RESEARCH HORIZONS

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Maniben Nanavati Women's College
Vallabhbhai Road, Vile Parle (W),
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(KNOWLEDGE IS THAT WHICH LIBERATES)

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- To facilitate acquisition of knowledge and skills
- To encourage holistic development of staff and students
- To create value oriented and socially responsible citizens
- To enable economic independence

RESEARCH HORIZONS

Vol. 5 July 2010

Editor : Dr. Harshada Rathod

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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 the social and political arena as well.*

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

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

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

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

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

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

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

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

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

FOREWORD

Teachers should undertake research studies as it is a part of the teacher's professional role, so as to improve their self knowledge and research aptitude. Research helps teaching at all levels. Teaching and research are inseparable, research makes for better teaching & vice – versa. Teaching without research lacks lustre and content. Research helps in keeping the faculty and the students abreast with the developments in their respective fields.

I am happy to state that, the NAAC Peer Team has also appreciated our 'Research Horizons' and the spirit of research it embodies. In this Vol – 5 we have received research papers on multidisciplinary subjects. I express my sincere appreciation to the editorial team and deep sense of gratitude to each member of the expert panel.

Finally I would like to thank the Management of the College for their continuous encouragement and support. My heartful thanks to Shri Chandrasen Merchant and the Hansraj Pragji Thackersay Educational Trust for their goodwill and patronage for last eight years and to all contributors, readers and well wishers.

Dr. Harshada Rathod

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Agricultural Development For Inclusive Growth

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

Abstract

The process of Liberalization of the Indian economy introduced through economic reforms initiated in 1991, has largely bypassed the agricultural sector. The first generation of reforms concentrated on the industrial economy and reforms in the agricultural sector were neglected. The much hyped story of India's economic growth hides the truth about heightened inequality, the blatant biases against the poor, the hostility of the state towards welfare, and the misery wrought upon the poorest of the poor. More than 80 percent of India's farmers belong to the categories of small ad marginal farmers, with an area share of more than 40 percent. The support systems and policy changes have to be tuned in such a way that they improve the productivity and income of the small and marginal farmers.

This paper has been divided into three sections. Section I discusses the emerging issues in major agricultural policies – price policy, subsidies and investments, rural infrastructure, irrigation, water management agricultural credit, research and extension. Section II describes the tragedy of Indian planning and the muddle – headedness of food management policy. It summarizes the redrafting of the agenda for agricultural development. Section III sums up the Eleventh Five Year Plan : Inclusive growth through agricultural reforms, and concludes that if this momentum can be accelerated in the year ahead, it will put India on the path to become one of the key players in the world economy over the next two decades.

AGRICULTURAL DEVELOPEMNT FOR INCLUSIVE GROWTH

Introduction: The process of Liberalization of the Indian economy, introduced through economic reforms initiated in 1991, has largely bypassed the agricultural sector. The first generation of reforms concentrated on the industrial economy and reforms in the agricultural sector were neglected. The much hyped story of India's economic growth hides the truth about heightened inequality, the blatant biases against the poor, the hostility of the state towards welfare, and the misery wrought upon the poorest of the poor. The vast majority of rural poor depend either directly or indirectly on agriculture for their livelihood. Sustained growth in agricultural production and productivity is one of the most important ways to alleviate hunger and poverty.

This paper has been divided into three sections. Section I discusses the emerging issues in major agricultural policies. Section II describes the tragedy of Indian planning and the muddle – headedness of food management policy. Section III briefly reviews the holistic and inclusive growth approach of Eleventh Five Year Plan. It stresses on dignity and participation of all sections of society through Agricultural Reforms.

Section I : Issues

1. **Price Policy:** The major underlying objective of the Indian governments price policy basically consists of three instruments: procurement prices / minimum support prices, buffer stocks and public distribution system (PDS) Government of India (GOI) follows a Minimum

Support Price (MSP) Policy for twenty four major crops. The Commission for Agriculture Costs and Prices (CACP) recommends levels at which MSP should be fixed based on several considerations like cost of cultivation overall shortage of grains and the need to keep in check the rate of inflation in the consumers interest. Although MSP is supposedly based on a cost plus formula, its fixation by the government is influenced by various non-economic factors such as demands from chief ministers of grain-surplus states and rising expectations of rich farmers represented by politically strong farm lobbies. There are several issues relating to the price policy of India.

- Even when the world prices declined in the late 1990's the policy of high procurement prices with open ended purchase continued. Food Corporation of India (FCI) procured more than what is required for food security. Low volumes of food grains available through private trade lead to higher market prices during lean seasons, with large stocks in storage go unutilized. The food security system has become expensive and unsustainable.
- The concept of minimum support price, which was originally based on the variable cost of production was enlarged to take into account full cost of production. The MSP had to be increased year after year, and the past ten years witnessed large increases in the MSPs of rice and wheat, that resulted in a large gap between the cost of production and the MSP.
- The support price policy was benefiting only few states like Punjab, Haryana, U.P and Andhra Pradesh and crops like rice and wheat only.
- State level sales tax and mandi fees on procurement operations in Punjab and Haryana inflate the economic cost of the food grains. The average consumers in all states and the states who are not buyers of foodgrains bear the incidence of state sales tax and duties. There is a need to discourage these two states from imposing such levies.
- The levy system-indirect tax on millers during shortage times, is not relevant in today's situation, it should be phased out gradually.
- Price stabilization is an important function of food policy, F.C.I operations should be limited to price stabilization with open market purchases along with private sector.
- The government price policy focuses mainly on rice and wheat. Extension of price stabilization measures to crops other than rice and wheat is important for promoting diversification as there has been a shift in consumption patterns of Indian population (including the poor) from cereals to non-cereal food.
- In contest of liberalization, the price policy has to take into account domestic and world price conditions rather than only production costs.
- The inefficiency of FCI also led to increase in issue price. Private sector can be involved in storage and distribution of food grains with some regulations.

2. Subsidies and Investments: Subsidies are effective in pushing agricultural growth, but it is important to make sure they do not become a permanent feature of the Indian economy. Agricultural subsidies are fiscally unsustainable and encourage misuse of resources and adversely the overall agricultural growth in India.

- Input subsidies have led to the wasteful use of canal water, ecological degradation from water logging etc over-drawl of ground water resulting in the shortage of drinking water in several parts of the country.
- The benefits flowing to the farmers and consumers of food is illusory, as it is leading to the degradation of soil on account of excessive chemicalization.
- In the initial stages of the adoption of new technology in agriculture, some of these subsidies may be justified but over a period of time, it was found that the richer states and well-irrigated areas, certain crops, rich farmers captured a disproportionately high share of the major input subsidy programme. Some estimates show that cultivators receive only 50 percent of the budgeted fertilizer subsidy.
- While withdrawing subsidies, care should be taken to remove inefficiencies in production and distribution of inputs and services. The distribution system is characterized by inefficient transmission and widespread pilferage. Irrigation system is characterized by inflated costs on account of bad design, inefficiencies in services and management and leakages in construction. Due to these inefficiencies the actual subsidy going to farmers using these inputs is far less than what is projected. A case for reducing subsidies will be strengthened if the input use efficiency improves.
- The public investment in real terms in the agriculture sector has actually declined in the last two decades. The inadequacy of investments has slowed the pace of technological change in agriculture with adverse effects on productivity. Input subsidies (on power, fertilizers and irrigation) have been rising while public investment has been declining. There is a view that subsidy reduction should not be linked to resource mobilization. It should be linked more with sustainability of natural resources and cropping patterns. Although the states have major responsibility in raising agricultural investments, particularly in irrigation, centre also has to help the states in augmenting the resources.

3. Rural Infrastructure and Bharat Nirman : Investment in rural infrastructure is more important for agricultural growth, as it helps to ensure timely and adequate delivery of inputs to the farmers and on the output front integrating local markets with national and international markets. The announcement of Bharat Nirman programme in 2005 by the GOI in order to improve agriculture and rural infrastructure is in the right direction.

4. Irrigation and Water Management : Development of irrigation and water management are crucial for raising levels of living in rural areas. Around 40 percent of country's cultivated area is irrigated. Nearly 37 percent of the available irrigation potential from major and medium irrigation projects in the country still remains to be exploited. The Bharat Nirman Programme indicates creation of 10 million hectares additional assured irrigation during the four year period (2005-09). Rain fed areas constitute about 60 percent of the 142 million hectares net sown area in the country. Rain-fed agriculture is characterized by low levels of productivity and low input usage. The bulk of rural poor lives in the rain-fed regions. Therefore, it is important to accord high priority to sustainable development of these areas through watershed development approach. Infact watershed development has been given high priority, but it does not appear to be making much head way except in isolated cases, primarily under the initiatives and close supervision of a few NGOs. Watershed development can sustained in the long-run only through social mobilization and capacity building. Land use should be

made more remunerative through the new dry land technologies and the development of infrastructure.

Traditional water harvesting structures such as tanks have become virtually defunct. The Government has announced a scheme to repair, renovate and restore all the water bodies that are directly linked to agriculture. This is important as many small and marginal farmers benefit from the programme.

5. Agricultural Credit: The nationalization of banks in 1969 and subsequent development led to expansion of the geographical and functional reach by commercial banks, regional rural banks (RRBs) and co-operative credit institutions. Public policy is aimed at 'social' and 'development banking' in the form of meeting rural credit needs and reducing the role of informal sector credit.

It is being increasingly recognized that addressing credit expansion requires a holistic approach addressing both, supply and demand side aspects. Although there has been significant expansion in banking it the last few decades, there are many supply side problems for commercial banks, RRBs and co-operative banks. Some of the criticisms on the trends in rural credit are

a. narrowing of the branch network in rural areas

b. fall in credit-deposit ratios in rural areas

c. disproportionate decline in agriculture credit to small and marginal farmers

d. worsening of regional inequalities in rural banking

e. crippling RRBs – political interference including loan waiver and write offs resulting in unavailability and sickness in some of the formal rural credit institutions.

- Kisan Credit Scheme aimed at providing adequate and timely support to the farmers from the banking system in a flexible and cost-effective manner, does not seem to be working well because of various restrictions.
- The main problem has been that the focus is on meeting the quantitative targets and the government is not taking initiatives on the distributional issues such as regional disparities and access to credit by small and marginal farmers.
- On demand side, some of the constraining factors for credit in rural and urban areas are low productivity and risk and vulnerability of small and marginal farmers, low skill and poor market linkages for rural non farm and urban workers, vulnerability to risk for rural landless and urban poor, inadequate awareness, and low financial literacy. Ultimately, the credit expansion programme is successful only if the productivity of the small and marginal farmers improves.

6. Research and Extension : It is known that India spends only 0.5 percent of GDP on agricultural research as compared to more than 1 percent by other developing countries. A review of the research and development activities of the Indian Council of Agricultural Research (ICAR) system revealed several weaknesses. Some of these are

a. there is inadequate emphasis on the needs of rainfed areas, which account for over 60 percent of cultivated area

b. crop bias with major focus on rice and wheat

c. proliferation of programmes resulting in resources being spread thinly and lack of focus in areas of relevance and opportunity

d. inadequate priority to emerging challenges, particularly post-harvest, marketing and environmental conservation

e. the multiplicity of institutes with overlapping mandates has led to duplication of research work.

f. Lack of accountability, less emphasis on multidisciplinary research, weak interaction among researchers, extension workers and farmers and the private sector and excessive centralization of planning and monitoring. A thorough reform of ICAR system is needed to address these weaknesses.

Regarding extension, the existing Training and Visit (T & V) system of extension is top-down in its approach and there is little participation by the farmers. There is, therefore, an immediate need for reforming and revitalizing the existing agricultural extension system in the country. The main ingredient of reforms should be

a) active involvement of farmers through user groups / association

b) participation by the private sector and the NGOs.

c) increasing use of media and information technology to disseminate the knowledge on new agricultural practices and the information on output and input prices and

d) building gender concerns into the system.

Section II : Redrafting the Agenda for Agricultural Development :

The process of liberalization of the Indian economy, introduced through economic reforms initiated in 1991, has largely bypassed the agricultural sector. The reforms as have been actually introduced by contemporary policymakers are mainly inspired by market theology, and are not grounded in the India-specific socio-economic milieu. These reforms have given, a false start to agricultural development, as they constitute a bundle of contradictions e.g. food subsidy is not consistent with market theology, the MSP system has resulted in the emergence of large surplus of rice and wheat.

The Underfed and the Undernourished : It is the agenda for agricultural development drawn up by contemporary policymakers inspired by market theology which needs to be urgently redrafted. India continues to remain the abode of the largest number of underfed and undernourished persons in the world, inspite the high level of production of foodgrains. FAO defines food security as "the physical economic access for all people at all times for enough food for an active, healthy life, with non-risk of losing such access and as such is directly connected with livelihood in developing countries". The so-called 'surplus' on basis of which policymakers build their strategy for agricultural development is 'effective demand surplus' and not a genuine surplus. It domestic food security is to be ensured where is the surplus for exports. Infact as a consequence of raising the issue prices of foodgrains in the PDS, the off-take of foodgrains declined significantly indicating that foodgrains became increasingly inaccessible to the poorer sections of the population. According to FAO, more than 225 million Indians remain chronically undernourished and the UNDP estimates that over one-half of all Indian preschoolers suffer from malnutrition. Eliminating hunger should therefore be the first priority on the redrafted agenda on agricultural development. Enriching the consumer basket of the relatively better off thus becomes a priority of the second order. We must first look at those consumers whose baskets are practically or nearly empty.

In the redrafted agenda the approach should be : Eliminate hunger first and poverty later. The co-existence of embarrassingly large stocks of foodgrains with FCI and sizeable

unsatisfied demand for foodgrains is a achronism. Policy makers should grow out of their market theology and address the issue head-long. In any other country, such a situation would have exploded into a revolution. Exporting of a small quantity of high-value branded commodity like basmati rice is certainly welcome, but massive exports of 10 to 12 million tonnnes of ordinary quality rice and wheat is totally unwarranted. Our exports of foodgrains are highly subsidized. The price realized on rice exports has been generally lower than the issue prices of rice provided to families below the poverty line. This is taking the 'export optimism' to its absurd heights. Food policy has thus became a bundle of contradictions. We need all the cereals we produce for domestic consumption and infact, the rate of production of cereals needs to be accelerated. Infact the thrust for growth of agriculture and allied activities should receive greater prominence in the redrafted agenda.

Reaching Food to the Poor : The tragedy of Indian planning is that, over the years, we have developed the technology and the institutional framework to produce adequate quantities of foodgrains or cereals at any rate, but we simply do not know how to reach the foodgrains so produced to the needy. Food security in a meaningful sense is ensured not merely by producing adequate quantum of foodgrains but also by reaching the food to the needy. The latter task is inextricably interwoven with the livelihood or employment, because a majority of the poor is not only asset-less but also without any assured or continuous employment. The current backlog of unemployment is around 9 percent or equivalent to 35 million persons. This is on top of the large underemployment or disguised unemployment.

Employment expansion is an ideal way by which the poor would be empowered to have access to foodgrains. This method needs to be supplemented by other modalities to achieve the objective in the immediate run: linking of rural development works like micro watershed development programmes to utilization of foodgrains, instituting 'Grain Loans Facility' for all institutions involved in financing rural development programmes like rural co-operatives, RRBs and NGOs. There is also the need to activate the mid-day meal schemes to provide children in government and government assisted primary schools with prepared meals. This scheme confers multiple benefits to the economy. Infact universal and nutritious mid-day meals would be a great leap forward towards the realization of right to food. This would lead to productive utilization of all the foodgrain domestically and not thorough exports – should be the dominant objective of development policy subsuming all other objectives.

The founding fathers of the Indian Society of Agricultural Economics had in their wisdom inscribed in the Society's Logo "Let there be surpluses of wealth and foodgrains". We have achieved this objective because our foreign exchange reserves have soared to the unprecedented level of beyond $ 100 billion and we have been living with the so-called foodgrains surpluses. The redrafting of the agenda for agricultural development has therefore become imperative. We are now to pursue food security in the holistic sense. It is not enough to produce adequate quantities of foodgrains: it is also necessary to ensure that foodgrains so produced reach all the needy. If this extended concept of food security is to be achieved, agricultural development itself assumes different connotations. Employment must be expanded not only in agricultural but also in allied sectors like livestock. Empowering the rural poor through employment expansion, both wage-paid and self-employment, so as to enable them to access foodgrains should constitute an integral part of agriculture development strategy.

Section III : Moving Forward – Eleven Five Year Plan : Inclusive Growth – Vision and Strategy :

India has entered the Eleven Plan period with an impressive record of economic growth. The growth rate in the last four years of the plan has averaged 8.7% making India one of the fastest growing economies in the world, however the lack of inclusiveness is borne out by data on several dimension of performance. The central vision of the Eleven Plan is to build on our strengths to trigger a development process which ensures broad-based improvement in the quality of life of the people, especially the poor. The National Development council (N.D.C) in approving the Approach, endorsed a target of 9% GDP growth for the country as a whole. The strategy for inclusive growth in the Eleven Plan, aims at achieving a particular type of growth process which will meet the objective of inclusiveness and sustainability. It aims at doubling the rate of growth of agriculture to 4 % for achieving greater inclusiveness and calls for initiatives on several fronts.

- A comprehensive strengthening and restructuring of the Indian Council of Agricultural Research (ICAR) system. Give greater focus to research in strategic areas which would help to evolve cropping systems suited to various agro-climatic zones. Increase the accountability of the state agricultural universities, to make their research more directly useful and increase the public expenditure on agricultural research from 0.7 % of agricultural GDP to atleast 1 % by the end of the Eleventh Plan.
- There exists a large gap between the yields that are actually being realized and yields that can be achieved with the existing varieties using best practices in farm conditions. The plan focuses on evolving suitable strategies for each agro-climatic zone to reduce the gap. A new central assistance programme, the Rashtriya Krishi Vikas Yojana (RKVY) has been launched to incentivize State Government to prepare district level agricultural plans that take account of local conditions. The programme will encourage effective convergence among various central schemes. The preparation of district- specific agricultural plans is an important innovation and it is expected to sharpen the focus on local crop productivity constraint.
- Adoption of best practices involves additional investment. More public investment shall be undertaken to develop irrigation where it is feasible. Watershed management programmes shall be undertaken in dryland areas.
- Overall credit has expanded, but the number of loan accounts has declined, suggesting that small farmers are not receiving adequate credit. To correct this Eleventh Plan has recommended the revival of the co-operative banking system along with the lines recommended by the Vaidyanathan Committee.
- Deteriorating soil health is a major constraint limiting productivity in agriculture. The plan has recommended the restructuring of fertilizer subsidy so as to make it nutrient based and to enable production of composite fertilizers, including micronutrients, by giving producers the flexibility to charge higher prices which will cover the cost of adding micronutrients.
- Seed replacement is another major problem constraining crop productivity. Eleventh Plan has stressed the need to increase the supply of certified seeds. In some states, state agricultural universities have been asked to take over

management of public sector state corporations and the land under their control, to help improve seed production.

- Growth of foodgrain production has fallen short of population growth during the last decade. As a strong effort in expanding foodgrain production, a National Food Security Mission has been launched in the first year of the Eleventh Plan which aims at increasing cereal production by 18 million tonnes and pulses production by 2 million tonnes.
- Farmers need assured linkages to efficient markets with transparent pricing and modern logistics. In several states the Agricultural Produce Marketing Committee Acts have been amended to allow private markets to be set up in competition with the existing mandis. Contract framing is also being encouraged by many states, to provide a mechanism for improving linkages between farmers and markets through the active involvement of the private sector, which also serves as a supplier of key inputs and extension advice.
- The Pradhan Mantri Gram Sadak Yojana (PMGSY) has already done commendable work in extending rural connectivity and this programme will continue during the Eleventh Plan. The Rajiv Gandhi Grameen Vidyutikaran Yojana (RGGVY) has ambitious plans to extend rural electrification to unserved rural areas. This will held the farmers in the eastern states to utilize ground water at more reasonable costs.

Conclusion : These developments suggest that the economy is now at a point when it can achieve sustained economic expansion that has the potential to bring significant improvement in the lives of our people. If this momentum can be accelerated in the years ahead, it will put India on the path to becoming one of the key players in the world economy over the next two decades. Problem of poverty can be tackled through higher GDP growth, expansion of employment and generation of supplementary income through secondary occupations. The Eleventh Plan has analysed the trends in poverty and it reinforces that there will be poverty reduction by 10 percentage.

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Impact Of Gobal Economic Recession On Indian Financial Market

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1. Introduction:

Nowadays a common term we hearing is that global crisis or recession. Recession means showdown in the economic activities. Now this is an era of liberalization, privatization and globalization (LPG). Business activities have become global entire globe economy is integrated. Liberal policies by Government are making markets more and more open, leading to huge competition. Entire globe now has become one single market. Considering this, it can be said that, impact of the ups and downs of any economy of any country is going to affect other country's economy directly or indirectly and also the international trade and commerce. Trade has close connection with the purchasing power and the relations between different types of needs and their priority of buyers. Due to global crises, some of the firms have to wind up, some suffered heavy losses, some become bankrupt, many employees lost their jobs etc. The global recession or crisis hit to various fields of Indian business sector also.

According to the UNDESA's World Economic situation and prospects 2010, 47 million more people globally became poor or remained in poverty in 2009 growth rates, and 84 million more than would have been poor at 2004-07 growth rates, of these, 19 and 40 million are in South Asia. The report further shows that the number of India's poor was 33.6 million higher in 2009 than would have been the case if the growth rates of the years from 2004 to 2007 had been maintained. In 2009 alone, an estimated 13.6 million more people in India become poor or remained in poverty then would have been the case at 2008 growth rates. Put it in other way, while a dip from 8.8 percent growth in GDP averaged from 2004-2005 to 2006-2007 to the 6.7 percent estimated for 2008-2009, may be nothing like the recession faced by the West, but its human consequences for India were probably worse. The 2.1 percent decline in India's GDP growth rate has effectively translated into a 2.8 percent increase in the incidence of poverty.

In this scenario is essential to know and assess the impact of global recession on capital market because finance is the backbone of development of the economy, so an attempt is made in this paper to focus on capital financial market only. Therefore the main objective of this paper is to study and assess the impact of recession on capital market of India. The paper is divided into five sub-sections as under.

Section -I : Research Methodology

Section - II : Impact of global recession on foreign exchange reserve and rates.

Section - III : Impact of global recession on stock market and foreign capital Inflow.

Section - IV : Impact of global recession on capital market.

Section - V : Summary of conclusions and suggestions.

Section - I

Research Methodology

Two consecutive contractions lead to a 'Recession' or 'Crisis'. It is a phase in which rupee depreciate, cash crunches, money, money market slowdown, initiation comes. All money in all it is become difficult to bring money from the pocket of an individual. Thus a recession is a decline in a country's gross domestic product (GDP) growth for two or more consecutive quarters of a year. A recession is also preceded by several quarters of slowing down. an economy, which grows over a period of time, tends to slowdown the growth as a part of the normal economic cycle. an economy typically expands for 6-10 years and tends to go into a recession for about 6 months to 2 years. A recession normally takes place when consumers lose confidence in the growth of the economy and spend less. This leads to a decreased demand for goods and services, which in turn leads to a decrease in production; pay-offs and a shop rise in unemployment. Investors spend less, as they fear stocks values will fall and thus stock markets fall on negative sentiment. Risk aversion, deleveraging and frozen money markets and reduced investor interest adversely affect capital and financial flows; import-export and overall GDP of an economy. This is exactly what happened in US and as a result of contagion effect spread all over the world due to high integration in the global economy, then who affected more and who affected less, is presented in Table - 1.

Table - 1
Overview on Economic Growth
During 2007-2010 (GDP)

Economy	2007	2008	2009	2010
China	10.6	07.0	05.5	06.9
India	09.3	807.3	05.5	06.5
Russia	08.1	06.2	x-0.7	01.3

Source: IMF World economic outlook update, January, 2009.

Table-1 snows that economic growth of China, India, Russia have declined during 2008 and 2009 as compared to 2007 and it was improve little in 2010. China's growth decreased from 10.6 in 2007 to 7.8 in 2008 and further 5.5 in 2009. The similar trend was seen in India too. It was de declined from 9.3 in 2007 to 7.3 in 2008 and further to 5.1 in 2009. As against this, latest RBI estimates place India's growth rate during 2008-2009 at 7.7 percent. Most other estimates also place GDP growth for the year in the range of 7.8 percent. During the first quarter of 2008-09 (April - June) Indian economy grew at 7.9 percent, though growth is expected to slow down in the subsequent quarters as the slowdown takes holds. Index of industrial production (IIP) shows that it grew 4.8 percent in September 2008 as against 7 percent in the corresponding period last year. The cumulative growth during April - September 2008 was only 4.9 as against 9.5 percent during the corresponding period in previous year. While the September figure is an improvement over the dismal growth of 1.3 percent recorded for August 2008, and RBI projected GDP growth during 2009-10 to the extent of 6 percent. Thus global recession's impact on GDP of India is to some extend is negative as GDP lowered down in 2009-10 as compared to 2007-08. Then it would be interesting and worth to look on what is impact of recession on Indian financial market as the crisis intensified after Layman Collapse the global shocks first impacted the domestic financial market and then transmitted to the real economy through trade, finance and confidence channels. Therefore the main

objective of this paper is to examine the impact of global crisis or recession on capital market of India. It is assumed here that there is negative impact of global crisis or recession on Indian Capital Market. The paper is based on secondary data collected from RBI reports. The period of study is 2007-08 to 2009-2010. The indicators used for knowing impact are stock exchange market, foreign exchange reserve, foreign exchange rate, financial institution investment and foreign direct investment.

The global financial crisis started in mid-2007 and became worst during the year 2008. Global crisis or recession came to a boil in September 2008, when on September 15th, 2008 the fourth largest American investment bank namely Lahman Brothers was filled for bankruptcy. Some others also collapsed during the same period like Morill Lynch, Washington Mutual etc. in U.S. It is often said that when the US Sneezes the rest of the world catches a cold. Almost immediately Western Credit Market froze and massively amplified the recessionary forces at work in the U.S., Europe and Japan. Since then the rest of the world is coping with the twin global shocks of worldwide liquidity crunch and deepening global recession. How this affect Indian capital market is assessed in Section - II to IV and conclusions are summarized in Section Vth.

Section - II

Impact of global recession on foreign exchange reserve and rate :

(i) Impact on foreign exchange reserve:

Table -2 shows how foreign exchange reserve have been affected due to global economic crisis occurred in the America. India's foreign exchange reserves comprise foreign currency assets (FCA), gold, special drawing right (SDRs) and reserve tranche position (RTP) in the international monetary fund (IMF). The level of foreign exchange reserves is largely the outcomes of the Reserve Bank's Intervention in the foreign exchange market to smoothen exchange rate volatility and valuation changes due to movement of US dollar against other major currencies of the world. Foreign exchange reserves are accumulated when there is an absorption of the excess foreign exchange flows by the RBI through intervention in the foreign exchange market and vice versa. Beginning from a low level of US dollar 58000 million at the end of March 1991, India's foreign exchange reserves increased to peak of US dollars 314616 million at the end of May 2008. The reserve declined thereafter to US dollar 251985 million at the end of March 2009. It has moved upward upto US dollar 281861 million at the end of October 2009. This is presented in Table 2.

Table - 2
Foreign exchange reserve trend : 2007-2009
(in US dollar million)

Year	Foreign exchange reserve (in US $ million)	% changes to previous year
2007 March	199179	—
2008 March	309723	55.50
2009 March	251985	-18.64

It can be seen from Table-2 that at the end of March 2007 the foreign exchange reserves was US $ 199179 million which was increased upto US $ 309723 million at the end of March 2008 but it was declined to US $ 251985 million at the end of March 2009. India's foreign exchange reserve was increased by 55.50 percent in 2008 as compared to 2007 indicating

positive trend and upward change whereas in 2009, it was downward trend as it declined to -18.64 percent in 2009 as compared to 2008 indicating negative change. Thus it can be said that the foreign exchange reserves of India had negatively affected by global crisis.

(ii) Impact on foreign exchange rate:

The second indicator namely foreign exchange rate was assessed to know the impact of global recession on capital market. In the fiscal 2008-09 the rupee depreciated against major international currencies, except pound, sterling, due to deceleration in capital flows and widening trade deficit. This situation occurred due to worldwide financial crisis. The month to month movement of exchange rate in the year 2008-09 indicated that the rupee depreciated against the US $ in May - June 2008 but remained almost stable during July-August 2008. The foreign exchange rate movement during 2007 to 2009 is given in Table - 3.

Table - 3

Foreign exchange rate Rupees for US $

Year	Rate	% change to previous year
March 2007	44.03	—
March 2008	40.36	8.33
March 2009	51.23	+ 26.93

Table-3 reveals that foreign exchange rate of India was depreciated sharply against the US $ at the end of March 2008 to the extent of 44.03 percent and move upto 48.63 percent in November 2008 further to 51.23 in March 2009 from Rs. 49.26 in February 2009, except March 2008, which shows 40.36 percent reserve rate. This shows that Indian rupee was become weaker. To the import more money has to be given due to this situation. Instead of decreasing foreign exchange rate it moved upward direction which shows negative effect of global recession on Indian foreign exchange reserve and balance of payment moved toward unfavorable at faster rate. This is not good business environment.

Section - III

Impact of global recession on stock market and foreign capital inflow:

The global crisis have directly impacted on Indian financial market in term of sudden decline in the foreign exchange reserve held by the RBI and fall in the external value of the rupee especially value of US $ in term of rupee depreciation was observed in Section - II. In other words, India's financial market has been affected very badly during 2007-09 period, was shown by foreign exchange reserve and foreign exchange rate in Section - II, whereas how and to what extent global financial crisis affect on stock exchange market and foreign direct investment is examined in this Section.

(i) Impact on stock market:

The impact of global financial recession on Indian stock market was very deep. The BSE sensex bench mark index, which touched a high of about 21200 in January 2008 and slipped to less than 10000 in December 2008. It was downed to the extent of 8951. It was observed that sensex has fallen down by more than 50 percent. The Table - 4 shows impart of global crisis on stock market in terms of sensex during 2007-10.

Table - 4

Impact on Stock Market (Sensex)

Year	Sensex	% change in previous year
2007-08	20873	—
2008-09	12208	-41.51
2009-10	15221	+24.68

Table - 4 shows that sensex has declined from 20873 in 2007-08 to 15221 in 2010. the impact of global financial recession is negative on stock exchange market in India as sensex decreased to 12208 in 2008-09 as compared to 2007-08. Which was little improve in 2009-10 as compared to 2008-09. The crisis in the global markets, a fall in the rupee and poor IIP numbers and withdrawn by FII led to the fall in sensex (i.e. stock market). Thus it is clear from Table-4 that the impact of global crisis on Indian stock market was negative.

(ii) Impact on foreign capital inflows:

After the macro-economic reforms in 1991, Indian economy has been increasingly integrated into the global economy. The financial institutions in India are exposed to the world financial market. Foreign institutional investment (FII) is largely open to the India's equity, debt market and market for mutual funds. The present crisis has significant impact on FII investment in India, as investors all over world lack confidence on the market. The crisis in confidence resulted in net outflow of US dollar 10.1 billion from both the equity and debt market in India in the year 2008; till 22nd Oct. This has significant impact on India's stock market (see Table-4) and exchange rate (see Table-3). As higher FII outflow have a down pressure on the value of rupee at the same time a weaker rupee makes it costlier for FIIs and badge funds to pull out of the market but decline in stock prices only adds to their woes. Indias stock market index sensex which touched above 21000 mark in the month of January 2008 (see Table-4) has plunged below 10000 during October. The movement of sensex shows a positive and significant relation with the FII flows in the market and with over capital inflow including FDI. Thus global crisis affect on FII and FDI inflow negatively during 2008-10 period, as compared to 2007-08 which is presented in Table-5.

Table - 5

Foreign Capital inflow : 2008-2010

Year	FDI (Amount in US $ billion)	Net FIIs investment in US $ billion	No. of project registered under FIIs	Sensex return in %
2007-08	—	17.66	226	47.15
2008-09	18.71	11.97	375	-52.46
2009-10	17.60	15.27	111	78.27

Table - 5 shows that FII inflow was declined from US dollar 17.66 billion in 2007-08 to US dollar 15.27 billion in 2009-10. The projects under FII registration was decreased from 226 to 111 during the same period. It was declined by more than 20 percent as compared to 2007-08 and 70 percent as compared to 2008-09. The FDI also shows downward trend during 2009-10 as compared to 2008-09. The sensex return was 47.15 percent in 2007-08. It was decreased to the extent of -52.45 percent but it was improved in 2009-10 to the extent

of 78.27 percent. Thus table - 5 clearly shows the impact of global crisis on inflow of foreign capital is downward direction indicating negative effect. Even FDI also decreased to US dollar 17.60 billion in 2009-10 from US dollar 18.71 billion in 2008-2009 and only 111 new projects under FIIs got registered with SEBI till November 2009 against as many as 375 in 2008-09 and 226 in 2007-08.

Section - IV

Impact of global recession on capital market:

The impact of global recession on four indicator was assessed in Section IInd and IIIrd. it is expected that foreign exchange reserve, stock market and foreign capital inflow should be moved upward for positive impact and foreign exchange rate should be move downwards for positive impact. What is happened due to global recession in respect of these four indicator is presented in Table-6.

Table - 6

Impact of global recession on Indian financial market

Sr. No.	Indicator	% change in 2009 over 2008	Impact (+ve) or(-ve)
1.	Foreign exchange reserve	-18.64	-ve
2.	Foreign exchange rate	26.93	-ve
3.	Stock market (i.e. Sensex index	-41.51	-ve
4.	Foreign capital inflow (Net FIIs investment)	-32.22	-ve
5.	Over all impact on capital market	Negative	

Table-6 shows that foreign exchange reserve, stock market (i.e. sensex index) and foreign capital inflow that is net FIIs investment in India had declined in 2009 as compared to 2008, to the extent of -18.64 percent, -41.51 percent and -32.22 percent respectively whereas foreign exchange rates had moved upward by 26.93 percent during the same period. These four indicators shows negative growth, hence it can be said that the impact of global recession on Indian capital market was negative.

Section - V

Summary and conclusions:

From the above assessment it can be concluded that:

1) GDP growth of India has declined from 7.3 percent in 2008 to 5.1 percent in 2009.
2) Foreign exchange reserve has declined from 55.50 percent in 2008 to -18.64 percent in 2009.
3) The foreign exchange rate rupee per US dollar has moved up from 40.36 in 2008 to 51.23 in 2009.
4) Sensex index has declined from 20873 in 2008 to 12208 in 2009, it has declined to -41.51 percent in 2007 as compared to 2008.

5) Net FIIs has declined from 17.66 in US billion dollar in 2008 to 11.97 in US billion dollar.

6) Four indicators namely foreign exchange reserve, foreign exchange rate, sensex index and foreign capital inflow in terms of FIIs were shows negative change during global recession time. Hence it can be concluded that the impact of global recession on Indian capital market was negative.Thus it is a myth that the global financial crisis left India virtually unseated. In fact India is the biggest victim of the slump induced poverty.

Thus it is a myth that the global financial crisis left India virtually unseated. In fact India is the biggest victim of the slump induced poverty.

Abstract

An attempt is made in the present paper to assess the impact of global crisis or recession on Indian capital market on the basis of secondary data for 2007-2009 period. The impact is assessed on foreign exchange reserve, foreign exchange rate, stock market and foreign capital inflow, assuming that they had the positive effect. It was found out the impact of global crisis or recession on Indian Capital market was negative.

Customer Relationship Mangement In Indian Banking Sector

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The biggest management challenge in the new millennium of liberalisation and globalization for a business is to serve and maintain good relations with **the king-the customer**. In the past, producers did not take their customers for granted because at that time customers were not demanding nor had many alternative sources of supply or suppliers. Since he was a passive customer, the producer dictated terms and had little customer commitment. But, today, there is a radical transformation. The changing business environment is characterised by economic liberalisation, increasing competition, high consumer choice, enlightened and demanding customer, more emphasis on quality and value of purchase. All these changes have made today's producer shift from traditional marketing to modern marketing. Modern marketing calls for more than developing a product, pricing it, promoting it and making it accessible to target customers. It demands building trust, a binding force and value added relationship with the customers to win their hearts. The new age marketing aims at winning customers forever, where companies greet the customers, create products to suit their needs, work hard to develop life time customers through the principles of customer delight, approval and enthusiasm.

Customer Relationship Management

The process of developing a cooperative and collaborative relationship between the buyers and sellers is called customer relationship management shortly called CRM.

CRM stands for Customer Relationship Management. It is a process or methodology used to learn more about customer's needs and behaviour in order to develop stronger relationship with them. In the commercial world the importance of retaining existing customers and expanding business is paramount. The more opportunities that a customer has to conduct business with company, the better, and one way of achieving this is by opening up channels such as direct sales, online sales, franchises, use of agents, etc. Customer relationship management (CRM) helps businesses to gain an insight into the behaviour of their customers and modify their business operations to ensure that customers are served in the best possible way. In essence, CRM helps a business to recognise the value of its customers and to capitalise on improved customer relations. The better understanding, the customers, the more responsive the businesses can be to their needs.

Introduction to CRM in Banking

Consumers largely selected their banks based on how convenient the location of bank's branches was to their homes or offices. With the advent of new technologies in the business of bank, such as Internet Banking and ATMs, now customers can freely chose any bank for their transactions. The pressures of competitive and dynamic markets have contributed to the growth of CRM in the Financial Services Sector. 5% increase in customer retention can increase profitability by 35% in banking business, 50% in insurance and brokerage, and 125% in the consumer credit card market. Therefore, banks are now stressing on retaining customers and increasing market share. Private Banks have traditionally viewed themselves as exceedingly 'Customer Centric' offering what they believe to be highly personalized

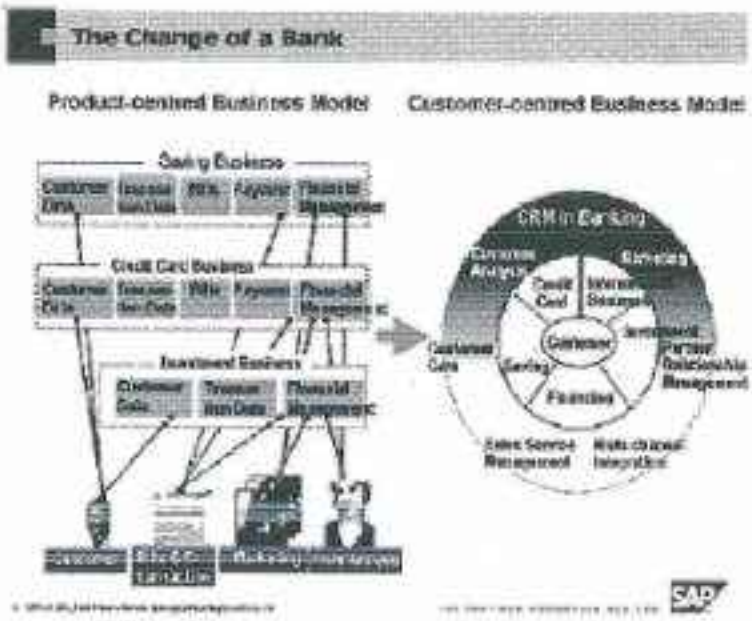
services to the **High Net Worth Customers.** The structured approach to CRM provides various benefits to the bank, viz., a distinctive and consistent customer experience, clear identification of the organizational, technological and process-related capabilities and prioritization of these capabilities.

Need of CRM in the Banking Industry

- Over time, retail bank customers tend to increase their holding of the other products from across the range of financial products / services available.
- Long-term customers are more likely to become a referral source.
- The longer a relationship continues; the better a bank can understand the customer and his/her needs & preferences, and so greater the opportunity to tailor products and services and cross-sell the product / service range.
- Customers in long-term relationships are more comfortable with the service, the organization, methods and procedures. This helps reduce operating cost and costs arising out of customer error.
- With increased number of banks, products and services and practically nil switching costs, customers are easily switching banks whenever they find better services and products. Banks are finding it tough to get new customers, and more importantly, retain existing customers.

CHANGE OF BANK VISION

Traditionally, banking business is divided by finance products. Saving account is a system while international card is another. There is nothing wrong indeed. However, in order to survive in the competitive market, bank, must change from the scenario stated at the left side of the following chart to the scenario at the right side.



There is no overnight transformation from being finance product-centred to customer-centered. Due to the business nature of the banking sector, this transformation has to be at a

gradual pace. In the first phase, IT is suggested to launch the task in two basic areas: firstly, to improve the products by targeting on customers. Secondly, service needs to be improved. The bank has many core business systems and customer data is spread everywhere in these systems. Before providing different services, first of all the bank needs to integrate various customer data sub-systems, to form a unified customer data system and then the foundation of CRM.

Days have gone where banks were engaged in traditional banking of accepting deposits and lending loan. Today, banks provide hundreds of ways for the convenience of customer. There were days where banks were product-centered where, the primary motive of the banks was to sell more and more products. Today, the entire bank provides same services and innovative service today. The important aspect is to identify the bank's long living customer and retaining the customers.

Case study on:

The CRM road map @ Industrial Credit and Investment Corporation of India

CRM, at ICICI, is viewed as a discipline as well as a set of discrete software technologies, which will focus on automating and improving the business processes associated with the customer – face–to-face, call centre, ATM, web, telephone, kiosk, bank branch, sales associates, etc – so as to allow ICICI to carry out cradle-to-grave customer management more efficiently. It should allow ICICI to engage in one-to-one marketing by tracking complete customer life-cycle history. To begin with it will automate process-flow tracking in the product sales process, and be able to generate customized reports and promote cross-selling. It will also enable efficient campaign management by providing a software interface for definition, tracking, execution, and analysis of campaigns.

From an architecture perspective, the enterprise-wide CRM solution should seamlessly integrate non-transactional related customer information housed in the front-office with the transactional information housed in the back office.

As part of plans, it is implementing various projects to establish world class CRM practices, which would provide an integrated view of its customers to everyone in the organisation. CRM at ICICI involves increased communication between the virtual universal bank and its customers and prospects, as well as within the group itself. The underlying idea is to enhance every instance of contact with the customer. ICICI believes that a true customer centric relationship can only be accomplished by considering the unique perspectives of every single customer of the organisation. Hence the pressing need to put in place a technology enabled CRM solution.

THE CRM Business Cycle

Understand and differentiate

Organisation's cannot have a relationship with the customer unless they understand them... what they value, what types of services are important to them, how and when they like to interact, and what they wan to buy. True understanding is based on a combination of detailed analysis and interaction. ICICI group's customers need to see that the company is differentiating service and communication based on both what they have learned independently and on what the customer has told them.

Develop and customize

ICICI believes that the extent of customization should be based on the potential value delivered by the customer segment.

Interact and deliver

ICICI is strongly of the opinion that value is not just based on the price of the product or the discounts offered. In fact, customer perceptions of value are based on a number of factors including the quality of products and service, convenience, speed, ease of use, responsiveness, and service excellence.

Acquire and retain:

The more ICICI learns about customers, the easier it is to pinpoint those that are producing the greatest value for the organisation. Successful customer retention basically involves getting it "right" on an ongoing basis. And that is exactly what ICICI group aims to achieve out of its CRM initiatives.

Principles for Successful customer retention

Deliver on customer's value definition.

Remember that customers change as they move through differing life stages; be alert for the changes and be prepared to modify the service and value proposition as they change

Prioritizing customers

Because there might be many gaps, therefore many changes that an organisation will need to make, prioritization is critical. The evaluation of each of the strategies identified to resolve the gaps at ICICI

Cost to implement

Including initial one time costs, as well as anticipated ongoing expenses

Overall benefit

Some changes may have higher impacts on an organisation's ability to increase customer value and loyalty.

Feasibility

Based on the organisation's readiness, data and systems support, resource skill sets and a number of other factors

Time Required

Including the time necessary for training and addressing "cultural" change management issues related to a specific strategy.

Creating an action plan

While the complete plan might span three or more years, it was based on three-month phases with clear deliverables that will demonstrate both progress and quick hits or measures of success. The plan identified interdependent activities and should comprehensively detail the time and resources required for each activity. Another key factor for the planning process was the Leadership Action Plan. This part of the action plan helped assess the drivers and restraints of change and the organisation's readiness to assess the change.

Technology

The success of the CRM initiatives was contingent on various decisions pertaining to technology. Some of the key issues were:

Make or Buy: -

The decision to buy was based on an evaluation of an identified set of criteria. Some criteria were Functionality, Flexibility, Scalability, Fit with existing architecture, etc. was decided to purchase an off-the-shelf CRM solution and customize it to suit ICICI's requirements.

From whom to buy:

Some Criteria included were CRM expertise, Retail Finance Experience, Credentials including financials, client list, life history, etc. A detailed Request for Information (RFI) was sent to each of the short listed companies. After receiving the RFIs, another round of evaluation was done. After short listing two product vendors and system integrators, reference calls were made to several of the past clients of all short listed companies.

Processes

All processes were mapped on to product by understanding the details. During the course of the process mapping, several opportunities for improvement were identified and implemented.

Financial framework for CRM

There are organizational constraints encountered in execution of CRM programs. Mainly they are as follows:

- A mismatch between resource allocated and service levels desired for building customer relationship.
- Absence of financial business case and ROI for investments in Customer Relationship
- Horizontal non alignment of organizations to customers line of sight
- Balance to be achieved between maximisation of revenue and customer satisfaction
- Direct selling machinery would have costs that are significantly higher than referral sale – hence the need to invest in customer relationship with an eye on acceleration of referrals so as to bring down costs or increase productivity of sales. (Higher cold call to order ratio)

Lessons so far from the ICICI experience

If CRM involves optimizing product, price, place of distribution, promotion, sales and service, why are so many companies struggling? Hasn't anyone really mastered the art and science of CRM, and if not, why is it so difficult? CRM is difficult because it is an enterprise wide initiative.

CRM involves marketing, sales, service, and technology, as well as the other inner workings of the organisation. Having even one "broken spoke in the wheel". One area of the organisation that is less than committed to CRM ... can make the difference between success and failure.

Conclusion

Customer Relationship Management is a vast way of approach to customers in an attempt to realize their living style in every field of life and eventually to influence them to

change their life style towards their beneficial direction through the company initiating ceaseless communication of indirect, implicative and inspiring suggestion so that the company may attract new customers and bind existing customers steady with the company.

Today, banks are facing an aggressive competition and they have to make efforts to survive in a competitive and uncertain market place. Banks have realised that managing customer relationships is a very important factor for their success. Customer Relationship Management (CRM) is a strategy that can help them to build long-lasting relationships with their customers and increase their profits through the right management system and the application of customer-focused strategies.

The aim of this study is to analyse the design and implementation of CRM in the bank, identify the benefits, the problems, as well as the success and failure factors of the implementation and develop a better understanding of CRM impact on banking competitiveness as well as provide a greater understanding of what constitutes good CRM practices.

Hence, we can conclude by saying that, in today's competitive scenario the relationship of a bank with its customer base can be the 'MAKE' or 'BREAK' for bank. The deciding factor is how the bank would be viewed as in the public eyes, other things remaining the same.

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New Companies Bill 2009- An Arrangement Of Clauses

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1.1 Introduction

The Companies Act, 1956 was enacted with the object to consolidate and amend the law relating to companies and certain other associations. Many changes have taken place in the national and international economic environment since the enactment of the said Act. This has made the economy more diverse, complex and dynamic. The number of companies has expanded from 30,000 in 1956 to nearly 8 lakh companies functioning as of date. Companies are now mobilising resources at a scale unimaginable even a decade ago, continuously entering into and bringing new activities into the fold of the Indian economy, exporting a wide range of goods and services and providing increasing employment opportunities.

The expansion and growth of the Indian economy has also generated considerable interest in the international investing community. However, there is a need for sustaining growth in a globalised and competitive environment. The increasing options and avenues for international business, trade and capital flows have made it imperative for the growing Indian economy to note only to harness its entrepreneurial and economic resources efficiently but also to be competitive in attracting investment to sustain the impressive growth recorded by it in recent years. Many investors are also looking towards the statutory and regulatory framework for the corporate sector in the country while deciding on their investment options. Modernisation of corporate regulation, governing various aspects of setting up of enterprises, structures for sharing of risk and reward, their governance and accountability to stakeholders, financial procedures and responsibility for and responsibility for disclosures, procedures for rehabilitation, liquidation and winding up is, therefore, critical to the perceptions of investors and determining their business and investment decisions.

In the background of the above developments and recognising that the competitive and technology driven business environment today require the corporate entities to be provided greater autonomy of operation and innovation with reasonable process requirements and compliance costs, a need was felt to help sustain the growth of the Indian corporate sector by enabling a new legal framework that would be compact, amenable to clear interpretation, and respond in a timely and appropriate manner to meet the requirements of ever evolving economic activities and business models, while fostering a positive environment for investment and growth. In addition, there is also a need to avoid overlapping and conflicts of jurisdiction in the area of sectoral regulations. Therefore piecemeal re-engineering of the corporate regulatory framework was not considered adequate to enable the systemic changes required. Hence, a comprehensive review of the Companies Act, 1956, and introduction of a revised statutory framework in the form of a new Companies Bill has been considered essential to achieve the desired reform. In view of the need of new frame work, Minister for Corporate Affairs, Shri Salman Khurshid introduced Companies Bill, 2009 introduced in Lok Sabha on 3rd August 2009.

1.2 The main objectives of the Companies Bill 2009 are as follows:

(a) To revise and modify the Companies Act, 1956 in consonance with the changes in the national and international economy;

(b) To bring about compactness by deleting the provisions that had become redundant over time and by regrouping the scattered provisions relating to specific subjects;

(c) To re-write various provisions of the Act to enable easy interpretation

(d) To delink the procedural aspects from the substantive law and provide greater flexibility in rule making to enable adaptation to the changing economic and technical environment.

1.3 Highlights the Companies Bill 2009

1) A single, comprehensive, legal framework for all aspects of internal governance of corporate entities and a framework for their regulation, irrespective of their area of operation, from incorporation to liquidation and winding up to be administered by the Central Government.

2) Articulation of shareholders democracy with protection of the rights of minority stakeholders, responsible self-regulation with adequate disclosures and accountability.

3) One Person Company (OPC) to encourage individuals with entrepreneurial capabilities to operate in corporate form, the Bill introduces the concept of one Person Company' (OPC) as a legal entity that would be separate and distinct from the promoter of the company. Retention of the concept of Producer Companies, while providing a more stringent regime for companies with charitable objects to check misuse.

4) Application of the successful e-Governance initiative of the Ministry of Corporate Affairs (MCA-21) to all the processes involved in meeting compliance obligations. Company processes may also be carried out through electronic mode.

5) Director Identification number (DIN) a unique Identification number to acquire by every company director. Process of incorporation has been made faster and compatible with e-Governance. Detailed declarations and disclosures about the promoters, directors, etc. are required to be filed with the Registrar for incorporation.

6) Relaxation of restrictions limiting the number of partners in entities such as partnership firms, banking companies etc., to a maximum 100, with no ceiling as to professional associations regulated by Special Acts.

7) Appointment of independent directors; to listed public companies is a minimum of one-third of the total number of directors, least one director resident in India. For other public companies, the requirement and number may be prescribed through rules.

8) Statutory recognition to audit, remuneration and stakeholders relationship committees of the Board. The Chief Executive Officer (CEO), the Chief Financial Officer (CFO) and the Company Secretary to be as Key Managerial Personnel (KMP) and prohibited insider trading by KMP and declares it as an offence with criminal liability.

9) Companies not to be allowed to raise deposits from the public except on the basis of permission available to them through other Special Acts.

10) A single forum for approval of mergers and acquisitions along with a shorter merger process for holding and wholly owned subsidiary companies or between two or more small companies as well as recognition of cross border mergers.

11) Appointment of valuers is proposed to be made by audit committee or in its absence by the Board of Directors for enabling fair valuations in companies for various purposes.

12) Consolidation of financial statements of subsidiaries with those of holding companies is proposed to be made mandatory with recognition of both accounting and auditing standards. The role, rights and duties of the auditors defined so as to maintain integrity and independence of the audit process.

13) A revised framework for regulation of insolvency, including rehabilitation, liquidation and winding up of companies and the process to be completed in a time bound manner.

14) Application of the successful e-Governance initiative of the Ministry of Corporate Affairs (MCA-21) to all the processes involved in meeting compliance obligations. Company processes may also be carried out through electronic mode.

15) Easy transition of companies operating under the Companies Act, 1956, to the new framework as also from one type of company to another. Freedom with regard to the numbers and layers of subsidiary companies that a company may have, subject to disclosures in respect of their relationship and transactions or dealings between them.

16) Articulation of shareholders democracy with protection of the rights of minority stakeholders, responsible self-regulation with adequate disclosures and accountability. Reduction of Government control over internal corporate processes;

17) Replacement of Rehabilitation and Revival Fund proposed in the Companies (Second Amendment) Act, 2002 by Rehabilitation and Insolvency Fund with voluntary contributions linked to entitlements to draw money in a situation of insolvency; consolidation of for dealing with rehabilitation of companies, their liquidation and winding up in the single forum of National Company Law Tribunal with appeal to National Company Law Appellate Tribunal with suitable transitional provisions.

18) More effective regime for inspections and investigations of companies while laying down the maximum as well as minimum quantum of penalty for each offence with suitable deterrence for repeated defaults. Company is identified as a separate entity for imposition of monetary penalties from the officers in default. In case of fraudulent activities, provisions for recovery and disgorgement have been included;

19) Defaults of procedural nature such as late filing of statutory documents, to be enabled through rules to be penalised by levy of monetary penalties by levy of additional fee by the adjudicating officers not below the level of Registrars. The appeals against orders of adjudicating officers to lie with suitably designated higher authorities;

20) Special Courts to deal with offences under the Bill. Company matters such as mergers and amalgamations, reduction of capital, insolvency including rehabilitation, liquidations and winding up are proposed to be dealt with by the National Company Law Tribunal.

1.3 Concluding observations

The Companies Bill, 2009 is intended to modernize the structure for corporate regulation in India and represents a major reform statement by the Government to promote the development of the Indian corporate sector through enlightened regulation. Indian companies have expanded and grown into global entities, continuously entering into and bringing new activities into the fold of the Indian economy. In doing so, they are emerging internationally as efficient providers of a wide range of goods and services while increasing employment opportunities at home. At the same time, there is a requirement to enable

corporate regulation in an effective and efficient manner with reasonable costs of compliance so that Indian companies are competitive in attracting investment for growth which is possible with Companies bill 2009.

The Companies Bill, 2009, on its enactment, would allow the country to have a modern legislation for growth and regulation of corporate sector in India. The existing statute for regulation of companies in the country, viz the Companies Act, 1956 had been under consideration for quite long for comprehensive revision in view of the changing economic and commercial environment nationally as well as internationally. In view of various reformatory and contemporary provisions proposed in the Companies Bill, 2009 together with omission of existing unwanted and obsolete compliance requirements, the companies in the country would be able to comply with the requirements of the proposed Companies Act in a better and more effective manner.

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Forensic Auditing - A Fraud Detecting Mechanism

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1.1 Introduction

Financial frauds have from time immemorial affected all establishments as no one is immune to frauds, but they often go undetected due to inadequacies in the system. Recent happenings in most parts of world has exposed the growing greed of human being and art of camouflaging of accounting facts through deception by indulging in fraud and manipulation, depending upon the position that one holds. It is estimated that the average organization loses about six percent of its total revenue to fraud and abuses by its own employee, which runs over to hundreds of crore of rupees. Large number of times the managing director and CEO had no clue of deep rooted white-collar crime that have perpetrated as well planned strategy. White-collar crimes have been increasing at an alarming pace, as the fertility of man's invention in devising new scheme of fraud is unlimited.

To sniff out financial frauds is highly specialized job and statutory audit as such has inherent limitation as a means to detect fraud. At the same time the new business methods and technology dependency, which are making business dynamic, are also making them vulnerable to financial fraud. To cope with the complications and to understand the implications of new business methods and technology, the internal auditor can no more limit to its traditional position, revolving around control and compliance. The profession of internal audit does not remain with in the perimeters of accounting records; in fact it only begins there. Internal auditor is no more just an accountant; he has to have the complete knowledge of the business and ability to link data, knowledge, and insight together to prevent potential wrongdoings. Unfortunately the corporate still has to accept internal auditor in its new role, at the same time internal auditor as an employee of the corporate is not even equipped to take on the new role. Alarming increase of financial fraud, inability of internal audit and limitation of statutory audit to sniff out the financial fraud has given rise to new profession known as Forensic audit.

The concept of Financial Auditing may be defined as "a concentrated audit of all the transactions of the entity to find the correctness of such transactions and to report whether or not any financial benefit has been attained by way of presenting an unreal picture".

Forensic auditing aims at legal determination of whether fraud has actually occurred. In the process, it also aims at naming the person(s) involved (with a view to take legal action). Forensic audit involves examination of legalities by blending the techniques of propriety (VFM audit), regularity and investigative and financial audits. The objective is to find out whether or not true business value has been reflected in the financial statements and in the course of examination to find whether any fraud has taken place.

1.2 History of forensic audit-

In a global review conducted by Ernst & Young, on the question of auditors' responsibility, in 1996, the finding was:

"Over seven out of ten of the respondents believed that auditors should have the responsibility to detect substantial fraud. Of these eight out of ten believe that this should be

part of their normal audit and not by special one-off reviews." Further it is concluded that there is a difference between what is expected of auditors and what auditors acknowledge as being their role in relation to fraud and corruption, the so called 'expectation gap'.

1.3 Objectives of forensic audit-

Objective of forensic audit is to find whether or not a fraud has taken place. Forensic auditor shall have to examine voluminous and in totality, records and witnesses, if permitted by law. Proper documentation is vital in substantiating the findings. The outcome shall focus on the following, in case of frauds:

- Proving the loss
- Proving the responsibility for the loss
- Proving the method/motive
- Establishing guilty knowledge
- Identifying other beneficiaries

Forensic auditing focuses on detection of financial frauds by linking the data knowledge and insight together and prevention of fraud by establishment and placing the accounting system on right track at the same time Forensic Audit is not influenced with

- Faithful creation of ingenious theories.
- Blind acceptance of projected statements.
- Blind acceptance of circumstantial evidence without cross examination.
- Misguided intuitions.

1.4 Skills required by auditor for Forensic Audit

(a) Knowledge of entity's business and legal environment.
(b) Awareness of computer assisted audit procedures.
(c) Innovative approach and skeptic of routine audit practices.

1.5 Application of forensic audit.

Forensic Accounting and Audit may be applied in the following areas besides fraud detection:

(a) Conducting due-diligence (especially for segment wise profitability analysis)
(b) Business valuation
(c) Management auditing
(d) Assessing loss before settling insurance claims.

1.6 Examination methods under forensic audit-

(a) **Tests of reasonableness:**

- Check weaknesses in internal controls.
- Identify questionable transactions – indicating wide fluctuations from the normal ones and not, in general, related to main objectives.
- Review questionable transaction documents for peculiarities, like improper account, classifications, pricing, invoicing, or claims, etc

(b) **Historical Comparisons**

- Develop a profile of the entity under investigation, its personnel and beneficiaries, using available information.

- Identify questionable accounts, account balances, and relationships between accounts, for finding out variances from current expectations and past relationships.
- Gather and preserve evidence corroborating asset losses, fraudulent transactions, and financial misstatements.

1.7 Steps involved in forensic audit.

Forensic audit is an expanded version of investigative audit in search of and in prevention of financial fraud by finding the inadequacies and shortcomings in the existing system and by blocking the loopholes, to prevent the wrongdoers to take any advantage of the inadequacies and loopholes in the system. Forensic Audit starts with an understanding of complete commercial activity and involves the following:

- To evaluate the accounting transactions in the manner they are recorded and should have recorded.
- To investigate the inconsistencies prevalent from the origin till the finalization of transaction.
- Examine the linking of each transaction till its finalization.
- Establishing the inconsistencies, missing links and facts if they have been altered, destroyed, or falsified through investigation to reveal misappropriation and frauds.
- To assist in legal proceedings, to secure documentary, physical and electronic evidence to prove the nature and quantum of fraud and be an expert witness, if need be.

1.8 Distinction between Statutory Audit and Forensic Audit

Statutory Audit	Forensic Audit
1) Objective of statutory audit is Express opinion as to 'true & fair' presentation.	1) Objective of forensic audit is to determine correctness of the accounts or whether any fraud has actually taken place.
2) 'Substantive' and 'compliance' procedures are the techniques used in statutory audit.	2) Techniques like analysis of past trend and substantive or 'in depth' checking of selected transactions are used in forensic audit.
3) Normally all transactions for theparticular accounting period.	3) There is no limitation for period of audit Accounts may be examined in detail fromthe beginning.
4) In statutory audit auditor Relies on the management certificate/ representation of management for Verification of stock, estimation of realizable value of current assets, provisions/ Liability estimation, etc.	4) In forensic audit , auditor carries Independent verification of suspected/ selected items such as stocks, current assets, provisions/ Liability estimation etc.
5) Off balance-sheet items (like contracts etc.) are Used to vouch the arithmetic accuracy & compliance with procedures.	5) Regularity and propriety of Off balance-sheet transactions/contracts are examined.

6) In statutory audit if any adverse findings are n off balance sheet items, Negative opinion or qualified opinion expressed, with/ without quantification	6) In forensic audit if any, adverse finding, legal determination of fraud and naming persons behind such frauds.

1.9 Detection Techniques of forensic Auditing

Forensic auditing should focus on significant transactions – both as reflected in financial statements and off balance sheet items The techniques mainly are 'Critical Point Auditing' and 'Propriety Auditing'.

(A) Critical Point Auditing: Critical point auditing technique aims at filtering out the symptoms of fraud from regular and normal transactions in which they are mixed or concealed. For this purpose, financial statements, books, records, etc. are analyzed mainly to find out:

(i) Trend-analysis by tabulating significant financial transactions

(ii) Unusual debits/credits in accounts normally closing to credit/debit balances respectively

(iii) Discrepancies in receivable or payable balances/inventory as evidenced from the non reconciliation between financial records and corresponding subsidiary records (like physical verification statement, priced stores ledgers, personal ledgers, etc.)

(iv) Accumulation of debit balances in loosely controlled accounts (like deferred revenue expenditure accounts, mandatory spares account – capitalized as addition to respective machinery item, etc.)

(v) False credits to boost sales with corresponding debits to non-existent (dummy) personal accounts

(vi) Cross debits and credits and inter-account transfers

(vii) Weaknesses/inadequacies in internal control/ check systems, like delayed/non-preparation of bank reconciliation statements, etc.

(B) Propriety Audit: Propriety audit is conducted by Supreme Audit Institutions (SAI) to report on whether Government accounts, i.e., all expenditure sanctioned and incurred are need-based and all revenues due to Government have been realized in time and credited to the government account. In conducting the propriety audit, "Value for Money audit" technique aims at lending assurance that economy, efficiency and efficacy have been achieved in the transactions for which expenditure has been incurred or revenue collected is usually applied. The same analogy, with modifications to the principles of propriety of public finance, applies in forensic audit to establish fraudulent intentions if any, on the part of the management. Financial frauds are results of wasteful, unwarranted and unfruitful expenditure or diversion of funds by the investigated entity to another entity.

1.10 Concluding Observation

Forensic auditing combines legalities alongside the techniques of propriety (VFM audit), regularity, investigative, and financial audits. The main aim is to find out whether or not true

business value has been reflected in the financial statements and whether any fraud has taken place. It differs, altogether, in form and content from the statutory audits of financial statements. It may be beneficially applied in other areas where due diligence exercise is required to be carried out.

In view of the intricacies of accounting management and mismanagement, and keeping in view the coverage of forensic accounting, importance of forensic audit and capabilities of forensic accountant, periodic examination of records by forensic accountant is essential for reducing financial frauds, as to discover fraud is no accident, it is only the trained eyes and ears who can discover the hidden truth. Therefore there is a desperate need to promote the profession in the interest of a business as a whole, as the investigative mentality comes with age, self discipline, training, experience, qualification and mind-set that understands the possibility of fraud in any environment, at any time, by any one, if environments are conducive for the fraud.

Forensic auditing is a comprehensive undertaking. Once it is completed, the organization's key stakeholders should capitalize on the work by implementing controls to reduce the risk associated with the event identified as having material and significant ratings and being most likely to occur. The forensic audit is not the end of the process. Circumstances change constantly and some changes may trigger the need to revise the assessment. A fraud risk assessment process should be ongoing, dynamic and reflect the organization's current business conditions.

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Building Future - Ready Organizations : Stages And Competencies

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Abstract:

The new millennium has brought with it lot of rapid changes. Organizations need to achieve both today's results as well as tomorrow's results. They need to be future-ready. One of the implications of this is that organizations need to find new businesses or uncontested business opportunities. This is popularly known as Blue Ocean strategy. There are three stages towards competing for the future-Acquiring industry foresight and Intellectual leadership, shortening migration paths and finally competing for market position and market share. Each of these stages requires different competencies. This paper attempts to articulate these competencies. Some of the competencies critical are being able to speculate about the future without having complete information, kaleidoscopic thinking, finding out white spaces. Organizations also have to do a fair amount of unlearning. Managers therefore have to become like the Roman two headed God, Janus-looking both, at the past and also the future. A Learning organization makes all attempts to develop these competencies in their teams.

Introduction:

It is said that the industrial revolution was a tipping point-a point where things changed rapidly for the next century or so. We are now on the verge of a similar revolution. It will be the environmental revolution, the genetic revolution, the materials revolution, the digital revolution and most of all the information revolution. Entirely new industries are being born and will be born. The rules of the game are certainly changing and the games themselves are changing. The recent global meltdown has also been a game changer of sorts. Organizations which were giants have disappeared and have been replaced by young organizations which have seized opportunities early. Although many of these evolving opportunities are in the infancy stage, large transnational organizations are competing for the privilege of parenting them. Today's evolutionary niche markets are tomorrow's revolutionary mass markets.

Organizations need to be ready to face the challenges of today and tomorrow. One of major implication of this is that there will be a dramatic emphasis on finding new business opportunities[1].

Getting Future-ready:

Dr C K Prahalad in his book "Competing for the future" argues that there are three elements of competing for the future: "Industry Foresight and Intellectual Leadership", "Competition to shorten migration paths" and finally competing for market position and share[2].

I. Competition for Industry Foresight and Intellectual Leadership:

This is competition to gain a deeper understanding than competitors of trends that could be used to transform industry boundaries and create a new competitive space. In short, it is competition to imagine the future.

II. Competition to shorten migration paths:

Dreams do not get translated to reality. Often the path between today's reality and tomorrow's opportunity is not so easy. This stage requires acquiring and accumulating competencies to test alternate products. This stage is all about shaping the future to our advantage.

III. Competing for Market Position and Market Share:

This is the stage where rival approaches are already settled and there is a battle for market share and market position. This is achieved through product line extensions, efficiency improvement and product or service differentiation.

Essentially, the core competence model placed the ability of the company to build, at lower cost and more speedily than competitors, completely unanticipated products at the core or centre. Thus, this corporate strategy is an inside-out corporate strategy which starts the strategy process by thinking about the core strengths of an organization.

As against the inside-out strategy of C K Prahalad, the five forces model by Porter is an outside-in strategy. It talks about five fundamental forces which affect the attractiveness of the business, including:

- How easy or difficult it is for new entrants to start to compete
- How easy can our product or service be substituted
- How strong is the position of buyers to work together and order larger volumes
- How strong is the position of sellers, is there a monopoly
- Is there a strong competition between the existing players

The Blue Ocean Strategy:

W. Chan Kim and Renee Mauborgne, professors at INSEAD in their book called "Blue Ocean Strategy-How to create Uncontested Market Space and Make the Competition Irrelevant" used the blue ocean as a metaphor for summarizing their vision of expanding competitor-free markets that innovative companies can navigate. Most of time spent by managers is spent on competition handling-the Red Ocean strategy. As against this, the Blue Ocean strategy is to find uncontested market space, make the competition irrelevant.

The difference between Red Ocean and Blue Ocean Strategy can be seen in Table I

Table I

Red Ocean and Blue Ocean Strategy

Red Ocean Strategy	Blue Ocean Strategy
Compete in existing market space	Create uncontested market space
Beat the competition	Make the competition irrelevant
Exploit existing demand	Create and capture new demand
Make the value/cost trade-off	Break the value/cost trade-off
Align the whole system of a company's activities with its strategic choice of differentiation or low cost	Align the whole system of a company's activities in pursuit of differentiation and low cost

There are two ways to create blue oceans:

- One is to launch completely new industries, as eBay did with online auctions
- It is more common for a blue ocean to be created from within a red ocean when a company expands the boundaries of an existing industry.

To break the value/cost trade-off and craft a new value curve, there are four key questions to challenge an industry's strategic logic and business model:

- Which of the factors that the industry takes for granted should be eliminated?
- Which factors should be reduced well below the industry's standard?
- Which factors should be raised well above the industry's standard?
- Which factors should be created that the industry never offered?

However, sooner than expected, classical business position, where one's strategy is based on an established market share and a consequent stable generation of funds will be the exception rather than the rule. Rather, the issue will be on finding new opportunities and expanding them ultra-fast, so as to enjoy a typically short period when one is the sole supplier of a product or service on a worldwide basis. When competition comes in, it is time to move on to newer pioneering projects.

More often, it will be a liability to get bogged down with mature businesses and fight it out for a rapidly dwindling market share. Key resources would therefore be better deployed on new, pioneering, innovative business activities to ensure that executives learn. This is where the role of knowledge management comes in.

Importance of Knowledge Management and Learning Organizations:

Learning Organizations are organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are matured, where collective aspirations set *free*, and where people are continually learning how to learn together[1]. It is no longer sufficient to have one person learning for the organization, a Ford or a Sloan or a Tata or a Kirloskar. It is not possible for the top person to know everything and be a "grand strategist", all others following. The organizations of the future will truly excel in the future by discovering how to tap people's commitment and capacity to learn at all levels in an organization. In their quest towards this, most organizations have a specialized department called "Learning and Development". More often than not, many of the heads of this Learning and Development function have senior level business experience.

Competencies required in Managers for getting future-ready:

Stage I: Industry Foresight and Intellectual Leadership:

Industry foresight is gained by probing deeply into industry drivers. It answers three critical questions:

- What new types of customer benefit should we seek to provide in five, ten or fifteen years
- What new competencies we need to build or acquire to offer these benefits to customers
- How will we need to reconfigure the way we deal with customers in the next several years

The following competencies need to be developed for learning organizations to be ready for stage I:

- Good visioning skills-spotting what are the likely scenarios in the future and what will be our role?
- Kaleidoscope thinking-an ability to combine concepts, competence and connections to make some present and future patterns
- "Imagineering"-Skills in imagining the future which calls for willingness to speculate in areas in which one is not an expert.
- Competency of finding out "white spaces"-spotting opportunities that reside between or around existing product-based business definitions. An example of this is Honda-a company which started in the motorcycle business. They later conceived themselves later as a world leader in engines and power trains and leveraged that competence into cars, lawn movers, tractors, marine engines and generators. Mobile phone manufacturers saw themselves not only as offering equipment for communication, but also as offering equipment for entertainment and business. This led to breakthrough products like a mobile phone cum email cum camera.
- "Intersectional Innovation"-combining two unrelated things to make something new. Peter Drucker has said that all new things are a combination of two or more existing things. Real innovators are able to visualize "connections' and come out with complete new products combining these unrelated things. An example of intersectional innovation is a building constructed by Mike Pears in Zimbabwe. The challenge given to Mike Pears was to construct a building which would remain cool even in the heat of Zimbabwe, but without using air-conditioning! Mike Pears took inspiration from termites after studying how they manage to keep their mounds cool during the day and warm at night. This is now known as "bio-mimicry"-using nature's not so apparent intelligence to solve everyday problems.
- Fair amount of unlearning of past mental make up and frames, giving up old ways of looking at things and acquiring new mindsets.

Stage II-Shortening the migration path:

To shorten the migration path, every company should also have a strategic architecture[2]. This is a high-level blueprint on developing new functionalities, acquiring new competencies and changing the way we currently interact with the customer. This strategic architecture is not a very detailed plan, but is detailed enough to mark out the important references and milestones. It identifies what we should be doing right now to intercept the future. It is an essential link between today and tomorrow.

The following competencies need to be developed for learning organizations to be ready for stage II:

- Managers need to be "Janusian"-named after the Roman God having two heads-one looking at the past and another looking at the future. Managers need to be ready to preside over beginnings and endings. They ask questions to themselves like "What did I learn about management throughout my career that will serve me well into the future? What have we collected learnt that we can teach others so that they can benefit from our experience?"

- Learning through reflection. As Charles Handy, the Management Guru says, true learning takes place in steps-starting with know, do, reflect and then learn.
- Art of planning without too much of details available. Most of the times, managers would like to make decisions based on complete information. But very rarely in the real world is information complete in all respects. The future is uncertain and planning for the future is a critical skill set to have for people managing for the future.
- Ability to articulate the competency gaps so as to get the team ready for tomorrow. The Manager's effectiveness is measured not only through the results which his team achieves, but also from the way he develops his team and gets them ready for the future. Coping and overcoming an uncertain future requires the Manager to not only develop his team but also being able to articulate completely and effectively what are the competency gaps of the team.

Stage III- Competing for Market Position and Market Share:

During this stage, there is also a fair bit of competition in the given product space. The key in this stage would therefore be faster than competition.

The following competencies need to be developed for learning organizations to be ready for stage III:

- Learning faster than competition about just where the future demand lies
- Taking calculated risks and reducing time for product iterations. An example of this is the Chandrayan mission. Calculated risks were taken and the mission was successful at the lowest possible cost so far in the whole world.
- Ability to increase quick surgical contacts with prospects-sheer quantity and quality of efforts. This calls for quick identification of who could be prospects for this product, what could be the features they would be looking for and quickly closing the deal.
- Knowing where the demand is likely to be and then systematically attacking those prospects-"Prospecting skills".
- Ability to reduce product development cycles and develop quickly efficient distribution systems

Conclusion:

The competitive landscape of all businesses is changing ultra-rapidly. New changes bring with them new challenges. Organizations need to be ready for the future. The future is exciting but will remain exciting only if actions are taken now to develop competencies for facing the future. What is required to be done now is-dream differently, make the dream happen and create mega-opportunities. Competencies required to do all this need to be developed and the learning and development department in organizations have an important role to play in this.

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The Global Recession And Its Impact On Indian Economic Sectors

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Abstract:

The Global financial crisis was centred in the United States and within two years the crises entered in the Sub-prime sector and broader Financial market and still it has been Deeping and spreading through out the world turning now into a full blown economic crisis. The current crisis hit the every part of the world through different channels and different degrees.

Its Impact on Indian Economy

India was hit by sudden capital flow reversal as a part of the Global developing process and liquidity hiccups which transmitted mainly through confidential channels Indian economy experienced a sharp slow down in 2008-09 in comparison with the robust progress in the preceding 5 years growth rate which was 8.8 percent during 2003-2008, sharply decelerated to 6.7 percent during 2008-2009. Such deceleration was noticed in all most all the sectors of Indian economy. Agriculture, Industrial sector, Service sector, Corporate performance, Foreign trade, Financial channels, Banking sector, Real estate, etc.,

Actually we have come a long way since September 2008in our battle against the financial crisis. In fact the world is in the middle of the battle against the global financial turmoil.

The green shoot of 'V' shape recovery is visible to us It shows worst is still behind us and we are firmly on recovery path. The prime objective of ours is to strengthen regulation and avoid repetition of mistakes the led to global turmoil.

The Global Recession and its Impact on Indian Economic sector

Introduction:

The global financial crisis was centered in the United States and within two years the crisis that entered in the sub prime sector and broader financial market and still deepening and spreading throughout the world, turning now into a full-blown global economic crisis. While the intense focus of government has mostly been on dealing with the short-run fall-out of the worsening crisis, policymakers, economists and the general public are also beginning to turn their attention to financial regulation in an attempt to figure out what went wrong and how to prevent such a crisis from occurring again

The current crisis hit the very heart of global finance with no buffer to fall back on. Every country in every part of the world has been affected by the crisis, although through different channels and different degrees. The United states and Europe, which had become dependent on the financial sector as their engine of growth, were at the very epicentre of the crises.

Genesis of the Global Financial Crisis

The proximate cause of the current financial turbulence is attributed to the sub-prime mortgage sector in the USA.

The root causes are:

1. Build up of global imbalances. The emergence of dysfunctional imbalances is essentially a post 2000 phenomenon and which got accentuated from 2004 onwards.
2. Developments in the financial markets over the last two decades. (These two root causes are interconnected, and that financial market developments were driven by the global imbalances)
3. The liberal monetary policy of US.

The imbalances originated due to:

- Globalisation of trade
- Globalisation of labour
- Globalisation of finance

Globalisation of trade

The world witnessed a phenomenal expansion in global trade over the last 50 years. The ratio of foreign assets and foreign liabilities to GDP rose from 45 percent in 1970 to over 300 percent in 2004. Globalisation of finance was even more prolific, especially over the last decade.

Globalisation of Labour

Emerging Asia added nearly three billion to the world's pool of labour as it integrated with the rest of the world over the last two decades thus hugely improving its comparative advantage. Together the three dimension of globalization – trade, finance and labour- helped emerging Asia multiply by a factor is export to the advance economies. The result was large saving and current account surpluses in China, oil exporting countries and Russia and much of the Asia in wake of the East Asian crisis a decade ago. These were mirrored by large increases in leveraged consumption and current account deficits in the US. In short, Asia produced and America consumed.

These saving –investment imbalances and consequently huge cross-border financial flows in US put great stress on the financial international process. The global imbalances interacted with the flaws in financial markets and instruments to generate the specific features of the crisis. Such a view, however, offers only a partial analysis of the recent global economic environment.

The role of monetary policy in the major advanced economies, particularly that in the united States, over the same time period needs to be analysed for a more balanced analysis.

Liberal US Monetary Policy

Excessive liberal monetary policy in the post dot com period boosted consumption and investment in the US. As might be expected, with, such low nominal and real interest rates, asset prices also recorded strong gains, particularly in housing and real estate, providing further impetus to consumption and investment through wealth effects. Thus, aggregate demand consistently exceeded domestic output in US and, given the macroeconomic identity, this was mirrored in large and growing current account deficits in the US over the period. The large domestic demand of the US was met by the rest of the world, especially China and other East Asian economies, which provided goods and services at relatively low costs leading to growing surpluses in these countries.

Combined Effect of The Root Cause

Even as financial imbalance were building up, macroeconomic stability was maintained. Relatively stable growth and low inflation have been witnessed in the major advanced economies since the early 1990s.

As Asia accumulated saving and simultaneously maintained competitive exchange rates, the savings turned into Central bank reserves. Central banks, in,turn, invested these savings not only in any large, diversified portfolio but in government bonds of the advanced economies. This in turn drove down risk free real interest rates to historically low levels triggering phenomenal credit expansion and dropping of the guard on credit standards, erosion of credit quality and search for yield, all of which combined to brew the crisis to its explosive dimensions.

The result of regulatory failure :

Financial innovations, regulatory arbitrage, lending malpractices, excessive use of the originate and distribute model, securitisation of sub-prime loans and their bundling into AAA tranches on the back of rating, all combined to result in the in the observed excessive leverage of financial market entities resulted in a large rise in mortgage credit to households, particularly low credit quality households. Most of these loans were with low margin money and with initial low teaser payments. Due to the 'originate and distribute' model, most of these mortgages has been securitised. In combination with strong growth in complex credit derivatives and the use of credit ratings, the mortgages, inherently sub-prime, were bundled into a variety of tranches, including AAA tranches, and sold to a range of financial investors.

Global Impact

The excessive leverage on the part of banks and the financial institutions (among themselves), the opacity of these transactions, the mouning loses and dwindling net worth of major banks and financial institutions led to a breakdown of trust among banks. Given the growing financial globalization, banks and financial institutions in other major advanced economies, especially Europe, have also been adversely affected by losses and capital write-offs. Inter-bank money markets nearly froze and this was reflected in very interest rate spreads in money market. There was aggressive search for safety, which has been mirrored in very low yields on G-sectors. These developments were significantly accentuated following the failure of Lehman brothers in September 2008 and there was a complete loss of confidence.

The Global growth for 2009, which was seen at a healthy 3.8 per cent in April 2008, is now projected to contract by 1.4 per cent. The global economy is, however, projected to recover and expand by 2.5 per cent in 2010.

Global GDP Growth (%)
(IMF World Bank Economic Outlook, July, 8,2009)

County/ Region	2009	2010(Projected)
UK	-2.6	0.8
USA	-4.2	0.2
Euro Area	-4.8	-0.3
Japan	-6.0	1.7
China	7.5	8.5
India	5.4	6.5
World	-1.4	2.5

The sharp decline in capital flows in 2009 will be mainly on account of outflows under bank lending and portfolio flows. Thus, both the slowdown in external demand and the lack of external financing have dampened growth prospected for the EMEs much more than that was anticipated a year ago.

Impact on Developing Countries

The emerging market economies witnessed huge capital outflows which adversely affected the financial channel. Export growth led Asia, which managed its external sector cautiously after the Asian Crisis of a decade ago, saw its growth plummet through a sharp decline in the demand for exports. Over the years, Eastern Europe had become dependent on large-scale capital imports through banking channels and was therefore hit by the reversal of capital flows. African and South American economies suffered through the huge drop in commodity prices and deterioration in their terms of trade.

Impact on India:

India was hit by sudden capital flow reversal as part of the global developing process and the liquidity hiccups transmitted mainly through the confidence channel.

The Indian economy experienced a sharp slowdown in 2008-09 in comparison with the robust growth in the preceding five years. Particularly after September 2008. The GDP during 2003-04 to 2007-08 had grown at an average rate of 8.8%. Following the synchronized global recession, the growth decelerated sharply to 6.7% during 2008-09. The deceleration was noticed across all sectors of the economy.

1) **Agriculture :-**

India was, is and will be an agriculture based economy- which is hassle free from any financial crises. The agriculture sector, which recorded an average annual growth rate of 4.9 per cent during 2003-08, expanded only by 1.6 per cent during 2008-09. Allied activities- horticulture, floriculture, forestry, livestock and fisheries- which account for a substantial share in agriculture remained buoyant.

However, the production of commercial crops such as major oilseeds, cotton, jute and sugarcane was lower. This was due to reduction in external demand. Although the years and is currently at 17.5 per cent, good agriculture performance is critically not only because it employs over 55 per cent of the labour force but also for ensuring stability in food prices.

2) **Industry:-**

Industrial sector growth decelerated significantly to 2.6 per cent in 2008-09 from 8.5 per cent in the previous year due largely to negligible/negative growth due to decline in international demand as well as domestic demand. This pushed down the growth rate of the index of industrial production (IIP) to an abysmally low of 0.4 per cent during the second half of 2008-09. While growth in the basic, intermediate and consumer durable goods sectors were not that much affected during the crisis, the capital goods and consumer non-durable sector showed negative growth.

3) **Corporate performance:-**

The performance of the private non-financial corporate sector deteriorated in the second half of 2008-09. reflecting both demand slowdown and moderation in prices. Profit margins were eroded by deceleration in sales.

The contraction of capital flows and the sell-off in the domestic market adversely affected both external and domestic financing for the corporate sector. The sharp slowdown in demand in the major advanced economies is also having an adverse impact on our exports and industrial performance.

4) Services:-

The private consumption also decelerate significantly. The service sector, which has weight over 64% in GDP and which has been the main driver of our growth during the previous five years, also slowed down. The profitability of major components of service sector i.e. IT-sector, Transport and Tourism was negatively affected. The IT sector was affected because of the virtual nationalization that was happening in U.S. and Europe in the form of bailout packages from the government. Also their major clients were from manufacturing and financial sector which were worst hit by the crisis. But the profitability and performance of healthcare sector was relatively unaffected by this crisis.

