtra stepped out to the established norms and set tradition during the 19th century. As we follow the course of their lives we come to know about the troublesome condition in the society they faced. The lives of these women pioneers gained a unique meaning in the history of the Women's Liberation Movement. The need for the change, for social reforms found a deep response among many people who turned there such vital issues like female education.

The missionaries contributed tremendously to the education of girls. At least they would generate healthy atmosphere for the freedom movement. Anandibai Joshi about whom I would like to talk was to me the representation of the enlightened lot of middle-class Masharashtrian society. Anandibai's life was deeply rooted in the turbulent times. Her tragic, short eventful life reflected many upheavals that shook the foundations of the orthodox Hindu society.

EARLY LIFE : Anandibai's looks were not so attractive enough to get good match, also her father did not have so much wealth to compensate for this with a handsome dowry. Moreover Anandibai was fully-grown and this certainly did help because her age was obvious. Her father, Soman Shastyi hunted for a bridegroom relentlessly. Anandibai 'S would be husband; Mr. Gopalrao was a widower, known to be highly eccentric. It was believed that his first wife had died because he bullied her with efforts to teach her to read and write. Anandibai's father was ready to do anything in order to keep him baited to the hook. Thus he agreed Gopalrao's desire to educate Anandi after the marriage. Of course Anandi was not even consulted about the deal. Anandi's wedding was not celebrated because of Gopalrao's eccentric behavior.

VIEWS ABOUT THE EDUCATION : In Anandi's after marriage life, we get a glimpse of the sharp opposition for the girl's education in the traditional society. It is significant that Anandi's mother and grandmother were the most securing prosecutors, and were convinced that the education to girl brings nothing but evils upon the family. They rebelled Gopalrao's attempts to educate Anandibal after the marriage. They destroyed her books and slate, but this did not stop Gopalrao from his mission. They began to torture Anandi physically in frustration and anger But Gopatrao's aspiration to educate a wife became a driving passion pushing him down to disregard the sentiments. "Gopalrao genuinely appreciated education. He firmly believed that education would lead to the liberation of women and it will bring about the social and cultural women". After that Anandi was on her own but she did not function independently.

In an observation of Caroline Dali Anandi says - I thought I should never learn....anymore....and I would have rather died." (1)

It was very important that Gopalrao was the giver of knowledge and she was the receiver. She became an instrument of knowledge. Their neighbors considered their behavior to be very strange because Anandi could not participate in rituals .So people started teasing her mocking her, jeering and sneering at her.

When Gopalrao was transferred to Calcutta, he met Father Guhin and explained him that there wont to be any real social change until women have education. "I want education for my wife and we both want to go to America, then only Anandi could became a doctor". So Father Guhan wrote a letter to Reverend Wilder on Sept.4th 1878."(2)

That "I wish to come to America to help my wife complete her education .1 have no financial means to bear the expenses of such a long journey. My wife is fourteen this is the right age for any kind of education. I wish her to be a doctor so that she might be of immense to her country sisters"(3)

But Reverend Wilder was a very wise person. He wrote to Gopalrao that, "You understood the New Testament and the Bible. You and your wife should be baptized. If you became Christians then only American journey was possible." (4)

These things heartened Gopalrao. He was disappointed but America was still in his mind.

Fortunately a letter seen by Mrs. Carpenter who lived in Roselle near New York. She wrote a letter to Anandi "Dear sister, we are children of the same father. That is why I think one must be ready to help and encourage anyone. I read your husband's most heart rendering letter to Father Wilder. I cannot say in what way I can help you. Our people could learn a lot from your people. We are proud of your endeavors in the acquisition of knowledge. We should love each other". (5)

Even Carolie Dall agreed with Aunt Carpenter and encouraged Anandibai by writing her letters and boosted her. She did not want Anandi to give up.

Journey to America: Anandi encouraged by Aunt Carpenter began journey on April 7th 1883 at the age of 17. She had full faith in her aunt. In her journey Mrs. Johnson had made things uncomfortable for Anandi. On 4th June 1883 Anandi reached New York. Roselle was a small town like Kalyan. Anandi liked it. She had decided that she would go to Philadelphia for her studies.

The Dean of the college Miss Bodley and the secretary Miss Jones appreciated her decision to come to America all alone for the sake of knowledge. An editor of the Evening telegram had felt much obliged for the information as the probable date of arrival at the college, of Mrs. Anandibai Joshi, who it is understood will enter the female medical college of Philadelphia on her arrival in this country. In an article published by Luie Piarce 'A century of Medical Education for Women', she said "It was acceptance of this high caste Brahmin women by the Women's Medical College of Pennsylvania however is served as the first step in gaining world attention for the institution and its efforts to provide medical education for women."(6)

It is very important, as for first time an Indian women had come all the way to America to be educated. She was young, married, and her intense desire for education was very laudable. She took a new room near the college, but the room wasn't very good in winter. The room could not resist the heat properly, the cold penetrated her bones. Her bones cracked like pebbles in an empty pot. She failed to find another room because there is general prejudice against Indians. They have dirty habits, they practiced witchcraft and keep snakes with them. But Anandi gave her attention only in studies and nothing but studies. She was tired and ill. She seemed always to have fever and she was coughing too. Apart from that her faculties developed rapidly under western opportunities and scientific acquirements placed her high in rank among her peers in the college class. Apart from that she wrote

a letter to Aunt Carpenter, "I am thinking of boarding, while keeping house, I cannot possible get time to get regular meals. House work and making fire keeps me busy and I can hardly get time to study....." (7)

After that Anandi become weaker and weaker, she said, as she write to Aunt "Ever since I left Roselle, I have not spent a day without my new companion, the headache. Every movement its gives me great pain, but you need not worry about it, for I do not let it interfere with anybody's happiness, nor with my own. I came to America simply to study medicine. I also wanted to read the Shastra to the women of America to prove them that I have no need to become a Christian. I love to read the works of Jesus and take pleasure in the Bible. I have an older script of my own."(8)

Even Dr. Bodley wrote a letter to Gopalrao, she said, "During her residence in Philadelphia she has spent her time entirely in study. She is modest, dignified and prudent and she has won the hearts off all those associated with her steadfast devotion to duty. She dresses as a Hindu Lady and abstained wholly from animal food." (9)

Meanwhile Gopalrao sent her letters saying, "You are polluted, you have brought dishonor on. Brahmins etc. But the Times of India wrote, "We hear that Mrs. Anandibai Joshi, the Maratha lady who proceeded to America for the sake of medical studies, passed the matriculation exam. At the Women's Medical College at Philadelphia" (10)

When pandita Ramabai changed her religion, Anandi became upset. She Said, "What is religion? What is idol worship? Why has she changed her religion? What did she achieve? What did the nation gain?'(11)

Anandi found in an article that was to highlight the greatness of Hinduism. It also showed Gopalrao's fear about Anandi's conversion to Christianity. Therefore she replied in a letter to Gopalrao and firmly said to him," I was never before hurt the way I am hurt today by your attitude towards religion. All your thought about religion seems to be wrong. Every religion and sect has its own defects but to depreciate a religion or a nation because of these faults would be illogical. We deceive our souls by untruth God is truth. Ones sect or nation does not embody the whole religion. Human laws do not make religion. Religions are Gods law. His laws are alone governing the whole world. Neither Hinduism nor Christianity teaches men to cheat. Both of religion are equally good and pure. Truth is religion and religion stands for charity, morality, and justice. At the end of your journey let us walk hand in hand with love and truth; let us help each other. This is the true religion." (12)

From this letter we can understand her views towards religion. She did not have time to write a letter to Gopalrao because of her ill health. She had TB, but she did not say anyone. But Gopalrao became angry and he wrote to Anandi in his letter" There is no letter from you for the last two weeks, I was angry You are educated, you liked America, you will soon be a doctor. I am an ignorant Indian, why should you bother to write to me? I am sure you enjoying yourself, there is plenty of scope for enjoyment in America, plenty of food and drink. Pandita Ramabai proved it. You are following her footsteps" (13)

For examination Anandi presented a thesis on "Obstetrics among the Aryan Hindu Women's". She became the first Indian lady Doctor on 7th March 1888. For her convocation Pandita Ramabai and her daughter Manorama came to Philadelphia. On the occasion of convocation. Dean Bodley said, "Today is very important day. I am proud to say that today should be recorded in golden letters in the annual function of this college. Today we have the first Indian woman who is honoring this college by acquiring a degree in medicine. Mrs. Anandi Joshi has the honor to be the first women doctor of India." (14)

In between her physical condition became miserable but Anandi said to Aunt Carpenter," It is always well to look far into future just far enough to guide your steps and prepare for the immediate obstruction.... But I think it is foolish, if not worse to mourn over the future which is probably to come Dr. Clara Marshall said in the convocation function, 'We learnt of the lady Differino Movement...under

the inspiration and command of Royalty that has been established in India as the National Association for supplying medical aid to the women of India. One of the objects of this association... is preaching and training in India of women as doctors, nurses and midwives but as yet, with the exception of one of our graduates of today no native women has been trained for this work." (17)

Dr. Bodley, the dean, informed Queen Victoria about the achievements of Dr. Anandi Joshi. There is a letter from her secretary, "I am commanded by the Queen to request that you will kindly thank Dr. Bodley for having sent to Her Majesty the account of Dr. Anandi Joshi's graduation at the Women's Medical College of Pennsylvania and to assure you that the Queen has read it with much interest."(18)

In between her husband Gopalrao taunted her when he came to her he said, "You are a doctor now, you are a very learned person. I am a mere post office clerk. How can you be my wife anymore? Besides you have lived in America alone, away from me now for three years. The great Seeta, she lived in Ravana's prison in Lanka. People talked about her, you have had all kinds of chances. All kind of luxurious life around here." (19)

Gopalrao wanted to live in America but Anandi wanted to go back to India. She had applied for job in India. She wrote a letter to Ramabai Ranade, in that letter she said that she already had proposals for her employment as Medical Director from the highest authority in two important states. The Political Agent, Lee Warner asked the Diwan of Koihapur for approval, he said, "I cordially approve of your proposals, which are conditioned on Mrs. Joshi's examination. I think you will do well to place yourself in communication with the Dean "(20)

Anandi accepted the job. She wrote to the Diwan of Kolhapur that, "Our Sahstras required us to impart the gifts of healing and of religious truth without pay and to this practice I shall adhere, but if ever meant a fee from anyone, it would be from those who are rich and powerful and never from those who are poor and depressed." (21)

When Anandi stared for India, Aunt Carpenter said," It was too hard to believe that all the efforts of her physicians would be in vain and we tried to shut our eyes to the heart rendering truth" (22) Dean Bodley wrote a letter to Pandita Ramabai on 28th Dec.1885, that if her life and health are spared, a grand professional future awaits her in her native land.

On her return journey to India Gopalrao said, 'We suffered a lot on this ship. We were humiliated every moment as Black Natives. There was hardly any food but at last we reached to India." (23) Newspapers wrote articles to welcome Dr. Anandibai. In Subodh Patnka, an editor wrote, 'We are glad to announce that our Mr. Gopalrao Joshi and his wife have both returned home safely. Mrs. Anandi Joshi has successfully completed her education for a medical degree. She went to far off country all-alone, studied hard and passed. She has come home to serve the country. We admire their simple living and high thinking." (24)

On the contrary there was absolutely no improvement in Anandi's health. She had been suffering the last stage of T. B. Her body was like porous earthenware pot from which the strength was escaping constantly .She was reduced to that of a mere skeleton. Even speaking made her tired and she became very restless. She was very obstinate. Anandi wanted Vaidya Mehendale to treat her; he was an Ayurvedic doctor. But he refused to treat her. After a month Anandi died on 26th Feb.1887. It was very big loss. Reverend Amic said, "Alas! Her country women will never know their loss." (25)

As we see Gopalrao drove Anandi to the goal he had chosen for her. We felt that he has no right to push her as he did. Yet would she ever have reached where she did without being driven as she was? Anandi was on her own but she did not function independently. We all functioned by modem concepts of individualism and freedom. Her continued vegetarianism in America, her unwillingness to were western clothes, her almost impossible efforts to live within the frames set for her by her husband, totally contrary to what her knowledge and her logic must have told her are difficult to explain.

Physically and mentally exhausted by the time she acquires her medical degree and returns, her capacity to continue to respect the husband who has been the cause of that exhaustion reveals a spirit which we cannot but admire but she did not blame at all. Rather she seemed to feel that he was far ahead at his times. Her sentiments reveal a generosity and a humanity that transcends time and the context of culture, but that is not satisfying as an explanation either. And we feel compelled to understand in greater depth, the complete idea of Paivrata from which such generosity is born.

It was very big loss to Maharashra. We lost the first lady doctor because of our old and outdated customs and traditions.

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Madhubani And Warli Folk Paintings In Modern Digital Context

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Introduction : Folk paintings are the living traditions of a land, intrinsically linking its regional, historic and cultural landscapes. They have a heritage that could be traced back to the beginning of the civilization. Folk paintings began with the cave paintings drawn with so strong natural dyes that even centuries have not dimmed their luster. These paintings generally come from remote and tribal regions. They provide a window into the local attitudes, concerns, customs, attires, wit and sense of judgment of the region. They reveal the extant mores of a particular people inhabiting a definite area. In the Indian folk tradition art is a nourishment to the daily life of the people: whether the artist were from Tamilnadu creating Aiyanar, or a Madhya Pradesh tribal who creates "Pithora", or womenfolk from Bihar, creating "Madhubani paintings, or the tribals from North Maharashtra creating "Warli" paintings. Topography and geography influence the folk art. The geographical factors influence the folk artists of Maharashtra, Bihar and U.P to make paintings on the wall unlike their counterparts in Assam where houses are generally of bamboo. Each part of the country has inspired Indian folk artists to have multiple metaphors, series of symbols and innumerable images to build a trove of immortal art that we cherish as our cultural heritage.