5) Foreign Trade:-

Foreign trade and export sector have been the worst hit. Export has been recording negative growth since October 2008. The declining export demand impacted the manufacturing sector. Investment demand also declined due to decline in corporate profitability and increased uncertainties about future prospects. Imports have also decline since January 2009 due to sharp decline in crude oil prices and low demand for imported capital goods.

6) Financial Channels:-

India's financial markets- equity, money markets, forex markets and credit markets- had all come under pressure from a number of directions. Following the Lehman failure, there was a sudden change in the external environment. As in the case of other major EMEs, there was a self-off in domestic equity markets by portfolio investors reflecting deleveraging. Consequently, there were large capital outflows by portfolio investors during September-October 2008.

First, as a consequence of the global liquidity squeeze, Indian banks and corporate sector found their overseas financial drying up, forcing corporate to shift their credit demand to domestic banking sector. Also, in their frantic search for substitute financing, corporate withdrew their investments from domestic money market mutual funds putting redemption pressure on the mutual funds and down the line on non-banking financial companies (NBFCs)where the MFs had invested a significant portion of their funds. This substitution of overseas financing by domestic financing brought both money market and credit markets under pressure. Second the forex market came under pressure because of reversal capital flows as a part of the global deleveraging process. Simultaneously, corporates were converting the funds raised locally into foreign currency to meet their external obligations. Both these factors put down pressure on the rupee. Third, the Reserve Bank's intervention in the forex market to managing the volatility in the rupee further added to liquidity tightening.

7) Credit:-

There was a deceleration in the overall credit flow, mainly due to subdued overall demand and lower credit requirement of oil marketing companies. The private sector banks were greatly hit by the crisis due to exposure in the complex products, hence people lost faith in them. This resulted in an increased credit expansion by public

sector banks vis a vis the private banks and negative credit expansion by foreign banks. While the deposit growth of public sector banks accelerated, that of private and foreign banks groups decelerated.

8) **Real Estate Sector:-**

The real estate sector was caught between the sluggish housing demand and the rising cost of capital. The demand for real estate significantly depends on the prevailing interest rates offered by the banks. As such, due to poor cash flows, the developers resorted their lending rates by 0.5% to 1% in the month of July and August 2008. Only large ones survived this because of being relatively well capitalized. Many small and medium sized companies faced several liquidity problems.

Lessons From the Crises

1. the traditional banking tools such as the loan to value ratio, debt service ratio, purpose of the loan, verification of documentary evidence of income and assets of the borrowers and ongoing monitoring of borrowers affairs have demonstrated their continued relevance, despite rapid advancements in the financial technology and products.
2. The risk involved in rapid selling distressed assets without imparting prices and an individual bank's funding liquidity also needs to be looked into in depth. The importance of reliable valuation and transparency of risk exposures has been underscored during the crises. Liberal and unsubstantiated valuation assumption can result in material inaccurancies in financial statements and substantial write-downs of structured products, and in case of excessive concentration, even demise of the sponsoring institution.
3. there was insufficient recognition of residual risks in the structured production on the part of investing banks, as well as those banks acting as issuers and sponsors of assets-backed commercial papers (ABCP) programmes. The banks that extended liquidity facility to ABCP programmes were exposed to high degree of credit risk, of the underlying asset pool, which may be subtly embedded within the liquidity facilities' provisions.
4. Securitization exposures can also expose banks to significant reputational risks, as observed in the recent episode, on on account of which the banks had to roll- in the SPVs on to their own balance sheets. Supervisors and banks need to take cognization of the residuals risks entitled in structured products.
5. The remuneration structure of the employees which incorporated performance based remuneration sometimes included risky behaviour in the investment managers of the distressed global financial entities. The compensation system rewarded very short term employee performance instead of reckoning the long term effects of their actions. The distorting impact of the design of compensation structure needs to be clearly recognized by the banks as also the supervisors.
6. The crisis brought to the fore weaknesses in the present system of rating and dubious role-played by some of the rating agencies. The role of the agencies in providing to the investors an objectives and independent assessment of the risk entitled in the securities rated by them took a back seat while their primary loyalty lay with the issuers of securities. It is said that there were instances where the rating agencies, while rating of securities, also tendered advice on the structuring of those securities so as to be able to improve their rating. Such structured obligations were then assigned a rating.

This dual role of the rating agencies in structuring as well as rating of securities also created a conflict of interest in their functioning.

Conclusion

We have come a long way since September 2008 in our battle against the financial contagion. In-fact the world is in the middle of battle against the global financial turmoil.

The green shoots of V-shaped recovery are already visible to optimistic few, but even the skeptical policy planners are also of the view that the worst is behind us and we are firmly on recovery path.

As the overcast sky clears and the financial world looks for new benchmarks, the prime objective will be to strengthen regulation and avoid repetition of the mistakes that led to the global financial turmoil. That will be a valuable legacy of the painful turmoil.

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Knowledge Management : Role And Approaches

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Introduction:

Events of the last five years of the previous century have focused our attention on knowledge industries. Quality human resources have therefore become an important base with which to respond to the emerging environment. The knowledge workforce in particular has a vital role to play in the emergence of the digital economy.

The new avatar of talent is the knowledge professional who is innovative, business savvy, quick on the uptake, has an instinctive ability to network, and possessing unbridled ambition. They are propelled by an urge to experiment, scan new avenues that can spur their creativity. The knowledge professional will gravitate to an organization that is flexible, has strong values, a robust performance ethic and provides challenging work on latest technology. This has led to companies proactively taking measures on three fronts. First, companies create an organizational ambience where talent can bloom. Secondly, they put in place systems that help unleash their potential and third, they build a reward and recognition mechanism that provides value for people. To achieve these three fronts the concept of knowledge management has gained importance in today's competitive corporate environment. Hence, an attempt is made in this article to understand the concept, role and approaches of Knowledge Management.

Concept of Knowledge Management:

Having access to information is useless unless that information is put to use to further the goals and success of the organization. In today's economy, the basic economic resource is no longer capital or labour or natural resources, but it is knowledge.

Peter Drucker coined the term knowledge work in early 1960s but only in recent years have managers begun to recognize knowledge as an important resource that should be managed, just as they manage cash flow, human resources or raw materials. Particularly for companies that are striving to be learning organizations, knowledge management is a critical job for organization executives. Knowledge management is a new way to think about organizing and sharing an organization's intellectual and creative resources.

Knowledge Management refers to the efforts to systematically find, organize, and make available a company's intellectual capital and to foster a culture of continuous learning and knowledge sharing so that organizational activities build on what is already known. The company's intellectual capital is the sum of this information, experience, understanding, relationships, processes, innovations and discoveries. A complete knowledge management system includes not only processes for capturing and storing knowledge and organizing it for easy access, but also ways to generate new knowledge through learning and to share knowledge throughout the organization. According to Townley: "Knowledge Management is a set or organizational processes that create and transfer knowledge supporting the attainment of academic and organizational goals." It is the only irreplaceable capital that an organization possesses. The productivity of their capital depends on how effectively people share their experience with those that can use it.

The main drivers for Knowledge Management are globalization, technological advances and information explosion and knowledge. Moreover there is better access to expertise, better learning experiences, greater reuse of information and knowledge, greater focusing of resources on mission critical knowledge and competitive advantage.

Role of Knowledge Managers:

Knowledge originates and is applied in the minds of the knower. In organizations, the knowledge managers play following role in knowledge management:

1) Recognizing our role and potential in the knowledge management agenda and taking the opportunities that it provides.

2) Fostering collaboration to achieve improved outcomes make the best use of our resources and learn from best practice.

3) Investing in people. Bringing people together in communities of practice to solve problems and be creative including re-imaging how we can add greater value to the information we manage using the skills of those around us wherever these can be found.

4) Making available the knowledge embedded in our own organizations by identifying and capturing the assets that already exist and providing access to this knowledge.

5) Ensuring that information is easily accessible and managed according to need and constantly re-imaging how to unlock information that is created both internally and externally.

6) Ensuring that all of our limited investment is well justified by outcomes in research learning and teaching by taking a business approach to selection.

7) Identifying barriers to access and developing plans to overcome impediments to information and knowledge creation wherever they exist.

8) Becoming collaborators and supporters of knowledge management, recognizing that this is what we do well and we have a significant role and responsibility for the knowledge management agenda in what we do now and what we can do in the future.

Approaches to Knowledge Management:

Knowledge Management has gained importance recently and the executives have begun thinking about deliberate, systematic ways to create, capture, organize and transfer knowledge. There are three driving forces behind the surge of interest in knowledge management are as under:

i. A large part of the momentum comes from the rapid advances in information technology that makes it possible to share explicit knowledge more quickly and easily as well as to connect people in networks for the sharing of tacit knowledge.

ii. As the economic basis of organizations shifts from natural resources to intellectual capital, top executives have found it imperative to appraise their organizations' knowledge resources and how to leverage them.

iii. The growing interest in knowledge management is closely related to companies effort to become learning organizations, in which managers strive to create a culture and a system for creating new knowledge and for capturing both explicit and tacit knowledge and getting it to the right place at the right time.

The two distinct approaches to knowledge management are outlined as under:

1. The first approach of knowledge management deals primarily with the collection and sharing of explicit knowledge, largely through the use of sophisticated information technology systems. Explicit knowledge may include intellectual properties such as patents and licenses, work process such as policies and procedures, specific information on customers, markets, suppliers or competitors, competitive intelligence reports, benchmark data, and so forth. When an organization uses this approach, the focus is on collecting and codifying knowledge and storing it in databases where it can easily be accessed and reused by anyone in the organization. Knowledge is gathered from the individuals who possess it and is organized into documents that others can access and reuse.

2. The second approach focuses on leveraging individual expertise and know-how-tacit knowledge-by connecting people face-to-face or through interactive media. Tacit knowledge includes professional know-how, individual insights and creativity, and personal experience and intuition. With this approach, managers concentrate on developing personal networks that link people together for the sharing of tacit knowledge.

Organizations usually use number of mechanisms to support the collection and sharing of knowledge resources. Some mechanisms that are particularly useful for explicit knowledge management are as follows:

1) Data warehousing and data mining: Data warehousing allows companies to combine all their data into huge databases for easy access, and data mining helps users make sense of the data by searching for patterns that can help solve organizational problems or take advantage of new opportunities. At Ernst & Young, each of the more than forty practice areas has a staff member who helps to codify employee's explicit knowledge and store it in databases, which are linked through a network.

2) Knowledge mapping: Some companies undertake knowledge mapping projects that held to identify where knowledge is located in the organization and how to access it. Although there are varied approaches, the purpose of knowledge mapping is to guide people to knowledge resources within the company. Hughes Space & Communications is building a knowledge expressway using Lotus notes, videoconferencing, employee home pages, and numerous other technologies. The map is used to transfer new management practices, track licenses and patents, gather competitive intelligence, and so forth.

3) Electronic libraries: Databases of specific types of information for specific uses provide another way to store knowledge and make it available throughout the organization. Users may be able to 'check out' and reuse specific pieces of knowledge. For example, Sun Microsystems, a multinational vendor of computers, headquartered in California has created a shared-code library, a central communication hub from which programmers can check out whole pieces of software code without having to recreate them every time. Intranets and other networks are critical tools to give people throughout the organization access to explicit knowledge that is stored in databases, electronic libraries and so forth.

A significant goal of knowledge management systems is to leverage professional knowledge and expertise. Rather than having separate pockets of expertise scattered about

the organization, knowledge management systems aim to bring knowledge together and spread it throughout the company. The above mechanisms are excellent tools for the management and transfer of explicit knowledge that can be codified and written down.

Conclusion:

The key ideas that influence the current global business scenario can be summed up as a radical continuous change. Ideas such as change management, learning and unlearning, adaptation and flexibility have been popular over past few years. However, in the post-1990s era, the rapidity and radical nature of change has made companies think beyond benchmarking and best practices and developing innovative business strategies in order to retain the quality of human resources. Cubicles, hierarchies and rigid organization structures of the past, have now given way to open work environment, flat structure with informality being a general rule and empowerment of individuals. Today work itself is centered around projects, which have virtual teams working on them. This work structure has led to a culture of flexi time, round the clock accessibility to the workplace. Also catching up fast is the trend of workstations at home, remote access, video-conferencing and reporting by exception. To stay one step ahead of the aspirations of their people, companies are continuously striving to provide an intellectually stimulating environment. Companies today are constantly striving towards enhancing the quality of work life and also the personal life of its employees and this does not stop with the employee buts gets extended to his/her family as well. The focus of knowledge management is on the ever-changing environment in which societies, organizations and individuals live, work, learn, adapt and survive. To conclude, change is here to stay, and we need to understand that all the practices that are working today may not necessarily work tomorrow. Customers' expectations, market changes and strategic decisions will derive the tools to managing the human assets.

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Agriculture And Inclusive Growth

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ABSTRACT

Agriculture is the backbone of the country's development since a vast majority of the workforce derives their livelihood from it. Over the last one decade, growth in agriculture has decelerated therefore, efforts and investment to meliorate the performance of this sector is indispensable. The concepts of food security, nutrition security and livelihood security are related to agriculture hence should be considered as a part of agricultural development. In India, there are many regions where modern agricultural technology is not practiced which affects the growth rate of this sector. Increasing the production of agricultural and other allied products by increasing the productivity is vital to avert food crises. Development of agriculture has a multiplier effect on the economy by increasing the scope of development of other related sectors, which are either directly or indirectly dependent on agriculture. Export of agricultural products is a source of earning foreign exchange. Therefore, agriculture becomes an important driver of inclusive growth.

INTRODUCTION

Agriculture is the oldest production activity and is the mainstay of majority of the people in the developing countries. Agriculture is one of the most important sectors of the economy. The significance of this sector can be judged from the fact that two-third of the country's population depend either directly or indirectly on agriculture for its livelihood.

Agricultural development therefore becomes a pre-requisite for development of an economy. Although Indian agriculture has undergone astounding changes since the introduction of the new agricultural technology, it is still undergoing a metamorphosis after liberalization. The resilience achieved by Indian agriculture after mid sixties has been the most commendable feat. Invigorating the performance of agriculture is important not only for the development of the primary sector but also for the development of other related sectors. It is increasingly felt that Indian agriculture is currently suffering from "technology fatigue", due to which the earlier gains made during the green revolution has withered away. The main objective of this paper is:

1. To undertake a brisk review of the agricultural development in India and
2. To study the significance of agricultural development in inclusive growth

INCLUSIVE GROWTH

Inclusive growth means growth, which is "not excluding any section of society." Inclusive growth adopts a long-term perspective and is concerned with sustained growth across all the sectors of the economy. It is a multi-dimensional concept involving improvement in the living conditions, empowerment through education and skill development, increase in employment opportunities, access to essential services in health as well as social, cultural and environmental betterment. It implies an equitable allocation of resources, which will benefit every section of the society. It focuses on economic growth, which is a necessary and crucial condition for poverty reduction.

AGRICULTURAL DEVELOPMENT IN INDIA : A REVIEW.

1. Share of agriculture in GDP

During the last decade, agricultural sector has come under stress and the growth in this sector has decelerated to a significant extent. This has led to a situation of agrarian distress in some parts of the country. Agricultural performance in a developing country like India strongly influences the total economy through both forward and backward linkages. It is therefore essential to accelerate the growth in agriculture by adopting a major policy change. The contribution of various sectors in the Gross Domestic Product is depicted in Table 1. It can be observed that the share of agriculture and allied activities in the GDP has dwindled over a period from 1990-91 to 2006-07. implementation of the new agricultural techniques. At the same time, increase in

Table 1

GDP at factor cost (in percentage)

Year	Agriculture and allied activities	Industry	Services
1990-91	35.0	24.5	40.5
1995-96	29.9	24.33	45.77
2000-01	26.2	23.6	50.2
2005-06 (P)	21.7	24.3	54.0
2006-07 (Q)	20.5	24.71	54.79

Source: Economic Survey 2007-08. (P = Provisional Q = Quick estimates)

The constant reduction in the share of agriculture in GDP can be attributed to the shift in the policy of the government. Since the post liberalization period the share of service sector increased at a greater pace compared to the other sectors.

2. Share of agriculture in exports:

A glance at Table 2 shows that there is a declining trend in the percentage of agricultural exports to the total exports during the last decade. Although green revolution increased the production of certain agricultural products, there was no commensurate rise in the exports from this sector. This was mainly because of regional disparities in the population absorbed the additional rise in the production.

3. Gross Capital Formation in Agriculture and Allied Sector:

The share of agriculture and allied activities in the GCF shows a fluctuating trend as depicted in Table 3. The share of public sector in the GCF has witnessed an uptrend during the last five years. The private sector involvement in the GCF has declined during the last five years. However, it must be noted that, in few agriculturally rich states private investment is higher than public sector investment. The decline in the private sector's GCF is mainly attributed to the dearth of investment capacity of the farmers having small and marginal land holdings. The total contribution of agriculture and allied activities in the GCF has also dwindled during the last five years.

Table 2

Share of agriculture in total exports

(Rs in Crore)

Year	Agriculture Exports	Total NationalExports	% of Agriculture exports to total exports
1998-99	25510.64	139751.77	18.25
1999-00	25313.66	159095.20	15.91
2000-01	28657.37	201356.45	14.23
2001-02	29728.61	209017.97	14.22
2002-03	34653.94	255137.28	13.58
2003-04	37266.52	293366.75	12.70
2004-05	41602.65	375339.53	11.08
2005-06	49216.96	456417.86	10.78
2006-07	62411.42	571779.28	10.92

Table 3

Share of Agriculture & Allied Sectors in Total GCF (%)

(At 1999-2000 Prices)

Year	Public Sector	Private Sector	Total
1999-2000	6.0	11.9	10.2
2000-01	5.8	11.3	9.7
2001-02	6.7	13.7	11.7
2002-03	6.5	11.5	10.3
2003-04	7.4	9.2	8.8
2004-05	7.8	7.7	7.7
2005-06	7.9	7.1	7.2
2006-07	8.2	6.6	7.0

Source: same as above

4. Agriculture and employment generation

It is noteworthy that 11.63% of employment in the private organized sector has been provided by agriculture during the year 2004-05 as shown in Table 4. During 90-91, approximately the same percentage of employment generation was provided by this sector. If the unorganized sector is considered, in addition, the figure will be higher. In the public sector, the percentage of employment was comparatively much lower than private sector.

5. Annual growth rate in agriculture:

The performance of agriculture during the past few years has been dismaying. The annual growth rate as shown in Table 5 reveals that there is negative growth rate in certain years. This should be a cause of concern for the policy makers. Agriculture in India is mainly dependent on monsoon and failure or delay in monsoon hinders the process of harvesting. The main factors for wide variations in the annual growth rate are excessive dependence on monsoon and lack of implementation of new agricultural techniques. A disturbing feature in

the development of agriculture is lack of proper research and extension facilities. The farmers should be acquainted with the use of new technology through adequate training. The farming community, especially the small and marginal farmers should be well informed about the benefit of modern inputs in increasing the farm output.

Table 4

Employment in the organized sector of agriculture

Year	Public Sector		Private Sector	
	In Lakh persons	% to total employed	In Lakh persons	% to total employed
1990-91	5.56	2.92	8.91	11.61
1994-95	5.39	2.76	8.94	11.1
1999-00	5.14	2.66	9.04	10.46
2004-05	4.96	2.75	9.83	11.63

Source: same as above

Table 5

Annual growth rate at 1999-00 prices

(Percentage)

Year	Agriculture
2000-01	-0.6
2001-02	6.5
2002-03	-8.1
2003-04	10.9
2004-05	-0.2
2005-06 (Q)	6.3

Source: Directorate of Economics and Statistics, Ministry of Agriculture 2006-07

6. Thrust to agro-based industries:

The raw material used by the agro-based industries is mainly the output from agriculture. Increase in the productivity, which has an impact of rise in production assures regular supply of raw material to the industries. Often shortage in the availability of raw materials, which is a bottleneck, can be eliminated, by improving the performance of the agriculture sector.

7. Boost to agricultural input industries:

There are many industries, which prosper with the development of agriculture, particularly where the new agricultural technology has been implemented. This is because the new technology demands the use of fertilizers, HYV seeds, irrigation facilities and other farm machinery and equipments. This gives boost to fertilizer industry, equipments and machinery industries and other input industries thereby encouraging development of backward linkages in agriculture.

ROLE OF AGRICULTURE IN INCLUSIVE GROWTH

India being an agriculture economy performance of primary sector is the kingpin in its development. Since the term 'inclusive growth is not restricted to economic growth but it entails the overall growth of the economy, development of agriculture, which has a multiplier effect on the economy should be of paramount importance. Performance of agriculture plays a major role in the progress of the economy in achieving the developmental goals of annihilation of poverty and sustainable inclusive growth. Strengthening of the agriculture sector leads to amelioration of other related sectors, which are dependent on it. Consequently,

the industries engaged in the production of goods used as agricultural inputs can expand their markets. Similarly, expansion of the agro-based industries also intensifies the development of industrial sector. As a result, more employment opportunities are created in the agriculture as well as the industrial sector. Thus, growth in agriculture is conducive to the growth in industrial sector.

Agriculture is also a source of earning foreign exchange. Increase in the exportable surplus from agriculture boosts the foreign trade. High quality agro-products improve the scope of expansion of foreign markets, thereby increasing the foreign exchange reserves. Increase in the foreign exchange reserves fortifies the economy.

Implementation of the modern agricultural techniques will lead to augmentation of the farm output thereby improving the standard of living. Rural prosperity would prevent migration of people to the already stressed urban areas. Additional income induces savings, investment and enhances the possibility of capital formation.

CONCLUSION

Accelerating the growth of agriculture will affect the economy manifold. With the increase in the population at an alarming rate maintaining self-sufficiency in foodgrains, providing employment, generating foreign exchange and expansion of agro-based industries can be achieved by revival of agricultural growth. It is necessary that for a sustainable and inclusive growth, issues concerning agricultural development calls for specific focus. Given appropriate policies and investments, increased agricultural production and employment would contribute to poverty mitigation and improved food security over a longer term. Even after six decades since independence, the statement of Mahatma Gandhi holds true- "India's progress lies in the progress of its villages."

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Ecotourism : Emerging Trends And Concerns

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Introduction:

Tourism is the world's largest industry. Eco – tourism is identified as the fastest growing segment of the dynamic global industry. Since the late 1980s, ecotourism has become a major economic force for both developed and developing nations. Tourism generates foreign exchange and employment, and is labour intensive and generator of infrastructure for the economy as a whole. It is an active contributor to decentralization. India has immense potential for growth in the ecotourism sector.

The 1992 'Earth Summit' in Rio De Janeiro emphasized that without better environmental achievement, the development process will be undermined and it is essential that the spotlight shifts to those areas where the poor and the downtrodden people are struggling for existence. It is alarming to note that one billion people mostly in developing countries do not have access to clean drinking water and more than two billion people do not have access to sanitation. These are certainly big challenges in countries like India which are trying to implement outward – looking and export – oriented policies for economic development. Tourism industry in India has immense possibilities as a major foreign – exchange earner and the expansion of tourism can contribute to India's economic development. But as protection of the environment is an integral part of the development process, eco – friendly tourism should be properly managed to became an engine of economic growth.

The WTO has, since a few years, geared itself to provide reference texts to the Tourism sector for sustainable development. 'The Charter of Sustainable Tourism' published after a conference that formalized reactions to the Earth Summit at Rio, in the field of tourism is more to our liking when compared to the 'International Code of Ethics of Tourism', adapted during the General Assembly of the WTO in 1999. In this back drop, this paper makes an attempt to address some of these issues. The paper organized in five parts. Part I deals with concept of Eco – tourism, Part – II makes an attempt to explain growth of tourism and size of global Eco – tourism, Part – III highlights some of the emerging issues in Eco – tourism, Part – IV discuss about benefits of Eco - tourism. The Part V in the paper tries to explain strategies for community based Eco – tourism.

Part – I

Concept of Eco – Tourism

The Eco – tourism society defines eco - tourism as 'purposeful travel to natural areas to understand the culture and natural history of the environment, taking care not to alter the integrity of the eco – system while producing economic opportunities that make the conservation of natural resources beneficial to local people."

According to the WTO, Eco - tourism is that which involves traveling to relatively undistributed natural areas which the specified object of studying, admiring and enjoying the scenery and its wild plants and animals, as well as any existing cultural aspects, both of the past and present. The year 2002, had in fact, declared as the International Year of Tourism".

Those who implement and participate in Eco – Tourism activities should follow the following Principles:

- Minimize impact
- Build Environmental and cultural awareness and respect
- provide positive experience for both visitors and hosts
- Provide direct financial benefits and empowerment for local people
- Raise sensitivity to host countries, regarding political, environmental and social climate
- Support international human rights and labour agreements

Part II

Growth of Tourism and size of global Eco – Tourism

Growth of Tourism:

Eco – tourism is considered the fastest growing market in the tourism industry. According to the WTO with an annual growth rate of 5% world wide and representing 6% of the world gross domestic product, 11.4% of all consumer spending it is not a market to be taken lightly.

Contribution of Travel and Tourism to GDP and Employment

Contribution of Travel and Tourism to GDP and Employment	World Average (%	India (%)
Contribution of Tourism and Travel economy to GDP	10.7	5.5
Contribution of Tourism and Travel Industry to GDP	4.2	2.6
Contribution of Tourism and Travel Economy Employment	9.5	5.5
Contribution of Tourism and Travel Industry Employment	3.3	2.3

(Source: WTTC forecast of India, 2007. (Marketing Mastermind, 2007) the ICFAI Press)

In India too the movement is gathering momentum with more and more travel and travel related organizations are addressing the needs of the Eco – tourists and promoting eco – tourism in the country.

India on Tourism Map:

India may like to think that it draws a lot of foreign tourists, but the fact is that the many splender land of the Taj Mahal gets far fewer visitors than much smaller nations like Ukraine, Tunisia, Croatia and Saudi Arabia. While India received 4.44 million tourists in 2006, it legged far behind Ukraine, which got 15.62 million tourists, Tunisia (6.55 million), Croatia (8.65 million) and Saudi Arabia (8.03 million). In 1998, India stood 47th in the world ranking, which was 54 in 2002, 44 in 2004, 41 in 2005 and 42 in 2006. India's share in International tourist arrivals, though increasing in recent years, is still quite low at 0.52 percent in 2006. On top of the list is France (79.08 million), followed by Spain (58.48 million), the US (51.06 million), China (49.6 million), Italy (41.05 million), Britain (30.65 million), Germany (23.56 million) and Mexico (21.35 million). According to the report, international tourist arrivals worldwide registered a growth of 5.4 percent during the year 2006 compared to 5.5 percent during 2005 and 10 percent during 2004 over previous years. The total international tourist arrivals in 2006 were 8 millions.

The top 10 (ten) international tourist attracting countries in 2006 accounted for around 47 percent share. Region wise, the highest tourist arrivals were in Europe, which attracted 461.0 million tourists in 2006, a 5 percent growth over 2005. In terms of Foreign exchange earnings, however, the country has fared better. In 2006, India earned $8.93 billion against $7.49 billion in 2005 surging ahead of countries like Tunists, and Croatia. France tops the list in terms of foreign exchange earnings too, with Spain, the US, Italy, China, Britain, Germany, Australia and Turkey following behind

The growth of the tourism sector takes place due to the benefits derived from it. It gives employment, foreign exchange and contributes greatly in the overall development of the concerned region.

Size of Global Ecotourism:

- Beginning in 1990s, ecotourism has been growing 20% - 34% per year.
- In 2004, ecotourism mature tourism was growing globally 3 times faster than the tourism industry as a whole
- Nature tourism is growing at 10% - 12% per annum in the international market
- Sustainable tourism could grow to 25% of the world's travel market within six years, taking the value of the sector to 250 billion (US $473.6 billion) a year
- Analysis predict a growth in eco – tourism a resorts and hotels, and a boom in nature tourism – a sector already growing at 20% a year and suggest early converts to sustainable tourism will make market gains.

Part III

Emerging Issues in Eco – tourism

There are three evils of tourism, They are terrorism, war and diseases. The crime rate on the planet may be the lowest, the fewest car accidents, the fewest acts of violence, but tourists are even more panicky than Wall Street investors.

- Tourism like to be served in a manner they can't afford at home. And the richer if tourism the tourist feel, the more they buy. If tourism has to become the primary industry, benefits of devaluation of currency can be examined.
- To most tourists concern for the environment usually doesn't mean much more than choosing an air conditioned but that uses partially – recycled freon.
- Tourists want the places to look as exotic as seen in the postcards and brochures, but they do not want the roads to be too bumpy. It's crucial to install Western – style toilets and equip them with quality toilet paper.
- Shopping is the No. 1 travel activity and needs to sell expensive items that look native to the country, such as jewellery and lots of cheap items tourist can bring home as gifts. Such gift souvenirs should be imprinted with the name of the country.
- People want to see the country, but generally from the window of a bus. Building a golf course with a casino nearby before a multinational company does and funnels the money back out of the country.
- National treasures should be packaged. The historic building or monument should be made 'attractive'. The most distinguishing features should be protected and maintained.
- With the right packaging, the places like chocolate factory, brewery, sheep – shearing operation could became nearly as popular. If these sights are located in semi – remote places, call the tour an 'excursion'.

- Festivals should be timed to occur of season to maintain tourist flow during the traditional vacation periods of wealthy nations.
- Guidebook authors may be invited. Travel writers may be invited with VIP service so that they write good articles.
- Tourist campaign through a slogan, such as 'Watch our Natives Dance, the Macarena!" would get attraction.

Part – IV

Benefits of Eco – tourism

Tourism puts equal value on our untouched natural resources and culture. It has huge potential for gearing up economic empowerment and transformation. Tourism has evolved into a highly structured industry with the potential to earn immense revenues. If offers high value – added markets with considerable returns on investments. Tourism has a multiplier effect on people involved in catering, transportation, shops, travel agencies, proprietors of tourist business and entrepreneurs supporting the tourism industry.

Tourism is a significant instrument of development for any country. It brings the needed capital necessary for development. Developing countries need foreign exchange. Various benefits of Eco – tourism are listed below:

- Tourism generates local employment, both directly from the tourism sector and from various support and resource management sectors
- It stimulates local industry i.e. hotel, restaurants, transport systems, souvenirs and guide services. It generates foreign exchange
- It diversifies the local economy, particularly in rural areas where agricultural employment may be sporadic or insufficient.
- It benefits local people by stimulating development and improvement in support, infrastructure of services i.e. local transport, communications, water and energy systems.
- It serve as an effective educational tool for visitors, creates awareness and instills in them a degree of concern which could perhaps eventually translate into active support for the conservation of the area, the revenue earned from tourism prompts by on lining government officials and the general public of the value of natural areas.

Part – V

Support Strategies for Community based Eco – tourism

- Eco – tourism is a high risk venture. This should not be the sole source of livelihood for communities. It is essential to view rural development in a broader context, taking into account issues such as land rights, citizenship status, and the impact of modern communications in the global village.
- There is an urgent need for important analysis of eco – tourism issues as part of planning and development process. In support of this need, information gathering should be systematized to take into account a wide range of issues. The information gathering process needs to be interdisciplinary.
- The participation of local people is needed at all stages of ecotourism education, planning and implementation. To promote effective participation, efforts should be made to enhance local people's appreciation and awareness of the potential ecotourism values of their natural surroundings.

- When assessing potential ecotourism sites, the social, local, institutional, physical, marketing and economic factors should be considered.
- The full range of outside institutions from principal to national level (e.g. NGO, national outreach, groups, private sector firms, international organizations, government agencies, educational institutions). These should be drawn upon to support community based eco – tourism. However to maximize benefits to local people, these institutions must be supportive of community decisions rather than be dominant over than.
- Plans should be developed and implemented for continuous research and training related to more effective and environment friendly ways of conducting eco – tourism business.

Conclusion:

India has the richest cultural background that boasts of commanding forts, great battles, fascinating rains, awe inspiring temples and monuments. In short, India has everything in the right measure to make it a tourist heaven, It's not just another destination, India is a complete experience.

Ecotourism is a tool to enrich the locals fauna and flora, reach to the native people and bring prosperity. Instead, it has started working in the reverse direction, Eco – tourism and Tourism have become synonymous with each other and the result is that the zeal to promote natural resources the ecotourism has became a typical case of wanton exploitation commercialization and wanton destruction of the humans of the forests of the flouna and flora and of the animals. Destroying in the process those who were to be protected for sheer commercial purpose endangering the very balance of the society typically a case of killing the goose that was potential to give golden eggs.

There are plenty of ecotourism success stories in India. The famous Ranathambore project in the tiger area in Rajasthan, The Jim Corbett National Park in Uttar Pradesh, Susan Gir Lion Park in Gujarat, houseboats cruises in Kerala are only some examples of ecotourism. Once these projects and places are brought to mind, it becomes obvious that there is nothing new in ecotourism, as the concepts of tourism have already been integrated with the principles of environmental management and such practices are in vogue in all parts of India. In some sense, ecotourism is a western concept of putting the "old wine in a new bottle" as it is not new or unique for countries like India where ecological balance is a way of life for a large section of its population.

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Trade Potential With Canada : Advantage, India Or China

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1 INTRODUCTION

India was at one time the largest recipient of aid from Canada. However, over the years the Indo Canada relationship has transformed into one based on trade rather than aid. India is amongst the top 20 trading partners of the Canada occupying the 18th position and accounting for 0.5 percent share in Canada's total imports. So, there is room for improvement and expansion. But moving up the ladder will be a challenging task for India. One such is the competition that India might face from China and other developing countries in Canada's market.

Although, the United States continues to be a dominant partner of Canada, importance has shrunk as a source of Canada's imports from 70 percentage in 1983 to 60.7 percentage in 2004. Over the same period Europe gained 4 percentage points, Asia 5 percentage and Latin America 1 percentage points. Amongst the Asian countries, China is the second largest source of imports for Canada. It accounted for 5.5 percentage of Canada's imports in 2004, up from 1 percent in 1990, when it was the 11th largest source of imports (Bloskie 2004). The share of other developing countries in total imports of Canada was - Malaysia 0.7 percent, Thailand 0.6 percent and Brazil 0.6 percent. India is more likely to face competition from these countries as well. The huge volume of China's trade with Canada reveals that China is a front runner in the race against India. So then why have we focused on China? This is because of two reasons. Firstly, changes in Canada's source of imports do not reflect fundamental changes in the structure of imports. Imports by commodity group have been fairly consistent over the time. Machinery and Equipment, automotive products, and industrial goods lead the list of important imports. Since Canada is rich in natural resources, the imports of primary products such as forestry and energy are less important. Secondly, China has managed to increase its share in total imports of Canada implies that China has succeeded in replacing other countries and moved up the ladder. So, if India wants to increase its exports to Canada it can learn a few lessons from China.

2 LITERATURE REVIEW

The phenomenal growth rate of China and to a lesser extent of India has raised concerns all over the world. What explains China's miraculous growth? Do the dragon and the elephant pose a threat / opportunity for the developing countries? Santiso et al (2004) examine the threat and opportunity that China presents for Latin American markets and finds that because China is a net importer of raw materials there is no relevant trade competition between China and Latin America. Qureshi and Wan (2008) explore the export performance and specialization pattern of China and India to assess their trade competitiveness and complementarity vis-à-vis each other as well as with the rest of the world. Their study finds that: i)China poses a challenge for the East Asian economies, the US and most of the European countries especially in medium technology industries ii)India faces tough competition from China in the third world markets iii)The export structure of China is changing in favor of skills intensive products iv)India appears to be a competitor mainly for its neighboring South Asian Countries. Alessandrisi et al (2007) study the pattern of international

trade specialization in Indian manufacturing since the mid – 1980s by using data on trade flows. They conclude that low technology sectors still dominate the categories for which India exhibits the largest degree of trade specialization. By contrast, high technology sectors are prevalent among the categories for which India is import dependent.

Schoff (2008) gauges the relative sophistication of China's exports along two dimensions. First, China's export overlap with developed countries by comparing the set of products China exports to the United States with the bundle of products exported by OECD. Secondly, compare Chinese and other countries exports within product market in terms of the price they receive in the US market. Their findings reveal that while China's exports overlap with the OECD is much greater than one would predict given its low wages, the prices that the US consumers are willing to pay for China's export are substantially lower than the prices they are willing to pay for OECD exports, suggesting that competition between China and the world's most developed economies maybe less direct than their product mix overlap implies. Gangnes et al (2004) evaluates factors responsible for the competitiveness of China in the world economy and relative to its East Asian rivals. They report that it is not only an undervalued exchange rate and extremely low labor cost but also in China's ability to produce products that meet world market specification. These improvements are closely related to foreign participation in China's economy through foreign direct investment and joint venture enterprises. Ahearne et al (2006) examine changes in export shares of Asian countries to the US markets and find evidence that dramatic changes share are taking place. Many of the changes are consistent with a so called "flying geese' pattern in which China moves into the product space vacated by the Asia Newly Industrialized Economies. Nevertheless they conclude that China's dramatic gain in recent years do increase the pressure on Asian countries, particularly in the Association of South East Asian countries (ASEAN) and South Asia, to rule areas of comparative advantage.

This paper is related to the literature reviewed and explores the possibility of competition that India may face from China in Canada's market, commodity group wise. Such a threat would exist if the export structure of India and China are similar and there is potential for Canada to increase its imports from India and China. But such a potential exist only if the export flow of India & China match with Canada's import flow. All the trade data comes from UN, COMTRADE. The commodity groups at SITC 2 digit level for the years 1996, 2000 and 2004 are included in the study. The rest of the paper is organized as follows. In section 3 the export similarity index is used to compare the export structure of India with that of China. The compatibility index is used in section 4 to match the export flow of India and China with the import flow of Canada. In section 5 we present empirical evidence to identify the commodity groups where India is likely to face competition from China. Section 6 gives conclusions.

3 THE SIMILARITY IN THE EXPORT STRUCTURE OF INDIA AND CHINA

The greater the degree of similarity in the export structures of the two markets more likely are the countries likely to compete with each other. We follow a modified version of the export similarity index originally developed by Finger & Kreinin (1979) to study the similarity in the export composition of India and China between 1996 and 2004. The similarity index is defined as:

$$"S_i = \sum_k \text{Min}\left[\frac{E_{ik}}{\sum E_{ik}}, \frac{E_{jk}}{\sum E_{jk}}\right]$$

Where Eik & Ejk are export of country i and j in commodity class k

The measure varies between zero (no similarity) and one (perfect similarity). The index of similarity between the exports of India and China takes the value 0.570 in 1996 and 0.472 in 2004. The values of the indices have diminished, suggesting that the export structure of India and China have grown more dissimilar during the period under study. But this does not rule out competition between them as the index value exceeds zero.

4 INDEX OF COMPATIBILITY BETWEEN CANADA'S IMPORTS AND EXPORTS OF INDIA, AND CHINA

One way of evaluating the potential for trade between Canada and India, and China is simply to compare the composition of the imports and exports of these countries. The underlying economic logic is that the composition of trade between two countries reflects at a given point of time the specific demand pattern, classical comparative advantages, product differentiation, economies of scale (Arnon et al 1996). The picture which thus emerges, though gives only a static analysis is nevertheless informative for assessing short term potential for trade.

- Major items of exports from India to Canada: India's export to Canada increased from $ 274 million in 1994 to $ 828 million in 2004. The merchandise exports were – cotton manufactured & accessories (24.3 %), Drugs, pharmaceuticals and fine chemicals (12.7%), manufactures of metal (7%), machinery & instruments (4.2%), Marine products (3.9%).
- Major items of exports from China to Canada: China's export to Canada increased from $ 2393 million in 1994 to $ 18546 million in 2004. Canada's import from China are spread among - Capital goods (44.8%), Industrial goods (9.5%), Agriculture products (2.8%), Autos (1.9%), forestry products (0.9%) and energy (0.1%).

To complement the above naïve analysis we use the index of compatibility developed by Michaely (1996) to study the prospect of trade expansion between Canada and India, and China. The compatibility index indicates how well the export profile of one country matches the import profile of the other and therefore addresses the prospects of trade expansion between two partners on the basis of the commodity structure of the countries involved. The index of compatibility is defined as:

$$SM_jX_k = 1 - \sum_i \left| \frac{M_{ij} - X_{ik}}{2} \right|$$

Where SMjXk is the index of compatibility of imports of country j with export of country k ; Mij is the share of goods i in total imports of country j & Xik is the share of goods i in total exports of country k. The index of compatibility takes value between zero and unity.

Table 1.0 Indices of Compatibility: Imports of Canada and Exports of India, and China

Country \ Year	1996	2004
India	0.390	0.509
China	0.519	0.539

Source: computed from UN, COMTRADE using the Trade compatibility index.

Table 1.0 show that the value of the compatibility indices of China and India vis-à-vis Canada's imports has increased over the time. The compatibility between the India's exports and Canada's imports has increased by 30.5 percentages. Thus from section (3) and (4) we can conclude that there is some degree of similarity in the export structures of India and China, and there is scope for both the countries to increase their exports to Canada. Next, we proceed to identify the industrial clusters in which India and China have advantage and are therefore likely to compete with each other.

5 THE REVEALED COMPARATIVE ADVANTAGE (RCA) OF CHINA AND INDIA

The concept of RCA index developed by Balassa(1965) is utilized to explore the dynamics of specialization in India and China.. We calculate the RCA index for ten industrial clusters classified by Leamer (1994). The index is defined as:

$$RCAij = (Xij / Xi) / (Xwj / Xw)$$

Where Xij and Xwj denotes the export of product j from country i and the total export of product j for the whole world, and Xi and Xw refer to total export of country i and the world total exports. This index compares the share of sector in a country's total exports with the share of the same sector in world's total export. A value of RCA greater than unity indicates that the country specialize in product j whereas a value of less than unity implies that the country has a revealed competitive disadvantage in product j

Table 2.0 The RCA index of India and China 1996, 2000, and 2004

Clusters \ Country / Year	India			China		
	1996	2000	2004	1996	2000	2004
Labour Intensive	2.421	2.480	2.630	2.610	2.280	2.000
Petroleum Derivatives	0.656	0.479	0.941	1.157	0.211	0.110
Raw Materials	0.801	0.638	1.424	0.630	0.490	0.568
Capital Intensive Goods	2.358	2.586	2.207	1.620	1.636	1.476
Forest Products	0.087	-	-	0.417	-	0.434
Machinery	0.210	0.190	0.245	0.613	0.797	1.144
Tropical Agricultural Products	1.748	1.696	1.200	0.833	0.537	0.447
Chemicals	0.984	1.134	0.774	0.639	0.521	0.301
Animal Products	1.623	1.973	1.213	1.148	0.977	0.556
Cereals	2.245	1.842	1.481	0.588	0.335	0.070

Source: computed from UN , COMTRADE using the RCA index

A few important observations from table 2 are summarized below:

- In Labour intensive and Capital intensive products, the index value of India and China exceeds unity. Therefore, they will compete in these sectors. However, RCA index of India has registered an increase while that of China has decreased. Imports of Industrial goods and materials, and consumer goods by Canada have averaged around 19% and 14% respectively. India can increase its exports to Canada in this category of goods.
- In Tropical agriculture products, Animal products & Cereals the RCA indices of only India exceeds unity. But imports by Canada in these clusters are not important. For example, food imports were just 6% of total imports by Canada in 2004. So, there is not much scope for India to increase exports in these goods to Canada.
- In machinery the RCA indices of only China exceeds unity in the year 2004 indicating that China has moved up the ladder and has advantage in exporting technology intensive goods. Moreover, Machinery and equipment accounted for 32% of the total imports of Canada in 2004.

We now proceed to identify the commodity groups where India is likely to face a threat from China in Canada's market.

5.1 THE DYNAMIC REVEALED COMPARATIVE POSITION (DRCP) OF INDIA AND CHINA

Building further on the RCA index, we consider those industrial clusters where RCA index values exceed unity. We compute the DRCP (Gallagher 2004) for each of the two digits SITC commodity groups included in the cluster. The DRCP traces the evolution for commodity groups of country's world market share. It is calculated as follows for country i in commodity group j between years y_1 & y_2 :

$$DRCP_{j,i,y_1-y_2} = \left[\frac{X_{j,i,y_2}}{\sum_j X_{j,i,y_2}} - \frac{X_{j,i,y_1}}{\sum_j X_{j,i,y_1}} \right] * 100$$

Where nominator X_{j,i,y_2} represents exports of country i in sector j in year y_2 and the denominator $\sum_j X_{j,i,y_2}$, represents world exports for the same sector i in the same year y_2

Following Lall & Weiss (2005), we define the different threat situation for each commodity group as follows:

If $DRPC_{China} > 0$ and $DRPC_{India} < 0$, we say China is 'directly threatening' India

If $DRPC_{China} > 0$ and $DRPC_{India} > 0$, but $DRPC_{China} > DRPC_{India}$ we say that China is 'partially threatening' India

If $DRPC_{China} < 0$ and $DRPC_{India} < 0$, we say that situation is one of mutual withdrawal.

If $DRPC_{China} < 0$ and $DRPC_{India} > 0$, we say that situation is one of reverse threat

The DRPC of India and China are compared for the years 1996 and 2004 in Appendix 1.

We find that India 'partially threatens' China in non Metal Minerals (SITC 66), Crude Rubber (SITC 23), and Inorganic Chemicals (28). In all other commodity groups in the Labour intensive and Capital intensive clusters India is 'partially threatened' by China.

6 CONCLUSIONS

In this paper, we have investigated the threat that India will face from China in Canada's market using a variety of measures from literature. Analyzing the export structure of India and China showed that there was a degree of similarity in their export structure. The import flows of Canada matched well with the exports from India and China and the value of the indices have increased over the time. The RCA index computed for 10 industrial clusters revealed that India and China continued to enjoy an advantage in specialization in Labour Intensive products and Capital Intensive goods. Additionally, China had advantage in specializing in Machinery & Equipment cluster. On the other hand, India had comparative advantage also in Raw materials, Cereals, Animal Products and Tropical Agriculture Products cluster. But imports in these clusters are not important for Canada. The DRCP suggest that India is likely to face "partial threat" from China in all the commodity groups in Labour intensive and Capital Intensive clusters except in case of Non Metal Minerals, Leather and Inorganic Chemicals where there is a situation of 'Reverse Threat'. China has succeeded in latching to products which are imported by Canada. Here is an important lesson for India –if India wants to increase its exports it must move up the ladder in terms of exporting more technology intensive products. Till then it is advantage China.

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Appendix 1
DRCP of China and India Compared 1996and 2004 (percentage)

SITC	Industrial Cluster	India	China
	Labour Intensive		
66	Non Metal Minerals	60.9	55.7
82	Furniture	0.2	10.5
83	Travel Goods & Handbags	0.6	12.2
84	Art Apparel	0.1	8.9
85	Footwear	0.7	10.7
89	Misc. Manufactured Articles	1.1	5.4
	Capital Intensive Goods		
61	Leather	0.3	-3.4
62	Rubber	0.2	3.4
65	Textile Yarn & Fiber	0.4	8.7
67	Iron & Steel	1.1	2.5
69	Manufactured Metal	0.6	6.9
81	Sanitary Fixtures & Fittings	0	9.0
	Raw Materials		
27	Crude Fertilizers & Minerals	1.3	-6.7
28	Metalliferrous Ores	2.7	0
32	Coal & Coke	0.1	12.1
34	Gas		
35	Electric Current		
68	Non Ferrous Metal	0.5	4.0
	Machinery & Equipment		
71	Power generating	0.2	1.4
72	Specialized Machinery	0.2	1.6
73	Metal Working	0.5	0
74	General Industrial	0.2	4.9
75	Office & Data Processing	0	17.2
76	Telecommunication & Sound	0	11.8
77	Electrical	0.1	5.4
78	Road Vehicle	0.1	1.4
79	Other Transport Vehicle	0.1	1.0
87	Professional & Scientific Instruments	0.1	4.9
88	Photographic Apparatus	0.1	2.0
95	Firearms & Ammunitions		
	Tropical Agriculture Products		
05	Vegetables	0.6	3.7
06	Sugar	-1.2	-2.1
07	Coffee	-0.6	-1.7
11	Beverages	0	0
23	Crude Rubber	0.4	0

DRCP of China and India Compared 1996 and 2004 (percentage)....(concld)

SITC	Industrial Cluster	India	China
	Animal Products		
00	Live Animals		
01	Meat	0.2	-0.5
02	Dairy Products	0.2	0
03	Fish	-0.3	4.1
21	Hides & Skins	0	0
29	Crude Animal & Veg.	0	-6.5
43	Processed Animal & Veg. oils	0.4	0
	Cereals etc.		
04	Cereals	1.0	0.6
08	Feeds	-1.7	-1.5
09	Misc.	0	0
12	Tobacco	-0.5	-3.6
22	Oil Seeds	0.2	-3.2
26	Textile Fibers	-0.3	-2.1
41	Animal Oil & fats	0	0
42	Fixed & Vegetable Oils	-1.2	-1.9

Source: Computed from UN, COMTRADE using the DRCP

Reviewing The Indian Higher Education Secenario In The Light Of The National Knowledge Commission (NKC) And Yashpat Committee (YC) Reports

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AN ABSTRACT:

Education is an important investment in people that creates and harnesses human resources that represent an essential difference between quantitative growth parameters and qualitative development indices. Higher education forms an important and towering component of the pyramid of education in our knowledge economy. This research paper focuses on the shortcomings of the present system of higher education in India that indirectly provide the rationale for its reform and rejuvenation. These measures are specifically brought out in the context of the National Knowledge Commission Report and the Yashpal Committee Report.

Keywords: Education, human resources, quantitative growth parameters, qualitative development indices, higher education, knowledge economy, National Knowledge Commission, Yashpal Committee Report.

I. INTRODUCTION

Education is an important investment in people that creates and harnesses human resources that represent an essential difference between quantitative growth parameters and qualitative development indices. Higher education forms an important and towering component of the pyramid of education in our knowledge economy. This research paper focuses on the shortcomings of the present system of higher education in India that indirectly provide the rationale for its reform and rejuvenation. These measures are specifically brought out in the context of the National Knowledge Commission Report and the Yashpal Committee Report.

As recently acknowledged by the UNESCO "[o]one of the undisputed impacts of the adoption of the Knowledge Society as the leitmotif for economic development is that higher education and research have been reconceptualized as central to economic growth and national competitiveness". The rising demand for higher education services is represented by an increase from 100.8 million tertiary students worldwide in 2000 to 152.5 million in 2007 (UNESCO, 2009). Higher education and research have therefore turned into fashionable topics in policy discourse, the mainstream media and the more academic literature devoted to higher education services such as international trade theory, institutional economics and human capital theory. The internationalization of higher education has arguably become "one of the laws of motions propelling institutions of higher learning". This shift is explained by the sheer rise of the global knowledge economy that transcends national boundaries thereby revolutionizing the pattern of countless individual and collective trajectories throughout the world.

Based on the preliminary findings of the on-going Indo-French Collaborative Research in the area of, "International Trade in Higher Education Services in a Post-GATS Scenario-Learning Lessons for India and France" (UNESCO GRS, 2009), the starting point of the present paper entitled, "Globalization of Higher Education: Indo-French Perspectives" could be the following conception of the university as the paramount locus of knowledge. A university is a place where new ideas germinate, strike roots and grow tall and sturdy. It is a unique space, which covers the entire universe of knowledge. It is a place where creative minds converge, interact with each other and construct visions of new realities. Established notions of truth are challenged in the pursuit of knowledge. (Yashpal Committee Report, 2009)

Sarvepalli Radhakrishnan (1911,1933, 1936), a foremost Indian scholar of comparative religion and philosophy once attempted to show how the Western and the Eastern thought may become comprehensible in terms of each other. This influential Indian thinker predicted that India's future will be built in her classrooms. Along the same lines, the "Age of enlightenment" was an intellectual movement that originated in Western Europe in the 18th century under the impulse of philosophers such as Spinoza, Kant, Locke, Hobbes, Leibniz and Voltaire who advocated an autonomous position of knowledge in human societies with a leading role given to reason in shaping the various sources of authorities within human institutions. Two and a half centuries later, this philosophical breakthrough has dramatic socio-consequences across the world and most notably in two pioneering nations, France and India. The present paper is based on the idea that it is possible to draw a parallel between those two countries that have recently endeavored to secure a comfortable position in the new global knowledge economy albeit distinct philosophical ramifications and institutional paths.

The holistic move towards a comprehensive knowledge-based economy has led to the effective enhancement of higher education. In fact, the National Knowledge Commission, an influential Indian advisory body has recently reaffirmed the utmost relevance of the knowledge paradigm with its fundamental priority to transform India into a global leader.

in the new global knowledge economy (Mashelkar, 2005). Some of these changes such as the consolidation of the nation-state, the relative decline of authoritarian religious entities on the political scene as well as the increased political, economic and social rights given to common people with the elimination of non-freedoms (Sen, 1998) occurred in the aftermath of World War 2.

II. PROBLEMS/SHORTCOMINGS OF HIGHER EDUCATION IN INDIA:

Higher Education in India is one of the largest and oldest systems of higher education found anywhere in the world. As of now there are 320 Universities, of which nearly 131 are of Affiliating Universities. Besides there are deemed universities, institutions of national importance, institutes and over 15500 colleges. Together they offer a wide range of degree and diploma programs across the length and breadth of the country. While universities, deemed universities and institutions of national importance are largely autonomous institutions entitled by law to design, develop and offer programs which they consider relevant and appropriate for the national needs, the colleges and institutes are expected to be regulated by the universities with which they are affiliated or associated with. Give the wide reach and variety of institutions and programs of higher education, a number of professional, coordinative and regulatory bodies and councils have also been established to ensure balanced and healthy growth of higher education in the country.

However, there are several views regarding the status of higher education in India. Eminent economists like Kaushik Basu reiterate the confidence in this widely acclaimed system that has prevailed since the ancient times. Today, it is well-known for its top managers and consultants crowding investment banks, computer scientists sighted in Silicon Valley, top doctors and lawyers earning high incomes in the US and UK. But, there are contrasting developments pointed out by eminent Indians like scientists of the stature of CNR Rao, sociologists like Andre Beteille and, Mr Narayana Murthy of Infosys, who is also chairman of the board of directors of the Indian Institute of Management, Ahmedabad, who all warned about India's faltering higher education system. Each year India produces 350,000 engineers, twice the number produced by the US.

The IIT's are indeed world-class training institutes, as are the IIMs; and in recent years the new law schools are also beginning to produce first-rate lawyers. What is, however, equally true is that, in terms of research and the purely academic disciplines, such as mathematics, physics and literature, India is beginning to trail in comparison not just to other countries but its own past performance. The Indian universities, once alive with the hum of intellectual activity, are increasingly moribund. This is worrying. The benefits of good professional training are for all to see. What is less visible but, in the long run, just as important are the academic disciplines, like mathematics and the arts, which are meant to be taught and nurtured in the universities.

These shape a citizenry's mind, fertilize a nation's intellect and provide the milieu out of which emerge the engineer, the lawyer and the computer technician. If India is to be a global economic powerhouse it is essential to nurture this pure knowledge sector. A recent evaluation of universities and research institutes all over the world, conducted by a Shanghai university, has not a single Indian university in the world's top 300 - China has six. The Indian Institute of Science, Bangalore, comes in somewhere in the top 400 and IIT, Kharagpur, makes an appearance after that.

Given that India was once home to frontline research - Ronald Ross, CV Raman and Satyen Bose easily come to mind - and even a few decades ago the Delhi School of Economics, with Amartya Sen and Jagdish Bhagwati doing cutting-edge research, was routinely compared to the best departments in the world, how have we come to this pass? It may at first seem hard to imagine what the answer could be, since our universities function pretty much the way they did in their heydays. The organisation of international academe has changed, whereas the Indian university has remained tradition-bound. There are many things that need to be done. We need today the kind of initiative that led to the founding of the IITs and to remove the bureaucratic stumbling blocks for the infusion of private funding into the universities.

Minimally, we need to break away from the mindset of having one uniform standard for all. When India had a few universities treating them all alike, with the same travel and research funding, same salary and the same autonomy (or lack thereof) was fine. But in today's India to tie all universities to the same level of support and rules is to commit them all to mediocrity that will stifle meritocracy and excellence. Uniform pay scales and life-long job security have not delivered their lofty socialist ideals as quality, delivery, and accountability in higher education has experienced a retrograde movement. Government subsidies in this vital sphere have become a white elephant, especially in circumstances of brain drain of good students, and now also good teachers to greener pastures and better working and living environments

of the traditional destinations of the US and UK, coupled with newer and more welcoming ones of Australia, Canada, New Zealand, and Singapore.

India would soon be posed with a strange scenario of shortage of skilled teachers due to out-migration especially in the field of science, mathematics, humanities, languages, and medicine. The Government needs to look into this area on a priority basis by implementing the recommendations of the National Knowledge Commission of rewarding meritocracy of efficient teachers among others. We also need to address the important issue of rewarding efficient teachers for their teaching, research, and community service/ extension activities to retain good talent and nurture the teaching community. Another problem is of the 'parallel or tuition market' that is infested with private coaching classes, commercial set-ups, and also teachers. They cannot be wished away as they are just providing their supply of services to an ever-increasing demand fuelled by purchasing power of the student community and their parents. The Government needs to tackle this delicate issue as it forms a bone of contention between the official/ formal and the somewhat unofficial/ informal channel of learning. The rationale of taking recourse to this parallel stream needs to be reviewed as students prefer it due to the inefficiencies and outmoded nature of the formal stream, delivered by mostly mediocre teachers, archaic teaching and learning materials and redundant examination and evaluation patterns. We all need to change our mindsets and be ready for 'paradigm shifts' as education should no longer be treated as a pure public good. The harsh reality is that it is a merit good too, and all its stakeholders, especially students, parents, and the community are treating it so. We, as suppliers of higher education, particularly teachers, higher education institutions, and the policy makers need to take cognizance of changing times and realities. Thus, the formal stream needs to be rejuvenated with new ideas, global perspectives, relevance and applicability of teaching-learning, employability and character building of students in order to regain and re-establish the numero uno status of our 'temples of learning'. The menace of parallel systems can be easily tackled by compulsory registration and taxation enforced by the Government in an efficient and unbiased manner. These will 'please-all' as students with a purchasing power would get variety that enhances their consumer sovereignty, alternate employment and enterprise will be created that will have a beneficial 'spread effect', ever-finance hungry governments would discover new sources of revenue, and above all, healthy competition would be generated between the 2 streams of education (See Srinivasan, 2005; Pant, 2005).

We need to revisit the structure, systems, institutions, policies, and practices of higher education in India as the onus of educational policy and planning has focused on elementary and primary levels of education via the 'Sarva Shiksha Abhiyan'. It is not enough to make primary education free and compulsory as we need to move beyond mere quantitative targets towards qualitative and progressive reforms. More importantly, a relook at the changing role of the Government in a general scenario of privatization and globalization, especially in the sphere of higher education needs to be emphasized. The humungous public efforts by way of the Sarva Shiksha Abhiyan and the Madhyamik Shiksha Abhiyan will create a huge demand of 50 crore young Indians in the age-group of 18-23 aspiring for higher education. This mass demand coupled with the declaration of education as a fundamental right will aggravate the pressure on the supply-side as providers are limited per se, and would become relatively scarce in the light of the receding role of the government in terms of quantum, access, and quality in teaching-learning processes. Comparative data shows a burgeoning in the size of higher education as the number of Universities has risen from 20 in 1947 to 499 in 2010. Similarly, the number of colleges has mushroomed from 500 to 25, 755 with the

respective number of students swell from 2.3 lakhs to 1.5 crore for the same period. India's Gross Enrolment Ratio (GER) in higher education is 11 % which is far below the world average GER of 23.2 %, the Asian countries average of 54.6 % (See Pednekar, 2010, Economic Survey, 2008-09, Annual Reports 2006-07, 2007-08, 2008-09)).

III. Rationale for Reforming and Rejuvenating Higher Education in India

The above discussion on the shortcomings of the higher education system in India clearly put forth a case for urgent structural and functional reforms. Presently, India is going through the 'Knowledge Revolution' in different areas of higher education. Surprisingly, before the implementation of GATS or the recommendations of the newly formed National Knowledge Commission (NKC), institutions of higher education have already begun to internationalize their campuses by admitting foreign students, inviting foreign faculty for training teachers and students in their institutions, tying-up with foreign campuses for teaching and research (like the setting up of the South Asia Research Centre of Harvard in Mumbai, India; and tie-up of Monash University, Australia with Indian Institute of Technology, Mumbai), setting up Indian campuses abroad like the S.P.Jain Institute of Management from Mumbai apart from the traditional modes of students and teachers traveling abroad to gain foreign degrees and teach some of the foreign courses, respectively. However, we need to look at the National Knowledge Commission (NKC) and the Yashpal Committee Reports briefly as it would provide the blueprint for the India's future journey into the Knowledge Century. It is of utmost importance that we discuss a few proposals beginning with the NKC. However, the present paper tries to briefly touch upon major recommendations of these 2 reports as their scope and coverage is too vast to span the length and breadth of the researcher's work.

National Knowledge Commission, India:

The NKC (See Commerce Ministry Press Release-NKC, 2005) was established on June 13, 2005 with 8 members from various ministries headed by the Chairmanship of the Prime Minister and given a timeframe of 3 years till October 2, 2008 to "leapfrog in the race for social and economic development" (Prime Minister, Dr. Manmohan Singh quoted at the inauguration of the NKC, October 2, 2005). The NKC's overall task is to take steps that will give India the 'knowledge edge' in the coming decades to ensure that our country becomes a leader in the creation, application, and dissemination of knowledge.

Focus Areas of NKC:

- Access to knowledge
- Knowledge concepts
- Knowledge creation
- Knowledge application
- Knowledge services

Access to knowledge is of utmost importance as the large size of Indian universities creating huge amounts of knowledge would be irrelevant if it doesn't touch the majority of people. These asymmetries in knowledge would increase inequalities of knowledge, education, and skill that would worsen the socio-economic divide. The concepts of knowledge created must be clear so that it becomes relevant and helps in skill dissemination to create a strong intellectual base of human capital. This is especially important for 550 million young Indians between the ages of 18-23 that can transform the nation into an intellectual

powerhouse. However, our knowledge needs to be relevant, job-oriented, and application-based to prevent it to just have an archive value. Thus, knowledge application is both a goal in itself and a facilitator of progress in the vital areas of economic activity of agriculture, industry, health, education, etc. Besides that, investments must be channeled into knowledge services to spread the benefits of the knowledge revolution to the general public to avoid exclusion and eliticism. It could also spread to layers of the government and its activities to ensure e-governance and transparency. The task of higher education in accordance with the NKC is "expansion, excellence, and inclusion" that can be attained by setting up 1,500 universities to enable a GER of 15% by the end of the XIth Plan.

The NKC is at the Central level and the State Knowledge Commissions (SKC's) are at the State levels. This itself creates a problem as it dilutes the control and efficiency of the NKC, as well as creates problems of lack of uniformity and implementation as different States are at different levels of higher education and policy goals; thereby increasing the asymmetry in achievement of human development goals of higher education and empowerment along with the widening of intra and inter-State disparities.

Yashpal Committee Report:

Also called "Committee to Advice on the Renovation and Rejuvenation of Higher Education" (Government of India, 2009), the recommendations were given by Prof. Yashpal to former HRD Minister, Arjun Singh via a Report submitted in early 2009. The committee was originally supposed to review UGC/AICTE and various other Councils connected with higher education. However, it does not want to overlook that new knowledge and new insights have often originated at the boundaries of disciplines.

The new Commission, namely National Commission for Higher Education and Research (NCHER) proposed would also act as a facilitator and catalyst for joint programs between different Universities and other institutions & the new Universities, including those we call Indian Institutes of Technology – or Management should have the character of such world-class universities. Furthermore, the existing Institutes of Technology whose competence as excellent undergraduate institutions we do recognize (also their brand name) should be challenged to play a bigger role – for example similar to that of great universities like the Massachusetts Institute of Technology (MIT) or Caltech. In addition, like these great universities of the world they should engage with a much wider universe of knowledge, both at undergraduate and post graduate levels. Indian higher education as a whole cannot go far without paying equal attention to the State universities Mushrooming engineering and management colleges have largely become, mere business entities dispensing very poor quality education. Deemed Universities have also mushroomed, most of which do not belong to the same class as those recognized as such twenty years ago & thus need continuous monitoring and inspection. Stand-alone single discipline institutions should try to broaden themselves to provide a more wholesome education to their students and thus qualify for the title of a degree giving university. There should be public private partnership in order to enrich our higher education & we must invite from abroad a substantial number of potentially great academics and scientists to work with our students and teachers, instead of importing mediocre foreign universities to set up shop here. This universal approach to knowledge demands that boundaries of disciplines be porous and scholars be constantly on guard against the tendency towards 'cubicalization' of knowledge. Apart from resisting fragmentation of knowledge, the idea of a university should at the same time aspire to encompass the world of work in all its forms. Work constitutes the human sphere where

knowledge and skills are born, and where new knowledge takes shape in response to social and personal needs. Loss of primacy of the universities in the scheme of the higher education sector in India, erosion of their autonomy, undermining of undergraduate education, the growing distance between knowledge areas and the isolation of universities from the real world outside and crass commercialization are some of the problems that characterize the growth of the Indian higher education system.

It is often pointed out that our undergraduate and graduate programmes are too 'theoretical', the implication being that they are devoid of 'practical' experiences. To overcome this, it would be necessary that the universities adopt a curricular approach which treats knowledge in a holistic manner and creates exciting opportunities for different kinds of interfaces between the disciplines. The Indian system of higher education has also kept itself aloof from the local knowledge base of the worker, the artisan and the peasant. Research and teaching are simply different aspects of academic work. To teach effectively at the university level, one needs to actively engage in research. This disjoint between teaching and research has led to a situation in which, on the one hand, most of the universities have been reduced to the status of centers that teach and examine masses and, on the other hand, more and more elite research bodies are being created where researchers have absolutely no occasion to engage with young minds.

The role of higher education in creating an institutional space for dialogue and liberal inquiry is well recognized, but it is seldom appreciated in the context of establishing norms of democratic behaviour and exchange. In India, where social hierarchy and divisions are sharp, institutions of learning serve as sites where powerful social forces vie for dominance. Among the drawbacks many students face are lack of ability to analyze or solve problems, relate problems to different contexts, communicate clearly and have an integrated understanding of different branches of knowledge. These problems can be addressed if the processes by which curriculum is designed and then syllabi are determined undergo improvement. At present, the design of curriculum and syllabi is reflective of the entrenched examination system under which the student is asked to face a question paper at the end of the year, or in some universities, at the end of the semester. This archaic examination system, ostensibly used as a means of certifying the ability of students, unfortunately does not really test the kind of skills they require to be successful in either the pursuit of pure theoretical knowledge or in practical real world situations

The mode of transmission is also generally quite poor in terms of its pedagogic quality. The methods of teaching and evaluation used are not conducive to improving the ability of students for abstract thinking. It is also necessary to enhance the quality of teacher education within higher education. At present, Academic Staff Colleges are serving to provide refresher courses required by faculty to acquire eligibility for promotion. It is necessary to develop full-fledged orientation programs for newly recruited teachers in colleges and universities. Such courses should orient teachers towards the proposed curriculum framework as well as to impart communication and assessment skills.

The vocational education sector is at present outside the purview of universities and colleges. The knowledge and skills covered by this sector have no linkages with institutions of higher education and research. Students who go for vocational and technical education after completing higher secondary education are deprived of any possibility of pursuing higher education after completing their vocational or technical training. Undergraduate years have mostly remained in the precinct of affiliated colleges, i.e., not as part of mainstream

university life. In many universities, the faculty serving undergraduate colleges is given some opportunity to participate in postgraduate teaching at the university, but there is no such provision for the university faculty to serve in colleges. This arrangement illustrates the perceived hierarchy of the UG and PG stages of higher education. In treating UG education as a 'lower' level of learning, the Indian university system has perpetuated a source of its own intellectual malnourishment. The current environment favors those criteria which can generate enumerative data, such as the number of research papers published by the faculty in journals, the number of patents acquired, and so on. Criteria of this kind are convenient to use, but often end up becoming mechanical and lose their significance in the context of larger aims of education when the faculty's work gets de-linked from national or social concerns and priorities.

Several private investors exploit the lacuna in policy & those with no understanding or experience of the responsibilities associated with institutions of higher education start the same. What has raised the concern of the academic world is the fact that the majority of these institutes are not established with any educational purpose, and they end up only deluding the students. There have been several instances of campus violence and related litigations. A detailed probe into the basic reasons for the concerns revealed that many of them were professional colleges that got approval from the regulatory bodies for university status. Immediately thereafter, they started admitting five to six times their intake capacity, without a corresponding increase in faculty strength or academic infrastructure. The classes and laboratories were conducted at strange hours like a factory production operation. The students who paid huge capitation fees felt cheated. The students from the underprivileged sections could not get admission in many of them due to heavy capitation. But giving an open license to all and sundry carrying a foreign ownership tag to function like universities in India, most of them not even known in their own countries would only help them earn profit for their parent institutions located outside or accrue profit to the shareholders. While the State cannot walk away from its responsibility of financing higher education, imaginative ways will have to be devised to find complementary sources of funds so that our universities can move beyond their current levels of engagement with students and excellence in providing education. Changes in regulatory systems are required to encourage philanthropy from society.

The best and the brightest in India are no longer aspiring to become teachers. The university ambience and the controls imposed on it do not permit the youth to be able to contribute unencumbered to her research or gain from the intrinsic joy of teaching. Urgent measures are needed to bring such people who enjoy teaching and research back to the university. Assessment of teachers is another area which has been in discussion for quite some time. It is necessary to remember that while research and publications can serve as important criteria for assessing the scholarly dimension of a teacher's personality, students are in a unique position to provide an experiential assessment of the quality of teaching. Parameters of student feedback can be drawn up so as to avoid distorting factors, such as the tendency to earn cheap popularity by using conventional means like dictating examination-oriented notes. Autonomy is arguably the lifeline of any institution that deals with education, creation of knowledge and learning of all kinds. Of equal importance however is the need for governance structures which ensure the preservation of such autonomy under all circumstances. There is an urgent need to improve governance by developing expertise in "educational management" and avoid burdening good academics with administrative chores. One way to go about this is to encourage universities to start programmes in

management of educational institutions. A separation between academic administration and overall management (including fund-raising) may be desirable. The report of the Knowledge Commission also recognizes this phenomenon. It states that, "the autonomy of universities is eroded by interventions from government and intrusions from political processes.

Usually, many recommendations and suggestions by different Committees and Commissions contradict each other, but the NKC and the YC Reports have both uniformly suggested a new unified regulatory structure for governing higher education, namely the National Commission for Higher Education and Research (NCHER).

IV. A NEW REGULATORY FRAMEWORK OF NCHER:

A holistic view of knowledge would demand a regulatory system, which treats the entire range of educational institutions in a holistic manner. All of higher education has to be treated as an integrated whole. Professional education cannot be detached from general education. It would be, therefore, imperative that all higher education, including engineering, medicine, agriculture, law and distance education, is brought within the purview of a single, all-encompassing higher education authority. The National Policy of Education (1986) and the Plan of Action, 1992 envisaged the establishment of a national apex body for bringing about greater co-ordination and integration in the planning and development of higher education system which would include research therefore, proposed that the academic functions of all these professional bodies, be subsumed under an apex body for Higher Education, to be called The NCHER.

Objectives of the NCHER:

- Be responsible for comprehensive, holistic evolution of HE sector;
- Strategize and Steer the expansion of higher education;
- Ensure autonomy of the universities and shield them from

interference by external agencies;

- Acts as a catalyst and also as a conduit to encourage joint/cross-disciplinary programmes between and amongst Universities and Institutes;
- Spearhead continuous reforms and renovation in the area of higher education;
- Establish robust global connectivity and make it globally competitive while creating our own world class standards;
- Promote greater engagement and enhancing resources to State universities with an aim to bridge the divide between the State and Central universities;
- Ensure good governance, transparency and quality in higher education;
- Connect with industry and other economic sectors to promote innovations;
- Devise mechanisms for social audit processes and public feedback on its performance and its achievements; and
- Devise mechanisms for social audit processes and public feedback on its performance and achievements.

V. Any Conclusions?

The various recommendations discussed in the previous section clearly call for an urgent implementation of the suggested reforms by both the NKC and the YCR. The blue print given by these 2 MagnaCarta must form the guidelines of any educational reform and action agenda. However, these should not be implemented homogeneously or replicated blindly for all regions or people as the needs and targets, as well as stakeholders vary and have intrinsic features that are special and unique. The NKC has provided us with rough guidelines that should form the rough skeleton of respective State Knowledge Commissions as the major contributions to changes within these diverse territories need to be made by region and needs-specific action policies. Similarly, the line of uniformity and synchronization needs to be adhered to at the macro level that fructify governmental action with people's co-operation and involvement to help realize education as a manifestation as well as a vehicle of equitable development. Development in its true sense is freedom (See Sen, 1988) as un-development/ underdevelopment of nations and people threaten world development, peace, and harmony.

The recommendations suggested by the NKC and YC Reports along with the NCHER would go a long way in reforming the ailing higher education system in India. However, this should not be considered as a panacea for all ills. Various external developments of globalization and challenges of GATS must be reviewed objectively and not dismissed away by closing our doors to foreign invasions, but by a progressive and pro-active attitude to help us convert this into a huge window of opportunity. This in turn will help us overcome our intrinsic supply constraints by allowing an entry and fair play into the emerging market of higher education that will also boost efficiency levels of domestic institutions via healthy competition. Also, skills sets of our teachers and teaching methodologies of 'chalk-and-talk' and 'rote learning' will be exposed; thereby giving way to modern interactive, student friendly methods of class-room participation, role play, case studies, field work, corporate and community training. Teachers will have to overcome egoist tendencies of 'know-all' to become transformative leaders and life-long learners themselves by polishing their skills of teaching, undergoing corporate training, industry-banking-insurance training to teach these modules in a realistic way, linking to community enrichment by extension services to illiterate adults, poor, women, and other marginalized segments; along with technological, soft skills, and foreign language skills. This will enliven our educational systems as mediocrity will be penalized and meritocracy rewarded. All this will help us enjoy our demographic dividend, profit from brain gain and not drain, and also be providers of ancient knowledge and skills of yoga, ayurveda, vedic maths, and meditation and self-help techniques for the purpose of sharing knowledge with a larger audience at the national and international levels. There are fast-paced and continuous changes in the sphere of higher education on a regular basis with momentous reforms like the Foreign Universities Bill will have the desired changes the country long needs as 'glocal solutions' of tying with leading foreign universities in accordance with our local needs will enrich our teaching-learning processes. Public-private partnerships in the arena of higher education are called for as it will infuse the professionalism, requisite skills, funding from the private sector along with the infrastructure and supervisory role of the Government.

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A Decade Of Economic Growth In India : A Retrospective Analysis

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Abstract

Indian economy recorded a high rate of growth in the past few years. It strengthened the belief of many economists that the country had finally entered the high growth path breaking the shackles of the conservative hindu rate of growth. More interestingly, it was believed that growth was supported adequately by structural and policy reforms and that the trend was here to exist on a long term basis. Liberalization, privatization and globalization were hugely applauded and viewed as the triumvirate catalyzing the process of growth of Indian economy. The belief was intact as late as in March 2008, and then all of sudden the burst came. Many economists dumped the crisis as temporary and felt 'it would also pass' as akin to a proverbial demon. That was not to be as the crisis deepened encompassing one sector after another. However; the impact of global slowdown on India got restrained due to adequate measures taken by the government. Time has come, though, to re-examine the nature of economic growth in the last one decade. Such introspection is required to understand the contributory factors of high growth rate and would also help us to insulate our economy from the ensuing future crisis.

This paper presents a study of nature and structure of economic growth by using the available data for the period 1998-99 to 2009-09. The study is a modest attempt to throw insights in the light of emerging challenges of economic crisis – not only to pull back the country on fast track but also demystify some of the very crucial myths of economic growth.

GDP GROWTH, SAVINGS AND INVESTMENTS

Table 1 presents the growth rate of GDP at current prices and at constant prices. The whole decade of 1998-99 to 2007-08 can be divided into three phases. The first phase was a period of high growth in the first two years 1998-99 and 1999-2000 (more than 10 percent at current prices and more than 6 percent at constant prices). In the next three years less than 8 percent growth (at current prices) and less than 5 percent growth at constant prices in GDP were recorded. In the last five years 2003-04 to 2007-8, GDP has been growing more than 12 percent at current prices and more than 8 percent at constant prices.

A closer examination of various components of GDP reveals that although the share of Industrial sector remained stagnant at around 20.5 percent, the share of agriculture and allied activities in the GDP declined from 26 percent to 17.8 percent and the share of service sector increased from 53.4 percent to 61.4 percent.

Do the saving and investment rates differ distinctively in the three phases? The answer is an ardent no. The saving as percent of GDP has continuously increased over the decade from 22.3 percent to 34.8 percent. Similarly the Gross Domestic Capital Formation steadily increased from 23.3 percent to 35.5 percent during the same period.

A closer examination of components of savings reveals that the growth of household financial savings was more than four times the growth of household physical savings during the period 1998-2008. It was during the same period that private corporate savings increased

by more than six times. The public sector savings which were negative in the first five years not only became positive in the second half of the decade- it is a massive Rs.133359 crores or roughly 9.2 percent of Gross domestic savings.

TABLE 1
Growth Rate of GDP, Savings and Investment

Year	GDP at FC (Current prices)	GDP at FC (Constant prices)	Per Capita NNP	Gross Domestic Savings% GDP	Gross Domestic Capital Formation % GDP
1998-99	15.3	6.7	13.3	22.3	23.3
1999-00	10.5	6.4	8.5	24.8	25.9
2000-01	7.8	4.4	5.1	23.7	24.3
2001-02	9.0	5.8	6.6	23.5	22.8
2002-03	7.8	3.8	6.2	26.3	25.2
2003-04	12.2	8.5	10.5	29.8	27.6
2004-05	13.4	7.5	11.1	31.7	32.1
2005-06	14.1	9.5	12.1	34.2	35.5
2006-07	15.1	9.7	13.5	35.7	36.9
2007-08	14.3	9.0	12.7	37.7	39.1

Source: - RBI, Handbook of Statistics on the Indian Economy 2007-08

The rate of investment (Gross Domestic Capital Formation as percent of GDP) continuously increased in the latter half of the decade. A close examination of GDCF further reveals that the contribution of private and public sector was even at about 31 percent each. By the year 2006-07, the contribution of private sector increased to about 40 percent whereas the contribution of public sector declined to31 percent. The contribution of household sector also declined marginally 37.7 percent to 34.7 percent. The changes in the structure of GDCF have serious implications on the nature of economic growth.

Two important observations are worth quoting here (Mishra Deepak, 2006) first, 'India's domestic saving rate is likely to register moderate increase in the medium term and is unlikely to reach the level seen in East Asia. Even as demographic composition of India will positively influence savings, increased financial profundity and the ongoing economic liberalization are likely to reduce it'.

Second, 'Indian growth generating process and its pattern of growth are found to be less intensive in the use of physical capital (and more intensive in the use of human capital) than has been the case with the East Asian countries. On top, in comparison to other East Asian countries capital utilization rates are higher in India'.

SECTORAL COMPOSITION OF GDP GROWTH

The sectoral composition of GDP growth reveals that agriculture has been single most laggard in the process of economic growth. The food grains index being negative in the three years in the last decade signifies utter neglect of agriculture by all the stake holders. The only saving grace is perhaps in the form of non food grains production index, whose positive contribution is manifested in the all crops production index- particularly during the period 2004-07.

The index of industrial production also reveals improvement over the period although its share in GDP remains stagnant. The outlook doesn't seem encouraging. As per the latest business confidence survey conducted by Federation of Indian Chambers of Commerce and Industry (FICCI), the overall business confidence index (BCI) during April- June 2008 has dipped by 5.1% over the previous quarter and 20.3% over the corresponding quarter of the previous year owing to rising raw material costs, increase in interest rates and stricter credit availability. The composite business optimism index for October-December 2008 compiled by Dun and Bradstreet (D&B) has increased by 1.8% as compared with the previous quarter. However, it has declined by 28% as compared with the same quarter of the previous year.

TABLE 2
Index Numbers of Agricultural and Industrial Production (Growth Rates)

Year	GDP at FC (Current prices)	Food Grains Index	All crops Index	Index of Industrial Production	Service sector growth rate
1998-99	15.3	6.4	7.9	4.0	8.5
1999-00	10.5	2.0	-1.8	6.6	10.4
2000-01	7.8	-7.2	-6.0	4.9	5.4
2001-02	9.0	9.4	7.6	2.8	6.8
2002-03	7.8	-14.9	-13.2	5.8	7.3
2003-04	12.2	22.6	21.0	7.0	7.7
2004-05	13.4	-7.1	-1.6	8.4	9.1
2005-06	13.8	5.8	12.1	8.2	9.6
2006-07	15.7	3.6	11.6	11.5	10.2
2007-08	13.6	NA	NA	8.5	NA

Source: - RBI, Handbook of Statistics on the Indian Economy 2007-08

A closer examination reveals that per capita availability of food grains is falling. The productivity in the agricultural sector is at the bottom in comparison to many developing economies. Food grains prices have sky rocketed unfortunately without benefiting the poor farmers – a condition highly unlikely in industrial sector. However, the most remarkable growth has been attained in the service sector particularly during the period 2004-07.

A sustainable economic growth is possible only if agriculture and industries develop simultaneously. Peter Timmer (1998) and Lewis (1954) have proved that the agricultural transformation in the period of high economic growth is key to long run economic growth.

CREDIT SCENARIO

The credit deposit ratio after remaining range bound in the first five years of the decade (51 to 55 percent) increased steadily from 55.9 percent to 73.9 percent during the period 2003-04 to 2007-8 (Table 3). There are wide variations of CD ratio at regional or state level signifying that the growth has not been equally distributed. The banks in order to minimize their risks and to catch up with statutory requirements have invested an increasing proportion of there funds in Government securities.

TABLE 3
Credit Deposit and Credit GDP Ratio

Year	GDP at FC (Current prices)	Credit / Deposit Ratio	Investment in Govt Security	Credit GDP Ratio
1998-99	15.3	51.7	12.7	21.1
1999-00	10.5	53.6	14.3	22.3
2000-01	7.8	53.1	16.2	24.3
2001-02	9.0	53.4	18.0	25.9
2002-03	7.8	54.7	21.3	27.9
2003-04	12.2	55.9	23.7	30.4
2004-05	13.4	62.9	22.6	34.1
2005-06	13.8	71.5	19.6	42.1
2006-07	15.7	73.9	18.7	46.6
2007-08	13.6	73.9	20.3	50.1

Source: - RBI, Handbook of Statistics on the Indian Economy 2007-08

The last column of table 3 presents an increasing orientation of Indian economy towards credit. The credit GDP ratio increased from 21.1 percent at the beginning of the decade to 50.1 percent in 2007-08.

THE EXTERNAL SECTOR

Table 4 presents the role of foreign investment and exports in the economic growth of India. Foreign investment as percent of GDP was merely 0.6 percent in 1998-99 and it increased to 1.2 percent in 2002-03. The foreign investment steadily increased thereafter to 5.2 percent in 2007-08. Foreign investment as percentage of exports increased from 7 percent in 1998-99 to 11.2 percent in 2002-03 and further to 38.8 percent in 2007-08.

A slightly different indicator is exports as percentage of GDP. This ratio increased from 8.2 percent in 1998-99 to 13.5 percent in 2007-08.The exports and foreign investments have played catalyzing role in the process of economic growth.

TABLE 4
Exports and Foreign Investment

Year	GDP at FC (Current prices)	Exports % GDP	Foreign Investment % GDP	Foreign Investment % Exports
1998-99	15.3	8.2	0.6	7.0
1999-00	10.5	8.3	1.2	13.8
2000-01	7.8	9.9	1.5	14.9
2001-02	9.0	9.4	1.7	18.2
2002-03	7.8	10.6	1.2	11.2
2003-04	12.2	11.0	2.6	23.7
2004-05	13.4	12.1	2.2	18.0
2005-06	13.8	13.0	2.2	20.3
2006-07	15.7	14.0	3.2	22.6
2007-08	13.6	13.5	5.2	38.8

Source: - RBI, Handbook of Statistics on the Indian Economy 2007-08

FISCAL DEFICITS AND GOVERNMENT LIABILITIES

The combined gross fiscal deficit of centre and the states showed continuous improvement over the years from roughly about 9 percent of GDP to 5.26 percent of GDP during the period (Table 5). The gross fiscal deficit of only the central government has reduced from 6.5 percent to about 3 percent during the same period, which is highly appreciable.

TABLE 5
Combined Deficits and Liabilities of the Centre and State Governments

Year	Gross Fiscal Deficit	Liabilities of Centre and State % GDP
1998-99	8.97	62.2
1999-00	9.47	66.6
2000-01	9.51	70.59
2001-02	9.94	76.05
2002-03	9.57	80.29
2003-04	8.51	81.39
2004-05	7.45	81.35
2005-06	6.69	80.43
2006-07	5.56	76.96
2007-08	5.26	76.96

Source: - RBI, Handbook of Statistics on the Indian Economy 2007-08

At the same time, the combined liabilities of centre and state governments (excluding inter government transactions) increased from 62.2 percent in 1998-99 to 81.3 percent of GDP in 2004-05 and declined marginally to about 77 percent in 2007-08.

THE PITS AND PITFALLS

Is the seemingly rosy picture painted above justifying a sustainable high growth? As the country is slowly experiencing the pains of global recession, even a hardcore optimist would consider a relook on our growth strategies. The structure of our economic growth would itself throw an insight of the weakness. The following are some of the concerns emerge from the analysis

The declining share of agriculture in GDP and the low growth of agriculture is a matter of serious concern. A sector, on which more than 50 percent of population directly depends, has been the subject of utter neglect. Neglect to this sector can prove disastrous, as the global slowdown has already spelled doom for industrial and services sector. In fact the agriculture and industries must grow together as complimentary sectors and not as substitutes to each other.

Analysis of Gross domestic savings suggests that although it has increased steadily, it is still at a lower level than even those prevailing in the East Asian countries. For example China has manifested a very high rate of domestic savings. The share and growth of household financial savings is proportionally large than the growth and share of household physical savings.

The contribution of private sector and public sector in both saving and investment is positive. However, these are the same sectors which would now bear the brunt of recession. In that event it would again be the household sector which has to play the crucial role in the revival of the economy.

The credit deposit ratio and credit GDP ratio has increased in tandem. There are wide regional disparities in credit deposit ratio underlining the wide disparities in economic growth. The exports and foreign investment both have contributed significantly in economic growth. However the global slow down of demand threatens to reduce exports substantially. The inflow of portfolio investment in the form of investment of International financial institutions has dried and as the returns from capital market goes down, the situation can become bad to worse. Unless, the domestic financial institutions substantially pore investment, the resource gap may further affect employment and growth.

The fiscal deficit of the central Government after being reduced to about 3 percent now threatens to rise substantially. Thanks to the populist measures adopted by the government prior to election to influence the voters. The combined liabilities of the centre and state government has gone up substantially, which puts a quantitative limit to the government in venturing further on economic revival of the country.

CONCLUSION

The concept of growth itself remains debatable; for some it is only a statistical measure of prosperity and for many it is the desire to attain a high socio-economic stability. A decade of performance of economic growth has been remarkable in many ways. The question is whether such a high growth is sustainable? The global turmoil is bound to disturb pace of economic growth for at least some years. The inherent weaknesses in the economy are far too many to generate enthusiasm. It is for this reason; it is not possible to delink our economic performance from the rest of the world. However the road ahead will depend on several factors like the capability of the private sector is sustaining the profit crunch, financial health of the banking system in providing adequate and timely credit at coherent interest rate, and lastly, the household sector, which has a dual role to perform, financing consumption and generating adequate savings. Nevertheless the economy has shown notable growth with sectors moving fast towards a strong recovery. As the economic survey 2009-10 puts up 'the improving fundamentals of Indian economy justify the optimism for medium to long term growth'.

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Sustainable Economic Growth : India / Canda

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> Over the last quarter-century or so, many battles have been won, but the gap between what we need to do to arrest the environmental deterioration of the planet and what we are doing continues to widen. Somehow we have to turn the tide.
>
> - Lester R. Brown

These days there are serious discussions about the impact of and solutions for environmental issues like Global Warming, Desertification, Acidification, Ice-melting and Sea level rising etc. It is not the time to discuss the nature and extent of environmental issues but rather the time to find out the right solutions to tackle the problems of environmental degradation.

This paper attempts to discuss these issues from the point of view of economics because the relation between economy and Earth or Ecology is very stressed. This is very evident from the gravity and intensity of environmental hazards and so it is time to re-frame our economy which can relax the stressed relation between the economy and the Earth. We can have sustainable development which would take care of both present as well as future needs of mankind.

This paper focuses on the economic aspects of the management of natural resources. This paper is divided into two sections. Section – I deals with the idea, need and meaning of Eco-Economy and Section – II deals with the Indicators or trends to check whether the economy is going towards eco-economy or not. Moreover, in this section there is an attempt to assess the Indian and Canadian economies in the light of some of the Indicators of Eco-economy.

I

The industrial revolution led the rapid economic development of countries in 19th and 20th centuries. There was an extra-ordinary expansion of world economy. Growth and development were the only prime concern for the planners of every economy in the world. Massive efforts were also made in this direction and the result was grand economic development for which planners of the economies were taking pride. As Lester R. Brown says:

> They note with justifiable pride that the global economy has expanded sevenfold since 1950, raising output from $6 trillion of goods and services to $43 trillion of goods and services in 2000, boosting living standards to the levels not dreamed before. (LRB 5)

This industrial revolution and subsequent expansion of world economy has created other effects also. It has entailed the depletion of natural resources and a bunch of other environmental issues. This is the other side of the coin which is very alarming because of the

adverse effects it can have on the future of mankind. If you look at the economic history then one may find that whenever in the past the demands of natural resources have expanded beyond the sustainable level then civilizations have collapsed. Many civilizations in the past e.g. Mayan, Mali, Sumerian etc. suddenly collapsed because of their mismanagement of natural resources. Today also the world is facing the problem of mismanagement of natural resources, exploiting them more than their sustainable limits. This has resulted in environmental hazards. The intensity of these hazards is increasing and is going to affect the future course of human activities. Moreover, the rising population of the world adds fuel to the fire. To quote Lester brown, "As population has multiplied and incomes have risen, demands on the natural support systems of many economies have become excessive, generating ecological deficits." (LRB 5)

This situation today is very alarming and the pressing need is to re-think and modify human activities to avoid such hazards and to attain a sustainable development to take care of the needs of the present as well as future generations. As P.K. Rao says:

> This is not to be alarmist: however a scientific and objective view suggests the need for rather urgent attention to mitigate the potentially adverse consequences. If inertia and inaction tended to be inconsistent with biological survival, a somewhat similar reasoning suggests, that now, lack of intervention might pose problems for sustained human prosperity and human survival. (PKR 4)

If we don't do anything then there would be no irreversibility of losses related to climate, natural resources and civilizations and the future generation. But the question is, what can we do for sustainable economic growth? The answer is eco-economy.

We know that the present framework of economic activities is responsible for all these environmental issues so it is very necessary now to reset the framework of economic activities in such a manner that every economy in particular and global economy as a whole attains sustainable development. The idea of eco-economy was developed by the most influential American thinker Lester R. Brown. He defines the concept of eco-economy as follows:

> An environmentally sustainable economy – an eco-economy requires that the principles of ecology establish the framework for the formulation of economic policy and that economists and ecologists work together to fashion the new economy. Ecologists understand that all economic activities, all life, depend on the earth's eco-system-the complex of individual species living together, interacting with each other and their physical habitat. These millions of species exist in an intricate balance, woven together by food chain, nutrient cycles, the hydrological cycles and the climate system. Economists know how to translate goals into policy. Economists and ecologists working together can design and build an economy that can sustain progress. (LBR 4)

In short, Eco-economy is the idea of re-designing economic order in tune with ecological aspects and which is sustainable enough to cater to the needs of the present as well as future requirements.

II

The concept of eco-economy has been discussed in the foregoing section. This section discusses the indicators to check whether the economy is going the eco-way. These indicators can be used to measure the progress of any economy which tries to follow the principles of ecology and attempts to take policy decisions to create an environmentally sustainable economy.

In his book The Earth Policy Reader the American thinker Lester R. Brown has listed following indicators and their significance.

1. Population Growth

Rising population is an indicator because it adversely affects the per capita availability of natural resources. Brown defines population as "Universal Denominator". Moreover the increase in population leads to increase the intensity and gravity of other problems. As population increases the problems related to urbanization will increase, the problem of resource allocation in terms of limited availability of water and land will also become acute. Thus, it will affect the environmental and social sustainability. L.R. Brown refers to United Nations: World Population Projections, the 2000 Revisions as follows:

> The gap between the UN high growth projections for 2050 of 10.9 billion and the low-end scenario of 7.9 billion is equal to about half the world's current population. With water and land in limited supply worldwide, whether the world moves to the higher or lower number may have more influence on environmental and social sustainability than any other variable. (qtd. in LBR 90)

2. Economic Growth

Economic growth is selected as an indicator because as the size of economy expands it also indicates that the pressure on natural resources. At the same time major economies are losing growth momentum (LBR. 92-94). Sandra Postle in Pillar of Sand observes:

> What these data on economic growth from the International Monetary Fund do not show is the share of economic output that is environmentally unsustainable. (qtd in LBR 93)

3. Grain Harvest Growth

Food grain production indicates the adequacy of the food supply and on the other side it also indicates growing demand for food grains, the direct result of rising population. The report of United Nations: World Population Projections, the 2000 Revisions explains the same:

> A review of the demographic map reveals another troubling reality. Most of the 80 million people added to

world population each year live in countries that have
already water shortages. Restoring a balance between
water supply and needs worldwide now depend on
stabilizing population in water-deficit countries. (qtd in LBR 98)

4. Fish Catch

To measure the health of the oceanic ecosystem the world fish catch is in appropriate indicator indicating simultaneously the rising demand for seafood and its supply outrunning the sustainable yield of fisheries evident from declining catches and collapsing fisheries.

5. Forest Cover

As population is rising and economic activities are expanding, there have been changes in land use which is indicated by depleting forest cover. Moreover, depletion in forest cover indicates reduction in flood control, soil protection and water purification services of forest to the mankind.

6. Water Scarcity

In earlier days water was relatively abundant but nowadays falling water tables in many countries is an issue of concern. As Emily Matthews observes, "Water tables are falling in several of the world's key farming regions." (qtd. in LBR 109)

7. Carbon Emission

Carbon emissions are the root cause of global warming. The level of carbon emissions indicates people's habit and it also indicates what would be the state of world for future generation because at one end the carbon emission worldwide increasing but on the other hand the atmosphere's carbon fixing capacity is not increasing. As Seth Dunn observes in Carbon Emission Reach New High, "Since the atmosphere's capacity to fix carbon is fairly constant, as the volume of emission rises, the earth fixes decreasing percentage of emission." (qtd. in LBR 112)

8. Global Temperature

Rising global temperature is responsible for many environmental problems like heat waves, destructive storm, etc. and other issues. It also compels us to rethink or redesign our economic activities. We are responsible for this. Global temperature rising is an important indicator. As in the words of L. R. Brown:

Just as taking our own body temperature is one of the
best measures of our health and well-being , so temperature
is also a measure of how well we are taking care of the earth.....
who would have thought a generation ago that the thermometer
might become the device with which we assessed the human prospect? (LBR 85)

9. Ice Melting

This is one of very apparent effect of temperature rise. It is also responsible for ice melting causing rise in sea level.

10. Wind Electric Generation

Wind electricity is very important source of energy in present as well as future. Increase in wind electricity generating capacity indicates the less use of fossil fuel and thus it indicates the economy is going eco way. Moreover wind electricity has the potential to fulfill energy needs of present as well as future economies.

11. Bicycle Production

Increase in Bicycle sales indicates our attempt to reduce air pollution, increase mobility and less traffic congestion. So, it shall be considered very seriously while designing urban development and transportation strategies.

12. Solar Cells Sales

Solar cells like wind electricity are very important source of energy for future generation. Again increase in sales of solar cells indicates increasing use of eco-friendly energy source; a step towards eco-economy. It is also found that solar cells sale is increasing. This is also another renewable, non-polluting source of energy.

Before we discuss some of these indicators with reference to Indian and Canadian perspectives, it is very necessary to understand the environmental issues of both the countries:

INDIA

(i) Ecological footprint: 1.06 [Ecological footprint is the measure indicating the use of natural resources in context of ecology's regenerating capacity]

(ii) Other environmental issues: Deforestation; soil erosion; overgrazing; desertification; air pollution from industrial effluents and vehicle emissions; water pollution from raw sewage and runoff of agricultural pesticides; potable tap water; huge and growing population is overstraining natural resources.

CANADA

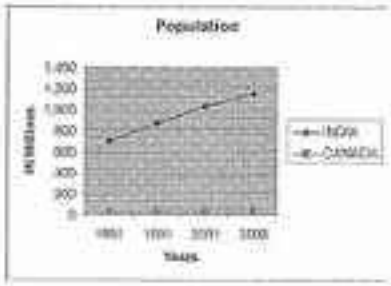
(i) Ecological footprint: 7.66

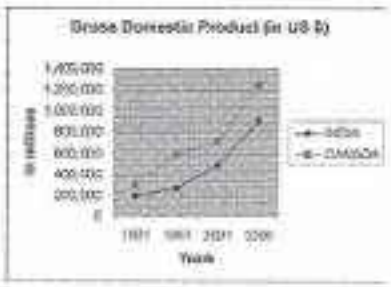
(ii) Other environmental issues: Air pollution and resulting acid rain severely affecting lakes and damaging forests; metal smelting, coal-burning utilities, and vehicle emissions impacting on agricultural and forest productivity; ocean waters becoming contaminated due to agricultural, industrial, mining, and forestry activities.

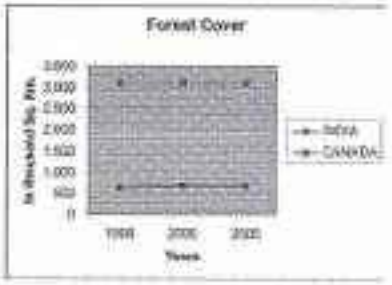
The following table and graphs show certain time series data for some of the indicators of Eco-Economy for both the countries:

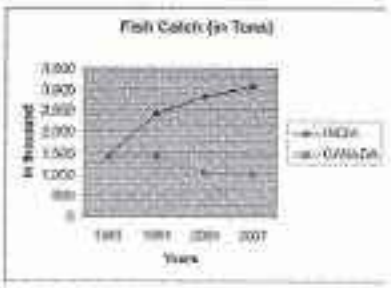
Indicators		INDIA	CANADA
1. Population	1981	702,821,200	24,900,000
	1991	866,530,000	28,171,680
	2001	1,032,473,000	31,081,900
	2008	1,147,995,904	33,212,696
2. GDP (IN Us $)	1981	187,996,000,000	296,703,700,000
	1991	266,864,900,000	588,847,000,000
	2001	478,290,400,000	705,051,000,000

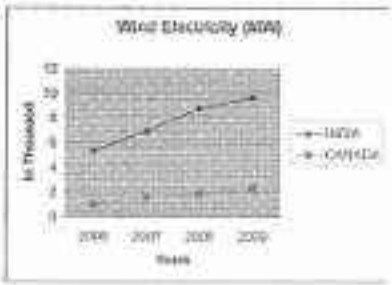
	2006	906,268,000,000	1,251,463,000,000
3.	Forest Cover (Sq.km.)		
	1990	639,390	3,101,340
	2000	675,540	3,101,340
	2005	677,010	3,101,340
4.	Carbon Emission (metric tons)	1,007,980	521,404
5.	Fish Ctch (in tons)		
	1981	1,439,989	1,394,371
	1991	2,435,667	1,451,270
	2001	2,841,689	1,018,474
	2007	3,083,973	985,153
6.	Wind Electricity (MW)		
	2006	5341	1079
	2007	7000	1588
	2008	8757	1876
	2009	9645	2369











Observations:

1. In 1981 population of India and Canada was approximately 70 crores and 2 crores respectively which increased to 114 crores and 3 crores in 2008 indicating rising pressure of natural resources.
2. The GDP of India and Canada is constantly increasing resulting in an increase in pressure on natural resources. Which is more evident in Canada as its ecological footprint is also very high i.e. 7.76 as compared to 1.06 of India.
3. Forest cover has slightly increased in India during 1990 to 2005 where as forest cover for Canada is almost same, but population and GDP growth in both the countries leads to reduction in per capita availability of forest cover. This indicates that both the economies are not going eco way.
4. Carbon emission was almost 1,007,980 metric tons and 521,404 in India and Canada respectively.
5. Fish catch from all sources is increasing in India while is decreasing in Canada, This seriously indicates that oceanic wealth is not same for both the countries as India has to watch its growth in fish catch up to a sustainable level whereas Canada has to reduce its fish catch up to sustainable level.
6. The only positive indicator towards eco-economy is wind generator which is constantly increasing in both countries.

Conclusion:

All the discussions in the above sections reveal that none of the economies i.e. India or Canada is going the eco-way. A lot yet needs to be done.

One more important point is worth mentioning that the root cause of all environmental hazards is the over expanding human activities. This needs to be curbed and unless India and Canada restrict their greed and plan need based economic activities only then sustainable economic growth can be achieved.

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GATS And International Trade In Educational Services

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INTRODUCTION:-

Education in general and higher education in particular has pervasive and influential impact an the development of the nation. Infact, higher education empowers on individual with necessary skills and competence to achieve personal and social goals, which in turn contribute to the development of the country.

In the post independence period, although there has been a considerable quantum jump in terms of number of universities, colleges, enrolment rate etc, yet, there are wide disparities between states, regions and institutions. There is inequity in terms of both reach and quality of education. Therefore the immediate question that needs to be addressed is, that if state con not play a significant role in higher education, then what are the alternatives? Can private sector be allowed to further invest in higher education? Can foreign universities be allowed to enter the Indian education sector?

This paper tries to examine the need and consequences of international trade in the education services, under the General Agreement on Trade in Services (GATS) regime.

This paper tries to examine the need and consequences of internationalization of education services under the General Agreement on Trade in Services (GATS) regime.

AIMS AND OBJECTIVES:-

- To focus on GATS and its significance in the field of services, especially education services.
- To highlight the importance of the trend of globalisaion and internationalization in education.
- To justify the rationale for commercialization and trading of education.
- To focus on the challenges due to international trade in education.
- To suggest future plans for integrating the present higher education system in India with the global system.

HIGHER EDUCATION IN INDIA:-

Universities (VISHWA VIDYALAYA) by definition have to be international in character. In India it has been a tradition to attract students from foreign lands to study in universities at Nalanda, Vikramshila and Takshashila. There were more than 10,000 resident students and teachers on the roll, which included Chinese, Sri Lankan, Korean and other international scholars. (Mannivannan 2004) Before independence many students studied abroad on Commonwealth and Fullbright scholarships and returned home to contribute efficiently to the development of the Nation. The latest phase however is of students seeking both graduate and post graduate higher education abroad, especially in the U.K. and USA with dollar assistantship, many a times never to return to their homeland.

This trend has come to stay because there is a huge demand supply gap in higher education services in India. The expansion in the post-independence period is very impressive, especially in terms of absolute numbers. Between 1950-51 and 1998-99, the number of colleges has increased 15- fold and student enrollment by 28 times. In 2004, there were 300 universities / deemed universities including 18 medical universities and 40 agricultural universities and 15,000 colleges, of which 5000 were in the rural areas. However the enrolment is less than 9 per cent in India. This is low in comparison to many other countries like China, where it is 15 per cent, and more than 20 per cent in developing countries like Mexico, Malaysia, Thailand, Chile and Brazil and 40 to 50 per cent in most of the developed countries. (India Development Report 2008)

TABLE 1

Expenditure on Education in the Five Year Plans.
(as percentage of total expenditure in FY plans)

Five Year Plan	Total Education	Elementary	Secondary	Higher
Fifth Plan	3.27	0.8	0.4	0.5
Sixth Plan	2.70	0.8	0.7	0.5
Seventh Plan	3.55	1.3	0.8	0.5
Eighth Plan	4.50	2.1	0.8	0.3
Ninth Plan	6.23	3.2	1.1	0.5

Note : Other types are included in the Total.

Source : Tilak (2006)

Table 1 shows the meagre public resources allocated to higher education. It is paradoxical that inspite of this it is the broadening of the knowledge base which has helped India to sustain 6 per cent growth rate per annum in the last decade and a half. There are many institutions of higher learning take IIT_s and IIM_s and deemed agricultural universities where government spending has helped to create institutions of global repute. However, there are wide disparities both in reach and quality and the problems of varying standards, outdated syllabi, inadequate facilities, lack of top class faculty persist.

PRIVATE PROVIDERS:-

Since there are acute limitations for public spending on higher education, it was but natural to encourage private initiatives in education. To-day these private institutions account for nearly one-third of all the institutions of higher learning. Most of them are 'for-profits' types and have therefore neglected to introduce the much needed quality consciousness' in higher learning. Therefore the experts believe that they have to be subjected to a regulatory framework which will ensure careful accreditation and monitoring of the working of the institutions and the quality of the education that they provide.

GATS and Higher Education- the emerging matrix:-

With the signing of the WTO agreement, India has entered the irreversible process of globalization. This facilitates opening up all spheres of social life – including the public services to international capital. It therefore means that corporate capital will flow into the education sector. This is therefore possible through the General Agreement on Trade in Service (GATS).

Hence, India would have to prepare itself for a complete change on the education front. So far the educational institutions have been viewed as national institutions which provide social service through dissemination of knowledge, creation of knowledge and services to the community. This helps in nation building. However if foreign institutions enter the sector, then education would be converted from social service and public government to private service and private commodity. The cost of education would escalate and many meritorious and poor students would be crowed out of this field. Besides the curriculum would be determined not by national requirements but by the needs of the market. It is therefore necessary to analyse all the issues before taking up the position of globalization of education and decide the level, pace and areas which can be opened up.

The GATS also defines the following four modes of supply in which a service can be traded :-

- **Mode 1** : Cross border delivery:- delivery of education services via internet (distance education, tele-education, education testing services)
- **Mode 2 :** Consumption abroad:- movement of students from one country to another for higher education.
- **Mode 3:** Commercial presence:- establishment of local branch campuses or subsidiaries by foreign universities in other countries, courses offered by domestic private colleges leading to degrees at foreign universities, twinning arrangements, franchising.
- **Mode 4:** Movement of natural persons:- Movement of teachers, lecturers educational personnel to provide educational services overseas.

Several foreign educational institutions are offering their services in India through all the four modes. The most popular is where a large number of Indian students are going abroad and many foreign institutes hope to set up offshore centers in India.

The global market for international higher education is estimated at more than $ 54 billion. The U.S. is the leading exporter of educational services, followed by France, Germany and U.K. The main export markets are in Asia (Japan, China, Korea, Taiwan, India, Malaysia and Indonesia), accounting for 58 percent of all U.S. exports of educational services followed by countries in Europe and Latin America. However there will be more competition for U.S. from Australia and U.K. for Asian Students.

CROSS-BORDER SUPPLIES:-

One of the contentions issues is where the developed countries want full market access in distance education, e-learning and virtual educational institutions. They want accreditation of these courses and cross –border supply of these services through export of goods, also known as 'mode-1' in the WTO jargon.

This would therefore increase competition for many Indian universities providing distance education like IGNOU, Annamalai and Madurai Kamraj university. However they have the capacity to face the stiff competition, So also private institutes like Brilliant Tutorials which supply offline and online study material for various competitive examinations are likely to face foreign competition in thus kind of lucrative business, However they have the necessary experience and competency to face the competition though the industry feels

otherwise. Nevertheless such competition would help to improve the quality and perhaps open up new opportunities for Indian educational service providers in the overseas markets.

CONSUMPTION ABROAD:-

One of the main reasons for encouraging Indian students to study abroad is the low enrolment in several universities in the developed countries. Therefore through education fairs and education marketing agencies the universities aggressively attract Indian students to study abroad. The government of India also has encouraged this trend, especially in technical education.

Another advantage of attracting foreign institutes would be the marked increase that might take place in the quality of higher education. This requires establishing transparent mechanism for accreditation of all technical and non technical courses offered by both domestic and foreign educational service providers. Initially, there may be problems of adjustment of courses but in the long run the quality of both post-graduate and undergraduate courses would improve and would be at par with international standards. There will also be more parity between the Indian and foreign degrees. This may help to attract students from other developing countries to India.

COMMERCIAL PRESENCE:-

The real threat in the education sector is from offshore campuses of foreign universities. So also there could be 'twinning arrangements' which involve domestic private colleges offering courses leading to degrees of foreign universities. It is like franchising the courses and programmes where the local institutions adopt the programme design of the partner abroad to validate the 'in-country' courses, instructional methods and examination standards.

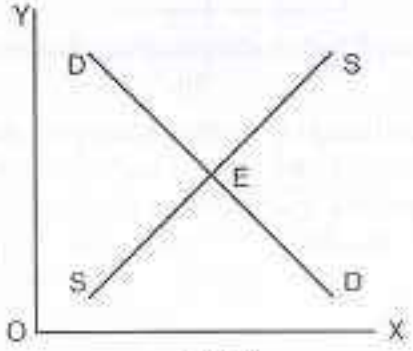
However the government in India has so far been very cautions with regard to such commercial presence. Therefore the foreign universities face the problem of inability to obtain recognition for their degrees and certificates, limits to direct investment, restrictions on recruitments of foreign teachers and subsidization of local institutions.

MOVEMENT OF NATURAL PERSONS:-

The government in India also has no restrictions in the movement of natural persons in international trade in educational services. Since this does not have too much of financial implications, the government has allowed a large number of Indian professors to teach in the U.S. and other developed countries in comparison to which foreign nationals teaching in India is disproportionately small.

IMPACT OF GLOBALISAION ON EDUCATIONAL SERVICES:-

Due to globalization, there will be commodification of education. The price of education will be decided at the point E (Fig.1) where the demand curve DD is intersecting the supply curve SS.



Price of Education
a commodity

Fig. 1

This means that no education provider will allow the price to fall below the point E and no education buyer will pay a price above the point E. The equilibrium will therefore be at the point E.

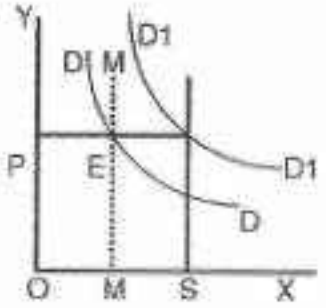
It is also obvious that educational services which are of a high quality and standard will be receiving a high price and vice and versa.

GLOBAL MARKET FOR EDUCATIONAL SERVICES:-

There will be different types of situations in the developed and in the developing countries, on account of globalization of educational services:-

a) MARKET FOR EDUCATION IN A DEVELOPED COUNTRY:-

On account of WTO and GATS there have been many changes in the educational services. The developed countries will try to export more of these services to the developing economics and will try to earn more foreign exchange. This is shown in Fig. 2.

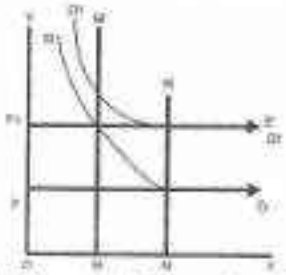


Demand & Supply of Educational Services

Fig.2

The demand for educational services in the developed countries is OM, but the supply is OS. Therefore there is excess of supply of MS, which is available at OP price. This will be exported to other developing countries, So that the demand will shift from DD to D1D1. Therefore the developed countries will earn more foreign exchange.

b) MARKET FOR EDUCATION IN A DEVELOPING COUNTRY:-



Demand & Supply of Educational Services

Fig.3

In Fig.3 we have shown the situation in a developing country like India. Due to shortage of expenditure on educational services, the supply curve MM is perfectly inelastic. Since the demand curve is DD, the figure shows that there is excess demand for education equal to MN. Therefore on account of globalization, the developed countries will try to export these services so that the excess demand can be met by the excess supply and an equilibrium can be arrived at.

In the diagram, the supply curve will shift to NN so that demand shifts to D1D1 then equilibrium will be at the point E. Due to global competition the developing countries can strike a better bargain for superior educational services from the exporting countries.

ADVANTAGES OF GLOBALIZATION OF EDUCATION:-

- Access to a wide variety of educational services.
- Improvement in the standards of education.
- Improved services due to more competition.
- Improvement in the curriculum and in the faculty.
- Development of E-University.
- Improved technology and ICT enabled teaching and learning.
- Better customer-relationship management.
- Upgradation of Intellectual Property Rights.
- More travel and tourism.
- Global village will be set up.
- More marketability skills.
- Export gap between developed and developing countries will be reduced.
- More use of world wide web.
- Economic and social development.
- Multiculture society will be established.

CHALLENGES FOR INDIA:-

- Maintaining high standards in education
- Raising curriculum to International Standards.
- Improving Research standards so that they are more innovative and relevant.
- Better infrastructure in colleges, institutions and universities.
- Developing at least one university in each state which will meet global standards.
- Changing syllabus according to the needs of the time.
- More practical knowledge should be imparted.
- Electronic universities should be established.
- Autonomous educational institutions should be developed.
- Low cost but high standard education.

- Appointment of qualified and hardworking teaching staff.
- Improved amenities and perks to staff.
- Evaluation of students on their practical knowledge.

Future Plans: -

Under the GATS 2000 agreement several countries (Australia, Brazil, Japan, New Zealand, Norway, Singapore, USA) have requested India to allow higher education, adult education and other education services. However India has not made any offer in education services, due to sensitive public good nature.

So for there has been liberalization in this area, such as allowing 100% FDI on automatic route and foreign participation through twinning, collaborating, franchising autonomously. In future there will be more pressure on India to further liberalize.

There is no doubt that India needs to be more careful and cautious. While the entry of well reputed foreign universities will be more than welcome, we need to guard against those which are sub-standard and offer dubious education services at high prices. There is therefore the need for sound regulatory framework, more effective registration and certification systems so that only the best institutes enter the Indian education market.

Besides, India can be more pro-active with regard to liberalization because several Indian universities and institutes can also export their services to other countries.

The National Knowledge Commission (NKC) established in 2005 believes that the reforms in higher education must ensure expansion, excellence and inclusion. The knowledge created must be relevant and must help in skill dissemination to create a strong base of human capital. The knowledge and skills needs to be relevant, job-oriented and application based so that it helps the growth of the individual and the development of economic activity in several areas like agriculture, industry, health, education, financial services etc.

There is need for massive expansion of opportunities, to around 1500 universities nationwide, so that gross enrolment ratio will increase to 15 per cent by 2015, This will require establishment of new universities and permission for clusters of affiliated colleges to become universities. An Independent Regulatory Authority for Higher Education (IRAHE) will have to be established.

There is also the need to nurture excellence in all aspects related to higher education like faculty, infrastructure, research, relevant syllabus, placement, training, value-based education etc.

However the most-challenging task would be to bring about inclusive education and ensure equity and access to one and all. The NKC recommends that National Universities should be established and students should be admitted on an all-India basis. They must adopt the principle of needs- blind admissions. This will require extensive system of scholarships for needy students. The degree course should be conducted on the basis of credits acquired in the semester based system and internal evaluation. To help finance their higher education, the economically and socially challenged students may be given coupons.

Such reforms would certainly help the young Indians between the age of 18-23, to reap the benefits of higher education. It is these literate youths who will ultimately transform India into an intellectual powerhouse.

Hence, we need to change our narrow mindset and endless debates that obstruct GATS, the process of globalization and commercialization of higher education. Higher education can generate trillions of dollars that can bring about human development, human capital formation and social and political liberty. It will help to transcend the economy from the present narrow realms of pure academics, research, teacher-dominated models of learning to a more liberated model of collaborative research, e- learning, short diplomas, sandwich programs, dual degrees.....

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IT Industry In India With Special Reference To Knowledge Processing Outsourcing

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Introduction: -

The present day India is a key player in the world economy due to its tremendous potential for sustained high growth rate and its emergence as the most important market in the world. In response to fiscal and balance of payment crisis of 1991, India launched a 'Stabilization-cum-structural adjustment programme' with a view to provide macro economic stability and high growth rate. The opening of Indian economy since 1991 has ushered a new dynamism, most dramatically in the information technology (IT) sectors along with other sectors of the economy. The new technologies particularly IT has given new opportunities for economic and social development.

"Brief History of Information Technology in India."

Even though the IT industry in India had its origin in the late 1960s, it was greatly overshadowed by other sectors, like civil services, and defense, which had national importance attached to them for a long period of time. And which attracted the best and the most efficient talent in the private sectors, more enterprising ones soughed careers as advertising and marketing professionals. This IT, in those day was a destination for those who did not with to pursue a career in any of the above-mentioned sectors.

In the 1970s and early 1980, the gulf broom grabbed the attention of the job seekers. The slow opening up of economy from the mid 1980s provided avenues of growth for IT companies, and since then there has been a steady growth in the number of It companies particularly in urban centers like Mumbai and Benglore. The 1990s was the most successful period for IT with the YZK & Dotcom boom, and this was the period, when public interest shifted towards IT and so did that of many state governments.

It has generally known that a revolution has accompanied by changes in resource distribution. IT revolution is not different in this aspect from any other revolution.

IT industry in India:

IT industry is of recent origin in India but it is spreading very fast. It has proved to be country's fastest growing segment. The software and service industry a major component of India's IT sector showed significant momentum, higher than that of other industries in the country. India continues to 6c a compelling destination as leading companies are either setting up shops here & beefing up their exiting infrastructure. Outsourcing of IT professionals by leading global companies to Indian major has also picked up space. The major issues in Indian IT industry are as follows.

1. Infrastructure and services.
2. Electronic Governor.
3. Education.

Growth of Revenues of IT Industry:-

IT industry earns revenue from soft ware, hardware, peripherals, maintains and net working from domestic market as well as export market following table provides data about the total revenues earned by the IT markets.

Table- I

Total Indian IT market

Year	US $ in Million.	% Share in GDP.
1994 - 95	2.041	0.63
1999 – 00	8.357	1.87
2000 - 01	12.410	2.66
2008— 09	71.7 (BILLION)	5.8

Source – NASSCOM, Report 2009

During 1994 – 95 IT revenues were $ 2.041 million only which increased 47.8 million in 2006 – 07 almost increased twenty fourth times within a thirteen years. In GDP proportion of IT is in creased from 0.63 to 5.4% in 2007. IT exports also jumped 32 percent in 2007.

The information and technology (IT) industry has a tremendous potential to generate foreign exchange earnings, high quality employment and contribute to productivity in the rest of the economy.

India's IT- BPO Performance in 2008.

- The India IT- BPO sector (including the domestic and export segments) is growing at an estimated 40 percent in fy 2009.
- Total revenue aggregate for the sector is expected to exceed US $ 71.7 billion, nearly fourteen time fold increase over the aggregate revenue of US $ 4.8 billion, reported in fy 1998.
- Direct employment is likely to cross 2.23 million.
- As a proportion of national GDP, the revenue aggregate of the Indian technology sector has grown from 1.2 percent in fy 1998 to an estimated 5.8 percent in fy 2009.
- Net value added by IT-BPO sector is estimated at 3 .5 - 4.1percent in 2009.

Thus, IT-BPO market, the industry is poised to attain higher goals and perform even better in the years to come.

Recently India has moved up from mere data entry to transaction, Processing and call centers. Now there is a recent move towards knowledge excess outsourcing (KPO) also known as high end BPO.

KNOWLEDGE PROCESS OUT SOURCING : (KPO)

A new wave of global outsourcing to India known as knowledge process off- shoring or "KPO" is following on the heels of the remarkably successful Indian market for information technology outsourcing (ITO) and business process outsourcing (BPO). Like ITO and BPO, KPO allows companies to realize substantial cost reductions by off- shoring domestic

business functions to lower cost foreign venues, KPO differs, however, in also helping companies gain strategic advantage over competitors by virtue of the type offshore processes and function it involves. KPO offers significant potential benefits, but with possible greater reward comes risk.

'KPO' involves the offshore outsourcing of knowledge driven or high end processes that require specialized domain expertise such as R and D, insurance underwriting and risk assessment, financial analysis, data mining, investment research, statistical analysis, tax preparation, engineering and design, animation, graphics simulation medical services, clinical trials, legal services and more. Unlike in the case of ITO and BPO where the focus is on executing standardized, routine process, KPO requires processes that demand advanced information searching analytical interpretation and technical skills as well as some judgments and decision-making. Naturally, the human capital required includes professional such as doctors, engineers, attorneys and accounting professionals.

Examples of knowledge services include intellectual property or patent research, R and D in pharmaceuticals and biotechnology, data mining, data base creation, and a range of analytical services such as equity research competitive intelligence, industries reports and financial modeling. These are provide by market researches and consulting firms, investment tanks and financial services institutions, industry associations, media, publishing and data base firms and corporate planning departments of large fortune 500 companies, which are in turn typical users of KPO services.

The primary growth driver for KPO is the fact that several components of the resources that make up such typical knowledge service offerings, namely, company and industry records databases mailing lists, newsletters, updates, and trend reports lend them selves to being executed in remote centers. Several global players such McKinsey, Goldman sachs, Reuters, IMS health, Harris Interactive, Ipsos, Malitz, AC Nielsen, TNS, the WPP group, among others, are already using India as a remote base and there are several others exploring the India option.

India has set its eyes on becoming a global hub of the knowledge process outsourcing.

The global market:-

To improve business performance outsourcing of business process functional activities is one of the options available. Companies that employ outsourcing are more financially stable than are these that do not.

- 30 to 55 percent saving in relevant costs for some global companies.
- 23 percent, of IT services will be from offshore centers by 2007. Compared with only 5 percent in 2005.
- According to international data corporation (IDC) global IT enabled services market is account for the revenues of US $ 1.5 billion in 2006, growing at 7.7 percent over 2005. Healthy tech-sector performance was sustained by above forecast GDP growth across the key economics of Europe and the US, as wall as in emerging markets. Out sourcing is continued to be the primary growth engine with global delivery forming, an integral part of most sourcing strategies.

The major benefits of the KPO outsourcing services are described below.

- Cost reductions.

- Standard Operational Efficiency.
- Expert work force.
- Timesaving.
- Profit increments.
- Large manpower without rising costs.

KPO industry at a glance:

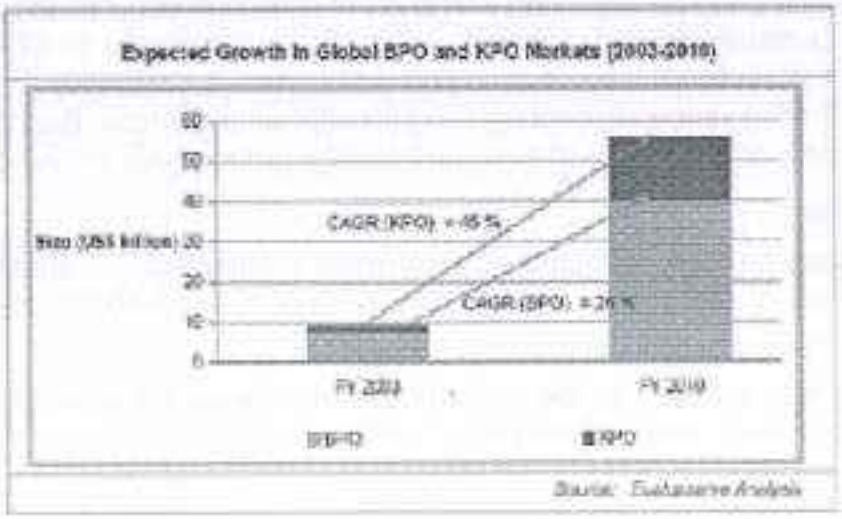
About $7 billion, market potential exists for "KPO" service such as data research and analysis in India. While remote education represents a $ 3 billion market opportunity and biotech and pharmaceutical research services account for $ 5 billion. The engineering and design services segment are another major growth area and has estimated at $ 3 billion.

High-end KPO services are expected to provide over 40 percent of total Indian BPO revenue in 2010. The market for high-end KPO services has projected to grow $ 25 billion in 2010.

Two examples of KPO in India are worth noting. In the pharmaceutical industry, global pharmaceutical critical comprise such as Astrazeneca, Glaxo, Pfizer, Novartis and Elilily have moved portions of their clinical drug testing to India in an effort to tap into India's vast and diverse population and pool of highly-skilled, but lower-wage demanding scientists. This can be significantly accelerate the trial time, and time to market for new drugs and offers potential cost savings of up to 40-60 percent relative to the U.S.A.. Increasing pressure on pharmaceutical companies to improve productivity and profitability without sacrificing quality to sustains competitive advantage makes KPO a compelling strategic route, Similarly in the financial sector there has been tremendous growth in India as leading global financial institution i.e JP Morgan, Credentials and ABN Amro etc has established their branches..

Comparison of Opportunity in BPO and KPO markets :

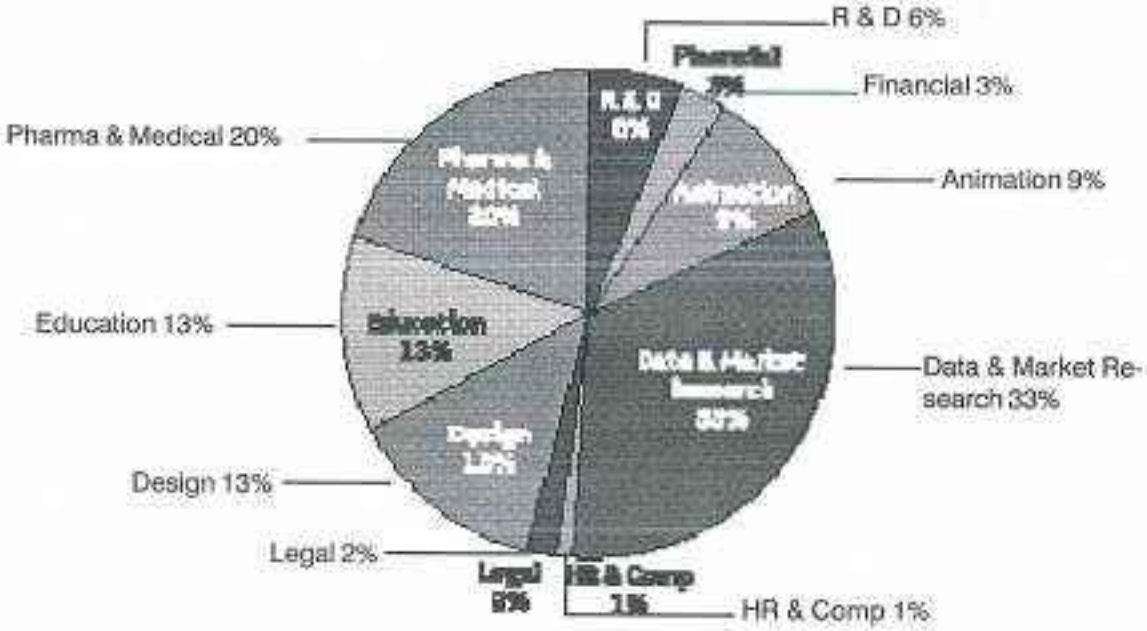
Low-end outsourcing services have an expected Cumulative Annual Growth Rate (CAGR) of 26% by 2010. In contrast, the global KPO market is poised for an expected CAGR of 46% by 2010. The following figure demonstrates the expected growth in the BPO and KPO markets over the next seven years.



Attraction of India's "knowledge class", For KPO and first Mover advantage.

The reward of successfully implemented KPO is truly enormous. The global KPO market is poised to grow over 45 percent per annum to $ 17 billion in 2010. India is emerging as the global KPO "hotspot" and expected to capture over 70 percent of the market share going forward. The major KPO domains expected to grow in India over the next five years and their respective estimated value pie-distribution are rifled in the chart below.

KPO in India



Source: NASSCOM"S Report -2008.

Global market research agencies, span up to 40 percent of their revenues back-office functions all of which do not require direct client interaction and there fore can be outsourced.

Why India to be preferred to other countries :-

Due to a large knowledge pool and a significant cost arbitrage, few countries like India, Philippines and china are front-runners in providing great success in BPO, India is now looking for a big leap in KPO. India automatically becomes a natural choice if we analyses the comparative cost of various aspects of KPO for different countries. Basis of the following factors we can make comparisons of the countries like India, china, Russia and Mexico.

1) **Labours pool:**

India has many prestigious technical universities and the Indian institute of technology stands apart as one of the world's best. India produces over 75,000 IT graduates and 20 lacs English-speaking graduates annually.

Russia can claim the third largest population of engineers and scientists per capita but the bad news is that not many of them speak English.

China's technical schools turn out 50,000 graduates annually, many of who migrate west. Those who stay generally do not speak English.

Mexico provides U.S. companies with million of Spanish-speaking people to staff call centers.

2) Labour Costs:

In India Labour costs have crept upward over the years but have been offset by falling telecom rates. Typical salaries range from $5,000 to $12,000 for technical staff, while back-office salaries range from $3,500 to $7,500.

In Russia IT salaries range is $ 6,000 to 10,000. The country has not yet developed back-office competence. Telecom infrastructure costs are higher than average.

In China IT salaries range is $3,000 to $8,000 annually. No real BPO competency.

In Mexico low labor costs, companies can save up to 50% by outsourcing to Mexico. Costs could be offset by unreliable infrastructure.

3) Government Policies:

Outsourcing is so imbibed in the fabric in the country and the Indian government has a national minister specifically for IT. The government favors IT foreign ownership and imposes no export taxes.

In Russia Government is erratic and for now, sticking by old tax laws and structures that do not benefit business. However, a treaty with the U.S. could change things down the road.

China's government has hampered growth due to trade policies and over regulation" intellectual property concerns linger.

In Mexico NAFTA had opened up free trade markets, but Mexican government does not offer high level of incentives.

4) Infrastructure:

In India with redundant telecom and utility infrastructure, there is very good reliability within India's special IT parks. Reliability can be spotty outside the parks or in more remote areas.

In Russia Infrastructure quality & quantity nosedives, when outside of Russia's few It parks.

In China Infrastructure can be spotty outside major cities, but China is building networks, particularly telecommunications, almost as fast as the U.S.

In Mexico Solid inside the technology parks

5) Expertise:

In India Application development, maintenance, financial processing easily experts are available. Experts see India becoming a hotbed for more critical analytical jobs.

In Russia Web design, Complex software development, aerospace engineering experts are easily available.

In China Transaction, processing, low-end software development and maintenance experts are easily available.

In Mexico Spanish-language call centers, software development, data center outsourcing experts are easily available.

6) Customers:

For India Citigroup, GE Capital and American Express having a very large presence and have set up their own centers here.

For RUSSIA- Boeing have a very large presence & set up their own centers in Russia.

For CHINA - HSBC Microsoft have own centers in china

For MEXICO AOL Time Warner, General Motors, IBM has own centers.

Why is India the preferred KPO destination?

The analysis of above data shall reveal that India becomes automatically a preferred choice of the outsourcing countries. India has a growing population of educated people capable of handling high-end knowledge-based work and research. With a huge talent pool, India could emerge as a global KPO hub as the sector requires specialized knowledge in respective verticals. With the mushrooming of engineering and technical institutes in India, there will no shortage of skilled manpower in India. A Confederation of Indian Industry study states that India's transition from a BPO destination to a KPO destination is imminent.

1) The cost advantage:

India also gets advantage in terms of cost advantage and more and more companies are turning to India for off shoring KPO work as quality work gets done at cheaper rates. For instance, drafting and filing of patent applications in the US is very expensive. A typical application costs about $10,000 to $15,000 to draft and file with the United States Patent and Trademark Office. Companies can save up to 50 per cent of the cost by off shoring the work to India.

2) More foreign firms head for India :

The testimony to the fact that India is being chosen as preferred country becomes evident, as many companies such as Patent Metrix, Cantor-Colburn and Schwegman, Lundberg, and Woessner & Kluth have already set up offices in India. Off shoring R&D in pharmaceuticals and biotechnology also has enormous potential for KPO. Pharma majors Astra Zeneca and Glaxo SmithKline have set up drug discovery centers at low-cost destinations to boost their research and development activities. Even for R&D in software and chip design, major telecom and IT companies opt for India. Motorola, Intel, IBM, Cisco, Texas Instruments, Nokia and Philips have set up offshore design centers in India.

3) Further testimony comes from a report of India Times:

"It's good news for Indian knowledge process outsourcing (KPO) firms. India is the most attractive destination for KPO activities, says a study by independent research company Asset Management in collaboration with Kelly Services. The study shows India will have a higher growth rate in KPO segment of 45% compared with 25% in the BPO segment. The latter will, however, remain the lead revenue earner and job creator due to the volume nature of this industry."

Problems of KPO industry:

1. For clients, the primary Issues remain as concerns over quality and time lines.
2. Required a high- end services like data security, quality and professionalism in a remote location and political and regulators climate.
3. Highs quality standards because the stakes for clients are high.
4. Required highly skilled human capital.
5. Further more KPO firms will always be needed relate middle level managers.

Solution:

India should aim to sustain its current leadership in KPO offshore market and then maintaining its current market share in the face of intense competition from other low-cost locations such as South Africa, China and Eastern Europe following care should be taking.

1. KPO's companies need to adopt a collaborative approach to solve the above problems, i.e. scope has addressed these issues by adopting a relation ship based model.
2. Technology hard ware and software should be world class.
3. International certifications such as ISO and BS 7799 also required.
4. Service level agreements that are mutually fair have been put in place adequate supply of
5. Highly qualified staff
6. Strengthen Local infrastructure.

Conclusion:

Providing higher services, research, and analytic based in traditional service lines as well as new business areas. Within KPO some early and pioneering Indian ITES-BPO companies are already setting their rights on segments such as health case, pharmaceuticals and biotechnology and many other access.

According to NASSCOM'S estimates, "high-end KPO services are expected to provide over 110 percent of total Indian BPO revenues in 2010. According to Mr. Mehta,(NASSCOM) if India wants to take Maximum advantage of KPO, there is needed to open up internally.

Thus, there is a tremendous potential in the KPO space. Only companies that have a strong pedigree, domain expertise, clear focus on the high-end space, a proactive solution orientation and a collaborative mindset will emerge winners. Also firms, which nurture employee skills and emphasize clear communication, will go a ling was in understanding clients' needs and delivering Value.

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Us And Them : The Interface Of Class And Gender In 'The Invitation' By Arupa Patangia Kalita And 'The Crucifixion' By Nirupama Bargohain.

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All good people agree,
And all good people say,
All nice people, like Us, are we
And everyone else is They.

Rudyard Kipling, 'A Friend of the Family'

The purpose of this paper is to study the interface of class and gender, within the content of the 'Us' and 'Them' mindset, in two short stories, written by women, published in the katha book 'Asomiya Handpicked Fiction'. This is a collection of short stories selected by the North East Writers' Forum and published by Katha, New Delhi in 2003.

The growing diversity of feminist theories – "feminisms" – as they engage with biological, linguistic, psychoanalytic, Marxists, poststructuralist and cultural studies as well as ethic and race studies, and gender studies, has fostered a more inclusive and global perspective. The era of recovering women's texts has been succeeded by a new era in which the goal is to recover entire cultures of women'. [1]

It is this kind of approach that draws one to the women writers from North East India particularly Assam. The volume of Asomiya short stories, under consideration, is the first of a series of six books that have evolved over several years as a result of the collaboration between Katha and North East Writers' Forum – a national level publisher and a regional literary body. The Asomiya short stories have been selected "for their ability to convey the flavor the concerns of Assam". [ii] The stories are like windows through which we can glimpse a world very different from the world in which we ourselves live.

The operative word is "different" for the North East part of India is different from the rest of India in terms of culture, tradition, language, ethnicity, history, physicality, cuisine and dress. The region depicts the deep influence of several Aryan and Oriental civilizations from which has evolved a uniqueness that is such a distinctive feature of the North –East.

The uniqueness of the North East has, unfortunately, been instrumental in creating a sense of "otherness" in the way that the people in the rest of the country perceive the people of the North East. The geographical inaccessibility of the region has also augmented the sense of separation and alienation. While the forces of homogenization are at work, the truth is that even after 62 years of independence of North East states have not been fully integrated with the rest of India.

The North East remains misunderstood and unreported except for what may be described as the "wrong reasons" killings, insurgency, confrontations, underdevelopment, floods, corruption and violations of human rights by state forces and by non-state armed

groups. Over and above all these, are the problems of migration, the growth of fundamentalism and the radicalization of young men and women in marginalized regions, untouched by development and economic growth. As recently as 2nd November 2009, 'The Times of India' reports that Asam is now trailing the national average income by over 35 % as compared to about 25 % in 1993-94. Thus the region remains in the grip of poverty, corruption and violence.

It is interesting to note that a strong wall of cultural differences prevents interaction even within the people of the North-East. There are not less than 250 ethnic groups in the eight states comprising the region. [3] East group is inherently self sufficient and there is therefore a resistance and reluctance to reach out to others.

Thus, the "Us" and "Them" mindset operates at various levels. It has crept into the minds of the people of the region vis-à-vis the rest of the country. It is also apparent in the sense of alienation that cuts off understanding of other ethnic groups within the region. It also operates within the minds of the individuals.

David Barreby, noted writer on scientific and cultural issues, writes of the inescapable tribal mind that tries to sort people into "us" and "them" categories. "We 're guided' he writes, "by an ever present sense, in any situation, of who belongs with whom, and what that belonging means". [4] It is this kind of mindset that becomes an interesting point of entry into the two short stories selected for detailed study.

The question that is raised is how does the "us" and "them" mindset affect the manner in which women writers negotiate the turbulent issues of the region. The writers are not untouched by events in their own milieu. Indeed they cannot be. Women of this region have been at the receiving end of violence and oppression both inside and outside the home. They are used by the State and Non-state actors in different ways. They have to confront both armed insurgents and security forces. The psychological impact of armed violence on women and children have left deep indelible scars. The "violent strategy used in the name of nation, democracy, religion and terrorism" [5] has led to disturbed family relationships and other social and psychological dysfunctions.

No wonder then that there has been clarion call for women writers to take up cudgels on behalf of the oppressed women. Ms. Uddipana Goswami, contributing Editor on Asamese Literature with Muse India, suggests that "It is important that activists should be writers and writers should be activists". Her view is that "we need bold women and writers who face contemporary reality. We need writers with political sophistication and who can confront contemporary issues and address conflicts". [6]

The two short stories, 'The Invitation'[7] and 'The Crucifixion'[8] are well intentioned efforts to confront contemporary issues but a closer study reveals that there are deeper under currents of class interests and positions that problematise the issue of women writers as activists.

The two stories deal mainly with the issues of poverty and insurgency. Though very different in theme and treatment they have certain interesting parallels. Both stories have one woman character from the privileged upper class interacting with another woman belonging to the marginalized and oppressed groups. Gender inequalities are apparent in both stories but what is more striking is the "us" and "them" mentality that underlies the interrelationship of women.

Class and economic status privileges one groups of women over the others leading to a sense of separate identifies forever standing on the fringes of each other lives. This is

beautifully explored in Arupa Patangia Kalita's story "The Invitation". The revolves around the interaction between the unnamed upper class narrator and the poverty stricken Sarmani. The story has an important motif of people attempting to cross physical boundaries. The first question Sarmani asks when she sees the narrator is. "What are you doing here?" Physical space is also indicative of mental and emotional space. Sarmanis' hesitancy in crossing over the kitchen garden of the affluent narrator and her invitation to the latter all point to the great class divide.

The narrators' answer is indicative of her reluctance to really enter into the life of the other women. "I'll try to come some evening" she says. The half hearted acceptance of the invitation startles Sarmani. Obviously she had no idea that it would be accepted. Her withdrawal of the invitation is poignant and fraught with irony. "You'll come just like that? But where will I make you sit? What will I offer you? No, No, you must come only when I invite you on some occasion. The invitation to enter into a relationship is thus not feasible because of the class of economic divide.

The writer depicts the nameless narrator as an eyewitness of the sufferings of the poverty stricken Sarmani. Actually Sarmani comes from a well to do family but because of her plain looks is married to a handsome do-gooder who runs through all the money she has received as dowry. It is obvious that Sarmanis' values are at odds with the materialism and greed of her husband, sons and daughter.

The upper class narrator is a compassionate but passive observer of Sarmani's life. It is significant that Sarmani always sits on a piece of land that separates her house from the narrators', a kind of 'neutral space' where neither her corrupt family members or the passive upper class narrator can find entry.

The class privileges obviously define gender roles. The narrator is benign, compassionate, generous but never quite involved. Her visits always stop at the entrance of Sarmanis' house. She has the freedom to go on a trip for a few days but never the freedom on inclination to enter the 'space' occupied by Sarmani's life. The irony is that the narrator enters the house only after Sarmani's death. The invitation is accepted only when the host is dead. The passivity of the narrator and the obvious impossibility of these two women, drawn from different classes, interacting at a deeper level leaves one with a sense of a yawning class divide. Poverty destroys one woman under the compassionate gaze of an economically privileged upper class woman.

Where then is the activism? It lies one feels in the writing of Sarmani's story, in the articulation of the basic issues that divide women, in bringing it to the hearts and minds of the readers through literary expression more powerful than hundreds documents on poverty.

'The Crucifixion' succeeds to breading the boundaries the 'The Invitation' so carefully posits. Once again there are two characters. Amala, a Brahmin, is from the educated and cultured upper class. Eli, Amala's maid, is a Christian and is from the poorer section of society. Nirupama Borgohain, unlike Arupa Patangia Kalita, gives us a detailed exposition of the upper class liberal position taken by Amala and how living through an actual experience of terror and violence shatters the neatly made diversions of "Us" and "Them".

Amala comes from an upper class educated family she is not a practicing Hindu and professes to be secular in her attitudes. She has all the trappings and comfort of a loving supportive husband, a secure home a domestic harmony. Here is a life of leisure as the wife of a forest officer and yet there are obvious indications that all this comes at a price. Amala

has had to cut herself off from the educated, well-versed, cultured society. The newspaper is her window to the outside world and she is obviously deeply involved in the happenings of the world around her.

Amala is greatly disturbed by the fact that followers of Christianity are acting in exact contradiction to what the prophet Christ, the Apostle of Peace, preached. Amala is also aware that it is not just Assam that is burning but the fires of hatred are putting different communities against each other all over India. The graphic description in the media of violence committed against women in Bhagalpur and other places is too painful for Amala to even comprehend.

But all this is a passive second hand existence. Amalas' life is secluded and protected. The discovery that her maid Eli is a Christian and that Elis' family is part of the dreaded insurgency movement in Asam is Amala's first brush with a reality that has hitherto been only a part of newspaper reports.

Through Eli, the writer is able to bring into focus the violence that women face. Eli speaks of the dreaded police torture which has ruined the lives of so many innocent women. The Cross of Jesus becomes a symbol of appropriating the identity of the other. When Amala wears the cross brought by Eli she unwittingly takes on the identity of the community to which Eli belongs.

This one decision to wear the cross has consequences that she cannot even imagine.

Amala is forced by circumstances to leave the safety and comfort of her home in the forest and travel alone in a bus to see her ailing mother. She comes face to face with the violence that women like Eli are constantly pitted against. Amala's idyllic world is shattered when armed insurgents attack the bus the ruthlessly kill all the passengers not sparing women or children. Only Amala is spared. The insurgents are Christians and, mistaking Amala to be one of their own community, spare her. The "us" and "them" mind state has reached its horrific climax with the demonization of the other to such an extent that one is prepared to kill or die in the name of religion. Christ has once again been crucified by those that have missed his message of love and inclusiveness.

The picture of the hysterical Amala lying on the hospital bed is also a pointer to the crucifixion of the upper class liberal position. Peace loving Christians have turned to bloodshed because of the political, economic and social oppression they face. Amala's liberal secularism lies in shambles when it is confronted with the brutal reality of hatred and the vicious cycle of revenge and counter killings.

Thus, the two Asomiya short stories act as windows to a region plagued by violence and bloodshed, a region counted as in the bottom of India's economic heap. Though both stories point to the difficulties and perhaps even the impossibility of breaking the barriers between the classes both stories are themselves the starting point of a much needed dialogue. As Sanjoy Hazarika rightly observes that at the root of all the problems is the fact "We know so little of each other" [9]. The stories mark the beginnings of a conversation between women from different classes. It is hesitant, tentative and does breakdown at points but at least boundaries are getting dissolved and blurred.

What is interesting to students of literature is that writers of short stories are able to give creative expression to some of the very serious issues of our society with the use of powerful narrative and literacy devices. They are not sociological documents but in the portrayal of character and situation the writers are able to give an interesting insight into the entire issue

of "us" and "them" that seems to drive the mindset of the North-East. Here it is the interface of class and gender that divides women across class and economic lines. Either you stay on the fringe, as in the story 'The Invitation' or you crossover as Amala does in 'The Crucifixion' but the consequences are the same for the reader. We have seen the enemy, and it is us !

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Parallel Lives: Conversion And Poetry Of Hopkins And 'Kant'

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I did say yes
O at lightning and lashed rod;
Thou heardst me truer than tongue confess
Thy terror, O Christ, O God....
The Wreck of the Deutschland (Hopkins)

Earthly food does not satiate my hunger:
Nor water quenches my thirst:
Leaving behind all those, the Lord's servant
Obeys His call.
The Lord's Supper ('Kant')

Gerard Manley Hopkins (1844-1889) and Manishankar Ratnaji Bhatt 'Kant' (1868-1923) are widely separated in ethos though not so much in time. Hopkins, an English poet and 'Kant', a Gujarati poet share certain common areas of experience which are peculiar to them alone. Both explored the Christian religious experience and underwent conversion which became a demarcating factor between their pre-conversion and post-conversion poems.

An attempt is made in this paper to trace their parallel lives yet somewhat dissimilar spiritual and aesthetic trajectories that originate from the conversion experience common to them. The paper is divided into two sections. The first section deals with various facets of their parallel lives while the second section deals with their conversion and its influence on their poetry.

I

This section deals with the parallel life-course of Hopkins and 'Kant'. It is a strange and interesting coincidence that the trajectories of two men born in two remote corners of the world bear a striking resemblance. Dealt with below are similarities in the various facets of their lives.

Birth:

Hopkins was born on 28th July, 1844 in Stratford, Essex while 'Kant' was born on 20th November, 1868 in Chavand village in Amreli district of Gujarat. Hopkins who was older to 'Kant' by 24 years died at the age of 45 years. 'Kant' who died at the age of 55 years outlived Hopkins by 34 years.

Family:

Hopkins was born in an aristocratic Church of England family occupying a distinguished place in the England of the day. The Hopkins family was a devout and talented one. Both of Hopkins's parents, Manley and Kate, and paternal aunt Annie wrote poetry by whom he was greatly influenced and who encouraged him to write verse. 'Kant' too came from a genteel background. The Bhatt family belonged to the (Prashnora) Nagar-Brahmin community, at the pinnacle of the caste pyramid, known for its supremacy in astrology and ayurveda. 'Kant'

was greatly influenced by his grandfather Mukund who wrote and sang 'bhajans'. Two of his great-grandfathers viz. Kalyan and Madanji were poets way back in 1700 and 1770 respectively. 'Kant' learnt Sanskrit and music from his father. Both the poets belonged to the extremely privileged class of society which was one of the major obstacles in their conversion.

Education:

Hopkins went to Sir Roger Cholmley's Grammar School in Hampstead, known as Highgate school, where he excelled in studies and also won a number of prizes for English verse. In 1863 he went to Balliol College, Oxford to study classics. 'Kant' too had a brilliant academic record. After primary education he went to Rajkot and Gondal for English medium education. The first graduate in his community 'Kant' graduated with logic and moral philosophy from Elphinstone College, Bombay in 1888. Academic excellence led both the poets to occupy academic positions of honour in educational institutions, culminating in Hopkins occupying Chair of Classics at University College, Dublin, and 'Kant' in the service of the erstwhile Bhavnagar State. In the case of both, their tenure at college played a crucial role in their conversion. This is discussed in detail later in the paper.

Poetic Oeuvre:

It is amazing to know that both poets began writing verse in childhood since poetry was in their genes. Hopkins started writing verses even before he entered school and by the time he was sixteen, he won School Poetry Prizes for his poems The Escorial and A Vision of the Mermaids. 'Kant' began composing poems at the age of ten and his first published poem appeared in 'Buddhiprakash', one of the most prestigious literary journals of the day. Both being gifted poets could compose poems instantly. Well-known instances are the writing of The Wreck at the behest of his superior in the case of Hopkins and Sagar ane Shashi (The Sea and the Moon) at the Maharaja of Bhavnagar, Bhavsinhji's request. The poets have been immortalized by their respective poems which are their masterpieces. Both the poems are the pride of their respective literatures. Both poets were wordsmiths known for their coinages and innovations in metres. They were both precursors of the modern age in their respective literatures. Both poets were posthumously published; Robert Bridges edited and published a volume of Hopkins's poems after his death and 'Kant's volume of poems entitled Purvalap (Pre-conversion poems) which he had submitted for publication was published in Ahmedabad the day he died aboard the train on the way from Rawalpindi to Lahore. Hopkins burnt all his poems on becoming a Jesuit in 1878 as he did not aim to publish his poems for reasons explained by him in two letters to R. W. Dixon, "What I had written I burnt before I became a Jesuit and resolved to write no more, as not belonging to my profession . . ." (P&P, 187) and "For genius attracts fame and individual fame St. Ignatius looked on as the most dangerous and dazzling of all attractions. (P&P, 196) On the other hand, 'Kant' had ambitions to publish his poems. In a letter to Kalapi he wrote "I have full faith and firmly believe that my name will not be erased from the firmament of Gujarati literature." (Kantmala 322)

The two poets have more in common. Just as Hopkins belonged to the landmark Victorian age, 'Kant' belonged to the corresponding glittering 'Pundit Yuga' (Age of Scholars) in Gujarati literature. Both had a circle of poet friends. Whereas Hopkins found poetic company in his friendship of Robert Bridges, Coventry Patmore (cited by 'Kant' in one of his letters to Kalapi) and R. W. Dixon, 'Kant's circle comprised Balwantrai Thakore, Kalapi and Nanalal. Both the poets not only exchanged their views and comments on one another's poems with their respective friends but also exchanged thoughts on literature and philosophy in general.

The foregoing section has traced the course of the lives of Hopkins and 'Kant' and the following section deals with their conversion and how it influenced their poetry.

II

There is a considerable body of religious poetry both in the literature of the East as well as the West. Religion is the cultural embodiment of spiritual longing. Since it is organized and institutionalized it cannot do without symbols and images. Because of this it has a special relationship with literature which cannot do without imagery and symbols either. There is thus an undeniable area of overlap.

It is rare to find poets who have explored the Christian religious experience, undergone conversion and attempted to put that effectively into poetic form. Among English poets there is, other than Hopkins, Eliot. There are poets like Southwell, Donne, Herbert, Herrick, Crashaw, Milton et al all who have written religious poetry but none write of the conversion experience, not even Crashaw who had converted to Roman Catholicism. Coming to Gujarati poets, 'Kant's' is a singular case.

As mentioned earlier, the period spent by the two poets in college was to be a turning point in their lives. When Hopkins went to Oxford, Pusey was Regius Professor of Hebrew and Benjamin Jowett was Regius Professor of Greek, who were promoters of High Church and Broad Church and thus rivals. The Pusey-Jowett controversy seems to have had quite an impact on young Hopkins, as it did on all thinking individuals at that time. Hopkins was drawn to Jowett's Broad Church for a while before he joined Pusey. But soon he moved out of that enclosure too. When Hopkins entered Oxford, it was nearly twenty years that Newman had gone over to the Church of Rome, leaving behind a strong influence which continued to affect the generation after him. Newman's autobiography Apologia Pro Vita Sua published in 1864 considered to be a guide from the pen of a convert and had a profound impact on Hopkins who was absorbed by all its intimate details of spiritual crises and became sure of the similarities between himself and the writer. Hopkins met Newman for the first time only a few months before his conversion and must have felt most fortunate to have been received into the Roman Catholic Church on October 21, 1866, by the man he so greatly admired. It is quite another coincidence that 'Kant' translated Newman's Lead Kindly Light into Gujarati entitled Cardinal Newman ni Prarthana (Cardinal Newman's Prayer) in 1904, his post-conversion phase.

Some of Hopkins's letters and diary entries provide vital information about his conversion experience. On July 17, 1866 Hopkins wrote in his diary:

> . . . It was possibly this night I believe but possibly the next that I clearly saw the impossibility of staying in the Church of England but resolved to say nothing to anyone till three months are over, that is the end of the long, and then of course to take no step till after my degree. (P&P, 108)

However, it was forty-one days later that he wrote to his mentor to confide in him. In a letter to Newman dated August 28, 1866, Hopkins wrote, "I am anxious to become a Catholic ...by God's mercy I am clear as to the sole authority of the Church of Rome." (P&P, 161) However, it is Hopkins's letter to his father dated October 16, 1866, that lays bare his heart and mind and gives us a clear picture of his decision to be converted:

> I cannot fight against God who calls me to His Church . . . I have no

power in fact to stir a finger: it is God who makes the decision and not I . . .

My conversion is due to the following reasons mainly (I have put them down without order) – (1) simple and strictly drawn arguments partly my own, partly others', (ii) common sense, (iii) reading the Bible, especially the holy Gospels, where texts like 'Thou art Peter' (the evasions proposed for this alone are enough to make one a Catholic) . . . (iv)an increasing knowledge of the Catholic system . . . .(P&P, 165-166)

These letters explain the loss of appeal of the Church of England for Hopkins. He also expresses his resolve to take the crucial step in poetic form. He wrote five poems in the year preceding his conversion. Nondum (Not yet) inspired by Isaiah XLV: 15: 'Verily Thou art a God that hidest Thyself' (TKJSB, 1075) is a search for God and His presence:

Dispel the doubt and dry the tears,
And lead me childlike by the hand
If still in darkness not in fear.
Speak! Whisper to my watching heart
One word – as when a mother speaks
Soft, when she sees her infant start. (PGMH, 34)

In The Alchemist, he gives voice to his anxieties which are set at rest. In Let me be to Thee as the circling bird, he writes, 'I have found the dominant of my range and state/ Love, O my God, to call Thee Love and Love.'(P&P, 5) Heaven-Haven (A nun takes the veil) and The Habit of Perfection display the complete surrender he is ready for. The Wreck is truly Hopkins's conversion poem written ten years of his conversion at the wish of a superior. Elizabeth Schneider calls the poem "an ode to conversion, conversion to the Catholic Church." (Schneider, 14) Hopkins nostalgically remembers the moment:

Thy doing: and dost thou touch me afresh?
Over again I feel thy finger and find thee. (P&P, 12)

Hopkins experiences elevation with the 'dovewings' of his heart and rises 'To flash from the flame to the flame then,/tower from the grace/to the grace'(P&P, 13). He now sees the world with renewed heart and new sight as expressed in the ecstatic poems Pied Beauty, God's Grandeur, The Starlight Night, Hurrahing in Harvest and The Windhover. These poems are expressive of Hopkins's achievement as a seeker of God. If the personal discovery of God brought him serenity and peace life within the Jesuit community also brought him alienation, isolation and invisibility. This was because as Ruggles notes, "converts were treated by friends as though they were dead" (Ruggles, 142) and as Bergonzi notes, "Jesuits were seen as scheming, prevaricating, disloyal and profoundly unEnglish." (Bergonzi, 4) In Victorian England Roman Catholicism and Jesuitry were considered irreconciliable with English patriotism. However, although the Presbytery served as an enclosure for the people inside, cut off from the world outside, Hopkins remained a perpetual outsider because his nationality made him unacceptable to his Irish counterparts. The agony and despair from

being estranged from his parents on the one hand, because although they kept in touch with him through letters, they were not at all happy with his conversion as well as his joining the Society of Jesus, and the social ostracism that he faced is given vent to in the six 'terrible' or 'dark' sonnets that he wrote. Moreover, his vitality seldom lasted long as he was frequently ill. However, he does not suffer loss of faith as is evident in the concluding line of 'My own heart let me more have pity on' , the last of the terrible sonnets: 'Between pie mountains – lights a lovely mile'. (P&P, 63) Hopkins health deteriorated in 1889. He died with his parents beside him. His last words were, "I am so happy, so happy."

We now turn to 'Kant's journey from being a Prashnora Nagar-Brahmin to becoming an ardent Swedenborgian. It is now a decade over a century since 'Kant' converted to Christianity specifically Swedenborgianism at the age of thirty. Both Hopkins and 'Kant' took a step socially downwards by crossing over to their respective new religious orders. 'Kant's community dominated the social and literary scene in his age. His conversion therefore becomes a marker of the cultural history of 19th century Gujarat. It is well-known that missionary activities became enhanced in India during the British rule. Conversions took place at two levels. On the one hand there were mass conversions of tribals and the socially underprivileged classes. On the other hand, there were converts from among the upper castes and the intelligentsia. Alexander Duff's visit to India in 1803 was to lay the foundations of conversions of elite Indian youth. A. Mathew observes that "It was Alexander Duff (1806-1878) who, for the first time in India showed that western education and values imparted by missionaries could be used as an effective instrument of evangelism." (Mathew, 41) Duff's method was that of 'direct evangelism' which led to serious opposition and grievances against educational missions spiralled in 1857. Both the purpose and role of Christian education were modified in 1872, from the aggressive 'direct proselytism' advocated by Duff to the preparatory 'indirect evangelism' proposed by the Rev. William Miller and seconded by other missionaries and educationists. As Gerald Studdert-Kennedy notes, there was: ". . . the attempted provision of a praeparatio evangelica, straightening the way for an India converted to the spirit of Christ, preparing the way for the Gospel in the minds of the non-Christian intelligentsia." (Studdart-Kennedy, 117)

Western education coupled with evangelism resulted in two quite contrary outcomes. On the one hand there was the Indian cultural and spiritual renaissance in the period 1870-1880, resulting in socio-religious reformist movements like the Prarthana Samaj, Brahmo Samaj, Arya Samaj, Theosophical Society, Ramkrishna Mission, etc. as Steve Bruce explains, " . . . when there is a people with a common religion dominated by an external force (of either a different religion or none at all), then religious institutions acquire an additional purpose as defenders of the culture and identity of the people." (Bruce, 96) It needs to be clarified that the Indian spiritual renaissance was as opposed to orthodox Hinduism as much as to Christianity.

In Gujarat, Durgaram Mehtaji founded the Manavdharma Sabha and Bholanath, Ranchodlal and Mahipatram established in Ahmedabad the Ishwarprarthan Samaj along the lines of Mumbai's Prarthana Samaj and Bengal's Brahmo Samaj. At this time 'Kant' studied logic and moral philosophy at Elphinstone College and became disillusioned with the religion of his birth as he was not one of those who came out unaffected of Christian missions. Some of the factors are his closeness to Principal Wordsworth and Mr. Macmillan, Professor of Philosophy. He was inclined towards agnosticism and Mill's ideas on liberty as well as reading of English literature had a deep impact on him. As Anantrai Rawal notes, 'he

was drawn first to Ramanbhai Nilkanth's anti-Vedantism or Monotheism, then to Manilal Dwivedi's writings on Advaitism.' (Brahmbhatt, 115) Moreover, a string of deaths in his family left him emotionally devastated. First his father, then his first wife, followed by his son, his best friend Kalapi and lastly his second wife died. His temperament compounded his grief. He wrote to Ramanbhai Nilkanth on 15 May, 1890:

> There are born children of melancholy, pessimists in philosophy, with hearts over-sensitive. To these persons it is an inherent constitutional necessity to love and be loved. Their gloom is the result of their not being adequately loved by those around them . . . I believe I am one of them.
>
> (Kantmala, 288)

In 1893 'Kant' wrote to Ramanbhai Nilkanth, "I shall one day tell you of my religious transformation . . ." Written in the same year, 'Kant's poem, Manasar (Mind's Lake) is confessional in tone and expresses the turbulence in the poet's mind:

Waves rise within me, breeds impatience;

My being is churned, ebbs and tides,

Rippling, my mind's lake sways,

It knows no stillness. (Purvalap, 43) (Translation mine)

When human love fails, divine love promises to sustain. 'Kant' stumbled upon Swedenborg's writings in 1897 in the Native Unitarian Church library in Girgaon which, being the headmaster of a Gujarati teacher's training institution, he used to frequently visit. His absorption intensified into a lifetime's devotion. Since Swedenborg's teachings rested on the maxim, 'God is love and he that dwelleth in love, dwelleth in God and God in him' and that conjugal love is the supreme form of love and that one is united in heaven with the soul of their partner. These principles became balm to the wounded 'Kant'. In 1898 'Kant' renounced his sacred thread and announced publicly through a letter each to his nephew and friend dated 7 April, 1898 and 9 April, 1898 respectively, that he had adopted the Christian faith and had become a Christian. He knew exactly what his conversion would cost him and that he would have to be prepared to face the hostility of all around him. Some of his poems like Hopkins's 'dark. sonnets' are expressive of the agony that he faced. In the poem Mitra ne Niveden (A Plea to a Friend) 'Kant' laments:

A torrent of tears flow!

Life ebbs from my body!

A mist of tears clouds the world!

Where is love to be found, my friend? (Purvalap, 55) (Translation mine)

In the poem Raja ni mangani (Seeking Permission), he asks his second wife Narmada to allow him to embrace the new faith:

The swan of my mind seeks to fly, my beloved!

The torment of love is too much to bear.

We've stayed together for too long,

Not ours but the Lord's Will be done! (Purvalap, 49) (Translation mine)

Like Hopkins who didn't offer much choice to his parents, 'Kant's mind too is made up. The willed determination is evident in both the poets. Worldly pain notwithstanding, 'Kant's spiritual urge finally propelled him to take the plunge. Unlike Hopkins's conversion which is highly nuanced since he was already an Anglican when he crossed over to Roman Catholicism and was fully aware of doctrinal and liturgical differences, 'Kant' was completely naïve as far as these were concerned. It was on 25 March, 1900, that he took baptism and communion at the Scottish Presbyterian Church in Ghogha, Bhavnagar. In a letter to a friend on the next day he explained the gravity of the ritual by quoting Luke 22: 19-20. The moment of his conversion is recorded in his poem Pavitra Bhojan (The Lord's Supper):

I have partaken of your body
And of your holy blood
Let the world forsake me
Keep me safe in your arms my lord! (Purvalap, 54) (Translation mine)

'Kant' realized later that Swedenborg's mission was the New Church and was different from the one in which he had taken baptism. He announced that his baptism be considered null and void. Although he said that he did not accept the authority of the Old Church and professed his allegiance to the New Church, he read the Bible, especially the Gospels devoutly. On the one hand he became actively involved in the New Church mission activities including bringing out the magazine 'Heart of India' and translating into Gujarati Swedenborg's writings on conjugal love and heaven and hell and was hailed as a martyr by the Swedenborg Society when he died. On the other hand, he was deeply attached to the first and second person of the holy Trinity, God the Father and Christ. Whereas his post-conversion letters are full of references to Jesus Christ, his post-conversion poems contain numerous references to God, the Father Almighty. He even translated the Gospel of John as it embodies the idea of God as love.

'Kant' had originally decided to publish his volume of poems with two sections viz. Purvalap (pre-conversion poems) and Uttaralap (post-conversion poems) but it was easier said than done and he was forced to change his decision. However, his poems carry dates by which it can be known whether the poems are pre-conversion or post-conversion poems. His post-conversion poems are expressive of his newfound faith and of divine assurance. The most striking example is when he returns to a poem written in1890 entitled Chakravakmithun (The Winged Pair) where the last line was revised from 'Not a sign of life anywhere' to 'Not a sign of lifelessness anywhere' (Purvalap, 34) This revision hasn't gone well with most Gujarati critics. It has also often been said disinterestedly that 'Kant' wrote only prayers in his post-conversion phase.

Like Hopkins, 'Kant' too suffered double alienation. Ostracized by his community and family for having converted and marginalized by mainstream Christians because Swedenborg was looked upon as an unorthodox teacher and his mission was considered a cult. With no refuge in an enclosure like Hopkins had, 'Kant' was doomed to have a wandering life; he even had to live in hiding in Ahmedabad for a while. But although, his community members made him undergo shuddhi (purification) at the time of his son's wedding, he remained inwardly a Swedenborgian. After his second wife's death he renounced the sacred thread for the second and final time before he set off to Kashmir, Rawalpindi and Lahore. He wrote to his brother in failing health that he wished to be buried in the valley of Kashmir if he

died. His last poem written in the year of his death 1923, Antim Prarthana (Final Prayer) describes his lasting faith and solace in God's arms:

Rising waters threaten me O Father!
Lord Redeemer! Save me thou!
I experience hell, Father!
Have mercy on me sinner!
.....
My sins grow manifold:
Emptiness gnaws on me:
No support in the worldly sea;
Lord Redeemer! Save me thou! (Purvalap, 90) (Translation mine)

Like Hopkins, 'Kant' died a broken man physically but spiritually assured and contented. Despised and ignored during their lifetime, both poets have been hailed as great poets whose contribution to their respective literatures is incomparable. This paper has attempted to show that both Hopkins and 'Kant' offer accounts of authentic religious experience and both touch deep chords in the susceptible reader.

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List of Abbreviations:

- P&P - Gardner, W.H. (ed.) 1953. Gerard Manley Hopkins: Poems and Prose, Harmondsworth: Penguin Books Ltd.
- PGMH - Gardner, W.H. and N. H. Mackenzie (ed.) 1967. The Poems of Gerard Manley Hopkins, London: Oxford U P.
- TKJSB - The King James Study Bible.
- The Wreck – The Wreck of the Deutschland

Bengal Literary Renaissance: A Tale Of Discovery And Fusion

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My paper is in two parts. In the first part, I trace the beginnings of the renaissance in Bengali literature while in the second part I place the renaissance works in the centre and compare their characteristics with both the old and the new in order to draw out the essence of the era.

Bangla literature of medieval times thrived on heroic and romantic stories. Some of the famous stories include the cycle of stories related to the hero Lau Sen and his adventures , to the young merchant prince Lakhindra and his devoted wife Bewula and the snake goddess Manasa .

Bengali literature was prepared for the "leap" into the new world of ideas and forms that was revealed to the educated Bengali by the English language and literature. English literature itself and the literatures of ancient Greece and Rome, of Italy, France and Germany, and later on of Russia and Scandinavia which were brought to the door of English knowing Indians revolutionised the attitude to literature and inaugurated the current or modern phase in Indian literature. This contact with the European mind first began in Bengal with Raja Ram Mohan Roy and by the middle of the 19th century, the emancipation or modernisation of Bengali literature had already begun.

Bengali drama and stage had its first modern initiation thanks to the Russian Gerasim Lebedeff as early as 1795 and was on the eve of significant developments. Adaptations of Sanskrit and even Shakespearean plays were being made all along; but the Kulin-Kula-Sarvasva, written and published in 1854 by Ram Narayan Tarkaratna (1822-1885), marked the birth of new Bengali drama as an instrument of social reform and entertainment.

The years of the rebellion were the very time in which the Bengali drama and stage was born under the patronage of the urban rich, the absentee landlords, and upper classes. The panic and disturbances did not curb their enthusiasm for new dramas and entertainment after the European model. And, it is this enthusiasm and literary regard for drama, that was immediately responsible for the advent of geniuses like Michael Madhusudan Dutt.