Methodology: This paper makes an effort to trace the development, characteristics, themes and features of the Madhubani art of the East and the Warli art of the West. Although geographically located diametrically opposite to each other, they have striking similarities of character and content. In the changing context of a rapidly globalizing India, we explore how to make these folk paintings economically viable and complementary to agrarian economy. In this connection the author visited, for the Madhubani painting, the Chandradhari museum, Institute of Industrial Designs at Digha near Patna, and, for the Warli paintings, visited Thane district in Maharashtra, 140 kilometer from the Charoti junction on the Western Express highways. The author wanted to study the art in its living surroundings. She visited the homes of Brahamans, Kayasthas and Harijans in Bihar. The study of Warli paintings was less exhaustive than that of Madhubani. The author visited several houses of the natives of Talasari and Ganjad villages. Noteworthy are the houses of Kusum Shyam Kharpade of Talasari and Reena Santhya Umbersada of Ganjad. In literary sources the poetry collection of Vidyapati and Kannada literature (in l2th - 14th centuries they ruled Mithila) were immensely helpful to fathom the Mithila paintings.

Tracing the Roots : The exact date when Madhubani art began cannot be traced back: but the vestige of pre-Aryan and Aryan age could be seen in the paintings. The origin of the Warli, like Mithila, is yet unknown and no records of its inception are found. Many scholars and folklorists, however, believe that it can be traced to as early as the 10th century A.D. when man learnt to build walls of the house, and began decorating it as a social expression of his aesthetics. (1) Waril is the name of a tribe that resides in Thane district of Maharashtra on the northern outskirts of Mumbai. They are spread out to the Gujarat border and live in such villages as Dahanu, Talasari, Mokhada vada, Palghar, and several other parts of the district. (2) The Warlis were originally peripatetic hunters; but today they are settled farmers on the fields. As cycles of season, their paintings are influenced by the seasonal cycle of their activities. The varying nuances of life are directly reflected in the painting. Living amidst nature, the Warlis have a pantheon of gods that they propitiate throughout the year. They worship nature in different forms- sun and moon, the gods of thunder, lightening, wind and rain. Gods are worshipped according to the seasons. On the advent of the fist harvest, they worship the god of rain and it is called the festival of Naranadeva. Then follows the worship of household gods in the festival of Hirva, Hiamai and Jhoting. Next follows the festival of Tiger god, and then is Kansari, the goddess of grain. Finally the marriage rituals take place, and the deity of fertility, Palghata, is worshipped. For the Warlis, life is a cyclic repetition of eternal happenings; The most representative form of Warli

paintings is a circle, oval and spiral. On all occasions- birth, marriage and death - they draw circles symbolizing mother goddess for them. Death is not the end but just another jot on the eternal Warli circles: rather it is a new beginning. Mirroring their spiritual beliefs, the Warli paintings carry this circular and spiral movement that symbolizes a joy that does not terminate. It embodies the eternal nature of soul, and ephemeral nature of human life.

Like the Warli paintings, the Mithila paintings are living traditions. It has been rightly said by Ananda K. Coomarswamy "the craftsman is not an individual expressing individual whims but a part of the universe" (3). Religion is manifest in the Mithila paintings, as the Hindus and Buddhists had dominated the region. Ritualistic and symbolic in nature, the Mithila art is characterized by line drawings filled in by bright colours of contrasts and pattern. No space is left empty and every part of the picture has a meaning to the community and to the artist (4). This tradition was initiated with a purpose of decorating the exterior of the house, the walls and floors served as the canvas. Sometimes the painting is transcribed on earthen pots, which is called "Purhar -- Pati- Naghar" (5). In colloquial Maithili, the village folk call this painting as "Likhiya" which literally means "small writing". The artists claim that they do not paint but write their feelings, emotions and ideas on the wall, floors and on other surfaces. Folk artists generally do Mithila paintings in three ways i.e. Wall painting (Bhitti Chitra), canvas painting (Patta Chitra), and floor painting (Aripana). During weddings they make wall paintings. The style has a distinct community connotation varying with locale. Artists from the Brahmin heritage use bold colours like red, green, and bright blue. Their fragile winding line encloses brilliantly hued spots. Artists from the Kayastha heritage prefer either black and white or use subdued colours for drawing delineated geometrical patterns. They usually affect a sense of enormity by alternating small and large figures. The outline of the painting typically consists of a double line with the intervening space filled typically with crosses; sometimes by straight lines. In contrast, artists from the Harijan heritage painting are devoid of the ornamentation, the characteristic feature of Brahmin or Kayasthas paintings. The Harijan painting can be divided into two broad styles: cow dung painting or godna: and tattoo paintings. As a whole community in North Bihar on the upper left flank of the river Ganges does this painting, commonly known as Mithila, (6) the painting is known as Mithila or Madhubani painting.

Motifs and Themes : The style of the Madhubani painting belongs to North Bihar. In keeping with the tradition under which it began, the style is replete with geometrical designs, astonishingly reminiscent of, but predating the western modern painting. Whatever artists like Picasso and Brake had produced in the form of cubism; these features were an inherent part of the Mithila paintings from inception. Even the facial designs of Picasso bear on eerie simulacrum to the Mithila painting. Preliminary sketching is seldom required because the outlines are developed in a single sweep of brush. The themes of the Mithila paintings can be classified into three broad themes. First is Dharmik, related to religion. Within the Indian context, especially the Hindu heritage, the religious and the spiritual representation are indistinguishably commingled. The Dharmik paintings depict worship of the Hindu deities: Krishna, Rama, Shiva, Durga, Laxmi, Saraswati and Kali. Vishnu generally appears in his Kurma (tortoise) and Matsya (fish) incarnations. The themes vary according to the occasion and the place. The second theme is based on social life. The painting comprises scenes such as a bride being carried in a palanquin, wedding and women doing household chores. Sometimes they sow the seeds and males plough the land. (7) Villagers of Jitwarpur have, of late, started depicting the life history of Raja Salhesa (A popular character of folklore of Mithila). (8) The third theme is of Nature: arboreal and floral, of domestic and wild fauna, of objects inert and still, of riverine splendour that jag and jot the landscape of Mithila. All the rivers in the region i.e. Ganga, Gandak, Kosi, Bagmati, Balaan and Tilguja flow from the Himalayas to the south. One sees the varying moods of dictated by the Mausam (season) in the painting. One relishes the abundant and varied animals that crowd the canvass of the Mithila painting. The nuptial room is adorned with gods and goddesses with bamboo and lotus. Depiction of bamboo and lotus represents fertility and procreation. Unlike Mughal paintings, the Mithila painters depict a full moon (9) that implies subtle idea about love and life, the full moon that creates high tides in the sea, symbolizing exuberance of love in the life of a couple.

Much like the Mithila paintings, the Warli paintings can be classified into three themes but with a different focus. Their emphasis is on social life. The Warlis include life around them in their paintings

because they express everything they feel and believe in life. The mud walls of the huts are the Warli canvass. A series of dots and dashes make one line. A multiplicity of events takes place simultaneously and the perspective changes are carried out, when the baseline of the painting is drawn. Though painted on a flat and muddy surface, it gives us a three dimensional effect. Triangular humans and animals with stick like hands and legs and geometrical designs with rows of dots and dashes are drawn on the walls. The second form of paintings is related to nature. The Warlis relate themselves closely to nature. They worship natural objects in different forms such as the sun and the moon, the god of thunder, lightening, wind and rain.

The third form of paintings is related to religion. In Dharmik paintings, besides grain god and tiger god, more importance is attached to paintings that are done during the marriage ceremony called "Lagnace Chitra". This form of painting is socially expressive in a sense that married women, whose husbands are alive, could only make this marriage chauk. In the center of the chauk is placed goddess Palghata: the mother goddess. The goddess is without a head and has a human figure and plants sprout of it. The word Palaghata symbolizes fertility and the painting is indispensable during the marriage ceremony.

Differences and Commonalties : The two folk paintings have a discernible degree of difference in their themes and characteristics. Warli paintings do not narrate mythology in primary colours as do the Mithila; nor do they contain the robust sensuality of the paintings found in Eastern India. The Warli paintings are exclusively done on mud, charcoal, and cow dung-based surface, using only white colours, and are decorated with series of dots in red and yellow. The Mithila paintings are, however, a class apart in that, besides mud walls, they are done on earthen pots i.e. Arhar Patir Naghar and on silk & canvass using vibrant colours other than white. The Warli painters traditionally do not use straight lines as used by the Mithila painters. Though off late, the Warlis have started using straight lines. This implies that a mutual transmutation is possible because of symmetry in contents and themes. The Warli paintings form a loose rhythmic pattern on the entire surface, while in Madhubani paintings circles constitute an important feature.

Circles feature prominently in the Warli paintings encompassing all salient occasions of life - birth, marriage and death. For them life is a cycle with neither beginning nor end, it just continues. The Warli paintings typically depict multitudes of tiny human forms vividly engaged in activities: hunting, dancing or cultivating the land against the backdrop of huts, trees and plants. Unlike Madhubani, Warli paintings, give a three-dimensional effect. The riverine animals that are in abundance in Mithila paintings are missing in Warli arts. Apart from bamboo twig used by the Warlis, Mithila painters use Pihua that is a twig wrapped with cloth and a brush of bamboo.

These differences aside, the two painting have essential common themes. Both paintings cast panoramic views of events and elements. The common subject found in these paintings are wedding scenes, various animals, birds, trees, men, women, children, descriptive harvest scenes, dancing peacocks and many more. Both communicate through details of prevalent lifestyle. They share a passion for nature and beauty. In both, fertility has a wider connotation. Women dominate in these paintings. Also this art plays a vital role in the lives of the women. Simple imagination and unembellished bucolic depiction ordain these paintings with authenticity. Rice paste forms an important medium of white colour for both the paintings. The general theme of Warli and Mithila paintings are nature related. Both the paintings are eventually perishable done as they are on vegetable dyes; but they do not get rubbed off easily. No sophisticated tools are required except a brush made from a bamboo twig and used to immortalize bamboo entwined with the native life. Both the paintings hardly leave any empty space on the canvas.

World Exposure : These paintings are still surviving in India. By the time the British arrived, the beautiful and prominent Mughal and Rajasthani paintings had lost their aura and fervour, and during the British rule, the prominence of these paintings only diminished. But the folk paintings survived despite innumerable onslaughts and passive onslaught. Today they have created their niche in art. It is a sad realization that we Indians do not value our folk art until foreigners appreciate and introduce it to the world. It was W.G. Archer, who exposed Madhubani paintings to the world. Later Pupul

Jayakar (10) Upendra Maharathi and Bhaskar Kulkarni (11) popularized this art by distributing paper and paintings materials among the women of Mithila. They exhibited the paintings in Paris from 1973 to 1975 and drew the attention of Indian and foreign connoisseurs of art. (12) To a large extent the credit for bringing the international exposure to this folk art goes to the late L.N. Mishra, former Minister of Indian Railways, Dr. Erika Smith from West Germany, Prof. Remand El. Boense, an anthropologist who studied these folk art and made it popular in the western World. The All India Handicraft Association awarded prize to five women from Mithila between 1969 and 1982 for their creativity. (13) In the same way, the folk art of Warli would never have come into the mainstream and become commercially popular if the Warlis were left in obscurity. In the 1960s the handloom and handicraft council of the government of India began to supply brown paper to them to the Warlis for their art. One of the most talented among the Warli artists is Jiva Soma. He brought to life the world of Warlis in his paintings and presented it to the world. (14) He brought the paintings from the Warli homes to the limelight of urban India. Indira Gandhi National Cultural Archives has a collection of 62 Warli paintings made on paper and cloth. The largest of them is a 2¢ ′ 3¢ painting on paper that depicts the daily life of the Warlis. Some paintings tell a folktale. There is a painting of "Old Man and Seven Daughters". (15) These exposures have brought an accolade and recognition to this form of art

Digital Challenge : A deserving place on greetings cards, saris, scarves, and wall hangings has provided a new face to the Mithila and the Warli arts. The sales of these popular items have generated money: a vital artery to life and sustenance of any art. Nevertheless, a large number of women are not getting their due profit. Brokers and middlemen though a necessary conduit are a hindrance to the equitable profit sharing. In order to make it popular and economically viable, a greater exposure is needed. After 1985 no effort worth mentioning has been made to give impetus to the folk art. Transferring the technique of wall paintings to the medium of paper and cloth helped these art gain more popularity and recognition. Similarly, if the folk paintings were produced in a digital medium, it would elevate the paintings to a new level of popularity and the needed capital. A digital medium has an instant and global reach. As increasing number of folk art is transcribed of the world wide we, so would increase the exposure and financial support of these folk paintings. The digital popularization of art has its just critics. There is a continuing debate regarding digital versus traditional form of art. India's famous filmmaker, Shyam Benegal, has said "when sudden intervention by a new technology or industry takes place in traditional society, the first casualty is the cultural literacy."(16)

While commerce precipitates the urgency to integrate the traditional form of art to the technology, painters claim that digital art is not real. It lacks the authenticity immanent in canvass or a wall. Every painting on a traditional medium is unique: its mistakes make it so. It cannot be reproduced; it is one of a kind. Its inherent sui generis nature makes it priceless. The argument, though compelling, is not without its flaws. At some point of time the first human must have stopped drawing on cave walls and would have used paper with paints and dyes instead of chiseling images into the rock. Techniques for creating art would keep evolving, but the fact remains that the art is the final product, and tradition remains attuned to it because we have a living present that harks back to history and past traditions. The older the form, the more captivating are the images and the better their prospects for marketability. Art is supposed to generate an emotional response as much for the beholder as for the society. This response goes to its immortal creation. In this computer age, digital art can also be as emotional and poetic as the traditional one. Sitting with a computer and drawing paintings could be a different experience from painting on a canvas, but one can share similar art styles and expression through the computer. There will always be a place for the traditional style of art whether it be pencil, oil paint or acrylic. The digital art shall have to coexist with the traditional form of art because the former tries to emulate the later; and not ignore or bypass it.

Films and animations are effective ways to digitize folk arts. Adopting effective ways would make folk art such as Madhubani or Warli paintings more popular within India and abroad than it is today. It would also inspire upcoming animators to take mythological episodes as objects of drawing like the famous Russian animations "Hiron and Crane" (1947), and "Fox and Rabbit" (1973). The Ramayana and Mahabharat are telling tales of emulative animation in the Indian context.