Michael Madhusudan Datta (1834-1873) and Bankim Chandra Chatterjee (1838-1898) were the founders of the modern age in Bengali literature. Madhusudan was the first Bengali poet to write in blank verse and combined western influences into the essence of Indian literature. The poet was drunk with the grand themes of classical times. He produced about five plays and three narrative poems, which were prevalent in those times and lent the forms his own individual flavour which resulted in bringing about a synthesis of eastern ideals and western thought. To the plays he incorporated formal Shakespearean characteristics. In typical renaissance spirit Madhusudan produced two social farces. He felt that these were essential to show the public that it is possible to act both, the sublime and the ridiculous, at the same time. His Ekei ki Bale Sobhyata? (Is this civilization?) in 1860 satirised his own fellow-spirits, the English-educated Bengalis, for their loose morals and drunkenness. His play Padmavati

consisted of Indian characters in an Indian setting but it drew its inspiration from Greek mythology.

His Meghnadvadhkavya (1861) written in blank verse has the same flavour of Milton's Paradise Lost. Madhusudan treated Meghnad, one of the villains of Ramayana, in the same human angle as Milton portrays Satan, absolutely away from the traditional approach. Meghnadvadhkavya begins very much like Milton's Paradise Lost and ends by evoking the cremation scene in Iliad's final book. There are references to Aeneas and reflection of Dantean thoughts. Most important here, is his reversal of depictions of the hero and the villain. He succeeds in skewing readers response to the great Indian epic Ramayana. He does so by resorting to simple narrative strategies like the use of similes and juxtaposition of actors in the simile and the main narrative. Thus an indirect linkage is created between Ravana with the Gods, Shiva and Krishna and the Pandavas. Also, he expresses admiration for Ravana's masculine vigour, this-worldliness and his consumer's lust for life. This was in sharp opposition to Indian culture which rejected these traits. Moreover, although Ravana's qualities were admired, they were essentially considered to be relevant in the realm of rakshasas only. In Meghnadvadhkavya, Dutt brings him on as a scientific, learned, modern kshatriya king who dared to fight the non-secular politics of a banished pastoral prince. The years of the rebellion were the very time in which the Bengali drama and stage was born under the patronage of the urban rich, the absentee landlords, and upper classes. In spite of the panic and disturbances, perhaps, the new culture of colonialism was responsible for endorsing the demonic masculinity of Ravana. People tried to tame western concepts of manhood and womanhood at such time when the full power and glory of British imperialism were not yet apparent.

Also, through this work was born a new concept of tragedy which borrowed heavily from the west. Prior to this, a tragedy was perceived as something which caused the triumph of all that were good and the defeat of all that were bad. Tragedy was never an individual happening. But this new perview was now created by Dutt .

The Bengali poets and writers never ceased lashing their people for their alleged timidity in anger and self-pity. It is a recurring them in Bengali poetry up to the Swadeshi times (1905The new expression of this patriotism in literature was given in 1858 in the epic narrative poem, Padmini Upakhyan. The poet Ranga Lal Bandyopadhyay was admittedly an admirer of Byron, Moore and Scott.

A more self-composed era of creative assurance was entered with the founding of Vanga-Darsan in 1872. Bankim Chandra undertook the task of formulating the philosophy of Bengali nationalism. He gave the nation its national song Vandemataram from his political novel Anandamath. Also, the first truly romantic Bengali novel is his Durgeshnandini (1865). Poets and novelists and essayists all found their own expression. They took up the challenge on their plane. There were scores of them; and almost all took up from the pre-British historical or Hindu Puranic sources the invader invaded situation or the oppressor-oppressed relation as their theme, and projected their own ideas and emotions against foreign domination of India. Literature was on the side of nationalism and freedom.

Also, the first Bengali novel of social realism Peary Chand Mitra's Alaler Gharer Dulal (1858) was also created in this age. It is a didactic novel upholding the cause of education and new culture and a brilliant sketch of contemporary life and of some typical personalities. None of the writers, small or great, or even of the aristocracy depending on the British Raj, forgot that patriotism was a virtue. Almost all lamented the "fallen state of mother India," her

enslavement by "foreigners," and exhorted their readers to unity, to courage, and obviously to liberty.

Historically, the Renaissance signifies a many-sided, complex movement, a critical and creative outburst of human spirit to free itself from the worn-out moral and religious ideas of the time. It is a movement in which the intellect finds its freedom, the imagination spreads its wings, the narrow, restricted existence makes a strenuous effort to break down the barriers of the old society, and seeks new sources of intellectual and imaginative enjoyment - both in the ancient and in the contemporary experience of man.

Of the early examples of modern writing in India, some of the best were in poetry. Famed writer Rabindranath Tagore began his career in the late 19th century with innovative poetry in the Bengali language, but he also drew on traditional forms of poetry and performance. Many of Tagore's poetic and musical dramas, such as Dak-ghar (The Post Office, 1912), were performed at Santiniketan, the school that he founded near Calcutta. In 1913 Tagore won the Nobel Prize for literature, becoming the first non-European winner of the award. Rabindranath is hailed as the first composer of short stories in Bengali. His collection of short stories was printed in three volumes of Galpaguchcha. Some of his short stories with eternal, universal appeal include Kabuliwallah , Durasha, Post Master, Samapti , Monihara, Nashta Neer, Megh O Raudra , Atithi, Kshudita-Pashan, Rabi Baar and Laboratory. His short stories, such as the ones in The Hungry Stones and Other Stories (1916), depict the lives of ordinary villagers in East Bengal. Many of the works of Tagore, Chatterjee, and other novelists of the late 19th and early 20th centuries focus on the ways in which Indian women of the middle and upper classes were oppressed by their lack of economic opportunity, education, and freedom of movement. The heroines of Tagore's novels Nashtanir (1901; The Broken Nest, 1971) and Ghare-baire as well as the female characters in his short stories, represent the oppression not only of women but of all people. Rabindranath was a multi-faceted gem, a gifted genius who left an indelible impression in the sphere of Bengali novels. Chaturanga , Chokher Bali, Nauka Dubi, Gora, Ghare Baire, Char Adhyay, Dui Bone, and Malancha are among his best.

Rabindranath Tagore's background was classical Indian. Yet, he rebelled against classical orthodoxy and introduced a rich variety of form and content, enriched by bangla folk music such as the baul and bhatiyali type. He enriched Bengali drama with his symbolic and intricate plays which were innovative and unique in concept. Some of his immortal plays are Balmiki Pratibha, Dakghar, Mukta Dhara, Rakta Karabi Taasher Desh, to name a few. His writings epitomized the Bengali culture, lifestyle, and psyche in an inimitable style. Rabindranath had amassed within himself a vast storehouse of wisdom, energy, poignant emotion, and romanticism. He brought about an unprecedented fusion of the earthly limits with infinity, of fragments with the whole, which lent an ethereal quality to his poetry. Few other poets have ever displayed such versatility Tagore experimented with poetry in prose format, devoid of rhyme, which culminated in a series of poems compiled under the title Lipika. Sonar Tari may be regarded as a symbol of Tagore's life. The soul's quest for the eternal, the desire to journey into a mysterious world, leaving behind the familiar, mundane one has been effectively brought out. Tagore became an icon of Bengali society, lifestyle and culture, after the publication of Gitanjali which fetched him the Nobel Prize in 1913.

The Bengal renaissance can be said to have started with Raja Ram Mohan Roy (1775-1833) and ended with Rabindranath Tagore (1861-1941).However Kazi Nazrul Islam(1898*1976), a contemporary of Tagore must be mentioned for both, his intensely

patriotic poems and incredibly charming romantic poems. He was the most popular poet of his time. The rebellious songs and poems of Nazrul had inspired the freedom fighters to lay down their lives for the country. Even he was imprisoned several times by the British. Utterly secular in thoughts and spirits, Nazrul was unrivalled in the field of devotional songs as well. Some of his outstanding books are AgniBeena, Bhangar Gaan, 'Bisher Banshi etc.

A marked feature which this renaissance depicted was literary cross fertilization. I here give examples from Rabindranath's songs. Given below is a list of Tagore's songs and the source from which they hint at being derived from.

	Rabindranath's Song	**Derived from**
1)	Gaganer Thale Rabichandra Dweepak Jwale	Sikh Bhajan
2)	Baro Asha Kore	Kannada Song
3)	Aaji Subho Dine	Kannada Song
4)	Sakatare Oi Kandiche	Kannada Song
5)	Bendecho Premer Pashe	An old Bengali Song
6)	Nami Nami Bharati	Gujarati Bhajan
7)	Jao Re Ananta Dhame	Gujarati Bhajan
8)	Eki Andhakar Ey Bharatbhoomi	Gujarati Bhajan
9)	Eki Labonye Purna Pran	A song from Mysore
10)	Anandaloke Mangalaloke	A song from Mysore

Kirtan, Baul and folk music too have had profound impact on Rabindra Sangeet. Some outstanding specimens of such Tagore songs are as follows:

	Rabindranath's Song	**Derived from**
1)	Gahan Kusum Kunja Majhe	Kirtan
2)	Ami Jene Sene Tobu	Kirtan
3)	Shyama Ebar Chere Cholechi	Ramprasad's song
4)	Amar Mon Mane Na	Kirtan
5)	Khyapa Tui Achis Apan	Baul song
6)	Amare Ke Nibi Bhai	Baul song
7)	Khanchar Pakhi Chilo	Kirtan
8)	Baro Bedonar Mato	Kirtan
9)	Tomar Gopan Kathati	Kirtan
10)	Ohe Jeebanballav	Kirtan
11)	Bhalobeshe Sakhi	Kirtan
12)	Ami Nishidin Tomai	Kirtan
13)	Amra Milechi Aaj Mayer Dake	Ramprasad's song
14)	Olo Sai Olo Sai	Kirtan
15)	Hridayer Ekul Okul	Baul
16)	Oke Balo Sakhi Balo	Kirtan
17)	Tobu Mone Rekho	Kirtan

In another remarkable lyrical play 'Kalmrigaya,' Tagore adopted the tunes from some western songs. They are given below:

	Original English song	**Rabindra Sangeet**
1)	The Vicar of Bray	O Dekhbi Re Bhai
2)	The British Grenadiers	Tui Aire Kache Dhole

3)	The banks and braes	Phoole Phoole Dhole Dhole
4)	Go where glory waits thee	Mana Na Manili
5)	Robin Adair	Sakali Phooralo

Again, on several occasions, Tagore has blended some Ragas and Raginis with those songs based on folk music. Below is given a list of melodious songs which exemplify the pinnacle of such exquisite blending.

1)	Anmona Anmona	Kirtan
2)	Paush Toder Daak Diyeche	Folk Music
3)	Diner Pare Din Je Gelo	Baul Music
4)	Ore Gaihabasi Kholo Dwar	Folk Music
5)	Jakhan Mallikabane	Kirtan
6)	Amar Praner Majhe Sudha Ache	Kirtan
7)	Ja Chilo Kalo Dhalo	Baul
8)	Agun Amar Bhai	Baul
9)	Ore Mon Jakhon Jagilona Re	Baul
10)	pagla Hawar Badoi Dine	Baul
11)	Tomra Ja Balo Tai Bolo	Kirtan
12)	Ami Kaan Pete Roi	Baul
13)	Megher Kole Kole	Baul
14)	Byartha Praner Abarjana	Baul
15)	Rodan Bhara Ey Basanta	Kirtan
16)	Aaji Ey Nirala Kunje	Kirtan
17)	Purano Janiya Cheyona	Kirtan
18)	Krishnakali Ami Tarei Boli	Mishra Kirtan

Some other features that could be seen in various forms were the introduction of sonnet with rhyme scheme abab cddc efef gg, use of European type blank verse, developing Shakespearean characteristics in bangla plays or creating bangla dramas with Indian setting but based on Greek mythology. Besides, the age also incorporated use of psychological realism in novels, the trend of merging the finite with the infinite, use of sadhubhasa and chaltibhasa and encompasses the influences of both the spirit of the times and individual characteristics. Most importantly, the renaissance literature was alive to the defects in Indian society. Modern literature, too, takes its cue from renaissance and welcomes newness in its form and content.

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Medicinal Plants –A Treasure Hunt

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Eating gives immense pleasure to life. The regular consumption of Ice-creams, colas in combination with rich food leads to frequent visits to dentists. Food industry has set the stage for lovely appetizing, aromatic attractive food stuffs in every corner of the habitable place. Urbanization has made people sing a rhyme of "don't have the time". Has cosmos reduced the day and night cycle of 24 hours. Perhaps they also don't know what are they hunting? There is big announcement for a treasure hunt which is going to give us gift which we have never thought of and it can make mark difference to our lives , stress free and pain free.

Make a group of 10 people and it will stop at 10 places. One member of the group at each stop will get one envelop in which one name of the plant will be written and that member will have to search and collect the medicinal uses of that given plant and will share the knowledge with rest of the members of the group. The group will be given the name "GREEN COAST"

Stop 1 - Ashwagandha:

Anne got Ashwagandha and instantly, says it improves vitality. "Yes" echoed the Green Coast Stop1. Next——

Manjari picked up another envelop, open with curiosity, and screamed, it's **Basil.** It's in our house and we water it daily and we put in our morning tea daily. I suppose every one containing same in their houses does the same

Now is the chance of Rohini and she hurriedly takes her envelope and finds that it is containing **Cinnamon**. OK next

Rachna is shy but wants to know what's in her envelope and comes across a common name **Coriander.** We all eat chutney of its green leaves and put dry powder of its seeds in subji. Any ways go head

Kajal now it's your turn, her envelope contains Fennel **seed.** Wows I love to chew them quite often, it is good to know about it.

Vallari picks up envelop and found it containing **Turmeric.** Oh, it's again a spice from spice box; Ok I will give some beauty tips so that everybody could become beautiful. Next.....

Your Chance, Dipti. Picks up quickly. We want to hear something different. After opening she jumped for **Rose.** The queen of flower, it's apt for me

Next quickly Smriti open your envelop. Mine is **Mint.** I am curious to know more as I have heard that it's a wonderful herb

Purnima is waiting for long and eager to know her treasure and she got **Ginger root**

Last lucky bird Priyangi, what have you got.... Please let me open, Its **Paan...** Khaike paan ban..... Everybody enjoyed the treasure hunt at Green Coast. Now everyone has 3 days and during this period they have to get required material after sea deep search from

literature as well as live users. We will meet after 3 days same time same place. You will be required to give the presentation.

India is a rich heritage for medicinal plants.,ayurveda and many other doctrines of medicines for promoting, preserving and protecting health, youth and vigour. Plants have also been proved beneficial in the treatment of deficiency, disorders and chronic diseases. Since ages numerous plants have been used for healing people at household level as well as in the synthesis of many beneficial medicines and drugs

Basil leaves, ginger root, rose flower, cinnamon bark, sesame seed etc inherently posses tremendous otential for medicinal use. There is not any plant, in nature, which does not have any medicinal value. Even the prickly thorn plants have healing powers.

Medicinal plants are gems, magic and mystery. Many of them you consume daily and some occasionally. With media information, people have started trusting them .There are many medicinal plants which are in your kitchen garden or spice box. Many of them are being used in traditional meals, just try them for health protection and save you wallet. Medicinal plants are valuable for the skin care, hair care, infections, cuts and wounds. Mosquito repellent and insecticides are other ways to use them.

On 4th day, Anne is called first as she has to make the first presentation about Ashwagandha. Please wait, I will I am just few moments away. Rests are also ready for the same. Now everyone is very enthusiast to just explode. BLAST.....

Stop I

Ashwagandha is one of the rising star plants among the wide range of medicinal plants. It gives horse like power and crushing leaves gives strong smell too. It is gaining popularity with rising stress level among health freaks. Oils capsules, powders and now fresh leaves are minting money. It is popular ahs anti-stress herb as it supports the synthesis of natural antioxidant in the body and thereby improves energy level and stamina and reduces fatigue. It is mainly used for both relaxation and rejuvenation. It contains variety of chemical compounds glycosides, withenolide, which may not be well tolerated by many sensitive women and weak individuals. Ayurveda consider it ushan and helpful in reducing vata excess. It has also been found to intensify the effect of other medication. It is always better to use this under supervision rather use it by self prescription. I want to tell, it is very powerful tonic but don't go just by advertisement or copy from intake by others. Its root is also used for making medicine.

Take 1 teaspoon powder with ghee daily one month for vitality or with milk to cure constipation

Stop 2

Basil leaves: Planting in front of the house means that it sends the positive vibration inside the house. Watering daily early morning gives mental clarity and alertness for rest of the day. It is anti-inflammatory and anti fungal. You put over holy food (Prasad) and will prevent insects hovering over when sprinkled on open cut fruits, which otherwise you may find. Make decoction using 6 leaves in one glass of water and gargle for sore throat, flu and cold, or drink frequently after mixing honey. It is good for people with chronic diseases. Crushed leaves if applied over insect bite, swelling or spasm, gives instant relieve. Too much chewing of lots of basil leaves may damage tooth enamel due to the presence of methyl acetate. Shyam tulsi is good for throat infection.



Eating seven leaves with seven black pepper corn empty stomach, is helpful for in reducing stress and fatigue

Essential oil of basil is inhaled to remove dullness and improve memory. Oil is mixed with lemon oil to remove insect bite. It is good to ward off the mosquitoes too. Neat oil application on skin should be avoided, mix it with olive oil.

You might have heard that chewing of basil leaves should be avoided. Scientifically it is true, as it contains a compound called methyl acetate, which tend to chip the tooth enamel due to the high level of methyl acetate.

Stop 3

Cinnamon Bark: It has a highly valuable spice used by ancient Egyptians for embalming and by the Roman Empire for both medicinal and culinary purposes. Cinnamon tea is a digestive aid, when drunk with a meal because it can kill most of the bacteria which causes food infection. It is great for improving immunity and in managing blood sugar level. It is also a good option for cold, cough and joint pain resulting from cold and damp weather. Many pain relieving herbal oils and ointment like tiger balm contain cinnamon oil. Over use may irritate the inner lining of throat and cause burning sensation. Cinnamon tea is good in winters as it provide heat in damp weather. Its active components are cinnemaldehyde and cinnaminic acid. It should be avoided in hot summers. It is sweet in taste and blends well with apple. Its effect is heightened when mixed with nutmeg and fennel and roasted. Its

1. Boil 1 tsp in water and use as mouth wash for bad breath
2. Make paste with water and apply on forehead for quick relief of headache
3. Use about 1/8 of a teaspoon of cinnamon per cup of hot water for managing blood sugar level
4. Use regularly in winters

Stop 4

Coriander leaves: Dhania ki khoshboo, dhania ki chutney, very difficult to resist. It is a very good source of vitamin C and iron. It is very good for anemic people as vitamin C improves the iron absorption. Green garnishing over a dish stimulates the secretion of gastric juice, appetite and aids the digestion.

Coriander seed is not just a thickening agent in our Indian curries, but is more than that. It has got more than 30% fiber. The mixture of coriander seed and jaggary (1:1) is a good remedy for constipation. It is surprising that seed powder can be used to prepare burfi. My respected mother made it and I ate it daily, during my high school exams and got the first class. Today I know its value, which lies in its essential oil, which is used for imagination, creativity and remove flatulence which often hampers the free flow of thoughtful actions. It is analgesic, neurotoxic, anti-inflammatory and helpful in rheumatic pain. Its essential is also available which contains 60-87 % of linalool exhibiting health properties.

Stop 5

Fennel seed: Aroma and flavour is a must in Kashmiri cuisine and Indian pickles. Badi saunf is fennel seed and choti saunf is aniseed. Too much of aniseed can be constipating etc. small amount is good for digestion and clear respiratory system. Serving/ eating saunf gives completeness to the meal and suppleness to the digestive system. Do you know, it contains Phytoestrogens that is why it is excellent and cheap galactogoues for the lactating mothers? If you can't resist the fondness of frequent tea and feel guilty, fennel tea with or without milk/ sugar can be food option. It is excellent for gas problem and indigestion too. Its flavour and aroma is due to the presence anethole.

1. Fennel essential oil is used reducing cellulite, reduce gastric distention and diuretic
2. Use fennel very frequently to detoxify your system as it is diuretic
3. Boil one table spoon fennel in a glass of milk for 10 minutes. Strain and drink with or without honey for Colic pain
4. Grind 3 table spoons of fennel seed, 20 almonds and mishri and store in air tight jar eat 1 teaspoon daily at night with milk for memory and restful sleep.

Stop 6

Turmeric: "chot lag gai to beta haldi ka doodh pee lo theek hojaoge", a well known sentence and practiced successfully. This yellow pigmented powder / root is a power packed formulation for all bone breaking events. Its iron content is very high (>60%). Iron in one gram of turmeric is approximately equivalent to 50g of spinach / fenugreek leaves. It is great anti-inflammatory and immune booster. Curcumin is major active principle.

1. Add 1 tsp turmeric powder in boiling water and inhale for common cold and blocked nose.
2. Mix 1 tsp turmeric powder and ¼ tsp of ajwain powder in 3 cups hot water. Cool and store for 2-3 days. Take 1 tsp of this mixture and mix with 1 tsp honey and lick 2-3 times a day for cold
3. Heat ginger and turmeric paste (1:1) and apply to reduce muscle strain
4. Mix equal quantity of turmeric and sandalwood powder. Make paste with water and apply on skin for glow on face, cracked heels, skin infection and itching.

Stop 7

Ginger root: Many die for adrak ki chai particularly in winters. Indian cuisine without ginger has no flavour and finish. True it has inherent power to heal the stomach ailments and reduce the muscular pain and inflammation. Several evidences in India and abroad have proved its anti-inflammatory action. Root is generally dry. It is always better to use ginger juice along with honey particularly in dry cough; otherwise it may irritate the throat lining and bowel function. Total sesquiterpenes are 55% and among them zingiberene is most potent.

1. Crushed ginger (fresh or dry) tied in a form of potli, and dipped in hot sesame oil, if followed by rolling over the painful joint, can provide great relief.
2. Chew fresh or dry ginger for travel sickness, it is great reliever
3. Grind ginger, fennel and clove (1:1:1) to fine powder. Mix 1 tsp with honey and have after ,meal for good digestion

4. Dried ginger tea is good for loss of appetite

Stop 8

Mint: Peppermint ki goli, pudina hara, pudine ki chutney, jal jeera, few sprigs over lemon drink, and mint mouth freshner from tea stall to flight trays gives freshness ka ahsas. Now cosmetics and talcum with mint are also found on the shelves in galleries and malls. Almost everyone knows its potency for digestion. It is good for acidity if consumed with lemon juice and sugar drink. Very few people must be aware that it improves memory, keeps you alert and revive strength. After clove oil, peppermint oil is good for tooth ache. It is good for headaches, general aches and pains, insect bite and hypertension. Menthol is the main cooling agent in mint.

Mint juice is good for acne, just apply fresh at night and wash next morning. Mint tea is good for cold, flu and tiredness. It is very rich in folic acid, which is an essential vitamin for all age groups and at the same time is easily get destroyed by heat and light. Though it is also a green leafy vegetable like spinach but it is not used in the same quantity. It is better to use it in fresh form rather than cooked. Too much mint is not advisable. Spearmint is milder than peppermint. Spearmint is for strengthening tissues and tendons.

Stop 9



Rose: The crimson red rose and a blushing teenage girl, what a feeling of pure love and romance. Don't you feel young while reading this and many might drain in the memory pond or fly high in the valley of flowers? Its exotic aroma heals you within your soul. It has been proved with through Kirlian photography that the rose oil has the biofrequency of 300 MHz. It is one of the costliest oils and our country produces in its best quality. Geraniol and linalool are main compounds. Other flowers like geranium also contain geraniol which gives rose like fragrance which you smell in cosmetics and toiletries. It is not obtained from rose flowers, thus cost effective. Pure rose oil is precious and very costly.

God likes rose, man likes rose. Rose is always welcome. A queen in a city of Greek used to offer a rose garland to the deity, once she developed the big turnour on her chin, naturally got worried of her enticing beauty and prayed her deity to heal the condition. She got the dream saying deity that she should crush some roses from the garland and rub on the chin for few days. She followed the advice and got back her beauty.

Rose in biryani and gulkand is a Mugal tradition. Rose is having cooling effect and useful in many of the women hormone related disorders. Regular consumption of rose in syrups, (Roohafza), milk, curd, ice cream etc will be advisable in the climate which is laced with global warming, which you think, you can not do anything.

Stop 10

Betel leaves Betel leaves are popular as paan and play important role in Indian culture. Religious ceremonies and all feasts include "paan kak Beeda" which contains areca nut, kattha, lime, gulkand, eliachi and many other fragrant materials. Due to areca nut, kattha, lime, over consumption can prove harmful for oral cavity. However the betel leaf itself is rich source of nutrients and phytochemicals. After meal it can be chewed or mixed with other green vegetables to make green juice to ward off anemia.

It is rich in protein, B-vitamin and mineral like magnesium. Its phenol content makes the leaf worth using for folk medicine. China uses to relieve tooth ache and Philippines uses it to strengthen the gums. For Malaysians, its regular use is a good for reducing episode of headaches and joint pain. It is good for checking the bad breath and also to eliminate worms. It has additional advantage for child bearing women. In Himachal, it is customary to take betel leaves and cow,s ghee for the lactating women who have recently blessed with the baby. It is highly antiseptic and anti-inflammatory due to the components present in its essential oil.

In today's world, there are n number of diseases which are food related like obesity, diabetes, heart diseases, cancer, osteoporosis (porous bones which can fracture easily particularly among elder women). It is not always the case of excessive eating but definitely the wrong selection of food and adlibitum eating. Indian traditional meal has all the components which work in synergy to digest and utilize food for healthy life. For example eating fennel seed (badi saunf) or paan with gulkand after meal is wonderful finishing touch to the meal which improves digestion and gives fragrant breath and removes all strong odours of food.

There are numerous plant materials in the form of seed, powder, flower, leaves, root, fruit etc which harbour unlimited wealth of health. Regular and judicious use of medicinal plants can reduce your medical bills and enhance your health. Your skin will glow and believe or not it will change your attitude towards life more positive with a spiritual touch.

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Assessing Development Through The Study Of Intra-Urban Hierarchical Structure Of Small And Medium Towns In Mumbai Metropolitan Region [Case Study Of Bhiwandi And Kalyan]

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Abstract:

This research paper is an attempt to assess intra-urban hierarchy as an index of internal development in small and medium towns, e.g. Bhiwandi and Kalyan situated in the periphery of a mega city like Mumbai. The sample towns of Bhiwandi is a municipal corporation, located at the central part of the taluka, away from the coast and railways in Thane district, northeast of MMR.The sample town has an informal growth of power looms as an ancillary industry to textile factories which links this medium town to Mumbai city. Bhiwandi houses a large number of migrant workers which make it complicated, yet a unique urban centre. The second sample town is Kalyan which is a Municipal Corporation located in Thane district along the bank of river Ulhas. It was a historical port in the British reign which lost its identity to revive with the rise of industries later.

The paper intends to study intra-urban hierarchy which is calculated on the Principle of Centrality Index based developed by W.K.Davies. This exercise has been carried out to test whether the hierarchy system is stepwise or continuous. This phenomenon will bring out the level of development, nature of urban expansion, infrastructural development etc. of the sample towns in MMR. The calculation is based on data derived from field survey taking into account various retail centers in the towns of Bhiwandi and Kalyan. A comparative study of hierarchic level is done for the two sample towns.

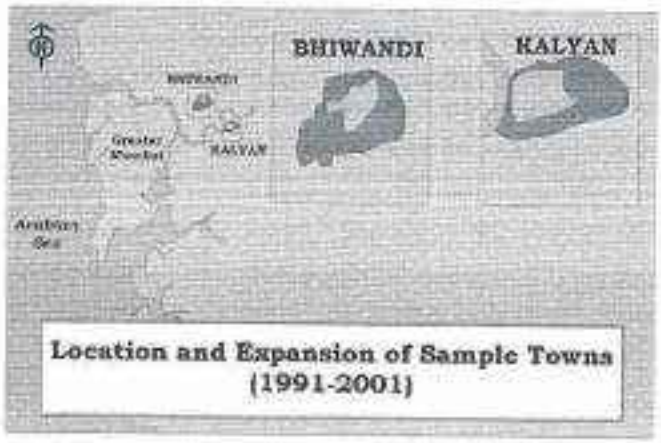
1. INTRODUCTION

This paper is an attempt to understand the city structure and its space arrangement. The complex structure of the inner city and its contradiction with outer suburb is the major focus of study. Urbanization is a reality and Mumbai has been experiencing this phenomenon of growth from the British period onward. 'In the developing world and in the transition economies, cities are the engines of growth, centre of governance and home to an increasing population.' Bigio.A and Dahiya.B (2004)[1]. This effect has led to overflowing neighborhood, decentralization, suburbanization etc. The axial urban expansion seen in the metropolitan region of Mumbai is towards north and east, which has brought a change in the landscape and environment, simultaneously affecting life, both in the city area and the suburbs. The two medium towns taken up for study viz., Bhiwandi and Kalyan are situated in the north east of Mumbai Metropolitan Region (MMR), has also undergone the phenomena of urban explosion and internal changes. To analyze the structure of urban morphology of these medium towns in comparison with Mumbai, intra/inter urban hierarchy has been calculated. The levels of hierarchy within the medium towns will highlight the level of development, nature of urban expansion, infrastructural development, level of competitiveness etc.

The investigation is based on detail landuse maps followed by a primary survey of the commercial establishments (both retail and service sector) along important shopping lines. The primary data obtained from the field survey has been used to calculate the intra/inter urban hierarchy, based on the principle of Centrality Index developed by Davis, W.K (1967)[2]. The study incorporates tables and graphical presentations. Map has been prepared from GIS and satellite images and presented in the paper.

2. PROFILE OF THE STUDY AREA

The areas taken up for the analysis are the two medium towns in Mumbai Metropolitan Region viz., Bhiwandi and Kalyan are shown in Map No.1.



Location and Expansion of Sample Towns (1991-2001)

Bhiwandi: This medium town is situated in Thane district in the north east of Mumbai. The sample town is located at the central part of Bhiwandi taluka which is not well connected by railways. Situated away from the coast, it remains inaccessible to Mumbai city. Bhiwandi became a municipal corporation in 2001, having a population of 5, 98,741 (census 2001) with a growth rate of 58%. This gave new thrust to the development of the medium town of Bhiwandi, situated at the fringe of MMR.

Kalyan: The second sample town of Thane district situated at the north eastern part MMR on the bank of river Ulhas. It is one of the oldest ports of Mumbai which had lost its eminence with the introduction of modern ship and silting of Thana Creek. Kalyan regained its economy in 1980's with the rise of chemical and pharmaceutical industries. Kalyan became a municipal corporation in 1981 and enhanced its status with the inclusion of Dombivli in 1991. The population of Kalyan is 11, 93,512 (census 2001), with a declining growth rate of 17.6% affecting the urban economy and labor market of the area.

3. INTRA-URBAN HIERARCHY

Walter Christaller was the pioneer in applying hierarchical model to study the internal structure of the cities in the western world. He worked on several levels of hierarchy from a village to a city for assessing the centrality of an urban centre to find out the variation of services within the settlement hierarchy. The concept of hierarchy, which was originally applied for the western world, started being used to analyze Indian cities by the beginning of the eighties. Rao and Tewari (1979)[3] analyzed the structure of Bangalore city with the help of this model. Prakash Rao (1983)[4] tested this model in the various cities of India. T Mukhopadhayay (1995)[5] tested the model by studying the retail structure of Mumbai city. Similarly, intra-urban hierarchy has been calculated for the selected medium towns, viz. Bhiwandi and Kalyan in MMR based on the principle of Centrality Index by using the formula:

$$C = \frac{t}{T} \times 100$$ where C = score for any function t

t = one unit of any function type

T = total number of functional units of function t in the area

A dendogram (bar graph) has been drawn which reveals the hierarchical structure of the sample towns.

A. Bhiwandi: In the case of Bhiwandi, Table 1shows the distribution of enumerated shops under different retail functional type has been surveyed along nine important shopping lines in the main town area, as shown in Map No.2. The total number of shops along the main road is 570. The commodities are classified into 31 groups. According to the survey, the highest number of commodity groups are found along Dhaman Naka to Mandai Road (25) followed by Mandai to Shivaji Chowk (20), Jakat Naka to Mandai Road (19) etc.

The centrality index calculation is based on this data. Table 2 shows the index value in descending order for the nine shopping areas in Bhiwandi. Based on this index, a hierarchy level has been derived as seen in Fig.1. In the first level, only Dhaman Naka to Madai Road comes with an index value of 502. In the



second level of hierarchy, three areas come under it namely, 1) Dhaman Naka to S.T Road (value 420), 2) Jakat Naka to Mandai Road (414) followed by Mandai Road to Shivaji Chowk (395). The rest of the area falls in the third hierarchy level.

Table 1

Distribution of the Shops (Enumerated) along the Main Roads – Bhiwandi

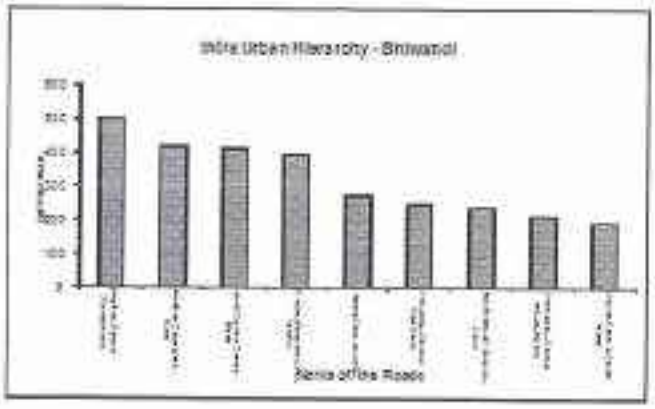


Source: Field Survey

Table 2. Intra Urban Hierarchy – Bhiwandi

Sr. No.	Name of the Roads	Percentage	Ranks
1	Dhaman Naka to Mandai Road	502	1st
2	Dhaman Naka to S.T. Road	420	2nd
3	Jakat Naka to Mandai Road	414	3rd
4	Mandai Road to Shivaji Chowk	395	4th
5	Zenda Naka to Tinbatti	273	5th
6	Vanjarpatti Naka to Nadi Naka	248	6th
7	S.T. Road to Vanjarpatti Naka	241	7th
8	Vanajarpatti Naka to Shivaji Chowk	215	8th
9	Kalyan Naka to Kalyan Road	193	9th

Fig.1



The difference in index value between the first level and the second level is 82. Among the areas of the second level, the difference between second and third area is only six while the difference between third and fourth is nineteen. Rest of the areas come in the third level which shows a considerable fall from second level. The hierarchy confirms a step like feature in the intra urban situation of Bhiwandi.

B. Kalyan: The intra-urban hierarchy of Kalyan has been calculated based on the same principle of centrality index. To derive the index, at the initial stage, major shopping areas (commercial areas) have been identified. A field survey has been conducted along ten main roads in the inner town region taking Shivaji Chowk at the centre of the main town. As seen in Map No.3.

Table 3 shows the enumeration of the shops along the main roads has been carried out through primary survey. Total number of shops surveyed along the main road in Kalyan is 535. The highest number of commodity groups are found along Tilak Road to Shivaji Chowk (20) followed by New Station Road (17), New Bazarhat Road (17) etc.



Table 4 is based on the Centrality Index values arranged in descending order in Kalyan. A three level hierarchy can be identified keeping Tilak Road to Shivaji Chowk in the highest order (Index value of 472). Six of the areas come under second level namely, New Station road (Index value of 325) to Purana Agra Road (Index value of 254) as seen in the table below. The third level consists of three areas namely Kalyan Station Road (Index value of 204) to S.T Stand up to Murbad Road (Index value of 136).

Table- 3



Table 4. Intra Urban Hierarchy – Kalyan

Sr. No.	Name of the Roads	Percentage	Ranks
1	Tilak Road to Shivaji Chowk	472	1st
2	New Station Road (Murbad Road)	325	2nd
3	Shivaji Chowk to Bazaarhaat Road	291	3rd
4	New Bazzarhaat Road	290	4th
5	Kumar wada Road to Shivaji Chowk	281	5th
6	Karzan Chowk to Shivaji Chowk	264	6th
7	Shivaji Chowk to Purana Agra Road	254	7th
8	Kalyan Station Road	204	8th
9	Dr. Ambedkar Road	184	9th
10	S.T. Stand to Murbad Road	136	10th

The difference in the index values between the first and the second level hierarchy is 147. Within the second level differences in value is marginal. Between the second and third rank, the difference in index value is only 34. The differences between the third and fourth rank is only 1. The fourth and fifth rank differs by only 9 and so on. The third level, which includes Kalyan Station Road, located near the station continues to remain an important hub for the commuters. The area is congested and does not hold the facility to accommodate new commercial function, as a result, fresh development have shifted towards New Station road. Other two areas namely, Dr Ambedkar Road and Murbad Road have come in the lower order because the facilities are less developed. Figure 2 reveals and justifies the hierarchy level seen in Kalyan. The hierarchy confirms a step like feature, which is prominently depicted by the graphical presentation.

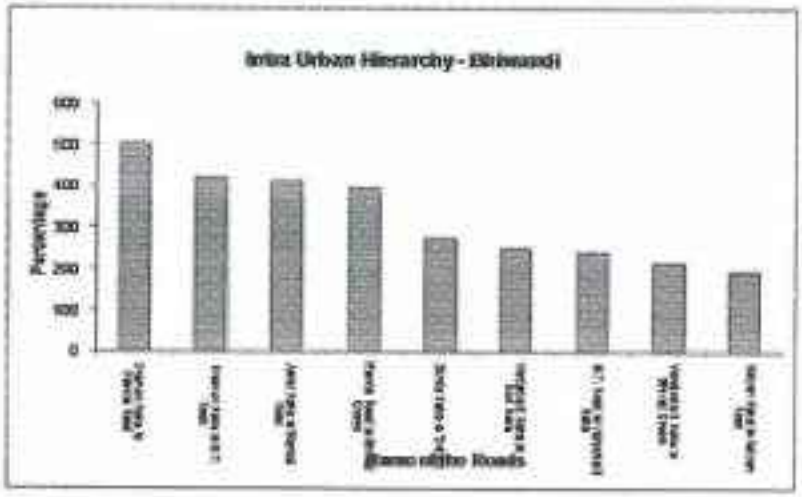


Fig. 2

4. A COMPARATIVE STUDY OF HIERARCHIC LEVELS OF SAMPLE TOWNS

Table 5 shows a comparison of the hierarchy level obtained for the two sample towns of Bhiwandi and Kalyan. In the case of Bhiwandi, the table and the graph show a three level hierarchy. Bhiwandi has one shopping area in the highest level with an index value of 502. The second and third level has three areas and five areas respectively. Each level has marginal differences in the index value internally. However, the difference in index value between the first and second level is 82 while between second and third level is 122. In Bhiwandi, Kalyan Naka to Kalyan road is at the lowest rank, as the area is yet to develop.

In the case of Kalyan, it reveals that there are number of similarities with Bhiwandi. Kalyan also has a three level hierarchy with only one shopping area namely Tilak road to Shivaji Chowk at the highest level as seen in Table 3. As far as number of retail function is concerned, it has only 20 functions against 25 functions in Bhiwandi's highest level area. In the case of the second level, Kalyan has got a bigger coverage of 6 shopping areas coming under this category though internal differences is not much of a higher order. In the case of second level, Kalyan has got a bigger coverage of six shopping areas coming under this category though internal differences is not much of a higher order. In case of third level, only three shopping areas come under its umbrella. It is being observed that Thane Kalyan area is the potential area for future advancement. Similarly Bhiwandi is also expanding towards Thane. Both the cores of Bhiwandi and Kalyan have obtained some sort of saturation with

more number of retail function intermixed with residence and services. Each of the establishment has minimum space which indicates internal competition among the shop owners.

Table 5. Intra Urban Hierarchy – A Comparison of the Two Samples Cities

Bhiwandi				Kalyan			
Name of the Roads	No. of Retail Functions	Index Value	Hierarchy Level	Name of the Roads	No. of Retail Functions	Index Value	Hierarchy Level
Dhman Naka to Mandai Road	25	502	1st Level	Tilak Road to Shivaji Chowk	20	472	1st Level
Dhaman Naka toS.T. Road	18	420	2nd Level	New Station Road (Murbad Road)	19	325	2nd Level
Jakat naka to Mandai Road	19	414		Shivaji Chowk to Bazaarhaat	17	291	
Mandai Road to Shivaji Chowk	20	395		NewBazzarhaat Road	17	290	
Zenda Naka to Tinbati	12	273	3rd Level	Kumar wada Road to Shivaji Chowk	12	281	
Vanjarpatti Naka toNadi Naka	13	248		Karzan Chowk to Shivaji Chowk	15	264	
S.T. Road to Vanjarpatti Naka	15	241		Shivaji Chowk to Purana Agra Road	14	254	
Vanjarpatti Naka toShivaji Chowk	15	215		Kalyan Station Road	12	204	3rd Level
Kalyan Naka to Kalyan Road	16	193		Dr. Ambedkar Road	13	184	
				S.T. Stand to Murbad Road	12	136	

5. CONCLUSION

The study reveals the intra urban hierarchy of the two medium towns located at the periphery of the metropolitan region of Mumbai. The study has brought to the focus many unknown features of the sample towns. Some of the relevant points are as follows:

a) Both the medium urban centres belong to the fourth order urban centres according to the classification made in India. Rao, P. (1983). These are the market centres located in the shadow of the metropolitan region of Mumbai with a population ranging from 1000, 000 to 10,000,000. Each one has a weak economic structure and a poor resource base due to the sucking effect of the metropolis.

b) Each of the towns has attained a three level hierarchy at the intra urban level, unlike big cities like Mumbai where a five level hierarchy is derived. Mukhopadhyay, T. (1995). In Bangalore city, a four level hierarchy can be seen. Rao, P. and Tiwari, V.K (1979) etc.

c) Bhiwandi and Kalyan are comparatively older towns in MMR where only one area has attained the highest level of urban growth around the market area beyond which the growth rate falls drastically.

d) In the case of Bhiwandi and Kalyan, the inner core of the towns suffers from meager connectivity, narrow road system, old infrastructure which requires a new face lift or urban renewal.

e) Last but not the least, the area of advantage for both the towns does not exist in the inner core region. These regions are loosing the primacy and new advantages are rolling out towards more potential areas where scope of future expansion exists.

To integrate and assimilate these urban centres at the periphery of MMR, there should be proper implementation of renewal plans to give the core a fresh look with future hope. To make the town more sustainable, there should be diversification of industries together with proposed green belts to protect the environment. New arterial routes should be planned to decongest the core areas. Protection of the coastal zones should also be in the agenda of planning. With all these initiatives, the medium towns will be ready to face the challenges of globalization.

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વૈશ્વિકરણ સાથે બદલાતી વ્યક્તિગત સંબંધોની પરિભાષા અને સાહિત્યમાં તેનું નિરૂપણ

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વૈશ્વિકતાનો સંદર્ભ સાહિત્યમાં બહુ વિશિષ્ટ રીતે વ્યક્ત થયો છે. સાહિત્યમાં આ સંજ્ઞા ભૌતિકતા કે ટેકનોલોજીના સાધનોને બદલે, મનુષ્ય સંબંધો, વિચારોમાં પ્રગતિવાદ, આધુનિક - અનુઆધુનિક સંદર્ભે વિશેષ ચર્ચાયો છે, સાહિત્યમાં સામાજિક, ઐતિહાસિક, પૌરાણિક, પ્રાદેશિક, રહસ્યાત્મક, મનોવૈજ્ઞાનિક જેવા લેબલોનો મોટી સંખ્યામાં પ્રયોગ થયો છે. વૈશ્વિકતા એ કાલવાચક સંજ્ઞા છે, સાપેક્ષ પણ છે અને નિશ્ચિત કાળ સંદર્ભમાં એ પ્રયોજાય છે. આમ તો દરેક યુગમાં વિશિષ્ટ માનવીય સંદર્ભને સર્જકો પોતાની શૈલીથી તપાસે છે. અદ્યતનતામાં સંકુલતા અને દુર્બોધતા તો આવવાની જ. કૃતિને માત્ર તેના રચના કાળને હિસાબે મૂલવતા, કૃતિનાં પટકો, તત્વો, તેમાં ઉદ્‌ભવતી પ્રતીતિ સંદર્ભે પણ મૂલવવી જોઈએ.

વૈશ્વિકતાનો સંદર્ભ ચોક્કસપણે વૈશ્વિકચેતના સાથે છે. આ વિશ્વચેતનાએ યુરોપીય-અમેરિકન સાહિત્યને આપણી નિટક લાવી મૂક્યાં અને આપણને વિશાળ પરિપેક્ષ્યમાં વિચારતા કર્યા. માનવી, ભાષા, શૈલી વિશે આપણા વિચારો બદલાવાયા, આધુનિક સંજ્ઞા વિશે સુરેશ જોષીએ ઉચિત રીતે નોંધ્યુ છે, કે દરેક યુગનો વિશિષ્ટ માનવીય સંદર્ભ, એ સંદર્ભ પ્રત્યેના પ્રતિભાવ, એ પ્રતિભાવથી ઘડાતું આપણી સંવેદનાનું રૂપ, રૂચિનો વિકાસ આ બધું મળીને અમુક યુગની અદ્યતનતા બને છે. યુગ પોતાની પરંપરાગત સંસ્કૃતિ સામે પ્રશ્નો મૂકે, પ્રયોગખોરી / પ્રયોગશીલતાના નામે અદ્યતન વિચારો મૂકે અને એમાંથી ભાષા, શૈલી પ્રતીકો બદલાય, શૈલી બદલાય અને નવું રૂપ સર્જાય છે. કલાની આધારભૂમિ જીવન છે અને જીવનના કેન્દ્રમાં મનુષ્ય જ રહ્યો છે. બદલાતા સંદર્ભો સાથે આ માનવીય રૂપ પણ બદલાઈ રહયું છે. કોઈપણ યુગનું સાહિત્ય તેના યુગના પરિબળો ઝીલતું જ હોય છે અને ગુજરાતી સાહિત્યમાં સ્વાભાવિક રીતે એમ જ થયું છે.

દરેક યુગના વિશિષ્ટ માનવીય સંદર્ભને સર્જકો પોતાની રૂચિ, શૈલીથી તપાસે જ છે. પણ એ હંમેશા યાદ રાખવું ઘટે કે એમાં એ સર્જકનો દૃષ્ટિકોણ પણ ભળેલો હોય છે. કૃતિની રચનામાં નવીનતા, પ્રયોગશીલતા અને પરંપરા બધું જ રસાઈને આવવાનું જ. અદ્યતનતામાં સંકુલતા અને દુર્બોધતા હોય જ. માનવી બે બે વિશ્વયુદ્ધ ખેલી ચૂક્યો છે અને હિંસા અને માનવતાને અનુભવી શક્યો છે. ઉદ્યોગીકરણ અને શહેરીકરણ સાથે વિષમતા રહેવાની જ ! યુદ્ધ અને યુદ્ધોત્તર પરિસ્થિતિ વચ્ચે વસતા માનવના ભીતરી વિશ્વમાં ડોકિયું કરાવવાનું કામ સર્જક કરે છે. સંકુલતા, ગૂંચવાડા, અડાબીડ કેડીઓ, જાગ્રત-અજાગ્રત મન, સભ્યતાજન્ય, સ્વાતંત્ર્યતાની અભીપ્સા, સ્વ ને પામવાની, ઓળખવાની મથામણ અને આવું કંઈ કેટલું માનવ ચરિત્રોના વિવિધ પટોમાંથી મળી આવે. વૈશ્વિક માનવી તેના સંબંધો, સંવેદના, સ્વપ્નો, વાસ્તવિકતા કળાના આકારમાં ઓગળી કેવો આકાર પામે છે, પ્રતિબિંબ પાડે છે તેનું આલેખન ગુજરાતી સાહિત્યમાં અનેક રીતે થયું છે.

એક માણસમાં બીજા માણસને રસ હોય કે ન હોય, તેની વાતમાં સૌને રસ છે. કલામાત્રનો પ્રધાન વિષય માનવ છે અને યુગેયુગે કળા માનવીની છબી ઉપસાવી આપવાનું કામ કરે છે. પરંપરાગત માનવ અને વ્યક્તિગત સંબંધોનું આલેખન સાહિત્યમાં થતું આવ્યું છે. આધુનિક અને અનુઆધુનિક યુગમાં આજે જે સબંધોની પરિભાષા બદલાઈ છે, તેની વાત પણ

ગુજરાતી સાહિત્યમાં ઝીલાઈ છે. તત્કાલીન સમયના સાહિત્યમાં સામાજિક, સાંસ્કૃતિક, ઐતિહાસિક ભૂમિકા નવીન રીતે પ્રગટ થઈ રહી છે. અહીં માત્ર મનુષ્યની વાત સંદર્ભે સાહિત્યમાં વ્યક્તિગત સંબંધોની પરિભાષા જે બદલાઈ છે તેની અને તેનું નિરૂપણ સાહિત્યમાં કેવી રીતે થયું છે, તેની વાત કરવાનો ઉદ્દેશ્ય છે.

ગુજરાતી ગદ્યસાહિત્યમાં મધુ રાય, ધીરૂબેન પટેલ, ચંદ્રકાંત બક્ષી, હિમાંશી શેલત, રમેશ દવે જેવા અનેક સર્જકોની વાર્તા કે નવલકથામાં આ બદલાતા સંબંધોનો ચિતાર જોવા મળે છે, પરંતુ અહીં કેટલીક નીવડેલી પસંદ કરેલી કૃતિની જ આપણે ચર્ચા કરીશું.

બિન્દુ ભટ્ટની ડાયરીરૂપે લખાયેલી નવલકથા મીરાં યાજ્ઞિકની ડાયરી માં લેસ્બિયન સંબંધ, સ્ત્રીપુરૂષ સંબંધો વિશિષ્ટ રીતે વ્યક્ત થયા છે. અહીં શરીરે કોઢવાળી સ્ત્રી, તેની જાતિય જરૂરિયાતો અને પરિણામે પોતાની બહેનપણી સાથે તેના સંબંધો બંધાય છે, ત્યાર પછી તે અન્ય પુરૂષ સાથે પણ સંબંધ બાંધે છે અને દરેક સંબંધમાં માત્ર છલના, વિષાદ મળતા પોતાની જ સુંદરતાના પ્રતીક સમા વાળ કાપી તે વિરોધ પ્રગટ કરે છે. આજે સ્ત્રી પોતાની જરૂરિયાતોને ઓળખતી, વ્યક્ત કરતી અને તેની માંગ કરતી પણ થઈ છે. પહેલા જે વિશે વાત કરતા પણ તેને સંકોચ થતો હતો તે હવે સહજ રીતે વ્યકત થવા લાગ્યું છે. એક તરફ ઘૂંઘટ કા પટ ખોલ સંગ્રહની વાર્તા જેમાં એક માતા પોતાની દીકરીને માસિક ધર્મની જાણકારી આપતા પણ સંકોચ પામતી હતી અને આજે, તે જ સ્ત્રી પોતાની શારીરિક જરૂરિયાતો વ્યક્ત કરવાનું સાહસ કરતી થઈ છે.

આજે સર્જકની સ્વસ્થતાથી પોતાના એકાંતને માણી શકે એવું વાતાવરણ રહ્યું નથી. જીવવા માટે અલગ અલગ પ્રસંગોમાં અલગ અલગ વ્યક્તિત્વ ધારણ કરીને નભી શકાય છે. સામાજિક, વૈચારિક, બૌધ્ધિક, મનોવૈજ્ઞાનિક એવા સ્તરોમાંથી પસાર થતાં એક એવી ભૂમિકાએ આવી પહોંચ્યા છીએ, જ્યાં ચૈતસિક અનુભવનું સમગ્ર ક્ષેત્ર બદલાઈ ગયું છે, જ્યાં તટસ્થ બૌધ્ધિકતા, પૃથક્કરણાત્મક કે નિર્ણયાત્મક પરામર્શકતા કે માનવચિત્તના ગૂઢાનિગૂઢ સ્તરોને સમજવા મથતી મનોવૈજ્ઞાનિકતા સામે પણ પડકારો ઉભા થયા છે. અહી વિલક્ષણ વાસ્તવની ભૂમિકા ઉઘડે છે, બાહ્યઘટનાને બદલે પ્રતીત થતી આંતરિક ઘટના અને એનો આકાર રચનારીતિમાં વ્યક્ત થાય છે, મધુ રાયની વાર્તા હાર્મોનિકા માં ભૌતિકતાની સામે પીસાતી મૂળ સંવેદનાઓના રૂપને વૈશ્વિક ગણીને વાર્તાકાર પ્રથમ કેતન મીનાને તેનો ભોગ બનતા આલેખે છે, પણ પછીથી કેતન કેતન નથી રહેતો, મીના મીના નથી રહેતી, અવિનાશ મીના, કેતન, માયા બધાના જ સંબંધો બદલાય છે અને એટલા બદલાય છે કે આખી પ્રકિયા જટિલ બને છે, સંબંધો બદલાય છે, ભાવન પાનાની રમતમાં જેમ વારાફરતી પાનાઓ બદલાતા રહે છે તેમ માનવની ઓળખ માત્ર ગંજીપત્તાના પાના જેટલી રહી ગઈ છે. રાજાને એકો મારી શકે છે, રાણીને દુરી તોડી પાડે છે, એકો તે એકો નથી ને દુરી તે જોકર છે. સૃષ્ટિનો ક્રમ ચાલતો રહે છે, તેમ માનવ, તેના સંતાનો, તેના સંતાનો એમ જન્મતા રહે છે. હાર્મોનિકામાં માનવની સહજતાઓ, હેતુપૂર્ણ અસ્તિત્વ અને મૂળભૂત સંવેદનાઓ ભૌતિકતાથી અલગ વિલય પામતા બતાવ્યા છે.

ભૌતિકતા અને યંત્રસંસ્કૃતિનો હલ્લો માનવના એકાંત પર પણ જોઈ શકાય છે.'સલોની વાર્તામાં સૂક્ષ્મદૃષ્ટિ રાખીને જોતા પુખ્તવયની નારીના પુરૂષને ઝંખતા ભાવોનું પ્રતીકાત્મક નિરૂપણ જોવા મળે છે. સલોનીની આજુબાજુ તેનો ભર્યોભાદર્યો પરિવાર છે. સલોની પિયાનોની એક સારી કલાકાર છે. પિયાનોના સૂર સલોનીની આંગળીની આજ્ઞાએ

ચાલે છે. નિયત ક્રમમાં સલોની પિયાનો વગાડે ત્યારે આખો પરિવાર હાજર હોય છે. પણ સલોની બધા પર નહીં પણ પુરૂષ જાતિ પર પોતાનું આધિપત્ય ઈચ્છે છે.

'એના સ્પર્શથી સૂરો લાલ કપડું જોઈ ઉન્માદમાં આવતા સાંઢની જેમ મુલાયમમાંથી ઉદ્દંડ બની ગરજી ઊઠતા.

સલોનીની તીવ્ર પુરૂષ સહવાસની ઝંખનાના નિરૂપણ પણ કરાયું છે. અહીં પુરૂષનું સ્વરૂપ જ મહત્ત્વનું છે. સલોનીની અભિલાષા સામે, વાર્તાકારે પરિવારના પુરૂષપાત્રોના ઠંડા મનોબળ નિરૂપ્યાં છે. સલોની ની આંતરબાહ્ય સંઘર્ષની પરિસ્થિતિમાંથી તેની સ્વાભાવિક પુરૂષ ઝંખના પ્રગટ થાય છે. મધુરાયની નવલકથામાં સેક્સ, બૌધ્ધિકતા અને રહસ્ય જોવા મળે છે. માનવીનું પોતાનું સુખ શોધવાનો પણ આયામ છે.

બદલાતા સંબંધોમાં નારીસંવેદનાની સૂક્ષ્મ તથા કળામય અભિવ્યક્તિ સાધતી વાર્તાઓ પણ મળે છે. હિમાંશી શેલતની વાર્તાઓમાં નારીમનની વ્યથા-વેદના, નારીજીવનની સંવેદનાઓની રજૂઆત સ્નેહવિચ્છેદ , નારીસંવેદનાની સૂક્ષ્મ તથા કળામય અભિવ્યક્તિ સધાય. પોતાને પ્રિય પુરૂષ બીજી સ્ત્રીને પરણી ગયો હોય ત્યારે નારી જે વ્યથા અનુભવે છે, એનું કથન ઈતરા ની નાયિકામાં જોવા મળે છે. અવલંબન વાર્તામાં પ્રેમી પ્રશાંત મૃત્યુ પામ્યો છે. એના શબ સામે પ્રશાંતને પ્રિય ગુલાબો લઈને ઊભેલી નાયિકા પુષ્પ અંજલિ પણ આપી શકતી નથી. પ્રશાંતની પત્નીની જેમ રડીને હળવી પણ થઈ શકતી નથી. વેશ્યાજીવન, ત્યાંનું સ્ત્રીજગત અને સમાજ વિશેના પ્રત્યક્ષ કાર્યાનુભવો વાર્તામાં વણાયા છે. ખરીદી, બારણું કિંમત વગેરે વાર્તાઓ એના ઉત્તમ નમૂના છે. આ ઉપરાંત માનવીય સંબંધોના કંઈક કેટલાય સંકુલ રૂપો વ્યક્ત થયા છે.

મોહન પરમારે વર્તમાન સમયનું ગ્રામજીવન તથા બદલાતાં સમય સંદર્ભે એમાં આવતું પરિવર્તન, વાર્તાઓમાં આલેખ્યા છે. જ્યારે મણિલાલ પટેલની વાર્તામાં ગ્રામસમાજ, એની પરંપરાઓ, વૈયક્તિક સંવેદનાઓ, સ્ત્રી-પુરૂષ સંબંધો, કૌટુમ્બિક સંબંધો ના પ્રશ્નો આલેખાયા છે. ફારગતી વાર્તામાં લગ્નજીવનની ગૂંચ છે, ડમરો માં લગ્ન, વાસના અને સામાજિક સ્થિતિઓની વચ્ચે નાયક રામજીને ઉપેક્ષાની અનુભૂતિ થાય છે. ગામ અને શહેર વીસમી સદીના અંત સુધીમાં નજદીક આવ્યાં છે, છતાં બંને વચ્ચે અટવાતી નવી પેઢીની સમસ્યાઓ ઘટી નથી. ઉન્મૂલન થતાં પોતાના લોકો અને અસલ લાગણીઓ વચ્ચે જીવવાનો ભાવ નવી પેઢીમાં તીવ્રતર થયો છે. માટીવટો વાર્તામાં વતનનું ઘર માણસને યાદ આવે છે અને વિષાદ જન્મે છે. બાંધી મુઠ્ઠી પણ હવે તો ખુલ્લી પડી ગઈ છે. બાપા, ભાઈઓ, સૌ સ્વાર્થના સગા છે, આવાં સત્યોને યંત્રયુગચેતના વચ્ચે વધારે તીવ્રતાથી ઊપસાવતી વાર્તાઓ મણિલાલ પટેલે આપી છે.

નગરજીવન અને સ્ત્રી-પુરૂષના સંબંધોની વાર્તાઓમાં કુટુંબજીવન કેન્દ્રમાં રહે છે. નવો જમાનો અને નવી વ્યવસ્થા વિચારણાઓ તનાવ જન્માવે છે. ક્યાંક જીવનમાં આર્થિક સંકડામણ છે, તો ક્યાંક પરંપરાના સંસ્કારો, વિધિવિધાનોને માન્યતાઓ જીવનને અકારું બનાવે છે. માનવસંબંધોની તાવણી કરવાનો આશય ઘણી વાર્તાઓમાં જોવા મળશે.

શબવત નામધારી વાર્તામાં પોતાની બઢતી સારુ બોસ પાસે મોકલેલી પોતાની પત્ની ખૂબ આનાકાનીને અંતે રાત ગાળવા જાય છે અને નિર્ણય કરે છે કે પરાયા પુરૂષ સાથે સૂતી વખતે એ શબવત પડી રહેશે. પણ પતિના બોસનો એની સાથેનો સૌહાર્દપૂર્ણ , સમભાવ ને સ્વસ્થ વ્યવહાર એ જુવે છે, અનુભવે છે. જાતીય સુખ માટેનું વાતાવરણ જે રીતે રચાય છે તેમાં એ છેક અનિચ્છા છતાં કેવી તો ઊંડી ઊતરી પડે છે. એણે કદીય નહીં જાણેલું કાયાનું સત્ય ને વૃત્તિની તૃપ્તિ અજાણતાં

જ અનુભવે છે. બોસની તુલનાએ એને એના પતિનો જાતીય વ્યવહાર નર્યો પશુકર્મ જેવો લાગે છે. ઘેર પાછી ફરેલી પત્ની પતિ સાથે સુવે છે ત્યારે શબવત બની રહે છે, વાર્તા કળાપૂર્ણ બની છે.

સાંપ્રત સમયમાં દાંમ્પત્યજીવન, તેના પ્રશ્નો અને પતિ પત્નીના અન્ય સાથેના સંબંધોનું આલેખન સાહજિકતાથી આવે છે. સંસ્કૃતિ , નિષ્ઠાના પ્રશ્નો અને અર્થો બદલાયા છે. પુરૂષની માનસિકતા, સ્ત્રીનાં સ્વપ્નો અને એને પૂરા કરવા માટેની નવી ભૂમિકા પૂરી પડાઈ છે. આજે સાહિત્યમાં તૂટતા બંધનો, વિદ્રોહ, મધ્યમવર્ગ અને ભૌતિકતા તરફની દોટથી સર્જાતી સ્થિતિ અને તેની સંબંધો ઉપર થતી અસર, થાક, હતાશા, એકલતા, શૂન્યતાનો, ભૌતિકવાદ, મૂલ્યહ્રાસ, યંત્રચેતના, શહેરીકરણ વગેરેથી જન્મેલી સમસ્યાઓ, ખાસ તો વૈયક્તિકચેતના અને કુટુબજીવન ઉપર પડેલા પ્રભાવોનું નિરૂપણ, કૃતક પ્રેમ, બંધનકર્તા લગ્નજીવન, લગ્નેત્તર સંબંધોમાં ભરતી, કુટુબજીવનમાં વિચ્છન્નતા, સંબંધોમાં તનાવ તથા જાતીયતાનું નિરૂપણ, યાંત્રિકતા અને ઘસાતાં માનવમૂલ્યો, પરંપરાઓ અને નવીનતમ પરિવર્તનો વચ્ચે સંબંધોનો સંઘર્ષ, આવા કઈ કેટલાંય દશ્યો, સંવેદનો વૈચિકરણ સાથે સાહિત્યમાં પ્રવેશ્યા. આજના સર્જકોએ આપણી આ સંવેદનાને સ્પષ્ટ બનાવી સાહિત્યમાં આલેખી છે.

ચંદ્રકાંત બક્ષીની નવલકથામાં સંબંધોના ઘણા નવા આયામો વ્યક્ત થયા છે.મારું નામ તારું કામ વિસંવાદી વિખવાદસભર દાંપત્યજીવનને કેન્દ્રસ્થાને રાખે છે. ઓગણચાલીસ વર્ષથી તેજ શાહ અને અંબિકા પતિ પત્નીના સંબંધે જોડાયેલા હોવા છતાં બંને એકબીજાને અનુકુળ થઈ શક્યા નથી. પુત્ર-પુત્ર—પૈસો છે. પણ પ્રેમ નથી અને ત્રેસઠ વર્ષની ઉમરે નાયક પ્રેમિકા પાસે ચાલ્યો જાય છે. પડયા ડુબી ગયા નવલમાં અલકા એક એવી સ્ત્રી છે, જેના જીવનમાં ત્રણ પુરૂષો આવવા છતાં તે તરસી જ રહે છે. અલકાના જીવનનો પ્રથમ પુરૂષ રજની સંસ્કારી , સમજદાર ખાનદાન પણ નપુંસક અને ઠંડો હતો. અલકાની જાતીયવૃત્તિને અતૃપ્ત રાખનાર પતિ, જે અલકાને તૂટેલી સ્ત્રી માનતો હતો અને સતત અક્ષમ્ય અપરાધની લાગણી અનુભવતા આ પુરૂષને અલકા સમજી શકતી નથી, સમજવા માંગતી પણ નથી, કારણ પોતે લાચાર નથી, પરંતુ એક આધુનિક નારી છે. પોતે પોતાના મનગમતા સુખને પ્રાપ્ત કરવા સ્વતંત્ર છે અને એ સ્વતંત્રતાનો અનુભવ અલકા કરે છે. રજનીથી છૂટા પડતાં તેને જરા પણ રંજ થતો નથી, જીવનભર દુ:ખી રહેવાની અલકાને જરૂર જણાતી નથી. પોતાની ઈચ્છા પ્રમાણે બરબાદ થઈ જવામાં અલકા માને છે, તે કહે છે કે સંજોગોથી વિવશ બની જાઉ એવી હું નથી. મારા વિચારો, સંજોગોથી કોઈ દિવસ ઘડાયા નથી. મારા વિચારો અનુભવોથી ઘડાયા છે. મારામાં મારી પોતાની ઈચ્છા પ્રમાણે બરબાદ થઈ જવાની હિમત છે. મને સુખી જીવનની ઈચ્છા પણ નથી અને દુ:ખી જીવનનો રંજ પણ નથી. સ્વાવલંબી, સ્વતંત્ર વિચારોવાળી, નિયમો સામે લડવાવાળી, સંબંધોના બંધન ન સ્વીકારનારી, પોતાના સંબંધ મરજીથી બાંધનારી અને જીવન જીવનારી સ્ત્રી પાત્ર રૂપે આલેખ્યા છે. સંબંધોના સમીકરણો બક્ષીની કલમે બદલાતા જોવા મળ્યા છે. વધુ વિસ્તૃત અને વિશાળ સંબંધો તેમણે આલેખન પામ્યા છે.

આજે આપણે અવકાશયુગમાં જીવીએ છીએ. વિશ્વ લઘુ અને સંકુલ બનતું આવે છે. માણસ પાસે હિંસાની શક્તિ અનેક સ્તેકગણી વધી ગઈ છે. વિકસિત સમાજમાં સ્વને સ્થાપવા, પામવા, ઓળખવાના સંઘર્ષો ચાલુ જ છે. સાહિત્યમાંથી સ્નેહસભર રોમાન્સ ઘટી ગયો છે. મૂલ્યો આદર્શો ચવાઈ ગયા છે. સાંપ્રત સમય આપણને એવા ધ્રુવો ઉપર પહોંચાડી રહયો છે, જે કદી કહેવાયું જ નહોતું તે કહેવાતું થયું છે. પરંપરાનો આપણે વિદ્રોહ કર્યો છે, સંસ્કૃતિને તોડીને જોડી છે, માનવીય પ્રશ્નો નિરૂપ્યા છે. પરંતુ એ પણ આપણે સંપૂર્ણપણે હજી કયાં વ્યક્ત કરી શક્યા છીએ ? માનવસંદર્ભે આપણે પૂર્ણપણે પ્રગટ

નથી કરી શક્યા, પણ જે કરી શક્યા છે તેની પ્રાપ્તિ પણ ઓછી તો નથી જ. મનુષ્ય-મનુષ્યની વાતો મધ્યમાં આવી. છલકાતી, ઊભરાતી એક સૃષ્ટિ સંકુલતા, તીર્યકતા, તીક્ષ્ણતા ધરી વ્યક્ત થઈ. આમ તો કહી જ શકાય કે માનવનું હજી સુધી નહોતું તેવું અલાયદું ચિત્ર વ્યક્ત કરવાનો પ્રયત્ન થયો છે.

વૈશ્વિકતા સાથે જોડાયેલા આપણા પ્રશ્નો, યંત્રયુગની વિષમતા, એકલતા, નિરાધારતા સાહિત્યમાં વ્યક્ત થયા. વિચ્છેદ, વિસંવાદી સંબંધોનું વિશ્વ, તેનું સત્ય, અંદરથી ખોખલું સત્ય અને સમાજ વ્યક્ત થયા છે. એમાં વાસ્તવજીવનનો સંસ્પર્શ તો છે જ. આ માનવ નિઃશક રીતે પરંપરાગત માનવથી જુદો છે. એની વેદના પરાયી નથી, એમના દ્વારા વ્યક્ત થયેલા પ્રશ્નો આપણા સૌના છે. આમ આ ચિત્ર એકાંગી દેખાય છે, શું આપણને આની જ શોધ હતી ?

આજનો કેન્દ્રવર્તી સિદ્ધાન્ત વૈશ્વિકરણ છે. વૈશ્વિકીકરણ એક સ્વપ્ન છે. મનુષ્ય બીજા મનુષ્યને દિલ અને દિમાગથી મળતો થાય, વસ્તુઓનો વિનિમય સરળથી વધારે સરળ થતો આવે, સરહદો ઓળંગીને દુનિયા નાની બનતી આવે. .... ટૂંકમાં એક નવો આકાર, સંકેત મળી રહયો છે. ગ્લોબલિઝેશનને એક વ્યાપક અને ઊંડી પરિવર્તન પ્રક્રિયા ગણે છે. વૈશ્વિકીકરણનો પ્રભાવ અન્ય ક્ષેત્રોની સાથે સાથે જાતીયતા, લગ્નસંસ્થા, કુટુંબવ્યવસ્થા પર પણ પડયો છે. એકવીસમી સદીનો આ એક સંગ્રામ છે અને એની વચ્ચે આશાવાદી સૂર પ્રગટવી જીવવાનું છે. ગ્લોબલએજ ની માંગણીઓ અને પડકારો અનેક રૂપે આપણને પડકારે છે.

આજે સાહિત્યમાં સામાજિક સંદર્ભો બદલાયા છે, માનવ છબી કળાના વાસ્તવમાં વ્યંજિત થઈ છે. માત્ર સ્થૂળ ઘટના કે ફિલસૂફી કે ભાવનાઓથી નિરૂપણ નથી થતું. માનવ સંવેદનાના અસ્પષ્ટ સંકુલ અંશોના નિરૂપણ માટે, તેમાંનો સ્થૂળ વસ્તુસદર્ભ ખપ પૂરતો રાખી પ્રતીક આદિના સમુચિત ઉપયોગ દ્વારા, સામગ્રીમાંથી અભિવ્યક્તિ માટે અનિવાર્યતા પામેલી પ્રયુક્તિઓ દ્વારા, સર્જકકર્મની સૂક્ષ્મતા લાવવા, કલાસૂઝ દાખવવી પડે.

માનવમનના કાલ્પનિક, આભાસી, ઉછીના, આરોપિત, અસાહજિક, અનુકરણીય, પ્રયોગોથી અનેક રૂપો વ્યક્ત થયા છે. અને મોટા ભાગની પરિસ્થિતિ આલેખવાનો પ્રયાસ પણ કરાયો છે. સાહિત્ય સ્વરૂપોના વિકાસ સાથે વિષયનાવીન્ય, નીરૂપણરીતિની નવીન છબિ અને આભા પણ બદલાતા ગયા છે. તે ફેરો, અસ્તી, છિન્નપત્ર, મરણોત્તર, સમયદ્વીપ જેવી અનેક કૃતિઓમાં જોવા મળે છે. આજે અનેક સ્થિતિઓ ઉદ્‌ભવી છે, કોમી રમખાણો, બેકારી, ધર્મજનૂન, જાતિવાદ, યંત્રીકરણ, લઘુતાગ્રંથિ, અને આ બધાની વચ્ચે જીવતો માનવી અને તેનાં અન્ય સાથેના સંબંધોનું નિરૂપણ પણ સાહિતયમાં પરિવર્તનરૂપે પ્રાપ્ત થયું છે.

સંદર્ભ ગ્રંથો

મધુરાયનું કથાસાહિત્ય	:	ડૉ. સંજય દવે
સાઠોત્તરી ગુજરાતી ટૂંકીવાર્તા	:	પારૂલ પ્રધાન
કથા સિદ્ધાન્ત	:	સુમન શાહ
ચંદ્રકાંત બક્ષીની નવલકથામાં	:	ડૉ. વાસંતી ખોના
યશસ્વી સ્ત્રી પાત્રો	:	નવલકથા નિર્દેશ
	:	રાધેશ્યામ શર્મા
આધુનિક ગુજરાતી નવલકથામાં	:	ડૉ. ઉપેન્દ્ર દવે માનવ

લોકનાટય ભવાઈ વિશે

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ભવાઈ ગુજરાતી ગ્રામસંસ્કૃતિની વિશીષ્ટ સિધ્ધી છે. મધ્યકાળની ગુજરાતી જનતાને આખ્યાન, લોકવાર્તા, કઠપુતળીના ખેલ તથા ફાગુ અને રાસ ગરબાની જેમ ભવાઈના ખેલમાંથી પણ મનોરંજન મળી રહેતુ હતું. ભવાઈ શબ્દની ઉત્પતિ વિશે અભ્યાસીઓએ ભિન્ન ભિન્ન અનુમાન કરેલા છે. હરિલાલ હ. ધ્રુવ , ભવૈયા શબ્દ સંસ્કૃત જીડક્ક (શિવ-નટરાજ) અથવા જીડડક્ક (સૂત્રધાર અથવા નટ) ઉપરથી આવ્યો હોવાનું માને છે. જયારે નરસિંહરાવ દીવેટીયા સૂચવે છે કે ભવાઈ શબ્દ કોઈ પૂર્વવર્તી શબ્દ ઉપરથી પ્રચલિત થયો હશે અને ત્યારપછી તેની સાથે સંકળાયેલા તરગાળા આદિ ભવાઈના વેશ ભજવતા કલાકારોના અર્થમાં ભવૈયા શબ્દ પ્રચારમાં આવેલો હોવો જોઇએ. આમ તો ભવાઇ એ ધાર્મિક ઉપાસનાનો ભાગ છે અને તેનો સંબંધ શકિતપૂજા સાથે થાય છે. સુશાબહેન ૨. દેસાઈ જણાવે છે તે પ્રમાણે, જેમ જૈન મંદિરોમાં શકિતપૂજાનાં સ્થાનકમાં અથવા પૂજાસ્થાનનાં ચોગાનમાં વાદ્યો સાથે ભાવનનાં સ્તવનો ગવાય છે તેમ માતાના થાચરમા જે ભાવન (સ્તુતિગીતો) થાય તેમાંથી ભવાઈ શબ્દ ઊપસી આવ્યો હોય તેવું અનુમાન કરવાના બળવાન કારણો છે.

સ્વરૂપ-ઘડતર :

ભવાઇનું સ્વરૂપ ઈ.સ.૧૨૦૦-૧૩૦૦ની આજુબાજુ વિકાસ પામેલું મનાય છે. ભવાઇમાં રહેલ વસ્તુ રાજયપલટા અને સમાજપરિવર્તનનું દ્યોતક છે. ભવાઇને પોતાનું આગવું રૂપ સાંપડયું તે પહેલાં ઘણાં સમયથી આખ્યાનકારો, સંગીતકારો, હસાવનારા, યોગ્ય બોલનારા, કવિ-નટ વગેરે આપણે ત્યાં હતા જ. ગુજરાતનાં સુવર્ણયુગનો વિધાયક સોલંકી રાજા સિધ્ધરાજ જયસિંહ, જેનો શાસનકાળ ઈ.સ. ૧૦૯૪થી ૧૧૪૨ સુધીનો મનાય છે, તેની રાજસભામાં પણ એવા માણસો બેસાતા. સહસ્ત્રલિંગ સરોવર પ્રબંધમાં સિધ્ધરાજની રાજસભામાં કુલ ૪૪થી પણ વધુ માણસો બેઠા છે. તેમાં કૌતુકી (હસાવનાર), પંડિત, બઈકારૂ (સંગીતકાર), સુહાસોલા (હસાવનાર), ઉચિતબોલા (યોગ્ય બોલનાર), કલહટિયા (રંજનસેવક), નાચગર (નૃત્ય કરનાર), વેસગર (વેશ કાઢનાર, નટ), કવિયર (કવિ), કથગર (કથાકાર), રંગાચાર્ય (સૂત્રધાર) વગેરે પણ છે. આ અને આવા તત્વોનાં પ્રદાનથી ભવાઈ આગવા સ્વરૂપ તરીકે બહાર આવી અને વિકસી.

લોકનાટય ભવાઈ :

ભારતનાં વિવિધ પ્રદેશોમાં લોકનાટય જુદા જુદા પ્રકારોમાં વિકાસ પામ્યું છે. રામલીલા, જાત્રા, નવટંકી, સવિત, તમાશા, એમ ઘણા જુદા જુદા સ્વરૂપે તે દેખાય છે. ગુજરાતનું પ્રાદેશિક લોકનાટય તે ભવાઈ છે. આ લોકનાટય ભવાઈ ઘણું જૂનું છે અને અન્ય કલા પરંપરાઓની જેમ ગુજરાતમાં પણ ભવાઈની એક વિશિષ્ટ પરંપરા મોજુદ હતી. ભવાઈનાં ખેલ સાથે પણ ધાર્મિક પૂજા-વિશેષત: શકિતપૂજા સંકળાયેલી છે. અમુક પ્રસિધ્ધ ધાર્મિક પ્રસંગે ભકતજનો સમૂહમાં આજે પણ ભવાઈ રમે છે. કલાકારો વર્ષમાં છ થી સાત માસ ભવાઈ રમે છે. ગામનો આગેવાન પટેલ કે મુખી નાયકને તિથી - વાર નકકી કરવા બોલાવે અને નકકી થયા પ્રમાણે મંડળ તે ગામે જાય છે. ચોરે ઉતારો કરે છે. ચોક કે મંદિર આગળ, જયાં ભવાઈ રમાવાની હોય ત્યાં, ચાર થાંભલા બાંધી માંડવી કરવામાં આવે છે અને તેની વચ્ચે ગોળ જગ્યામાં ભવાઈ કરવામા

આવે છે. એક રાતમાં બે - ત્રણ વેશ થઈ જાય. આખો મહોત્સવ ત્રણથી નવ દિવસનો હોય છે. છેલ્લે રામદેવનો વેશ થાય છે. ટિકિટ હોતી નથી પણ ગામનો યુવાન ખરડો કરે છે. પ્રેક્ષકો આરતીમાં પૈસા આપે છે. કેટલીક મંડળીઓ ગીતો ગાઈને કે નટ દ્વારા પણ પૈસા એકઠા કરે છે. આમ કલાકારો આવક કરે છે પણ વેશ ભજવવાં નિયત રકમ નક્કી થયેલી હોતી નથી.

તરગાળા:

તરગાળા જેવી અમુક કોમે ભવાઈને વારસાગત વ્યવસાયરૂપે અપવાની ત્યારથી તેમાં ધંધાદારી તત્વ પણ પ્રવેશ્યું છે. તરગાળા ઊંચી કોટિનાં બ્રાહ્મણો હતા પરંતુ પોતાની જાતિ દ્વારા તરછોડાયેલા હતા એટલુંજ નહિ પણ પ્રણાલિગત માન્યતાઓને પોતાની જાતને નીચલી જ્ઞાતિમાં ભેળવી શકયા નહિ અને સ્વતંત્ર પધ્ધતિથી જીવન જીવવા માંડયું. ભવાઈનો ધંધાદારી વર્ગ ગણાતી આ તરગાળાની કોમે સંગીત નૃત્ય નાટકની તાલીમ લઈ વ્યવસાયગત કૌશલ કેળવ્યું હતું પરંતુ સમયનાં વહેણ સાથે અશ્લીલ હાસ્ય - મજાક અને આગંતુક હાસ્ય ઉપકથાનક કૉમિક પણ ભવાઈનાં વેશમાં ઉમેરીને પ્રેક્ષકોને મનોરંજન કરવાનું વલણ તેમનામાં પ્રબળ બનતું ગયું.

અસાઈત:

ભવાઈના વેશનું પગેરું તરગાળા જ્ઞાતિના આદિ પૂર્વજ મનાતા અસાઈત સુધી શોધી શકાયું છે. શ્રી. કે.કા.શાસ્ત્રી અસાઈતનો સમય ઈ.સ. ૧૩૨૦ થી ૧૩૯૦નો જણાવે છે. અસાઈત સારા કથાકાર અને સંગીતકલાના જાણકાર હતા તેમજ વ્યાસ તરીકે જાણીતા હતા. એમણે જોયું કે લોકોને જોવા - સાંભળવામાં બહુ રસ પડે છે. એટલે કથાકથનનું સ્વરૂપ વિસ્તાર્યું અને લોકનાટયરૂપે,ભવાઈરૂપે તેની કરૂઆત કરી. તેમણે આશરે ૩૬૦ જેટલા ભવાઈના વેશ રચ્યા અને ત્રણ પુત્રોની મદદથી અનેક સ્થળે ભજવ્યા ત્યારથી ગુજરાતમાં ભવાઈની પરંપરા શરૂ થઈ એમ મનાય છે. પરંતુ અસાઈતની પૂર્વે પણ ભવાઈનાં લોકનાટયની આ પરંપરા એક યા બીજા પ્રકારે અસ્તિત્વ ધરાવતી હોવાનો સંભવ નકારી શકાય તેમ નથી.

વેશ :

ગામના મુખ્ય ચોગાન કે દેવસ્થાનના આંગણામાં સમી સાંજથી આરંભાઈને લગભગ પરોઢ સુધી ભજવાતા વેશોમાં, સામાન્ય રીતે લોકકથા, દંતકથા ઈતિહાસનાં તેમજ સળગતી સમસ્યાના પ્રસંગો ગૂંથી લેવાયેલા હોય છે. આ ઉપરાંત સમકાલીન સમાજ તથા ગૃહજીવનનાં અનિષ્ટો તેમજ રૂઢિ રિવાજને હાસ્યનો વિષય બનાવતાં મનોરંજનલક્ષી કૉમિક પ્રકારનાં ઉપકથાનક પણ તેમાં વારંવાર મૂકાય છે. વેશની લેખનશૈલી - વેશરચના સાદી અને સરળ હોય છે. તેમ તેના દુહા અને સોરઠા કશોક સંદેશો આપે છે. એનો ગીતો ઊર્મિસભર મર્માળા અને ગેય હોય છે. તેમ શબ્દો અર્થસભર હોય છે.

નૃત્ય :

ભવાઈનું સૌથી મહત્વનું અંગ એટલે નૃત્ય. પાત્ર આગળ વધવા નૃત્યનો સહારો લે છે દરેક પાત્રની આવણી અલગ અલગ હોય છે. ગણપતિ સીધી ચાલમાં થન થન નાચતો આવે.બધી દિશાઓમા કંકુવરણા છાંટણા કરે. ડાગલો પગના અંગૂઠા પર કે પગનાં ફણા પર નાચતો આવે. એણે અડધો હાથ તેમ અડધો પગ વાળેલો હોય. ઝંડો કૂદકો મારતો આવે,કૂદડી ફરતો આવે. બે વેશ વચ્ચેનો જગ્યા પૂરવા ઉપરાંત વેશને પરાકાષ્ઠાએ લઈ જવા વેશનો અંત પણ નૃત્ય દ્વારા થાય છે. ભવાઈના નૃત્યને સમજવા માટે લોકનૃત્યની ખૂબી સમજવી જરૂરી છે તાલ અને લયના બંધનમાં રહી, કથક જેવા

માર્ગીય નૃત્યની પાર્શ્વભૂમિકા રાખી ભવૈયો નાચે છે, પરંતુ એ નાચ કંઈક વિશિષ્ટ પ્રકારના છે. સંવાદમાંથી ભાવને વધારે સ્પષ્ટ અને સ્વરૂપ આપવું હોય ત્યારે તે ભાવને વશ થઈ નાચી ઊઠે છે. ભવાઈમાં રાસ તેમ ગરબા નૃત્ય યોજાય છે તેમ રસ અને ભાવની વ્યંજના વગેરેથી યુકત શીશા નૃત્ય કે અપ્સરા નૃત્ય વગેરે પણ ભવાઈમાં જોવા મળે છે.