In a country like India, where there are 16 constitutionally recognized languages and many more

dialects, people from one place cannot read or understand the language of people living a few hundred kilometers away. In this situation animated films or television serials having Mithila, Warli paintings or other folk paintings as a medium of expression can do wonders for inter-language and inter-community communication. The potential of animation thus, is incredible. It can make various serials dealing with population problems, illiteracy and social mal practices. The national television network, which began to reach out to the remotest corners of the country from the 1970's, is yet to be fully realized the instructional and entertaining power of animation art. Based on popular mythological stories and entwined with traditional values, it could educate people like never attempts before. It would also involve a large number of artists, who in turn, can make their living and be self-reliant. As women folks are involved in these paintings, the money would help them to be economically empowered. And this may transform the face of communities, particularly in areas where Mithila and Warli paintings are drawn and sold.

Already two animated films based on Indian mythology and inspired by folk art style have generated unprecedented curiosity in the society. "The first was Ramayana - the legend of Prince Ram". Its indo-Japanese version produced in Japan was the fusion of the Mang, a school of animation in Japan and the artistic style of the famous Indian painter Ravi Verma. It won the best animation film award of the year at Santa Clarita International Family Film Festival in 2000. (17) The second example is of the "Subh Vivah" by Nina Sabnani. Based upon the drawings of the traditional Madhubani paintings, it won the international acclaim in 1984. The cinema showed the vital role of education and economic empowerment of women of Mithila.

So many animated films can be made using the folk paintings as a medium from the myriad tales in the Indian mythology, culture and society. An eminent painter, Jamini Roy, who shifted his objects of painting from Modern art to eponymous santhal style got wide accolade in the world of art. One of his new paintings sold for an impressive sum of Rs.1.75 crore. (18) The deal was professionally gratifying and commercially alluring. This provides a flicker of hope for those who doubt traditional style and a fillip to those favoring digitization and commercialization of folk arts. Modern painters such as M F Hussain, Krishen Khanna, F N Souza, Badrinarayan, Angolie E Menon and their ilk have an example to emulate for the cause of popularizing folk art. The lure for Indian gods and goddesses in western movies like "Indiana Jones" and "The Temple of Doom" and serial like "Xena: Warrior Princess" are the obvious though vulgar references. Although these film and serials have shown Lord Krishna, Hanuman, Kali and Indra doing things they never did in traditional tales and epics, the craze for digitization of the traditional style is discernible. India's first 2D animation film made on Lord Hanuman by master animator V G Samant will be dubbed in American English for international release along with the Hindi version for India. We should have therefore, have more such films based on folk themes and styles that would help popularizing folk arts. (19) These examples show the scope of animation on themes that could use folk paintings such as the Mithila and Warli paintings.

As a token of incentives to artists, banks have introduced artisan credit cards that would get them credit worth Rs.2 lakh. National and international organizations are providing the artists' loan worth Rs.1 lakh and Rs.80 thousand to form new and innovative designs and techniques through NGOs and various handicrafts corporations. (20) In order to keep a strong bond between human being and nature the continuity of these paintings significant. This observation drives the banks to encourage the development of traditional form of art. The government also provides loan worth Rs.20 lakh to open new emporium or show rooms. The folk artists with global outlook can earn more money and can have access to global markets.

With the passage of time, digitization of folk paintings as a medium of expression can gain not only popularity but also will change the global outlook. The Mithila paintings by artists like Baua Devi and others, expressing themes like marriage, life and incarnation of Vishnu or Prahlad story, and the Warli paintings by Jiva Soma Mane and others, depicting stories of mountains, seas, sylvan life or communities in obscurity will open up bigger market through digital medium. The dissemination of the folk art would provide more employment to women, which, in turn, would shape a better India. The digital popularization will ensure sustainability and continuity of the folk paintings.

Conclusions : The corroborative evidences available on the Madhubani and the Warli paintings suggest that this these folk art, have survived the ebbs and tides of time and withstood the onslaught of many a brutish rule. That these folk styles endured suggests that it had a patronage, however feeble. In the context of globalization, traditional paintings require an organized outlet to market. Since villagers, particularly the women, constitute the core of artists, and they continue to live in deplorable poverty and concerted effort is needed to streamline the production and marketing of these paintings. Middlemen appropriate unjust profits midway, causing hardship for artisans and choking the font of the folk art. Following measures are suggested to popularize and commercialize folk arts:

1. Government patronage and support to Madhubani and Warli artists.

2. Stringent legislation to bridle the usury of middlemen and ensure that artisans are not exploited.

3. Periodic organization of exhibitions- cum - sale from the Taluka through provincial and national levels. This could be done through NGOs and government help.

4. Digitalization of folk paintings through the involvement of the corporate sector, who could develop appropriate software, the media that could help in publicity and academic art institutions that could help in tapping the local talents.

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Innovative Teaching Methods

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Education is an important factor in creating a social order founded on the basis of justice, freedom and equal opportunity to accelerate the economic progress and technological development. In past 50 years, India has made impressive achievements in the field of education; especially in enrolment, educational institutions and educational expenditure. But a closer look reveals, still half the population is illiterate. Adult education is far from its target and goal of universal education has not been obtained. Education of girls is lagging behind boys and this disparity is more glaring in the weaker section and rural areas. Unemployment among educated persons has increased at a faster pace. And concentration on expansion of education based on individual high economic returns from education has failed.

Our universities touch only the fringe of what is required in the way of higher education. Globalization has made the world a small global village. It's become necessary that new universities come up aiming to extend educational opportunity to rural India with new ideas, independent design program and coexist with the existing university. Expressing Gandhiji's philosophy that education should combine practice in everyday process of living and working, with more formal training. Furthering this thought process it is important that innovative teaching methods are adopted for effective higher education.

From Classroom Teaching to Information Age Education : The instructional philosophy of the New Educational Environment assumes that students must be prepared to function in today's information based society. As such, the goals of education must evolve accordingly.

FROM:	TO:
Absorbing and reapplying facts A search for the single, "right" solution Focusing on the end product Finding solutions	Generating and organizing information Proposing divergent (multiple) solutions Developing processes (e.g.-critical thinking, inquiry, etc.) Posing problems, challenges and questions

So too, diverse strategies of instruction need to be adopted as appropriate for individual students and their needs. For example:

- Modeling——>Scaffolding——>Fading
- Multiple approaches to problem solution
- Multiple solutions to a given problem
- Dialogue vs. passive transmission
- Reciprocal teaching
- Peer teaching

These philosophical underpinnings must then be tied into a curriculum which reflects acceptance and relevance to the student's world.

New ways of learning : Teaching and Learning is a complex (rather than complicated) activity that depends on the interaction between teacher, learner and environment. The more diverse the student population in the classroom, the more possibilities there will be for teaching and learning (and hence genuine understanding!) to take place.

A few tried and tested innovative methods of teaching are as follows:

- Global Interactive Courses
- Problem Based Learning
- An Educational Game
- Team Based Learning
- Journaling
- Partnering together as Parents , Students and Teachers

Global Interactive Courses : Global Interactive Courses, a new initiative offered through Global Programs, use advanced information technology. The cyber-classes use video links, e-mail and online discussions to forge an interactive classroom. A central aspect of the courses is the pairing of students, one from each location, to collaborate on a project. The students also have the opportunity to meet each other in person and work together at one of the partnering universities.

Problem Based Learning : Problem-based Learning (PBL) is rapidly becoming a recognizable alternative approach to education around the world fitting knowledge, life-long learning and skill agendas. PBL is very different from the usual mode of higher education. Problem-based learning:

- Is a curriculum design methodology
- It simultaneously develops high order thinking and disciplinary knowledge bases and skills
- Students play an active role as problem solvers (practitioners) and
- Students confront real world situations (ill-structured problems)

PBL is done in groups as the interaction nature of learning and the process of team building is its central approach.

An Educational Game for Learning Enhancement Implementing the "Who Wants to be a Millionaire?" Test Review Game : There is a repertoire of techniques that can be used for a review session.The game was introduced into the class as an attempt to involve students in their own learning and increase student participation by holding an educational review session that is creative and fun while also informative.

Team Based Learning : One of the greatest challenges faced in university classrooms is how to convey complex concepts and issues in an engaging and time efficient manner. Team-based Learning (TBL) can serve as a foundation to addressing these and other pressing instructional demands. Teams are distinct and more powerful than simply grouping students together to do class-work. The core activity structures of TBL (focused discussion among team members, practice by doing, and teaching others through immediate use of learning) are powerful strategies to enhance student retention.

Journaling : Journals provide unanticipated outcomes to faculty members who often learn that what we thought we taught may not be what the students learned. The journals are an excellent source of honest feedback about the effectiveness of our teaching. Journals are a variation of written assignments, in that; they engage students personally in the task by asking them to reflect on the learning experience. Students process their learning by exploring their thoughts and/or feelings about the lesson, and formulating an application plan for transfer of the learning.

Partnering together as Parents, Students, and Teachers : President George W. Bush stated in his True Goal of Education Speech in November, " Children take the values of the adult world seriously when adults take those values seriously."

PACT(Performance assessment for California Teachers) is an institution, utilizing innovative teaching methods as a keystone of the program. Innovative methods mean incorporating recent research and developing new strategies and techniques to meet student and family needs and to benefit community. Cross-curricular learning is emphasized. Innovative teaching methods and assessments are an integral part of learning at PACT. Multiple learning styles through creative hands on projects, small group activities, family events, symposiums, theme based reenactments, presentations and lectures. The goal is to meet the needs of each student through a variety of methods to reach multiple intelligence.

Conclusion : Teaching is an on going two way process. Explosion of knowledge has led education to keep pace with it. Innovation will be made in teaching process to acquaint the students with social skills, life skills, and knowledge. As strong moral character breeds responsible people that are an asset to society. And Knowledge and practical skill leads to economic development of the Country.

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"The Importance Of Mental Health In Our Present Times"

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The human brain and the human mind is one of the evolutions greatest creations. It is what has made us different from all the other life forms on his planet. But while it is the source of our power, joy and achievement it is also the source of out unhappiness, suffering and failure. As Milton rightfully says in 'Paradise Lost', "the mind is a world of its own. It can make a heaven out of hell or a hell out of heaven." What Milton says aptly sums up the potentialities and pit falls of the human mind.

The human mind, apart from being the source of our intellectual and emotional outputs, also has a direct bearing on the state of our physical well being. A lot of research in recent times has shown the direct connection between the state of our mind to our physical health and disease. Mental health is no longer just about mental health but also about physical health. The new up coming filed of psych-neuro-immunology has shown the connection between the state of our minds with the state of our immune systems (which is the body's defence system during illnesses). Medical practioners have therefore, over the last few years begun concentrating more and more on various aspects of mental health and their connections to various diseases.

Today's modern times have started placing a huge burden on the mental health of our youngsters especially our students. The massive exposure to media with dozens of channels constantly bombarding our senses, the huge amount information available on the Internet has had a definite effect on our young minds. This exposure has resulted in their having expectations of life-styles much different to what their parents can offer. The conservative and often orthodox values of homes and elders, when confronted with lifestyles and values seen on TV, films and internet results in the mental health of our students being affected.

Girls being more emotional and more vulnerable often face the brunt of these contradictory expectations as well as the consequences of broken or failed relationships. The scars of these often take a lifetime to heal. The effects of these affect not just the mental health of our young girls but their physical health, their family equations as well as their academic and professional performances.

With the break up of the older joint systems and with an increasing number of families where both parents are working the earlier support one got from the family unit is gradually dismissing. Family still remains the prime and most important unit in our society. But the stress of daily existence has reduced the cushion they earlier provided. The role of counselors and psychologists therefore is becoming more and more important. They can provide a major role in healing the scars of psychological and emotional trauma.

Also, Religion and spirituality, which in earlier times provided relief from psychological and mental upheavals has today become less and less important particularly with out youngsters. Modern stress in our personal lives with increasing pressures at work with lack of early safety nets provided by families and religious practices have slowly but surely started placing enormous pressures on our society as a whole.

Psychologists therefore have a very important role to play in helping people especially our youngsters cope with their mental and emotional stresses. They should also be involved in preventive mental health. This would involve preventive counseling to the newer students entering out colleges, explaining the consequences of what they are likely to be exposed to and confront. It is a pity that many of our students who study psychology never land up practicing the subject. Looking at what our individual citizens are going through in their person lives, what our society is facing at large and the changes happening in our country, I believe that devoted work in the field of mental health will make a big difference to all of us, our society and the progress of the country as a whole.

A Study Of Teacher Efficacy And Its Impact On Student Motivation

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Abstract : Teacher efficacy is defined as "the extent to which the teacher believes he or she has the capacity to affect student performance."(Berman et al; 1977, p.137). Thus student motivation is assumed to be affected by the level of teacher efficacy. The present study aims to test this assumption within the Indian system. The study was conducted in Mumbai, which is one of the major educational centers in India. Data was collected by a questionnaire survey from 200 teachers and 200 students from various colleges in Mumbai. Teacher efficacy was measured in terms of General teaching efficacy (GTE) and Personal teaching efficacy (PTE) and Student Motivation by Goals namely (i) Mastery goals and (ii) Performance goals. and Beliefs about learning namely (i) Simple knowledge (ii) Certain knowledge (iii) Innate ability (iv) Quick learning and (v) Omniscient authority. Results indicated the only significant correlations were between PTE and performance goals, innate ability and omniscient authority on one hand and between GTE and performance goals and omniscient authority on the other. Thereby concluding that teacher efficacy does seem to effect student motivation to a certain extent.

Key words: Teacher efficacy, student motivation, general teaching efficacy, personal teaching efficacy.

INTRODUCTION : A teacher's role in the student's life is like the Midas touch, which has become synonymous with those who are able to add value and make something more precious and valuable. In the teachers life that something is their student. But in order to succeed the teacher should have confidence in oneself because

"Individuals who perceive themselves as highly efficacious will activate sufficient effort, which if well executed, will produce successful outcomes."—Stajkovic & Luthans, 1998.

Thus the need of the hour is a well planned study to ascertain the extent to which teachers actually believe that they can control and direct their students life in the right direction which is summarized under the term of teacher efficacy so that in case a lacuna exists right measures can be undertaken to change the belief of teachers which will not only aid the teaching faculty, motivate their students, but also benefit the changing society of the new millennium.

TEACHER EFFICACY : The concept of teacher efficacy was conceived in 1976 by the Rand corporation researchers (Armor et al, 1976) as the extent to which teachers believed that they could control the reinforcement of their actions i.e. whether control of reinforcement lay within them or in the environment. This concept was grounded in Rotter's (1966) social learning theory and his article 'Generalized expectancies for internal versus external control of reinforcement.' and was measured using two items namely:

Rand item 1—'When it comes right down to it, a teacher really can't do much because most of a students motivation and performance depends on his or her home environment.'

Rand item 2—'If I really try hard, I can get through to even the most difficult or unmotivated students.'

Teachers were asked to indicate their level of agreement with these two statements and their sum was called teacher efficacy. Later researchers labeled item 1 as General teaching efficacy (GTE)

(Ashton et al, 1982) and item 2 as Personal teaching efficacy (PTE) (Gibson & Dembo, 1980). Since student motivation and performance were assumed to be significant reinforces for teaching behavior, teachers with a high level of efficacy believed that they could control, or at least strongly influence, student achievement and motivation. In light of this understanding it was felt that teacher efficacy would influence student achievement, student motivation, teacher achievement, teacher stress and implementation of innovation leading to a lot of researches in this direction.

STUDENT MOTIVATION : Student motivation refers to students' desire to participate in the learning process and the reasons or goals that underlie their involvement or noninvolvement in academic activities. Children's home environment shapes the initial constellation of attitudes they develop toward learning. But once children start school, they begin forming beliefs about their school-related successes and failures, which is greatly attributed to the type of teacher, they have. This is because the beliefs teachers themselves have about teaching and learning and the nature of the expectations they hold for students also exert a powerful influence (Raffini). Thus "To a very large degree, students expect to learn if their teachers expect them to learn." (Deborah, Stipek 1988) Because though students' motivational histories accompany them into each new classroom setting, it is essential for teachers to view themselves as active socializing agents capable of stimulating student motivation to learn (Brophy 1987). For this teachers should know what aids academic performance for this Dweck and Leggett's (1988) study, which identified two types of achievement goals that affect students' academic performance, becomes useful. These goals are (i) Performance goals which are associated with the desire to achieve favorable grades and social approval. Students with this orientation are typically concerned with the outcome rather than with the actual process of learning and are more likely to subscribe to an entity theory of intelligence, believing that intelligence is a fixed attribute. They tend to perform well on easier tasks where a positive evaluation can be achieved but when faced with difficult tasks, students with performance goals often become discouraged and give up easily, attributing their failure to a lack of ability, in contrast, (ii) learning-goal oriented students are interested in and and enjoy mastering new material and tend to subscribe to the incremental theory that intelligence is malleable. These students display "mastery-oriented" behavior, showing more persistence on difficult tasks, using alternative strategies and attributing failure to a need to work harder rather than to a lack of ability (Heyman and Dweck, 1992).Thus teachers should deal with students keeping in mind their goal orientation which will work wonders for the motivation and in turn the achievement of the students.

Moreover student's beliefs about knowledge also effect their motivation. Perry (1970) completed some of the first work in this area as he differentiated between individuals with a dualist perspective of knowledge (knowledge is either right or wrong) versus a relativistic view (knowledge must be evaluated on a personal basis). He found that as individuals became more educated they tended to view knowledge in a more relativistic manner. Schommer (1990) has extended this literature by arguing that beliefs about knowledge are more complex than the dualist/relativist continuum. She proposed four separate beliefs about knowledge the first, simple knowledge, refers to the belief that knowledge is discrete and unambiguous. The second, certain knowledge is the belief that knowledge is constant and unchanging. The third, fixed ability, is the belief that one's ability to learn is inborn and cannot be improved through either effort or strategy use. The fourth, quick learning is the belief that learning occurs quickly or not at all. Bendixen, Schraw, and Dunkle (1998) extended the work of Schommer by adding a fifth belief, omniscient authority, and the belief that authorities have access to otherwise inaccessible knowledge.

Thus since student motivation is dependent upon their goals and their beliefs about knowledge which can be molded by the teachers a teacher with a high sense of efficacy can influence the student's motivation and lead them to success.

METHOD : Sample: Data for the study was collected from 200 teachers and 200 students belonging to 5 colleges all affiliated to Mumbai University.

Description of Colleges : All the 5 Colleges were prominent colleges of Mumbai and were affiliated to Mumbai University. Two Colleges were exclusively Commerce colleges and the other three were

Science, Arts and Commerce colleges. The faculty was well educated and was appointed according to Mumbai University norms, the students were well versed in English and represented diverse backgrounds.

Measures:

1. Teacher efficacy scale— Gibson and Dembo (1984) developed a 30-item measure of teacher efficacy. Factor analysis confirmed the existence of two factors PTE, alpha=. 75 and GTE, alpha=. 79. Researchers have found the two factors to be only moderately related, with correlations ranging from .15 to .20.

2.The Goals Inventory — This inventory (Roedel et al, 1994), is designed to measure older students' mastery and performance orientations. It contains 25 items using a 5-point Likert scale for each item. It has two scales and yields two independent, uncorrelated and continuous scores for an individual's mastery orientation (MO) and performance orientation (PO). Roedel et al. report respectable reliability and validity estimates for this instrument. Test-retest reliability estimates for the mastery and performance scales were r =.73 and r =.76 respectively.

3. Beliefs about Learning — Using Schommer's epistemological questionnaire as a framework, Schraw, Bendixen, and Dunkel developed an instrument entitled the Epistemological Beliefs Inventory (EBI). The goal was to develop an instrument that was shorter, measured all five hypothesized beliefs, and was more reliable than other instruments. (Schraw et al., 2002, p. 263).

Demographic variables : While selecting the sample demographic variables like age, gender, work experience, educational qualification and designation were taken into account for teachers and age, education and gender for students. No separate hypothesis was formulated for demographic variables since the focus was on how teacher efficacy effects student motivation and not on the development of teacher efficacy according to demographic variables

Hypothesis : The main objective of the hypothesis was to study the impact of teacher efficacy on student motivation. The formulation of a directional hypothesis was not possible as no substentative evidence linking specific student achievement and specific teacher efficacy factors was available. Hence a null hypothesis was formulated and then specific conclusions were drawn from the result. The null hypothesis was stated as follows:

There is no impact of teacher efficacy on student motivation factors under study.

Statistical analysis : A correlation coefficient was computed between teacher efficacy and student motivation .The rationale being that if there was no impact of teacher efficacy on student motivation there was bound to be no meaningful correlation between them. This analysis was further supplemented by regression analysis.

RESULTS AND DISCUSSION : The demographic information provided an idea about the background of the teachers and students of the 5 colleges namely the maximum number of teachers fell in the age group of 32-41 years and for students it was 20-21 years, as regards sex in both teachers and students majority were females, as regards qualification maximum teachers were post graduates and in students maximum students were in the first year of degree college. In the case of Designation maximum teachers were lecturers and majority had 1-10 years of experience. (Table-1). No further statistical anaylisis with regard to these demographic variables was carried out as no hypothesis regarding them was developed

As regards the two factors of teacher efficacy it was found that the mean of PTE 55.7 was higher than GTE 35.13.This indicated that the Personal Teaching Efficacy of teachers was much higher than their General Teaching Efficacy. Thus it indicated that teachers do believe that more than the

environment a teacher's role is central in motivating students. Moreover in case of the two goals under study both the mean and SD of Mastery goals was 46.58 and 7.45, which was higher than Performance goals namely 19.38 and 5.72. This indicates the changing scenario of the new millennium where to excel in any field one has to master the field .In case of beliefs about learning the mean of Omniscient authority was highest followed by Simple learning, Innate ability, Certain knowledge and least being Quick learning in that order. These results signify the traditional student mind set where they look up to teachers and elders for any query hence the high rating on Omniscient authority, moreover students want every thing made simple which is provided for in the form of ready notes, guidelines, question and answers etc which indicates the high score on Simple knowledge and Certain knowledge. The emphasis on aptitudes and aptitude testing for admission in various fields leads to high scores on innate ability and the least score is for Quick learning because to attain any educational degree intensive training for a few years is required. Further in order to test the hypothesis the correlations between teacher efficacy and student motivation were computed which gave a total of 15 correlations out of which only 5 correlations were found to be significant and only one i.e. PTE and innate ability was found to be significant at the .01 level whereas the other four were significant at .05 level. This indicated that the significant correlation between teacher efficacy and student motivation was only 33.33%. Thus though the null hypothesis was rejected the impact was not too large as more than 50% of correlations were not significant.

The only significant correlations are discussed below :

(1) The correlation between PTE and performance goals was a negative correlation significant at .05 level. This may be because performance goals is based upon grades, social approval and outcomes and not on the actual process of learning whereas teachers high on PTE are not bothered about achievement of high grades but encourage and motivate students who have difficulty in learning to actually understand the subject matter hence the negative correlation.

(2) The correlation between PTE and Innate ability was significant and negative because since high PTE teachers believe that they can influence student's performance, this is sufficient to dispel the belief of innate ability that ability is innate and can't be altered by effort.

(3) Another significant positive correlation was between PTE and Omniscient authority this may be because teachers high on PTE will be taking extra effort to give information and additional guidance to students thereby fostering the belief of omniscient authority in the students.

(4) The correlation between GTE and performance goals was significant and positive because performance goals is dependent upon grades and social approval and GTE also signifies the importance of the environment and others rather than that of a teacher in a students life.

(5) There was a significant negative correlation between GTE and Omniscient authority because since high GTE teachers feel others external to them are more important for a student their interest in students will be less thereby students will be discouraged to approach people in authority for knowledge.

In order to further substantiate these findings a regression analysis was computed & it was found that the F value of innate ability was the only significant value, at .01 level of significance which was in line with the correlation matrix where the correlation between PTE and Innate ability was significant at .01 level. Also the R square values were as follows for performance goals (.06) indicating that only 6% of the variance in performance goals is because of teacher efficacy and 94% (1-R square) is still to be accounted for, similarly for mastery goals variance accounted for by teacher efficacy was 4%, as regards both simple knowledge and certain knowledge the variance accounted by teacher efficacy was only 1%, Innate ability indicated that 12% of variance was accounted for by teacher efficacy .In case of quick learning entire 100% is still to be accounted for and lastly for omniscient authority only 2% of the variance is accounted for by teacher efficacy. Thus these findings further point to the negligible impact of teacher efficacy on student motivation.

The statistical analysis indicated that though the null hypothesis of no impact of teacher efficacy on student motivation was rejected there was but a very minute impact of teacher efficacy on student motivation.

Implications

1. Teachers can inculcate confidence in students by helping them realize their potential.

2. The teachers Personal Teaching Efficacy has to be improved so that they realize their importance in a student's life. This can be done by holding discussions, seminars and conducting workshops.

Concluding Comments : This research has been a serious endeavor to throw light on the vitally important area of teacher efficacy and student motivation as there is a great paucity of research in this field in India. In the new millennium teacher's role assumes significance because of intense competition within the Indian education system on account of the entry of several foreign universities in India therefore a teacher to survive and avail of available opportunities needs to be high on teacher efficacy. Also the IB school system allows a lot of leverage to teachers in the classroom, in such a scenario teachers high on teacher efficacy are required because they will be able to be more creative and innovative and motivate their students reasonably well. Therefore, the present research is an earnest effort to enhance the utility of the highly qualified intelligent and capable teaching force of India.

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Table 1: Indicates Demographic variables for teachers & students

	AGE	%	GENDER	%	EDUCATION	%	DESIGNATION	%	EXPERIENCE	%
Teacher	22-31	14.5%	Male	14.5%	Post grad	78.5%	Lecturer	75%	1-10	68%
	32-41	62%	Female	85.5%	Mphil	12.5%	Sr.Lecturer	17.5%	11-20	22.5%
	42-51	20%			PhD	7%	Reader	7.5%	21-30	8%
	52+	3.5%			Post Doc	2%			31+	1.5%
Student	18-19	42.5%	Male	40%	First year	44%				
	20-21	50%	Female	60%	Second year	28.5%				
	22-23	7.5%			Third year	27.5%				

Table 2: Correlation between PTE, GTE & Goals & Beliefs about Learning

	Performance goals	Mastery goals	Simple learning	Certain knowledge	Innate ability	Quick learning	Omniscient authority
PTE	-.13*	.08	.06	-.09	-.29**	.04	.15*
GTE	.13*	-.10	.01	-.03	.05	.06	-.14*

*-Significant at .05 level, ** significant at .01level.

Table3: Regression analysis between teacher efficacy & student motivation.

Variable	F	R
Performance goal	2.19	.06
Mastery goal	1.63	.04
Simple knowledge	.27	.01
Certain knowledge	.48	.01
Innate ability	5.05**	.12
Quick learning	.05	.12
Omniscient learning	.60	.02

"Voice Yourself To Save Yourself"

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Women have been discriminated against from the womb to the grave down the ages. They have been suppressed, oppressed, tortured and exploited in various ways. With so many women going out to work, sexual harassment at the workplace is a new form of exploitation that is rearing its ugly head today. Harassment constitutes one of the basic violence of an individual's rights. "Sexual Harassment" is an ambiguous term. While a sly touch, a suggestive gesture, or a lustful leer may be taken as sexual harassment for one woman, it may not be so for another, who, may, in fact, feel flattered at the attention showered on her. However there is no doubt that sexual harassment can be viewed as a form of violence against women, or as an economic compulsion.

Sexual harassment is harassment or unwelcome attention of a sexual nature. It includes a range of behavior from mild transgressions and annoyances to serious abuses, which can even involve forced sexual activity. Sexual harassment is considered a form of illegal discrimination in many countries, and is a form of abuse (sexual and psychological) and bullying.

It has been suggested that the term "sexual harassment" was coined in 1974 at Cornell University. However, it was the United States Supreme Court confirmation hearing of Clarence Thomas, and Anita Hill's testimony, that brought the issue to national attention in the U.S. For many businesses, preventing sexual harassment, and defending its managerial employees from sexual harassment charges, have become key goals of legal decision-making. In contrast, many scholars complain that sexual harassment in education remains a "forgotten secret," with educators and administrators refusing to admit the problem exists in their schools, or accept their legal and ethical responsibilities to deal with it.