સંગીત :

સંગીતની દૃષ્ટિએ ભવાઈમાં સારું એવું ખેડાણ થયું છે. કેટલાક સુંદર રાગદારી ગીત એમનાં વિશિષ્ટ લોકઢાળોમાં ઢળાયેલા છે. બિલાવલ, બિહાગ, વેરાડી, રામગ્રી, સોરઠ, માઢ, અશાવરી, ટોડી, મલ્હાર વગેરે રાગોની દેશીઓ ભવાઈમાં ગવાય છે. ભૂંગળ, પાવો, ભૂરલ, પખવાજ, એકતારો, તબલા, ઢોલક, રાવણહથ્થો વગેરે વાજિંત્રો વગાડાય છે. જોકે ભવાઈનું ખાસ વાદ્ય તો ભૂગંળ છે. ભૂંગળ ભવાઈના ખેલની જાહેરાત કરે છે. સરળ દેખાતું આ વાદ્ય નાટયપ્રયોગોમાં વાપરવું એ ખાસ આવડત માંગી લે છે. ભવાઈમાં સંગીતનું વર્ણન આપતી ભવાઈ ના વેશની શરૂઆતમાં ગવાતી એક પંકિત સૂચક છે.

પખાજી ઊભો પ્રેમથી, ભૂંગળીયા બે જોડ,

તાલગર બે મળ્યા, રવાજી મન મોડ.

આ પંકિત સૂચવે છે કે આટઆટલા રાગોનો ઉપયોગ કરતો ભવાઈ કલા પ્રયોગ સંગીતની દૃષ્ટિએ ખૂબ વિકાસ પામેલો છે.

નાયક :

નાયક શકિતનું પ્રતીક છે. તેઓ માતા આગળ બ્રહ્મચર્ય પાળવાની પ્રતિજ્ઞા લે છે. કલાકારો માને છે કે ભવાઈમાં શકિતનું વેદાંત પડેલું છે. તરગાળા ઉપરાંત નાગરો, કંસારા, દરજી, વાઘરી, કોળી અને બીજી અનેક કોમો ગુજરાત - મહારાષ્ટ્રમાં ભવાઈ રમે છે. ઘણા નાયકો આજીવિકા મેળવવા માટે ભવાઈ ભજવવા સિવાયનાં અન્ય કામ કરી આજીવિકા મેળવે છે.

જેની પાસે ગામડામાં વેશ કરવાનો ગરાસ હોય તેવો એક માણસ, મુખી કે નાયક, પંદર - વીસ માણસોનું ટોળું બનાવે છે. જેમાં ભૂમિકા ભજવનાર પુરૂષ એટલેકે નાયક, ઉપનાયક અને પ્રતિનાયક હોય છે. એ જ રીતે કહેવામાં આવે છે

વેશનાં પાત્રો :

ભવાઈમાં પુરૂષ પાત્રોની પ્રધાનતા હોવા છતાં સ્ત્રી પાત્રોનું ખૂબ મહત્વ હોય છે. ભવાઈને લોકપ્રિય બનાવવામાં સ્ત્રી પાત્રોનાં નર્તને મહત્વનો ભાગ ભજવ્યો છે. જોકે પુરૂષો જ સ્ત્રી વેશભૂષામાં ઉપસ્થિત થાય છે. પુરૂષો જ સ્ત્રી પાઠ ભજવે, એનાં જુદા જુદા કારણો બતાવવામાં આવ્યા છે. જેમ કે પ્રત્યેક ભવાઈને અંતે તો દેવી અથવા શકિતની આરાધના છે અને શકિત શિવનો જ એક ભાગ છે. અને તેથી સ્ત્રીની ભૂમિકા પણ પુરૂષ જ કરી લે છે અને સ્ત્રીએ જાતે ભૂમિકા કરવાની જરૂર નથી.

કથાનક, સંવાદો વગેરેની અભિવ્યકિત :

ભવાઈમાં પાત્રો સ્વગત કથન ભાગ્યે જ કરે છે તેઓ પ્રેક્ષકોને ઉપદેશ આપવા જવાનુ કે તેમની સાથે વાત કરવા જવાનુ વધુ પસંદ કરે છે. અર્ધનારી - નરેશ્વર અને મઢી જેવા વેશોમાં એક જ પાત્ર વાર્તા કહે છે. અન્ય વેશોમાં પાત્રો પરસ્પરની વાતચીતથી કથાનો વિસ્તાર કરે છે. આ વાતચીત ગેય પણ હોય છે. ભવાઈના ગેય સંવાદો લોકધૂનોમાં બંધાયેલા હોય છે, તે સાથે ગદ્યયુકત વાર્તાલાપો તેમ નર્તન અને સંભાષણ તથા પાત્રો સાથેના,પ્રેક્ષકો અને વેશગોર સાથેના વાર્તાલાપો સાથે ભવાઈના વેશોની ચાચરમાં પ્રસ્તુતી થાય છે.ગીતો પણ ઊર્મિસભર, મર્માળા તેમ ગેય હોય છે. તેનાં શબ્દો અર્થસભર હોવાની સાથે સહેલાઈથી યાદ રહી જાય તેવા પણ હોય છે. દેશી ઢાળો ઉપરાંત ભવાઈ કલાકારો વેશમાં કે પાર્શ્વમાં મારુ, પરજ, સોહિની, દેશ, સોરઠ, અશાવરી જેવા રાગો અથવા એની છાયાઓમાં ગાય છે અને તે રાત્રિના પહોરને હિસાબે ગોઠવાયેલા હોય છે. પ્રથમ પહોરે, કલ્યાણ, સામેરી, અશાવરી વગેરે, બીજે પહોરે સોરઠ, સારંગ, દેશ વગેરે તેમજ ત્રીજા પહોરે પરજ, લાવણી, મેવાડો વગેરે રાગો ગવાય છે.

શૈલી :

ભવાઈશૈલી વસ્તુસ્વરૂપને અનુરૂપ વિકસી છે. નાટકના અંશો ભવાઈના વેશોમાં વત્તા ઓછા પ્રમાણમાં સીધા અથવા મિશ્ર સ્વરૂપે જોવા મળે છે. ભવાઈમાં હાસ્ય વગેરે રિલીફ નું તત્વ ઊપસાવી શકાય છે. લોકનાટયની રજૂઆતની શૈલી એક આગવી પદ્ધતિ ધરાવે છે. ભવ્યતા-ઉદાત્તતા, ભાવોચિત ભવ્ય વાગ્છટા, સુગમ સરલ વિશ્વસત્યો વગેરે જે કંઈ દર્શાવવું હોય તે શૈલીમા દર્શાવાય છે.

ચટકું કે ચટકાની માળા, ગર્ભભવાઈ :

ભવાઈના મોટા વેશોમાં નાના વેશોનો ઉપયોગ કરી લેવામાં આવે છે. દા.ત. ઝંડાના વેશ માં ગુલાબડી દાખલ થાય તે મૂળ ઝંડાના વેશના પાત્રોને આરામ આપવા માટે. તેથી ગુલાબડી એ સ્વતંત્ર વેશ છે.

સણોસરામાં નાટકની વચ્ચે પડતા અંકમાં ભવાઈનાં નાના ઉપયોગ કરી લેવામાં આવે છે. નવટંકી પણ ત્યાં ભજવાય છે. ભવાઈમાં પણ કેટલીકવાર નાનું ફારસ મૂકી દેવામાં આવે છે. ભવાઈમાં ભવાઈ દેખાય તેને ઘણીવાર ગર્ભભવાઈ પણ કહે છે. ભવાઈ જેવા લોકનાટયો, વચ્ચે ભુંગળના સૂર કે શોક આપીને તેમ અર્થહીન કવિતો રચીને અથવા પોતાને અનુકૂળ આવે તેવી રીતે એવી સગવડો શોધી લે છે.

સમાજજીવનનુ ચિત્રણ:

ભવાઈને સમાજશાસ્ત્રીય ઢબે મુલવતાં એનું મૂલ્ય ખરેખર વધી જાય છે. ભવાઈના વેશોમાંથી ત્યારની પરિસ્થિતિનો બેધડક ચિતાર જોઈ શકાય છે. એ સમાજની ખાસિયતો, ખૂબીઓ, ખામીઓ, જુદી જુદી જાતિઓનાં વર્ણનો જોવા મળે છે. નિસ્તેજ બનેલો વાણિયો, આળસુ થઈ ગયેલો રજપુત, લશ્કરમાંથી છૂટેલો સૈનિક, લગ્નનાં કજોડા, ઢેઢના વેશમાં તેમના પર ગુજારવામાં આવતો ત્રાસ વગેરેના સચોટ વર્ણનો આવે છે તો મુસ્લિમ રાજય અમલને લીધે મુસ્લિમધર્મીઓ સાથેના સંપર્કનીય સારી માઠી વાતો ભવાઈ માં રજૂ થઈ છે. મૂળ ધાર્મિક ઉપાસનાના ભાગ તરીકે ભજવાતા નાટયપ્રયોગોમાં વધુ વેશો તો સામાજીક છે. ભવાઈની આ ખાસિયત નોધપાત્ર છે.

સાહિત્યતત્વ :

સાહિત્યની દૃષ્ટિએ ભવાઈ ખૂબ જ સમૃદ્ધ છે. એમાં વાર્તા, કહેવતો, સંવાદો, ઉખાણા તેમજ સુંદર કવિતા પણ આવે છે. ભવાઈમાં શૃંગાર, અદ્‌ભુત, વીર, ભયાનક, કરુણ એમ બધા જ રસ વેશની ઘટનાઓ અનુસાર ખિલાવટ પામે છે અને હાસ્યરસની તો ભવાઈમાં છોળો ઉડે છે. સ્થૂળ હાસ્યથી માંડીને અત્યંત સૂક્ષ્મ અને સચોટ હાસ્યરસ ભવાઈમાં સાંપડે છે. માનવજીવનની ક્ષણભંગુરતા પર એક નાની ઉકિતમાં મોટો વિચાર રજૂ કરે છે.

મનવા મોટી ખોડ, માણસને મરવા તણી

બીજી લખ્ખ કરોડ, પણ એ જેવી એકે નહી

આવી વિચારશીલ વાણી તરીકે ઓળખાવી શકાય એવા કેટલાય કથનો વેશોમાં જોવા મળે છે.

આધુનિક રંગભૂમિનાં ઉપકરણો વિના ભજવાતા આ ભવાઈના વેશોમાં આમ જનતા વિશેષતઃ ગ્રામ સમાજનાં લોકોને મનોરંજન પુરું પાડવાની શમતા ધણી હતી. તેમાં મધ્યકાળનાં ગુજરાતના લોકજીવનની ઝાંખી મળે છે. બ્રાહ્મણ, વણિક, રજપૂત - બાવા, મુસલમાન આદિ વિવિધ કોમ અને વર્ગનાં જાતિગત સ્વભાવ લક્ષણોનું તેમાં અતિશયોકિતયુકત હાસ્યનિરૂપણ ધ્યાન ખેચે છે. ભવાઈના ખેલને લોકભોગ્ય બનાવવામાં સમકાલીન સમાજજીવનનો વસ્તુસંદર્ભ, પ્રેક્ષકપક્ષે કોઈ વિશિષ્ટ સજજતાની અપેક્ષા વિનાના વિવિધ રાગોની દેશીઓ, નૃત્ય, કથાનકો, હાસ્ય અને શૃંગારની અતિ ઘેરી રંગપૂરણી તેમ જ તેની સરળ અનૌપચારિક ભજવણીનો ભાગ મહત્વનો છે. લોકપ્રિય વાર્તા, કહેવત-ઉખાણા, રંગલા-રંગલીના હાસ્યરસિક સંવાદો અને ચેનચાળા જેવા અનેક તત્વો ભવાઈના તળપદા લોકનાટયને વિશાળ જનસમૂહની રુચિ - અરુચિને સંતોષે એવું મનોરંજનયુકત બનાવવામાં કારણભૂત ગણાય તેમ છતા અર્વાચીન કાળમાં રંગભૂમિનો અને ઉદય થયા પછી દુર્ભાગ્યે ભવાઈની લોકપ્રિયતા ઉત્તરોત્તર ઘટતી ગઈ.

લોકનાટયના આ રૂપે શિષ્ટ નાટયપરંપરાના અભાવથી પેદા થયેલી શૂન્યાવકાશની પરિસ્થિતિમાં આમ જનતાને તળપદું મનોરંજન પૂરું પાડયું અને જીવનને વિનોદી દૃષ્ટિએ જોવાની અને માણવાની સમજ આપી. અર્વાચીન વ્યવસાયી રંગભૂમિને હાસ્યલક્ષી કૉમિક ની પ્રેરણા આપી, નાટયવસ્તુ માટે કાચી સામગ્રી આપી. આમ, નવીન રંગભૂમિ આ ભવાઈને લીધે ઘણા સાધનોનો ઉપયોગ કરી શકી. તેના આવા અર્પણને કારણે ભવાઈ, ગુજરાતી રંગભૂમિ અને નાટકના વિકાસમાં ઐતિહાસિક સ્થાન મેળવવાને હકદાર બની છે.

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हिन्दी कथा साहित्य में मैत्रेयी पुष्पा ने अपनी सशक्त लेखनी से जिस तेजी से अपनी पहचान बनाई है वह किसी परिचय की मोहताज नहीं है। मैत्रेयी ने नारी और उसके आस-पास के जीवन को केंद्र बनाकर अपनी लेखनी चलाई है। उन्होंने नवें दशक के उत्तरार्ध में लिखना प्रारंभ किया और लगातार श्रेष्ठ रचनाएं प्रस्तुत कीं। उन्होंने बड़ी तेजी से और अच्छा लिखकर हिन्दी साहित्य को न सिर्फ समृद्ध किया है, बल्कि उसका प्रस्थान बिंदु भी निर्धारित कर दिया है। इदन्नमम्, चाक, अल्मा कबूतरी, कस्तूरी कुंडल बसै, गुड़िया भीतर गुड़िया आदि ने निरंतर मैत्रेयी का ग्राफ ऊंचा किया है। मैत्रेयी ने लगातार अच्छा और ज़रूरी लिखकर यह साबित कर दिया है कि लेखन में पुरुषों से महिलाएं कहीं भी कमजोर नहीं हैं। अल्मा कबूतरी लिखकर मैत्रेयी ने अपने पहले के उपन्यासों को बहुत पीछे छोड़ दिया है। "कबूतरा" नामक प्रतिबंधित रही जनजाति का समाजशास्त्रीय विश्लेषण, नारी स्वतंत्रता और नारी अस्मिता पर सार्थक हस्तक्षेप, स्त्री-पुरुष संबंधों के आलोक में दलित/सवर्ण की अवधारणा और एक प्रतिबंधित जनजाति की कबूतरी लड़की का सत्ता के गलियारे में पहुंचना आदि ऐसे प्रस्थान बिंदु हैं जो समकालीन नारी लेखन में स्त्री-विमर्श और अस्मिता की पहचान के निर्णायक तत्व हैं। अल्मा कबूतरी का शोषण और संघर्ष कैसे-कैसे मोड़ लेकर उसे सत्ता तक पहुंचाता है- इस उपन्यास में बड़ी गहराई से प्रकट हुआ है। इसी के साथ संघर्ष नारी स्वातंत्र्य का महत्वपूर्ण आयाम बनकर उभरा है। मंदा से प्रारंभ हुई नारी स्वातंत्र्य की यह जय-यात्रा सारंग तथा अल्मा कबूतरी के यहां आकर अपनी सारी उपलब्धियों, कामनाओं के साथ प्रयाण करती दिखाई देती है, जिसका अगला विस्तार "कस्तूरी कुंडल बसै" तथा बाद की रचनाओं में दिखाई देता है।

मैत्रेयी के उपन्यासों को आलोचकों ने कई प्रकार विवादों के घेरे में घसीटने का प्रयास किया है। परंतु इससे उनकी स्त्री-विमर्श की अवधारणाओं पर कोई फर्क नहीं पड़ा है। यह निश्चित है कि अपवाद स्वरूप इक्का-दुक्का पुरुष लेखकों को छोड़कर अधिकतर स्त्रीवाद, स्त्री-विमर्श, स्त्री-मुक्ति, स्त्री-लेखन आदि को अपने चिर-परिचित पुरुषवादी चश्मों से देखते हैं। आखिर हज़ारों वर्षों की मानसिकता इतनी जल्दी कैसे बदल सकती है। इसलिए मैत्रेयी पुष्पा और उनकी समकालीन लेखिकाओं की वैचारिक धुरी उन लेखकों से बहुत अलग-थलग हो जाती है। मैत्रेयी पुष्पा के उपन्यासों की नायिकाओं के सामाजिक सरोकार, जुझारू व्यक्तित्व एवं विद्रोही तेवर जिस वातावरण की निर्मिति करते हैं- परिवार में रहते हुए भी वह पुरुष सत्तात्मक समाज एवं व्यवस्था को तिलमिलाने पर मजबूर कर देती है। शायद यही उनके उपन्यासों की सबसे बड़ी सफलता है।

चाक: समाज एवं राजनीति के आइने में

मैत्रेयी पुष्पा का उपन्यास चाक सच्ची संभावनाओं वाला खुला उपन्यास है। इसकी घटनाएं या बातें हवा से छूती हुई नहीं हैं बल्कि ये मनुष्य की उम्मीदों का स्पर्श करती हुई आगे बढ़ती हैं। चाक की कथा बार-बार हमारे समक्ष उभरकर आती है- कई चरित्रों के रूप में। नारी के रूप में उपन्यास की नायिका सारंग यातनाएं सहती है और उनसे मुक्त होने की चेष्टा तथा स्वतंत्र जीवन जीने की कामना रखती है। वह रो-धोकर जीवन जीने में विश्वास नहीं करती है, वरन परिस्थितियों से मुकाबले को सदा स्वयं तैयार रहती है। वह वेदना और आंसुओं को छोड़कर संघर्ष को अपना हथियार बनाती है। सारंग उस गांव की बहू है जहां बड़े-बूढ़े, प्रधान, पंडित, सेठ, ऊंची-नीची जातियों के तमाम पुरुष-महापुरुष न्याय के संरक्षक न होकर अन्याय के समक्ष गूंगे से दिखाई देते हैं। ऐसे गांव में औरतें छलावे से मारी जाती हैं। सारंग पति के बल पर न्याय पाने का प्रण करती है और उसे पूरा करवा कर ही चैन की सांस लेती है।

इस उपन्यास की कहानी आगरा के अतरपुर गांव के आस-पास घूमती है। अतरपुर गांव आज़ादी के पहले वाला गांव नहीं है। खेती में नई तकनीक लाने का प्रयास, युवकों में आत्मबल, वहां की स्त्रियों में जागृति, चेतना, अपने अस्तित्व को बचाने की कोशिश, रूढ़िवादी परंपराओं को तोड़ने का साहस, स्वतंत्रता की भावना के साथ जीवन यापन का प्रयास- आदि सभी आधुनिक बातें उस गांव में देखने को मिलती हैं।

सबसे पहली घटना रेशम के विधवा होने के कुछ महीने बाद उसके पेट में बच्चा होना है। वह इस बात को गलत नहीं समझती है, बल्कि विद्रोही भावना के साथ अपनी सास से ही प्रश्न करती है कि क्या इस जगह तुम्हारा बेटा होता तो क्या उससे पूछती कि तू किसके साथ सोया था? नहीं। तो फिर मुझसे ये सवाल क्यूं? क्योंकि मैं नारी हूं, वह भी विधवा। तो क्या नारी की ज़रूरत एक विधवा की ज़रूरत नहीं हो सकती? रेशम भोलेपन से अपनी सास से पूछती है- अम्मा तुम तो बिरथा ही दांत किटकिटा रही हो। तुम्हारे पूत की चिता ठंडी हो जाने से क्या मेरी देह की आग बुझ जाती? जीतों मरतों का भेद भी भूल गईं तुम? बेटा के संग मैं भी मरी जान ली?

यहां रेशम आधुनिक नारी है। वह अपनी भावना को प्रकट कर सकती है, अपनी इच्छा को पूरा करके उसका खुले आम ऐलान भी कर सकती है। इतना ही नहीं, वह अपने जेठ से शादी करने को भी मना कर देती है। वह ऐसी नारी नहीं जिसको जब चाहे खूंटे से बांध दो, चाहे जिसके साथ। वह इस तरह की नारी है जो अपनी पसंद-नापसंद समझती है और उसके लिए संघर्ष भी करती है। वह अपनी सास से कहती है- अम्मा! तुम बूढ़ी होकर ऐसी बातें करती हो? पिता समान जेठ का हाथ पकड़ लूं? फिर जो बच्चे का बाप है ही नहीं, उसे बाप का दरजा क्यों दूं? ऐसा ही करना होता तो तुम्हारे बड़े सपूत की ही ललक करती। तुम मुझे तरह-तरह से घेरकर अपने बेटे की मौत का बदला मत लो।

लेकिन रेशम का यह विद्रोह उसे बहुत महंगा पड़ता है। एक पिछड़े देश के पिछड़े जिले के पिछड़े गांव की अत्यंत सजग औरत को कौन चैन से जीने देता है? उसे अपने

मन मुताबिक जीने की सज़ा मिली। जेठ डोरिया ने ही उसे मार डाला। और रेशम के समस्त विद्रोह को समाधि मिल जाती है। यह है नैतिकता की वेदी पर सत्य की बलि। भरी जवानी में पति की मौत के पांच महीने बाद गर्भ धारण करके रेशम अपनी स्वतंत्रता का ऐलान करती है और मौत के घाट उतार दी जाती है।

चाक की नायिका सारंग समाज द्वारा स्त्री और पुरुष के लिए बनाए गए अलग-अलग नैतिक मानदंडों को अस्वीकार करती है, हत्या के कानूनी अपराध को चुनौती देने के बावजूद नितांत दयनीय एवं कुंठित स्थिति में दिखाई देती है। इस पुरुष प्रधान समाज में वह अपने पति का सहारा लेकर अपनी मृत बहन रेशम को न्याय दिलाने की कोशिश करती है। इंसान भी कुंदन होता है जब वह आग पर चलना सीख लेता है। सारंग भी आग पर चलना सीखती है। गांव में रहकर बचपन से ही यह सिलसिला शुरू हो गया था। बहु विवाह करने वाले भ्रष्ट संरक्षक अपनी बेटियों को गुरुकुल में डालते हैं। सारंग के साथ भी ऐसा ही हुआ। गुरुकुल में सारंग, शारदा व शकुंतला को अपनी छोटी-छोटी गलतियों पर प्रताड़ित किया जाता है और दंड दिया जाता है। सारंग, शारदा और शकुंतला पर हुए अन्याय के प्रति विद्रोह करती है। और यही सारंग रेशम के हत्यारे और अपने बेटे को उसकी बाहों से झटक लेने वाले अपराधी डोरिया को कुश्ती के बहाने कैलासी सिंह से पिटवाकर ही चैन पाती है।

पत्नी को प्रताड़ित करने के लिए बेटे को बनवास देने वाले और मास्टर की जमकर पिटाई करने वाले पति के प्रति विद्रोह में ही मानो मास्टर श्रीधर से उसके संबंध स्थापित हो जाते हैं। बिलकुल सहज, आम औरतों की तरह खेतों में काम करने वाली, पुत्र के प्रति अपार स्नेह रखने वाली, गुरुकुल में पढ़ने वाली, व्रत-उपवास रखने वाली, समाज-संकोची सारंग श्रीधर से संबंध कैसे जोड़ लेती है? यह शायद एक मनोवैज्ञानिक स्थिति है। बचपन की दहलीज़ लांघकर किशोरावस्था में एक बार वह शास्त्री जी के पास भी गई थी। किंतु उनकी शारीरिक कामुकता की अश्लील अभिव्यक्ति के कारण उसका मन विद्रोह कर उठा था। डा. सुखदेव सिंह के शब्दों में- सारंग में ऐसा द्रौपदीत्व है कि उसका छः साल छोटा देवर उसकी सूरत निहारता रहता है। भव्य शालीनता और अति सदाचारी सादगी में रहते हुए मैत्रेयी पुष्पा देह के सच और सच के शृंगार को रचने में कोई धोखा नहीं खाना चाहती हैं और न ही कोई धोखा देना चाहती हैं। सात फेरे लेने वाली संस्कृति में पत्नी सारंग पर पति के खिलाफ़ या पति के स्थान पर चुनाव का पर्चा भरने के कारण सारंग पर धर्म पत्नी के पूर्ण कर्तव्य न निभाने का प्रश्न चिह्न लगाया जा सकता है। यदि आज के परिवेश में इस कुरुक्षेत्र व धर्मक्षेत्र की मान्यता पर श्रीधर के साथ उसके संबंध को हम मान्य कर दें तो भी परंपरागत नैतिकता इसे पाप कथा ही कहती है। सारंग का न तो यह पहला प्यार है, न वह कुंवारी है, न ही विधवा, न ही पति के द्वारा छोड़ी हुई, न अल्हड़ जवानी की मारी है, फिर भी वह श्रीधर की राधा रानी है। मीराबाई की तरह घर छोड़ती है- उसके लिए। पति की निगाह में बेवफ़ा, गद्दार, बदचलन, पति द्रोहिती साबित हो चुकी है। अनामिका जी सारंग की मनःस्थिति का विश्लेषण यों करती हैं- नायिका सारंग प्रायः उतनी ही अगाधमना है जितनी डोरोथी या ब्रम्स। उसकी त्रासदी उन सभी स्त्रियों की त्रासदी है, जो अपनी

ज़रूरत से भी ज्यादा पारदर्शी हैं, पर उग्रपतियों से स्नेह तो करती हैं, लेकिन लाख चाहकर भी उन्हें अपने सपनों के पूर्ण पुरुष का दर्ज़ा नहीं दे पातीं, अपने कलेजे में उन्हें टूटकर प्यार करने का ज़ोर नहीं जुटा पातीं।

पति, पुरुष के विषय में मैत्रेयी पुष्पा के विचार बड़े स्पष्ट हैं- जिसने युग युगांतर से आज तक पत्नी की अग्निपरीक्षा लेने की ज़िम्मेदारी निभाई है या जिसको गृह-निष्कासन का जन्मसिद्ध अधिकार हासिल है। ज़माना बदल गया है- पुरुष नहीं बदले। स्वयंभूवों की यात्राएं स्थगित करे, ऐसी किसकी हिम्मत है। ये भावनाएं, इच्छाएं, आकांक्षाएं और मान्यताएं उस स्त्री की हैं, जो श्लील-अश्लील, नैतिक-अनैतिक और पाप-पुण्य की परिभाषा भूल रही है, उस दासी की हैं, जो गुलाम रहते-रहते बेजार हो गई है। मनुष्य के रूप में जीना कैसा होता है मनुष्य होने के नाते जानना चाहती है। पढ़े लिखे और सभ्य लोग उसकी बात पर गौर करें, यही निवेदन है। सारंग ज़िद्दी, हठी, अपनी बात पर अड़ जाने वाली खुदमुख्तार औरत है। पति को फत्तेसिंह प्रधान की चालों से वह जब-तब सचेत करती है- भटको मत रंजीत, ऊंचाइयां न सही, ज़मीन तो है। पति के न समझने पर वह स्वयं चुनाव के समय प्रधान-पद का पर्चा भरती है। बेटे से अलगाव का दण्ड इतना पीड़ामय है कि वह संयम छोड़कर बंदूक पकड़ लेती है। श्रीधर ने टीका ही है- तुम्हारे मन में विक्षोभ की एक चिनगारी छिटकी, यही क्या कम है? लपटें भी उठेंगी, जो छीन लेंगी अपने मन को।

सारंग का विद्रोह यौन-नैतिकता के मान-दण्डों के विरुद्ध, ग्रामीण परम्पराओं के विरुद्ध और भी आगे बढ़ना है, जब पति से अपमान मिलता है, प्यार की जगह घृणा हाथ लगती है। सारंग की विडंबना यह है कि वह अकेली औरत किसी विधान को तोड़ नहीं सकती। तोड़ने की कोशिश की तो उसे अपराधिनी कहा जाएगा। एक औरत की ऐसी पहल पर भी दूसरी औरतों का वोट मिलना मुश्किल हो जाता है। आज गुलकंदी, रेशम, सारंग, कलावती चाची, लौंगसिरी बीबी, राममूर्ति बैकुंठी, चाहकर भी नैतिक आदर्शों, मूल्यों को मुट्ठी में नहीं रख सकतीं, अर्थात नैतिक मूल्यों की पड़ताल उनकी दर्सी उंगलियों से फिसलती जा रही है। अश्लीलता और अपसंस्कृति के आरोप से वे कैसे मुक्त हो पाएं। सारंग उस गांव की है, जहां कोर्ट कचहरी कुछ नहीं है। कागज़ पैसे देकर ऊपर नीचे हो जाते हैं। गांव में अन्याय, कायरता, गुंडई का बोलबाला है। अतरपुर वह गांव है जहां मास्टर को पीटा जाता है। भूरा के द्वारा रंजीत पर हमला करवाया जाता है। पन्ना सिंह भी सुलेमान से नहीं बच पाते हैं। गुलकंदी, हरिप्यारी और बसुदेवा को ज़िंदा ही जला दिया जाता है। तोता की बहू रेशम के पक्ष में गवाही नहीं देती है, तो उसका घर पक्का बनाया जाता है। सूंसा तेली को हरपरसाद को पकड़ने के लिए दस हज़ार रुपये मिलते हैं।

अजीब नैतिकता है ऐसे समाज की- मर्द औरत को छूता है तो उसका उद्धार कर देता है और औरत मर्द को छुए तो उसे पाताल में डुबो देती है। पौराणिक धारणा है कि श्रीकृष्ण ने गोपियों के संग नहीं वेद की इच्छाओं के संग जलक्रीड़ा की थी। गोपियां हथिनियां बनीं- भगवान ने जलक्रीड़ा कराई और मोहन मुरारी को छूकर पवित्र हो गईं। यहां यह अर्थ नहीं है कि गुलकंदी की वजह से बिसुनदेवा का यह हाल हुआ- चूंकि

एक दो नहीं तीनों ही अतरपुर गांव की नैतिकता के ऊपर भेंट चढ़ गए। गुलकंदी हरिप्यारी व बिसुनदेवा को जिंदा जलाने की बात भुलाए नहीं भूलती। मनोहर की बहू को जिस तरह मिर्ची के धुँए पर औंधाया जाता है, इस गांव में क्या किसी मर्द के साथ ऐसा कभी हुआ। विधवा पांचमी बीबी का प्रेम प्रसंग जानकर उसका अपना ही पिता भंगिन से उसका अंग पशु की तरह गर्म लोहे से दगवा देता है। लौंगसिरी बीबी का पति रखैल बेश्या रख लेता है। कलावती चाची का पति घर से भागकर पत्नी को जीवन संघर्ष के लिए अकेले छोड़ देता है। थानसिंह ५० वर्षीय भाई के लिए १५ वर्षीय बेकुंठी खरीदता है और राममूर्ति को बदनाम करने के लिए भूरा गली में उसका हाथ पकड़ लेता है।

सारंग है जो अपने पति व ससुर के आड़े समय में काम आ सकती है और समय पड़ने पर उनके खिलाफ खड़ी भी हो सकती है। श्रीधर से बार-बार मिलना, उसके सामने अपना दुखड़ा रोना, चंदन को उसको सौंपना- यह सब बहू पति के सामने ही करती है- तो ऐसा क्यों? आज यदि इसी गांव में इसी तरह का काम किसी पुरुष ने किया होता तो उसके साथ मर्यादा, नैतिकता आदि सारी बातें सामने न आतीं, बल्कि उसकी काबिलियत, उसकी भावना की कद्र की जाती। श्रीधर की तरफ सारंग का झुकाव पति के बुरे कर्मों के खिलाफ एक आवाज मात्र थी लेकिन नैतिकता के ऊपर प्रश्नचिन्ह तो लगना ही था।

चाक में मैत्रेयी पुष्पा ने पारंपरिक मूल्यों की रूढ़ियों को चटकाते हुए नवीन मूल्यों के संधान का सर्वमान्य यत्न किया है तथापि नैतिकतावादियों ने मैत्रेयी को कठहरे में ला खड़ा किया है।

समकालीन ग्रामीण यथार्थ

उपन्यास में रंजीत के बाबा गजाधर सिंह रिटायर्ड फ़ौजी अतीत के अभिप्रायों और बिम्बों के साथ-साथ एक सच्चे सीधे पुरुष के रूप में सामने आए हैं। वे आज भी देश के लिए लालायित रहते हैं। उन्होंने अपने बेटे दलबीर को, जो पुलिस में था- झूठ, रिश्वतखोरी, पर-स्त्री गमन तथा व्यभिचार के कारण भरी बिरादरी में लताड़ दिया था। ऐसे चरित्र के धनी बाबा अतरपुर गांव के निवासी हैं। ढोरिया द्वारा अपमान होने पर साध जी के यहां बंदूक लेकर पहुंच जाते हैं। कहते हैं- हम भीष्म पितामह नहीं कि द्रौपदी को भरी सभा में नंगी होता देख लें। वे देवता थे- देख लेते होंगे। हम देवता नहीं।

हर ससुर की तरह वे सारंग को भी सही गलत पर रोकते हैं। लौंगसिरी बीबी के यहां मास्टर से मिलने जा रही बहू को अपने कर्तव्य की याद प्यार से दिलाते हैं। बहू उस समय कदम पीछे ले लेती है। अपने बेटे को भी वे समय पर नहीं छोड़ते हैं। जब सारंग मास्टर के साथ रात बिता कर आती है, तो गजाधर कहते हैं- तू श्रीधर के साथ बात न करता रंजीत तो सारंग उसका मुआवजा न भरती। नादान पहले बहू के काबिल बन। ऐसा उचक्कापन करेगा तो कौन सी औरत गले लगा लेगी।

मास्टर की आसदी यह है कि वह जाति का कुम्हार है और जीवन उसका आर्य समाजी। अध्यापक श्रीप्रसाद के यहां घरेलू नौकर के रूप में उसके बच्चों का मैला साफ करके बचपन बिताया है। इन्हीं तथ्यों को लेकर उसकी हीन भावना को लोग कोचते रहते हैं। रंजीत भी हीन ग्रंथि से पीड़ित है। एम.एस.सी. एग्रीकल्चर होने पर भी वह नौकरी न पा सका। आज के समाज की यह अजीब कथा है। ऊपर से सारंग उस मास्टर पर मर मिटी। शहर की सभा में भाषण देकर लौट रहा रंजीत सारंग से कहता है- "हां! तो तुम्हारे श्रीधर प्रजापति प्राइमरी पाठशाला अतरपुर के अध्यापक ही नहीं ले आए ज्ञान और विज्ञान का ठेका- हमें भी बहुत कुछ आता है। तुम समझती हो कि रंजीत क्या है? धूल गर्द भरा खुरदरा किसान।" यह अपने को उसके प्रेमी से अच्छा सिद्ध करने की चेष्टा नहीं तो और क्या है? सारंग को केवल सुनना ही है। इसके अलावा यदि वह पलटकर जवाब दे तो बात और भी बिगड़ जाएगी। जब काबिलियत है, तो है- साबित करने की क्या ज़रूरत है- वह भी पत्नी के सामने डींग मारकर?

गांव में आत्म समर्पण के अनेक किस्से मिल जाएंगे। सारंग के श्रीधर के साथ शारीरिक संबंधों में मैत्रेयी ने ओडिपस ग्रंथि की झलक भी दिखाई है। श्रीधर के ऊपर अहसान भी नहीं किया था मैंने- वे घायल, टूटे, बिखरे से.... ऐसे ही जैसे चंदन था नया जन्मा। छोटा सा अबश-अबीध! दूध भी नहीं चकीट पाया था निर्बल। अपनी छातियाँ मसलकर दूध की बूंदें जुटाई थीं, उसके होठों पर चुआ दीं ताकि ताल चटके नहीं। श्रीधर ऐसे ही तो लगे थे। नहीं तो उस घड़ी यह बरसों पुरानी बात क्यों याद आई? अब यहां सारंग का संबंध बनाने का मन था तो था। कोई बहाना ज़रूरी है कि नहीं- यह तो वही बता सकती है या फिर सच में उसके अंदर अजीब सी ममतामयी भावना जाग गई है। जो भी भावना हो, आज समकालीन समाज भी इसे नहीं स्वीकारेगा। नैतिकता के तहत यह पाप ही होगा। माना कि बड़ा रूप लेकर उसका चंदन ही उस समय रहा हो, लेकिन वह अनुभूति दोनों को मिलती है, जो कि संबंध के बाद मिलनी चाहिए। आखिर और किसी के प्रति ऐसी ममतामयी भावना क्यों जागृत नहीं हुई? क्या इसके पीछे रंजीत को नीचा दिखाने की इच्छा थी? क्या आज़ादी की मांग थी? या फिर पति की गलतियों पर पर्दा डालने का यह एक अनोखा तरीका था, या उसे सबक सिखाने का? अथवा पति के किए गए कर्मों का मुआवज़ा भरने का एक तरीका था? श्रीधर भी तो हर औरत में अपनी मां की तस्वीर देखने लगता है। उसके मन में प्रेम की लौ निरंतर जलती रहती है। लेकिन हाथ बढ़ाकर किसी को अपना लेने की हिम्मत नहीं कर पाता- अबश और संज्ञाहीन मन टूटने लगता है। पुरुषत्व चकनाचूर....मां की छवि आ जुड़ती है- किर्च-किर्च वजूद से और श्रीधर भक्तिभाव से औरतों को देखने लगते हैं।

चाक की औरतें पुरुषों पर भारी पड़ रही हैं। कहीं देह ताप के कारण, कहीं पुरुष-नारी के लिए बने अलग-अलग मानदंडों के कारण और कहीं अपने बौद्धिक विकास के कारण। चाक की सारंग चुनाव जीतकर अपना अस्तित्व और विद्रोह सार्थक करने का संकल्प लिए है।

गांव में जाति-जाति का बोलबाला तो होता ही है। नाइन गुलकंदी बिसुनदेवा के साथ भाग जाती है। इसलिए हरपरसाद की बहन से शादी के लिए कोई हां नहीं करता। कुम्हार श्रीधर के पांव छूने के कारण जाटनी सारंग की पूरे गांव में बदनामी होती है। गुलकंदी बिसुनदेवा की ज़िन्दगी इसी जाति-पांति के कारण बलि चढ़ जाती है। रंजीत कर्म के अनुसार किसान है। न उसे मास्टर की सर्विस मिल पाती है और न सब-इंस्पेक्टर की। अतः वह और उसका चचेरा भाई भंवर खेती करने का ही निर्णय लेते हैं। उनका ध्येय अब धरती मां के माथे पर ताज रखना है। बेरोजगारी की समस्या इस गांव में भी दिखती है। योग्यता को न पहचान कर उसे वहीं दबा देना भी तो इस देश की अजीब विडम्बना है। एक व्यक्ति जिस तरफ चलता है सभी उसी तरफ चल देते हैं। यह नहीं देखते कि मेरा बेटा किस लायक है। उसकी रुचि किस कार्य में है। क्या इसके अलावा वह कुछ और करे तो ज्यादा अच्छा कर सकता है। चुनाव में किसी स्त्री का खड़ा होना, पर्चा भरना और उसके पीछे उसके ही घर के किसी पुरुष सदस्य का हाथ होना भी एक आश्चर्य है, जो कि हमारा पुरुष प्रधान समाज नहीं सहन कर पाता है। सारंग का चुनाव जीत जाना सभी की हार हो जाना है। इस प्रकार अतरपुर गांव समकालीन यथार्थ का आइना है। कहीं भी आज की व्यवस्था से अलग नहीं है यह।

समग्र मूल्यांकन

चाक अपने आप में पूर्ण उपन्यास है। जीवन की हर परछाईं उसमें मिल जाती है- कहीं भी यह यथार्थ से अलग नहीं है। कल्पना लोक की बातें इसमें नहीं हैं। जीवन की छूती हुई घटनाएं हैं। यह गांव के हर व्यक्ति, बच्चे-बूढ़े और औरतों की कथा है। कभी ऐसा लगता है मानो हमारे पास की ही घटनाएं हैं। सारंग का विद्रोह हो या गुलकंदी की मासूमियत, सभी से हम परिचित हैं।

रंजीत पढ़ा लिखा होकर भी बेरोजगार है। सारंग उस गांव की पढ़ी लिखी बहू है जिसने मास्टर के उकसाने पर एकलव्य नाटक के संवाद लिखे- जिसकी तरीफ पूरे गांव ने की, और उसकी छिपी प्रतिभा की सराहा। पति अहम् को स्थान देता हुआ पत्नी की इस प्रसिद्धि को सहन नहीं कर पाया और अपने पुरुषत्व के द्वारा उसे पराजित कर अपनी जीत समझने की भूल कर बैठा।

स्त्री का आगे बढ़ना पुरुष समाज सहन नहीं कर पाता है। सदियों से वही प्रधान रहा है। आज बहुत कुछ बदल गया है लेकिन पुरुष नहीं बदले हैं। अतरपुर गांव में भी वही तीज-त्यौहार हैं, स्त्रियां अपने पति के लिए व्रत रखती हैं। उनकी लम्बी उम्र की प्रार्थना करती हैं। सारंग ने भी व्रत रखा है- हर पत्नी की तरह, लेकिन रंजीत की जगह श्रीधर का चेहरा देख लेने पर वह शंकित भी हुई कि कहीं यह पाप तो नहीं है या मेरा व्रत खंडित तो नहीं हो गया। अब क्या कहा जाए- वर्षों से प्रचलित धारणा को एक पल में तो मिटा नहीं सकते।

हर पुलिस वाले की तरह दलबीर भी पुलिसकर्मी है। वह पुलिस के चरित्र को कैसे झुठला सकता है? उसने भी रिश्वत में लड़की मांग ली। लेकिन बाबा हर पिता की तरह पुत्र

मोही नहीं है। उसने अपने जिगर पर पत्थर रख ऐसे पुत्र का त्याग कर अपने दृढ़ चरित्र का परिचय दिया।

वोट देने की ललक तो सभी को थी फिर चुनाव मैदान में एक औरत भी थी। गांव की सभी बेटी-बहू वोट देने चलीं। एक दूसरे को वोट देने का सलीका सिखाती दिखीं- हर परसाद की बहन नकटी भी। क्या गुलकंदी की जगह नकटी होती, तो भी हर परसाद ने उसे जला दिया होता। हर परसाद को सजा गांव में नहीं मिली, बल्कि वह मुंबई गया और रास्ते में पुलिस ने उसे पकड़ा। यह काम भी प्रधान का ही था- रास्ते से एक कांटा निकला।

गांव की आंचलिकता देखी जाए तो उसका भी वर्णन अपने आप में अद्भुत है। मकर संक्रांति के दिन सभी का सुबह उठकर नहाने का सुंदर वर्णन। दीवाली के दिन किस तरह हर नियम को निभाना पड़ता है। सास के कार्य को सारंग ले चुकी है, जहां से वह दिया रखाने गई। होली का पर्व भी मनाया गया। इतनी ईर्ष्या, घृणा, नफ़रत होने के बाद भी होली के दिन रंजीत व श्रीधर प्यार से आए। दोनों ने मिलकर सारंग को रंगों में डुबोया।

चाक के सभी पात्र अपने आप में दृढ़ता लिए हुए हैं। ऐसा उपन्यास कभी-कभी ही लिखा जाता है। जैसे आज हम गोदान को याद करते हैं। प्रेमचंद के धनिया, होरी, हीरा आदि आज भी हर पाठक के हृदय में जीवित हैं। उनका संघर्ष, उनका जीवन, उनके चरित्र कभी भुलाए नहीं जा सकेंगे। इसी प्रकार सारंग का संघर्ष, मास्टर की ईमानदारी व प्यार भरी भावना, रंजीत का उतावलापन, बाबा की समझदारी, भंवर जैसा साथी, गांव की गुलकंदी व लौंगसिरी बीबी के अलग चरित्र भुलाए नहीं जा सकते।

यह उपन्यास स्वातंत्र्योत्तर भारत के बाद के यथार्थ से लगभग पचास वर्ष बाद का है। अतः इसका वर्णन भी आज का है। इसको पढ़कर पता चलता है कि आज के भारत का गांव कैसा है। ग्रामीण समाज का समकालीन यथार्थ क्या है? मैत्रेयी पुष्पा ग्रामीण समस्याओं, समकालीन यथार्थ, राजनीतिक दुरभि-संधियों, सामाजिक जटिलताओं तथा स्त्री-संघर्ष के विभिन्न आयामों को अभिव्यक्त करने में पूर्णतः सक्षम हैं। चाक मैत्रेयी पुष्पा की ही नहीं हिन्दी साहित्य की भी अनमोल कृति है, जिसका कालजयी महत्व है। इसने उपन्यास की नई रचनाशीलता को जन्म दिया है और बने-बनाए चौखटों को तोड़ने का स्तुत्य कार्य किया है। चाक उपन्यास को न सिर्फ़ हिन्दी बल्कि भारतीय साहित्य की प्रतिनिधि रचना माना जा सकता है।

व्यवस्था नयी शोषण वही

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व्यवस्था का प्रत्यक्ष बिंबित निर्दोष चेहरा अपने अमलीकरण के दौरान एक विरूप और विद्रूप मुद्रा में परिणत होकर एक आदमी, एक स्त्री या एक दलित की इच्छाओं को रौंदता हुआ, सामंतवाद, वर्णव्यवस्था, पितृसत्तात्मक पुरुषवादी समाज व्यवस्था, पूंजी केन्द्रित बाजारवाद और आतंकवाद की ताकतों को बढ़ाते हुए, एक बेहतर दुनिया बनाने के स्वप्न को छिन्नभिन्न कर देता है। इसीलिए चाहे वह ब्रिटिश साम्राज्यवाद के खिलाफ लड़ते हुए, स्वाधीन जिंदगी के ख्वाब देखनेवाला एक आम भारतीय हो, मर्दवाद के वर्चस्व का प्रतिरोध करते हुए समकक्ष स्थिति और समकक्ष स्तर की ख्वाहिशमंद स्त्री हो या वर्णवाद और जातिवादी व्यवस्था से जूझते हुए एक मनुष्य के रूप में स्वीकृति पाने के लिए जद्दोजहद करता हुआ दलित हो - ये सभी अपने संघर्ष के अंतिम छोर पर खाली हाथ खड़े हुए, ये पाते हैं कि उनके साथ कदम से कदम मिलाकर चलनेवाले संघर्ष के हमसफर जो, अब सत्ता में अपनी भागीदारी, अपना हिस्सा पा चुके हैं वही अब सत्ताधिकारी बनकर एक छद्म नाम से फिर उस पूर्ववर्ती व्यवस्था को ही अधिक रिफाइन्ड रूप में उनपर लाद चुके हैं। और यही कारण है कि जिनके लिए 'क्विट इन्डिया' के नारे लगाए गए थे उन अंग्रेजों के स्थानों पर सत्ता की नयी व्यवस्था स्थापित करते, शोषण के नए-नए केन्द्र स्थापित करने वाले भ्रष्ट नेता विराजमान हैं, जिन्हें क्विट भी नहीं किया जा सकता।

स्त्रीमुक्ति व नारी स्वतंत्रता की गुहार लगानेवालों ने स्त्रीदेह के व्यापार और मुनाफे के लिए नए उपभोक्ता समाज व बाजारवाद की एक नयी व्यवस्था का विशाल नेटवर्क तैयार कर लिया है। तो उधर दलितों की दुनिया में एक नयी वर्णवादी व्यवस्था की बुनियाद तैयार हो रही है, जहाँ एक चमार अपने आपको एक भंगी से श्रेष्ठ मानता है। स्वाधीनता प्राप्ति के बाद का हिन्दी साहित्य असल में सत्ता के हस्तांतरण की परिणति की छत्रछाया में विकसित, विविध व्यवस्थाओं के शिकार मनुष्य का साहित्य है। मन्नू भंडारी के 'महाभोज' के दलित की लाश, मोहन राकेश की 'मंदी' का बूढ़ा आदमी, उषा प्रियंवदा के 'पचपन खंभे लाल दीवारें' की सुषमा, कमलेश्वर की 'जोखिम' का युवक, 'लड़ाई' का नायक, 'बयान' की पत्नी, 'दूसरे' की सुनीता ये तमाम, हस्तांतरित सत्ता की छत्रछाया तले पलती अदृश्य व्यवस्था की मार को सहते हुए भारतीय समाज के प्रतिनिधि पात्र हैं।

पारंपरिक परिवार व्यवस्था के मूल्य व अर्थ व्यवस्था की विवशताएँ अब आपस में टकराती हैं तब 'पचपन खम्भे लाल दीवारें' की सुषमा जैसे पात्र आकार लेते हैं। घर के बुजुर्ग की अवकाश प्राप्ति के कारण परिवार का भार सुषमा पर आ पड़ता है। उपार्जन के लिए सुषमा का नौकरी करना अनिवार्य है, जो हमारी पारंपरिक व्यवस्था में वर्जित है। लेकिन परिवार के सामने और कोई चारा नहीं है। इसीलिए घर की आर्थिक स्थिति के सामने पराजित माँ सारे पारंपरिक मूल्यों को भूलकर,

भयभीत होकर सोचती है कि यदि बेटी की शादी हो गई तो परिवार का क्या होगा। बेटी की भावनाओं को नजर-अंदाज करके वह छोटी बेटी की शादी की तैयारियाँ करने लगती हैं। इस प्रकार परिवार व्यवस्था के पारंपरिक मूल्यों के सम्मुख सुषमा के प्रणय की पराजय होती है। भारतीय समाज की धुरी भारतीय परिवार है। हमारी सारी सांस्कृतिक, सामाजिक, धार्मिक व मानसिक गतिविधियों का प्रस्थान बिंदु भारतीय परिवार है। हमारा हर रिश्ता पारिवारिक रिश्तों की सीमा में ही पनपता है, चाहे वह रक्तसंबंध से जुड़ा हो चाहे न जुड़ा हो, इससे हमें कोई फर्क नहीं पड़ता, हमारे गाँव इसके आदर्श उदाहरण हैं। गाँव के हर परिवार की बेटी गाँव की बेटी थी और उसका पति गाँव का दामाद था। लेकिन स्वातंत्र्योत्तरकाल में विकसित महानगरीय व्यवस्था ने पारंपरिक परिवार व्यवस्था को छिन्नभिन्न करके रख दिया है। आधुनिक नगर संस्कृति में जगह की किल्लत और स्थानों की दूरियों ने दिलों में भी दूरियाँ भर दीं। मन्नू भंडारी की कहानी 'अकेली' की सीमा बुआ जिन्हें भरे पूरे परिवार में रहने की आदत है, वह अब अकेली पड़ जाती हैं तो दूसरों से जुड़े रहने की नाकाम कोशिश में हास्यास्पद बन जाती है। उसकी संकल्पना में अभी भी परिवार का दायरा दूर-दूर तक फैला हुआ है। जब कि हकीकत बदल चुकी हैं। अस्सी के दशक में लिखी इस कहानी में अकेली रहती वृद्धा के मानसिक अकेलेपन के आतंक को दर्शाया गया है। आज परिवार व्यवस्था के टूटने से घर में अकेले रह गए वृद्धों के दिल दहला देने वाले अंत के समाचार हम करीब-करीब रोज ही पेपर में पढ़ते हैं। परिवार व्यवस्था के टूट जाने का यह भी एक दुष्परिणाम सामने आ रहा है। महानगरीय व्यवस्था ने एक दूसरी तरह से भी औरत की जिंदगी को सांसत में डाल रखा है। सुधा अरोड़ा की कहानी 'महानगर की मैथिली' महानगरीय जीवन व्यवस्था में घर से बाहर काम करनेवाली माँ की तनावग्रस्त दुविधा को व्यक्त करती है। बच्ची को क्रेश में रखने की मजबूरी से जन्मा अपराधबोध और अपने काम के प्रति न्याय न कर पाने का अपराधबोध, दोनों उसे मथते हैं। और इन सबसे ऊपर पति पत्नी के बीच का तनाव! व्यवस्था ने हमारे पारिवारिक जीवन को कई तरह से प्रभावित किया है। पुराने परिवारों में एक अनुभवी माँ अपनी शादीशुदा बेटी को बच्चे पालने के नुस्खे बताती है और माँ की तर्ज पर बेटी अपने बच्चे पालती थी, लेकिन आज की पढ़ी-लिखी बेटी के बच्चे पालने के अपने तरीके हैं। माँ के नुस्खे उसके लिए निकम्मे हैं। तब नयी-नयी माँ बनी बेटी जब अपनी बेटी के साथ होती है तब, उन दोनों के बीच माँ अपने आपको अजनबी महसूस करती है। सूर्यबाला की 'तिलिस्म' कहानी परिवार में आए इस आधुनिक बदलाव को नोट करती हैं। सूक्ष्म स्तर पर ये माँ बेटी के व व्यापक स्तर पर तमाम रिश्तों में आ रहे परिवर्तन की सूचना है। 'दूसरे' की सुनीता का परिवार भी अर्थव्यवस्था की मार से अपनी आइडेन्टिटी खो चुका है। घर के सारे निर्णय दूसरे लोग लेते हैं। घर में दूध कितना आएगा, राशन कहाँ से व कितना आएगा, सुनीता की शादी कहाँ व कैसे होगी, बच्चे किस स्कूल में पढ़ेंगे आदि निर्णय परिवार के सदस्य नहीं बल्कि हमारी अर्थव्यवस्था करती है।

मोहन राकेश की 'परमात्मा का कुत्ता' और 'ठहरा हुआ चाकू' तथा कमलेश्वर

की 'थानेदार साहब' तथा 'इन्सान के घर हैवान' कहानियाँ भ्रष्ट राजनीति की अराजक शासन व्यवस्था में आम आदमी की परिणति को उजागर करती हैं। गोविंद मिश्र का 'हुजूर दरबार' उपन्यास लोकतंत्र के बाहरी मुखौटे के भीतर छिपी उस अमूर्त्त, अदृश्य सत्ता का जीवंत चित्रण है, जो साम्राज्यवाद की ही एक बदली हुई अराजक व शोषक व्यवस्था की तस्वीर पेश करता है। साम्राज्यवादी व्यवस्था में कम से कम कोई मूर्त्त व्यक्ति प्रस्तुत था जिसका चेहरा चेहरा नजर आता था। जनतंत्र में आपको लड़ना है एक अमूर्त सत्ता के अस्तित्व के विरुद्ध जो चेहराविहीन है, यानी हवा में हाथ पैर चलाना! शिवमूर्ति की 'तिरिया चरित्तर' कहानी राजनीतिक व्यवस्था के समांतर चलनेवाली गाँव व कस्बों की पंचायत व्यवस्था के विद्रूप रूप का पर्दाफाश करती है, जो मर्दवादी व्यवस्था का आतंकपूर्ण षड्यंत्र रचने में व्यस्त है। बिमली का ससुर बिसराम पतोहू का गौना लेकर गाँव लौटता है, पर बिमली का पति तो कहीं परदेश में है। घर में बिमली को अकेली पाकर ससुर बिसराम उस पर बलात्कार करता है। गाँव में सभी इस सच को जानते हैं, पर कोई मर्द इसे कुबूल करना नहीं चाहता। सब मिलकर बिमली पर बदचलन होने का इल्जाम लगाते हैं। और मर्दों की पंचायत न्याय करने बैठती है। गाँव की इस व्यवस्था में पंच तो परमेश्वर होता है और पंच परमेश्वर यह फैसला सुनाता है कि बिमला को माथे पर गरम लोहे की छड़ी से दागा जाए। उदय प्रकाश की 'पॉल गोमरा का स्कूटर' भी संकेत देती है कि व्यवस्था का नाम बदलता है, पर प्रकृति नहीं बदलती।

हमारे पूर्ववर्ती पारंपरिक परिवारों मे पुरुष वर्चस्ववाद की कठोर सत्ता व्यवस्था ने नारी देह, उसकी आत्मा व उसकी वैचारिक क्षमता को बधिर कर रखा है। संस्कारों के नाम तले चमत्कारिक मिथ गढ़कर स्त्री चेतना में कदम कदम पर अपराध बोध का मारक व भ्रामक भय भर दिया। इसीलिए साहित्य में भी 'कल्याणी' से चलकर 'पचपन खम्भे लाल दीवारें', 'मित्रों मरजानी', 'उसकी पंचवटी', 'शालमली', 'अनारो' से होते हुए आज 'छिन्नमस्ता' व 'पीली आँधी' तक की रचनाओं में स्त्री अभी अपने 'व्यक्ति'/'मनुष्य' होने की स्वीकृति के लिए जूझ रही है। पहले औरत घर की चहार दीवारी के बीच टेबल, कुर्सी, पलंग, अलमारी, साइकिल की तरह पुरुष के लिए एक वस्तु थी, वही आज के बाजार उपनिवेशवाद में नीलामी की वस्तु की तरह खड़ी है, जो चाहे वह ज्यादा मोल लगाकर उसे 'यूज' कर ले। शिक्षा प्राप्ति, वोट का अधिकार, संपत्ति आदि में अपने अधिकारों की लड़ाई में आंशिक सफलता प्राप्त करने के बाद स्त्री फिर एक नई तरह की अर्थव्यवस्था का शिकार होकर एक शोषित की मुद्रा में वैश्वीकरण के मंच पर नए रूप में दिखायी दे रही है। एक नए तरह का यह साम्राज्यवाद स्त्री व दलित का एक नए रूप में शोषण करने के लिए तैयार हो चुका है। स्त्रियाँ इस बाजारवाद की नई उपभोक्ता संस्कृति की सबसे बड़ी शिकार हैं। "वह स्वयं उपभोक्ता वस्तु में बदल जाने का आत्म निर्वासन भी झेल रही है और दूसरी ओर अपनी सामाजिक गतिशीलता तथा अनेक दबावों से ग्रस्त खंडित - विकृत आजादी से विचलित क्रुद्ध हो उठे निरंकुश रूढ़िवादी मर्द मानस का कोप भी झेल रही हैं। टेलीविजन और खुले बाजार के समय में, इस तरह पुरुष वर्चस्ववाद के नए नए रूप सामने आ रहे हैं।"[1] दलित साहित्य का तो प्रारंभ ही व्यवस्था के प्रतिरोध

से होता है।

आत्मकथाओं से शुरू होनेवाले दलित साहित्य में वर्णव्यवस्था की मार का मारा दलित अपनी आत्मा की चीख को व्यक्त करता है। 'अपने अपने पिंजरे', मोहनदास नैमीराय 'जूठन', ओमप्रकाश वाल्मीकि 'तिरस्कृत', सूरजपाल चौहान 'दोहरा अभिशाप' कौशल्या बैसंतरी, ये तमाम आत्मकथाएँ उस व्यवस्था के द्वारा शोषित जन की व्यथा कथाएँ हैं जो बर्बर व्यवस्था के शिकार हैं। डॉ. सूर्यनारायण रणसुभे ने मराठी के दलित साहित्य के लिए जो कुछ कहा है वह समूचे भारतीय दलित साहित्य का सच है– "हजारों वर्षों से तथाकथित वर्ण व्यवस्था द्वारा नकारी गई जाति के विभिन्न तबकों से इसमें लेखक आए हुए हैं। इनमें से प्रत्येक की अनुभूति अलग-अलग प्रकार की है। समानता एक ही बात में है और वह यह कि ये सब देश की विषम समाज व्यवस्था के शिकार हैं।"[२] जहाँ दलित स्त्री की आत्मकथा का सवाल आता है, वहाँ प्रश्न और भी पेचीदा हो जाता है। दलित स्त्री अपने दोहरे शोषण के अभिशाप की बात करते हुए प्रश्नवाचक मुद्रा में खड़ी है कि वह वर्गभेद के साथ-साथ लिंगभेद के दोहरे अभिशाप को झेल रही है। "दलित महिलाओं की त्रासदी यह है कि उन्हें एक गाल पर ब्राह्मण का तो दूसरे गाल पर पितृसत्ता का थप्पड़ खाना पड़ता है।"[३] एक ओर युगों-युगों से चली आती वर्णव्यवस्था है तो दूसरी ओर युगों-युगों से चली आती पुरुष सत्तात्मक परिवार व्यवस्था है। लेकिन दलित महिला की शोषण कथा यहीं तक सीमित नहीं है दलित महिला सवर्ण समाज की पितृसत्ता के साथ-साथ दलित समाज की पितृसत्ता द्वारा तो शोषित थी ही, पर सितम की पराकाष्टा तो तब होती है जब उसी के परिवार की महिलाएँ भी उस पर अकल्पनीय सितम ढाती हैं। बेबी कांबले ने इस सितम का दर्दनाक चित्रण किया है– "गुलामी की जंजीरें जगत ने हमारे हाथ में डाल दीं, पर आखिर हम भी तो इनसान हैं न! हमें भी किसी और पर वर्चस्व जमाने की इच्छा होती होगी न? फिर हमने भी अपने ही लोगों पर वर्चस्व जमाने की युक्ति खोज निकाली। हमने अपनी बहुओं के गले में गुलामी की जंजीरें डाल दीं।"[४] इन अनेक स्तरीय शोषणोन्मुखी व्यवस्था के बीच फंसी हुई स्त्री उस दिन के इंतजार में है जिस दिन उसे एक मनुष्य के रूप में हमारा समाज स्वीकार करेगा।

सृजनात्मक साहित्य के साथ-साथ भारतीय अर्थ व्यवस्था ने यहाँ के अनुवाद कार्य को भी प्रभावित किया है। हमारी विषम वर्णव्यवस्था के कारण अनुवाद कार्य केवल भाषिक प्रक्रिया नहीं है बल्कि, वह समाज व्यवस्था से भी प्रभावित है। वर्ण व्यवस्था पर आधारित भारतीय समाज में अनुवाद के लिए स्वस्थ वातावरण का अभाव ही रहा है।[५] क्योंकि जब कोई जाति अपने आपको सर्वश्रेष्ठ समझने लगती है तब अन्य जातियों की श्रेष्ठ चीजों के प्रति नकार भाव पनपने लगता है भारतीय साहित्य की अनुवाद परंपरा में भी यही हुआ है। यहाँ की ब्राह्मणवादी व्यवस्था ने अपनी श्रेष्ठता के मद में दलित व अस्पृश्य जातियों के प्रति घृणा के कारण उनकी संवेदनाओं को नकारते हुए उन्हें साहित्य के लायक ही नहीं समझा व उन्हें वेद पुराण और भक्तिपरक साहित्य से दूर ही रखा। मनुष्योन्मुखी समानता व बंधुत्व की भावनाओं से दूर, अपने आपको जन्म, जाति, धर्म, वंश के आधार पर श्रेष्ठ समझने के कारण साहित्य,

अध्यात्म, संस्कृति आदि की धरोहर को अपने कब्जे में बंद रखा। जब तक हम श्रेष्ठ व कनिष्ठ की संकल्पना से ऊपर नहीं उठते तब तक अनुवाद का कार्य संभव नहीं है। ठेठ भक्तिकाल में जब वर्ण व्यवस्था को नकारा गया तब कहीं जनभाषाओं में साहित्य की रचना संभव हुई है।

इस प्रकार राजनीति, समाज, परिवार और वर्ण व्यवस्था के विषम रूपों ने सामान्यजन, स्त्री और दलित को शारीरिक, मानसिक और आर्थिक स्तर पर इतना प्रताड़ित किया है कि अब किसी भी प्रकार की व्यवस्था से उनका विश्वास उठ जाना स्वाभाविक है। और आज भी इसमें कोई खास फर्क नहीं आया है। हर युग में व्यवस्थाएँ अपने चेहरे, नाम, रूप बदल लेती हैं पर सूक्ष्म स्तर पर, अदीठ रूप में उनका जाल बिछा होता है। जनहित में दिखाई देनेवाली व्यवस्था किस बिंदु पर जनहित में दिखाई देने पर भी जनविरोधी हो जाएगी जानना मुश्किल है। आज भी अपना चेहरा बदलकर हर व्यवस्था कुछ दूसरे रूपों में तैयार हो चुकी है, जिसकी चर्चा हमने ऊपर की है।

संदर्भ :

१. आज के दौर में नारीवादी लेखन : कुछ अहम सवाल, कुछ बुनियादी समस्याएँ : कात्यायनी।

२. मराठी की दलित आत्मकथा व स्वकथन – डॉ. सूर्यनारायण रणसुभे : अपेक्षा, सं. तेजसिंह

३. दोनों गाल पर थप्पड़ – मोहनदास नेमिशराय : आधुनिकता के आईने में दलित : अभयकुमार दुबे

४. जीणं आमुचं : बेबी कांबले

५. अनुवाद प्रक्रिया और व्यवस्था – सूर्यनारायण रणसुभे : हंस/ अक्टूबर १९९७

जनसंचार माध्यमों की पारिभाषिक शब्दावली

Late Dr. Rajiv Saraswat

हिन्दी कार्यशालाओं के आयोजन के दौरान प्रतिभागियों को हिन्दी में काम करने के लिए प्रेरित करते वक्त अक्सर यह जुमला हम राजभाषा सेवियों की जुबान पर रहता है जो जुबां पे चढ़ जाए वही हिन्दी, जो कलम की नोंक पर आ जाए वही हिन्दी... हिन्दी में काम करना बहुत आसान है आप शुरुआत तो कीजिए... बोली के लिए अटकिए नहीं, शैली के लिए ठहरिए नहीं, शब्दों के लिए भटकिए नहीं, बस लिखना शुरू करिए....

शायद यही बात "जनसंचार माध्यमों की पारिभाषिक शब्दावली" पर भी लागू होती है। ऐसा प्रतीत होता है कि यहाँ कोई शब्दावली है ही नहीं, जो विज्ञापन-लेखक की कलम से निकलकर श्रोता दर्शकों की निगाह और पाठकों की जुबान पर चढ़ जाए वही शब्दावली बन जाती है। चाहे "ये दिल मांगे मोर" हो, वाह! सुनील बाबू बढ़िया है!!", "ठंडा मतलब कोका-कोला" हो या "पप्पू पास हो गया, तो कुछ मीठा हो जाए" वगैरह जैसे जुमले हों।

अभिनेता दिलीप कुमार ने एक अंग्रेजी अखबार को दिए इंटरव्यू में इस बात पर अफसोस जताया कि अपनी उर्दू जुबान को खत्म करने के लिए हम ही जिम्मेदार हैं जो एक दौर में अंग्रेजी की ही तरह कुलीन वर्ग की भाषा हुआ करती थी। अब गालिब, खुसरो और दाग़ जैसे शायर नहीं हैं जिनके लिए उर्दू सिर्फ जुबां नहीं, जीवन शैली थी। उनका यह भी दर्द था कि उर्दू के घटते इस्तेमाल के बारे में उनसे अंग्रेजी में पूछा-लिखा जा रहा है और वह अंग्रेजी में सफाई पेश कर रहे हैं....

कहा जाता है परिवर्तन प्रकृति का नियम है। यह भी माना जाता है कि बदलाव अच्छे के लिए ही होता है। अति आशावादी तो यहाँ तक कह देते हैं कि जो हुआ अच्छा हुआ, जो हो रहा है अच्छा ही हो रहा है और जो होगा अच्छे के लिए ही होगा। लेकिन क्या यही सोचकर हम हाथ पर हाथ धरकर बैठ जाएँ?

खासतौर पर, भाषा के क्षेत्र में, चाहे वह हमारे कामकाज की भाषा हो, बोलचाल की या रोजमर्रा के व्यवहार की। परिवर्तन की जो नई हवा बही है उसमें हिन्दी व क्षेत्रीय भाषाओं का ऐसा भूसा बना दिया गया है कि पूछिए मत। इससे पहले कि मैं इस विषय पर आपसे आगे कुछ बात करूँ तनिक इन रोमी लिपि में लिखे वाक्यांशों पर गौर फरमाइए, जो हिन्दी की लोकप्रिय पत्र-पत्रिकाओं, रेडियो और टीवी यानि संचार-माध्यमों से चुने गए हैं...

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Om KOTAK MAHENDRA Life insurance.... "JEENE KI AZADI"

कुछ विज्ञापन-पट यानि होर्डिंग भी पढ़ लीजिए....

YEH ARAM KA MAMLA HAI... YEH ANDAR KI BAAT HAI... (Sunny ka confodence)
JIS DESH MEI Amul BEHTA HAI...,
आइए कुछ और नमूना दिखाऊँ.... APTECH 'KYA SHOT HAI' Contest...,

Fun by day & GHAR KA KHANA At Night... Festival DHAMAKA....
BHAVYA SALE UTSAV, 100 KA MAAL 90 MEIN, KHAO MASTI SE JIYO MASTI BADHAI HO BADHAI, BARAT DWARE AAYEE MDH MASALON NE LAZZAT BARHAI, ASLI MASALE SACH SACH...., MDH MDH
ASLI TAAZGI ASLI MAZA (टाटा चाय)
ASLI CHEESE KA ASLI CRACKER
LIFE HO TO AISE...,

आज का टेंप्रेचर - 5^0 कूल (कोका कोला)

SBI CARD - DHAN DHANA DHAN Programme.....,
MAST ZABARDAST 303 CAPSULES.....,
HAR DIL KA PET PEARLPET

स्केच एंड श्यौर बिन ऑफर पांच खरीदें एक मुफ्त पाएं

JUDVA DIAMOND JADOO....,
KISI AUR MATAR ME, YEH BAAT KAHAN, ACHHA HAI
SACHCHA HAI
SACHCHA HAI (Safal Matar).....,

खुशी के मौके ... गुरुजी ओ.के. (ठंडाई)

TAAKI JHATKA NA LAGE (Anchor Swiches), NAYE ZAMANE KI NAYEE SURAKSHA, YAR DOSTI TAAZA MAZA, KISME KITNA HAI DA, AAJ DEKHENGE HAM, Apake haath mumkin har baat (Sweekar), Garmi se behaal, koi mere dil se pooche hal, kenstar on, garmi gone (kenstar),

Ho jaaye dil ka connection-Quality walls I/C, Livosin se liver fit aur liver fit to aap bhi fit, Ek biscuit bana hai aisa jisme mila hai, cheese ke saath maska, khake dekho lag jayega chaska, There are many reasons why MUJHE KUCH HO NAHI SAKTA (LG) Har season mei satisfaction (Duke's mangola), Number dala kya? (Play win lottery) **एफएम रेडियो की भाषा :** Mumbai ka nya mother tongue, fun ka naya dose, chahiye fun ka dose har hoz (Radio city) **दिन हुआ** Begin, Good morning **मुंबई!**

हिन्दी अंग्रेजी की खिचड़ी का एक और नमूना देखें :

पहली बार पूर्णतः ऑटोमेटिक टेक्नीलॉजी सहित 9८० ली., ऑटोमेटिक ड्रिफॉस्टिंग ऑटोमेटिक डि-ऑइराइजिंग और पूर्णतः ऑटोमेटिक तापमान नियंत्रण का एहसास, यहां भारत में लीजिए, द फोर्स्ड कूलिंग सिस्टम, द कर्व डोर रिसेस्ड हैंडल के साथ, टेबल टॉप, बिजली बचाने वाला कम्प्रेसर, फ्रेशमेटिक फैमिली रिफ्रिजरेटर। 'वादा यही - वजह सही' या 'आपके इंजन का इंजीनियर', 'हाजमा फिट, सेहत सुपरहिट', तो शायद हजम भी हो जाएं मगर कमाल तो तब होता है कि जब एक इश्तिहार में अंग्रेजी के मोह ने Lehnga को LANGHA, Napkin को NAPKEEN, Cushion को Quishen, Statue को STACHU भी छाप दिया। चाहिए तो ऐसे तमाम और उदाहरण मिल जाएंगे लेकिन मुझे बताइए ये हिन्दी है या अंग्रेजी है या हिन्दुस्तानी अंग्रेजी या हिंग्लिश है कि हिंग्रेजी। बात यहीं तक नहीं रुकी है। अब तो पंजाबी और अंग्रेजी का मिश्रित रूप पिंग्लिश भी आ गया है। बची खुची कसर हमारी फिल्मों और धारावाहिकों ने पूरी कर दी है। एक से एक लोकप्रिय हिन्दी धारावाहिक का नाम और यहां तक कि सारे कलाकारों और तकनीशियनों की नामावली भी अंग्रेजी में ही मिलेगी। फिर धारावाहिक या फिल्म अंग्रेजी में ही क्यों नहीं बनते? जवाब मिलेगा कितनों तक पहुंचेगा? तो नाम हिन्दी या दोनों भाषाओं में क्यों नहीं लिखते? इसका उत्तर 'ढूंढते रह जाओगे' वाले अंदाज में गायब हो जाता है। यह बात सही है कि हिन्दी सिनेमा और दूरदर्शन ने, हिन्दी व अन्य भारतीय भाषाओं के प्रचार-प्रसार में बहुत बड़ी भूमिका निभाई है और सबने इससे कमाई भी खूब की है, लेकिन दोगलेपन की यह नीति समझ में आती कि खाओ हिन्दी की, गाओ अंग्रेजी की....

यह माना जाता है कि जन संचार में दृश्य-श्रव्य माध्यम का हमारे मन पर बहुत गहरा असर होता है बल्कि यहां तक कहा गया है कि जो बात हजार शब्दों में नहीं कही जा सकती उसे एक अच्छी तस्वीर कह सकती है। यही वजह है कि रेडियो, टीवी और फिल्म जैसे सशक्त माध्यम ने खासकर युवावर्ग के बीच (जो 'बीजे' और 'डीजे' युग में जीते हैं। एक ऐसी विचित्र भाषा गढ़ दी है जो न हमारी संस्कृति से मेल खाती है और न हमारे जीवन-मूल्यों से, चिंता की बात यह है कि विज्ञापन बाजार की यही बिकाऊ और चलताऊ भाषा हमारे घरों, दफ्तरों विद्यालयों और महाविद्यालयों में भी घुसती चली जा रही है। हाय-बॉय की इस शैली में हमारे रिश्ते भी न जाने कहां छूटते जा रहे हैं, परिवार भी सिमट रहे हैं और एकाकी होते जा रहे हैं। मोबाइल और इंटरनेट के बाद तो जो एक्स भाषा उभरी है उसने तो कमाल ही कर दिया है। जैसा मैंने पहले कहा कि बदलाव में कोई बुराई नहीं है लेकिन परिवर्तन के नाम पर हम किसी भाषा और धीरे-धीरे उस भाषाई संस्कृति का ऐसा अंधानुकरण तो नहीं करते जा रहे जो कल हमारे लिए ही घातक सिद्ध हो जाए। हमारी अपनी भाषा, संस्कृति या पहचान ही बाकी न रहे?

आज विदेशों में भारतीय शास्त्रीय संगीत, योग, आयुर्वेद, हिन्दी और संस्कृत सीखने की ललक जग रही है तो हम उससे विमुख होते जा रहे हैं और एक ऐसी अजीब भाषा गढ़ रहे हैं जो हमारी हालत ऐसी न कर दे कि 'न खुदा ही मिला, न विसाले सनम, न इधर के रहे, न उधर के रहे'। पिछले दिनों जर्मनी के कुछ छात्रों को टीवी पर संस्कृत सीखते दिखाया जा रहा था। जिनका यह मानना था कि संस्कृत सीखने के बाद विश्व की कोई भी भाषा सीखना आसान हो जाता है। इसे कम्प्यूटर के लिए भी सबसे उपयुक्त भाषा माना गया है। लेकिन हम कब मानेंगे?