The word sex is taboo even in our modern society. Generally it has been observed that people don't like to talk about certain issues of women like Puberty, Menstruation, Sex, Dowry, Abortion, etc and that is why certain issues have remained unasked, untalked and unsolved; which is responsible for growing indecent behaviour amongst the member of the society. Though it is also a well known truth that the victim of Sexual Harassment is not always women it can be men too but right now the centre of the study is women

After the incident of 31st December 2007 of J.W Marriot hotel where the star personalities and the people were molested, the need to talk about Sexual Harassment has aroused.

It is also a well known truth that women constitute almost half of the population, but one can see women are always ill-treated by the society from ages. Women have never uttered a word against this injustice, ill-treatment, and exploitation till the hard work done by the some of the social reformers, with the help of these reformers many problems have been eliminated from the society, but there is a need to create awareness amongst the member's of society.

Women's role has changed in a major form. From a simple house wife she has become a President of India. The journey of women has never been so easy. On every stage of her life, she has fought for the right of equality, but it is not a true reality of whole society. Though the number of working women is increasing in organized as well as in unorganized sector, but it has also increased many problem for them specially the problem of 'Sexual Harassment".

There has been always confusion regarding the clear-cut idea of what is sexual harassment? It has been always misunderstood with Violence and Rape so there is need to understand the concept of sexual harassment.

There are many problems faced by women in the society like

- Wife Battering
- Female Feticide
- Woes of Widows
- Low status of women
- Problem of illiteracy
- Violence against women
- Problem of single parent family
- Limited participation in politics
- Problem at work place etc.

One can say that Sexual harassment is one form of violence against women.

The clear concept of Sexual harassment can be understood with the help of jurisdiction idea of sexual harassment of India and of other countries.

India : Sexual harassment in India is termed "Eve teasing" and is described as: unwelcome sexual gesture or behaviour whether directly or indirectly as sexually coloured remarks; physical contact and advances; showing pornography; a demand or request for sexual favours; any other unwelcome physical, verbal/non-verbal conduct being sexual in nature. The critical factor is the unwelcomeness of the behaviour, thereby making the impact of such actions on the recipient more relevant rather than intent of the perpetrator.[1]

United Kingdom : The Discrimination Act of 1975, was modified to establish sexual harassment as a form of discrimination in 1986. It states that harassment occurs where there is unwanted conduct on the ground of a person's sex or unwanted conduct of a sexual nature and that conduct has the purpose or effect of violating a person's dignity, or of creating an intimidating, hostile, degrading, humiliating or offensive environment for them. If an employer treats someone less favourably because they have rejected, or submitted to, either form of harassment described above, this is also harassment. [2]

France : Article 222-33 of the French Criminal Code describes sexual harassment as, "The fact of harassing anyone using orders, threats or constraint, in order to obtain favors of a sexual nature, by a person abusing the authority that functions confer on him..." Moral harassment occurs when an employee is subjected to repeated acts (one is not enough) the aim or effect of which may result in a degradation (deterioration) of his conditions of employment that might undermine his rights and his dignity, affect his physical or mental health or jeopardize his professional future. Sexual as well as the moral harassment is recognized by the law.[3]

The problem of Sexual harassment is increasing in our day to day life, from school going young girls to aged women are facing this problem as it has reached in all spheres of life of the women.

Sexual Harassment can be divided in to two broad categories first one public and private. Public harassers are seductive or sexist attitudes towards colleagues, subordinates, students, etc. one can see such behaviour at public places like Garden, Road,Shopping Mall,Cinema Hall,Hotels etc.

1 www.wikipedia.com page-13

2 ibid page-12

3 ibid page-12

where as Private harassers carefully cultivate a restrained and respectable image on the surface, but when alone with their target, their behaviour changes completely. This can be observed at Offices, College, at Home (by- relatives)etc..again in this two broad categories one can see two kinds of Harassment they are Physical and Mental,

Physical Harassment involves a sly touch, a suggestive gesture, snatching duppata, forced kissing , or touching any parts of the body, where as Mental harassment is usually an indecent comments and gesture or signs.

There are many types of Sexual Harassment like

- Power Player
- Bully
- Opportunist
- Groper
- By the Gang
- Serial Harasser etc...

Lets study some of the common place where ususally one can face the problem of Harassment.

- Work Place
- College/ University
- Hospital, Road, Garden, etc
- Hotels

Sexual Harassment at Work Place : Sexual Harassment in the work place is a harsh reality. This is the case all over the world., almost all the counrties have made certain legislations for the protection of women.

In India in small organisation women are helpless in protecting themselves. Harassment is actually taking place in all sections which starts from the working women who work in unorganised sector like fisherwomen, construction site, 'coolie',even working maids in the homes to the corporate world where all highly elite class are working and meeting people for their own benefit.

The reason may be different for the harassment ,but truth is, this is taking place. Even the most popular and attractive field of "mass- media" ie. Films, T.V and modellingis not being spared from this. The harassment in this line it is known as "casting couch" where people take advantage of women in favour for the small role in Film or T.V. There are many cases that we read in news paper every day about the sexual harassmnet in working place.

The govt. of all nations including Indian govt. has taken some steps for the problem, but how

much it is effective is difficult to say because one needs to spread more awreness amongst the women.

Sexual Harassment at College and University : This is very common specially when the colleges are having co-education, harassment by the male professors and other fellowbeing is very common. It can be physical or verbal. Specially at college level one faces this problem when they are either very opportunistic or when they are below average, to pass with good score people with power do take advantage of young girls by calling them for extra lecture or by calling them out for some work etc. Thus at the college level one can see sexual harassment.

Cases of sexual harassment in college and unversities are reported in the press. As a preventive as well as curative measure, UGC- the highest academic body in India had long back asked all educational institution of our counrty to set up mechanismsto deal with sexual harassment complaints.

In general one can say that sexual harrasment takes place unders some circumstances as mentioned below:

- The harasser can be anyone, such as a supervisor, a client, a co-worker, a teacher or professor, a student, a friend, or a stranger.

- The victim does not have to be the person directly harassed but can be anyone who finds the behavior offensive and is affected by it.

- While adverse effects on the victim are common, this does not have to be the case for the behavior to be unlawful.

- The victim or the harasser can be male or female.

- The harasser does not necessarily have to be of the opposite sex.

- The harasser may be completely unaware that his or her behaviour is offensive or constitutes sexual harassment or may be completely unaware that his or her actions could be unlawful.

Common effects on the victims : Common professional, academic, financial, and social effects of sexual harassment:

- Decreased work or school performance; increased absenteeism

- Loss of job or career, loss of income

- Having to drop courses, change academic plans, or leave school

- Having one's personal life offered up for public scrutiny —the victim becomes the "accused," and his or her dress, lifestyle, and private life will often come under attack.

- Being objectified and humiliated by gossip

- Becoming publicly sexualized

- Defamation of character and reputation

- Loss of trust in environments similar to where the harassment occurred
- Loss of trust in the types of people that occupy similar positions as the harasser or their colleagues
- Extreme stress upon relationships with significant others, sometimes resulting in divorce; extreme stress on peer relationships, or relationships with colleagues
- Weakening of support network, or being ostracized from professional or academic circles (friends, colleagues, or family may distance themselves from the victim, or shun them altogether)

Some of the psychological and health effects that can occur in someone who has been sexually harassed: depression, anxiety and/or,sleeplessness and/or nightmares,shame and guilty, difficulty in concentrating ,eating diorders (weight loss or gain), feeling betrayed and/or violated, feeling angry, feeling powerless or out of control, increased blood pressure, loss of confidence and self esteem, withdrawal and isolation, overall loss of trust in people. They even try to attempt suicide at times.

The present scenario : If we have to see the true picutre then one can say that the situation of the society is going to be worse. Recently news channels carried out surveys which brought out some unusal facts. The IBN news channel on 24-25th Jan 08 carried out survey according to that :

53% Women are unsafe in Urban area where as

46% women are unsafe in Rural area

Smilarly according to the report of India T.V they carried out survey in the states of India ie. Delhi ,Chandighard, Pune on "Romance at work place" telecasted on 30th Jan 08 gives figure as following:-

For promotion

Delhi- 59%

Libral thinking of the youngsters

Chandigarh-57% Delhi-16%

There were other findings also like

56% Harassment starts from women

53% affects office work

34% are married women.

Preventive Measures : The women of today need to be brave as well as aggressive, this nature of her helps in avoiding issues and certain behaviour of others. The harassment also depends on how a women portrays and projects herself in the society, especially at her workplace.

What is needed is a social awareness of the equality between men and women in all spheres of life.

At workplace instead of a hostile environment, a pleasant environment will go a long way in

having healthy work culture and improving on the job relationship.

At the colleges and University level there should be women's cell to protect them from sexual exploitation.

Women should also take care by not wearing any revealing dress or by not behaving in a provocative manner.

There is a need to change the attitude of the people. The ' so what' attitude of the youngsters need to be tackled carefully by inculcating moral and values more strongly during the process of socialisation. Even schools and colleges should take active part in imaprting knowledge on sexual awareness.

Though the remedies by the Mumbai Govt. has already started, our new sheriff of Mumbai Ms. Indu Sahani has opened 24X 7 helpline for women in distress.

But all the help by others and govt. can be effective only if women starts helping her own selves by rasing their voice against the ill-tratment.

So **"VOICE YOURSELF TO SAVE YOURSELF"**

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Voluntary Organisations - The Need For Today

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Introduction : In all societies, at all times, people have been giving their best in the form of cash & kind & services for the welfare "the needy, the destitute , the handicapped & the victims of natural calamities". In the early days, religion & subsequently social & political factors have been the major motivating elements for voluntary services. However, whenever there has been a good cause & effective methods to motivate people to take to voluntary services the reservoir of voluntary effort has never dried. Indian history is replete with striking examples of noble voluntary effort. 'Madukari' (poor Brahmin boy supporting themselves in different households), 'Adheenans' (joint community effort to establish centres of learning & research with free boarding & loaging), Dharmashalas & Gurukuls are part of the heritage"[1] . However, as stated above, social work in the past was identified with the practice of charity which was enjoined by religion. It was the duty of those who were in a more fortunate position to assist those who were in need by mitigating their sufferings. This traditional view, however, did not encourage an organized programme of prevention & treatment of problems of the handicapped like the sick, the destitute , the dependant & the delinquent.

VOLUNTARY WORK DURING BRITISH RULE : During the 18th C a new era in social work among voluntary organizations & voluntary social workers started with the impact of Western civilization. As pointed out by Sir Chowdhury "The distinguishing characteristics of voluntary work in India from 1747 to 1947 had been that voluntary work started from a religious base & was influenced by the ideas rather than the form of Western civilization & had for its watchword 'evolution' & not 'revolution'. Change was sought not as an innovation but as a return & restoration to the days of our past history". [2]

During the first decade of the 20th C, a kind of rationalistic humanistic tradition got developed in the field of voluntary service. Not only that such tradition did not develop on a

[1] Chowdhury, D. Paul, "Historical Development & Problems of Voluntary Agencies", Social Welfare, May 1969, Pg. 6.

religious basis, but its leaders argued their case for solution of social problems on the basis of facts – a rational & scientific approach to the solution of social problems. It may, however, be pointed out that such a tradition, since it was strongly intellectual, could not expect to gain mass appeal & was limited to newspaper reading intelligentsia. The Servants of Indian society started by Gokhale in 1905 & Servants of People Society started by Lala Lajpat Rai in the north were manifestations of such a tradition.

After independence the voluntary agencies had to assume a new role in a changing context of social work & the functions of a 'Welfare State'.

Who Is A Voluntary Worker And What Is Voluntary Organisation : As regards 'a voluntary worker' Lord Beveridge points out that a voluntary worker is someone who gave unpaid service to a good cause & the group which was formed to run this good cause cam to be known as a voluntary organization. [3] He further adds that in recent years there has been a significant shift of meaning in these concepts. Nowadays many of the most active voluntary organizations are staffed entirely by highly trained & fairly well paid professional workers. A 'voluntary' organization, properly speaking, is an organization which , whether its workers are paid or unpaid, is initiated & governed by its own members without external control. But the term voluntary action means that the agency undertaking it has a will & a life of its own. As defined by the National Council of Social Service. "A voluntary social

service is interpreted generally to be an organization & activities of the self –governing body of people, who have joined together voluntarily to study or act for the betterment of the community". [4]

A Voluntary Association or union is also sometimes called an voluntary organisaiotn, unincorporated association or just an association – is a group of individuals who voluntarily enter into an agreement to form body / or organization to accomplish a purpose.

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[2] Chowdary, D. Paul, "Historical Development & Problems of Voluntary Agencies", Social Welfare, May 1969. Pg. 7.

Here it may be useful to distinguish between 'Social Service' & 'Voluntary Service'. Anything done by the state or under its authority e.g. social insurance may be called social service. However, the state cannot see to the rendering of all the services that are needed to make a good society. Voluntary services are those which are offered by individual citizens to supplement what is done as social service by the state. [5]

Motives And Conditions Of Voluntary Action : The voluntary action for social advancement is generally inspired by 2 main motives. Mutual Aid & Philanthrophy.

The first motive has its origin in a sense of ones own need for security against misfortune & realization that since one's fellows have the same need, by undertaking to help one another all may help themselves. This motive may give rise to organizations in the form of friendly societies, co-operative societies, housing societies etc. The philanthropic motive – desire by one's personal action to make life happier for others has led to the development of an immense variety of institutions & societies.

The pioneers of voluntary action may be either politicians or non-politicians or they may be both. Lord Beveridge, discussing the background of pioneers in the field of voluntary action, points out three other significant things : -

- First, they mostly come from the middle class, that is to say, people who have towork for a living but do not as a rule work under direction of another or to fixed hours.
- Second, there is the religious motive which urges them to undertake such tasks.
- Third, they have the need for material resources to put new ideas into practice, some of the pioneers had fortunes of their own, others had the fortunes of their friends at call.

Change In Social Structure And Voluntary Action : With the introduction of new technology and imposition of direct taxes the social

3. Beveridge Lord – Voluntary Action – A Report on Methods of Social Advance, 1948. structure of the modern society has changed. There is more leisure, on an average, for most people today than was in pre-industrial stage. And this leisure is more widely distributed in small parcels. So there is the problem of the good use of leisure & there is also the problem of obtaining from the many the voluntary service which used to come before from some of the few & without which a good society cannot be made.

In face of these changes philanthropy has shown its strength of being able perpetually to take new forms. The Charity Organization Society has passed over to Family Welfare. Within this century entirely new organizations have arisen, such as the Boy Scouts & Girls Guides, Women's Institutes, the Workers Educational Association, the National Institutes, the Workers Educational Association, the National Council of Social Service , Training Colleges for the Disabled etc. [6]

It is a fact that with the development of the concept of Welfare State the state will seek to do more for the citizens in future than it did in the past, whatever the political colour of the government. The state has undertaken to see that all children get education irrespective of the means of their parents, to ensure minimum income to meet basic needs & freedom from avoidable disease of free treatment for ailments etc.

Voluntary Work In The Post- Independence Period : With the historical background of the growth of the voluntary efforts in India during the British rule the post-independence period gave a very important place to voluntary action in the development of social welfare services in the country. The chief objective of planned development has been to mobilize the total material & human resources in order to improve the socio-economic conditions of the people to the maximum extent. Therefore, as a policy, reliance was laid on the voluntary organizations for providing social welfare services to the needy & the vulnerable sections of the community. In order to promote & foster voluntary effort in the country, a new experiment was made in Social Welfare Administration by the creation of the Central Social Welfare Board as an organization constituted primarily of the voluntary workers

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4. The National Council of Social Service, Voluntary Social Services, London – 1957. to help the voluntary organizations in the development of their programmes & services through financial & technical assistance.

Another landmark in this field has been the creation of the Central Institute of Research & Training in Public Co-operation which is responsible for undertaking orientation & training programmes for voluntary & paid workers of voluntary agencies & undertake research studies in the field of voluntary action.

New Fields Of Voluntary Action : Voluntary action sprang in the field of education, social security in the form of friendly societies, homes for destitutes, the disabled etc. Some of these functions have been taken up by the state for their heavy financial responsibility & other reasons but new needs have grown up with industrialization & urbanization & some of these can be best met by the voluntary organizations for certain reasons. E.g. Even if we give sufficient income to an old man he will need proper medical care, leisure, proper housing, special occupation & company.

Similarly in the case of children who are parentless or who cannot be protected by their parents because of uncongenial environments, their protection is foster homes, children's homes or some advice through family welfare services will be essential. Some of this work can be done by public agencies but it is often asserted that the services offered by public agencies are inferior, less efficient & lack the human touch. The voluntary organizations generally represent the sincere & general desire of their founders to do good to those in special need.

Voluntary Organisations – Their Present Position : The Working Group on Administrative Machinery for Welfare Programmes set up by the Planning Commission States that the present position of voluntary organizations observes that the sphere of social welfare is still very largely the domain of voluntary workers & voluntary organizations. They constitute the kingpin of the machinery for the implementation of welfare programme. No complete or reliable data are available about the total number of voluntary

5. Madan . G.R., Indian Social Problems, Vol. – I , 6th Edition, New Delhi, 2006. organizations in the country but about 5,000 are known to be receiving grants from the Central Social Welfare Board & a much larger number of probably functioning with larger number is probably functioning with their own resources derived from religious & charitable organizations, private donations & gifts etc. In their aims & ideals, quality of personnel & standard of services, voluntary organizations are known to show wide variations.

The level at which these organizations function & the range of their activities also vary, some are all India organizations concerned with a wide range of activities, others are at the districb or sub-

district level. There is similarly a wide range of variation in regard to the resources at the disposal of these organizations. Except for those voluntary organizations which are receiving grants-in-aid & are required to comply with certain conditions of grant or those which are licensed under law for running orphanages & women's homes etc. There seems to be no means at present of obtaining a continuous flow of information about the activities of voluntary organizations keeping a tab on their work & information their activities. [7]

Problems Of Social Welfare Agencies : There are a multiplicity of organizations working in the some areas & in identical & similar fields with the result that there is a considerable duplication & consequent waste of resources. Besides the quality of services provided by these agencies is rather poor. The reasons are lack of finances, employment of untrained personnel, no clear cut demarcation of functions between the voluntary & paid staff & lack of proper equipment & building. Although the problems of public & private social welfare agencies are almost the same i.e. :- of planning, organizing, staffing, directing, co-ordinating, reporting & budgeting – yet the problems of voluntary organizations can be discussed as under : -

1) **Programme Activities : -** The scope of voluntary organizations to organize welfare programmes is very wide. They can cover all types of activities which are in the nature of palliative, rehabilitation or protective activities for all types of groups. These may be agencies for 6. Madan G.R. , Indian Social Problems, Vol. I , 6th Edition, New Delhi, 2006, Pg. 399 the welfare of children, youth, women, old persons etc. or for the welfare of the physically, mentally or emotionally handicapped, for family welfare services or for rural & urban communities.

The voluntary workers can assist the agencies in many ways. Some people may donate money while others may give their free time for service whether as members of the managing committee, as administrators or may help in welfare, recreational, cultural, educational or some other activity to supplement the services of the paid staff.

The programmes are to be organized according to the felt needs of the people. There should be adequate material resources, equipment, personnel etc. to organize the programmes.

2) **Financial Resources & Regulation : -** Charity has always held a high & respected place in the cultural heritage of India. The basis of this charity in the past has been charity raised from a few wealthy people & government assistance has been negligible. But at times donors dictate their own terms for using the money for specific purposes or meeting the needs of a particular community. Moreover religious forces behind charity are weakening. Private resources are drying up due to high taxation & more & more means of production are going into the hands of the state. It cannot be behind that government grants have increased, yet some funds are to be raised through voluntary contributions.

There are some programmes for which people would like to give more than for others. People may give money for war victims, for animals & then for children. Similarly, it is much easier to get money for crippled children than to get money for crippled adults. It is particularly difficult to get money for administrative expenditure, yet without such expenditure the voluntary agencies cannot be well managed. These contribution may be in the form of donations, subscriptions, income from fixed assets,

sale proceeds, special campaigns, donations in kind, lotteries & shows.

7. Madan G.R. , Indian Social Problems, Vol. I , 6th Edition, New Delhi – 2006, Pg. 402

3) **Personnel :** Proper staff is a very important tool of administration. This is particularly true about social work which has been accepted as a profession. Since the agency need technically trained personnel for running various welfare programmes on proper basis, it needs to recruit suitably trained staff with aptitude for social work.

4) **Co-ordination :** It means adjustment, harmony & co-operation to achieve certain ends. The co-ordination within the agency means : -

- Co-ordination between various departments of the agency.
- Co-ordination between various staff members of the agency.
- Co-ordination between various sub-committees of the board &
- Co-ordination between the board & the staff.

Co-ordination between agencies working in the community is of two types.

a. Functional & **b.** geographical

In the first case one agency supervises & co-ordinates the work of other agencies in the same field like the Indian Council for Child Welfare, the All India Women's Conference. These agencies co-ordinate the work of the state branches & a state branch in turn co-ordinates the work of district units in any definite field say, Child Welfare or Women's Welfare.

This co-ordination again is of two kinds : - Coordination among the regularly constituted branches of an agency dealing with a specific activity Eg. Women's Welfare activities dealt with by the All India Women's Conference. Or there may be co-ordination among the units which are affiliated to a coordinating council for a particular purpose.

There is a need to have co-ordination among all the welfare agencies in one community, so that the existence of one agency is helpful to another in making its programme more useful to the community. E.g. : A home for children may get the service of a dispensary or a hospital in the neighbourhood instead of organizing medical services for the inmates. Similarly a Home for unmarried mothers could utilize a foundling home in the community for placing children.

Future of voluntary Organisations - I am of the belief that the future of voluntary organizations rest entirely on the shoulders of a good leader. B.H. Mehta, in an address to the seminar on Social Administration in Developing Countries had quoted :

"In a country like India, there may be 10,000 or 20,000 such persons who could be described as apex leaders. They should have inside them what we in India call 'dard' or the 'ache'....."

The philanthropic motive, time & again , is seen breaking in on official routine, unveiling evils, finding fresh channels for services, getting things done that would not be done for pay. In the face of economic, social & political changes philanthropy has shown its strength of being able to take new forms.

There are always new horizons opening before voluntary effort. In order to deal with the complex conditions of modern life there is far wider scope for collective action, statutory & voluntary. Voluntary action is experimental, flexible, progressive. It can adjust more easily than the statutory authority, its machinery & methods to deal with changing conditions & with diversity of cases. This capacity for experiment for trial & error is one of the most valuable quantities in community life. Voluntary action has not only frequently pioneered the \way for state action. In many cases voluntary organizations continue to provide a valuable supplementary agency, with the full consent & co-operation of the statutory authority.

The 20th C gives us abundant evidence of this in the fields of education, public health, moral

welfare & in the many spheres of social assistance where personal attention & good casework are essential.

Also establishment of 'community chests' in larger cities will be of great help. They are co-operative agencies by citizens to raise money through the community & distribute it accordingly for the welfare of the entire society. Hence it is a felt need of the society today, to have more of these Voluntary Organization for the welfare of the individual & the entire society at large.

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सामाजिक सम्बन्धों का परिवर्तित स्वरुप

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समाज की अवधारणा अत्यन्त व्यापक है । किन्तु समाजशास्त्रीय दृष्टि से देखें तो समाज का मूल आधार सामाजिक सम्बन्ध हैं । मैकाइवर और पेज के शब्दों मे कहें तो समाज सामाजिक सम्बन्धों का जाल है। इस अर्थ में यदि सामाजिक सम्बन्धों के इस ताने बाने में कोई भी परिवर्तन आता है, तो समाज में परिवर्तन अवश्यम्भावी है। समाज की मूल इकाई व्यक्ति है और व्यक्ति परिवार में निवास करता है। इस अर्थ में परिवार समाज की अत्यन्त महत्वपूर्ण संस्था है। परिवार में बच्चे का समाजीकरण होता है और बच्चे ही आगे चलकर समाज का निर्माण करते हैं । नवीन समाज कैसे होगा ? यह बहुत कुछ इस पर निर्भर करता है कि प्राचीन समाज ने अपनी पीढ़ी का समाजीकरण किस प्रकार किया है। यह सारी बातें आज के युग में प्रासंगिक है क्योंकि हमें यह विचार करना आवश्यक हो गया है कि जिस प्रकार हम अपनी नई पीढ़ी को पुष्पित, पल्लवित कर रहै हैं। वह आगे चलकर किस प्रकार के समाज को जन्म देगी ?

किसी भी समाज के नैतिक मूल्य समाज का आधार होते हैं। समाज का स्वरुप कैसा होगा? यह बहुत कुछ वहाँ पाये जाने वाले नैतिक मूल्यों और प्रतिमानों निर्भर करता है। भारतीय समाज प्रारंभ से ही आदर्शात्मक समाज रहा है । भारतीय संस्कृति अपने सदस्यों को विश्व-बंधुत्व, आचार, परोपकार और करुणा का भाव सिखाती आई है। किन्तु आज एक-एक करके हमारे नैतिक मूल्यों की धज्जियाँ उड़ती जा रही है। जहाँ वसुधैव कुटुंम्बकम् में पूरी पृथ्वी को एक परिवार में तब्दील करने की बात कही गई थी। वहीं आज भूमंडलीकरण के इस दौर में मोबाईल और इंटरनेट के माध्यम से संपूर्ण विश्व से तो हम जुड़ गये हैं। लेकिन यह जुड़ना भी कैसा जुड़ना है? जब हम अपने पड़ोसी, सहकर्मी, सहयात्री और पारिवारिक सदस्यों के दुःख-दर्द से दूर अपने मोबाईल या लैपटॉप पर हजारों मील दूर बैठे व्यक्ति से सम्बन्ध बनाने में व्यस्त हैं और आमतौर पर यह दूर का सम्बन्ध भी विशुध्द व्यावसायिक ही होताहै, जो हमारे विश्व-बन्धुत्व की भावना से कोसों दूर है। व्यावसायिक सम्बन्ध बनाने में कोई दोष नहीं। पर यह सम्बन्ध जब सभी भावनात्मक सम्बन्धों पर हावी होने लगता है, तब यह जरुर प्रश्नचिन्ह बन जाता है। वैचारिक सम्बन्ध चाहे कितने भी हों। किन्तु समाज का अस्तित्व उन सम्बन्धों पर टिका हुआ है, जो साथ रहते हैं और जिनमें भावनायें होती हैं। आज हम दुनिया के किसी भी कोने में बैठे हुये व्यक्ति से क्षणभर में बातचीत कर सकते हैं, साथ ही मैत्री या व्यावसायिक सम्बन्ध स्थापित कर सकते हैं किंतु सामान्यतः अपने पड़ोसी या सहकर्मी से अनजान रहते हैं। आधुनिक समाजशास्त्रियों ने इसे अफेक्टिव न्यूट्रलिटी की संज्ञा दी है। यह भावनात्मक तटस्थता अनेक रूपों में सामने आई है।

आज महानगरों में घर न रहकर सराय जैसा हो गया है। जहाँ दिन भर काम करने के बाद इंसान आकर अपनी थकान उतारता है। आमतौर पर जहाँ पति-पत्नी दोनों कामकाजी हैं, उन परिवारों में साथ मिलता नहीं, शाम को भी या तो माता-पिता अपने घरेलू कार्यो में व्यस्त हैं या टी.वी. देखकर मनोरंजन करते हैं। टेलिविजन आजकल कैसा मनोरंजन परोस रहा है, हम सभी जानते हैं। बच्चों को कम उम्र में ही बड़ा करने में टेलिविजन का बहुत योगदान है। टी.वी. पर दिखाये जाने वाले सीरियल अनेकों नकारात्मक संदेश देते हैं, जो बच्चे के मस्तिष्क पर बहुत बुरा प्रभाव डालते हैं। भौतिकवाद, छल-छद्म, कपट, झूठ अनैतिक सम्बन्ध धारावाहिकों में प्रमुख रुप से दिखाये जाते हैं। बच्चा यही सब देखता है, सीखता है और अनजाने में उसके व्यक्तित्व में ये सारे तत्व उतरने लगते हैं.