हमारे पूर्वजों, मनीषियों और संविधान निर्माताओं का क्या यही स्वप्न था। भारत सरकार द्वारा हिन्दी को संघ की राजभाषा घोषित करते समय यह स्पष्ट उल्लेख किया गया था कि 'संघ का कर्तव्य होगा कि वह हिन्दी भाषा का विकास ऐसे करे कि यह भारत की सामासिक संस्कृति की अभिव्यक्ति का माध्यम बन सके। जहां जरूरी हो मूलतः संस्कृत से और गौणतः अन्य भारतीय भाषाओं के शब्दों को लेकर इसे समृद्ध बनाया जाए। किसी प्रकार का भ्रम या संशय की स्थिति न रहे इसलिए यह भी सुस्पष्ट कर दिया गया था कि देवनागरी लिपि में (रोमन में नहीं) लिखी हिन्दी ही हमारी राजभाषा होगी तथा भारतीय अंकों के अंतर्राष्ट्रीय स्वरूप अर्थात १,२,३ का प्रयोग किया जाएगा।

वैसे भी हिन्दी को रोमन में लिखने के अपने खतरे हैं, खासकर इस खिचड़ी भाषी युग में यदि मैं अपनी श्रीमतीजी को पर्चे पर रोमन में लिखकर दूं या SMS करूँ कि Bazar se aate samay table leti aana तो उनकी वापसी तक संसय बना रहेगा कि मेज़ (टेबल) आएगी या तबले.. जब USE लिखेंगे तो इस्तेमाल होगा या 'उसे' बन जाएगा। MAZE लिखेंगे तो मेज मिलेगी या उलझन, SALE लिखेंगे जो बिक्री होगी या साले साहब के दर्शन होंगे, PET लिखेंगे तो पालतू होगा या पेट से पाला पड़ेगा। MORE लिखेंगे तो मोर नाचेगा, ज्यादा मिलेगा या मोरे साहब खुश होंगे। BAR लिखने

पर संख्या का पता चलेगा या जेल की हवा खानी है या बार में कितनी दफा झूमना है, कुछ स्पष्ट नहीं होता। MERE लिखेंगे तो मेरे होगा कि सियर यानि सिर्फ रह जाएगा। इसलिए देवनागरी लिपि के प्रयोग के साथ ही यह बात भी स्पष्ट कर दी गई थी कि जो ज्ञान, तकनीक, वस्तुएं या सेवाएं हमारे यहां बाहर से आई हैं उनका हिन्दी अनुवाद करने की आवश्यकता नहीं है उनका देवनागरी में लिप्यांतरण कर यथावत लिखा जा सकता है जैसे ट्रेन, निब, कार, पेंसिल, बटन, कोट, पैंट, टिकट, बस, प्लेटफार्म इत्यादि इत्यादि।

इसी तरह नई अन्तर्राष्ट्रीय तकनीक के साथ आए जो शब्द प्रयोग में आकर रूढ़ हो चले हैं उनका हिन्दीकरण करने की जिद छोड़ी जा सकती है। जैसे पीसी या कम्प्यूटर, कैलकुलेटर, माउस, की-बोर्ड, सीपीयू, वीडीयू, लैन (लोकल एरिया नेटवर्क) वैन (वाइड एरिया नेटवर्क) इंटरनेट, वेबसाइट आदि शब्दों के लिए संगणक, गुणक, मूषक, कुंजी पटल, दृश्यफलक जैसे शब्द गढ़े गए मगर जुबान पर नहीं चढ़ पाए। यह बात दीगर है कि हमारे प्रोग्रामरों की दुनियाभर में मांग है और हम परम कम्प्यूटर भी बना चुके हैं। लंदन में ट्रैफिक कंट्रोल का ठेका मुंबई की एक साफ्टवेयर कंपनी को मिला है।

आज शायद ही कोई विषय या क्षेत्र ऐसा होगा जिस पर हिन्दी में जानकारी या पुस्तकें सुलभ न हों। जहां आक्सफोर्ड शब्दकोश ने हिन्दी के तमाम शब्द किसान, बंद, मजदूर, धरना, पंडित, गुरु अपनी डिक्शनरी में शामिल कर लिए हैं उधर मैकमिलन ने अपने नई अंग्रेजी डिक्शनरी में पान, बाबा, साधु, रोटी, दाल, चुन्नी, भाजी सरीखे बोलचाल के शब्द भी सम्मिलित किए हैं। वहीं हिन्दी में भी लाखों नए शब्द जुड़े हैं जिनमें चिकित्सा, मानविकी, विज्ञान, विधि, भूगोल आदि का भी समावेश है। अब तक आठ-दस लाख तकनीकी शब्द गढ़े जा चुके हैं। अकेले आयुर्विज्ञान यानि Medical Science पर हिन्दी में २९६ पुस्तकें उपलब्ध हैं। विज्ञान संबंधी ६८ पत्र-पत्रिकाएं हिन्दी में हैं। परमाणु ऊर्जा जैसे गूढ़ विषय पर हिन्दी में पुस्तक है। हर विषय की डिग्री स्तर की पाठ्य पुस्तकें भी उपलब्ध हैं, लेकिन हम हिन्दी की इन खूबियों से परिचित नहीं हैं।

अंग्रेजी के अखबार इंडियन एक्सप्रेस में पिछले दिनों हिन्दी के बढ़ते महत्व पर एक लेख छपा था– हिप टू बी हिन्दी इसके कुछ रोचक तथ्य आपको बताना चाहूंगा। लिखा है कि "जन संचार के क्षेत्र में हिन्दी नई ढली हुई करेंसी की तरह आकर्षक एवं उपयोगी हो गई है, इसी के चलते इसका प्रचलन बढ़ रहा है।" सारे टीवी चैनलों को यह बात समझ आ गई है कि यदि हिन्दी का सहारा नहीं लिया तो टिक नहीं पाएंगे। विज्ञापन और समाचार जगत से जुड़े लोगों का मानना है कि एक बहुत बड़ा दर्शक वर्ग ऐसा है जो अपनी बात हिन्दी में सुनना-समझना चाहता है और उसमें उत्पाद खरीदने की सामर्थ्य भी है। शायद यही वजह है कि विदेशों से भारत सामान भेजनेवाली कंपनियां अपने उत्पादों पर निर्देश हिन्दी में भी छापती हैं। नोकिया, सैमसंग और मोटोरोला सरीखी कंपनियां हिन्दी व क्षेत्रीय भाषाओं के मोबाइल हैंडसेट पेश करती हैं।

एक सर्वेक्षण के अनुसार ९७ से २००० के दौर में हिन्दी विज्ञापनों का खर्च १६९ करोड़ से बढ़कर ६९७ करोड़ हो गया जो बढ़ता ही जा रहा है। वर्ष २००० में अंग्रेजी के केवल १०३७विज्ञापन ही दिखे जबकि हिन्दी के १७८०। अंग्रेजी में शुरू हुए तमाम चैनलों का हिन्दीकरण तो हुआ ही आज तक जैसा खबरों का आधे घंटे का हिन्दी कार्यक्रम ऐसा लोकप्रिय हुआ कि चौबीस घंटे का चैनल बन गया। सीएनबीसी का अलग हिन्दी चैनल आवाज खुल गया। बड़े विज्ञापनदाता भी हिन्दी की क्षमताओं के कायल हो चुके हैं। भले ही वे हिन्दी को रोमन लिपि में लिखवाएं।

हालांकि, स्याह बादलों के बीच से दमकती हुई बिजली की तरह कुछ शुभ संकेत भी चमकते हैं। जैसे निजी क्षेत्र की रिलायंस एनर्जी ने ४ भाषाओं में बिजली का बिल देने की पेशकश करते हुए उपभोक्ता से उनकी पसंदीदा भाषा पूछी कि वे किस भाषा का बिल चाहेंगे। रिलायंस मोबाइल का "कर लो दुनिया मुट्ठी में" वाला विज्ञापन और सहारा इंडिया आवास योजना के फुल पेज Ad हर अखबार में छपे। एक आभूषण निर्माता ने दक्षिण मुंबई के तथाकथित संभ्रांत और अंग्रेजीदां लोगों के लिए अंग्रेजी होर्डिंग लगाकर व्यावहारिकता का परिचय दिया। असल में, जनसंचार माध्यमों और खासकर विज्ञापनों की शब्दावली अपने लक्षित उपभोक्ता (Target audience) की जरूरत के अनुरूप गढ़ ली जाती है। इसमें कुछ ऐसे उम्दा कॉपीराइटर होते हैं जो इनको इतना यादगार बना देते हैं कि बरसों इनका जादू सर चढ़कर बोलता है। चाहें तो कुछ नमूने देख लीजिये 'दाम में हिट, कमर पे फिट', 'बीआईपी पॉकेटवाला : जेबकतरों से सावधान, अब न चलेगी तुम्हारी दुकान! जेब कतरों की आई शामत, आपको मिली हिफाजत'। 'ममता की कसौटी पर खरा डालडा'। 'खाओ गगन-रही मगन', 'ताजगी में टुह्न', 'कल भी आज भी, आज भी कल भी, बुलंद भारत की बुलंद तस्वीर हमारा बजाज', 'एचपी का लाल घोड़ा, ल्यूब्रिकेंट घोड़े की धाँसू ताकत, चने के भाव'। 'भारत है हमारा, हम हैं सहारा'। 'थोड़ी सी पेट पूजा', 'एस्सेल वर्ल्ड में रहूँगा मैं, घर-घर-घर नहीं जाऊंगा मैं' बच्चों में इतना लोकप्रिया हुआ कि सब एस्सेल वर्ल्ड के दीवाने हो गए। ऐसा नहीं है कि हर ओर अंधियारा ही हो, भाषा की खूबसूरत बानगी के कुछ नायाब नमूने भी हैं जरा ग़ौर फरमाइए - जी उम्दा कॉपीराइटर की सृजनशीलता के जीवन्त व खूबसूरत परिचय हैं। 'पृथ्वी, अग्नि, जल, आकाश, सबकी सुरक्षा हमारे पास', 'चाय का विज्ञापन नीश फरमाएं:

चैतन्याय नमः। प्रातःकाल आराध्य देव का स्मरण करके एक अच्छे दिन की शुरुआत करें, तत्पश्चात चाय प्राशन करें और बोलते रहिए चायाय नमः मध्यान्ह : प्रातः काल शुरू हुआ चायव्रत, मध्यान्ह बाद भी ऑफिस में अखंड रहे, चाय वही हो, जप कीजिए चायायः नमः। संध्याकालः चाय पीने के लिए सुबह के बाद यह भी उत्तम समय है इसलिए रात्रि भोजन तक चाय का सेवन जारी रखें, चाय वही हो सीसायटी, बोली सीसायटी चायाय नमः। सीसायटी चाय-स्फूर्तिदायक अनुभवाय नमः। साबुन का विज्ञापन है "मैल का सर्वनाश सफेदी का प्रकाश"। एक और विज्ञापन है 'सर्वगुण सम्पन्न'। एलआईसी का जुमला 'जिन्दगी के बाद भी, जिन्दगी के साथ भी' या 'हम हैं सर्वत्र' अथवा युग बदले पर युद्ध वही 'रनभूमि' या 'क्या रूप निखर आया है गुणकारी हल्दी और चंदन से' (विको टर्मरिक) ऐसी ही बेहतरीन

शब्दावली के नमूने हैं।

ज्यादा दर्शकों तक पहुंचने के लिए हॉलीवुड की सुपरहिट फिल्में हिन्दी में दिखाई जा रही हैं। स्पाइडर मैन का हिन्दी कायांतरण हो रहा है। लेकिन चंडीगढ़ में पंचायती राज के फायदे गिनाने की कार्यशाला अंग्रेजी में होती है जबकि वहां बैठे सारे ग्राम प्रधान और सरपंच सिर्फ पंजाबी समझते हैं। वहीं पर लंदन में पढ़े फर्राटेदार अंग्रेजी बोलनेवाले दानियल अजीज अपनी ठेठ पंजाबी में बोल सभी को चौंकाते भी हैं।

कुछ प्रदेशों तक सीमित संत, महात्माओं को पूरे देश तक अपनी बात पहुँचाने के लिए क्षेत्रीय भाषा छोड़कर हिन्दी में आना पड़ा जो आजकल तमाम चैनलों पर छाए हैं।

एक बार कांची कामकोटिपीठ के जगद्गुरु शंकराचार्य श्री जयेंद्र सरस्वती का साक्षात्कार करने पहुँचे एक पत्रकार (इंडिया टुडे के एस. प्रसन्नराजन) को उन्होंने प्रश्न करते ही टोका - 'अंग्रेजी में नहीं' उसने क्षमा के स्वर में कहा 'अच्छी हिन्दी नहीं जानता' तो उत्तर मिला तमिल, संस्कृत, मलयालम कुछ भी चलेगी लेकिन मैं उत्तर हिन्दी में ही दूँगा।

अब यह भी सिद्ध हो गया है कि हिन्दी समर्थक होने का मतलब अंग्रेजी विरोधी होना नहीं है। बाजार में हिन्दी की स्वीकार्यता ने ही उसे हर जगह प्रमुखता दी है। सबसे ज्यादा बिकने वाले हिन्दी अखबार 'दैनिक भास्कर' (१.१२ करोड़) तथा सर्वाधिक बिकनेवाले अंग्रेजी अखबार (५९ लाख) के बीच अंतर अब भी कायम है। प्रस्तुति में भी ये अखबार अंग्रेजी अखबारों से टक्कर ले रहे हैं। वेबसाईटों पर हिन्दी में जानकारी और हिन्दी समेत कई भारतीय भाषाओं में ई-मेल की सुविधा सुलभ है। माइक्रोसॉफ्ट के इंटरनेट विज्ञापन में उनके नए ऑफिस xp में ४९ विदेशी और ९ भारतीय भाषाओं में काम करने की सुविधा दी गई है। हिन्दी में ऑफिस २००७ आ ही चुका है, कमांड भी हिन्दी में हैं।

रेडियो पर बिनाका गीत माला, हवा महल, फौजी भाइयों के लिए विशेष जयमाला कार्यक्रम से शुरू हुआ हिन्दी की लोकप्रियता का सफर अब ८-१० एफएम चैनलों के जरिए आज के दौर के युवाओं के लिए जुनून बन चुका है। टेलीविजन पर भारत एक खोज, महाभारत, रामायण, चाणक्य ने और ताजा मिसालें ले लो गेम शो कौन बनेगा करोड़पति से अमिताभ बच्चन ने बाजी किसकी से आशुतोष राणा ने, खुल जा सिमसिम से अमन वर्मा ने और कमज़ोर कड़ी कौन से नीना गुप्ता ने न केवल लाखों लोगों को खेल-खेल में हिन्दी सिखा दी बल्कि ज्ञान और संस्कृति का पाठ भी पढ़ाया। महाभारत के दौर में भ्राताश्री, तातश्री और माते भी उतने ही चलन में आ गए थे जितने आजकल 'मॉम' और 'डैड' हैं। जस्सी जैसी कोई नहीं, ये मेरी लाइफ है, कुसुम, उतरन, लाडो, बालिका वधू, कहानी घर घर की और क्यों की सास भी सरीखे धारावाहिक हम लोग तथा बुनियाद की मानिंद हर दिल में जगह पा चुके हैं। लेकिन कहते हैं कि कुछ पाने के लिए कुछ खोना भी पड़ता है तो भारतीय भाषाओं विशेषकर हिन्दी की लोकप्रियता की 'आंधी' में यह विचित्र सी अनगढ़,

अधकचरी या खिचड़ी भाषा में जो संस्कृति पनप रही है। (जिसमें बोलचाल में लगाओड, पटाओड, समझाओड जैसे शब्द भी घुसते जा रहे हैं।) मुझे लगता है कि इससे हिन्दी का कोई अहित नहीं होने वाला है। यूँ भी किसी भाषा से परहेज नहीं है, न शब्दों से कोई गुरेज है, डर केवल उसके संग आ रही अपसंस्कृति से है। हालाँकि, हमारी संस्कृति की नींव इतनी खोखली भी नहीं है कि छोटी-मोटी आंधी से हिल जाए। "यूनान, मिस्र, रोमां सब मिट गए जहाँ से, कुछ बात है कि हस्ती मिटती नहीं हमारी, सदियों रहा है दुश्मन दौरे जमां हमारा" किन्तु एक ही झूठ सौ-सौ बार बोला जाए तो सच का गुमान होने लगता है। फिलहाल, अंग्रेजी की छौंक लगी हिन्दी के इस दौर को संक्रांति-काल माना जा सकता है। धीरे-धीरे यह सबकी जुबान पर चढ़ गई तो "सार-सार को गहि रहे और थोथा देई उड़ाय" वाले अंदाज में यह अपने आप परिष्कृत होती जाएगी, मंजेगी, घिसेगी तो और निखरेगी, खूब चमकेगी। वैसे भी भाषा प्रयोग से बनती है प्रयोगशाला से नहीं। हाँ, इतना ध्यान ज़रूर रहे कि लोकतांत्रिक पद्धति में भी हमें अभिव्यक्ति की स्वतंत्रता तो है लेकिन स्वाधीनता और स्वच्छंदता में बहुत फर्क है, इसलिए हम भाषा के साथ उतना खिलवाड़ न करें या उतनी आजादी न लें कि उसका मूल स्वरूप और सौंदर्य ही खो जाए। अंत में यही निवेदन करना चाहूँगा कि मित्रों, स्वावलंबन के इस दौर में आज यही वक्त का तकाजा है कि "अपनी भाषा पर नाटक करें, अपनी भाषा में कामकाज करें"। भारतेन्दु हरिश्चंद्र ने तो बहुत पहले ही कह दिया था, "निज भाषा उन्नति अहै, सब उन्नति को मूल, बिन निज भाषा ज्ञान के, मिटै न हिय को सूल"

राष्ट्रकवि मैथिली शरण गुप्त जी ने लिखा था,

'अपनी संस्कृति अपना देश, अपनी भाषा, अपना वेश,
सारे सहज सुखों का सार, सादा जीवन उच्च विचार'

सुराज, स्वराज्य और स्वदेशी का सपना स्वभाषा से ही सच हो पाएगा। बल्कि हमारे वेदों में तो बहुत पहले ही इस तथ्य का उल्लेख बखूबी कर दिया गया था। ऋग्वेद के वाक् सूक्त में लिखा है - 'अहं राष्ट्री संगमनी वसूनाम' यानी "राष्ट्र की अपनी भाषा ही उसे ऐश्वर्यों की प्राप्ति कराती है।"। साथ में यह भी लिखा है - 'मातृभाषां परित्यज्य ये अन्य भाषामुपासते तत्रायान्ति हि ते दशा, यत्र सूर्यो न भासते।'

तो आइए, आज के दिन हम सब यहाँ संकल्प लें कि हिन्दी व अन्य भारतीय भाषाओं के प्रसार के लिए मनसा, वाचा, कर्मणा प्रयास करते रहेंगे और चाहे जनसंचार माध्यमों की बात हो या अपना निजी या कार्यालयीन काम करने की, इसे अधिक से अधिक हिन्दी या किसी भारतीय भाषा में ही करने का प्रयत्न करेंगे। कोशिश करें कि,

"घर का काम हो मातृभाषा में, दफ्तर का काम हो राजभाषा में"

जय हिन्द, जय हिन्दी!

सूचना प्रोद्योगिकी और हिन्दी

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वर्तमान वैश्विक धरातल पर सूचना प्रौद्योगिकी का अस्तित्व बहुत ही प्रभावशाली रूप में बढ़ता जा रहा है। सही रूपों में देखा जाए तो आज सूचना प्रौद्योगिकी एक ऐसी व्यवस्था बन गई है, समाज जिसके बिना अस्तित्वहीन हो जाएगा। संपूर्ण विश्व समुदाय इसके मोहपाश में पूरी तरह जकड़ गया है। आज ज्ञान-विज्ञान के क्षेत्र की महत्वपुर्ण उपलब्धियाँ सूचना के मुक्त प्रवाह के कारण ही संभव हो सकी हैं। सूचना प्रौद्योगिकी का महत्व आज बड़े-बड़े वैज्ञानिक आविष्कारों से कम महत्वपूर्ण नहीं रह गया है। समूचा विश्व इसकी चकाचौंध से अभिभूत है। सूचना (Infotech) प्रौद्योगिकी का हिन्दी रूपान्तर है। 'सूचना क्रान्ति' और 'सूचना प्रौद्योगिकी' के मूल स्वर में अन्तर है। 'थर्डवेव' के लेखक और सुप्रसिद्ध विचारक ऐलविन टॉफलन ने इस क्षेत्र में आये परिवर्तनों को सबसे पहले सूचना क्रान्ति या तीसरी क्रान्ति कहा था तभी से 'सूचना-क्रान्ति' शब्द का प्रयोग सूचना प्रौद्योगिकी के रूप में करने लगे। वस्तुतः क्रान्ति हमेशा समाज सापेक्ष होती है, लोक हितकारी और जनहितकारी होती है। अब प्रश्न उठता है कि सूचना के इस बौद्धिक तंत्र ने भारत जैसे उपमहाद्वीप में जिस प्रकार संक्रमण और विस्फोट की स्थिति पैदा कर दी है, उस दृष्टि से क्या सूचना क्रान्ति लोक सापेक्ष है?

विख्यात समाजशास्त्री डॉ. श्यामाचरण दुबे ने डॉ. राजेन्द्र प्रसाद स्मारक व्याख्यानमाला में अपने आलेख (७-८ जनवरी १९७४) में कहा था कि 'जनसंचार के साधन आकाश से अपसंस्कृति की वर्षा कर रहे हैं जिससे एक आत्मकेंद्रित और भोगवादी जीवन दृष्टि का निरंतर विकास हो रहा है। इसके कारण सामाजिक लक्ष्य और विकास के राष्ट्रीय संकल्प डगमगाने लगे हैं। परिवर्तन के प्रबंधन में भी हमने अपनी क्षमताओं को विकसित नहीं किया है, हमारी निर्णय शक्ति ही पक्षाघात से पीड़ित हो गयी है। लक्ष्य-हीन और दुर्बल अवसरवादी नीतियाँ संक्रमण की प्रक्रिया को और भी पीड़ादायक बना रही हैं। आज का युग सूचना विस्फोट का युग है। आज का मानव अपनी वैचारिक क्षमता पर कम भरोसा करता है, जबकि संचार साधनों से प्राप्त विचारों पर अधिक भरोसा करता है। यही कारण है कि आज के वैश्वीकरण बनाम बाजारवाद ने इस समूचे भूमण्डल पर भाषा, संस्कृति, कर्मनिष्ठ और नैतिक मूल्यों में ही विस्फोट नहीं किया अपितु 'ग्लोबलाइजेशन' की मूल अवधारणा में ही आमूल चूल परिवर्तन कर डाला है।' वस्तुतः यदि देखा जाय तो उसने न केवल भारतीय संस्कृति के मूल स्वर 'वसुधैव कुटुम्बकम' को ही दरकिनार कर दिया है बल्कि द्वितीय विश्व युद्ध के उपरान्त 'बर्टेड रसेल' की संपूर्ण विश्व को एक सूत्र में बांधनेवाली परिकल्पना 'ग्लोबल विलेज' के वास्तविक स्वरूप को भी छिन्न-भिन्न कर दिया है और उसकी जगह विश्व के बाजारीकरण को महत्व दिया और 'ग्लोबलाइजेशन' शब्द का मूल संपूर्ण विश्व को बाजार के रूप में परिवर्तित करने

की अवधारणा बना दी। इस वस्तुस्थिति को परखने पर एक बात निश्चित ही स्पष्ट हो जाती है कि 'सूचना क्रान्ति' और 'सूचना प्रौद्योगिकी' के मूल रूप में अन्तर है। सूचना प्रौद्योगिकी, सूचना क्रान्ति नहीं हो सकती है। प्रौद्योगिकी ज्ञान की ऐसी शाखा है जिसका संबंध 'यांत्रिकी कला' अथवा 'प्रयोजनपरक विज्ञान' अथवा इन दोनों के समन्वित रूप से है। दूसरे शब्दों में कहें तो सूचना प्रौद्योगिकी जनसंचार माध्यमों में आया विकास है और सूचना क्रांति संचार माध्यमों से उत्पन्न प्रभाव, सम्प्रेषण, सूचना, संदेश तथा अभिव्यक्ति का विकसित स्वरूप है। वस्तुतः सूचना प्रौद्योगिकी एक ऐसा अनुशासन (Discipline) है जिसमें सूचना का संचार अथवा आदान-प्रदान त्वरित गति से, दूरस्थ समाजों में विभिन्न तरह के साधनों तथा संसाधनों के माध्यम से सफलतापूर्वक किया जाता है। डैनियल बेल ने १९७६ में कहा था कि विश्व के उत्तर प्रौद्योगिकी समाज (Post Industrial Society) के बाद का समाज ऐसी सूचना क्रान्ति के दौर से गुजरेगा जो हमारे समाज को सूचना परक समाज (Information Society) में बदल देगा।

आज डैनियल बेल की बात अक्षरशः सही प्रतीत हो रही हैं। हमारा समाज, उसकी समस्त गतिविधियाँ सूचना प्रौद्योगिकी पर केन्द्रित हो गयी है।

सूचना प्रौद्योगिकी के बढ़ते हुए इस दौर में संचार व्यवस्था अभूतपूर्व रूप से आगे बढ़ रही है। आज सूचना प्रौद्योगिकी में क्रान्तिकारी परिवर्तन हो रहे हैं। अमेरिका और जापान जहाँ उद्योग जगत में महत्वपूर्ण माने जा रहे थे वहीं आज वे सूचना जगत के सिरमौर हो रहे हैं। इन देशों ने दूर संचार उपग्रह और कम्प्यूटर विज्ञान में आशातीत सफलता प्राप्त की है। इन्होंने 'सूचना हाइवे' और 'सूचना सुपर हाइवे' को अन्वेषित किया है। इन्टरनेट एक ऐसा सुपर हाइवे है जिसके माध्यम से सुदूर क्षेत्रों में बैठे हुए लोग किसी के भी विषय में और किसी भी दूरी पर स्थित लोगों के विषय में अभिशिप्त जानकारी प्राप्त कर लेते हैं जो उनके व्यावसायिक, सामाजिक और व्यापारिक गतिविधियों को बढ़ाने में सहायता करती है। वस्तुतः यदि सूचना तकनीकों का सही अनुप्रयोग किया जाय तो इसमें जनकल्याण की अपार संभावनाएं छिपी हुई हैं।

आज सूचना प्रौद्योगिकी का नाम लेते ही जनसामान्य के मन में जिस बात का बिम्ब बनता है वह है 'कम्प्यूटर'। वस्तुतः कम्प्यूटर तो एक उपकरण है, जो सूचना को आधार सामग्री के रूप में सुरक्षित रखने का एक नायाब साधन है। वस्तुतः कम्प्यूटर एक ऐसा तंत्र है जो आज के विकासशील और विकसित समाज की जीवन-शक्ति बन गया है। इसमें आंकड़ों को संग्रहीत करने और आवश्यकतानुसार कुछ ही क्षणों में उसे विश्लेषित करके निष्कर्ष प्रस्तुत करने की अद्भुत क्षमता है। मानव मस्तिष्क का सहयोग पाते ही यह यंत्र एक 'डिवाइस ब्रेन' बन जाता है। यह एक ऐसा आविष्कार है जिसने अपनी अपार क्षमता से ज्ञान के क्षेत्र में एक अद्भुत सूचना संसार का निर्माण किया है। वस्तुतः ऐसा प्रतीत होता है जैसे सूचना-भण्डारण की अपार क्षमता से युक्त यह यंत्र सारे संसार में जाल की भांति फैले हुए साफ्टवेयर और हार्डवेयर के विशालतम सूचना तंत्र का भण्डारण, उसका संप्रसारण करने के अतिरिक्त एक संपूर्ण ब्रम्हाण्ड है जो प्रतिपल अपनी नव्यतम शक्तियाँ उद्घाटित करता

हुआ उत्तरोत्तर आगे की दिशा में गतिशील है। कम्प्यूटर के माध्यम से सूचना जगत के सारे कार्य संभव हैं, बस यदि हमें उसकी स्मृति-क्षमता और संसाधन-क्षमता की जानकारी है तो।

आज सूचना तकनीक का आधार कम्प्यूटर बन गया है जिसका आविष्कार मानव ने किया है। कम्प्यूटर में प्रयोग की जानेवाली समस्त प्रविधियाँ मानव द्वारा अन्वेषित हैं। इसीलिए हमें अपनी खोज और विकास से जुड़े हुए वैज्ञानिकों के बुद्धि-वैभव पर गर्व होता है और ही भी क्यों न? एक ऐसा संयंत्र जो मानव बुद्धि द्वारा सम्पादित हो सकने वाले प्रत्येक कार्य को सहजता से सम्पन्न कर देता है। परन्तु मात्र कम्प्यूटर (एक वैज्ञानिक बक्सा) द्वारा सूचना प्रौद्योगिकी की सम्पूर्णता संभव नहीं है। सूचना प्रौद्योगिकी के क्षेत्र में जहाँ कम्प्यूटर का विशेष महत्व है वहीं भाषा का सन्दर्भ भी कम महत्वपूर्ण नहीं है। सूचना के आदान-प्रदान में अथवा सम्प्रेषण के मूल में भाषा का अस्तित्व पाया जाता है। इसे यों भी कह सकते हैं कि भाषा वह साधन है जिसके द्वारा विचार और अनुभूति का सहजता के साथ सम्प्रेषण सम्भव है। वस्तुतः भाषा एक सामाजिक प्रक्रिया है। समाज में व्यक्ति और व्यक्ति के बीच विचार विनिमय का साधन भाषा है। भाषा शब्द 'भाषृ' धातु से व्युत्पन्न है। जिसका आशय है 'व्यक्ति वाणी में कुछ कहना'। यहाँ ध्यान यह रखना है कि वाणी निरर्थक भी हो सकती है। अतः 'भाषा' से अभिप्राय अर्थमयता और अभिव्यंजकता से ही लेना चाहिए। मनुष्य से मनुष्य के मध्य किसी भी वस्तु के विषय में अपने विचारों, इच्छाओं और मन्तव्यों के आदान-प्रदान हेतु सार्थक और क्रमिक व्यवस्था के रूप में व्यक्ति ध्वनि-संकेतों का जो व्यवहार होता है, वही भाषा है। भाषा का वैज्ञानिक अध्ययन करते समय भाषा या वाणी को चार रूपों में लिया जाता है– परा, पश्यन्ती, मध्यमा और वैखरी। परा की अवस्थिति नाभि में, पश्यन्ती हृदय में, मध्यमा कण्ठ में और वैखरी की अवस्थिति मुख में मानी जाती है। शब्द उत्पत्ति का स्रोत पराबाणी है, यही पराबाणी जब शब्द के रूप में स्थूल रूप धारण करती है तब यह मुख मार्ग से 'वैखरी' के रूप में बाहर निकलती है। प्राचीन काल से ही इसे 'वैखरी वाणी' (व्यक्ति वाणी) की संज्ञा दी गयी है। 'वैखरी वाणी' से अभिप्राय है कि वह वाणी जिसमें ध्वनि, अर्थ एवं शब्द का समन्वय हो। सम्प्रेषण के क्षेत्र में इसी 'वैखरी' रूप का ही प्रयोग होता है। वाणी का यह रूप दृश्य न होकर अनुभूतिजन्य होता है। अतः जो विचार अनुभूति में रहते हैं उनका सम्प्रेषण सहजता के साथ वाणी के माध्यम से किया जा सकता है। यहाँ यह कहना अप्रासंगिक न होगा कि कम्प्यूटर में आप जो भी सुरक्षित रखेंगे और जो भी उसके द्वारा प्रकट करायेंगे वह भाषा में ही होगा। भाषा के इन चारों रूप में जहाँ वैखरी का बिम्बात्मक रूप हमारे समकक्ष होता है, वहीं पश्यन्ती हमारी चिन्तन-चेतना के रूप में है। परा हमारे अन्तस् या अंतरात्मा से उद्भूत होती है और मध्यमा हमारी शारीरिक भाव-भंगिमाओं, मुख-मुद्रा और संकेतों द्वारा अभिव्यक्त होती है।

जैसे मानव वाणी के चार आयाम बताए गए उसी प्रकार कम्प्यूटर की भाषा के भी चार आयाम किये जा सकते हैं। ज्ञान विषयक सामान्य बातों की जानकारी अथवा सूचना विषयक जानकारी कम्प्यूटर भाषा का प्रथम आयाम है। कल को यदि कम्प्यूटर

द्वारा साहित्यिक अभिव्यक्तियों और मानव मस्तिष्क के अंतर में छिपी सचित्र कल्पनाओं को मूर्त रूप मिलने लगे तो वह कम्प्यूटर भाषा का दूसरा आयाम यानी मध्यमा स्तर होगा और यदि कम्प्यूटर सामान्य मानवीय चेतना से ऊपर उठकर कुछ कर सके, उसमें फीड किये गये तथ्यों, सूचनापरक आंकड़ों (डाटा) के विषय में ऐसी सूचनायें देने लगे तो वह पश्यन्ती की स्थित होगी। भाषा की 'परा' स्थिति कम्प्यूटर के लिए मैं सोचता हूँ कि अभी संभव नहीं है – संभव होगी भी नहीं, पर मैं ऐसा कैसे कह सकता हूँ क्योंकि कल क्या होगा हम कहाँ पहुँच जायेंगे, यह सोचा भी नहीं जा सकता। 'परा' स्थिति वह होगी जब कम्प्यूटर हमारे सामने बैठे या सुदूरस्थ किसी व्यक्ति के अन्तर्मन में आनेवाले विचार प्रवाहों, मानसिक उद्वेलनों आदि को समझकर रूपायित कर सकेगा। साथ ही अनेक रहस्य के पर्दों को उठा सकेगा। इस सन्दर्भ में मुझे आज से करीब २५ वर्षों पूर्व अशोक चक्रधर की कविता की पंक्तियाँ सहज ही याद आती है जिसमें उन्होंने एक ऐसे यन्त्र की कल्पना की थी जो कक्षा में पढ़ा रहे प्रोफेसर – सामने बैठी छात्रा, पत्नी, मित्र की मानसिकता को सहज ही रूपायित कर रहा था। जिस दिन कवि की उस कल्पना को साकार रूप मिल जायेगा सचमुच कम्प्यूटर महोदय हमारी जिंदगी को किस मोड़ पर ले जाकर खड़ा कर देंगे कहा नहीं जा सकता।

पहले किसी देश की समृद्धि और विकास का आकलन उसकी अर्थव्यवस्था और उद्योगों से किया जाता था। उसकी शक्तिमत्ता सैन्यशक्ति और अनेक प्रकार के आयुध-भण्डारों से आँकी जा सकती थी। आज मूल्यांकन के ये मानदंड बदल गये हैं। अब किसी देश का सर्वांगीण विकास उस देश की भाषा एवं प्रोद्योगिकी पर आधृत हो गया है। विश्व के विकसित और विकासशील देशों की स्थिति इस सन्दर्भ में देखी जा सकती है। इन देशों ने अपनी-अपनी राष्ट्रभाषा में वेबसाइट्स का निर्माण किया और अपना सारा कार्य व्यापार इन्हीं के माध्यम से करते हैं। भारत जैसे विकासशील देश के लिए आज अन्य देशों की प्रतिस्पर्धा में उनके सामने आने के लिए यह अपरिहार्य हो गया है कि यहाँ के वैज्ञानिक भी उद्योग और ज्ञान में समन्वय स्थापित करें और इन सन्दर्भ में आधुनिक विज्ञान एवं प्रौद्योगिकी की जानकारी सामान्य जन तक उनकी ही भाषा में सम्प्रेषित करें। वर्तमान समय में किसी भी भाषा को विकसित भाषा के रूप में तभी माना जा सकता है जब उस भाषा मे विज्ञान और उद्योग विषयक जानकारी सन्निहित हो। कम्प्यूटर के आरम्भिक दौर में ऐसा लगता था जैसे अंग्रेजी के अतिरिक्त अन्य किसी भाषा में इस सन्दर्भ में सोचा भी नहीं जा सकता है। परन्तु भारतीय युवा वैज्ञानिकों ने इस सन्दर्भ में वस्तुतः अभूतपूर्व क्रान्ति सी कर दी है। जहाँ उन्होंने विदेशों में आई.टी. क्रान्ति लाने में अपनी प्रखर तेजस्विता और ओजस्विता को महिमा मण्डित किया है, वहीं उन्होंने अपने देश में सूचना तकनीक के अनुप्रयोग में अंग्रेजी के व्यामोह और भय को दूर करने के उद्देश्य से भी बड़े महत्त्वपूर्ण कदम उठाए हैं। सूचना तकनीक के क्षेत्र में काम कर रहे वैज्ञानिकों ने भाषा प्रौद्योगिकी के क्षेत्र में भी अपने साहसिक सदुप्रयासों से एक क्रान्ति कर दी है। आज अंग्रेजी के स्थान पर अपनी राष्ट्रभाषा को भी सूचना की भाषा के रूप में स्थान मिलने लगा है। भारत के युवा वैज्ञानिकों ने अपने उर्वर मस्तिष्क और अनुभवी दिशा निर्देशों

से प्रगतिगामी सूचना प्रौद्योगिकी के क्षेत्र में हिन्दी भाषा की प्रतिष्ठा कर पाने में सफलता पा ली है। आज विश्व के कम्प्यूटर वैज्ञानिक संस्कृत को कम्प्यूटर के लिए सर्वाधिक उपयोगी मानते हैं।

कम्प्यूटर विशेषज्ञ 'क्रिस्टोफर स्ट्रैची' ने कम्प्यूटर को परिभाषित करते हुए कहा है– 'कम्प्यूटर वह मशीन है जो प्रतीकों का संसाधन करता है।' यदि इस परिभाषा का आगे विस्तार करें तो कहा जा सकता है कि कम्प्यूटर वह मशीन है जिसे यदि प्रतीकों की श्रृंखला (Input) प्रदान किया जाय तो वह उन्हें एक निर्धारित नियम के द्वारा संसाधित कर देगा और एक अन्य प्रतीक की श्रृंखला हमारे सामने उपस्थित करेगा (Output)। भाषा की परिभाषा करते समय कहा जाता है कि भाषा प्रतीकों की व्यवस्था है –'Language is a system of arbitary vocal symbols ...' इस तरह भाषा भी प्रतीक पर आधारित एक संसाधन या व्यवस्था है। अतः भाषा और कम्प्यूटर के बीच एक दुहरा सम्बन्ध स्थापित होता है। तथ्य और प्रयोगजन्य यह सम्बन्ध बड़े ही महत्व का है। जहाँ एक ओर प्रयोग सन्दर्भ में भाषा अपने कुछ प्रयोजनों के लिए एक उपकरण के रूप में कम्प्यूटर का प्रयोग करती है वहीं कम्प्यूटर के लिए भी भाषा का प्रयोग अभिव्यक्ति सापेक्ष, अनिवार्य और अपरिहार्य है। मुद्रण, टंकण, कोश-रचना, भाषा-शिक्षण, सूचना संचयन और सम्पादन जैसे कार्यों में कम्प्यूटर का प्रयोग होता है। इसी प्रकार कम्प्यूटर के अनुप्रयोग में भाषा, व्याकरण और शब्दकोश आदि की आवश्यकता अपरिहार्य है। इस सन्दर्भ में मशीनी अनुवाद पाठ-बोधन, पाठ-रचना, मानव शरीर-इण्टरफेस, स्पीच और टेक्सचर सिस्टम उल्लेखनीय है। भाषा विज्ञान और संगणक विज्ञान की परस्पर अन्योन्याश्रिता ने आज एक नये अनुशासन (Field) 'कम्प्यूटेशनल भाषा विज्ञान' को अस्तित्व प्रदान किया है। इसमें जहाँ एक ओर प्राकृतिक बुद्धि (Natural Intelligence) और कृत्रिम बुद्धि (Artificial intelligence) विषयक मूल तत्व सन्निहित होते हैं वहीं सम्प्रेषण विज्ञान के भाषिक सिद्धान्त अर्थात् भाषा का व्याकरण पक्ष और सूचना विज्ञान के तार्किक सिद्धान्त भी समाविष्ट होते हैं।

देखा जाये तो आई.टी के सन्दर्भ में भारत में जो विकास हुए हैं वे किसी क्रान्ति से कम नहीं है पर आई.टी. क्रान्ति की यह धारा बहुत आगे बढ़ती हुई नजर नहीं आती है। सम्भवतः इसके मूल में भाषा ही है। भारत चूँकि विकासशील राष्ट्र है, अभी इसे विकास की अनेक मंजिलें पार करनी है, उन मंजिलों को पार करके ही यह विकसित देशों की श्रृंखला में खड़ा हो सकता है। विश्व कम्प्यूटर बाजार के खिलाड़ियों ने और साफ्टवेयर के अग्रणी निर्माताओं ने शायद हमारी स्थिति को ध्यान में रखते हुए, हमें और हमारी राष्ट्रभाषा को महत्व नहीं दिया। इसके सन्दर्भ में हम भारतवासी भी कुछ कम जिम्मेदार नहीं हैं। हमारे अंग्रेजी प्रेम और हमारे देश के भाषा-वैविध्य ने साफ्टवेयर निर्माताओं की हिन्दी विरोधी मानसिकता को बढ़ाया है। पर इस क्षेत्र में कार्यरत वैज्ञानिकों ने काफी कुछ इस सन्दर्भ में किया है और आगे भी काफी कर रहे हैं। धीरे-धीरे सूचना प्रौद्योगिकी के क्षेत्र में हिन्दी के प्रयोगों को विस्तार और आधार मिलने लगा है। भारत तथा विश्व की अनेक साफ्टवेयर निर्माता कम्पनियों का ध्यान अब कम्प्यूटर के क्षेत्र में हिन्दी के प्रयोग की ओर गया है।

कम्प्यूटर के क्षेत्र में कार्यरत भारतीय वैज्ञानिकों ने सरल कुंजी पटल और उसकी प्रणाली का विकास किया। इस दिशा में सन् १९७८ में सभी भारतीय भाषाओं में प्रयुक्त होनेवाले सबसे पहले 'फीटी टाइप टर्मिनल' की रचना की गई। फलस्वरूप देवनागरी लिपि और अन्य भारतीय लिपियों का प्रयोग कम्प्यूटर पर तेजी से होने लगा। सरकार की ओर से इस दिशा में तेजी से कदम उठाए गए। १९८० में भारत सरकार के इलेक्ट्रानिकी विभाग (अब सूचना प्रौद्योगिकी विभाग) ने कम्प्यूटर प्रौद्योगिकी विषयक शोध और विकास के सन्दर्भ में अनेक योजनाओं को प्रारूप दिया। इस सन्दर्भ प्रयोग के तौर पर उन्होंने प्रायः एक दर्जन संस्थाओं का कार्य व्यापार भारतीय भाषाओं के माध्यम से प्रारम्भ किया। वस्तुतः हिन्दी और अन्य भारतीय भाषाओं में मुद्रण के क्षेत्र में अभूतपूर्व क्रान्ति ८० के दशक में कम्प्यूटर पर, शब्द संसाधन के मुद्रण के रूप में आई। १९८३ में नई दिल्ली में 'विश्व हिन्दी सम्मेलन' में हिन्दी और अंग्रेजी में एक साथ काम करनेवाले हिन्दी के पहले कम्प्यूटर 'सिद्धार्थ' के प्रदर्शन द्वारा कम्प्यूटर का प्रयोग और उसकी चर्चा को बहुत विस्तार मिला।

आई.आई.टी. कानपुर और भारत सरकार के सूचना प्रौद्योगिकी विभाग के पुणे के सी डैक (Center for Advance Computing) के संयुक्त तत्वावधान में 'ग्राफिक्स एण्ड स्क्रिप्ट टेक्नोलाजी' (जिस्ट) का विकास किया गया। इसके माध्यम से अंग्रेजी के डी-बेस, वर्ड स्टार, लीटस आदि अनुप्रयोग साफ्टवेयरों को भारतीय भाषाओं में काम करने के लिए आधार मिल जाता है। इसकी सहायता से सभी कार्य हिन्दी एवं अन्य स्वीकृत भारतीय भाषा में हो जाते हैं। इसकी सहायता से किसी एक भाषा की सामग्री को दूसरी भाषा की लिपि में लिप्यन्तरित किया जा सकता है। रेलवे-आरक्षण-सूची की हिन्दी-अंग्रेजी प्रतियाँ इसका एक नमूना है।

सी डैक द्वारा विकसित 'लीप', 'इज्म', 'जिस्ट शैली' पुणे के माड्यूलर सिस्टम द्वारा विकसित 'श्रीलिपि', 'रूपा', 'सूचिका' तथा साफ्टेक लिमिटेड का 'अक्षर', सुमित डाटा का 'इण्डिका' तथा 'आकृति', 'प्रकाशक', 'शब्द रत्न', 'इनपेज', शब्द रचना और शब्द माला का इसी क्रम में उल्लेख किया जा सकता है। आंकड़ों के संसाधन विषयक कार्यों के लिए साफ्टेक लिमिटेड द्वारा 'द्विभाषिक कम्पाइलर' और 'डाटा बेस प्रबन्धन प्रणाली' का विकास भी इसी क्रम में लिया जा सकता है। भारत सरकार के राजभाषा विभाग का 'लीला हिन्दी प्रबोध', 'लीला हिन्दी प्रवीण' और 'लीला हिन्दी प्राज्ञ' हिन्दी-भाषा-शिक्षण से सम्बन्धित साफ्टवेयर हैं जिनकी सहायता से अहिन्दी भाषी और विदेशी लोग सहजता से हिन्दी सीख सकते हैं। (लीला-लर्न इण्डियन लैंग्वेज थ्रू आर्टीफिशियल इंटेलीजेंस) नई दिल्ली के सुपर टेक साफ्टवेयर एवं हार्डवेयर प्राइवेट लिमिटेड ने 'अनुवादक' नामक साफ्टवेयर विकसित किया है जो कृत्रिम बुद्धि से युक्त अनुवादक यंत्र है। कानपुर आई.आई.टी. इसी क्रम को उत्तरोत्तर आगे बढ़ाने की दिशा में प्रयासरत है। सम्प्रति वहाँ मशीनी अनुवाद के अतिरिक्त 'भावानुवाद' का प्रयास भी चल रहा है।

इसके अतिरिक्त आज इंटरनेट और ई-मेल में भी हिन्दी का प्रयोग सम्भव हो

गया है। साथ ही हिन्दी में अनेक पोर्टल भी प्रारम्भ किए गए हैं जिसके माध्यम से देश-विदेश की खबरें, वर्गीकृत विज्ञापन, व्यापार सम्बन्धी सूचनाएं, शेयर बाजार, शिक्षा, मौसम, खेलकूद, पर्यटन, साहित्य, संस्कृति, धर्म, दर्शन आदि के बारे में दैनन्दिन और ताजी सूचनाएं मिलती हैं। हिन्दी पोर्टल के अतिरिक्त अनेक सरकारी और अर्द्धसरकारी कार्यालयों में द्विभाषी और बहुभाषी साफ्टवेयर भी प्रयोग किए जा रहे हैं। यद्यपि अभी अंग्रेजी की अपेक्षा हिन्दी में कम साफ्टवेयर हैं फिर भी आगे नित नवीन सम्भावनाओं की तलाश जारी है।

भारतीय भाषाओं की मूलभूत आंतरिक समानता को ध्यान में रखते हुए भारतीय भाषाओं के लिए समान कोड 'इस्की' स्वीकार किया गया है। यह कोड भारतीय लिपियों-देवनागरी, गुरुमुखी, गुजराती, उड़िया, बंगाली, असमिया, तेलगू, कन्नड़, मलयालम और तमिल से सम्बन्धित सभी चिह्नों से युक्त है। इसके आधार पर १० भारतीय भाषाओं का अध्ययन इसमें से किसी भी लिपि में किया जा सकता है। इसके माध्यम से हिन्दी और अन्य भारतीय भाषाओं में कोश, थिसारस, शब्द-सूची जैसे कठिन कार्यों को सहजता से किया जा सकता है।

सी डैक पुणे द्वारा 'मंत्र' के निर्माण ने अनुवाद कार्य को सुगम बना दिया है। इसमें न केवल हिन्दी बरन् बंगला, तेलगू, उर्दू आदि में भी अनुवाद किया जा सकता है। आई.आई.टी. कानपुर ने अंग्रेजी से हिन्दी अनुवाद तंत्र 'मैट' (मशीन एण्ड ट्रांसलेसन) का विकास किया है जो मुख्यतः सरकारी मैनुअलों आदि के अनुवाद में सहायक है। इस क्रम में भारतीय इलेक्ट्रॉनिक अनुसंधान और विकास केन्द्र, नोएडा का भी योगदान महत्वपूर्ण है। मुम्बई की नेशनल कौंसिल फार सॉफ्टवेयर टेक्नोलोजी (एन.सी.एस.टी.) द्वारा 'माश्रा' अनुवाद तंत्र पर किया जाने वाला कार्य भी बड़े महत्त्व का है। सुपर टेक साफ्टवेयर एण्ड हार्डवेयर प्राईवेट लिमिटेड, नई दिल्ली का 'अनुवादक' साफ्टवेयर 'कृत्रिम बुद्धि' से युक्त साफ्टवेयर है जो भाषा और व्याकरण के नियमों के परिपालन के साथ अनुवाद कार्य करता है।

वैज्ञानिक तकनीकी शब्दावली आयोग और सूचना प्रौद्योगिकी विभाग ने संयुक्त रूप से हिन्दी शब्दावली का इंटरनेट निर्मित किया है। केन्द्रीय हिन्दी निदेशालय आगरा और भारतीय इलेक्ट्रानिक अनुसंधान और विकास केन्द्र द्वारा १४ भारतीय भाषाओं का कोश भी इस प्रक्रिया का महत्त्वपूर्ण अंग है। आई.आई.टी. हैदराबाद में 'शब्दांजली' शब्दकोश के निर्माण की प्रक्रिया भी उल्लेखनीय है।

नागरी प्रचारिणी सभा काशी द्वारा प्रकाशित 'हिन्दी विश्व-कोष' के बारह खण्डों का इंटरनेट पर लाना और इंटरनेट की सुविधानुसार विषयों का वर्गीकरण और सरल मार्ग-निर्देशित अभिगम, मल्टीमीडिया की दृष्टि से बहुत महत्वपूर्ण है। आई.आई.टी. हैदराबाद में 'शब्दांजली' शब्दों के निर्माण की प्रक्रिया भी उल्लेखनीय है।

यही नहीं सूचना प्रौद्योगिकी ने अपनी उन्नत तकनीकों के माध्यम से जनसंचार माध्यमों में भी क्रान्ति का सूत्रपात किया है। पत्रकारिता का स्वरूप-परिवर्तन कर दिया। यदि इसे हिन्दी पत्रकारिता के सन्दर्भ में देखें तो उसने हिन्दी को सम्मानजनक स्थान दिलाने में महत्त्वपूर्ण योगदान किया। समाचार पत्रों का सौन्दर्यीकरण तो हुआ

ही, अंग्रेजी में प्राप्त समाचारों का अनुवाद सहज तथा सरल हो गया। यह संभव हुआ कम्प्यूटर से, जो सूचना प्रौद्योगिकी की अद्भुत देन है। यह सम्पूर्ण सूचना संसाधनों की नींव है। इसने पत्रकारिता की गति बढ़ा दी। अंग्रेजी संवाद समितियों से प्राप्त सूचनाओं का शीघ्र ही हिन्दी संस्करण इनके माध्यम से प्राप्त हो जाने से समाचारों में अंग्रेजी के अज्ञान से उत्पन्न भ्रमात्मकता समाप्त हो गयी। इस पर एक विशाल शब्दकोश की उपस्थिति से तकनीकी तथा वैज्ञानिक शब्दों का चयन तथा निर्धारण सहज हो गया। सूचना प्रौद्योगिकी ने इनके प्रचार-प्रसार में भी महत्वपूर्ण भूमिका निभाई। क्षेत्रीय तथा स्थानीय स्तर से सम्बन्धित खबरों के पृष्ठ वहीं बनने लगे जिससे उनमें प्रामाणिकता आई और इंटरनेट के माध्यम से वे पृष्ठ मुख्य कार्यालय में पहुँचकर वहीं से छपे। इस प्रकार वह व्यापक स्तर पर स्थानीय लोगों से जुड़ा। इसके वेबसाइट इंटरनेट पर उपलब्ध हुए जिससे नवीनतम तथा अद्यतन जानकारियाँ लोग अविलम्ब प्राप्त कर सकते हैं। समाचार पत्रों को अधुनातन रूप देने में भी इसकी भूमिका उल्लेखनीय है। समाचार पत्रों को एक सुसज्जित आकार तथा विभिन्न रंगों तथा आकर्षक चित्रों के कलेवर से सजा स्वरूप प्राप्त हुआ।

आज सूचना प्रौद्योगिकी के क्षेत्र में रोज नए-नए आविष्कार किए जा रहे हैं। सूचना प्रौद्योगिकी ने हमारी जीवन शैली को सर्वथा एक नया आयाम दिया है। कुछ लोग इसके भावी स्वरूप से चिंतित भी हैं। मानव स्वभाव ही ऐसा है वह प्रत्येक नई चीज को सन्देह की दृष्टि से देखता है और परम्परागत के विघटन की चिंता करने लगता है। सच भी है सूचना तकनीक के विकास में जहाँ अनेक अच्छाइयाँ हैं वहीं कुछ बुराइयाँ भी स्वाभाविक है। अन्तर्राष्ट्रीय स्तर पर तेजी से बढ़ता हुआ अपराधीकरण और अनेक देशों की नष्ट होती भाषा-संस्कृति इसका उदाहरण है। विश्व बंधुत्व और मानवीय संवेदना को अक्षुण्ण रखने के लिए हमें इस तकनीक के प्रयोग में सावधानी बरतने की आवश्यकता है। हिन्दी में उपलब्ध सूचना प्रौद्योगिकी के आयाम हमें विश्व के साथ जोड़ने में सहायक होंगे। हमें ध्यान यह रखना होगा कि हम केवल मशीनी प्रयोक्ता न रहें बरन् विकास के इन विविध आयामों का प्रयोग अपनी पारम्परिक गरिमा को ध्यान में रखते हुए करें।

पारिभाषिक शब्दावली के निर्माण की चुनौतियाँ

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किसी भी भाषा का सार्वभौमिक विकास तभी संभव होता है जब वह अपने प्रगतिगामी जीवन के सभी कार्यों के लिए आवश्यक अभिव्यक्ति के सभी उपकरणों को प्राप्त कर लेती है। भाषा का प्रयोग क्षेत्र जितना व्यापक होगा तथा जितनी विविधता को लेकर होगा उतना ही अभिव्यक्ति के उपकरणों को प्राप्त करने में उसका दायित्व बढ़ेगा। अभिव्यक्ति की सूक्ष्मताओं को समग्रता के साथ व्यक्त करने के लिए आवश्यक उपकरण प्राप्त करना ही भाषाई विकास या भाषा-समृद्धि का मुख्य लक्ष्य होता है। भाषा की अभिव्यक्ति के उपकरणों में शब्दावली किंवा पारिभाषिक शब्दावली सर्वाधिक महत्त्व रखती है। क्योंकि किसी भी भाव या संकल्पना के मूल संवाहक शब्द ही होते है। अर्थबोध के आदि सूत्र भी शब्दों के कारण ही स्थापित होते हैं यही नहीं शब्द भाषा की लघुतम स्वतंत्र सार्थक इकाई माने जाते हैं। इतना ही नहीं भाषा प्रयोग में ऐसे कई संदर्भ आते हैं जहाँ शब्द ही भाषा का प्रतिनिधित्व करते हैं। नये भाव तथा नयी संकल्पनाओं के लिए शब्दों की प्राप्ति के बिना भाषा गूंगी मानी जा सकती है, अभिव्यक्ति के क्षेत्र में अधूरी एवं असमर्थ मानी जा सकती है।

आजादी के बाद भारत में अभिव्यक्ति की आवश्यताएँ बढ़ गयी हैं। आजादी के तुरंत बाद भारत में संवैधअनिक समर्थन प्राप्त हिंदी तथा अन्य भारतीय भाषाओं का दायित्व बढ़ गया। अभिव्यक्ति की नयी-नयी आवश्यकताओं एवं चुनौतियों का सामना करने के लिए इन भाषाओं को कटिबद्ध होना पड़ा। भारत में अभिव्यक्ति की आवश्यकताएँ निरंतर अकल्पनीय ढंग से बढ़ती ही गयीं। भारत की राजभाषा हिंदी तथा अठारह से भी ज्यादा भारत की राष्ट्र भाषाओं में अभिव्यक्ति के नये उपकरणों की मांग बढ़ गयी। शिक्षा, विज्ञान, तकनीकि, वाणिज्य आदि एक नहीं अनेक क्षेत्र ऐसे खुले, उनके लिए अपने से संबंधित भाव तथा संकल्पना वाहक नये उपकरणों की आवश्यकता बढ़ गयी। विकासोन्मुख जीवन के लिए आवश्यक सभी क्षेत्रों में यह मांग दिन दुगुना रात चौगुना बढ़ गयी। कहने की आवश्यकता नहीं है कि शब्दावली किंवा पारिभाषिक शबदावली ही इन उपकरणों में प्रमुख है। मांग के अनुरूप ही बड़े पैमाने पर इन के निर्माण की शुरुआत भी हुई। भारत सरकार तथा भारत की निजी संस्थाएँ अपनी-अपनी बृहद योजनाओं के साथ इस मैदान में उतरीं। इसमें लक्ष्य महान है और साधना के लिए आवश्यक साधन-उपकरण सीमित हैं। फिर भी नयी एवं जटिल चुनौतियों का सामना करते हुए भी यह काम जारी है।

पारिभाषिक शब्दावली निर्माण : भारत का वैशिष्ट्य :-

किसी भी स्वतंत्रत देश के लिए पारिभाषिक शब्दावली का निर्माण करते समय अवश्य ही चुनौतियों का सामना करना पड़ता है। क्योंकि स्वतंत्र होते ही शासन समेत जीवन के सभी क्षेत्रों में अपनी भाषा या भाषाओं का प्रयोग करना उसके लिए

अनिवार्य हो जाता है। अपनी भाषा एवं भाषाओं में कार्य किए बिना कोई भी देश शीघ्र प्रगति को प्राप्त नहीं कर सकता है। क्योंकि अपनी भाषाओं में ज्ञान-विज्ञान के प्रचार-प्रसार करने की जो क्षमता होती है वह परायी भाषाओं में नहीं होती है। आजाद भारत में अपनी भाषाओं में यानी हिंदी के साथ-साथ अन्य भारतीय भाषाओं में ज्ञान-विज्ञान, वाणिज्य संबंधी प्रचार-प्रसार के लिए मुख्य रूप से शब्दावली की नितांत आवश्यकता महसूस की गयी। आजाद भारत के सामने उद्भूत सभी चुनौतियों के सामने इसे सबसे बड़ी चुनौती माना जा सकता है।

भारत में इस चुनौती के जटिल होने के अपने कारण हैं। इसका एक कारण ज्ञान-विज्ञान व सभी विषयों से संबंधित शब्दों का अन्य भाषाओं से खासकर अंग्रेजी से ही अनुवाद करने की जरूरत हुई। एक जमाने में भारत विश्व गुरु या विश्व-शिक्षक था। परन्तु गुलामी शासन में शोषण का शिकार होने के बाद भारत विश्व-शिष्य बन गया। ज्ञान-विज्ञान के विषयों से संबंधित अधिकांश ग्रंथ उसे दूसरे स्रोतों से प्राप्त करने की जरूरत हुई है। यानी दूसरे स्रोतों से प्राप्त ग्रंथों को अपनी भाषाओं में अनुवाद करने की आवश्यकता बढ़ गयी है। कहने की आवश्यकता नहीं है कि इस अनुवाद-सृजन में भारतीय भाषाओं में शब्दावली की ही अधिक आवश्यकता होती है।

शब्दावली-निर्माण की चुनौती के जटिल होने का एक और कारण भारत का बहु भाषात्व गुण है। भारत हमेशा यह गर्व करता है कि अठारह से भी ज्यादा उसकी भाषाएँ अत्यंत प्राचीन एवं समृद्ध हैं। बोलने वालों की संख्या, साहित्य-संस्कृति, कला आदि सभी की दृष्टि से उसकी भाषाएँ किसी भी भाषा से कम नहीं हैं। यही समस्या शब्दावली-निर्माण के जटिल होने का कारण भी है। किसी विदेशी व परायी भाषा से एक साथ भारत की सभी भाषाओं में समरूपी तथा समानार्थी के रूप में शब्दावली निर्माण की आवश्यकता होती है। यह निर्माण कार्य को अवश्य जटिल बनाता है। क्योंकि भारतीय भाषाओं में कहीं समरूपी शब्द प्राप्त होते हैं तो उनके अर्थ भिन्न होते हैं। कहीं समानार्थी शब्द प्राप्त होते हैं तो वे समरूपी नहीं होते हैं।

निर्माण कार्य को जटिल बनानेवाला एक और कारण भारतीय भाषाएँ बहुस्रोतीय होना भी है। भारतीय भाषाओं का मुख्य भाषा-स्रोत संस्कृत होने हुए भी उनमें अरबी-फारसी तथा अंग्रेजी भी शामिल हो गयी है। अरबी-फारसी तथा अंग्रेजी विदेशी भाषा-स्रोत होते हुए भी इनमें एक अनुकूलता यह है कि भारतीय भाषाओं में इन स्रोतों से ग्राह्य सभी शब्द लगभग समान अर्थ से ही ग्राह्य हैं। अर्थगत या अर्थ-छायागत भिन्नता इनमें बहुतकम देखी जा सकती है। परन्तु भारतीय भाषाओं में संस्कृत स्रोत से आये शब्दों ने कालांतर में अपने अर्थ को बदल लिया है। भारतीय भाषाओं में आये संस्कृत शब्द अवश्य ही समरूपी हैं। परन्तु वे अपने मूल अर्थ से हटकर बदले हुए अर्थ में प्रयुक्त हो रहे हैं। ऐसे में मूल अर्थ के नजदीक किसी एक भारतीय भाषा में शब्दावली का निर्माण करने से दूसरे भारतीय-भाषी के लिए बड़ी कठिनाई का सामना करना पड़ेगा। यह भी है कि किसी-किसी भारतीय भाषा में संस्कृत के शब्द उसके अपने मूल अर्थ में नहीं बल्कि विलोमी अर्थ में ग्रहण हुआ है। (उदाहरण के लिए संस्कृत

का 'व्यवसाय' शब्द हिंदी में लगभग उसी अर्थ में गृहीत है। बल्कि तेलुगु में इसका बदले हुए विलोमी अर्थ या परिवर्तित अर्थ में गृहीत है। तेलुगु में 'व्यवसाय' का अर्थ 'कृषि' है। और संस्कृत स्रोत से आया हुआ 'कृषि' शब्द का अर्थ तेलुगु में मेहनत है। इसी प्रकार शिक्षा, कक्षा, उपन्यास, आग्रह आदि शब्दों के अर्थ भी तेलुगु में भिन्न हैं।) यह स्थिति दूसरी भारतीय भाषाओं में भी देखी जा सकती है। शब्दावली निर्माण प्रक्रिया में इस बात पर अधिक ध्यान रखना होगा। उदाहरण के लिए बहुत पहले ँ के लिए 'तंतु' को मूल धातु के रूप में स्वीकार कर लिया गया था। परन्तु इस धातु से बना एक शब्द 'वितंतु'(ऊँते) समरूपी शब्द के रूप में तेलुगु में तो है। परन्तु तेलुगु में इसका अर्थ वह साधन नहीं जो बिना किसी तार का है। बल्कि तेलुगु में 'वितंतु' का अर्थ वह स्त्री जिसका पति मर गया है यानी विधवा है। इस अर्थ परिवर्तन पर ध्यान दिये बिना हिन्दी में इस प्रकार की शब्दावली-रचना करने से तेलुगु भाषी के लिए अर्थ ग्रहण करने में काफी कठिनाई होगी।

निर्माण कार्य को जटिल बनानेवाला एक और भारतीय कारण शब्द-रचना या पद-रचना है। भारतीय भाषाओं एवं हिंदी में शब्द-रचना या पद-रचना के मुख्य तत्व प्रत्यय है। इसमें कोई संदेह नहीं है कि भारतीय भाषाओं में शब्द रचना मूलतः संस्कृत प्रभावित ही है। उपसर्ग तथा प्रत्ययों के प्रयोग से इन भाषाओं में शब्द-रचना या पद-रचना होती है। परन्तु इसमें भी एक रूपता का अभाव है। शब्दावली निर्माण प्रक्रिया में इस पर भी ध्यान रखना उचित होगा।

पारिभाषिक शब्दावली का निर्माण : लक्ष्य :-

पारिभाषिक शब्दावली के निर्माण में अनुवाद का महत्त्वपूर्ण स्थान है। स्रोत भाषाओं में प्राप्त शब्दों को लक्ष्य भाषाओं में अनुवाद के माध्यम से निर्मित किया जा सकता है। इस अनुवाद-निर्माण-प्रक्रिया में अनेक समस्याएँ होती हैं। सामान्यतया स्रोत भाषा के शब्द अपनी भाषा-प्रकृति के अनुकूल निर्मित शब्द ही होते हैं। इन शब्दों को ज्यों का त्यों या अनुवाद के माध्यम से निर्माण करना एक जटिल प्रक्रिया है। यह प्रक्रिया मुख्यतया भाव ग्रहण या संकल्पना ग्रहण के स्तर पर ही करना चाहिए। यानी शब्द निर्माण के पहले ही उसके भाव क्षेत्र को समझना अत्यंत आवश्यक है। भाव क्षेत्र को समझे बिना उसके लिए शब्द गढ़ना या निर्माण करना मुश्किल होगा। भाव ग्रहण करने के बाद शब्द निर्माण करते समय लक्ष्य भाषा की अनुकूलता पर अधिक ध्यान रखने की जरूरत होती है। यह अनुकूलता रचना की तथा उच्चारण की दोनों की होनी चाहिए। रचना में समस्रोतीय तथा विषम स्रोतीय दोनों पद्धतियों से काम लेना उचित होगा। उसी रूप में उच्चारण अनुकूलता में यथा लक्ष्यभाषा की ध्वनियों के अनुकूल ही शब्द ग्रहण करना उचित होगा। पारिभाषिक शब्दावली के अनुवाद की प्रक्रिया में इस रूप में रचना की अनुकूलता तथा उच्चारण की अनुकूलता अनिवार्य है। इससे शब्दावली निर्माण की एक अवस्था पूरी हो जाती है। दूसरे स्रोतों से प्राप्त शब्दावली के अनुवाद करने मात्र से पारिभाषिक शब्दावली के निर्माण का कार्य पूरा नहीं होगा। बल्कि इस प्रक्रिया की दो और महत्त्वपूर्ण अवस्थाएँ बच जाती हैं। वे है चयन तथा प्रचलन। शब्दावली निर्माण के बाद संप्रेषणीयता को आधार

बनाकर उसका चयन करना उचित होगा। क्योंकि निर्मित शब्दावली सभी भारतीय भाषाओं में एक ही प्रकार से संप्रेषित नहीं भी हो सकती है। शब्दावली के चयन में मुख्यतया अखिल भारतीय दृष्टि ही अपनाना अधिक सम्मत होगा। ऐसे चयन से ही शब्दावली की संप्रेषणीयता तथा ग्राह्यता बढ़ती है। शब्दावली निर्माण की अगली अवस्था प्रचलन की है। प्रचलन किए बिना किसी भी शब्दावली की सार्थकता नहीं होती। प्रचलन प्रयोग से ही बढ़ता है। फिर प्रयोग जन-अनुकूलता पर ही निर्भर होता है। यानी जन-अनुकूल निर्मित शब्दावली ही अधिक प्रयोग में आ सकती है। वही प्रचलित हो सकती है। प्रयोग के स्तर पर यह भी देखना होगा कि अपने प्रयोग के क्षेत्र में इस शब्दावली की एकरूपता हो। साथ किसी भी प्रकार का अर्थगत विरोध व अस्पष्टता न हो। ऐसी शब्दावली का प्रयोग ही सभी भाषा-भाषी करते हैं। अतः इस प्रकार के लक्ष्य को सामने रखकर ही शब्दावली का निर्माण करना आज अत्यंत आवश्यक है।

पारिभाषिक शब्दावली के मूलभूत तत्त्व और उनका अनिवार्य पालन : –

विशिष्ट परिभाषित शब्द ही पारिभाषिक शब्द हैं। साधारणतया अर्थ के संदर्भ में शब्द जीवंत होता है। इसी जीवंतता के कारण ही शब्द प्रयोग सापेक्ष अपने अर्थ की परिधि को फैलाता तथा बदलता रहता है। परन्तु पारिभाषिक शब्द ऐसा नहीं होता है उसके अर्थ की परिधि सुनिर्धारित एवं सुनिश्चित की जाती है। इसलिए उसमें फैलाव तथा घटाव नहीं होता है। उसकी एक ही सीमा निर्धारित अर्थ-सत्ता होती है। इसी से वह अपने एक प्रयोग क्षेत्र में हमेशा निर्धारित अर्थ के साथ पहचाना जाता है। पारिभाषिक शब्द के इस मूलभूत गुण को दृष्टि में रखना तदनुरूप उसका निर्माण करना या उसकी रचना करना अत्यंत आवश्यक है। इसके अतिरिक्त शब्दावली का निर्माण करते समय निम्न तत्वों पर ध्यान रखने से उसका निर्माण न केवल आसान होता है बल्कि उसके संचयन तथा प्रचलन में कोई विशेष कठिनाई नहीं होती है।

१. स्वीयार्थ व्यंजकता :–

साधारणतया भाषा के सहज निर्मित शब्द अर्थ के संदर्भ में यादृच्छिक माने जाते हैं। यानी शब्द और अर्थ का कोई सार्थक संबंध नहीं होता है। संयोगवश किसी भाव या संकल्पना के संप्रेषण हेतु किसी शब्द का प्रयोग स्वीकार कर लिया गया है। परन्तु पारिभाषिक शब्दावली का निर्माण करते समय इस नीति का पालन करने की जरूरत नहीं है। इससे बढ़कर उसे सार्थक बनाने से शब्द प्रयोग से ही इसके अर्थ की ओर संकेत मिल जाता है। इससे शब्दार्थ संबंधी एक कठिनाई दूर हो सकती है। अर्थात शब्द-प्रयोग से उसकी अर्थ व्यंजना हो जाती है। उदाहरण के लिए 'दूरदर्शन' और 'दूरवाणी' जैसे शब्द इसी दिशा में निर्मित शब्द हैं। स्पष्ट है कि पारिभाषिक शब्द को स्वीयार्थ व्यंजक बनाने से उसकी संप्रेषणीयता बढ़ती है। जो उसके प्रचलन को दूर-दूर तक प्रभावित करती है। अतः पारिभाषिक शब्दावली की निर्माण प्रक्रिया में इस बात पर ध्यान रखना चाहिए।

२. सूक्ष्मार्थ व्यंजकता :-

पारिभाषिक शब्दों को सूक्ष्मार्थ व्यंजक बनाना भी आवश्यक है। प्रत्येक सूक्ष्मार्थ

या सूक्ष्म भाव या सूक्ष्म संकल्पना के लिए स्वतंत्र शब्द का निर्माण करना भी आवश्यक है। भाषा में ऐसे शब्द भी होते हैं जो एक ही अर्थ-परिधि में होते हुए भी किसी सूक्ष्म स्तर पर अल्प अंतर रखते हैं। ऐसे सूक्ष्म भावगत अंतर को भी व्यक्त करने के लिए आवश्यक शब्दों का निर्माण होना चाहिए। उदाहरण के लिए अंग्रेजी शब्द Allegation, Accusation, Charges और Conviction एक ही मुख्य अर्थ परिधि के हैं। फिर भी इन शब्दों के अर्थ सूक्ष्मता के स्तर पर भिन्न ही हैं। ऐसे शब्दों के लिए शब्द-निर्माण करते समय भी यही ध्यान रखना चाहिए कि इतना ही सूक्ष्म अंतर रखनेवाले शब्द निर्मित हो जायें। उपर्युक्त अंग्रेजी शब्दों के लिए इन शब्दों का निर्माण किया जा सकता है। जो क्रमशः आरोप, अभियोग, दोषारोपण और दोष सिद्धि है। निम्न उदाहरण भी इसी बात को स्पष्ट करते हैं।

Cost	- लागत
Charges	- प्रभार
Value	- मूल्य
Fee	- शुल्क
Price	- कीमत

स्पष्ट है कि शब्द के सूक्ष्म अर्थगत अंतर को व्यक्त करने के लिए यहाँ भिन्न शब्दों का प्रयोग किया गया है। इसलिए ऐसे शब्दों को सूक्ष्मार्थ व्यंजक शब्द मान सकते हैं। शब्दावली निर्माण में ऐसी सूक्ष्म भाव का सूक्ष्म संकल्पना के लिए भिन्न-भिन्न शब्दों का निर्माण करना आवश्यक है। इस संदर्भ में एक और बात का उल्लेख करना शेष रह जाता है कि अंग्रेजी के सूक्ष्मार्थ व्यंजक शब्दों में रचनागत एकरूपता है तो हिंदी में या अन्य भारतीय भाषाओं में शब्दावली निर्माण करते समय इसी प्रकार का ध्यान रखना आवश्यक है। यानी स्रोत भाषा के अनुरूप ही हिंदी या अन्य भारतीय भाषाओं की शब्दावली में भी एकरूपता लाने की कोशिश करनी चाहिए।

३. स्रोतपदीय समरूपता :-

शब्दावली निर्माण एक भारतीय भाषा से दूसरी भारतीय भाषा में तथा किसी विदेशी भाषा से किसी भारतीय भाषा में करने की आवश्यकता होती है। साधारणतया अंग्रेजी भाषा के शब्दों का अनुवाद करके हिंदी या अन्य भारतीय भाषाओं में शब्द-निर्माण किया जाता है। अंग्रेजी से अनुवाद के माध्यम से शब्द निर्माण करते समय मुख्यतया पद-संख्या, पद-रूप पर ध्यान रखना आवश्यक है। पद-संख्या यानी स्रोत भाषा अंग्रेजी में जितने शब्दों या पदों में पारिभाषिक शब्द हैं, उतने पदों में ही लक्ष्य भाषा भले ही वह हिंदी हो या अन्य भारतीय भाषा, शब्द निर्माण करना चाहिए। उसी रूप में स्रोत भाषा अंग्रेजी के शब्दों में रूपगत एकता है तो हिंदी में शब्दों का निर्माण करते समय रूपगत एकता को बनाये रखना चाहिए। उदाहरण के लिए–

Intrim Custody	- अंतिम अभिरक्षा
Intrim Order	- अंतरिम आदेश
Intrim reply may be given	- अंतरिम उत्तर भेज दिया जाए

Intrim report - अंतरिम प्रतिवेदन
Intrim award - अंतरिम अधिनिर्णय
Intrim Period - अंतरिम अवधि

स्पष्ट है कि इनमें स्रोत भाषा की पद-संख्या तथा पद-रूप से संबंधित एकरूपता लक्ष्य भाषा में भी लायी गयी है। इससे इन शब्दों की संप्रेषणीयता एवं प्रचलन दोनों आसान हो जाते हैं। इसी को स्रोत-पदीय समरूपता माना जा सकता है। शब्दावली निर्माण करते समय इस पर भी ध्यान रखना होगा।

४. सक्षम पुनर्रचना धर्मिता :-

पारिभाषिक शब्द में रचना की अनुकूलता होनी चाहिए जरूरत पड़ने पर उपसर्ग-प्रत्यय आदि को जोड़कर नये शब्द निर्माण करने की अनुकूलता होनी चाहिए। इससे न केवल नये शब्द निर्माण करने की मेहनत बचेगी बल्कि शब्दों की अर्थगत पहचान भी आसानी से हो जाएगी। भाषा में सभी शब्द रचना के लिए अनुकूल नहीं होते हैं। यानी भाषा के सभी शब्दों में उपसर्ग-प्रत्यय लगाकर नये शब्द निर्माण नहीं कर सकते हैं। इसलिए पुर्नरचना करने योग्य शब्दों का चयन या शब्दों का निर्माण नहीं कर सकते हैं। इसलिए पुर्नरचना करने योग्य शब्दों का चयन या शब्दों का निर्माण करना अत्यावश्यक है। जैसे अंग्रेजी शब्द... के लिए 'हिसाब' की जगह 'कलन' शब्द का चयन करना। क्योंकि 'कलन' शब्द अधिक पुनर्रचना सक्षम शब्द है। 'कलन' के आगे और पीछे प्रत्यय जोड़कर आकलन, परिकलन, समाकलन, संकलन आदि नये शब्दों का निर्माण करने की पूरी संभावना है। स्पष्ट है कि पारिभाषिक शब्दावली के निर्माण में सक्षम पुनर्रचना धर्मी शब्दों का चयन करना ही उचित है।

५. बहु प्रचलित धर्मिता :-

स्रोत भाषा के किसी शब्द के लिए लक्ष्य भाषा में पहले से किसी शब्द का अधिक प्रचलन है। परन्तु वह वांछित स्रोत का नहीं है। वांछित स्रोत का शब्द अधिक प्रचलित नहीं है। ऐसे में शब्द चयन करते समय किसी संप्रदाय के पूर्वाग्रह से पीड़ित न होकर अनुकूल स्रोत से बिना किसी झिझक के शब्द चयन कर लेना चाहिए। उदाहरण के लिए बस, स्टेशन जैसे शब्द पहले से भारतीय भाषाओं में अधिक प्रचलित हैं। किसी संप्रदाय विशेष के प्रभाव में पड़कर इनके लिए नये शब्दों की खोज करनी चाहिए। ऐसा प्रयास उलटी-धार तैरने के बराबर ही होगा। बस के लिए संयान तथा स्टेशन के लिए धूम्र शकट विश्राम स्थल आदि ऐसे ही प्रयास हैं। ऐसे निर्माण में प्रयास ही अधिक होगा प्रयोजन कुछ भी नहीं होगा। लोक प्रचलित शब्दों की संप्रेषणीयता तथा प्रचलन दोनों सरल होते हैं। यह हमें नहीं भूलना चाहिए।

६. स्रोत निरपेक्ष धर्मिता :-

पारिभाषिक शब्दावली के निर्माण में पद-रचना का भी महत्त्वपूर्ण स्थान होता है। क्योंकि पद-रचना से ही एक पारिभाषिक शब्द से बहु पारिभाषिक शब्दों को बनाया जा सकता है इसलिए शब्दावली का निर्माण करते समय ही इसके लिए अनुकूल शब्दों का निर्माण करना चाहिए। ऐसा शब्द चयन करने के बाद पद-रचना के माध्यम से

यानी उपसर्ग, प्रत्यय, समास, संधि आदि को जोड़कर नये-नये शब्दों को बनाया जा सकता है। साधारणतया हिंदी में पद-रचना संस्कृति की पद-रचना के अनुकूल ही होती है। संस्कृत की पद रचना के नियम हिंदी पर भी लागू होते हैं। संस्कृत के उपसर्ग, प्रत्यय, समास और संधि के नियम भी हिंदी में प्रयुक्त होते हैं। इन नियमों के आलोक में पद रचना करना उचित भी है। इसके अतिरिक्त दूसरे स्रोतों की सहायता से पद-रचना करने की आवश्यकता भी है। बल्कि हिंदी में दो भिन्न स्रोतीय भाषाओं की पद-रचना करने की जरूरत है। इसी को विषम स्रोतीय पद-रचना या स्रोत निरपेक्ष पद रचना कहा जा सकता है। इसमें दो भिन्न स्रोतीय भाषाओं के बीच में प्रत्यय, उपसर्ग, समास संधि जोड़कर आवश्यकता के अनुरूप शब्दावली का निर्माण किया जा सकता है। उदाहरण के लिए 'अपीलार्थी (Applicant) शब्द को लिया जा सकता है। इसमें 'अपील' अंग्रेजी शब्द है। उसमें संस्कृत के 'आर्थी' को प्रत्यय के रूप में जोड़ा गया है। तब जाकर 'अपीलार्थी' शब्द का निर्माण हुआ है। यह विषम स्रोतीय पदरचना है। रजिस्ट्रीकृत, कमीशन-अभिकर्ता, डेरी-उत्पादन आदि शब्द भी इसी रूप में निर्मित हैं। पद रचना की शुद्धता पर विचार किये बिना इस प्रकार के निर्माण से न केवल पद रचना आसान होगी बल्कि ऐसे शब्दों का प्रचलन भी आसानी से हो जाएगा।

७. ध्वनिग्राम अनुकूलन :-

स्रोत भाषा के किसी शब्द को लक्ष्य भाषा में बिना किसी परिवर्तन के लेने की जरूरत पड़ने पर उसे लक्ष्य भाषा के अनुकूल बनाकर लेना उचित होगा। यह अनुकूलन मुख्यतया उच्चारण के संदर्भ का होना चाहिए। क्योंकि स्रोत भाषा-भाषी जैसा ही लक्ष्य भाषा-भाषी न तो उच्चारण कर सकता है न ही उसके उच्चारण अवयव इसके लिए अनुकूल होते हैं। ऐसे में लक्ष्य भाषा-भाषी के स्वर यंत्र के अनुकूल उसे बदल कर लेने की जरूरत होती है। इसी को ध्वनिग्राम अनुकूलन कहा जाता है। अंग्रेजी भाषा के ट्राजडी, अकाडमी, टेकनीक, कामडी, इंटरीम आदि शब्द क्रमशः हिंदी में इसी अनुकूलन के कारण ही त्रासदी, अकादमी, तकनीकी, कामदी, अंतरिम आदि के रूप में परिवर्तित किए गये हैं। पारिभाषिक शब्दावली का निर्माण करते समय इस ध्वनिग्राम अनुकूलन पर ध्यान रखना होगा। इससे लक्ष्य भाषा-भाषी को शब्द के उच्चारण में अनुकूलता होगी। इसी से लक्ष्य भाषा भाषियों में शब्द प्रचलित होगा।

८. संक्षिप्त रूप धर्मिता :-

इसमें दो मत नहीं है कि पारिभाषिक शब्द यथासंभव संक्षिप्त होना चाहिए। पारिभाषिक शब्द निर्माण की पूरी कला उसके संक्षिप्त रूप पर ही निर्भर होती है। शब्द को पढ़ने के लिए वह भी कम शब्दों में गढ़ने के लिए भाषा पर तथा भाषा की पद-रचना पर पूरे अधिकार की जरूरत होती है। शब्द गढ़न में ऐसे शब्दों की खोज करके पद रचना के माध्यम से नये शब्द के निर्माण करने की जरूरत होती है। स्रोत भाषा के शब्द की व्याख्या करना आसान होता है। उसी को कम शब्दों में, जरूरत पड़ने पर एक ही शब्द में व्यक्त करना कठिन होता है। फिर पारिभाषिक शब्दावली के निर्माण में व्याख्यात्मक निर्माण अधिक घातक होता है। विज्ञान और तकनीकी

के क्षेत्र में अनेक समास पद युक्त शब्द होते हैं। ऐसे में उनके व्याख्यात्मक शब्द निर्माण करने की जगह पद-रचना की सहायता से नवीन संक्षिप्त शब्द निर्माण करना उचित होगा। उदाहरण के लिए चिकित्सा विज्ञान का एक पारिभाषिक शब्द 'न्यूमानी अल्ट्रा मैक्रोस्कोपिक सिलिको वल्कानी नियोसिस' है। इसी को बाद में 'निमोनिया' कहा गया है। इसका हिंदी में अनुवाद करके शब्द निर्माण करना है तो 'निमोनिया' शब्द का यथा संभव स्वीयार्थ व्यंजक संक्षिप्त शब्द बनाना चाहिए। इसके लिए शब्द बनाया गया है 'अंर्तजली बुखार'। क्योंकि निमोनिया का बुखार आदमी के फेफड़ों में पानी के रह जाने के कारण होता है। यह स्वीयार्थ व्यंजक शब्द भी है। और संक्षिप्त शब्द भी।

९. समजातीय एकरूप धर्मिता :-

पारिभाषिक शब्दों में वस्तु बोधक व भाव बोधक दो प्रकार के शब्द होते हैं। इनमें भी एक ही वस्तु से संबंधित या एक ही भाव से संबंधित शब्द भी होते हैं। ऐसे शब्दों को समजातीय शब्द कहा जाता है। ऐसे समजातीय शब्दों के लिए प्रतिशब्द निर्माण करते समय स्रोत भाषा जैसी एकरूपता लक्ष्य भाषा में लाने की कोशिश करनी चाहिए। वैसे ऐसी कोशिशें हुई भी हैं। उदाहरण के लिए डॉ. रघुवीर ने विज्ञान से संबंधित अनेक विषयों के शब्दों को इस नीति के अनुकूल बनाया है। इसके लिए उन्होंने पद-रचना के नये सूत्रों को भी बनाया है। उदाहरण के लिए रसायन शास्त्र के कुछ लोहों के नाम बनाने के लिए उन्होंने 'धातु' शब्द से नया प्रत्यय गढ़ा है। 'आतु'। फिर उसकी सहायता से अनेक शब्द बनाये हैं जैसे Platinum.. महातु, Calcium.. चूर्णातु, Chromium.. वर्णातु, Radium.. तेजातु आदि। ये शब्द स्वीयार्थ व्यंजक भी हैं। इसके साथ साथ इनमें स्रोत भाषा जैसी एकरूपता भी है। इस प्रकार की समजातीय शब्दों की एकरूपता होने से उनकी संप्रेषणीयता बहुत सरल हो जाती है। देखते ही इनको पहचान सकते हैं कि ये सभी धातुओं के नाम हैं। डॉ.रघुवीर का यह प्रयास काफी सार्थक एवं सफल हुआ है। पारिभाषिक शब्दावली के निर्माण में इस नीति का पालन करना चाहिए।

१०. संबद्ध संकल्पना बोधकता :-

यह उपर्युक्त निर्माण-नीति के साथ संबंध रखता है। एक ही वस्तु बोधक या भावबोधक विषय से संबंधित अन्य शब्द बनाते समय मूल शब्द को बनाये रखते हुए यथासंभव उसके साथ प्रत्यय या एक और शब्द को जोड़कर शब्द निर्माण करने से उसे पहचानने में तथा प्रचलन करने में अधिक सुविधा होगी। ऐसे लक्षण को ही संबद्ध संकल्पना बोधकता कहा जा सकता है। उदाहरण के लिए अंग्रेजी 'थर्मो' के लिए हिंदी में 'ताप' शब्द का निर्माण किया गया है। 'थर्मो' से निष्पन्न सभी शब्दों के लिए 'ताप' के साथ जोड़कर शब्द बनाना उचित होगा। न कि किसी प्रचलन के कारण उसके अन्य रूप को स्वीकार करना। जैसे इस संदर्भ में 'तापमापी' अधिक उपयुक्त है न कि 'थर्मोमीटर'। भले ही 'थर्मोमीटर' अधिक प्रचलित शब्द ही क्यों न हो।

पारिभाषिक शब्दावली निर्माण कार्य अधिक जटिल विवादास्पद कार्य है। सिद्धांतगत चिंतन के सहारे वैज्ञानिक पद्धति को अपनाते हुए शब्द निर्माण करना अधिक उपयुक्त है। पारिभाषिक शब्दावली के निर्माण में निर्माण, संचयन और प्रचलन तीनों का महत्त्व है ही। उनके साथ-साथ निर्मित शब्दों पर पुर्नविचार करना भी आवश्यक है। विविध स्रोतों से बनी शब्दावली पर पुर्नविचार भी होना इसलिए आवश्यक है कि उनमें मौजूद भिन्नताओं को दूर करने से ही सही, सहज एवं सरल शब्द का निर्माण हो सकेगा। आगे बढ़ने के लिए कभी-कभी पीछे मुड़कर देखना भी आवश्यक होता है। उदाहरण के लिए एक ही संकल्पना के लिए कर्नाटक राज्य में एक शब्द का निर्माण किया गया है तो आंध्र प्रदेश में एक और। कर्नाटक राज्य में जिसे कर्नाटक राज्य मुक्त विश्व विद्यालय कहा जाता है उसी को आंध्र में डॉ. बी. आर. अंबेदकर सार्वत्रिक विश्वविद्यालय कहा जाता है। इसमें भिन्नता सिर्फ मुक्त और सार्वत्रिक शब्दों को लेकर है। यहाँ पर 'मुक्त' का विलोमी शब्द बंद है। विलोमी अर्थ में कोई बंद विश्वविद्यालय नहीं हो सकता है। बल्कि 'सार्वत्रिक' शब्द में वह भाव है कि सब के लिए। यानी उनके लिए जो सांप्रदायिक शिक्षा प्राप्त कर चुके हैं और उनके लिए भी जिनके पास कोई सांप्रदायिक शैक्षिक योग्यता नहीं है। इस दृष्टि से 'सार्वत्रिक' शब्द ही अधिक उपयुक्त लगता है। ऐसे शब्दों के पुर्नविचार से न केवल गढ़े गए शब्दों को ठीक कर सकते हैं बल्कि इससे नयी शब्दावली के निर्माण में आवश्यक प्रभावात्मक मार्गदर्शन भी प्राप्त कर सकते हैं।

'Global Religious Thoughts And Thinkers Contribution Of ISKCON In Global Perspective'

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Hare Krsna Hare Krsna Krsna Krsna, Hare Hare

Hare Râma, Hare Râma, Râma Râma, Hare Hare.

Chanting of these mantras were made world famous by a religious institution known as "ISKCON" - The International society for Krishna consciousness, popularly known as the Hare Krsna Movement. It is a world wide association of devotees of Krsna the supreme personality of God head. The same god is known by many names in the various scriptures of the world, in the Bible he was known as Jehovah ("the almighty one"), in Koran as Allah ("the Great one"), and in Bhagavad gita as Krsna, as Sanskrit name meaning "the all attractive one".

According to the timeless Vedic scriptures of India. The ISKCON Movement's main purpose is to promote the well being of human society by teaching the science of God consciousness .

The best known of the Vedic texts is the Bhagavad-gita ("Song of God"): It is said to date back 5000 years to the time when Krsna incarnated on earth to teach this sacred message. It is the philosophical basis for the Hare Krsna movement and is reverted by more than 700 million people today.

This exalted work has been praised by scholars and leaders the world over M. K Gandhi, said 'When doubts haunt me, when disappointments stare me in the face and I see not one ray of hope, I turn to Bahgwad Gita and find a verse to comfort me."[1]

After the Vedic period Krsna incarnated again in the sixteenth century as Sri Caitnaya Mahaprabhu and popularised the chanting of god's name all over India. He constantly sang these names of god, as prescribed in the Vedic litreatures:

Hare Krsna Hare Krsna Krsna Krsna Hare Hare, Hare Râma, Hare Râma, Râma Râma, Hare Hare. The Hare Krsna mantra is a transcendental sound vibration. It purifies the mind and awakens the dormant love of god in the hearts of all living beings. Lord Caitnaya requested his followers to spread this chanting to every town and village of the world.

Inspired by Sri Caitnaya Mahaprbhu's work later on Srila Bhaktisiddhanta Sarasvati Gosvami, has founded Gaudiya Math in Calcutta. The main founder of Isckon Srila Prabhupada became his disciple. Now let us see the contribution of Srila Praphupada Swami in establishment of Isckon worldwide.

It is a landmark in the religious history that in the late 20th century westerners adopted deity worship. And it is quite remarkable that Srila Prabhupada single handedly established it. Srila prabhupada was born on September 1, 1896 in Calcutta. His original name was Abhay Charan De. His father was Gour Mohan De, a cloth merchant, and his mother was Rajani. Due to his father's deep interest in religion, Prabhupada was involved in devotional

worship of lord Krsna. His father was Vaisnava by caste and always wanted him to become a servant of Radha and Krsna and preacher of the Bhagavatam. In the year 1922 Prabhupada first met his spiritual master Bhaktisiddhanta Sarasvati Gosvami in Calcutta.

At their first meeting Srila Bhaktisiddhanta Sarasvati requested Srila Prabhupada to broadcast Vedic knowledge in English. Prabhupada was very much impressed by the Swamiji and told his friend, "He is wonderful, The message of lord Caitnaya is in the hands of a very expert person."[2] After this first meeting Prabhupada had actually accepted Bhaktisiddhanta Sarasvati as his spiritual master and began to associate more with the Gaudiya Math devotees.

In later years Srila Prabhupada wrote a commentary on the Bhagavad–Gita and assisted the Gaudiya Math in its work. In 1944, he started 'Back to Godhead' a fortnightly magazine in English single handedly, Srila Prabhupada edited it, typed the manuscripts, checked the gally proofs and even distributed the individual copies. In those early years, 'Back to Godhead' had been his major literary work and preaching mission. He has envisioned widespread distribution of the magazine, and he had thought of plans for spreading the message of Lord Caitnaya all over the world. He had prepared a list of major countries and number of copies of 'Back to Godhead' he wanted to send to each. But he couldn't get enough finance for it at that time. But the magazine continues to be published and now his disciples publish it throughout the world in different languages.