हमारी संस्कृति में कहा गया है, आचारः परमों धर्मः पर आज हमारे समाज में चहुँओर जो वातावरण व्याप्त है, वह बच्चे को सिखाता है, बाप बड़ा ना भैय्या, सबसे बड़ा रुपय्या बच्चा अपने माता-पिता को भी धन के लिए अपने सभी

पारिवारिक और सामाजिक कर्तव्यों की बलि देते हुए देखता है। साथ ही माता-पिता बच्चे को उसी क्षेत्र में कैरियर बनाने के लिए प्रेरित करते हैं, जहाँ अधिकाधिक धन-प्राप्ति संभव हो। ऐसी स्थिति में बच्चा यदि धन को ही सर्वश्रेष्ठ मानने लगता है, तो इसमें उसका क्या दोष?

आज का महानगरीय व्यक्ति अपने व्यावसायिक कर्तव्यों के प्रति इतना अधिक समर्पित होने लगा है कि वह अपने पारिवारिक दायित्वों की अपेक्षा करने लगा है। जब भारतीय समाज में संयुक्त परिवारों की प्रधानता थी, तब व्यक्ति का अपने कार्यक्षेत्र में पूर्णतः समर्पित होना बहुत अधिक प्रभाव नहीं डालता था। क्योंकि तब परिवार के अन्य ढेरों सदस्य उसकी कमी की काफी कुछ भरपाई कर देते थे। विशेषतः छोटे बच्चे कई बार अपने माता-पिता की अपेक्षा दादा-दादी या बुआ-चाचा के अधिक करीब होते थे। ये नजदीकियाँ आगे चलकर बच्चे की सामाजिकता को बढ़ाने में योग देती थी । किन्तु आज परिस्थितियाँ पूर्णतः भिन्न हैं एकाकी परिवारों के बच्चे माता-पिता के अतिरिक्त अन्य सम्बन्धियों से वाकई दूर का सम्बन्ध ही समझते हैं। जनसंख्या विस्फोट के इस दौर में शिक्षित वर्ग एक संतान का हिमायती है, जो जनसंख्या के दृष्टिकोण से तो उत्तम है, पर सामाजिकता की दृष्टि से नहीं। वस्तुतः इस समस्या का हल यह नहीं है कि प्रत्येक परिवार में दो-तीन बच्चे हों। बल्कि यह है कि परिवार में भले एक ही बच्चा हो किन्तु उसके चचेरे, ममेरे, फुफेरे भाई-बहनों से उनके घनिष्ठ सम्बन्ध हों पर आज की व्यस्त दिनचर्या में किसके पास इतना समय है कि वह अपने रिश्तेदारों के साथ-साथ बिताये। आमतौर पर लोगों का जवाब होता है कि अपने घर वालों के लिए तो समय नहीं है, दूसरों के लिए कहाँ से समय निकालें।

मेरी आपत्ति इसी बात पर है जब अपने प्रत्येक जरुरी कार्य के लिए हमारे पास समय है तो अपने बच्चे को सामाजिकता का पाठ पढ़ाने के लिए क्यों नहीं? क्योंकि शायद हम इसे गैरजरुरी समझते हैं। हम यह क्यूँ नहीं समझ पाते कि अगर हमने समाजीकरण की प्रक्रिया में बच्चों को परिवार तथा रिश्तों का महत्व नहीं समझाया, तो आगे चलकर हमारी यह नवीन पीढ़ी जब जवान होगी और समाज की जिम्मेदार नागरिक बनेगी। तब हमारे समाज का स्वरुप कैसा होगा? क्या हम अपने समाज को पश्चिमी समाज के सदृश बनाना चाहते हैं? जहाँ बच्चों के पालन-पोषण का कार्य पूर्ण-रूपेण क्रेच और डे केयर जैसी संस्थाओं ने ग्रहण कर लिया है । और जिसका परिणाम यह हुआ है कि बच्चे को अपने माता-पिता से बहुत कम लगाव होता है। साथ ही माता-पिता बच्चों को समय न दे पाने से उपजी हीन भावना के कारण बच्चों को खिलौनों और अन्य भौतिक सामग्री से लाद दिया करते हैं। माता-पिता का यह अतिरिक्त प्रेम बच्चे में उनके प्रति प्रेम नहीं जगाता। बल्कि भौतिक वस्तुओं के प्रति मोह और गैरजरुरती सामानों की खरीददारी की प्रवृत्ती जगाता है। साथ ही प्रेम प्रदर्शित करने का यह तरीका उन्हें जाने-अनजाने रुप में यह संदेश भी देता है कि रिश्तों को समय न दे पाने का विकल्प भौतिक वस्तुओं के रुप में मौजूद है। अर्थात वे भी वृद्धवस्था में माता-पिता को ओल्ड एज होम भेजकर मात्र कुछ रुपये खर्चकर कर्तव्यों की इतिश्री कर सकते हैं।

यह सारी प्रवृत्तियाँ हम भारत में भी आसानी से देख सकते हैं । दुःख और चिन्ता की बात यह है कि पश्चिमी समाज जिन मूल्यों से त्रस्त है। जिन्हें दूर करने की तरकीबें सोच रहा है, हम भारतीय उसे बड़ी खुशी से अपना रहे हैं। अगर यही स्थिति बरकरार रही, तो वह दिन दूर नहीं जब भारत में भी पारिवारिक संकट की स्थिति पैदा हो जायेगी।

उपर्युक्त समस्त विश्लेषण का उद्देश्य हमें यह सोचने के लिए विवश करता है कि हम अपने बच्चों को जो सिखा रहै हैं, उसके आधार पर नई पीढ़ी कैसे समाज का निर्माण करेगी? अगर वे धन-प्राप्ति के लिए गलत, सही सभी हथकंडे अपनायेंगे तो हम उन्हें क्या कहकर रोकेंगे? क्योंकि हमने ही उन्हें सिखाया है कि धन ही सर्वोच्च सत्ता है। अगर वे अनैतिक सम्बन्ध बनायेंगे तो हमने ही टी.वी. पर उनके साथ ऐसे सम्बन्ध देखकर अपना मंनोरंजन किया है और कभी नहीं कहा कि यह गलत है। जब आज हमें अपने काम से उनके लिए फुरसत नहीं है तो कल उन्हें हमारे लिए समय भला क्यों होने लगा? हिन्दी में एक कहावत है कि-

सो अगर हम अपने बच्चों को समाज का सभ्य और सुसंस्कृत नागरिक बनाना चाहते हैं, तो स्वयं में वे सारे गुण समाहित करने पड़ेंगे, जिनकी हम उनसे अपेक्षा करते हैं। किसी भी बड़े उद्देश्य की शुरुआत एक इकाई से ही होती है। अगर हमने इस नेक काम की शुरुआत कर दी तो हमारा साथ देने वाले बहुत से लोग मिल जायेंगे और हमारी नई पीढ़ी एक उत्तम समाज की रचना करने में सक्षम होगी ।

Civil Society, State And Nandigram

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Civil Society – a word which comes back again and again in our recent history of last two decades attracts a lot of interest in Indian academia. This return of civil society emerged mostly during mass protest against the Soviet rule in Eastern Europe. There the history witnessed how mass civil protest broke the oppressive political system. If anyone tries to find out the source of such return of civil society s/he would see that for ever there is an expression among common people to bring back humanity keeping aside the mere party politics. Civil society tries to go above such politico-social limitations. This paper attempts to find out how of late Nandigram played an important role in looking back to the relation of civil society and the State. The first part of the paper explains the emergence of the concept of civil society and the state and later part would deal briefly the role of Nandigram which showed the relation between civil society and the state recently.

Concept of Civil Society : Civil society is quite an old idea originated in Aristotle's (384-322 B.C.) 'Koinenia Politic' which translated into Latin is 'Sosoetus Civilis'. This idea promoted that there is no difference at all between civil society and the state. Civil society meant at that point of time a group which is socially cohesive. Gradually the concept became complex over the years. There were three schools of thought that have influence in shaping the debate of civil society and state.

John Locke (1632-1704), a British philosopher emphasized on trust in the idea of the state. He advocated the existence of trust between the citizens and the ruler community at one side while there would be a trust on the respective religion as the source of ethical side of civil society. It is very important at this point to mention that there was no recognition of rights of atheists within the society.

The Scottish philosophers advocated the concept of civil society as secular body for the first time in world history. They had explained the structure which fulfilled the necessity of people irrespective of religion as the state. Now to maintain a balance between the different pressures around such fulfilment of necessities of public life, judiciary, laws, political power structure and market economy emerged. However, this system did not specify that the exchange of money and goods to fulfil the necessities of public itself is the main foundation of the state.

Adam Smith (1723-1790), who is the chief patron of this school of thought, said that if market plays the correct role in fulfilling the necessities of public life then only a free atmosphere could emerge within the society. He explained it as a situation where people do not have to be tied with limited atmosphere comprising out of 'blood relation' or 'patron-follower' type and would get a chance to go beyond individualistic areas to meet people and minds unknown. This would ultimately result according to him in an openness of mind. Hence, such a society not only speaks about a market oriented collective but an ethical grounding is also reflected.

French political thinker Montesquieu (1689-1755) said that the free exchange among the citizens of market oriented society which would give them recognition as valuable citizens would play a natural barrier against the excess of the state automatically. According to him, the state is nothing but a structure made up of people themselves and hence, common people can change their political nomination and here lies the key in keeping balance in the society. He added that supporting a particular political system to create a structure called state does not mean that people would continue their support to such system for ever. They may withdraw the support if required at any point of time. To understand this truth and accept this creates a situation where a free mind would emerge.

The contribution of G.W.F. Hegel (1770-1831) is very significant in formation of concept of the civil society. He was the first person who delineated the civil society from the state. He explained the

civil society as a space connecting the human being with the state beyond the periphery family. He never accepted the civil society as politically inclined. He saw the civil society wh comes out from the structure of family and connects himself/ herself with the state as a citiz have critiqued such explanation of Hegel as the criticism to the individualism which often su isolation. On the other hand, post- modernists explain Hegel's concept of civil society as the of the emergence of modern individualism within the purview of civil society.

According to Hegel, civil society emerged not only to cater to the necessities of publi through the recognition of acceptance of each other between the two. This society does because someone imposes the structure on them but because of exchange of neighbours to the social lives together. This very concept of self-control became the foundation of the stat had talked about the debate between civil society and the state while he explained that the to control the struggle between welfare of all and individualistic interest in a society lies legislation of the state and civil debate around that.

Karl Marx (1818-1883) did not hold the concept of civil society in such an elevated p According to him civil society is a space where the power hungry, capitalists would mix and ex to accelerate the profit for themselves. He talked about an ideal society where people can co of the cocoon of individualistic interest and attain a position where they can think of pu encompassing social interest. According to him, practically speaking, the civil society existing a goes against such idealistic way and pushes the citizen more towards the individualism.

Marx says that the inclination to the individual interest only steers the ethical supp oppressive power of the state. He opined that when the people would be able to grow beyon mere individual interest by attaining the properly developed political self, the civil society and the both would turned out to be obsolete.

The expression of Marx found out an echo in the explanation of Ant Gramsci (1891- 1937). He said that the relation between civil society and power of the state can be understood from only a perspective of oppression. He advocated the perspective of 'hegem He opined that when people accept the rule of a particular group or the state, they do accept ethical right of such ruling concept of the state. Collectively people accept the ruling of the state clear understanding works for this acceptance that such situation is the best possible option for benefits of the society. He emphasised that this is the way the civil society plays an important in the making of the state.

Nandigram and its Significance : The chemical hub at Nandigram proposal required 10, Acres of land while 52 percent of the population of that area is dependent on agriculture alo Demographically Nandigram has 32 percent Muslim population.

Against this situational background, the people of Nandigram got divided in two camps whe the one clearly inclined to the political party which holds the power at the state and the other for a group which vehemently fought against that power. Almost eight months period of campaign protests, violent demonstrations, police shooting, street fights and killing resulted in abandonment the proposal at present. The most conspicuous of all is the protest march 14th March 2007 of peop themselves from rank and file spontaneously against these killings at the heart of Kolkata, the capita of the state, to show the solidarity among citizens themselves. The presence of people from all walk of life in that peace march (many of whom are the ardent supporter of the ruling community for las thirty years) without being politically mobilized sent a very important message to the ruling community of the state and forced to take action. Here the civil society reached beyond its 'private self' and showed the strength of 'public self' for the first time. The march was in protest against the State endorsed operation of brutality unleashed by the CPM cadres and musclemen in Nandigram leading to gang rape, arson, killings, burnt homes, capturing houses rendered thousands of villagers homeless. The political leaders were sternly asked to stay off from this march. Hence, the leaders from Trinamul congress, Congress, the Socialist Unity Centre of India (SUCI) and even Left front partner in government Revolutionary Socialist Party (RSP) kept themselves away from this march, giving the

people's sentiment a respect.

The march was led by filmmakers Mrinal Sen, Aparna Sen, Rituparno Ghosh, Gautam Ghosh, poet Sankho Ghosh, Jay Goswami, Utpal Kumar Basu, writer Mahasweta Devi, singer Usha Utthup, stage personalities Saoli Mitra, Bibhas Chakrabarty, playwright Badal Sarkar, painters Jogen Chaudhury and Subhaprasanno, Scientists from Saha Institute of Nuclear Physics and other science establishments, social scientist Partho Chattopadhyay, historian Gautam Bhadra and many academicians and students from Calcutta University and Jadavpur University., NGO workers and ordinary citizens came in tens of thousands. Here the space vacated by political parties filled by the civil society in true sense and a spectrum of individuals across West Bengal's mainstream intelligentsia and cultural milieu. Kolkata had not witnessed such mass upsurge against the ruling CPM (read the State) regime from almost three decades.

The silent rally began from College Square in front of Calcutta University and ended at Esplanade East, the heart of city, where the protesters were welcomed by noted social activist Medha Patkar. Although, the soul purpose of this silent rally was to record the disagreement with the ruling party's undemocratic use of organized violence backed by State administration, by barring all the other political parties from taking part in this rally the civil society of West Bengal has sent a message to the entire political establishment. The unique part of it that the people who even inherited the Left legacy joined the march wilfully to prove that they come out from the cocoon of political inclination and become true member of civil society who abhors such mess.

Hence, the division of civil society and political society is questioned once again and hopefully indicates that the change would come in the way of civil society would like to achieve only.

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Time Utilization Pattern Of Rural Women In Dairy Farming

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Dairy cattle rearing is an integral part of Indian culture. Perhaps nowhere in the world , the cattle are looked upon with such regard and reverence as here in India. This attitude was rooted in the past. This in itself is an evidence that our sages had long before realized the value of cattle wealth than anybody else in any other land.

In India, a large proportion of the population is vegetarion, to whom milk and milk products constitute the only source of animal protein. The production and utilization of cattle manure would be of no small asset to our country.

There Is a considerable evidence to show that livestock and management related activities still continue to be predominantly rural women's responsibility and domain. To carry out these activities in a proper manner, time acts as an important guide for rural women.In the past , the scarcity aspect of this resource was not felt. In the recent years with the advent of economical, technological and social development,people have started recognise it's existence as a scarce resources(Dhesi and Sandhu,1975). It acts as a guide to help women to carry out the days work and it's distribution in proper manner. Besides time is one resource which gives us an important clue about the position of our women.

Dairy farming is one area in which women have yet to develop better skills. Therefore, any livestock farming system must give specific attention to women's time – utilization pattern in these areas. Also the identification and introduction of need based technologies aimed at increasing the livestock production should be done, which would elicit effective participation and they can be duly compensated with economic benefits and independent handling of the dairy farming.

With this view in mind the study was undertaken with the following specific objectives:

1. To study the time utilization pattern of rural women in dairy farming.

2. To find out the factors affecting the time utilization pattern.

3. To identify the appropriate technology for dairy production for women clientale.

The study was conducted in Hisar District of Haryana State.TwoBlocks, Block-I and Block-II were randomely selected and out of these two Blocks, two villages namely Gangwa and Rawalwas Khurd were selected by simple random technique. Fifty families from each of the two villages were randomely selected. So a total of 100 respondents were taken for the study. The personal, social, economic and communication variables formed the independent variablesof the study. The time – utilization pattern, factors affecting the time utilization pattern and the identification of appropriate technologies for rural women were the dependent variables which constituted the study.

The important findings of the study are as follows:

1. Personal profile of the respondents : The majority of the respondents were from middle age group (25-50 years), illiterate, having low family educational status, belonging to nuclear families with medium family size, having 1 to 3 children, belonging to middle and low caste, and were not

members of any social organisation of the village. These women had low innovation proneness with regard to economic variables, most of the respondents had low socio-economic status, high economic motivation, large herd size, having marginal and high landholding, were having cultivation as their main occupation. Among the various communication variables majority of the respondents had low scores in extension contact,mass media exposure, outside urban contact and cosmopoliteness.

2. Extent of involvement of rural women in various dairy farming activities : It was found that involvement of rural women was maximum in milk processing, preparation of concentrate and distribution of fodder to the animals.

However,their involvement was comparatively low in activities like (a) electric fodder chaffing (b) manual fodder chaffing and (c) grooming and bathing of animals.

It was also found that they were not involved in following activities (a) delivery of raw milk to nearby dairy and milk vendor (b) selling of the animal products (c) keeping the milk records (d) bringing dung to biogas plants and wet cleaning of the animal sheds.

When weekly ,forthnightly,monthly,yearly,emergency and miscellaneous activities were considered together it was found that their involvement was maximum in storage of hay,which was followed by prepration of bitora . These were both yearly activities.

Their involvement was negligible in activities like washing of cattles,control of parasites,calf birth,care of sick animals and breeding of the animals.

Rural women were not involved in activities like scrubbing and cleaning of drinking water troughs, forthnightly prepration of concentrate,white washing of animal sheds,keeping records of any type,vaccination and dehorning of animals.

3. Time –use analysis of rural women in dairy farming activities : Study revealed that rural women spent 1280 hours 33 minutes per year in dairy farming.

It was observed that on an average rural women spent 3 hours 26 minutes daily in dairy farming. She spent maximum time in fodder harvesting, collection and transportation (57.18 minutes),milking (29.54 min) followed by fodder chaffing (22.09 minutes). It was further noted that she spent 1254 hours 22 minutes per year in daily dairy farming.

She spent a total of 8 hours 40 minutes per year in two yearly activities of storage of hay and preparation of bitora. In storage of hay she spent 3 hours 12 minutes and in preparation of bitora she spent 5 hours 27 minutes.

4. Relationship between independent variables and time use pattern of rural women in dairy farming activities : It was noted that age was negatively correlated with six activities,viz. Fodder harvesting, collection and transportation,fodder chaffing , distribution of fodder, preparation of concentrate,shed cleaning activities,dung related activities,out of total ten activities.Age was followed by number of milch animals which was positively correlated with five activites, viz.milking,milk processing,dung related activities,grooming and bathing,preparation of concentrate, and outside urban contact was related negatively with four activities,viz.,fodder harvesting,collection and transportation,prepration of concentrate,shed cleaning activities,and milk processing.

5. Multiple regression with independent variables related to time use pattern of dairy farming activities : The study revealed that out of twenty independent variables sixteen variables in different combinations have affected the time use pattern of rural women in dairy farming activities. However, when fitted into the multiple regression analysis, have accounted for 30,33,20,23,28,21,37,55 and 15 percent variation on time use pattern regarding fodder harvesting, collection and transportation,

fodder chaffing, distribution of fodder, preparation of concentrate, shed cleaning activities, grooming and bathing, dung related activities, milk processing and milking.

6. Importance of dairy technology to rural women for enhancing dairy production : It was revealed that majority of the rural women perceived a) right method of milking, b) balanced feeding for pregnant cows, buffaloes and non-milking animals, c) providing colostrum to the newly born calf as most important technologies for rural women.

Detection of heat, vaccination schedule and time of vaccination were

considered as least important technologies for rural women.

It was further noted that out of five broad categories of dairy farming

technologies namely the balanced feeding ,production of clean milk,care of the

animal shed, vaccination and detection of heat,only two were considered most

important technologies for rural women.These were balanced feeding,and production

of clean milk. Vaccination and detection of heat were not considered important

technological areas for rural women.

Therefore, much attention should be paid to the actual producers so that they may

not be deprived of the fruits of their hard work.

Suggestions

1. The study had brought out that rural women still carry out various dairy farming operations in a traditional way. These operations take up a large amount of their time. So there is a great need to transfer the latest technology pertaining to the improved dairy farming practices, so that they could save some of their time, Technologies like the use of electric chaff cutter, and electric milk churners reduce a considerable amount of time spent by rural womwn in the activities of chaff cutting and milk processing. It was also found that rural womwn spend a large amount of time in activities like fodder harvesting and milking. Development of modern machines which would reduce the time spent by rural women in these operations is necessary. Besides rural women should be promoted to make maximum use of these machines.

2. The findings of the study revealed that majority of the respondents had low to medium socio economic and communication traits. These traits combined with illiteracy are a major hinderance in utilizing their time in an efficient way.Therefore, educational programmes should be taken up for rural women, which will result in increased knowledge, skill and efficiency in doing dairy farming operations.

3. It was noted that rural women's involvement was negligible in activities like control of parasites,calf birth,care of the sick animals and breeding of the animals. For this purpose livestock development programmes should be developed to expose rural women to learning experiences.These programmes should include women vets with knowledge about the rural women's role in animal management. These programmes for women should be developed and implemented at the village level.

4. The government should initiate policies which would provide better quality of animals in better health to rural women for improved animal production.

5. With increase in age women were found to devote less time in dairy farming. Therefore, training programmes should include women from middle and young age groups.

6. It was found that none of the households were keeping records about some very important aspects of dairy production. The situation could be modified by educating rural women.

7. Dairy farming can be associated with many areas of production like production of bio-gas energy.

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Corruption : Curable?

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Corruption is being considered as a disease in the society .Yoga, meditation and pranayaam has cured diseases like cancer which was looked upon as incurable by the medical stream . now the endeavour of the great revolutionary saint , Shri Ramdev Baba is to highlight and root out the various forms of sophisticated corruption which is prevalent in the society without being noticed.The dreams of our honoured leaders can only come true if the system is neat and clean??

One of the most honoured, most intelligent, and highly qualified presidents of India, Dr APJ Abdul Kalam had a vision and made a statement, ?Everyone should work hard and make India a developed country in 2020.? This statement has to be achieved by way of sincere hard work, dedication and eradication of all evils in our society. Corruption is the biggest evil and the largest blot on our country which has to be cleaned right from top to bottom.

The World bank defines ?corruption? as use of public office for private profit. Generally, in our country we define corruption by focusing on the demand side of corruption. One should not forget the supply side of corruption as well. The corruption in our country is of the highest order at present .It has become one of the reasons which is bringing the efficiency down day by day. it is badly affecting the country?s progress. Corrupt people are misappropriating the public money, which is resulting in a heavy loss to the Nation.

Normal trend of the day is that things are being purchased at abnormal rates ,substandard materials is being accepted and we compromise with it for our petty interests .People of low proficiency are being recruited under the influence of corruption.The corruption has so much intoxicated the men that they ask for bribe from bottom to top .,forgetting the law ,dignity ,even the voice of their own conscience . . Corruption , generally starts from top in our country.

There are instances of corruption against economic liberalization which have fastened through top politicians ,who were also policy makers ; and these policies were influenced by big money holders through exporters ,foreign investors ,multinational agencies and middle men whose vested interests were gaining economic benefits or becoming a participant in the flow of liberalization .All this began during the regime of P.V. Narsimha Rao and the aim was economic reform. During that time the position of India was very poor. It really worked and India progressed within a short time and would have become the economic power of the world by this time. But the goal was not achieved due to corruption at various stages and defective policies which adversely affected the process of liberalization.

Corruption, in India, is the biggest hindrance in her progress. Nowadays the electronic and print media is highlighting number of cases of bribe against high officials as well as politicians . every body is well aware of Bofors gun deal ,Fodder Scam in Bihar, Tehalka which shook the entire country.Surprising is to say that the court cases are still pending before the courts except certain departmental ienquaries which have been carried out at some levels.

The need of the hour is to encounter the ways of corruption.It is possible only when awareness comes against this Society- eating Evil and people rise to fight against it.

The most important factor is the awareness among public and tranceparancy and accountabilityin the financial transactions.When the system is left upon one man show, the corruption is more . Monopoly should not be allowed in financial matters. The staff handling the financial matters or the stores should be kept close to the eyes of administration and vigilance.

The question of eradication and curing corruption is always looked upon with doubt. Reason is that each one of us is not ready to take the responsibility of eradicating corruption from our society upon one?s own self. ..We expect others to follow ; but not our own self, hence it is taking its roots deep and deep into the social set up . Great personality like Mrs. Indira Gandhi also said it was not possible to eradicate corruption. Another Prime Minister Shri Dev Gowda compared corruption with diabetes which can be controlled but not eradicated. Shri N. Vittal of the central vigilance commission states,? My dharma is to fight corruption in my capacity as a CVC.? But alas! Such high sounding statements do go in vain when tried for!!

Hence I strongly believe that each and every citizen should be educated ; have the knowledge and awareness of rules and laws ; and fight on his own level ,with confidence , and the result will be 100% success. Starting from bottom ,if we try to fight corruption , the day is not far to see a corruption free society in india.As it is said in Hindi der hai andher nahin?.We need to have patience to fight this evil . I ,personally, feel though it is difficult to raise one?s voice against the authorities as one has to undergo harassments and queries ,but ultimately justice is achieved in the court of law The journey is difficult but the fruit is sweet and satisfactory.

We can begin our exercise by taking stock of where we are at this moment. India is ranked 73 out of 99 countries in the corruption perception index for 1999 by a German NGO. This means that 72 countries are less corrupt than India .If that is so why can?t India be least corrupt country? At higher levels too ,we have an example of Shri T.N.Sheshan giving a totally new meaning to the office of Chief Election Commissioner and make politicians observe a code of conduct during elections which did?nt even had a legal basis. The pressure of public opinion supported him. Today it will not be possible for those who are conducting elections to go back to the pre-session era. Similarly , in Singapore, Lee Kwan Yew was able to build a culture of clean society. And as well as we can see many more examples in other countries of the world. So it is not as if cure of corruption is not a possibility. Visions , Will, and action can bring about results.

It is said that in India there is a ?dishonest corruption? as compared to the ?honest corruption? in other countries like Thailand. That means in Thailand there was a bribe to be paid for every action and when it was paid the work was done. If the work was not done, the bribe would be returned.But in India ,when you pay the bribe ,one is not sure if the work would be done. And if the work is not done the bribe is also not returned. Hence it is dishonest corruption. We ,the people of the country, are responsible for honest or dishonest corruption. Priya Tendulkar a famous T V personality, too, is of the same opinion. It is wrong to blame the system. We are one with the system, because it is we who vote the corrupt to power. Best thing is to make ourselves aware of the latest laws and rules against corruption and at the same time, have a courage to use them. And secondly, we ,the Indians , should not forget that we belong to the country of Vedas and the great ?rishi munis?. Practicing yoga and meditation continuously will definitely streanthen our mind and spirit to fight such evils in the society.

The Govt. is also making efforts to make things clear and open.Thanks to The Right To Information Act 2005, which enables every citizen to have the information from any public authority and act upon it. RTI 2005 makes the system accountable to the public (provided we use it).

Prof Dua from Indian Institute of Mass Communication (IIMC) considered implementation of RTI Act as an important step towards an efficient and transparent governance system. ? Complete implementation of the act will help in bringing down the level of corruption? he said.

The RTI act needs to be utilized effectively by the citizens and media should take an extra initiative to generate awareness among the masses. And let we, the citizens, be the initiators????..

"Men, men, these are wanted;
everything else will be ready,
but strong, vigorous, believing men,
sincere to the backbone are wanted.

"My faith is in the younger
generation, the modern
generation; out of them will
come my workers.

They will work out the whole
problems like lions...

They will spread from center
to center, until we have
covered the whole of India.

"Numbers do not count, nor
does wealth or poverty,
a handful of men can throw the
world off its hinges,
provided they are united in
thought, word and deed."

- Swami Vivekanand



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