In 1950 Srila Prabhupada retired from domestic life to devote more time to his studies and writing. He travelled to the town of Vrandavana, where he lived in the historic temple of Radha Damodara. There, he engaged in deep study and writing. He accepted the renounced order of life i.e. sannyasa in 1959. It was at the Radha Damodara temple that Srila Prabhupada began to work on his life's' masterpiece: a multivolume translation of eighteen thousand verse 'Srimad-Bhagavatam' (Bhagavad Purana) with full commentary.

After publishing three volumes of the Bhagavatam, Srila Prabhupada decided to go to the west, for the same he approached Ms. Sumati Moraraji, the head of Scindia steamship line who helped him with large donations for printing volume of Srimad-Bahgavatm. In this her secretary Mr.Chokshi helped him a lot and finally Mrs. Morarji scheduled a place for him on one of her ships, the Jaladuta, which was started from Calcutta on August, 13 1965 and on September 19, 1965, he reached New York city. And at that time he was practically penniless, but had faith that the mission of his spiritual master could be successful. On the day he landed in America and saw the towering skyscrapers, he penned these words in his diary: "My dear Lord Krsna, I am sure that when this transcendental message penetrate their hearts, they will certainly feel gladdened and thus become liberated from all unhappy conditions of life"[3] When he reached New York city he was sixty nine year old, alone and with few resources, but the wealth of spiritual knowledge and devotion he possesed was an unwavering sources of strength and inspiration. On this Harvey cox, Harvard university theologian and author writes, "at a very advance age, when most people would be resting on their laurels, Srila Prabhupada harkended to the mandated of his own spiritual teacher and set out on the difficult and demanding voyage to America. Srila Prabhupada is, of course, only one of the thousands of teachers. but in another sense he is one in a thousand, may be one in a million"[4]

At last in the year 1966 Srila Prabhupada was successful in fulfilling his Guru's dream and he founded the International Society for Krsna Consciousness (ISKCON) with lots of

hard work and efforts. From 1965 until 1970 Srila Prabhupada had concentrated mainly on establishing Krsna Consciousness in America. His plan was that if the Americans turn to Krsna Consciousness, the rest of the world would follow. He had started this work in India very long back but he was convinced that Indians were either too absorbed in politics and too ignorant of their spiritual heritage or too cripped by poverty to seriously accept Krsna Consciousness. Therefore he had not been successful in India but in the United States he could be successful .

After establishing ISKCON in America Srila Prabhupada turned his attention to other countries of the world. In 1968 he sent three devotee couples to bring Krsna Consciousness to the UK and soon they became well known in London for the street chanting in Oxford Street. A headline in the Times announced, "Krsna chant startles London"[5] But the 'Mahamantra' soon became popular. Former Beatle, George Harrison, who had known Srila Prabhupada and the chanting before the devotees came to England, as he wanted to help. He arranged to produce a recording of the 'mantra' on the Beatles' Apple label. It reached the top ten in Britain and number one in some other countries.

When Srila Prabhupada arrived in England he was the guest of John Lennon at his estate in Tittenhurst, while work was progressing on temple in Bloomsburg, near the British Museum. In November 1969 Srila Prabhupada opened the temple – the first Radha Krsna temple in Europe. The movement grew and began to strengthen. George Harrision offered his help by donating a beautiful mock Tudor manor house and estate in Hertfordshire, renamed Bahaktivedant Manor. It is the society's main training center in Britain.

By 1970 through his extensive travelling and preaching, he made it very clear that he wanted to spread Krsna consciousness movement not only in the U.S. and U.K. but all over the world, especially in India. In 1970, Prabhupada went to India, as he wanted to construct big temples especially in Vrndâvan, Mayapur and in Bombay. Accordingly, three huge temples of Radha Krsna were constructed at Mâyâpur, Vrndavan and Juhu at Bombay. During his work in India, Srila Prabhupâda met the then Prime Minister of India, Mrs. Indira Gandhi. Srîla Prabhuâda was complimented by Mrs. Gandhi for his religious work. In the year 1966, when Srila Prabhupâda established Iskcon, he laid down the Seven main purposes of Iskcon movement. They are –

1) To systematically propagate spiritual knowledge to society at large and to educate all people in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world.

2) To propagate a consciousness of Krishna, as it revealed in the Bhagavad Gita and Srimad Bhagwatam.

3) To bring the members of the society together with each other and nearer to Krishna, the prime entity, thus to develop the idea within the members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Krishna).

4) To teach and encourage the Sankirtan movement, congregational chanting of the holy name of God as revealed in the teachings of Lord Sri Caitnaya Mahaprabhu.

5) To erect for the members and for society at large, a holy place of transcendental pastimes, dedicated to the personality of Krishna.

6) To bring the members closer together for the purpose of teaching a simpler and more natural way of life.

7) With a view towards achieving the aforementioned purposes, to publish and distribute periodicals, magazines, books and other writings.

Thus the primary mission of Iskcon is to encourage all members of human society to devote atleast a portion of their time and energies to the process of hearing and chanting about God. In this way, they will gradually come to realize that all living beings are spirit souls, eternally related to the supreme lord in service and in love.

Krsna consciousness is more than another sectarian faith. It is a technical science of spiritual values that is fully described in the Vedic literature of ancient India. The aim of the Krsna consciousness movement is to acquaint all the people of world with these universal principles of God-realization, so that they may derive the highest benefits of spiritual understanding, unity and peace.

With this purposes and mission of Iskcon, in the years that followed, Srila Prabhupada gradually attracted thousands of followers, built more than hundred temples and âshramas and published many books. His achievement is remarkable in that he transplanted India's ancient spiritual culture to the twentieth century western world.

Due to continuous efforts of Srila Prabhupâda many new devotees of Krsna can be seen in all the major cities around the world by their public chanting and their Srila Prabhupâda books of Vedic knowledge. They began staging joyous cultural festivals throughout the year and serving millions of plates of delicious food offered to Krsna known as Prasâdam throughout the world. As a result, Iskcon has significantly influenced the lives of hundreds of thousands of people. According to, A. L. Basham, one of the world's leading authorities on Indian History and Culture, wrote "The Hare Krsna movement arose out of next to nothing in less than twenty years and has become

In just twelve years, despite of his old age, Srila Prabhupâda circled the world fourteen times on lecture tours that took him to six continents. Despite of this vigorous schedule, he did not slow his literary output. His writings constitute a variety of vedic philosophy religion, literature, and culture. Apart from this, his literary work is highly respected by academics for it's authority, depth and charity. His works are used as text books in numerous University courses.

Garry Gelade, a Professor at Oxford University's Department of Philosophy, wrote of them: "These texts are to be treasured. No one of whatever faith or philosophical persuasion who reads these books with an open mind can fail to be moved and impressed."[7]

His writings have been translated into over 50 languages. The Bhaktivedanta Book Trust; was established in 1972 to publish the works of Srila Prabhupâda. It has become the world's largest publisher of books in the field of Indian religion and philosophy. By the end of 1991, more than 450 million copies in over 50 languages had been sold.

On 14th November, 1977, Srila Prabhupâda passed away. But before that, he had guided that society and seen it grow to a world-wide confederation of more than one hundred âsramas, schools, temple, institutes and farm communities.

In this way, due to efforts of Srila Prabhupâda and his followers. Iskcon has once again regenerated the vedic spirituality with Krsna Bhakti. Iskcon has globalised Krsna worship. Chanting of Hare Krsna in European country has become order of the day. Today,

Iskcon has about 5,000 full time devotees throughout the world and 2,00,000 congregational members outside India. The movement is presently comprised of 267 temples, 40 rural communities, 26 schools and 45 restaurants in 71 countries. Iskcon has its own computer network and has many websites. Its temples can be seen in many countries of the world e.g. temple in Montreil- Canada, Houston-Texas, Alachua-Florida, Suva-Fiji, Bergomo-Italy, Juhu-Mumbai etc.

So we can certainly agree that Iskcon has largely contributed to globalised and create conciseness about Indian god Lord Krsna and his worship around the world and this is a religious contribution of India to the world.

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महाराष्ट्र की आदिशक्ती

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शक्तिदेवता शाक्त संप्रदाय के सर्व श्रेष्ठ उपास्य दैवत है । शक् याने समर्थ होना यह शब्दशः अर्थ है । सामर्थ्य, पराक्रम और प्राण शक्ति शब्द के प्रमुख तीन अर्थ है । आद्यशक्ति या महामाया इन्हें दुर्गा इस नाम से भी संबोधित किया जाता है । इस दुर्गा ने ईश्वरकार्य और मानव कल्याण के लिए महाकाली, महालक्ष्मी और महासरस्वती के रुप धारण किए । १ शक्ति के रुप की कल्पना सिंह पर बैठी हुई चर्तुभुजा, अष्टभुजा, दशभुजा और अनंत भुजा इस तरह की गई है । उसके हात में त्रिशुल, खड्ग होने के कारण उसे चंडी, चामुंडी कात्यायनी, ललिता और भगवती के नाम से भी जाना जाता है । हर नाम से जुडी हुई एक कथा है और उसी के संदर्भ में शक्ति को विविध रुप हमें दिखाई देत है । आदिमाया का महत्व ब्रम्हवैवर्तपुराण में इस तरह से वर्णन किया है ।

"त्वमेवसर्वजननी मूलप्रकृतिईश्वरी ।
त्वमेवाद्या सृष्टिविधौ स्वेच्छयः त्रिगुणात्मिका ।।" २

शक्तिरुपिणी देवी, तू विश्व की जननी, मूलप्रकृति और ईश्वरी है । तू सृष्टिके उत्पत्ती के समय आद्य शक्ति के रुप में रहकर अपनी इच्छा से त्रिगुणात्मक बनती है ।

शक्ति पूजा करते समय देवी का संतोष और कृपा इन्ही दो चीजे एहम् होती है । इसर लिए अभिगमन, (देवी की प्रतिमा और मंदिर की स्वच्छ रखना) उपादान (पुजा का साहित्य जमा करना) योग (इष्ट देवता के प्रति आत्मभावना), स्वाध्याय (मंत्र का अर्थ जानकर जप करना, स्त्रोत्रपाठ कराना) इज्या (वेदशास्त्र विहित चतुःषष्ठ्या दि उपचार से पूजा करना) इन पाच प्रकार का इस्तेमाल किया जाता है । पुराणकारों ने शक्ति का महत्व सिद्ध करने के बाद शैव एवं वैष्णव संप्रदाय ने भी अपने विचारों में शक्ति तत्व का स्वीकार किया । शैव संप्रदाय में उमा शंकर भगवान पत्नी न रहते हुए उसकी शक्ति मान ली गई । शैव संप्रदायने शक्तिरहित शिव को "शव" माना और उग्र शैव संप्रदायने शक्ति देवता शिव को जमीन पर लिटाकर उसके सीने पर नृत्य करती है इस तरह के रुप की कल्पना की ।३

१४वी सदी में शक्ति संप्रदाय भारत में प्रभावशाली बना । सरता शक्ति, राधा शक्ति समाज में प्रभावशाली मानी गयी । सरता आदिशक्ति है यह कल्पना १०, ११ वी सदी में ही प्रचलित हो गई थी । अद्भूत रामायण में सीता शक्ति का वर्णन किया है । इसमे सीता को रणचंडिका का रुप दिया है । शाक्त संप्रदाय और विविध धर्माचरण का महत्व १२ वी सदी में महाराष्ट्र में कम हुआ दिखाई देता है ।

महाराष्ट्र में शाक्त संप्रदाय का आदर कम हुआ पर शक्ति के प्रति श्रद्धा कम नही हुई । शाक्तों की आचार धर्म की त्याग करते हुए मराठी संतों ने भक्ति को महत्व दिया । समाज में आदिशक्ति का जागरण /पुजा अधिक उत्कटतासे किस तरह हो पाएगी और इसी शक्ति में से समाज की पिडीत करने शक्तियाँ किस तरह नष्ट हो पाएंगी इसकी चिंता हो गयी और प्रयास किए गए । संतो के इस कार्य को १७वे सदी में सहायता मिली और मराठोंने नए युग का निर्माण किया ।

आदिशक्ति को जागृत करने लिए समाज में सामर्थ्यशाली होना जरुरी समझा गया । आदिशक्ति भवानी को प्रसन्न करने के लिए बलवान होना आवश्यक माना गया । रामायण में प्रभू रामचंद्र की सहायता करनेवाली और सती का सम्व हरण करने वाले रावण की वध करनेवाली शक्ति की उपासना को ज्यादा महत्व दिया गया । आदिशक्ति का महत्व जानकर १६ वी सदी में महाराष्ट्र मे उसे १रामवरदायिनी" का नाम दिया ।

मराठी संत परंपरा में कृष्णभक्ति के साथ रामभक्ति को भी आदर्श माना और भागवत धर्मने १राम, कृष्ण, हरी" यह मंत्र महाराष्ट्र को दिया । राम की वर देनेवाली भवानी को पूजनिय माना गया । मर्यादा पुरुषोत्तम के लिए आदिशक्ति भवानी वरदायिनी होती है इस पर विचार से समाज को प्रेरित किया गया । भवानी देवी को संत एकनाथ ने अपने भावार्थ रामायण में प्रामितः रामवरदायिनी नाम दिया । ५ संत एकनाथने महाराष्ट्र की भक्तिधारा के रामकथा गायन की स्फूर्ति दी । परचक्र को दुष्परिणाम का समाज को समझाते हुए आदिमाया भवानी का महत्व लोकभाषा और रोज की जिंदगी के उदाहरणों से जनता तक पहुँचाया । १हाती बोधाचा झेंडा मी घेईन, आईचा जोगवा जोगवा मागीन या रोडगा वाहीन तुला भवानी माया रोडगा वाहीन तुला" इस तरह भारूडों में से भवानी माता की प्रार्थना की गई ।

१७वी सदी में जनतापर होने वाले अन्याय का विरोध करना जरुरी था । राम के अवतार की राह जनता देख रही थी । स्वधर्म का रक्षण करना जरुरी हो गया था । १निजधर्माचे संरक्षण । करावया साधूंचे पालन । मारावया दुष्ट जन । रघुनंदन अवतरला ।" इस तरह का वर्णन संत एकनाथ ने किया है । १७वी सदी में मुगल अत्याचार के कारण महाराष्ट्र की जनता पीडित हुई थी । समर्थ रामदासने भी उस काल का वर्णन इस तरह से किया है ।

१कल्पांत मांडला मोठा । म्लेंच्छ दैत्य बुडावया । कैपक्ष घेतला देवी । आनंदवनभुवनी १ ६ इस अवस्था जो महाराष्ट्र था उसे नया जीवन देने के लिए समर्थ रामदास ने श्रीराम, हनुमान इनकी उपासना का आदर्श जनता के सामने रखा ।

समर्थ रामदास स्वामी के देवताओं से तिसरे देवता का नाम १रामवरदायिनी" है। भवानी महाराष्ट्र के सर्वसामान्य लोगों की कुलदेवता थी । महाराष्ट्र के भाग्य बनानेवाले भोसले वंश की भी वह कुलदेवता थी । १७वी सदी में शिवाजी और रामदास स्वामीने तुळजापूर की भवानी / रामवरदायिनी को स्वातंत्र्यकी देवता का स्थान दिया । १७वी सदी में तुळजाभवानी एक स्थान (आदिपीठ) प्रतापगड के पास महाबळेश्वर के पास पार इस गाव में था । जावली के मोरे भी महाबळेश्वर और भवानी को पुजनीय मानते थे ।

१श्रीरामवरदायिपर विश्वमाता तू जननी । दुष्ट दानवाचा काळ । भक्तजना प्रतिपाळा" ७ इस तरह पार देवता का सिक्का एवं मुद्रा का इस्तेमाल मोरे किया करते थे । शिवाजी महाराज के उदय के बाद १जय भवानी" स्वराज्य का मूलमंत्र बना । १६५६ में अफझलखानने तुळजापूर भवानी का मंदिर उद्धवस्त किया उसका वर्णन सभासदने भी किया है ।

१भवानीस फोडिताच आकाशवाणी जाहाली की असे अफझलखाना आजपासून एकविसावे दिवशी तुझे शीर कापून तुझे लष्कर अबघे संहार करुन नवकोटि चामुंडास संतृप्त करितो." ८

अफझलखान के वध के बाद के प्रसंग का वर्णन कवी परमानंद ने आने शिवभारत में किया है । १ हे राजा, मी तुझी तलवार होऊन राहिले आहे. ९ अगिनदास शाहीर ने भी इस प्रसंग का वर्णन करते हुए लिखा है । १प्रतापगडची भवानी शिर वाहिले जगदंबेला". १०

१७वी सदी में आदिशक्ति रामवरदायिनी भवानी का जागरण महाराष्ट्र में हुआ । वारकरी संप्रदाय का महत्व महाराष्ट्र में हुआ फिर भी आदिशक्ति का स्थान महत्वपुर्ण रहा । तुळजापूर की भवानी महाराष्ट्र के विविध विभागों में आज भी कुलदेवता के नाम से पूजा जाती है । ११

शिवाजी के नेतृत्व एवं भवानी के पूजा का असर कोंकण पर भी पड गया । गाँव गाँव में इस शक्ति से प्रेरणा मिली । रत्नागिरी जिले में खेड तालूका में कर्टेल नाम का छोटासा गाँव आज भी इसी शक्ति की मानता है । इस गाँव की ग्रामदेवता का नाम रामवरदायिनी है । इस देवी के स्थान को महत्व है और इसके बारे में कथाएँ ही प्रचलित है । कोंकण का इतिहास आज भी उपेक्षित ही माना जाता है । इस कोंकण में इतिहास की धाराएँ है लेकिन आज तक किसी को भी उसका महत्व जानने की उत्सुकता नही है ।

इस गाँव का यह मंदिर गाँव के बाहर ही है । गाँव में प्रवेश करते ही सीमारक्षण के लिए १आगाशी" देवता का स्थान ही है जो कि, पुर्वाभिमुख है । इस देवता का मंदिर आजतक नही है । मूर्ती के हाथ में अग्नि है । काले पत्थर से बनी मुर्ती बिलोभनीय है । इसकी पूजा की जाती है । इस मुर्ती के स्थान से पास ही रामवरदायिनी का मंदिर है । मंदिर पुर्व दिशा सन्मुख है । मंदिर की रचना में सभागृह और गर्भगृह है । गर्भगृह में काले पत्थर में बनी मूर्ती चतुर्भुज है । मूर्ती के हाथ में परशू, तलवार भी है। इसका वाहन महिष है । १२ तुलजाभवानी के पाँव के नीचे भी महिष है । मुर्ती में समानता दिखाई देती है ।

इस गाँव की स्थापना करटया नाम के गवलीने की ऐसे मान्यता है । गाँव का मूल संस्थापक सातारा के बिन्हे खोरे से आया था ऐसे गाँव के बुजुर्गोंका कहना है । इस गाँव में मराठा और बौध्द जाती के लोग है । गाँव के देवी का पुजारी मराठा या गुरव ही होता है । अन्य जाती के लोग यहाँ रह नही पाते ऐसा माना जाता है । महाराष्ट्र के ग्राम की व्यवस्था में बलुतेदार पध्दती होने के कारण अकसर अधिक जाती के लोग रहते है लेकिन इस गाँव में इस तरह दिखाई नही देता । आज भी गाँव की देवी के पूजा का मान मराठा जाती की बहू को दिया जाता है । इस गाँव में आज भी केवल गाय, भैंस ही प्राणी दिखाई देते है । अन्य प्राणी दिखाई नही देते बकरी या अनय प्राणी यहाँ टिकते नही है ऐसे लोगों की धारणा है । और उसमें बिश्वास गाँव के लोग करते हैं । १३

गाँव में होली का त्योहार महत्वपूर्ण है । कोंकण में होली के दिनों में गाँव के देवी की काठी को नचाया जाता है । तरंग संस्कृति का प्रतिक है । लडके लडकी का रुप धारण करके गाँव गाँव में जाकर पूजा करते है । जिसको खेली और पालकी नचाना के नाम से जाना जाता है । उस पालकी में देवी का प्रतिरुप को चाँदी से सजाया जाता है । गाँव के हर घर में पालकी जाती है । देवी का सबागत करने के लिए लोग घर, आंगन सजाते है । इसके बारे में भी एक कथा गाँव में है ।

एक बार ऐसे ही गाँव के खेली दुसरे गाँव में गए । लेकीन कुछ विवाद हो गया । देवर ने आकर वृष्टांत दिया की गाँव से अभी खेली बाहर नही जाएंगे । १४ आज तक यही परंपरा चली आ रही है । इस देवी पर गाँव के लोगों की बडी श्रध्दा हैं । शक्ति की उपासना इस गाँव में इस नाम से की जाती है । वास्तविक में इस तरह इतिहास के खोजना आज की जरुरत है । इस संशोधन शोध निबंध के द्वारा इस बारे में अधिक जानकारी पाना चाहती हूँ । इस के लिए मैंने इस गाँव को भेट देना, मुलाकात, साक्षात्कार लोककथाओंका साधन के रुप में इस्तेमाल किया है ।

आधुनिक काल में महिला शक्ति का महत्व है । कोकण में झोलाई, भैरवी के नाम से ही ग्राम देवता जानी जाती है । १५ आदिशक्ति का महत्व हमारे देश में प्राचीन काल से आधुनिक काल में भी दिखाई देता है । स्त्रीवाद का उगम आधुनिक काल में हुआ लेकिन स्त्रीशक्ति का अविष्कार मनुष्य को परिचित है । आदिशक्ति का महत्व आज भी है और वैसे ही रहेगा यही सच है ।

पद टिप्पणीयां :-

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बुद्ध तत्वज्ञान में शक्ति दर्शन

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गौतम बुध्द का जन्म इ.स. पूर्व ५६३ में वैशाखी पूर्णिमा में हुआ । आठ साल की उमर में उन्होंने अपनी पढाई शुरु की । उनका जन्म क्षत्रिय कुल में हुआ था । उनके पिताजीने उनको भाषा शास्त्र, व्याकरण शास्त्र, वेद वेदांत तथा उपनिषद की शिक्षा भी दी । उनके गुरु सब्बमित थे । गौतम बुध्द ने दर्शन शास्त्र का ज्ञान हासिल किया था । उन्होंने आलारकालय के शिष्य भारद्वाजसे ध्यान धारण ज्ञान हासिल किया था ।

१६ साल में ही उनकी शादी दंडपाणी शाक्य पुत्री यशोधरा के साथ हुअी थी । तथा राहुल जैसी संतान प्राप्त हुई । गौतम बुध्द की भविष्यवाणी, असितमुनीजी की थी की यह बालक संसार-जीवन में रहा तो सम्राट (चक्रवर्ती) बनेगा परंतु गृहत्याग करके संन्यास लिया तो वह सम्यक बुध्द होगा । यह बात सुनकर उनके पिता चिंतीत हुए थे । इस लिए उनके पिताजीने उनकी विवाह बंधन तथा अनेक कार्यो में व्यस्त रखा ।[१]

उनके कपडे बहुत किंमती थे । जब उनको धुप में चलना पडता तो नौकर छाता लेकर चलता था । उनके सुख के लिए शुध्दोधन ने तीन राजमहलों का निर्माण किया । गर्मी, बरसात, सर्दी इन तीन ऋतुओं के असर पर सब राजमहलों के उद्यान तथा तालाब बनवाये थे । हर दिन उनको नर्तिका अपने नृत्य के अविष्कार से लुभाती थी । क्यों की उनका ध्यान विचलीत न हो । उनको कला, शास्त्र, वेद, अश्व-दौड तथा तलवार चलाने का ज्ञान प्रदान किया था । बचपन से ही उनको एकांत पसंद था । वह एकांत में लीन होते थे । वह सबसे दया, बुध्दी से व्यवहार करते थे । उनके पिताजी उनके इस स्वभाव को जानते थे । इसलिए उनको किसी तरह की परेशानी न हो इस लिए उन्होंने अपने सिपाहीयों को सजग किया था । उन्हें जनाजा तथा वृध्द या संन्यासी नही दिखना चाहिए । अपना बेटा राजा बने यह उनको मन ही मन लगता था । इसलिए रात-दिन उनके सामने सब अच्छाई तथा सुंदर युवतियाँ रहती थी । परंतु इन सबसे उन्हें विरक्ती थी । उनको पिता का प्यार बंधन लगता था । इस बंधन से वह छुटकारा पाना चाहते थे । इसलिए एक दिन पिता की अनुमति से वह भ्रमंति के लिए निकले । उस समय उन्हें चार दृश्य दिखाई दिये । पहला दृश्य वृध्द व्यक्ति, दुसरा दृश्य एक रुग्ण, तिसरा दृश्य एक मनुष्य का जनाजा तथा चौथा दृश्य संन्यासी का था । यह सब देखकर गौतम बुध्द सोच में पड गए । और सोचने लगे मनुष्य वृध्द होता है ।[२] वह बिमार पडता है । अतः उसकी मृत्यू होती है । इस तरह से मनुष्य जीवन नष्ट होता है । इस से गौतम बुध्द को नया ज्ञान प्राप्त हुआ, मृत्यू सत्य है, अर्थात जन्म लेने वाले का एक दिन मृत्यू निश्चित है । फिर जन्म क्यो पाए ? तथा जिवित क्यो रहना है ? जीवन को कुछ तो अर्थ होगा ? इस कारण से विश्व को इस दुःख से छुटकारा पाने का मार्ग ढुँडना चाहिए ।

चौथे दृश्य में बुध्दने एक शांत तथा संथगति से चलते हुए संन्यासी को देखा । उसकी आँखो में एक आभा और चेहरे पर अलौकिक तेज था । तब गौतम बुध्द ने सोचा कि संसार का परित्याग करना, मोह से दूर रहकर विश्व के दुःख को दूर किया जा सकता है । उन्होंने संसार का परित्याग करने का संकल्प किया था ।

एक दिन रात को गौतम बुध्द ने महाभिनिष्क्रमण किया । उन्होंने इस निर्णय की अपने सारथी को बताया और रथ से जंगल की ओर प्रयाण किया ।[३]

उन्होंने खुद ही तलवार से अपने बाल काटे और सन्यास जैसी वेशभूषा परिधान की ।[४]

सिध्दार्थ का जन्म क्षत्रिय कुल में होते हुए भी उन्होंने संघर्ष का विरोध किया था । शुरु में वह बलशक्ति को महत्व देते थे । परंतु उस शक्ति से मन की शक्ति अधिक महत्वपूर्ण मानी । जब सन्यास लेकर तपस्या करने का निश्चय किया । उस काल में गुरु का प्रभाव समाज में था । परंतु ऋषी-गुरु की विचार प्रणाली तत्वज्ञान के आध्यरपर नही थी । अर्थात गुरु स्वर्ग, नरक बोलते थे तथा आत्मा परमात्मा की बाते करते थे । परंतु मनुष्य का प्रत्यक्ष जीवन, जीवन का दुःखभोग, समस्या इनके बारे में वह समझा नही सकते थे । इसलिए शुरु से ही गौतम बुध्द को यह विचार जचे नही । उनके ज्ञान की प्यास गुरु पूरी नही कर सके । इसलिए उन्होने योगसाधना तथा ध्यान धारणा दोनों की शुरुवात किये ।

इसलिए सिध्दार्थने शुरु से ही कठोर साधना की । उन्होंने छः साल उपवास करके अपने शरिर को कष्ट दिया । परंतु इससे भी उन्हें ज्ञान हासिल नही हुआ । उनकी समझ में आया की सत्य दिव्य ज्ञान प्रकाश प्राप्त करना बहुत कठिन काम है । ज्ञान की प्राप्ती करनी होती केवल बुराईपर विजय हासिल करना होगा। बैशाख महिने की पूर्णिमा में सिध्दार्थ ने यश संपादित किया उनको ज्ञान की प्राप्ती हुई । और मनुष्य मन का गुढ समझ में आया ।[५]

"मनुष्य को बुराई कभी नही करनी चाहिए । और अपना मन शुध्द रखना चाहिए । यह शिक्षा बुध्द ने दियी ।"[६]

इससे गौतम बुध्द मन को महत्व देते है । क्यों की मनुष्य के शरिर में एक मन है । मन में मनुष्य के जीवन को आकार मिलता है । मन मनुष्य का जीवन बनाता है । इस मन के कारण मनुष्य के जीवन को अर्थ प्राप्त होता है । मनुष्य का शरिर महत्वपूर्ण अंग है । क्यों की शरिर ही नाम का निवास है । इस शरिर में रहकर ही मन को अपना कार्य करना है , इस में मन का स्वास्थ अच्छा होना चाहिए । क्योंकी मन कुछ नही है, वह तो केवल विचारधारा है । मन शुध्द होने से ही मनुष्य सच्चा इन्सान बनता है । मन की सफाई अर्थात मनुष्य की बुराई को नष्ट करके अच्छी आदते डालना है । अच्छी कृती से अच्छा फल मिलता है । बुराई से बुरा फल मिलता है । अर्थात दुःख, भय क्लेश, पीडा इ. तथा जो साफ मन से बोलता तथा कृति करता है । उसके पीछे सुख, समृध्दी निवास करती है ।[७]

जब सिध्दार्थ का रुपांतर बुध्द में हुआ तब उन्होंने पहला उपदेश दिया । मनुष्य दो प्रकार के होते है । उनमे एक जो अपनी वासनासे ओतप्रोत होते है । और दुसरे जो अपने वासना से प्रभावित नही होते । वासना से प्रभावित मनुष्य सुख के हक्कदार न बनकर दुःख के भागीदार बनते है । लेकिन इसके विपरीत दुसरा मनुष्य अपनी ध्यानधारणासे अपने उच्च मकाम पर पहुँच जाता है ।

गौतम बुध्द ने सभी मनुष्यों के सुख के लिए मध्यम मार्ग का अवलंब किया । इस मार्ग से ही मनुष्य को जिवन विषय में तथा प्राणी के अस्तित्व के विषय में ज्ञान प्राप्त होता है । यह मार्ग ही सच्चा सुख का मार्ग है । वही शांति की ओर पहुँचा सकता है ।

शरिर के उर्जा का इस्तमाल यदि द्वेष, शत्रुता, क्रुरता करने के लिए किया जाए तो सर्वनाश

अटल है । लेकिन इसी उर्जा का प्रयोग अच्छा कार्य के लिए किया तो वह हितावह होता है । ऐसे उपनके विचार थे ।

मन कि शक्ति अच्छे कार्य के लिए प्रयोग की जानी चाहिए । इसलिए उन्होने चा आर्य सत्य बनाए । १) विश्व में दुःख है । २) दुःख का कारण दुसरा सच है । ३) दुःख नष्ट करना चाहिए । ४) दुःख नष्ट करने का मार्ग सत्य है । इन आर्य सत्यों के साथ ही उन्होंने अष्टांग मार्ग का ज्ञान दिया । १) सत्य दृष्टी २) सत् संकल्प ३) सत् वाचा ४) सत् कर्म ५) सत्य विजय ६) सत्यत्न ७) सत् स्मृती (सत्य ज्ञान) ८) सत् ध्यान (योगध्यान) इसे कोई भी मनुष्य प्राप्त कर सकता है ।[८]

बुध्द का धर्म नैतिक मुल्योंपर निर्धारित है । कर्मकांड से मुक्त है । बुध्द का ईश्वर कल्पनापर विश्वास नही । उनके तत्व यह अनुकरण करने केलिए सीधे थे । इसलिए वह उस समय अधिक लोकप्रिय था । उन्होंने अपने तत्वज्ञान में त्याग, अहिंसा, सत्य, विनय, सहानुभूती, दया, प्रेम इन त्त्वोंपर ज्यादा जोर दिया था । जो एक शक्ति मानी । परंतु बुध्द के महानिर्वाण के बाद बौध्द धर्म में हिनयान तथा महायान पंथ विभाजीत हुए । इसलिए दो तरह की विचार धारा अस्तित्व में आयी । इसका कारण हीनयान पंथ के अनुयायी बुध्द को देवता न मानकर मनुष्य इस तरह देखते है । सम्राट कनिष्क के कार्यकाल में उन्होंने बौध्द धर्म का स्विकार करके देवता मानकर उनके प्रतिमा की पूजा किया तथा इसी में से बौध्द वास्तू, चैत्य, स्तूप विहार निर्मिती हुई । उदा. महाराष्ट्र में हिनयान तथा महायान पंथ का प्रभाव उनकी गुफाओं में दिखाई देता है ।

हिनयान पंथ की गुंफा में बुध्द की मूर्ती नही होती थी । तो उनका अस्तित्व दिखाने के लिए प्रतिकां का प्रयोग किया है । उदा. दान पात्र, बोधिवृक्ष, स्तूप, वज्रासन, गंधकुटी, त्रिरत्न चिन्ह, कमल, श्वेत हाथी इ.भारहुत सांची, सारनाथ अमरावती इ. स्तूप में शिल्प दिखाई देते है । और हिनयान गुंफा में गजलक्ष्मी, नर्तक-नर्तकी, यक्ष, नाग इ. उपदेवता प्रतिमा दिखाई देती है । उदा. पितळ खोरे, बडेसा, जुन्नर, नाशिक आदि ।

महायान पंथ की निर्मिती के बाद बौध्द धर्म में
"सब्बपापसय अकरणं कुसलस्य उपसंपदा ।।
सचित्तपरिमोदपनं एक बुध्दान शासनं ।।"
(पाप कभी नही करना । पुण्य को संचित करना ।
मन शुध्द रखना । यह बुध्द का अनुशासन था ।) [९]

गौतम बुध्द ने मन शक्ति को महत्व दिया । ऐसा कहा जाता है की गौतम बुध्द, बुध्द से पहले ध्यानधारणा के समय इंद्र को अपना सिंहासन डाँवाडोल दिखाई दिया था । इसलिए उन्होने माया और उनकी कन्या राक्षसगण को उनकी तपस्या भंग करने के लिए भेजा लेकिन इसका उपयोग नही हुआ । और वैशाख पूर्णिमा को गौतम याने सिध्दार्थ बुध्द बन गये । उनको ज्ञान की प्राप्ती हुई । बुध्द जन्म-मृत्यू के चक्र से मुक्त हो गए । [१०]

उन्होंने अपना पहला प्रवचन मृगदावनव इस शांत वातावरण मे दिया । उन्होंने पाली भाषा का इस्तेमाल किया । साथ ही वैदिक, कर्मकांड, वर्णभेद, यज्ञ, पशुहत्या आदिपर टिकाटिप्पणी किया ।

बुध्द तत्वज्ञान में हत्या करना अपराध है । संघर्ष, हत्या, युध्द उनको स्विकार नही । उन्होने कहा कि प्राकृतिक मृत्यू तथा व्याधी बिमारी से मृत्यू यह सब मनुष्य को सहना होगा । परुतू मनुष्य जिवित होने के कारण जीना होगा । इतना ही नही तो उसे प्यार करना चाहिए । पृथ्वी से जो नष्ट हुए उन्हे वापस नही लाया जा सकता । केवल उनका स्मरण करना ही अपने हाथों में है । उनका अच्छा कार्य अपने मन में रखना । द्वेष, क्रुरता, लोभ, अज्ञान, अनैतिकता इ. हमें कष्ट देती है । मनुष्य ने अपने स्वभाव की दुर्बलता नष्ट करके सच्चे सुख की अनुभूति लेनी चाहिए ।

बुध्द की प्यार की संकल्पना अर्थात रिश्ते, प्रेमिका तथा प्यारे लोग इनके लिए प्यार मर्यादित नही है । ऐसी संकूचित भावना नही होनी चाहिए । वस्तू तथा व्यक्ति केलिए प्यार होना ऐसी बुध्द की प्यार की संकल्पना नही है । ऐसे प्यार से स्वार्थ की उपज होती है । इस लोभ से तृष्णा बढती है और उसे पुरा करने के लिए अलग अलग रास्तो का निर्माण करते है । स्वत्व, स्वार्थ, इच्छा, अभिलाषा इसका त्याग और पशू-पक्षी तथा अखिल मानवता प्रेम ऐसी प्यार की संकल्पना बुध्द को अपेक्षीत थी । यह उच्ची मनोवस्था है । इस अवस्था की मनोवस्था तथा प्रेममय अवस्था कहा जाता है।

विश्व में दुःख है । परंतु उसे धैर्य के आधार से सहन करना है । दुःख नष्ट करने के लिए बुध्द मार्ग दिखाता है । उनकी शिक्षा शांती सिखाती है । झगडा सिखाती नही । निःस्वार्थ, प्रेम सिखाती है । बुध्द दुःख से मुक्त होने का मार्ग दिखाते है । बुध्द कहते है बुध्द मृत्यू की शिक्षा देने के लिए आये नही । तो जिना - मरना यह जैसे मुद्रा के दो विभाग है । वैसे इसका गुणधर्म सिखना चाहिए । एक दिन यह शरिर नष्ट होगा तब उसे कोई नही बचा सकता इसलिए मन का जिदा रहना महत्वपूर्ण है ।

इसलिए मानसिक जीवन जीना महत्वपूर्ण है । स्वत्व (अहं) वहा सत्य होता है । जहाँ सत्य सत्व (अहं) नष्ट होता है इसलिए मन सत्य में शामिल होने दो । सत्य हमेशा जिवित रहता है । गंदी सोच से मन दूर रखना चाहिए । व्यक्ति को अपनी श्रेणी के अनुसार से रहना चाहिए । कष्ट का कार्य करना । वह ईमानदारी से । संपत्ती निर्मिती करना तथा संचयन करना इ. बाते बुरी नही है। परंतु इसका जादा लोभ तथा इन्सानियत खो देना अच्छा नही है । चोरी करना, किसी की हत्या करना, झूठ बोलना पाप है । दुसरों की निंदा नही करनी चाहिए । गलत विचारधारासे विचार करना ठिक नही ।

६ बुध्द कहते है तृष्णा नष्ट करने के लिए प्रयत्न करना चाहिए । नैतिकता को बुध्द महत्व देते है । नैतिकता से ज्ञान नही, ज्ञान के साथ शील संवर्धन महत्वपूर्ण है । मन की सफाई करना जरुरी है । मन का उत्कर्ष करना केवल वासना नष्ट करना, नियमों का पालन करना नही है । अध्यात्मिक प्रगति करनी हो तो मन शक्ति को बलशाली करना जरुरी है । भक्ती शक्ति एक हो जाए तो मनुष्य जीवन सफल हो जाएगा ।

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Naoroji Furdoonji's Battle Against Income Tax Act of 1870: Defending 'Indians' Interests In British Parliament

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The paper is a brief reflection on Naoroji Furdoonji's agitation against the Income Tax of 1870. Central to its analysis is Naoroji Furdoonji's struggle in defending Indians interests against the Income Tax in the British Parliament.

Naoroji Furdunji's Biographical Sketch

The nineteenth century produced a galaxy of eminent intellectuals in the Bombay Presidency. Two of the earliest Indians to become Assistant Professors at the Elphinstone College in Bombay were Balshastri Jambhekar (1810-1846) and Naoroji Furdoonji (1817-1885). Born at Broach in March 1817, Naoroji Furdoonji was seven years junior to Balshashtri Jambhekar and eighth years senior to Dadabhoy Naoroji. Naoroji Furdoonji was, in fact, one of Balshastri Jamkhedkar's earliest and brightest students at the Elphinstone Institution who became his associate from 1839 and then taught at the Elphinstone College between 1839 and 1845.[1] From 1845 -1864 he served as translator and Interpreter to the Supreme Court of Bombay. He also became the leader of the group, known as the 'Young Bombay Party'. Furdoonji, joined the Students' Literary Society in 1851 which was founded by Dadabhai Naoroji, Dr. Bhau Daji and others in 1848. The objects of the society were to promote the diffusion of knowledge by the establishment of schools and by the publication of periodicals in the vernacular languages.[2].

He was engaged in multifarious activities-religious, social, political, educational, legal and civic. He played a vital role in the founding of the pioneering political association of Bombay, the Bombay Association in 1852. After Bhau Daji resigned the post of secretary in 1853, Furdoonji assumed the secretaryship of the Association till 1860 when the Association got defunct. After its revival in 1867, he continued to hold the post of Secretary hold until 1875. He was one of its outstanding member who played a vital role in grappling several issues of political, social and economic significance.[3] In 1863, he was appointed as Justice of Peace. He took active part in Municipal affairs and looked after the interests of the ratepayers with unabated zeal which earned for him the title of "The Tribune of the People." Due to his multifarious public services, he was awarded a Companion of the Indian Empire in 1864 at the recommendation of the Bombay Government. He died on the 22 September 1885.[4] His contribution in varied field was amazing.

> "... To him is chiefly due the establishment of the firsts girls' school, the first Native library, the first literary society , the first debating club, the first political association, the first body for improving the condition of women, the first institution for social and religious reforms, the first law association, and the first educational periodicals. The result of these organizations became apparent as years rolled on in the religious,

social, and domestic relations of Parsi life."[5]

In paying the above compliment to Naoroji Furdoonji, a leading contemporary newspaper, The Times of India, was echoing the sentiment of the people of western India.

He was a radical Liberal who evinced interest on Indian issues. As the Secretary of the Bombay Association, he constantly endeavoured to interest the House of Commons to the problems of India. He persistently drew the attention of the British parliament to the extravagance expenditure of the Indian government and the defects in the judicial system. In fact he wrote On the Civil Administration of the Bombay Presidency, which dealt largely with the defects in the judicial system. He also suggested that instead of nomination by the Court of Directors to the Indian Civil Services, a system of competitive examination be introduced. During his visit to London for the first time in 1867, he played a prominent part in helping Dadabhai Naoroji in establishing the East India Association on 1st December, 1866 in London.[6] The main function of the Association was to hold meetings, discuss the problems prevailing in India, and to present papers on the same.[7]

The Income Tax Act of 1870

One of the consequences of the Revolt of 1857 on the British government in India was the financial deficit amounting to Rupees 31 million due to enormous military expenditure incurred during and after the Revolt. The annual expenditure for the army, military, police, new levies and public works went up from Rs. 13.2 crores(1856-1857) to Rs.17.2crores (1857-1858) to 24.7crores (1858-1859). In the same period the debt of the Government of India increased by 36 percent. [8] The financial member of Lord Canning's Council, Harrington, proposed to raise income by licensing trades and profession which provoked tremendous opposition and agitations from the Indians all throughout India.[9]

In response to the agitation, the Government withdrew the Bill and introduced an Income Tax Bill in the year 1860 which proposed to tax all incomes between Rs. 200 at the rate of 2 percent and 500 at the rate of 4 percent per annum. [10] There was all round protest against the bill, but it became law on 1st August 1860. But the opposition to the tax continued and finally it was abolished in 1865.[11]

The Government continued to face financial difficulties. With the end of the American Civil War in 1865 the United States gradually regained its position as the world's leading producer of raw cotton. From 1866 onward this was reflected in the long term decline in cotton prices, from which India was the first to suffer because the short staple she produced had a limited and irregular market unlike the medium and long staple substitutes grown by her competitors. Some business houses were ruined by the financial crisis of the mid 1860's. [12] It also affected the opium trade. The fall in opium and customs revenue further enhanced the strains on finances of India. The three financial years from 1866-1867 produced deficits in the budget of the Central Government. In 1866-67 the expenditure of the Government of India exceeded its income by 2.5 crores and in the next two years there were deficits of about Rupees 1.6 crores and Rupees 4.14 crores. The fall in the opium and customs revenue further increased the financial difficulties. Against this backdrop, the Government of India once again reinforced the decentralization scheme so that provincial Governments might share the financial burden with the Central Government.[13] The Governor General, Lord Mayo without any ultimatum to the public, passed an Act No. XV of 1870 which increased the Income tax to three and a half percent. In addition to this, he reduced public expenditure and enhanced the salt tax in Bombay and Madras by Act No. XXIV of 1869. [14]

Therefore, Mayo without any ultimatum to the public, passed an Act No. XV of 1870 which increased the Income Tax to three and a half percent. In addition to this, he reduced public expenditure and enhanced the salt tax in Bombay and Madras by Act. No. XXIV of 1869.[15]

The new taxes provoked a strong reaction and spread dissatisfaction throughout the country. The Bombay Association convened a public meeting in the Town Hall on 2 May 1870. It was a large affair and two thousand people were present who rallied to protest against increased taxation. Both the professional and mercantile classes protested against the increase in Income Tax.[16] The Times of India noted that the meeting attracted not only the leaders of society, but also small traders and shopkeepers in large numbers. All joined hands to petition the Secretary of State against the Income tax of 1870.[17]

At the meeting, the majority of speeches were made by shetias such as Mangaldas Nathubhai, Sir Jamshedji Jijibhai, Vinayakrao Shankarshet, Nanabhai Beramji Jijibhai, Narayan Vasudev Dabholkar. Sir Jamshedji Jijibhai and Vinayakrao Shankershet advised the Government to consult public opinion thoroughly before introducing any important measures. Nanabhai Beramji Jijibhai and Narayan Vasudev Dabholkar attacked the Government for its excessive military expenditure. Narayan Vasudev went much further and questioned the wisdom of introducing English political institutions in India. He termed the existing system of representation in the Council as 'a farce and a delusion'. [18] Most striking of all was the speech of Sorabji Jamshedji Jijibai, third son of the first barontet:

> "The time has come when we should no longer be led like lambs to the Slaughter – that as men loyal and every way worthy of trust, we should Have a voice in the expenditure of those millions which we are taxed so Heavily to contribute... our united energies should be ceaseless in putting Our finances on such a basis, as will spare us not only from the scandal of Tolerating such a state of thing as we labour under at present, but should And when we have obtained the position of a free people, and the acts of Government only formed into law when passes by the people."[19]

The outcome of the meeting was a petition to Parliament and 4000 signatures were obtained. The petition was described by the Times of India, as the Indian "Grand Remonstrance" of 1870.[20]

The petition condemned the entire financial system of the Indian Empire and the political administration responsible for that system. First and foremost, it criticized the Income Tax act of 1870 as unconstitutional and its imposition on the people with haste and without prior intimation to the people. It stated that the revenues of British India were sufficient enough for efficient administration. This being the case, the Income Tax was unnecessary, unjust and oppressive in practice.

The finance Department was criticized for being negligent and mismanaging public expenditure. After 1857, the Government expenditure had increased tremendously. As a result the heavy burden of taxation was imposed on the people which had culminated in the Income tax. Moreover, the country's inhabitants had no effective voice in the imposition of taxes, disposal of revenue, or the enactment of laws. The Bombay Association declared that the only possible solution for the above problem was to establish a system of effective representation in the Governor General's Council and the local legislative Councils. The

Indians would then be in a position to exercise control over the Budget. The petition also suggested that current expenditure of the Government to be reduced and the Finance Department should include persons with knowledge of fiscal science.[21]

Naoroji's Battle Against Income Tax in the British Parliament.

Naoroji Furdoonji campaigned against the Income Tax Act of 1870, which involved him in along drawn struggle against the Government. As the secretary of the Bombay Association, he was sent to England to enlist support of the influential section in favour of the demands of the Bombay Association. In London, Naoroji Furdoonji interviewed prominent MP's like Grant Duff and Lord Halifax and persuaded them to request the British Government to minimize extravagant public expenditure in India and to relieve the people from oppressive taxation. The Duke of Argyll, the Secretary of State promised him that although the tax would not be disallowed, the Government would be agreeable to reduce it in the future. In his Indian Financial Statement to the House of Lords on 28 July 1870, Argyll reiterated his intention to maintain the tax as a permanent instrument of Indian Finance, while ensuing that it be kept low.[22]

Thereafter, Naoroji Furdoonji toured Lancashire to obtain support and cooperation from the influential commercial association of England and interviewed its members. His success was mixed. On 19 October 1870, the Manchester Chamber of Commerce stated that the Income Tax was fair and equitable , and it was the salt duty that should be remitted. On the other hand, on 26 October the Liverpool Chamber of Commerce supported the Bombay memorial and unanimously resolved to request the Parliament to appoint a Select Committee to examine Indian finances, the system of taxation and expenditure, and the means of reducing them.[23]

In December 1870, on the eve of his departure for India, Naoroji Furdoonji addressed a letter to Prime Minister Gladstone expressing his own views on the Indian problems. For him the agitation over the Income tax was only the outward and visible sign of unresolved difficulties which had grown rather than diminished since the 1852 memorial of Bhau Daji and his friends. He pleaded for the appointment of a Select Committee of Parliament to inquire into Indian affairs. He also painted a picture of an 'India burdened with heavy taxes, impoverished by drain of wealth, her resources undeveloped and her people denied an houourable career in the public services.[24]

Naoroji Fudoonji suggested that an effective system of representation for Indians in the Governor-General's Council as well as the Legislative Councils of the presidencies be introduced. He further suggested that the Indian representatives be given an effective voice in the imposition of taxes, the allocation of revenue and the enactment of laws. The Supreme and local councils should be enlarged including non-officials both nominated and elected. Finally, after the financial system was decentralized, the Central Government should retain only the amount required for diplomacy and military charges. The budged too ought not to be passed unless it was fully discussed in the reformed Councils.[25]

Naoroji Furdoonji's efforts bore fruit. Prime Minister, Gladstone agreed to set up a Committee to discuss Indian finance. Accordingly, a Select Committee of the House of Common was appointed on the February 1871 to enquire into the finances and financial administration of India. It consisted of A.S.Ayrton, W.W.Crawford, T.Baring, H.Fawcett, C.Wingfield, E.B.Eastwick, S.S.Dickson, R. Bourke, S.Northcote, J.Candlish, J.Elphinstone and others. The Select Committee prepared their Interim report and pointed out that the

revenues of India had been raised to a gross amount of 50,901,081 pounds for the year 1869-70. It pointed out that it was impossible to conclude this branch of their investigations or to prosecute the enquiry regarding the nature of the expenditure and its relation to the revenues as they did not want to disturb financial arrangements in the middle of the financial year. Hence the committee was to be reappointed at the commencement of the next session.[26]

At the end of 1871, Naoroji Furndoonji returned to India. It was not until March 1872, that the Income Tax was reduced. The Finance Minister Sir Richard Temple presented a budget for British India for the year 1871-72. This budget showed a surplus of one million pound. Hence the Income Tax was reduced from three and half to one percent and the minimum income liable to assessment was raised from Rupees 500 to Rupees 750. It exempted all income below Rupees 750 and relieved about 21,40,000 persons from the payment of the Income Tax. Despite the welcome given to the Income Tax reductions, the Association argued that the entire tax should have been remitted.[27]

S.R. Mehrotra observes: "Probably, no other single factor contributed more to the unpopularity of British rule in India in the 1860s than the increased taxation. British rule had come to be associated in the Indian mind with increased taxation". [28] The British failed to reconcile the Indians to the need of imposing taxation on the Indians.

The Income tax of 1870 affected the Intelligentsia and the mercantile community than the masses at large. The Bombay Association, which was dominated by these groups, therefore took keen interests in launching a campaign against this tax. However, Naoroji Furdoonji was one of the most energetic, enterprising and outstanding member of the Bombay Association who played an important role in spearheading several issues of the Association. He gave well reasoned evidence before the Fawcett Committee which convinced them of the burden of taxation on the Indians. His battle against the Income Tax of 1870 indicates his relentless struggle against the abolition of the tax, although, he did not succeed in repealing it, but reducing it and relieving the Indians of the burden of heavy taxation.

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Uses Of Aromatic And Medicinal Plants : A Historical Perspective

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Living connected with nature remains to be the simple truth for the perfect experience of happiness and health. There was a time when forests were undisturbed and animals fascinated man lending charm to the surroundings. In this kingdom of natural purity, trees, plants, herbs and firewood provided man the necessities for survival. The interdependence was respected; hence there was peace, happiness and health. The five senses are the very special attributes of Homo sapiens and have together shaped the growth, development and evolution of a civilized society. Man and other animals have been dependent on these senses for their very existence.

The early humans rubbed strong smelling herbs on their bodies to repel insects and to hide their human scent from animals that they feared or hunted. They also adorned themselves with sweet smelling herbs. They sampled these herbs on a number of effects such as those that generate relaxation or upliftment and energize. There were others which were identified for laxative action or diuretics. In the Italian Alps, a mummified body of prehistoric man, some 5300 years old, indicated the use of bracket fungus[1] as a laxative which was found along with the body [1].

Aromatic plants, their extracts and oils have been used for thousands of years as incense, perfume and cosmetics. They have had medical and culinary applications. Foul odours not fragrant ones were the key to development of herbal healing. This unique understanding by early humans resulted from the use of aromatic herbs to mask the stench of rotting meats. Hence use of culinary herbs which today are flavour enhancers, was incidental due to food preservation. For the ancients, aromatic herbs must have been magical. However, as time passed this magic was incorporated into religion in which aromatic herbs were looked upon as gifts from God. Probably that is why these herbs figure prominently in ancient myths and religion. Their ritual use constituted an integral part of the tradition in most early cultures where their religious and therapeutic roles became inextricably intertwined. Modern science has understood the essential oils of these aromatic herbs as being responsible for their fragrance and their flavour. These essential oils contain anti-microbial compounds which on one hand act as food preservers and on the other hand prevent disease by attacking the disease causing micro-organisms. Fragrant herbs evolved into the early perfumes and embalming-mixtures. Their demand increased several fold and spurred ancient trade.

History of aromatic(s)[2] is as old as human civilization. Aromatic(s) was considered to be more than just perfumery. In a fragrant environment, human mind experiences heavenly bliss, bringing psychological, physiological and physical comfort. This work explores the importance of plant aromatic material in the life of man since ancient times.

The ancient history of fragrance is shrouded in mystery, though the use of fragrant plant material as essential oils[3] has been around for thousand of years in some form or other. It is believed that even before 5000 BC, fatty oils of olive and sesame were combined

with fragrant plants to give ancient Neolithic ointments. This science dates back to India, ancient Egypt, China, the Far East and the renaissance Europe. Anthropological studies suggest that the primitive perfumery began with burning of herbs and plant material such as resins and gums [2]. Man used aromatic plants, with medicinal value, ever since the Stone Age. It began with application of pastes of flowers, leaves and barks in pre-historic times to adorn, cool, protect and heal the human body. With the dawn of civilization, man used processes such as enfleurage[4], maceration[5] and unguents[6] in infused oils for anointing and healing the body. As development took place, the knowledge led to understanding the medicinal value of plants with more varied uses.

In India, fire and fragrant smoke played an important role with 'Havanas' and 'Agnihotra' being a regular ritual in every home. The Indian subcontinent appears to be the oldest center where it was customary to use extracts from plants and so the extraction techniques gradually developed [3]. Archaeological studies carried out in Sindh province of Pakistan indicate that the people of Indus Valley Civilization developed the art of distillation of aromatic waters and that they were used for bathing around 3000 BC.

The bath as an institution has a long history. The process involves soaking the body in water or some other aqueous matter such as steam, milk or mud. It has cleaning and curative purposes and sometimes religious or mystical implications. Archaeological sites and remains from ancient Egypt and the Indus Valley excavation of the Great Bath indicate provisions for hamam and sauna both as special bath areas, signifying bathing to be an important activity as a classical antiquity. People of the Indus Valley believed that the aromatic baths kept evils away and thereby, made the human body disease free. Romans fumigated their buildings and bathing areas with their favourite fragrances and massaged their bodies with oils after bathing. Aromatic baths thus find a place of importance till today. A quick feel of the mud bath can be experienced by the use of 'mitti ka attar[7]'. This has developed into the modern concept of 'Aroma Dressing'.

Continuous shortage of water in Arab lands had evolved a novel bathing practice, which purified and cleansed the body without using water at all. Sudanese women practice this primitive method of bathing even now. They made a hole in sand in which was placed an earthenware pot filled with burning charcoal on to which were then put aromatic woods and resins. The women would de-clothe and crouch over the pots drawing around them a cloak to keep in the fumes. Sweating would cleanse the pores and fumigation of the private parts of body with scented smoke would act like an anti-septic and cleaning agent. Fragrant oils were rubbed on the skin which acted as tonic. Its effects were similar to a Turkish bath as it was followed by a gentle massage. Thus, learning from the past, modern concepts of aromatherapy refer to this exercise as "aroma-dressing". A degraded environment due to chemicals, pollutants like suspended matter, renders urban residents exposed to a number of ailments due to increased bacteria, viruses and fungi which can be effectively checked by aroma-dressing. As the oils used in aroma dressing exude fragrance in the surroundings and due to their anti-fungal and anti-bacterial activities, they offer protection from disease and infection.

The Vedic literature of India dating from around 2000 BC lists over seven hundred substances, including cinnamon, spikenard ('jatamansih'), ginger ('shringara'), myrrh, coriander and sandalwood. The manner, in which it is written, reflects a spiritual and philosophical outlook in which human beings are seen as part of nature and the handling of herbs a sacred task. Vedas codified their use for both liturgical[8] and therapeutic[9] purposes

[4]. Benzoin - which is used for pharmaceutical preparations, food flavour and fragrances, has been a valued substance for incense in temples since ancient times [5].

In medieval times in India, the deg-bhapka distillation led to making of 'attars'. Attar means smoke, wind, odour and essence. Herbal medicinal concoctions were made by 'vaids' and 'hakims' to treat ailments.

Modernization introduced hydro-distillation[10], solvent extraction[11], absolutes[12] and cold expression[13] of essential oils from plants. Super-critical extraction[14] is the most advanced method of obtaining essential constituents from plants today, making these extracts highly potent.

Various trade routes and trade exchanges, which were even named after the goods that were ferried such as 'cinnamon route', caused the spread of aromatic culture, aromatic plants and aromatic products from east to west and vice versa. Frankincense, myrrh, galbanum, cinnamon, spikenard and vetiver were used by civilizations from Egypt till the Far East. Clinical research over the years has shown that frankincense and myrrh are immune stimulators. Kings in the past have bartered land, slaves, women and gold in exchange for aromatic substances. These substances have been considered even more precious than gold. It is said that they were gifted by the men from the Orient to the Baby Jesus; however, 'The DaVinci Code' by Dan Brown, attributes these gifts to have been given to Krishna and that Christianity has borrowed these concepts from Hindu religion[15].

The Chinese have had an ancient herbal tradition that accompanies the practice of acupuncture, the earliest records being Shen Nung's Herbal book of 2700 BC and Yellow Emperor's Inner Classic dating around 2600 BC [6]. Aromatics such as opium and ginger were utilized for therapeutic and religious purposes. Religious ceremonies like 'Li-Ki' and 'Tcheou-Li' also used such aromatic substances. Borneo camphor is still used extensively for a number of rituals [7].

The ancient Egyptian civilization has had the richest association with aromatics. Five thousand years ago, Imhotep, the physician of king Zozer had learnt about medicine and preparation of aromatic oils. Though his writing did not survive but it could have been incorporated in the later works of Papyrus Ebers, written 3500 ago which describes the making of aromatics infused oils. Oils thus prepared were suitable for use as massage oils. Also, it speaks of 'fine oils and choice perfumes, and the incense of temples whereby every God is gladdened' [8].

When the Jews began their exodus from Egypt to Israel around 1240 BC, they took with them the knowledge of using precious gums and oils, particularly for anointing. The ancient book 'Exodus', talks of a formulation which was used by Moses to initiate the priests. These oils were prepared with Myrrh, Cinnamon, Calamus, Cassia and olive oil. The ancient Hebrews used various fragrances in temples to consecrate their altars [9].

The Greeks continued the use of aromatic oils and learnt much from the Egyptians. They used them both medicinally and cosmetically. Pedacius Dioscorides wrote a book about herbal medicines and five volumes of 'De Materia Medica', known as 'Herbarius' in first century AD, which has remained to be the world's standard medical reference [10].

The Phoenician merchants exported their scents and gums to the Arabian Peninsula and the Mediterranean region. They introduced the West to the riches of the Orient, particularly camphor from China, cinnamon and spikenard from India, gums from Arabia and rose from Syria [11].

The Romans were even more lavish in their use of perfumes and aromatic oils. They used three kinds of perfumes: 'ladysmata' — solid unguents, 'stymmata' — the scented oils, 'diapasmata' — the powdered perfumes. They were used to give fragrance to their hair, their bodies, their clothes and beds. With the fall of the Roman Empire and advent of the Christianity, the Roman physicians fled to Constantinople taking the books of Galen, Hippocrates and Dioscorides. These Greco-Roman works were translated into Persian, Arabic and other languages [12].

Many centuries ago, in Persia, essences were distilled to make attars. As trade routes expanded, many African countries began to supply aromatic spices to the Middle East and the Mediterranean. The spread of Islam helped to expand the uses of aromatic substances. Rose and rose water became closely linked with Islamic culture [13].

In Japan, the use of fragrance was a fine art since 500 AD. Special schools taught 'Kado', the Japanese art of perfumery. Incenses were burnt for certain rituals, which became an art [14].

The discovery of America led to the discovery of hidden fragrant treasures such as Balsam of Peru, juniper, American cedar, sassafras and vanilla. The Native Americans also had a long history of burning incense and using scented ointments. Oils were used to massage the body as a therapy. The Aztecs made ornate, well decorated vessels to burn incense. Tribal folk used oils from pungent smelling plants for therapeutic purposes [15].

Today, essential oils, plant concrete and absolutes, plant colours and aromatic (water) hydrosols find an important use in the fragrance industry, food industry, pharmaceuticals, cosmetics and other industries.

Main Aim

I learnt my first lesson from the plant kingdom of how plants never die- they fade not into oblivion but revive with a new regenerated spirit. Likewise, civilizations never die but fade out. A recent research on the Phoenicians, as reported by National Geographic indicated that Phoenicians who according to present history, had come to an end 2000 years ago, can be traced by their Y chromosomes in the people living in Spain, Greece, and Syria etc[16] [16].

A visit to the Valley of Flowers, in the state of Uttaranchal, confirms the thought embodied in this work. It becomes a magical experience to find the mountains wearing a different hue everyday, the reason being that the roots of these flowering plants are inter-woven, intertwined whereby each and every plant tends to nurture the other. This results in a bloom of new flowers with new colours and characteristics. Civilizations, likewise have nurtured each other in their cultural evolution by trading commodities of common use. With passing time, as civilizations evolved, the use of these products also progressed, with newer and better improvisations.

Civilizations, separated by vast geographical distances from each other, have used plants in almost similar manners and apparently independently of each other, as this study will indicate. Cultural history, particularly that of India, has not profiled the use of aromatic ingredients as an important aspect of their culture as Egyptians have done. However, there is substantial literary and archeological evidence to show that the aromas and aromatic experience for an Indian was important but with due respect for Nature, as in contrast to people of 'West Asia who wiped out large forests of cedar wood in Lebanon because Egyptians Pharaohs required the wood for their coffins' [17].

Books highlighting the cultural history of India have now begun to focus on food and diet of Indians. Someshwara's Manasollasa is an age-old account on Indian diet. Gandhashastra was a well-established science using fragrance to make cosmetics and books on cultural history must focus on the methods and the uses of aromatic ingredients as integral part of our culture. 'It is the degree of excellence and refinement of fragrance and cosmetics at any given period of civilization, which can be taken as index of the cultural development of that period', felt Dr. P. K. Gode. However, as of now when we consider the spread of a single civilization from West to East - one connected with the other and dependent on each other, it becomes easier to understand the use of these plant aromatic substances by people of all these civilizations.

Late Dr. Birbal Sahni, a renowned palaeobotanist, initiated valuable study of the plant kingdom and made archeo-botanical and palaebotanical evidences valued sources of our cultural history which in turn can be linked with the literary sources of history. He and his works were a source of inspiration for many Indologists and historians who also undertook an extensive study of fragrant material and the making of cosmetics since ancient times. This work focuses on the very 'essence' of India's cultural history and the use of aromatic ingredients in evolving close trade relationship between the East and the West which in turn developed practices common to each other.

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(Footnotes)

[1] Piptoporus Betulinus which contains agaric acid which is a potent laxative and oily resin that is toxic to intestinal parasites and bacteria.

[2] Refers to all aromatic ingredients as aromatic(s).

[3] Fragrance in the plants is due to the presence of essential oils, aromatic gums and resins

[4] Enfleurage — a process of extracting perfumes by exposing absorbents to the exhalations of flowers

[5] Maceration – softening due to soaking or steeping

[6] Unguents — a soothing or healing salve

[7] Fragrant extract of a primary ingredient on sandalwood essential oil

[8] pertaining to public worship

[9] treating or curing of disease

[10] distilling with water

[11] Process of dissolving in organic chemical like alcohol, ether etc and then distilling to extract the desired component by removal of the volatile solvent

[12] The left over fragrant material containing the essential components from the process of solvent extraction as explained above.

[13] Process of applying pressure to extract the essence from aromatic herbs and plants (mainly used for citrus variety)

[14] the process of dissolving the herbs in carbon dioxide or other organic compounds under very high pressure (above critical pressure) to obtain high purity essential oils

[15] The DaVinci Code — the 2004 best seller

[16] Phoenicians acted as general distributors who helped in carrying on the trade in aromatic substances like frankincense between West Asia and the Western World.

A Study Of Relationship Between Locus Of Control And Study Skills In Indian Students

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Abstract

The study was designed to investigate a relationship between locus of control and study habits. Of interest is whether locus of control can serve as a predictor in study habits of students. Rotter's Locus of Control survey and Palsane and Sharma's Study Habits Inventory (PSSHI) was administered to 105 female students between 18-20 yrs of age.

Key Words: Locus of Control, Study Skills, Palsane and Sharma's Study Habits Inventory, Chi-Square, T-test

Introduction

Locus of control refers to the extent to which individuals believe that they can control events that affect them. Locus of control refers to an individual's generalized expectations concerning where control over subsequent events resides. In other words, who or what is responsible for what happens. It is analogous to, but distinct from, attributions. Any event is perceived as a reward or reinforcement may be differently perceived by others. One of it is the degree to which the person perceives that the reward follows from or is contingent upon his own behavior or attributes versus the degree to which he feels the reward is controlled by forces outside of himself may occur independently of own actions.

When the person perceives a reinforcement following from some action of his own, but is not entirely contingent upon his action then it is typically perceived as result of luck, chance, and fate as under the control of others. It is viewed as being unpredictable because of the great complexity of the forces surrounding him. When event is interpreted this way, the belief is labeled in external control. However, if the person perceives that the event is contingent upon his own behavior or his own relatively permanent characteristic this belief is labeled in internal control.

It is hypothesized that this variable is of major significance in understanding the nature of learning process in different kinds of learning situations and also that consistent individual differences exist among individuals in the degree to which they are likely to attribute personal control to reward in the same situation.

Studies of students understanding of the reasons behind their own performance indicated that expectations that individuals develop as a result of their attributions are reflected in their future performance. For instance, students who tend to think that their success is due to effort are sure to work longer and harder that those who attribute their performance to ability and people who think that their failure is due to ability tend to spend less time at future tasks (Dweck,1975)

Generally in an educational setting knowledge flows from the teacher to the student. It is suggested that students take more of an active control in the learning process. It is also important to take into consideration whether each student has an external or internal locus of control. For a teacher it is important to know that students attribute their success or failure

to various causes. Thus, some students typically think that their performance is carried by ability while others might have a tendency to reply on explanation of effort, task difficulty or luck. Thus by retraining attribution patterns there can be an improvement in performance. Individualized instructions in which goals can be set within a student's reach are an effective means of preventing the frustrations that result from striving for unreachable level of achievement.

Several attempts demonstrate that Locus of control has a significant influence in academic achievement of students. But no such known attempt were made to compare the two tests for Indian students who have a unique study habit and belief system which is markedly different from the Western world, due to traditional socio-economic & cultural background.

A statistical test was proposed to test the null hypothesis of "There is no relationship between locus of control and study habits of a student" against the alternative of "Lower the locus control scores of the student, better the study habits of a student".

With this background this study was conducted at a college in Mumbai. 105 Undergraduate female students (age-group 18-20) were administered simultaneously the Rotter's Locus of Control survey & Palsane and Sharma's Study Habits Inventory (PSSHI) tests. The scores were analyzed using different statistical methods.

Review of Literature

A number of previous studies' findings have identified significant relationships between locus of control and academic achievement (Weiner, 1979; Millar and Irving, 1995). From these studies it was concluded that internals tend to show superior achievement in comparison to their external counterparts. Another research presented by Guthrie (1998) confirmed the evidence that there is a relationship between locus of control and academic achievement levels. Also many researches on academic achievement had focused on students' perceptions of the psychological factors related to academic achievement (Butter and Orion, 1990). Their research identified two main approaches such as the concept of locus of control, which was primarily concerned with identifying individual differences and with studying the relationship between such tendencies and broad outcomes such as academic achievement. It was confirmed by the study done by Wiener (1979) that the success of ability, effort, task difficulty and luck, was frequently shown by students' academic achievement at the end as the mean causal elements of locus of control.

Instruments

Internal-external (I-E) locus of control is hypothesized to be a bipolar construct. The locus of control is internal if a person perceives events to be dependent upon his or her own behavior; the locus of control is external when events are perceived to be arising out of luck, fate, the control of others, the environment or anything else not under the student's control (March & Richards, 1987). Rotter's (1966) scale of 29 statements has been made use of. Low scores of 10 or less indicated internal control. Higher scores of 14 or higher indicated an external preference.

Study skills of participants were studied by Palsane and Sharma's Study Habits Inventory (PSSHI). This tool can help to know about the study habits of students and whether they should make any improvements and in what direction. The Items in the inventory measure the different dimensions/areas of study habits such as budgeting time, physical conditions for study, reading ability, note taking, and factors in learning motivation, memory,

taking examinations, preparing for examinations. Scoring procedure involves assigning a score of 2 for "mostly" or "always" responses, whereas 1 and 0 scores are to be given for "sometimes' and "never" responses respectively. For certain specified statements reverse scoring is required. Maximum obtainable score is 90 and indicated good study habits.

Results and Discussion

Grade Based Analysis:

The first analysis was done on the basis of Grades. For that purpose the scores were converted into grades and each student were given paired grades in place of paired scores. The grades were computed based on the following assumptions:

For LOC Grades:

If Score < 9 then Grade is "Internal LOC"

If Score>12 then Grade is "External LOC"

Else Score is "In Between"

For PSSHI Grades, the students were ranked on the basis of their scores and top 50% of students were given the Grade as "Good study habits". The remaining students got the grade of "Poor study habits".

Based on these groups the students were distributed into a two-way contingency table and the result is given in the following table.

Table1: 2-Way Contingency Frequency Table showing the LOC Grades & PSSHI Grades

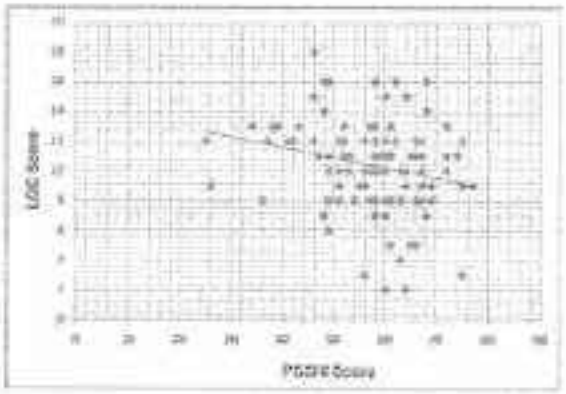
		LOC Grade			
		Internal	Between	External	Total
PSSHI	Poor	10	30	13	53
	Grade	Good	15	30	7 52
	Total	25	60	20	105

On the basis of the above table, the Chi-Square Test was conducted for a 2X3 Table to figure out if there is any statistical difference between different levels of Locus of Control on Study habits. The calculated Chi-Square value 2.79 was not significant at 2 degrees of Freedom. This implies that at the collective level of Grades, there is not much (statistical) difference between the students of Internal LOC, External LOC, and Students with "In Between" LOC with respect to their study habits.

Score Based Analysis:

Moving on to a step further, the direct relationship between Locus of Control & PSSHI Scores was also analyzed. For that we first plot a scatter diagram to see if there is any visible strength between the two scores. Figure 1 represents the scatter plot.

Figure1: Scatter Plot of Paired Scores of LOC and PSSHI scores obtained by the Students



The above figure suggests a linear relationship which was measured as -0.237 by Pearson's correlation coefficient measure. The Pearson's correlation coefficient value "0" implies there is no linear relationship between the two factors considered; any deviation (on either side) from "0" implies a linear relationship of some magnitude. A statistical test is conducted to check whether the calculated correlation coefficient is "significantly" different (statistically) from "0". To test whether "There is some linear relationship between the LOC & PSSHI Scores", let us first define the null hypothesis as "The correlation between the LOC & PSSHI Scores is 0". T-test is used for testing the hypothesis and the T-value was found as -2.477. This was found significant (at a degree of freedom of 103, 5% level of significance).

So, the null hypothesis has to be rejected and conclude that there is some linear relationship between the LOC & the PSSHI Scores. Moreover the negative sign before the correlation implies that these two scores are inversely related. So, as the LOC Score increases the chances of a student having poorer study habits increases. But also at the same time let's note that this correlation is not strong enough to suggest conclusive findings. The detailed conclusion is provided in the following Section.

Conclusion

Based on the above analysis the following conclusions can be made:

Unlike the previous findings, this study reflects that in the Indian scenario (at least to the extent considered for the study) there is negligible relationship between the Grades of Locus of Control & Study habits.

Now as, Grades of Study skills have been found to have no significant relationship with grades of locus of control. So it implies that students can be trained for better study habits, irrespective of their loc grade and current grade of study habits. This finding indicates that there may exist other factors apart from LOC of the students that may determine their study habits.

It should also ,be noted that the students considered for the study, have already contributed many years of their academic life practicing and following certain study habits.

It signifies therefore, that a student habituated with certain study norms are likely to continue following these practices irrespective of their grade or type of loc.

Observing the findings from the LOC and PSSHI scores, it has also been found that there is a statistically significant but, weak negative correlation between LOC and Study Habits.

This contradictory inferences may be explained due to certain constraints occurring in the Study owing to limited number of observations, Limited socio economic and demographic area etc. Moreover while converting the scores to grades, only 2 (PSSHI) or 3(LOC) top level grades were considered. May be more refined categories could have provided a statistically significant outcome in the first case also. However, even in that case, the relationship wouldn't have been a strong one. This can easily be observed from the Chart (Figure-1) that somebody having as low as 25 in PSSHI Score can have the same LOC score of 12 obtained by somebody with PSSHI Score 75. This kind of variation has been found to be true mostly for all LOC scores between 8 to 13.

A further comprehensive study can be made in future to figure out how this relationship varies with respect to gender, socio-economic class, different age group etc. for enhancement of this study.

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Portrayal Of Women In Advertisements

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It has been generally observed that it is very difficult to identify the same likings amongst the people of same age group or sex, with the help of observation it was found that no matter what is your age or sex all like to watch Television.

Television is considered as the most liked medium of entertainment. Television plays a very important role in today's life and which also reflects in the society, in terms of societal relations, expectations related to mostly women, and most important of all in the socialisation of the next generation. To get an in-depth knowledge about Television it is necessary to understand that how this medium has started and how it is affecting the particular gender of the society.

To understand the importance of women in media especially with reference to the innumerable programmes telecasted on TV like News, Sports, Cartoon, Discovery, Animal Planet, Serials, Commercials etc. For better understanding only one of the programmes of Television has been selected for the study that is Commercials.

Women have always been consider as best sellers when it comes to a product, one can say that none of the commercials are so far made which don't feature women in it. The objective was to study Advertisement and its impact on other masses the study was under taken by filling up scheduled interview by women viewers.

This study will concentrate on stereo types associated with women in media; further the world of media is so wide so the selected medium for the study is TV. For better understanding it is necessary to understand Media.

Meaning of Media:-

The word media has a very vast meaning, also many a times it is understood with reference to Mass communication, so it is important to understand the meaning of communication.

The word 'communication' has been derived from the Latin word "communis" which stands for common. It thus refers to the sharing of ideas, facts, opinion and understanding with people

Communication is widely understood as flow of material, information perception and understanding between various parts and members of society. It includes listening, writings, speaking, reading, etc. *1

Communication is also defined as a process of transmitting information, thoughts, opinion, messages, facts, ideas or emotions and understanding from one person, place or things to another person, place or thing.*2

All the members of the society have some basic needs and for that they are depended on others, this requires some kind of interaction. When it comes to interactions at mass level, this is taken care by mass media of communication. Mass communication is technologically and institutionally based on mass production, mass distribution and mass consumption of public messages in the modern setting. Media can be referred to as a medium to pass

value, norms, information, culture etc. In 'Traditional' India the folk songs, stories etc. were considered as a medium to pass the information, this role has changed and in place of that new structure of media has taken place which has broken the traditional structure of media and now media has become more vital and important.

Functions of Media:-

In very simple terms the functions that are been performed by are media Information, Entertainment, Advertisements and Development.

Information-

Information is the first and fore most function of mass media, through this function one get idea about various happenings in state, nation and at international level. This helps people to be aware of things that are going around.

Entertainment-

The second most function of mass media is to provide entertainment to masses for various reasons like to pass there time, to relax with family and friends. Today's world has become so much hectic and fast that a good series of programme will provide a good time to the viewers above all now television provides the programme of various ranges starting from drama to reality show.

Advertisements-

The third important function of the media is revenue generating through commercials, also keep informing about new schemes and products to the masses. Since the world has become global the easy way to reach masses for good popularity is through advertisements. Also the wide range of programmes will provide more scope for many more advertisements.

The economic factor of the commercial is so powerful that now if one observe carefully then a 30 min. programme is divided in 15 -15 min. slot ie 15 min. main programme and 15 min. advertisements.

Development-

The last and the most important function of mass media is to provide information of poor and the oppressed, and their socio- economic and cultural interests. This information allows the development of nation in true sense as by this function the nation can achieve its growth at mass level.

Modern mass media serves functions very similar to those fulfilled by traditional media in some ancient societies and in some developing countries today, but the various medium do it in different ways. The major functions of media are surveillance of the entertainment, interpretation of the information and prescrip ion for conduct and the transmission of heritage.

Types of Media:-

The media of communication are books, magazines, newspapers, journals, radio, films and television which are popularly known as TV.

For the purpose of proper understanding of mass media of communication, it can be divided in three parts.

1) Written (Newspapers, Magazines, Journals, Books, and Brochures etc.)
2) Audio (Radio) and

3) Audio-Visuals (Television and Cinema). Though the TV and Films both are considered in same category of Audio- Visuals but recently the TV has popularly known as forth estate. These tools 'mediate' the messages; they are not the messages themselves. The media is a tool of technologies that is also being looked at as industries.

Women and Media:-

Women are always treated by media as they are always facing problems and media can resolve there problems by showing their stories to society and by asking for help and awareness. Women's participation in media is not marginal rather it is so important that it will be fair enough to say that women are the best sellers of media.

Over the years, and especially during the last decade, a fairly extensive communication infrastructure has been developed. The subject of portrayal of women in media has drawn the attention of media critiques in the present times. Women have been portrayed as men would like to see them- beautiful creatures, submissive mothers of their children, efficient house keepers etc.

The positive sides of women's progress and their contribution for national development have not been adequately discussed in the media of communication. The emphasis on stories about women, about their struggle for recognition is only the surface trimming. The actual message to audience still is that society opposes the liberation of women.

Women in Advertisements:

Advertisements are yet another prominent and integral part of television viewing. Due to its power and charisma, advertising is the best known and most widely discussed form of promotion. Advertising plays an important role in persuading the public to change their attitudes towards product, service or idea.

The constant flow of advertising image of gender types of persons, social classes and other groups influence our social learning process. The advertisement plays a major agent of social reinforcement because of its presumed power for molding opinions, attitudes and behaiviour. Portrayal of gender based relationship is common in advertisements.

Women's positions and roles are devalued in patriarchal cultures, by the sexual division of labour. Stereotypes abound in the advertisements as men are mostly shown advertising cars or business products like laptops, job websites.

Women are mostly shown advertising domestic products. Some common sights of women as seen in advertisements are as shown cooking in the kitchen and advertising for the product like MDH Masala, Hawkins Pressure Cooker, Nim, Kurkure, Maggie noodles etc. Women are openly portrayed as House Maids by showing them washing bucketful of clothes and advertising for Ariel, Nirma, Surf also shown bandaging wounds of their husbands and children. Advertisement of ICICI Prudential Life Insurance, picture the transformation of the Sindoor of woman into the company's logo. These advertisements seem to promote the idea of insurance as more important for women than the men. Like television serials, advertising also depicts woman as super woman who manage multiple roles of wife, mother, career woman and so on and be glamorous as well. Advertisements that project women as working in and outside the house with contentment raise expectations from a common woman. Media also promotes an obsession for having fair, untanned, glowing skin among

women. Though now Emami Fair and Handsome for men, seems to have caught the eyes of many men as well.

Advertising seems to be obsessed with gender and sexuality so much that even a product which are made for men are being sold by women and their projection is done in the advertisement in such products like briefs, deodorant, shaving cream by such projection woman becomes a commodity, as women are portrayed as sex objects who are probably attracting the viewers by exposing their body parts, women are shown wearing revealing clothes and take leaning postures. Women and their body parts sell everything – food, clothing, cars, computers, alcohol, tobacco, cigarettes etc.

The aim of this study is to understand the impact of Televiewing on the women for this purpose 80 women respondents were selected for the scheduled interview. The interview was divided into two parts; first part consisted of personal information, second part consisted of information regarding the selected Advertisement.

Classification of the Age of the respondents:

Sr. No.	Responses	Frequency	Percent
1	25 to 50 yrs	40	50.0
2	51 & above	40	50.0
	Total	80	100.0

The sample is taken from the both the age groups on equal basis (i.e. 50-50 %) This age criteria will give us ideas on portrayal of women in Advertisements. These selected age groups cover both the stages of women's lives that are Vulnerability and Age Maturity. For research purpose, it was felt that these samples might give an accurate viewpoint on issue related to women. Especially when portrayal of women is affecting society in direct or indirect manner. This selected sample of women will provide an in-depth understanding of women related issues.

Classification of respondents who watch TV Regularly:

Sr. No.	Responses	Frequency	Percent
1	Yes	61	76.2
2	No	19	23.8
	Total	80	100.0

The above given table shows that respondents who watch regular TV are nearly 80% and the respondents who do not watch TV regularly are more then 20%. During the research it was felt that women like to watch TV it was correct as almost 100% women likes to watch TV and that is why the sample selection is quiet right to get an idea about their thoughts on women in media.

Classification of the respondents to find out need for watching TV:

Sr. No.	Responses	Frequency	Percent
1	Entertainment	30	37.4
2	Pass time	23	28.8
3	Information	27	33.8
4	Any other	-	-
	Total	80	100.0

It was found that nearly 40% of the respondents see TV for entertainment and nearly 30% for the purpose of pass time.

The classification of people's view on the advertisements:

Sr. No.	Responses	Frequency	Percent
1	Yes	77	96.2
2	No	3	3.8
	Total	80	100.0

The above table mentions that more than 95% respondents like to watch Advertisements and less than 4% do not like to watch regularly, as they feel it is boring. The general feeling is that people use this time of advertisements for finishing there pending work. Where as those 96.2% who like to watch advertisements, watch due to some purpose e.g. nearly 50% watch advertisements for the purpose of information, where as more than 30% watch for the purpose of entertainment. To know that which kind of Advertisements viewers like to see, the following information was collected and listed.

The classification of various advertisements:

Sr. No.	Responses	Frequency	Percent
1	Insurance	9	11.2
2	Food Products	34	42.5
3	Diff types of Electronics Appliances	5	6.2
4	Beauty Products	9	11.2
5	Clothes	10	12.5
6	Female personal	3	3.8
7	Male Personal	3	3.8
8	Any other	4	5.0
9	NA	3	3.8
	Total	80	100.0

It was found that more the 40% of viewers like to watch Advertisements, which are related to food products. It is because the researcher included only women in the sample. Nearly 15% like to watch advertisements on female gender. It is not very surprising that women like more of advertisement which comes in there practical use. For informative advertisements like insurance and Electronic appliances viewers percents is very less, this clearly shows that women are less interested in advertisements which are on investments etc.

The classification of views on portrayal of women in the Advertisements:

Sr. No.	Responses	Frequency	Percent
1	Proper	32	40.0
2	Improper	48	60.0
	Total	80	100.0

Almost 60% of the women feel that portrayal of women is not proper where as 40% feel that it is proper. The results are quiet satisfactory because the data has been collected mostly from educated people. It is good that these women are aware of the reality. If the women feel that portrayal is proper then it is important to know the reasons behind this and for that the following information was collected.

Does this Portrayal affect the society or not?

To find out the truth the following information was collected.

Nearly 80% feel that such portrayals are affecting society where as 20% feel that it does not affect society. The above table reveals that people do feel that whatever shown in the advertisements is not necessarily right but still it is affecting the society in many ways. Like people expect the women to be multitasking like the model shown in advertisements, most of the times they are shown in kitchen either cooking or cleaning this shows that the stereotype image of women, all these and many such other things affect society.

Nearly 30% feel that the portrayal of women harms the women's status in the society, as it increases the expectations regarding the various roles played by women where as 25% women feel that it creates negative image of women, both results are two extremes of women portrayal , but respondents feels that the advertisements are showing both sides of women in some advertisement women are shown cooking, working,& looking after their children etc. just as multitasking women, where as in some advertisements they are shown crying on problems and can't manage anything. The result of respondents is eye opening that such portrayals do matters to women in general. The selection of sample for study is also women and that is why the respondent response is quiet satisfactory.

Where as those who fed that portrayal will not affect society, their explanation is more than 20% feel that the portrayal will not affect society because people are educated and are aware of the right and wrong which is quiet true that women should be aware of practicality of the media.

If at all portrayal is affecting the society than it is also important to understand that does advertisement, projects empowered women? For that following information was being collected.

The Classification of ideas whether women's are projected positively:

Sr. No.	Responses	Frequency	Percent
1	Yes	28	35.0
2	No	52	65.0
	Total	80	100.0

It is found that 65% feel that there are no empowered women shown in advertisements and looking at the advertisements they seems to be right. Women are never shown empowered in many ads.

If women are not projected as empowered then are they being portrayed as sex objects?

To find out the response the information was collected, where it was found that more than 65% feel that women are not portrayed as sex objects where as nearly 35% feel that women are projected as sex objects .It shows thaw women's role in advertisement is more of traditional .This result is away from the assumptions because during the research it was assumed that women are always portrayed as sex object in the advertisements so not to

neglect these nearly 35% who feel that women are being always used as physical beauty and as commodity it was necessary to find out the reason behind these results as shown in the following table

The classification of idea is to how women are used as sex objects:

Sr. No.	Responses	Frequency	Percent
1	In male product	5	6.3
2	Dressing is not proper	4	5.0
3	Women are exposed too much	10	12.5
4	Women are misused	5	6.3
5	Always shown in problem	3	3.8
6	NA	53	66.3
	Total	80	100.0

The above table shows that more than 10% feel that women are shown exposing their body so much where it is not required, the idea of those who feel that women are used as sex objects is quiet true it was felt during the research that women are used in selling of male products. This idea will score maximum percentage but it is surprising that it has only got 6% .It also gives idea that may be advertisement are so much women oriented that people generally over look the advertisements in which women's are shown as sex objects. To know in which products women are used as commodity the following information was being collected.

The Classification of idea is to find out in which advertisement women are used as sex objects.

Women are maximum shown as sex objects in the advertisements of cosmetic i.e. it has scored 10% these results are quiet true as women are shown as sex objects in many cosmetic advertisement in which women are shown busy worrying about her looks and fairness etc . Many such advertisements have crossed their limits by showing Black girl as unwanted in the family.

Thus the analysis of the available data has being done which can be wrong as the collected information is gathered through interview where the respondent can hide the real feelings of questions.

Conclusion:

In the analyses of advertisements, it was found that majority of the respondents are watching advertisements, they prefer watching the food related advertisements that actually gives idea about the traditional thinking of women no matter how much they are educated.

Majority of the viewers also felt that women are exposed too much in advertisements and there depiction is not proper in the advertisements.

Many women respondents also felt that actually the advertisements are showing the real life situation and that is why may be they have accepted it without much objection.

Majority of the respondents feel that portrayal in advertisements is affecting society. As it increases the expectation from women. The percentage of women who felt that now the women are educated and that is why they will consider this kind depiction is just a way of selling product, is very less.

Majority of the respondents are with the view that advertisements never project empowered women.

Foot Notes:

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Women And Empowerment

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Introduction

"O Lord! Why have you not given woman the right to conquer her destiny?
Why does she have to wait head bowed,
By the roadside, waiting with tired patience,
Hoping for a miracle in the morrow"?

- Rabindranath Tagore

This is how Indias greatest poet & Noble Prize Laureate expressed his anguish over the plight of women in India. These words are still prophetic today and may be for a few more generations to come. We respect & worship goddesses like Durga, Kali, Saraswati, Laxmi etc and revere them and believe that women can be one of them when the need arise, but is it true?

Mahatma Gandhi, the father of the Nation said there was no reason for women to consider themselves subordinate or inferior to men. "Of all the evils for which man has made himself responsible, none to me is so degrading, so shocking or so brutal as his abuse of the better half of the humanity. The female sex is not weaker sex. It is nobler of the two, for it is even today the embodiment of sacrifice, silent suffering, humility, faith and knowledge."

The position of women is not characterized merely by the Biological differences between men & women but by the dominance of men & women but by the dominance of men and the subordination of women. This subordination is not only supported by men but also sanctioned by customs and traditions made by men and supported, reinforced and maintained by women themselves.

We can say that Gender is not only biological sex alone but it is also social roles and relations between both the sex. The assumption that woman's roles are based on her lesser physical strength and her role in child bearing over the ages has led to the oppression of women However we have noted that women have more physical strength (stamina) than men and they work more than them but their work is hardly recognized as they are mainly doing unskilled work and house hold chores which are uncounted as work.

It is very crucial to have a brief look at the past society because some of the norms and values affecting women today have their roots in the past.

Women in Ancient & Medieval Times

Status of women in India has been subject to many changes over the past few millennia Works of Patanjali & Katyayana suggest that women were educated in the early vedic period. Rigvedic versus suggest that women were married at a mature age and were probably free to select their husband scriptures like Rig Veda & Upanishads mention several women seers and sages like Gargi and Maitreyi. In some kingdoms there were traditions like Nagarvadhu

('bride of the city'), women competed to win this title and Amrapali is the most famous example of Nagarvadhu.

According to Prabhati's Mukherjee, who while studying the vedic texts and the Dharmashastra (the codes of sacred and social studies) which constitute the norms for Brahaminism & religious practices for the upper caste, points that Arthashastra of Kautilya and manusmriti, (Covering the period from 400BC – 500AD) are sources for getting insights into the normative structure determining the behaviour of women. Brahminism after the first Millenium AD moved away from the concept of sacrificial rituals of vedic tests to the devotion of the deity texts and selfless action i.e. Dharma or duty, this also in accordance with the jati or varna of each Individual. Hindu philosophy accepted the pursuit of wealth and satisfaction of sexual desires as legitimate activities which are part of Purusharthas. The basic rules for womens behaviour as expressed in the laws of manu insist that a woman must constantly worship her husband as god even though he is destitute of virtues or a womanizer. Woman should be kept in dependency by her husband because by nature they are passionate and disloyal and the ideal women are those who do not strive to break these bonds of control. The salvation and happiness of women revolve around their virtue and chastity as daughters, wives and widows. This theme can be reiterated as a symbol of seed and the Earth.

Man provides seed, the essence for the creation of the offspring, the seed determines the kind, the child's identity and women provides warmth, nourishment and helps it to grow. Renowned Anthropologist Leela Dubey refers to the above as 'A very sinister implication of this symbolism is that the man is the lord, master, owner or provider, A daughter or a wife is a commodity or a possession. The concept of anulom and Pratilom marriages actually denigrate women, woman as guardians of purity and also sexual division of labour. The linking of women and shudras together is the evidence of low position of women. The prohibition of the thread ceremony for shudras & woman, similar punishment for killing a Shudra & women, denial of religious privileges etc. show how caste and gender get entrenched

Women during precolonial period

In a patrilineal society, women play a vital role in the protection of the purity of the group. Since the main threat of the purity of the group came from female sexuality, it became vital to guard it and the problem was solved by arranging prepuberty marriages, practice of sati, forbidding widow remarriages & Devdasis were sexually exploited. However the custom of Streedhan, was in practice during this time Manu had described Streedhan as "That which was given to her before the nuptial fire, in bridal procession, in token of love and which she received from her brother, mother, father or husband". Later, the Law givers from 7th Century AD liberally interpreted the term ADYA i.e. to enlarge the scope of streedhan and include property acquired through inheritance envelope through Inheritance, purchase, partition, chance, and adverse possession. The Bhakti movement also did not challenge the basic unequal social structure and was confined only to salvation, ditto with the Bhikkunis (Female Buddhist monks) Inspite of these conditions some women excelled in the fields of politics, literature, education & religion. Razia Sultan became the only woman monarch to have ruled Delhi. Gond Queen Durgavati ruled for 15 years before she lost her life in a battle with Akbar's general. Asaf Khan in 1564. Chand Bibi defended Ahmednagar against the mighty Mughal forces of Akbar in 1590's Jehangirs wife Nurjehan wielded imperial power

and was recognized as the real force behind the Mughal Throne and the last but, not the least, Shivajis mother, Jijabai who was an able administrator & warrior.

Purdah system or practice required women to cover their head & body. It imposes restrictions on womens mobility, right to interact freely and is a symbol of women's subordination, which does not reflect any religious teachings of Hinduism or Islam.

Women during British Rule: -

European Scholars observed the 19th Century Hindu Women as 'naturally chaste" and "more virtuous" than the previous ones. Many Socials Reformers like Raja Ram Mohan Roy, Ishwarchandra Vidyasagar, Jyotirao Phule etc fought for upliftment of women. leading to Abolition of Sati Practice in 1829, Widow Remarriage Act of 1856, and schools for girls.

Rani Laxmibai, led the Indian Rebellion of 1857 against the British and was supported by many like Begum Hazrat Mahal, co – ruler of Awadh, there were a few female rulers during this time who did not observe purdah and were trained in martial arts.

Women like Chandramukhi Basu, Kadambini Ganguly and Anandi Gopal Joshi were a few earliest Indian Women to obtain educational degrees. In 1917, the first women's delegation demanded womens political rights and were supported by the INC also the All India Women's Education Conference was held in Pune in 1927 plus the Child Marriage Restraint Act was passed in 1929 stipulating fourteen (14) years as minimum age of marriage for a girl with the efforts of Mhd. Ali Jinnah. Though Mahatma Gandhi himself was married at the age of 13 years, he urged the people to marry child widows and boycott child marriages. Some of the important women of this time who also participated in the freedom struggle were Bhikhaji Cama, Dr. Annie Besant, Vijayalaxmi Pandit, Rajkumari, Amrit Kaur, Pritilata Wadedar, Anjali Ammal, Aruna Asaf Ali, Sucheta Kriplani, Kasturba Gandhi, Muthulaxmi Reddy, Durgabai Deshmukh, Sarojni Naidu, Captain Lakshmi Sehgal etc to name a few Sarojni Naidu became the first Indian Women to become the governor of a state in India as well as the President of the Indian National Congress.

Independent India

Today, women in India participate in all activities like Education, Media, Politics, art & Culture, Service Sectors, Science and Technology etc. The constitution of India guarantees to all Indians.

- Right to equality (Article 14)

- Right to vote, equal pay for equal work, Equality of opportunity (Art 16), and certain special provisions for women and children [Art 15(3)]

Provision made by the state for securing just and humane conditions of work and for maternity relief (Article 42)

Feminist activism pickled up momentum during the later part of 1970's, One of the first national level issues that brought them together was the Mathura rape case, where a policeman was acquitted for raping a young girl in a police station, leading to a wide scale protest in 1979 – 80. This also brought together Female Artists over issues like female Infanticide, Gender bias, Women health and female literacy.

Globalization and Women Power

Women have certainly benefited from Globalization. It has resulted in the reduction of the Gender – wage gap. Women despite being equally meritorious and productive face gender wage gap due to prejudice and any firm which indulges in it would be at a competitive disadvantage. Many foreign firms that are in competition who do not share this prejudice will be able to benefit more increased competition has its advantages free trade enhances competition, but to maintain outward ordination countries must create macro – economic stability. Most of the for eastern countries like Singapore & Honk Kong embraced globalization on 1960's, India could do it only in 1990's.

Since Globalization is opening up the Indian economy suddenly at a very high speed, the advances in IT have facilitated a global communications network that transcends boundaries and has an impact on public policy, attitudes, and behaviour (especially of children and young adults), leading to more careers for women in communication sector but a few have attained positions at the decision making level or governing bounds that influence media policy. Lack of gender sensitivity in the media is also evident The continued projection of negative and degrading images of women in media communications like electronic, print, visual, audio etc must be changed. The most relevant and famous example of women

Shobhana Bhartia

Born in 1957, the daughter or renowned industrialist K.K.Birla & grand daughter of G.D.Birla. She is the Vice Chairperson as well as the editorial director of Hindustan Times group. In 1986, she was the very first woman Chief Executive of a national newspaper and also among the youngest. She played a pivotal role in revamping the image of HT into a 'bright and young paper'. She was nominated as the member of the upper house of the Parliament i.e. Rajya Sabha and was given the Global leader of Tomorrow Awards by the World Economic Forum in 1996, In 2001 she received the outstanding Business woman of the year award followed by National Press Award in 1992.

Many other women have excelled in the field of media like Malavika Sanghavi, Shobha De, Barka Dutt, Farzana Contractor.

Another lady who needs to be mentioned in the area of the mass media i.e. Television is the very young and dynamic Ekta Kapoor (June 7, 1975) She is the resigning queen of Indian Television Industry. As she was not very much interested in Academics, She on the advice of her father & ventured into T.V. serial production at the age of 19 yrs. Today, She is the creative director of Balaji Telefilms which has produced more than 25 serials which are a great hit with the masses.

For her entrepreneurial skills and achievements she was awarded the Ernst and Young (E & Y) start up entrepreneur of the Year award in 2001. She is a role model for many young women.

Some of the women who have achieved or corporate prominent place in Business world are

3. Indra Nooyi

Born on October 28th, 1955 in Chennai, TN, India, a commerce graduate (1974) with a diploma in Management from IIM, Calcutta, started her career with Johnson and Johnson as a Product Manager. Later Joined Yale School of Management in 1978 to do her Masters in Public and Private Management. She joined Boston Consulting group and later Motorola

and ABB. In 1994 She joined Pepsi CO, and was named President and CFO in 2001. In 2007 She became the fifth CEO in Pepsi CO's 44 year history. She was named on wall street journals list of 50 women to watch in 2007 & 2008 and listed as Time's 100 most Influential people in the world in 2007 & 2008. Forbes named her the # 3 most powerful women in 2008.

4. Naina Lal Kidwai

She was born in 1957, Alumna of Delhi university and the first Indian Women to have graduated fro Harvard Business School. She began her career in 1982 with ANZ Grindlays Bank (Today Standard Charted Bank). Later on moved to Morgan Stanley's India operation. She was instrumental in facilitating the cellular phone services nationwide through a deal involving the Tatas and Birlas. In Nov 2009 she became the MD of the HSBC Bank. She is a prominent personality of the Corporate world and the first woman to guide the functioning of a foreign Bank in India. Today she is working as Group General Manager and Country Head of HSBC, India.

5. Shahnaz Hussain

She is one of the most prominent personalities of the corporate world, and is constantly making efforts to beautify the skin of the people with her beauty products.

She comes from a royal muslim family. After marriage (She got married at the age of 15). She traveled to Teheran along with her husband and developed a keen interest in beauty treatments and eventually decided to study the cosmetology course. She also studied Ayurveda which she believed was the best alternative to chemical cosmetics. She took extensive training in cosmetic therapy for a long period of 10yrs from London, Paris, New York and Copenhagen, She returned to India in 1977 and established her first beauty salon, where she used only natural ingredients. Today she has topped not only the market in India but also internationally and her focus is on creating products that can prove to be beneficial for the astronauts. In 2002 her company touched $100 million. She has received many awards like "The Arch of Europe Gold Star for Quality", 'The 2000 Millennium Medal of Honor' "Rajeev Gandhi Sadbhavana Award" and many more.

6. Kiran Mazumdar Shaw

Born on March 23, 1953, Chairman and Managing Director of Biocon Ltd. Indias biggest biotechnology company. In 1973, she went to Australia to qualify as a master brewer, and started her career as a trainee brewer in Carlton and United Beverages in 1974. Later in 1978, She joined as a Trainee Manager with Biocon bio chemicals Ltd in Ireland and in the same year she founded Biocon India in collaboration with them. Today Biocon is recognized as India's pioneering biotech enterprise and with 40% of the stock of the company, She is regarded as the richest woman in India worth Rs. 2100 crore She received awards like ET Businesswoman of the Year, Best Woman Entrepreneur, Model Employer, Ernst & Young's entrepreneur of the year award for life sciences and Healthcare, leading exporter, Outstanding Citizen, Technology Pioneer etc, Government of India has also felicitated her with Padmashri (1989) and Padma Bhushan (2005)

There are several other names who have excelled in their respective fields like Sulajja Firordia Motwani (MD of Kinetic Engineering Ltd), Shrushti Behl (TV) Production, Shabana Azmi (Films & Social Activist), Pratibha Patil (President of India), Sheila Dixit (CM of Delhi), Sania Nehwal (Badminton) Sania Mirza (lawn Tennis)

Women and Technology

Information in power and those who lack it are powerless, women fall into this category due to lack of proper education and illiteracy. After much research, several surveys and the cumulative experiences in implementing a variety of social development programmes in recent times, two realizations have strongly emerged, a) In many ways the current system of education is irrelevant and b) Womens most urgent need is awareness through dissemination of information irrespective of whether they are literate or not.

Where life skills are concerned, schooling is both necessary and desirable as it enhances knowledge, but it is not essential. ex:- Infant care. Today, major cause of high infant mortality and malnutrition is due to lack of knowledge about feeding than insufficient food due to poverty. Inadequate information has led to the establishment of misguided traditions and the inevitable course of action is to convene a Gender perspective on technology. Any technology that is not truly appropriate technology as it acts as a powerful tool to bring about a change.

A nation that wants to progress cannot afford to ignore capacity building and empowerment of women. Gender sensitivity is the prerequisite that must prevail and be strengthened at all levels. Technological intervention assumes a greater and more vital role especially when viewed globally, it sweeps across political, geographical, economic and social barriers and acts as a leverage for women to build themselves a new identity and an honorable place in society. However, in India, women comprise a large portion substantial role in rural sector. Information reinforced with success stories can motivate women to adopt healthy lifestyles like information on immunization, child mortality, national mortality, sanitation, nutritional awareness with causes, prevention and treatment of diseases can be disseminated for and wide through Radio and TV.

The National Policy on Education, 1986, observed that modern communication technologies have a potential to by pass several stages in the process of development which were encountered in earlier decades. Some directives of this policy encourage the enrollment of girls, use of audio cassette players, and Television in schools. However, no special policy or schemes have been formulated to encourage women in tertiary education, like science technology and communication.

By definition, Information and Communication Technologies (ICL) are a diverse set of technological tools and resources to create, disseminate, store, bring value addition, and manage information. The swift emergence of a global information society is changing like the way the people live, learn, work and relate. This free flow of information and ideas has brought knowledge to millions of people creating a number of choices and opportunities. Yet most of the worlds population is untouched by this revolution and it threatens to create wide gaps between rich and poor and among countries.

Timely access to news and information can promote trade, education, employment, health and wealth and the inevitable course of action is to convene a gender perspective on technology. The gender and Technology concept comprises many dimensions (Goonawardena Chandra (ed) 1995),

- Technology to facilitate womens productivity
- Technology to reduce womens drudgery
- Technology to empower women

- Technology to remove hurdles to women's growth
- Role of women in technological fields
- Familiarity of women in handling technology
- Decision making capacity of women in technology – related issues
- Exposure of women to technological scenarios at national and International levels
- Gender sensitivity in Technological aspects
- The National Commission for women was set up in January 1992, under the National commission for women Act, 1990, (Act No. 20 of 1990 of govt. of India) to
- review the constitutional and legal safeguards for women
- recommended remedial legislative measures
- facilitate redressel of grievances and
- advise the government on all policy matters affecting women.

FEMINIST MOVEMENTS:

Feminism is an active commitment to equality and respect for life, commitment to equality and respect for all people is our fundamental responsibility. With the rise of feminism across the world, a new generation of Indian feminists has emerged, women have excelled in various fields. Contemporary Indian Feminist are fighting for Individual autonomy, rights, freedom, Independence, tolerance, co – operation, non – violence, diversity, domestic violence, gender, stereotypes, sexuality, discrimination, sexism, freedom from Patriarchy, right to abortion, reproductive rights, control of the female body, right to divorce, equal pay, Maternity leave, breast feeding, prostitution and Education. Medha Patkar, Madhu Kishwar and Brinda Karat are feminist social workers and politicians who advocate womens rights in post – Independent India.

Writers like Amrita Pritam, Sarojini Sahao, Kusum Ansal advocate feminist Ideas in Indian languages. Rajeshwari Sunder Rajan, Leela Kasturi, Sharmila Rege and Vidyut Bhagat are feminist essayists and critics who write in English.

Recently, Our President Pratibha Patil had addressed in the joint sitting of both houses of parliament (on 22nd Feb' 10) to increase the percentage of women to 50% in Panchayats and urban local Bodies and 33% in Lok Sabha and State Assemblies this will encourage more women to take active part in politics and decision making bodies and tackle sensitive issues more sensitively.

Today we define Empowerment (distinguishing between those who hold power over and those who do not) as a process and an outcome that will encourage women to behave in empowered ways because the organizational culture and communication is supportive and provides an environment that nurtures empowerment. If the work environment does not provide support for empowered women, they quickly become frustrated and lose interest. Often empowerment is misconstructed and measured by records and success in terms of number of woman in senior positions in corporate organizations and government. Simply placing women in senior positions does not mean that women in that organization and society are empowered and liberated.

In recent years empowerment has emerged as a concept that would liberate women from their enslaved status and provide them with an opportunity to embrace that promised freedom to make choices and to contribute fully to their societies. Empowerment is regarded

as a desired result across the globe. It provides individuals, communities and organizations with necessary skills, confidence and countervailing power to deal effectively with social change.

Globalisation has bought several changes in the developing communities and also challenges to women, their struggle is intensified several times in relation to their lived realities. In developed as well as developing communities women are not recognized as catalysts for change outside of their homes; in society or the organization where they work. The role of a mother in a household is that of disciplinarian, transmitter of oral history, provisions of nurturing and nourishment to their families, social and religious educator, transmitter of cultural norms and values to future generations. In the workplace however she is denied the right to become active participant in the creation and dissemination of knowledge and to continue their role as catalysts for change. If we are committed to social equality & justice for all people, we have to take responsibility & action to create a fair and just working environment. Commitment to a social responsibility, ethic in the workplace is a precondition for the promotion of social justice. Acknowledgement and recognition of women's struggles in a cultural context is a necessary step in organizational restructuring and thus these steps would make women powerful and empowered in true sense of the world.

Women- A Human Still Without Rights?

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"Women needs to break the clutches and liberate themselves from discrimination and exploitation. If they are not shackled and suppressed in a deliberate manner, women are capable of making greater contribution to the country in the next 50 years than they have been participated to during the past 50 years"

Ms. Usha Narayan (Ex First Lady of India)

Introduction:

Women are cradle of civilisation. They occupy an important and vital place in the society. They are part and parcel of every family. Women should be protected and honoured in the society. In short their role in shaping the family and moulding society cannot be minimised or underestimated.

The term "women's rights" is perhaps better referred to as "the human rights of women" to emphasise the universality and individuality of all human rights and their full application to women as human beings. Women's rights are integral to Human Rights, although the battle may vary depending on diversant realities. Traditional role of men as well as women in society and in the family is needed to achieve full equality between men and women.

The ancient scriptures like Vedas, Epics, Manu Smritis, Dharmashatras etc.refer to the position of women and restrictions on their rights and privileges in India. The Greek invasion (320 BC), the coming of Arabs and Turks (11th and 12th centuries) further reduced the position of women in society. The medieval period witnessed the heart burning social evils like sati, child marriage, female infanticide, dowry system, prohibition of widow remarriage etc and all these executed the pitiable position of women in society.

Above all the devdasi system and polygamy aggravated the women's position to the background. The social religious movement in 19th century provided opportunities for the rehabilitation of women.

History of Human Rights

Man lives for some values. Isolate these values and living becomes meaningless. Among the values which a man cherishes, the most important ones are rights, which he can enjoy as individual. Man has some natural rights which are because he is a human being. In the recorded history of mankind, man has fought for these rights whenever they have been challenged. He enjoyed these rights both in ancient Greece and in ancient India. In Greek city states, there was freedom of speech (I-so-goria) and equality before law (Isonomia). In ancient India, even a king was not considered to be above the law. The king was enjoined upon to look after the welfare of his people and guaranteed them some rights.

A clear concept of individuals enjoying some basic rights was introduced in England in the 17th century with the Bill of Rights of 1689. It guaranteed the right of trial by jury, freedom from civil and unusual punishment and restriction on excessive fine and excessive bail amounts. In 1690, John Lock championed the concept of the inherent rights of men. Since

then, there has been increasing recognition of some natural and inalienable right of man which he can not be arbitrarily denied of even in extreme times in this process has since continued.

The 20th century has witnessed two contradictory developments. On one hand there was mass deprivation of human values and rights in the Second World War and also in several local wars thereafter. On the other hand there has been an upsurge of not only specific recognition of human rights within the domestic campus but also on international plane.

On the nation level, Indian leaders were committed to some basic rights for the people. The Swaraj Bill of India, 1895 spoke about freedom of speech, right to privacy and equality, right of franchise and punishment for specific offence only. It was also felt that human rights may not remain sacrosanct unless they are incorporated in the basic document of the country. The rights have, therefore, been inscribed in the constitution of all major countries in the world.

In India also, many basic rights have been incorporated in the Indian Constitution. The makers of the Indian Constitution had two alternatives- either to follow the British pattern wherein there is a system of auto-limitation of state powers or to follow the American pattern and include a number of human rights in dealing with Fundamental Rights. The incorporation of Bill of Rights in the constitution works as a dampener on the autocratic attitude of the ruling clique in a society. It was rightly said by Justice Jackson of the US supreme court that:" The purpose of a Bill of Rights to withdraw certain subjects from vicissitudes of political controversy, to place them beyond the reach of majorities and by the courts. Ones right to life, liberty, property, to free speech, free press, freedom of worship and assembling and other fundamental rights may not be submitted to vote, they depend on the outcome of elections."[1]

The fact remains that violation of human rights does take place in the Indian political fabric. Some such violations are sort to be remedied through judicial actions. Other violations are publicised so as to check them and to prevent their repetition. The main concern is violation.

Women and Human Rights

Many international documents rich with egalitarian rhetoric not withstanding, what is the reality of the quantum and quality of women's human rights in Indiramma's India? I am unhappy I have to say hard things against the Indian establishments despite its constitution, because our sisters are rightless and must thank Heavens if they are left alive in Bharat Bhumi! What a lurid contrast of pathos to read the international instruments of gender care and concern and national denial, de facto, of even the right to life, to dignity and to those components of freedom which make a woman human!

Women, despite the printed rhetoric, suffer discrimination and indignity so damnable that dehumanisation is the gender reality of India. The World Human Order finds women's status high on agenda of change."The United Nations is committed to the principle of equality of men and women, meaning equality in their dignity and worth as human beings as well as in their rights, opportunities and responsibilities. In its work for the advancement of women, the entire United Nations system has dedicated itself to ensuring the universal recognition, in law, of equality of rights between men and women, and to exploring ways to give women, in fact, equal opportunities with men to realize their human rights and fundamental freedoms."[2]

The UN instruments, with focus on women's emancipation, include the declaration of the Elimination of Discrimination against Women (1967). There are also a number of United

Nations instruments which deal with problems that affect women adversely, including the Convention for the Suppression of Traffic in Persons and of the prostitution of others (1949), the Convention on the Political Rights of Women (1952), the Slave Trade, and Institutions and Practices similar to Slavery (1956).

Speaking of equality before law what is expected is not a mechanical or formal justice of non- discrimination where gender is no disability because of female sex. The UN Declaration on the elimination of Discrimination against Women is a protest against masculine cultural arrogance, voiced in the Preamble that: "Discrimination against women is incompatible with human dignity and with the welfare of family and of the society, prevents their participation, on equal terms with men, in the political, social, economic and cultural life of their countries and is an obstacle to the full development of the potentialities of women in the services of their countries and of humanity."[3]

Sati, the crime of murder by burning inflicted with fanatical heartlessness on wives who weep as their husbands lie dead, is practised by pushing, with religious fury, the victim wife into the funeral pyre as the flames consume the husbands corpse. The British banned it, Gandhi opposed it. Indian judges read into it abetment of homicide but the majesty of the state winked as this popular festival of burning a woman as a funeral ritual. No cases registered, few prosecutions and political party leaders permit temples and worship in honour of the publicly murdered martyr. A legislation was enacted when woman kind shrieked in protest, but when Swami Agnivesh believed the state and its new law and journey to Rajasthan with this message he was arrested to prevent breakdown of 'Law and Order' ! Hypocrisy! Thy name is Indian republic! Woman is equal under the law of course, but is non person in practise. Today held in by homicidal custom, womanhood dies in flames for her gender crime.

Sati is spiritualised murder but is first cousin to bridal murder dismissed as dowry death. How many brides are married to yama all over India, so tortured and doused in kerosene that death is deliverance from the marital habitat! Laws are made with blood shot eyes to combat dowry, bride burning and hara-kiri as social slaves. But no damsels in distress are saved, few killers faced trails, fewer are punished and fewest finally sentenced. Judges, invariably may not punish the hundred guilty men but the unknown innocent man shall be punished. In dowry cases, all men are presumed innocent! Why? In masculine legal system men have human rights but women have them writ in water. The police are men too! Their investigation bares gender bias; their custodial process betrays criminal manifestations. Even the prisons keep women insecure. For them the constitution is counterfeit until gender justice turns militant, strident and honest.

Trafficking in women is slavery compounded with criminal commerce in humans. And the yet that is common for the humbler women in primitive society. Do we dare to end the marketing of girls in weekly fairs in Madhya Pradesh and religious festivals at Yellamma in Karnataka? Who constitute bonded labour? Adivasis, most of whom are women and children. Article 23 commands that traffic in human beings and forms of forced labour are prohibited and punishable. Legislation exists to take care of these practices, but they flourish. The brokers know that judicial thunder need not be taken seriously. Such occasional noises are necessary to silence community conscience and for transnational consumption. Likewise the bonded labour cases made the Supreme Court bark but not bite. It is part of human rights game of hide and seek. Legislations against these horrendous evils are toothless

because the legislators, the police and the courts and other agencies have patterned an unwitting conspiracy where the victims and villains remain where they are. Where the women are involved the legal dogs may bark but the criminal caravan will pass.

Gang rapes of girls by men, even policemen, are formally frowned upon by the new law, but if the law lies dead or the law is but lies, credibility dies. If episodes result in popular protest, belated but fruitless judicial enquiry may be the impotent end- product. They have no business to protest? And since the barbarity persists unabated, creative initiatives are needed to make the rule of the law run close to the rule of life for that gender which, from foeticide, infanticide, dowrycide, Saticide and suicide has homicide of human rights writ large on her life. Far too long has the law hidden the truth of its printed lies and human justice written off as a lost cause.

If gender degradation is a social depravity and massive manslaughter of the human rights of womanhood a daily reality, then is no need for any rules. Substantive law is dead if it looses its remedial potency. And it is no consolation to parade constitutional provisions and statute book pages if in real life the women is ever a victim. She is unjustly treated as unequal by society for the genetic sin of her discriminated sex. She suffers gender devaluation at home, at work, in literacy, in matrimony, in inheritance and allied rights, in economic opportunity, public life and power process. If she demands a right to her own personality she is punished and expelled, branded as mental case and lodged with lunatics, married off or sold, divorced or driven into the streets, victimised for dowry or forced into suicide or Sati. Inside the lock- up or jail cell, or elsewhere in custody she is in sex peril, her peculiar needs ignored and family ties disowned. The system is the criminal, the woman bears the cross, the man the crown! The foeticidal, infanticidal, suicidal, lunatic and criminal syndromes accuse society of crime. What is the legal remedy for the gender malady?

What can be done?

Women in their historical journey, were forced to naturalise and internalise male dominance and hence their marginalisation from the mainstream life. In the last two decades women have been demanding a legitimate autonomy in all matters that have a bearing on their empowerment. An empowered woman has a positive self image and takes an active part in decision making related to herself, her family and outside. Empowerment emerges in the form of awareness in women where she faces challenges boldly and overcome barriers in their life through which they increase their ability to shape their own lives and environment. A nation's march towards progress and prosperity will remain a dream, its aspirations unfulfilled and unrealised, till women actively participate in the development process. Women in India are not able to contribute their best to the development of the society as they are in backwardness in education, social, economic and political spheres. The high incidence of illiteracy among women constitutes as one of the greatest barriers to their development.

The role of women can be summed up in 4 M's- Match, Mother, Manager and Mover. The reason for women not joining the main stream of development include, lack of recognition of women's special needs for education, training, technology, communication and access to resources, lack of information about women's role, caste etc. All these stand as obstructions in integrating women into the mainstream programmes. All over the world women have been victims of oppression and male domination. This leads to powerlessness and prevents them access to public resources, legal redress and ability to fight for their rights.

Indian constitution provides equality before the law (Article 14) shall not discriminate any citizen on the grounds of sex (Article 15) equal opportunity for all (Article 16), equal justice (Article 38) equal pay for equal work for both men and woman (Article 39) property right (Article 300A) etc. Apart from these, there are also:-

- The Sati Prevention Act 1829, prohibit the custom burning hindu widows alive in the funeral pyre of her husband.
- Hindu Marriage Act 1955 – Right to divorce of the women folk.
- Hindu Widow Remarriage Act 1856 – stopping the social limitation faced by the Hindu widows.
- Dowry Prohibition Act 1961 - Amendment in the section 304 – B of IPC & Act 43 of 1983 prohibits giving or taking in any form.
- Hindu Woman's Right to Property Act 1937- Hindu Succession Act 1956 – Recognized the widows right to property.
- Immoral Traffic (Prevention) Act (1956)
- Child Marriage restrain Act (1929)
- Hindu Adoption and Maintenance act, 1956
- The Maternity Benefit Act, 1961
- Muslim Protection for right on Divorce Act, 1986

Still every morning, when we open our newspapers they are filled with heinous crimes against women. All the above will be mere solution of women's problem on paper, if they would not know how to voice their concern. It's time that the women should stand up for their rights & this will come about only through empowerment. The means of empowerment are:

a) Education
b) Health and Nutrition
c) Economic independence
d) Legal Awareness
e) Organisational support
f) Intervention Programmes

Women represent half of the human capital of the nation and they should be given all chances of equal representation in all fields.

Conclusion

Where are women legislators and law drafters? Where are women judges and magistrates? Where are women police and prosecutors in numbers? Even if a few police women are found they are decorative pieces, not even armed? Only a single or perhaps a few police women are a match for men in crime and injustice. Judicial women only make cosmetic presence. So long as the law is a closed male shop, so long as the whole bureaucracy keeps the dice loaded against females, the fatal female destiny will not even be felt, let alone be reversed. Laws may be changed when noises are made, as in the case of penal rape provisions, equal remuneration statutes, anti-dowry, anti-sati enactments and so on. But tho' the constitution occupies commanding heights, law in action is what moulds the rule of life, shapes social justice and makes people feel that court and prisons are no paper tigers. Fifty years after Constitutional concern for women, expectations have only darkened into anxiety, anxiety into dread and dread into despair. Why?

We all have to remember – Truth will be out some day, but human resources have to be defended every day.

FOOT NOTES:

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Challenging Role – "A Myth Of Equality" Of Indian Women

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The women in India have passed through different phases of social transformation. The rigid caste system did not allow them to mix freely and assert their rights as a class. There are some instances when in ancient India when women enjoyed equal status with men and even participated in Yagna and other rituals. The holy sages living in ashrams gave their wives full freedom. It was a general practice when the girls could marry according to their own choice in swayamwara. In the ancient India, women held a high place of respect in the society as mentioned in the Indian scriptures. The very tradition of sakti worship is built around the notion of womanhood as an institutionalized expression of supreme cosmic power.

During the Vedic period, girls were welcome in a family. They were given equal education, their age of marriage was after maturation and they could select the mate of their own choice. They had independence in decision making, enjoyed power and participated in political, cultural and literacy activities. They had control over finances, agriculture and general welfare. This period in history, could also be called a golden era. However in the post Vedic period characterized by the appearance of smritis, cruel distortions were interpretatively engrafted on our ancient heritage so as to downgrade the status of women and to rob them of their dignity and freedom. In many samhita, ideas about womanhood are laid down, and morality is assigned in authoritarian codes which bring down women to the level of subspecies.

In sociological expression status denotes neither rank nor hierarchy but only position vis-à-vis other in terms of right and obligations. In terms of ultimate analysis, status then is the conjunction of position a women occupies as a worker, student, wife, mother-the power and prestige attached to their positions and the right and duties she is expected to exercise. Women status can then be analyzed access to opportunities in education, training employment and in terms of income. In recent years there has been ability to control their fertility and their exercise and enjoyment of other option in life.

Liberal feminist believe that freedom is the natural right of each individual. However women are devoid of such natural right. According to socialist inferior status of women in society is due to the patriarchy, domestic work and unpaid household work. Radicals believe that revolution is necessary in order to eliminate the inequality between sexes. Post modernists aim at changing the viewpoint of males and the world.

In 1972 Government of India constituted a committee on status of women to examine multifaceted problems of India women at every stage of their life cycle. Problems faced by women in India were poverty, deprivation, political governance, decision making process, access to justice, personal law, sex ratios, lack of social security and legal framework. The Report of the committee, titled as 'Towards Equality 1974', touched upon all issues concerning women's survival struggle and violence against them.

India is emerging as one of the largest democracies in the world today. However, it is an undeniable fact that without equality and gender justice there can be no democracy. Equality indicates a person to person relationship based on freedom and dignity. Rights relate to power to do something and equality of opportunity means that the things without which life is meaningless must be accessible to all without distinction in degree or kind. In the process of modernization and globalization along with other values, dignity of women and the respect for her eroded. Though Indian women have inherited tradition , respect and glory over the centuries, the backlog of social inhibitions awaits to be cleared to enable women to enjoy freedom and equality. Pandit Jawharlal Nehru rightly said that 'Educate a man, you educate an individual, educate a women and you educate a generation'. A man builder a house, but it is a woman who makes it a home. It is now estimated that one third of the world families depend on the whole income of women.

The enlightenment philosophers such as Hobbes, Lock and Rousseau stated women in their global view were not fit to be treated at par with men and hence were not entitled to the right that men were accredited with. Her natural task was to provide heirs and successors to the male lineage and to look after the family. Gender equality has been defined in multiple ways subject of great debate in the U.N. It often means women having the same opportunities in life as men, for instance equality of access to education and employment, which does not necessarily lead to equality of outcomes. The United Nation Human Development Report (1995) refers so gender equality in term of capabilities (education, health, nutrition) and opportunities (economic and decision making). Similarly the World Bank defines gender equality in terms of equality under the law, equality of opportunity (including equality of rewards for work and equality in access to human capital and other productive resources that enable opportunity) and equality of voice (the ability to influence) and contribute to the development process.

Equality between men and women emerge from – capability, access to resource and opportunities and agency as the ability to influence and contribute outcomes. The capabilities domain refers to basic human abilities as measured through education, health and nutrition. Access to resource and opportunities refers primarily to equality in the opportunity to use or apply basic capabilities through access to economic assets (such as land and property) and resources (such as income and employment). Agency refers to the ability to make choices and decisions that can alter outcomes. Gender equality in the domain can only results from an equalizing in the balance of power between women and men in the household and societal institutions. In the six decades of Indian independence several bills have been passed, various acts have been implemented. All these acts have been created just to give women an equal share in the society. However at the ground level as in the society itself this has never been achieved.

Women in India are still the poorest, least educated, most unhealthy and most marginalized segment of the population. Gender inequality exist, because of discrimination in the family and social institutions-social, cultural, practices and beliefs that perpetuate stereotypes, practices and beliefs that are detrimental to women. Human right convention provides redress from discrimination. Among these the convention to Eliminate, All forms of Discrimination (CEDAW) , adopted by the UN General Assembly in 1979 , in the most universally accepted instrument for realizing gender equality and influencing cultural and traditional definitions of gender roles and family relations.

The declining sex-ratio has been viewed as disturbing phenomenon in the context of status of women. Health, a fundamental human right is still denied to many women throughout the world, often because their lower social and economic status increases their specific biological vulnerabilities. Half a million women die each year, 90% of them are in developing countries, from causes related to pregnancy and childbirth. Nearly all of this maternal death is preventable. As far as education is concerned fairly important studies in the matter of female literacy and education have taken place in India since independence. However though the gains have been impressive in absolute numbers, they fail to make an effective enough dent on the situation. Women in India face some of the most of the heinous crimes committed against them, such as rape, wife battering, dowry deaths, sati, and financial exploitation, sexual exploitation of working woman and female students. Law is there to prevent all this, yet we find women are oppressed, exploited, cheated, uneducated, financially dependent, mentally tortured, morally rundown and physically violated. A socio-economic growth cannot take place if half of its population is downtrodden.

Gender equality means equalizing in the balance of power between men and women in the household and societal institution. If in an actual practice women were given equal opportunities, equal treatment at home and equal share in father property, it would be possible for the country to have more output, more development of capacities, more wellbeing and more leisure due to combined contribution of men and women, following changes may help in reducing gender discrimination such as increase in general and functional educational level which will increase the percentage of school going children specially girls from rural and urban areas. Provision of adequate health related measures such as easy access to drinking water, maternity related medical assistance, birth control measures etc. Ensuring human rights implementation, vide enforcement of strict law and prompt action against the complaint to control violence against women.

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मन्नू भंडारी के उपन्यासों में नारीवाद

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नारीवाद : (Feminism)

जीवन के प्रत्येक क्षेत्र में पुरुषों के बराबर स्त्रियों के अधिकारों के समर्थन को नारीवाद या महिलावाद की उत्पत्ति मूलतः पितृसत्तात्मक अर्थात पुरुष प्रभुत्व की प्रतिक्रिया स्वरुप हुई है। इसकी व्याख्या दो रुपों में की जा सकती है: एक तो राजनीतिक विचारधारा के संकुचित अर्थ में, यह महिलाओं की समानता के लिए किया किया गया एक सामाजिक आंदोलन है। जो लिंगवादी सिद्धांत अर्थात पुरुष प्रभुत्वता और सामाजिक शोषण की प्रथा की समाप्ति पर बल देता है। दूसरा विस्तृत अर्थों में महिला वाद जो है तो भिन्न किंतु अन्त संबंधित संकल्पनाओं का एक पुंज है,जिसका लिंग की सामाजिक यथार्थता तथा लिंग असमानता की उत्पत्ति प्रभाव एवं परिणामों के अध्ययन, विश्लेषन एवं विवेचन में किया जाता है।

एक आंदोलन के रुप में महिलावाद का जन्म कब और कैसे हुआ? इस संबंध में निश्चितता नहीं है। यही नहीं इस आंदोलन के उद्देश्य तथा संचालन में भी काफी भीन्नता देखने को मिलती है ऐसा अनुमान है कि इसका जन्म अठारहवीं, शताब्दी के अंतिम काल में यूरोप (फ्रांस और ब्रिटेन) में हुआ। और आज यह नारीवादी आंदोलन लगभग सभी देशों में न्यूनाधिक रुप में फैल गया है। यह आंदोलन लैंगिक समानता का पक्षधर है तथा इस समानता को प्राप्त करने के लिए सभी स्तरों पर महिलाओं के अधिकारों में वृद्धि की मांग करता है।

महिलावादी आंदोलन के इतिहास की शुरुआत मूलतः फ्रांस की क्रांती के आदर्शों में हुई है। इस क्रांति ने महिलावाद की प्रथम लहर को उत्पन्न किया और महिलाओं को क्रांति में भाग लेने की प्रेरणा दी। ब्रिटेन में सन् १७७२ में प्रकाशित मेरी वूलस्टोन क्राफ्ट की पुस्तक "ए विनडिकेशन ऑफ दे राईट्स ऑफ वूमनह्ड ने महिलावाद की प्रथम लहर को जागृत किया। इस पुस्तक में समान शिक्षा के महिला अधिकारों का पुरजोर समर्थन किया गया है। उन्नीसवीं शताबदी के कई महिला समर्थक इसके लिए लड़े तथा स्त्रियों के लिए विद्याकय तथा महाविद्यालय की स्थापना की। लड़कों के महाविद्यालयों तथा पुरुषों के व्यवसायों में स्त्रियों को प्रवेश दिलवाया। बाद में कानूनी सुधारों द्वारा स्त्रियों के संपत्ति संबंधी वैयक्तिक अधिकारों तथा तलाक देने की स्वीकृति ने स्त्रियों की परिस्थिति में भारी परिवर्तन ला दिया। महिलावादियों ने लैंगिकता संबंधी स्त्रियों की समस्याओं पर भी ध्यान दिया। भारत में भी उन्नीसवीं शताब्दी में कुछ समाज सुधारकों एवं संस्थाओं ने महिलाओं की परिस्थिति में सुधार लाने का प्रयत्न किया गया। राजाराम मोहन राय, केशवचंद्र सेन, देवेंद्र ठाकुर, स्वामी दयानंद, श्रीमती एनी बेसेंट के अतिरिक्त थियोसोफिकल सोसायटी रामकृष्ण मिशन आदि जैसे अने संस्थाओं ने स्त्री शिक्षा तथा महिलाओं की अन्य समस्याओं के समाधान में योगदान किया। महिलावादी आंदोलन की लहर की शुरुआर बेटी फ्रेडन की पुस्तक फेमिन्न मिस्टिक १९६३ से होती है। जिसमें तथाकथिन सुखी उच्च-मध्यम वर्ग की एक अनाम पूर्ण कालिक गृहिणी एवं मां अपने दुःखों की कहानी कहती है।

महिलावाद व्याख्या तीन ढंग से की गई है। उदारवादी, मार्क्सवादी रेडिकल, उदारवादी परिपेक्ष्य के अनुसार लिंग असमानता मुख्यतः समाजीकरण का परिणाम है। जो पुरुषों और स्त्रियों के संबंध में व्यक्तियों के विकृत एवं हानिकारक विचारों को उत्पन्न करता है। इसके साथ-साथ कुछ सांस्कृतिक प्रथाएं भी है जो लैंगिक असमानता के लिए उत्तरदायी है। मार्क्सवादी परिपेक्ष्य महिलावाद का सीधे पूंजीवाद एवं पितृसत्तामक व्यवस्था से जोड़ता है। रेडिकल परिपेक्ष्य के अनुसार लिंग असमानता को अज्ञात तथा स्वतंत्रता के अभाव के कारण और न ही पूंजीवाद के कारण है। अपितु यह तो पुरुषों द्वारा स्त्रियों का प्रभुत्व नियंत्रण और शोषण के अनेक सामूहिक प्रयासों का प्रतिफल है।

महिलावाद ने समाजशास्त्र को भी कई महत्वपूर्ण रुप में प्रभावित किया है। अनेकानेक महिलाओं को अब उन्हें अपनें शैक्षणिक कार्य के लिए सम्मान दिया जाने लगा है। यही नहीं अब पुरुष केंद्रित समाजशास्त्रीय सिद्धांतों में महिलावादी आलोचनाओं को भी स्थान दिया जाता है।

नारीवादी मूलक सामाजिक सिद्धांतः

बीसवीं शताब्दी के नारी मूलक सामाजिक सिद्धांत को एक सामाजिक आंदोलन के रुप में शुरु हुए महिलावाद से न अलग किया जा सकता है और न ही पृथक रुप में समझा जा सकता है। नारीवादी आंदोलन की शुरुआत सन् १९२० में समान मताधिकार के मुद्दे को लेकर हुई थी। जो बाद में सवैतिनक कार्य क्षेत्र और घरेलू कार्यकलापों, कानूनी-संबंधों और सांस्कृतिक प्रथाओं में मूलभूत लैंगिक समानता के एक आमूल परिवर्तनवादी आंदोलन में बदल गया। अतः नारीवादी मूलक सामाजिक सिद्धांत का उद्भव भी कई भिन्न रुपों जैसे उदारवाद, मार्क्सवाद और उत्तर आधुनिकता वाद में हुआ।

सामान्य रुप में नारी मूलक सामाजिक सिद्धांत का उद्देश्य लैंगिक भिन्नताओं और विशिष्ट रुप में पितृसत्तात्मक सिद्धान्त के संदर्भ में समाज में महिलाओं का मातहत की स्थिति को समझना और स्पष्ट करना है।

नारीवाद की प्रथम लहर मुख्यतः स्त्री एवं पुरुषों की औपचारिक समानता की समस्या से संबंधित थी। पितृ सत्तात्मकता के विरुद्ध इस महिलावादी आंदोलन को सैनिक वाद के विरोध और इस धरा के पर्यावरण विनाश संबंधी परिस्थितिकीय समस्या के साथ भी जोड़ दिया गया। सामाजिक संस्तरण, प्रजातिवाद, युद्ध, हिंसा और पर्यावरण विनास को पुरुष की प्रभुत्व स्थापित करने की मनोवैज्ञानिक आवश्यकता तथा पितृसत्तात्मक सामाजिक संगठन के प्रभावों के रुप में देखा गया।

नारीवादी सिद्धांत क्या है :

स्वतंत्रता के पश्चात जैसे ही नारी शिक्षा का प्रचार बढ़ने लगा वैसे ही आर्थिक क्षेत्र में नारियों की संख्या बढ़ती गयी। फिर भी भारतीय समाज में परंपरागत सामाजिक मूल्यों के कारण नारी का मुख्य कार्य गृह क्षेत्र तथा बच्चों की देखभाल ही है। आर्थिक क्षेत्र में उच्च व मध्यम वर्गीय नारियों ने व्यावसायिक क्षेत्र में जैसे ही कदम रखा, उनके सामने दोहरी भूमिका का प्रश्न उठ खड़ा हुआ। पहले तो विवाहित महिलाएं आर्थिक क्षेत्र में कदम रखने से डरती

थीं। इसका एक कारण यह था कि भारतीय समाज में पश्चिमी समाजों की तरह सुविधाएं प्राप्त नहीं होती हैं।

स्वतंत्रता के पश्चात ही मध्यम वर्ग की महिलाओं ने व्यासायिक क्षेत्र में प्रगति की। आज भी महिलाओं को समानता की दृष्टि से नहीं देखा जाता। उन्हें निम्न ही समझा जाता है। चाहे महिलाएं शिक्षित हों या अशिक्षित।

१५ वीं व १६ वीं शताब्दी में यूरोप पुनर्जागरण के स्तर से गुजर रहा था, अर्थात यूरोपीय समाज में तेजी से परिवर्तन हो रहा था। ग्रामीण तथा सामंतवादी समाज नगर समुदाय में बदल रहा था। आर्थिक दृष्टि से समाजवाद का पतन हुआ और पूंजीवादी अर्थ व्यवस्था का उत्थान हुआ।

राजनैतिक क्षेत्र में शक्तिशाली राष्ट्र की स्थापना हुई। धार्मिक दृष्टि से चर्च, गिरजाघर की सत्ता पर प्रवाह हुआ। पुनर्जागरण की इस अवस्था में नये स्थापित हुए और मानवतावाद, व्यक्तिवाद, धर्मनिरपेक्षता बुद्धिवाद को बढ़ावा मिला तर्क एवं बुद्धि के आधार पर समाज में नारी व्यवस्था स्थापित करने का प्रयास किया गया ।

बुद्धि तथा तर्क के आधार पर उदारवादी विचार धारा का प्रचलन जैसे-जैसे बढ़ने लगा वैसे ही समाज में ऊँच-नीच, लिंग-भेद आदि को दूर करने के प्रयास भी हुए.

९. उदारवादी विचार धारा (Libreal Theory)

उदारवादी विचार धारा का मूल तत्व है स्वतंत्रता तथा कल्याण के महत्व में विश्वास करना और इस बात पर बल देना ताकि सामाजिक प्रगति और जीवन में गुणात्मक सुधार हो सके। सामाजिक संगठन में परिवर्तन नवाचारों द्वारा ही संभव है।

उदारवाद का विकास अठारहवीं और उनीसवीं शताब्दी में जीवन के विभिन्न पक्षों जैसे सामाजिक राजनैतिक, आर्थिक, धार्मिक और व्यक्तिगत स्वतंत्रता हेतु आंदोलन के फलस्वरूप हुआ। इस विचारधारा ने प्रजातंत्र के विकास, सार्वभौमिक मताधिकार अभिव्यक्ति की स्वतंत्रता, दास प्रथा की समाप्ति तथा नागरिक अधिकारों में वृद्धि का समर्थन किया।

यूरोपीय समाज में पहली बार स्त्री एवं पुरूष के अधिकारों की चर्चा हुई। नारी अधिकारों के संबंध में अनेक लेख, लिखे गए, नारी भी एक स्वतंत्र नागरिक है उसका अपना एक स्वतंत्र व्यक्तित्व है। समाज में नारी को यौन योग का साधन न मानकर एक व्यक्ति के रूप में अपनी इच्छाओं की पूर्ति करनी है। इसीलिए नारी को भी पुरूषों की तरह अवसर मिलना चाहिए। नारी की भी विवेक बुद्धि होती है। वह स्वयं अपनी देखभाल कर सकती है। उन्होंने परंपरागत मान्यताओं को गलत ठहराया है। कई महिलाओं ने अपने विचारों की अभिव्यक्ति करते हुए शिक्षा का महत्व स्पष्ट किया है। नारियों की ये बात सभी समाजों में फैलने लगी ।

२. समाजवादी नारी अधिकारवाद :

सभी समाजवादी नारी अधिकारवादियों की मूलधारणा यह है कि वर्तमान समय में नारी की स्थिती से नीची है । सामाजिक, आर्थिक और राजनैतिक दृष्टि से नारियों के साथ भेदभाव किया जाता है और यह स्थिती अन्याय पूर्ण है । इसीलिए इसे बदलना चाहिए, फिर भी इस बात का विश्लेषण करते समय स्त्रियों की निम्नस्थिति का मूल क्या है ? यह

निम्नस्थिति क्यों लंबे समय से चली आ रही है और इस लिंगवाद को किस प्रकार से बदलना चाहिए ? इस विषय में नारीवादियों में एकमत नहीं है।

नारी अधिकारों के बारे में उदारवादी विचारधारा जो बढ़ावा देने वाले , स्त्रियों की मुक्ति, उदारवादी दर्शन के आधार पर चाहते थे और इसीलिए उन्होंने दोनों लिंगों में समानता और स्वतंत्रता की मांग की है । उन्होंने इस मान्यता पर जोर दिया कि स्त्री भी पुरुष की तरह विवेकशील व्यक्ति है और विवेकपूर्ण व्यवहार कर सकती है । सर्वसाधारण मनुष्य के लिए जो अधिकार बने हुए हैं । वे स्त्रियों के लिए भी उतने ही होने चाहिए । परंतु स्त्रियों के साथ कुछ विशेष कमियाँ चली आ रही हैं जो उनकी आर्थिक स्वतंत्रता कानूनी समानता और राजनीतिक सहभाग में रुकावट बनी हुई है ।

३. आमूल परिवर्तन वादी : (०००)

उग्र शब्द का प्रयोग उन व्यक्तियों के लिए किया जाता है जो उग्र उपायों द्वारा सामजिक दशाओं में सुधार लाने में विश्वास करते हैं जो समाज के हर क्षेत्र के परिवर्तन में विश्वास करते हैं । इस अवधारणा का प्रयोग बहुधा समाजवाद और साम्यवाद जैसी विचारधाराओं के समर्थन में किया जाता है जो कि समाज की आधारभूत वर्ग संरचना में परिवर्तन लाना चाहता है ।

एक सामजिक दर्शन अथवा सामजिक संगठन का एक रूप जो उत्पादन के भौतिक साधनों तथा वितरण पर राज्य के स्वामित्व तथा संचालन के सिद्धांत पर बल देता है । इस शब्द का प्रयोग उन्नीसवीं शातब्दी के पूर्वार्द्ध में सर्वप्रथम व्यक्तिवाद के विरोध में तथा उन विचारों के समर्थन में किया गया जिनका लक्ष्य समाज के आर्थिक एवं नैतिक आधार को बदलना था । यह एक सिद्धांत एवं आंदोलन दोनों है ।

१९ वीं शताब्दी में नारी अधिकार एवं समाज में नारी के प्रति पाए जानेवाले भेद-भाव के खिलाफ आवाज उठायी गयी अपनी इस लड़ाई में महिलाओं ने मताधिकार को सब से अधिक महत्व दिया । जैसे ही उन्हें यह अधिकार मिला नारी अधिकारवादियों के कार्यक्रम धीरे धीरे घटने लगे ।

१९४० से १९६० के बीच नारी अधिकार के क्षेत्र में कोई खास काम नहीं हुआ । इसका एक कारण यह था कि इस आंदोलन की विचारधारा बहुत सीमित थी । इसके पहले स्त्रियों के लिए मताधिकार लड़ाई शांत हो गई । मानो मताधिकार के मिलने से ही सारे भेद भाव दूर हो गए हैं, बल्कि और नागरिकों की तरह सामान्य लोगों की भलाई के लिए उन्हें अपनी शक्ति का उपयोग करना चाहिए, इस प्रकार की मान्यता उत्पन्न हुई ।

१९२० के मध्य में रुढीवाद का युग आया जो स्त्रियों के हित के विरुद्ध था १९३० में उन समस्याओं के निराकरण के लिए काम किया गया जो पूरे समाज की थी।

१९३४ -३९ में दुसरा विश्व युद्ध हुआ इस समय तानाशाही , निंकुशता के कारण जो हत्याएं और अन्याय हुए, उनके सामने सारी समस्यायें गौण हो गई । युद्ध के पश्चात का समय अमेरिकी आर्थिक विकास एवं विस्तार का युग था ।

समाजवादी नारी आधिकारवादियों के अनुसार कार्यों के लैंगिक विभाजन और निजी सम्पत्ति के विकास के कारण स्त्रियों की स्थिति पतन हुआ था । उन्हें पराधीन जीवन जीना पड़ा । यदि स्त्रियाँ समाज के उत्पादन कार्यों में जुड़ जाए तो अपनी आर्थिक स्वतंत्रता से उनकी समाज में स्थिति सुधर जाएगी । आमूल परिवर्तन वादियों के अनुसार, स्त्रियों के शोषण के पीछे एक जैविक तथ्य है □ वह है उनकी जन्म देने की शक्ति जिसके कारण वह परावलंबी बन जाती है । समाज के दृष्टीकोण में बदलाव आने से और समाज की पुनर्रचना होने से भूमिकाओं में जो स्थिरता और कठोरता आई है । वह बदल जायेगी । इस तरह जब पुरुष और स्त्री आवश्यकतानुसार विभिन्न कार्यों को करेंगे तब पुरुष और स्त्री के संबंध अधिक स्वाभाविक और सहज बनेंगे ।

१. मन्नू भंडारी के उपन्यास आपका बंटी में उदारवादी विचारधारा की अभिव्यक्ति होती है इसमें समाज के नियमों को मानकर नायिका आगे बढ़ती है वह अपने पति का तब तक इंतजार करती है, जब तक कि वह दूसरी शादी नहीं कर लेता, दूसरा विवाह करने के बावजूद उसका मन अपने पहले पति व बच्चे के लिए ही सोचता है । अर्थात नायिका सीधी-सादी पढ़ी-लिखी युवती ही नहीं बल्कि वह एक प्रिंसिपल भी है फिर भी उसके विचार उग्रवादी न होकर उदारवादी है जो समाज के मूल्यों को मानते हुए आगे बढ़ते हैं ।

२. एक इंच मुस्कान की नायिकायें भी उदारवादी विचारधारा वाली है । इसमें दो औरतों के बीच की कहानी है एक तरफ पत्नी दूसरी तरफ प्रेमिका को नायक अपना प्रेरणा स्त्रोत मानता है । क्योंकि वह उसकी बातों को अच्छी तरह समझती है इस पूरे उपन्यास में लिखिका ने कहीं भी नायिकाओं को उग्र नहीं बताया है, दोनों के बीच एक दूसरे पर त्याग, सहानुभूति, प्यार आदि भावनाओं को दिखाया गया है ।

३. स्वामी उपन्यास भी नायक व नायिका के प्रेम प्रसंग पर ही आधारित है । जो अपने परंपरागत परिवारों के परंपरागत विचारधाराओं पर टिका हुआ है, नायक व नायिका दोनों ही एक दूसरे को पसंद करते है, परंतु अपने परिवार वालों को बताते नहीं , नायिका चुपचाप परिवार वालों की बात मानकर कहीं और विवाह कर लेती है। इस उपन्यास में भी हमें कहीं भी आमूल परिवर्तन वादी विचारधारा दिखाई नहीं देती । उदार दृष्टिकोण ही दिखाई देता है ।

४. महाभोज यह एक राजनैतिक उपन्यास है जिसके पात्र सत्ता को पाने के लिए खून तक कर देते हैं । समाज में ये विचारधारायें हमेशा उग्र ही दिखाई पड़ती हैं । क्योंकी समाज में सत्ता हथियाने के लिए हर कोई व्यक्ति एक दूसरे को नीचा दिखाने का काम करते हैं । इस उपन्यास को हम आमूल परिवर्तन विचार धारा में रख सकते हैं।

५. कलवा यह एक राजकुमार व चमार के बीच लड़ाई पर आधारित उपन्यास है। सम्पत्ति को पाने के लिए किस तरह कलवा चमार अपनी बुद्धि का प्रयोग कर सत्ता को पा लेता है । इसको पढ़ने के बाद ऐसा लगता है कि कलवा चमार में कोई बेईमानी नहीं है । वह सिर्फ राजकुमार का घमंड कम करने के लिए उसकी सत्ता को पाना चाहता है। कलवा चमार सत्ता पाने के बाद अपनी प्रजा को कहता है कि आज से मैं वही काम करुंगा जो पहले करता था । अर्थात मैं भी तुम्हारे समान ही हूँ ।

इस उपन्यास में भी उदारवादी विचारधारा की पुष्टि दिखाई देती है । इस उपन्यास में लेखिका ने इस तरह वर्णन किया है कि जहां सत्ता को पाने के लिए न कोई खून खराबा है ना मरपीट है । सीधे बुद्धि का उपयोग कर सत्ता पा लेना आदि दिखाया गया है । यह उपन्यास समाज में परिवर्तन की दृष्टि को भी उजागर करता है । जहां अन्त में न कोई गरीब, न कोई अमीर-इस भेद को कलवा चमार ने मिटा दिया । यह समाज के लिए एक अच्छी विचारधारा की बात है ।

इस तरह मन्नू भंडारी के सभी उपन्यासों के पात्र चाहे वह महिलाएं हो या पुरुष पात्र दोनों के ही विचार अधिक परिपक्वता व समझदारी के जान पड़ते हैं । सभी उपन्यासों में लेखिका ने सभी पात्रों में काफी समानता बतलायी है । सभी प्रेम प्रसंग से जुड़ी प्रतीत होती है ।

मन्नू भंडारी ने अपने उपन्यासों में पात्रों द्वारा जो विचार प्रकट किए हैं वह समाज में मान्यता प्राप्त है। जो समाज की व्यवस्था को बनायें सकने में सक्षम हैं अर्थात उनकी खुद की विचारधारा उदारवादी विचारों को बढ़ावा देती है।

"A Study Of Awareness Of Beti Bachav Through Bhavai Approch As A Part Of ESD Awareness"

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RATIONALE:-

While many delegates at th UN Commitssion on Sustainable Development(CSD) meeting in 1998 enthusiastically agreed that ESD was essential for achieving sustainable development,they were stymied about how to impliment it.Progressing from the global concept of ESD to locally relevant curriculum is a difficult process. Many decisions assumptions about the future, and examinations of local cultures have to be made.Creating ESD curriculums will require knowledge of the present and foretelling of the future. Although the resulting ESD programs may be well-or poorly targeted, the consequences of doing nothing are unacceptably high. Therefor, even if it is not precisely targeted,creatingan an ESD program is imperetive.

After identifying existing and potential contributions, leaders can create awareness among the educational community of these contributions to the larger ESD picture.Then,these contribution can be woven together to create ESD programs that are taught overtly to pupils and students. In this approach, the synergistic strengths of combined educational diciplines can convey the knowledge, issues, skills, perceptions, and values associated with ESD.No one dicipline can or shauld claim ownership of ESD.In fact,ESD poses such broad and encompassing challenges that it requires contribution from many diciplines. For example,consider these diciplinary contributions to ESD :

- Mathematics helps students understand extremely small numbers (e. g.,parts per hundred , thousand, or million) ,which allows them to intepret pollution data.
- Language Arts, especialy media litercy, creates knowledgeable consumers who can analyze the messages of corporate advertisers and see beyond "green wash."
- Social studies helps sudents to understand ethnocentrism, racism,and gender inequity as well as to recognize how these are expressed in the surrounding community and nations worldwide.

Each dicipline also has associated pedagogical techniques. The combined pedagogical techniques and strategies of each dicipline contribute to an expanded vision of how to teach for creativity,critical thinking, and a desire for life long learning-all mental habits that support sustainable societies.For this , researcers select the Environmental awarness through Bhavai in public area in the following subject

1. Female foeticide : A mission is to remove superstitions and the evil of female foeticide by awakening the people.
2. Everyday so many incidents occur which affect the common mass very severelly.

No one can deny that these incidents do not touch him or related to him like an ostrich, which always hides its face in the sand. Each and every one has to learn how to adapt himself to these situations, which produce such things like:

- thoughts of religious sects
- The ratio of unemployment
- Costly education and increased economic pressure
- Despair and nervousness among the youth
- The above antisocial things are out of control now and because of that such things occur like:

• Kidnapping, Rape, Murder, Scandal, Burglary, Smuggling, Addiction And these kind of problems are increasing everyday and man perverted with corruption, scandals and selfishness have affected the social system adversely. These kinds of events hurt the family members and daughters have to suffer.Some anti-social elements rape the girls/women, murder them and sometimes women are forced to commit suicide because of the dowry system.This results into the phobia of conceiving girls, in the heart of parents. The invention of sonography helps the people to know the sex of any unborn baby and because of this parents take pride in killing the unborn baby girls i.e. Female Foeticide According to 2005 census , the ratio of baby girls' birth is decreasing which has awakened the Govt. to announce in the print and electronic media,

How to protect female child.to protest against female foeticide :

- A law to punish the culprit for five years and a fine of Rs. 1 Lakh is made.
- A law of the cancellation of the registration of doctors who practices femalefoeticide.
- In this crucial situation, being a training college, the principal and the teachers are of the opinion that its our duty to help and enrich the society by doing such practices though they are not a part of the curriculum and they arrange programmes to fight against this evil.

Here investigetors press the first priority on Environmental awareness as a part of ESD. The Investigater select fifteen sentances to mesure the awareness of Beti Bachav through Bhavai Aproach. Some of are following .

The Government pramote "Beti BachaveMision."; "Beti Bachave Mision." Are useful for the government.;would be possible of sortage of women in future.;

Here investigators select above maters to know the awareness of Beti Bachav through Bhavai Aproach. the stage of awareness of Beti Bachav through attitude in three scale such as each students tick mark further each mesurement of 'yes' ,'Surplus' and 'No'.

STATMENT OF THE THE PROBLEM :

" A STUDY OF AWARENESS OF 'BETI BACHAV' THROUGH BHAVAI APPROCH AS A PART OF ESD AWARENESS ".

DEFINATION OF TERMS:

ESD :

ESD must take into consideration the local environmental,economic and societal condition as a result, ESD will take many form around the world.

Awareness to Environment

Awareness to environment is a horizon-sweeping word and presents the totaly of social, biological and psychochemical factors individually or collectively that comprise the natural

and man made surroundings. Environmental awareness can be classified into basic four components ;

(i) Human Values – traditional life style,religious status, archaological and economicbase, community structure.

(ii) Physical-water,air,land,light,temperature,huminit etc.

(iii) Biology-aquatic and terrestrial flora (plants) and fauna (animals)

(iv) Human Uses- agricultural , industrial, residential, forestry, transportation, water supply, navigation,hydropower and recreation.

Here The school and the teacher must play an active role in environmental awareness in the students and active in co-curiculume activities in society. The awareness confines to cognitive level whereas educational environment includes cognitive, psychomotor and affective levels. The involvement and identification with a field study based on affective development i.e.,feelings,attitudes and values.

The environment and the experiences of the children outside the school, vary from place to place, consequentaly the activities provided them in the open graund of public place through Bhavai. The concept and term 'environmental education' is very new and latest but it has very anciaent roots in our culture.

Rigveda is the oldest of all four vedas.It has been stated in the Rigveda, " The dust(Dhula) of mother earth and light of father sky should remain be associated with full brightness for our welfare.""If your want to grow a crop,you have to plan for a year." It is the job of agriculture scientists. "If your want to grow a plant,you have to plan for a ten year." It is the task of plant scientists."If your want to grow or educate a man, you have to plan for one hundred years ." It is the responsibility of an educationalist..

Social Problems :

For this , researcers select the Environmental awarness through Bhavai in public area in the following subject

1. Female foeticide :

A mission is to remove superstitions and the evil of female foeticide by awakening the people.

2. Everyday so many incidents occur which affect the common mass very severelly.

No one can deny that these incidents do not touch him or related to him like an ostrich, which always hides its face in the sand. Each and every one has to learn how to adapt himself to these situations, which produce such things like:

- thoughts of religious sects
- The ratio of unemployment
- Costly education and increased economic pressure
- Despair and nervousness among the youth
- The above antisocial things are out of control now and because of that such things occur like:

• Kidnapping, Rape, Murder, Scandal, Burglary, Smuggling, Addiction And these kind of problems are increasing everyday and man perverted with corruption, scandals and selfishness have affected the social system adversely. These kinds of events hurt the family members and daughters have to suffer.Some anti-social elements rape the girls/women, murder them and sometimes women are forced to commit suicide because of the dowry system.This results into the phobia of conceiving girls, in the heart of parents. The invention of sonography helps the people to know the sex of any unborn baby and because of this parents take pride in killing the unborn baby girls i.e. Female Foeticide According to 2005 census , the ratio of baby girls' birth is decreasing which has awakened the Govt. to announce in the print and electronic media, In this paper investigetors try to study old system but in new approch , such as the awareness of beti bachav through Bhavai .

OBJECTIVES OF THE STUDY :-

1] To study interrelationship among the awareness of beti bachav through bhavai approach scale scores of Male and Female.

2] To study interrelationship among the awareness of beti bachav through bhavai approach scale scores of Urban and Rural.

3] To study interrelationship about their opinion.

THE VARIABLES:

[A] INDEPENDENT:

i] Male and Female

ii] Urban and Rural

[B]DEPENDENT :- The awareness of beti bachav through bhavai approach scale score

HYPOTHESES:

i] There is no significance difference between the mean of the awareness of beti bachav through bhavai approach scale scores of Male and Female.

ii] There is no significance difference between the mean of the awareness of beti bachav through bhavai approach scale scores of Urban and Rural .

TOOLS USED:

For the collection of data of study, the following tools were adapted by the investigators.

The awareness of beti bachav through bhavai approach scale : This tool developed by Dr.Hardik Mehta and Dr. N.T.Chauhan.

SAMPLE:-

For the collection of data of study, the following sample were adapted by the investigators.

Variable	Sub variable	No.	Total
Sex [A]	Male A1	50	
	Female A2	50	100
Area [B]	Urban B1	50	
	Rural B2	50	100

RESEARCH DESIGN:

Investigetors have selected research design is as hereunder. [A1,A2;B1,B2,]

Variable	Sub variable
Sex [A]	Male A1
	Female A2
Area [B]	Urban B1
	Rural B2

PROCEDURE:

Investigetors have made procedure is as hereunder.

Planning :

- Open discussion also takes place with the public.
- Preparation of a project, which includes place, time, contact persons,
- Combine the project preparation with the objectives.
- Preplan for possible obstacles and its evolvement.
- Planning for its evaluation.

Implementation :

1. Discussion and permission for staging street plays in the villages from the members of Umta Gram Panchayat and Vadnagar Nagar Panchayat.
2. Dr. Hardik Mehta have contacted the members.
3. Staging the plays at the center of the village at Madir and in Darabar Area.
4. Take 35 minuts for each programme.

In this paper investigetors try to study old system but in new approach , such as Bhavai

- The investigetors have read the references and thises.
- The investigetor have seen the problem of the awareness of beti bachav.
- The investigetors have selected the sample from the Gujarat state's Mehsana District's two place .
- The investigetors have get data from the awareness of beti bachav through bhavai approach scale
- The investigetors have calculeted the data as per research designand statistical method and technique and used the SPSS software.
- The investigetors have tested hypotheses and noted the conclusions.

STATISTICAL METHOD AND TECHNIQUE:

The investigetors have selected statistical method and technique are hereunder.

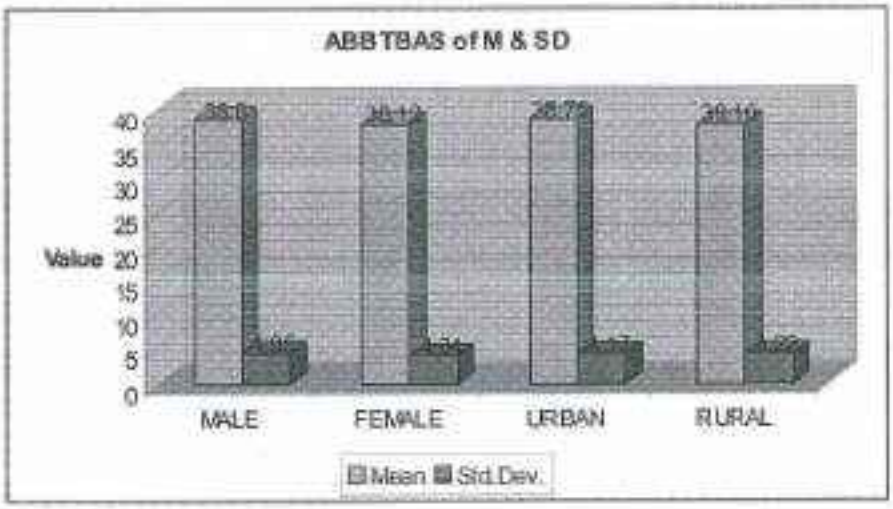
Mean, Standard deviation,Kurtosis,Skewness, Error of Standard deviation,Error of Kurtosis, Error of Skewness,'T'& 'P' Value

ANALYSIS OF DATA:

Table and Graph : Values of central tendency, dispersion and it's error of the Awareness of Beti Bachav Through Bhavai Aproach Scale [ABBTBAS] of Scores of Students and variables such as [A] Sex;[B] Area are hereunder. TABLE -1

Variable	Sex		Area	
	Male	Female	Urban	Rural
1	2	3	4	5
N	50	50	50	50
M	38.8	38.12	38.76	38.16
Std	4.35	4.04	4.18	4.22
Sk	-1.12	-1.05	-1.07	-1.06
Ku	0.26	0.97	0.37	0.68
Er.std.	0.61	0.57	0.59	0.60
Er sk	0.34	0.34	0.34	0.34
Er ku	0.66	0.66	0.66	0.66
Total of Scores	3846	3846		

[Graph no.1]



[1] Table no. 1 & Columns No.2-3 [Graph no.1] indicates that the mean of Awareness of Beti Bachav Through Bhavai Aproach Sale [ABBTBAS]Scores of Male and Female are 38.80 and 38.12. It indicates skewness value -1.12 and -1.05 and kurtosis value 0.26 and 0.97 .So that, it can be said that the mean of Male is high . Also it can be said that the value of skeweness are minus and the kurtosis are platy kurtic.

[2] Table no. 1 & Columns No.4-5 [Graph no.1]indicates that the mean of Awareness of Beti Bachav Through Bhavai Aproach Sale [ABBTBAS] Scores of Urban and Rural are 38.76 and 38.16. It indicates skewness value -1.07 and and -1.07 kurtosis value 0.37 and 0.68 .So that, it can be said that the mean of Urban is high . Also it can be said that the value of skeweness are minus and the kurtosis are platy .

TESTING OF HYPOTHESIS :

Sr. No.	HYPOTHESIS	Df	Value T	Value P	Acceptence of H0
[i]	There is no significance difference between the mean of the awareness of beti bachav through bhavai approach scale scores.	49	0.83	0.41	No
[ii]	There is no significance difference between the mean of the awareness of beti bachav through bhavai approach scale scores of Urban and Rural .	49	0.72	0.47	No

SUMMARY:

The investigators have made an abstract are hereunder.

There is effect to be seen between the awareness of beti bachav through bhavai approach of male and female.

There is effect to be seen between the awareness of beti bachav through bhavai approach of Urban and Rural.

In Sort there are effect to be seen sex and area.

Also Opinions :

How to protect female child.to protest against female foeticide :

- A law to punish the culprit for five years and a fine of Rs. 1 Lakh is made.
- A law of the cancellation of the registration of doctors who practices femalefoeticide.
- In this crucial situation, being a training college, the principal and the teachers are of the opinion that its our duty to help and enrich the society by doing such practices though they are not a part of the curriculum and they arrange programmes to fight against this evil.

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ABSTRACT

RESEARCH PAPER PRESENTERS

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RATIONALE:-

While many delegates at th UN Commitssion on Sustainable Development(CSD) meeting in 1998 enthusiastically agreed that ESD was essential for achieving sustainable development,they were stymied about how to impliment it.Progressing from the global concept of ESD to locally relevant curriculum is a difficult process. Many decisions assumptions about the future, and examinations of local cultures have to be made.Creating ESD curriculums will require knowledge of the present and foretelling of the future. Although the resulting ESD programs may be well-or poorly targeted, the consequences of doing nothing are unacceptably high. Therefor, even if it is not precisely targeted,creatingan an ESD program is imperetive.

The Investigater select fifteen sentances to mesure the awareness of Beti Bachav through Bhavai Aproach. Some of are following .

The Government pramote "Beti BachaveMision."; "Beti Bachave Mision." Are useful for the government.;would be possible of sortage of women in future.;

Here investigators select above maters to know the awareness of Beti Bachav through Bhavai Aproach. the stage of awareness of Beti Bachav through attitude in three scale such as each students tick mark further each mesurement of 'yes' ,'Surplus' and 'No'. The data get from 50 male and 50 female.

SUMMARY:

The investigators have made an abstract are hereunder.

There is effect to be seen between the awareness of beti bachav through bhavai approach of male and female.

There is effect to be seen between the awareness of beti bachav through bhavai approach of Urban and Rural.

In Sort there are effect to be seen sex and area.

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How to protect female child,to protest against female foeticide :

- A law to punish the culprit for five years and a fine of Rs. 1 Lakh is made.
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- In this crucial situation, being a training college, the principal and the teachers are of the opinion that its our duty to help and enrich the society by doing such practices though they are not a part of the curriculum and they arrange programmes to fight against this evil.

Opinion of Female :

- Life long effect
- Dailoges can be used in local ligvistic.
- Original carectores can be presented in bhavai with proper mask.
- Noble thoughts spread in the public of youth.
- Work for social enrichment
- Ready to serve through such programmes.
- Sing, Song and various dresses can be used.
- Easy understand can be possibled by bhavai presentation.
- To remove social evils and redeem the people from the negative impacts of those.
- Development of Spiritual thought.

Boys	Girls	Urban	Rural
33	34	33	41
32	31	32	42
41	29	41	40
27	38	27	41
30	37	30	42
31	35	31	40
32	41	32	41
30	40	30	39
42	44	42	38
41	45	41	35
40	40	40	36
42	39	42	37
40	40	40	38
41	42	41	38
39	30	39	39

Creative Section

A Prodigious Tale

Dr. Rajshree Trivedi
Designated Reader,Dept. English
MNW College

The guests started arriving one by one. Some of them who had arrived earlier gathered around me. "Hmmm... What a great feeling! It`s all so much like a newly –wedded, bashful bride!" I was watchfully attended by each one around. The fresh, corporal fragrance of my body transpiring out of sandalwood paste and the jasmine scent enveloped the whiffs emitting out of the camphorwood that quietly burnt at one corner of the room. Flaunted of possessing a richly embellished golden border, the red, fascinating Baluchari sari was enjoying its maiden drape being wrapped around my silken skin. With the exquisite gold adornments rightly placed on their respective parts, the bejeweled beauty was now all geared up.

I was actually feeling great; somewhere at the top of the blue skies.

They were quietly whispering to one another about my achievements at such a young age; some of them described me as a lover of aesthetics; while others found me charming, beautiful and stylish , too. A small group of elderly women labeled me as a tradition-lover, noble, respectful to elders and friendly to all. Some men, in their middle age praised me for my business acumen and my knack of integrating commerce with art in being a successful artifact- dealer. Overwhelmed and gratified, I remained speechless and motionless. I wanted to tell them that I had always enjoyed being praised and perhaps, that had been motivating me to be the way I was. But I could not speak anything.

I was actually feeling great; somewhere at the top of the blue skies.

The chant s started. And so did the rituals. The holy fire that gave way to the smoke from that copper vessel had started showing its flames. They were all standing, still and stoic. All those whom I knew very well were sojourned, waiting to leave as soon as possible. More than friends, I could see the foes, the most. I wanted to hug them all. Neither the repressive nor the passionate feelings were any more a part of my existence. It was a state of ecstasy, an indefinable, unutterable joy that filled my existence that actually did not exist any more. Folded within my self of many selves, I gathered myself and looked closely at the too many selves throbbing around me.

I was actually feeling great; somewhere at the top of the blue skies.

The procession started. As soon as the four bearers lifted me, I I was smoothly hoisted by four silver clouds that quietly appeared from nowhere and started sailing me across the unknown terrains. The path was illumined with a cerulean glory that glowed all through the way. A sweet, echoing music rung in my ears. I did not know whether that resonant melody had manifested from me or from the surrounding. I was a part as well as the whole of that soft blue void that fused and diffused across the dimension of time, space, event, deed, thought or whatever you consider in terms of delimiting within the beginning and the end of it. There was no pause, no reversion, not turn, no crossroads, no divergence but a continuous journey, perhaps an upwards moving spiral course that steadily increased the glow and Infused fresh energy that rekindled my spirit.

I was actually feeling great; somewhere at the top of the blue skies.

I don't know how long it took me to sail through the serene, mystifying azures but it was for sure that I wasn't waiting to reach to any destination. The musical journey was gradually, becoming more and more blissful. The glow that was steadily getting wider and wider now took the form of a spherical mammoth that actually bedazzled me. Unable to bear the magnificent glare, I found myself closing my eyes tightly only to open and find that my existence merged with the Mammoth form there. The "I" that had been lived through was now embedded in the lap of an undecipherable, fathomless entity. It was an endless mass of light rolling ahead at its ordained pace. The destination that was not sought was found only to be realized that it was not stationed but perpetually moving.

Outside, the bell rang. The speaker had just finished his discourse. The meditation class was over. I regained myself from the trance that I realized did not last more than a jiffy. Perhaps, in that short moment, I had found answers to some of the quests that I had always been in pursuit of.

I actually felt great; somewhere at the top of the blue skies.

"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



Maniben Nanavati Women's College

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